**MUSLIMS IN WESTERN EUROPE**

**Khurshid Ahmad**

 Islam is the second largest religion in Wes tern Europe, today 0 it is also the roost misunders- tood religion in this part of the world. The need for a better under tending of Is Larne and of the position of• Muslims in Europe has never been as pressing as it is now. The common man in Europe has very false notions of Islam and the the popular image is still cast in molds forged in the Muslims ; Middle Ages to arouse passions against Islam, which was generally looked upon, not as a world religion and civilization, but merely as a trivial political power' 0 The popular image of the world of, Islam continues to linger under that shadow: ' an image either of å t marauding horde of the Anti-Christ or that of an exotic world of Arabian Nights abounding in mystery, lust, extravagance and 9 unrealism. These images were blown into existence to serve they were inflated or deflated to suit the specific purposes; shifting sands of pole relationships between the world of Islam and the Wes to A1 though these images are now beginning to fade serious student would subscribe to them, they continue to pollute the public mind and cons titter an obstacle to the growth of a correct and This sympathetic .understanding of Islam and Muslim Life. Paper attempts to study some important aspects of the Muslim presence in Europe today. \* Professor Khurshid Ahmad is Director General of the Islamic Foundation, Leicester and is an Educational Adviser to the King Abdul Aziz University, Jeddah.

-.2- 11 Whatever be the contribution of international migration in influencing the socio-, religious map of Europe, Islam is not a newcomer to this part of the world Q There has been significant Islamic presence in Europe from the beginning of the eighth 2 century of the Christian era 0 Muslims entered Spain in 711 COE 0 and established an illustrious civilization over a large part of the Iberian peninsula that that is for about eight centuries lasted until 1492 COE. They came to Sicily in the Mediterranean in 831 COEV and had a distinguished innings IA’s ting over 260 years Both these centers of Islamic civilization exerted continuous and Lasting influence on the intellectual, cultural and religious life of Europe.

The second phase of Islamic penetration began in the eleventh century when Muslim saints and scholars carne to Eastern Europe and won large populations over to Islamic Islam in Eastern Europe did not have any political umbrella for It was only in the fourteenth century some three centuries This las ted till the that Ottoman rule over the Balkans began e During this period, the Ottoman Caliphate was a 19th century. At the height of its power in the Leading European power. Seventeenth century, its suzerainty extended over most of Eastern and South Vienna on The third Eastern Europe, from Greece on one side to the gates of the other, and deep into Kazakhs tan in phase began with the European conquest t Southern Russia. of vast Muslin lands, roughly from the eighteenth century to the twentieth With the retreat of Wes tern colonialism and the rise of around forty-five Muslim states after World War II, this phase has come to an end, although its shadow is still cast on political, economic and cultural structures that lie at the root of relationships Things are, however, between Europe and the Muslim world 0 changing and a new beginning is being made in the relations between Europe and the world of Islam

The three phases we have referred to above were all characterized by political rivalries, wars and bad blood. But that is not the throughout this period, a number of other whole of the s torso Is lamic thought and culture factors were also in operation. continued to influence almost every branch of knowledge and every 4 The new awakening, represented by field of activity in Europe 0 the Renaissance, the Reformation, and the Enlightenment, was, in Major develop— various degrees, influenced by the Islamic world 0 mints in the field of science and technology, even Language and Literature were influenced by the values and contributions of In the realm of knowledge and science and Islamic culture. Culture and, Islam and Europe were in unceasing contact Scientific me thud was developed by die Muslims with each other. And in the initial phases of its evolution, the redden west acquired I its new technology from the Muslim.

The light which illumined Europe's dark medieval age and enabled it to enter it’s The modern phase came from Spain and the Muslim East. Universities of Paris, Oxford and Cambridge came into existence under the influence of the Universities of Spain, failed to maintain that momentum, but the new upsurge of Europe had its inspiration and early push from its contact with the world 5 of Islam. Islamic teachings were also being introduced at the grassroots level and large number of people entered the fold of Islam. Strong Muslim communities were developing in different parts of Present day Spain, Portugal and Sicily once had Muslim Europe.

