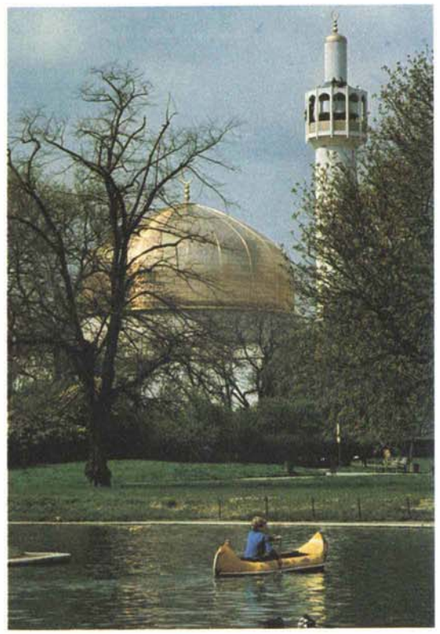

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JANUARY – FEBRUARY 1979

MUSLIMS IN EUROPE

ARAMCO WORLD magazine

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MUSLIMS IN EUROPE:

LAWTON

EIGELAND

BONNETT

FIELDS

John Lawton, who researched and wrote most of this issue, and Tor Eigeland, who photographed it, have teamed up twice since 1976 to produce or contribute to full issues of Aramco World *on a single subject: "Partners in Growth," January – February, 1977, and "Truckers East!" November – December, 1977. As a team they were also working on a full issue on Arab aid projects when this issue – which opens* Aramco World's *30th year of publication – went to press.*

Eigeland and Lawton have also worked with Stanley Bonnett before; he was a Middle East correspondent in Beirut in the 1960's while Lawton was UPI Bureau Chief there and Eigeland represented the Black Star photo agency. As a newspaperman Bonnett has worked for several British papers including the Daily Mail *and the* Daily Mirror, *and as a free-lance author has written* The Price of Admiralty, *(Robert Hall, London, 1970). He has also just finished a historical novel on the Aden conflict entitled* The Gates of Empire.

Other contributors include Steffi Fields, a free-lance writer in London who formerly worked for Women's Wear Daily *in New York and London, and as a free-lancer, has published articles in* Esquire, Punch *and* The Ladies' Home Journal. *Additional material for this issue was supplied by Robert Arndt, Assistant Editor; and William Mulligan, an unofficial historian of Aramco, an occasional contributor to* Aramco World *and, until his retirement in November 1978, a veteran of Aramco's Arabian research team, specializing in the history and culture of Saudi Arabia.*

— The Editors

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Cover: Students from India, Pakistan, Saudi Arabia and Kuwait pause for a rest on a mountain road above Leysin, where they attend the American College of Switzerland. They too are a part of Europe's growing – and increasingly important – Muslim community. Rear cover: The crescent-topped minaret and golden dome of London's new mosque rise above Regent's Park.

◀ Police Constable Amjad Parvez Chowdhray, a Kuwaiti, patrolled London's Earl's Court area as a member of the Metropolitan Police.

Photograph by Ian Yeomans

MUSLIMS IN EUROPE:

THE PRESENCE

"With customs, culture and religion that differ sharply from those of host countries, the Muslim immigrants-like all immigrants-have faced misunderstandings..."

WRITTEN BY JOHN LAWTON
PHOTOGRAPHED BY TOR EIGELAND

MUSLIMS IN EUROPE:
THE PRESENCE

Islam, today, is the second largest religion in Europe; and Muslims – more than five million in 1978 – now make up 40 percent of the Common Market's foreign work force. Arabs, Asians, Africans and Turks, their labor has helped build a prosperous Europe and, through wages sent home, has contributed to prosperity in the countries from which they have come.

Inevitably, the mass movement of Muslim manpower has created problems. With customs, culture and religion that differ sharply from those of host countries, the Muslim immigrants – like all immigrants – have faced misunderstandings, hostility and, within their own communities, cultural and religious strains. Yet Islam, barely visible since the fall of Muslim Spain (See *Aramco World,* September-October, 1976) is now firmly implanted in Western Europe. United by their faith, Muslim immigrants from nations as far apart as Malaysia and Morocco are working together to build mosques, establish Muslim cultural centers, and press common demands for political, economic, social and religious equality with their European hosts.

Because the problems vary from country to country, these efforts, initially, were launched on an individual basis. The Islamic society of Ireland, for example, set up the Muslim Youth Center in Dublin; the government of Iraq set up the Iraqi Cultural Center in London, and the Islamic community of Lisbon spent 12 years winning the approval of Portugal for construction of a mosque. But now, in an important step toward consolidation of effort, the London-based Islamic Council of Europe is attempting to coordinate the efforts of more than 24 Muslim organizations in Britain, West Germany, France, Scandinavia, Italy, Switzerland, Austria and the Benelux countries.

Established in May, 1973 – in accordance with decisions of the Second and Third Islamic Conferences of Foreign Ministers held in Jiddah, Saudi Arabia and Benghazi, Libya – the council has been working in close cooperation with international Islamic organizations, the governments of all Muslim states and other institutions serving the cause of Islam.

According to its Secretary-General, Salam Azzam, the Islamic Council of Europe has two main objectives: "First, protection, preservation and promotion of the religious and cultural life of Muslims in Europe. And second, the development of a better understanding of Islam in the West."

Islam, in fact, is no newcomer to Europe. Present-day Portugal and Sicily were once predominantly Muslim. In Eastern Europe, large Muslim communities have existed for the past nine centuries – some the descendants of Mongol forces that reached Poland and Lithuania. In Western Europe old Muslim communities still survive in France, Italy, Britain, The Netherlands and, of course, Spain – where Muslim rule provided both Islamic and European history with some of its most glorious chapters. (See *Aramco World,* September-October, 1976).

The Muslims first came to Europe in 711 and subsequently established an illustrious civilization in most of the Iberian Peninsula that lasted for eight centuries. In 831 Muslim forces also won a foothold on Sicily and ruled there for over 260 years (See *Aramco World,* November-December, 1978). Finally there came the Ottomans, who ruled the Balkans from the 14th to the 19th century and, at the height of their power in the 17th century, reached as far west as the gates of Vienna.

As a result, says Azzam, "the West has generally known Islam as an enemy and a threat." "And as a result," said Khurshid Ahmad, formerly the Director-General of the Islamic Foundation, an educational trust at Leicester, England, "Islam is the most misunderstood religion in Europe today."

In an effort to build new bridges of knowledge and cooperation between the Muslim world and the predominantly Christian West, the Islamic Council of Europe has been organizing important programs and conferences – such as the International Islamic Conference held in London in April, 1976. Organized in cooperation with King Abdulaziz University in Jiddah, on the occasion of the World of Islam Festival (See *Aramco World,* May-June 1976), the conference – attended by scholars and statesmen from 33 countries – attracted large Muslim and non-Muslim audiences, and several of its main speakers addressed themselves to the question of misunderstanding.

At the opening of the conference, for example, His Royal Highness Prince Muhammad ibn Faisal of Saudi Arabia stressed Islam's tremendous impact on world history and its unique contributions in the fields of education, art, science and technology. He also urged non-Muslims "to examine without prejudice the religion of over 800 million fellow human beings."

Other speakers at the 10 public sessions developed the same theme. Some speakers reminded audiences that the European awakening, represented by the Reformation and the Renaissance, owed much of its inspiration to contact with Islam. Others pointed out that such universities as Paris, Oxford and Cambridge came into existence under the influence of the universities of Muslim Spain – facts, the London *Times* commented, of which most Europeans were "abysmally ignorant."

The London conference also addressed itself to what, for the Muslims in Europe, are even more pressing and practical problems. One was economic assimilation. When the mass migration of foreign workers into Western Europe first began in the 1960's, most Europeans assumed that "guest workers" would stay for a few years and then take their savings home. It was a temporary arrangement, they believed, so little was done to integrate the new arrivals or to provide for their special religious, educational and social needs.

But as the total of foreign workers reached 12 million – nearly five percent of the EEC's total population – the problems could no longer be dismissed as temporary or minor. Because the EEC countries had initially paid so little attention to them, many migrants wound up in crowded ghettoes, politically impotent – and with close to 20 percent of their children receiving little or no education.

The problem worsened in the 1970's, when economic recession lessened Europe's need for foreign workers. Earlier the migrants' contribution had been vital; but with the slump, Europe's welcome cooled and unemployed

Europeans began to clamor to get back the jobs they had previously – and eagerly – turned over to the migrants. The result, particularly in urban areas, was tension. As *The Economist* in Britain put it: "Xenophobia in Europe is rising."

By 1978 all West European countries had closed their doors to non-Common Market immigrants and some had begun to encourage emigration. France, for example, is now offering $2,000 to each foreign worker who agrees to return home. But as millions have opted to stay in Europe – and as close to half of them are Muslims – worried religious leaders have begun to cooperate in an effort to head off potential conflict. In West Berlin, for example, the Standing Conference of Jews, Christians and Muslims in Europe has warned that if Christians and Muslims do not learn to live together there could be trouble.

Azzam, of the Islamic Council, agrees. "The need for a better and more sympathetic understanding of Islam was never as great as it is today. The presence of significant Muslim populations in every country in Europe, in almost every city and region, has made it necessary for the local communities to understand the beliefs and life patterns of their Muslim neighbors."

Some countries, certainly, have already taken steps to alleviate problems. Belgium and Austria, for example, now officially recognize Islam as a religion. But the bulk of Europe's Muslims do not live in Belgium and Austria. Of a total of 5.4 million, 1.9 million live in France, 1.5 million in West Germany, 1 million in Britain, 500,000 in Italy, 350,000 in the Benelux countries, 40,000 in Scandinavia, 25,000 in Spain and some 5,000 each in Austria, Portugal and Switzerland.

Some problems – the result of social and political neglect – are internal. "One of the biggest problems facing Muslim immigrants," says Azzam, "is providing religious education for their children." To resolve it, the Seventh Islamic Foreign Ministers Conference – which met in Istanbul last year – pledged assistance to the Federation of International Arab Islamic Schools set up by Saudi Arabia to provide education for Muslim children whose parents work abroad.

The parents, to be sure, had already made some arrangements for religious instruction. They had organized evening and weekend classes in homes, rented halls and makeshift mosques all over Europe. And in countries where religious instruction is provided in state schools, Muslim parents, in cooperation with school authorities, had frequently arranged for religious education of their children in their own faith. But those steps, says Ahmad, are insufficient to properly educate the new generation of Muslims now growing up in Europe.

Another important problem is that there are too few mosques in Europe for

At left, students study the French and Arabic-language menu of a Tunisian restaurant, just off Paris' Place St. Michel. Below, Muslim ladies from India, Pakistan, North Africa, Holland, Indonesia and the Sudan discuss the affairs of their Women's Club at the Islamic Center near Amsterdam.

the growing Muslim population. Until recently, in fact, there were almost none, and Europe's Muslims had to establish hundreds of temporary mosques in converted houses, shops and even disused Christian churches. But now minarets can be seen sprouting above the rooftops in cities and towns in Britain, West Germany, France, Belgium, Denmark and The Netherlands, and additional mosques are being built or planned. And in Germany one innovative group of Turks regularly takes over a local tourist attraction for prayers: a replica of a mosque completed in the 1780's by a German Prince at Schwetzingen, near Mannheim.

As in all Muslim countries, Europe's mosques serve not only as places of worship, but also as centers for Islamic studies, meeting places for the local Muslim community and centers of social activity. The new mosque at Munich, for example, is often used by Turks traveling home by road as an overnight resting place and the proposed Islamic Center at Amsterdam will include a library, language laboratory, sports and hobby areas and an adjoining apartment building, in addition to a mosque.

