

Orientalism in the perspective of Hajji Criticizing the history of Islamic Spain book as a model

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Abstract

According to Al-Hajji's method, constructive criticism was the comprehensive feature of the study of history. In the file of Orientalism, Al-Hajji extensively researched, investigated, analyzed, compared and extracted the conclusion. The Spanish history book was one of the models of Al-Hajji's criticism of the Orientalist file, where Al-Hajji sees the author's lack of justice because he looks with a blind eye that only finds the ancient sources find value for their writings, and this, according to Al-Hajji, is unfair and the book does not cover the Andalusian political life. Al-Hajji referred to more than you regarding the methodological errors of the writer. In general, Al-Hajji considers that Orientalism is a tool of distortion of Andalusian history.

Keywords: Hajji Criticizing, Islamic Spain book

Introduction

Praise be to God, great favor, praise be to God, the manifestation of truth and to the blessing. But after The research discusses Dr. Abdul Rahman in the file of Orientalism, which gave him a large space for what he sees of the importance of the subject and the danger of dealing with its data and probing its chapters and branches, then Al-Hajji notes the necessity of the subject, As the research deals with several topics.

First: Description and objectives. Secondly, it included positive glimpses. Third: An applied model of criticism of the book of the history of Islamic Spain.

This research was based on several sources, the book Jadwa Al- Azdi quoted in the memory of the governor of Andalusia Al- Azdi (d.: 488 AH/1095AD), and Al- Thakhira by Ibn Bassam (d. 542 AH/1147AD)).

The research relied on basic references, including the books of Al-Hajji, the Andalusian Book, the Book of Looks in Islamic History, the book Our History who is Written by Al-Hajji, and the History of Andalusian Literature in the Age of Sects and Al- Murabitin by Ihsan Abbas.

The third topic

Orientalism in the perspective of Al-Hajji

Criticism of the history of Islamic Spain book as a model

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Abdul Rahman Al-Hajji paid great attention to the issue of Orientalism because of its clear impact on the course of historical studies, and because it represents one of the important resources for researchers, if not the only resource for some of them. Therefore, studying the phenomenon of Orientalism and knowing its characteristics and placing it under the microscope of knowledge is a necessary and obligatory task in his perspective.

First: Description and Objectives

According to Al-Hajji, the negative view of Orientalism prevails, as he sees it “in its totality, its generality, and its objectives as a basis, foundation and biography – devoid of seriousness, truthfulness and honesty, as it is devoid of any color of interest in truth, science, investigation and history of dignified intention and of any amount in scientific, objectivity and pure objectives, which are considered by any advantages. or quality or measure” .

Al-Hajji goes on to explain the impact of the orientalists and those who followed their path and followed them and absorbed their ideas or their views and our children without realizing, due to the large number of their drinks that are available in our country in many of our sources of information, and it is the source of our education. Melancholy filled with impurities, his mind has become a god of information, ready to receive suspicion, and he does not see in it the bitter taste that has affected his civilization and religion, but rather finds it tender .

Al-Hajji described the orientalism that emerged from the womb of Christianization (evangelism) and colonialism as “ cunning ,” and that he put on the dress of scientific research, as Christianization (evangelization) wore before the dress of mercy, and pretended to be kind to people and claimed To save and spread knowledge, the missionaries (missionaries) were able to control many of our Islamic countries - Arab and non-Arab - over education . They are behind them, directing them and planning for them if they need to plan or fall short of their energies. Therefore, in some countries, they impose certain men in certain positions, the most important of which were education, media and others , and hence, the nation weakened and its knowledge of the teachings decreased, and they were given and glorified to those who excelled in Strength and material production .

As for the goals of Orientalism with regard to Islamic history, they are determined in Al-Hajji's perspective after aspects he mentions with focus, as follows:

- 1- Distortion of his events and falsification of his glories.
- 2- Denying his facts, challenging them, neglecting them, changing them and turning them over.
- 3- put charges on him.
- 4- distortion in his texts.
- 5- Minimize and change bragging.
- 6- Toggle its image, ignore and remove its links.
- 7- Praise and praise the positions of his warriors.
- 8- evidence and override its constants and benefits and ignore it.
- 9- Justifying the actions of his enemies and glorifying the wounded .
- 10- Turning its pages and reflecting its illumination and connotations.
- 11- Deviation and unfairness in its interpretation .

