

**The need of the establishment of a Federal  
German Sacral Building Authority for Islamic  
Faith Affairs – Roadmap and capacity  
building of an institutional framework for  
religious communities, state bodies and  
citizen in Europe**

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# Introduction

- Overview
- Current state of research
- Introduction to the topic
- DATA Muslims in Europe
- Sacral infrastructure and parochial orientated social facilities for Muslim practitioners
- Conclusion

Sitzungen  
ein-  
zweimal  
im Jahr

## Lenkungsausschuss

Vertreter des Bundes, der Länder und Kommunen  
Islamische Dach- und Spitzenverbände  
betroffene Migrant\*innenorganisationen auf Bundesebene

Themen,  
Arbeitsaufträge

Ergebnisse,  
Empfehlungen

Sitzungen  
alle  
zwei/drei  
Monate

## Arbeitsausschuss

# Current state of research

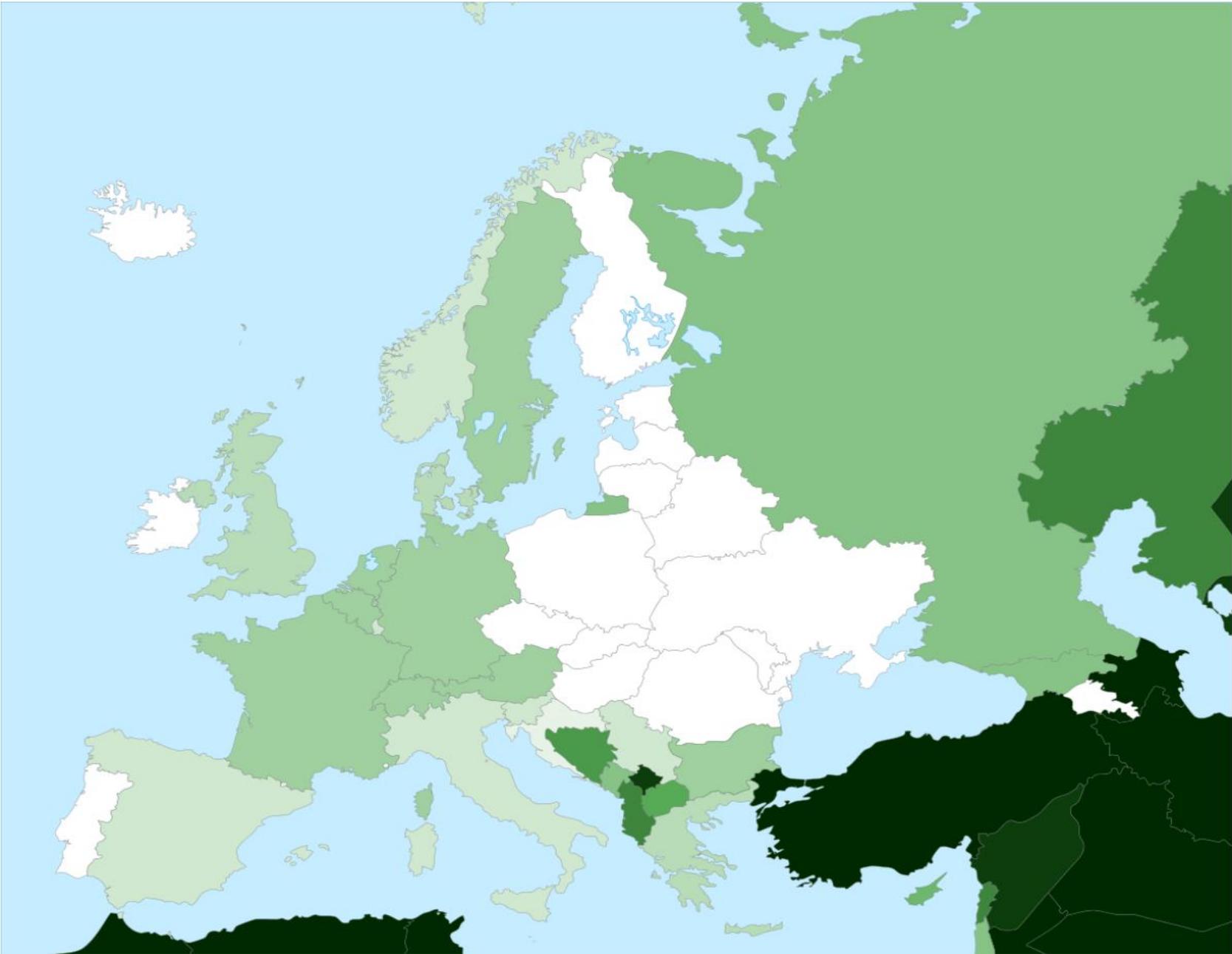
Research area needs a wider support by:

