

## Islamic Communities and Islamic Practice in European Countries: the Cases of Mostar and Granada

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**ABSTRACT:** This paper problematizes Islam as a world religion and organization, and its socio-historical context of origin, as well as its impact and influence on society's value system in cases of Granada and Mostar. Further, our intention is to show through a comparative analysis the terms of origin and development of Islam in Granada and Mostar as well. Also, with a qualitative research approach, we want to establish how and in which way Islamic communities are operating in these cities and to what extent are they integrated into the local community. Religious practice and activities in the spirit of religion will be one of the indicators of the influence of Islam as a religion on everyday social relations. Our emphasis in this paper will also be on the perception of social reality by religious communities and their specific role in cases of Granada and Mostar and the extent to which their actions are realized as an everyday social practice. At the end, we wish to mention that this paper is a result of a collaboration between a professor from the University of "Džemal Bijedić" in Mostar and an exchange student from the University of Granada, and all with the intention to gain a better insight into the position and activities of Islamic religious communities in the mentioned cities, and the desire to highlight and analyze potential similarities, but also differences in the way they operate and the positions they occupy in social reality.

**Keywords:** *Granada, Mostar, Islam, islamic communities, islamic practice*

### Islamske zajednice i islamska praksa u europskim zemljama: slučajevi Mostara i Granade

**SAŽETAK:** Ovaj rad problematizira islam kao svjetsku religiju, organizaciju, njegov društveno-historijski kontekst porijekla, kao i njegov utjecaj na sistem vrijednosti društva u slučajevima Granade i Mostara. Dalje, namjera je da komparativnom analizom pokažemo pojmove porijekla i razvoja islama u Granadi i Mostaru. Također, kvalitativnim istraživačkim pristupom želimo utvrditi na koji način islamske zajednice djeluju u tim gradovima i do koje mjere su uključene u lokalnu zajednicu. Vjerska praksa i aktivnosti u duhu religije bit će jedan od pokazatelja utjecaja islama kao religije na svakodnevne društvene odnose. Naš naglasak u ovom radu bit će također na percepciji društvene stvarnosti od strane vjerskih zajednica i njihovoj specifičnoj ulozi u slučajevima Granade i Mostara i mjeri u kojoj se njihovi postupci ostvaruju kao svakodnevna društvena praksa. Na kraju želimo napomenuti da je ovaj rad rezultat saradnje između profesora sa Univerziteta „Džemal Bijedić“ u Mostaru i studenta na razmjeni sa Univerziteta u Granadi, a sve u namjeri da se stekne bolji uvid u položaj i aktivnosti islamskih vjerskih zajednica u spomenutim gradovima, te sa željom da se istaknu i analiziraju potencijalne sličnosti, ali i razlike u načinu na koji one djeluju i položajima koje zauzimaju u društvenoj stvarnosti.

**Ključne riječi:** *Granada, Mostar, islamska zajednica, islamska praksa*

#### COMPOSITING OF THE SPANISH ISLAMIC COMMUNITIES, ORIGIN AND ORGANIZATION IN THE CITY OF GRANADA

Granada has an unquestionable physical and sentimental heritage of mythized age of Islam in Spain. Granada is not an ordinary European city in the context of Islam, was the last land in western Europe occupied by Muslims after long and enriching stay of this religion in the Iberian Peninsula. Although most of the believers in Islam were expelled<sup>1</sup>, their traces never com-

pletely disappeared and when Muslim communities requested the recognition of the Spanish State, they argued: "Islam is one of the spiritual beliefs that has shaped the historical personality of Spain [...] the Islamic religion has been present in Spain since the century VII, widely spread in the first centuries and surviving later to a greater or lesser extent according to the circumstances and the historical period, having been maintained in Spain uninterruptedly since then".<sup>2</sup>

<sup>1</sup> About the last Muslims in the Kingdom of Granada, see: Carvajal, L. D. M. (2015). *Historia de la rebelión y castigo de los moriscos del reino de Granada*. Editorial Universidad de Granada.