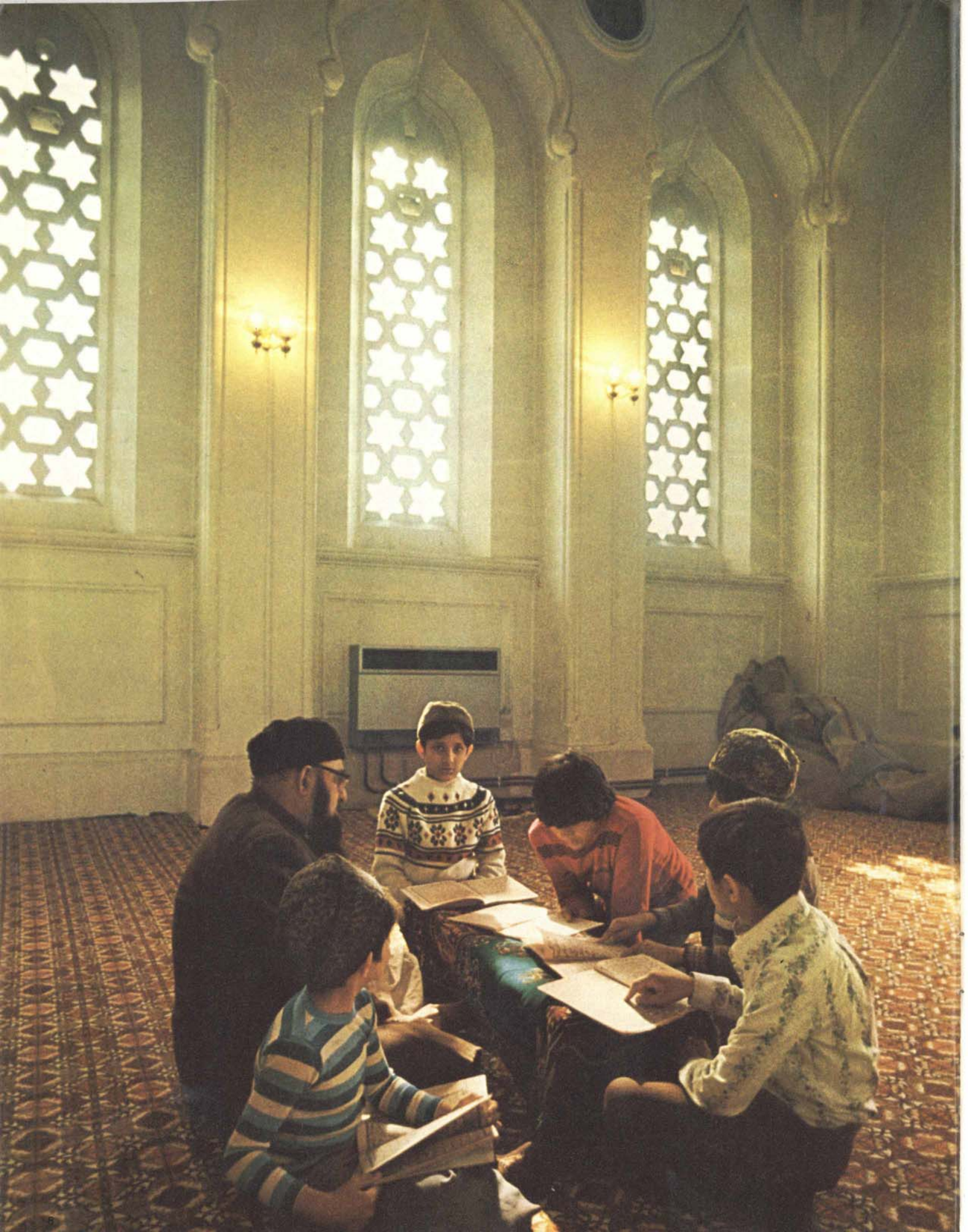
"Islam is not simply a religion in a limited sense of the word," said Khurshid Ahmad, now Deputy Minister of Planning in Pakistan. "It is a complete way of life. It fashions the social attitude and behavior patterns of its adherents: their food, dress, marriage and family life and social relations..."

Because of this, Muslims in Europe frequently face problems that other Europeans do not. Muslims, for example, prefer to separate girls and boys in school and consider marriage a matter of personal rather than legal status, and in a recent British court case, a Muslim teacher argued that he should be granted time off for prayers during school hours. As a consequence of these different views, Muslim efforts to achieve legal, religious and political equality with Europeans are complicated and often bring them into conflict with established customs and laws.

Progress, nevertheless, is being made. By a special Act of Parliament on July 19, 1974, Belgium recognized Islamic law; the Common Market Commission has recommended that immigrants' political rights should be extended; and a special parliamentary committee has been set up in Britain to study such Muslim demands as allotment of government land for construction of mosques and recognition of Islamic holidays for Muslim workers.

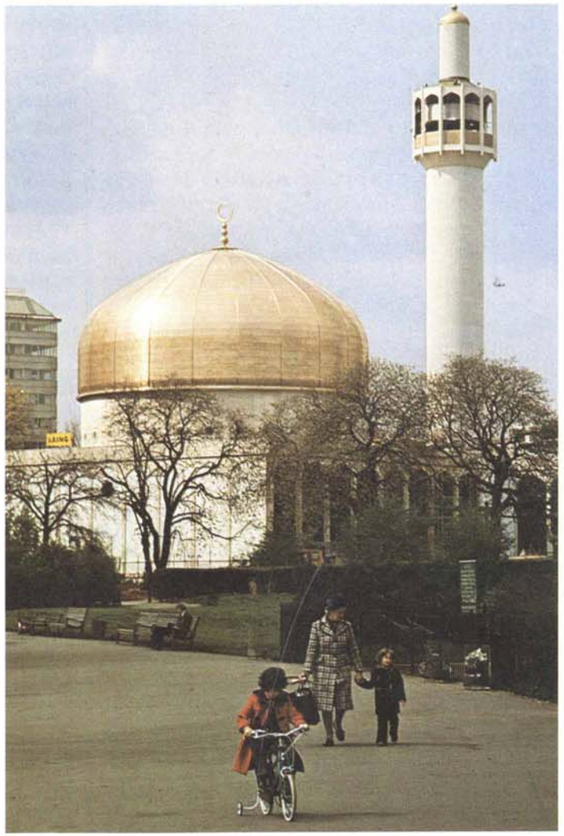
Some Muslims in Europe, however, feel that in view of the large amounts of money they are sending home – in the form of savings and support for relatives – they have earned stronger backing from their own countries. Pakistani workers, for example, point out that foreign-currency remittances from workers abroad were, in 1977, Pakistan's second largest source of foreign exchange – the equivalent of about $450 million. Turkey also depends heavily upon the money its workers abroad send home; the total in 1976 was $982 million, about half the value of Turkey's exports.

These contributions obviously warrant support. "But not enough is being done by governments of Muslim states for Muslims living in Europe," Azzam says. "On the other hand, a beginning has been made, and Islam, in little more than a decade, has emerged as Europe's second largest religion."



MUSLIMS IN EUROPE:

THE MOSQUES



"...European mosques also combine the traditions of the worshipers with those of their new environment."

WRITTEN BY JOHN LAWTON
PHOTOGRAPHED BY TOR EIGELAND

MUSLIMS IN EUROPE: THE MOSQUES

Near London's Regent's Park, the copper dome of a new mosque gleams above the treetops. Above a busy street in Almelo, The Netherlands, the shape of a minaret stands sharp against the sky. And in Munich and Manchester, Copenhagen and Coventry, new mosques announce to Europe the return of Islam. Even Rome, city of pagan ruins and Christian churches, is to have a mosque soon.

These mosques, and others being constructed in other European cities, reflect not only the permanence of the Muslim presence in the West, but also a rapprochement between Christianity and Islam – whose defenders once fought each other fiercely as an act of faith. They also suggest that some European authorities have finally recognized the needs of their Muslim residents and guests.

Years ago, for example, construction of a mosque in Rome, city of the Popes, would have been unthinkable. When the idea came up during the rule of Benito Mussolini, *Il Duce* is said to have dismissed it by presenting utterly impossible conditions. But six years ago the Vatican dropped its objections and the city council went on to donate the site: a seven-and-a-half acre park on the outskirts of Rome.

The mosque in Rome – which will serve Italy's estimated 500,000 Muslims – was largely the result of efforts by the late King Faisal of Saudi Arabia; his 1973 visit to Rome helped obtain the necessary approval, and his successor has agreed to contribute over half the $20 million needed for construction. Designed by Iraqi architect Sami Mousawi and his Italian partners, co-winners of an international design contest, the mosque complex will accommodate 2,000 worshippers and include a 500-seat lecture hall, a library and a dormitory for students in an Islamic center. (See *Aramco World*, September-October 1978)

Most of Europe's new mosques, in fact, are designed to provide for material as well as spiritual needs of Muslims. Munich's modernistic mosque is a two-story structure, the ground floor devoted to cultural and social activities, the upper floor reserved for prayer. Built at a cost of $1.5 million – half of it raised by Munich's 50,000 Muslims – the mosque complex is also used as an inn by Turkish workers driving home on vacation.

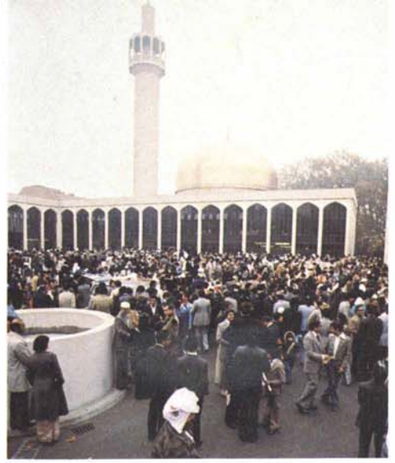
Plans for Amsterdam's new mosque are even more wide-ranging. It is intended to function not only as a religious, cultural and social center for the city's 40,000 Muslims, but also as a headquarters for the 200,000 Muslims living in The Netherlands – as well as Muslim students and other visitors from abroad. Designed to illustrate the heritage of traditional Islamic architecture – but at the same time manifest Islam's dynamic attitude to the present – the center is to be a showpiece of Islamic culture for the Dutch people in general.

Amsterdam's $5 million center will be situated on a 1.7-acre plot donated by the city council. The mosque proper will accommodate 900 worshippers, but can be extended – by removing partitions separating the adjoining auditorium, gymnasium and courtyard – to accommodate 3,400 people.

In addition to the lecture and sports hall, the Amsterdam center will also have a library, cafeteria and lounge, three classrooms, a language laboratory, a kindergarten, guest rooms, a hobby area and a printing shop, plus a block of residential apartments.

Other European mosques also combine the traditions of the worshippers with those of their new environment. Because Almelo, has a large Turkish community, its mosque is a simple, white structure with a squat minaret – similar to most village mosques in Turkey. At its door, however, stands a rack for parking bicycles – one of the most common forms of transportation in Holland. And since the Muslim community in Manchester, England, is mainly Asian, its new mosque is almost identical in design to mosques throughout Pakistan – except that it is built entirely of red brick, like most other buildings in the Manchester area.

The Paris mosque, on the other hand, is representative of many Muslim nations. Its square minaret towers over blue and white tiled courtyards and its fragrant gardens are decidedly North African; the interior marquetry is the work of Lebanese craftsmen; the prayer niche is the gift of the Shah of Iran; and the pulpit comes from Egypt. Built in 1926 it is one of the oldest mosques in Europe.