- the scientific institutions,
- the public administration & Politicians
  
- More theoretical and basic research, discussions and strategies have to be done
  
- Muslim communities had to put their focus to this technical and organizational field of work to formulate the duties and responsibilities for their executive boards and the governmental administration.
- A young field of research has lots of potentials to exam.

# Introduction to the topic

## Migration to Germany:

- After WWII integration of a vast number of German refugees fleeing from the Eastern parts of the former German Reich
- 1960/70s influx of migrant workers
- 1980/90s assimilation of millions of migrants of German origin from the former Soviet Union
- 1989 – 91 (re)-unification of Germany
- 1990s admittance of the civil-war refugees from the Balkans
- (( France & UK influx of Muslim population from the colonies (fighting as colonial troops in the allies armies) between WWI and WWII ))



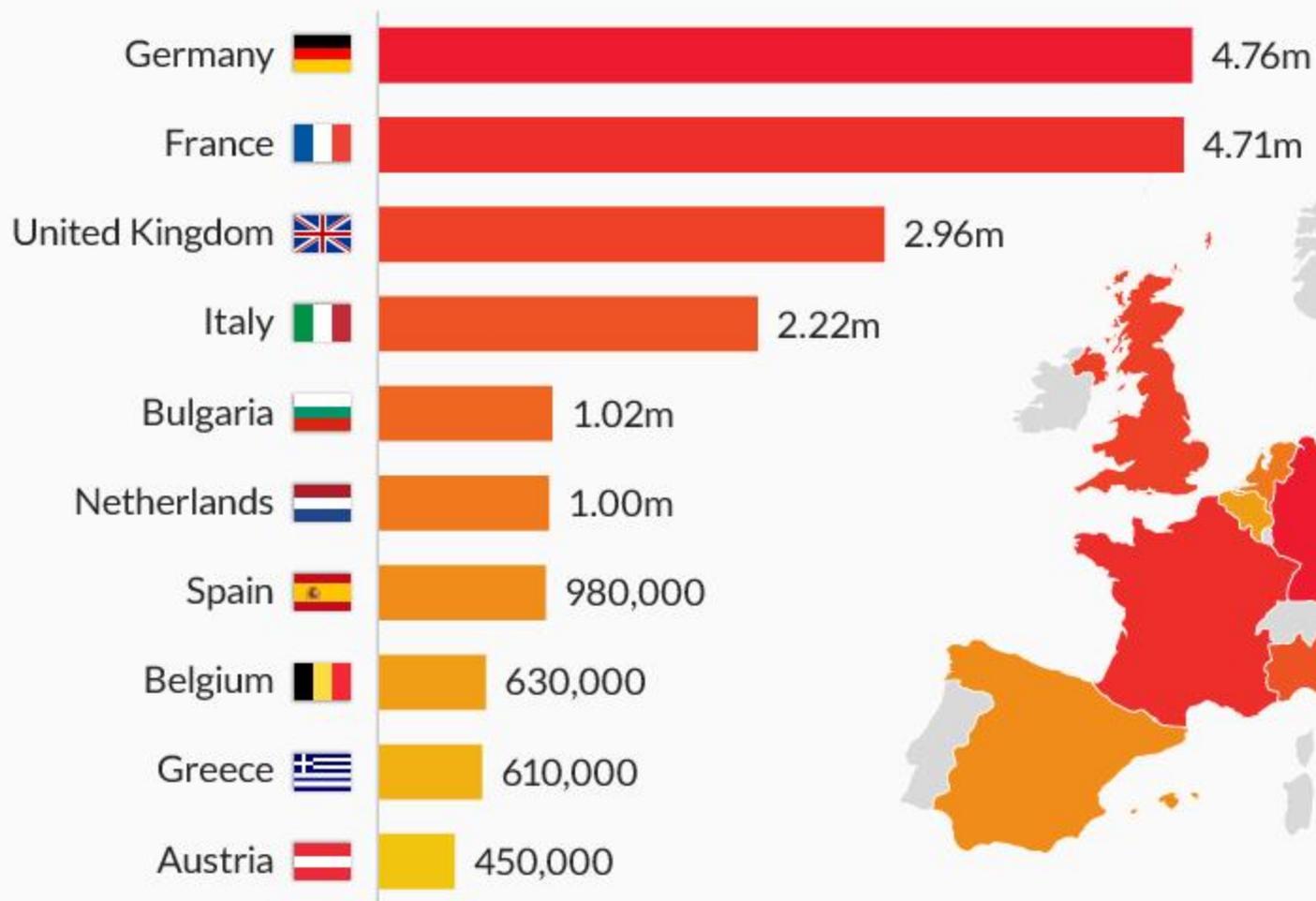
# **DATABASE Muslims in Europe**

## **Migration to Europe:**

- by 2010 an estimated 44 million Muslims were living in Europe (6%)
- including an estimated 19 million in the EU (3.8%)
- Projection to comprise 8% (2030) of the total population