In Eastern Europe 9 large Muslim communities have majorities existed over the last nine centuries 0 Cyprus had a Muslim majority till the first quarter of the nineteenth century; so had Bosnia—Hercegovina in Yugoslavia till the beginning of the twentieth centuryo Revo Samuel M. Zwermerpu ts the Muslim population of South Eastern Europe (exaluding Russia) at the turn of the century at 3041 million. In a la ter work, Across the World of Is 1 am, the same au thor describes some of the strengths and weaknesses of the Muslim communities of South Eastern Europe in the mid- twenties o The Muslims, he says, cons ti tu ted 18% of the total population of Bulgaria, 71% of Albania, 12% of Yugoslavia and 12% of Rhodes and Dodecanese. Rumania and Greece, according to his estimate, had 7 200, 000 and 180,000 Muslims respectively. Muslim au throatiest regard these estimates of Muslim population in this part of Europe as being on the low side. In certain cases, they regard 8 Zwerner's estimates to be only half of the real Muslim population. Small Muslim communities have existed in France, Italy, Great Britain and the Ne the lands over the last two centuries.

The position has, however, significantly changed during the last fifteen years because of Muslim immigration in most of the European countries. .1t is disappointing that there is very little consciousness of the new posit on the Muslims now occupy Most of the reference works have failed to take note in Europe. To take only two instances, The World of. This development. Chris tian Handbook, 1968, which tries to present the numerical strength of different religions in different parts of the world, puts the Muslim population OE Europe at 1303 million and assumes that Muslims do not exist in any non wcotnrnunist European country 9 The Statesman's Yearbook 1974/75 acknowledges except Greece. a Muslim presence only in five Communist countries of Europe (Albania, Bulgaria, Rurhania, Russia and Yugoslavia) and two non— Communist countries (Cyprus and Greece) 0 Of these seven countries 10 the Muslim population is given only for five countries 0 The fact that a large Muslirn minority of over one million exists in the country where the book was written and produced fails to get This irritates Muslims, who find it any mention in the book 0 difficult to believe that such a black-•out is simply a matter of oversight: 111 In most European countries, census figures do not reveal the religious compose on of the society. As such, one has to depend on secondary sources to calculate the total Muslim population in the basis of the available information and Wes tern Europe. Evidence, we estimate that the Muslim population in Europe is a Little over 24 million, between 3 to 4% of the total population of and around six million in Wes tern Europe (1.7% of its Europe, An estimate of Muslim population is given to tal population) be low.

2. 3. 5. 60 70 80 90 10 g 11. 12. 13. 140 15. 16. 17. 18. 190 20. 21. 220 Country .509000 150,000 180,000 270,000 250,000 200,000 ooo ooo Muslim Popu la tion Andorra Aus tria Be Igiurn Cyprus Denmark Finland France Germany (Wes t) Gibraltar Greece Ireland Italy Lu xembu r g Malta Netherlands Norway Portugal Rhodes Spain Sweden Swi tzerland United Kingdom 500 20,000 4,000 290009000 3,000 500 1,000 36, 670 10,000 10,000 2,000 25 , ooo 10,000 559000 1 Mus lims as % of total Popu La tion Less than 105% Less than Less than 308% 3% Less than Less than Less than 110 1% 170 170 1% 105% Less Less Less Less Less Less 107% 1075% than 1% 1% 1% 170 1% The Muslim communities in Europe reflect in full measure a distinct feature of Islam: unity in the context of variety. The communities consist of local Muslims and immigrants who have come from all parts of the Muslim world. It would be safe to suggest that generally speaking the local Muslims make up between I and 5% of the Muslim Muslim immigrants from Turkey and Yugoslavia are community. concentrated in West Germany, although there are sizeable Turkish groups in France, the Immigrants from North Italy and to a lesser Netherlands, Belgium and Switzerland Africa are Concentra ted in France, Belgium and extent in W, Germany, Switzerland, the

Netherlands, the U and Scandinavian countries 0 The Netherlands have large Muslim cotiltnunities from Indonesia, Malaysian Central Armorica Muslims from India and Pakis tan are concentrated in the U 01<0 , although there are sizeable groups in the Netherlands, West Germany and the Scandinavian countries Almost all major Muslim traditions have found new homes in different parts of Europe and a cross—fertilization of cultures is taking place 0 Dern graphic analysis of the Muslim communities shows that between 15 to 20% of the community is under 21 years 0 Males far exceed the females and are generally speaking in the most economically productive part of their life between 25-45 years 0 Among the main reasons for this male preponderance is the' fact that most of these people have come to these countries in search of jobs and their wives and families usually join that only after sore time. In certain countries, there are a number of restrictions on bringing in the families g Some immigrant workers regard their stay as temporary and as such prefer to visit their families back home once or twice a year, ins tead of bringing them to their places of work for settlement e An overwhelming majority of the immigrant Muslims are engaged in unskilled or semi•-skilled jobs The number of those engage'. in skilled or highly professional occupations is somewhere between 3 to 10% of the total population of the community Students engaged in higher education are also a significant sector of the Muslim community A1 though many of the immigrant workers originally intended to stay only on a temporary bus is, gradually they are settling in Europe and all indicators suggest that these large Muslim communities will be a permanent feature of life in Europe.

