

# The views of the fair-minded in the tolerance of Islam to the conquerors of Andalusia

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**Abstract-***God Almighty wanted the Nation of Islam to be moderation, that is, based on moderation and tolerance, thus granting multiple and diverse rights to non-Muslims since the dawn of the Islamic call to the present day, and Islam has legalized tolerance away from hostility with the offenders, whether in religion, thought or politics, and it was a policy. The wise tolerance that the Muslim conquerors followed after the conquest had a great impact on the Islam of a large number of Spaniards. The government of Cordoba did not deviate from the policy of Islamic tolerance, and it never tried to interfere in the affairs of the people of the dhimmah, or to object to their beliefs and rituals. And fair Western historians themselves have recognized the tolerance of Muslims, which has been unparalleled, including Thomas Arnold who says (But we have not heard about any deliberate attempt to force non-Muslim sects Gustave Le Bon says: (The few writers who have studied the history of the Arabs recognized their moral credit) that Islam looks at humanity with a view of justice and equality, and calls for the support of issues of justice and the support of oppressed peoples.*

**Keywords:** *Islam, tolerance, justice, equality, the people of the Evidence, the conquerors, the fair*

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## Introduction

Praise be to God, Lord of the Worlds, God of the First and the Others, and prayers and peace be upon the Imam of the Messengers, his family and companions as a whole, and those who called upon him to the Day of Judgment.

As for ...

Andalusia is a model for tolerance and coexistence between peoples, including Arabs, Muldians, Arabists, Jews and Saqalabah, which fused into a social unit characterized by common cultural characteristics and remarkable social harmony, despite what was sometimes shown by religious fanaticism, which are exceptions in the history of the Islamic state in Andalusia, since the conquest The Islamic of Andalusia, the three monotheistic religions coexisted; Islam, Christianity and Judaism side by side. Judaism emerged from the stage of persecution that existed in the Gothic era to the stage of tolerance and coexistence, and what increased this tolerance was the assistance that the Jews provided to Muslims during the Islamic conquest (), where they were allowed to make pilgrimages to the Holy House, and compose Religious books, their visits to the homes of their Muslim business partners, and their congratulations on holidays, and in the era of the sects and the Almoravids, the Jews enjoyed privileges that they had not obtained for long periods, and the freedom of religious activity reached the fact that the Jewish Isaac Fassi was installed in the position of the Granada Bridge at the beginning of the sixth century AH, Also, a group of rabbis appeared in other Andalusian cities, and the multiplicity of Jewish temples in Andalusia ().

This is what happened with the Jews, so how with the Christian of Andalusia, the people of the country, Islam is the religion of peace and tolerance, so Islamic law did not care about Muslims and neglect others, as it has allocated a considerable space for them from the provisions that guarantee them their rights from the protection of money, religion and honor while adhering to the general conditions for living Under the state that protects them, they are rulings that were received by the dhimmis with a high spirit and were often a reason for their entry into Islam, and its spread in Andalusia.

## The research included two topics:

The first topic included tolerance in Islam and included religious and intellectual tolerance.

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And the second topic: it included the composition of Andalusian society and its components and the effect of the Islamic policy of tolerance on the Spaniards, then the opinions of fair people about the tolerance of the conquerors and rulers of Andalusia

**The first topic: Islam is a religion of tolerance:**

One of the most important manifestations of the religious influences of Muslims in Andalusia is religious and peaceful coexistence. Since the Muslims conquered Andalusia, the three monotheistic religions (Islam - Christianity - and Judaism) coexisted side by side, despite the fleeting quarrels of good relations between the believers of these religions, The tolerant Islamic law did not care for Muslims and neglect others. It has allocated a space for them to ensure their rights while adhering to the general conditions for living under the state that protects them, provisions that express compassion and tolerance.

Language tolerance:

Forgiveness: forgiveness and forgiveness, forgiveness and tolerance, forgiveness and forgiveness. The man: He was one of the people of generosity,

Tolerance of the people: be lenient.

The man allowed: Lan.

Their tolerant Hanafis say: There is neither distress nor distress, as interpreted by religious freedom, meaning that a person is able to believe religious doctrines that he deems correct, and their religious teachings without opposing them, and tolerance has become in all its connotations, one of the modern concepts in societies especially with Growing violence, racism, and xenophobia, which is against intolerance and extremism, and it can be said that linguistically tolerance is condoning the mistake committed by the other or being patient with their abuse ().

Tolerance idiomatically:

It means forgiveness, forgiveness, forgiveness, and mercy, because tolerance implies the existence of a sin committed by the other, and the term has its cultural, psychological and social dimensions (), and it means laxity where harmony between the parties is achieved as a result of the settlement of disputes between them in an amicable manner ().

Tolerance means a person's willingness to leave the other free to express his opinion even if it is contrary to it, and the difference between forgiveness and forgiveness mentioned by Ibn Miskawayh: (Forgiveness is giving some of what is not necessary, and forgiveness is leaving some of what is necessary, and all is done by will and choice) (), As for Al-Jarjani believes: (Forgiveness is neglecting what is necessary, and forgiveness is giving what is not required to be preferred) (), and some define forgiveness as (a medium between hardship and indulgence) ().

God Almighty wanted moderation for the Ummah of Islam, that is, based on moderation and tolerance, thus granting multiple and varied rights to non-Muslims from the dawn of the Islamic call to the present day, which show the human features of true Islam, and Muslims have applied Sharia rulings and jurisprudential rules in dealing with non-Muslims. And it became one of the prides of human history ().

In order for tolerance to become a value that includes justice in its content and increases it, priority must be given to providing the right of others, because justice requires equality. As for giving priority to others within equality, that is tolerance, and tolerance when combined with justice in this sense is far from being the meaning of indulgence with others, Or the authorization of such or such, the thing that places the tolerant in a higher position than the tolerance for him, but tolerance here means elevating this relationship to the level of altruism ().

It is noticed that Ibn Miskawayh distinguishes between forgiveness and forgiveness, the first is to give some of what is not obligatory, while forgiveness is to leave some of what is obligatory, and everyone is by will and choice, and after him came Al-Jarjani who distinguishes between forgiveness and forgiveness: the first is to give what is not necessary, as for forgiveness It is to let go of what is necessary, and this means that forgiveness is generosity, while forgiveness is forgiveness.

It should be noted that the idea of tolerance means: The ability to tolerate the other opinion, and patience with things that a person does not like and does not desire, but sometimes considers them contrary to his intellectual and moral system, because accepting the principle of tolerance and the idea of coexistence means overcoming the paths of division that is based on blood, national bond, religion, or sect Or the clan, and other theoretical and moral terms at the very least ().

Tolerance is to feel compassion, tenderness and compassion, and we carry all of that in our hearts no matter what the world around us seems to us, for forgiveness is the way to feeling inner peace and happiness, it is the way to our souls, so we must move away from hatred or anger, it gives us happiness and peace ().

