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<http://www2.mcdaniel.edu/german/islamineurope>

Topics

- Teaching about Islam in the Foreign Language Classroom
- EuroIslam
- General Information on Islam in Europe
- Challenges and Problems
- Islam in France
- Islam in Germany
- Islam in Spain
- Islam's Gifts to the World
- Words of Arabic Origin
- Film on Islam's Gifts to the World
- Islamic Councils in Europe



Islam in the Classroom

■ Overview

The purpose of this unit is to introduce the students to Islam in general and to the Muslim minorities in Europe, using Western European countries, mainly France, Germany, Italy and Spain, as an example.

General Objectives

- to acquaint students with important historic events and figures in Islam
- to learn about the basic beliefs of Muslims, the five pillars, etc.
- to identify the Islamic calendar and Muslim holidays
- to learn about the important parts of a mosque and its role in Islam
- to learn about the contribution of Islam to world civilization



Specific Objectives

The students will:

- learn about the history and the situation of Muslims in Europe
- identify and name some of the Muslim organizations in France, Spain, Germany, Austria or Switzerland
- learn about the current situation of Muslims in these countries
- discuss issues, problems and challenges that the Muslim minorities face in these countries
- compare the situation of Muslims in the USA with that of Muslims in Europe
- gain an appreciation for and understanding of diversity and multiculturalism in some European countries



EuroIslam Project

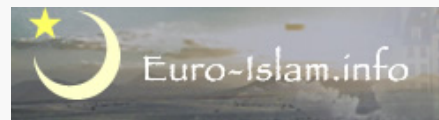
“The EuroIslam Project aims to encourage young Europeans to start an intercultural and interreligious dialogue, provide more knowledge about Islam and the Islamic culture and come to mutual respect and understanding. “

Source: <http://www.aegge.org/euroislam/>



<http://euro-islam.info>

This is an excellent website for news and events on EuroIslam.



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Hopeful signs

Rabbis, imams, meet in Spain to discuss peace, understanding

“Rabbis and imams from around the globe gathered in this southern Spanish city to discuss how to achieve mutual understanding and peace. ...

“Our religions have been taken hostage,” warned Andre Azoulay, an adviser to Morocco's King Mohammed VI, claiming that the extremists' message was being heard all too widely.

Seville, once a centre of Islamic culture in Moorish Spain, had now been symbolically chosen to host this dialogue. “We have to measure up to our ancestors,” Azoulay stressed.

The new forum has the support of the Spanish and Moroccan-backed Three Cultures Foundation, the Edmond de Rothschild and Ford foundations and the Kingdom Holding Company of Saudi Prince Al Walid Bin Talal.” AFP, March 20, 2006



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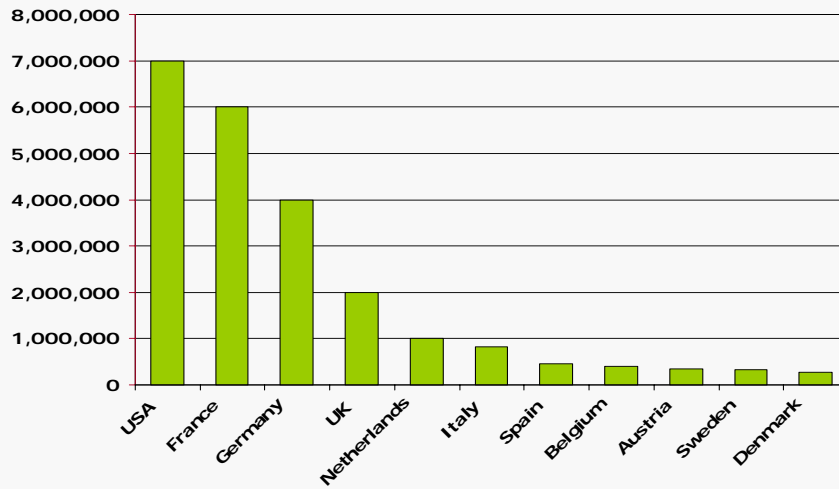
Islam is a world religion which has approximately 1.3 billion followers. That means that one in every five people on the planet is a Muslim.



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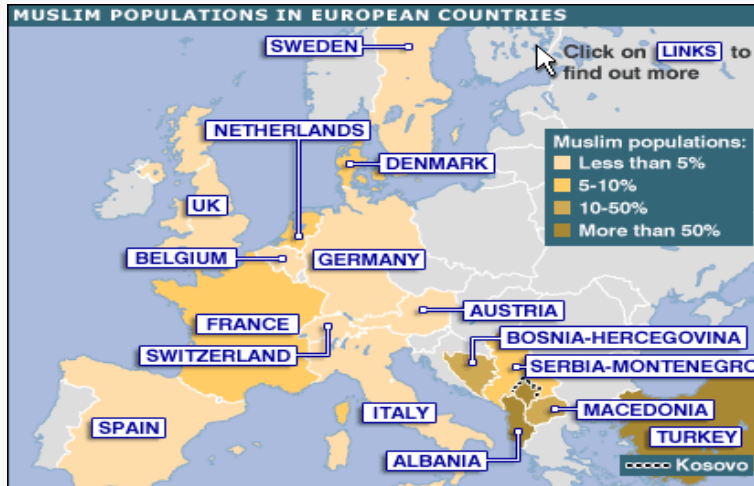
Muslims in the West (2005)



