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Religious conflict as a manifestation of cognitive conflict in Andalusia (from the second to the fifth century AH/ from the eighth to the eleventh ad)

الصراع الديني مظهرا من مظاهر الصراع المعرفي في الأندلس (من القرن الثاني إلى القرن الخامس الهجري/ من الثامن إلى الحادي عشر ميلاديين)

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Abstract:

After the Islamic conquest, the country of Andalusia experienced a constant human influx from all over the Islamic world, which is the room for the entry of ideas and religious currents of different sects and stripes, and this is what gave the country a knowledge specificity and cultural diversity, but this diversity soon created a suitable environment for conflicts and disputes that resonated in various types of knowledge, especially at the ideological level, which in turn reflected on the cultural movement in it, just as it witnessed a wide activity characterized by religious freedom, respect for the beliefs of others, the Islamic religion religious intolerance, which was supported by political hatred.

Keywords: Andalusia, Religious conflict ,Cognitive conflict, Second century Hijri, fifth century Hijri.

الملخص :

عرفت بلاد الأندلس عقب الفتح الإسلامي توافدا بشريا مستمرا من كافة أنحاء العالمي الاسلامي و هو المجال أمام دخول أفكار و تيارات دينية مختلفة المذاهب و المشارب، و هذا ما أكسب البلاد خصوصية معرفية و تنوعا حضاريا، غير أن هذا التنوع سرعان ما خلق بيئة ملائمة للصراعات و السجلات التي ظهر صدها في مختلف أنواع المعرفة، خاصة على المستوى العقائدي، الذي انعكس بدوره على الحركة الثقافية بها، فمثلما شهدت نشاطا واسعا طبعها الحرية الدينية، واحترام عقائد الآخر، عرفت الديانة الإسلامية حربا فكرية حادة حركها التعصب الديني الذي كان مدعوما بالحقد السياسي

الكلمات المفتاحية : الأندلس، الصراع الديني ، الصراع المعرفي، القرن الثاني الهجري، القرن الخامس الهجري .

1. INTRODUCTION: The entry of Muslims into Spain was not a passing event, but it posed a challenge to the Spaniards, who were unable to defeat Muslims intellectually and culturally in it, so they resorted to incitement and hostility to Islam in a form of intolerance to their religion, so that what is known as the religious-ideological conflict appeared there with the papal blessing declaring a multi-form war against Islam on the island of Iberia.

This hatred has always appeared at every opportunity for confrontation in many manifestations, such as the demolition of mosques, the killing of Muslims and the abuse of their beliefs, so it can be said that religious intolerance was one of the many branches of intolerance that appeared in Andalusia, and this intolerance, wrapped in a religious envelope, was no less severe than its tribal predecessor, because of its effectiveness on pitting the public, for example, we find the Christian clergy focused after the Muslims settled in the island on two important aspects that formed the focus of religious and ideological debate between Muslims and Christians. On the other hand, through this study, we will try to highlight one of the forms of intolerance in Andalusia, which is religious intolerance, and its impact on the cognitive conflict between the three dominant religions, which considers the Islamic religion one of the pivotal religions in this conflict. Just as Christians were keen to drive out Muslims and defeat them, Muslims, in turn, faced this incitement by urging the need for jihad and demonstrating its virtue in Andalusia through highlighting a number of hadiths and other forms of response.

2. religious controversy between Muslims and Christians

On the intellectual level: Cordoba was a stronghold of religious controversy that began early and was concurrent with the military conflict witnessed by the country, and the religious controversy between Muslims and Christians stopped when the fighting intensified, and the sword replaced the pen, so the Crusader hatred in these periods came to the burning of books and libraries, as happened in Cordoba in 450 Ah/1145 ad when Christian soldiers attacked in the eastern neighborhood of Cordoba, tore up the Qurans and burned the book markets, as the German historian aschbach noted with disapproval.¹

It should be noted that the religious controversy between Muslims and Christians increased and intensified after the involvement of the Spanish Christians in the Arabic language, and their familiarity with the details of Islamic thought, especially after their prevalence among the Arabs.

