THE ROLE OF THE ANDALUSIAN ISLAMIC REGIME IN PROMOTING CITIZENSHIP RIGHTS (755-1091AD)

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ABSTRACT

This study aims to investigate the various events that occurred in the past in relation to the Islamic history and heritage of Andalusia, which is full of its promotion of the right to citizenship and the values of peaceful coexistence, intellectual tolerance and religion between Muslims, Christians and Jews under the Umayyad state and during the era of the sects (138-484 AH corresponding to 755-1091AD), which It has a fundamental relationship with the content of this study, and then its matching with current events and the violations and attacks that occur during the conflicts between cultural, religious, linguistic, ethnic and political groups in our contemporary time through the historical approach that deals with events that occurred in the past and their relationship with contemporary events by clarifying the concept of citizenship and coexistence. Peaceful, intellectual and religious tolerance, showing their importance, and the various inhumane transgressions that different minorities are subjected to, on the one hand, And highlighting the most important international efforts devoted to protecting the minimum rights of these minorities in line with the Universal Declaration of Human Rights and various international covenants, and one of our findings is that the tolerance of Islam is consistent with its principles, purposes and universality, as Islam is the largest religion that protected human rights, including the right to citizenship and peaceful coexistence, Intellectual and religious tolerance, different religions may not blossom in the world unless there is tolerance and tolerance in them that corresponds to the nature of human beings regardless of their different cultures, customs and religions.

INTRODUCTION

The various divine laws came for the benefit of the servants, and it is God's justice among His servants and His mercy between His creation, His shadow on earth and His wisdom indicating it. The Sharia has regulated the Muslim's relationship with his Lord and his relationship with others, and this relationship must be based on acquaintance. God Almighty said: ⟨And He made us peoples and tribes to know each other⟩, and acquaintance is a normal behavior that includes all religious, political, economic, social and cultural dealings. If the relationship of people to one another is disturbed, corruption spreads, and a person becomes insecure about his religion, himself, honor and money, then one of the pillars of urban development, which is security, will dissipate, and violence and extremism prevail in society, and the general purpose of the various The heavenly laws are the architecture of the earth, and the preservation of the system of citizenship and coexistence in it.

THE IMPORTANCE OF THE RESEARCH

The importance of the research topic is reflected in highlighting the true image of Islam and Muslims by delving into the heritage and history of the ruling system in Andalusia during the Umayyad state and the era of the Taifa Kings (138-484 AH corresponding to 755-1091 AD) and the role of the Islamic system at that time in promoting various aspects of peaceful coexistence and intellectual tolerance And the religious (or what is now called the right to citizenship) centuries prior to the Universal Declaration of Human Rights 1948, in order to push back the false allegations delusions of violence and militancy in the Islamic system, and to emphasize that the system of Islam is an integrated and valid system in every place and time and that it has a guarantee of human rights since the dawn of dawn Islam.

RESEARCH OBJECTIVES

This study aims to research the various events that occurred in the past in relation to the Islamic history and heritage of Andalusia, which is full of its promotion of the right to citizenship and the values of peaceful coexistence, intellectual tolerance and religion between Muslims, Christians and Jews under the Umayyad state and during the era of the sects (138-484 AH / 755-1091AD) Which has a fundamental relationship with the content of this study, and then matching it with current events and the violations and attacks that occur during the conflicts between cultural, religious, linguistic, ethnic and political groups in our contemporary times, and shedding light on the role of the international community in protecting the right of citizenship, and the obstacles it faces.

STUDY METHODOLOGY

The research relied on the historical method that monitors and transmits the past facts and events and analyzes and explains them on scientific grounds with the aim of reaching generalizations that help to understand the results of the project of reviving and strengthening the Andalusian heritage, and this is

by virtue of the nature of the topic, by presenting the incidents and their sequence. The literature on the subject matter and the critical analytical approach, in addition to the inductive approach through extrapolating the efforts of international organizations and legislations that dealt with the legal protection of the right of citizenship, peaceful coexistence, and intellectual and religious tolerance.

The research problem revolves around the extent of the stability of political, economic and military relations that are based mainly on the extent of acceptance of others and respect for the right of citizenship, and the principle of peaceful coexistence and the rejection of extremism regardless of social, ethnic or religious identity. In light of the ideological and intellectual pluralism that the world is experiencing, which may exist in a single society, we find an urgent necessity to answer the following questions: Does Islam guarantee non-Muslims their rights under the social system? Does Islam recognize freedom of belief for non-Muslims? What are the ways of coexistence legitimized by Islam? More importantly, what is the reality of Muslims in non-Muslim countries in the contemporary time?

The concept of citizenship and peaceful coexistence

It is difficult for a person to live with himself without mixing with other societies that believe in other than his religion, and without entering into a reciprocal process with a second party, or with other parties, based on consensus around common interests, goals, or necessities, as it should be. That this coexistence should start from mutual trust and respect, and from the desire to cooperate for the good of humanity, in areas of common interest, and with respect to human life closely, and not in terms of uselessness.

Defining citizenship and peaceful coexistence
First / defining citizenship

Citizenship has many meanings. In the political sense, it is "the rights that the citizen enjoys in a particular political system, such as the right to vote, as a member of the political community that is the city". In addition, the citizen is that who is recognized as a citizen at the level of the law (Abd al-Wahhab al-Kayyali 1998 CE, p. 374).

As for the economic or financial indicator of citizenship, it states: "A citizen is an individual who has specific ownership and contributes to the state's budget under certain conditions." Also, many researchers see that citizenship "is the attribute of a citizen that determines his national rights and duties, and defines the individual. His rights and performs his duties through national education. " Citizenship is characterized by a special type of citizen loyalty to his country and its service in times of peace and war, and cooperation with other citizens in achieving national goals (Ahmed Zaki Badawi 1989 AD, p. 26).

Second / its characteristics in light of the Noble Qur'an and the Noble Prophet's Sunnah: Citizenship: A person's belonging to a specific regional state. It requires, among other things:
-        The existence of a state in the modern sense.
-        The existence of a country with activities and activities or a specific region.
-        A social relationship between the individual and the state
-        Commitment to peaceful coexistence among members of society
-        Participation in rights and duties.
-        Respecting the state system and its relationship with the ruler at the constitutional, legal, political, social, economic and cultural levels, so that the citizen in the state expresses his opinion and reconciles freely within the umbrella of established guarantees.

Foundations of citizenship

In order for citizenship to be achieved in society well, two foundations for citizenship are required:
-        The first basis: freedom and non-tyranny of the ruler.
-        The second basis: the availability of equality between citizens in rights and duties regardless of religion, sect, or custom. These two foundations are only available if the following systems are in place:

A-   A political system to serve democracy, which is the rule of the people by the people and for the people.
B-   A legal system to know the citizen's human rights and duties.
C-   A social system based on love for the nation, knowledge of the rights of the nation, and practical behavior that expresses respect for the rights of the nation over its children, such as defending it and the citizens and their rights and the rights of the state.

The legal establishment of citizenship in light of the book and the sunnah

Islam has determined that all people are equal in terms of their origin, gender and innate tendencies that require adherence to citizenship and love of the homeland.

Citizenship in medina newspaper

Islam preceded Islam since the era of the prophet hood with the principle of citizenship and before the emergence of the concept of the contemporary state and before the agreement on the Universal Declaration of Human Rights in December 1948 CE. The Prophet's mission in the year 622 AD. This document highlights two things:

The first: the birth of the Islamic state in the new homeland.