Tolerance is a psychological readiness, and a behavior resulting from this willingness to understand the opinion and position of others who differ from us in believing and acting, regardless of this opinion, or behavior inconsistent with what we believe, and in this case the tolerant person does not react to what he sees of behavior that strikes his belief, and does not express His disapproval of the beliefs of others. Rather, he takes the position of the unforgiving one who understands and bears the consequences of that. Tolerance is either religious or civil. Religious tolerance is related to beliefs of faith, and civil tolerance is related to political sects and effective forces within the state. Civil tolerance is also called the state's position on religions. Religious tolerance is related to beliefs and rituals that conflict with the beliefs and rituals of the existing religious authority, as well as for people who believe these beliefs, or practice these rites, and religious tolerance: either it is assumed by the existing religious authority, or the state adopts a specific official religion in its constitution, and tolerance Civil or political: it is at the core of a free democracy, and it is the direct inevitable result of the freedom of thought for the organization that the democratic system secures in order to provide equal participation from any country. Advocating all citizens in public affairs, seeking respect for others, plurality of parties, and the opposition's right to criticize represent a strong application of the principle of tolerance ().

### **Tolerance in Islam:**

Islam is principles and the foundations of its Sharia from the creation of man in the best evaluation, which he embodied from his sent as a mercy to the worlds, the Prophet Muhammad (may God bless him and grant him peace), and he is an example for Muslims and even for all people. O those who have believed.

Tolerance and good treatment are among the most prominent pillars of this deal, which is better than the body of the Messenger of God (may God bless him and grant him peace). When he came to Medina, he established a pact with the Jews that included respecting their beliefs and warding off harm from them, provided that they are with the Muslims as one hand, on whomever intends the city from Harm or abuse ().

And when a delegation of Christians from Abyssinia came to his house (may God bless him and grant him peace), he rose up in their hospitality, and served them by himself in fulfillment of him as he used to say (peace and blessings be upon him): (They were honorable to our companions and I would like to honor them myself) (), and it was (may God bless him and grant him peace) He attends the banquets of the People of the Book, overlooks their gatherings, consoles them in their misfortunes, borrows money from them, and mortgages them as luggage, and he used to do that as an education for the nation, and a practical application of what Islam calls for, and proof that Islam does not sever the relations of Muslims with others ().

Islam has brought about rules that define the relationships between Muslims and others. They are divine principles that do not change with changing conditions and circumstances. The family and companions (may God be pleased with them all) were able to achieve them and harmonize with them, as they were embodied in their daily life on various levels, so they established the foundations of justice, freedom and equality. And they prevented prostitution, and removed injustice ().

Islam, with its grace and mercy, preserved the rights of those who violate beliefs and religions, so it did not prevent them from the freedom of belief or worship. The Almighty said (): (There is no compulsion in religion), and the Almighty said (): (Do you hate people until they are believers). Even infidels and Magi.

And on the day that Muslims had a state, and Islam had a flag, they would still communicate among themselves with the people of the dhimma, otherwise they would be overburdened, and that all their rights would be fulfilled for them. (We said: We commanded us, O Commander of the Faithful, who said: (I advise you in the guilt of God, for it is the responsibility of your Prophet and the provision of your children) (), and on the authority of Abdullah bin Omar (may God be pleased with them), on the authority of the Prophet (peace and blessings be upon him) who said: (Whoever kills a treaty will not smell Heaven and its scents are found from a forty-year march), and in another term (whoever kills a treaty person will not relieve the scent of paradise, and that its scents exist from a forty-year march) (), and he (peace and blessings be upon him) said: (He who wronged or detracts from a treaty really Or he assigned him beyond his capacity, or he took something from him without a good soul from him, for I am his argument on the Day of Resurrection) ().

Islam has been keen on the mercy of non-Muslims in what they are entrusted with, and that they are not overburdened, and it is not permissible for Muslims to subject them to torment and harm, to extract the truth from them if they are unable to fulfill it, according to Hisham al-Hakim, that he passed by the Levant on people who were set up in the sun, He poured oil on their heads, and said: What is this? They said: They are tortured in the kharaj, so he said: As for I

heard the Messenger of God (may God bless him and grant him peace) saying (): (God punishes those who torture people in this world).

And on the authority of Amr bin Maymun on the authority of Omar bin Al-Khattab (may God be pleased with him), he said (): (And he commanded him in the guilt of God and the protection of his Messenger (may God bless him and grant him peace) that he fulfill their pledge to them, and that he fights behind them, and they are only charged with their energy), and Islam has established justice, Vommna justly with each one, whether Muslims or others in all things, and in all cases in all cases, the Almighty said (): **(O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do).**

It is Islam's tolerance of non-Muslims, preserving their rights and protecting them, so it does not allow the transgression of any of their rights that it has approved for them, because Islam does not approve the killing of an infidel who settles, or a trustworthy expatriate who has been brought in by the state as security and they are referred to the judiciary if they are one of the legitimate evils ().

Islam has legalized tolerance away from hostility towards the offenders, whether in religion, thought or politics, and the history of Muslims is full of facts of this tolerance, and fair Western historians themselves have recognized the tolerance of Muslims, which has no parallel, including Thomas Arnold who says: (But we did not hear On the verse of an orchestrated attempt to force non-Muslim sects to accept Islam, or any organized persecution intended to eradicate the Christian religion, and if the caliphs chose to implement one of the two plans, they would overrun Christianity with that ease, which Ferdinald and Isabella excluded the religion of Islam from Spain) (), and Gustav Le Bon says: (And the few writers who studied the history of the Arabs recognized their moral thanks to them), and here is what the proven scholar Monsieur Sidio said: (The Arabs were far superior to the Christians in morals, sciences and industries, and it was one of the nature of the Arabs that you do not see in other generosity, which leads to excessive To fencing and grumbling) ().

It is Islam that looks at humanity with a view of justice and equality, sharing in servitude to God Almighty, and prophethood to Adam, and this is what came from the Messenger of God (may God bless him and grant him peace) in the farewell argument: (O people; your Lord is one and your father is one, all of you to Adam and Adam from dust, There is no preference for anyone over anyone except with piety ()).

I have identified Islam the relationship with non-Muslims in the two verses Tribunals, the Almighty () said: la forbid God for those who have neither religion nor drive you out of your homes, justly and justly with them that God loves those \* but God forbid those who Qatlokm in religion and driven you out of your homes They have demonstrated that your expulsion is of the people of the book that they take care of them, and whoever entrusts them, then those are the oppressors. The two verses were revealed regarding the polytheists, and thus Islam has granted the people of the book special rights, and in this way it is permitted to them by the people of the book.

