

The Jurisprudence of Justification and the Psychology of Domestication: A Critical Study of the Arab Intellectual's Role in Legitimizing Authoritarianism from an Islamic Da'wah Perspective"

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ABSTRACT

This study investigates the phenomenon of "cognitive dependency" among Arab academics and intellectuals, highlighting what is termed the " **Psychology of Domestication** "and how the university institution has been transformed into a "conditioning environment" that produces a justificatory elite. The problem centers on the functional shift of the intellectual from a "guardian of values" and producer of free knowledge to a "functional agent" who harnesses methodological tools to legitimize despotism and rationalize injustice under slogans of "stability" and "blocking the means to evil) "*Sadd al-Dhara'i*

The research employs a descriptive-analytical method integrated with a complex critical approach: a sociological lens that monitors the "behavioral inheritance" of compliance across academic generations, and an Islamic intellectual perspective that dissects the "teleological deviation" occurring when an intellectual abandons the "Trust of Proclamation" and the "Solemn Covenant," thereby becoming part of the Quranic "Mala'" (elite) model. The study concludes that domestication is not merely an individual weakness but a structural system that strips the university of its role as a vehicle for change. The research concludes with a reformist vision calling for the restoration of the independent "Divine Intellectual" and the activation of the "Scientific Waqf" (endowment) system as a guarantee for liberation from material and authoritarian dependency.

Keywords :Jurisprudence of Justification, Psychology of Domestication, Despotism, Divine Intellectual, Trust of Proclamation, Scientific Waqf.

INTRODUCTION

Justice" constitutes the central axis of Sharia, where the intellectual, in the Islamic conception, serves not merely as a knowledge-bearer but as a custodian of the nation's consciousness and the trustee of "The Message" (Al-Qaradawi, 2000). The existential peril lies in "intellectual perjury," wherein the pen is repurposed from an instrument of liberation into a tool for legitimizing autocracy and distorting collective awareness (Qutb, 1993).

Research Problem: The study addresses the profound contradiction between the intellectual's role as the "conscience of the nation" and the contemporary reality of systematic "domestication." It investigates a pivotal question: How has the intellectual transitioned from a "upholder of justice" to an "architect of autocratic legitimacy" through the so-called " **Jurisprudence of Justification** ?"This is particularly evident as academic institutions evolve into incubators for "hegemony" (Gramsci, 1971).

Significance and Objectives: This study confronts the phenomenon of "auxiliary justification," aimed at exposing epistemological deception and analyzing the " **Psychology of Dependency** "(Bourdieu, 1988). The research seeks to deconstruct the mechanisms of domestication, analyze the fabrication of false consciousness, and ultimately reclaim the model of the "God-conscious intellectual" (Al-Muthaqqaf al-Rabbani) who speaks truth to power.

Methodology: The research employs a descriptive-analytical approach, utilizing "intellectual critique" to bridge the gap between sociological theories of culture and the teleological (Maqasidi) foundations of knowledge in Islam.

Section I: The Sociology of Domestication and Epistemic Dependency

This section investigates the structure of "**Academic Domestication**" as the laboratory where the "legitimatization of authoritarianism" is engineered. The core problem lies in analyzing "**domestication as a system**"—one that reconfigures the intellectual's consciousness through subtle mechanisms, ranging from linguistic manipulation to economic survival, transforming the scholar from a critic of power into a vital part of its conceptual apparatus.

This section is divided into four inquiries:

- **First Inquiry (Conceptual Grounding):** Deconstructs the duality between the "**Epistemic Wildness**" required for intellectual independence and the "**Authoritarian Taming**" imposed on the scholar.
- **Second Inquiry (Philosophical Roots):** Examines the tense relationship between the intellectual and power, drawing on the theories of **Julien Benda**, **Antonio Gramsci**, and **Edward Said**.
- **Third Inquiry (Epistemic Consequences):** Monitors how domestication corrupts scientific research, commodifies knowledge, and transforms the university into a center for conformity.
- **Fourth Inquiry (Procedural Mechanism):** Explains the shift toward the "**Jurisprudence of Justification**" and the process of "**Terminological Laundering**" used to manufacture a false consciousness that legitimizes the status quo.

