



BİNGÖL ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
İNGİLİZ DİLİ VE EDEBİYATI ANABİLİM DALI

**THE CLASH OF EAST AND WEST IN MARYAM
JAMEELAH'S *AHMAD KHALIL: THE STORY OF A
PALESTINIAN REFUGEE***

Güllü ERMİŞ

YÜKSEK LİSANS TEZİ

Danışman
Dr. Öğr. Üyesi Emine YEŞİM BEDLEK

Bingöl - 2018

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(MERYEM CEMİLE' NİN *AHMAD KHALIL: FİLİSTİNLİ BİR MÜLTECİ'NİN
HİKAYESİ* ADLI ESERİNDE DOĞU-BATI ÇATIŞMASI)

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BİLİMSEL ETİK BİLDİRİMİ

Yüksek Lisans tezi olarak hazırladığım “Meryem Cemile’nin *Ahmad Khalil: Filistinli bir Mültecinin Hikayesi* Adlı Eserinde Doğu-Batı Çatışması” adlı çalışmanın öneri aşamasından sonuçlanmasına kadar geçen süreçte bilimsel etiğe ve akademik kurallara özenle uyduğumu, tez içindeki tüm bilgileri bilimsel ahlak ve gelenek çerçevesinde elde ettiğimi, tez yazım kurallarına uygun olarak hazırladığım bu çalışmada doğrudan veya dolaylı olarak yaptığım her alıntıya kaynak gösterdiğimi ve yararlandığım eserlerin kaynakçada gösterilenlerden oluştuğunu beyan ederim.

.../07/2018

İmza

Güllü ERMİŞ

APPROVAL PAGE

BİNGÖL ÜNİVERSİTESİ

SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRLÜĞÜNE

Güllü ERMİŞ tarafından hazırlanan “Meryem Cemile’nin *Ahmad Khalil: Filistinli bir Mültecinin Hikayesi* adlı eserinde Doğu-Batı Çatışması”, başlıklı bu çalışma,/07/2018 tarihinde yapılan tez savunma sınavı sonucunda oybirliğiyle başarılı bulunarak jürimiz tarafından İngiliz Dili ve Edebiyatı Anabilim Dalı’nda Yüksek Lisans tezi olarak kabul edilmiştir.

TEZ JÜRİSİ ÜYELERİ (Unvanı, Adı ve Soyadı)

Başkan	:	İmza:
Danışman	:	İmza:
Üye	:	İmza:

ONAY

Bu Tez, Bingöl Üniversitesi Sosyal Bilimler Enstitüsü Yönetim Kurulunun/07/2017 tarih ve sayılı oturumunda belirlenen jüri tarafından kabul edilmiştir.

Doç. Dr. Yaşar BAŞ

Enstitü Müdürü

PREFACE

I express my hearty thanks and sincere gratitude to my supervisor Dr. Emine Yeşim BEDLEK who has not only been a benevolent guide but throughout she has remained a constant source of inspiration to me. Her keen interest and supportive attitude has given me courage to carry on with such a challenging topic and who keep faith in me when I was on the verge of giving up, suggesting me the books I needed for my thesis. Her words on writing thesis cleared my mind and helped me to overcome the challenges that I confronted. Without her wholehearted cooperation, and advice it would have been rather impossible for me to complete this work.

I am grateful to my mother Ayşe ERMİŞ and father Musa ERMİŞ. My mother always gave me inspiration with her industriousness and advised me to do so. I am thankful to her relieving me of some of my responsibilities while writing this thesis. If it hadn't been for her support I couldn't have finished it. I am also grateful all my family members for tolerating all my absent hours.

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I am grateful to my grandfather Hasan ERMİŞ and grandma Halime as for the history that they provide for me with their memories that provide me to interpret the current problems.

To all victims of Clashes...



ÖZET

Bingöl Üniversitesi Sosyal Bilimler Enstitüsü Yüksek Lisans Tez Özeti

Tezin Başlığı: Meryem Cemile'nin <i>Ahmad Khalil: Filistinli bir Mültecinin Hikayesi</i> adlı eserinde Doğu-Batı Çatışması.
Tezin Yazarı: Güllü ERMİŞ
Danışman: Dr. Öğr. Üyesi Emine Yeşim BEDLEK
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<p>Bu tezin amacı Doğu ve Batı çatışmasını incelemek; modernite, sömürgecilik, milliyetçilik, emperyalizm ve önyargılarla bozulan bu ilişkiye farklı bir bakışı mümkün kılmaktır. Doğu- Batı ikiliğinin tarihsel seyrini incelediğimizde bu iki medeniyet arasında başlarda olumlu bir ilişki olduğunu ancak İslamın dini, kültürel ve politik bir rakip olarak belirmesinden sonra ilişkinin bozulmaya başladığını görmekteyiz. Bozuk imgeler, efsaneler aracılığı ile Doğu, Batı'dan öteye itilmiştir. Doğunun Batı algısı ise sömürgecilik, emperyalizm, modernite ve milliyetçiliğin doğuşu ile birlikte olumsuz bir yön kazanmıştır. Doğu kendi topraklarında süregiden sömürü, haksızlık, kültür emperyalizmine olan tepkisini moderniteye yöneltmiştir. Batı ise bunu bir değerler savaşı olarak tanıtmıştır. Amerikalı, eski bir siyonist ve yahudi olan Meryem Cemile Doğu- Batı çatışmasını her iki medeniyete aşına içerden biri olarak incelemekte Doğu ve Batının çelişen değer, yargı ve sosyal yaşama farklı bakış açılarını ortaya koymaktadır. Bununla birlikte, çatışmanın sebebini Samuel Huntington'ın öngördüğünün aksine bir değerler ve kültür çatışmasından ziyade modernite, milliyetçilik gibi ideolojilerin sömürgecilik ve emperyalizmin emrine amade etmenler olarak kullanılması; onların toplumu bölme, kültürü yok etme, etnik temizlik ve sömürüye hizmet etmeleri olduğunun kanısındadır Cemile. Siyonizm tarih boyunca kurgulanan bu yanlı ve bölücü söylemin bir ürünü olması nedeniyle Filistinde bir devlet kurabilmiştir. İsrail devletinin kurulmasını mümkün kılan şey modernitenin hakim kılınması, milliyetçilik, ve emperyalist güçlerin çıkarlarının siyonistlerinkilerle çakışmasıdır. <i>Ahmad Kahlil'</i> de Cemile Doğu ile batı çatışması; Müslüman bir ailenin modernite, ulusçuluk ve sömürgecilikle olan mücadelelerinde bu uygulamalar ile sessizleştirilen "onlar" ın bakış açısına yer vermektedir. Bu iki toplum kadın, kültür, örtünme, gelenek ve modernite, endüstrileşme, geçmiş, aile, eğitim, bireysellik, özgürlük, ırk gibi konularda farklı bakış açılarına sahiptir ancak bu farklılık zamanla modernitenin doğuşu ile oluşmuş ve bu iki toplumun bölünmelerine yol açmıştır.</p>
Anahtar kelimeler: Doğu, batı, çatışma, sömürgecilik, emperyalizm, Siyonizm, milliyetçilik, İslam, yeni tarihsellik ve hafıza.

ABSTRACT

Bingol University Institute of Social Sciences Abstract of Master's Thesis

Title of the Thesis: The Clash of East and West in Maryam Jameelah's <i>Ahmad Khalil: The Story of a Palestinian Refugee</i>
Author: Güllü ERMİŞ
Supervisor: Dr. Emine Yeşim BEDLEK
Department: English Language and Literature
Sub-field: English Culture and Literature
Date:30.07.2018
<p>This thesis aims at examining the clash of the East and West and enabling a constructive view to the relation deteriorated by modernity, colonialism, imperialism and nationalism. When the historical course of the West-East duality is analyzed it will be seen that there is a positive relationship which got worse gradually and reached its apex with modernity and colonialism. The favourable relation began to change with the emergence of Islam as a political, religious and cultural rival. With distorted imaginations, myths and prejudices directed at Islam the East is estranged, condemned to silence and propelled from the West both in regard to time and place. Likewise, the Eastern view of the West is deteriorated by imperialism and the colonization of their lands made possible by nationalism and modernization. As the East regards these ideologies harmful and divisive to their society they diverted their reaction to them in overcoming their oppression. Yet, their reaction is being regarded as the clash of civilisations by the West. Maryam Jameelah, formerly a Zionist and Jew and later a convert to Islam, as an insider to both civilisations deals the conflict. She compares the the differing values and cultural differences of the two and depicts that the conflict is not pertinent to values or cultural differences, yet it is related to such ideologies as nationalism, modernism which are used as a weapon of hegemony and division at the behest of colonialism and imperial interest of the Western elite. The proximity of values and the cultures of the two worsen in time by these ideologies hindering and stigmatizing the East. To her view these ideologies are dividing the communities, erasing their culture and communities and colonizing them. She shows that Zionism is an extension of this one-sided construction that is dividing the world. In <i>Ahmad Khalil</i>, she depicts that ideologies cause division as they are racist ideologies defending the interests of the powerful. They are tied to the West in a way that they become a tool of hegemony that can not bear the view of the other, neither sharing the power with other communities and civilisations nor their emancipation quest and offer.</p>
Keywords: East-West, Clash, Colonialism, Imperialism, Zionism, Nationalism, Islam, history and memory.

ABBREVIATIONS

Ibid: In the same source (used to save space in textual references to a quoted work which has been mentioned in a previous reference)

Ahmad Khalil: Ahmad Khalil: The Story of a Palestinian Refugee



INTRODUCTION

I. Objectives of the Research

This thesis defends that the relationship between the East and the West is deteriorated by such agents as prejudices, distorted imaginations, rivalries, colonialism and imperialism and lastly by modernity as they are used as a tool of oppression, humiliation, dispossession and colonization. It evaluates that these agents are inherently divisive and racist as it superimposes Western view on the rest of the world. Any positive portrayal of Islam and the Muslims are regarded as a threat and the retrieval of the enemy rather than an alternative and rightful cry. In order to make way for overcoming the clash and open new thinking on the clash, this hegemonic discourse need to be overcome, and the injustices and truths need to be disclosed. Zionism that established the modern state of Israel is product of these agents. As Joe Kovel says Zionist nationalism became not the restoration of a land but the establishment of Jewish colonial control over that land, and coordinatively the elimination of its indigenous inhabitants.¹

The disregarding of Palestinians stems from the collaboration between the Zionists and the imperial power which have the same racist stance towards East and Islam. The trauma of Palestinians stems from their belonging to the East and Islam which immune the Zionists and the West any feel of twinge and responsibility. "The state of Israel was not only an advanced society and bastion of Enlightenment, the only democracy in the Middle East but also a precious jewel of western civilization to be protected by all right-thinking people against the forces of Oriental darkness or some now say Islamo-fascism."² This discourse celebrating the one-eyed view of the West and imposing it to the rest of the World has been building walls from the West's appearance as a world power. It deteriorated the relationship between the societies, caused the maintenance of imperialism and colonialism under the guise of some other insidious ways.

¹ Joe Kovel, *Overcoming Zionism: Creating a Single Democratic State in Israel/Palestine*, Pluto Press and Between the Lines, 2007, p.37.

² Ibid.,p.14

While myths, distorted imaginations modernity and its derivate nationalism once provided the ground for differentiating people, the clash of civilisations incorporated them into its body now. It provides the needed ground for differentiation of people in lieu with their difference such as race, color, haves or have nots is a tool of oppression, divide and rule policy at the beck and call of those in search of power. By way of these, the communities are silenced; they are propelled in time and place in order to make their destruction easy. The people are sacrificed to the clashes for the sake of power and superiority. For instance, the clash theory is silencing and oppressing the people of the East and it places them as enemies vis-à-vis the West. What aggravates the situation is the extension of the so-called conflict to very vulnerable areas namely cultures and values which burden the agendas of the policy makers to the shoulder of the people.

Samuel Huntington bases the clashes on the conflicting values and cultures. He ignores that the cultures, values and religions though different from one another offer and include the ideal, the best in human and society and they provide the sublime feelings and ideas of the people; thus, they celebrate acceptance, brotherhood, coexistence and views that exceed the borders of race, exploitation and equality. So, those who celebrate the clashes, prejudices and racism for the sake of power are keeping borders and they are obstacles to a cosmopolite world stripped of race, slavery, exploitation and prejudices. Those who celebrate the clashes globalize one type of people that have the right to survive. Yet, a human being does not have to speak English, to be an Englishman, a Christian, a Zionist or a Muslim in order to claim his humanity and the plea for justice.

Zionism shares the one-eyed view of the Western elite ignores the Palestinians and their right to exist. The contours of the division are nationalism and modernity, and the imperial interest that giving the right to colonize the land of Palestine. Jewish scholars such as Joe Kovel, Ilan Pappé, and Shlomo Sand indicates that Zionism is a national, settler colonial movement fed by a mythic past and a bad conscience. They regard its return to Palestine as a bad idea, which refers to nationalism and modernity. Regina Sharif indicates that this bad idea is nurtured in the west and supported by non-Jewish people of Europe on the basis of interest. They show that the clashes are being created by those who are in search of power not the cultures, values or religions yet

they are product of distorted imaginations, prejudices and racism. People must fight with these enemies not the people, cultures, values, or religions. The response of the East to the clash (represented by Zionism) depicts that these people are fighting for hearken in their quest for equal share in making history, have a saying on what to do with their religion, culture and society.