Islam and religious tolerance:

Islam calls for the support of issues of justice and the support of oppressed peoples and nations. Islam resists injustice and supports the oppressed of any race, and of any religion, but urges for them to fight. Our Lord brought us out of this village, praying to Heaven, and he mentioned the oppressor and its people. Mercy and gentleness in interactions between people of religions, and rejecting fanaticism, cruelty and violence. The Almighty said (): "As long as we have sent you except as a mercy for the worlds," and among Muslims's tolerance is their belief that people differ in their religions with the will of God Almighty. People are one nation and they are still different \* Except for those who have mercy on your Lord and that is why He created them. To the will, the Almighty said (): olo Lord willed to secure from the earth, all of them compel people until they Maemien and that account strayed from Kafr Mukul to God's judgment of justice, the Almighty said (): allah our Lord and your Lord for us our business and your deeds do not our argument and you, God brings us to Almasir , God adjusted the Almighty for all subjects Muslims and non-Muslims, the Almighty said (): and hatred of any people seduce not Tadloa Adloa is closer to Tqoy , so Islam has enjoined that leads right to his family Muslims were or non-Muslims And the priority of tolerance is with non-Muslims who live in the homeland, as they are citizens with the right to citizenship, and they are treated like Muslims ().

It is necessary to refer to what was stated in the decision of the International Islamic Fiqh Council emanating from the Organization of the Islamic Conference, which was held in its fourteenth session in Doha / Qatar from 8 to 13 Dhu al-Qi'dah 1423 AH corresponding to 11-16 January 2003 CE, after reviewing the research received To the Council on the topic (Human Rights and International Violence), and after listening to the discussions that took place around it, it decided the following ():

1- Islam honors the human being as he is a human being and is concerned with determining his rights and taking care of his inviolations. Islamic jurisprudence is the first jurisprudence in the world to introduce internal and international legislation for human relations in peace and war.

2- Everyone affirms that jihad and martyrdom to spread the Islamic faith, defend it and the sanctity of the homelands, is not terrorism but rather a defense of basic rights, and therefore it was the right of the conquered and occupied peoples to seek their freedom by all means available to them.

As for the Universal Declaration of the Principles of Tolerance, where the member states of the United Nations Educational, Scientific and Cultural Organization in Paris issued at the 28th session of the General Conference from 10/25 to 11/16/1995 AD, a notification of principles on tolerance, in which it stated: Considering that the Charter of the United Nations states that we are the peoples of the United Nations, and we have taken upon ourselves to save future generations from the scourge of war, and to reaffirm our belief in the basic rights of the human being and in the dignity and worth of the individual .... Tolerance is necessary for peace and progress ().

#### Islam and Intellectual Tolerance:

The call of Islam to religious tolerance for the sake of security and peace, and it called for intellectual tolerance, especially among those with moderation, who have a broad horizon, far from narrow souls who cannot accept others who contradict them, and from the indications of tolerance, and the distance from intolerance is to consider saying no to He said: Because of its right and wrong, it was narrated on the authority of Ali bin Abi Talib (may God be pleased with him), he said: The truth is not known by men. (May God be pleased with him) in his message to Abu Musa Al-Ash'ari (may God be pleased with him) in the judiciary: (And it does not prevent you from spending the day in which you reviewed your opinion, so I guided in it to your guidance that you review the truth about it, because the truth is old and nothing invalidates it and reviewing the truth is better than persisting in falsehood) ().

One of the indications of tolerance is welcoming criticism of others, so that his chest is not distressed by criticism directed at him by others, but rather he welcomes it even if others want criticism to distort it and defame it, so he benefits from them to review himself and correct his thought, and if what is required is that the criticism be objective and build on it correct standards And advice is not defamation, and its aim is to aim for the right thing. The Almighty said (): "Bring good news to servants \* who hear what is said, and they will follow the best of those who are of them.

Examples of intellectual tolerance include bringing together the successors of the Banu al-Abbas, writers and thinkers from the Christians, such as: Yahya bin Uday Tikriti (d. 364 AH / 974 CE), Ibn Zar'ah, who is Abd al-Rahman bin Amr (d. Some of them even turned a blind eye to Magi and atheist in a wonderful atmosphere of intellectual freedom and religious tolerance ()).

#### Umar Custody (15 AH / 638 CE):

The Umar Custody is a document issued by Caliph Umar bin Al-Khattab (may God be pleased with him), after he received the keys to Jerusalem from Patriarch Sophronius, and the covenant is that when the time for prayer came, Caliph Umar did not accept to pray inside the church in order to protect it and ensure its survival, and so that it is not said here Omar prayed and we will make the place of his prayer a mosque, so he went out to pray next to it, where the mosque of Umar was built, whose minaret stood next to the church tower, and the text of the age bond: (In the name of God, the Compassionate, the Merciful: This is what Abdullah Omar, Commander of the Faithful, gave the people of Elijah (Bayt al-Maqdis) of safety, he gave them It is a safety for themselves, their money, their churches, their crosses, their sickness, their innocence and the rest of their religion, that their churches are not inhabited, nor demolished, nor taken away from them, their space, their cross, nor any of their money, nor are they coerced into their religion, and none of them will be harmed by Elijah with them, and the family Elijah is to give the tribute, as the people of cities give, and they must get out of it from the Romans and thieves, so whoever leaves them is safe for himself and his money, until he attains his safety, and whoever stays among them is safe, and he owes the same as the tribute of the people of Elijah, and the dearest of the people of Elijah To walk himself and his money with Raw The sale of them (their churches) and their crucifixion (their crosses) are clear, for they are safe for themselves and for selling them, and crucifying them until they reach their safety. Nothing is taken from them until their harvest is reaped, and according to what is in this book, the covenant of God and his messenger's commitment, and the edema of the caliphs and the protection of the believers if they give what they owe from the tribute). Khaled bin Al-Walid, Amr bin Al-Aas, Abdul Rahman bin Auf, Muawiyah bin Abi Sufyan, wrote and attended Sunnah. (AH 15 / AD 638) ().

It is the right of a Muslim to be safe for himself, his religion, his honor and his money in the lands of Islam, and it is the right of the dhimmi that Muslims fulfill for him what the dhimma has been held upon him, and that he live in safety and peace among Muslims, just like them, the Messenger of God (peace and blessings be upon him) says () : (Except for those who wronged treaties and detracted from them and charged him beyond his ability or took something from him without a good soul from him, for I am his arguments on the Day of Resurrection).

It is the document for which Omar personally came from Medina to reconcile the people of Jerusalem, and to conclude with them the document that will challenge history and remain an example of what can be coexistence and tolerance, when it is derived from true Islam, it is the ideal of tolerance and peaceful coexistence, a fact and not ink on paper Who among the victors throughout history did it !! Did the Americans do it, for example, when Japan surrendered ?! Did the Allies do it when they won the First World War, and imposed humiliating conditions on Germany that were fuel for a subsequent desire for revenge and waging a new war? Did the allies do it when they dismantled the Ottoman Empire? All the victors throughout history used to take everything except the Muslims, and the age covenant is the best witness and evidence ().