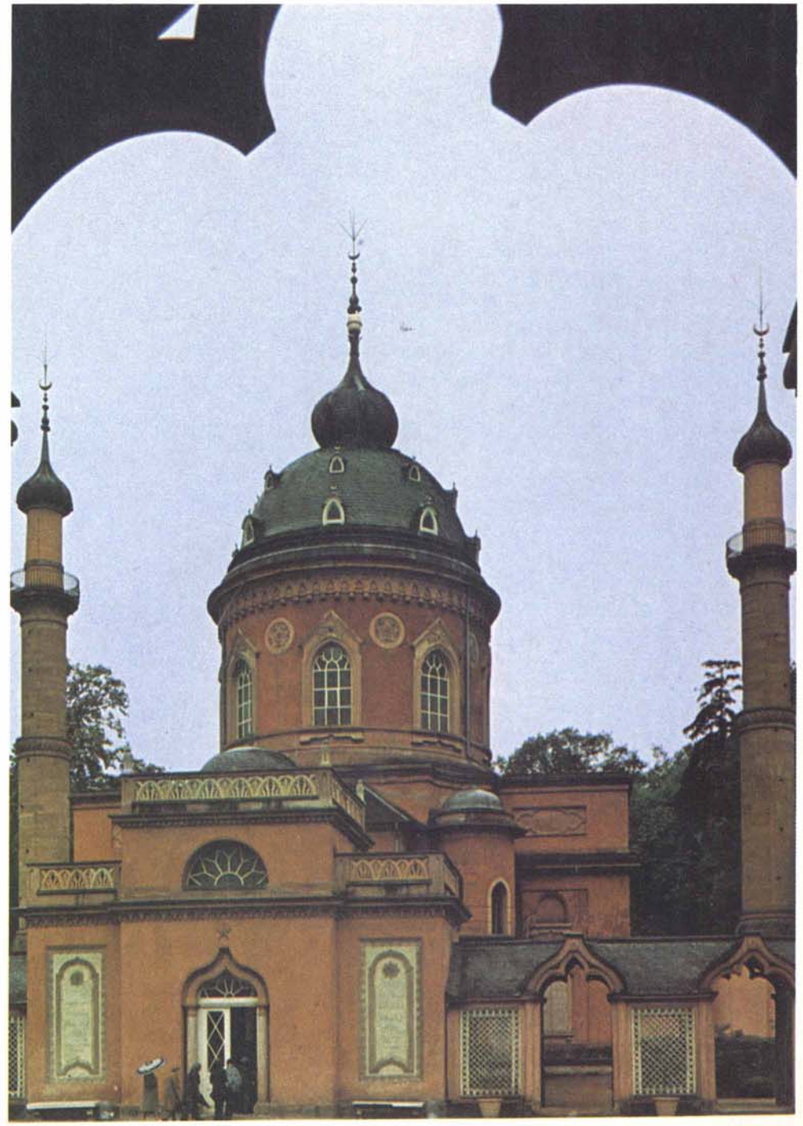
Photograph by Ian Yeomans

At left, Muslims join in celebration of the 'Id al-Adha, the Feast of Sacrifice, at London's new mosque. Other European mosques include one in Munich, below left, with its distinctive parabolic arches, and a 200-year-old mosque in Schwetzingen, Germany, built by Elector Carl Theodor.

In Great Britain the range of mosques is even more diffuse. There are some 250 temporary mosques: converted houses and halls used as places of worship along with disused Christian churches and, in London's East End, a derelict synagogue. But the focus of Islamic worship in Britain has recently shifted to London's new central mosque, a handsome structure that at once contrasts with and complements the nearby 19th-century residences called the Nash terraces (See *Aramco World*, May-June 1975).

At the central mosque, the main prayer hall holds 2,000 people, but there is room in the basement for 2,000 more and, by using the courtyard and terraces on special occasions, a total of nearly 10,000 worshippers can be accommodated. To blend with adjacent buildings, the mosque was built of cream-colored pre-cast concrete, but because of its traditional minaret it has already become a landmark in central London.

Completion of the mosque, this year, represented fulfillment of a 30-year-old dream for London's Muslims. For although the site was leased to the Muslim community by the Commissioners of Crown Land in 1944 – in exchange for permission to build an Anglican Church in Cairo – permission to build was delayed 23 years because of protests from Regent's Park residents, concerned



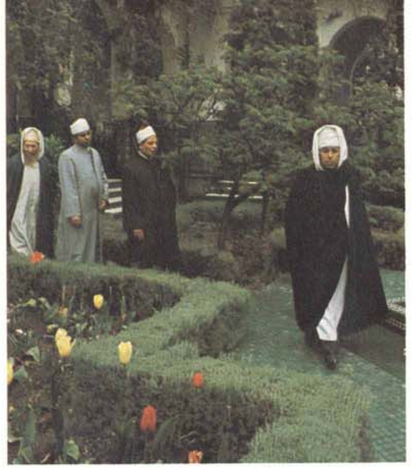
at what they expected to be a clash of architectural values.

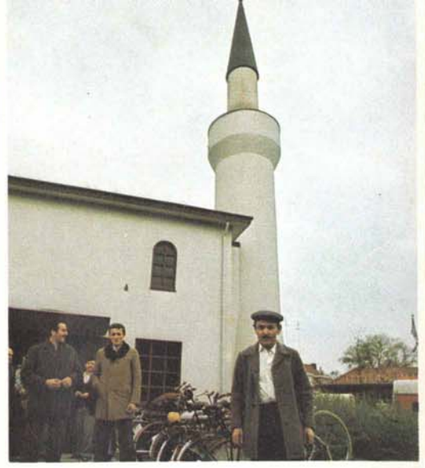
Like the mosque in Paris, London's mosque incorporates the art of many Muslim nations. Saudi Arabia, Kuwait and Libya provided most of the $7 million for the mosque, but other Muslim nations provided the elaborate decoration, carpets and furnishings.

Not all of the European mosques are new. One, put up by Elector Carl Theodor, a German prince, was built in 1778. Before building a mosque, the Elector had already constructed a Chinese bridge, a Greek temple and a Roman bath in his gardens at Schwetzingen Castle. Then he ordered architect Nicolaus de Pigage to add a mosque.

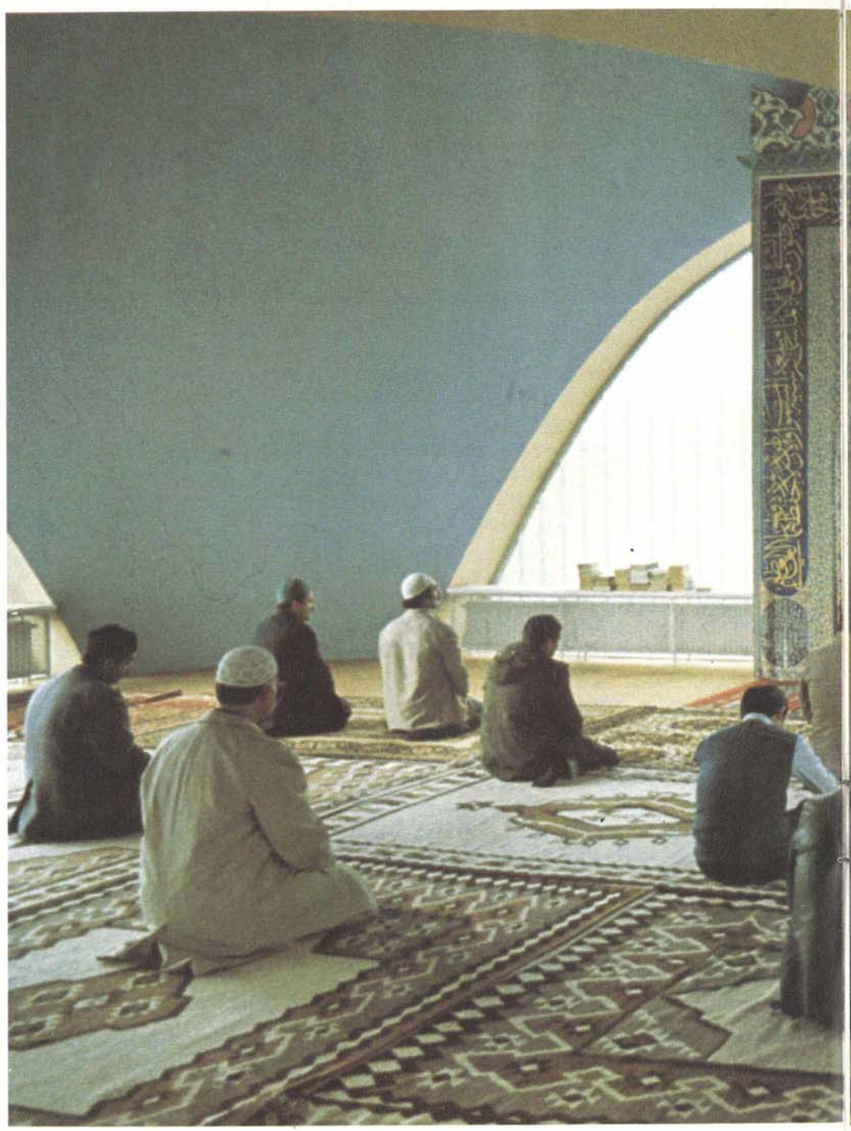
What he got, in fact, after seven years of expensive work, was not a mosque, but an imaginative adaptation of Islamic design to Europe's 18th-century baroque architecture; it has been variously described as a replica of a mosque at Mecca and a copy of the Taj Mahal, but is neither. It is, however, a striking sight. As planned by the architect, the building emerges suddenly from a screen of giant oaks that hides the genuine Islamic elements incorporated into the whole: latticed wood screens, a marble floor and walls, and a ceiling embellished with gold leaf and calligraphic quotations from the Koran.

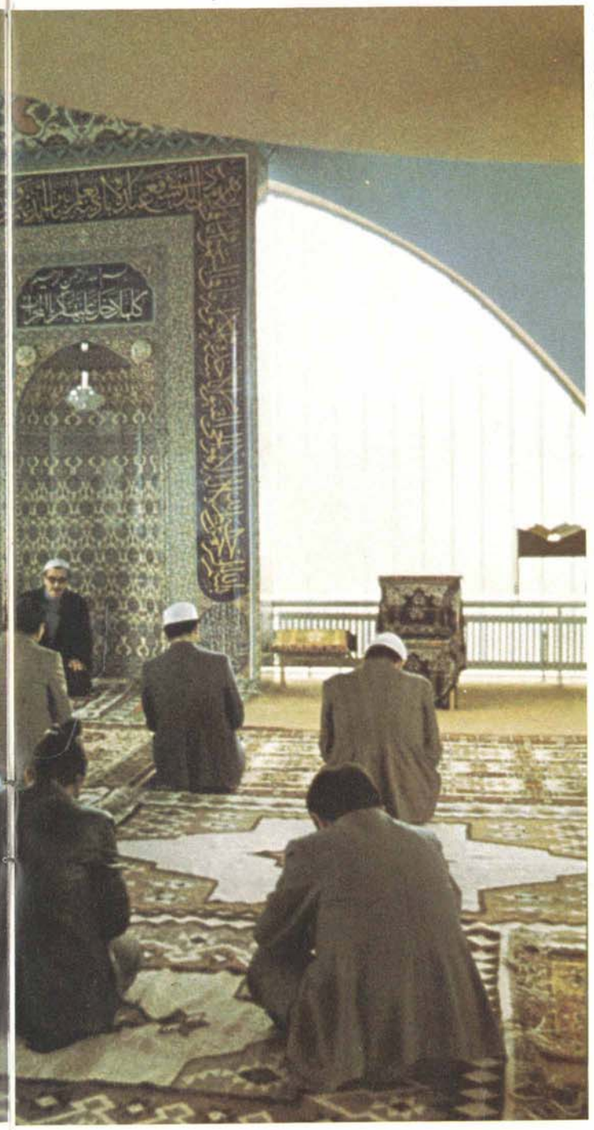
During World War II the building was used as an officers' club and subsequently became a tourist attraction that even today draws hundreds of thousands of visitors. But in the 1970's, after Turkish workers donated a *minbar*, the structure – built to please the absurd whim of an absolutist ruler – became in fact a house of prayer for the Muslims of Europe.