The policy of religious tolerance adopted by Muslims formed a solid ground for civilized religious dialogue, and a solid argument for the sincerity of Islam towards the other, where Christian bishops were allowed to hold their religious meetings, although they were often dedicated to discussing methods of evangelization in major Andalusian cities, such as the religious conference held in Seville in 572 ah/in 1176 ad, as well as the Cordoba Conference of 582 Ah/1187 ad, which allowed them to build a number of churches in lands that were under Muslim rule.² In addition to the good social

relations that linked Muslims with Christians, some Muslim jurists used Christians to fulfill their needs, where al-tartushi mentioned that the jurist Ibn al-Hisar³ used his Christian neighbor to fulfill his needs.⁴

A large number of Christians have also reached senior positions in the Islamic government, as we mentioned earlier, and therefore it can be said that the political and intellectual atmosphere that prevailed in Andalusia during the first five centuries was appropriate for religious controversy, as the intellectual movement is one of the most important features of the civilizational dialogue between religions in Andalusia, and the religious controversy has shown the extent to which Muslims respect the other opinion, and this feature is a tributary of Islamic civilization based on freedom of belief and doctrinal pluralism resulting from ethnic pluralism, diversity of ideas and visions.

The religious controversy led to the crystallization of many religious issues among Muslims, on the other hand, some scholars of Christianity admitted that some of their doctrines need strong proofs, and this is what the historian Safi Ibn al-Assal pointed out based on their writings.⁵ Also, many of their doctrines do not stand up to objective scientific controversy, as religious controversies have shown many intellectual conflicts that have surfaced on the surface of the dialogue between Muslims among themselves, such as the issues of the introduction of the Quran and the creation of the Quran, and the struggle of MU'tazila with Sunnis and other Islamic groups, and this dispute has contributed to the development of Islamic thought, and the strength of MU'taqil Ibn Sulayman⁶

: "MU'taqil Ibn Sulayman used to take from the Jews and Christians the knowledge of the Qur'an that corresponds to their books".⁷

There was a religious debate between Muslims and Christians about monotheism and trinitarianism, which is an old controversy that was renewed in the Iberian Peninsula, and the debate there before the Islamic conquest was going on between the Orthodox and the Arians, the two largest Christian communities, and this conflict began after the rejection of the decisions of the Council of Nicaea in 325 AD that all of their opponents of the Arian doctrine called Muslims as a kind of derogation.⁸

Despite the preoccupation of the conquering Muslims with consolidating the pillars of Islamic rule in Andalusia, and focusing on achieving internal security, this did not prevent the emergence of Christian religious intolerance against Islam, however, the religious debate between the two religions was subdued during this period, in addition to the fact that the factors of controversy were not yet complete, especially the language factor as well as lack of knowledge of the details of the Islamic faith, however, once the spread of the Arabic language, the Spaniards have been learning and engaging in it, especially since it was necessary to translate the laws of the church and the Bible into Arabic as the language of the dominant government.⁹

With the spread of the Arabic language and the Islamic religion and the presence of a large number of Christians on the Muslim-controlled territories of Andalusia, the pillars of religious controversy have matured in a favorable environment.

Freedom of belief enabled fanatical Christians to put forward their beliefs

without fear, and it often came in the form of insults to Islam and namesakes, it took multiple forms and sometimes reached waves of anger that took dual reactions, some of them turned to violence against those who converted to Islam, while their elite ensured controversy as a kind of defense of their beliefs, in addition to some authorship through which they tried to refute the claims of the Koran by their claim, among them the monk Nicolas Decaux, who wrote a book called "criticism of the Koran"¹⁰ also, one of the books about the biography of the Prophet appeared and spread widely among Christians, which included false and false information about the Prophet Muhammad (peace and blessings of Allaah be upon him)¹¹, and despite the revision of The Islamic scholars of this author and the falsehood of what is stated in it, except that it is a form of reference for Christian polemicists.

Then another author was published by the monk Eligio entitled "Memory of the martyrs", which means the Christians who were killed in Cordoba by judgments issued by Islamic courts in what is known as the Cordoba movement (236 Ah – 245 Ah/850 AD-859 AD)¹², through which the author tried to remind young Christians of the heinous acts of Muslims, as he put it, and stop converting to Islam.