The second: the fusion of civil society into one nation despite the cultural and doctrinal diversity (Muslims, Jews, and pagans who did not believe in Aws and Khazraj) and ethnic diversity (immigrants from Makkah who are from Adenanid tribes, Ansar who are Qahtanian tribes, and Jews who are Semitic tribes). The document establishing citizenship, which is called in our time "the constitution of the state":

The Prophet - may blessings and peace be upon him - and he was 53 years old in the first year of the Prophet's migration in the year 13 of the mission that corresponds to the year 622 CE concluded a document or treaty between Muslims and the sects of Medina, which is the first political document, and it includes 47 articles or paragraphs, and many may think that citizenship In Islam, it is only suitable among Muslims, so we say that reconciling the Prophet, may God's prayers and peace be upon him, with Jews in more than one place, indicates that citizenship is general, and the articles of the newspaper indicate that, in addition to the hadiths and verses that order the respect of the dhimmis and the fulfillment of their rights as follows:

Types and rights of non-Muslims in the countries of Islam

Before dealing directly with the details of the rights of non-Muslims in the countries of Islam, it is necessary to define the types of non-Muslims in the countries of Islam, and that will be as follows:

-　　***The first category****:* the non-Muslim citizens and they are called (the people of the dhimma) which is a good name. 1989 AD, p. 26), and this is supported by what was stated in the book of Abu Bakr Al-Siddiq to the people of Najran: What is under their hands "(Zafar Ishaq Ansari and Ismaˆil Ibrahim Nawwab, 2016, p7).

-　　***The second category:*** non-Muslims coming to the countries of Islam to work, and the jurists define them as (contracting)

These two types have many general rights, the most important of which are: their right to preserve their human dignity, their right to freedom of belief, their right to adhere to their law, their right to justice, their right to preserve their blood, money and honor, their right to protection from assault, their right to be treated well, and each class has special rights We deal with it in detail in the following points:

The approach of the Prophet

May God bless him and grant him peace, confirms that Islam does not know racism, and does not know partisanship, as it is a religion of justice, equality, freedom, social peace and mercy with all races, and this is consistent with the universality of the Islamic call, and the Islamic Sharia's keenness to achieve the political unity of the nation, by preserving social stability The following are the types of rights for non-Muslims in the Islamic State:

1-   Their right to peace be upon them: Some scholars have authorized the non-Muslims' principle of peace, and Abu Yusuf confirmed this in his saying: "And if you enter, then say: Peace be upon the one who follows the guidance, it is okay to pray for him with what is suitable for him in his worldly life" (Al-Kashshaf, (1)) 550)).

2-   Their right to security over themselves: Islamic Sharia has set rules through which money is protected and preserved, and has made the sanctity of money like the sanctity of the soul, and there is no difference in this between the money of a Muslim and the money of a non-Muslim, as Ibn Abi Talib said: Like our blood "(the meaning by Ibn Qudama (5355)), the Prophet's Sunnah states that it is imperative to protect the money of the people of the dhimmah and those who are pledged from theft or destruction, so it is not permissible to take possession of their property, and Muslims must abide by this duty towards non-Muslims.

3-   Their right to be treated well: good treatment is one of the basics of faith, and the Noble Qur'an has called for in several verses, including but not limited to: "Call to the path of your Lord with wisdom and good advice, and argue with them for what is better" (Surat An-Nahl, verse 125). The Prophet's Sunnah called for good treatment, following the great constitution of the Qur'an.

4-   Their Right to Fair Economic Transactions: Sharia did not prohibit fair economic transactions with non-Muslims as long as they did not conflict with Islamic law (Ouarda Layachi, 2014, p. 56)

Rights of non-Muslims at the governmental level

-      Their right to equality with Muslims in civil rights: Islam has opened a wide field for the equality of non-Muslims in the Islamic nation with Muslims in civil rights (Ouarda Layachi, 2014, p. 56). Islam has made it the duty of the state to open job opportunities and fields to citizens alike.

Their right to security over oneself, money and honor: Islamic law guarantees that non-Muslims who live in Islamic countries enjoy security for their lives, money and honor, and this life is comprehensive, whether they are from the treaty, trustees or people of the homeland, as long as they abide by the covenant.

Their right to justice

Justice is the constitution of the Qur'an and it is the spirit of Sharia from which its values and branches stem, and God has commanded justice with everyone so that judgments and actions are not subject to any whims or psychological inclinations (Surah Al-Ma'idah, Verse 08), That is why the

Messenger, may God's prayers and peace be upon him, was keen to consolidate the meanings of justice and his behavior in the souls of the believers, and forbade injustice in all its forms on all people, Muslims or non-Muslims.

Their right to freedom of belief

The freedom of belief established by Sharia means the elimination of religious fanaticism, and it means protecting the rights of Muslims in the countries of Muslim minorities. On the other hand, we find that Islamic law preserves their right to non-Muslims to practice their religion, provided that it does not violate the modesty of Muslims or harm their dignity. Islamism wants from a person the strong free will that knows how to choose its path clearly, this appears in God's saying: "There is no compulsion in religion. Adulthood has become clear from nullity(Surah Al-Baqarah, Verse 256).

As for non-Muslim citizens

Based on the principle of freedom of belief established by Islam, the state and all Muslims have a duty to religious tolerance towards various other religions and sects.

Their right to exchange gifts at the governmental level

The aim of the principle of exchanging gifts enacted by the Prophet, may God's prayers and peace be upon him, is to consolidate and strengthen social ties between humanity.

Their right to social security

One of the guides of Islam is to pay the harm on behalf of non-Muslims and help them from the treasury if they are old. Non-Muslims should not live deprived or persecuted in society. We can mention Omar, may God be pleased with him, with a Jewish sheikh asking people, and what he did With the sick Christians in the collection from the land of the Levant, he ordered spending on them from the treasury, also on the authority of Umar, may God be pleased with him, that he passed by a non-Muslim sheikh asking at the doors of the mosques and he said to him: We would not do justice to you if we took the tax from you in your youth, then lost you in your arrogance Then he paid him from the Bayt Al-Mal what he would do (Al-Tabari in his History (5/67)).

Their right to fulfill the covenant

Fulfilling the covenant and the basic constitution in the Qur'an is praised by God for his faithful servants in the words of the Almighty ((Relatives, orphans, the needy, the wayfarer, and those who are asked and in the necks, and establish the prayers, the Zakat, and those who fulfill their covenant if

they are entrusted) ((Surat Al-Baqarah, Verse 177), (() Whoever They are for their faithfulness and their covenant are shepherds) (Surat Al-Mu'minoon, Verse 8).

Their right to the shepherd's mercy over the parish

The shepherd's mercy on the parish means a delicate sense of responsibility, and it means spreading the spirit of security and safety in the nation, and it means the supremacy of Islam and its human principles that are linked to solid bonds of society as they protect it from the oppression of rulers, and if the current human rights laws seek to Achieving material interest, for it undoubtedly does not know the moral interest in terms of Islam, and does not really know its name, Mercy, because this right was not known until after the mission of the Messenger, may God bless him and grant him peace, as a mercy to the worlds.

The right of non-Muslims to political rights

-        The right to assume public office: And since the assumption of public positions in Sharia is not a right for the individual over the state, rather it is an assignment that the state assigns to him if he is qualified for him, and then it becomes a duty if he is entrusted with it (Abd al-Karim Zidan 1962 AD, p. 45), and the jurists gather Muslims agree that states that include matters related to the faith may only be assumed by a Muslim (Al-Mawardi 1973 AD, p. 34), Among the conditions for assuming the jurisdiction of the judiciary, which is Islam, because it is a condition in the permissibility of martyrdom with the Almighty saying ((And God will not make the unbelievers a way for the believers)) (Surat Al-Nisa, Verse 141) as succession and guardianship over jihad, and as for the states that do not relate to belief, there is nothing to prevent That it be handled by a dhimmi, such as the Ministry of Implementation and other states similar to it (Abdul Hakim Hassan, 1974, p. 67).

The Qur'an and Sunnah clearly indicate that it is permissible to assign public positions to the dhimmees as long as they are trustworthy and efficient. This is evidence of the tolerance of Islamic law towards non-Muslims in the Dar al-Islam (Abd al-Karim Zaidan, previous reference, p. 80).

Right to vote and be nominated

Muslim jurists say that it is a condition that whoever is elected to a leadership position must be a Muslim (Abd al-Karim Zaidan, p. 84), and accordingly, the right to vote before Muslims is limited to Muslims, and it is not permissible for the dhimmis to vote. In electing the head of state, they may also elect their representatives in the National Assembly and nominate themselves for its

membership, because the laws in Islamic countries regarding elections do not differentiate between a Muslim and a non-Muslim, and this is what the Arab constitutions adopted, such as the Egyptian constitution issued in 1971 in Article 75 and Chapter Two thereof, and the Constitution The temporary Al-Aqi for the year 1970 in Article 19 and Article 47.