<sup>2</sup> Original Spanish passage: "El islam es una de las creencias espirituales que ha conformado la personalidad histórica de España y la religión islámica ha estado presente en España desde el siglo VIII, ampliamente difundida en los primeros siglos y sobreviviendo posteriormente en mayor o menor medida según las circunstancias y el periodo histórico,

Demographically speaking, Muslims were unimportant during the dictatorship although they were already present in the autonomous cities of Ceuta and Melilla and had some sympathy given their support to the Francoist side during the Spanish Civil War. With the arrival of Democracy, the state decided to regulate mainly the national-Catholicism imposed by Franco and, at the same time, the rest of the religious confessions present in Spanish society. One of the first laws passed by the democratic congress was the Law of Religious Freedom in 1980, which gave to all faith present in the Spanish society the opportunity of creating a national institution where they could reach agreements with the State. At that time, Muslims are estimated at no more than 90,000 persons<sup>3</sup> and their organizations increased from 17 in 1989 to 44 in 1992. This year was accomplished the first recognition and agreement between Islamic Commission of Spain and the Spanish Government settled in an organic law.<sup>4</sup> Besides, this agreement meant, what some authors have denominated (Rath et al., 2001), the first institutionalization top-down in western European countries. Then they will do the same: Belgium (*Exécutif des Musulmans de Belgique*, 1998), France (*Council Français du Culte Musulman*, 2002), Italy (Consulta per l'islamitaliano, 2005), Finland (*Islamic Council of Finland*, 2006) and Germany (*Coordination Council of Muslim in Germany*, 2007). This decision to provide an institutional organization to the Islamic faith of the Spanish State inaugurated the third model of management of Islam in western European countries, after the French *laïcité* and British free will (Ferrari & Bottoni, 2015).

The national Islamic institution in Spain, Islamic Commission of Spain, was created before a large number of Muslims sustain it. However, it established the way of institutionalization and recognition of these communities and organizations in the Spanish context. This process will be used by hundreds of communities which are settling until nowadays. Since the creation of the Law of Religious Freedom, 1,546 mosques or worship centres have been registered and the 80% are within the National Institution. Returning to the demographic reality, parallel to the increase of Islamic organizations, the Muslim population in Spain has in-

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habién dose mantenido en España ininterrumpidamente desde entonces". (Jiménez-Aybar, 2004:68).

<sup>3</sup> Muslim population is always an estimation because the express prohibition in the Spanish Constitution to collect official data on ideologies, religion or beliefs; Art.: 16.2 of Spanish Constitution. Due to this, the approximations are made on the migrant population of Muslim origin, the resident foreigners and the nationalities given to certain origins. Furthermore, a relevant Islamic institution published a demographic study about Muslim population in Spain yearly. See: Observatorio Andalusi (2017) *Estudio demográfico de la población musulmana*. UCIDE. 31/12/2017. Link: [http://ucide.org/sites/default/files/revistas/27\\_estademograf17.pdf](http://ucide.org/sites/default/files/revistas/27_estademograf17.pdf)

<sup>4</sup> See the law with all recognitions, freedoms and competences in: Ley 26/1992. Boletín Oficial del Estado, Madrid, España, 10/11/1992. Link: <http://www.boe.es/buscar/act.php?id=BOE-A-1992-24855>

creased significantly with the migratory boom of the end of the century. If at the beginning of the nineties we estimated 90,000 Muslims, currently, according to the same estimations, the Muslim population in Spain is close to two million people, which represents 4% of the total population in the country.<sup>5</sup>

Focusing on the city of Granada, we can present that the Muslims in the total of the province are 32,851 people; the third province with more Muslims in Andalusia after Almeria and Malaga. The city has 17 of the 40 worship centres in all the province. This means that there are 17 mosques registered in the city of Granada where Muslims in this area can pray and solve a part of their religious freedom. Furthermore, Granada has the sixth and seventh oldest Muslim community in Spain, originated in the early eighties, which places this city as a pioneer in the Spanish Islamic resettlement. These groups registered as 'churches' of Islamic confession are organized in various ways. First, the oldest organization is managed independently and with free access to the Islamic Commission of Spain. It was and is directed by converts and they manage the Greater Mosque of the city. Subsequently, we found five mosques grouped under the national federation FEERI (Federation of Islamic Religious Spanish Entities), a historic institution founded by converts that is currently run by leaders of Moroccan origin. The competition for hegemony in the control of the Islamic worship centres, as in the rest of the Spanish territory, is disputed with the UCIDE (Union of Islamic Communities of Spain), which in the case of Granada also supervises five mosques.<sup>6</sup> This federation hosts Islamic ideologies of all kinds and is led by a historical leader of Syrian origin, currently preside the national commission. In the case of the city we are dealing with, there are four communities that are under the tutelage of a small federation, FIA (Islamic Federation of Andalusia), which is not included in the National Commission although very close to the FEERI. And two other organizations that operate completely independently, are not associated with any federation or registered with the Islamic Commission of Spain. The first one registered in 1985 is exclusively run by women and the second one was created by a Pakistani, who is currently president of an inscribed federation and represented in the Islamic Commission of Spain, FEME (Muslim Federation of Spain)<sup>7</sup>.