It does 'tiot have any central There is no pries hood in Islam organization to which all its members must belong 0 The community is free to organize its religious and social life as In an Islamic state the state takes care of it deems fit. 0 certain collective responsibility Ii ties. Where Muslims are in a minority, organize their cultural and religious activities through a number of ins tuitions, most important being the mosque, the madrassah (school), the family and the community operating through different cultural centers and religious and social organizations 0 Although the daily prayers can Muslims pray five times a day 0 be offered individually, it is strongly recommended that they One prayer 9 the Friday should be offered in congregation. Similarly (mid—day) prayer, must be offered in congregation 0 Establishment of the Eid prayers are offered collectively proper. Mosques is the first major problem that the new Muslim There are very few properly communities face in Wes tern Europe. A Central built mosques, although their number is increasing. Mosque has been built in London and one each have been built in Similar efforts are Manchester and Birmingham in the U 01<0 In the meantime, being made in a number of major cities 0 temporary arrangements Ynve been made almost everywhere 0 Wherever there is a Muslim community, however small, it has some There are over improvised mosque, usually in a converted house 0 300 such mosques in the U 0k 0 and several thousand all over Europe. There are Central Mosques in Paris, Hamburg, Munich, Aachen, Brussels and a number of other places. Lack of cooperation

from the au throatiest in providing new sui table sites for mosques and huge building costs are prob].erns that confront the Muslim communities almost everywhere in Wes tern Europe 0 Excepting three countries, Belgium, France and Austria — Islam has nowhere , been officially acknowledged as one of the religious This shying away is difficult to understand of the country a There is no denying that most of these states are secular But whatever rights and facilities are given to one or states two religions, there is no reason why the same should not be extended to other religious communities? Muslims have made arrangements for the Islamic education of their children in mosques and other places, by means of evening or This education is grossly insufficient to weakest schools 0 properly initiate the new generations into Islamic faith and Ln the Joko and Belgium, experiments are being made culture This opportunity to provide Islamic instruction in State schools arises from the fact that in these countries religious ins traction is provided in schools and the law provides that other religious groups can, with the co-operation of the school au throatiest and at their own expense, make arrangements for the religious ins truck•• The MusLim of children belonging to their own faith Educational Trust, (J 0Ko, is providing Islamic education to Mus Lim 12 children in fifty: seven state schools in major British cities 0 There are plans to establish in the U 0K. and West Germany Grammar This problem has assumed Schools with an Islamic orientation importance because of the planned switch over in some countries from single-sex schools to co—educational schools, a development

which Muslims do not approve Of In; Wes tern Europe, there exists a number of active Muslim organizations, Cultural Centers, youth clubs, students Q associations and hostels, research foundations, etc. 0 There is also a Muslim press and new Islamic Literature has begun to be produced. Effort 3 are also being made to develop national organizations and cod rating councils for different countries, and for the whole of Europe 0 A Conference of all major Islamic Cultural Centers and organizations of Europe was held in London in May, 1973, which established an Islamic Council of Europe, with its headquarters in London The Council has twenty—four cons tauten organizations all over Europe and is recognized by the Islamic Secretariat, Jeddah, as 13 the representative body of the Muslims in Europe 0 The number of Muslim journals and magazines published in different languages fan different parts of Europe is increasing. Leading journals are Impact International Fortnightly, London; The Mus litn (bi—monthly), London; New Horizon, London (English and Arabic) ; a I—Ghuraba (Arabic), London; Janß Internal tional Daily (Urdu); tan (Urdu) Weekly, London; Islamic quarterly, ar-Raid (Arabic), Aachen; Le Monde Islamique, Paris; London ; Parié , Many smaller magazines, bulle tins and Le Musu Imam, news Letters are also produced.