Jameelah depicts that the East is maimed by nationalism, colonialism, cultural imperialism and modernity hindering the East that is a silenced realm from the emergence of Europe as a world power that is intolerant an equal hearing to the other people of the world. Jameelah depicts the clashes that are said to cause conflict. It is not people of the west that is her target rather she believes that the ideologies of the west are detrimental as they are one- eyed and racist. She indicates that Muslims are not struggling in holding arms, embracing weapons to bomb people yet they struggle for overcoming the injustice. In *Ahmad Khalil* she portrays the trauma of our modern age namely the people fighting for obstacles inherited by the world wars, emergence of modernity which have diminished man and caused people to be paralyzed by terror, trepidation, torture, disintegration, schizophrenia, and racism. She believes that the contemporary world is unable to soothe and unload people from these burdens as the current trends give importance to race, material success, freedom without responsibility, egotism, imaginations contaminated by prejudices etc.

Ahmad Khalil fights against the Zionist colonisation, cultural imperialism, racism, the influence of modernity to its community. Jameelah shows the Muslim view to the clash yet the reaction of Muslims is neither that of a terrorist nor fundamentalist yet Ahmad Khalil and his family are resisting to dispossession, colonialism, cultural imperialism and nationalism which is also besieging Palestinian people. As Jameelah indicates that violence brings about violence and if evil is not overcome, it aggravates and adds another chain to it.

Modernity as a tool of clash has become a tool for colonial and imperial penetration for the West while it has provided a weapon for the East and Islam to depict its dispossession, continuing colonial penetration, cultural imperialism and racism of nationalism that are scattering it to pieces. The solution of the clash and hindrance of violence requires extermination of the hegemony inside this discourse for the sake of

people to move forward before it is too late for the humanity to reverse it. The responsibility of people is fighting for bringing goodness not preparing oneself and the ground for wars. We as people need to give up intruding the areas that are beyond our limits. Our responsibility is to endeavour fighting with evil that is contaminating our world. The rest is beyond our limits. It is necessary to get over the borders of evil, prejudices, and the misinformations that set before humanity. For instance, the endeavour to accelerate millenary concept of war that is said to occur with the second coming of the Jesus the Christ is irrational, the people should be reminded that our burden is responsibility and good behaviours not to intermingle the things that are beyond our limits.

Maryam Jameelah, a former Zionist herself, offers an anti-colonial resistance to the hegemonic discourse that silence the East and Muslims. She rejects colonial occupation of Palestine and the racism operating in the world. She centres Islam, which is shunned by modernity, at the center of his novel and set to work refuting the western superiority imposed over the people as also expressed by Franz Fanon, who says that we know what west has done for its own spiritual victory how other people are suffering and that Europe is running to cliff swiftly, the best thing is to run away from it.³ She wants to eradicate the walls that are set between people. She points out that the state of Israel is a colonial state and what Palestinian people have been doing is not Arab aggression but an anti-colonial resistance though divided and weak. She demonstrates that a world where nationalism, colonialism and modernity collaborate for the sake of the West; separation, subjugation, and obliteration of another community are natural results as it cannot bear the sovereignty of the other.

As a convert from Judaism, having lived in America up until her age of 27 and someone in search of finding an answer to questions about three religions and their condition and relationship provided her to read every book she laid her hands on and made her to be acquainted not only western theories but also the Eastern ones. In her quest to find an answer brings her to the conclusion that the relationship between these two societies is marred by the western image of Islam and placing itself at the top of universe where East and Islam is placed at the bottom unable to keep up with the west⁴

³ Frantz Fanon, *Yeryüzünün Lanetlileri*, Versus Kitap, 2007, p.304.

⁴ Maryam Jameelah, *İslam ve Oryantalizm*, Seçkin, 1989, p.29.

as Islam belongs to medieval times. To challenge the West's idea of invincibility, she refers to the mutual building of society between the communities and points out the one-eyed view of the West which is in contrast to the well being of humanity. She criticises the negligence that this discourse brought about. Such monopoly as allocating modernity to the West, Islam and tradition to the East is a loss for humanity. She defends that the west omitted spiritual side of humanity and dedicated it to material success. In its search of material success, the world is now undergoing problems ranging from terrorism, torture, racism, the disintegration of familial ties, feeling of being lost in a society, alienation, destruction of nature, schizophrenia, mechanization of man and etc. In addition to these harms, Jameelah elucidates that western ideologies ranging from nationalism and colonialism to imperialism fed racism while Islam regards differences as natural and not as a means of othering but as a vehicle for people to know each other. Yet, as Islam is regarded as an enemy, its offer to the world is also disregarded and is reacted with the same prejudices. She depicts the Muslim stance to the world problems and conflicts. She defends that Islam supports brotherhood between all people and has an all-embracing view going beyond the East and the West.

Although the love one feels for the land he or she lives is natural what is bad is the connection between the race and the land which is an idea rejected by Islam, as people are not privileged on this basis. She reiterates that the world belongs to Allah, on which wherever you turn your face you will find Allah there. People over it are quests and the land is a neutral one that hosts the people generously that fell upon it so people cannot be denied the right to live over it by crediting God for this appropriation. She wants to refute misconceptions that are imposed by west to the world and she dispels modernity's being used as a weapon towards East. She regards it as one-way traffic from West to the East and believes that the acceptance of such a culture without necessary preparation is a slave culture devoid of any creativity yet full of imitation.

Jameelah stresses the importance of truth-telling and gives her convictions that it is not material lose that Islam fears it is the evil which it struggles with. She says that "Life is not a pleasure trip but an examination... offering and misfortune we endure on this earth is not the decisive calamity but only part of the testing."⁵ She points out the

⁵ Ibid., p.5

current crisis of words and believes that Muslims should indwell the brotherhood of humanity, the need for solidarity, analyze positive and negative issues in neck and crop, and determine how to cope with destructive thoughts and attacks.⁶ She criticises the condemnation of Islam to medieval times and suggests that minority groups have not persecuted such a degree in any historical period and society than in contemporary developed states.⁷ She refers to minority groups in India, tortures that are made to native people in North and South America, administration in Africa behave the Blacks who constitute the majority of population, the massacre that Communist China⁸ and refers to Sabri Jirjis, who propounds that Arabs are living under every kind of tortures, cruelty, persecution, and pressure in the ghettos that are under control of soldiers. All their rights are restricted.⁹ She believes that the condemnation of Islam does not stem from the belief that it is not right yet, just it is out of time.¹⁰ She adds that as far as west's understanding is corrupted their myths of East will remain the same.¹¹ She defends that Islam is the only alternative that integrates people with their community and ends prevalent malices, and that inspire 'the spirit of sacrifice' that is necessary for the community to preserve its own being and way of life.¹² She shares the conviction of Anouar Majeed who says that imperialism is no more than the exporting of a secular and epistemological paradigm from the western world, where it first emerged, to the rest of the world."¹³

Privatization of the products that the civilisations produced some time by this sometime that civilisation is common heritage of all humanity. It is a torch passed down from generation to generation. Modernity, religion, beneficent values, developments do not belong one part of world separated from the rest. They are products and values that shared by humanity. The need is to disinfect the world from these privileges, prejudices, rivalry with tricks, discourses that aggravates the clashes and cause the dispossession, colonisation and erasure of the weak. This disinfection in turn will provide the people go beyond the borders that maimed their horizons and

⁶ Jameelah, *Islam ve Oryantalizm*, p.36.

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

¹⁰ Ibid.,p.185.

¹¹ Ibid.,p.195.

¹² Ibid.,p.197.

¹³ Anouar Majeed, *Unveiling Traditions: Postcolonial Islam In a Polycentric World*, World, 2000, p.118.

prepare the ground for the silenced people of the world to disclose themselves and their ideas to each other without fear and prejudices, accept each other as they are. Contrary to what Huntington says, the more people know one another, immune from prejudice, the more they get closer. The need is to get rid of this mentality that caused both Palestinians and the Jewish people from the lands they are born and bred. The supposition that the values of two civilisations are responsible for the conflict is covering the ongoing colonization, torture, ethnic cleansing, injustices, inhuman treatment and cultural imperialism in the Eastern land; prejudice, hatred, unbased accusations, labelling in the west all of which hinder a probable cooperation between these two civilisations.

II. Theoretical Framework

Postcolonial theory together with new historicism will be applied in this thesis. Since what is going on in Palestine is colonialism, the resistance of Palestinians is an anti-colonial movement and the discourse which rendered the Palestinian land is both an Orientalist and traditional one which is Eurocentric and one-eyed. Another point of view is needed to refute this Eurocentric tunnel history. New Historicism will provide another point of view which will enable the people to speak for themselves as they are and going beyond the definitions, labels, and slanders thrown at them. New historicism points out the collaboration between power and discourse and it indicates that even a dictator of a small country uses some kind of discourse in order to maintain his dominance, and those who write history are not free from being objective and the history they write are far from being progressive and linear. Stephen Greenblatt believes that our reading of the past is determined by the power relations we experience.¹⁴ The reason that the reading of the past is not free from the prejudice and the point of view that it is written history needs to be interpreted interpreted as literary critics interpret literary texts.

The Zionist version of reading history and the European version of history which celebrates itself as universal will be put into criticism and it will be seen that this history is a product of a dominant power, not a priori fact. Lois Tyson points out that

¹⁴ Stephen Greenblatt&Catherine Gallagher, *Practicing New Historicism*, University of Chicago Press, 2000, p.32

a narrative told from a single point of view presuming to offer the only accurate version history- will no longer control our historical understanding¹⁵ and new historicism tries to promote and gain attention to the histories of marginalized peoples.¹⁶ He regards traditional history as “a text that is interpreted by different cultures to fit the ideological needs of their power structures” and as “the history of stories cultures tells themselves about themselves” so there is no a history but representations of histories.¹⁷ New historicism views oppressed people as both victimized by the dominant power structure and as capable of resisting or transforming that power structure.¹⁸

In *Ahmad Khalil Jameelah* criticises the discourses that are prevalent and integral part of Europe recruited to define and subjugate other people. Jameelah benefits such discourses as modernity, nationalism, and progress for the purpose of resistance. She criticises these ideologies and indicates how they have determined the fate of the other, subjugated and has made this history the fate of the all living people of whom histories are silenced. Jameelah offers a different interpretation of the linear history offered by the west. Likewise, as the postcolonial novel is a vehicle for ideological and political resistance and change¹⁹ in this dissertation postcolonial theory is also going to be applied in order to reveal the operations- politically, socially, culturally, and psychologically- of colonialist and anti-colonialist ideologies. Although it is popularly believed that colonialism has perished forever with the dissolution of imperial states indeed despite the evacuation of the previously colonized lands, decolonization often has been confined largely to removal of British military forces and government officials so what is left behind is a deeply embedded cultural colonization that denigrates the culture, morals, and even physical appearance of formerly subdued peoples, a psychological inheritance of a negative self-image and alienation from their own indigenous cultures, so a long time forbidden or devalued that much pre-colonial culture had been lost. Lois Tyson elucidates that colonialist ideology was based on the colonizers assumption of their own superiority which they uses as a contrast to the claimed inferiority of native peoples.²⁰ This practice of judging the different as less

¹⁵ Lois Tyson, *Critical Theory Today*, Routledge, 2006, p.287.

¹⁶ *Ibid.*, p.288.

¹⁷ *Ibid.*

¹⁸ *Ibid.*, p.297.

¹⁹ Richard Lane, *The Postcolonial Novel*, Polity Press, 2006, p.84.

²⁰ Tyson, *Critical Theory Today*, p. 419.

than human is called othering, and it divides the world between us and them, the others or savages.²¹ What is going on in Palestine is in lieu with this discourse as Zionism believes its superiority in contrast to the natives of the land who are inferior to them.

Palestinian people are struggling with inferiority complexes that created by modern culture. Colonialism created subjects that could not resist as they are inflicted by inferiority complex that hinder them resist and imitate their colonizers in dress, speech, behaviour and lifestyle which is called by postcolonial critics as mimicry, a consciousness or a way of perceiving the world that is divided between two antagonistic cultures²² which end in unhomeliness, the trauma of the cultural displacement, to be un-homed meaning not feeling at home even in one's own home; cultural identity crisis has created a psychological refugee, so to speak.²³ Among the task of the formerly colonized peoples is the rejection of colonialist ideology, which defined them as inferior and also reclamation of their past which is not easy to discover.²⁴ Yet the colonizer tells these people that they don't have a pre-colonial civilization, and that they lived barbarically without any system of government, religion and customs and if any, they are not worth sustaining in the face of superior civilization offered by the West.²⁵ Palestinian people are told that they have no history on the land but the people who just dwell upon it. Their rights are denied and they are exposed to colonisation and ethnic cleansing.

Palestinian people have a silent lived past that is haunting their present in contrast to Zionists mythic past rendering them a land at the expense of another community. Ahmad Khalil as a refugee remembers his lost home, land, family members and memoirs which ties him his land despite all denials. As Tyson said, a literary text can resist colonialist ideology by depicting the misdeeds of colonizers, the suffering of the colonized, or the detrimental effects of colonialism on the colonized.²⁶ Historical trauma such as slavery, civil war, political mass murder, oppressive military regimes, the loss of cultural identity are among the different ways that cultures

²¹ Ibid., p.420.

²² Ibid.,p.421.

²³ Ibid.

²⁴ Ibid., p.422.

