The Challenges of the Integration of Muslim Migrants in the European Communities

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Abstract

This study aimed investigating the most important challenges facing the integration of Muslim migrants in the western communities. The study revealed that there is a stereotypical image about Islam and Muslims in the Westin general; an image that is related to the historical dimensions and conflict between the West and the Islamic world in previous time. Such an image is sustained by curricula, media, right-wing political parties and the constant attempts to link all the deviant events to Islam, but not those who committed them. The emergence of the extremist or the radical right-wing in the European scene resulted in an increase in that image. The study pointed out an issued related to the difference in the intended concept of integration from that intended in the European policies, where it refers to assimilation and identification with the cultural and social fabric of the country. The study identified one of the most important problems faced by migrants, which are marginalization and discrimination to which they are exposed by the majority of indigenous people, in addition to the political and cultural, or linguistic causes related to not mastering the German language and the lack of desire by the indigenous people to assimilate them.

Keywords: *integration, European communities, Muslim communities, migrants, assimilation, cultural characteristics, national identity.*

Introduction

The situation of the West, especially in the European countries, is characterized by an increase in the rate of ages, a decline in the rate of fertility and an increase in the rates of aging which is, in turn, directly reflected the decrease of the labor force; this urges them to frequently look for the best methods to attract the most talented individuals to compensate for the shortage in labor force (Sun et al., 2007).Most Muslim migrants came to Europe after the end of the second World War, where Europe suffered from devastating effects and was in an urgent need to an external labor to reconstruct it in the light of the lack of national labor. The European countries relied on their previous colonies; Britain brought labor from Pakistan, India and Bangladesh, France relied on emigrants from Algeria and Morocco, while Belgium and Spain depended on Maghreb. Furthermore, the Turks migrated to Germany. At first, the European authorities didn't suppose the staying of that labor; therefore, they called them as the guest labor (visitors) and didn't think about integrating them in the community, and attempted to maintain their temporary stay

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(Albloush et al., 2024; Alhanatleh et al., 2024).Those countries recognized that they were mistaken about not allowing for integrating migrants into their communities, since the majority of those migrants stayed and didn't go back to their homeland, where the following generations stayed in new destination. Currently, Muslims represent the biggest community of migrants in Europe; therefore, the issue of integrating migrants represented a priority on the political agenda of the countries of the European Union and the countries of the organization of economic cooperation and development. In this vein, the percentage of migrants growth rate reached (30%) since the year 2000, and the host countries consider integrating them in the labor market and changing them into productive citizens as an important issue in order to enhance the social cohesion and economic development of those countries (Alghizzawi, Attar, et al., 2023; Alghizzawi, Habes, et al., 2023).Therefore, The current study aims to analyzing the most important challenges of integrating Muslim migrants in Europe, determining the most important positive factors that can be utilized in order to achieve that integration, and looking for the possibilities of solving those problems by providing a set of executive recommendations that can be done and changing challenges into positive factors in favor of the integration of migrants.

The study importance:

The study importance lies in a number of reasons, including that the topic of integration and assimilation in the Western countries that host migrants, has been a critical one, especially the great number of refugees' migration during (2016-2019), in addition to the failure of most policies used by those countries in assimilating them in the past or, at least, the weakness of their results. Additionally, we cannot separate between the lack of integration based on discrimination, exclusion and the practices of some migrants, especially in relation to terrorism and hooliganism.

The study methodology:

The study used the analytical descriptive approach, where the researchers addressed the investigated issue in a realistic way and described it accurately by collecting, analyzing and displaying the collected data based on the actual facts (Al-Shibly et al., 2019; Al Mansoori et al., 2023; Alghizzawi et al., 2019; Alghizzawi, Al-ameer, et al., 2023; Alhanatleh et al., 2023; Alharafsheh et al., 2021; Alnaser et al., 2023; Habes, Alghizzawi, Elareshi, et al., 2023; Habes et al., 2019, 2021; Habes, Alghizzawi, Ahmad, et al., 2023; Halim et al., 2023; Megdadi et al., 2023; Rahi et al., 2019, 2020a, 2020b, 2021, 2022, 2023; Salloum et al., 2019, 2021). This approach allowed the researchers to provide insights about the problems that can be faced by the Muslim migrants in Europe, and then introduce the most important studies that were conducted in this domain and analyze the most important results in order to make advantage of them and set them as recommendations that can be applied practically.

