

CHAPTER - 2

MUSLIMS IN EUROPE

1- Introduction

In the past, Europe has seen Muslims establish themselves and flourish. The three most important areas where they prospered were: Al-Andalus (Muslim Spain & Portugal), Sicily and Crete.

The Andalusian Muslim Community began its eventful existence in 711 C.E. when the Muslim General Ṭāriq Ibn Ziyād crossed the Strait of Jabal Ṭāriq (Gibraltar: Mountain of Ṭāriq) at the head of his army. This Community, after nine centuries of its existence altogether disappeared in 1614 when the last of the Moriscos (forcibly baptized Spanish Muslims) left Spain under the order of expulsion of 1609 which was decreed by the King of Spain. Thus, the Andalusian part of the Ummah had a life span of 903 years. In Al-Andalus Islamic civilization flourished in one of its most resplendent forms. This land also remained a brilliant seat of Islamic learning that served as the point of radiation for all Europe. Today, only several hundreds of these original Muslims have returned to Islam in Al-Andalus, forming burgeoning new Muslims communities. However, descendants of the Andalusians are scattered by the millions in the Mediterranean Muslim Countries, especially in North Africa, and keep the memory of their origin and their culture (music, cooking, dialect, last names, etc.) very much alive.

The Muslim community of Sicily which had a history of several hundred years owes its beginning to the efforts of Qādī Asad Ibn Al-Furāt,

in the year 827 during the rule of the Aghlabid dynasty of Tunisia. First, Sicily became part of the Tunisian State. It then became an independent Muslim state under the Kalbid dynasty. The island was finally seized by the Normans with the assistance of the European Christian forces (1061 - 1091 C.E.). The Muslims who formed the greatest majority of the population even after the Norman conquest, were mainly of Sicilian origin, and remained a tolerated community during the Norman period. With the fall of the Normans and the conquest of the island by the German Emperor Henry VI in 1194, a hostile policy was pursued against the Muslims. This policy sought to obliterate Islam altogether and hence resort was made to forced conversion, expulsion, enslavement, mass murders, etc. A Muslim rebellion followed in 1219 and was crushed in 1224. Muslims were then banished and many of them were sent into exile in Lucera (in the mainland of Italy). It was in 1246 that the Muslim community of Sicily seems to have completely extinguished out after a new rebellion of its members. was put down. Thus, the Sicilian Muslim community lasted for a total of 419 years.

Another important center of Islam in Europe was Crète. A Muslim state was established there in 827 C.E. by Andalusian refugees under the Ballūtī dynasty. This state lasted until 961 C.E. The Ottoman Turks reconquered the Island for the Muslims between 1645 and 1669 C.E., but they lost it in 1898 C.E. The Muslim population, which was Greek speaking, was then subjected to continuous persecution and

expulsion that led to a decrease in their percentage in the population from 26.4% in 1881 to 11% in 1900. The entire Muslim population was finally expelled to Turkey in 1923 after an agreement between Greece and Turkey on population exchange.

The map of Figure 2.1 shows the areas of Europe which were under Muslim rule at one time or another with indications of the length of Muslim presence.

The Muslim communities which live today in Europe can be divided into two categories: 1) the communities which survived the fall of the Ottoman Empire, concentrated in Eastern Europe; and 2) the communities resulting from immigration due to the colonial past of Europe in Muslim countries. These are concentrated mostly in Western Europe.

Islam started its spread in Eastern Europe long before the Ottoman advance. The Muslim community of Hungary, for instance, was active and prosperous during the 10th and 11th centuries, until its destruction by Catholic fanaticism in the thirteenth century. The movement of conversion to Islam in Eastern Europe was mainly due to the spread of the Sūfī orders which led to the Bogomile "heresy" within the Christian Churches of Bosnia, Albania and Bulgaria. Bogomiles tended toward the original Christianity evident from their rejecting the principles of trinity, original sin, divinity of Christ, etc. This brought the wrath of the established churches. After the efforts

of forcible conversion to the Catholic Church were stepped up by the Kings of Hungary, the Bogomiles requested the intervention of the Muslim forces of the Ottomans in 1463. After the incorporation of the Bogomile lands in the Muslim state, all Bogomiles adopted Islam within about one century. Today the Bosniacs (South-Slav Muslims), Kortesh (Macedonian Muslims), Albanians and Pomaks (Bulgarian Muslims) are descendants of these first Muslims. To them were added immigrants from the two Muslim States of Europe: the Ottoman Empire and the Crimean Khanate.

A majority of the Muslims of Western Europe can be traced to the colonial period. Indeed, the colonial expansion of Europe in the 19th and 20th centuries ended by incorporating most of the Muslim World. This colonization transformed both the culture and the economy of Muslim countries, culturally linking each former colony to the colonizing power and converting its economy into an economy of consumption of exported products. The colonial powers ended not only by importing raw materials from their former colonies, but manpower as well when the local manpower could not suffice for true economic expansion of the 1960's.

Figure 2.2. shows the present distribution of the Muslim Minorities in Europe. Excluding the Soviet Union which will be treated in a separate chapter and Eastern Thrace which is part of a Muslim State (Turkey), Muslims amounted in Europe to nearly 11.6 million people in 1971. They could be estimated in 1982 at about 15.7 million. The distribution by states is reported in Table 2.1. The Muslim population

exceeds 10% in five countries: Albania (75%), Cyprus (24.4%), Yugoslavia (20.5%), Bulgaria (19.4%) and Gibraltar (10%). It exceeds in numbers the million point in six countries: Albania, Yugoslavia, France, the United Kingdom and West Germany.

Table 2.1 : Muslims in Europe in 1982
(excluding USSR and Turkey)

Country	Number of Muslims	Percentage of Muslims in the total population
Yugoslavia	4,825,000	21.5
France	2,500,000	4.6
Albania	2,110,000	75.0
West Germany	1,800,000	2.9
Bulgaria	1,700,000	19.3
United Kingdom	1,250,000	2.2
Netherlands	400,000	2.8
Belgium	350,000	3.6
Greece	160,000	1.6
Cyprus	155,000	24.4
Spain	120,000	0.3
Italy	120,000	0.2
Austria	80,000	1.1
Switzerland	70,000	1.1
Romania	65,000	0.3
Denmark	35,000	0.7
Sweden	30,000	0.3
Poland	22,000	0.06
Norway	12,000	0.4
Other	31,000	-
Total	15,835,000	3.2

* Source: From official census figures, and estimates from different sources, including the Muslim community

2- Albania

Theoretically, this is the only country in Europe with a Muslim majority. Practically, the Albanian Muslims are among the most suppressed communities in the world. Since the government of Albania follows the most fanatical brand of atheism, and since the Muslim majority has no say in its affairs, the Muslims of Albania can be treated as a minority in spite of their numerical majority.