He adds: If we turn the pages of history and study the eastern reality, we find that all or most of these goals have been achieved, and they are: “The conscious, fair and informed Muslim alike inherits misery, misery, questioning, and disappointment, and leaves him in confusion and ambiguity, which makes things contradictory and contradictory before him , indicating sadness and invoking pain. And if he sees with his awareness that they are not healed and after her narrations about the spirit of things and their facts and the nature of things and their interiors” .

Al-Hajji believes that the orientalists were able to create distorted and malicious models and patterns to the extent that they dared question Muslim historians and challenge their methodology and undermine their integrity and reject scientific objectivity and integrity for themselves and claim that the truth is with them and there is no right with others. For their scientific, objective and alleged integrity that they wanted, and under this cover they dared to undermine him with this fabricated argument” , indicating that there are orientalists whose goal is to war against Islam, its history and all its belongings , by any means whatever as long as it fulfills their demands .

The Orientalists, according to Al-Hajji, were well aware that every nation has weaknesses that undermine the strength of the nation, and one of the most important factors Necrosis is the division of unity and has stirred up old strife and narrow nationalities, as they dug up history and invoked everything that could be employed in cracking the sticks of unity, as Al-Hajji says: “Orientalists have increased their interest in everything that harms Islam and its history, then we see that they have preoccupied Muslims by stirring up old strife and narrow nationalism, and that After they aroused intense interest, in their way, in reviving the heritage of the nations that preceded Islam, exhuming their civilization, restoring their remains, glorifying their history and looking at it with a view of innocence and safety from every defect and a look of admiration and glorification . To Babylonia, to Phoenicia , to the Zoroastrians , to the Romans .

Orientalism began their work towards the origins and principles of Islamic civilization.” Its aim is for man, the universe and life, as well as its history, attacking the state, its men, women, and all its people, slandering them, and questioning their actions, and even their intentions... Thus, Islamic history was one of the aspects that had a large share of these unjust, brutal, poisoned arrows .

It seems that Al-Hajji in his words above refers to the products of orientalists in their early stages in particular, which were directly related to the church and were characterized by clear fanaticism towards Islamic history and its issues, which does not apply to some extent with the subsequent productions, some of which represented an objective testimony towards this history, with attention to what Al-Hajji himself emphasized that no equitable product will be able to do justice to Islamic history completely unless he is a believer in the Islamic faith that emerged from it, as we have shown in the first topic of this chapter.

Al-Hajji adds that “the Orientalists invented a new weapon for the war of the Islamic nation, which is the intellectual and cultural invasion, and made the Muslim stand on a fragile ground that quickly sinks his feet into that, and this is what they intended to achieve by underestimating this history and glorifying the history of the Arabs in the pre-Islamic era as well as the history of other nations.” So that Islamic history appears to it as something negligible, and hence the interest in the history of the dominant European nations, so it studied for us in much detail that sometimes exceeds the detail related to our Islamic history until today many of us know more about their history and their renaissance than we know about our Islamic history and the presentation of European history in a way that calls for its reverence honoring him and looking at him on the basis that he is a role model to be emulated” .

Al-Hajji believes that the war waged by the orientalists against Islamic history extends its roots back to an early age and is not the product of this century, but rather it was early and since the advent of Islam, and they not only tried to fabricate it or trample it, but they also tried to direct some of its events and provoke the dispute between Muslims. , as well as “the interest in this pagan history leads to stirring up local, national or national trends at the expense of Islam, which was the fortress, the citizen and the habitat for all peoples , its pioneer and its starting point. . _

Al-Hajji notes the extent of the penetration of Western thought and the decomposition of Islamic

thought in one of the examples and teaching models that intersect with the faith. , especially in the previous stages of the university, and that this matter often grows in the same student and student conflict, anxiety and turmoil” .

The view of these orientalists in general differs from our view of Muslims, for their view is often devoid of reality, and many of them do not understand the nature of this creed, so they misunderstand its applications, even if it is true that they may understand the intellectual and civilized product of its nation, recognize it and admire its high level. In another environment, it has its own beliefs, revelations, concepts, and position on Islam - creed, worship and Sharia (Islamic law) .