Inquiry I: The Conceptual Reality of Domestication (From Emancipation to Taming)

First Branch: Semantic and Contextual Grounding (The Duality of Wildness and Affiliation)

The role of the intellectual in legitimizing authoritarianism cannot be understood without deconstructing the concept of "**Domestication**". Originally a biological term, it has migrated into the socio-political lexicon to describe the process by which a subject transitions from "natural independence" to "utilitarian dependency".

Etymologically, domestication is the antithesis of "**Wildness**". In classical Arabic lexicography (e.g., Ibn Manzur), it denotes tranquility, familiarity, and stillness. Sociologically, this "stillness" translates into "**the stillness of compliance**"—the extinguishing of intellectual anxiety in favor of status quo acceptance. Thus, a binary emerges between "**Epistemic Wildness**" (the state of critical defiance) and "**Institutional Taming**" (the absorption of the intellectual into the apparatus of power.)

Second Branch: Mechanisms of "Defanging Critique" and the Engineering of Conformity

The academy shifts from a space of truth-production to a "cradle of conformity" through institutionalized strategies:

1. **The De-fanging of Critique** :Replacing "daring knowledge" with "passive knowledge" that is submerged in bureaucratic procedures and technical formalities. This transforms the academic into a "knowledge technician" rather than an "**Organic Intellectual**" (Gramsci, 1971.)
2. **The Commodification of Knowledge and Financial Dependency** :Through research grant systems that function as tools for "**Agenda-Setting**". Academics are compelled to adopt pragmatic discourses aligned with donors' interests, turning scientific research into a consumable commodity governed by market logic rather than epistemic integrity.

3. **Self-Censorship and the Bureaucracy of Excellence** :Driven by the pursuit of "Impact Factors" and global rankings, intellectuals develop internal mechanisms for self-censorship to avoid "red lines." This aligns with Edward Said's critique of the " **Professional Intellectual** ,(1994) "who prioritizes institutional etiquette over speaking truth to power.

Conclusion: The Philosophy of Instrumental Science

Authoritarianism does not oppose science per se, but rather its "critical function." It promotes " **Instrumental Science** "(technical and de-politicized) and " **Packaged Fatwas** "while marginalizing the humanities and social sciences that awaken consciousness and deconstruct mechanisms of control.

Inquiry II: Philosophical and Critical Roots of the Intellectual-Power Nexus

This inquiry analyzes the crisis of the intellectual in the face of authority by deconstructing the duality of "moral betrayal" and "structural hegemony," drawing on seminal theoretical frameworks that conceptualize cognitive deviation in the service of power.

First Branch: The Betrayal of Universal Principles (Julien Benda's Thesis)

Julien Benda (1927) conceptualized "**The Treason of the Intellectuals**" (**La Trahison des Clercs**) to describe the abandonment of universal metaphysical values—such as truth, justice, and liberty—in favor of material gains or authoritarian ideologies. For Benda, betrayal occurs when the intellectual shifts from being a "moral conscience" to an "ideological functionary," harnessing knowledge to justify the political status quo and prioritizing job security over intellectual integrity.

Second Branch: Hegemony and Professionalism (The Visions of Gramsci and Said)

Modern analysis shifts from Benda's moral critique toward "structural complicity":

1. **Antonio Gramsci and Cultural Hegemony**: Gramsci argues that tyranny is sustained not merely by military coercion, but through "**Hegemony**"—a consensus engineered by "domesticated" intellectuals. These figures act as "functionaries of hegemony," transforming systemic repression into "popular consent" by legitimizing the regime within the collective consciousness (Gramsci, 1971).
2. **Edward Said and the Trap of Professionalism**: Said critiqued the rise of the "Professional Intellectual" who replaces the mandate of "**Speaking truth to power**" with a pragmatic, technical discourse aimed at career advancement and institutional approval. In this view, "professionalism" becomes the primary gateway to intellectual domestication (Said, 1994).