Albania declared its independence from the Ottoman Empire in November 1912. As soon as this was done, the neighbouring Christian powers started invading entire provinces of Albania and incorporating them into their own territories. Serbia acquired Kossovo and Western Macedonia; Montenegro conquered the neighboring regions and Greece took over Khamiria including the famous city of Janina (see Figure 2.3.). However, while Serbia and Montenegro kept the Albanian population, the Greeks followed a policy of expulsion of Albanian Muslims from the areas they have conquered. The original area of Albania was thus reduced from about 70,000 km² to only 28,748 km². A Conference of European Ambassadors met then in London and fixed the boundaries of the new state giving to the conquerors the results of their spoils. Worse, these powers picked up a Christian foreigner Prince Wilhem of Weid, to be the King of the new state. The latter remained in Albania only for a few months. A period of about ten years of anarchy followed until Ahmed Beg Zogu declared the state to be a republic with himself

as its first president, In 1928, he became the king of the new state. The new kingdom hardly had the time to organize itself when it was invaded in 1939 by Italian forces which expelled the king. During World War II, communists organized a guerrilla movement which took over the country at the end of the war. This situation was consolidated on November 10, 1945 when Great Britain, the USSR and the USA recognized the Provisional Government led by General Enver Hoxha (a communist of Muslim origin) with the condition of holding "free elections". The "free elections" brought into being a parliament controlled by the communists which declared Albania in 1946 to be a republic. The group that had come together during World War II is still running the country in accordance with one of the most dogmatic forms of Stalinism.

In 1971, the population of Albania was about 2,220,000 persons of which 1,580,000 were Muslims. Thus, about 71% of the total population consisted of Muslims. The natural rate of increase of population in Albania is one of the largest in the whole world, with the result that the total population of Albania in 1982 is estimated to be 2,810,000 people, of which about 2,110,000 or 75% are estimated to be Muslims. Racially, Albanians are the descendants of Illyrians, the ancient inhabitants of the Balkans before the Greek and Slavic invasions. The Muslims are Sunnis and belong to the Hanafi School. The Bektashi Sufi order had a great influence in the country.

Before the communist take-over, Albania was as Muslim a country as any other Muslim country. The laws and customs were deeply

rooted in the principles of Islam. The leaders of the country were largely committed to upholding Islamic ideals. There was a Council of Ulema under the chairmanship of a Grand Mufti which managed the mosques and religious schools and supervised the Islamic education of the youth, and had a great influence in legislative matters. In fact, until the country fell a prey to Communist take-over, the Muslim community of Albania had remained religiously organized in the same manner as it had been during the Ottoman period.

After 1946, the Communist establishment began to make attempts to infiltrate into the Islamic religious system. Only those religious leaders whose allegiance to the regime was fully assured were allowed to survive. By 1956, the policy of infiltration was followed by a crude policy of repression which culminated in 1967 in the virtual banning of all forms of worship (Muslim and Christian), by closing all Mosques (2169 Mosques) and churches in the country, by imprisoning all imams and destroying all Muslim literature, and finally by declaring Albania the first Atheistic country of the World. In 1976, the Government went a step further and banned Muslim names.

At present, the Muslim community of Albania is experiencing one of the darkest moments of its history under a regime which could be compared, by its fanaticism and its oppression, to the Catholic Inquisition established in Spain in the sixteenth century. A vociferous effort is now afoot to destroy all allegiance to Islam in the country. Many mosques have been razed to the ground. People who dare to show religiosity are ridiculed and humiliated, and sometimes have been executed.

However, in spite of this state of affairs, Islam is still very much alive in Albania, albeit in a secret form. This is proved by the accounts of the rare visitors to the country from among the Albanians living abroad. It is also proved by the hysterical campaigns of the Government in the press and on the radio against the "vestiges" of Islam.

Albanian Muslims who live outside the present borders of Albania amounted in 1982 to about 2,340,000 persons, more than in Albania itself. Of these, 1,810,000 lived in Yugoslavia, 250,000 in Turkey, 70,000 in Arab Countries, 40,000 in the US, 20,000 in Australia and the rest (about 150,000) in other countries, mainly in Canada, Belgium, Italy and New Zealand.

Since 1978, there were some signs of opening up of Albania to its European neighbours. If this trend is followed, there might be some hope of freedom for the population of Albania.

3- Yugoslavia

Most of the territories making up today's Yugoslavia, with the exception of Slovenia, formed an integral part of the Muslim Ottoman Empire. Croatia was conquered by Austria in the early 17th century, and the Montenegro became independent in 1697. Serbia revolted against the Ottomans and received its independence in 1830. The Muslim populations of these reconquered territories were quickly expelled with

the exception of the South West corner of Serbia. In 1878, Austria-Hungary conquered Bosnia-Herzegovina, a region whose population was in majority Slavic and Muslim. Finally, in 1912, Serbia and Montenegro invaded large chunks of the newly formed Albania and added them to their own territories.

The Yugoslav state was established after World War I as a union of Serbia and Montenegro with the Slavic provinces of the defunct Austro-Hungarian Empire. The King of Serbia became King of the newly formed state. The country was invaded by the Germans during World War II. After its liberation by Communist partisans, it was declared a Federal Republic in January 13, 1946. The States of the Federation were reorganized, and in the 1950's Yugoslavia rejected Russian hegemony. Since 1969, the regime became more and more liberal towards its populations.

The Muslim populations of Yugoslavia were highly persecuted by the Austrian regime in the 19th century as well as by the States of Serbia and Montenegro. They gained some degree of freedom between the two World Wars. However, during World War II, they were subjected to the worst atrocities and lost to all kind of partisans more than 200,000 victims in mass executions. The establishment of the Communist regime was first followed by an intense persecution of the Muslim community with confiscation of religious endowments (awqaf) and the closing of most of the mosques and religious schools. This situation improved greatly during the last ten years, when Muslims became virtually free to practice their religion.

Indeed, the Government recognized for the first time in 1973 the "Bosnian Muslims" as a "nationality" which has its own separate characteristics within the Yugoslav family of nations. At present Yugoslavia consists of six federal states and two autonomous regions. The number of Muslims and their percentages to the total population are shown in Table 2.2. Muslims are in majority in Kosovo, they form 51.6% of the population of Bosnia-Herzegovina, 31.4% of the population of Macedonia, and 25.7% of that of Montenegro. All these percentages have a tendency to increase because of a higher rate of natural increase of Muslims as compared to others. The map of Figure 2.4 shows the areas of Muslim concentration.

Table 2.2 : Muslims in Yugoslavia*

Entity	Area in Km ²	Total Population	Muslim Population	Muslim Percentage	Total Population	Muslim Population	Muslim percentage
		1971	1971	1971	1981	1981	1981
Bosnia-Herzegovina	51,129	3,746,000	1,541,000	41.5	4,125,000	2,130,000	51.6
Autonomous Region)	10,887	1,244,000	1,010,000	81.0	1,584,000	1,360,000	85.6
	25,713	1,647,000	418,000	25.0	1,912,000	600,000	31.4
	10,275	531,000	119,000	22.4	583,000	150,000	25.7
per)	55,968	5,250,000	303,000	6.0	5,687,000	400,000	7.0
	56,538	4,426,000	124,000	3.0	4,601,000	150,000	3.3
	20,251	1,727,000	10,000	0.5	1,891,000	20,000	1.1
Region)	21,506	1,953,000	12,000	0.5	2,028,000	15,000	0.7
	255,804	20,523,000	3,537,000	17.2	22,411,000	4,825,000	21.5

* Figures for Muslim populations have been estimated from censuses on nationalities, making some assumptions concerning those Muslims declaring "Yugoslav", "Croatian", or other "non-Muslim" nationalities.