#### **The second topic :**

##### **First: The Composition and Elements of Andalusian Society:**

After the Islamic conquest, it was followed by a change in the demographics of Andalusia, as the conquerors settled in the territories that were conquered and did not think of returning to their countries of origin. Because the Muslims were preachers and missionaries for a new religion, and they provided the Spaniards with the opportunity to be equal with them once they embraced Islam (), and the demographics can be divided into two main components:

##### **First: Muslims; Of various factions: Arabs, Berbers, Mawali, Peaceful, and Muladians.**

##### **Second: People of the Evidence: Christians and Jews.**

Arabs: The Arabs entered Andalusia on waves or waves, the first of which was the rising of Musa bin Nusayr (93 AH / 713 CE), and it consisted of eighteen thousand Arab faces, most of them from the Quraysh, and among them the Mawali, then Talaat al-Hur bin Abdul Rahman al-Thaqafi (97 AH), as he presented a ruler On Andalusia, and with him four hundred men from Ifriqiya, and most of these Arabs were Yemenis, and they were called the Baladiyyin, because they settled in Andalusia, and considered themselves among its people and companions, then they came to Balj bin Bishr bin Ayyad al-Qushari (124 AH / 274 CE), and most of them were Arab Qaisi. Their number is close to ten thousand, and two thousand of the loyalists, and the Arabs of this fortune were called the Levantine, to distinguish them from the Baladiyyin ()

Berbers: Most of Tariq ibn Ziyad's army was Berbers, and after his victories, many of them crossed to Andalusia, and their migration continued until the establishment of an illiterate state, and they had a great role in spreading Islam and jihad in its way. They also mixed with the people of Andalusia, so they were our supporters to the Arabs in Islam penetrated all over the country ().

Al-Mawali: A large number of the Umayyad loyalists entered Tal'a (Jaysh Balj), their number reached two thousand saints and eight thousand Arabs, and those who were in Andalusia from among the Umayyad loyalists joined them, and they formed a strong sect known as the Umayyads, and they succeeded in establishing the state of the Umayyads. In Andalusia, due to their union and their rallying around Emir Abd al-Rahman inland, as well as a large number of Spaniards who entered into the loyalty of the Umayyads, and the Mawali played a large and important role in the history of Andalusia, as the Umayyads relied on them and imitated them the most important positions of the state for their dedication to her Among them were ministers, writers, pimps, and judges ().

As for the pacifism: they are among the Spaniards who entered Islam, and I think calling them Spanish Muslims is more important than calling them pacifism, which is a designation by Arab historians, and that the wise policy of tolerance followed by the Arab conquerors had a great impact on the Islam of a large number of Spaniards, and gradually many of the dhimmis rejected them. Their Christian religion, and they embraced Islam, which guaranteed them standing with Muslims on an equal footing, so they entered Islam of their own free will without being imposed on them ().

Al-Mawlid: Muslims accepted to intermarriage with Spaniards after they had intercourse with them and their neighbors, and through neighboring and intermarriage Islam spread in Andalusia, so the blood of the conqueror Muslims was mixed with the blood of the people of the country, and a new generation of Muslim fathers emerged from that, and they were known as those who were born. Of a widow of a drip, so many Arabs and Muslims followed the example, and many of the congeners kept their old names, even if they believed in Islam, so they did not lose their personal identity as the original Spanish ().

#### **Dhimmis :**

Christians: Christians lived side by side with Muslims, some of them were known as Arabists, who used to associate with Muslims and spoke Arabic while preserving their religion, and the Arabs used to call them the dhimmah. Time is a minority in Andalusia for the pacifists and the Mawlid, whose number is increasing day by day. These Arabists

have been treated kindly since the conquest, through the tolerance of Muslims with them, so they enjoyed great freedom in establishing their religious rituals, and Musa bin Nusayr approved them for their money, and their religion to pay the tribute. So they lived side by side with Muslims, in their own neighborhoods, and they had a president in every city known as (the Gumus), and they also had a Christian judge who decided on their disputes, known as (the non-Arab judge), and if the litigants were Muslims and Christians, the judge who separated them was a Muslim judge. He is known as the "Judge of Soldiers", then he was later called "the Community Judge", provided that the Muslim judge should have a great knowledge of Gothic law and Islamic law in order to reconcile between them, and Muslims have adopted a policy of tolerance with the dhimmis. They left their churches and monasteries for them, and they were free to create whatever they wanted, and they rang their bells despite the inconvenience this caused Muslims, and some fanaticism among them stirred them, and if the bells rang a sign of the tolerance of Muslims, and let the Christians practice their religion in complete freedom ()

From the Arabists emerged figures who played a major role in the history of Islam in Andalusia, such as Rabi` bin Zaid, the virtuous scholar bishop who was appointed by Caliph Abd al-Rahman al-Nasir (300-350 AH / 912-961AD) as an ambassador for Du Hutu, King of Germany (). From Castilian books to Arabic by virtue of their mastery of the Arabic language and the modern Latin language ().

The Jews: The Goths and Romans persecuted the Jews to the extent that the Eighth Toledan Council decided the necessity of baptizing them, and forbade them to establish their religious rites, and during the reign of King Irvij forced the Jews to Christianize, and the Goths went extravagant in the policy of persecution and considered them all slaves and should be distributed among the Christians, and they worked to separate Their children on their behalf, and their Christianization, therefore they conspired secretly against the Goths, while the Arabs treated the Jews better when they entered Andalusia, and they trusted them, and entrusted them to guard the open cities with the Arabs.

The Jews enjoyed great tolerance by the Arabs for their support for them at the conquest, and Granada was full of the largest Jewish community, so it was called (the Granada of the Jews), and they played a large and important role in Arab science in Andalusia, so they translated Arabic books into Latin and Hebrew, and many of them mastered in medicine And astronomy and others, such as (Hasdai bin Shafrouit), physician Abd al-Rahman al-Nasser (300-350 AH / 912-961AD) and his minister () and (Ibrahim bin Sahl al-Shaer) ()

Saqqala: An Andalusian term appeared in the fourth century AH / tenth century AD on slaves brought from Europe and from the northern regions of Spain, and the Arabs in the Middle Ages applied it to the inhabitants of the countries bordering the Khazar Sea, between Constantinople and the countries of the Bulgarians (), and Al-Masoudi mentions: The Saqlabah are multiple races. Of Russians, Bulgarians and Serbs of Asian descent, the Caucasus was inhabited around the Black Sea ().

Most of them were brought in young children from the Danube River basin and the countries of the Franks, and they raised a military education, and were trained to serve in palaces and to join the corps of soldiers to be soldiers in the guards or the army, and those who worked in the palaces were castrated to do the service of the harem, and most of the slave traders were Jews ().