During the same period, Rev. Alfaro (249 Ah/854 ad) wrote a book called "critique of Muhammadiyah" in which he described a false explanation of the rituals of Islam such as prayer and prayer in order to distort the image of Islam among Christians.¹³

The Orientalist Douzi commented that these erroneous writings came as a kind of religious conflict, and for tendentious purposes because the authors were fluent in

Arabic and knew the teachings of Islam well.¹⁴

And the controversial Muslim writings came as responses to the claims of Christians often, their titles reflected their controversial contents such as the book of al-Qurtubi, which he called " the media including the Christian religion of corruption and illusions, and showing the benefits of the religion of Islam to prove the prophecy of Muhammad (peace and blessings of Allaah be upon him), and is considered one of the important books in the field of comparing religions, its author shows the benefits of the Islamic religion, and tries to prove the Prophet Muhammad's prophecy to Christians, until it was considered one of the most important references for those interested in this science.

In addition to the book of Al-Muqtadir Ibn HUD¹⁵, which came as a response to the letter of a French monk¹⁶, in which he explained the foundations of the Christian faith to the ruler of Zaragoza, Abu Jafar Ahmad Al-Muqtadir Allah (381 Ah-422 Ah/1046 ad- 1081 ad), in which he invited him to apostatize from Islam and enter the religion of Christianity, and explained to him the principles of the Christian faith, and the Almighty God assigned judge Abu al-Walid al-Baji to respond to the monk, and Al-Baji assumed this responsibility with a letter in which he responded about the monk, through which Al-Baji showed his interest in the monk for his spiritual position among his people, so he knew when to with arguments and proofs she highlighted the contradictions of their doctrine.¹⁷

It is not possible to pass on the topic of religious controversy between Muslims and the people of the book without mentioning an Andalusian figure who played an

important role in this field, he is the jurist Ibn Hazm, he is one of the most famous scholars of Andalusia who confronted the controversy against non-Muslims, and he is more whome wrote in this field.¹⁸ This controversial momentum was the result of Ibn Hazm's extensive reading of his dissenting books¹⁹

Among them are the circulating gospel books Ibn Hazm confirmed that this book was modified, distorted and concealed some provisions, saying: "These are four different books written by four men.." ²⁰, Which exposed him to criticism and contradiction, and one of the most important criticisms that Ibn Hazm addressed to the Christians was at the level of belief, calling it a corrupt doctrine, saying: "We found the law of the Christians to be extremely corrupt..." "By this he means the doctrine of trinitarianism²¹, and he proved this in many places with many evidences, such as his attempt to know the persons, where he asked them about the relationship of the term to the father, the son, the spirit and the Holy Spirit, and he said to them the word means the father?", The son's mother, Or the soul Or a fourth thing?) If they say a fourth thing, they will go from triangulation to quadrature, and if they say that she is one of the three, they will be asked for evidence about that²², and they he also criticize some of the corrupt behaviors of Christians, such as allowing the marriage of niece in some of their sects.²³

During the reign of the Kings of the sects, a number of Muslim scholars and jurists emerged who stood up to the Christians and Jews, Al-Hosni²⁴ took upon himself the responsibility of inciting to stand up to the Christians, and after they failed to do so, he accused them of failing and betraying their

religion, so he was killed as a result of his views.²⁵

After the reign of the Kings of the sects, a new force appeared, represented by the state of the Almoravids, which received sympathy and welcome from the jurists of Andalusia, who rallied to the rulers of the sects, and told Yusuf ibn Tashfin that it was permissible to depose and fight them if they abstained²⁶, as supported by the leading jurists of the Levant such as Imam Al-Ghazali and Abu Bakr al-tartushi.²⁷

3. Religious Controversy between Jews and Muslims in Andalusia

The Muslims also had a controversy with the Christians, the Jews had a lot of religious controversy and conflict, so they had great efforts to counter the claims of the Jews, which were no less acute than its Christian counterpart, so it was necessary for Muslim jurists to get acquainted with their doctrines, and it is worth noting that the controversy of the Jews, in turn, took many forms, including responding to their populism in the form of a composition to push their claims, and perhaps the most prominent Jewish figure emerged in the Islamic-Jewish religious controversy Ismail ibn al-nagila.²⁸ He is one of the prominent figures in Andalusian thought and politics during the fifth century AH (11 ad).