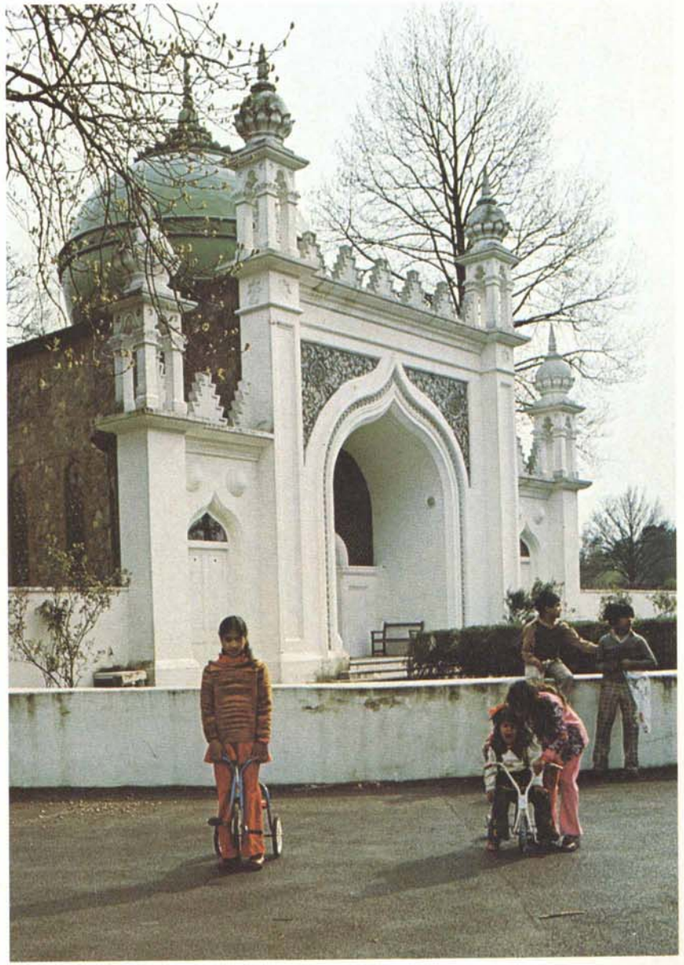




At far left, His Excellency Hamza Bombakeur, rector of the mosque in Paris, leads his colleagues through the mosque gardens. Center left: Turkish Muslims leave their small, white mosque in Almelo. At near left, Friday noon prayers draw crowds to the Almelo mosque.



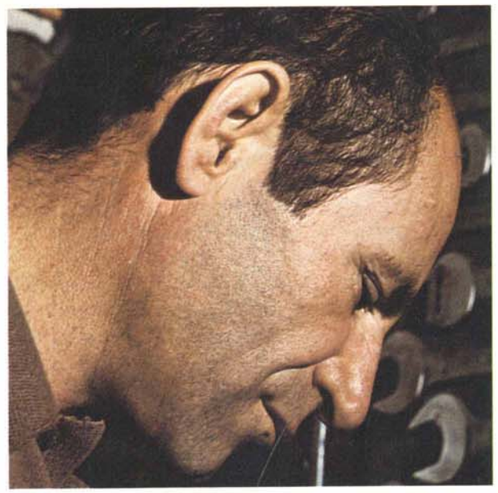




Left: Turkish tiles and a Koranic inscription adorn the qiblah *of the Munich mosque. Above, children play in front of one of Britain's oldest mosques in Woking.*

MUSLIMS IN EUROPE:

THE WORKERS



"In France foreign workers construct one out of every three miles of highway, build two out of every five homes and produce one out of every four automobiles."

WRITTEN BY JOHN LAWTON
PHOTOGRAPHED BY TOR EIGELAND

MUSLIMS IN EUROPE: THE WORKERS

Muslim communities in Europe vary in size, background and character. Although united by the faith of Islam, Muslims in France, Germany, Great Britain, The Netherlands and other countries differ considerably. Their origins are different. Their histories are different. And so, as a result, are their lives in Europe.

France. Europe's largest Muslim community lives in France. Almost two million strong, it represents about one-sixth of the Common Market's 12 million foreign workers and one-tenth of France's manual work force.

In France, foreign workers construct one out of every three miles of highway, build two out of every five homes, and produce one out of every four automobiles. Like the immigrants who poured into the United States in the 19th century, they have started on the bottom rungs of the economic ladder, cheerfully accepting the demanding jobs that Europe's "economic miracle" provided – and needed done.

Because many of the workers came from former French colonies, they arrived with a crucial advantage: they spoke French. Furthermore, they were familiar with French ways and thus adapted easily. As a result many moved swiftly up the economic ladder; in France today numerous Muslim immigrants have moved into the ranks of business, trade, communications and even art. They have, said one observer, left an indelible mark on modern French society.

That mark is almost instantly visible in some areas. The approximately 250,000 Muslims who live in Paris have added color and variety to the costumes and languages of the French capital. The 300,000 Muslims in Lyons have done the same for that region's industrial assembly lines. And the 600,000 Muslims of Marseilles – the largest concentration of Muslims in France – have virtually transformed the great port into an extension of the Maghrib.

The colonial ties of the past, of course, have disadvantages too. Despite the advantages of knowing French and French culture, Muslims from former French colonies – particularly Algeria – have had to face a measure of opposition in France. And when the pace of economic growth faltered, the guest workers – despite their contributions to that growth – were the first to feel the effects of inflation and unemployment.

In the 1960's the foreign workers willingly accepted not only the toughest jobs, but also minimal wages. Because they were accustomed to a less extravagant life-style, thrifty foreign workers were able to both survive and send their savings home. Later, as inflation eroded earnings, many found that they could neither save nor return home themselves. Even worse, they found themselves competing fiercely for jobs that the local work force had once happily turned over to them.

To solve such problems, the French government, four years ago, slammed the door on new immigrants. And although it did adopt a generous admission policy toward the families of workers already in France, the government also began to encourage the departure of such workers. In 1977 France began offering bonuses to each guest worker willing to return to his home in North Africa, Central Africa or the Middle East.

By the end of 1977, an estimated five percent had accepted bonuses and left, but in 1978 many foreign workers were protesting this policy and the Muslim community was in the forefront. As Khurshid Ahmad has quietly pointed out, workers who have contributed immensely to today's prosperity have earned a right to stay in Europe permanently. To try to reverse history, he argues, is counter-productive; future efforts should be directed at developing a new and healthy relationship between the foreign workers and their European hosts.

In pursuit of that goal, the Islamic Foundation is working with national and local Muslim organizations, and with the Standing Conference of Jews, Christians and Muslims in Europe.

West Germany. As in France, the Muslim guest workers of West Ger-

Left: Algerian Muslims make up a large percentage of France's heavy-construction work force. Below left, a Turkish worker operates a tractor-mounted shovel in Heidelberg. Below right, Sultan Mahmud, conductor on a London Transport bus, came to the city from Pakistan 14 years ago.

many – *Gastarbeiter* – have been adversely affected by the economic slump, yet plan to stay. Also as in France, they have left a colorful imprint on often staid social patterns.

This imprint, however, is more Turkish than North African; although there are some 400,000 North African and Middle Eastern Muslims in Germany, there are well over a million Turks – a reflection of Germany's geographic and historic ties with Turkey. The results, in places like West Berlin and Munich, are streets swarming with women clad in colorful Turkish pantaloons, their heads modestly covered with kerchiefs as they shop for the staples of their special diet: flat *pide* bread, mutton, and cheese.

There are other signs of the Turkish presence in Germany too. New mosques have been built at Munich, Hamburg and Aachen, and there are cinemas, restaurants and banks catering almost exclusively to the *Gastarbeiter.* In addition, three of Turkey's major newspapers print daily editions in Frankfurt, and Turkish politicians, mindful of the economic clout of the immigrants back home, even campaign in West Germany.

As in France, unemployment problems persuaded government officials that they had to reduce the numbers of *Gastarbeiter.* In 1973 they banned new recruitment and imposed certain other restrictions; by 1977, as a result, the number of foreign workers in Germany dropped from its 1973 peak of 2.5 million to about 1.9 million, plus 2 million dependents.

But even this, says a Bonn official, hasn't solved the problem. "We should reduce our foreign work force by a further 400,000 to 500,000 by 1981."

Some steps in this direction have already been taken. A special government commission has been set up to find ways to encourage guest workers to return to their homelands. Furthermore, the government has established a fund to provide low-interest loans to help would-be Turkish entrepreneurs in Germany finance their own businesses back home.

Like their fellow Muslims in France, many workers oppose these moves and argue that the government should pay less attention to sending them home and more to improving the conditions of those already there.

Those conditions, Muslim spokesmen say, do need improvement. Because they are congregated in industrialized areas – more than 80 percent live in regions of North Rhine-Westphalia, Hessen, Baden-Württemberg and Bavaria – the result has been crowded housing, exorbitant rents and poor education; according to the reports presented at the Turkish Workers' Congress in 1977, as many as 250,000 Turkish children have not completed their high school studies.

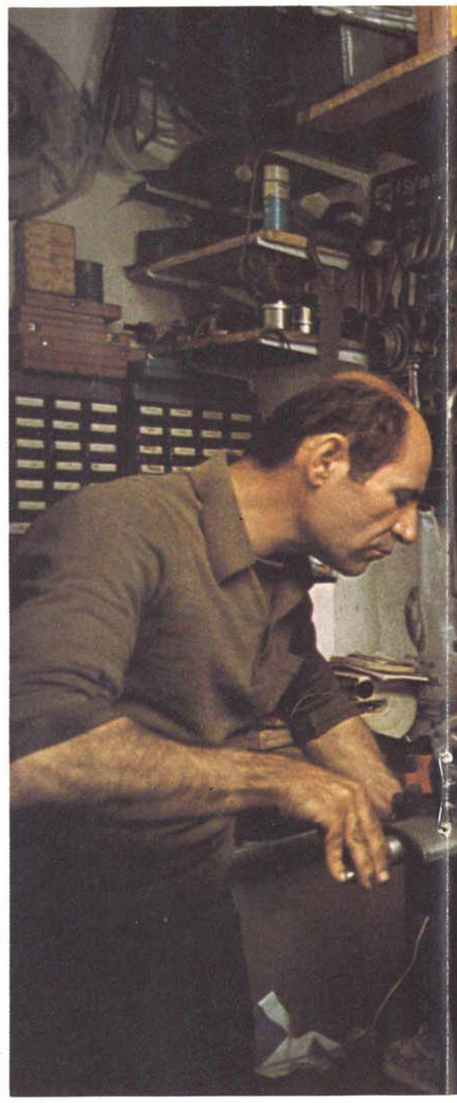
On the other hand, support for the *Gastarbeiter* is growing. Some German companies – reluctant to lose hard-working help trained at their expense – point out that without the *Gastarbeiter* many industries would be hurt. This is particularly true of the hotel and catering trade, and the metals industry; according to I.G. Metall, an employees' union, some 600,000 foreigners work in the metal industry alone.

