

Decolonization & Civilizational Revival: The Foundational Stage Towards the Renaissance of the Muslim Civilization

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Abstract:

This research investigates the chronic colonial psychopathology that overwhelms the original legacy, due to the colonial strategies that extended beyond territorial domination into mental and cultural subjugation. It aims to prove that decolonization must not only encompass the liberation of land, since the revival of the original scientific legacy is the foundational stage toward mental decolonization and civilizational renaissance. The research tracks a historical, analytical, and comparative qualitative research and found that mental decolonization through the revival of the original legacy is necessary, not only to counter neocolonial soft power and intellectual recruitment, but also to set forth economic and political growth.

Keywords: Mental colonization & decolonization; Neocolonial strategies; Civilizational renaissance; Scientific, Linguistic, & Intellectual revival.

INTRODUCTION

History is fixed based on the factual historical events that indeed took place, although sources may vary, historians may hypothesize and theorize, and colonizers may even attempt to forge and rewrite history. Postcolonial civilizations have been repeatedly struck with globalization, propaganda, and neocolonialism, while they were still rising from the ashes of colonialism. They were striving to rebuild or restore the strong identity, which colonialism erased, and striving to decolonize their peoples from the mental brainwashing that colonial propaganda employed. They were struck, however, repeatedly, with an enduring pro-colonial agenda, empowered by far-right European politicians and government officials who still yearn for the days of colonialism and imperialism, using mechanisms of power and

neocolonialism to achieve that end. This small community lived the so-called golden century and realized the so-called achievements under colonialism due to its treason against the freedom fighters, the social reformers, and the entire colonized nation that sought to defend its rights and freedom by all means. The members of this so-called community sought to realize their individual personal private interests at the expense of the public interest and the welfare of the nation. Frantz Fanon expected their postcolonial acts that would take place in Algeria even before its independence, based on the same strategy or pattern that happened to other independencies. For example, China, Sudan, Cambodia, Laos, and Vietnam had civil wars after their independence, and drawing on that pattern, other nations may also experience the same issue, which is why Fanon predicted the postcolonial civil wars and antagonisms, and the idea that they may well be exploited by imperialists to regain monopoly over their ex-dependencies. About forty countries had civil wars after their independence; twelve of them had them only years or decades after independence, especially where colonial borders and ethnic divisions created fragile states. Therefore, this research sets to analyze this postcolonial pattern and investigate the pre-colonial strategies that caused the postcolonial nations to experience so much divisions and antagonisms. So, what are the colonial strategies? Was Africa, for example, spontaneously divided? Were countries spontaneously chosen? And what is the strategy of decolonization that can help these countries break free from the chains of this pattern of neocolonialism? Is this neocolonialism only economic? Or is its soft power also intellectual, cultural, or even pseudoscientific? What are the practical steps that lead to the renaissance of these former colonies? Despite the attempts of the small pro-colonial communities to restore or rebuild the colonial shackles, the public still cannot be fooled by their propaganda or futile attempts. They proved to be in vain because the pro-colonial small community was living its golden days under colonial rule due to treason and snitching, while the people are the heroes who lived the harsh brutality of colonial terror. Thus, despite their propaganda, they can only fool all of the people all of the time, or some of the people all of the time, but not all of the people all of the time.

THE REMNANTS OF COLONIAL STRATEGIES

Colonial strategies caused an enduring or chronic negative effect that requires a mental decolonization just as the decolonization of the land required a weaponized decolonization. The mental decolonization, however, requires the pen rather than the sword or weapon, and requires the revival of the scientific legacy and the means to it, the language. Colonialism depended on the strategy of divide and conquer, but it was not that simple. Imperialists made sure there was alternative colonialism, i.e., while France invaded Algeria, Italy invaded Libya, Britain invaded Egypt, Zionists invaded Palestine, and so on. This policy of alternative colonialism made sure that even after independence, former dependencies would never be united due to the languages they were programmed to speak and the regimes they were programmed to execute. If you look at the map of Eurasia, you will see that different countries have frontier lines that were decided by their own inhabitants considering their areas of living and the topography they settled in since ancient times. But if you take the map of Africa, you will find that countries were divided by a ruler. Straight lines that divide what is known to the decolonized as colonial borders. This makes Africa look like a jewel, an expression frequently used in media and movies, denoting the raw materials and the beauty of Africa, but in reality, connoting the colonial straight frontiers drawn by a ruler, a straightedge, that makes it look like a sharpened diamond. This was due to the colonial policy or strategy of dividing the minorities that conducted powerful resistance against the colonizer. The same example is seen looking back at the Kingdom of Mauretania, after the Roman Emperor Caligula killed King Ptolemy, the last king of Mauritania, and the latter's people waged war against him. Previously unrecorded tribes in Mauretania and Numidia joined the war against Rome, and Romans had already begun to describe them as the Northeast African tribes living outside civilization, referring to them with the terms Mauri and Moor. The Latin Maurus, borrowed from the ancient Greek word Mauros, (μαῦρος), means "dark" or "black". The following Emperor Claudius decided that Mauretania was too big and dangerous to be left united. He ended the kingdom and split it into two separate provinces. After the French and the British invaded African countries, they followed the same example and divided their colonies according to the colonial borders we see today. These countries were once united and

much bigger than they look today. The result is that ethnic groups waging wars against the colonizer would be divided by colonial borders to weaken the resistance. If you take the example of Algeria, you will find that ethnic groups that live around the borders, for example, between Algeria and Mauritania, are one group, which means that they originally belonged to the same country. During their fight for independence, the Algerian freedom fighters were always aware of this unity, not just the unity of ethnic groups, but the unity of all Muslims who originally belonged to one civilization that became outrageously divided into 56 countries due to the notorious so-called “privileges”. Under the infamous Scramble for Africa, Africa became the cake that was divided amongst imperialists. By the time the Muslim Empire became weak, it was forced to give these privileges to Europe, including some cultural, linguistic, religious, and intellectual privileges, or better yet, concessions. Mustafa Kemal Atatürk forced Turkey to write in Latin letters instead of Arabic letters, in an attempt to alienate Muslims from the word of their God, and build colonial shackles that strengthen a secular, Western-oriented national identity. Despite all pretexts that secularist apologetics make, one look at the pre-colonial linguistic map would make you realize the real cause of this division, given Turkey’s strategic position that connects Eurasia. It was the same imperial project as Palestine, the only province that connects Africa with Asia. Before the notorious secret Sykes-Picot Agreement (1916) between Britain and France, with Russian assent, Maghrebins (Westerners of the west of the Muslim Civilization, later the Arab Country), had a stable route to pilgrimage crossing Palestine to reach Mecca. They took it as a strong tradition to pass by Al-Aqsa Mosque and pray in it as the Sunna of the Messenger of Allah during the Isra and Mi’raj (The Night Journey and Ascension). Sykes-Picot became another colonial strategy. Its real purpose turned out to be dividing the Muslim civilization by occupying Palestine and dividing Africa from Asia, as it was only preliminary to the Rothschild-Balfour Agreement in 1917. Many Zionists claim that the Zionist illegal state was established as a result of the Holocaust, but the Holocaust happened in 1933, while the Rothschild Agreement took place in 1917, and the First Aliyah (First Jewish Migration to Palestine) happened between 1882 and 1903 (Around 25,000 to 30,000 immigrants funded primarily by Baron Edmond de Rothschild). Palestine was targeted as a post-colonial imperialist project that aims to keep Arabs and Muslims divided, and establish a political disease or a tumor (The Zionist state) in West Asia, to maintain monopoly over the