They were famous for their good service, and were famous for their toughness and intransigence in wars, and Emir Al-Hakam bin Hisham (180-206 AH / 796-821 AD) was the first to gain more of them, and he took them as a special guard for him and brought five thousand of them, and he fired them for their foreigners, then their numbers increased. Especially during the reign of Caliph Abd al-Rahman al-Nasir, when their number in Cordoba alone reached (thirteen thousand) (), and a large number of them excelled, and many reached important positions in the administration and the army, especially during the reign of Caliph Abd al-Rahman al-Nasir, such as: Najdat al-Skali, commander of the army Al-Durri, the owner of the police, and the ruler of Toledo in the year (366 AH / 976 CE). He also excelled in science and literature, and had an impact on social life, as they brought with them many of their customs, traditions and their arts ().

Despite this, the conditions of the dhimmis, in general, are not comparable to what happened to Muslims after that at the hands of the Spanish Christians, and it is sufficient to mention the Inquisition and its woes, and with the testimony of many orientalists, Muslims were more tolerant of others, than the followers of other religions, says the Russian Orientalist (Bardold) : (Whatever it is, the Christians who lived under the rule of Muslims were never affected by what happened to Muslims in Spain of injustice and aggression) ().

## **Second: the social status after the conquest:**

The Muslim conquest of Andalusia was the beginning of an era and the beginning of an important development in the public life of the country and its social systems. Before the conquest it was suffering from injustice and arbitrariness, and a minority of princes and nobles displaced an entire people, exploiting them and imposing slavery and slavery on them, so Islam came to eliminate all of that and spread Justice, freedom and equality belong to all people ().

The tolerance of Muslims has created ways of interaction from various means of communication in their theoretical and practical dimensions, including living within the confines of others, and among the areas of interaction is related to norms, customs and patterns of behavior ()

And among the depth of the interaction was the presence of the Mulids, who were of Muslim fathers and Spanish mothers, which led to interaction and openness between Muslims and Arabists, and Muslims not only took care of the civil rights of the dhimmis, but took care of their religious affairs as well, so their temples were well looked after and appreciated. Dania (Ali bin Mujahid) to all the churches of his emirate, and all its men under the banner of the Barcelona Bishopric, which encouraged many Muslims to enter churches and monasteries, frequent them, and watch the rituals and rituals taking place inside them, and this confirms the freedom of Christians to practice their religious rituals. On the depth of the mutual relations between Muslims and Christians, Christians have remained faithful to their beliefs, and they have preferred to live within the confines of Muslims after they forgot them to care about their worldly interests and pay attention to their religious affairs as the people of the dhimmah, and these are the ones who were known as the Arabists, and they remained highly influenced by Muslims in clothing And tongue and name, they practice their life in her grandfather and her humor, according to what they have known from the customs and traditions of food, drink, joy and funeral (), and the Arabists and the Jews saw the justice of Al-Fatihi What comforted them from the intransigence of the Goths, and they did not distinguish themselves from other Andalusian people by more than moving away from the costumes that bear a special character, and the Muslims abandoned them in Andalusia, and therefore it is difficult to differentiate between the groups of Andalusian society ().

### **Third: the impact of the Islamic policy of tolerance on the Spanish:**

The wise policy of tolerance that the Muslim conquerors pursued after the conquest had a great impact on the Islam of a large number of Spaniards, and gradually many of the people of the Dhimmah rejected their religion and embraced Islam, believing in Islam that guaranteed them what the Muslims had on an equal footing. And they did not force them to convert to Islam by force in compliance with the Almighty saying (): (There is no compulsion in religion), and they considered them among the People of the Book in this spirit, many of them entered Islam of their own free will, so their status after entering Islam is like other conqueror Muslims without distinction or discrimination, and if Many of those who entered Islam were slaves, slaves of the land and farmers, and the people of cities of all classes were all equal under Islam ().

It is tolerance for them to accept the intermarriage of the Spaniards, so the blood of the conquerors was mixed with the blood of the people of the country, and a new generation of Muslim fathers was raised, called the Mulidin, and Abdel Aziz bin Musa was the first to marry a Spanish widow, Zariq, so many Muslims followed suit, and many of the conquerors kept their old names, such as : Banu Angelin and Banu Shabrakah ().

The conquest of Andalusia by the Muslims led to a great social change that included all aspects of activity that were prevalent in Andalusia. Muslims take charge of the higher affairs of the country, and all other jobs they leave for the people of the country, especially those who trust them, which leads to the absence of disharmony between Muslims and the people of the country. The conquest was through reconciliation, because in their peace they stipulate advice to the Muslims, and that the regional ruler should not be a help to the enemies against them, and this is what we see clearly in the peace of Tadmor and its text:

(In the name of God, the Most Gracious, the Most Merciful: This is the book of Abdul Aziz bin Musa to destroy bin Ghandrees, as it was revealed to peace. That he has the covenant of God and His covenant and what His prophets and messengers sent, and that he has the protection of God Almighty, and Muhammad, may God's prayers and peace be upon him, not offer him and not delay None of his companions are badly cursed, and not to be cursed or to differentiate between them and their women and children, nor to be killed, nor to burn their churches, and to not be compelled to their religion, and that they are reconciled to seven cities: Auriola, Mawla, Waraqah, Blantle, Qunnat, Aya, etc. And correct what we imposed on him and obligated him to do, and do not conceal us news of his knowledge, and that he and his companions are liable to pay the tribute, including for every free one: a dinar, four ranges of wheat, four ranges of barley, four installments of vinegar, one installment of honey, one installment of oil, and every slave has half This).

This was witnessed by: Uthman bin Ubaidah al-Qurashi, Habib bin Abi Ubaidah al-Qurashi, Sa'dan bin Abdullah al-Rabai, Sulayman bin Qais al-Tajibi, Yahya bin Ya'mar al-Sehmi, Bishr bin Qais al-Lakhmi, Yaish bin Abdullah al-Azdi and Abu Asim al-Hudhali, and he wrote in Rajab in the year ninety-four ().

And when Tariq conquered Toledo, he chose to rule (Opas) its former bishop, and the Muslims appointed Christian employees to collect taxes from the members of their sect, and even opened the doors of public positions of all kinds for competent men, whether he was Muslim, Christian or Jew ().



The Muslims granted the residents of Andalusia the freedom to reside or emigrate from the country, and they promised those who remain to preserve their property, their judges, and their laws. Therefore, the children of Gethsha had all the loss of their father, and they shared it with their approval (), but the Muslims were relieving the heavy tax burdens that were weakening The burdens of the working classes in agriculture, industry and commerce, so the coming taxes were abolished, and the jizya was imposed on non-Muslims, which differed according to energy, the capacity of the taxpayer, and the monks, women and children were exempt from it, and the elderly and the extraction of the land depended on what the land actually produced, and therefore it was not a burden on agriculture () And agricultural workers and slaves became free, renting the land or working on it and paying part of its yield to its owners, which led to the growth of the prosperity of agriculture, industry and trade, and returned the people with prosperity. As for the religious aspect, Islam guarantees freedom of worship for all Muslims and non-Muslims, and granting Muslims freedom For slaves who convert to Islam, they hurried groups to convert to Islam in order to gain their freedom, and get rid of the humiliation that they suffered under the rule of the Goths and the oppressive Church, and rightly so, Islam is The slaves were freed, and by their embracing Islam, the tribute would be deducted from them. This tolerance, and that kind treatment led to the weakness of the Church's authority, which was controlling the necks of the weak among the people of Andalusia ().