Definition of peaceful coexistence

The definition of coexistence is presently problematic because of its focus on the negatives of non-aggression, non-interference, and its state-centered approach. It lacks ambition and vision, both in terms of the possibilities of interstate relations, or the possibilities of intergroup relations within states, where in reality most of the current violent conflicts occur. Most countries face great difficulties in responding to conflicts between cultural, religious, linguistic, ethnic and political groups within their societies.

A new and expanded definition of coexistence, which responded to this new reality, began to emerge at the end of the twentieth century. Accordingly, "coexistence" describes societies in which diversity is embraced for its positive potential, and equality is actively pursued and mutual recognition between different groups. It is clear that in order for the relationships between different ethnic, religious or social groups to be positive and sustainable, we need to go beyond the concept of an abstract. Tolerance refers to the definition of coexistence that includes equality, diversity and interdependence, as coexistence is manifested in relationships across differences based on mutual trust, respect and recognition, and is widely understood as linked to social integration and integration.

The term coexistence focuses specifically on inter-group relationships and describes a realistic view of social cohesion, social integration and social integration. Thus, we can come to a comprehensive definition of coexistence as: "a mutual interaction between two different parties in customs or belief and religion, and in diverse societies there are religions and cultures whose members belong to different origins in culture, religion or ethnicity" (Ali Atiya al-Kaabi, 2014 36).

Peaceful coexistence is a concept in international relations that Khrushchev called for after Stalin's death. It means adopting a policy based on the principle of accepting the idea of a plurality of ideological doctrines and an understanding between the two camps on international issues. And we mean the two camps here, the western camp and the eastern camp. It also calls for all religions to coexist with each other, and to encourage dialogue, understanding and cooperation between different nations.

In Islamic history, the clear evidence for this is that Muhammad, the Messenger of God - may God's prayers and peace be upon him - made

covenants with the Quraysh and called for respect and non-breach of promises and covenants, with other than blood from the writers, and the same thing with the Jewish sects and their tribes in the Arabian Peninsula, and we find in those Covenants that lay the foundations for peaceful coexistence do not bind anyone to the sect, while preserving each religion and its law and respecting its beliefs without obliging the other to it.

In the same context, Islam enjoins belief in all messengers and not separating them. God Almighty said: Apostle safe in what was revealed to him from his Lord and the believers all believe in Allah and His angels, books and messengers do not differentiate between one of the messengers, and said, We hear and obey our Lord and forgiveness you determination. (Al-Baqarah verse 285).

This is on the level of Islamic teachings, but at the level of historical evidence, it is full of many examples that bear witness to peaceful coexistence in the early Islamic era of prosperity. The Sephardic Jews who were expelled from Andalusia by a decision issued by Kings Ferdinando and Isabella on 22 Jumada al-Awwal 897 AH - March 30, 1492 CE, and the judge that all Jews who did not become victorious of any age or circumstance leave Spain within four months of the date of the decision, and never return to it, and violators are punished By death and confiscation. The coming of the Sephardic Jews of Andalusia to Morocco was nothing but a continuation of this peaceful coexistence between the Moors and the Sephardim even after the fall of Andalusia on the land of Morocco, and one of the most historical evidence of this was when the Saadi Sultan established for them alive next to his palace. Also, their neighborhoods were built next to the palaces of the sultans and in strategic and safe locations for the Moroccan city, those neighborhoods known as the Mallah in the Moroccan and Maghreb cities as a whole (Norman Roth, Jews, 1994, pp.113-116).

Likewise, Christian teachings, represented in the Bible, are full of teachings that obligate Christians to deal with the rest of the children of other religions and sects with love and tolerance, and not to reject others who are different in belief, color and form, and that love is the main slogan of the Christian religion, and the origin of all beliefs is that the human being with God is preferred over any Another thing, and that it is a great injustice for peoples to fight and shed innocent blood over beliefs, if God wills for them to be a unified one for all human beings, then he would do that, but the principle in life is difference, exchange of opinions, understanding and coexistence, and keeping the dangers around them, without any Distinction or distinction, and what serves the prosperity and human development for the common good.

Foundations of peaceful coexistence

Those interested in the issue of religious coexistence emphasize identifying some of the foundations agreed upon in all religions to embody that

coexistence and consecrate it on the ground, and among the most important of these foundations are:

-       There must be complete conviction, free will, and a common desire among the people of the heavenly religions to coexist. Meaning that this desire, will, and conviction emanate from the self without any external influence from the self, such as the pressures imposed on them, whatever their status and whatever their causes.

-       The mutual understanding and agreement on the goals and objectives of coexistence that serve all of humanity and achieve its supreme interests, on top of which are global peace, security and safety, which prevents them from arising between conflicts and various wars as well as the payment of injustice and oppression, and deterring attacks on peoples, groups and individuals that emanate from some of the policies that Infiltrate human rights.

-       Joint cooperation by people of all religions and serious work; In order to achieve the satisfactory results and the political goals of coexistence, this is usually only based on the development of an executive plan in which everyone participates to reach the supreme demand.

-       Mutual respect among people of all religions, and granting trust for each other; For the sake of continuity and being able to achieve the goals and objectives of coexistence, if any dispute occurred between them, let them refer to what they committed to in the religious or legal common destiny inspired by all religions, which are the great values and ideals on which the will of the international community has gathered. (Hanna Issa, 2017).

-       Hanna Issa, Secretary-General of the Islamic Christian Organization for Supporting Jerusalem and the Holy Places, explained: "The foundations for dialogue and coexistence between religions are the necessity of rejecting violence, mutual apology and reciprocity, in addition to respecting differences between religions and the unconditional acceptance of international conventions" (Hanna Issa, 2017).

This has been embodied in the divine books, so we find in Islam, for example, many verses and teachings that refer to the depth of the principle of coexistence, and we find that the common space between Muslims and the People of the Book is a wide one, and if Islam has given in the hearts of Muslims room for coexistence with all the sons of Islam. In it, in the first place, there is room for coexistence between believers in God. The Holy Quran, for example, makes clear that there is no room for doubt that Muslims should regard the Torah and the Zabur, and the Bible is like the book of God that He revealed to Moses, David, and Jesus. They must believe in it, and in all of God's books without any exception. They must believe in all the prophets like the Prophet Muhammad. All true followers of these great religions believe that God created the entire universe from nothing, and that he

dominates everything that exists with his absolute power; They believe in life after death, the heavens, hell, and the angels, and we must believe that alongside Jesus or Moses, peace be upon them, or Muhammad, may God bless him and grant him peace, God has sent many prophets and messengers like Noah, Abraham and Joseph throughout history, and they love all these prophets (Ali Atiya al-Kaabi, 2014, p. 36).

And it is not only the divine books that called for peaceful coexistence, because we read that among all peoples with the various spectrums of beliefs, it is not possible for any society to be able to close itself in itself without mixing with the rest of the peoples of the world due to difference in religion or any other reason. And if we are living in an era of technological development and the exchange of information that affects our cultures, relationships and lifestyle, then hope remains that the peoples of the world will be able to coexist peacefully with each other, despite religious, sectarian and national differences, regardless of the degree of difference in economic and scientific terms.

The problems facing citizenship and peaceful coexistence

In light of the political, social, cultural and economic changes that the world is witnessing, it seems that coexistence is difficult to achieve, as it faces many problems, as follows (Thomas, Sarah-Mae, 2019):

-       The ruling elites give priority to national security and internal security a top priority, especially in the countries of the Arab Spring, over other issues, some of which have tried to adapt to some constitutional changes (Morocco and Jordan), but the reality is still loaded with many and exacerbating problems.

-       Confronting terrorism and its armed groups, and preserving the state is a top priority for many of the ruling Arab elites in the region.

-       The emergence of politicized sectarianism, its sharpening, and its use in political mobilization in regional confrontations leads to an increase in internal security, military, intelligence, security and sectarian controls over the different sectarian component.