Muslims face a number of problems The most important one i $ to maintain and strengthen their distinct religious and cT11tura1 identity while participating positively in the national life of their new homeland 0 Islam is not simply a religion in a limited sense of the word. It is a complete way of life that tries to organize the personal and collective life of bids adherents in the light of the values and principles given through Divine revelation The Muslim Culture is a value•-oriented culture and the Muslim community derives its identity from its religion. That is why religion is not regarded merely as a personal affair. It fashions the attitudes and behavior—patterns of the people: their food, dress, marriage and family life 9 social relations, economic dealings, political sympathies etc. o are deeply influenced by their religious norms 0 The attention that has been paid to religion cultural aspects of the immigrant population leaves much to be desired o From the Wes tern perspective this aspect is not regarded as very important, at least as far as the society and its ins tuitions are concerned 0 From the viewpoint of a Muslim, this is of crucial importance, Lack of fuller appreciation of differences in the two perspective lies at the root of many a tension that underpin the Muslim situation There is also some lack of clarity at the conceptual level, particularly in two respects :

First, the presence of migrant population a temporary phenomenon or does it represent a much more Lasting government of population? The In .the initial phases the issue was simply glossed over; economist need for imported labor was too pressing to allow Once immigrant labor serious reflection on these questions became a part of the sys tern, all efforts were not directed at es tableting a new equilibrium in the Society, with imgratable our as one of the co-partners and co-participants. One section presented the thesis that imported lab our cons statutes an anti—body and a reversal of the trend should be engineered to free the Wes tern society from this element of intrusion. new strategy for the migration of capital to lab our-surplus countries was proposed in order to obviate the need for the migration of workers from lab our-surplus to lab our deficient The recess binary trends in the Wes tern economy, however areas Not only new it migration temporary, strengthened this approach 0 was curbed with a heavy hand and (clandes tine' immigration, which was connived at and fully utilized over the years, began to be hunted and driven back to the countries of origin or to other parts of Europe, while those who had immigrated legally and had settled in these lands were invited to return back under schemes

Whatever be of voluntary and not so voluntary repatriation the nice words that are used to camouflage the reality of this policy of de-•immigration, the issue must be faced squarely. The Western countries have right to rethink their immigration policies for the future, but those who have come to these countries, have settled here and have towards building these societies have After all, most of the permanently. Contributed immensely a right to stay here present population of

-13- Europe is itself a product of 'older' waves of immigration. For all practical purposes a reversal of history is not possible and if any effort is made to achieve that, it is bound to become counter-productive 0 As such, we feel this fact should be accepted at all levels that the immigrant lab our is here to stay Efforts should be directed, not at deporting them, but at developing a new and healthy equation. The other issue relates to the future position of the in-migrants in the society and culture of the Weston Three strategies seem to have remerged vizo : (a) Exploitation: Immigrant lab our is looked upon as a new slave lab our Low wages, lack of economic and other safeguards, absence of security of stay, legally living in 'no man's land' , at least second class workers and second class citizens with the 14 sword of Damocles of expulsion hanging on their heads (b) Assimilation: If the immigrants have to stay, they must be 15 assimilated in the local culture. This means that they must abdicate their cultural identity and change their life—s tile to conform to the values and traditions of the Wes tern culture, this, in a wpy, is the cultural counterpart of the economic and political s strategy of exploitation. To an overwhelming majority of the immigrant so this looks.' like a form of cultural imperialism This is particularly abhorring to the Muslims who possess a distinct culture and whose button to world civilization is no less than any of the major cultures

14 (c) Integration: More liberal elements of the Wes tern society suggest a strategy of integration which, for all practical purposes, means partial conformism with some scope for diversity in sub—cultures 0 The aim is not to assimilate immigrant’s, said 'but to integrate them as effectively as possible Mr. Edgar Faure, into our society 0 While we may wish them to take our part, they v 16 must preserve their own. The confusion and the consequent tension is clearly brought out by the conflicting demands of t taking our part/t and t preserving their own c ShorN10f all courteous trap pies this Means change your life—style and we may tolerate you o Some liberal elements have tried to Evie a different connotation to the concept they do suggest the idea 17 of plurality of culture and religions This is the theoretical position. As far as the practice is concerned, elements form all the three strategies are being pursued by different persons and institutions and this liege at the root of the predicament of the irnrnigrant communities 0 The first two strategies are in direct opposition to the basic human values and rights of the individuals and cultural groups, and even from the viewpoint of practical politics are bound to be counter—productive. The third strategy suffers from lack of clarity All the implications of the two variants of it have not been fully articulated. The conformist variant is not only confusing, it has the potential of being used by the extremists as just another. Form of the strategy of assimilation. The other variant cultural plurality is still an undeveloped and untried concept.