1-		The stereotype of Muslims in the West

Sticking the trait of backwardness, violence and aggression with Islam and Muslims is considered as the basic trait of individuals and institutions in general (J. A. Al-Gasawneh, Al Khoja, et al., 2022; Alqsass et al., 2023). There is no discrimination between the practices of political violence in the name of Islam withthe cultural, human, ethical and intellectual implications of Islam, where this idea is enhanced via the security, partisan, media and educational institutions. This case can be noticed by tracing the Western media which practices a severe distortion against Muslims, in addition to the adverse role played by the educational curricula. We can also notice the increased conservative right-wing currents and their aggression towards Muslim communities; however, we cannot deny the efforts done by some institutions to reduce this distortion, where those efforts didn't come

up with a noticeable effect (Aljabari et al., 2023; Daoud, Alqudah, et al., 2023).Historically, the West viewed Islam as a new religion that is different from the Christian heritage, indicating that Islamic life is separated from faith (Abboud & Dabbous, 2016). The Islamic danger was addressed in terms of the image represented by the Turks who are coming back or the yellow risk that will prevail again, where the new Mogul are about to destroy the world. Also, the western media and academic curricula portray Muslims as underdeveloped, unorganized, anti-social and extremist that is more inclined towards terrorism (J. A. Al-Gasawneh & Al-Adamat, 2020; Daoud, Al-Qeed, et al., 2023).Within the domain of interpreting that image about others in the West, Roger Garaudy (1913-2012) suggested that such an image dates back to periods that preceded the existence of Islam itself, where Roger Garaudyrefers to some notices by Herodot from the book of " Policies" byAristotle, which demonstrate the emergenceofa surface view that illustrate a contradiction between the alleged European consideration of democracy and the subservience of the Asian people to oppression. Such a point of view is still prevalentamong some advocates who highly emphasize it, while forgetting the several links that linked between the cultures of the Mediterranean and Asia Minor with each other (Harder et al., 2018).

Furthermore, introducing Islam as merely a spiritual phenomenon prevents understanding it's the authenticity of the Islamic community and classifies the way of Islamic life that is separated from faith in the domain of Folklore, where the spirituality of Islam that calls for belief in one God into an idea implying that Allah has previously determined the destiny of each human being in advance. This view; for example, instills in the minds of the young French people that Muslims are forced to behave in a certain way, and have no willingness in doing anything. Also, the Western communities don't admit the specificity of the Islamic-Arab culture, where it is introduced as a heritage taken from the West. Therefore, Muslims would seem out of history range and nothing can be learned from a dead civilization (J. Al-Gasawneh et al., 2020; J. A. Al-Gasawneh, AlZubi, et al., 2022; J. A. Al-Gasawneh, Anuar, et al., 2022).

This mental image of the West about Islam was crystallized, in the opinion of Mahadeer Mohammad (1925- now),across time due to the dominance of the Othman empire over most the lands of East Europe over several centuries, where the ottomans were about to conquer Vienna. This power was able to open more space in front of the Islamic conquest at that time to conquer all the European countries. Therefore, the commemoration of "jihad" and Muslim's dominance over large parts of Europe was still vivid among the ethnic European groups. Despite the weakness and partition experienced by the Muslim nation and people, which does not allow the return of Islamic dominance over Europe or a part of it, the European worries didn't calm down yet; those worries were escalated. As a reaction to those fears, Europeans are suspicious towards Muslims and attempt to persecute them wherever they were (Viningienė et al., 2018).