Synthesis: Domestication as a Bridge between Betrayal and Hegemony

The intersection of these theories reveals that while Benda exposes the **moral collapse** (why the intellectual succumbs), Gramsci and Said illuminate the **functional role** of this domestication (how it serves the state). Thus, academic domestication functions simultaneously as a betrayal of truth and a vital instrument for manufacturing "consent" within modern power structures.

Inquiry III: Epistemic Consequences of Domestication (The Corruption of Research and Commodification of Knowledge)

Academic domestication transcends personal political alignment to become a structural impediment that depletes the quality of "knowledge production." Its primary consequences are as follows:

.1The Phenomenon of "Safe Research" and Avoidance of Contested Issues

Domestication fosters "cowardly research"—technical or hyper-specialized studies that deliberately avoid "Controversial Issues" to prevent friction with political authorities or funding agencies. Consequently, scientific

inquiry shifts from an instrument of "truth-seeking" to a mechanism of "conflict-avoidance," leading to the attrition of critical creativity (Harb, 2005).

.2The Commodification of Research

Under institutional domestication, knowledge is stripped of its intellectual value and reduced to a "metric" for promotion and privilege. The emphasis shifts from "impact" to "output volume," transforming the scholar into a "Professional Intellectual" who writes to satisfy peer-reviewers and donors. Thus, knowledge becomes a commodity governed by the laws of political supply and demand rather than epistemic integrity (Said, 2006).

.3The Dominance of Conciliatory and Apologetic Discourse

Domestication engenders a pattern of "methodological hesitation" and the use of vague, diplomatic language (e.g., "cultural exceptionalism" or "balancing interests") to justify the erosion of rights and liberties. This linguistic shift compromises scientific objectivity, transforming the academic method into a "legalistic veneer" for authoritarianism (Belkeziz, 2011).

.4The Decline of the University's Enlightening Role

When academics are domesticated, the university loses its function as a "laboratory for ideas" and devolves into a "diploma mill" that merely echoes state policies. Research, in this context, ceases to lead societal change, deepening the rift between the academic institution and the nation's aspirations for revival.

Inquiry IV: The "Jurisprudence of Justification" and the Manufacture of False Consciousness

The "Jurisprudence of Justification" serves as the operational output of academic domestication. In this phase, the intellectual transitions from a "truth-seeker" to an "architect of legitimacy," playing a pivotal role in distorting collective consciousness and rationalizing authoritarianism.

First Branch: Engineering Pseudo-Legitimacy (Auxiliary Justification)

"Auxiliary Justification" refers to the epistemic process through which the academic provides scientific rationales or textual interpretations for state decisions, framing them as "objective necessities" rather than autocratic choices. This engineering relies on two mechanisms:

1. **Engineering Consent** :Bridging the gap between the will of power and the social conscience by convincing the public that the status quo is the "optimal possibility" (Harb, 2005).
2. **Selective Citation** :The strategic mobilization of legal or religious texts to prioritize "obedience and stability" over "justice and liberty." This grants the regime an "epistemic sanctity," rendering any critique of power a perceived assault on science or faith itself.

Second Branch: Terminological Laundering

"Terminological Laundering" is perhaps the most hazardous role of the domesticated intellectual, involving the linguistic beautification of oppressive practices to render them academically palatable:

1. **Re-labeling** :Transforming "authoritarianism" into "centralization for stability" and the "suppression of liberties" into "precautionary national security measures." This linguistic substitution provides political transgressions with a veneer of academic legitimacy.
2. **Manufacturing False Consciousness** :Utilizing "sanitized" academic jargon to anesthetize the public's critical faculties. Policies wrapped in methodological frameworks (statistics, procedural models) become difficult for non-specialists to challenge, thereby reinforcing " **Soft Hegemony**)" Said, 2006.(

The Academy as a Facade :Research and conferences are repurposed as platforms to "launder" state policies, presenting justifications through formalist lenses that offer a deceptive impression of objectivity and neutrality.