-       There is no doubt that these considerations and priorities lead to the production of tensions, and mobilize some sources of social anger, and lead to the spread of political instability, and push towards social, religious and sectarian tensions and divisions between the various components within society.

The third requirement: the international endeavors to promote the right of citizenship, peaceful coexistence, and intellectual and religious tolerance

The call to tolerance began to take on its global dimension when international conventions began to mention and refer to it. International efforts to spread the culture of tolerance resulted in the issuance of the Declaration of "Tolerance Principles" by the UNESCO General Conference in 1995 and the declaration of 1996 as the International Year of Tolerance.

Although the concept of tolerance was formed due to ancient stages in human history, most studies that dealt with it from a historical perspective indicate that it did not turn into a central concept in religious, political and social discourse except in a period known as religious reform that followed the religious and political wars that swept European countries in the seventeenth century.

Amidst disturbances and mutual accusations, writers and authors in Europe began to use the word tolerance in their publications to protest the Inquisition and the persecution of those described as heretics.

In various attempts to embody a peaceful reality between different peoples, the Coexistence Foundation in America was established in 2006 with the aim of promoting understanding between Jews, Christians and Muslims through education, dialogue and research. The projects and programs Coexist supports aim to help adherents of these religions improve their relationships with different religions. Working in partnership with world-class organizations that have demonstrated their ability and commitment to foster better understanding between religious communities; whether through rigorous educational programs, exhibitions and initiatives that embody the public imagination, or by promoting reconciliation between groups that contradict each other. Thus, Coexist initiates new programs, catalysis new partnerships, and supports existing projects working towards these goals.

But; Wars are still and we did not see the peace that was intended and agreed upon by the signatory states of these agreements. These agreements failed to achieve the desired goal, because these projects, plans, and these theoretical human laws lack that moral and spiritual strength necessary to achieve comprehensive peace. These laws of humanity lack the power of conviction. Even the divine moral laws cannot lead to world peace and the formation of human behavior for the sake of international peace, and this is explained by wars and constant conflicts and its bitter reality in all its manifestations.

There are some opportunities to revitalize and change the patterns of coexistence available in light of the consolidation of the culture of citizenship and its activation in the reality of Muslim minorities, and they are as follows:

-        The pressing global interest - states, governments and official and voluntary international organizations - has increased in issues of citizenship and its rights, and religious, intellectual, creative and sexual freedoms (gender).

-       The global media interest, and in the digital global public sphere, the means and sites of social interaction, with the human rights issues affecting citizenship and the patterns of coexistence in multi-component frameworks and societies, especially in Fragmented Societies.

-       Established systems of binding international agreements that approved citizenship rights in all its components, and constitute a support force for any social and religious request for citizenship and its rights, and for coexistence between the different sexes - gender - male and female - religious, sectarian, belief, ethnic, national, linguistic, and social class.

-       International conditionality between the necessity of respecting these charters and the rights contained in them, and obtaining grants, loans and aid from major countries and international financing organizations, in a manner that constitutes one of the most prominent tools for pressure on governments.

-       Increasing capacity of voluntary national, regional and global organizations to build coalitions and mobilize international pressure on governments regarding issues of religious and sectarian discrimination, women's rights, and intellectual and creative freedoms within the framework of the international embarrassment mechanism.

-       The negotiation processes that are being prepared in many international forums must be employed in affirming the values and rules of coexistence, citizenship rights and explicitly stipulated in constitutions and basic laws, and non-discrimination on religious, sectarian and sectarian grounds.

-       Employing the digital revolution in networking processes between some human rights organizations and working in the field of persecuted minorities' rights, in psychological, educational, and cultural rehabilitation and pressure to present some forms and forms of interaction and coexistence, and to employ the surplus pressures on minorities in support of common ties and values, and to promote manifestations of peaceful coexistence and instill the spirit of tolerance Intellectual and religious among the various groups of society in the state.

The right to citizenship and peaceful coexistence in Andalusia (historical approach)

Islam arrived in Spain when the Muslims conquered the Iberian Peninsula in the year (93 AH - 711 AD), and Islamic rule continued in Andalusia until the fall of Granada in the year (898 AH - 1492 AD) after a treaty was concluded between Ferdinand and Isabela that they adhere to and respect the religion. They vetoed the treaty and ruled the Muslims before the Inquisition which

issued death sentences for burning large numbers of Muslims, and these courts continued to exercise their authority for more than three centuries and were not canceled until the eighteenth century. Large numbers of Muslims immigrated to the countries of the Maghreb, and those who remained were forced to conceal their beliefs secretly And when the Spaniards despaired of being forced to leave their religion, they ordered their expulsion from Spain in the year (1019 AH - 1610 CE), It should be noted here that although the Islamic system of rule remained for eight centuries in Andalusia, the kings of the Umayyad state and the kings of the sects did not force anyone to convert to Islam and left the Christians free to practice their faith. Peaceful coexistence and intellectual and religious tolerance remained the most important characteristic of Andalusian society during this period (Thomas, Sarah-Mae, 2019).

The Muslims treated the Christians of Andalusia well in accordance with the provisions of the tolerant Islamic Sharia. Churches and outside them, and the churches in Andalusia continued to fulfill their social function of contracting marriages, baptizing births and choosing names for them, and recording allegiances and contracts between Christians (O'Shea, Stephen, 2006).

Christians also enjoyed the freedom to conduct their administrative affairs, as they freely elected the priest and their judges without interference from the Muslim rulers, and these elected representatives represented them in the ruling authority, and even on the political level, non-Muslims occupied sensitive positions in the hierarchy of power in some Andalusian Emirates during the fifth century AH And the eleventh AD, and the aspects of citizenship and peaceful coexistence between Muslims and Christians in Andalusia will be dealt with in some detail as follows:

Manifestations of citizenship and coexistence between Muslims and Christians in Andalusia

The Christians had a good standing in the Andalusian society during the Islamic rule, and this was evident in many aspects as follows:
First / Non-interference by the Islamic regime in the religious affairs of Christians and granting them freedom to conduct them:

With regard to religious freedom

The best example that confirms the Islamic authorities' guarantee of freedom of religion and worship is what Musa bin Nusair did when he approached Zaragoza with his army and heard the fear of its people from the Christians and the intention of its priests and monks to leave it with what they could carry of holy books, so he sent To them is a messenger who believes in them and gives them his covenant (Soria Mesa, Enrique, 1 January 2012), The Islamic authorities were keen to leave complete freedom to the Christians of Andalusia in the conduct and organization of their various religious, political

and civil affairs, and the Islamic authority has reserved for itself the right to supervise and monitor and the duty to provide security, and whenever the conquerors enter a city of Andalusia, they obligate its supporters who want to remain faithful to their religion to pay tribute in exchange for religious freedom And security and maintaining the role of worship, and the normal life of Christians continued in the open cities, and they became able to freely perform their religious rites (Duffourcq Charles Emmanuel, 1978, p. 73), In the same context, it must be pointed out that the Church exercised her spiritual authority over her followers, as well as preserved her property and the possibility of acquiring other property through endowment or gifts (Duffourcq Charles Emmanuel, 1978, p74). Whereas the Islamic authorities in Andalusia committed themselves not to interfere in the religious affairs of the survey with regard to belief, methods of performing church rituals and customs, or the processes of electing churchmen to assume a religious position, unless the elected personality is known to be hostile to the Islamic state, its religion and its various institutions, and here it is worth noting an incident It took place in the first half of the third and ninth centuries AD, when the bishops of the Diocese of Toledo elected the Cordovan monk Eulogio to assume the position of Bishop of Toledo, knowing that this monk Elo Khio declared his extreme hostility to the Islamic authority, and was inciting monks and nuns to insult The Islamic religion and the Messenger, may God bless him and grant him peace, then the Islamic authority at the time refused to assume this position, but at the same time it did not impose, suggest or appoint anyone in its place, and the position remained vacant until the death of the monk Elo Khio in the year 245 AH-859 CE (Simonet Francisco Javier, 1967, p. 481).