#### **Fourth: The Wind of Intolerance in the Face of Tolerance:**

Despite the tolerance and peaceful coexistence shown by Muslims towards the dhimmis of Jews and Christians, however, a group of Spanish fanatics viewed Muslims as usurper invaders, and they accused the moderate Christians who entered Islam with defamation and betrayal of religion and the homeland, and among the foremost of these churchmen was the source and support of this intolerance They sow the seeds of discord, stoke the fire of sedition, and subjugate the hearts of extremists and extremists in the name of Christianity and preserve it, and they hate Muslims and support Christians who resist Muslims through the restoration movement and expelling Muslims ().

The penetration of the Arabization movement among the Christians caused a strong reaction, and they tried in vain to stop this movement, but to no avail, and they found no way but to challenge Islam and mock Muslims and their Prophet (may God bless him and grant him peace), relying on a set of myths and vanities propagated by men The Church, and religious factors were not the only source of that fanaticism, but social factors had a great role in that, as these people were stirring in their hearts the manifestations of glory surrounding Islamic rule in Andalusia, and the manifestations of luxury and grandeur by the Muslim rulers, and what they enjoy. Andalusian society from a safe, stable and affluent life, and this fanaticism reached its extent in the era of Emir Abd al-Rahman al-Awsat (206-238 AH / 822-852 AD), during whose reign the civilization of Andalusia began to flourish and shine, and Andalusia became one of the great countries in the Islamic and Christian world alike ().

At the end of the era of Abd al-Rahman al-Awsat, a strong wind of fanaticism blew upon the Christians of Cordoba, signs of serious religious and social strife were evident, and there was no apparent meaning in the Islamic rule to harm the Christians who sought refuge in it, and the Cordoba government did not deviate from the policy of Islamic tolerance, and it never tried to interfere in the affairs Religious Christians, or exposure to their beliefs or rituals, but Christians in Cordoba and elsewhere were free in their beliefs and rituals, and to appeal to their laws and judges. And often they were created by the morals of Muslims, their customs and their approach to private life, and they were often dazzled by the Arab eloquence, so their tongues came out, and they put their books with it, and Dosey says: (And there was no easier for them, and they used to live among Muslims than standing on the truth, but they They refused to draw from the sources they had, and they were happy to believe, and to repeat all the ridiculous myths that were broadcast about the Prophet of Mecca) (), as for the Spanish orientalist (Simont), the mayor of the Spanish scholars in writing p. The history of the treaty Christians says: (the heroism that Christianity invoked in Cordoba in resisting the upsurge of Islamic atheism), and indicates that Cordoba was one of the main camps for the destructive war that Islam declared against Christianity ().

Simont mentions that Islam, when he felt its power, did not show tolerance towards the revival of the Christian spirit, which began to control a large group of the Christian people, and then he mentioned after that about the injustices and types of persecution that the Christians were experiencing not only from the common people of Cordoba, but from the government of Cordoba itself, then He says: (This policy was contrary to the covenants and laws that were granted to the Spanish patriots during the days of the conquest, and the Islamic tyranny was heavy on the consciences of the patriotic Christians, their property and their dignity together) ().

Simont speaks about Muslim intolerance, and says: Arab intolerance against foreigners and their abuse of them reached its peak in the first half of the ninth century, and also reached its climax, the rigidity of the barbarians and the monster, and the Muslim Spaniards (the births) who took apostasy from their religion as a way to achieve prosperity, and they were In order to erase the memory of their Christian origins more fanatical against the Christians than the Muslims themselves, these and these were persistent in insulting and persecuting Christians in various manifestations, especially clerics and priests, and the wave of this persecution intensified whenever news came about the victory of the Christians of the North, thus talking about the intolerance of Muslims against their subjects, and with That is, he

admits that many of the Christians of Cordoba used to serve in the Islamic army, and that many of them reached important positions in the court and the royal palace, and Simont describes the influence of the Islamic community, its greatness, its language and its traditions on the souls of the Christians in his saying: (This was the captivating Christian youth the view of material greatness And the civilization with which the Muslim Cordoba surpassed the Christian Cordoba, and the literary and artistic manifestations with which this greatness was transmitted by Abd al-Rahman with his love for poetry, philosophy and music. The Christian youth were affected by the fact that they used to write and speak Arabic, despising the study of the Latin language and literature, which was very dangerous for their patriotism and their religion. )

They have tried to sow seeds of sedition, religious and social chaos, and try to martyrdom by means of suspicion and defiance. Priests and fanatics deliberately achieved their goal by a simple and dangerous means together, which is to speak out about the Prophet (may God's prayers and peace be upon him), which is a heinous crime that exposes the perpetrators to the punishment of death, taking some The extreme priests and fanatics will deliberately slide down this dangerous slope, and direct the provocative insult to the Prophet (may God bless him and grant him peace) on the streets openly. They did not hesitate to pass judgment on the slanders to death, and the rabbis honored the remains of the dead and gave them the status of martyrs, but at the forefront of the organizers of this movement was a priest of Cordoba called (Olujio), who was working to incite Those, and pushed them to the grief of death, and the balanced world (Altamira) describes that organized conspiracy as follows: (Muslim princes followed a policy of religious tolerance since the conquest, and the Arab nobles respected The Christians ..... and the Christians tried to make the Islamic yoke-breaking outbursts, so they demanded martyrdom by challenging the Prophet Muhammad (may God bless him and grant him peace), and they were executed because the law punishes death for that, and Abd al-Rahman realized the delicacy and seriousness of the situation, and thought that he should treat him with firmness and understanding together So he summoned a council of bishops, convened in Qurtiyeh and chaired by (Ricard) the Metropolitan of Seville, and the prince was represented in it by one of his Christian writers, which is (Jumt bin Antonian bin Khulian), the agent of the dhimmis, and he explained to the bishops what could result from the actions of extremists, and insulted them to the Prophet (may God bless him) It is one of the dangerous consequences for the Christians, and the Council issued its decision denouncing the behavior of those extremists, and sincere Christians warn against the likelihood of their behavior, and the necessity of arresting every violator, but the decision did not suffice to calm the revolution of intolerance more and the persecution of extremists) ()