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Arabian Peninsula. Think of the historical treason of the British imperialists, when they discovered the Grand Sharif Hussein ibn Ali's zeal for a united Arab country, divided from the Muslim Empire, the Ottoman Empire. He was the Emir of Mecca (later King of the Hejaz) when Henry McMahon exchanged letters with him, promising him British support for Arab independence in exchange for a revolt against the Ottomans. Henry McMahon had been actively courting Sharif Hussein through the McMahon-Hussein Correspondence, a series of ten letters exchanged between July 14, 1915, and March 10, 1916 (**McMahon, 1915–1916**). Britain officially promised to recognize an independent Arab state in a landmark letter dated October 24, 1915. McMahon was cunning and left an open discourse, or a loophole in his letters, that certain areas would not be included in the future Arab state, which are the lands lying to the west of the districts of Damascus, Homs, Hama, and Aleppo. Normally, this would mean Lebanon, and Sharif Hussein was interested in annexing the Third Holiest Mosque in Islam: Al Aqsa Mosque.

In the meantime, Britain also cunningly and secretly signed other treaties to deceive Sharif Hussein and the Arabs by the end of the Arab Revolt. By the end, Arabs would end up fighting to take Palestine from their own country, the Muslim Empire, to hand it over to Jews. One of the most important lessons in history. After promising Sharif Hussein an Arab state, Britain also promised France colonial zones in the *Middle East*, placing Palestine under “international control” (**Sykes & Picot, 1916**). This secret, so-called conflicting pledge, or better yet betrayal pledge, is known as the Secret Partition, the Sykes-Picot Agreement, signed secretly with France on May 9 and May 16, 1916. It did not stop at that point. While WWI took place from July 28, 1914, to November 11, 1918, the Arab-State Promise took place a year after it started, on October 24, 1915, and the secret Sykes-Picot Agreement a year later, on May 9 and May 16, 1916. Another year later, another secret agreement took place. This was the Jewish Homeland Agreement, which took place on November 2, 1917. Britain issued the Rothschild-Balfour Declaration. This public statement expressed official British support for creating a “national home for the Jewish people” right in Palestine (**Balfour, 1917**). These secret conflicting deals, which historians misname and refer to as the “thrice-promised land” (**Fromkin, 1989, p. 261**) are actually secret betrayal agreements that mark an era of shame

in British history. Instead of acknowledging this treason, this broken promise or unkept pledge, the British entirely disavowed the Arab-State Promise, which British history books simply misname as the McMahon-Hussein Correspondence. As the revolt ended, the secret treaties that were kept secret were deliberately leaked, and Sharif Hussein felt deeply betrayed and refused to sign the post-war Treaty of Versailles that denied him the promise he was given. Analyzing the big picture reveals an organized pattern for these agreements to benefit only France and Jews. All three of McMahon, Sykes, and Balfour knew of the three agreements as soon as they happened, yet they conned Sharif Hussein. They deliberately toyed with the language to grant France its mentioned zones other than Palestine, which was intentionally called an “international zone”, to be given to Jews as a “national home” later. Both these concepts were examples of toying with the language. Other historical evidence also reveals that they deliberately tried to cover the scam in January 1918, after the Bolsheviks exposed the secret Sykes-Picot treaty to the world.

Sharif Hussein was furious, and the British government tried to scramble to calm him down, so they drafted the “Hogarth Message”, which Mark Sykes himself drafted to reassure Hussein that Arab independence was still the goal, deliberately smoothing over the contradictions McMahon’s highly confusing phrases and Sykes’s secrecy had created. So much for Muslims fighting against Muslims to divide a holy land and hand it over to the foreign illegal Zionist settlers. So much for Muslims fighting during WWI and even in WWII, when they were forcefully recruited to fight against Nazism, only so that Zionists would get Palestine. 80 million Gentiles died, yet ironically only the so-called six million are important. Apparently, just as the implied reader technique leaves gaps in literary works on purpose, only to explain the actions of the protagonist and enlist the sympathy of the reader to side with him, so is history taught from an illogical perspective, leaving gaps, such as why did Hitler hate Jews? Or did he hate Jews or Zionists? Or why did he talk about the contamination of arts, literature, and the minds of the youth? Etc. The so-called implied reader exists in history as well. For example, the very statement “*Hamas attacked Israel, and the attack was totally ‘unprovoked’*” has signs of the implied reader, having his emotions guided by the news to hate the Palestinian resistance. A smart critical thinker, an omnivorous reader, a historian, an analyst, would always analyze and synthesize to try to fill

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the gaps deliberately left by the ‘author’. The African proverb says, “Until the Lion learns to write, every story will glorify the hunter” (Kothari, 2025), and the decolonized keep experiencing an intellectual clash, just as the cultural clash, whenever they read the lies written by their former colonizers. See how the British government dispatched Thomas Edward Lawrence, AKA Lawrence of Arabia, as a liaison supposedly to assist the Hashemite uprising. As a military campaign, the Hashemite uprising, or the Arab Revolt (June 10, 1916, to October 1, 1918), aimed to create a unified, independent Arab state. But in reality, Britain dispatched some military personnel and specialists to “help” the Hashemite-led forces, but in reality, to *divide* the Arabian Peninsula and the Levant (modern-day Syria, Lebanon, Jordan, Palestine, Cyprus, and Hatay Province in Turkey) from the Muslim Empire. This is an old colonial strategy: to use a country’s province, region, minority, opposition... against the country itself. When this country is Muslim, the higher glory would be to avoid conflict, or to choose Cain’s choice rather than Abel’s.

The example of Sharif Hussein is similar to that of Adminius. He was the son of Cunobelinus (Shakespeare’s Cymbeline), the late king of the powerful Catuvellauni tribe, who maintained highly profitable trade and diplomatic ties with the Roman Empire. Having lost a fierce family power struggle, Adminius went straight to the Roman Emperor Caligula and asked Rome to help him take back power. Another neighboring chief, Verica, took his example and also fled to Rome to ask Emperor Claudius for help. The Result was that Emperor Claudius used these pleas for help as a pretext to launch the massive Roman invasion of Britain in 43 CE. Bear witness that when someone asks for foreign help, or better yet, foreign intervention, the powerful force that is to help would most likely use that plea as an excuse to invade, or at least to control. Ironically, this happened despite the fact that Prince Adminius grew up a pro-Roman, favoring the close relations with Rome, and this was the reason that led his brothers to declare him unfit to rule, since they knew that the supremacy of the tribe does not lie in its submission to Roman rule. The same example took place four centuries later. Does history repeat itself? Only when we fail to study it as we should. We would then repeat the same mistakes. The very next invasion happened for the same reason: foreign intervention. In 450 CE, King Vortigern, who ruled the Britons after the Roman army left the

island, invited Germanic mercenaries, the Angles, Saxons, and Jutes, to come to Britain to fight for him, after his kingdom was under a fierce attack from the northern tribes of the Picts and Scots. That desperate move, the invitation of military help, gave the Saxons an appetite to take over Britain. Led by two brothers, Hengist and Horsa, they successfully defeated the Picts before immediately turning against Vortigern, inviting more of their people over, and conquering most of England.