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Muslims in Europe



Muslims in Europe: Country guide: <http://news.bbc.co.uk/2/hi/europe/4385768.stm>



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Islam in Europe

- After Christianity, Islam is the second largest and the fastest growing religion in Europe. **(In case we don't count Atheism as a religion)** The number of Muslims of European origin is also growing quickly.
- Out of the initial small citizens' and self-help groups grew Islamic communities. Out of the "backyard mosque communities" grew complete Islamic congregations and centers.

Muslims in Europe



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Three Types of Muslims in Europe

- 1. Traditional well established Muslim populations:** Albania, Bosnia and Herzegovina, Bulgaria, Former Soviet Union, Lithuania, White Russia
- 2. Immigrants from Muslim countries**
(from former colonies, guest workers, students, ...):
North Africa (France and Spain);
Turkey (Germany),
Pakistan and India (United Kingdom);
- 3. Converts and children of mixed marriages**



Challenges and Problems I

- Unemployment
- Social exclusion
- Discrimination (made scapegoats)
 - Work
 - Schools
 - Education
 - Housing
- Racism
 - Hate crimes
 - Arson attacks





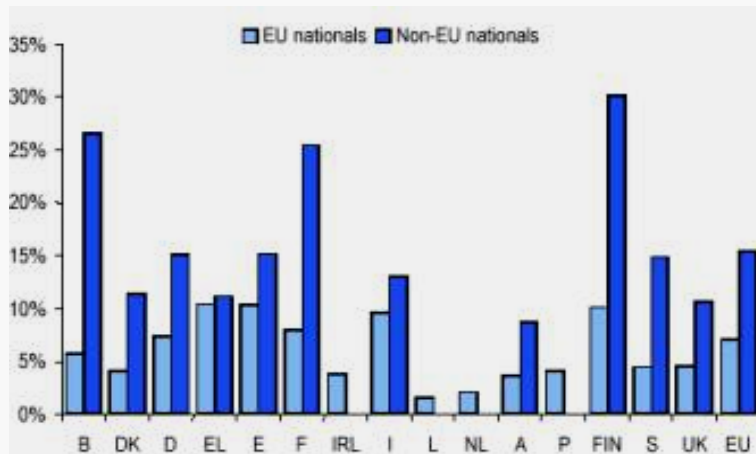
Visible large distinct Muslim families



The lone invisible single man



Unemployment rate of EU and non-EU nationals in 2001



(% of their active population 16 -64)
Source: LFS, Eurostat





We want suffrage!

May 1993, Arson attack in Solingen, Germany. 5 members of a Turkish family burned to death.



Challenges and Problems II

- All Muslims are made to be responsible for the actions of individuals or small groups.
- Many problems are based on prejudice and the lack of knowledge
- Acceptance by the Christian majority
- Isolation and Parallel Society
- Integration, adaptation and assimilation
- Exercising your religious rights without encroachment (the issue of Adhan)
- Notion of "Fiqh al-Mughtarab" = Islamic Law Outside the Muslim World
- Religious Radicalism (some of the 9/11 attackers studied in Europe; Madrid and London attacks, etc.)



Islam in France

- Colonial past
- The second largest religion with more than 6 million
- Maghreb, Turkey, Senegal, Mali, converts
- The longest tradition of immigration
- More than half of the Muslims are French citizens
- Several waves:
19th century, beginning of 20th, WW I, WW2, after WW2 (great need for workforce during restoration)
- Many consider themselves Frenchmen of Muslim faith
- Charta of Muslim Faith (Charte du culte musulman)

Muslim, French - and proud to be both

by Katrin Bennhold: *International Herald Tribune*
<http://www.iht.com/articles/2006/03/15/news/islam.php>



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“Generalized Schizophrenia in French Society”

(Martine Motard-Noar)

- ♦ “Racism or equality à la Républicaine? No AA/EO policy or protected minority data or status or ethnic criteria/quota [1 out of 6: immigrant or child of immigrant]
- ♦ Emerging Heroes--soccer: Zidane (1998 World Cup)
- ♦ 40% unemployment for children of immigrants
- ♦ Recognition of a new major body of literature in French:
 - ♦ -Tahar Ben Jelloun
 - ♦ -Beur/ Beurette lit.
- ♦ 2002 first round of presidential elections: Le Pen (17% of votes) “*insécurité*” “*fracture sociale*” vs. massive French tourist industry in the Maghreb countries
- ♦ 9/11 — Chirac: “*Nous sommes tous américains*” and fear of terrorism
- ♦ What do you put in your taboulé?
Who can make the best couscous or tagine?”