# Europe's largest Muslim populations

The 10 countries with the largest Muslim populations in the EU



@StatistaCharts Source: Pew Research Center

i100

from The INDEPENDENT

statista

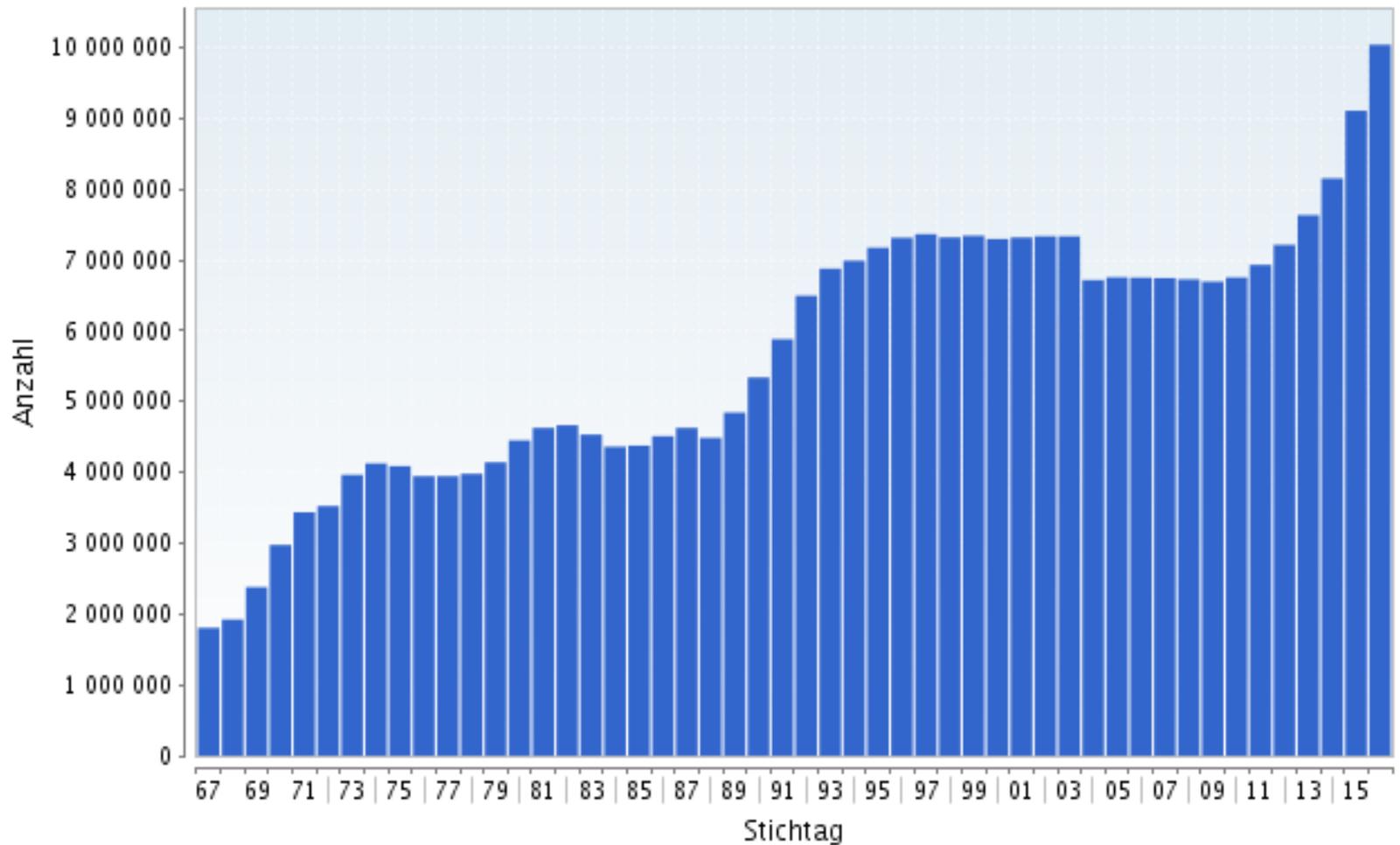
# **DATABASE Muslims in Europe**

## **Migration to Germany:**

- 4.4 and 4.7 million Muslim men and women were living in Germany on 31 December 2015 BAMF
- Accordingly, out of a total of 82.2 million inhabitants, between 5.4 and 5.7 percent belong to the Muslim faith
- The majority of German Muslims are of Turkish origin (63% / 2008) and migrant laborer who came as “Gastarbeiter” during the 1960 and 1970s.

# Ausländer: Deutschland, Stichtag, Geschlecht/Altersjahre/ Familienstand

Ausländerstatistik  
Deutschland  
Ausländer (Anzahl)