In this field, he has many writings, most of which challenged the Holy Quran, the Islamic faith and rituals, taking advantage of the tolerance that prevailed in the intellectual arena and the religious freedom in which the Jews lived, he and like him, Jews who dared to Islam, a great boldness that went beyond the rationality of religious dialogue in its approach, and it exceeded the rules of the argument, which provoked

Muslim scholars who are jealous of Islam, prompting them to use harsh language in response to it, In this regard, Ibn Hazm says: " That who had an enmity against Islam in his heart unleashed his gluttony on Muslims in Word and deed." ²⁹

The personality of Ismail ibn al-nagrila represented an educated Jew who stopped his life in the defense of the Jewish religion and the Jews, and the rejection of Islam and his family, although he held high positions in the Islamic government, he held the position of the ministry during the reign of habus and his son, the princes of Granada until his death ³⁰, to be succeeded by his son Yusuf ibn Ismail ibn al-nagrila, he is no less balqin Ibn Badis Ibn habus, who looked at the books of Muslims and transmitted, claimed the ability to organize the Qur'an in poetry and mushahat³¹, until Abu Ishaq Al-Alberi organized a poem in which he denied Badis Ibn The appointment of Ibn al-nagrila as his minister and his leniency towards him, despite his open hostility to Islam.³²

Albiri tried to portray the situation that Ibn al-nagrila and his sect became in his poem, which became famous among the Andalusians, and the public revolted because of it and killed Yusuf while chanting verses from it.³³

The idea of this book is based on a fictional story that one of the Kings of beads wanted to get acquainted with the Islamic and Jewish religions and choose one of them as his religion, while he excluded the Jewish religion because of its few followers, but in depth he found the two religions in constant conflict and fighting, so he excluded them because this in he chose the Jewish religion, and the content of this book is based on fiction and is not considered an argument in religious controversy.³⁴

4. RESULTS AND DISCUSSION

From the above, it can be said that the ideological conflict in Andalusia did not appear during the emergence of the Islamic State in it, but it is considered an old conflict that was renewed with the beginning of Islamic rule, and this conflict led to religious controversy and disputes that reflected on the reality of the scientific movement in it, where it witnessed unparalleled activity, as the authoring movement was active in this field, and ideological messages were exchanged between Muslims and dhimmis.

What can be said is that this ideological conflict was often politically directed, and whenever this controversy reached its peak until it reached the level of conflict, especially since the factor of incitement against the Muslims of Andalusia was playing its role, and in this context it can be said that the religious conflict was continuing, increasing in intensity and decreasing according to the prevailing political conditions, despite the religious freedom.

This conflict was started by the dhimmis because of their sense of injustice and the rape of their country, as for the Jews, although their situation has improved a lot compared to the pre-Islamic Andalusian era, but they rebelled against the Muslims and entered into a great argument with them, and some of this is due to the bliss they witnessed until they reached the higher ranks that aroused their envy and greed to assume the rule of Andalusia, as well as due to their intense hatred of Muslims since the time of the Prophet (peace and blessings of Allaah be upon him) due to religious beliefs and historical considerations, and Muslim scholars and jurists who defended Islam and Muslims, such as Ibn Hazm, Al-Khazraji

and others, even the topics of religious controversy in Al-Andalus were associated with them.

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¹⁶ Ibid., p. 49

¹⁷ The letter of the French monk, P. 65

¹⁸ Sa'ed bin Ahmed Al-Andalusi, layers of nations, Catholic press, Beirut, 1912, P. 182

¹⁹ Ankhel gethalath balantia, history of Andalusian thought, Tahs: Ihsan Abbas, library of religious culture, Cairo, P. 215

²⁰ Ibn Hazm Al-Dhaheiri, chapter on boredom, whims and bees, G1, Dar Al-Jil, Beirut, P. 197

²¹ Ibn Hazm's letters, T. H.: Ihsan Abbas, J3, Arab Foundation for studies, Beirut, Vol. 2, 1987 p. 137

²² Ibn Hazm, the chapter on boredom and whims, C1, P119

²³ Letters of Ibn Hazm, Vol. 3, p. 370

²⁴ 460-392 Ah / 1002-1068 ad Umar ibn Hasan Al-Huzni Abu Hafs, his translation is seen in: Al-maqri, nafh al-Tayeb, C1, P. 372

²⁵ Ibid, 372.

