

The Arab Resistance to Foreign Penetration in Andalusia: "Intellectual Invasion as a Model"

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Muslims have been plagued by this kind of invasion, which may be overlooked by some as a result of the many adversities and hardships experienced by the nation of Islam. Its danger and damage appear in terms of being unfelt by some, in addition to the continuing effects on new generations, a factor in changing the distinctive Islamic identity.

Key words: *Human Psychology, Islam, Identity.*

Introduction

Aspects of intellectual invasion

Intellectual invasion has many aspects, almost all aspects of life, given careful studies of the conditions of Muslim societies.

The enemies of the Islamic nation have planned, studied the matter among themselves, and developed plans that are strictly and systematically implemented. The manifestations of intellectual conquest spread among Muslims and touched by the observer and researcher, will be explained through the following areas (AD, 1988):

First: Distortion campaigns:

It has reached all aspects of Islam such as: doctrines, systems, heritage, history, thought and life, for example:

1. The attempt to distort the beliefs of Muslims, without evidence. In depicting the doctrine of monotheism in Islam the French Renan says: (it is a doctrine that leads to the confusion of the Muslim, and degrades him as a human down the gendarmerie).
In one edition, the Islamic Encyclopedia claims that Ibn Taymiyyah was too lavish in the matter of personification, and then he explained all the verses and hadiths that refer to Allah in its superficial meaning. This belief was saturated to the point that Ibn Battuta recounted that he said from the pulpit of the Mosque of Damascus: God descends to the skies of the world like this downward, and then he descended from the stairs of the pulpit.
2. The attempt to distort the Quran: it is an old and modern attempt, which, like others is far from science and logic. The Orientalist Jeb says: Muhammad has been influenced by the environment in which he lived, and made a way between the ideas and beliefs common in his environment. So, the Quran made by Muhammad (peace be upon him) and from the convenience of the environment in which he lived.
3. Attempt to distort the Sunnah which recruited pens, books, magazines and researches.
4. Attempt to distort the character of the Prophet Muhammad, peace be upon him.
5. Attempt to distort Islamic history. It is one of the most insidious and subtle attempts. These hatreds of Islam and Muslims have portrayed the Islamic conquests as invasions and colonization, and that Islamic Caliphate was characterized by conspiracy and bloodshed and many other things not sanctioned by any mind or religion.
6. Attempt to shake faith in destiny among Muslims, and therefore the attempt questioned all that the senses do not realize, and interpreted the sanction as a spiritual sanction and Paradise as a psychological feeling.
7. Attempt to distort the system of Islamic life and claim that there is no system of life known in Islam by:
 - Accusing the laws and Islamic regimes of reactionary attitudes, and the inability to keep pace with urbanization and progress.
 - Accusing Islamic regimes of locality, failure and regional thinking.
 - Accusing Islamic regimes that, when applied and implemented in laws, it depends on brutality, barbarism or cruelty, especially with regard to stoning, cutting and whipping.
 - Accusing the Islamic regimes and laws of lacking the consensus of Muslims in an era.
 - Accusing it of ignoring non-Muslim minorities under the Islamic State.

Second: Revival of ignorant tendencies that do not conform to Islamic principles, such as calling for nationalism and Pharaonic, Assyrian and Phoenician, which is contrary to Islam (AD, 1994).

Third: Call for decomposition and pornography to challenge the nation's morals and values. It has been common in Islamic societies that matters recovered common sense, but the deviation does not recognize the virtues.



Fourth: Keeping scientists and preachers away from the centres of guidance, authority and leadership, which is dangerous in some societies. The role of scholars has been reduced to a sermon on Friday and some conversations that are subject to strict control and close observation. Some scholars are seeking for tenure, and humiliating themselves in seeking tenure with their exploits.

The seriousness of the intellectual invasion

The intellectual invasion is considered as one of the most dangerous types of invasion because it is long-term and its effects are unconscious for every human being. It may enter the core of the nation with bright calls that appeal to many reformers' hearts and minds. In addition, this invasion permeates all aspects of life and lives with all layers of society, especially women and children whose were subjected to this invasion and were severely injured by exposure to organized brainwashing in schools with misguided methods to dilute the values of streptococcus in the minds of male and female students. They encourage them to socialize, make joint study groups or conduct joint scientific trips, which will adversely affect the concepts of this child as he grows up (Saeed).

The Westernization campaigns against the nation are aimed at hitting the sources of Islamic culture, especially the Holy Quran and the Prophet's biography.

For example, Taha Hussein did a material explanation of the events of the prophet's biography and followed his course. Other writers such as Zaki Naguib Mahmoud and Salama Musa and Georgi Zidane are subsequently distorting the doctrine of Islam and its laws and scholars (Ameer).

It was not just that, but the brute hands extended to fight the basis of the Quran and the Sunnah, which is an attempt to affect the Arabic language and brought strange innovations in this area. They called for the replacement of the vernacular to the eloquent, and call for changing the Arabic letter to another Latin, and call to facilitate Arabic grammar. The strangest of all is the intellectual rhetoric that described the Muslim mind as a mind that does not absorb analysis and conclusion and what is at its best, however, but discretion. We have seen from this section of the literature, bearing the name of criticism of the Arab mind or criticism of the Muslim mind, and the authors of national writers more than counted in this aspect.