When Sharif Hussein began plotting the Arab uprising against the Muslim Empire (June 1916), seeking a British guarantee for an independent Arab state, favoring an ethnic Arab unity at the expense of the higher aim of Islamic unity, little did he know that British diplomats had other cunning plans, and that he was nothing more than a pawn to sacrifice for their aim. How can someone believe that he would lead the uprising, exclude the so-called Ottoman yet indeed Muslim forces from Palestine and the Middle East, only to lose everything in the end? How did they convince him? Did they say, "If you help us get Palestine from the Ottomans, we will give it to you"? It was not so obvious, but again, so are the other craves behind dividing fevers. For what it is worth, Arabs have had the ethic of keeping one's word. To them, one's word equals one's honor. A man is nothing if he is not up to his word. But war is a scam. We must keep our promise as instructed by the Quran, except when the other party violates the deal. For the sake of Allah. However, we must never trust those who conned us again. Why were British diplomats' agreements secret during the war? Why did they directly contradict what they had led Sharif Hussein to believe? In The Secret Partition of 1916, Britain and France signed the Sykes-Picot Agreement, a secret treaty planned to divide the Middle East into British and French colonial zones, putting Palestine under international control, and in The Jewish Homeland of 1917, Britain issued the Balfour Declaration, a public statement that expressed official British support for creating a "national home for the Jewish people" right inside Palestine.

Thus, it is necessary for decolonization and the renaissance that the decolonized peoples study history from the decolonized perspective, keeping the colonial 'literature' as the draft to analyze and correct as critical thinking exercises. It is also necessary for them to realize the remains of colonialism, ranging from alternative

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colonialism, with its alternative programmed languages, economic and political regimes that make unity impossible, the divide and conquer strategy of dividing ethnic groups under the current colonial borders left to create divisions, ethnic problems and genocides, and the possibility to reunite the decolonized economically as the EU and even politically as the USA, which technically means the united countries of America, given the fact that each country has a different constitution, governor, democratic or republican policy, etc. It is even more necessary for the decolonized to study, analyze, and notice soft power, or the techniques of mental colonialism, which also cause cultural, religious, intellectual, psychological, linguistic, economic, and political colonialism. The techniques of soft power and mental colonialism unleashed by capitalism and imperialism target the mindset of the decolonized, especially but not restricted to the youth. These are modern neocolonial strategies. Some of them have been analyzed by Kwame Nkrumah, the political theorist, revolutionary, nationalist leader, and former president of Ghana. Others are emerging ones that must be taught and analyzed to raise the national awakening against them, and avoid falling into the traps of colonialism preceded by neocolonialism.

For this reason, it is necessary to highlight that there are two postcolonial trends: one that strives to decolonize the colonized by recovering their lost histories that were attacked and undermined by the colonizer, maintaining that now that the land is free, it is our duty to free the minds, because mental colonialism can cause willing subjugation once again. So, this trend strives to get rid of the remnants of colonialism by recovering and replacing them with the legacy of the colonized. And another trend that seeks to “fill the cultural gaps” between the colonizers and the colonized, thinking that colonial legacy is a legacy that needs to be preserved. This trend serves to import the legacy of the colonizer in an attempt to explain the colonized, yet it end up serving as another colonial cultural and literary enterprise, for despite its efforts in highlighting the subaltern, in explaining the reality of orientalism, in explaining the treason of the intellectuals, it is still thriving to eliminate the cultural gap/clash by means of a soft power that is still overwhelmed by the colonizer’s monopoly and propaganda. The colonizer’s perspective is still overwhelming the colonized way of outreach, which makes this trend strive to explain the perspective of the colonized, only to end up creating more misunderstandings. We cannot

deny the virtues of this second trend, nor can we undermine its value, but when it comes to decolonization, it is more patriotic to focus on the Fanonian approach, which was influenced by El Ibrahimi, Tbesi, and resembled Yeats and other decolonizers and revolutionary thinkers, rather than Saïd, Gramsci, Spivak, Guha, although it is necessary to focus on all of them and highlight their differences. Think of the idea that the latter trend must be enhanced or completed by the former, more necessary one. Its sole defect lies in the fact that it serves to explain the legacy of the colonized to the colonizer, and in doing so, it imports the legacy of the colonizer rather than fills the cup of the colonized with their own legacy, let alone export it. In other words, the second trend addresses the colonizer, attempting to explain the defects, illusions, stereotypes, and assumptions of the colonizers, but it does not present much to the colonized, other than showing them how to explain themselves to their colonizers. What is more useful is to reform the ruins of the colonized, to recover their lost legacies more than the West attempts to recover Latin by naming diseases, medicines, and scientific discoveries by concepts that come from it. What is more useful is the psychological, social, historical, cultural, linguistic, intellectual, scientific, religious, political, and economic renaissance that helps the colonized break free from the shackles of colonialism and neocolonialism. All these fall under mental decolonization, which was caused by decades of colonialism and oppression that resulted in this more indirect and devious form of postcolonial psychopathology. Make no mistake, this is not caused by the colonizers and their propaganda; this is caused by the colonized's gap of not knowing who they really are, and even made worse when exploited by the colonizers. This is caused by the colonized's ignorance, made worse when overwhelmed by the colonizers' propaganda that convinced them that their legacy, language, religion, science, intellect, etc. are useless and invalid, and that the colonizers' legacy is the more superior alternative. When Europe was living its dark ages, Muslims opened it and illuminated it with scientific achievements. Many mosques, hospitals, castles, etc. were built there; most mosques were destroyed after the fall of the Muslim Civilization, while others were transformed into churches. Many scientific achievements were made. Many European Muslim scientists and leaders have come and gone, but their European descent was denied. King Abderramán III of Spain is still widely regarded as an Arab leader throughout many Spanish history books, despite the fact that he was a Spanish king, born in Córdoba, Spain, to an Andalusian-

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born father and a Christian Iberian mother, also described as Basque or Castilian. Despite his maternal Spanish roots, he is still politically and culturally described as an Arab Umayyad ruler. Think of how he elevated Al-Andalus to one of the most powerful states in the Mediterranean, and how he oversaw the Golden Age of Al-Andalus, with military victories, diplomatic recognition, and cultural flourishing. History is still being told from an *orienting* perspective.

NEOCOLONIAL STRATEGIES

Think of Bennabi's Colonizability, and how the colonized even see themselves as their colonizers told them to see themselves and their legacy: inferior, savage, barbaric, useless, invalid, and able to be replaced by a more valid, superior, smarter alternative, despite the vices that they value and see as ethics, despite their massacres, rape, pedophilia, etc. Thus, mental renaissance is a decisive and compulsory condition for the renaissance, especially for the former colonies that are still under attempts of neocolonialism with its mental Colonialism, Mental Recruiting, due to Mental Subjugation. Think of the treason of intellectuals, as Said puts it, and not only them, but even politicians, economists, etc., who trod the path of those ancient British princes we mentioned, and try to benefit from the experience of their developed former colonizers. Without keen knowledge of politics, economics, and the rules made useless, even under international law and local law, they fall into the trap of covert neocolonial strategies and mechanisms that benefit the economic colonizer/ parasite, making the people essentially poor, using neocolonial dynamics such as those detailed by Nkrumah, only to end up handing their country to the colonizer on a silver plate, with the hopes of foreign investments or tourism without a very strong army or nation, and without strong political connections, in unequal trade structures, monopolies of multinational corporations, financial and political manipulation, etc.