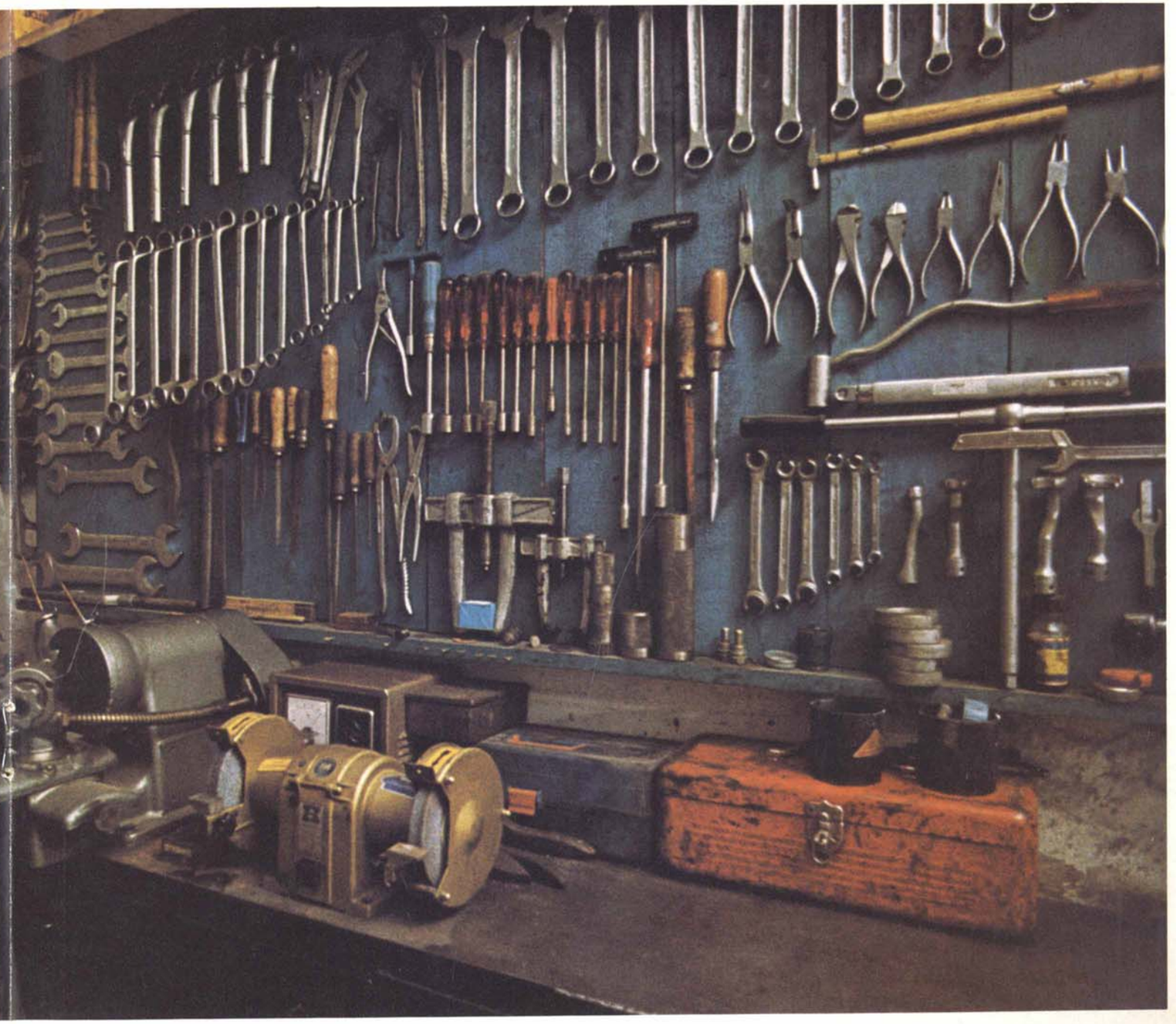
The government, furthermore, is fully aware that they owe a debt to the industry and ability of the guest workers and that Germany, therefore, must act.

As Hermann Buschfort at the Bonn Labor Ministry said, "It is important that these children should be given the same educational opportunities as their German counterparts. Otherwise they will be pushed to the edge of society's spectrum…"

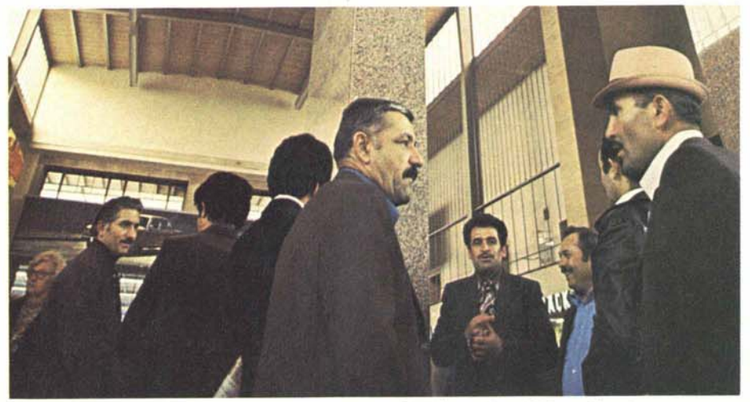
Realization of this danger has prompted the Bonn government to provide more special help for migrant children at school and training programs once they have left. Special schools offering remedial courses for unqualified school leavers have been established, along with day nurseries, play centers and youth clubs.

Far left, Police Constable Amjad Parvez Chowdhray, a Kuwaiti, and David Jolliffe on duty outside a London subway station. Left: cooking eastern delicacies at the Sarinah in The Hague, which caters to the city's Dutch residents as well as to its Indonesian population. Right: Turkish workers in Europe prepare for customs inspection as they return to Turkey on holiday. Auto mechanic Ilhan Koptuklu, below, returned to Turkey permanently to establish his own thriving repair shop near Istanbul.





Left: a rich selection of eastern foods at a delicatessen in The Netherlands. At right, Turkish workers far from their village squares gather to talk in the echoing halls of Munich's main railroad station.



Muslim organizations, of course, had noted the problem much earlier and have been organizing German language training programs and cultural activities at Islamic centers. Above all, they are backing parental efforts to provide the religious education that is the backbone of Islamic life from Mecca to Manchester.

The Netherlands. Unlike those of France or Germany, the Muslim community in Holland was not drawn primarily from any one area. Although small, compared to Muslim communities in Britain, West Germany and France, the one in Holland is probably the most cosmopolitan in Europe. Its 200,000 members include Muslims from Egypt, India, Indonesia, Iraq, Malaysia, Morocco, Pakistan, Surinam, Tunisia, Turkey, Uganda and Yugoslavia. Their activities, furthermore, demonstrate graphically how Muslims in Europe can transcend national, geographic and linguistic differences in a common cause.

On a recent Sunday afternoon, for example, about a dozen women sat around a table in a converted ground floor storeroom of an Amsterdam high-rise. One wore a colorful red and gold silk Indian sari, another a simple gray cotton North African robe, and a third – a Dutch convert – a chic white toga. They spoke a variety of languages – Dutch, English, Arabic and even Urdu – with bilingual participants explaining to monolingual countrywomen what was going on – but they had a single goal: organization of a Western-style "church" bazaar to raise funds. The funds will be used to purchase a small offset press to print books on Islam – already translated into Dutch – and the earnings from book sales will be added to a building fund for a huge Islamic Center.

The Islamic Center in Amsterdam – which will replace the makeshift meeting places of the city's 40,000 Muslims – will cost close to $5 million. And although contributions from Muslim countries, and Dutch government grants, may cover part of the cost, the Muslims of Amsterdam themselves are determined to help. "The aim of all our Muslim organizations," says Anwar V. Syed, President of the Amsterdam Islamic Society, "should be self-reliance."

In accordance with that principle, the Society is not only raising funds from book sales and bazaars, but is also collecting $225,000 in personal donations: $450 each from 500 Muslim families. "There are many Muslims here," explains Syed's wife Athia, head of the Amsterdam Muslim women's organization. "The problem is to reach them."

Muslims have been a living reality in The Netherlands since the early 1960's. And some Muslim groups have been functioning since then. But no national organization was formed until 1973, when a delegation from Mecca's *Rabitat al-'Alam al-Islami* visited The Netherlands and began to talk with local Muslims. As a result, it was decided to organize on a national scale and no less than 15 Islamic groups of all nationalities were established – within three months.

In the meantime, plans to unite the local organizations nationally were drawn up, with a decided stress on collective leadership, equal representation and distribution of responsibilities among all nationalities. In March 1975, the Federation of Muslim Organizations in the Netherlands received its charter; it was inaugurated one month later.

Since then, Islamic activities in Holland have been gathering a surprising momentum. Abdulwahid van Bommel, a Dutch convert and chairman of the Federation, says this is partly because of religious and cultural gaps in the lives of Muslims, who left their native lands and emigrated to Holland. "Many who came here for material gain now realize that this is not enough," he says.

The Federation's headquarters are located in a converted house near the seaside resort of Scheveningen, close to The Hague, Holland's seat of government. Set up with the help of a grant from Saudi Arabia, the center includes a prayer room, a meeting hall and administrative offices. Its main functions are to coordinate Muslim activities in Holland, advise the Dutch authorities on Muslim affairs and improve contacts with Muslim countries and organizations abroad.

The Federation has also attempted to obtain a fair share of social services for the Muslim community in Holland, and clarify some of the misconceptions the Dutch people in general have about Islam. In addition to its national activities, the Federation gives Koranic courses and language tuition to children of Muslim families and to Dutch women married to Muslim men in The Hague. It also publishes an information bulletin, books on Islam and timetables for prayers during the Holy Month of Ramadan.

Unlike some other peoples, the historically tolerant Dutch extended a warm welcome to their Muslims. Local Christians, for example, formed a committee and raised $100,000 towards construction of Holland's first real mosque at Almelo, and Dutch radio and TV regularly air special programs for immigrants. With its talent for rational solutions to complicated problems, the Netherlands has helped its Muslims avoid many of the problems that have beset their fellows elsewhere in Europe.

Great Britain. The experience of Britain's Muslims also differs somewhat from that of Muslims in France and West Germany. Although some Muslims emigrated to Britain to share in the 1960's boom, many had moved there much earlier – not as temporary workers, but as British subjects from Commonwealth countries in search of a new life. One of the oldest Muslim communities, in fact, goes back to the beginning of the century; it was established in Liverpool by Yemeni seamen.

As a result, the Muslim community in Britain is one of the most stable in Western Europe. Islam in Great Britain, moreover, is no longer a "foreign religion." According to the Rt. Rev. David Brown, Bishop of Guildford and the Church of England's foremost authority on Islam, Islam is now firmly implanted on British soil. "Muslims in Britain", he adds, "are growing in self-confidence and are quickly developing their own organization."

By 1977, there were more than 100 Islamic societies grouped together in the Union of Muslim Organizations of the United Kingdom and Eire – and their impact today is widespread and obvious. In many British cities they have built new mosques and established some 250 temporary mosques in converted houses and halls. At the same time, the Muslim Educational Trust has begun to provide religious education to Muslim children in 57 county schools throughout Britain. There is even a flourishing Arabic press.

The Muslim impact in Britain is different in other ways too. Because Britain once ruled many parts of the Arab world – such as Iraq, Kuwait, Bahrain, Qatar and the United Arab Emirates – many Arab businessmen have come to Britain to invest their oil revenues in real estate, industry, health farms and the hotel business.

This influence, as well as that of thousands of Arab tourists and shoppers, has added considerably to the Muslim presence, and London, as a result, is showing more than one touch of the Orient. In the West End, for example, Middle Eastern restaurants are proliferating and grilled lamb – in the form of *kebab* and *shawarma* – is challenging fish and chips as the British capital's most popular take-away food. In addition, the streets are thronged with members of a huge fraternity of Arab students sent to England to study – particularly engineering and medicine.

Beyond London – in the industrial Midlands and London's satellite towns – the Muslim presence is more Asian and African than Arab and more permanent. In Southall, for example, the High Street shopping area suggests India or Pakistan rather than England, with grocers selling exotic Asian fruits and sweets, tailors displaying saris, and cinemas showing films in Urdu.

But precisely because the Asian and African Muslims are not transient workers – as British subjects they have greater legal rights and earning power than Muslim migrants elsewhere in Europe – they feel that some changes in British attitudes are necessary. "Democracy in Britain is primarily a political democracy," said Khurshid Ahmad. "It does not extend to cultural rights."

"Muslims want to live in Europe as Muslims, not as a culturally uprooted people," argues Ahmad, "and Europeans should not expect them to imitate the West in all their dealings."

Specifically, he says, the Muslim community in Britain wants recognition of Islamic law and Islamic festivals, and arrangements so that Muslims can take time off to pray at work and in schools, and to attend noon prayers on Fridays in mosques.