- Among the indications of the Islamic authorities in Andalusia respecting the Christians, their non-interference in the affairs of the Christians and their ecclesiastical organization. In the year 392 AH -1000 CE, an Islamic court sentenced the Bishop of Malaga to five years in prison, and during his implementation of this judgment the Synod met and appointed a bishop His last place was, but after the release of the first bishop, the second refused to relinquish him from his position, and a dispute arose between the two bishops, as a result of which the first had to travel to Rome and contact the Pope, who ordered his return to his position, and he also ordered the appointment of the second bishop to head the first bishopric to be vacant in the Archdiocese of Seville (Simonet Francisco Javier, 1967, p126).

And Andalusia (until the end of the fifth century AH and the end of the eleventh century AD) was divided into the same ecclesiastical regions that were in the days of the Goths, that is, into three archdioceses (Toledo, Seville, and Merida), each headed by an archbishop, and each of them consisted of several bishops And every bishopric consists of several dioceses, and it is noticeable that Christians have preserved their churches and monasteries for both sexes, as the number of these monasteries in the suburbs of Cordoba alone reached about fifteen monasteries marching according to Christian teachings (Isidro de las Cagigas, 1947, p1-58). That is, the Islamic authorities

allowed the building of new churches at the time, and perhaps the best evidence of that was when Abd al-Rahman al-Dakhil (138-172 AH / 755-788 CE) authorized them to build a church in Cordoba instead of half the church he bought from them for about one hundred thousand gold dinars, which is equivalent to five One hundred kilograms of gold (Simonet Francisco Javier, 1967, p. 201), with the aim of expanding the Great Mosque of Córdoba.

- As for freedom of movement, Christians in Andalusia had the absolute freedom to move, whether inside or outside Andalusia, as they could go between Jerusalem, Bethlehem and Nazareth in order to perform Hajj, such as the Bishop of Al-Bireh Rabei bin Zaid (Rosemondo) who went to Palestine for the Hajj. And the Bishop of Valencia (Valencia), who went to Jerusalem in the year 480 AH-1087 AD, and died there (Duffourcq Charles Emmanuel, 1978, p71).

- As for worship, the Islamic authorities in Andalusia allowed the Christians to ring bells inside and outside the churches (al-Maqri Abu al-Abbas, 1997, p. 525) and the Christians continued to ring bells in Andalusia throughout the Islamic rule there (Ibn Hazm al-Dhahiri, 2007, p. 282), and the authority authorized Islamic Christians walk in the streets of Andalusian cities in church processions carrying the cross and burning candles (128 Simonet Francisco Javier, 1967, p), The churches in Andalusia continued to perform their social function of contracting marriages, baptizing births and choosing names for them, registering allegiances and contracts between Christians (Mu'nis Husayn, 1985, p. 501), in addition to their religious role. The Cape Saint Vincent Monastery, on which agricultural lands stood and were very happier (Christophe Picard, 2000, p. 286).
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Christians enjoy freedom in conducting their administrative affairs

Signing peace treaties between the Islamic authority (the conquerors) and the Christian rulers of Andalusian cities

A treaty was signed between Abdulaziz bin Musa bin Nusayr and Tadmir bin Abdus, which provides for the recognition by the Islamic authority of the personal, social, religious and cultural rights of Christians, and their right to own land (Margherpta Lopez Gomes, 1999, p. The Muslims besieged it during the conquest for a period of seven years, and did not open it by force, and throughout these years, they exploited the surrounding lands, until its people surrendered, so whoever wanted became Muslim, and the others remained on their Christianity (Al-Hamiri Abdel-Moneim, 1980, p. 195). The Emirates close to Ronda were Christian since the conquest until one of its rulers converted to Islam in the year 205 AH / 820 CE, so it entered under the supervision of the Islamic authority in Cordoba (Duffourcq Charles Emmanuel, 1978, p.43).
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The Islamic authority preferred to leave the Christians managing their affairs in the same way they were before the conquest, as a group of Christian officials supervised these affairs, elected by the Christian community, managing their affairs, and ruling according to the Christian laws that were in effect in the Iberian Peninsula before the conquest. They represent them with the Islamic authorities in Andalusia, and among the job ranks are the following:

Al Gumus (Conte), which means the prince in the language of the Romans, the honorable man, or the noble king (Ibn Manzur al-Afriqi, dt. Abd al-Rahman al-Dakhil (Ibn al-Qotiya Abu Bakr, 1982, p. 43). As for the city's garbage, the conquerors were content to affirm those with whom a peace treaty was signed in their positions, and there are two types of garbage:

The General Conte (Al Gumus) of Andalusia: to be appointed by the Muslim rulers (Mu`nis Husayn, 1985, p. 460), or elected by the Banu Malik, and endorsed by the Muslim ruler, and among his duties is to represent the Christian community with the central Islamic authorities in Cordoba, and to appoint the judge of the Ajam, or so-called Likewise with the Christian judge, supervising the churches, and collecting the tribute of all Andalusian Christians (Mu'nis Husayn, 1985, p. 597), and he attends the reception ceremonies of the Islamic authorities for Christian delegations and personalities arriving in Cordoba, and he translates them and about them (Ibn Hayyan Abu Marwan, 1965, p.64)).

Count (Al Gumus) of the city: He was elected by the Christian community and endorsed by the Islamic authority, and he had someone on his behalf in the small villages and forts that were included in the reins of his city (Simonet Francisco Javier, 1967, p108). He collected the tribute and presented it to the higher authorities who supervised him, which in turn provided it to the Islamic authorities. He also used to recruit volunteer Christians with the aim of forming military units whose members ranged between fifty and one hundred men (1978, p. 172, Duffourcq Charles Emmanuel), And that was at the request of the Islamic authorities, which were using these military units to maintain internal security or to launch military campaigns against rebellious areas. In turn, Christian judges were appointed for the Koran, and these judges used to hear cases raised between Christians according to the old Gothic law (Lex Judicum). Francisco Javier, 1967, p108), and if the case is between a Muslim and a Christian, it is also brought before a Muslim judge (Norman Berdichevsky (Nov. 2006).

The treasury commission, which is the extract of the people of dhimma, or what is known as a corporal in charge of calculating the treasury, and his mission is to monitor and collect the tribute, minerals and looters (Duffourcq Charles Emmanuel, 1978, p. 49).

Third / seeking help from Christians in managing the country's political and military affairs

It should be noted that, after the conquest, the Islamic authority allowed the installation of prominent figures from the Christian community to occupy sensitive and important positions. They were not only despised or fined with money (), but rather they were assigned advisory and leadership positions, political and military, and there are many examples in this regard, after the Arabs entered the town of Balj Ibn Bishr to Andalusia, a conflict arose between them and the municipal Arabs, who refused to stay with them in Cordoba, so the matter became more difficult for the governor Abi Al-Khattar, and he did not find a suitable solution for it, until Artbas bin Gheitsha proposed to him a solution requiring the distribution of the Levantine Arabs to the regions of Andalusia, each group According to what is compatible with the region from which it is presented (Ibn Al-Khatib Lisan Al-Din, 2003, p. 1/109), Abu Al-Khattar approved the opinion and implemented it.

Prince Muhammad bin Abd al-Rahman al-Awsat, Qums bin Antinyan, who had a special approach in the Sultan's writing (al-Khashni Muhammad bin al-Harith, 1994, p. 112), who was the first to enact the book of the Sultan and the People of the Service, used the suspension of work on Sundays every week, and it became It was customary that the work continued until after the fall of the caliphate (Ibn Hayyan Abu Marwan, 1973, p. 138).

Prince Abdullah also had a Christian advisor, Dazmir al-Ajami, who referred to the prince, the virginity of al-Habib Ahmad bin Muhammad bin Ziyad al-Lakhmi in the position of judiciary in 291 AH / 904 CE instead of Abu al-Ghamr bin Fahd, after the death of Judge Muhammad bin Salamah (al-Khashni Muhammad bin Harith, 1994, P. 147).