■ Insgesamt

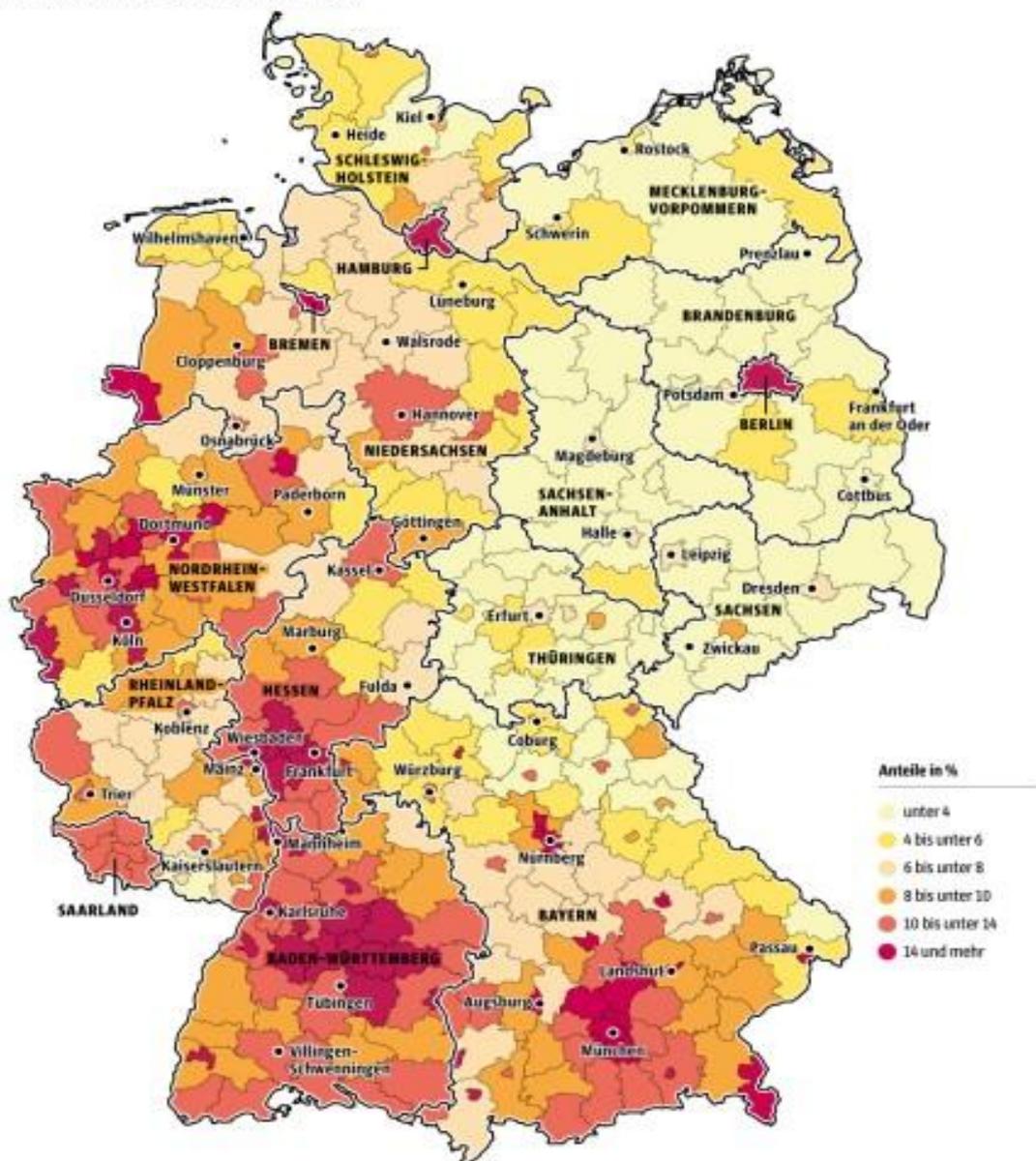
# Status and situation of Muslims in Germany

## Migration to Germany:

- Till the German reunification in 1990 most Muslims in Germany were located in the industrial belts and centres of the Western part of Germany.
- As a fact of being a quite small minority within the German civil-society, the integration process of Muslim living in Germany is a relation to be shy with strangers.

# Anteil der ausländischen Bevölkerung an der Gesamtbevölkerung

am 31.12.2015 in den kreisfreien Städten und Landkreisen



# **Islam in Germany influenced by developments in the International context**

**A renaissance of Islam can be observed since the 1970s in the global context.:**

- strengths of the Islamic brotherhood movement in Egypt, which spread all over the Middle East (1970)
- the Islamic Revolution of 1979 in Iran
- the theological and financial support of conservative Wahhabi faiths all over the world by Saudi-Arabia since 1978
- break-down of the former Yugoslavia in the 1990s the civil-war in the following states of Bosnia, Macedonia and Serbia. This caused a wave of refugees from the Balkans.
- Turkish-Islamic movement of Erdogans AKP party during the End of 1990s to the 2016 influenced the Turkish community living in Germany.

# **Sacral infrastructure and parochial orientated social facilities for Muslim practitioners**

## **Migration to Germany:**

- young and hidden and unknown part in our society.
- The developments to establish praying rooms started mostly during the 1970s.
- In the past decades Muslims who like to attend religious services had little options in worship in appropriate sacral facilities.
- Most religious services are held in so called backyard house of prayers.
- Those sacral infrastructures were often founded in abandoned industrial buildings within industrial zones in Germany.