Click here to see [Dr. Motard-Noar's PowerPoint Presentation on Islam en France.](#)



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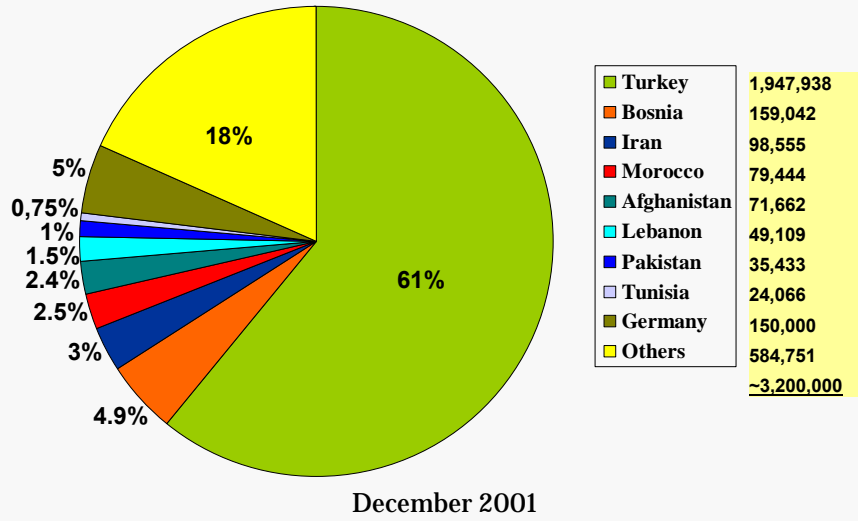


Muslims in Germany

1. **Gastarbeiter (migrant workers) through recruitment agreements with Turkey (1961), Morocco (1963) and Tunisia (1965)**
2. **Refugees and asylum seekers from war zones:**
 - former Yugoslavia
 - Lebanon, Palestine and Algeria
 - Iran and Afghanistan
 - Kurds from Turkey and Iraq
3. **Students**
4. **College graduates and professionals**
5. **German Muslims (converts or by birth to Muslim and German parents)**



Muslims in Germany



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An apartment building converted into the Merkez Camii Mosque in Hamburg



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Islam in Italy

- Return of Islam to Italy
- Arabs and Muslims in Sicily since 7th century
- Muslims dominated Sicily from 9th until 11th century.
- This was a period of “splendor” for Sicily.
- They left their mark on architecture, language, folklore and popular traditions
- Emirate of Bari and Muslim colony of Lucera
- The Saracen pirates came in the 9th and 10th centuries all the way to the Alps. This (not necessarily the Crusades) created a historic fear and mistrust towards Islam and Muslims, reflected even in language and games:
- “Mamma, li turchi.” (Mother, the Turks!)
- Popular games: “Goistre del Sarracino,” in which the Saracens are the target of attack of participants
- “Torri Saracene” built along the Italian coast to defend it from the Saracen pirates.



Islam in Italy

- No significant Muslim colonies
- Fascist rule (1928-1943) when Mussolini tried to play the “protector of Islam.” He liked to be seen with the “Sword of Islam” in his hand. In a speech to the National Assembly in 1928 he even called Italy a “friend of Islam” and “great Muslim Power.” These aspirations were more dream than reality.
- 1970s: waves of immigrants (Philippines and Latin America)
- 1980s/ 90s: waves of immigrants from Albania, the Maghreb, Sub-Saharan Africa, Middle East, and Latin America.
- Setting up of mosques in university cities for intellectual elites from the Middle East, mainly Palestinians from Syria and Jordan
- Growing number of religious and cultural institutions, mosques, political and transnational organizations, Tariqas (Sufi orders)
- Number of Italian converts is steadily rising
- 700,000 - 900,000 Muslims in Italy (legal and illegal)



Islam in Italy

- 130-150 places of worship: Omar Mosque in Catania (1980) was the first mosque in Italy, Al-Rahman Mosque in Milan (1988) along with the Islamic Center of Milan, Monte Antenne in Rom (1995)
- *Concordato* with the Catholic Church (First in 1929, later incorporated in Article 7 of the Italian Constitution of 1948 (revised in 1984)
- To be included in the system of recognition, all other religions must sign an *intesta*, a bilateral agreement between the Italian state and a religious community. No such agreement exist yet with any Muslim community in Italy.

Stumbling Blocks

- Most Muslims are not Italian citizens
- Number of Italian converts and other Muslim citizens is very small. Therefore, Muslims don't represent a significant political group.
- Cultural differences between the Christian majority and the Muslim minority
- Low level of organization and lack of cohesion of Muslims in Italy
- No single umbrella organization that represents most Muslims in Italy
- A historic memory of Islam as an old enemy "imbued with fear and mistrust."



Islam in Italy is different than in other European countries

- No dominant single country, like in United Kingdom (Indian-Pakistani), France (Maghreb), Germany (Turkey)
- Diversity of countries of origin of Muslims
- High level of "geographic dispersions"
- High number of illegal or irregular immigrants
- Rapid pace of entry and settlement
- Few Muslims come from a former colony. This means that they have no or little affinity with the Italian language and culture.