As seen above, if there is a word that describes the Islamic communities in this city and throughout the

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<sup>5</sup> According to the Statistics National Institute, *Instituto Nacional de Estadística* in Spanish, the population in Spain in 2018 was 46,659,302 and according to the demographic study published by Islamic Institutions Muslims in Spain that same year were 1,946,300.

<sup>6</sup> See Corpas Aguirre (2010:140) to observe the origin of the bicephaly of institutional Islam in Spain and its two main actors.

<sup>7</sup> The director of an independent council in Granada is elected as president of a national Islamic federation. FEME (09/04/2018). *Asamblea de la FEME elige nueva junta directiva apostando por la renovación y la diversidad*. Web Islam. Link: [https://www.webislam.com/articulos/121300-asamblea\\_de\\_la\\_feme\\_elige\\_nueva\\_junta\\_directiva\\_apostando\\_por\\_la\\_renovacion\\_y\\_la.html](https://www.webislam.com/articulos/121300-asamblea_de_la_feme_elige_nueva_junta_directiva_apostando_por_la_renovacion_y_la.html)

country, that is diversity. Diversity in origin, variety in ideologies, different federations and dissociated religious leaders. This context generates a complex reality characterized by a heterogeneous Spanish Muslim community that advances slowly towards its religious objectives.

### CHALLENGES AND AIMS OF ISLAMIC ORGANIZATION IN SPAIN

As we have seen before, Granada has an historical heritage, but also current Islamic reminiscence; which has caused that the first Spanish Islamic communities are established. These came before an unknown number of converts who congregated around this city, or who found here fertile ground to settle their religiosity. At present, the "new Muslims", as converts prefer to be called, have important religious projects that they carry out individually and autonomously. One of the most important is the construction of a madrasa in an old farm on the outskirts of the city of Granada. They own a property of 1,000 m<sup>2</sup> on an area of 15,000 m<sup>2</sup> where they plan to create an Islamic teaching centre.<sup>8</sup> Likewise, this community carries out training activities for imams and "mentor women" in order to contextualize the Islamic dogma to the reality that surrounds them.<sup>9</sup> They also hold European and international meetings with other Islamic communities in addition to the current activities of any other mosque. They are self-financed through their community and donations.

On the other hand, we find the five oratories attached to the UCIDE federation at the regional level, UCIDAN (Union of Islamic Communities of Andalusia), where the centre of this regional organization is also located in Granada. In the particular case of the organizations included in this federation, their local objectives are focused exclusively on the daily performance of their religious freedom. However, the regional or national federation stipulates objectives beyond. This federation, together with the Islamic Commission of Spain and other federations, has three main objectives. The teaching of Arabic in mosques, which are carried out at the local level. The formation of imams through courses and training activities. And finally, the teaching of the Islamic religion in the public school.

In this matter, there is a resolution of the Government of Spain dated April 23, 1996 on which is guaranteed, through the Islamic Commission of Spain, the right of young Muslims to receive the subject of Islamic religion in public centres.<sup>10</sup> Currently more than 47,000 young Muslims are quantified in the public schools of Andalusia, the second largest region. This region has hired a total of 23 professors of Islamic

religion, which despite being insufficient contrasts with the case of Catalonia which has the largest number of students and no teacher available. This disregard for certain administrations caused them to open their own schools in the mosques to teach the Islamic religion privately in the first years of the migratory increase (Lacomba, 2000:72-73). Equally, activities and courses for imams training are organized by these federation at a regional or provincial level. However, Arab lessons are managed by the mosques at a local level, these little organizations hire autonomously their Arab teachers. Arabic classes are considered very important for young people to understand the Islamic religion and the imam himself who usually speaks only in Arabic inside and outside the mosque, which shows a difficulty for some young people who only speak Spanish. On the other hand, the formation of the imams in the Spanish language or even in the Spanish context is paramount so that their sermon can connect with the generation that lives in a European society. In this sense, the first "University of Islamic Studies in Spain" was launched in 2016. It is a centre located in San Sebastian that is offering all classes exclusively online and depends on the Islamic University of Minnesota in the USA.<sup>11</sup> It is an initiative of international and independent character that does not have the approval of the Spanish Islamic Institutions but is the first centre of this type in the country.