²⁵ Ibid., p.424.

²⁶ Ibid., p.427.

experienced historical trauma.²⁷ The study of literature in a postcolonial perspective includes events occurring across the cultural boundaries such as representation of migrants, refugees and colonised peoples.²⁸ Such a study dedicate itself the unspoken, unrepresented pasts that haunts the historical present neither the sovereignty of national culture nor the universalism of human culture. Modern colonialism is ongoing in Palestine and Palestinian people are fighting with an embedded chimera there.

On the other hand, though postcolonial theory prepared the ground for the oppressed to represent themselves, yet this right has been denied the Eastern societies in general and the Muslim communities in particular. Muslim dissent is ignored in the intellectual areas. In his book *After The Theory* Terry Eagleton in the part entitled as “Amnesia Policy” writes that “postcolonial theory really reports the end of the revolutions of the Third World and the first awakening of the order that we now call globalism.”²⁹ According to him after 1970s conservatism’s troubled years, the emotion of history became blunt increasingly and he also discusses that our lack of finding an alternative for the present served those at the top.³⁰ It is accepted that colonialism is a thing of past which is an insult that injures the people trying to overcome their oppression. Anouar Majid in his “Can the Postcolonial Critic Speak” points out the two sides of postcolonial theory. Though it brought forefront the concerns of hitherto marginalized people to intellectual debates, it has also, by the same token, managed the obfuscate some enduring legacies of colonialism as in the pauperization of the so called third world and the exclusion of including Muslim voice as it is regarded as a threat of which aim is, as says Majid, is to dismantle the most cherished values of the West.³¹ As said elucidates, Islam is deemed as a threat to western civilisation that provokes a quick and unrestrained response in the west³² and so whenever a voice is raised to protest the injustices or a positive portrayal of Islam its reception is mostly suspicion.

²⁷ Ibid., p.428.

²⁸ Ibid.

²⁹ Terry Eagleton, *After Theory*, London, Penguin, 2004, p.9.

³⁰ Ibid., p.37.

³¹ Anouar Majid, “Can the Postcolonial Critic Speak? Orientalism and Rushdie Affair”, *Cultural Critique* No: 32 (Winter, 1995-1996), p. 5-6.

³² Edward Said, *Covering Islam*, Vintage e-Book, 1997, p.8.

Jameelah deals the clash of the East and West both as an insider and outsider of the two civilisations and offers the counter-reading of the clash from the periphery. She depicts that the elite of the west embraces the clash to control the perceptions, keeping the East and Islam at bay, and fortifying their powerful position. The call of the clash only scares people and causes them to keep distance between themselves and the other civilisations as they are portrayed as threat and enemies vis a vis one another. Jameelah reads the clash from the Eastern side and despite the differences what Islam stands for and support is far from posing a danger for the human civilisation what Islam is fighting is the evils of the west, appeared for the sake of power, ranging from nationalism, colonialism and imperialism that are dividing the world from the late nineteenth centuries with the emergence of modernity. Jameelah strikes an anti-colonial attitude in her novel. She indicates that Palestinian people have been so caged by a range of walls that they have not been able to get over them. They are not modern yet the Zionists' are holding the torch of enlightenment, democracy, modernity and a nation of whom forefathers lived in Palestine from the times of patriarchs yet have been expelled and exiled; moreover, they were victims of Holocaust which stripped of them any responsibility. Indeed, the responsibility is burdened on the Palestinians that were not even a nation which prevents them from living in the land they have been making a life for years. The discourse of a mythic history was enough for the Zionists and its European supporters to return to their land inhabited by another people, who were invisible and deserved to be ignored as they were belonging to an inferior race and a religion that has been despised by voluminous books.

Jameelah resists injustices, borders of race, cultural imperialism and the modernity discourse. She shares what Arif Dirlik says, that when silenced people move to the center of the history culture loses its hegemonic side, gains an emancipator meaning. Jameelah offers resistance both to the settler colonial Zionist occupation and the discourse behind it which is debilitating, racist and divisive.

CHAPTER ONE

THE QUESTION OF EAST AND WEST

1.1. East in the Eyes of the West

In a time that there can be hope for the people of the world to gain awareness towards each other as they have the chance of obtaining relatively unprejudiced concept about one another as a result of unprecedented communication facilities and collaboration between people on world problems, looming over us, still we hear the call of clash from those who fear to lose power. People are chained to perceptions and these perceptions are controlled to preserve the rule of exploitation and hinder the emergence of the new solution, cover the problems besieging us for a while. Myths, distorted imaginations, and formation of new conflicting areas with imagined communities both in present and past are exploited. For instance, Samuel Huntington in *The Clash of Civilizations* declared that “The most important conflicts of the future will occur along the cultural fault lines separating the civilizations from one another.”³³ In his view the differences among civilizations are not only real but also they are basic. He claims that “Civilizations are differentiated from each other by history, language, culture, tradition and, most importantly by religion.”³⁴

Differences are reworked as a means of creating clashes and both ends that are unable to meet and this discourse is exploited to cover the real sources of this “interest”. Although interaction is also occurring between the civilizations Huntington disregards it and opts for a selective approach. He draws a line, a border hindering people to transcend the national borders. Thus he says “The interactions between peoples of different civilizations are increasing; these increasing interactions intensify civilization consciousness and awareness of differences between civilizations and commonalities within civilizations.”³⁵ Despite his confession that “Differences do not necessarily mean conflict, and conflict does not necessarily mean violence”³⁶, he is

³³ Samuel P. Huntington, *The Clash of Civilizations and Remaking of World Order*, Penguin Books, 1996, p.25.

³⁴ Ibid.

³⁵ Ibid.

³⁶ Ibid.

adamant that “Over centuries, differences among civilizations have generated the most prolonged and the most violent conflicts.”³⁷

Huntington’s treatise is criticized by farsighted people of both the West and the East as it is regarded the harbinger of war and distortion of reality. This refusal by the East is an extension of previous resistance to the representation and portrayal of the East by the West. He is challenged, for instance, by Ahmad Davudođlu for emphasizing the conflict areas of the civilizations in a selective approach and also for assuming no fusion, tolerance, and synthesis between civilizations.³⁸ He rejects the idea that the Islamic civilizations are in bloody relations with its neighbors. Yet, he says, it has revealed a whole set of values and political structures that enable continuous civilization and dynamic exchange in the areas of historical domination. He points the religious/cultural pluralism which gives the right to live in local cultures and reproducing oneself as we see in the Ottoman nation system is the common feature of all versions of Islamic civilization from India to Spain.³⁹ Binnaz Toprak indicates the misinterpretation of the conflicts between nations. She says his analysis based on concepts of interest and power under another name. In his analysis the oil war turned into a civil war, Algerian War, the invasion of Egypt by the British and the French in the Suez Canal crisis and the Arab-Israeli wars turned into conflicts of civilization between "West and Islam".⁴⁰ Toprak says that the Armenian-Azerbaijani conflict is a revenge taken from Lenin, which does not symbolize the resurrection of Islam and is not an example of "Allah's revenge," but rather the history of the problem of nationalities whose solution has not been resolved during the establishment of the Soviet Union.⁴¹ Muzaffer Özdađ, on the other hand, depicts that this thesis is a hindrance put before humanity in a critical time when the world is already stuck in terrorism. “The author's ambition and willingness are to produce and propose political solutions that will provide an unconditional submission to the Western coalition, not the world peace and the integration of civilization, understanding, cooperation for the

³⁷ Ibid.

³⁸ Ahmed Davudođlu, “Fukuyama’dan Huntington’a: Bir Bunalımı Örtme Çabası ve Siyasi Teorinin Pragmatik Kullanımı” in *Samuel P. Huntington v.d. Medeniyetler Çatışması* compiled by Murat Yılmaz, Vadi 1995, p.375.

³⁹ Ibid.

⁴⁰ Binnaz Toprak, “Huntington, Batı'nın Önyargılarını Yansıtıyor” in *Samuel P. Huntington v.d. Medeniyetler Çatışması* compiled by Murat Yılmaz, Vadi, p. 388.

⁴¹ Ibid.

whole civilization of humanity.”⁴² In view of Özdağ, what is clear in Huntington’s thesis is that he has no love and respect for human value, human existence. It is forgotten or rejected and denied that mankind is a great family.⁴³ The clash theory is in search of definitions that can provide division for the elites. Özdağ expresses ironically that we can read in the clash of civilization “west’s grievance that ‘We’ Christian, white, Western nations have almost entirely colonized and enslaved the world outside of ‘us’. As we do not agree with our feelings, and we have not reached consensus, we slaughtered our slaves twice, we have torn each other and tired of each other. Let's fix this error and do not repeat it. Come together, the rule of common exploitation. *Vae Victis!*”⁴⁴

Such discourses are barriers set between people to control better and preserve the age-long prejudices and enmities that are fed throughout ages. As it is expressed by Toprak, a world of dual-nucleus is a comfortable world for both social scientists and politicians. It is divided into two categories, "we" and "others", with a simple and understandable classification. Today, however, communication among civilizations is far beyond national and regional borders, as it has never been in history.⁴⁵ This duality is not the law of nature. As it is expressed by Ibrahim Kalın in *Ben, Öteki ve Ötesi*, dualism of East and West are modern entities. He suggests that Muslim communities have never thought of themselves as “in the East” or “Easterners” initially. For instance, when Muslims are ordered to pray, they are asked to turn their face to Aqsa Mosque. This order has not changed until the immigration of Yathrib. Then they are asked to turn their face to Kaba. When the Jews asked them the reason of the change, Qur’an replied with the surah of Bakara ayah 115 “Both the west and east belongs to Allah. Wherever you turn your face, Allah is there. Allah is the most merciful and the most beneficent. He is all knowing.”⁴⁶ The concept of “East” has come into existence when Europe which is an extension of Asia has described itself as “West”⁴⁷ Three reasons caused the mapping of this division; they emerged gradually and hardened in

⁴² Şevket Adnan Şenel, “Muzaffer ÖZDAĞ ile Mülakat: Medeniyetler Çatışması” Üzerine” in Samuel P. Huntington v.d. Medeniyetler Çatışması, compiled by Murat Yılmaz, Vadi, p.410.

⁴³ Ibid. p. 412.

⁴⁴ Ibid.

⁴⁵ Ibid., p.389.

⁴⁶ Ibrahim Kalın, *Ben, Öteki ve Ötesi*, İnsan Yayınları, 2016, p. 17.

⁴⁷ Ibid.

time. These are religious, cultural and political threats. The division coincides with the emergence of Islam as a threat to European countries.⁴⁸ What caused myths, allegations of the clash, imaginations of civilizations relates to power and emerges as a result of threats to lose that power. As Edward Said suggests:

“Doubtless Islam was a real provocation in many ways. It lay uneasily close to Christianity: Geographically and culturally. It drew on the Indeo-Hellenic traditions, it borrowed creatively from Christianity, it could boast of unrivaled military and political successes. Nor was this all. The Islamic lands sit adjacent to and even on top of the Biblical lands; moreover, the heart of the Islamic domain has always been the region closest to Europe, what has been called the Near Orient or Near East.”⁴⁹

The relationship of Islam with other religions was not thoroughly hostile initially. Islam appeared as a religious threat with the declaration that it is the last circle of Abrahamic religions and that it is extension and fortification of universality and continuity of *Tawhid* that other religions emphasized formerly.⁵⁰ Its acceptance and rapid expansion among the Eastern Christians intensified the religious threat.⁵¹

During the first years of Islam, the relationship between Islam and Christianity was of solidarity. It is a Christian clergyman Bahira, who first realized the sign of prophecy in Prophet Muhammad and advised prophet's uncle to take care of him.⁵² When the first verse of Qur'an revealed to the Prophet, the prophecy of Muhammad (PBUH) was fortified by Waraka ibn Nawfal, who was a Christian priest. He says to his wife Khadija that the angel descended is Gibrael and that Muhammed is heralded with prophecy; he advised him not to be scared.⁵³ When Muslim people are tortured in Mecca it was Christian leaders that protected them as it is with Necaşi. The prophet also behaved them kindly. Between 627- 628 a troop of Christian people visits Medina for a political agreement and they are hosted amicably and respectfully by the prophet who let them to commit their own prayer in the prophetic Assembly.⁵⁴

⁴⁸ Ibid.

⁴⁹ Edward Said, *Şarkiyatçılık, Batı'nın Şark Anlayışları*, Metis, 1999, p, 72.

⁵⁰ Ibid., p.60.

⁵¹ Ibid., p.59.

⁵² Ibid., p.61.

⁵³ Ibid., p.62.

⁵⁴ Ibid., p.63.