#### **Fifthly: the relationship between Muslims and the dhimmis:**

Andalusia was suffering before the Islamic conquest of it, many manifestations of injustice, oppression and tyranny under the rule of the Goths, where a minority of rulers, princes and nobles enjoyed all the manifestations of luxury, wealth and influence at the expense of a majority that imposed a lot of slavery, slavery and independence on it, so when Islam came, it was a pioneer A new era, and the beginning of an important development for Andalusia, which eliminated all of that, and spread the principles of justice, equality and freedom, so many people of the country came to it, and they entered Islam because of the noble values and principles in it that saved them from what they were in ()

As for those of them who remained on their religion, the Muslims left them complete freedom in practicing their religion, and thus set a higher example of tolerance, as they reduced the exorbitant taxes that were imposed on them, and they were satisfied with paying the tribute that was little or large depending on the person's financial ability. The kharaj is imposed equally on whoever owns the land, whether he is a Muslim or a dhimmi, and this is how most of the peasants were freed from feudalism and slavery, and they owned land, and they had the right to dispose of it, and they did not have this before the conquest ()

What confirms the tolerance of Muslims and their good treatment of the people of the Dhimma are the treaties that are the best example of that, including the covenant given by Abdul Aziz bin Musa bin Nusayr to destroy the ruler of Eastern Andalusia, which was mentioned in the research. They are few, and that they organize the administration of the country in a spirit of tolerance, justice and equality, for they have preserved for the people of the dhimmah their laws and judgments and appointed rulers from themselves, manage their affairs and collect the taxes set from them, and separate them in rulings, and they have appointed many of them qualified in important positions in the state, such as: Artbas, whom he appointed Abd al-Rahman al-Dakhil (138-1172 AH / 756-788 CE), the first Qumus for Christians in Andalusia (), and Qom al-Nasrani who was appointed by al-Hakam bin Hisham (180-206 AH / 796-822 CE), Kharaj, collection and punishment (), and the Jewish Hasdai that was taken by Abd al-Rahman al-Nasser 300-350 A.H. / 929-961 A.D.) was a private doctor and his minister (), and the Christian judge in Córdoba appointed by Al-Hakam Al-Mustansir (350-366 AH / 961-976AD), and he took him along with that as his translator ()

The dhimmis enjoyed many rights under Islamic rule, and this tolerance and peaceful coexistence had an effect on their acceptance of the new system, and their frank admission that they influence it over the rule of the Franks and Goths, as Lin Paul says: (Muslims were not like barbarians of the Goths or Vandals leaving after them ruin and death God forbid, because Andalusia has never seen a fairer and more reformer than their rule) ()

Orientalist Reinhaut Dozy says: (The Arabs used to exhibit a lot of tolerance and did not burden anyone in matters of religion .... The Christians did not disguise the Arabs for this merit, but they praised the conquerors for their tolerance and justice, and they preferred their judgment on the rule of the Germans and the Franks) ().

And the American historian Scott says: (Paying the tribute guaranteed protection for the least of the people, and it allowed the fanatical piety to practice his rituals without interference, and it also allowed the atheist to speak out his views without fear of being chased, and the rabbis conduct their affairs in peace. As for the statements of the Christian writers in which they ascribe to the Arabs the most terrible defects. It is pure exaggeration or slander) ().

The American historian Dr. Lee points out: (by tolerating Arabs and Muslims during the Middle Ages, and by raising them from religious rivalries, and from hating and separating races) ().

The tolerance of Islam was a beacon that radiates its light that saves Andalusia, which we have been exhausted and persecuted, and Islam did not see anything wrong with receiving the dhimmis alongside Muslims in one community, in which they are equal in all rights and duties, and it did not see anything wrong with churches and selling next to mosques, This tolerance shown by Islam to non-Muslims, this respect for people's consciences and their beliefs, and this freedom that it left them to perform their rituals, came after long ages of religious persecution that took the most heinous methods and images, and many Spanish scholars themselves show appreciation and praise for the moderation of Muslims, and that they They left the Spaniards without harassment to live their private lives, and this is what the Spanish orientalist (Simo Nate) admitted, despite being one of the most supportive Spanish scholars. He says: (With regard to civil and political laws, the Spanish Christians kept under Islamic rule a kind of special government) ().

The orientalist Cardenas says: (The credit is due to the tolerance of the rulers and the first princes in that during the first ages of Islamic rule, the two peoples, the Muslims and the Arabists (Christians), lived side by side in a free life ... and the Arabists were able under the Islamic rule to preserve their independence, their language, their customs and their laws. And sometimes with their bishops and communes) ().

Islam did not spread among the majority of the inhabitants of Andalusia except when they found it their way to salvation, freedom, justice and equality, as some embraced it for salvation from paying tribute or to raise their social status, or to preserve the property and lands they have) ().

Islam was not long after the majority of the population became Muslims, and they were called the pacifists, the people of the Dhimma and the non-Arabs, and many of them were dazzled by the Muslims, and their principles despite their persistence in their religion, so they imitated them in many customs and traditions, clothes, costumes, food and drink, and they learned and mastered the Arabic language, spoke it and wrote in it Therefore, they were called the Arabists, and they lived alongside these Christian Arabists as communities of Jews. I also found Muslims very tolerant and good treatment, after they found in their conquest of Andalusia a salvation for them from oppression, arbitrariness and persecution, which they suffered under during the rule of the Goths) ().

#### **Sixth: Fair praise of Islamic tolerance:**

Religious tolerance among Muslims is something that has no equal or similar in the history of past ages. Western historians who respect the truth have unanimously agreed on this tolerance and praised it. The American Mister Draper says (): The first Muslims in the time of the Caliphs did not limit themselves to the treatment of scholars The Nestorian Christians and the Jews were merely respectful, but they delegated a lot of grave actions to them, and promoted them to the highest positions of the state, so that Harun al-Rashid placed all schools under the supervision of (Hanna ibn Masawayh) and did not look at the country in which the world lived, nor the religion in which he was born Rather, he was only looking at his position in terms of knowledge and knowledge. As for the contemporary historian (Wells), he says in his research on the teachings of Islam: (They have established great traditions in the world of fair and generous dealing, and that they infuse people with the spirit of generosity and forgiveness, as well as the human character, is possible. Implementation, it created a human group that is less cruel and social injustice in the world than in any other group that preceded it ... it is filled with a spirit of compassion, tolerance and brotherhood) ().

Levi Profsal says: (The clerk of the sins often, he was not a Christian or a Jew, and the jobs were what Christians and Jews took, and they used to act for the state in administrative and warfare, and among the Jews were those who represented the caliph in the embassies to Western Europe) ().

Arnold says: (But the principles of Islamic tolerance forbade such actions that involve injustice, and Muslims were unlike others, as it appears to us that they have spared no effort to treat all their Christian subjects with justice and fairness ....) ().