Al-Hajji points out that the mutilation operations still distort the luminous image of Islam and reduce its luminous life in progress, no matter how diversified the methods and the color of the means, to an extent that many students and scholars may not know where the truth is, which some thought that the distortions presented were a sad result and a frightening danger taking place. It has been promoted in the fields of science and its institutions, and under the auspices of those who specialize in it, so it has become influential and directing, in an organized, thoughtful and designed manner, no matter how colored, adorned and shaped . It is suitable for him in any case, pointing out that this hadith is not an attack on anyone, but rather is a statement of the citizen of truth and right, as it is a definition of the sites of falsehood and deviation, “We say to the righteous and the benefactor, well done, we thank him for it, and we say to the wrongdoer, we have wronged him, and we blame him for it, and if he insists, we expose his falsehood and expose his intrigue and evil. . _

Al-Hajji identifies some of the means of distorting Islamic history according to orientalists, including dealing with it as just wars, describing wars that overwhelm most of their areas, as well as portraying war battles other than their constructive Islamic image, which serves the right, protects it and preserves it, in order to remove from it its right to jihad for the sake of God . The orientalists’ methodology was also plagiarism , as when they talk about the Middle Ages in Europe , they want to give the character that they had for the Middle Ages in Islamic history, and how far the difference is between them .

Based on this, it can be said that the movement to distort Islamic history is much more active, braver, more skillful and faster than the movement to correct it, if any. himself, his civilization, his effects, his belongings , and all his fruits .

The important aspect of this hadith is the necessity of saving Islamic history from the injustice and aggression that befell it, correcting it with evidence and facts, refuting accusations against it, and fairness to its civilization, which is a necessary and urgent first aid operation .

Second: Positive glimpses

Despite highlighting the negative aspects of Orientalism in Al-Hajji, he did not overlook some of the positives that he saw that some Orientalist researchers represented a glimmer of light. “These were the few Orientalists who escaped completely or partially - from these influences, and got rid of his legacies and the tainted scientific atmosphere, which he inherited We see him glorifying Islam, a matter that may lead him to embrace it, and there are many examples of that, and this is said to the fair among them .”

Although Orientalism is a movement whose purpose is war and distortion of Islamic history, however, orientalist researchers had to turn the pages of Islamic history and wade through its seas and use its precious pearls. She was astonishingly amazed by many whose morals and their diameter were closer to purity, and she told those whose drops she loved with the walls of ignorance in any era, obstinate , rebellious, or disguised, so she led her to Islam when they saw it, and he narrated the behavior of his family and the beauty of their lives and the purification of their morals .

Al-Hajji refers in this regard to the purpose of his study of oriental books, as he states: "We do not want to study these eras on the basis of association with them and glorification of them, nor on the basis that they become a source of suspicion and suspicion, but rather we want to study them from the Islamic point of view by Muslim researchers. They restore matters to their rightful place and extrapolate the events of history as they are in their reality and on a sound basis without neglecting any aspect or neglecting any of the facts or distorting any meaning .

It can be said that Al-Hajji, with his aforementioned words, does not want researchers to surrender in front of the findings and products of orientalists, but rather asks for a balanced view that identifies the few positive aspects, and is aware of many of the negatives.

Second: An applied model: A criticism of the book on the history of Islamic Spain

We saw in the previous paragraph how Al-Hajji dealt with Orientalism and what references he left in this regard, which we found was clearly applied in his criticism of the book (The History of Islamic Spain, by Montgomery Watt) , and we will mention what Al-Hajji recorded in this regard as it represents an applied aspect important to his thoughts and visions in this regard.

Al-Hajji's opinion on the Montgomery Watt approach

Al-Hajji mentions that Professor Watt's curriculum, as mentioned in the introduction, is that he studies Islamic Spain (Andalusia) alone, as well as being linked to the rest of the Islamic world and its relationship and contribution to the civilization of Europe , indicating also that chapters 1, 4, 6, 8, 10 are originally devoted to the history of Political Islamic Spain, from the beginning of the Islamic conquest of the Iberian Peninsula : (today Spain and Portugal) in the year (92 AH), until the fall of Granada in the year (897 AH) .

Al-Hajji records from the beginning the distance from objectivity in a very noticeable way and the imbalance in the correct scientific methodology, as he notes that it is generally assumed that it is the least that the author talks about in his discussions, which often lack accuracy and historical realism, as well as the repeated references to early Islamic history (for example, events in the Islamic East) and detailed analyzes trying to support a specific idea or opinion he believes .

Al-Hajji mentions that Watt passes through crucial events when he finds the detailed hadith does not serve one of his purposes, such as Charlemagne 's conquest of Andalusia in 161 AH, the crossing of Tariq ibn Ziyad, and the issue of Tariq's sermon. and burning ships .