It is noticeable that during the caliphate period, a number of Christ were appointed to positions of responsibility in the offices of the caliphate (Isidro de las Cagigas, 1947, p.60). Marawan, 1965, p. 121), and Caliph Abdel Nasser and his son Al-Hakam Al-Mustansir allowed senior representatives of the Christians, such as the Archbishop of Toledo, Qom of Andalusia, the Bishop of Cordoba, and the Christian judge to attend the reception ceremonies of diplomatic delegations coming from the northern Christian regions (Provencal Levy, 1999, 278).

In the era of the sects, the situation continued as it was for the surveyed, but their status was further enhanced. Badis bin Habous brought in the father of al-Rabie al-Nasrani and appointed him as his minister despite the opposition of the Gernatians (Ibn Bilqin Abdullah, 1995, p.94).

As for in Seville, al-Mu'tadid bin Abbad had a group of Christians, whom he sought help in managing the affairs of his state, including Sisendo, who was raised by al-Mu'tadid bin Abbad, then he raised his position and appointed him

to the rank of minister and assigned him to the embassy in Castile Fernando, then he appointed him commander of the Seville army (Isidro de las Cagigas, 1948, p. 457).

In Zaragoza, a number of the Christians held important positions and positions, among them Abu Amer bin Gundisalvo (Ibn Gundisalvo), who was appointed by al-Muqtadir bin Hood at the head of the ministry. The Christians also joined the Zaragoza army, perhaps the best example of that is Rodrigo Diaz Vivar. He was appointed and elevated by the trustworthy Bin Hood, governor of Zaragoza, where he rose to his position until he became his political and military advisor (Dandash Ismat, 1995, p. 106).

The Jews benefiting from intellectual communication and religious tolerance under the Islamic rule in Andalusia

It should be noted here that among the groups that benefited from freedom and religious tolerance in the era of the Islamic Caliphate in Andalusia is the group of Jews that suffered a lot of persecution and slavery under the Roman rule, after the introduction of Christianity to Iberia, and the issuance of their racist decisions against the Jews in Toledo, by wearing badges Distinguishing them to make them easy to identify and prevent them from performing some religious rituals, such as baptizing their children who are descended from a Christian mother (Hussein Mu'nis, 1985, p. 411), and when the Islamic conquests came in Andalusia, the Jews got rid of racial discrimination and benefited from the rights granted to them by the Muslim rulers, including intellectual and religious freedom Which they kept hidden for a long time until they were called the Hidden Jews (Muhammad Zaitoun, 1990, p. 151).

It is worth noting that the stability and safety that the Jews found during the Islamic rule in Andalusia prompted them to participate in the scientific and economic life effectively, as they registered their presence in the fields of various sciences, and they were on a large part of the organization. Likewise, the doctors and translators who translated many works in different languages, including Hebrew, Castilian, Latin, Greek and Arabic, walked along. Among these scholars was Hasdai ibn Shabrout, the doctor of the Caliph al-Nasir and one of the faces approved by the Caliph to receive ambassadors of foreign countries and kingdoms (Ibn Bassam al-Shantrini, 1998 160).

In view of the generous treatment that the Jews received from the Muslim rulers in Andalusia, many historians have prompted them to admit and declare: Whoever has a legal status has an important role in the prosperity of the country's economic life, but in the affairs of the public, and to them a lot of credit is due to the general prosperity. The Jews were able to influence the development of Jewish thought, and to contribute to the fertilization and enrichment of its various expressive forms, and as a result of this, Hebrew studies were acquired in their linguistic and literary aspects "(Habim Al-Zafarani, 2000, p.176).

The contemporary reality of Muslims in Spain 2020

To find out the situation of Muslims in non-Muslim countries in general and Muslims in Spain in particular, we find that relations between Muslims and others were often marred by aspects of anxiety that led to waves of conflicts and social unrest that sometimes exceeded in size those that occurred in the countries of the European Union (Mario Chaloya, 2000 AD, p. 351), and the German thinker "Navid Carmini" asserts that there are those in Europe who are aware of the tolerance and reasons for Islam, as it offers dignity to humanity and protects human rights more than the secularism that the West coexists. He added that the last decade was a witness to the stability of Turkish Muslims In Germany, those who have already fulfilled the demands of citizenship and participation, but they find it difficult for the Europeans to live with what they are now described as (terrorists) (Ouarda Layachi, 2018 AD, p. 23) to the point that the matter has reached the absence of Arab schools for new Muslim generations, and this would To make it difficult to effectively integrate and merge processes of confusion in Germany.

The Italian researcher, "Lolo Carerdi", confirmed that the diminution of citizenship rights for the Muslim minority in the West is, in fact, a dilemma facing Muslims, especially after the events of September 11th, and despite the fact that the Islamic minority did not participate in these actions at all, she also added that Muslims as a minority suffer in Many European constitutions, most of which provide for the exclusion of minorities to a large extent, have remained far from citizenship rights. The criticism of ideologies, on top of which is the Islamic religion, continues there, hindering the support of Muslims in the West to enjoy citizenship rights, and the debate continues among European countries on issues Migration, integration and solidarity, in a way that deepens more pressure on the Muslim minority. The researcher also added that the arrival of the Italian left to power in 2006 overthrew the efforts of years of debate over institutional issues and citizenship rights for the Muslim minority, as the Italian left insists on giving priority to the right of the majority over the minority (i.e. Make it the preserve of the majority only).

As for the situation of Muslims in Spain, a statistic on religions was issued in Spain in the year 1410 AH, indicating that the number of Muslims was estimated at about 250,000, Protestants 30,000, Orthodox 400,000, Jews 5 million, and Catholics the majority, according to human rights reports Concerning minority issues, a large number of Moroccan workers immigrated to Spain after the civil war (1935-1939), and there were also a number of Moroccans who worked in the Spanish army during the era of "Franco". A number of Arab students have also come to study in Spain, especially Palestinians and Syrians, and a number of Spaniards have recently converted to Islam, especially after the "Freedom of Religions" law in Spain, and the number of Muslims in Spain is estimated at about 250,000, and this number includes Muslims in Melilla and Ceuta, which is Pockets of Spanish colonialism in Morocco (Laura C Engel, 2014, p43).

We can define the groups of Muslim minorities in Spain as follows

-        **Students:** The number of Muslim students of knowledge in Spain increased until it reached several thousand, and Spain encouraged Arab students to study in Spain for several reasons, including: improving relations, including spreading their culture, and satisfying Andalusian elements trying to separate Andalusia, and it was helping students coming from The most important work of the previous academic generation who undertook the mission of advocacy, and for this reason the Spanish Islamic Society was established in the year 1391 AH - 1971 AD.

-        Workers: They are the largest of the Islamic groups, so they make up more than two-thirds of the number of Muslims in Spain, that is, about 150 thousand of the total number of Muslims, amounting to 250 thousand people. It happened to Muslim workers in Western Europe, and then the Islamic immigration increased after that, until the number of Muslim workers in Lisbon reached more than 50 thousand, most of them Moroccans, and most of these are young men, and most of them without their families, and most of them are illiterate, so it is easy for them to deviate. The Islamic Center in Spain was alerted to this danger and started working to deepen the Islamic identity among them.
-        Spanish Muslims: These converted to Islam voluntarily and with conviction after its true image was revealed to them, which the Christians tried to distort, and the issuance of the Freedom of Faith Law in Spain after several centuries of fanaticism, and this group of Muslims are spread in Granada, Seville, Malacca, Cordoba, and Madrid.

-        Muslims in the Spanish colonial enclaves: In Morocco, in Ceuta and Melilla, there is no doubt that the Muslims in these two enclaves are a majority, and there is no room for discussing their religious issue within the minority, but the religious, social and educational situation makes us refer to them only, so let us remember this strange situation of Spanish colonialism.