Human Sciences (Procedural Application)

Domestication transcends theory to become a methodological practice within academic faculties, neutralizing the transformative role of knowledge through the following mechanisms:

.1Retreat into "Static Heritage"

Encouraging research that is submerged in manuscript editing and historical polemics detached from modern contexts. This creates a "safe haven" for academics to avoid engaging with contemporary issues of authoritarianism and human rights.

.2The Fragmentation of Maqasid (Objectives of Sharia)

Teaching "Maqasid al-Sharia" as abstract theoretical rules stripped of political agency. While "protection of life" is emphasized in individual crimes, it is conspicuously absent in discussions regarding political repression or arbitrary detention, turning liberation tools into stagnant curricula.

.3Human Sciences as Tools of Social Control

Reconfiguring sociology and psychology from instruments of "deconstructing dominance" into tools for "social engineering" and compliance. Research focuses on "adaptation" and "stability" while marginalizing the sociology of revolution and dynamics of systemic change.

Conclusion of Section I: Synthesis of Findings

The study of academic domestication reveals a systematic framework aimed at re-aligning the intellectual with the apparatus of power. The core findings are:

- **Semantic Deviation** :The transition of "domestication" from a biological term to a socio-political tool for "de-fanging" critique.
- **Institutionalization** :Domestication is no longer a personal choice but an institutional regime enforced through career incentives and financial dependency.
- **Epistemic Corruption** :The prevalence of "safe research" and the commodification of science, where value is measured by "conformity" rather than "boldness" in speaking truth.
- **The Sacred vs. The Profane** :The domestication of religious discourse represents the most critical stage, as it utilizes the "Sacred" to justify the "Profane," transforming the scholar into an official functionary.

Closing Remark :Domestication is a "methodological virus" that strikes the independence of the mind. Without severing the link between "knowledge" and "power," scientific research will remain a mere echo of the victor's will rather than the voice of truth.

Section Two: The Psychology of Domestication and Mechanisms of Subjugation (The Arab Case as a Model)

The decline of the enlightenment role of Arab universities cannot be understood without dissecting the psychological and functional structure of the academic actor and their response to the surrounding authoritarian environment. While the first section focused on describing the phenomenon and its external manifestations, this section seeks to analyze its "operational mechanisms"—specifically, how the academic transforms from a "producer of critical knowledge" into a "tool for legitimizing the status quo." The process of "domestication" is not merely a product of direct physical suppression; rather, it is a complex process where the instinct for material

survival intertwines with the desire to maintain "symbolic status" and social prestige. This section examines how the academic self is forced to practice "epistemological Taqiyya" (dissimulation) within the "Barracks University," where compliance evolves from a forced behavior into a transgenerational institutional culture.

Theme I: The Structure of Control and Dependency on Symbolic Status

This theme analyzes the psychological and structural drivers that push Arab academics toward the "corral of domestication." It argues that the issue extends beyond direct material threats to the creation of an environment where compliance becomes a rational choice for survival, while rebellion is viewed as symbolic and social suicide.

.1The Survival Instinct and the Impact of "Securitization" in the Academic Space

In many Arab regimes, the university shifts from a space for critical knowledge production to what can be termed a "Barracks University." In such institutions, academic standards are subjected to the logic of "securitization," where every intellectual activity is viewed as a potential threat to stability. This security hegemony fosters "structural fear," prompting academics to adopt "epistemological Taqiyya"—a defensive strategy of concealing critical convictions and displaying formal compliance (Awad, 2018). Under "Panoptic Surveillance," the academic exercises strict self-censorship for fear of misinterpretation. This securitization further manifests in the militarization of university administration, reducing the professor to a "technocrat" whose knowledge production is conditioned by avoiding "red lines" to escape charges of "inciting against the state" (Ismail, 2019).