Decolonization from the mental colonialism and mental programming with which the colonizers influenced the colonized is not an easy task. It may be easier to decolonize the land than to decolonize the mind. Ibn Khaldun says that "The vanquished always want to imitate the victor in his distinctive mark(s), his dress, his occupation, and all his other conditions and customs" and that "the vanquished can always be observed to assimilate themselves to the victor in the use and

style of dress, mounts, and weapons, indeed, in everything” (ca.1377 CE, pp. 289-290). He adds that “This goes so far that a nation dominated by another, neighboring nation will show a great deal of assimilation and imitation” (p. 290). “The ruler” also “dominates those under him. His subjects imitate him, because they see perfection in him, exactly as children imitate their parents, or students their teachers” (p. 290). However, this is more dangerous than it sounds, because “A nation that has been defeated and come under the rule of another nation will quickly perish” (p. 291). Mental enslavement equals political and economic enslavement, not just Stockholm syndrome. The colonized “become the victims of anyone who tries to dominate them, and a prey to anyone who has the appetite. It makes no difference whether they have already reached the limit of their royal authority or not” (p. 291). This is why Orwellian dystopia *1984* refers to the so-called third world as the disputed area (2000, pp. 185-190). We have proved before that the Khaldunian discourse in *Al Muqaddimah* was forged; therefore, we will not dive deeper into what follows, which would be illogical to attribute to Ibn Khaldun. But what has been aforementioned is congruous with the logical discourse and details historical calculations that were proved by historical events. Unless the decolonized restore or at least revive their lost histories, it is only a matter of time, three decades at least, or even a century, it is only a matter of time before their nations collapse and become assimilated by imperialist greedy predators. It is no coincidence that both of Orwell’s *1984* and Huxley’s *Brave New World* portrayed the predator–prey metaphors to describe dominance. The decolonized may have freed the land, but unless they awaken the mind, they are still under the danger of decline and fall or extinction like former civilizations. History remains unshaken for the intellectual analytical minds that apply keen critical thinking and logical reasoning to extract the truth no matter how the sources vary. There will always be that faction of special intellectual reformists who try to revive the nation, though the majority will remain the herd of sheep that follows the colonizer and falls for his propaganda. Peace does not mean bombs. Democracy does not mean overthrowing governments. Equality and science do not mean moral decay or collapse. Yet, still many sheep believe those slogans and hand their countries to the predators on a silver plate. Indeed, the best victory is to subdue your enemy without a fight, but to have him thank you and pay you for his subjugation and enslavement; what shall we say of this? Thus, “The intelligent observer will draw from this the conclusion” that imitation of arts, literature,

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architecture, etc. “is a sign of domination (by others)” (Ibn Khaldūn, p. 290). This is cultural enslavement, but when the colonized defends the culture of the colonizer at the expense of his own, it is a sign of mental recruiting, because he was recruited to be the ambassador and defendant soldier who attacks his own values and propagates the values he imported. Cultural colonialism, mental colonialism, mental enslavement, and recruitment are the modern ways of cultural neocolonialism. Nkrumah mentioned the mechanism of neocolonialism in his *Neo-Colonialism: The Last Stage of Imperialism*, contending that, “The essence of neo-colonialism is that the State which is subject to it is, in theory, independent and has all the outward trappings of international sovereignty” but “in reality its economic system and thus its political policy is directed from outside” (Nkrumah, 1965, p. 239). However, the post-modern mechanisms of colonialism and subjugation are even more devious and indirect that the simple mind defends them as mere entertainment, unable to distinguish their subliminal messages or decipher their codes or interpret their political or ideological discourses. Literary theory, discourse analysis, structuralism and poststructuralism may even be futile without learning about the original culture from the correct perspective. A nation chooses the era which it should best revive. In the example of Western Arabs, or the Maghrebis or Maghrebians, they can revive their Pre-Islamic, Islamic, or post-Islamic legacies, all of which enrich their culture; however, they must revive their Islamic legacy more because that would unite them even more, since the discourse of the predators uses the pre-Islamic and post-Islamic legacies as tools against the unity of these nations. The same applies to Eastern Arabs. The unifying denomination is not just Arab or Eastern or Western; it is rather the Muslim Civilization, with 50 or 57 states. For example, go back 400 years, an Egyptian is Ottoman, go back 1,400 years, he is Arab Muslim, go back 1,600 years, he is Byzantine, go back 2,000 years, he is Roman, go back 2,300 years, he is Greek/Ptolemaic, go back 2,500 years, he is Persian, go back 3,000 years, he is Pharaonian, and he can go back until he reaches Noah, only to realize that the truest origin is Adam pbuh, and that the human history of origin was summarized by the messenger of Allah, Muhammad pbuh, that “People are the children of Adam, and Adam was created from dust” (Sahih al-Bukhari, ca. 846–870 CE). You have a rich legacy, indeed. You can revive all of those eras, yes. But which era would you choose to revive the most? Which era are you most proud of? Which

era was the most successful for you, bringing success in this life as well as the next? Which era unites your nation? With this perspective, we are not only the Arab World or the Muslim World. We are the Arab country, but even more than that, we are the Muslim Civilization. Think of our forefathers who fought to free our country. They had in mind that they belonged to the Muslim Civilization, and that they were not part of only one of its states or provinces, and that their province was only divided from their real country by the predators who vanquish by “divide and conquer”. Every other ideology would fall into the second category after Islam. With this perspective, we can think of free zones through the frontiers, allowing people to exchange goods through bartering as a first step to dedollarization and economic independence, especially when local currencies are cheap, which makes local products quickly exported, as the case of Japan and South Korea, etc. Exportation makes the cheap currency an opportunity instead of an issue. With this respect of the Muslim civilization, we can even devise an economic plan for unity just like the EU, regardless of the nations that would be reluctant to join, and who will be rushing and competing to join later. This is just the economic plan. Think about the political unity when we devise a plan to become united states as the United States of America, each of which has a different constitution and political party.

Make no mistake, reviving or restoring the cultural heritage and legacy is more about reviving the sciences of the Golden Age of the Muslim Civilization, and about a unified education that vaccinates the children from their early stages with Islamic education, focusing on memorizing the Quran with at least some explanation, especially regarding The Five Pillars of Islam, and the Hadeeth, especially the most important founding prophetic sayings that help raise a child and constitute his identity. Followed by that, a child should be vaccinated with some education regarding Ibn Ashir’s Poem, *Al-Ajurrumiyya*, *Al-Hamziyya*, *Alfiyya* of Ibn Malik, or even the *Lamiyya* of Ibn al-Wardi, or *Muthallath* of Qutrub later. The child must build this cultural shield to defend himself against to corrupt illogical ideology that declares the minimum legal drinking age as 21, and driving age as 16–18, and gender change at childhood. Despite the fact that the so-called gender-affirming surgery is at the age of 18 minimum, yet puberty blockers are prescribed at 10 and hormone therapy at 15, and a child is allowed to dress differently, act differently, be called using other pronouns etc. at an earlier age. There is no minimum for social transition, which allows

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children to change names, pronouns, and clothing at any age, even with family and school consent, which they call support. There's no legal minimum for that, not even at school. Some states even allow legal changes as they allow minors to change their name or gender marker on official documents. Puberty blockers can start at 10 and hormone therapy at 15. What is more drastically and deviously dangerous than that is that your own children are placed in dangerous hands before the TV, phones, and internet, being programmed by people whom you do not know or trust to attack you and undermine your ideology and values at an early age. This is the reason for family disintegration and moral decay of many, if not most, adolescents. This is what generates social phenomena, and the aforementioned vaccinations are the cure, the shield or medication, the vaccination to social diseases.