The basic problem with the western democracy is that it has been deve].open as primarily a po litical system. i flea of cultural and social democracy is still undeveloped. The modern society cannot afford to remain culturally monolithic. Developments in the field of technology , communication, international interdependence, population movements, world commerce, tourism etc., are forcing upon us the ideal of multi—cultural and multi—religious society. One of the major failings of nationalism has been its identification of culture with a geographic or linguistic entity. None—conformity with that culture engendered intolerance and drift towards regionalism and separatism. Political dissent is accepted as ncgrmal, but variety in cultures is regarded at an aberration if not apostasy. We must rethink and remold our future vision of the society we want to create. Ill would submit that the entire perspective would change if we are prepared to welcome the ideal of a multi—cultural and multi-- religious society, with a number of cultures and traditions co—existing and co-•prospering If democracy is prepared to develop its social and cultural dimensions, the world would before a better place to live in The idea of a multi—cultural society is not an abstract It would mean basic reorientation of our psycho-- idea social Attitudes 0 The question of religious and cultural rights and obligations would have to be examined and the implications of this concept for different areas of living properly Spell due. The change would -not only be

in attitudes but also in institutions and laws Education, public policy, communication media, will have to play an important part in translating this vision into reality 0 It is .here that the Muslim experience could be of great relevance Is learn is not tied to any geographic region or any to all of It has tried to establish human ' society on histoictric addition. It has, on the one hand, produced the base of universal values o an ideological community of those who accept its ideals, values and principles and, on the other, established a multi—cultural society wherein cultural and religious integrity of all other individuals and communities has been accommodated within the Plurality of cultural traditions has total social framework 0 been accepted as normal and poor tuni ties for their growth and This is not nearly healthy cross-fertilization provided force: It may be a worthwhile an idea but a his topical reality. proposition to examine this experience more sympathetically and to see how the modern man can wriggle himself out of the straitjacket of national and regional cultures by moving towards the vision of a: multi—cultural and muEtiwre1igious society 0 The idea of healthy cultural pluralism will add a new and richer dimension to democracy 0 What this concept implies for the rights and duties of the state, the individual and the community Right to hold any organizations will have to be spelled out belief is only a negative right by pleading one Its positive aspects is not forced to abandon one its belief. the right of an individual to live and act have been neglected: in the light of his religious beliefs even if his religious community is in a minority. Once the concept of a multi—

-17- Cultural and multi-religious society is accepted it will New sets of revolutionize social relations in the society. including the rights to have religious and I-cultural rights religious educe tion, to use nonconformist dress in schools, facilities for diet and sanitation, religious holidays\* prayer facilities, plurality of family laws, etc. 09 would be acknowledged by the society and by the state and institutions would be developed to implement and safeguard them. The Muslims want to live •in Europe, as they want all other human beings to Live in all parts of the world, as equal members of the They are conscious of the fact that they are in a society minority in most of the countries of Europe and would always keep in view the limitations imposed by quantitative factors 0 But it would be a tragedy to confuse human issues with the Even one human being is as important as loges tics of numbers 18 the entire human race 0 Muslims are an ideological circuity and want to live like that 0 There are certain regional variations but they too are a part of their universal matrix which is characterized by unity in The basic problem that they confront is lack of divers i ty The proper understanding of this character of theirs 0 concept of a multi-cultural society has the potential to accommodate this variety in Europe and in the rest of the world

Amongst the problems the Muslins face in Western Europe, the following deserve special mention. • 1. The psycho—social climate is permeated with an image of Islam that has no relevance to reality. Distortion and misrepresentation of Islam and Muslim culture are major irritants to the Muslims. It is not chat the Muslims use not prepared for scholarly discussion, informed disagreement, constructive criticism and meaningful dialogue. What hurts thorn is the way in which the principles, values and practices of Islam are misrepresented in Western literature and communication media. The whole cultural climate against provides some psychological discrimination based on grounds of A fresh and more positive approach this pollutes the Muslims and support for color and ethnicity. To Islam is very much needed to clear the air and develop a new understanding between the West and the world of Islam. Is it too much to expect our European friends to try to understand and project Islam as it is understood and believed by Muslims and then form their own opinions about it? 2. Color and race discrimination are unfortunately on the increase in 'different European countries although the attitude of the mainstream is generally sympathetic and open—minded, there 'are import an t