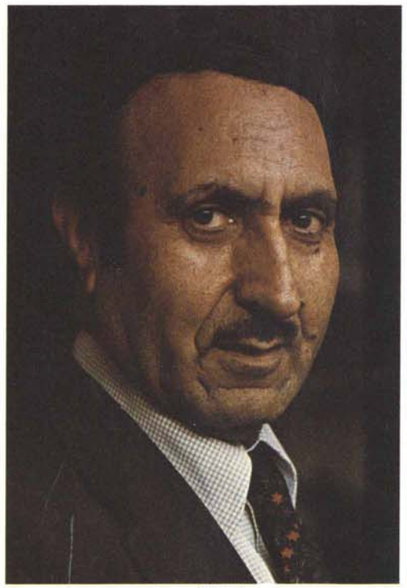
Furthermore, spokesmen say, Muslim girls should not be compelled to wear short skirts or leotards during physical education lessons in schools, public land should be allotted to build mosques and separate cemeteries should be established in areas of Muslim concentration. Last, Muslim spokesmen say, the government should provide abattoirs where meat animals can be slaughtered according to the requirements of Islam.

None of those requests, according to Ian Percival, a member of a parliamentary committee set up to study Muslim demands, presents insuperable problems. "There should be no problem in accommodating most Muslim ordinances within the fabric of established British law."

Syed Aziz Pasha, General-Secretary of the Union of Muslim Organizations of the United Kingdom and Eire, also feels confident that Muslim demands can eventually be met. "Until the late 1950's the Muslim community was too small to make an impact", he says. "But now we are large enough to be heard."

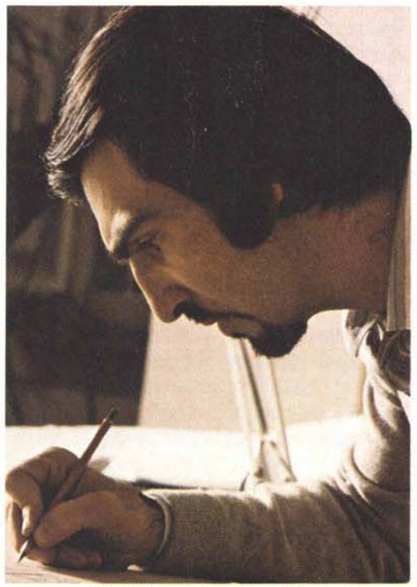
MUSLIMS IN EUROPE:

THE PROFESSIONS



Jamal Nasir

Dr. Omar Shaheen



Abdulaziz A. Darwish al-Turki

"...physicians, architects, painters, lawyers, bankers, and professors...are often unnoticed among the millions of Muslims now in Britain and Europe."

WRITTEN BY STEFFI FIELDS *WITH TOR EIGELAND*
PHOTOGRAPHED BY TOR EIGELAND

MUSLIMS IN EUROPE:

THE PROFESSIONS

Although many Muslims in Europe have been limited to hard, demanding jobs – on assembly lines and construction sites – others have made their mark in the worlds of medicine, architecture, art, law, finance, education and business.

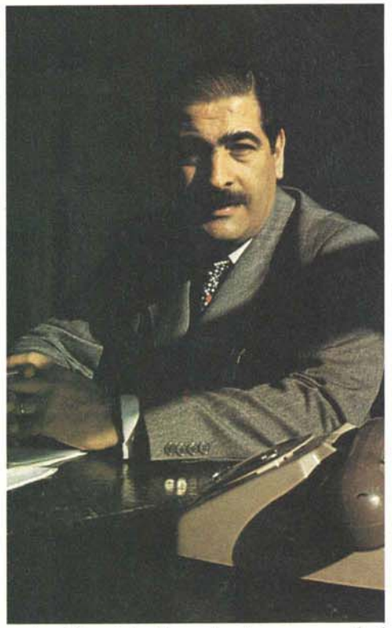
Omar Shaheen, for example, is a successful London consultant in ear, nose and throat surgery, and director of the Head and Neck Tumor Clinic at Guy's Hospital, one of the more famous teaching hospitals. He is also a consultant at the Royal National Nose and Ear Hospital and maintains an office on prestigious Harley Street.

Doctor Shaheen – or Mister Shaheen in England, where specialists are called "Mister," not "Doctor" – was educated at an English school in Egypt, his home, and came to England to attend medical school at Guy's Hospital as his father had done. Unlike his father, however, Dr. Shaheen remained in London and has lived there since 1947.

Success in British medical circles was not, of course, easily achieved. Competition among all British doctors is intense and for an Arab doctor even more so. "I had the advantage, however, of starting at medical school in England," Mr. Shaheen says, "because the doctors who trained me, could recommend me."

Today, Mr. Shaheen's Arab background is proving to be a particular advantage. For although most of his patients are English, many Arabs from the Middle East are coming to London for treatment at well equipped private hospitals and some prefer to be treated by an Arab. "Many come to me because, as an Arab, I have a rapport with them," Dr. Shaheen explains. "They feel they can explain things to me more fully, and that, as an Arab, I can understand the way they think."

Although he has considered retirement in Egypt, Dr. Shaheen is much too busy at present to see it as more than a distant dream. He does go back to Egypt occasionally – to visit his family and, sometimes, to treat special patients. But generally he spends his holidays in the same way as a native English physician: at his seaside cottage.



Another Muslim who has succeeded at the professional level is Abdulaziz A. Darwish al-Turki of Rome, a Saudi Arab architect who, at 29, has his own architectural firm.

Young, casually stylish and obviously on his way to success, al-Turki went to high school in Riyadh, attended the University of Indiana and went on to California State Polytechnic University, where he earned a degree in structural engineering. Later, after a stint with the Public Works Department in Jiddah, he earned a masters' degree in architecture from California Polytechnic in 1973, and then spent nine months with a firm of American architects in Rome.

"That's how I got to Rome," he said, "but about the end of 1974 I quit and established a firm with my brother Essam, who is a civil engineer, and some American architects who agreed to join us."

Since then the firm, Darwish-Saudi Arabia, has grown at a surprising rate. It now has three offices: one in Jiddah, one in Boston and a third, the headquarters, in Rome. It also has signed contracts worth an estimated $86 million – including construction costs – for some 20 projects either completed or under construction. The projects include an airline reservations office, an airport runway extension and private homes.

Some credit for these early successes, al-Turki says, must be attributed to the fact that he and his brother are Saudi Arabs in an era when Saudi Arabia is in the midst of an immense building boom. But another factor is the firm's bright, young, international staff whose members are not wedded to any particular methods or material.

"Consequently," al-Turki says, "we can strike a balance in ways of doing things – as between American and European – and can drop any approach or material when something better comes along."

International architecture is, of course, a demanding profession when there are offices in three countries; it requires constant travel between

Page 22: Nihal Dogan, a Turk (left), and Najib Taoujni, a Moroccan, broadcast in Turkish and Arabic to their countrymen on Dutch television. Below: Iraqi banker Sabih M. Shukri (left) was one of the founders of London's Allied Arab Bank; his Jordanian colleague Adel Dajani (right) is manager of the London branch of Arab Bank Ltd.

Europe and Saudi Arabia. In between trips, however, al-Turki still finds time to lend a hand to the efforts of other Muslims in Europe to preserve their traditions; he serves as an unpaid advisor to the Islamic Cultural Center of Italy, which is now building a mosque for Rome's Muslims (See *Aramco World*, September-October 1978).

Muslims in Europe have made their mark in art as well as the professions. In Spain, for example, Roberto Barnete – an American Muslim – has won a modest reputation in Madrid with portraits of Arabs and landscapes of the Arab world and has held exhibitions in North Africa and the Arabian Gulf. And one Muslim, Issam El-Said of London, has combined both art *and* architecture.

Born in 1939 in Baghdad, Issam El-Said spent five years at Millfield School – one of the first Muslim students to do so – then earned a degree in architecture at Corpus Christi College at Cambridge University. Since then, in a unique career, he has become an artist – a painter and print-maker – and a highly successful architectural consultant.

Gray haired, charming and modest, El-Said has designed – and supervised the installation of – the interiors of the Regent's Park mosque, an assignment that involved finding carved wooden *mashrabiyas* and a women's balcony from Egypt, a marble *mihrab* from Syria, tiles from Turkey and a chandelier from Jordan. He is also an architectural consultant for the Spanish company that is building the Imam Muhammed Ibn Sa'ud University in Riyadh, and consultant for a Canadian firm working on the King Abdulaziz University in Jiddah.

As an artist, El-Said is equally serious – and equally successful. He is one of about 50 artists handled by Christie's Contemporary Art, an organization representing living artists and run by the famous art auction firm, and was co-author of *Geometric Concepts in Islamic Art*, published by the World of Islam Festival Publishing Co. A beautiful and original book, this work, El-Said says, was made possible by his architectural training and led to the two university commissions.

His art, basically, is geometric-calligraphic etchings, as well as freehand, free-style pieces that he calls "folklorique," and last fall he was hard at it, "painting and etching like mad," as he put it. Recently, El-Said also finished a commission for 840 – "yes, 840" – lithographic prints destined for Saudi Arabia.

Because of their historical association with the British Empire, many of the more successful Muslims in Europe have made their mark in England. Nationally, they include Iraqis, Jordanians and Egyptians and vocationally they include lawyers, surgeons, bankers and scholars.

In law, for example, there are such men as Sami El Falahi of Iraq, a barrister, and Jamal Nasir of Jordan, who represent Arab embassies in London. Between them, they offer specialization in English, international and Middle Eastern law.

Sami El Falahi came to England originally on a cultural scholarship, to take a summer course at a small college. He did so well, however, that he ended up being

Left, Sami El Falahi of Iraq, a London barrister. Below, nuclear engineer Anwar V. Syed, an Indian by birth, works for an Amsterdam company.

offered a place at prestigious Oxford, where he earned degrees in both law and economics. Now a barrister, he represents many of the Arab embassies in London including Libya, Egypt, Saudi Arabia and Iraq.

Coming to England for his legal training was a great challenge, El Falahi recalls. To pass an examination for Oxford, he first had to take a crash course in Latin. Furthermore, it was unusual for an Arab to go to Oxford for a first degree in law; most Middle Eastern students came to England for postgraduate diplomas. El Falahi, consequently, had to follow the English system from start to finish: complete his studies, take his bar examinations and win admission to one of the Inns of Court. El Falahi did and now belongs to the Inner Temple.

"I acquired qualifications which were rare in the Arab world," he explains. "I wanted to work for everyone in the Arab world rather than one government, or one country, so I came here to do it."

After finishing his law degree, El Falahi returned to Iraq where he worked in the oil industry as an advisor to international companies. Later, he returned to England to open his practice which, essentially, focuses on contracts and commercial agreements in which there are potential conflicts between Arab laws and English law.

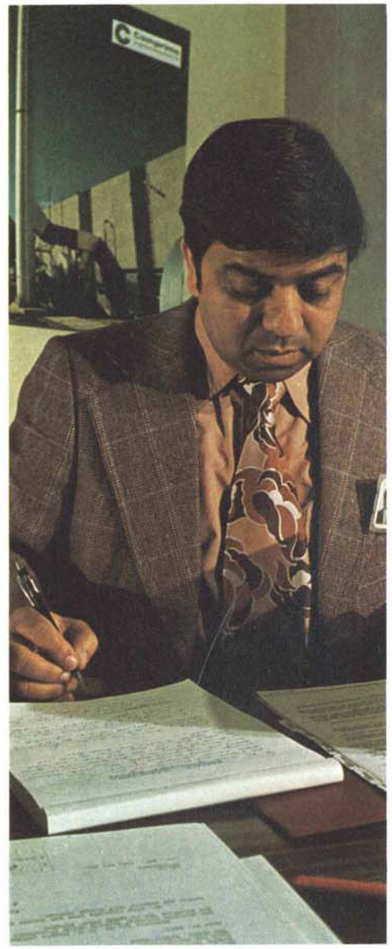
Jamal Nasir's practice is similar. As a legal advisor to many of the Arab embassies in London, he specializes in international and Middle Eastern law, an important aspect of today's tremendous export trade with Arab countries.

"There is a great need for advice on Arab laws in this country," says Mr. Nasir. "Because of the commercial connection between the Arabs and the English, we try to fill the missing links. With the oil business, this need is particularly important."