²⁶ Ahmad ibn Muhammad al-maqri Al-talmasani, the good breath from the wet branch of Andalus and the mention of its minister Ibn al-Khatib, Tah: Ihsan Abbas, mj6, Sadr House, Beirut, 1968, P. 193

²⁷ Ibn al-Khatib, lisan al-Din Abu Abdullah Mohammed bin Abdullah bin Said al-Granati, the briefing in Granada News, Ed.: Mohammed Abdullah Annan, Al-Khanji library, Cairo 1974, P. 1, p. 247 - Abdullah Annan, the state of Islam in Al-Andalus, P. 1, Al-Khanji library, Egypt, Vol. 4, 1997 p. 338

²⁸ One of the Jewish scholars of Andalusia, he excelled in grammar, Arabic language, politics and poetry, he held the post of minister in Granada, and he had the largest personal library in Andalusia, see: Ibn al-Khatib, previous source, C1, P131

²⁹ Diwan Abi Ishaq Al-Alberi, Ed.: Mohammed Radwan Al-Dayya, House of contemporary thought, Lebanon, Vol. 1, 1991, p. 108

³⁰ Ibn al-Khatib, op.cit, P. 131

¹ Yusuf Ashbach, the history of Al-Andalus during the reign of the Almoravids and Almohads, TR: Muhammad Abdullah Anan, G1, Al-Khanji library, Cairo, Vol.3, 1996, p. 230.

² Gustave Le Bon, The civilization of the Arabs, TR: Adel Zaiter, Hindawi Foundation, Egypt, 2012, pp. 290-291.

³ Abu Al-Hasan Ali ibn Muhammad ibn Ahmad Al-Khazraji Al-ishbili and then Al-Fasi, he read the origins of jurisprudence, Hajj and jawar, he had several books on the origins of jurisprudence, and the origins of religion, he died in 611 Ah/1214 ad. See: Mohammed Makhlouf, shajarat elnoore el zakiya.

⁴ Abu Bakr Muhammad ibn al-Walid al-tartushi, Seraj Al-Muluk, an investigation: Muhammad Fathi Abu Bakr, Volume 1, the Egyptian-Lebanese House, Egypt, Vol. 1, 1994, p.154.

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⁶ One of the flags of the interpreters, the author of the interpretation of a fighter, who died in 150 Ah/767 ad in Basra, looks Khair al-Din al-zarkali, Ibid., part 7, p.281.

⁷ Abu al-Hassan Muhammad bin Ahmed bin Abdul Rahman Al-multi, alerting and responding to the people of whims and fads, office for the dissemination of Islamic culture, Syria 1949, P.07.

⁸ Roji Garudi, Islam in the West-Cordoba, the capital of the world and thought, TR: taste of Cordoba, Damascus House, Vol.1, Syria, 1995, pp. 17-30.

⁹ Mahmoud Hamdy zagzouk, Orientalism and the intellectual background of the civilizational conflict, Maarif House, Cairo,, 1982, p.24.

¹⁰ Ruggi Garudi, op. cit., p. 29

¹¹ Ibid., p. 80

¹² Ahmed Ghanima, the movement of the martyrs of Cordoba during the third hijri century (IX ad) a study through Christian sources, Journal of Arts and humanities, volume 03, P01, P116

¹³ Ahmed Ghanima, Ibid., p. 118

¹⁴ Yenbert Douzi, Muslims in Andalusia, Egyptian General Book Authority, 1994, p. 23

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³¹ Al-Suyuti, op.cit, p. 130

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³³ Ibid, p 108.

³⁴ Al-Suyuti ,op.cit, P. 132

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