As for Islamic bodies and institutions in Spain, they can be mentioned as follows

There is currently a group of Islamic bodies and institutions in Spain that appeared in Granada and then spread, especially after the issuance of the Freedom of Religions Act, and the number of Islamic bodies, organizations and institutions in Spain reached 49, including:

Spanish Islamic center

The oldest Islamic institution in Spain, it was founded by Muslim students who were studying in Spain in the year 1966 AD in the city of Granada, and it emerged from a student association at the beginning, and it was called the

Islamic Student Center and the Islamic Center had branches in many Spanish cities, and in the year 1976 AD the center submitted to the government a transfer request Its name from the Islamic Student Center to the Islamic Center, and in 1978 AD the center moved from Granada to Madrid, and the Islamic Center has branches in Granada, Barcelona and Cordoba, and among the most prominent activities of the center:

-        Spreading the Islamic call among the Spaniards.
-        Distribution of Islamic books in Spanish.
-        Islamic awareness.
-        Support the Islamic student system.
-        Celebrating Islamic occasions.
-        Educating workers religiously.
-        Establishing youth camps.
-        Translating some Islamic books.
-        Establishing Islamic projects related to education, including a school in
-        Barcelona and a school in Granada.
-        The Islamic Center succeeded in establishing an Islamic charitable trust.

The Islamic Center established the Ibn Rushd School in Granada and the Custodian of the Two Holy Mosques King Fahd supported it financially, and the Spanish Islamic Center has branches in Seville, Córdoba, Malaga, Cherish, Murcia, Green Island, Dos Hermannas, Barcelona, Masragonza, Abriadoa and Felsi.

The Islamic Cultural Center in Madrid

It was inaugurated in the capital of Spain on 3/24/1413 AH, and Prince Salman bin Abdulaziz Al Saud, on behalf of the Custodian of the Two Holy Mosques King Fahd bin Abdulaziz Al Saud, inaugurated the opening ceremony of the King of Spain, and the Custodian of the Two Holy Mosques fully covered the center's expenses Which amounted to 25 million dollars and the center was officially opened on 9/24/1992 AD. The Islamic Cultural Center in Madrid is the largest Islamic center in Europe, with an area of 18 thousand square meters. It includes baths for ablution, and the center consists of 6 floors, three of which are underground, and the area of the mosque alone is about 650 square meters.

In addition to the mosque, the center includes a multi-stage school that can accommodate more than 300 students, and a language-teaching laboratory, which includes 36 rooms equipped for teaching, and the center has a large exhibition hall, and for conferences accommodating more than 500 seats, equipped with all audio devices and an interpretation center, and the center's school teaches Islamic sciences And the Arabic language and the Holy Qur'an, in addition to teaching the Spanish language and the English language, and the center has a library that includes about 30,000 books, and a reading room

equipped with audio-visual means, and the mosque has an elegant minaret that rises to about 36 meters.

Scientific institutions

There is a group of scientific institutions, some of them academic, such as the Arab Institute for Academic Studies, including the Spanish-Arab Institute for Culture in Madrid, and the Arab School in Madrid, which is a Spanish school for scientific research.

Fourth: Islamic societies, represented by the following:
- The Spanish Muslims Association in Granada: Includes Spanish Muslims (Spaniards who converted to Islam).
- The Muslim Students Union Association in Granada.
- The Islamic Association in Spain, based in Madrid, and most of those in charge of it are from Morocco.
- The Islamic Society in Cordoba was established in the year 1400 AH after receiving the Al-Qadi Abu Othman Mosque.
- The Islamic Society of Andalusia, based in Malaga.
- An Islamic community in Seville (limited association).

As for the political situation, such as the right to citizenship for the Muslim community in Spain, the Spanish researcher "Anilin" emphasized in her study that in recent years the number of Muslims in Spain increased from 200,000 to more than a million (most of them Moroccans), but Spanish law excludes these The minority is far from obtaining citizenship rights, such as good education, effective participation in political life, and social justice, and she added that the civil institutional development of Muslims in Spain is under the control of the Spanish as a result of the restrictions imposed on that minority, so that, unfortunately, after the door was open to Muslims For political and social participation, civil society organizations played a role in pushing them towards greater integration into Spanish society. The Zappa Torua government came to power in March 2004, aborting these previous steps towards equality between the majority and the minority.

The researcher pointed out that it is known that Islam has a long historical era dating back about seven centuries, and that they established their capital, "Granada", until Queen Isabella came to power, and the Muslims were expelled and the Islamic rule in Spain was eliminated, and it was not in front of the Muslims of Spain. Except that they would convert to Christianity or were expelled from their countries, and then came King Philip III who decided to exclude all Muslim Moroccans in the year 1609 A.D. until 300,000 Muslims left the Spanish lands. As for the sixties of the modern era, Spanish relations with the countries of the Arab world developed until Many Muslims immigrated to it from Syria, Egypt, Palestine and Lebanon, and they achieved a degree of stability there, which is the intermarriage between them and many Spanish women, and they became Spanish citizens already, but the Catholic

Church did not recognize the legitimacy of the presence of these Arab Muslims in Spain, and considered them a minority of deficient citizenship(Dadson, Trevor J. (15 October 2018)).

In 1970 CE, Spanish politicians considered that the era that Andalusia lived under Islamic rule should be benefited from, and radical left currents emerged that placed more restrictions on Muslims there as a kind of historical revenge, and yet the number of Muslim settlers reached forty thousand.

After the departure of "Franco" in 1975 AD, voices calling for more democracy, the amendment of the constitution in 1978 AD, and acceptance of ideological freedoms, freedom of religions and beliefs, and the spread of secular thought, which supported the presence of Muslims there and allowed them to participate, but the events of the bombings in Madrid in 2006 deepened the idea of a relationship between Islam and terrorism.

As for the social and humanitarian conditions of the Muslims of Spain, a series of television reports broadcast and shown on the Spanish Channel 5 about the conditions of Muslims in Spain sparked widespread debate among Muslims residing on Spanish soil, but especially among the Moroccan Muslims in the occupied city of Ceuta, which It was the first episode in the series broadcast by the channel, given the special situation they live in in a city that is under occupation, which affects the social and legal status of Muslims there, as the majority of Muslims in Spain live in miserable social conditions in poor and marginalized neighborhoods that the Spanish government forgot, which made them Incubators for extremism, and a niche for organized crime, which led one of the Spanish channels to prepare a series of television reports that shed light on these poor neighborhoods to warn of the danger of silence about these conditions in which extremism and terrorism spawn and flourish, as shown by some terrorist acts that hit deep in major Spanish cities. This bleak reality is evident, especially in the cities of Ceuta and Melilla, which are under Spanish occupation (Rothstein, Edward, 2003).

It is worth noting that this TV series carries an exciting title, "Spain Looks Toward Mecca," presented by the Spanish journalist Anna Terradios, and prepared by the Spanish researcher Manuel Julia, who specializes in issues of the Muslim minority in the Iberian Peninsula. The first episode, which was broadcast on Channel 5, was based on an investigation of two episodes published by Julia in the Spanish daily "El Mundo" in mid-October, which was dedicated to the occupied Moroccan city of Ceuta, where the number of Muslims is estimated at about forty thousand, and specifically to the famous "Principe" neighborhood, Who resides in poor marginal families, and lives in difficult social conditions, because of the widespread unemployment among his youth, the absence of adequate housing, the prevalence of crime, and the presence of the largest percentage of delinquent youth (BBC - Religions - Islam: Muslim Spain, 2017).

This neighborhood, which bears the name "Prince Alfonso", appeared on the surface and formed the most prominent headlines in Spanish and international newspapers in the aftermath of the train station bombings in Madrid, in March of 2004, which left 191 people dead and dozens wounded, after Spanish investigators found out that Most of the perpetrators of the attacks are immigrants of Moroccan nationality, which made the Spanish authorities focus on the occupied cities of Ceuta and Melilla as the title of "the borders of jihad," according to the expression that spread at the time in the Spanish press, since the two cities were located on the African continent and within Moroccan soil, while they were subordinate to the state. Spanish, and Mustafa Lamrabet, head of the Union of Moroccan Workers in Spain, believes that there have not yet been significant changes in the situation of Muslims in Spain.

Everything is proceeding almost as it was and there were no signs of racism. On the other hand, however, he confirms that the attacks of March 11 have had a negative impact on the image of Muslims in Spain, and there are fears that this effect will turn into feelings of growing hatred for Muslims and Arabs. Mustafa Lamrabet believes that any kind of hatred can lead to an increase in the financial and social problems that Moroccans suffer from in his country, and this may contribute to isolating them and increasing their fears that do not stem from a vacuum.