Thus, while we are under constant bombardment of globalization, which propagates the culture of the predator and overwhelms that of the prey, and which cunningly makes the culture of the prey sound invalid and useless, every person should have a strong personality and avoid cultural enslavement. The independent, free mind is the ambassador of his own culture. This is the only way we can avoid cultural extinction, or what we can even refer to as cultural pollution. You walk through the streets of a culture thinking you would see its traits in its architecture, clothes, food, etc., only to find out that you are observing a foreign culture that was imported and unconsciously established at the expense of the local culture. You find yourself wondering, is my culture invalid? Ironically, some link cultural revolution to imported cultures. Cultural revolution does not mean being a victim or prey for imported foreign propaganda. It is about exporting propaganda, not importing it. Under the mediatic war imposed by globalization, which overwhelms the preys with the propaganda of predators, and under the cultural clashes and civil wars that causes, rest assured that the pen is mightier than the sword, locally, the cultural revolution is fought through science, knowledge, literature, arts, religion, faith, media, culture, etc. and through exporting them, and not through weapons.

Consider the enduring, endless Algerian struggle for independence. There were 300 revolutions before the Revolution of Independence. This revolution was not sudden. There was also a constant, enduring cultural, religious, and mental renaissance or revival

by the Algerian Muslim Ulama who later founded their association in 1931. This was an Islamic reformist nationalist movement that intellectually resisted French attacks on Arabic and Islam, even though its founder, Ibn Badis, in addition to many of its members, was of Berber origin. France attacked Islam and Arabic to prevent Algerians from reading the Quran, knowing that this is what unites them the most, and as a response, the Ulama fought colonialism by defending the Algerian Arab-Islamic identity, promoting the Arabic language, and combating colonial assimilation and maraboutism. The majority of the people, however, were not so aware of the reality of colonialism. Some thought that the colonizer came as an explorer and had the intention of leaving later in peace. Some strongly believed in achieving independence through peaceful negotiations. The Ulama, such as Ibn Badis, for example, insisted that freedom is taken and not granted, and that what was taken by power can only be restored by power. All their attempts to awaken the nation could only awaken a few people who fled the country during WWII, in an attempt to flee the forced recruitment to fight the Nazis in the first ranks at the age of 14. Many believed the French deceitful promises, stating that Algerians would be granted independence if they fought the Nazis with the French. On VE Day (Victory in Europe Day), which marked the end of WWII and is still being celebrated throughout Europe, Algerians still commemorate the massacres of 8 May 1945, because Algerians too went out to celebrate their independence, having believed the French promises, only to end up having millions massacred, with France declaring only 45,000 related to the year. The reform was a necessary turning point in Algerian history, but it was this event that marked the forced awakening of the remaining people who were always hoping for freedom without a fight, only to wake up and realize that the Ulama and social reformers were always right. Some Algerians even joined France later fighting in the First Indochina War (1946–1954), but ironically, those who fought the Nazis planned for 9 years for the revolution, and those who fought in Indochina joined them in the FLN later, using their low-tech rifles, skills and tactics, and nothing more than the conviction that the Ulama repeatedly contended, that Allah is greater than France and the alliance. On 19 March 1962, Algerian patriotic nationalists raised the banner “Hunting rifles + willpower = NATO’s defeat”. There were 300 Algerian revolutions before that. They were strong, but they were divided. The Algerian struggle for independence never stopped. It was an unstoppable machine from 1830 to 1962, constantly raising national

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awareness that the people must be united as one against the colonizer. The freedom fighters worked so hard and sacrificed so much for this nation that endured and suffered the torment, looting, persecution, massacres, etc.; thus, glorifying colonialism is similar to glorifying racism, fascism, Nazism, Zionism, terrorism, etc.

The modern tools the colonizers use do not deploy hard power, but rather use soft power to implement Sun Tzu's core philosophical principle of the supreme art of war, which maintains that "the skillful leader subdues the enemy's troops without any fighting" (1910 /ca. 5th c. BCE). With the pendulum of the culture of former colonies swinging between the cultural clash of the intellectuals on one hand, and the total cultural submission, brainwashing and enslavement of the young and even some unintellectual minds on the other hand, globalization propaganda is firmly manipulated by the Western so-called far-right prozionist elite, who keep tarnishing the image of Islam and Muslims, and attempting to obstruct Arabic and Islamic education in the Muslim countries. History, thus, has two versions, but the version of the oppressed remains the correct one, while that of the oppressor remains a fabrication, be he a victor or not. He is a known predator. It is safe to say that the oppressors are lying to the face of the public today, in the age of media where lies become quickly debunked, and yet they never retract their statements; on the contrary, they keep creating illogical excuses and fallacies to justify their deeds. This is how they lie to our faces when we know the truth. Imagine how they would lie if we did not. The African proverb says, "Until the Lion learns to write, every story will glorify the hunter". History glorifies the real heroes, such as the resistance and freedom fighters during the decolonization movements. Propaganda, on the other hand, such as Hollywood movies, glorifies the oppressor, portraying him as the hero. Facts, however, remain unchanged. For example, VE Day remains in reality the day of the 8th of May massacre against Algerians, while being at the same time a celebration of the end of WWII. This day remains celebrated and commemorated differently, and so will WWII victims, though certain historians attempt to guide the herds of sheep to value 6 million Jews and forget the 60 to 80 million Gentiles or goyim.

Moreover, even the highly educated intellectual can be a body without a soul if his education is restricted to sciences alone, without

culture, which springs from language, religion, as well as, but not restricted to, geographic location. If you learn to specialize in one field alone and are useless in others, as if being used, employed, exploited, to develop only that field, and prevented from thinking or interfering in other fields, as if you were a tool, you will deprive yourself of the true meaning of science, research, development, disciplinarity, and the core purpose of polymathy. Interdisciplinarity in cultural, linguistic, and religious pillars of the Ummah is the main shield that protects a scientist or an intellectual from manufacturing a high-tech machine or making scientific progress that benefits the predatory culture at the expense of the prey culture. It makes up the cultural intellectual shield. Scientists may be used for agendas of which they are not even aware. Some may choose selfish, egoistic private interest at the expense of the public interest of their own country. Contrarily to that, the Zionist intelligence always maintains a monopoly of intelligence, even over international law, the UN, and Interpol. True science is useful and develops this world, but cultural, historical, and religious studies are the ideology that guides a scientist to avoid developing science that would harm him or his nation. Besides, it is true that science is useful in this life, but true knowledge that is used for the next life is more important and valuable in this life as well as the next, and must thus not be neglected to exist in all majors. Take the example of Professor Keith Moore who contends that “The interpretation of the verses in the Qur’an referring to human development would not have been possible in the 7th century A.D., or even a hundred years ago” and that “we can interpret them now because the science of modern Embryology affords us new understanding” but “undoubtedly there are other verses in the Qur’an related to human development that will be understood in the future as our knowledge increases” (1986, p. 16). Religious science, the sciences of the Golden Age of the Muslim Civilization, and linguistic studies must always be associated with scholarship of any major, for the sake of the renaissance and the revival of Islamic scholarship. Muslim students must be able to read, understand, and analyze Arabic manuscripts, in order to realize and digitize them, because they form the groundwork on which the modern Muslim Civilization stands. In addition, English, the language of modern science, must be taught as a subject, at least to university majors, in order to prepare graduates to translate more scientific books into Arabic and to prepare the younger generations to study them in Arabic. Scientific research papers can be dealt with using an internet platform or even AI. But in this manner, graduates will be prepared to