Public Perception of Islam in Italy according to an article on the *Euro-Islam* website

"A 2003 study showed substantial anti-Muslim attitudes in Italy, with half of Italians believing Muslims are fanatic fundamentalists who support terrorism. 56 percent of Italians believe that Muslims have "cruel and barbaric laws", 47 percent consider them "religious fundamentalist and fanatics", and 33 percent are convinced that they are invading."

[http://www.euro-islam.info/spip/article.php3?id_article=293]



Islam in Spain

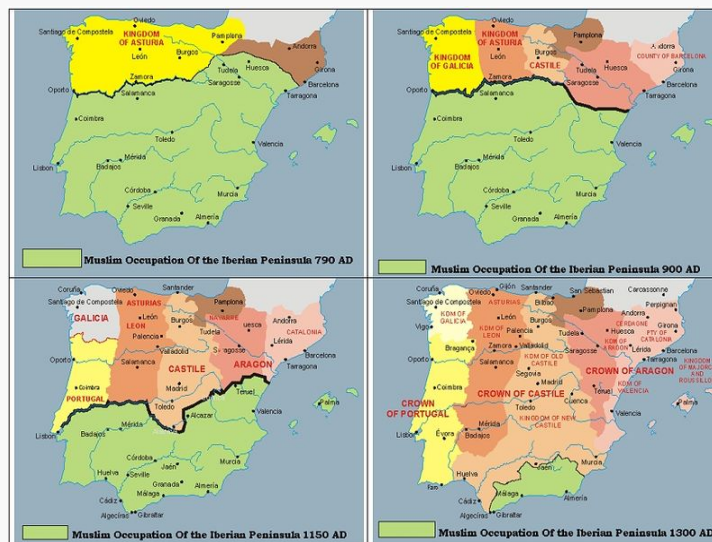
- 711-1492 Muslim rule in Spain
- Tariq ibn-Ziyad (711)
- Charles Martel and the battle of Tours (732)
- Al-Andalus - Arabic: **الأندلس** the land of the Vandals
- Seville, Cordoba and Grenada
- The period of conquest (711-756)
- Umayyad Emirate of Cordoba (756-929) (Abd Al Rahman)
- The Umayyad Caliphate (929-1031) (Abd Al Rahman III)
- Taifa Kingdom in Seville (1031-1090)
- Almohavids and Almohads (1090-1212)
- The Almoravides Era (1031-1130)
- Nasrid Dynasty in Grenada (Arabic **غرناطة** Ġarnāṭah) (1232-1492)



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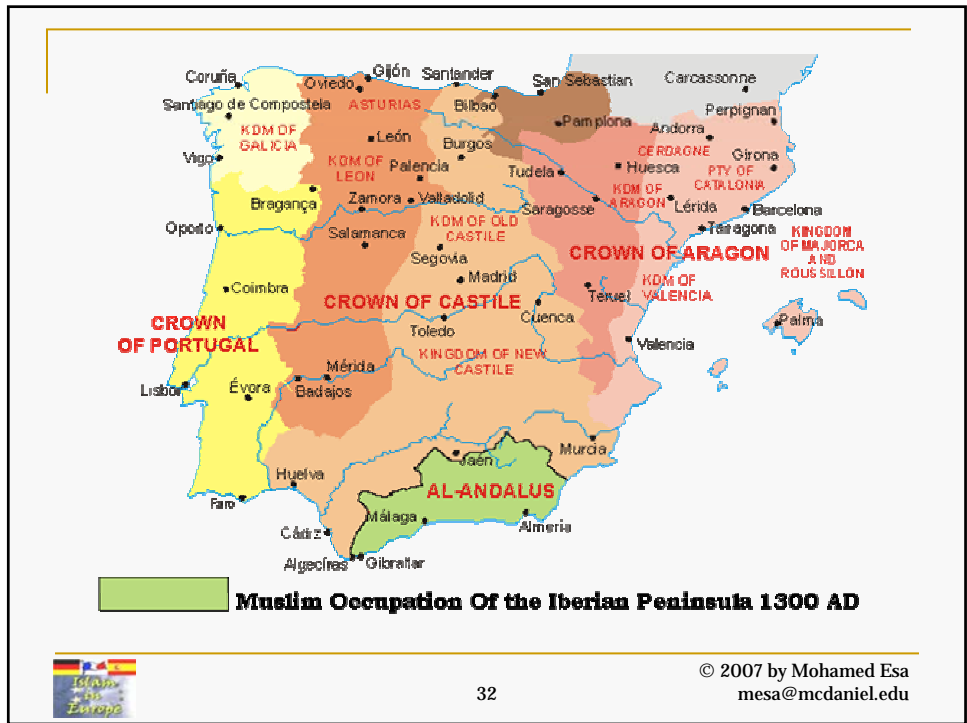
Islam in Spain 790-1300 AD



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Islam in Spain Today

- 1970s big numbers of mainly Moroccans started to arrive to work in tourism and farming.
- The numbers grew dramatically when their families joined them in the 1980s.
- Students and entrepreneurs from Syria, Lebanon, Jordan and Iraq. By 1977 these numbers expanded to include Palestinian refugees, and in 1979 Iranian refugees.
- In 1992, Comisión Islámica de España signed the agreement of Co-operation with the Spanish state recognizing Islam as a religion, affording it a few privileges, such as teaching Islam in the schools, recognition of Muslim holidays, management of places of worship and religious personnel.
- Radical Islamists linked to Al-Qaida killed 191 persons in March 2004 on the Madrid commuter trains. However, there was no major backlash against the Muslim minority after this terror attack.