The Muslims of Yugoslavia belong to the Hanafi School of Sunnism. They are well organized under the Muslim Religious Union which has four superiorates in the different Republics: at Sarajevo (Bosnia-Herzegovina), at Skopje (Macedonia), at Titograd (Montenegro) and at Pristina (Kosovo). Mosques and Islamic Community Centers have been established across the Federation including the States of lower Muslim density such as Serbia (Belgrad, Nis, etc..), Croatia (Zagreb, Rijeka, etc..) and Slovenia (Ljubliana). The highest religious authority is the Supreme Synod of the Muslim Religious Community which elects a Reis-Ul-Ulema (Grand Mufti) and the Muslim Supreme Superiorate. The Reis-Ul-Ulema today is Imam Naim Hadziabditic and his seat is Sarajevo, Capital of Bosnia-Herzegovina. The Muslim Community of Yugoslavia has today about 2000 Mosques and new ones are always under construction. It has two schools for the training of Imams (Secondary School level) one at Sarajevo (in the Serbo-Croatian language), and the other at Priština (in Albanian). A third one is being reopened in Skopje, Capital of Macedonia. In the autumn of 1977, an Islamic Faculty of the University level was reopened in renovated buildings after being closed for more than 30 years. (The Faculty was established in 1536 C.E. by Gazi Husrewbeg). There are three Islamic reviews in the Croatian language (Glasnik, Zemzem, and Preporod) and one in the Albanian language (Educate Islame).

As for the national origin of Muslims of Yugoslavia, the most numerous are the Bosniacs (2,340,000 in 1981) who share with the

Serbo-Croatians the racial origin as well as the language. They are highly sophisticated and well integrated in the political life of the country. The second in numbers are Albanians (1,730,000 in 1981) who live mainly in the State of Kossovo, but also in neighboring regions. Their most important political demand is the establishment of a Federal Republic for their Autonomous State. The Turks, only about 120,000 in 1981, are concentrated in Macedonia where they have 65 primary schools. Finally, Gypsie Muslims (100,000 in 1981) are among the poorest of all Muslims and live mostly a nomadic life across the Federation. There are also several thousands Muslims who identify themselves as Croatians, Serbians, Macedonian, Circassians, etc.. But all the smaller Muslim groups have a tendency to be absorbed by the two larger ones: the Bosniacs and the Albanians.

In conclusion, the situation of Muslim Yugoslavs, although has not yet reached, in many respects, the level of the inter-war period, is improving greatly. The community has all the characteristics of a viable and well integrated community which has a reasonable degree of freedom of worship. Its contact with the Muslim world is increasing; more delegations are sent to Muslim countries, more students are exchanged, and about 2000 pilgrims go to Mecca annually. Because of its treatment of the Muslim community which is not different from its treatment of other religious groups in the country, the Yugoslav Government has built up a capital of respect in all Muslim countries.

4- Bulgaria

Under continuous pressure from the Russian Empire, the Ottoman State was forced in 1878 to give autonomy to the two principalities of Rumelia and East Rumelia. The two principalities united in 1885 to form one single state which declared its independence in 1908 under the name of the Kingdom of Bulgaria. Since then, the boundaries of the new state have been changed twice, once after World War I and another time after World War II. In 1946, the Communist Party took power, abolished monarchy and declared Bulgaria a Socialist Republic. This same regime is still in power in the country till this day.

In 1850, about one third of the population of the lands which form today Bulgaria was Muslim. About 500,000 persons of these were Pomaks, i.e. Bulgarian-speaking Muslims. Even in 1876, Muslims were in majority in many major cities, such as Varna, Plovdiv (Filipe), Pleven, etc. They were also an important minority in the city of Sofia. After the Crimean War, the Ottoman State installed Muslim refugees from Crimea in the area, or about a total of 350,000 persons of whom 100,000 were Tatars and 90,000 were Circassians. But the Turco-Russian War of 1877 was catastrophic to the Muslim population. It led to great dislocation and mass emigration to Anatolia.

Persecution of the Muslim community increased in intensity after independence in 1908, which led to a new wave of emigration toward Turkey. In fact, the Royal Government of Bulgaria was consistent

in following a policy of elimination of the Muslim population with a zeal tainted with religious fanaticism. This led to the reduction of the Muslim population from about 50% in 1876 to a mere 13% in 1939 with only 858,000 Muslims in a total population of 6,600,000.

The policy of expulsion of Muslims continued during the first years of the Communist regime. Indeed, in the year 1951 alone about 160,000 Bulgarian Muslims were expelled toward Turkey. But as the natural rate of increase of Bulgarian Christians was too low, the Communist Government of Bulgaria started to worry about the economic dangers resulting from the depopulation of entire regions. It thus replaced its policy of expulsion by one of forced assimilation, i.e. christianization. Nevertheless, in the 1970's, both expulsion and assimilation were pursued against the Muslims. About 115,140 Muslims (ethnic Turks) were expelled to Turkey in the decade 1968-1978 under an agreement on the reunion of divided families which was signed in March 1968 and which expired in December 1978.

At present, Bulgaria has an area of 110,912 km² and it had a population of 8,814,000 persons in 1982. The same year the Muslim population was about 1,700,000 strong. Muslims of Bulgaria are Sunnis of the Hanafī school. Ethnically, they are divided into three groups: 1) the Turks, including Tatars (about 1,050,000 persons in 1982); 2) the Pomaks, or Bulgarian Muslims (370,000 persons in 1982); and 3) the Gypsies (of whom about 280,000 persons were Muslims in 1982). Thus, in spite of continuous expulsions, the proportion of Muslims over the entire population increased from 13% in 1939 to about 17% in 1971, and 19.3% in 1982.

Geographically, Muslims are concentrated in two separate regions, in the North-East near the Rumanian border, and in the South-West, near the Greek border. They form the majority in seven provinces. Five of these are in the North-East (Silistra, Tulbuhin, Razgrad, Shumen and Turgovi) where Muslims are Turkish-speaking; the other two provinces are in the South (Smolyan and Kurzali) and are strongholds of the Pomaks. About 900,000 Muslims live in the North-East; 500,000 Muslims live in the South-East and the remaining 300,000 are scattered about the entire country (see Figure 2.5).

There do not seem to be many mosques still open in Bulgaria today. In 1966, there were 1,300 mosques, of which 1,180 were Turkish-speaking and 120 Bulgarian-speaking. In 1956, there were about 2,715 imams serving the Muslim community. The Muslims were religiously organized under a Grand Mufti. Bulgaria was divided into six religious regions, each region having a Majlis-Ul-Ulema. The Mufti for the Turkish speakers had Burgaz as a seat (Imam Hasan Adamov) and the Mufti for the Bulgarian speakers had Smolyan as a seat (Imam Husayn Seferkov).

This organization exists only by name today. In fact Bulgarian Muslims are experiencing a period of intense persecution and cultural genocide. There are no schools for imams and no religious Islamic literature (the Christian counterparts are, on the other hand, thriving). Most of the mosques of the country have been closed down, including the single remaining mosque of Sofia. Muslims are forced to change

their names into Christian names under the cover of Bulgarization; Christian names are considered Bulgarian, Muslim names are "of course" foreign. All Islamic holidays have been abolished and any outside appearance of Islam severely suppressed. Many mosques have been razed to the ground. Muslims have been pushed down to the lower classes of the social order. Publication and purchase of Muslim books including the Qur'aṅ have been forbidden. No contact with the Muslim Ummah is allowed and no pilgrims have reached Mecca for decades.

The difference between the Albanian and the Bulgarian persecutions of Muslims is that in the first case, persecution is against all forms of religion, whereas in the second case it is against Muslims alone. The Bulgarian Government supports intensely the Bulgarian Orthodox Church and respects the religious practices of Jews and other Christian denominations. New churches and synagogues are under construction, whereas mosques are demolished.