Results

It became clear to us, the dimensions of the intellectual invasion and its currents and movements that work day and night, and after that we knew the most important goals of the intellectual invasion and its most important means and how to face them. We must recognize that the intellectual invasion is a reality before us. We see it in front of us, whether in the media or education or social life, represented in customs, traditions, and in the legacies of dress and lifestyle. This necessitated a serious attitude in which we realize that the ultimate effect is an irreparable danger. As for what we need to evolve and civilize, we must know that evolution can only produce a cultural specificity and therefore we must preserve the remaining legacies. This does not necessarily mean closing ourselves up and rejecting all that is external because it is external, for Islam is a religion that goes with the times.

The most important means to fight this invasion is to build a solid cultural and intellectual base of our own, and then work to immunize young people in all possible ways available, from education and media to camps and movements.

First: After the Arab-Islamic conquest in (92 A.H./719 A.D.)(Al-Tabari, 1967) Andalusia witnessed an influx of Arab and Berber people from Africa and Morocco towards the peninsula to settle there and consolidate Arab rule there (Taha, 1983). Communities were in other Muslim regions (Rodinson, 1985). After several centuries following the Arab-Islamic conquest of Andalusia, society began to take shape within three main categories:

1- Arabs: It is the most influential group in the society of Andalusia in various aspects of civilization there. Arabic dominated political, administrative, cultural and religious communities (Taha, 1989). The Arabs dominated the administration during the first three centuries after the conquest. They were in power, and many Arab tribes settled in many parts of the country (Al-Taibi, 1984).

2- Berbers: The Berbers flow from Morocco to Andalusia from the beginning of the conquest until their number increased over the following centuries, and spread in many areas of the country (Al-Bakri, 1992), and took the rugged areas of their residence, and fused in the Andalusia society through marriage (Taweel, 1994).

3- Al-Mowalidoon: They are the sons of pacifism or Islamism, and they are the Christian Christians who converted to Islam and, and mingled with the Arabs through mating and loyalty, and took some of the Arab lineages to prove that they are old covenants of Islam and some of them forgot their origin (Lisan Aldeen Ibn Alkhateeb and Abu Abdullah Muhammed bin Abdullah, 2004)

4- Arabists: They are Christians of the people of Andalusia who lived with Muslims and Arabized language and Arabized language and dress, i.e., wearing Arab dress, and educated their culture (Almeqri, 1968).

Second: The signs of reconciliation and mixing within the Andalusian society began to show little by little, with the growing class of Muslims, through the flow of migrations to the country of Andalusia and the reassurance of the people of Andalusia to the new conquerors; the first of those signs when Abdul Aziz bin Musa bin Naseer married the widow of Thareeq before killing Abdul Aziz year (97 A.H/ 716 A.D.) (Alhumaidi, 1966).

In this cross-fertilization the inhabitants of Andalusia began to be influenced by Arab culture and integrated into the scope of the new society. They spread the Arabic language among them and began to imitate the Arabs and their customs and traditions until the names of Arabic (Southern, 2006) were affected by the fanatical clergy and priests of the church in Andalusia, who criticized the youth of Christians. Their appetite for Arabic and the Latin language left them the language of the Bible and the biography of the saints. One of the men who broke it down says: "Christians like to read Arabic poems and love stories. The expression and writing in Arabic, where he is today that the Christian who accepts to read explanations of the Latin Bible, or taught with admiration the Gospels and the realization of the apostles? And all the talented young Christians read and study the admiration of Arabic books, Christian culture despises it and saying it does not deserve attention (Rodinson).

Third: Intellectual Penetration in Andalusia During the Fifth and Sixth Centuries of Immigration. The Spanish Church in Andalusia remained far from the authority of the papacy in Rome throughout the centuries prior to the 5th / 11th century(Southern). People were misguided as to the situation of Christians in the Spanish Mamluks north of Andalusia, and with it the escalation of the so-called when the Christians of the recovery movement aimed at fighting the Muslims in Andalusia and ending their rule there (Almatwee, 1982). That was the result of the support provided by the papacy to those acts the fall of Toledo by the hands of the Spanish in the year (478 A.H. / 1085 A.D.)(Al-Dhibi, 1967).

Christians in Andalusia did not confine themselves to the military war against Muslims. They also associated a war of thought that uses the word and the idea as a means to strike Islam and Muslims in Andalusia: "I am attacking you, as many of us do with weapons," says one monk, speaking to Andalusian Muslims (Swarovski, 1996). In the meantime, many Christian clerics contributed to the intellectual campaign. The focus of their activity revolved around demonstrating the advantages of Christianity in exchange for raising suspicions about the teachings of Islam and its provisions, and the penetration and support of external parties to the Christians of Andalusia was instrumental in activating the intellectual penetration, In 538 AH / 1141 CE, the distinguished chief of the monks of Dirklouni contributed to the translation of the Holy Quran, which took place within two years. (Challenges to Islam and the Holy Prophet (Peace Be Upon Him) (Badawee, 1989)).