In order to understand the prejudiced image of Islam, an insight into its historical development need to be sketched. The western image of Islam was relatively objective in the 7th century as compared with the succeeding ages. For instance, Sebeos who was an American historian ascribes Muslims as descendants of Abraham, he accepted the prophecy of Prophet Muhammad and dealt the history of Islam with that of Christianity but in the later period, it would be replaced with the image that Islam was a fake religion.⁵⁵ Anti- Islamic polemics are begun to be written from 8th to 9th century onwards and have not lost influence up until then. Kaln says that 8th century determined the image of Islam in later periods. John of Damascus was an important figure in determining this concept. He described Islam as “the heresy of Ismailites”⁵⁶ To him Islam was not a real religion but a sect that originated from Christianity, the prophet was a fake prophet, he encountered with an Aryan clergyman and formed his own heretic religion.⁵⁷ These serious accusations and certain rejection have spread throughout the middle ages and have persisted until modern ages.⁵⁸ Some aspects of Islam determined its hostile reception by the two other religions as it is regarded as a threat. Firstly, Islam criticizes Christianity and Judaism as they deteriorated the oneness of God still Islam protected their religious independence.⁵⁹ It rendered Islam to diffuse in the province that is under the sovereignty of Christianity. It stressed the universality of belief and that revelation can not belong to only one nation thus, it rejected the idea of “chosen people” which resulted in the opposition of Jewish clergymen.⁶⁰ Secondly, Islam’s rejection of the role of Catholic Church as an intermediary between man and God caused Islam to be the target of many assaults. Thirdly, Christianity’s spread took almost 1000 years in Europe. Islam’s rapid spread and expansion caused indignation and furor among Christians and led the Christian church to oppress the rulers to take caution. The image of Islam as a religion of sword gained strength in this period. ‘The threat that comes from South’ was used effectively to justify the Crusades. Thus, two arguments that are regarded to explain the rapid

⁵⁵ Ibid.

⁵⁶ Ibid., p. 64.

⁵⁷ Ibid.

⁵⁸ Ibid.

⁵⁹ Ibid., p.66.

⁶⁰ Ibid.

expansion of Islam are settled by the Europeans who already regarded Islam as a heretic religion and the prophet as a magician and fake: violence and sexuality.⁶¹

In the 9th and 10th century Islam became a cultural threat. The Arabic language was accepted as an official language, it was the language of science and thought among the Jews and Christians, Andalusian families choose Arabic Madrasah for their children. For instance, the bishop of Cordoba complaints about the influence and says: “My Christian brothers take pleasure in the poems and the love stories of Arabs ... Young Christians who attract attention with their talents are not even aware of any language or literature but Arabic language and literature.”⁶² Philosophers like Ibn Rushd and Ibn Tufeyl have affected the European writers and philosophers. Ibn Tufail's *Hayy bin Yekzan* gave the impression to Daniel Defoe to write *Robinson Crusoe* and Ibn- Rush influenced Europe such an extent that his books are burnt on the ground that they are heretic.⁶³ Kalın expresses that despite the fact that the cultural and interaction is experienced so densely, the religious and political threat determined the image of Islam in the west to a great extent.⁶⁴ As Sardar and Davies point out “When, within one hundred years of Islam’s inception, Europe found Islam at its borders, Islam became a political problem.”⁶⁵

In addition, the scholarly achievements of the Muslim civilization made Islam an intellectual problem as well. The threat reached to such an extent that Muslims are denied to have success. The thought that Farabi and Ibn-i Sina were actually Christians who choose Islam is just to eliminate their fear of Muslim wrath is one of the myths that is used to obliterate this success.⁶⁶ The foundation of the belief that regards Islam as a political and cultural threat has been built in the 8th and 9th century and has become a part of the culture of the west and has determined the image of Islam. Once it is created, the image grew more and more entrenched as Islam maintained its expansion. Said elucidates:

⁶¹ Ibid.

⁶² Ibid. p. 69.

⁶³ Ibid., p.72.

⁶⁴ Ibid.

⁶⁵ Ziauddin Sardar& Merryl Wyn Davies, *Distorted Imaginations*, Grey Seal Books, 1990. p. 17.

⁶⁶ Kalın, *Ben, Öteki ve Ötesi*, p.73.

“After Mohammed's death in 632, the military and later the cultural and religious hegemony of Islam grew enormously. First; Persia, Syria, and Egypt, then Turkey and then North Africa fell to the Muslim armies; in the eighth and ninth centuries Spain, Sicily, and parts of France were conquered. By the thirteenth and fourteenth centuries, Islam ruled as far east as India, Indonesia, and China. And to this extraordinary assault, Europe could respond with very little except fear and a kind of awe.”⁶⁷

While in the 10th century onward, the heritage of ancient Greek was on the verge of passing into oblivion, on the other hand, Islam impressed European philosophers, men of letters, scientists, artisans, and theologians deeply. Arabic language, Islamic science, and thought have been used as a source to reach the heredity of Ancient Greek.⁶⁸ While doing this it is kept in mind that the enemy is “pagan” and “heretic”. For instance, Daniel of Marley says that in the same way as God sent Musa in order to attain the immortal sources of Egypt likewise Christians should take the wisdom and rhetoric of pagan philosophers in order to enrich their belief.⁶⁹

Middle age coincides with a reciprocal building of civilization.⁷⁰ It can be described a period that the contact between three religions’ reached its apex. Andalusia under the reign of Muslims yet together with Christians and Jews participating in the administration of the country, in trade, diplomacy, building institutions of science in cultural and social life without confronting any discrimination were building a civilization which will later be called as “convivencia”⁷¹, meaning experience of living together.⁷² The basic attributes of this experience were that three religions and cultures have put forth their powerful sides and have prepared a ground for good and beneficent and no one was obliged to abandon his/her identity, religion, culture and language. Contrarily the success of Andalusia lies in the construction of a culture with differences.⁷³ The Jews especially, were happy in Spain as they were recovered from Visigoths who enslaved and devoid them of their rights and exiled them. They recovered from destruction and they have the chance of taking part in state

⁶⁷ Said, *Oryntalizm*, p.59.

⁶⁸ Kalın, *Ben, Öteki ve Ötesi*, p.134.

⁶⁹ *Ibid.*, p.131.

⁷⁰ *Ibid.*, p.155-156 (my translation).

⁷¹ *Ibid.*, p.60.

⁷² *Ibid.*, p.169.

⁷³ *Ibid.*

management as with Şarput who was deputy and envoy of III. Abdurrahman.⁷⁴ The same reason that underlies the clash of civilizations today caused the erasure of “convivencia” at that time, too. The experience of “convivencia” is defeated by “reconquista” which Kalin says is made possible with spreading myths about the people of different religions. For instance, the myths about the Jews that they are killing the children of Christians, executing mass crimes, eluding money with high profit, spreading illnesses such as malaria, stealing the money of their landlords and looting go back to the foundation years of Judaism they become a policy of dominance in the 13th and 14th century.⁷⁵ Letters, religious talks, polemics flamed the religious discourses against Muslims and Jews.⁷⁶ It resulted in emigration, conversion to Christianity or death.⁷⁷

The image of Islam in middle ages has an ambivalent nature. Tired of churches’ regarding itself at the center, people of Europe searched other alternatives other than that of the church. And so, Islamic sources and Islam itself is approached relatively objective. In this period there is no complete consensus about Islam among its opponents.⁷⁸ As Kalin states, Nicolaus Cusanus held a conference in his book *De Pace Fidei* and says that all religions actually points Christianity but they are not aware of it, likewise Pascal who was a mathematician and thinker expressed that Jesus spoke with authority and depicted miracles, his coming was heralded and what he had done was meta- historical on the other hand the prophet Muhammad was fake.⁷⁹ Facts are appropriated in accordance with the interests of those who want to maintain their status quo. It is asserted by Shadid and Koningveld that to raise a barrier against any attraction of Islam theologians may have exercised over their ruling elite, by delivering convincing evidence of the superiority of Christianity to Islam.⁸⁰ They further their argument that:

⁷⁴ Ibid., p.160.

⁷⁵ Ibid., p. 175.

⁷⁶ Ibid.

⁷⁷ Ibid., p.176.

⁷⁸ Ibid., p.251.

⁷⁹ Ibid., p.251.

⁸⁰ Shadid Wasif, and Pieter S. van Koningsveld, “The negative image of Islam and Muslims in the west: Causes and solutions”, *Religious freedom and the neutrality of the state: the position of Islam in the European Union*. Leuven: Peeters (2002), p. 178.

“One of the obstacles they met was providing an explanation for the fact that after the apotheosis of God’s revelation by Christ’s crucifixion, a new prophet called Mohammad arose. The widespread Christian view on Islam as the work of the devil originated from efforts to provide an answer to the question posed by the theologians concerned. In their answer to the conundrum, they emphasized the idea that God permitted the devil to produce such a new ‘religion’ in order to put Christians to the proof and to punish them for their disobedience. In such a context, the Prophet of Islam functioned as a pseudo-prophet, as an instrument of the devil, and was characterized as an unscrupulous impostor, greedy for power and as the predecessor of the Antichrist.”⁸¹

Said expresses that for medieval Europe Islam was analogical “...since Christ is the basis of Christian faith, it was assumed-quite incorrectly- that Mohammed was to Islam as Christ was to Christianity. Hence the polemic name "Mohammedanism" given to Islam, and the automatic epithet "imposter" applied to Mohammed. The Christian concept of Islam was integral and self-sufficient, Islam became an image.”⁸² It is the spread of Islam that brought about its negative perception in the west. For instance, Gibbon who was relatively objective was aware that the rumours that are formed in Europe were baseless and expresses overtly that they are formed only for enmity and fanatic defence of Christianity nevertheless it does not refrain him from reiterating that the prophet is an “illiterate barbarian.”⁸³ As stated by Kalın, Henry Stubbe says that Islam is convenient for human mind and nature,⁸⁴ and Leibniz expressed that Islam has spread faster than Christianity as it is based on mind rather than myth and superstitions.⁸⁵

Medieval period also coincides with a period when Europe was experiencing its worst days and powerlessness in regard to its rivals. As a result, medieval period is an ominous word for Europeans. Everything bad belongs to medieval; the East is accused perpetually of remaining in medieval time as it follows traditional belief and institutions. As it is an ominous period for the West it should be so for the others accordingly. Contrarily, the arrival of modernity is a turning point in human history which is both a harbinger of wealth, welfare, scientific development and

⁸¹ Ibid.

⁸² Said, *Orientalism*, p.60.

⁸³ Kalın, *Ben, Öteki ve Ötesi*, p. 255.

⁸⁴ Ibid., p.256.

⁸⁵ Ibid., p.259.

unprecedented flow of capital to one proportion of world and on the other side unprecedented rate of exploitation, poverty and humiliation.

Modernity provided the west to incorporate what is good to its structure and the remaining ones that are useless and trivial to the others. Modernity which is accompanied by wealth and colonisation of the East's land made some little changes with the image of the East and Islam. During the colonial period, this negative historical image of Islam in Europe gained a new function in order to legitimise the subjection, "the superpowers refrained from using the historical Christian attacks on Islam Instead; they built their attacks on modern, Darwinist foundations. In this context, world religions were put in an evolutionary framework with the upshot that Islam was considered to be a degeneration of the ultimate truth and Christianity was declared as the ultimate end of the evolutionary process"⁸⁶

The power of the Europe consolidated and frozen the image. As pointed out by Michel Foucault, power creates the ground to justify its own reality. He elucidates that knowledge enables power and the power requires knowledge.⁸⁷ The imbalance of power brings about the narrative of the powerful to be accepted as legitimate over the narrative of the other, the weaker one. The possession of greater power generally enables the knowledge of the more powerful with a greater authority than those of the powerless, and this authority allows for the creation of universalised images of both the powerful and the powerless.⁸⁸ The attainment of power rendered the west to describe the East and Islam and arrange it along with their Shayegan points that the confrontation of the East with the West caused failure rather than resurgence. In view of him, as the western civilization embodies power and sovereignty in its essence and is dissatisfied with a simple victory, it has changed the structure of traditional societies fundamentally and this encounter has caused the majority of Asian creative powers to be paralyzed.⁸⁹ Two principles that render productive and prolific rebirth, namely equality of spiritual powers and the structural similarities of religions were no longer

⁸⁶ Shadid and P.S. Koningsveld, p. 178.

⁸⁷ Michel Foucault, *Discipline and Punish: The Birth of the Prison*, New York: Pantheon Books, 1977, P.27.

⁸⁸ Liddle, Joanna & RAI, Shirin, "Feminism, imperialism and orientalism: the challenge of the 'Indian woman'", *Women's History Review*, 1998, p.497.

⁸⁹ Daryuş Şayegan, *Batı Karşısında Asya*, Ağaç Kitabevi Yayınları, 2005, p. 270.

existent.⁹⁰ Modernity ostracized Muslims. It was marginalization, occupation and colonisation for non-western people. This process that has begun in 18th century expresses the rise of west, the conflict of colonisation, the emergence of resistance, compromise and assimilation rather than modernisation.⁹¹ Kalın expresses that in 1850s, for people living in Cairo and İstanbul, modernity did not mean rationalism, the superiority of science, brotherhood, freedom and equality of French revolution but it meant the invasion of their land by European soldiers.⁹² 19th century European colonialism determined Islam's image of modern western civilization and caused conflict areas. The reason is that colonialism had different attributes from the previous wars and occupations. Europeans who acted with the slogans of "la mission civilisatrice" believed that it was white man's burden to assimilate other nations and colonize them.⁹³

As Sardar and Davies stated in their book *Distorted Imaginations* that Europe has always felt disturbed and threatened by Islam; the image-mongering has emerged out of this fear and morbid fascination with the Orient. It was born in ignorance, forged by military and political domination and nourished by racial superiority, religious bigotry and blind faith in the dogmatic assumption that Occidental civilization is the norm for all human cultures.⁹⁴ Wilfred Scawen criticizes mission civilisatrice and elucidates that it is not a burden of white man but it is a way of gaining money⁹⁵ and opposes European plans of colonization. In its most plainly and deceitful expression an image of Islam that is an obstacle for humanity that set out for rational, free, secular and multicultural way is built and so "othering" metamorphoses to "creation of a Muslim enemy" politically.⁹⁶ This prepares a ground for finding justification for anti-democratic plans that are in conflict with mind, freedom and equality. As Said expressed "Not for nothing did Islam come to symbolize terror, devastation, the demonic hordes of hated barbarians. For Europe, Islam was a lasting trauma. Until the end of the seventeenth century the "Ottoman peril" lurked alongside Europe to

⁹⁰ Ibid.