Finally, in addition to following similar objectives that we have already stated, the organizations affiliated to the Federation of Islamic Spanish Entities (FEERI) and the Islamic Federation of Andalusia (FIA or FIDA), a total of nine in the city of Granada, are recognized for their strong opposition to the current president of the Islamic Commission of Spain, also president of the UCIDE. This confrontation was latent since the beginning of the institutionalization of Islam in Spain (Corpas Aguirre, 2010), but it gained strength in 2016 when the UCIDE took over the presidency independently because it represents a greater number of communities despite the fact that it is minority in the city of Granada.

In conclusion, Islamic communities and institutions in the city of Granada have their own characteristics but they are a good example of this reality in all the country. As we have been able to see, there are strong federations struggle for the religious freedom but also for conquer new power spheres. This situation puts forward another level of analysis and point out to the different ideologies and political that do not contribute to the Islamic communities' liberties. On the other hand, it is very important to highlight the existence of independent communities that are very strong and important in their respective groups, such as organizations of "converts", women's groups and other associations from other countries of origin. However, it could be concluded that Spanish Islamic communities are situated in a second step of their religious development. They have strongly settled communities of different origins and ideologies (Rogozen-Soltar,

<sup>8</sup> See the website of the community where they publish this information: <https://mezquitadegranada.com/limpieza-en-la-futura-madrasa/>

<sup>9</sup> The last formation took place on February 7, 2019: [https://mezquitadegranada.com/sesion-de-formacion-para-imames-y-mentoradas/encuentro-imames\\_1/](https://mezquitadegranada.com/sesion-de-formacion-para-imames-y-mentoradas/encuentro-imames_1/)

<sup>10</sup> Boletín Oficial del Estado n.º 107, May 3, 1996. Link: [https://www.boe.es/diario\\_boe/txt.php?id=BOE-A-1996-9864](https://www.boe.es/diario_boe/txt.php?id=BOE-A-1996-9864)

<sup>11</sup> Ollero, D. J. (07/09/2016) *Así es la primera Universidad Islámica de España, que abre sus puertas en el País Vasco*. El Mundo. Link: <https://www.elmundo.es/f5/campus/2016/09/06/57cef09e268e3e772c8b462f.html>

2012), but now they all seek two fundamental aims: the training of their own religious leaders and the full introduction of the Islamic religion into the public education system. It can be seen how they intend to forge an Islam closer to the Spanish context from the religious perspective, because from the sociological perspective is fully Spanish, all threatened by the international atmosphere of terrorist labelling and Islamophobia.

### **SOCIO-POLITICAL AND CULTURAL FEATURES OF THE EMERGENCE OF ISLAM AND ISLAMIC ORGANIZATIONS IN BOSNIA AND HERZEGOVINA**

"With the meeting of Bosnian society and the Ottoman state, autochthonous processes take place in the development of Bosnian society, which to this day have determined its socio-historical and cultural-spiritual content."<sup>12</sup> The basic and the most important socio-spiritual process that emerged in the Bosnian society of the Ottoman period, which, at the same time, caused many other social processes, is the process of acceptance and spread of Islam. Today's Bosnian society thus has a centuries-old connection with Islam as a religion and the emergence of Islamic organizations in it. The conversion of the population of Bosnia and Herzegovina to Islam was a long process, which lasted a couple of centuries, just as was the case with the occupation of the territory of the medieval Bosnian state. Islam in Bosnia and Herzegovina spread in different intensity, and this was influenced by several factors. In the first place there was the emergence of urban settlements. Another important factor was the desire to participate in the government. The agricultural population converted to Islam the most. The reason that the peasant population converted to Islam was the better status they acquired in society, and the open schooling opportunities, while the Vlachs, ie cattle breeders, converted to Islam much less. Already with the arrival of Mehmed II, the Turkish sultan who was given to rule the country already at the age of 12, the first mass conversions of the local population to Islam were recorded in Bosnia, such as in Jajce when 30,000 families converted to Islam in one day. The process of conversion to Islam was accelerated by the emergence of Muslim settlements gathered around Islamic cultural institutions such as mosques and tekkes. Islam was also accepted both among the Bosnian nobility who wanted to keep their old rights and possessions, and among the common population. The reasons for the mass conversion to Islam are multiple. Some sources mention the privileges that the Islamic paradise had over the Christian (mostly Catholic) and the additional levies on the Christian population by the feudal lords (such as the blood tax).