The situation of the Muslim community of Bulgaria is as serious as that of Albania. The Muslim World worries intensely about the efforts of destruction against such an important community.

5- Cyprus

Cyprus was part of the Ottoman Empire until 1878 when the Sultan was forced to accept the British presence in the island with the condition of keeping Ottoman sovereignty on it. In 1914, Britain abolished

unilaterally the 1878 agreement and declared the island Crown Colony. The young Turkish Republic (inheritor of the Ottoman State) recognized this state of affairs in 1925. In 1955, the Greeks of the island started a terrorist campaign against the British in an effort to unite the island with Greece (Enosis). The Muslim community, keeping a fresh memory of what happened in nearby Crete just half a century earlier, opposed Enosis which they felt would have led to their expulsion from their homeland. The Muslims (Turkish-speaking) and the Greeks (Greek-Orthodox by religion), the former supported by Turkey and the latter by Greece, finally agreed on the form of an independent Cypriot State on February 19, 1959 in Zurich. This agreement was signed by Turkey, Greece, Great Britain and the representatives of both Greek-Cypriot and Turkish-Cypriot communities. This agreement was implemented on August 16, 1960. It guaranteed the independence of Cyprus and safeguarded the vital interests of both communities.

When the Cypriot President (Greek) repudiated unilaterally the Zurich agreement in December 1963, a civil war broke out which nearly ended in the destruction of the Cypriot Muslim community. This community found itself blockaded inside 75 enclaves which were scattered across the island and subjected to intolerable economic pressure. It was also completely removed from all political and economic activity in the country. Without intense financial support from Turkey the resistance of the community for survival would have collapsed. During this period, negotiations between the two communities dragged on as the

Greek-Cypriots seemed disinterested in changing the status quo. When on July 15, 1974 a Greek Cypriot military coup took place and was followed by mass murders against Muslims, Turkey found itself obliged to intervene to fulfil its obligations under the Zurich Agreement. The Turkish intervention saved the Muslim community of the island from annihilation which had seemed imminent. Thus began a completely new era for the Turkish Cypriot community.

The area of Cyprus is 9,251 km². In 1973, it had a total population of 632,000 people of which 116,000 were Muslims, all Turkish speaking and of the Hanafī School. The percentage of Muslims in the entire population amounted to 18.3%. This figure compares poorly with the census of 1790 which showed a total population of 80,000 people of which 60,000 were Muslims, i.e. a Muslim proportion of 75%. After British colonization, Muslim emigration (more or less induced) and Greek (Christian) immigration reduced the proportion of Muslims to 19.7% in 1921 (61,339 persons). Because of continuous discrimination and often outright persecution from 1878 up to 1974, there was a continuous flow of Muslim emigration out of the island. The number of Cypriot Muslims forming the Turkish Cypriot diaspora amounted to about 700,000 persons in 1982, of which 550,000 were in Turkey, about 60,000 in Britain, and 40,000 in Australia, etc.

The Turkish intervention of 1974 revitalized altogether the situation of the Cypriot Muslim community and gave it a new lease of hope. Of the six provinces which form the state of Cyprus, this intervention gave the Muslim Community the entire Province of Kyrenia, half the Province of Nicosia, 90% of the Province of Famagousta and about

10% of the Province of Larnaca, i.e. about 3,354 km² or 36% of the area of the island (see Figure 2.6). In fact, this resulted in a great movement of Muslim and Christian populations. Indeed, in 1960, Muslim presence was more dense in the provinces of Paphos (23%), Larnaca, Nicosia and Famagousta (20% each) and less in the provinces of Kyrenia (13%) and Limassol (11%). Thus, about 60,000 Muslims have been uprooted from their homes in the southern parts of the island and about 120,000 Christians were uprooted from the northern parts. This led to a polarization of the population of the island with only few Greek left in the Turkish part and few Turks in the Greek part. The total Cypriot Muslim population reached about 155,000 persons in 1982 due to the return of some Turkish Cypriot expatriates to their homeland. The new Muslim percentage is about 24.4% i.e. about the same as that of 1881.

On February 13, 1975, the Turkish Cypriot community declared the establishment of the Turkish Cypriot Federal State. The efforts of this state are directed toward finding a solution to the constitutional problem of the Cypriot State and a new relationship between the Greek and the Turkish parts of the country. The Muslim community refuses to go back to the status quo ante because this status had almost led to its doom. They are feeling that the Greek Cypriots could not accept them as equals in their midst and respect them for what they are Turkish by language and Muslim by religion. They seek a guarantee for their future in a bi-state federal system. Unfortunately, the

negotiations drag on and the Turkish Cypriot Federal State finds itself in a new economic boycott by the world community. Indeed, while the so-called Cypriot Government represents in fact only the Greek Cypriot community, it is considered by most countries of the world, including Muslim countries (out of ignorance or big power pressure?) as the legitimate representative of the Turkish Cypriots as well. All economic cooperation, exchange, services, etc. with Cyprus is done with the Greek side and the only outlet to the outside world of the Turkish side is through Turkey. There is, however, no comparison between this situation and that of the 1970's. In its state, the Muslim community lives its religious and cultural life without any outside interference. Its hope for a better future is based on solid foundations and it tries to reach some arrangement with the Greek Cypriot state that will give both of them the right to live as equals on their island. On November 15, 1983, the Turkish side, tired of waiting the Greek side to solve their common problem, declared its independence as the Turkish Republic of North Cyprus.

6 - France

France has an area of 547,026 km² and, in 1971, a population of 54,350,000 persons. It is administratively divided into 22 regions. The majority of its Muslim population is of colonial origin. By 1900, the French Empire included a multitude of Muslim countries, the most important of them being Algeria. But until then, Muslim emigration to France had remained negligible. Indeed in 1900, there were only 1,000 Muslims in France. They became 6,000 in 1912.

After World War I, a severe man-power shortage was felt in France and to make up for this Algerian immigration was encouraged. In 1924, the Muslim population reached 120,000 persons to fall back to 70,000 in 1936 due to the economic recession. Muslim immigration into France took a new upward trend after World War II, with the Muslim population reaching 240,000 persons in 1950.

The greatest emigration toward France of Muslim populations started, however, after the independence of the colonies, especially Algeria. By 1971, the Muslim population surpassed 2,000,000 persons, making it the second religion of the country after Roman Catholicism. By 1982, this figure reached about 2,500,000 persons (or about 4.6% of the population) making it, in number, the second largest Muslim population of Europe after Yugoslavia. At present, immigration has become considerably less important, and the Muslim population grows mostly by natural increase and conversion.

Although the Muslim community of France is only second to that of Yugoslavia in Europe, it is much less rooted in the country and by far less organized. Of the 2,500,000 Muslims in France in 1982, about 1,960,000 were of North African origin. The others came from Black Africa, Yugoslavia, the Arab East, Turkey and Iran. There were about 70,000 Muslims of French ethnic origin. Indeed, the trend of conversion to Islam had already started at the turn of the century, and many French have been Muslim for two or three generations. Most Muslims of France are of the Mālikī School. Table 2.3 gives the number of Muslims in 1982 by national origin.

Among the Muslim immigrants, about 600,000 are French citizens. Their majority, about 450,000, consists of the Harkis of Algeria and their descendants (harkis were Muslim soldiers in the French army who fought against the Algerian revolution). Consequently, in spite of the fact that French is understood by most Muslims in France, these are however in their majority, Arabic speakers. Geographically, Muslims are found in all parts of France, with a higher concentration in the regions of Paris (Region Parisienne), Marseille (Provence-Côte-d'Azur) and Lyons (Rhônes-Alpes).