⁹¹ Kalın, *Ben, Öteki ve Ötesi*, p.287.

⁹² Ibid., p. 87.

⁹³ Ibid., p.288.

⁹⁴ Sardar& Davies, *Distorted Imaginations*, p. 34.

⁹⁵ Kalın, *Ben, Öteki ve Ötesi*, p. 284.

⁹⁶ Ibid., p.420.

represent for the whole of Christian civilization a constant danger, and in time European civilization incorporated that peril and its lore.”⁹⁷

These imagined walls are built and made concrete gradually which resulted in hatred, racism, oppression and massacre of people in the societies. The consciousness of people is deteriorated by these imagined myths and distorted imaginations as a result and people begin to believe the images that are presented to them in time.⁹⁸ Sardar and Davies suggest that the distorted imagination emerged as a rationale for domination and continues to dominate, offering only a choice of enduring subservience to Western world. The distorted imagination is not a conspiracy theory, though its effects can appear to be conspiratorial in being self-interested. To them, “the distorted imagination is the metier of crude realpolitik in a world of domination and power relationship that is the most pernicious, pervasive and dangerous form and a latent suspicion and store of antipathy ever ready to resurface.”⁹⁹ They say that distorted imaginations make the others inaudible and invisible, unable truthfully to represent themselves.¹⁰⁰ Aliya Izzetbegović criticised this injustice and expressed that the civilization cannot be denied whether we want it or not but what is crucial is that we must demolish the myth about it.¹⁰¹ He adds that when viewed from this point of view, the meaning of history is not a conflict, but a conflict of interest. The victorious in this fight declares his benefit and will as a right.¹⁰² As it is expressed by Balfour “We are in Egypt not merely for the sake of the Egyptians, though we are there for their sake; we are there also for the sake of Europe at large.”¹⁰³ Ali Mazrui elucidates that the United States is an informal empire and the clash is at its beck and call to bridging the wealth to itself and regards it as the last and the fourth clash- the phase of United States as an informal Empire, especially since it became the sole superpower.¹⁰⁴ He says that it is the one-sided point of view of the west that reinvigorates conflict and discourse of hatred.¹⁰⁵ Although the rivalry between people and states for good reasons is natural

⁹⁷ Said, *Orientalism*, p.60.

⁹⁸ Ibid.

⁹⁹ Sardar and Davies, *Distorted Imaginations*, p. 268-269.

¹⁰⁰ Ibid., p.270.

¹⁰¹ Aliya İzzetbegović, *Doğu ve Batı Arasında İslam*, Yarnın Yayınları (2. Baskı), 2011, p.121.

¹⁰² Ibid., p.299.

¹⁰³ Said, *Orientalism*, p.33.

¹⁰⁴ Ali Mazrui, *Islam Between Globalization and Counter-Terrorism*, James Currey, 2006, p.188-89.

¹⁰⁵ Ibid., p.78-79.

for a better world, what is problematic is that people are being sacrificed to it. In addition to terrorizing the world, it is deteriorating psychological well being of people with the climate it created.

1.2. The Culture of Colonialism

Colonialism as a doctrine was infused with war-oriented strategic calculations, the craving for national prestige, the need to demonstrate power through territorial enlargement, and the yearning to spread one's allegedly superior culture.¹⁰⁶ Modernity provided both the spread of the culture regarded as superior and colonialism itself. Although modernity is expiring its life span it has been so consolidated that it reappears under other names. Artun claims that modernity, like a star completing its lifespan, has been transforming a supernova while exploding with exquisite shining.¹⁰⁷ According to his opinion, this supernova is culture.¹⁰⁸ Everything explodes to culture, disintegrated by the swallowing of culture, and it spreads a great light before growing dark.¹⁰⁹ Artun asserts that with enlightenment, the force of God assigned to mind, but now is assigned to culture.¹¹⁰ It becomes a brand new weapon of imperial powers to subdue other communities. It became a pitfall, a place of battle that every kind of hostility, prejudice, and myths are carried out by means of culture or, to put it another way, cultural attributes. In turn, it provided the West the justification to handle the non-Western people under the guise of bringing civilisation to lesser bred.

The East has found itself in a story of which main themes ranging from backwardness, uncivilized, sloth to barbarism and the East has sustained its position which is always different in regard to West. In order to define the Eastern societies the myths are produced to excuse their claims of oppression and occupation. Rana Kabbani in her book *Imperial Fictions: Myths of the Orient* points out that the west emphasized indigenous people's apparent cruelty, lechery, and recklessness in order to prove such a despotic practice of slavery. She explains that Columbus fed the image

¹⁰⁶ Leno Francisco Danner, Fernando Danner, Agemir Bavaresco, "Modernity and Colonialism: On The Historical Sociological Blindness of The Theories of Modernity", *Dossiê Ética E Política*, Sofia, Vitória (ES), v.6, n.1, jan./jun. 2017, p. 36

¹⁰⁷ Ali Artun, *Çağdaş Sanat ve Kültürizm*, İletişim, 2013, p.9.

¹⁰⁸ *Ibid.*, p.10.

¹⁰⁹ *Ibid.*

¹¹⁰ *Ibid.*

of cannibalism when he forced Spain to enter the slave trade or Cortes; in order to exonerate the measures he set against Mexicans he described their sacrificial rites in detail.¹¹¹ She furthers her argument that racial stereotypes are given in a fixed manner and the approval of the assumption that they are wild has the vital importance. For instance; there was a systematic initiation that describes the Indians as kidnapping women, killing children, skinning out the scalp of their victims all of which acquit them of their practices against the minority groups and the wretched. Kabbani points out Roosevelt, who said that this tremendous continent could not be a place where brutal games are maintained.¹¹² She suggests that to give harm to the marginal and weak groups of a society has always been a convenient method of producing scapegoats. The myth that fed their condemnation of Islam has been that Islam and Muslims are aggressive their religion is fake. As Kabbani elaborated, Islam is a negation of Christianity, Muhammad is a fraud, a bad lustful and anti-Jesus that made a deal with Satan. The Muslim world was against Western civilization.¹¹³ This imagined Islam thus is formed by the West to extenuate their intentions of dominance. This paved the ground for the psychological motivation for their dominance from Napoleon.¹¹⁴ Thus, European culture was framed by distorted views of the East; and eventually, the dominant understanding and myths of instincts won victory.¹¹⁵ As Kabbani stated, “The intellectual barriers between the Christian West and the Muslim east have been consolidated by ignorance and creation of myth.”¹¹⁶

There have always been thousands of ways describing Muslims and their cultural practices. For instance, one of the myth is that East is a dangerous place where Islam is flourishing and a place where brutal races are proliferating¹¹⁷. Kabbani says that Muslims have already been regarded as monsters. They have been portrayed as ugly, dark and dog-headed. There has been a wide consensus between Saracens and Cytocephali (dog-headed).¹¹⁸She furthers that this renders the West the self-respect to

¹¹¹ Rana Kabbani, *Imperial Fictions: Europe's Myths of Orient*, Saqi Books, 2008, p.12.

¹¹² *Ibid.*, p.13.

¹¹³ *Ibid.*, p.14.

¹¹⁴ *Ibid.*

¹¹⁵ *Ibid.*, p.20.

¹¹⁶ *Ibid.*, p.23.

¹¹⁷ *Ibid.*

¹¹⁸ *Ibid.*

cope with a civilization that is superior to it on the ground of many aspects.¹¹⁹ Such a reading of culture rendered the colonists and the imperialist to ramble around the Eastern lands whether it be in their writings imaginatively or de facto. Lawrence's utterance which he produced almost a century ago reverberates throughout the centuries. He states that to make up for a new nation is in my mind. I am going to establish imagined palace of our national dream.¹²⁰

Modernity globalized the western institutions yet to the detriment of the non-European societies as it breached the equality of cultures and caused the hegemony of the Western culture on the non-Western ones. It universalised the West and its culture. Kabbani in her *Letter To Christendom*¹²¹ expressed that "West had 'invented' the East the better to control it."¹²² As a result of this invention "Most of us naturally assume that the East and West are, and always have been, separate and different entities. We also generally believe that it is the 'autonomous' or 'pristine' West that has alone pioneered the creation of the modern world."¹²³

While west having a refined and advanced culture the East is the reverse. Thus, "it seems entirely natural or self-evident to most of us to conflate the progressive story of world history with the Rise and Triumph of the West." and so, "the West properly deserves to occupy the center stage of progressive world history, both past, and present."¹²⁴ This view as Hobsbaum elaborates not only "a highly distorted view of the rise of the West, but we simultaneously learn little about the East except as a passive object, or provincial backwater, of mainstream Western world history."¹²⁵ This discourse rendered the western civilization to initiate colonial penetration and to dominate and sustain imperialism over Eastern civilizations. This claim is exploited against them. Hobsbawm regards this mission as "taking the responsibility of

¹¹⁹ Ibid., p.24.

¹²⁰ Ibid., p.115.

¹²¹ Kabbani in the foreword of this letter expresses that she penned it after *The Satanic Verses* of Salman Rushdie. She elucidates that "This book is the modest contribution by a woman who had been a sort of underground Muslim before she was forced into the open by the Rushdie affair. Stung by the racial hatred which this affair unleashed (p.xi).

¹²² Rana Kabbani, *Letter To Christendom*, Virago, 1989, p.57.

¹²³ John M. Hobson, *The Eastern Origins of Western Civilization*, Oxford Press, 2004, p.1.

¹²⁴ Ibid.

¹²⁵ Ibid. p.6.

redressing and reforming the East which they regarded as a problem and fault.”¹²⁶ He also suggests:

“This led to the Orientalist representation of an Asia ‘lying passively in wait for Bonaparte’, for only he could liberate her from her enslaved existence (an act of liberation, which was subsequently dubbed ‘the white man’s burden’). And this theory was vitally important because branding the East as exotic, enticing, alluring and above all passive (i.e. as having no initiative to develop of her own accord), thereby produced an immanent and ingenious legitimating rationale for the West’s imperial penetration and control of the East.”¹²⁷

Hobsbawm regards such a reading of approach to history as one-eyed and Eurocentric “Thus much of our Western thinking is not scientific and objective but is orientated through a one-eyed perspective which reflects the prejudiced values of the West, and which necessarily prevents the enquirer from seeing the full picture. This is equivalent to what Blaut calls ‘Eurocentric tunnel history’.”¹²⁸ Due to this view the history is prone to be ended if the western theories are expired and it is natural to read other histories with the western eyes “because a Eurocentric view determined from the outset that no Eastern power could be selected in.”¹²⁹ This ignorance of the East indicates how unjustified is the Eurocentric view of East and Islam. As Kalın says a sense of culture that regards itself at the center and the others at the periphery indicate the power and tyranny rather than justice and righteousness.¹³⁰

1.3. Modernity and Islam

Modernity coincides with colonialism and under the guise of emancipation it had brought to heel the societies that are not developed or in the process of development. The recipe for emancipation includes not only progress in science, technology, economy and governmental law it also includes religion which is burdened the responsibility of regression and said to be in need of reformation. Modernity provided the West the self- confidence to sit in judgement on not only the culture of but on the administration and social structure of the societies besides the virtual dwelling and occupation of their lands. To Samir Amin modernity arose in Europe,

¹²⁶ Ibid., p.220.

¹²⁷ Ibid., p.10.

¹²⁸ Ibid.,p.19.

¹²⁹ Ibid., p.21.

¹³⁰ Kalın, *Ben, Öteki ve Ötesi*, p. 454.

beginning in the Renaissance, as a break with the “traditional” culture, which had, until then, been dominated by an ideology that he calls “tributary”¹³¹ He says “Modernity is constructed on the principle that human beings, individually and collectively (i.e., societies), make their own history. While in Europe and elsewhere, responsibility for history was attributed to God or supernatural forces with modernity the reason is combined with emancipation, thus opening the way to democracy (which is modern by definition). The latter implies secularism, the separation of religion and the state...”¹³² Thus modernity, by making global the Western view and culture without vesting the right to exist side by side, coincides with the emergence of divisions on the East’s lands. Previous prejudices are concreted as a result of the science behind it as these prejudices and myths are accompanied with reason and proofs that made it a law of nature.

Religion is regarded as the prime cause of modernity and religious transformation became the key factor for emancipation from poverty. Amin asserts that modernity urged a reinterpretation of religious beliefs, making them compatible with its main principle, that human beings can and must make their own history. He points out the collaboration between modernity and culturalism which translates social, economic, politic life and thought to culture. “Eurocentric culturalism maintained that it was the religious revisions, and particularly the Protestant Reformation, that was the prime cause of the social transformation that led to modernity.”¹³³ Amin opposes these Weberian theories and states that religious reinterpretations were, contrarily, the product of the necessities of the social transformation more than their cause. Akhbar Ahmad criticizes that modernity is “modern view(s) or methods, especially tendency in the matters of religious belief to subordinate tradition to harmony with modern thought.” He adds that “Modernism has come to mean the most recent phase of world history marked by the belief in science, planning, secularism, and progress. The desire for symmetry, order balance and authority has also characterized it. The period is noted for its confidence in the future,

¹³¹ Samir Amin, *Eurocentrism, Modernity, Religion and Democracy, Acritique of Eurocentrism and Culturalism*, Monthly Review Press, 2009, p.8.