-19- sectors of society which have adopted a negative attitude towards people who have come from backgrounds The fact that such discrimination exists on grounds of race and color deserves to be accepted as an unfortunate reality Its motives are not a I ways the sane Racial prejudice, Antipas thy • towards cultural dissimilarity, color discrimination, reaction to economic compete tion are among some of the factors influencing the behavior of these people, Religious discrimination is a bye} product of this situation, because bulk of the new Muslim communities happen to lorries from Asia and Africa. In certain parts of Europe, these tensions are mounting high and as such genera ting retail tory attitudes amongst the migrant communities This challenge should be faced with calm and understanding ; ignoring it by merely brushing it under the carpet is not a healthy response to this situation 0 The Muslim community and other men of goodwill should try to come forth with a moral and ideological answer to this challenge 0 30 Proper religious education of the Muslim children and you the is the greatest problem that confronts the Muslims in Wes tern Europe. The facilities that are available are far too short of the tremendous need A new approach to the educational problem is called for. The need to build a new infrastructure for imparting Islamic education to children is immense 0 New educe tonal literature is required to meet the needs of the new generations in the Wes tern environment. This is the greatest challenge that the corn munity faces and I have no doubt that its solution would very much depend on the future of the Muslims in this part of the world. Work is needed on at least four levels;

(a) To articulate the Islamic approach to education and initiate a meaningful dialogue with the Governments, the educators and the public to make them conscious of the educational problems of the Muslims and of alternate approaches to the educational problems which may enrich the Wes tern society itself with new idealism and moral responsibility. (b) A1 ternate arrangements for Islamic instruction to Muslim children and you th in home, in weekend and evening schools and establishment of kindergartens, grammar schools, teachers training colleges, hostel s, academies for Imams etc. with Islamic orientation (c) Research on problems of education of an ideologically•- oriented community living as a cultural minority and preparation of new educational media in local languages to raise the level of educational programmers 0 (d) Efforts to build bridges between the mains team educational sys tern and the sys tern of religious 'ins traction developed by the MusLims with a view to harmonize the whole educational effort with the ideals and needs of the community in particular and of the society in genera 10 It is not 4 e Mosque is the center of the Muslim community a merely a place of worship, it is also a center for education, moral training, socialization and a number of other cot munity The is great need to have purpose built mosques activities in all those areas where Muslims attitude from the Government and needed to make any real progress A more simper the tic live. The local au thirties would be in this direction

50 Family cons statutes a key intuition of the Muslim society. For its healthy operation and development, it draws upon many attitudes and cormlitrnents of the people, social sources; The manners and morals, law, mutual support and dependence. institution is exposed to a number of psychological, social and it is very much needed legal strains in the Wes tern society 0 that the Governments and the people become better aware of the Muslim viewpoint and of the problems they face while the community develops, through a mutual consultation and dialogue with the others, a proper strategy to meet this situation. The large numbers of Muslims in Europe are not here just to sell They want to live in European countries as their lab our 0 equal citizens, sharing their achievements and contributing in a MusLims humble way towards the solution of their problems believe in a universal religion which stands for Unity of God and Theirs is a supranational community a oneness of ranked, They believe that the values and principles fraternity of faith of Islam have something to offer to the Modern Man whom the contemporary systems have failed and who is looking for a sys tern that can Samul & onerously fulfil the material and moral needs of The scientific and technological revolution of human society. our times has annihilated a number of barriers of space and time that were raised and sanctified by the political and economic The world is now becoming one ideologies of the 0 recent Pasto society and one unit, but ideologies and political systems Muslims continue to divide man from man and nation from nation look forward to a vision of future where mankind would choose to live as one family of God, as His vicegerents on earth. Changes

-22- that are taking place in the economic and political balance of power in the modern world, the phenomenon of increasing contact and unceasing communication between peoples all over the world through ever-increasing tourism, expanding trade relations, educational exchanges, transfer of lab our, unskilled, semi•• skilled and professional, revolution in news and communication and the emergence of multiracial, multiway religious media, etc. and multi cul turaL societies in different parts of the world provide a new challenge and a new opportunity to man today 0 we are prepared to respond to this challenge and seize this If opportunity, mankind may enter a new millennium; if we fail in this 9 those very factors which present new openings may turn into We, however, believe that man: s capacity to explosive cracks learn and experiment is. far greater than his tendency to stick to the status quoi This inspires 11) that the emergence of strong Muslims cot munities in Europe, with healthy links with the Muslirn world, will act as bridges between the East and the The twain are no longer separated from each other, they Wes to are meeting and embracing one another in every part of the world. Ln this context, resurgence of Islam in Wes tern Europe would be a blessing for mankind 0