Important Terms:

- The **Moors** were the medieval Muslim inhabitants of Al-Andalus and North Africa. Their culture is called “Moorish.”
- The **Mozarabs**: Christian minorities in Muslim-held lands.
- The **Muladi**: Christians who converted to Islam after the invasion.
- The **Jewish conversos**: Jews who either voluntarily or forced became Christians. Some of them were crypto-Jews who kept practicing Judaism. Eventually all Jews were forced to leave Spain in 1492 by Ferdinand and Isabella, and Portugal some years later. Their Converso descendants became victims of the Spanish and Portuguese Inquisitions.
- The **Mudejar**: Muslims dwelling in land conquered by the Christians, usually peasants. Their characteristic architecture of adobe bricks was frequently employed in churches commissioned by the new lords. Their descendants after 1492 were called **Moriscos**.



Important Terms:

- The **Almoravids** were a group of fundamentalist Berber Muslims who ruled North Africa and Spain from 1031-1147. The Arabic word “al-Murabitun” means “those who line up in defense of the faith.”
- The **Almohads** were another Berber dynasty. They were even more fanatic than the Almoravids. They were much less tolerant than Almoravids and the Umayyads.
- **Alcázar** is a Spanish castle, from the Arabic word القصر *al qasr* that means *palace or fortress*.
- The **Renegade**: Christian individuals who embraced Islam and often fought against their former compatriots.
- **Mozárabe**, from Arabic: *musta`rab* مستعرب a dialect that was used in the early times of Muslim rule of Spain. It uses the Arabic rather than the Latin alphabet. [Click here](#) for a sample from the 11th century.

Source: <http://en.wikipedia.org/wiki/Reconquista>



Mozárabic sample text (11th century)

Mozarabic:	Spanish:	English:
Mio sidi ibrahim yâ tú uemme dolge fente mib de nohte in non si non keris irey-me tib gari-me a ob legar-te	Mi señor Ibrahim, joh tú, hombre dulce! vente a mí de noche. Si no, si no quieres, iréme a ti, dime a dónde encontrarte.	My lord Ibrahim oh you sweet man Come to me at night. If not, if you don't want to, I will go to you, tell me where to meet you.





Islam's Gifts to the World

"Islam's major legacy to the world is the gift of its religion. That would have been quite sufficient by itself. But there are many other assets spawned by this cultural tradition which deserve recognition and which daily influence our lives." (I. Zepp Muslim Primer, 2000, p. 139)

Capital of the Muslim (and Arab) Empire, Baghdad was for several centuries the cultural center of the medieval Muslim world. Its brilliant intellectual life revolved around **Beit al-Hikmeh** (House of Wisdom), an academy, library, museum, observatory, and translation center. Founded by the scholarly Caliph Mamoun in 830 A.D., the Beit al-Hikmeh was the most important institution to be established since the Alexandrian Library in Egypt in the third century B.C.



Islam's Gifts to the World

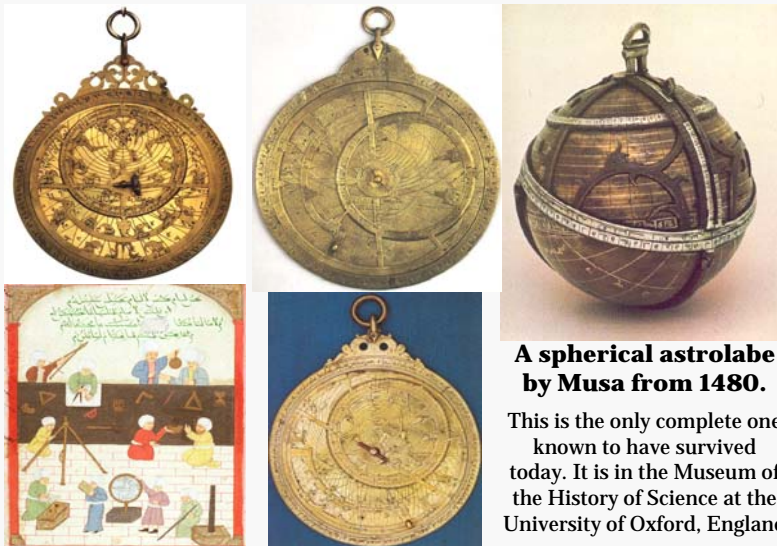
The greatest single contribution of the Muslims and Arabs to Western civilization was their recovery and subsequent introduction to the West of ancient learning. At Beit al-Hikmah, hundreds of Greek, Persian, Sanskrit, and Syriac manuscripts were preserved and carefully translated into Arabic. Had the priceless manuscripts been lost, "the world would have been as poor as if they had never been produced." (Phillip Hitti, *The History of the Arabs*)



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The Astrolabe



A spherical astrolabe by Musa from 1480.