Most of the Muslims of France occupy the less attractive occupations and make up the "proletariate" of the French cities. A small minority are professional, especially in the Paris Region. In principle and in appearance, the rights of Muslims as individuals are respected by the French law. However, as a community, the Muslims are suffering in France from an anti-islamic attitude which may be traced back to the time of the Crusades, and by a racism reminiscent of the colonial period. The influence of the Muslim community in France is negligible in practically all fields, especially if one were to compare it to the much smaller Jewish and protestant communities.

Until 1968, there was practically no religious organization of the Muslim community, and Muslims practised their religion privately. True, there has been a large mosque in Paris since 1930, but this was never controlled by the Muslim community of France.

The recent efforts at organization started at the local scale as an increasing number of Muslims settled in the country and became concerned about the religious future of their children. Spontaneous religious associations were formed, establishing mosques and Qur'anic schools for children. The buildings of mosques and schools were often very modest, most often under location, but the effort was sincere and the results were encouraging. The number of such make-shift mosques reached 410 in 1982. There were only ten about 15 years ago. One single mosque, the Jami Mosque of Paris, has all the facilities necessary for a Muslim Community Center. It also manages 30 mosques in the Paris Region. However, the Paris Jami Mosque is managed now by Algeria and not by the Muslim Community of France. There are 150 mosques in the Paris Region (of which 23 are in Paris city alone), 16 mosques in Lyons, 15 in Marseilles, etc.

For instance, if Auvergne is taken as an example, one sees that Clermont Ferrand, the capital of the Region, has four 'mosques', each in a room no larger than 30 m². In each mosque, weekly meetings & Friday prayers are held, and religious instruction for children and adults is carried on. The Mayor's office donated to the community a piece of land to be used as a cemetery for Muslims. The town of Vichy has also a "mosque" in a rented building, and a "mosque" is planned for Thiers. The Muslims of Auvergne formed in 1976 "the Council of the Muslims of Clermont-Ferrand", thus increasing the organizational scale from the local to the regional level.

There is no national organization for the Muslims of France, no schools for imams or for the Muslim children, and no Council of imams. However, it seems that the Muslims of French origin are well organized. There are also several national organizations for Muslims which belong to the same country called "Amicales" (Algerian, Moroccan, Tunisian, etc.), but their effect on the survival of the Muslims as a Muslim community is small.

The Muslim population of France is not organized. Therefore, its chances of survival as a community are minimal if no changes take place in this situation. However, it is heartening to note that the community is moving through a normal phase of organization. If this trend continues, the Muslim community of France would eventually establish some form of national organization that would enable the growth of the necessary Islamic institutions. This community is however handicapped in its efforts by a lack of acceptance by the French authorities and population and the strong attraction of the countries of origin which are too close to allow the community to build its independent Islamic culture. Muslims as a community are not treated on the same footing by the French authorities with the other religious groups. But this discrimination is certainly due to the inertia in the laws and the present weak organization of the Muslims, rather than to a deliberate policy.

7- West Germany

Among the western nations, Germany had colonized only few Muslim areas (Tanganyika and Cameroun) and for a limited period of time. This German colonial period had no effect on the growth of the Muslim community of Germany. On the other hand, no part of the present day West Germany was ever part of any Muslim state. Consequently, the origins of the Muslim population of West Germany are different from that of France as well as from that of Yugoslavia.

The first modern traces of Muslim presence in Germany date from the eighteenth century when Prussia and the Ottoman State decided to exchange embassies. During the same period a mosque was built in Schwatzingen (near Stuttgart) by a German nobleman convert to Islam. This was the first mosque in Germany. During the 19th century many Germans embraced Islam. But their number remained limited.

A stronger link was established between Germany and the Muslim World during World War I, when Germany and the Ottoman State were fighting as allies a war which both were to lose. After the war, many Muslim prisoners of war freed by the Allied forces preferred to settle in Germany, especially in Berlin. Immigrants from Afghanistan and Iran, joined later this first nucleus.

Between the world wars, the number of Muslims in Germany did not exceed several thousands. However, after World War II, a new wave

of Muslims settled in Germany. These were Muslim prisoners of war originally from Communist countries, especially the Soviet Union, who requested asylum in that part of Germany which was under Western control (later to become the Federal Republic of Germany, i.e. West Germany). In 1951, there were in West Germany about 20,000 Muslims.

It was only after 1966 that the number of Muslims started to increase dramatically in West Germany. This was due mainly to the immigration of "guest" workers from Muslim countries, especially Turkey.

In 1971 the number of Muslims was about 1,150,000 persons (1.9% of the total population) of which 900,000 were Turks, 150,000 Yugoslavs and Albanians, 50,000 North-Africans, and 50,000 Muslims of different ethnic origins of whom about 20,000 were from Soviet Central Asia and several thousands were of German origin (many for several generations). Among this large number of Muslims, about 50,000 were German citizens, either by origin or by naturalization. Consequently, most of West Germany Muslims are still foreigners who have not struck any roots in the country. Since 1971, the number of Muslims has continued to increase to about 1,800,000 Muslims in 1982 (2.9% of the population) in spite of the end of Muslim immigration and the return of many "guest" workers to their countries of origin. This is due mainly to natural increase as those who remained behind are raising new families and are striking deeper roots in the country. Of the total of 1,700,000 Muslims in 1982, about 1,500,000 were of Turkish origin.

Of this total, about 1,650, 000 were of the Hanafi school, 80,000 of Maliki school, 20,000 of the Shafi'i school and 20,000 of the Ja'fari school (especially in Hamburg).

Geographically, Muslims are present in all German states, with higher concentration in Bayern (about 250,000 Muslims) and Rhenania-Westphalia (about 400,000 Muslims). There are 600,000 children in the community and 40,000 students (from foreign countries) in the universities and professional schools. Aside from students and several thousand professionals, most of the Muslims of West Germany are blue collar workers occupying the least desirable occupations. Politically, the influence of the community is negligible, even that part of the community which is made of German citizens.

The Muslims of West Germany are at the beginning of their organizational effort. The first local Islamic organizations were established after World War I. The first mosque, that of Schwatzingen, became a museum, and was reconverted for Islamic worship only in March 1977. The mosque of Postdam near Berlin, built in 1720, disappeared, but a new mosque was built in 1926. This mosque survived World War II, but it is no more in Muslim hands for it has been taken over by Qadianis. There are four other mosques in West Germany with Muslim architectural designs: the Hamburg Mosque, the Aachen Mosque (opened in 1967), the Munich Mosque (opened in 1973) and the Stadt Allendorf (Hessen) Mosque.

But a multitude of makeshift mosques totalling about 600 play a big role in keeping Islam alive in the country. These are houses, apartments, rooms, halls owned or rented by Muslim religious groups. In these makeshift mosques as well as in the more sophisticated big centers, prayers are held, including Friday prayers, Islamic education is imparted to children and adults, community services are administered, etc. Some of the cities have many of these mosques, for instance, Cologne has 42 mosques for a Muslim population of 80,000. The most important of these mosques are those of Cologne, Frankfurt, Stuttgart, Nuremberg, Saarbruck, Hanover, Hamburg, Munster (Westphalia), Bielefeld, Hamm (Westphalia) Munich, Lubeck and West Berlin. Each of these 600 mosques is organized and maintained by a local Muslim organization. There are about 350 Turkish imams in the country and about 50 imams of other origins, but their number is much lesser than needed. There are about 35 Qur'anic schools and only one full-time Muslim primary school. Islam is not taught to Muslim children in German schools. There are no Muslim regional organizations yet, nor are there national ones. The large Islamic Centers developed on a very inefficient organizational pattern in which each center is run by a closed Muslim organization which is not limited territorially. They have consequently been only slightly effective in their Islamic missions.