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# **Sacral infrastructure and parochial orientated social facilities for Muslim practitioners**

## **Demand of applicable places for religious worshipping:**

- more emancipated Muslim communities and the better financial situation
- aging population of migrant workers (first generation)
- Renaissance of religions within a globalizing world
- influx of refugees from the Middle East is enhancing.
- Sacral infrastructures were often founded in abandoned industrial buildings within industrial zones

# **Sacral infrastructure and parochial orientated social facilities for Muslim practitioners**

## **Demand of applicable places for religious worshipping:**

- further expansion of parochial facilities is limited by the carefully tread of the current Muslim communities
- missing of an adequate dialogue within the council administrations and planning boards
- lack of communication can be identified as the central issue

# **Sacral infrastructure and parochial orientated social facilities for Muslim practitioners**

**In analogy to the real estate task of Muslim communities there are needed structures to be adopted by the great church structure :**

- As Germany has a rich heritage of sacral building culture and tradition
- A century long tradition by the churches, religious foundations and rulers in construction of sacral buildings and social infrastructures.
- well functional system of church owned building departments within the country.

# **Sacral infrastructure and parochial orientated social facilities for Muslim practitioners**

## **Restructuring the declining church communities:**

- declining number of worshippers
- ageing population
- ongoing trends of secessions from the churches

# **Sacral infrastructure and parochial orientated social facilities for Muslim practitioners**

## **ReUse the declining church properties for Muslim communities:**

- current request for sacral buildings and sites
- religious social infrastructure for the Muslim minority
- a potential need of adequate properties and land resources
- The re-use of the church properties.

# **Sacral infrastructure and parochial orientated social facilities for Muslim practitioners**

## **Capacity building for Muslim communities:**

- Missing expertise show the need for an institutional body
- acting contact point
- setting the standards of religious aspects
  - framework of German building codes
  - European building codes
- Planning basic principles

# **Establishing of an Federal Sacral Building Authority for Islamic sacral infrastructure**

## **Create a technical and institutional framework:**

- create a technical and institutional framework
- serving consulting and accompanying
- Muslim communities
- all citizens
- state administrations
- Society
- There are further alternative options were disputed for a common or separated use of social facilities of different religious faith in order to sustain the necessary precaution for the local population

# **Establishing of an Federal Sacral Building Authority for Islamic sacral infrastructure**

## **Further alternative options :**

- common or separated use of social facilities of different religious faith in order to sustain the necessary precaution for the local population

# Conclusion

## Further alternative options :

- Muslims living in Germany have an perfect environment to practise their individual worship to their faith.
- To do the worship in greater groups or well equipped mosques, it depends on the region and the status and abilities of the local religious communities.
- Because of secularization of Germany the religious communities are independent and have to act by ones own initiative to create an sufficient religious infrastructure for their religious needs.

# Conclusion

- Since 2006 the Federal Government represented by the Minister of Interior set up the German Islam Conference DIK
- DIK act as platform for dialogue between the different Muslim communities with representatives of the
- political class,
- the administration
- German society
- Move for discussing options and strategies for a better integration of Muslims.

# Conclusion

- In 2017 the results of the ongoing process of the joint German Islam Conference showing some slight developments, but is still unsatisfactory.
- Caused by the emergence of demographic change of population,
- Availability of church property and the influx of more Muslim people it is necessary to create efficient structures.

# Conclusion

As an important milestone a work group of experts should be set-up:

- The members should be a selection of the experts from the targeting fields. These are architecture, construction, the cultural and heritage sector.
- The work group could give the right stimulus for the establishment of an Islamic building Authority for Germany

# There are three routes to the West and three lines heading towards South-western direction to Western Asia

- The Eurasian Land Bridge using the Trans-Siberian-Railroad
- The Eurasian Continental Land bridge via Kazakhstan to Russian Federation
- The New Silk Road Route via Central Asia, Iran, Caucasia, Turkey to Europe
- The New Silk Road to the Middle East and Persian Gulf, “Silk Railway” from China via Central Asia and Iran to the Persian Gulf since 1996<sup>[1]</sup>
- The Jointly Building Silk Road Economic Belt Pakistan
- The Jointly Building Silk Road Economic Belt Iran direction

# Thank you for your attention!

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