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process knowledge, compare and synthesize, and even create or develop science in a manner that can develop their nations. Science is a double-edged weapon, and the science humans have created so far can harm the environment, or even civilizations, as well as their ethical pillars. This regards ethics, not just aesthetics. Just as ethics must be taught in business, so must religious, linguistic, historical, etc. sciences be taught in science; otherwise, a scientist would be created (prepared to graduate) as a mere robot, used as a machine in his specialty to develop what he is told to develop alone, even though it might be used for other purposes against him and his values.

MENTAL COLONIALISM & RECRUITMENT

Mental colonialism encompasses many fields of mental programming, ranging from psychological to ideological domination, through social, historical, cultural, economic, political, as well as scientific or intellectual colonialism, recruiting, subjugation, domination, or enslavement. Social colonialism encompasses the phenomena of having the same social patterns as the assumed to be superior, as the families we see increasingly changing their style of living, and adopting the style that fools them into believing that it is a throwback to have more than two children, while many families in that culture believe in having at least four children, and some up to eight, with some families having up to twenty children, and many grandchildren. There are 400 million Arabs in 13 million km², and 342 million Americans in 9 million km², and you may argue that that is because of the Sahara Desert, immigration, developed world density, before realizing that it is true that many Arabs are increasingly believing that the number of children should be only two, which by simple mathematical observation meaning no increasing, since it has taken two who gave birth to only two. Social colonialism also convinced the colonized of modern patterns of work and family life away from the grandparents, who used to be the ones taking care of the grandchildren before kindergarten. It also convinced many people to willingly step into the cages of slavery with the feminist standards of overworking women and exploiting them to do even male jobs at home as well. There are many other patterns of social colonialism, but we will stop at these two.

Historical colonialism can be witnessed in people who believe the version of history they imported from the colonizer at the expense of their own version that was told to them by their grandfathers. We have mentioned before the legend, or rather superstition, of Zaphira, and how this non-Algerian name of the movie that forged the historical facts about the hero and noble Mujahid Aroudj, and historical colonialism is observed in the case of the producers of this movie that aimed to tarnish the image of this national hero, as well as the viewers who believe they could learn history from this movie. Political colonialism can be witnessed in all sorts of countries that adopted the policies and laws of their colonizers. Away from the Ottoman, Hanafi, Maliki, French, and Napoleonic legacies and the question of who influenced whom, a simple look at the world monetary policy, international law, and prevailing political systems reveals who influenced whom. The wise would question whether the imported political and economic regimes work for the culture that imported them, and investigate how to improve or change them. Scientific and intellectual colonialisms differ, but we will refer to their similarity, as they can be observed at the level of intellectuals who think that the science of the colonizer is superior to theirs, and thereby import it and educate it to the young generation, only so that the latter discovers later that many of these sciences were discovered or developed by their own nation. It is necessary to educate the youth with the perspective of their scientific legacy and superiority, or at least pride, rather than inferiority. Intellectual colonialism also refers to the intellectuals importing systems of education and syllabi that worked for the colonizer but do not necessarily work for the colonized. Many Westerners themselves criticize their educational systems, after having observed that secularization, industrialization, Darwinism, and unethical economic jungle laws are being taught despite the fact that they undermine Western Civilization, which also needs to revive its classical ethics in order to survive the dangers and threats of the jungle rule. For example, some have observed how sex education is too early for primary school, where children, who cannot be exposed to pornography according to national and international law, are exposed to it at school (Folk, 2022).

Cultural colonialism is mainly caused by media, or what we have referred to as the postmodern Trojan Horses, such as TV, smartphones and the internet, and the movies, series and especially songs that export their local cultures and uncultural fashion, thereby influencing the

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viewers as well as their economies and cultures. We have referred before to the use of Bloom's Taxonomy and the affective approach, and the use of its mechanisms of subconscious programming, subliminal messages and brainwashing, using the psychomotor mechanism of endless repetition on an affective level to propagate anything, no matter how unmarketable it is. The most dangerous mechanism of cultural colonialism is repetition. The first 10 years a child watches something and thinks it is unimportant, such as gay marriages; the more he sees it the following 10 years or even less, the more he becomes accustomed to it, until he acknowledges it as a birthright. Such is the policy of naturalizing the unnatural, the alternative meaning of gay; such is the policy of rationalizing the irrational. The untainted natural mind that was not subjugated by the colonial culture innately knows that this is an acquired, unnecessary, useless, harmful knowledge, deliberately propagated for a purpose. Directed, or rather, directing education lies everywhere in media, aiming to orient the minds of the viewers through mechanisms of propaganda. Attractiveness of evil is constantly connected with repetition, to trick the subconscious mind of the viewer into believing that this thing is good. On the other hand, the unattractiveness of good is constantly connected with repetition, to trick the subconscious mind of the viewer into believing that this thing is and will always be bad, even if it is for a reason that he cannot explain. This is more powerful than egocentrism. Media uses mind games in marketing. Using repetition, attractiveness of image or sound, and even many other subliminal messages that we will not dive deep into, but which cause severe, obvious signs of ideological domination.

Linguistic colonialism is very important because language is the means to knowledge, and linguistic colonialism caused linguistic pollution witnessed in many countries, rather than code-switching or mixing, and also caused psychological, cultural, religious, as well as economic colonial patterns. Decolonization from these is essential for the renaissance, to link the nation with its correct pre-colonial history, and assert that the history of the nation did not start with its colonization, by reviving its scientific past and historical legacy that the colonizer strived so much to erase. A person who learns a language will also acquire its culture, and, but not necessarily, defend its values. It is necessary that he becomes deeply influenced by his culture prior to the stage of learning another language with its culture. Learning another

