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ARAB-ISLAMIC PERSECUTION IN ANDALUSIA THROUGH THE
VISION OF THE ORIENTALIST MONTGOMERY WATT IN HIS BOOK
ON THE HISTORY OF ISLAMIC SPAIN A CRITICAL STUDY

*Ayman Hammid Salih Al-Fahdawy*¹, *Eman Mahmoud Hammadi Al-Ubeidy*²

^{1,2} Anbar University, College of Arts, Department of History

Email: 1aymanhamid19400@uoanbar.edu.iq, 2art.dr.aa95@uoanbar.edu.iq

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ABSTRACT

Orientalists concerned me with studying the Arab-Islamic conquest of Andalusia due to its importance in changing the course of history in various aspects, especially from the human aspect. The Islamic religion is among those peoples, so these peoples accepted the conquerors in order to rid them of what they suffer from their poor living conditions.

INTRODUCTION

Differentiation and contrast were the most important features of the country of Andalusia during the rule of the Visigoths, so their rule was characterized by persecution, especially religious minorities. Various and different, especially after the Arab-Islamic conquest along with the inhabitants of the Iberian Peninsula, including the Jews. to the conquistadors' treatment of those elements.

The Andalusian society consisted of several sects coming from different origins, as they occupied a great place in the Arab and Islamic sources, especially since they contributed to building civilization and were considered a part of the Islamic society. It is necessary to address these groups and defend them, as the Orientalist Montgomery raised many questions about them and how they practiced Their activities under Islamic rule will be dealt with separately.

First: Berbers.

The position of the Berber occupied great importance in the topics addressed by orientalists, as it represented the main axis of the Arab Islamic conquest, especially since the orientalist Montgomery Watt dealt with the grievances of the Berbers in most of the chapters of the book, so this Orientalist sought to undermine the Arabs by saying: "The Berbers were the most numerous elements and formed most of the invading armies. and legions of settlers, but they are treated inferior to the Arabs."

Then he deals with the status of the Berbers by saying: "Had it not been for the Berbers, I would not have conquered Andalusia, as the Berbers have become the majority of human energy. It is more correct to talk about an Islamic expansion, not an Arab expansion, and that the racial discrimination between Arabs and Berbers has not ceased with their embracing Islam, but has proven to be a dangerous factor for the internal tension in Andalusia.")

In another place, he is trying hard to make the Berbers a non-existent class and question their Islam, claiming the reason for this is the desire to live, safety, conquests, and the spoils they provide.

Montgomery Watt also claims that the Arabs were given fertile lands, while the poor areas were given to the Berbers to settle. Montgomery Watt was not alone in this information, but the sons of his agenda supported him in this opinion, including the orientalist Kulan () where he stated: "It was the Arabs who forced the Berbers to live in the mountainous regions in order to enjoy alone in the most fertile spots in the Andalusian lands."

As for the orientalist Tonson () he said: The Arabs seized fertile lands in addition to obtaining privileges and high governmental positions.

Therefore, there is evidence to reject the allegations of Montgomery Watt about the status of the Berbers. We explain it as follows: Berbers assumed political and administrative positions. Evidence for this is in relation to the army. Most historical sources and references agree that the Berbers had a major role in the conquest of Andalusia. Salem stated (): "This is the first time in the history of the Arab conquests in which an entire army of the defeated conquers one of the great countries like Andalusia.

The conquest of Andalusia was a purely Arab Islamic conquest, even if the Umayyad state was an Arab state, but the conquest was in the name of Islam, and the evidence for that is the leader Tariq bin Ziyad.) Likewise, the reconnaissance campaign led by Tarif bin Malik in the year 91 AH / 710 AD, which consisted of four hundred men and one hundred Berber cavalry, so their experience in fighting and the nature of the region was a motive for the commander Musa bin Nusair to delegate the mission of conquest to the barbarian elements as leadership and soldiers ()

What persecution is the orientalist Montgomery Watt talking about? The cooperation between the Arabs and the Berbers was great in the Battle of