Mahadeer also noticed that there is a general direction towards exaggerating any mistake or unacceptable practice that is performed by any Muslim and linking that with the Islamic religion regardless its relationship or lack of relationship with Islam. They view Muslims as unified in one entity and belong to one mixture; this erroneous concept always leads to issuing general judgments, where any mistaken behavior or crime committed by a certain category is linked to all Muslims. Therefore, we can see that the stereotype of Muslim is always conceptualized as being underdeveloped, unorganized, anti-social, extremist and terrorist. Those communities never suggest that terrorism is not exclusive for Muslims or that it is a pandemic that prevails in all the communities. AliIzetBegović (1925-2003) suggested that mostof the mental image conceptualized by the West about Islam is the responsibility of Muslims themselves, especially with the phenomenon of abandoning Islam thatwere manifested in an attempt to suppress the Islamic thought and excluding it from the active life and maintaining it in a state of negativity (Kogan et al., 2020).

Wilhelm Hoffmann (1931-2020) outlined the mental image that the west had due to the considerable prejudices against Islam in the west, where such an image implied that the western people are convinced that Islam doesn't cope with modernization, since it is viewed as the enemy of democracy and human rights; it despiseswoman and enhances violence and terrorism. Muslims usually oppose the western values and their way of life. The Islamic heritage is different from the European Greek-Christian heritage and calls for implementing a savage penal law called (Shari'a) (Abdelhakim Atwat, 2020).

2-   The emergence of the extremist radical right-wing:

During the two last decades of the twentieth century, the extremist radical right-wing emerged on the European scene. However, there is a difference in the degree of its severity among countries (France, Italy, Austria, Belgium, and Netherlands considerably suffer from the consequences of that, while countries, such as Britain, Greece and Sweden are still avoiding such as extension). Despite the differences in the directions of the radical right-wing, there is an agreement about a set of common traits, such as defending the national-ethnic identity and the national-historical traditions, antagonizing foreigners, rejecting migration and other minorities, and considering migrants as a threat for the social security, who commit crimes, cause unemployment and consume the resources of the welfarestate (Abdelhakim Atwat, 2020).

The rapid rise of the extremist right-wing since the 1990s of the last century lies in its dependency on racist and ethnic causes, where its movements believe in the superiority of the European race over all the other genders as well as its belief that the existence of non-European migrants in their country leads to a disturbance in the population structure. Those movements call for using violence and weapons to impose societal values and traditions by force; in this context, Muslims become a target for such movements. The examples of those movements include the New Naziin Germany and Jean-Marie Le Pen in France. The European community's witnessed extremist events against Muslims, such as the explosion of Oklahoma city in 1995 by the American extremist, Timothy McVeigh, and the death of the Egyptian citizen "Marwa Al-Shirbini" in Dresden, Germany in 2009, who was stabbed by a German citizen due to wearing a headscarf (Abdelhakim Atwat, 2020).The most important right-wing parties in Europe included the party of the National French Front, the alternative German party, the British dependence party, the Austrian freedom party, the Hungarian better Hungary party, the Danish popular party, the Greek Syeiza party, the national Sweden party, Sinn FéinIrish party.

3-   The meaning of integrating migrants:

Migrants' integration is defined as "the degree to which migrants have knowledge and ability to construct a successful and satisfying life in the host community". This definition includes the double importance of knowledge; the ability in this domain includes fluency in national language and the ability to communicate with labor market in the host country, the political system and social institutions. Therefore, ability refers to the economic, social and mental resources that migrants should invest in their future. This power enables individuals to achieve their potentials, vision and life goals in the host community (Hamberger, 2009).Integration is also defined as openness and fruitful coexistence between the various groups in order to construct a balanced cultural and social unity as well as establishing a human entity that recognizes the other and does efforts to communicate with him in a manner that serves the public interest away from racism and adverse isolation.