The influence of Islam in Bosnia and Herzegovina is visible not only through the religious practice and spiritual life of the population, but also through the entire material and immaterial culture of Bosnian society. Authentic material expressions of the spiritual and cultural development of Bosniaks were mosques, bridges, hamams, clock towers, madrasas, tekkes.

<sup>12</sup> Đozić, A., (2012), *Ogledi o bosanskohercegovačkom društvu*, BKC Sarajevo/OFF-SET Tuzla, Sarajevo/Tuzla

"Islamic influence was not only felt in individual artistic and cultural elements, but Islamic spirituality also influenced the overall physiognomy of the settlements organization, especially cities, which as cultural centers spread their influence to the entire population and built conditions for the development of crafts, trade and overall lifestyle of Bosnian society"<sup>13</sup>

In the context of the organizational structure, the spiritual leadership of Muslims in Bosnia and Herzegovina is called the Riyaset. This organization is responsible for all religious and sharia issues of Bosnian Muslims in the country and the world. The structure of the Riyaset of the Islamic Community is hierarchical. Among other things, in addition to Reis, it consists of 14 members elected by the Assembly of the Islamic Community, which consists of 83 members.

Today's Bosnia and Herzegovina, when it comes to the degree of religiosity, not only in the case of Islam, but also other religious organizations (Catholicism and Orthodoxy) is witnessing an increase of religiosity and religious self-identification, as well as religious practice. Due to the specific socio-political and cultural-historical circumstances in Bosnia and Herzegovina, religion is closely linked to the definition of national identity of individuals and these identities are in many cases synonymous, which, with the complex political structure of the state, causes frequent political crises.

### **RELIGIOUS PRACTICE AND CHARACTERISTICS OF ISLAM IN MOSTAR AND HERZEGOVINA AFTER 1995**

Before considering the issue of religious practice in Mostar and Herzegovina after 1995, we consider it necessary to highlight some historical facts related to the specifics of types of settlements such as rural and urban, in cultural, economic and social sense. Professor Ivan Šijaković, in his book "Sociology-Introduction to understanding the global society" for the city says that: "It is a specific urban way of life related to a small landscaped space that is shared by many people and have more obligations and responsibilities towards it. The city is characterized by a certain contrast and tension between the village and the city (economic, cultural). Cities are the centers of economic power and concentration of capital, investment, technology and new economic flows. They are the center of state, regional or local administration, legal and political institutions and power."<sup>14</sup> On the other hand, the village is one of the historically oldest

<sup>13</sup> "To ensure free views, residential houses are built in stages or with a large distance between them. The business part of the city (čaršija) was located in the center, while the residential districts (mahala) were built on the surrounding hills or around the čaršija in general. For health, practical and aesthetic reasons, residential houses were built near running water. The starting point was for the natural beauty, especially the greenery, to remain, preserved. Living examples of such urbanism are provided by Travnik, Mostar, Blagaj (near Mostar). In the old Bosnian settlements, water, rivers, streams and fountains murmured everywhere and the freshness of nature smelled.." (S.Balić, (1994.) *Kultura Bošnjaka*, RiR, Tuzla.)

<sup>14</sup> (Šijaković, I., (1998), *Sociologija – Uvod u razumevanje globalnog društva*, Ekonomski fakultet Banja Luka, Banja Luka