And Gustave Le Bon says: (The nations did not know about compassionate and tolerant conquerors like the Arabs, nor a religion that allowed their religion) (). Adam Metz says: (Rather, the presence of Christians among Muslims was

a reason for the emergence of the principles of tolerance advocated by modern reformers, but the need for common living And what should be in it from harmony that created from the beginning a kind of tolerance that was not known in Europe in the Middle Ages) (), and Metz also mentions: The Islamic government did not interfere in the religious rituals of the dhimmis, rather it was reported by some of the caliphs that He attends their processions and feasts and orders their hospitality (), and also indicates that the people of the dhimmah, by virtue of what they have gained from the tolerance of Muslims, and their inclusion in their responsibility and protection, pay the tribute to each one of them according to his ability, and some of them are people with disabilities and those who are fearful, and the people of silos, and everyone who was unable to carry Weapon ().

As for the contemporary philosopher (Lyon Broukhu), he says: (The Muslims have introduced human morals and tolerance even in fighting and wars) (), and the French thinker (Marcel Boisard) mentions in his book on the humanity of Islam that one of the most prominent contributions of Islam to the formation of a modern human world is tolerance As a religious duty and a legal order ().

Lucy Lopezparalt (professor of Andalusian literature) says: Under the title (Islamic heritage in Spanish literature): (Understanding Islam in Spanish literature includes understanding the complex history of Spain and its culture, as Spain is the only European country that was both western and eastern at the same time during the first centuries. To form Spain as a nation), and he also says: (Christians have lived side by side with Muslims and Jews with a measure of relative tolerance, during the medieval period, united by that civil war, which he called the War of Reconstruction) ().

It was the Muslims who brought Andalusia to soaring heights, of scientific knowledge and artistic achievement, which no other country in Europe had reached during that period, which is called the period of the Dark Ages for the continent.

And Lopezparalt says of the Spanish Jews who lived in the peninsula since the time of Carthage: (Their situation flourished a lot under the Islamic Empire, both culturally and personally, which made some historians such as: Abraham Lyon tend to believe that they may have helped in the conquest of the peninsula in (92 AH) / 711 AD) ..... The Jews were persecuted under Ricardo's rule, but their situation improved significantly under the rule of Muslims, and in most cases their religious identity was treated with respect, and little by little they occupied important and distinguished positions who worked as doctors, writers, and political advisors .. ... without converting to the Islamic religion) ().

The Patriarch (Aishwabeh) who took office (647-657 AH) says: (The Arabs whom the Lord enabled them to control the world hope for us as you know that they are not enemies of Christianity, but rather praise our community, reverence our saints and priests, and extend a hand of aid to our churches and monasteries) ().

As for Rafael Palencia, he says: (There were for a long time two minorities in Seville, one Christian and the other Jewish ..... it is a sign of the spirit of tolerance that characterized the history of Andalusia ... and the city was the seat of the archbishop of Andalusia ..... and the Christian community was there Their special feasts are like the feast of the Bishop of Seville (), and Margarita Lopez Gomez says: (Although the two enemies repeatedly said that the Islamic judiciary prohibited Christians from integrating with the Muslim population and assuming high positions, the actual reality of Andalusia contradicts this saying, so the Arabists have increased in numbers. Those who held high-ranking positions in the succession ministries, such as: Rabi` bin Zaid in the tenth century AD, who was a competent ambassador for Caliph Abd al-Rahman III to the King of Germany Otto I, before he became a bishop; ) ().

Raymond Scheindlin says: (While Christianity did not permit the blood of the Jews, it considered their humiliation a virtue .... As for the principles that were applicable to the treatment of the Jews under Islam, they were completely different, as Muhammad (peace and blessings be upon him) hoped for guidance. The Jews converted to Islam, but despite his pain for rejecting his message, he took care of them as one of the People of the Book, so he commanded tolerance for them. ()

Stanley Lynn Paul says: (As for religious tolerance, it did not leave the Spaniards with a reason to complain, for it left them to worship as they pleased without persecuting them, or requiring them to adopt a special belief, as the Goths used to do with the Jews ... .. and the effect of this treatment, and that tolerance ... That the Christians are satisfied with the new system, and frankly acknowledge that they influence the rule of the Arabs over the rule of the Franks or the Goths) ().

As for the Spanish orientalist Gingers, he says: (The first rays of this city shone in Spain, which later scattered its light on all Christian nations, and in the schools of Cordoba and Arab Toledo, the last roots of Greek science were gathered, after I oversaw the extinction, and carefully preserved the wisdom of the Arabs. And their intelligence and activity are due to many of the most important and useful modern inventions ()

## Conclusion

Andalusia in the Middle Ages under the rule of the Arab Muslims was a model for peaceful coexistence and cultural tolerance among the children of the divine messages. Islam, Christianity and Judaism, this research reflects the reality of coexistence and tolerance that prevailed in most of the facilities of life in Andalusia, Andalusia of Arabism and Islam, and through research and study we discover the following:

The tolerance of Islam is evident in that it is a religion that honors human beings, acknowledges difference, permits freedom to choose religion, forbids fighting non-Muslims, and calls for the exchange of benefits and interests.

- Islam's tolerance is evident in its treatment of the People of the Book in accordance with the Qur'an and Sunnah. Muslims in Andalusia followed the guidance of the righteous ancestors, so Islam spread, and its tolerant teachings prevailed among people, so they interacted, overlapped and loved.

- Each of the people of religions attained its position, and the civilization and culture of Andalusia are the best witness to that.

- What Andalusia was in terms of injustice, arbitrariness, injustice and persecution before the conquest, which facilitated the Islamic conquest in a short period.

- The conquerors helped to integrate with the people of Andalusia through marriage and intermarriage, which led to the emergence of the new Andalusian community that was proud of its identity and nationalism within the framework of religious and cultural tolerance, with the dominance of the Arabic language and its literature, so it was the generation of Arabists, some of whom were called by Arab names, and who contributed to building the Arab-Islamic civilization of Andalusia. What was said about the Arabists is said about the activities of the Jews, for each of the people of the two religions were ministers, the book, and the translators.

- There was a religious dialogue between the three religions, but religious tolerance began to decline after the fall of Talita, the recovery movement, and the beginning of the formation of the Crusader spirit.

Tolerance emerged in coexistence, freedom of belief, and a tolerant culture based on difference and diversity. Coexistence emerged in dealing and cooperation to fulfill some needs, and in marriage. Freedom of belief is manifested in the presence of churches, sale and the private judiciary, and the tolerant culture appears in the emergence of senior scholars Of the People of the Book, especially the Jews, among them in the fields of medicine and literature, and in the areas of management and administration, and they occupied high positions.

Tolerance and coexistence between different races in the Andalusian society, and that relations with neighboring Christian countries passed through two stages, the first: before the fall of Toledo, which was characterized by internal and external tolerance, and the second: after the fall of Toledo, which began fanaticism and the spread of crusader ideas preparing for the conquest of Jerusalem .

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