Hence, we can say that integration refers to interaction between the community groups and individuals, where each party integrates the other in terms of psychological adjustment, relationships, hopes and aspirations as well as common interests. In thisvein, no isolation exists between its members, but social interaction between all members and groups, in a way that issimilar to a coordinate unit which cooperate to manage social life. However, the problem here lies in the inability to demonstrate the reality of integration in

dictionaries or lexicons, in that we should refer to the statements issued by the western policy and decision makers. In the light of these statements, we recognize the meaning of this concept, and its conceptual and semantic dimensions. For example, we findthat the previous president, Nicola Sarkozy declared to the Italian News press (AKI)by stating that: "those who want to stay in France should respect our culture, values and laws. France is not a place for polygamy, circumcision or wearing headscarf… ". Also, the vice president of the European commission, Franco Fratiny stated that " integration means people's agreement over the basic principles themselves; i.e. Migrants should accept the main values, bases and values adopted in Europe, such as the human rights, equity between man and woman,… etc., and those seeking to affiliate to the European Union should respect its laws.

Therefore, the concept of integration among the western countries refers to assimilation within the cultural and social fabric of the country as well as commitment to the laws and systems that determine the duties of each individual. This context urges Muslims to set alternative plans that ensure their integration within those communities while maintaining their identity, culture and religion. For example, the architectural policy in France resulted in creating what is called confused or hot outskirts, where some suburbs were characterized by high population density that are originated from certain foreign origins. The integration of Muslims in France is faced with racist behaviors where the state assert the existence of these behaviors, in addition to the obstacles related to work. Muslims also feels the aggressive situations against Islam, such as the case of wearing the headscarf that was refused by the principles of secularism at schools and public institutions. Therefore, we should distinguish between the concept of integration and assimilation, which requires the migrants' abandonment of their original culture and adopt the cultural practices of the dominant group in the host country. As for the concept of assimilation, migrants are not required to abandon their cultural heritage in order to acquire knowledge and ability to start a successful life. For example, in order to attain linguistic integration, the criterion would be the ability of those migrants to acquire the skills of the prevalent language in the host country without considering the migrants and their children' abandonment of their native language.

4-   The problems faced by Muslim migrants in the West

Despite the fact that migration is useful in satisfying the needs of labor market and establishing new social networks across communities, it challenges the local social norms and force communities to adapt with the rapid population change, and that usually evokes worries among the original population. Economic and social integration among the migrant youth is one of the main political concerns in several western countries due to the high rates of unemployment. Usually, the programs of integrating and assimilating the youth in the new country are hindered by marginalization and discrimination to which they are exposed by most indigenous people which, in turn, adversely affect the ability of the country to assimilate them in its national identity and their cultural integration.

Researchers measure integration in the host community based on four dimensions. The first dimension is the cultural one, and includes knowing the language of the host country, understanding its community and respecting its basic rules. Second, the social dimension, and includes integration in the systems of various social care and education. Third, the economic dimension, which means reaching the labor market and getting a job, and finally, the political dimension, where the individual has the right to vote and stand for the elections and participate in partisan activities. The problems of Muslim communities in the West are considered as political, cultural and civilized problems, in that most Muslim communities are culturally and emotionally related to hometown and the Islamic religion. Therefore, the unfair situation of the western countries in which those migrants live are adversely reflected on their attitudes. Furthermore, there is the problem of nurturing the seeds of racism towards Muslims. Even though the Islamic religion is ranked in the second place after Christianity in Europe , several countries do not confess the situation

of the Muslim communities; this implies the loss of a lot of civil and religious rights of the individuals affiliating to these communities. This case results in feelings of being surrounded and attacked which, in turn, encourages those migrants to extremely enhance their links with their original identity as a compensation for the state of marginalization that they feel at the political level.

A pilot study was also conducted concerning the integration of Muslim communities in the West, particularly the Arabic diaspora in Germany. The results revealed that there is a high percentage of unemployment among the individuals of those migrants despite holding high qualifications. The study attributed that to the lack of integration with the German community due to not mastering the German language, the reluctance about getting married to German women as well as not belonging to political parties or associations.The process of integration and assimilation is not only important due to the economic domain, but also as a factor that enhances social cohesion. The most important obstacles are related to the high rates of unemployment among migrants and the low income. Migrants face the problem of education, where it starts from the low educational level up to not recognizing the academic qualifications that they obtained outside the host country.