Legally, the Muslim community of West Germany is handicapped by the fact that most of its members are foreigners. The rights of individual Muslims are however, more and more respected. But the Muslim community as a whole is not recognized by the Federal Republic as a

religious community with the result that Muslims as a community have no rights. For more than 30 years, the community has been pleading for recognition (Koperschaft) but to no avail. German converts are subject to indirect discrimination and many of them feel forced to keep their religious convictions secret.

Thus, as in France, the basic problem of the Muslim community of West Germany is one of organization. But this is a normal transitional process, and the community seems to be heading toward a national organization. Maybe it is only then that enough pressure could be put on the German authorities for the rights of the Muslim community to be recognized and thus stand on an equal footing with the other religious communities of the country. Unless this is done the future of Islam in West Germany will remain unpredictable.

8- The United Kingdom

The history of the growth of the Muslim Community of Great Britain is similar to that of France. The community has its roots in the colonial past of the country.

The first Muslim immigrants to Britain were Yamanis from Aden, who established themselves in Cardiff and built there in 1870 one of the first mosques of the country. Before the turn of the century other Muslims came from India and settled near London where they built Shah Jehan Mosque in Woking. During the first half of this century Muslims

arrived to Britain from Cyprus, Egypt and Iraq. On the eve of World War II, the Muslim population of the U.K. already numbered 50,000 persons.

Immigration increased dramatically after the War doubling the number of Muslims to 100,000 by 1950. This immigration reached new peaks in the 1960's, especially from India, Pakistan and Bangladesh. In the 1970's however, the British Government became more strict about foreign immigration from former colonies, with the result that the inflow of Muslims from outside has lately slowed down.

By 1971, there were about 1,000,000 Muslims in the U.K., or 1.8% of the total population. This figure rose in 1982 to 1,250,000 Muslims (2.2% of the population). The Muslim community of the U.K. is better organized than that of France, or even West Germany, but less than that of Yugoslavia. At least 700,000 of the total number of Muslims were British citizens in 1982. They are originally from lands where Muslims have been either preponderant or at least had large communities for a long time. Some are converts from Britain and the West Indies, and number several thousands. A great majority of them are originally from the Indian sub-continent (about 900,000 persons). Others come from about ten other countries most important of which are Cyprus, Yemen, Iraq and Palestine. There are also about 30,000 Muslim students in British Universities. The majority of the Muslims are of the Hanafi school, the rest are Shaf'i, Ja'fari or Isma'ili.

On the whole, the Muslims of Britain are at a slightly higher level, in terms of social status, than the Muslims of France and West Germany. They comprise professionals, physicians, engineers and other "white collars". The majority, however, consists of factory workers or small business job holders. Geographically, about 40% of all Muslims of Britain are in the Greater London Region. The others are in great majority in the Lancashire, Yorkshire and Midlands. Politically, the influence of the Muslim community is meager but not altogether negligible. At present the Muslim population increases mostly by natural excess of births over deaths.

The efforts of organization of the Muslim community are in their first stages. Most of the Muslims of the country are already organized on the local scale within about 200 local religious organizations. Usually, each one of these organizations has its own mosque, and covers the Muslims of one city or one district of a city. Most of these mosques are makeshift ones, but several ones are large community centers as well. Of these one can cite Shah Jehan Mosque (Woking, 1870), Nour-Al-Islam Mosque (Cardiff); the mosques of Coventry, Liverpool, Preston, Birmingham, Manchester and Nottingham. Many abandoned churches have been bought by local Muslim groups and converted into mosques such as in Duisbury, Manchester, Bristol and Sheffield. There are about 100 mosques in the Greater London area, 50 in the Lancashire, 40 in the Yorkshire, and 30 in the Midlands. There are 3 mosques in Scotland, 2 in Wales & 1 in Northern

Ireland (Belfast). The Central Mosque of London has been opened for worship in 1977. It is not administered, however, by the Muslim community of Britain. It was established by the Muslim diplomatic corps representing different Muslim countries. It is an institution for, though not of the Muslim community of Britain. The establishment of this mosque goes back to 1940. It is at present administered by a Council of Ambassadors.

The local Muslim religious organizations have already started an organizational effort among themselves on the national scale. But this effort is still weak and not very effective. The "Union of Muslim Organizations" (U.M.O.) formed in 1970 had a membership of about 200 Muslim organizations in 1982. It is the most serious organizational effort at the national level in Britain, but the institutional relationship between the different organizations in the Union is very weak and therefore the efficacy of U.M.O. as the representative of the Muslims of Britain has yet to be proved. Its most important activity is an annual convention. The services that it should have rendered to the community are rendered however by service organizations whose activity encompasses all Great Britain. For instance, the Islamic Foundation, established in Leicester in 1968, specializes in the publication of Islamic literature in English; the Muslim Women's Association, established in 1962, concerns itself with the problems of the Muslim woman and the orphans; and the "Muslim Educational Trust" established in 1966, specializes in the Islamic education of Muslim children. The latter was able to obtain from the British Government the right to teach Islam to Muslim children

in public schools. They have now about 20 teachers (paid by the organization) who teach about 2,500 children in 56 schools in 8 British cities. Arrangements for Islamic education exist in several mosques.

There is no separation of Church and State in the U.K. The recognized religions, such as Roman Catholicism, Judaism, etc., receive the support of the state at the same level as the official Anglican Church. Islam is not recognized, and consequently Muslims find themselves religiously quite handicapped, financially and otherwise. Even the marriage celebrated by an imām is not recognized as is done in some other countries, whereas marriages celebrated by priests and rabbis are.

Thus, in the U.K. again, the basic problem of the Muslim community is the lack of a strong organizational set-up on the National level. This leads to a lack of recognition by the authorities and a weakness in the services offered, especially in the area of education of the children. The Muslims of Britain suffer also from racial discrimination to as a great extent as their brothers in West Germany and France. In general, however, the condition of the Muslim community seems to be improving.

9- Other Countries

There are Muslims in all the other countries of Europe, and they are organized in most of these countries. Their situation varies from one country to another in terms of number, origin, organization and acceptability. In the following pages, the situation of the Muslim communities in each of these countries will be considered briefly, by order of numerical importance.

In 1971, about 1% of the population of the Netherlands, or about 132,000 was Muslim. By 1982, this number rose to about 400,000 (2.8% of the total population). The first Muslim immigrants arrived between the two world wars from the former colonies of Indonesia and Surinam. Their number was very limited and barely reached 5,000 in 1950. In 1982, there were among the Muslims of the Netherlands about 220,000 Turks, 100,000 North-Africans, 40,000 Malays (Indonesians & Malaysians) and 40,000 Muslims of various origins including about 2,000 Dutch converts. About 40,000 Muslims are Dutch citizens. Most of the Muslims of the Netherlands are "blue collar" workers and are concentrated in the large cities. About 60,000 Muslims live in Amsterdam alone. The first Muslim organizations which attempted to bring together Muslims of the same national origin were established in the 1960's. In 1974, these organizations united to form the "Union of the Islamic Organizations of the Netherlands". There are about 300 makeshift mosques in the country. The Muslim embassies are planning an Islamic Center in Amsterdam. The Dutch Government recognizes Islamic marriage, but in spite of the continuous request of Muslims,

Islam is not recognized in the Netherlands on the same footing with other religious bodies. There are no Islamic schools, but some Islamic education is imparted to some Muslim children in public schools by teachers sent by Turkey and Morocco.