language, the person will be amazed by the culture with its festivals, celebrations, occasions, etc., and will soon be subject to imported globalized standardized matters, such as celebrating an occasion like Halloween because it is trending in the exporting culture, or dressing in the fashion of that culture, and this cultural colonialism will also cause economic colonialism. Witness today how in some administrations in the world it is forbidden to come to work or class in traditional clothes, and if you show up to an administrative meeting in a thawb, a Kaftan, a Jellabiya, an Agbada, a Kente, a Habesha, a Kemis, a Qipao, a Changshan, a Zhongshan, a Tangzhuang, a Saree, or a Kurta Pajama, you will most likely be told off, and dismissed from the meeting or from class with the order to go change your clothes before coming back again. Fortunately, in some places, these traditional dresses have been standardized and globalized, especially with diplomats insisting on wearing them in UN conventions, etc. However, rich cultures that own these traditional costumes still need to standardize and globalize them in order to export them, and maybe even modernize them to achieve that end and thereby use and even export their culture to protect it from extinction. These traditional dresses are still available; however, they are being overwhelmed with foreign dresses, some of which are postmodern and have no meaning or taste whatsoever. Keep this pace, and you will soon find yourself in a real-life version of the movie *Equilibrium*. What is worse than that, you will always be under cultural economic colonialism, importing the clothes of the culture that subjugated yours, only because you were reluctant to believe that your culture is also valid. Media invent or propagate all kinds of nonsensical, pretentious, ridiculous garbage as a form of marketing, directed for the sake of selling and opening new markets where their products can be exported, even when they do not belong to any culture, and have no legacy, meaning, history, or classicality to be mentioned.

Colonialist apologetics keep a firm grasp of mental colonialism over many brains that are indoctrinated that the colonizers “civilized” and “built” their colonies. These mentally colonized or neo-colonized, on their hand are mentally recruited to serve the colonizer’s agenda and defend colonialism. This is a form of mental slavery and submission that is far too dangerous, as it exemplifies Sun Tzu’s principle of submitting your enemy without a fight. In this neocolonial frame, soft power has become far more dangerous than mass destruction weapons. Unlike the Islamic openings of Europe that protected the European

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legacy and enlightened Europe with science, Western invasions destroyed mosques to the extent that some were hidden under the ground, maintained the pre-Islamic heritage, and erased the Islamic education and architectural legacy with extreme prejudice. Keep in mind that Muslims built thousands of mosques throughout Europe; hundreds were destroyed after the fall of Andalusia, with hundreds still being in use after being converted to churches.

In his biography of his father-in-law, Agricola, Tacitus mentions a famous quote that Calgacus, the chieftain of the Caledonian Confederacy who fought the Roman army of Gnaeus Julius Agricola, said to rally his forces against the Roman occupation. He portrays the Romans by contending that they “plunder, butcher, steal, these things they misname empire: they make a desolation, and they call it peace” (ca. 98/ 2004, p. XX). This still falls on imperialism today. Imperialist apologetics do not realize the essence of this quote. This is not a critique of any imperialism; this is the critique of colonial imperialism, including the economic colonial imperialism that established the current world monetary system, even with its vicious, cunning techniques used by the IMF, WB, and FED. As a critique of Imperialism, this quote also exposes the deep hypocrisy of the capitalist empire, highlighting how powerful nations disguise greed, violence, and expansionism under noble names such as foreign investments, tourism, trade deals, etc., just as they disguised them under the names of civilization, empire, etc. within colonialism. This expression exposes the illusion of peace. It redefines the concept of Pax Romana (Roman Peace), as true peace implies harmony and cooperation, but imperial peace means total submission (even when just economic or intellectual), mass destruction (such as peace in the Middle East), and the literal silencing of resistance. Imperialist apologetics are still trying to whitewash and sweeten colonialism, trying to justify it and forge its expansional so-called civilizing mission, to the extent that they keep trying to rewrite history. If they forged religious texts, forging history should not be hard work for them. To the decolonized, it is not known as colonialism; it is known as desolation, or الاستعمار. This is mainly because “Colonialism is not construction, but destruction, because it demolishes values and plants dependency” (Bennabi, 1954, p. 45), and because “colonialism in its essence is destruction, because it seeks to erase Islamic and national identity” (Ben Badis, 1948, p. 12).

THE CONDITIONS OF THE RENAISSANCE: THE REVIVAL OF THE LINGUISTIC UNITY

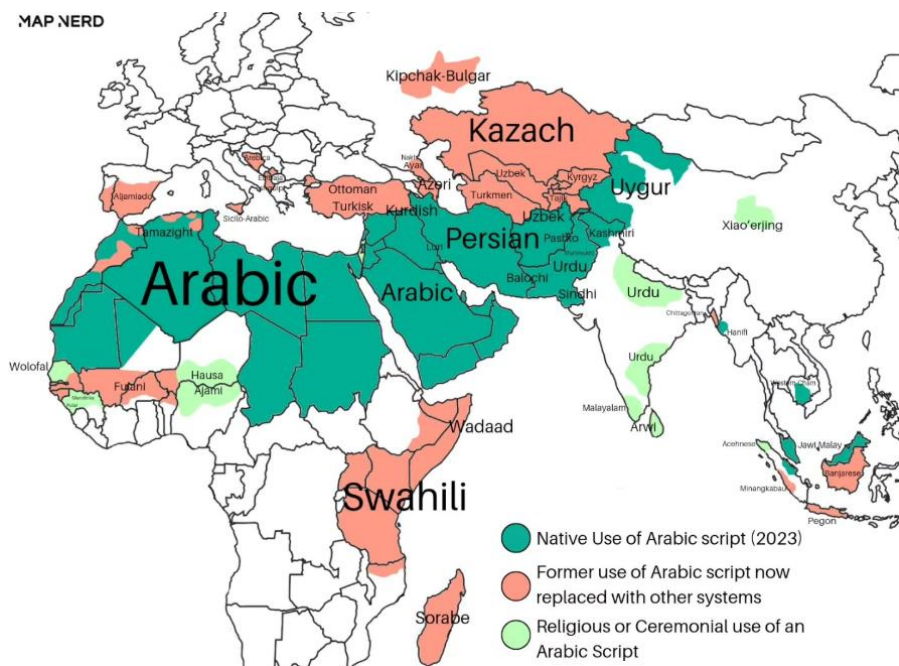
Language is the means of knowledge. It is necessary for any nation to translate the most important scientific books and teach science in the language of its majority. True renaissance is achieved by science, correct science, not the imported so-called illumination about sex, romance, genders, etc., but correct science that revives the science of the Golden age of the Muslim Civilization, translates the books of beneficial science from all over the world to Arabic, acknowledging Arabic as a means of knowledge, science and education, since language is the means of science, and without language, there is no knowledge, and Arabic is the language that protects the Quran from different translations of interpretations that make people assume that there are different versions, and Arabic is the language that unifies the Muslim Civilization, since many countries use the Arabic script, and even more countries used it before colonialism forced them to replace it with Latin script, such as with the Atatürkism in Turkey etc. And Francization, Englishization, etc. of different nations is only an excuse for linguistic colonialism before political and economic subjugation. Think of how much the USA and Britain still dominate English-speaking countries, including Canada, and how much France still dominates and yearns to colonize some French-speaking countries again. Think of how China translated the books of science only to teach its nation in Chinese, the language of the majority, despite 56 minorities. Think of how even very small countries have translated books of science to their own language. Even the illegal Zionist state translates books and teaches them in Hebrew, while anti-Quran misoislamists who try to attack the Quran by attacking Arabic trick some Arab intellectuals into thinking that Arabic is not a language of science, only to Francize or Anglicize them. Their true aim is to make Arabic like Latin, allowed only in religious studies and Latin as a major, which would make the remaining Muslims forget even how to read Arabic and the Quran, let alone understand them. We have been through many episodes when Muslims could not understand the Quran and ended up making severe damages to their nations thinking that they were acting in an Islamic way, and this step away from Arabic will only make Muslims do the same mistake again, if only we could learn history well so that we avoid making the same mistake again, and allow our enemies to penetrate our countries, disguised as

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Muslims, only to massacre Muslims and blame it on Muslims and Islam.