¹³² *Ibid.*, p.7.

¹³³ *Ibid.*

a conviction that Utopia is attainable, that there is a natural world order which is possible.”¹³⁴

The different societies regarded as obstacles to natural world. The East and Islam has taken its share. From that point on as Jameelah explains “The westerners put forward that Islam is undeveloped, static and it has expired its lifespan and is outdated by making use of modernity criteria to define Muslim world.”¹³⁵ Going beyond the Church’s reign the Western civilization has left behind religion and all that belong religion. The power assigned to God now is assigned to science and mind. Anything that is conflicting with science and mind is discarded on the spot. Thus, the term medieval has been regarded as a taboo word and has turned its face to ancient Greek that “divorced its institutions, customs, arts and sciences from religion” and of which philosophy was “based on the premise that a perfectly harmonious society filled with beauty and justice could be achieved by an intelligent, rational application of human reason unaided by any supernatural power.”¹³⁶ This new found power has rendered the philosophers to interpret the facts in lieu of the light of enlightenment and reason. For instance, “To Western philosophers, like Descartes, nature was nothing more than a machine which has no spiritual significance, All living things, including man, were a mere matter of automatic chemical reactions.”¹³⁷ Newton expressed that all beliefs contrary to human experience and observations should be discarded miracles, prophecy, revelation as well as all religious rites and ceremonies were ridiculed as superstitious; Voltaire declared that God created the world as a watch-maker assembles a watch yet, has a no future concern with it; Hume discarded all religious beliefs on the ground that they could not be proved either by scientific experiment or human reason; Dideroit and Rousseau agreed that utility and happiness were sole criterions for morality, man should seek as much pleasure and happiness as he can in this life without depriving his fellows of their rightful share, whatever relations give pleasure cannot but beneficial as a result they saw no good in the traditional demands for chastity between the sexes.¹³⁸

¹³⁴ Akbar S. Ahmad, *Islam and Postmodernism: Promise or Predicament*, Routledge, 1992, p.6.

¹³⁵ Jameelah, *Islam and Orientalism*, p.25.

¹³⁶ Maryam Jameelah, *Islam and Modernism*, Metro Printers, 1988, p.1.

¹³⁷ *Ibid.*,p.7.

¹³⁸ *Ibid*, p. 8-9.

At the turn of the 17th century Darwin's (1809-1882) concept of evolution of man from lower forms of life introduced an entirely new scale of ethical values. Human society is conceived of by philosopher as being in a constant state of flux and change inevitably leading to higher and more complex stages of development. Jameelah states that as a result of biological revolution which fashions modern up to date advanced and progressive as the most desirable, "historians came to look upon man as a product of nature evolving to his present state from lowly origins with all his achievements having been painfully acquired in the struggle against hostile environment."¹³⁹ He convinced Western philosophers that man was "an animal", "a higher animal to be sure" but "only an animal."¹⁴⁰ He is succeeded by Pavlov who sought to delve into the motives of human behaviour by studying dogs, monkeys and apes. Freud broadened the dimension by adding the human psychology. In his view, the source of all irrational thought originates in early childhood as a result of parental behaviours, the child's gearing with reward and punishment directs his/her life from then on. He provided a new weapon against religion. Thus, says Ralph Linton, "Islam is originated in the rigid patriarchal family life of the Semitic tribes of Arabia."¹⁴¹ The climax of this chain is offered by the chief protagonist Karl Marx. In his view "all aspects of human history, society and culture are the result of economic factors, the individual being nothing more than a product of his immediate surroundings and that through a progressive improvement in the material environment, a perfect society will inevitably emerge."¹⁴² Jameelah asserts that "Indeed, it is hardly an exaggeration to claim that modernism has become the prevailing universal faith" and that who embrace this universal faith are eulogized as enlightened and progressive while those who are reluctant are stigmatized as backward, medieval and reactionary.¹⁴³

It is asserted by the modernists that truth and moral values are merely relative and their validity is limited to time, place and circumstances. "Societies are dubbed by the modernists as 'static' and 'petrified'. Mere change is considered as a virtue for its own sake and the faster things change, the better. The supreme virtue of modernism is

¹³⁹ Ibid., p.9.

¹⁴⁰ Ibid.,p10.

¹⁴¹ Ibid.

¹⁴² Ibid., p.12.

¹⁴³ Ibid., p.16.

to be ‘up to date’. Newness is prized above all else.”¹⁴⁴ It ends in “cultural slavery on principle.”¹⁴⁵ Islam is presented as an abstract theory or idle philosophy, dead in the remote past, to be found in books only and that in today’s world, it is unrealistic and unworkable. As Jameelah elucidates “They try to convince people that Islam has failed in history by belittling and downgrading all of our great historical personalities.”¹⁴⁶ She believes that “From the very beginning of their rule our foreign masters had very carefully mapped out a conspiracy to destroy every manifestation of our indigenous way of life and replace it with their own.”¹⁴⁷

Having the material power rendered the West to define and dominate the East in general and Islam in particular. It is told that “since progress and change is the law of evolution, the future can never repeat the past and thus a defunct civilization can no more be revived than a dead man can be restored to life.”¹⁴⁸ The first thing to do is to get rid of the past as it is obsolete and has nothing offer to the present problems. Newness and change is uncritically celebrated by the modernists. Jameelah criticises that “Anthropologists tell us that every civilization can be resurrected once the values and way of life inspired by those values command the allegiance of large numbers of people.”¹⁴⁹ Thus instead of full, rich cultural heritage throughout the ages, Islam is reduced to an emasculated, colorless, feeble, uninspiring, vague set of “principles” lacking any concrete reality.¹⁵⁰

Modernity has given the motivation to exploit, oppress and humiliate. Amin equates modernity with capitalism and suggests that “The specific logic of the fundamental laws that govern the expansion of capitalism leads to a growing inequality and asymmetry on a global level”¹⁵¹ as the societies from the periphery are entrapped in the impossibility of catching up and becoming like the nations of the center. In view of Enrique Dussel, an Argentinian historian, modernity started with the arrival of Spain to America and its colonization of the fundamental cultures such as Maya, Inka and

¹⁴⁴ Ibid.,p.19.

¹⁴⁵ Ibid., p.25.

¹⁴⁶ Ibid., p.37.

¹⁴⁷ Ibid., p.26.

¹⁴⁸ Ibid., p.42.

¹⁴⁹ Ibid., p.42.

¹⁵⁰ Ibid., p. 44.

¹⁵¹ Ibid., p.8.

Aztecs and its initiation of domestication.¹⁵² As Enrique Dussel elucidated; “Modernity is the fruit of the centeredness of the first world system foundation.”¹⁵³

The concretion of borders and division as time passed provided the West to obliterate the reciprocal building and relatively positive relationship to a state of ignorance. The culture and history of the East and Islam is exiled from the world history and it is dragged to a status of erasure with the triumph of the West. John Hobsbaum criticises: “The west has omitted and marginalized Eastern peoples hitherto to the forefront of the story of progress in world history, only they tell the story of themselves. Ruth Benedict says that: History cannot be written as if it belonged to one group [of people] alone.”¹⁵⁴ He argues that “Civilization has been gradually built up, now out of the contributions of one [group], now of another.”¹⁵⁵ The west ignored this fact and offered itself as the triumphant of this process. Hobson refers to Eric Wolf who elaborates:

“We have been taught, inside the classroom and outside of it, that there exists an entity called the West, and that one can think of this West as a society and civilization independent of and in opposition to other societies and civilizations [i.e. the East]. Many of us even grew up believing that this West has [anautonomous] genealogy, according to which ancient Greece begat Rome, Rome begat Christian Europe, Christian Europe begat the Renaissance, the Renaissance the Enlightenment, the Enlightenment political democracy, and the industrial revolution. Industry, crossed with democracy, in turn, yielded the United States, embodying the rights to life, liberty and the pursuit of happiness. . . [This is] misleading, first, because it turns history into a moral success story, a race in time in which each [Western] runner of the race passes on the torch of liberty to the next relay. History is thus converted into a tale about the furtherance of virtue, about how the virtuous [i.e. the West] win out over the bad guys [the East].”¹⁵⁶

This view as Hobson elaborates not only “a highly distorted view of the rise of the West, but we simultaneously learn little about the East except as a passive object, or provincial backwater, of mainstream Western world history.”¹⁵⁷ This discourse rendered the western civilization do dominate and sustain imperialism over Eastern

¹⁵² Enrique Dussel, “Europe, Modernity, and Eurocentrism”, *Nepantla: Views from South*, Duke University Press, 2000, p. 469.

¹⁵³ Ibid.

¹⁵⁴ Hobson, *The Eastern Origins of Western Civilization*, p.1.

¹⁵⁵ Ibid., p. 2.

¹⁵⁶ Ibid.

¹⁵⁷ Ibid., p.6.

civilizations. Hobson regards this mission as “taking the responsibility of redressing and reforming the East which they regarded as a problem and fault.”¹⁵⁸

Artun opines that colonialism was based on a homogenous culture doctrine and this culture was modernity and it was building all humankind and universe into the same civilization history. The problem in this view is as Anouar Majeed elucidates “what the universalism is to the West is imperialism to the rest”¹⁵⁹ Modernity dwelled its tents on both the culture and the temporality of the world. Not only the culture but also the history of the East and Islam has been condemned by this hegemonic discourse. East enters this history with an inferior status, namely devoid of the attributes of modernity. Europe with Enlightenment goes beyond religious limits of knowledge and has defined itself with the new parameters. For instance, science and mind are employed to explain universe and facts. Human is now at the center, as western civilization is at the top of history and at the end of time. East is omitted, repelled and offered to follow the development line and this thought fortified by myth-making and theory of modernity and its derivatives. Naturally, the top of modern civilization is occupied by the West; or else it cannot be possible for it to have the knowledge that has arrayed the other cultures. Afterward, the other cultures which are classified as barbarian, primitive and backward come. As they are colonized in the course of time they articulated to the hierarchal array which is universal and historical and thus they become civilized.¹⁶⁰ They enter in a “development line” says Artun and their static history begin to progress.¹⁶¹

Western philosophy even in the arrival of Hegel’s time, has not abandoned the colonialist temporality, believing that the East is devoid of history basically as it records no improvement. The “values” accepted to be created by the others “find a place for development only in Europe” and thanks to this fact they become “the property of history.”¹⁶²

¹⁵⁸ Ibid., p.220.

¹⁵⁹ Anouar Majeed, *Unveiling Traditions: Postcolonial Islam in a Polycentric World*, World Publication, 2000, p.9.

¹⁶⁰ Ali Artun, *Çağdaş Sanat ve Kültüralizm*, İletişim, p.18.

¹⁶¹ Ibid., p.18.

¹⁶² Ali Artun, *Kültür Çağında Sanat ve Kültürel Politika*, 1998, p.37.

Modernity is accompanied by the culturalist view of the west and it provided the scene for producing images and myths that do not produce any insights and emancipation for humanity. The fate and the worth of people are determined by the culture or the community they belong and they became the slave of their cultures and borders that they are unable to overcome. As Artun elucidates aptly “Nowadays a new world and a new man is projected, culturalism is the regime of this Project.”¹⁶³ The colonialist believes that they created these lands; they are the reason for its sustenance. If they happened to leave these lands it would retreat back to the middle ages.¹⁶⁴ The colonial populace is an imprisoned people. The first thing the colonial people learned is to know his place and not to cross the borders.

Anouar Majeed criticises that “The culturalist argument is not only intellectually constrained by the old Orientalist argument that freezes cultures into unchanging essences, it is also dangerously disabling.”¹⁶⁵ Arif Dirlik defines culturalism as “a hegemonic ideology”, an “ensemble of intellectual orientations that crystallize methodologically around the reduction of social and historical questions to abstract questions of culture” a “preoccupation with the cultural gap” that separates societies and that “results [in] ... a preoccupation with culture as the central datum” in the study of thought in Third World societies, “that ideology which not only reduces everything to questions of culture, but has a reductionist conception of the culture as well” and he accuses culturalism “responsible,” therefore, “not only for legitimizing hegemonic relations between societies but also for mystifying hegemonic relations of exploitation and oppression within societies.”¹⁶⁶

The culture when used as a means of hegemony confines people to perception and passivity. The other is distant from “us” both in time and place. Dirlik elaborates two definitions of culture. The first definition is that the culture is the way of seeing the world and as to the second one, it is a practice of changing the world. He states that the former definition is the common and the cornerstone of culturalist ideology. “It identifies for us entire peoples and eras in terms of the ways in which we think they

¹⁶³ Artun, *Çağdaş Sanat ve Kültüralizm*, p.11.

¹⁶⁴ Fanon, *Yeryüzünün Lanetlileri*, p.55.

¹⁶⁵ Anouar Majeed, *Unveiling Traditions, Postcolonial Islam In a Polycentric World*, World pub., 2000, p.7.