The most important problems generally facing migrants in the western countries are related to the lack of desire among indigenous people to assimilate them. For example, the Swedish minister of migration, Mona Sahlin, suggested that the ministry paid too much in order to convince the migrants about the necessity of integration within the Swedish community; however, the government finally found out that such expenses should be paid to persuade the Swedish people to accept the other party. Several institutions in the west use a radical discourse in order to protect the national identity by adopting the idea that migrants evoked cultural conflicts, where such institutions frequently suggest that there are adverse security effects for the process of political and social integration which, in turn, evokes the security institutions and mobilize a general discourse that focuses on the clash of civilizations. This situation results in making an intensive media coverage in case migrants participated in any rioting and then viewing any riots as an evidence of the risks represented by the existence of migrants.

The problems facing the Muslim communities and hindering their coexistence are also related to conflicts and multiple perspectives towards many issues related to those communities of migrants, in that there are doctrine, partisan and political conflicts that resulted in weakening the power of Muslim communities, in addition to the problems of the representation of them; in the western countries, it is difficult to find unified leaderships that represent those communities of migrants which, in turn, results in a lack of effectiveness in making the political decision in the host country. Also, some active institutions in the domain of Muslim communities' services are accused, by the host countries, that they hinder the integration process. For example, the Islamic associations in Germany are faced by criticisms, implying that those associations themselves are in need for integration, where they contribute to isolating migrants through some of their activities and that some of these associations are related to the Turkish government either by funding or directing their activities.

Several studies conducted about the Muslim migrants in the European countries revealed that the rates of religiosity and the feeling of Islamic identity increased considerably since 2001, where there is more than (80 %) of Muslims who are always committed to going to mosques. Also, the manifestations of religiosity appear more obviously among the youth- who were born in Europe, learned in its schools, mastered language and represented its culture – This is interpreted by the fact that the first generation of migrants faced the challenges of existence in those countries and this urged them to conceal their identity in order to quickly integrate and adapt with the European communities, whereas the current generations (second and third) are European citizens who see that one of their rights is to search for their identity and maintain it. Other interpretations suggest that the European

countries failed in integrating them and that gave them the feeling of injustice in the community that doesn't accept them; discrimination against them takes place in all the domains of life, including housing, education, work and cultural practices and that urges them to look for their original identity. For example, the Muslim youth who were born in Germany face many challenges, especially in relation to getting an institutional training to integrate them into the labor market after the end of their studying period, while non-Muslims don't face such difficulties; often, this leads to depriving them from work opportunities after finishing their study or a difficulty in that (Carrera, 2008; Constant et al., 2009; Penninx, 2019).

Furthermore, the indigenous people look at migrants as devastating elements that adversely affect their living level, increase crime rates and unemployment, in addition to the economic difficulties faced by some European countries, where several European countries cannot cope with the legal and illegal migrants which, in turn, leads to unemployment as well as recession in that labor market in Europe, and thus they have negative feelings towards those migrants. Additionally, there is a problem in measuring the degree of integration. For example, in Netherlands, cultural and social integration is measured via people's beliefs about secularism, which means disconnecting religion and paying more attention to modernization; when the individual is more linked to religion, he will be less inclined towards integration. Therefore, the existence of more than one million people in Netherlands, who identify themselves as Muslims and in need for integration, where they are required to communicate with other indigenous people; however, the degree of readiness for communication by the indoor people with the migrants or ethnic groups is very low and that impedes any attempt to communicate between migrants and indigenous people.

The most important challenges that face Muslim migrants in Europe can be determined by discrimination, negative view, excluding from labor market, lack of education and training that hinders reaching labor work and unemployment, linguistic restrictions, not paying enough attention to language knowledge, the institutional limits, the religious, cultural and social standards, migrants' perceptions and opinions about themselves, lack of motivation, transmission between generations and the role of media in instilling a negative stereotype.