Shaduna (92 AH / 711 AD) when the governor, Musa bin Nusair, sent five thousand fighters to Tariq bin Ziyad, so the number of the army became twelve thousand fighters and was able with this strength despite the numerical superiority of the army The Goths won this battle () The results of this battle were a reason for the Berbers to cross from North Africa, so they crossed the straits from all sides and with all the boats and boats that fell into their hands ()

There are Berber men who became famous in leading military battles, including Ibrahim bin Shajarra (), who was chosen by Abd al-Rahman al-Dakhil as a leader in the Battle of Al-Masara, so he preferred him over the Arab leaders in this task. Cut off Ibn Hafsun's right hand with the famous blow ()

The fame of the resourceful Berber Zawi bin Ziri (), who ruled Granada, fought a conflict with al-Murtada Abd al-Rahman al-Marwani(), so the latter wanted to return the imamate to Bani Marwan, but Ziri was famous for his intelligence when he wrote to al-Murtada calling him to submit to his obedience. Al-Murtada was killed, and his plan was foiled.

As for administrative positions, we find that they assumed simple positions when they entered Andalusia, which were limited to writing and the state, but later, specifically during the reign of Prince Abdullah, Muhammad bin Abdul Karim () was appointed to the town of Ward from Koura Shaduna.) On the town of Wild () and in the era of Prince Abdul Rahman, David bin Maimon (), the rule of the city of Toledo, was famous for sale and piety, who killed Joseph Fahri ()

With the passage of time, the Berbers assumed important positions, including the position of the veil, which was assumed by Sufyan bin Abd Rabbo (), where the ministers competed for him during the reign of Prince Abdul Rahman Al-Dakhil. Singing, sufficiency, chastity and honesty.”

The Berbers also assumed the job of writing, and one of the most famous families that assumed this position was the Al-Zajlala family, among them Hamid bin Muhammad (), who had all the qualities and was famous for his love of literature, knowledge and writing, but he was known for miserliness () and he was among the ministers Suleiman bin Muhammad () and he was one of the loyalists of the Caliph Suleiman bin Abdul Malik, when he assumed this position during the reign of Prince Abdullah bin Muhammad ()

The Al-Zajlala family continued to occupy important positions, including writing, as this position became hereditary from the era of Prince Abd al-Rahman al-Awsat until the end of the reign of Caliph Abd al-Rahman al-Nasir, with the exception of the year 302 AH / 915 AD this year in which the writer Abdullah bin Muhammad al-Zajali died, after which no one from this family appeared. In this field until this position returned to them, specifically to Abd al-Rahman bin Abdullah al-Zajali in the year 329 AH / 941 AD, and the latter was the last mentioned from this family ()

The orientalist Montgomery Watt is still fishing in murky waters and is trying hard to find loopholes, including his touching on the housing of the Berbers in poor areas. Contrary to what the Arab sources mentioned, the historian Munis explained () that the Arab Yemeni and Qaisi tribes love the smooth and low lands and the warm areas with little rain, while the Berber Arabs were in their countries they live in mountainous areas similar to the areas from which they came out in Morocco until they reached their sufficiency in agriculture () so they practiced raising livestock and planting trees ()

Ibn al-Ahmar () mentioned very important information about the work that the Berbers practiced in those areas, where he said: "The Berbers were skilled in bringing cows, wheat, oil, honey, fruits and wood. Market and transport agricultural products and then sell them in markets and other businesses.

It is clear from this those professions were not imposed on them by the Arabs, but rather that the Berbers maintained their previous position through their professions. It seems that the social culture in their minds, such as isolation, the decline of the cultural level and the tribal organization, had an impact on the Berbers' adherence to their professions. Ibn Hazm () mentioned the most prominent residents who settled in those mountains, among them Banu Barzal who lived in Qarmounah and Banu Yafran Baranda.

Second: The Jews.