This is the only complete one known to have survived today. It is in the Museum of the History of Science at the University of Oxford, England



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**A map of the world (with north at bottom and south at top)
by al-Idrisi from the 13th century**



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Words of Arabic Origin

In his readings the Arab-German poet, Rafik Schami, used to ask the audience a riddle: What is it? If it stands by itself it is meaningless, empty and worth nothing, but when it joins others it grants them mighty and power? Do you know what it is?

It is: **zero**. Zero is nothing, but 1,000 without the three zeros is only one. Another word for zero in English is *cipher*. *Cipher* is an Arabic word: *sifr* that means either *Ziffer* (digit), *Zahl* (number) or *Null* (zero). The word *chiffre* originates also from the word *sifr*.



Do you speak Arabic without realizing it?

“Might I invite you to have something with me in this **café**? Take off your **jacket** and sit down here on this **sofa**, unless you would rather sit on the **divan** with the **crimson mattress**, of course. Would you like a **cup** of **coffee** – with one **sugar** lump or two? Or perhaps a nice cool **carafe** of **lemonade**, or even something **alcoholic**?

“But of course! Let me buy you lunch! I think **artichokes** would be a lovely starter, don't you? And how about lamb with **rice** and **spinach** to follow? For dessert, what would you say to a piece of **apricot** tart, or an orange **sorbet**? And at the end of the meal we'll have a cup of **mocha**.”

Source: <http://www.imarabe.org/ang/perm/mondearabe/theme/docs/4.html>



Ole or Allah

The most famous of Spanish interjections, **Olé** shouted at bull fights and audiences during an exciting performance, comes from the Arabic word “**allah**” which is also used in Arabic as an interjection showing our appreciation by a performance.

Flamenco

The word *flamenco* originates from the Arabic word ‘fella-mengu’, a composite word used to describe a group of rural wanderers. Blas Infante believes that “when the Moriscos, most of whom were farmers, were expelled from their homes in order to avoid death, persecution or forced deportation, they took refuge among the Gypsies becoming fellahmengu. Posing as Gypsies they managed to return to their cultural practices and ceremonies including the singing.” (Source: Blas Infante (1980) “Orígenes de lo flamenco y secreto del cante jondo” *Junta de Andalucía*, Seville.)



Influence of Arabic language and culture on Europe

The influence of the Arabic language and culture on European languages and cultures began with the invasion of Spain in 714. Cordoba was the center of science, culture, literature and art in the Islamic world. Through southern Spain and southern Italy (Sicily) Islamic and Arabic traditions, customs, music, art, philosophy, mathematics, etc. influenced European languages and cultures. Many words that Italian or Spanish adopted from Arabic were adopted by other languages like Portuguese and French. Other European languages like German adopted these words from one of these languages. The influence of the Arabic language on German is therefore an indirect one, but even without knowing this one can tell that the word Algebra, *Tasse*, *Kaffee* or *Risiko* have an Arabic origin.

Here are some examples:



The following are English words from Arabic

admiral	cane	magazine
adobe	carafe	magnet
alchemy	check	marzipan
alcove	check-mate	mattress
alfalfa	cipher	nadir
algebra	(sifr=zero)	racquet
algorithm	coffee	saffron
alkai	cotton	sash
almanac	crimson	satin
arsenal	damask	sherbet
atlas	elixir	sugar
average	gauze	sumac
azure	gypsum	syrup
baroque	hazard	tambourine
barracks	jar	tariff
caliber	jasmine	traffic
candy	lute	zenith
	macabre	zero

Foods introduced to the West by Arabs and Muslims:

apricots	grapefruit
Artichokes	lemons
asparagus	limes
bananas	oranges
buckwheat	pomegranates
cherries	quinces
dates	rice
eggplants	spinach
figs	strawberries
ginger	sugar



German Words of Arabic Origin

Admiral, Algebra, Algorithmus, Artischoke, Aprikose, Aubergine, Marzipan, Kadi, Jacke, Joppe, Koffer, Mütze, Matratze, Gamaschen, Tasse Bohnenkaffee, Kandiszucker, Konditorei, Karaffe, Limonade, massieren, these are of course German words. Did you know that all these words and a hundred others came to German from Arabic? Even words that sound very German like *Tasse, Lärche, Sandelholz* and *Ebenholz* originated from the Arabic language. Can you imagine modern arithmetic and world economy using Latin numbers instead of Arabic numbers. Goethe, Lessing and Ruckert were influenced by Arab-Islamic philosophy and religion.