Nasir attended London University after graduating from the American University of Beirut, and is a member of the Jordanian bar, as well as a member of the Federal Supreme Court of Nigeria. Unlike El Falahi, Nasir retains close ties with his home. He goes back to the Middle East nearly every month and from 1969 to 1970 left his law chambers at Lincoln's Inn to become Jordan's Minister of Justice and Acting Foreign Minister – in two cabinets in two successive governments. Although his three children have been educated in England, and although he has the traditional country home in Sussex and a London apartment, he still regards Jordan as home.

Another success story involves Sabih Shukri, a respected Iraqi banker, and his wife, who is an eye surgeon. He was prominent in starting a new Arab Bank, the Allied Arab Bank, owned and run by Arabs in London, and then became the managing director and chief executive officer. The new bank, a merchant bank, is not a branch of an Arab bank; to the contrary, it will open its own branches in the Arab world and other European centers.

As is the case with many Muslims in Great Britain, Shukri came to London more than 20 years ago. He attended a training program given by Midland Bank, was transferred to the Rafidain Bank in Baghdad and later became general manager there. Still later, he became regional manager in London and helped establish the London branch of Arab Bank Ltd. before moving on – and up.



In addition to his banking career, Shukri has served as a director of the Arab-British Chamber of Commerce, was involved in the publication of *The International Who's Who of the Arab World*, and is studying for his master's degree at London University. Shukri plans, he says, to continue such studies until he has earned his Ph.D. – still two years away. Meanwhile, his wife, who was an eye surgeon in Iraq, is also studying in London.

Adel Dajani of Jordan, a relative newcomer to Britain, is also in banking. The manager of the London branch of the Jordan-based Arab Bank Ltd., Dajani has been a bank employee for 25 years and before moving to London, more than a year ago, served in Bahrain, the Sudan, Cairo and Nigeria.

Originally from Jerusalem, Dajani attended the American University in Cairo – while his wife was studying at the University of Bristol – and sees his job as more than just banking. "My basic mission is to promote the economy of various Arab countries and to promote good relations with the Middle East and the U.K. – to encourage the industries and help finance exports. Then comes profit."

Some British Muslims, of course, are scholars. One is Dr. M. A. S. Abdel Haleem, who teaches Arabic literature and Islamic studies at the School of Oriental and African Studies at London University. He has taught there for six years and previously studied at Cambridge, where he earned his doctorate in Arabic literature.

Dr. Haleem, an Egyptian, did his undergraduate studies in Cairo and came to London, he says, because of the excellent reputation of British universities.

Such men – physicians, architects, painters, lawyers, bankers, and professors – are often unnoticed amid the millions of Muslims now in Britain and Europe. But they suggest what the future can hold for those who try.

MUSLIMS IN EUROPE: THE CHANGES

WRITTEN BY JOHN LAWTON
PHOTOGRAPHED BY TOR EIGELAND

Oddly perhaps, the influx of millions of Muslims into Europe has eased, not increased, the age-old conflict between the crescent and the cross. As the Rev. Michael Fitzgerald, a member of Rome's Pontifical Institute of Arabic Studies, puts it: "Daily contact between Muslim immigrants and their new environment does create difficulties – but in the end leads to better understanding."

One change in the long history of differences between Islamic and Christian countries was the visit of the late King Faisal of Saudi Arabia to Rome in 1973, which cleared the way for construction of a mosque not far from the Vatican. Another was the decision by many Christian clergymen to champion the economic, social and religious rights of Muslims in Europe. The late Pope Paul VI, for instance, set up a special Vatican commission to care for immigrants, for whom one day each year is set aside in the Roman Catholic calendar.

There are other examples too. On the occasion of Migrant's Day, 1977, the Dutch Episcopal Conference published a pastoral letter calling for urgent action to assure Muslim immigrants their rights in Europe. And, in Vienna, the same year, Roman Catholic bishops from many countries called for education of the Christian community, not only to the undeniable rights of immigrant workers to social security and fair pay, but also to the preservation of their cultural and religious identity.

Backing up words with deeds, the Roman Catholic Church has begun to revise adverse references to Islam in its teachings. Included in *The Documents of Vatican II,* for example, was a section called *"Declaration on the Relationship of the Church to Non-Christian Religions."* It read: "Upon the Muslim, too, the Church looks with esteem. They adore one God, living and enduring, merciful and all-powerful, Maker of heaven and earth and Speaker to men… They prize the moral life, and give worship to God especially through prayer, almsgiving, and fasting.

"Although in the course of the centuries many quarrels and hostilities have arisen between Christians and Muslims, this most sacred Synod urges all to forget the past and to strive sincerely for mutual understanding."

Since then the Catholic hierarchy has instructed priests throughout Europe to establish direct contacts with Muslims in their parishes. In some cities, as a result, churches have provided meeting places for Muslims who had none of their own, and in France, when the government announced plans to repatriate Muslim workers, French bishops issued a strongly worded statement defending their right to remain.

"We must," says Bishop François Abou Mokh, secretary of the Vatican's Board of Islam, "see to it that Muslims can benefit from the rights and respect due to every human being in Europe." The meeting of the two religions in Europe, he adds, is "a historic opportunity" for Christians and Muslims to get to know each other better, and work together to build a more united world.

The Rome Catholic daily *Avvenire* also sees the massive Muslim presence in Europe as "an important stage in the history of relations between the Church and Islam."

"These relations," says the newspaper, "have never been good in the past. The Muslim conquests, the Crusades and colonialism have given rise to controversy, conflicts and hatred that have bled for 13 centuries."

But now, the newspaper concludes, the curtain is being rung down on this page of history, and Christians and Muslims should forget differences of opinion and hostilities and promote sincere mutual understanding.

One attempt to bridge the differences between the two religions is a booklet written by the Bishop of Guildford, the Rt. Rev. David Brown. Entitled *A New Threshold,* and commended by both Muslims and Christians, it shows the many similarities in Christianity and Islam. Another, in which several Christian denominations participated, involved direct action: after disturbances in Britain's industrial Midlands, local churches worked vigorously among young people of all religions to create better relations.

Surprisingly, they succeeded where other non-religious groups failed – an accomplishment attributed by the Rev. Jack Andrews of the United Reformed Church, Walsall, to the fact that, approaching with an interest confined to religion, Christians are "assured of a welcome from the strictest mosque."

"It is a lamentable fact," says Mr. Andrews, "that often it is the Christian, not the Muslim, who is reluctant to enter into dialogue, through deep-seated prejudice and misunderstanding… If both sides dispose of their prejudices and misinformation, large areas of disagreement will of course stand out more starkly. But my Christian friends who have experience in Muslim countries say that the Jesus of the Koran – he is, after all, their second most important prophet – and the Jesus of the Gospels can well deal with each other if brought face to face."

Therefore, concludes Mr. Andrews, the influx of Muslims into Europe could well be a salutary and timely experience for home-based Christians.

MUSLIMS IN EUROPE:

THE STUDENTS

MILLFIELD SCHOOL

"By 1978...boys and girls from the Middle East accounted for 15 percent of the foreign students in Britain's public schools."

WRITTEN BY STANLEY BONNETT
PHOTOGRAPHED BY TOR EIGELAND AND ROBERT ARNDT

MUSLIMS IN EUROPE:
THE STUDENTS

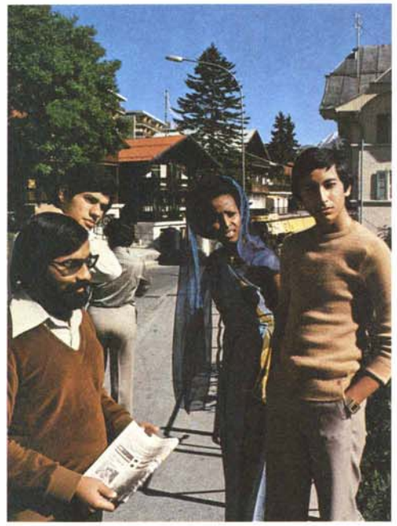
Most Muslims in Europe come for jobs. But some come for an education.

Although most countries in the Muslim world are building or expanding their educational systems, the pace of construction has yet to catch up with the multiplying needs of a growing student-age population. Many families, therefore, have placed their children in schools and colleges abroad. Because of their kingdom's historic ties with the United States, Saudi Arab families frequently choose American institutions.

Not all American colleges, however, are in the United States. In Switzerland, for example, there is an institution called the American College of Switzerland, which *is* an American college and which, moreover, provides numerous Muslim students with a first rate preparation for careers at home. Once a small minority, Muslim students today make up nearly half the student body.

At Leysin, almost a mile high in the snow-capped Alps, young men and women like Khalid Bamehriz and Hind al-Shaikh of Saudi Arabia, Hassan Memtaz and Mahenau Agha of Pakistan, Haya al-Ghanim of Kuwait and Marian Abdirashid Ali of Somalia – to name just a few – study for possible leading roles in their countries' future government and industry. Eighteen-year old Hind, for example, whose father is a general in Saudi Arabia's army is working toward a degree in business administration – as is Haya, whose grandfather is one of Kuwait's top businessmen. Marian, the 22-year-old daughter of a former Somali president, hopes to graduate soon in international relations.

Hind, Haya, Marian, Khalid, Hassan and Mahenau are among the nearly 100 Muslims who could qualify for – and afford – the American College of Switzerland, one of the most expensive and selective schools in Europe.



Perched on a mountainside in the picturesque ski resort of Leysin, the American College, looking down on the Rhone Valley, is an independent institution of higher learning. It was founded in 1963, chartered in the United States and authorized to confer the associate and bachelor degrees in the liberal arts and business administration.

According to Daniel Queudot, acting president, the college's goals are precisely what its catalog states: "preparation of students for a future of complex ideas and rapidly changing environment in a world where international cooperation has become a condition of survival".

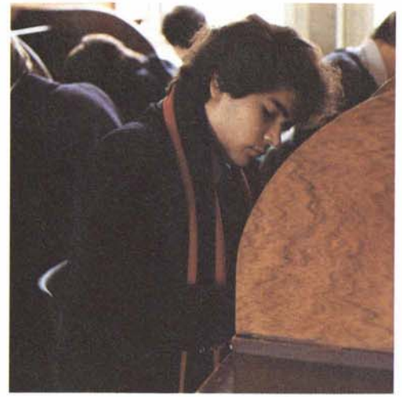
And Leysin, he adds, provides an ideal backdrop to develop such goals. Once an isolated village, Leysin today has a resident population of about 3,750, of which nearly one-half is foreign and which includes some 40 nationalities.

In addition, Queudot says, it provides a unique mix of intellectual stimulation and privacy that gives young people a chance to develop their individuality and to grow – the same goals that their home countries are attempting to achieve and that they, one day, will probably help those countries to achieve.

The American College, of course, is only one of many institutions in Switzerland, and Switzerland is only one of the many countries in Europe whose *lycées, gymnasia, colleges* and *universités* play host to Muslim students. In France, Germany and Holland the educational doors have always been open to Muslims who can qualify, and in Great Britain recently Muslim students have begun to win places in the "public" school system. By 1978, in fact, boys and girls from the Middle East accounted for 15 percent of the foreign students in Britain's public schools.

Unlike the United States, "public" schools in Great Britain are not public; they are private schools in the best sense of the word: selective and excellent. There are 244 such schools for boys – usually ranging in age from 13 to 18 – and 193 schools for girls. In addition there are 558 preparatory schools for boys and girls eight to 13 years old which generally feed their graduates into the public schools.