We did not find Montgomery Watt fair in his writings. Rather, we find him moving from one place to another, trying to raise suspicions, sometimes trying to weaken the position of the Berbers and at other times exaggerating the impact of the Jews in the conquest of Andalusia, so he stated: "The Arabs could not conquer Andalusia without the help of the Jews and conspiring with them on the state of the Goths. "()

In order to respond to this slander and exaggeration in presenting historical facts, we must clarify the following. The Arab sources dealt with the issue of cooperation between Jews and Arabs in the conquest of Andalusia. They mentioned that the Jews were the defenders of their cities that the Arabs entered, and this is what the Arabs did with the rest of the cities in Andalusia, for the Jews had tasted the bitterness of persecution and humiliation with the rest of the people's sects, which began to yearn for salvation, and this is what made them tend to cooperate with the Arabs, and as soon as they entered, the Jews got rid of the nightmare of persecution and practiced their religious rituals ()

Also, the Arab sources and references did not help us with the reason for the persecution of the Jews in Andalusia, except for what was mentioned by al-Samarrai () that the Jews were cooperating with the Arabs after what had befallen them at the hands of the Western Goths and the good treatment by the conquerors.

On this subject, Lisan al-Din Ibn al-Khatib () touched on cooperation between Jews and Arabs in a hadith on the city of al-Bireh, he stated: "The army went

to al-Bireh and besieged its city and it was conquered. The people did that in Granada, the city of Al-Bireh, but they did not do that in Malaga () because they did not find Jews or buildings there.

On the authority of the conquest of Toledo, Ibn Adhari () stated: "When Tariq entered Toledo, he found it empty, with only a few Jews in it. Today he reached a city behind the mountain called the city of table.

As for the orientalist Joseph () he explained the reason why the Jews used the Arabs in order to take revenge for their dignity and honor stolen from the Christian Goths, while at the same time they see that the Arabs are their cousins.

After the spread of Islam in Andalusia, the Jews worked to provide assistance to the Muslim Arabs, so they provided assistance to the Islamic army and offered their services, and among the forms of assistance was securing the cities and guarding them.

On the basis of the Almighty's saying: (There is no compulsion in religion), the Arabs did not force the Jews and other religions to convert to Islam, but rather removed any burden from them that prevented them from performing their religious rites. () which emphasized equality and social integration among the residents of the community and evidence of this is the cemetery of the Jews in the city of Cordoba, where it is located inside the city ()

It is clear from this that this tolerance and good morals that distinguished the conquering Arabs is what prompted the Jews to understand the goal of these conquerors is to consolidate the Islamic faith through conviction and not the goal is to force them to enter the Islamic religion.

The influence of the Jews in the conquest of the Andalusian cities cannot be denied. It cannot be considered the main reason for their conquest. After they saw that the Arabs' conquest of their country improved their living conditions, the result was that Spain became a stable for the Jews () as they enjoyed economic stability and evidence of this is the activities they practiced on the economic and social level and scientifically, the Jewish religion in Andalusia was better than other religions in terms of stability and security, as they played an important role in the development of economic life. Professions that provide them with a lot of money, such as the trade of silk, spices, and slaves. Their merchants sent some of their money to the Jews of Europe, Morocco and Andalusia () The role of the Jews was not limited to economic life, but also included scientific life, as doctors, translators, poets and philosophers emerged from them such as Hasdai bin Chefron() the private physician of Caliph Al-Nasir. He was receiving delegations from foreign countries and Mamluks () as well as scholars from the Jews emerged, including Shmuel Hilui (), who became a minister to the King of Granada as well as Abu al-Fadl Bin Hasdai () was a vizier in Zaragoza, Suleiman bin Gabirol (), Musa bin Maymun Al Qortubi () and other scholars.

It should be noted that these scholars attained a privileged position under the

Arab and Islamic rule, and they were a transmission link for Islamic lifestyles. Their belief, which is closer to the Christian religion, was a reason for gaining the confidence of the Spanish kings and nobles, who in turn used them as scholars, doctors, officials, diplomats and preservers of the affairs of kings and nobles. The Jews throughout the Islamic rule in terms of forcing them to Islam did not stop at freedom of worship, but extended to freedom of work and ownership, and the result was that the Jews owned huge money due to the recovery of their stolen property from Christian governments, and they also obtained the highest ranks of government positions from financial positions in the state ()

Certainly, Andalusia is the only country that gave the Jews full rights. As a result of this tolerance, the Jews adopted the Arabic language, and they viewed Muslims as those conquerors who would leave them freedom of conscience in return for a small tribute () The historical sources emphasized that the Arab Islamic army did not exceed the position of Islam, so the Jews They did not participate in the conquest and did not work under an Islamic or Jewish banner, rather their job was to guard the cities, and even this task they did not undertake alone, but they were under the command of Muslims who leave with them the Mujahideen despite their need for them.