Albatros

[arab. *al-gattas*: Art Seeadler, kind of sea eagle]

The Arabic word *al-gattas* means the diver. The Spaniards and Portuguese called the birds that used to dive when fishing *alcaduz* or *alcadroz* according to the Arabic word for diver. First the Angloenglish changed the *alg-* to *alb-* instead of saying *algataz*, they used *albatros* (English, French, German). (Osman, p. 20)

Koffer, Couffre

[Arabic: *quffa*: Flechtkorb, braided basket]

The Spanish word *cofa* or *alcofa* and Catalan *koffa* mean *Koffer* (basket); Sardinian: *goffa*; Italian: *coffa*; French: *coffre*. In the 12th century, the German word *Koffer* was derived from the French word *coffre*. The German words *Kuffer*, *Koffèr*, *Kofferan* surface in the 16th and 17th centuries. Lessing uses the word *Couffre* (French influence?). (Osman, p. 68)



Maske, Mask, Masque

[arab. *maschara, sachara*: spotten, sich lustig machen, to mock]:

The Arabic word means to make a face no one recognizes. In Spanish/ Portuguese: *mascara*, French: *masque*, Dutch: *masche*, English: *mask*. The German word *Maskerade* was derived from Spanish *mascarata* in the 17th century. (Osman, p. 76)

Matratze, Mattress

[Arabic: *matrah*: Platz, Kissen, Matte, place, cushion, mat, the thing you sleep on]

The German word *Matratze* is derived from the Italian *matrazzo*. In middle high German the word *Matraz* meant "mit Wolle gefülltes Ruhebett." French: *materas*; Catalan: *almatrach*; Spanish/ Portuguese: *almadraque*; English: *matras*. (Osman, p. 77)



Magazin, Magazine

[Arabic: *machzan*, plural machazin: Speicher, Lagerhaus, storage battery, accumulator]

The Arabic word came to European languages in two ways:

1. through Spain and the Ibero-Roman languages:
Spanish: *almacén*; Portuguese: *armazém*, old Catalan: *almatzem*.
2. through the trade from North Africa to Europe:
Catalan: *magatzem*; Italian: *magazzino* (since the 14. century);
Sicilian: *magasenu*. The German word *Magazin* was derived in the 16th century from the synonymous Italian word *magazzino*.
Since 1747, the word means also *Magazin* (*Zeitschrift*, magazine).
We still use the word in German in different meanings: storage room for explosives, stock room in libraries, magazine of a rifle, journals, store, tray or carousel for slides, etc.



Vegetables, Fruits & Drinks

German	Arabic	Spanish/ Italian/ English
Spinat	asabanach	
Artischoke	harshuf - ardi shauki	alcarchofa/carciofo
Aubergine	badingan	
Zucker	sukar	alsukar/ sucarro
Kandiszucker	qandi sukar	
Aprikose	al-barquq	albarcuco
Safran	za'faran	
Sorbet	sharaba, scherbett	
Syrup	sharab	
Kaffee	kahva	
Mocca	Mocha in Jemen	
Kaffeebohnen	bunn (Arabic for coffee)	coffee bean



Dr. Tariq Ramadan, most prominent European Muslim reformer. He is Professor of Anthropology at the College of Geneva and of Islamic Studies at the University of Fribourg in Switzerland.

“Europe’s Muslims are no longer guests that one day will return home, but rather Europeans of Muslim faith, who will remain a permanent part of Europe’s social and political fabric. “ (207) “Muslims in Europe, instead of relying only on the principles of their religion in its Asian or North African versions, should come back to these fundamentals of their faith and play their part within industrialized societies. ... They must participate in the necessary debate about the place of faith, spirituality, and values in modern and postmodern societies. ... This means that a wide involvement in favor of dialogue on ethical as well religious issues should be promoted from the grass roots up to leading specialized institutions in all Western countries.”

(Tariq Ramadan: “Europeanization of Islam or Islamization of Europe?”
In: *Islam, Europe’s Second Religion*. Edited by Shireen T. Hunter. CSIS, Praeger: Washington, DC 2002)



Dr. Nadeem Elyas, Former President of Central Council for Muslims in Germany (ZMD)

“We want to keep our identity as Muslims in Germany, as German Muslims. We want to be able to be different, stay in the framework of German society, but keep our religious values and lifestyle.

Society does not have the right to decide for us what parts of Islam are acceptable and what are not. This step has to come from us and we also have to be willing to use the flexibility of Muslim rules and regulations in the future to develop something you can call an **Islam with German character**.”

(Juliane Hammer: “Making Islam Part of Germany” Interview with Dr. Nadeem Elyas, December 2005, Islam Online, Berlin, Germany)

<http://www.islamonline.net/English/EuropeanMuslims/Politics/2005/12/19.SHTML>



Islam and Muslims in Europe after 9/11.