In 1971, there were 121,000 Muslims in Belgium (or about 1.3% of the population). The first Muslim immigrants arrived to Belgium after World War I from Eastern Europe, especially Albania. Immigration in sizeable numbers started, however, in 1960's. By 1982, there were about 350,000 Muslims in Belgium (or 3.6% of total population) of whom 220,000 were North-Africans, 80,000 Turks, 15,000 Albanians and 35,000 Muslims of various origins, including about 2,000 converts. There are about 2,000 Muslim students in the universities and about 80,000 children in the community . Most of the Muslims are foreign workers; only about 20,000 are Belgian citizens. There are about 200 makeshift mosques in Belgium, each administered by the local Muslim community. The Mosques of Liege and Gant are converted churches. In 1977, the remodelled old mosques of the Place du Cinquantenaire in Brussels, built in 1883 was renovated by donations from Saudi Arabia and opened for worship. This mosque is administered by a Council of Ambassadors from Muslim countries and not by the Muslim community itself. There is no national organization of the Muslims of the country. Nevertheless, Islam has been recognized officially in July 1974 by the Government, thus treating the Muslim community on the same footing as the other religious communities of Belgium.

5 The Muslim community of Greece was very important in numbers until recently. Many of these Muslims were Greek by origin and language.

The Greek State has been extremely unkind to Muslims: massacres and expulsions in the 19th century have reduced the Muslim community to only a fraction of what it used to be (30% of the population in 1828). The 1923 Treaty of Lausanne, stipulating the exchange of populations between Turkey and Greece brought the extinction of the Muslim community in most parts of Greece, excepting Western Thrace (in exchange for Greeks in Istanbul) and Rhodes and Chios (which was an Italian colony). Massacres in Epyrus after World War II eliminated the Muslim community of Epyrus (Albanian). In 1920, there were 285,000 Muslims in Western Thrace, or 75% of the population. Slow persecution reduced this number to 120,000 by 1982 (or 31.4% of Western Thrace population). In 1982, there were also about 15,000 Muslims in Rhodes and Chios and 35,000 Muslims in Athens, thus a total of 160,000 Muslims (or 1.6% of the population of Greece). The core of the Muslim community of Greece is in Western Thrace where Muslims were divided into two ethnic groups: Pomaks, (Bulgarian-speaking, 40,000 in 1982) along the border with Bulgaria, are shepherds; and the Turks, are farmers. The Muslims are organized under the Association of Islamic Union since 1932. They have 200 primary schools, 4 secondary schools and 300 mosques. The community is subject to considerable persecution: economically, the Muslims are squeezed out of their land (owned 94% of land in 1923, only 30% today) and their institutions are destroyed. For instance, in Komotini the Greek Government took over the Gazi Evranos Religious Foundation and Imaret Mosque; it destroyed the Jami Mosque of Xanthi as well as the Tabakhane Mosque; at Dimetoka twelve mosques,

five mausoleums, four Islamic schools and two waqf buildings have been taken over or demolished, all this since the 1960's; even Muslim cemeteries are desecrated. The schools are being suffocated by stopping the immigration of qualified teachers; etc. In short, the attitude of the Government of Greece toward its Muslim citizens is almost as unfriendly as that of the Bulgarian Government.

There were about 90,000 Muslims in Spain in 1971, of whom about 13,000 were Spanish citizens. They may be about 120,000 in 1982. Most of these Muslims are foreign workers especially from North-Africa. The Spanish Inquisition against Islam in the 16th century which destroyed the Muslim community lasted actually until 1967 when for the first time in Spain the freedom of religion was allowed. Complete religious freedom was established after the death of General Franco in 1975.

However, centuries of misinformation of the Spanish Catholic Church against Islam had its bad effect on the population forcing many Spanish Muslims to keep their religious convictions secret for fear of persecution. Nevertheless, Muslims, among whom there are students in universities and workers in factories, succeeded in establishing Muslim associations in most major cities as well as about 40 makeshift mosques across the country. Since 1980, a great number of Andalucians returned to Islam, especially in the Region of Andalucia. They formed organisations, the most important of which are the "Comunidad Islamica en Al-Andalus" with sections in Sevilla, Granada, Malaga, and Jerez, and "Comunidad Islamica en Espana" in Granada. The Muslim embassies are planning to

build a mosque in Madrid on a land offered by the municipality. The Union of Muslim Students Associations, gathering mostly foreign students has its headquarters in Madrid, and sections in major Spanish cities.

There were about 50,000 Muslims in Italy in 1971. In 1982, they were about 120,000, mostly immigrants from Eastern Europe, Northern Africa and Somalia. Their concentrations are in Milan, Rome and Sicily. The Muslims of Italy are not well organized. After World War II, a "Union of the Muslims of the West" was established by the Muslim refugees from Eastern Europe. This organization, was unfortunately eclipsed by the Islamic Center of Rome, established by Muslim embassies. This center is planning to build a large mosque in the city. At present the mosque is located, however, in an apartment in Rome where prayers are held, education imparted and Islamic literature disseminated.

There were about 35,000 Muslims in Austria in 1971, and about 80,000 in 1982, of whom about 8,000 are Austrian citizens. The rest are mostly workers from Yugoslavia and Turkey. Muslims are well organized in Austria under the "Muslim Social Service" established in 1962. This organization established a mosque and a community center in downtown Vienna and caters for the religious needs of the Muslims of Klagenfurt and Salzburg as well. They are holding discussions with the Austrian authorities for the recognition of Islam in the country on the same footing as other religious groups. Muslim embassies established a large mosque and Islamic Community Center in the outskirts of the city of Vienna. This project was started in 1967.

There were 30,000 Muslims in Switzerland in 1971 and about 70,000 in 1982. There are many foreign workers and students among them, and at least 4,000 Swiss converts, many of whom keep their religion a secret. There were about 10,000 Swiss citizens among the Muslims in 1982. The first Muslim organization was established in Geneva in the 1960's, but it was not based on the community. Muslim embassies established the "Islamic Institute" in Geneva in 1972 and a large mosque and Islamic Community Center was built in 1978. There are Muslim organizations in Zurich and Lausanne as well.

The Muslim population of Rumania, numerous (260,000 persons), prospers and well organized before World War II, was greatly reduced in numbers after the war due to the redemarcation of boundaries, and could be estimated at about 50,000 in 1971 and about 65,000 in 1982. These Muslims are of Turco-Tatar origin and centered in the Dobrudja Region near the Black Sea with their center at Constanta. Most of the Muslims are farmers and small employees. These Muslims are subjected to more or less the same degree of persecution as the Muslims of Bulgaria. Out of hundreds of mosques in the pre-war times only one dozen mosques are presently open for worship. The Muslims are organized religiously under the leadership of a Mufti in Constanta, but their religious freedom is tampered with, their religious literature suppressed and their imām schools have been closed. Turkish is not taught and the new generation finds language a serious barrier between itself and the elders.

In Denmark, the Muslim population was about 16,000 in 1971.