The information brought to him by the orientalist Montgomery Watt is devoid of objective and logical facts and indicates personal opinions that indicated an unfair view through his writings, and this is clear through his exaggeration of the role of the Jews in the conquest of Andalusia. cities and ensuring the advancement of the Arab armies and protecting their backs. It is clear from this that there is a common interest between the two parties, and the most important is their participation in hostility to the Christians. Their treatment of the population was based on the principles of Islamic law.

Third: The Next

The widespread idea that many orientalists adopted, including Montgomery Watt, made the loyalists an oppressed class, and that the policy of racial discrimination was prevalent in the Arab state during the era of the Umayyad Caliphate. From the status of the outspoken Arabs, and their livelihoods are less, this resentment spread among the non-Arab Muslims, and it was a factor in the fall of the Umayyad state.”

In our belief, based on sources and scientific evidence, that these sayings, which were and still are common among orientalists, are exaggerated, because the nature of Andalusia and the policy of the rulers cannot be satisfied with these racist Orientalist claims. In return, they had positions higher than those of the Arabs, as the Umayyad state relied on them and gave them a distinguished role in the administration (). On the internal disturbances, the Umayyad state sought help from them due to their numerical strength and their position in society.

The appearance of the loyalists as a political force in Andalusia during the entry of Belj bin Bashir () was their entry either for protection or to obtain

privileges () and the fact that must be mentioned is that not all loyalists were loyal to the state and evidence of this is the Cordovan sedition and what Juhour bin Muhammad did () From the abolition of the Umayyad Caliphate in Andalusia ()

Although the loyalists held sensitive positions in the state, the Arabs refused to take the position of judges. When Amr bin Abdullah bin Layth () was appointed by Prince Muhammad bin Abdul Rahman () the Arabs refused. When the prince heard that, he said: "I found in him what I did not I find them. The Arabs said: We do not object to Al-Muwali's assumption of the position of judges because it is from his authority. As for prayer, we do not pray behind him. This matter prompted Prince Muhammad to assign Numayri () to pray with the Arabs ()

It is clear from this that the loyalists were not slaves or slaves, and the evidence for this is that the Caliph Suleiman bin Abdul Malik, when the governor punished Musa bin Nusair (97 AH / 715 AD), did not punish the leader Tariq bin Ziyad, but rather rewarded him for the achievements he achieved. What the Orientalist Montgomery touched upon was a disgrace On the health and that racism was not mentioned in the historical sources and did not occur throughout the Islamic ages.

Fourth: Peace.

Orientalist Montgomery Watt set out in his view of pacifism from fictitious assumptions without evidence to support him, so he does not hesitate to throw accusations and this is clear in his saying: (((("If it were not for the imports of Andalusia, there would not have been Islamized and that their affiliation to Islam was aimed at getting rid of paying the tribute.")))()

What the orientalist Montgomery Watt spoke about is incorrect, and the evidence for this is that the groups that embraced Islam are poor classes who entered Islam after the conquest of Andalusia and were persecuted by the Goths. I embraced Islam, they were slaves and slaves, so they viewed Islam as the only way out to save them from what they suffer ()

Their entry into Islam was not faced with problems, on the contrary, they were free, and the evidence was not imposed on them by a treaty of destruction, as Abdul Aziz bin Musa offered them between Islam or to remain on their religion and protect them in return for paying an annual tribute. Andalusia, their biography was an example to be followed. When a conflict occurs between a Muslim and a Christian of the soldiers, the right to peace is always given, in addition to giving each person a wide freedom to practice his religious rituals in the way he sees, so it arose there between the victorious and the defeated ()

The policy pursued by the conquering Muslims was clear in terms of tolerance and moderation, and it was a reason for these converts to embrace Islam regardless of personal interests or their belief in that religion that was not imposed on them by force. The Almighty said: ((There is no compulsion in

religion)).

And this was confirmed by Taha () by saying: Islam was not limited to these only, but that the new pacifists and their born children belonged to different social classes, among them were the nobles, the people of cities and the people of crafts. .

