I have been writing a dissertation on the contemporary religious worship of the Tatars in Finland since February 1999, specifically concerning such matters as the importance of Islam to the Tatars in ordinary everyday life, their understanding of essential Islamic concepts, norms, values, moral conception and their contacts abroad. From August to October 1999, I conducted research in Finland: establishing contact with the Tatars, making inquiries, interviewing the imam Ahmet Naim Atasevær, and participating as an observer in Friday prayer at the community centre in Helsinki.

Framework of the dissertation
I intend to focus on the following questions: What is the role played by the five pillars, i.e. the creed, prayer, the alms tax, the fast in the month of Ramadan and the pilgrimage to Mecca? What does the celebration of religious festivals mean to a Tatar? Is religiosity visible in everyday life and behaviour? Who transfers religious knowledge (imams, the oldest members of families, influential families or other actors) and to whom? The contemporary religious worship of the Tatars in Finland is seemingly of no interest in scientific discussions and publications. It is commonly assumed that the Tatars are a homogeneous group in view of their religion, i.e. Sunnites and secularized Muslims. Within this project my aim is also to analyse more carefully the far too general and loose characterization of the Islam practised by the Tatars in Finland as Euro-Islam and to use a more precise definition for the term Euro-Islam in this connection.

Note
* The second country in Europe to officially acknowledge the rights of a Muslim community was Belgium in 1974.

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