In *Islam, Europe's Second Religion*, Shireen T. Hunter writes in April 2002: "The events of September 11 have strengthened already existing anti-Muslim prejudices and have made it legitimate for those political groups espousing anti-immigrant and xenophobic views to express them openly and, in many instances, to translate them into acts of violence against Muslims and Muslim institutions." (277-278)

The majority of Muslims in Europe want to become full and loyal citizens of their host countries with equal duties and rights. They want to participate in the political and cultural life without compromising the most important values of their Islamic identities. To achieve this, European governments must help stop the marginalization of these communities, alienation of second and third generation Muslims, and the forming of parallel societies.

The Muslims, on the other hand, must reject all forms of extremism and must be ready and willing to make some compromises to accommodate the needs of the indigenous majorities: separation of church and state; commitment to democratic principles, tolerance, freedom of speech and fundamental human rights, and respect for the rule of law. According to many European Muslim reformers, these principles don't contradict the basic tenets of Islam. They can and will be accepted by the overwhelming majority of European Muslims.

Mutual trust between Muslims and their fellow Europeans will not be an easy thing to accomplish. It will take time and the effort of all people of good will.



An Imaginary Foreigner Strike in Berlin

By Aras Ören

The lady in the café wants her
Regular afternoon coffee and cake
But the cups are not washed,
And the waitress has disappeared.
Where is my delicious ethnic food?

Well spiced and a little change of pace
The Dönerkebab spit is not turning
And the colorful vegetable booth
around the corner
Has been shut for days.
The patient is waiting for naught
for the friendly doctor.

No one nurses the old man in the sick ward
Not even the soup in the kitchen gets made
The garbage pickup is not quite right
And the metro stops reek.
Berlin's export trade is shrinking

Conference participants
from all over the world
Are fed up
Their beds are not made
The quick service forgotten.
The housing shortage deepens

Promises are great,
but where are the construction workers
Pension plans need urgent subsidies
Fewer people paying, red ink everywhere
The last foreigner in Berlin
turns off the lights and goes home.
The industrial sector hangs out a sign:
We need workers! Every idiot welcome.

The man on the street is still screaming:
Ausländer raus!
Foreigners out!



Video and Audio Files

Islam's Gifts to the World

Non Me Mordas Ya Habibi (Lyrics)

Rachid Taha - Tekitoui Lyrics: French-English

Ahmed Gündüz Lyrics: Deutsch-English

Abdelkader Lyrics: Arabic-English



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Non Me Mordas Ya Habibi

Jarcha de la moaxaja n° 8 de **Jehuda Halevi** (Tudela 1070-1141)
Canto, laúud, santur, salamilla, darabuga y tar.
Contrafacta melodía de la nuba andalucía Hidjaz Oriental

Non Me Mordas Ya Habibi

Non me mordas ya habibi, la,
No Quero daniyoso,
Al-gilala rajisa: basta,
A toto me rifyuso.

No Me Muerdas, Amigo

No me muerdas amigo, no.
No quiero al que hace daño.
El corpiño es fragil. Basta.
A todo me niego.

Do Not Bite Me, My Darling

Do not bite me my darling, no.
I do not love someone who hurts me.
The bodice is fragile, stop.
I say no to everything.

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to go back to Videos.



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Islamic Councils in Europe

- **France:**
 - French Council of the Muslim Faith (CFCM)
 - The Paris Mosque
 - National Federation of the Muslims of France (FMNF)
 - Association des Etudiants Islamiques en France (AEIF)
 - Etudiant Musulmans de France (EMF)
 - Union des Jeunes Musulmans (UJM)
 - Mouvement des Musulmans Laiques de France (MMLF)
- **German-speaking countries:**
 - Islamische Glaubensgemeinschaft in Österreich IGGiÖ
 - Islamrat der Bundesrepublik Deutschland
 - Muslime und Musliminnen der Schweiz (MMS)
 - Ligue des Musulmans de Suisse
- **Italy:**
 - Centro Islamico Culturale d'Italia
 - Unione delle Comunità e delle Organizzazioni Islamiche in Italia (UCOII)
 - Comunità Religiosa Islamica (COREIS)
 - Consiglio Islamico d'Italia (Islamic Council of Italy, an umbrella organization)
- **Spain:**

Comisión Islámica de España (CIE) was formed in an agreement with the Spanish state in 1992. It is composed of two federations: the FEERI, the Federation of Spanish Islamic Entities, and the UCIDE, the Union of Islamic Communities in Spain.



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- Islamrat der Bundesrepublik Deutschland: <http://www.islamrat.de>
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- UCOII: <http://www.islam-ucoii.it/>
- Islam Italia: <http://www.islamitalia.it/>
- La via dei sufi: <http://www.sufi.it/>

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- WebIslam: Comunidad Virtual: <http://www.webislam.com/>
- Centro Cultural Islamico de Madrid - <http://www.ccislamico.org/>
- IslamHispania.com - <http://www.islamhispania.com/>
- Cislamica - <http://www.cislamica.org/>
- Comunidad Islamica en España : <http://www.cislamica.org/>
- Ahlulbait - <http://www.islam-shia.org/>