.2The Cult of Titles (Symbolic Capital) as a Constraint on Silence

In societies lacking social mobility, academic titles serve as "Symbolic Capital" (Bourdieu, 2008), granting social prestige that outweighs their scientific value. The academic becomes a captive of this prestige, realizing that remaining in the "limelight" and securing official consultancies depends on the institution's satisfaction. This fear of "symbolic assassination" transforms the researcher into a "guardian of status" who sacrifices the core of their thought to protect their social facade. Consequently, a "silent barter contract" emerges: political silence in exchange for social reverence and material privileges. This "oppressed individual," in the words of Mustafa Hijazi (2005), identifies with the oppressor to ensure psychological and social security, ultimately emptying the university of its leadership in collective consciousness.

Theme II: Mechanisms of "Auxiliary Justification" in Academic and Research Institutions

The analysis here shifts toward the functional dimension; authoritarian regimes do not merely demand academic silence but seek to transform the academic into an "active agent" who provides "scientific" and "objective" veneers to state policies.

.1Oriented Research and the "Cosmetic" Advisory Role

In the Arab context, research centers often function as "consultancy offices" for the executive branch, compromising intellectual independence. Unlike democratic environments where research informs policy, the domesticated Arab case exhibits "policy-led research," where academics are tasked with fabricating studies that pre-emptively validate the efficacy of state projects (Awad, 2018). This role is amplified in the media, where the "academic title" is exploited as a "cosmetic expert" to grant cognitive legitimacy to purely political decisions, misleading the public into believing these policies are products of "disinterested science" (Said, 2006).

.2Domesticated Technocrats and the Legitimization of Injustice

This section highlights the role of the "domesticated technocrat"—the academic who possesses technical tools but lacks an ethical compass. These actors employ "cold statistics" to dehumanize social suffering; rather than addressing "systemic impoverishment," they use technical jargon like "structural adjustment" to anesthetize moral sensitivity (Ismail, 2019). Furthermore, technocrats (particularly in law and politics) facilitate the "legalization of exception" by crafting theoretical frameworks that justify the erosion of civil liberties under the

guise of "security necessity" or "developmental requirements." Consequently, science becomes a partner in reproducing authoritarianism rather than a tool for liberation.

Theme III: The Impact of Domestication on Young Researchers (Mechanisms of Inheritance and Compliance)

The psychological impact of domestication extends beyond the veteran generation to shape the "nurturing environment" for young researchers. This ensures the continuity of control structures within Arab universities through early conditioning.

".1Behavioral Inheritance" and the Making of the Compliant Researcher

Young researchers develop under an "academic paternalism" where the supervisor acts as a "behavioral censor." Through **Social Modeling**, the researcher learns that academic success is contingent upon social intelligence and avoiding bold criticism (Awad, 2018). This is reinforced by "**Pre-emptive Filtering**" of research topics, where youth are coerced into selecting "safe" issues that avoid dissecting power structures, stifling innovation and reducing them to mere reproducers of traditional curricula (Ismail, 2019),

.2Academic Alienation and Brain Drain

The climate of domestication breeds "alienation," manifesting in two paths: **Cognitive Withdrawal**, where researchers limit themselves to routine teaching to avoid conflict, thus draining the university of its transformative energy (Hijazi, 2005); or **Migration as Protest**, where researchers flee to Western academic spaces seeking freedom and merit-based recognition. This brain drain represents a "value hemorrhage," leaving the local academic arena to those who accept the terms of domestication (Ismail, 2019).

Section Summary:

"The psychology of domestication" is not merely an individual behavior driven by fear; it is an integrated system that reproduces itself across generations. The academic has shifted from a "producer of free knowledge" to a "functional agent" legitimizing state policies. This process strips the university of its role as a catalyst for social change, transforming it into a tool for reinforcing "bartered silence" as the sole condition for survival and promotion.