On the other hand, some Spaniards believe that the negative view of Muslims cannot be denied. Rather, it has become a tangible reality that cannot be changed easily, especially since the perpetrators of the attacks were Moroccans. This reflects what one of the people interviewed by Deutsche Welle said: "Before the attacks, Spanish society used to think in a way that was open to different cultures, but now it has become more closed and racist."

He emphasized that this does not apply to him only, but to many Spaniards as well. When Spanish sees a Moroccan, Muslim or Arab person, he tells himself, saying, "He belongs to those who carried out the attacks." But it is not correct to say that most Spaniards share this view. Deutsche Welle met a young Spain teacher and he explained that what happened to him after the attacks was the opposite of what happened to the first speaker. We succeeded in achieving intercultural coexistence".

With the spotlight on the slum for the first time at the time, the Spanish official policy towards the residents of the two cities appeared, which is characterized by indifference, absence of any urban plan and the absence of an economic and social program, as is the case with other cities in the country.

The first episode of the series, the Spanish media managed to enter the neighborhood, and it is the first time that a Spanish channel has succeeded in penetrating the neighborhood, which the Spanish security forces cannot face, except when it comes to arresting people suspected of terrorism.

The first episode revealed aspects that have remained forgotten in the lives of the neighborhood residents, among them the presence of Moroccan families whose members were born in the "Spanish" city, but they do not have Spanish nationality, which is a legal discrimination against certain groups of Muslims. However, the episode also revealed some manifestations of religious extremism, such as the presence of militant imams in their attitudes towards Christians or towards women in general, in addition to portraying the manifestations of poverty and misery that are factors that help the spread of extremism among the youth, and at the same time condemns the Spanish policy and its failure to achieve positive integration For Muslims.

At a time when some Muslims, especially in Ceuta, protested against the channel because of the reportage, claiming that it offended them by exposing the real conditions of Muslims, especially in the aforementioned neighborhood. All Spanish soil, as other episodes will be broadcast later on the situation of Muslims in Malaga, Valencia, Granada, Madrid and Catalonia. Terradios said in an interview with "Cadena Ser" channel that the idea of preparing seminars on Muslims in Spain aims to understand the issue of coexistence between Muslims, Christians and Jews in the regions that witness a greater presence for them in Spanish soil, and to know whether Spanish Muslims "coexist" with others inside Spain or are they only "living" in Spain, adding that the idea was born after the publication of a study saying that 50% of Spaniards have a negative attitude towards the presence of Muslims next to them.

Difficulties and challenges facing the Muslims of Spain (Jiménez Estévez, Jennifer ,2016, p21):

Politically, many researchers believe that the deterioration of the situation of minorities in the Western world is one of the main factors resulting from the rise of the extreme right in Europe, especially for Muslim minorities in Europe.

Restrictions on the social and cultural rights of minorities, and foreign communities, with expectations of imposing more prohibitive conditions regarding immigration and naturalization. Among the most famous and most important of the extreme right-wing parties in Europe: (8) Podemos Party in Spain It is worth noting that a few years ago Podemos did not exist at all, but now its popularity is equal to the ruling Popular Party, as Podemos Party has made progress in the Spanish municipal and regional elections (May 2015). M.) by (15.9%), which enabled him to preside over the municipalities of Barcelona and Madrid, and threatened the end of the conservative party's domination of governance and management of political affairs.

It is noticeable that there are many concerns and fears afflicting the Muslim community in Europe, which will have to face many new troubles, and such

measures threaten internal tensions in Europe in the future, as a result of hostile and racist rhetoric towards foreigners and Muslims, which threatens the security and stability of European countries in general.

In this respect, the French political thinker "Laurent Bouvier" invokes the new book he recently published under the title "Meaning of the People… Left, Democracy, Populism", the famous French-Bulgarian thinker "Todorov" approach in explaining the cultural and intellectual aspects of the reasons for the popularity of populist discourse and the right-wing parties. The extremist in Europe now, and believes that it is based on old attitudes, stereotypes and various forms of a culture of failure to accept the other, coexist with him, and accept his otherness and differences, which are images and forms that have been implicit in a long time ago against everything else, especially against the Arab Islamic culture that is present today on the continent. The European Union, and the extreme right invests this presence to mobilize and mobilize, whenever it lacks other reasons for gaining popularity and political gains that are the end and end of its political project.

As for the legal aspect in Spain, an amended criminal law and a new law for public security have come into effect since (July 2015). It is a law that includes provisions that define terrorism crimes in broad terms and violate the rights to freedom of expression and peaceful assembly, including the imposition of heavy fines for spontaneous protests and lack of respect. Law enforcement personnel, and harsher penalties for resisting the authorities in the context of protests, which leads to the application of disproportionate or discretionary penalties.

Some challenges also emerge on the Islamic scene in Spain, such as

- The Qadiani presence. This intruder group built a temple for itself in a small village called "Budurabad", 21 kilometers from Cordoba.
- A Christian Center in Madrid (Dark Numa Center) that studies Arabic and Spanish, and is run by a monk.
- Some Muslim workers present a distorted picture of Islam due to their ignorance.
- The emergence of deviant groups in the Islamic sector in Spain.
- There are some individual Islamic societies, which may include a small number, and this leads to fragmentation and rupture.
- Financial challenges that appear as difficulties in financing Islamic work, and may cause backward construction works for schools and Islamic centers.
- Failure to apply justice and equality between Muslim workers and others regarding salaries.

Solutions and demands

- The Muslim community was requesting the establishment of an Islamic endowment for spending on Islamic institutions, and this endowment was established, and the Muslim community was calling for support for this endowment.
- The Muslim minority in Spain needs teachers to teach the Islamic religion, who are fluent in the Spanish language, to teach in some schools attached to mosques, and it also needs support from the Ibn R Shad School in Granada.
- Sending some student scholarships to Islamic universities.
- Establishing summer camps for Muslim youth and Muslim children.
- Translating Islamic books into Spanish.

CONCLUSION

Preserving the manifestations of citizenship through peaceful coexistence, intellectual tolerance, dialogue and understanding between religions, awareness of differences and commonalities between peoples and civilizations, enhances the spirit of solidarity and cooperation between the various human sects and ensures the application of peaceful solutions to conflicts, respect for the other opinion and acceptance of ethnic, cultural or religious diversity as being An essential source of civilizational heritage and cultural enrichment, Through our study of the issue of citizenship and research in the Islamic history and heritage of Andalusia, it has been evident that the Islamic regime in Andalusia had already applied human rights principles long ago and bygone centuries since many centuries, through their promotion of aspects of citizenship, peaceful coexistence, and religious and intellectual tolerance between different religious sects (Christianity and Judaism). The regime in Islamic countries granted many rights and privileges to non-Muslims, as they were employed in many political leadership positions as ministers and military leaders, and writers in royal offices, and they gave them freedom to conduct their administrative, social and religious affairs, and they provided them with security and stability.

RESULTS

Among the most important results of the study after answering the questions raised are the following:
- Islam is the first to call for comprehensive human unity so that people may live in friendship and cooperation, And stability and that it urges the Muslim to be attached to the homeland and loyalty to it. Citizenship in Islam has a political and civil concept, due to the balance it achieves between the various segments of society despite the ethnic, religious and cultural diversity.
- It was found that non-Muslims from Christ and the Jews were citizens with full rights during the Islamic rule in Andalusia.

RECOMMENDATIONS

- The necessity of rapprochement between the different cultures in society and the importance of resolving the conflicts hindering it. In this context, the socialist government in Spain seeks to develop policies aimed at

this goal. Especially since the number of foreigners in Spain has increased significantly over the past years, as the number of immigrants from northern Morocco to Spain has tripled during the past ten years.

- The need to work to open the way for teaching the Islamic religion in school curricula, which was welcomed by most Muslims there. Youssef Fernandez of the Islamic Commission in Spain believes that teaching Islam in schools is an essential step towards rapprochement, as this will lead to an increase in sound awareness of correct Islam and limit the spread of any fanatic views.

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