FOOTNOTES By Wes tern Europe, we mean the whole of Europe except parts 10 under Communist rule. We prefer the use of 20 COE 0 s tends for the Chris tian Era 0 C.E. to A ODO 30 TOWO Arnold writes in an article in the Encyclopedia of "The first introduction of Islam into Religion and Ethics: Eastern Europe was the work of a Muslirn Juris consult who was and was brought to the country of the taken prisoner Peachiness (between the lower Danube and the Don) in the beginning of the 11th Century; before the end of the century, the whole nation had become Muhammadan" 0 Encyclopedia of Religion and Ethics, Edinburgh, 1915, Vole VIII, p 07480 CIO Sanchez—A1 boron says in I. i Espagneet 1 e Islam (Spain and 4. "Without a doubt, one can no longer talk today about Islam) : I' the dark Middle Ages' t One must rather bear in mind that side by side with Europe languishing in misery and decay, there The existed the resplendent civilization of Muslim Spain leaders of Arab Studies in Spain today are opening up new horizons as far as the dissernination, effect and brilliance of this They have re-established Hispano—Moorish culture are concerned. The fact that it played a decisive role in the development of phi losophy, science, poetry, indeed of every aspect of culture they have proved that its influence in Chris tian Europe. reached right to the heights of medieval thought, even to St. Undoubtedly there are still many people who Thomas and Dante 0 refuse to admit its supremacy and the formative role that it played a However, there is already more than ample proof of Several centuries this, and every day still more comes to hand before the Renaissance set springs that had half dried up flowing again, the s tram of civilization that flowed from Cordova preserved and transmitted to the modern world the essence of Quoted from Haier Bamma te, Muslim ancient thought e 't Contribution to Civilization, Geneva, 1962, p 012. William Draper, History of the Intellectual Development 50 of Europe, London, 1898 (2 vols ) ; Robert Briffault, The Making Joseph Schacht and of Humani ty, London; Allen & Unwin, 1928; C.E. Bosworth, The Legacy of Is L am, 2nd edi tion, Oxford Uni ty Press, 1974; The Cambridge History of Islam, Cambridge: C U P 1970, vole 11, Chapter 13. S e M. Zwemer et al (ed.) The Mohatnrnadan World of Today 60 London: Fleming H. Revell Coo, p 0290. Samuel Mo Zwemer, Across• the World of Islam, London: Fleming I-I. Revell Coe, Chapter XVII, pp. 343-363. See: Amir Shakib Assailant, Hadir A1 Alam a I Islamic (Comments 80 on Lothrop Stoddard ts New World of Islam), 4 volumes , Beiru t: not da ted but published between 1930 and 19360

9. The World Chris tian Handbook, 1968, London: Lutterworth Press, 19689 pp023CF2360 100 The Statesman's Year Book, 1974/1975 (editor John Paxton) o London: Macmillan, 1974 0 (l.) These figures are taken from an unpublished research study prepared by the writer for the Islamic Council of Europe 0 first a survey (2) This study has used two methodologies : conducted by circulating a detailed questionnaire to Muslim organizations, .mosques etc. 0 inviting thern to provide as much information. As they can because of their direct contact with the community (referred to here as Survey) and secondly by analyzing and extrapolating data given in official statistical publications and in studies by Muslim scholars in World Muslim population. Amongst the Muslim sources, more important ones are as follows: (3) Ahmad Abdullah al—Maädoosi9 Living Religions of the World: Begum Aisha a Studi (tr. Z 010 Ansari), Karachi: world World Muslirn Gazetteer, Karachi: Bawany Walcf, 1962; Muslim Congress, 1964; Abbas khan, An Estimate of the Muslim Population of the World, Gary, Indiana: Muslim Students: Association cf I-JOS 0 A. and Canada, 19690 (4) Country Sources : ANDORRA: Calculated on the basis of 1968 figures given in the Muslim Students 1 Association study (An Estimate of the Muslim Cary, Indiana, 1972, Population of the World), the MOS : supported by Readerts Digest Almanac and Yearbook, 19680 AUSTRIA: Based on information received in response to our ques tionnaire referred to here as Surveyo BELGIUM: Survey and a printed report of the Islamic Centre, See also Moslerns UnterUns, by Moso Abdullah and Brussels 0 Michael Mildenberger, Quell Verilog, Stuttgaad, 1974, p 0510 Calculated on the basis of Masdoosi, taking into view CYPRUS: natural increase of population 0 World Muslim Gazetteer 1975 puts the figure at 210,000 while the Statesman Yearbook 1974/75 Also checked through discussion with the puts it at 118,000. Leaders of the Muslim community who insist the number of Muslims i. s definitely more than the figure we have given. DENMARK: Survey. FINLAND: Survey, also World Muslim Gazetteer. FRANCE: Survey. Supported by Statis tics compiled by the lvffnis try of Interior for 1971 and published in Le Monde, 3rd July, 1973. GERMANY: Surrey. Supported by Abdullah and Milden Berger, opo also supported by an analysis of states tics relating to