This number reached 35,000 in 1982. Of these, there were 16,000 Turks, 6,000 Pakistanis, 5,000 Yugoslavs, 4,000 Arabs and about 4,000 Danish citizens. Most of the Muslims are technicians, workers and small businessmen. The Muslim community of Denmark is well organized under a "Muslim Union" with six branches, two in Copenhagen and one each in Arhus, Vognmandsmarken, Gladsaxe, Ishog and Albertslund. Muslim children in public schools receive Islamic education from teachers chosen by the Muslim community who are paid by the State. Islamic education is also given in the local mosques. As in Sweden, Denmark is tending toward the recognition of Islam.

There were 17,000 Muslims in Sweden in 1971 and about 30,000 in 1982. Of these about 15,000 were Turks and Tatars, 4,000 Arabs, 7,000 Yugoslavs, and about 4,000 Swedish citizens. The Muslim community of Sweden was organized in 1948 under the "Islamic Union of Sweden". It was reorganized in 1973 and then in 1975 to form the "United Muslim Community of Sweden" with branches in Stockholm, Malmo, Goteborg, Eskilstuna, Jonkoping, Vasteras, Mariestad and Trollhattan. There are makeshift mosques in all these cities and about 12 Qur'anic schools, of which 6 are in Stockholm alone. Negotiations between the community and the Government led in 1979 to the recognition of Islam on the same footing as all other religions.

Poland has a very old Muslim community of Tatar origin. This community was very prosperous before World War II. It was also well

organized under a Mufti whose seat was Vilnius (now in the USSR). World War II caused great damage to the Polish Muslim community. Their number totalling about 100,000 just before the war was reduced to about 15,000 in 1971 due to changes of borders and deaths during the War. By 1982 they were about 22,000 Muslims. They are well organized under the "Muslim Organization of Poland" whose seat is Warsaw. Two Muslim villages with their mosques survived the War: Bhoniki and Kruziani in the district of Byaltok in the North-East. Since 1973, a Muslim review has been appearing in the Polish language. There is no persecution of Muslims in Poland, but the community lacks young Muslim imams, and the arrangements for religious education are quite inadequate. The dangers of assimilation are consequently real.

There were about 12,000 Muslims in Norway in 1982, many of them of Pakistani or Turkish origin (8,000 and 3,000 respectively). There are two Muslim organizations in Oslo with modest facilities used as mosques and community centers: the Anjuman-e-Hanifia and the Islamic Cultural Center.

The Muslim Community of Hungary, very important in the past was reduced to about 5,000 between the two world wars. But they were well organized under the leadership of their imam. After World War II the number of Muslims was further reduced to about 3,300 in 1949 and their organization withered away. Their number today is about 6,000 and they are trying to reorganize.

The Muslim population of Portugal of about 6,000 in 1982 is originally from the former Portuguese colonies of Mozambique, Guinea-Bissau, Timor and Macao. They were organized for the first time in 1968, establishing an Islamic Center in a rented apartment. The community has an Islamic publication in Portuguese and is planning to build a mosque in Lisbon.

There were about 4,000 Muslims in Ireland in 1982, many of them being students, half of whom were in Dublin. There are two organized communities, one in Dublin, the other in Galway. The Dublin Islamic Society has a Community Center and mosque facility.

The Muslim population of Finland is of Tatar origin. It was organized in 1925 and was recognized fully by the Finnish Government. Their number is, however, small: no more than 3,000 in 1982 including foreign workers. The Finnish Muslims are prosperous (businessmen and bankers). They established community centers, mosques and schools in Helsinki and Tampere, and organized groups in Yarvenka, Turku and Kotka.

There were about 3,000 Muslims in Gibraltar in 1982, or 10% of the population. These are almost exclusively Moroccan workers. However, their stay is temporary for they have no right to settle down. They have one makeshift mosque.

Muslims are not yet organized in the five other countries of Europe. But the efforts at organization are being made at the present in each of the Luxemburg (about 3,000 Muslims); East Germany (3,000 Muslims); Czechoslovakia (2,000 Muslims); Iceland (about 500 Muslims); and Malta (about 500 Muslims).

10- Conclusions

The Muslim communities of Europe are in a dynamic state of change and no definite predictions about their chances of survival can be made at present. Among the relatively large Muslim communities (Yugoslavia, France, Albania, West Germany, Bulgaria, and the United Kingdom), the Muslim Communities of Eastern Europe (Yugoslavia, Bulgaria, Albania) are the result of a prolonged Muslim presence. Their Muslim populations are indigenous; they are religiously well organized and deeply rooted in the land. In these three countries, only the Muslims of Yugoslavia seem to be in a reasonably good and improving situation. In the other countries, the situation is much worse than it was in the pre-World War II days. The existence of the Muslim community of Bulgaria is seriously threatened. In Albania, however, the fact that Muslims form the mass of the population and that Islam is fully integrated with the Albanian nationality, gives rise to the hope that in course of time, the perilous state through which they are passing now would be over and will be remembered as a nightmare which leaves no damaging effect behind it.

The Muslim communities of Western Europe (France, West Germany, U.K.) are of recent origin, and their presence was negligible in the pre-World War II. These populations are directly (U.K., France) or indirectly (West Germany), a result of the colonial era. These communities are still in the process of getting themselves organized.

They are most advanced organizationally in the U.K., and least in France. These communities are also still struggling for acceptability in the host countries.

The financing of the establishment of Muslim institutions is overwhelmingly through contributions from Muslim individuals in these communities. The old awqāf in Eastern Europe have all been confiscated by the authorities. The support of Muslim countries is still of a very limited nature compared with the needs of the communities and compared to the European Christian missionary activity accross the world. Moreover, this support is often directed toward establishing Islamic centers which are not run by the communities. These centers, in their present state of affairs, have a very limited impact on the future of these communities.

With the exception of Yugoslavia and France, knowledge of the Arabic language is not widespread. However, Islamic literature has been translated or published in the original in Serbo-Croatian, English, Albanian, French and German in this order of importance. There is no well developed Islamic literature in Bulgarian.

As for the other countries of Europe, the Muslim community is recognized on an equal footing with other religious communities only in Finland, Belgium, and Sweden. It is hoped that the same recognition will be accorded to the Muslims in Denmark and Austria. In general,

Muslim communities of Eastern Europe have greatly suffered after World War II, especially those of Rumania, Poland and Hungary who are facing a serious danger of extinction. On the other hand, the Muslim communities of Western Europe have gained greatly after World War II, by a flow of immigrants who brought a new awareness of the Islamic identity.'

To summarize, the modern attitude of Europe toward Islam is on the whole considerably better than in the past. This improved position is certainly still at variance in the Western democracies, with the principle of freedom of belief they claim. Indeed, Muslims in these countries are still handicapped by the actual bias of non-Muslims. The state of continuous rejection, persecution, or non-recognition is widespread, with the rare exceptions mentioned above, and is independent of the political system prevalent. For instance, Islam is practically free in Yugoslavia and Poland, but highly persecuted in Bulgaria and Rumania, in the communist bloc countries. For Western countries, Islam is not recognized in France, West Germany and the U.K., whereas it is recognized in Finland and Belgium. However, given the modern means of communication, no community can be completely cut off from the rest of the Muslim Ummah. For this reason alone, it seems that Islam has already struck sufficient roots in Europe to give rise to the hope that it has come to stay and to thrive, in spite of the difficulties and the hardships that the Muslims might be facing. This would certainly be for the benefit of both Europe and the Muslim World.

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