5-   The factors that can be utilized to activate integration:

The most important general characteristics of Islam are outlined by being an open religion that views humanity as being one family belonging to one father, Adam peace be upon him, sharing one objective of worshiping God, and having equal rights, sharing similar human values; (You all belong to Adam and Adam himself is created from mud), (noArab is better than a non-Arab, except by piety),and (I do witness that all God's servants are brothers), where all people were created from one origin and will be referred to their destination. Hence, the researchers suggested that we can make advantage of the intellectual and cultural abilities and the comprehensive view of Islam in explaining the real perspective that does not impose restrictions on integration and assimilation with others as well as making mutual benefit that achieves good results for both parties and contribute to the prosperity of those countries. Furthermore, Muslims' openness to the western communities may have several advantages; it may have a role in conveying the Islamic call to the different parts of the world. Also, it could be a good chance for the western people to correct the false beliefs about the Islamic religion. Through contact and coexistence with Muslims, they may recognize Islam and correct the negative false image that was promoted by some parties in order to serve their private interests (Carrera, 2008; Constant et al., 2009).

We should assert that the primary religions don't differ substantially with regard to ethical principles and core values that they convey, such as benevolence, maintenance, crime deterrence, and managing the methods of delinquency. It should be understood that

religious institutions provide migrants with societal services, such as gathering and interaction with others from the same religion or race in order to protect them against the pressures of acculturation and provide them with the psychological motivation against discrimination and marginalization to which they are exposed. However, we should not forget that these institutions provide many services in favor of integration, such as language lessons, child care, and consultation services, and give an opportunity to make advantage of the opportunities available in the community. Several studies conducted on Muslim migrants in Brussels, Colonia and Manhaym that the levels of delinquency, hooliganism and drug abuse are very low among religious men, which is attributed to the preventive role of religion. As for the relationships before marriage, the studies revealed that Muslims refuse making relationships outside the domain of marriage as compared to religious Christians; this illustrates the role of the religious content in guiding their attitudes and behaviors. Therefore, the study revealed that Muslims are inclined to be more religious as compared to the followers of other religions, and thus they refuse sexual freedom. If we compared the situation in the USA with the European countries, we would see that there is some difference, where Muslims are more involved in the American community which is attributed to the existence of a better degree of organization. The Muslim organizations seek more specialization and openness towards the public American life, in addition to obtaining help from specialized experts in managing their work. Their relationships are also balanced either in the Muslim communities outside the USA or with the American community itself. This context resulted in getting more help resources, either financial or cognitive, gaining a better experience about the American reality, in addition to good experiences in dealing with the American institutions.

Moreover, we should utilize the directions approved by the European Parliament, the European commission and the European Council which emphasize the necessity of developing non-racist multi-cultural European communities; this entails the necessity of developing common migration policies to encounter the attempts of reviving the extremist nationalism, the racist practices and the hatred towards foreigners which was a cause for destabilization in the first half of the twentieth century and the first and second World Wars were results of it. The researchers suggested that the official attitudes of the European Union that calls for fighting against the revival of nationalism, racism and hatred of foreigners directly advocate the multi-cultural project as well as coexistence between people from different cultural backgrounds; this would provide a common understanding to support the political, cultural, social and economic rights of migrants.

The political participation of Muslim minorities in the West is considered as one of the most important manifestations of positive integration in those communities. If openness to the community that is different culturally and religiously and the refusal of closure are criteria that determine the integration of individuals, then the political participation is considered as an accurate index to identify the desire of groups and minorities for coexistence and achieving the highest degrees of positive integration. The political work in the foreign communities would place individuals in a good position and give them more ability to affect others; in this domain, they would have more opportunity to inform others about the real definition of the Islamic religion and establish a political elite that can defend the Muslim minorities and tell them about their rights and duties according to the legal laws applicable in those countries. It also ensures an effective existence for Muslims in the local scene based on the right interaction with citizenship partners from the other partisan and political parties (Tucker, 2019).