Al-Hajji adds that the book gives a general (brief) picture, while the author provides us with analyzes of some issues within the limits and in the light of events, while appearing to be wrong in his conclusions, based on analyzes of a personal, somewhat unscientific nature, which agree with his own understanding of the facts. If this method is missed by the non-accused of Andalusian history, the follower of the Andalusian studies field should not miss, perhaps this tendency of the author is the result of an important fact that Professor Watt writes in a field other than his field, without being able

Answering some suspicions and discussions

In his review of Watt's book, Al-Hajji presented a number of issues that he discussed and responded to, including what he mentioned that Watt writes in the tone of emphasizing that the Spanish state was weak and because of the corruption of its conditions, the path was paved for the Islamic conquest, so he tried to show that any army was able to carry out this conquest as he assigned the operation The Islamic conquest to stimuli that his unrealistic understanding portrayed and called it " jihad ," but he does not understand it with an understanding that contradicts all the texts, commandments and available historical events that are frequent about jihad .

As for Al-Hajji's response, according to his understanding of this issue, it is that Spain's weakness was real, but had it not been for the morale enjoyed by the Islamic army and derived from the meanings of (jihad) in the pure Islamic concept in service of the idea, Muslims would not have achieved little, or even not a little, it would have been wiped out. And that the spoils, as usual, were the result of victory and were not the goal of conquest, just as the spoils were not a sufficient incentive to form an organized army to a degree that qualifies it for such a great victory so quickly. It also qualifies it to keep its gains and then build a high civilization .

Al-Hajji refers to the third chapter of the book related to the era of the emirate, in which the author devoted a large part of his talk about internal revolutions to depicting the incompetence and inefficiency of the Andalusian authority , mentioning that Watt forgets or (forgets) that minorities were enjoying all kinds of freedoms to a degree no less than the ones they enjoy It would be if they lived in a community for news that devoured them .

Al-Hajji marvels, denouncing what Wat talks about regarding the conquests and the factors of the spread of Islam, reiterating that the spread of Islam in the Arabian Peninsula was by force, and that the extension of the authority of Islam was based on factors far from religion . Without proof and without a reason that prevents him from making them, does he realize in his heart the invalidity of these rulings, or did his thinking not help him this time by seizing the evidence? .

Final review of the book

- 1- Al-Hajji gave an accurate and clear assessment of the book on the history of Islamic Spain, which can be summarized in the following points
- 2- Watt writes in other than his field without being able or digesting this material, apparently deliberately to a large extent on secondary European sources .
- 3- image of " jihad " bears another non-Islamic image that is consistent with his own unrealistic Arabic concepts .
- 4- Neglecting primary sources such as Ibn Hayyan al-Qurtubi, who the author admits to be the most important of the early historians, al-Hajji says surprisingly: "He mentions him in two lines (Bakh...Bakh) the author knew how to spare himself the hardship of getting to know Ibn Hayyan al-Qurtubi" .
- 5- Watt neglects to mention the text of Ibn Alqamah, an eyewitness, about the atrocities committed by "the master " against Valencia and the burning of its judge Ibn Jahaf .
- 6- Not all the comparisons made in the book are completely balanced .
- 7- It is clear from the commentaries and footnotes that the author never referred to the first sources of Andalusian history such as the works of Ibn Adhari, Al-Adhari, Ibn Saeed Al-Maghribi, Ibn Al-Abar, Ibn Al-Khatib and Al-Maqri .
- 8- Likewise, in the list of references, the author mentions modern Arabic sources, but he did not refer to them. Rather, he mentioned them for those who wanted more, some of which are of great value, but he neglected several books, including specialists in this field, such as Muhammad Abdullah Anan and Hussein Munis .
- 9- This book, which includes all the history of Andalusia and its civilizational aspects, is not sufficient for a book of this size and method, and it cannot be read without reservation, nor can it be relied upon, even from a Western point of view .
- 10- But when the author discusses the economic life in Andalusia and the reasons for its growth and production in the country, he describes it clearly and in detail and important data, and this is an important aspect, while on the contrary, when he talks about the reasons for the unity and fall of Andalusia, he works on important reasons such as the foreign and internal policies of Al-Mansur

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bin Abi Amer .

- 11- In the last chapter of the book, the author appears to be somewhat moderate, especially as he acknowledged the position of Islamic Spain, and that he is especially here for an important appreciation and recognition of the position of Islamic Spain and its impact on Europe .
- 12- In conclusion, it can be said that Al-Hajji, while reviewing Watt's book, presented an application of his vision towards Orientalism first, and his historical perspective based on the Islamic method second, and he records his keenness to mention the pros and cons of the book and to accurately state his observations third.

Conclusion

We note that Al-Hajji had a strong opinion of orientalist because of his conviction that Orientalism had taken a great deal of our history, tampered with and distorted it .

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