The orientalist Montgomery Watt worked to distort the facts, because the peaceful entry of Islam and the imposition of the jizya found a solution to what they suffer from, and it was not taken from them because they were originally a tribute, and there was no land owned, but rather it was owned by the state. Moreover, the Muslims treated non-Muslims in an unparalleled manner and gave them absolute freedom. This was a realistic application of the Noble Qur'an, which urged them to do so, and a rejection of the claimants who stated that Muslims forced them to convert to Islam by force.

Fifthly: The Births.

The orientalist Montgomery Watt worked to change the facts and look at them from a narrow perspective, and the goal is clear is to distort Islam and defame everything that proves that it is a true religion. That is why Montgomery Watt stated () that the "born were narrowing an arm by claiming Arab superiority, but they had nothing fixed to face."

In order to respond to the falsehoods of this orientalist, it is necessary to present the real events, for the muwalids formed the majority of the population of Andalusia during the era of the Umayyad state. As for the origin of the name, it was given to the population descended from a Muslim father, and they were brought up in the Islamic religion. When they arrived in that country, they worked on marrying Spanish women. Through that intermarriage, Islam spread widely. Abd al-Aziz ibn Musa was the first to marry in Spanish, where he married a widow of Lithreq, who told us, and Arab sources called her Umm Asim. Many leaders walked with him, including Ziyad ibn al-Nabigha, who married from One of the princesses of Andalusia and others ()

In the new Islamic society, the Muwalids mixed very quickly, and their spread was in some Gothic cities, such as Toledo and the cities of the upper border. My birth in terms of mothers or grandmothers, for example, Prince Abd al-Rahman al-Dakhil was the mother of a son called Rah, as well as his son Hisham, from a mother who was called Hawraa, and Al-Hakam bin Hisham was from a mother whose name was Zhurq, in addition to Abdel-Rahman al-Nasir, so the mother of a mother was called Muzna and other princes and successors ()

It should be noted that the descendants of the newly born had the opportunity to get rich and became among the upper classes in Andalusia as a result of their work in agriculture and trade and their possession of large lands, so many of them retained their Spanish lineage, while some of them lost these lineages over time. Ahmad ibn al-Husayn and the jurist al-Qurtubi ibn Hazm ()

Despite their conversion to Islam, they were fanatical about their Spanish origins, so they allied themselves with Christians and non-Arabs against Arabs and Berbers (). Ibn Marwan al-Jaliqi, and his uprising against the Arabs was motivated by nervousness.

It is clear from this that the attitude of Muslims towards the born-again is characterized by tolerance and peaceful coexistence by giving them the wide scope to gain knowledge and knowledge and not to be excluded in assuming important positions in the state.

Based on this, it is clear that the Muslims treated the inhabitants of Andalusia in a good and unparalleled manner, as they gave them absolute freedom in their religious beliefs through their realistic application and a refutation of those who say that Muslims forced the owners of those regions to embrace Islam, as well as the justice and equality that Muslims applied in their practical reality in the state The Islamic Arab was one of the pillars of God Almighty's conciliation for them and the consolidation of the Arab Islamic state, and the reason for this was their application of the divine approach, which urged them to justice and equality among peoples.

CONCLUSION

After completing, by the grace and grace of God, the study of the research tagged ((Arab-Islamic persecution in Andalusia through the vision of the orientalist Montgomery Watt in his book The History of Islamic Spain, a critical study)), we mention the most important results we have reached.

- The study showed the human values and good morals that the conquerors enjoyed through their dealings with the elements that inhabited those countries, relying on Islamic Sharia calling for peaceful coexistence, even if they differ in religion and denomination.
- The study clarified the elements that inhabited Andalusia and the great freedom they enjoyed through important official jobs, as they held the most prestigious positions and reached the top of the political and social hierarchy.
- The study revealed that Muslims dealt with all the sects that inhabited the country of Andalusia on the basis of openness away from the injustice and abuse that prevailed during the rule of the Visigoths.

The study showed that the Andalusian civilization was not a simple demographic structure, but rather was made up of different elements in its human, religious, ethnic and cultural origins, and that was a source of its richness and one of the most important factors of strength for that country.

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