Think of the languages that use Arabic script for writing, and the fact that their nations used Arabic, studied Arabic, and most could even read and write and understand Arabic before colonialism. The map below shows how the use of Arabic script has shrunk due to colonialism, and yet, it is still one of the top most spoken and studied languages in the world. According to some official sources, it is ranked 5; according to others, 6, but it is in fact ranked as the third most spoken language in the world.

Fig.1. Languages which use Arabic script for writing



Source: Mena symbolism (Map Nerd, 2025)

Arabs and Arab countries with a majority of Arabs must translate scientific books into Arabic and teach in Arabic. The language must be revived by realizing the old manuscripts, starting with the most important ones, especially those in fields of science, such as biology, chemistry, mechanics and robotics, medicine, astronomy, etc. These

must be realized, digitized, and their realized version must also be digitized in a way that allows CTRL+F search in PDFs, etc. This would revive the sciences of the Golden Age of the Muslim civilization and connect Muslims to their true legacy so that they can set off a scientific renaissance starting from them and connecting them to the modern scientific discoveries they read from the translated most important books of science. Keep in mind that Arabic is the language of unity for Muslims, for 80% of Muslims are not even Arabs, but they have various languages, and most of them use the Arabic script, while the majority of them, 20% (440-470 million), speak Arabic, followed by Indonesian, 12% (230-246 million). 1.2 to 1.6 (60 to 80%) can read the Arabic script. This would change drastically with each country's decision to Francize or Anglicize its education or some of its scientific majors. Millions would be affected. The students would be alienated from the Quran and Arabic, for those languages would become a defining force in their lives; everything they read is in them; even their mobile phone, their social media, and their keyboards are in that language. Thus, while English should be taught as a subject to keep up with the world, Arabic must be used to teach scientific majors, and translation and ESP must be taught as a subject to foreign languages majors, to prepare them for their graduation requirement, which is to translate a scientific book collectively as a task divided between a group of students, each taking up to 60 to 80 pages, under the supervision of their teachers. Students must not be alienated from Arabic, because, even when they use English or French when they study about their own history, they would fall into serious drastic traps of perspective education that lies about their histories and creates cultural clashes and may lead to civil wars, dividing the nation into thinking that it took its independence by force with the Francized and Anglicized thinking that it was granted its independence, or that Baba Arroudj was a national hero with the foreignized learners thinking that he was a traitor who killed an Algerian king and subjugated Algeria, etc. These are just examples. You may even have one group strictly knowing that Al Quds is the capital of Palestine, with another group of colonial apologetics brainwashed to defend the massacres and even welcoming colonialism. We cannot introduce our nation to the colonizers' language with its culture, without preparing them with a module that teaches them to filter and avoid being mentally colonized, or even recruited to protect the language of the colonizer, at the expense of the language of the Quran, the language with which Allah communicated with us in Quran which we cannot

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translate, except for the translation of its possible interpretations. Thus, while the postcolonial approach about the subaltern, and orientalism, etc. is very valuable, the Fanonian approach remains the reformist approach that addresses the colonized and decolonizes them by restoring everything the colonizer destroyed, not just explaining the perspective of the colonized deliberately forged by the colonizer for the sake of his imperial whims.

CONCLUSION

Kwame Nkrumah and Mohammed Harbi analyzed the indirect mechanisms of colonialism. Nkrumah focused on the economic and legal dimensions, and Harbi focused on the mechanisms of French colonialism, including the mental recruitment or control of consciousness. Harbi emphasized the internal contradictions of Algerian society under French colonialism. On the other hand, Nkrumah highlighted external economic and political mechanisms of neocolonial control that persisted after independence. Harbi focused on how France attempted to subjugate Algerians not only through military force but also through schools, media, and propaganda. Unfortunately, these mechanisms of colonial psychopathology are still being employed by predatory media, convincing the prey that they are inferior, and the alternative is superior, smarter, more attractive, and that their language, culture, and heritage are inferior and invalid to that of the oppressor-indirect colonizer. This has persisted to the extent of convincing them that their blood is cheaper in their war markets, that the so-called chosen ones shake the world upon losing a person, while neglecting and ridiculing the outcry of losing a hundred of their prey cultures. Our goal through this paper, however, was to investigate the most important mechanisms of this domination, and reveal the shields that can protect our children from being subjugated to it. We have also highlighted the necessity of the revival of the legacy, especially science, language, and religion, in order to protect our youth from propaganda, and prepare them to be ambassadors for their own cultures, in order to avoid cultural extinction. After the *Universal Declaration of Linguistic Rights*, must we also have a universal declaration of *cultural* rights and a universal declaration of *religious* rights, added to UNESCO's *Universal Declaration on Cultural Diversity*? The former stresses that "cultural identity" is connected to language, for "language is framed as a

collective right tied to identity, heritage, and human dignity” (**Committee for the Universal Declaration of Linguistic Rights, 1998, p. XX**), while the latter declares “cultural diversity” “as necessary for humankind as biodiversity is for nature” (**UNESCO, 2002, p. 4**). Still, it is our duty to instruct the public how to revive his legacy, and even export it to protect it from extinction. It is our duty to instruct the public on, at least, how to protect their legacy from constant media bombardment. Harbi referred to mental recruitment, though he did not directly coin the term, but he was one of the most prominent figures to use it or clarify its meaning in the context of critiquing colonialism, as an attempt to control minds through education and cultural policy. He gave a new dimension to understanding colonialism, as it was not limited to physical violence but also revealed symbolic violence that programmed the oppressed to treat himself as inferior, and thereby, his language, culture, and scientific achievements, as even more so. This is the same as celebrating Newton, despite the fact that Al-Biruni recognized the phenomenon of gravity before him. Decolonization from these phenomena of mental colonialism, formatting, programming, or subjugation, is a necessary step for the renaissance. The practical conditions of the renaissance require the revival of the heritage that the colonizers attempted to erase, which is a necessary step in uprooting the colonial domination. Many intellectuals have been indoctrinated to parrot the excuse that the colonial legacy is a legacy that we have to protect; however, this becomes critical when the colonial legacy is protected at the expense of the colonized culture. How can we protect the colonial legacy at the expense of the subaltern culture? How can the subaltern speak when he is targeted with constant weapons of mental colonialism, even though he is still striving to restore or revive his own culture? Such are the intellectuals who were mentally recruited to protect the language of their colonizer at the expense of their language, and such is the treason of the intellectuals Benda (**1927, p. 47**) and Said condemned (**1994, p. 11**). Thus, recovering suppressed legacies and fostering critical historical consciousness are indispensable for the renaissance of the Muslim civilization, and for resisting contemporary forms of imperialism. Mental decolonization can only be done through the revival of the original legacy, which is a necessary stage, not only to counter neocolonial soft power and intellectual recruitment, but also to set forth economic and political growth.

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