6-   The horizons of solutions:

The European Union realizes that both culture and diversity are two vital factors for the economy of its countries, their ability to compete and their relationship with other countries. Since 2007, the European Union declared the strategy of Lisboan, which is based on promoting understanding between cultures and emphasizing the role of culture

in policy. Therefore, the year 2007 was declared as the year of equal opportunities; 2008 as the year of dialogue between cultures, and (2009) as the year of innovation and creativity, where the European Union introduced cultural diversity and dialogue between cultures as a motivation for creativity and culture as a basic element in the international relationships. The basic hypothesis in liberal democracy is based on the fact that each legally balanced person should have an equal opportunity to participate completely in the political, social and economic life of the country regardless race, color, or nationality. Also, equity was defined as the opportunity to obtain the same levels of living justice like others based on the same freedom of choice, including maintaining the religious and cultural identity. The European Council defined integration as a common framework of legal rights and the active participation in the community based on the lowest level of income, teaching and housing standards as well as the freedom of choice for the political and religious beliefs and the sexual and cultural affiliation. In the domain of basic democratic rights and freedom, we should distinguish between integration as previously mentioned and assimilation, which necessitates that the ethnic minorities should adopt the dominant national culture (Schinkel, 2018; Yükleyen & Yurdakul, 2011).

Therefore, we should acknowledge that integrating migrants in the community is not a one-way direction, where all the burdens of integration are only placed on migrants; it is a social process that is shared by both migrants and the host community. Opinions, behavioral patterns and situations in the host community represent critical and influential factors in integrating foreigners. For example, if the host community maintains aggressiveness towards those coming from the outside, it is more likely that migrants will live in specific outskirts and that reduces the chance of their communication in the community, making communication in its lowest level. This will ultimately affect the degree of their integration, where prefer to live in a parallel social system. However, if the host community was open, where migrants find tolerant social classes and a cultural life that is characterized by a considerable diversity, those migrants would find that it is easier to integrate;i.e. finding their place inside such communities. The migrants' voluntary commitment to the standards is considered as a basic factor in the process of integration instead of the compulsory exclusion, which assumes that there should be a unilateral imposition for the cultural practices among migrants which, in turn, threatens their original identity; the mutual adaptation and dialogue should be an alternative to the elimination of relative differences, since that is not considered as a solution to reduce conflicts in the multi-cultural communities (Choudhury, 2005; Coșciug, 2018).

Integration in this context refers to the process of localizing in a certain community. Therefore, migrants should save a housing, job, income, schools for their children, the ease of reaching health facilities and a place that is concerned with social and cultural affairs; this requires interaction and cooperation with the other groups in the host community, recognizing the various institutions in it and their functioning. This case implies the occurrence of social change among migrants, and the host community should accept them as effective cultural, social, economic and political parties; it is not possible to imagine a host community far away from effect. Due to the unequal potentials in terms of power and resources, the recipient community through its institutional structure has a critical role in the success of the integration process. (Choudhury, 2005; Coșciug, 2018).Therefore, the host community has the responsibility of accepting the migrants' groups and integrating them in the work labor; when the state'spolicyis enhanced with regard to empowering them to enjoy more political and legal rights, their integration opportunities will become better. Those migrants will also have equal opportunities in education, employment, health system and other care domains, in addition to having a good opportunity to daily interact with community's institutions and indigenous people without feelings of exclusion or discrimination (Choudhury, 2005; Coșciug, 2018).

Several studies conducted in the German community revealed that assuming religion as a factor that increases differences between migrants and indigenous people promoted

discriminative political discourse and public policies in Germany, where it resulted in more conflict between migrants and indigenous people. Therefore, there is an important role for political leaders, elites and decision makers in contributing to redirecting the attention of public towards the importance of cultural integration as a method for enhancing cooperation and reducing relative differences (Choudhury, 2005; Coșciug, 2018).Media can play a vital role in the process of integrating migrants by enhancing awareness concerning the importance of integration by disseminating the unbiased information about minorities, in addition to the good practices and individual success stories that push towards more initiatives. (Choudhury, 2005; Coșciug, 2018).