Some of the public schools firmly refuse to identify pupils by nationality or religion. As Michael McCrum, Headmaster at Eton College, explains,

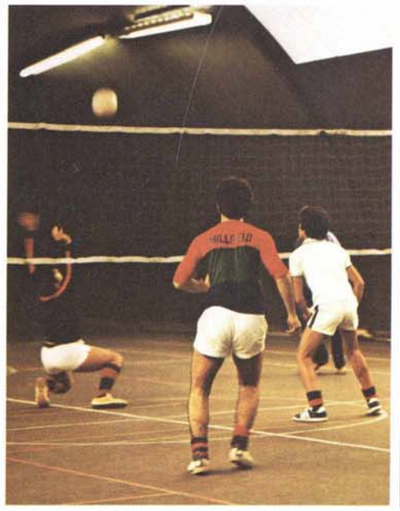


Opposite page: Muslim students in the village of Leysin are there for an education. At left, Saudi Arab student Zaki Tamimi works in Millfield's reference library. Muslim students at Millfield also excel at art and sports, below.

"We have never asked that. We always go on the merit of the boy. That is all." But some organizations – such as the Independent Schools Information Service in London, the Gabbitas-Thring Educational Trust and the Truman and Knightley Educational Trust – do inquire; they must in order to advise parents and process applications. And they say that in the last four years students from the Arab East and Iran, mostly Muslim, have been qualifying for public schools in steadily mounting numbers. In 1977 there were 722 boys from the Arab countries and Iran enrolled in Britain's top 210 boys' schools – compared with 481 from the United States. And in 1978 there were 2,212 boys and girls from the Middle East out of a total of 14,443 fee-paying foreign students.

Applications, moreover, are continuing to pour in, particularly to such schools as Harrow, alma mater to Winston Churchill and King Hussein, world-famous Eton and Gordonstoun and – a comparatively new school – Millfield, as well as many others. As a spokesman for Truman and Knightley said, "We are getting a vast number of inquiries – by phone, by letter and by personal visits to our offices."

Behind this demand is the Muslim world's traditional emphasis on education. This tradition is leading Muslim students to many of the best foreign schools in the world; in Britain this means the schools which, for generations, have turned out Britain's scholars and leaders. More than 48 percent of all British public school graduates, for example, go on to universities – many of them to Cambridge and Oxford – and ancient Winchester, founded in 1332, usually sends 70 percent of its boys to a university. The public school system, moreover, has consistently produced the kind of leaders that many Muslim countries need today as they mount enormous programs to industrialize and modernize their countries (See *Aramco World*, January-February, 1977).



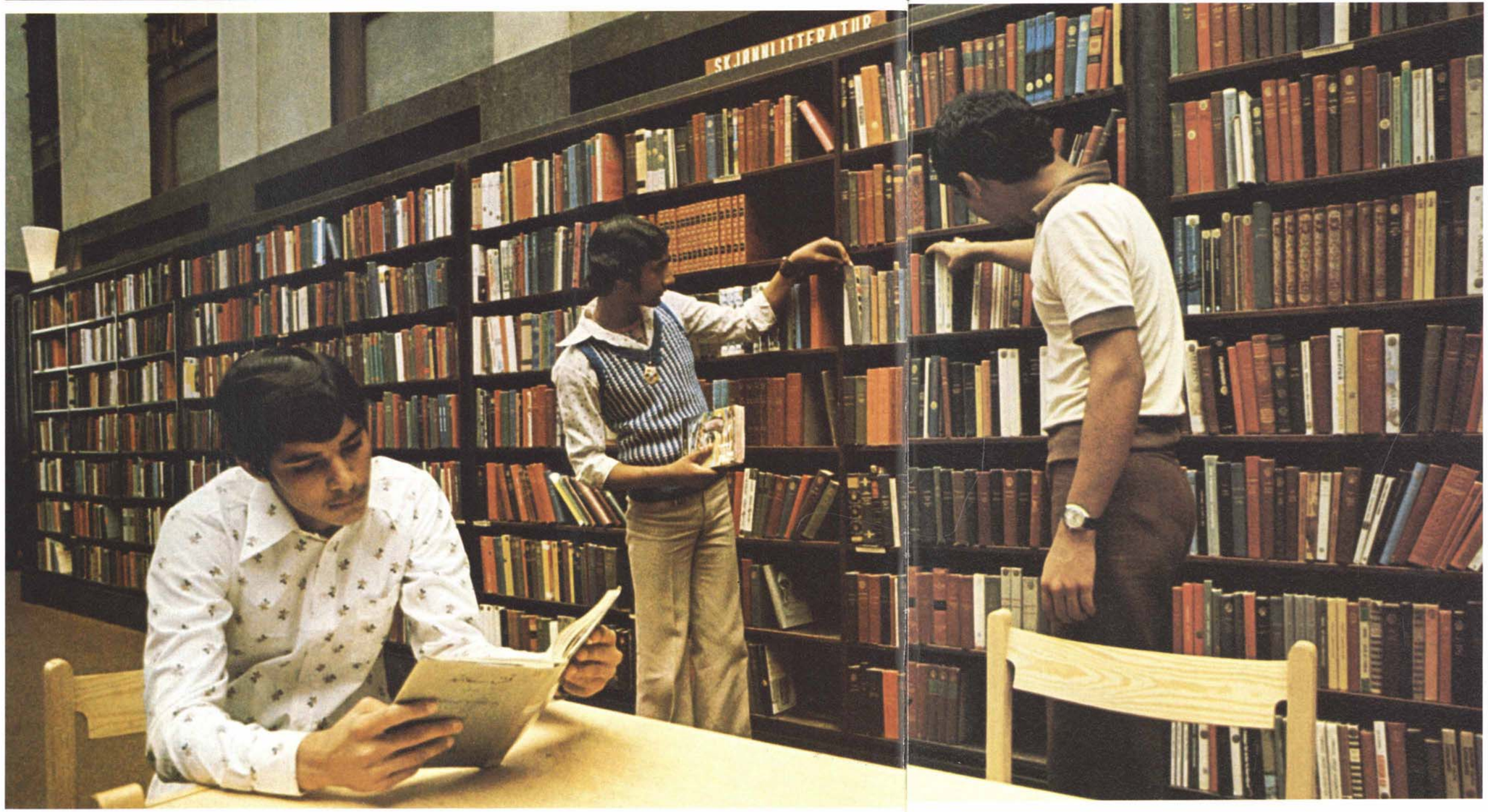
Not everyone, certainly, can get into such schools. The costs are very high – Gordonstoun's yearly tuition and boarding fees reach $5,200 – and the standards are rigid. There are also physical limits. As Stowe Headmaster Richard Q. Drayson says, his answer to many queries from Dubai, Saudi Arabia and elsewhere in the Arab East must be a no. "I can do nothing until I have vacancies . . . we are very, very full. We've had awfully good Arab boys here . . . we would like to take more boys and girls from the Middle East, but at the moment I can only give one answer. 'I'm sorry, but No.'"

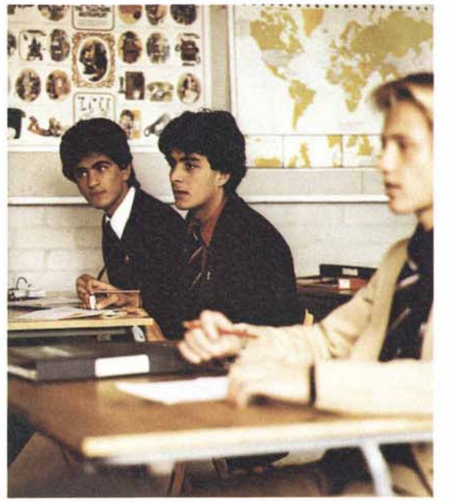
The students who are accepted, however, almost always do well, especially at math and the sciences, and in turn, almost without exception, appreciate the fact that the schools they attend are very good schools.

One example is Millfield, in Somerset, deep in the lovely West Country of England. A comparatively new school, dating back only to 1936, Millfield today provides an astonishingly high ratio of teachers to pupils: one teacher for every seven pupils. Even Eton and Gordonstoun, with one teacher to 10 or 11 pupils, cannot rival it.

Millfield, moreover, encourages foreign students. Just over 22 percent of the more than 1,100 boys and girls enrolled are foreign students, many of them from Muslim countries. In 1978

Below, Muslim students browse in a foreign-language section of the Oslo city library in Norway. At left, students and workers from North Africa on a Paris Street corner.





Top of page: Muslim students attend intensive English-language courses at Millfield. Above, Fawziah Bahwan of Oman decorates a thumb pot in Millfields pottery studio.

Left: Behdad Alizade came from Tehran to study in England. Below: English and Iranian students talk with Millfield teachers. Opposite page: English and Middle Eastern students walk across the Millfield campus during morning break.

Millfield had students enrolled from Saudi Arabia, Lebanon, Iran, Syria, Iraq, Egypt, Oman, Dubai, Sharjah, and Abu Dhabi.

Another example is Gordonstoun in the rolling, rugged countryside of Morayshire in the far north of Scotland. Famous as the school attended by Prince Philip, husband of Queen Elizabeth II, their sons Prince Charles and – still studying there – Princes Andrew and Edward, Gordonstoun today also includes students from Saudi Arabia, Iran, Lebanon and Oman.

This is partly because Headmaster John Kempe has traveled widely in the Arab East encouraging qualified boys to apply. But it is also because the Muslim boys who attend Gordonstoun are openly enthusiastic about the school. Ammar Alireza, an enthusiastic 13-year old from Jiddah, makes it clear that everyone he knows at the school is friendly – including Prince Andrew and Prince Edward. "We don't call them 'Prince' or anything like that. Just 'Andrew' and 'Edward.' They're friends."

Rita Saleh, the daughter of a doctor from Tehran, agrees. "The whole of the school is marvelous." And so does Eric Arida of Lebanon, son of a textile industrialist, and others interviewed this autumn as another school year convened.

One was Waleed Zawani, a darkly handsome 17-year old from Oman. "I've been in school in Dammam in Saudi Arabia, then in Lebanon and then in Egypt . . . Here you can learn so much."

"Look," he continued, "if I want to, I can learn to fly, I can help run the school fire brigade and actually become qualified as a fireman. I can join the Coastguard Watchers. We've a proper coastguard station on the cliff tops over the sea and in bad weather we man it and look out for ships in peril.

"We also have a mountain rescue service and boys go out on the mountains, helping people who are stranded and trapped. I can go skiing on the Cairngorm Mountains near Aviemore and I could do community work outside the school, looking after old people . . ."

This, Headmaster Kempe explained, is part of the school's emphasis on community service. "Pupils tackle such problems as old age, mental illness, physical handicaps and mental deficiency. Hospitals, homes, hostels, schools, kindergartens, a prison and a veterinary surgery are some of the places of work."

Waleed, as it happens, does want to learn to fly; he plans to join the school's air training corps. But he also wants to "learn about the sea," and as part of his training has served as cook aboard Gordonstoun's 52-ton training ketch.

"It's called the *Sea Spirit*. She was launched in 1969. The boys do a seven-day cruise in her. More ambitious expeditions after term end. At the moment two of the Saudi boys are cruising in the *Sea Spirit*."

Those boys, Ammar Alireza adds, are his brother Muntasir, 16, and his cousin Ghaza. "And I wish I were with them, but I can't go on a cruise until I've done my seamanship training ashore."

Ammar, clearly, is as interested in the sea as Waleed Zawani. In addition, though, he plays rugby – "fullback for the under-14's–and excels at mathematics. "It's easy," he says blithely.

Ammar of course, may not be typical of Muslim students in Europe, but he and others at Gordonstoun are obviously quite at home and reasonably successful. Indeed, one boy – Dara Golgolab of Iran – earned the highest student office possible at Gordonstoun: "Guardian."

At Gordonstoun, this is not an easy honor to obtain. It requires extra study, physical exercise, service to the school and the community outside – and enough self-discipline to take two cold showers a day despite Northern Scotland's icy winters. It requires too a series of promotions from prefect to color-bearer candidate, full color bearer and house helper before reaching the pinnacle. Dara Golgolab, nevertheless, achieved it in 1977 – before going on to a university in the United States.

Given the challenges that such schools as Gordonstoun, Millfield, Eton and others in Europe present, these students have already shown that they can cope. Although difficult, they say, it is worth it. In the Muslim tradition, education always is.