Theme II: Critique of Political "Jurisprudence of Necessity" and the Distortion of Objectives (Maqasid)

This section critiques the intellectual tools used by academics to legitimize oppression, a practice that constitutes "teleological distortion" transforming the exception into the rule and the means into the end.

.1The Fallacy of Using "Stability" to Justify Oppression

Domesticated academics employ a "selective approach," citing texts on obedience while marginalizing supreme objectives like justice and Shura. Consequently, "necessity" is transformed from a temporary exception into a permanent foundation for subjugation (Ismail, 2019). Furthermore, they promote the fallacy of "false stability," claiming despotism is a fair price for security. From a robust Maqasid perspective, true stability is impossible without justice; silence under the pretext of "blocking the means to evil" (Sadd al-Dhara'i) is itself the greater evil, as it institutionalizes injustice (Al-Raysuni, 2014).

.2The Intellectual as the Pharaonic "Mala'" (A Quranic Sociological Study)

The Quran presents the model of the "Mala'" (the elite) as the intellectual apparatus that legitimizes tyranny. They are the elite who "fill" the eyes with their status and benefit from the despot's survival. Their psychology manifests in "**Beautifying the Hideous**"—using technical jargon to obscure truths from the public (Al-Zamakhshari, 2009)—and "**Guarding Privileges**", as their symbolic prestige is derived from their proximity to power (Al-Qurtubi, 2006). This dependency leads to the "distortion of collective consciousness" and the betrayal

of the "Trust of Proclamation," ultimately leading to civilizational decay due to the absence of truth (Al-Minshawi, 2020).

Section Summary:

"Cognitive dependency" is not merely a professional lapse but a teleological deviation and a theological offense; knowledge is a "solemn covenant" requiring clarification. The transformation of the academic into part of the "Mala" grants legitimacy to state falsehoods under the guise of "necessity," eroding society's moral compass. Restoring academic intellectual independence is thus a theological and existential necessity for the university to reclaim its role as a vehicle for liberation and justice.

Section Four: Horizons of Epistemological Liberation and the Reformist Alternative

Breaking cognitive dependency requires the construction of an "alternative model" that transcends the psychology of compliance by restoring the intellectual's missionary persona and building intrinsic immunity against authoritarian encroachment.

Theme I: Reclaiming the Role of the "Divine Intellectual" (Al-Muthaqqaf al-Rabbani)

The "Divine Intellectual" serves as the functional antithesis to the "domesticated technocrat." This academic re-anchors scientific practice to the reference of Absolute Truth, liberating themselves from the shackles of symbolic status and transient material gains.

" .1Truthfulness of Speech" and Dissociation from Falsehood as Tools for Liberation

Epistemological liberation begins with an internal revolution to reclaim independence through "**Truthfulness of Speech**". This entails using language that describes reality with clinical integrity, rejecting the "wooden language" or cosmetic jargon dictated by power (Amara, 1993). Scientific honesty demands calling phenomena by their true names (e.g., despotism, corruption) instead of fluid terms, thereby restoring knowledge as a catalyst for consciousness. Furthermore "**Dissociation from Falsehood**" is not a passive withdrawal but an intellectual independence that refuses to provide "cosmetic services" for oppressive policies, prioritizing the "Trust of Proclamation" over the privileges of promotion (Al-Minshawi, 2020).

.2Historical Models of the Resistant Intellectual: Al-Izz bin Abd al-Salam as a Prototype

Islamic history presents "The Sultan of Scholars" as the ultimate manifestation of an intellectual who severed ties with ruling powers. His greatness lies in his **Liberation from State-linked "Symbolic Capital**"; he traded official prestige for the "awe" derived from speaking truth to power, most notably in his insistence on auctioning Mamluk princes to return their proceeds to the public treasury (Ibn Kathir, 1999). Al-Izz utilized **Jurisprudence as a tool for liberation, not justification**, proving that a scholar's true dignity stems from independence and the preference of principles over material comfort. This model affirms that the resistant intellectual employs their expertise to expose systemic flaws and provide ethical alternatives (Qutb, 2003).