territorially organized human community. It is a social group connected spatially, economically, socially, technically and culturally. The village is a community primarily connected to the natural, geographical environment and dependent on it. It is characterized by agricultural production and on it based primary social relations, style and way of life, psychology, culture and system of value. What is also one of the characteristics when it comes to the village-city relationship, are the migration processes that throughout history have always taken place in a way that people from the countryside went to the cities. In this regard, the events after the last war were not excluded from these processes. Due to the war events that ended in 1995, Mostar, as the center of Herzegovina, experienced its transformation in urban, cultural, political, but also religious sense. Before the war, Mostar was an urban area, with a rich cultural pedigree, and religion did not play an important role in everyday life among its inhabitants. Perhaps the reasons for such attitude towards religion can be found in the fact that the former socialist political system placed more emphasis on the ideological premise of brotherhood and unity, than on the need for religious identity and religious self-identification. However, after 1995, due to the mentioned migration processes, voluntarily but also forcibly, which took place in the direction of the rural population going to the cities, and on the other hand, the citizens of Mostar sought their happiness in Western Europe, but also in the USA and Australia. etc., the image and identity of Mostar has changed. These processes resulted in the appearance of animosity between the domicile, urban population and immigrant groups, which initiated acculturation processes and gradually imposed their own value system and worldview, which until then, was not characteristic of Mostar as an urban environment. One of these new value systems that has been updated is the increased degree of religiosity among the current population of Mostar. Today, we are witnessing an increasingly frequent identification of residents with their belonging religious communities. The causes of the increased religiosity of the inhabitants of Mostar and Herzegovina region can also be found in the fact that the current political parties closely associate their political identity with religious organizations, but also national communities. In Bosnia and Herzegovina, as well as in Mostar, today we have three identities with which the individual identifies, and which are in some sense synonymous, and in the opinion of the majority, can not do without each other. These are political, religious and national identities established in one political party, one religious organization and one national community.

But, even after all said above, one must be objective and say that religion, in this case Islam, had its influence in the area of Mostar and Herzegovina, as we mentioned earlier, during the Ottoman Empire. Living evidence of the presence of Islam in this area and the Islamic value system can best be seen in the urban planning of the city of Mostar and Herzegovinian places, which are primarily reflected in the architecture and oriental style of construction. There are still buildings from that period in Mostar, such as mosques, mahalas, tekkes, alleys, bridges that give an idea of what life was like then. One of the most impressive

and recognizable symbols of the Islamic-Oriental architecture of Mostar is the Old Bridge. According to historical sources, it was built by the Istanbul architect Mimar Hajrudin in 1566 by order of Sultan Suleiman the Magnificent. According to legend, Hajrudin fled Mostar the day before the scaffolding were removed, for fear of Suleiman the Magnificent, who threatened Hajrudin that he will be sentenced to death if the arch of the bridge collapsed. An interesting fact is that Mostar was named after the guards of the local bridge, called "Mostari". Throughout the history, the bridge itself has been called "New", "Sultan-Suleiman", "Great" and "Old".

Nevertheless, if we make a comparison between the cultural and political life of 15th century Mostar and 21st century Mostar, we can see that the religious value system today is largely based on political ideology and belonging to the appropriate political party. With the rise of awareness of national identity and the belief that political parties are the guardians and protectors of that identity, there is an increase in both religiosity and religious practice. This phenomenon is not exclusively characteristic only for Mostar and Herzegovina, but also for the entire country. It results in the creation of closed and exclusive ethno-national and religious communities that find the only common element with others in living in the same geographical area, within the same political community, the state of Bosnia and Herzegovina.

In the context of education and educational policies, religion or religious education is part of the curricula of primary and secondary schools. Although declaratively, religious education as a subject is optional, field data show a relatively small number of those students who do not choose religious education as one of the subjects within their education. It can also point us to what kind of value system currently dominates social everyday life and how much religion has an impact in all spheres of life. In the end, we can say with certainty that religion plays a big role in the life of a Bosnian man and woman and that it is part of their daily activities. It is one of the identities that are preserved and wholeheartedly defended, if its existence is ever called into question.

## CONCLUSION

The similarities between the cities of Granada and Mostar are reflected in the fact that both cities have experienced and come into contact, to a greater or lesser extent, with Islam and Islamic culture as well as the Islamic value system. In both cases, we have buildings and architecture that are visible today as evidence of the presence of Islam as a religion and as a social practice. As mentioned earlier, the Islamic Communities in Spain / Granada come with demands and have the intention to incorporate themselves into the institutional bodies of the state and local self-government through their legitimate representatives. They currently operate within their own community and members of their organization, and we can see that there is an institutional struggle on the scene, which, among other things, aims to integrate religion into the Spanish education system, with the intention of securing all those rights like state institutions. On the other hand, in the case of Bosnia and Herzegovina/

Mostar, religion as a social practice and as an organization has the status of a public, state institution, although it declaratively acts separately from the state. It largely depends on state aid, but it also gives itself the right to influence certain decisions of importance for the state. Religion in Bosnia and Herzegovina / Mostar has a national character and is considered very important for the preservation of ethnic and national identity. Unlike Spain / Granada, religion or religious education is part of the education system and educational policies of Bosnia and Herzegovina and thus has a great influence on the creation of a general social value system and is an active participant in social processes.

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