—iii•a Official states tics put immigrant lab our in West Germany 0 Turkish workers at out of a total of 1101 million o (See Impact international, 22nd November 9 1974, p 014) 0 There are Muslim imruigrants from Yugas lava, the Arab world and o ther places along with a number of Germany Muslins GIBRALTAR: Surveyo Also Masdoosl and Gazetteer. Surveyo GREECE: IRELAND: Surveyo Also confirmed by calculations on the basis of ITALY: Surüeyo Mas doosio LUXEMBURG: Survey 0 MALTA: Based on Masdoosio Government figures support i to According NETHERLANDS: Survey. to Minis try of Home figures there are 30,000 Muslims in Arnsterdam, 50, 000 in Rotterdam, 17,000 in The Hague, 10,000 in Utrecht and around 50,000 in the rest of the Netherlands 0 This does not include Mulita students, tered migrants and their families, temporary visitots, etc. NORWAY; Survey PORTUGAL: Surveyor RHODES: SPAIN: SWEDEN: Based on Masdoosio Surveyo Survey 0 SWITZERLAND: Survey o this is supported by other sources UNITED KINGDOM: Survey. Britain: An Official Handbook, 1969, I-10M eS 00 e, 19699 had put the A recent study (The Facts Muslim population at 105 million 0 of Racial Disadvantage: A National Survey) David Jo Stni th9 PEP, February, 1976, Table 11-•2, p. 129 suggests that Mus Liras go to make up 40% of the total Asian population in this country, while Asian go to make up 57% of the total acolouredV migrant population. Total overseas—born popup Latino in the U 0K. Is this data does not include illegal estimated at 3, 311 million. British Muslims or U 0K e born Muslims migrants or students If all the facts of the case are too are not included in ito kept in view, there is enough ground to assure that the Muslim community is about a million strong in this country. 12. See Report of the Muslim Educational Trust, London, 1974, and MOE .T. Memorandum to the Minis try of Education, 1970. 13. For roceedings2 see 1m act International, London, May, June, of Euronext July, 1953. See a L so Saernzzatn,

—12th December, 1974; Impact International, London, 22nd November, and MOM. Ahsan, 71s1amic Council of Europe' the Criterion, Karachi, 1973, 140 Pan-European Conference of Migrant Workers Race and Class Repo? t of the Economic Commission of WI, 2 1974, pp. 207-2110 special NGO Cotrunittee on Human Rights, Conference, September, 1975 (Mimeo) 0 150 It is not merely the racist fringe which advocates this It creeps in a number of more adroit forms even in po 1 icy 0 it will also be necessary some official pronouncements to promote the assimilation of these foreigners and facilitate the naturalization of foreign children brought up in Switzerland; To achieve this assimilation it is necessary for the Swiss population to try and understand the special mentality of immigrants for immigrants to be willing to adjust to our way of Report of the Federal life and social institutions 00 g, . Council of the Federal Assignably on the broad outlines of Emphasis governmental policy during the legislature. Quoted from Council of Europe Ad hoc Conference in the original. Country Re orts, CME/HF-M (74) on the Educe tion of Mirant’s : V, November, 1974, 1)02200 160 Edgar Faure, in a statement at the Conference of European Ministers of Lab our in Rome (November, 1972) quo ted in Council of Europe, RS252 (74), p 0140 170 Roy Jenkins, the Lab our Home Secretary of the United Kingdom, is one of those persons who have, at least theoretically, The Belgium Government as statement in advanced this view (74) V opacity also comes very neat to this idea integration is co-operation between the receiving community and immigrant communities so that each of them Inlay develop its own values, promoting closer relations for the pursuit of common (p. 2/+0) objectives e 180 The Quran brings this principle to focus when it says that killing a single human being wrongfully is tantamount to killing 320 Sea I—Quran, 5: the entire human race.