¹⁶⁶ Arif Dirlik, *The Postcolonial Aura: Third World Criticism in the Age of Global Capitalism*, Boğaziçi, 2010, p.17.

see or saw the world. It helps us to place them vis-a-vis one another, usually with ourselves at the center of the world and at the end of time.¹⁶⁷ In brief, it is a way of organizing the world, in time and space. Dirlik criticizes that the first meaning of culture mystifies its second sense, of which logically and historically the product. After the organization of the world in terms of culture, he says, "it seems easier to think of people as the creation of culture, rather than the reverse" and adds "The activity which produces and reproduces culture appears merely as one of the many ways in which people act according to their culture."¹⁶⁸ Dirlik how people are confined to geographies and how the hegemony of western modernity maimed them to take action in changing their situation as they are condemned to passivity by the reading of culture that confines them to geographies and cultures. He says that the culturalist claim of the autonomy of culture reduces all realms of social experience (from the economy to ideology) to the question of culture; cultural change then appears as the key to all other changes.¹⁶⁹ And the people are slaves of their culture; they are unable to leave its confines in this view. He emphasizes the liberating side of culture and stresses that to avoid the question of culture is to avoid the rationality of living and also to remain imprisoned in a cultural unconscious controlled by conditioned ways of seeing, without the self-consciousness. The subjects of history are silenced by this reading of culture, their history is regarded as backward and they are confined to tradition.¹⁷⁰

The notion of "tradition" is essential to culturalism since it becomes a way to identify the "Other". Islam and the Third World are accused of being traditional. To put it in another way, it is asserted that what causes Muslims to lag behind is their religion and traditions.¹⁷¹ The historical explanation, therefore, assumes as its task the analysis of the confrontation between native tradition and the West which, viewed from the perspective of the historian, translates into a confrontation between "Us" and the "Other". The hegemonic function of culturalism rests in the latter because this juxtaposition leaves to the other but one choice: escape into tradition (and, therefore, the past) or absorption into the West (which is the present and the future) not much of an alternative since culture, viewed as tradition, is little more than a congealed and

¹⁶⁷ Arif Dirlik, "Culturalism as Hegemonic Ideology and Liberating Practice," *Cultural Critique* 6, 1987, p 14.

¹⁶⁸ *Ibid.*, p.17.

¹⁶⁹ *Ibid.*, p.15.

¹⁷⁰ *Ibid.*, p.16.

¹⁷¹ *Ibid.*, p.17.

therefore dead culture.¹⁷² The living belongs to the West, native culture to the dead! The juxtaposition inevitably entails the "distancing" of the "Other", if not into oblivion, then at best into the museum. Distancing in space is the most readily observable feature of culturalism; it derives its hegemonic power from distancing in time, which is its inevitable accompaniment.¹⁷³ Dirlik emphasizes that the culturalist hegemony can be achieved merely if the chance is given to the "subjects of the history to speak for themselves and by making room for tradition to provide sociability for today and the days to come."¹⁷⁴ Dirlik states "Hegemony requires a center, not only in space but also in time. The decentering of the hegemonic group, be it class or nation, deprives history of a center and the hegemonic group of its claims upon history."¹⁷⁵ As Said says "the Orient is not an inert fact of nature. It is not merely *there*, just as the Occident itself is not just *there* either."¹⁷⁶

Another inheritance of modernity that divides peoples and civilizations on the basis of their differences is nationalism. Nationalism deteriorated the previously positive relationship between the communities and caused division worldwide. It is characterized by "collective worship of one's own particular group combined with hatred of foreigners and minorities"¹⁷⁷ which caused so many deaths of Jews in Nazi Germany, the Arabs in Israel, the Muslims of India. By way of nationalism, national myths are created which froze the communities and placed them *visa vis* each other. As it is stated by Shlomo Sand:

Every history contains myths, but those that lurk within national historiography are especially brazen. The histories of peoples and nations have been designed like the statues in city squares—they must be grand, towering, heroic. Until the final quarter of the twentieth century, reading a national history was like reading the sports page in the local paper: "Us" and "All the Others" was the usual, almost the natural, division. For more than a century, the production of Us was the life's work of the national historians and archaeologists, the authoritative priesthood of memory.¹⁷⁸

¹⁷² Ibid., p.18.

¹⁷³ Ibid., p.18.

¹⁷⁴ Ibid., p.26.

¹⁷⁵ Ibid., p.27.

¹⁷⁶ Said, *Orientalism*, p.4.

¹⁷⁷ Shlomo Sand, *The Invention of Jewish People*, Verso, 2009, p.17.

¹⁷⁸ Ibid., p. 15.

For instance;

“After the collapse of the Ottoman Empire, the inhabitants of the new Turkey found that they were white Aryans, the descendants of the Sumerians and the Hittites. Arbitrarily mapping the boundaries of Iraq, a lazy British officer drew a dead straight line; those who had overnight become Iraqis soon learned from their authorized historians that they were the descendants of the ancient Babylonians as well as of the Arabs, descendants of Saladin's heroic warriors...Indians, Algerians, Indonesians, Vietnamese and Iranians still believe that their nations always existed, and from an early age their schoolchildren memorize long historical narratives.¹⁷⁹

Sand trails the origin of two terms “nation” and “people” which are used throughout ages with different meanings. The term “nation”, he assesses that, until 20th century refers to groups of various sizes with internal connections, in the Middle Ages it could denote groups of students who came from afar, in England at the start of the modern era it denoted the aristocratic strata. Now and then it was used in reference to populations of a common origin, sometimes a group speaking a particular language.¹⁸⁰ Likewise, the term “people” which is used in place of the term “nation” in Israeli historiography frequently has been applied to the groups whose identity profile was elusive but which have become crystallized as time passed.¹⁸¹ Yet, with the rise of nationalism at the end of eighteenth and early nineteenth centuries, the term “people” is constantly used to stress the antiquity and continuity of the nationality. It became a tool for communities that are scattered by modernity. “The people became a bridge between past and present, thrown across the deep mental chasm created by modernity, a bridge on which the professional historians of all the new nation-states could comfortably parade.¹⁸² Thus, as it is pointed out by Sand, the origin of the people which is always superior and unique if not actually pure became a kind of insurance against the risks represented fragmentary though persistent subidentities that proceed to swarm beneath the unifying modernity and this imagined origin also served as an efficient filter against undesirable mixing with hostile neighbouring nations.¹⁸³ Moreover, such a "people" has benefited as the Archimedean point for the launching

¹⁷⁹ Ibid., p.16.

¹⁸⁰ Ibid., p. 24.

¹⁸¹ Ibid., p.27.

¹⁸² Ibid.

¹⁸³ Ibid.

of a new nation—a point that has often been eroded in the nationalizing enterprises of modern culture.¹⁸⁴

Sand proposes that in order to be a nation you have to imagine back peoples. It is not enough you leave in the present you need to invent yourself back in order to be a nation: “For a long time, scholars—especially historians—regarded nations as an ancient, indeed primeval, phenomenon. Reading their writings today, one sometimes gets the impression that history began with the rise of national groups. These thinkers stirred together past and present, and projected their contemporary, homogeneous and democratic cultural world onto perished civilizations.”¹⁸⁵ This imagination is accompanied by the desire of proprietorship of a national territory. Thus: “Printed maps, which were not of course available in premodern times, familiarize people with the exact dimensions of their state, the boundaries of their common and “eternal” property. Hence the appearance of, among other things, passionate mass patriotism and the impressive willingness to kill and be killed, not only for the abstract homeland but for every inch of its ground.”¹⁸⁶

Sand pleads that nationalism was further intensified in the 20th century and the repressive enterprises of colonialism produced many new nations in turn national identity has become universal. As Ehud Adiv expressed these exclusive identities do not come naturally to the people yet they are imposed on people from outside.¹⁸⁷ “The modern colonialism and imperialism of the liberal nation-states were almost always supported at the center by popular national movements, and nationalist ideology served them as the principal source of emotional and political credit in financing every stage of their expansion.”¹⁸⁸ Sand furthers that the national project was an entirely conscious one and the national consciousness took shape as it progressed. He regards it as a simultaneous process of imagination, invention, and actual self-creation.¹⁸⁹ Sand underlines the role of intellectual sculptors in the process of this construction “...They

¹⁸⁴ Ibid., p.30.

¹⁸⁵ Ibid., p.40.

¹⁸⁶ Ibid., p.41.

¹⁸⁷ Ehud Adiv, “Politics and Identity: A Critical Analysis of Israeli Historiography and Political Thought”, in *Across the WALL: Narratives of Israeli–Palestinian History*, Edited by Ilan Pappé and Jamil Hilal, I.B.Tauris, 2010, p.22.

¹⁸⁸ Sand, *The Invention of the Jewish People*, p.45.

¹⁸⁹ Ibid.

painted melancholy landscapes that symbolized the nation's soil and invented moving folktales and gigantic historical heroes, and weaved ancient folklore into a homogeneous whole... thus producing a long national history stretching back to primeval times... cast the image of the nation according to their vision, whose character was formed mainly by the intricate demands of the present.”¹⁹⁰ These demands, as pointed out by Eric Hobsbawm, make fragmentation of humanity into nations necessary as it develops an extremely powerful principle of economic emulation.¹⁹¹ He expresses that it is not nations that create nationalism but fact is its reverse.¹⁹²

Thus, the monsters are created and deployed vis-a-vis each other. From then on, the scene has been ready to clash not for good reasons but for cherishing and worshipping of one's own group, nation or civilization. The discourse of modernity which is accompanied by nationalism and culturalism deteriorated the relationship between the communities and the civilisations gradually and in time it has ended in imagined and invented borders that separate people from each other, builds walls, plants enmity and bias among people.

¹⁹⁰ Ibid., p.62.

¹⁹¹ Eric Hobsbawm, *Nations and Nationalism Since 1780: Programme, Myth and Reality*, Cambridge University Press, 1992, p.28.

¹⁹² Ibid., p.24.

CHAPTER TWO

FROM CLASH TO CO-EXISTENCE

2.1. Islam, Zionism and the Western Civilization

Although Maryam Jameelah focuses on two civilizations that are made to clash for ages, she is not inclined to preserve an Occidental view which can sustain and reverse the same prejudices; on the contrary, she emphasizes the oneness of humanity and wants to eradicate the walls set between the people that hinders the coexistence and buttresses hatred, enmity, bias and subjugation of some parts of the world to another one. She indicates that the relations between the East and West are deteriorated by modernity, nationalism, imperial interests of the West, colonialism and lastly Zionism. To her, these ideologies are based on the division of the communities and imposing the will of the western elite on the rest of the world. In her view, one of the West's blackest stain from Ancient Greece to the present day is the persistence of racial discrimination that makes it virtually impossible for non-whites to participate with the whites on equal social terms. Despite its claim to universality conversely, she says "Were Western civilization truly universal, non-Europeans would have risen to the same scientific, cultural and economic standard as the Europeans and enthusiastically participate in the arts and sciences on equal terms. The westernization of the non-European world would result in a great cultural renaissance and scores of educated, brilliant and cosmopolitan Asians and Africans would make significant contributions to the progress of humanity in every field." Rather, she says "the westernization of Asia, Africa, and Latin America has produced an unprecedented intellectual sterility and cultural desolation."¹⁹³

She defends that the West destroyed the non-western people for its own sake. "despite its worldwide dominance, due to its superior energy, organization, and technology, its benefits are reserved, with relatively few exceptions, for white Europeans only; its deep-rooted racial prejudices and materialistic concept of life result in the absence of any genuine feelings of universal human brotherhood."¹⁹⁴ Jameelah points out Hiroshima bombing of Japan. She points out that although the war ended and the bombed place was not a military place still many people are killed." The value of Japanese lives was not worth considering as they, after all despite all their modernization and westernization, still remain "Orientals" and Oriental blood is cheap.

¹⁹³ Maryam Jameelah, *Islam and Western Civilization: A Refutation of Modern Way of Life*, Muhammed Yusuf Khan&Sons, 1976, p.267.

¹⁹⁴ *Ibid.*, p.287.

It is significant that nuclear weapons were never used against Germany.¹⁹⁵ She suggests that Islam protects every race, gender, human, animal and plants. "O people I Verily your Lord is one and your father is one. All of you are descended from Adam and Adam was created from the earth. There is no superiority for an Arab over a non-Arab nor a non-Arab over an Arab, or a white skin over a black skin except in piety. Verily, the noblest among you is he who is the most pious."¹⁹⁶

Jameelah compares the East and the West in regard to culture and values and she offers that the conflict is a result of deterioration caused not by this difference yet due to the one sided and discriminative view of the west. She depicts that the relations gets worse gradually and reached at its apex with modernity. The differences are emphasised to such an extent that the world witnessed the unprecedented othering of values in addition to deterioration relationship between people of the world. She says that before 1945, colonial-dominated Asia and Africa were stigmatized as "backward." During the following decade and a half, the non-European world was referred to by the milder rebuke-"underdeveloped." Since 1960, this term has been replaced by the euphemism "the developing countries."¹⁹⁷ Muslims' faith and way of life are regarded out of time, which should be discarded or be put to museum as "emphasis placed on the value of change, innovation, newness and youth as the supreme and ultimate good and the corresponding contempt for anything old (including old people), the past and tradition. Along with all the other long-established religions, Islam, its civilization and institutions are condemned and rejected on the pretext that any order based on a Divine law revealed fourteen hundred years ago, could not possibly be valid and relevant to modern life."¹⁹⁸

Jameelah cites an anthropologist's statement that she says shared by every westerner: "Once the wild buffalo is destroyed, once the open plains enclosed, the spear and the bow and arrow rendered useless and any need for lasting relationship with Civilization develops, the simple peoples of the world have to change. Neither

¹⁹⁵ Ibid., p.287.