Conclusion:

The study addressed the most important challenges that face migrant Muslims in the Western communities. The results revealed that there is a certain stereotype about Islam and Muslims in the west in general; it is an image that is concerned with the historical dimensions and the conflict between the West and the Islamic world in previous times. The orientalists over several decades were able to portray a mental image that was demonstrated in the beliefs of the West that Islam doesn't match with modernization; it is viewed as an enemy of democracy and human rights and related to violence and terrorism. That image is nurtured by the educational curricula, media, right-wing political parties and the continuous attempt to link all the deviant behaviors with Islam, but not with those who committed them. The emergence of the extremist right-wing on the European scene resulted in an increase of that image. The results revealed that there is a problem concerning the variation of the concept of the required integration as opposed to the European policies, where this concept refers to assimilation in the cultural and social fabric of the state; it is one of the most important causes of isolation and self-closure, since it requires that the migrant should abandon his original culture in favor of adopting the cultural practices of the dominant group in the host country. The study addressed the most important problems facing the migrants which are summarized by the marginalization and discrimination to which they are exposed by most indigenous people, especially with regard to obtaining work, training and education opportunities, in addition to political and cultural problems or linguistic ones, especially not mastering the German language, not affiliating to political parties or associations, and the low income. There are reasons that are related to the lack of desire among the indigenous people to assimilate them, the negative attitudes towards them and the radical discourse that adopts the idea of the existence of cultural war with migrants, in addition to the media coverage of the mistakes committed by migrants. Additionally, there are many conflicts and several viewpoints concerning many issues related to migrant communities, in addition to difficulties in finding unified leaderships and their ineffectiveness in making the political decision in the host countries.

The study concluded with the following recommendations:

-        We should make advantage of the cultural intellectual and the complete vision of Islam in explaining the real point of view about Islam, confirming that openness could have a role in presenting the call of Islam in a good way and correct the mistaken image about it.

-        Emphasizing the mutual benefit of the process of integration; the process of integration is not unidirectional that is only exclusive for migrants, but it is rather a social process that is shared by both parties in a way that brings benefits for both of them and effectively contribute to the prosperity of those countries.

-        The Islamic institutions in those countries should explain and demonstrate its role in integration by teaching language and encouraging migrants to participate in interactive

activities, charitable and societal activities and human aids, in addition to emphasizing their nationality and autonomy.

- Publishing the research studies that demonstrate the effective role of migrant Muslims in the western communities in the various domains, such as the outstanding scientists, physicians, and sports champions, in addition to showing their role in the processes of construction, progress and development and demonstrating the good points, such as the low level of delinquency, crimes, drug abuse and hooliganism among Muslims.

- Attempting to make use of the successful experiments in some countries, such as the level of activity and organization of institutions in the USA as well as specification and openness to public life.

- Activating the political participation of Muslim minorities in the west, where it can place them in a high status and enable them to be effective and defend their rights.

- Utilizing the current attitudes of the European union towards integration between migrants and indigenous people in the light of the freedom of choosing the political and religious beliefs as well as the cultural and sexual affiliation in the light of the basic democratic rights and freedoms.

- Starting from the assumption that migrants' voluntary commitment to the standards is considered as a basic factor in the process of integration instead of the compulsory exclusion, knowing that the recipient community has a critical role in the success of the integration process. When the state's policyis enhanced with regard to empowering them to enjoy more political and legal rights, their integration opportunities will become better.

- Emphasizing the necessity of creating a vital role for decision makers, elites and political leaders in order to redirecting citizens towards the importance of cultural importance as a method for enhancing cooperation and alleviating relative differences.

- Emphasizing the necessity of Influencing media in order to play a vital role in promoting awareness concerning the importance of integration and disseminating unbiased information about minorities, good practices and individual success stories that push towards more initiatives.

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