Some Spanish Christians also contributed and translated Arabic books related to the Islamic religion, and Mark Toledo wrote translations of several works during the last years of the 6th/12th century (Badawee, 1979).

For this reason, the men of the Christians sought to learn Arabic in order to seek arguments against Islam and its people (Palinthia).

The Spanish Christians used many methods of intellectual penetration, including the work of some of the Christian clerics to broadcast their books and disseminated within the Andalusian society. One pointed out: "I stood, God bless you, a book written by some impostors of the religion of the religion of Christianity called the book Triangulation oneness sent by From Toledo, God returned, to the city of Córdoba, guarded by God, objecting to the religion of Muslims, in which he received from his righteous group" (Al-Ansari).

Al-Khazraji pointed to the phenomenon of the spread of books challenging the religion of Islam during the sixth century of the Hijrah / 12th century A.D. He stated that a Christian priest told a Muslim: "As for your religion, many of our bishops wrote books to challenge it." (Al-Khazraji, 1975).

And often these books were promoted in Islamic cities within Andalusia among the general surveyors, and appeared to be written in Arabic, and the city of Toledo, the capital of the Kingdom of Castile after the fall of the most important cities of the Christians of Andalusia of Spain, which carried the banner of free thought against Muslims, the messages and books against Islam were Emitted by the Christian clergy there (Yuvaraj et al., 2019).

There are some other methods used by the Spanish Christians of their clergy in broadcasting incitement calls, including debates conducted by the clergy of Christian students of Muslim science dealing with the challenge of Islamic faith and the prophecy of the Holy Prophet (Peace Be Upon Him). In addition, the phenomenon of messages addressed to Muslim people, including calls for Christianity, was spread, including what a monk Francis, "Janna Makar," sent to Al-Muqtader, the prince of Zaragoza, in the first half of the fifth century A.H. inviting him to enter Christianity (Al-Shantarini, 1978).

The priests were active in their approach, within the cities that fell to the Spanish Christians. In the first quarter of the sixth century, one of the bishops of Toledo gave speeches in one of their fields periodically, during the first quarter of the sixth century of Hijra (Al-Khazraji, 1994).

Fourth: the efforts of scientists in addressing the intellectual penetration of Christians.

Andalusian scholars realized the seriousness of the work of the Christian clergy, from a campaign supported by the papacy in Rome. They worked hard in confronting this trend by stripping their pens to respond to the Christian suspicions, and they presented works whose remains are still scattered among the folds of their works.

Ibn Hazm comes at the forefront of the Andalusian scholars who contributed to the development of works to combat the intellectual penetration of the Christians of Andalusia, and its position on that matter (Andalusia).

Judge Abu Al-Walid Al-Baji (D. 474 A.H./1081 A.D.) wrote one of his most important works in response to the question of the monk Janna Makar, which was sent to Al- Muqtadr the owner of Zaragoza (Al-Shantarini).

Abu Talib Abdul Jabbar Al-Marwani, a poet (516 A.H./ 1122 A.D.), was exposed to the Christian faith in his book "The Eyes of the Imamate and the Essentials of Politics. (Al-Shantarini).

Abu Ja'far Al-Khazraji (582 A.H./1187 A.D.) was one of the most prominent Muslim scholars in Andalusia to counter the intellectual campaigns of the Spanish Christians. Christians put their suspicions about Islam, in order to question them. So they worked the presence of Khazraji among them. They began to offer him the issues of the priest and objections was responding to his arguments strong refuting suspicions priest decorated. It was estimated that he would write a book there in response to Christianity until his captivity was dissolved in (542 A.H. / 1147 A.D.) (Al-Khazraji).

Marrakchi referred to Khazraji's book as "leaving it in copies in the hands of a group of Muslims afflicted with captivity there for what Allah is pleased with" (Abdulmalik). He was also famous in the field of intellectual confrontation with the Christians (Abu Marwan bin Masara Al-Yahsbi (552 A.H./1157 A.D.)). A card numbered about thirty lines (Al-Qurtubi), and estimated a response by Marwan, a message reported by Ibn Khair Al-Ashbili under the title "Message of the Balance of Honesty Divider between the People of Falsehood and the People of Truth."(Al-Omawee, 1988).

Abdullah Sahl Al-Ghurnati (D. 571 A.H./ 1176 A.D.) is considered as one of the scholars who had spoken to the Christians, who had conquered them. Between him and several of the debates that Ibn Sahl was able to rise above them, said by San Deen al-Khatib, "a state with their chaplain councils in symmetry, in which he scored a great success" (Ibn Alkhateeb).



As for the judge Ayyadh, some of his works included calls to resist the intellectual invasion in Andalusia. In his books, he pointed to the statement of the provisions contained in those who detracted from the person of the Holy Prophet (peace and blessings of Allah be upon him) from Muslims and the people of the book. The Prophet (Peace and Blessings of Allah Be Upon Him) mentioned in his book that his initiation came after repeated insistence on some of his classification (Al-Sabti, 1987).

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