Theme II: The Role of "Intellectual Migration" and Mechanisms of Institutional Independence

Given the restricted horizons for expression and the dominance of the "Barracks University," intellectual migration emerges as a necessary strategy for repositioning and ensuring the continuity of the academic's critical function, free from word-dependency.

.1Leveraging "Free Environments" to Liberate the Word

International academic spaces serve as safe havens for reproducing critical knowledge and re-exporting it to the Arab world. These environments provide the "job security" needed to dismantle "**self-censorship**", allowing researchers to dissect authoritarian structures with full methodological courage (Ismail, 2019). Furthermore, this migration facilitates the creation of "**transnational cognitive networks**" that act as bridges for transferring and

digitally localizing global critical methodologies, effectively breaking the intellectual isolation imposed by autocratic regimes on local universities (Al-Minshawi, 2020).

.2Proposals for Independence from "Security Tutelage"

Individual liberation cannot be sustained without structural reforms to restore university autonomy, centered on two pillars:

1. **Democratizing University Administration** :This entails ending security oversight of academic appointments and replacing it with a "free election" system for university leadership. Additionally, sovereign agencies must be barred from interfering in promotion committees or research agendas to transform the university from a "discipline barracks" into a "space for reflection" (Awad, 2018).
2. **Reviving "Scientific Endowments" (Financial Independence)** :Sustaining intellectual independence is contingent upon liberation from state-controlled funding. Thus, it is essential to revive the system of "educational endowments" (Awqaf), which historically ensured scholars' financial sufficiency independent of the ruler's grants. Funding universities through independent endowments or community trust funds liberates the academic from the "silence-for-salary" trade-off and protects researchers through autonomous financial resources (Al-Raysuni, 2014).

CONCLUSION

This research has sought to interrogate the unspoken dynamics between the "Arab academic" and "authoritarian systems," moving beyond superficial description toward a dissection of the "psychology of domestication" and mechanisms of cognitive dependency. The final results and recommendations are summarized as follows:

I. Research Findings

1. **Structural Domestication** :The study concludes that academic domestication is not merely individual cowardice but the product of a pervasive security environment that transforms the university into a "barracks," where truth is bartered for job security and symbolic capital.
2. **The Justificatory Function** :There is a dangerous shift in the academic's role from a "producer of knowledge" to a "cosmetic expert" for state policies, utilizing cold data to dehumanize and scientifically legitimize social injustices.
3. **Teleological Deviation** :From an Islamic perspective, academic silence or the justification of oppression constitutes a betrayal of the "Solemn Covenant" and the trust of clarification, falling into the trap of the "Mala'" (elite) model that beautifies tyranny.
4. **Institutional Continuity** :The system of domestication reproduces itself through "behavioral inheritance" among young researchers, threatening to drain the academic field of its critical energy for an entire generation.

II. Recommendations (Horizons of Liberation)

1. **Reclaiming "Epistemological Divinity** : "It is essential to revive the model of the "Divine Intellectual" who prioritizes "truthfulness of speech" and dissociation from falsehood, inspired by figures like Al-Izz bin Abd al-Salam.
2. **Structural and Financial Independence** :University autonomy must be reclaimed through "democratizing administration" (election over appointment) and reviving independent "educational endowments" to ensure financial sufficiency free from state leverage.

3. **Bridging with "Intellectual Migration :**"Leveraging Arab expertise abroad to build free cognitive platforms that engage with domestic issues and break the intellectual isolation imposed by autocratic regimes.

Final Remark :The liberation of the Arab university from the "corral of domestication" is the true gateway to any political or civilizational reform. If the intellect (the university (is corrupted, society's compass fails; but if the intellect reclaims its independence, the nation reclaims its dignity.

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