¹⁹⁶ Ibid.,p. 290.

¹⁹⁷ p.252.

¹⁹⁸ Ibid., p.254.

their clothes nor their manners, neither their economic ideas nor their political habits fit them to live in the modern world.¹⁹⁹

The East's culture and its values are regarded as obstacles against the development. As the East was underdeveloped economically, it is generalized to its culture values. "The top policy problem has been for Middle Eastern leaders to choose between Mecca or mechanization and how they can be made compatible?"²⁰⁰ She says "...Technology leads to physical objects that are cheaper to throw away than to repair. The child quickly learns that home is a processing machine through which objects flow, entering and leaving at a faster and faster rate of speed. From birth on, he is embedded inextricably in a throw-away culture..."²⁰¹

The Western civilisation initiates history with enlightenment and the past is no more than a tale. Yet, the East and Islam give importance to past and revolutionary concept is rejected. Jameelah criticises that "whenever the authority of the past is too suddenly and too drastically undermined; wherever the past ceases to be the reliable reference book of human problems; wherever the experience of the father becomes irrelevant to the trials of the father there the foundations of man's inner health and stability begin to crumble."²⁰² She expresses that "The worst sufferers of this universal social, cultural and moral breakdown are the children. The decay of religion, the weakening of kinship ties and the extreme contempt of the younger for the older generations in their blind, uncritical worship of Change for its own sake, are all guaranteed to make the new generation unruly, disrespectful, ill-mannered and lead to hooliganism and delinquency."²⁰³

The emancipation of woman is another conflicting area between the West and East. She expresses that Those convinced of the superiority of modern values regard the social position of the Muslim woman as inferior on the basis of Islamic teachings concerning guardianship in marriage, polygamy, divorce, *purdah* or the strict segregation of the sexes."²⁰⁴ In her view the Muslim woman is evaluated in regard to

¹⁹⁹ Ibid., p.257.

²⁰⁰ Ibid.

²⁰¹ Ibid., p.260.

²⁰² Ibid., p.264.

²⁰³ Ibid., p.266.

²⁰⁴ Maryam Jameelah, "Islam and Muslim Woman Today", www.prophetmuhammadforall.org, p. 2.

freedom rather than dignity. She believes that not freedom but dignity protects the women and gives her satisfaction as it is in congruent with her nature. She gives some examples that feminist supporters directs at Muslim world. She elucidates that supporters of feminism feel pity for the poor Muslim girl who does not have the opportunity of selecting her own spouse but must accept the husband her parent or guardian choose for her. She is depicted to be tyrannized by a domineering father and worthy of no personal rights at all. She defends that a daughter's option of a partner affect the whole family would be fortified by all people of all communities. "On the other hand, no Muslim parent would ask his daughter to remain with a man whom she disliked."²⁰⁵ Jameelah also criticises those who regard polygamy as the degradation of woman and condemn it more than that they do adultery. She bases the condemnation of polygamy as an extension of individualism. She justifies herself that polygamy is necessary not only to check immorality and the promiscuous propensities of men but to a very great extent to save innocent women from being thrown to the vultures. "A husband who has decided to marry another woman will do so whatever the law. Those who demand a total ban on polygamy consciously or unconsciously want that whoever wants to marry a new wife should turn his first wife out of his house together with all her children. Otherwise, they ought to have demanded that not only should polygamy be banned but divorce too should not be allowed in any case and men should be forced to live with their first wives whatever the circumstances. This is what Christianity also prescribed before the advent of the modern age."²⁰⁶

She criticises those who recommend the emancipation of women and she regards it as an injustice towards women as they are condemned to preserve two duties simultaneously. "In modern civilization, a woman is entitled to honor and respect only to the extent to which she succeeds in performing the functions of a man while at the same time exhibiting her maximum beauty and charm to the public. In Islam, the role of the woman is not the ballot-box but maintenance of home and family. Her success as a person is judged according to her fidelity to her husband and the rearing of worthy children. A Muslim woman is expected to live in privacy. Purdah is the indispensable means to this end. While men are the actors on the stage of history, the function of the

²⁰⁵ Ibid.

²⁰⁶ Ibid.

women is to be their helpers concealed from public gaze behind the scenes---a less exciting and more humble role perhaps, but no less essential for the preservation of Muslim way of life. A mother who is always diligent in her household tasks, caring for, supervising and disciplining her children and who keeps busy with Salat, Quran readings and other virtuous works, provides the most favourable Islamic atmosphere for the young child which will greatly help off-set the multitudes of undesirable influences he will encounter as he grows up.”²⁰⁷ She believes that those who celebrate the emancipation of women and their equality with men do not have compassion for women as the women are delicate and this division render them to fulfill their role according to their nature. She regards her staying at home as a privilege and her studies as her responsibilities in turn. She defends that as the family is the essence of the society women are given the primary role in the Muslim society if they are stripped of their roles the children to be will remain unprepared for the remaining of their lives and unable to struggle with the hardship they are confronted.²⁰⁸

In view of Jameelah what the world needs is social integration rather than revolution. She says both young and old people of America are in search of guidance, they know from bitter experience that freedom without guidance and purpose is meaningless. Secularism and materialism are powerless to What is beautiful and what is ugly? And to whom are we accountable for what we do? Religion does.”²⁰⁹

Jameelah elucidates that though it was believed that development and scientific materialism would bring welfare to the world. She warns the danger of becoming like Hitler when he declared: “We are barbarians and we want to be barbarians. It is a title of honor. The world today is dying. Our sole function is to finish the job.”²¹⁰ She believes that the guidance of materialistic rendering modernization is not a panacea yet it is a self-destructive tool which causes alienation, isolation, destruction and between man and nature, man and society, man and family, man and himself in the end.²¹¹ She says “under the reign of "scientific" materialism, humans have progressed into darkest savagery only they have become sophisticated savages. At least primitive

²⁰⁷ Ibid.

²⁰⁸ For more information see *Islam and Muslim Woman Today*.

²⁰⁹ Ibid.

²¹⁰ Ibid., p.97.

²¹¹ Ibid., p.190.

man was not so greedy or corrupt. Now virtually every country in the world is using the same instruments of torture and brutality and no end to the nightmare is in sight.²¹² She criticises that democracy is not apt to protect the innocent and the less powerful. “It is an irony that the age of liberal democracy was also the age of imperialism. When Paris was ringing with the revolutionary slogans of liberty, fraternity, and equality, the French forces were crushing the independent states of Africa and South-East Asia and were harnessing them under their imperialistic yoke...”²¹³

In her view the failure of the East and Islam is the lack of strength, independence, and self-confidence.²¹⁴ She states that “A society based on the precepts of fear and reverence for the Divine Law will not be troubled with crime, violence, and lawlessness. Individually, Islam would bring a direction, meaning, and purpose to life which materialistic cultures cannot provide; an inward serenity and peace even in the midst of external frustrations and adversity... the ugliness of our environment would be supplanted by beauty...”²¹⁵ She bases the poverty of Muslim world to exploitation and injustice and it can be overcome only when the sources of selfishness and greed are severed at the roots. She explains that it will grow acuter despite all developments in modern science unless it is accepted as a moral problem by the experts.²¹⁶

Jameelah connects the clash between Muslim and the Jewish people in Palestine to Zionism. “The narrow-minded parochialism has found its modern expression in Zionism. The Premier of Israel, David Ben-Gurion believes in no personal, supernatural God, never attends synagogue, and observes no Jewish laws, customs or rituals, and yet he is considered, even by the most pious and orthodox of Jews, to be one of the greatest Jews of our times. Most Jewish leaders consider God as some super real-estate agent who parcels out land for their exclusive benefit! Zionism has made the worst aspects of modern Western materialistic nationalism its very own.”²¹⁷

The celebration of race is a bad idea that causes frictions enmity and injustices. As it is stated by Joe Kovel “Nationalism by divine decree—whether Judaic, Islamic, Christian or Hindu—and exercised with violent state power, is a living nightmare.”²¹⁸

²¹² Maryam Jameelah, *Islam and Western Society: The Call of Islam To Modern Man*, Crescent, 1989, p.298

²¹³ *Ibid.*, p.68.

²¹⁴ *Ibid.*, p.298.

²¹⁵ *Ibid.*, p.305-306.

²¹⁶ *Ibid.*

²¹⁷ Maryam Jameelah, *Correspondence between Maryam Jameelah and Maulana Maudoodi and the Marcuses*, Academy of Islamic Research and Publications, Nadwa, Lucknow, 1977, p.25-26

²¹⁸ Joel Kovel, *Overcoming Zionism*, Pluto, 2007, p.15

Jameelah explains that when the war of 1948 continued the Zionist propaganda reached at its apex and it is maintained with bigotry and hatred towards Arabs. As she couldn't reconcile the cruelties of the Zionists with religion, she directed her attention to the history of Arab and read every book about them and comparing what he learned from her society and the west with Arabs and Islam she concluded that the attitude is unjust.²¹⁹ She elucidates that though people are inclined to privileging their own communities Islam is against celebration of race. She says that though Qur'an is in Arabic and the prophet is an Arab if Allah wanted he can be from the Greeks or Romans or Englishmen yet there must be a wonder in this. She adds that it is not Arabs that made Islam great it is Islam that brought them success if it hadn't been for it there may have been no difference between Arabs and Zulus or Eskimos.²²⁰

It is a human weakness that people want the best for their own circles, families, children, friends and communities firstly without paying regard to justice. Jameelah expresses that as the revelation challenged the celebration of race, Isa and Yahya are rejected by their tribes as all inclusiveness of the faith conflicted with national feelings.²²¹ It is this reason that the prophecy is brought to their brothers Arabs and the prophet is rejected as for not being literate which blowed their national arrogance.²²² Although the prophets came with a word that bespoke to the all humankind their followers wanted to preserve it for themselves. This parochialism has been besieging world that hinder the convergence of the all people.

She believes that the relation between the Muslima and Jews is deteriorated by Zionist nationalism. She points that despite the emphasise of difference between Judaism and Islam indeed the proximity is much closer in the acceptance of oneness of Allah, the rejection of monastic life, remaining single and monkhood, in the proximity of Hebrew Arabic language.²²³ But, she stresses that, Judaism and Nationalism is so intermingled that it is difficult to differentiate them from one another.²²⁴ She states that Judaism originates from a tribe called Yahud and every Jew is a part of that tribe and a Jew is not a Jew as he believed the oneness of God or he follows the guidance brought to humankind yet as he is a Jew as he was born in a

²¹⁹ Maryam Jameelah, *Garp Metaryalizmi Karşısında İslam*, Çile, 1976, p.25-26

²²⁰ Ibid.

²²¹ Ibid.

²²² Ibid.

²²³ Ibid., p.27

²²⁴ Ibid

Jewish family.²²⁵ It is this deterioration that impoverished that religion.” The God is not God of humankind yet that of Israel. The revelation is not to all people yet it is a Jewish historybook. David and Soloman are not full-fledged prophet yet the Jewish kings. The emancipation is not in hereafter yet the re-establishment of Palestine.”²²⁶

Jameelah rejects the idea of unassimilated Jew and organic centre of a race as she believes the idea of pure race is not pertinent to religion but a modern idea. She criticises that the Jews are proud of themselves for keeping their nationhood despite the expulsions, massacres and tortures throughout the ages. It is not the Jews or Judaism that is triumphant, yet she says Judaism is suffering.²²⁷ Jameelah stresses that Judaism in Europe is a reformed religion in which the chants are in English and the words in these chants do not disturb the Christians, devoid of basic principles of Judaism as they are discarded on the basis of being outmoded. The only event to prserve their Jewishness is the refrainment of marrying the Christians and distancing themselves from social contact with Christians.²²⁸ In her view, there is a common belief among the followers of reformed Judaism. They keep the faith that the Jews are a persecuted nation and the reason of it is their regarding themselves different from their neighbours and it is their persistence in this difference that causes their being oppressed. Yet, she says, she does not concur with this idea and offers that the 6 million Jews persecuted in gas chambers were as assimilated as her community in America.²²⁹ She says that it is true that they have resisted and participated in the scene of history but for what reasons?²³⁰She preserves that the reasons are far from being divine as they aims at celebrating the survival for national interest in biologic and political sense.

Jewish historian Shlomo Sand indicates the delusion that the idea of an unassimilated, wandering Jew for the sake of Zionist nationalism. He states that religions are universal and do not need a realm so he says Zionist nationalism is based on myth of exile and forced expulsion to prove nationality “From the expulsion from Eden, through Abraham's migration to Canaan and Jacob's descent into Egypt, to the prophecies of Zachariah and Daniel, Jewish religion gazed back through a perspective

²²⁵ Ibid., p.27-28

²²⁶ Ibid, p.28

²²⁷ Ibid.

²²⁸ Ibid

²²⁹ Ibid., p.25-26

²³⁰ Ibid.

of wanderings, uprooting, and returns."²³¹ It is believed that the fall of the First Temple in 586 BCE is the first exile and continued with the other ones such as the fall of the Second Temple in 70 CE. Sand rejects that "the Romans never deported entire peoples. ...neither did the Assyrians and Babylonians move entire populations from the countries they conquered. It did not pay to uproot the people of the land, the cultivators of produce, the taxpayers...they executed fighters, took captives and sold them into slavery, and sometimes exiled kings and princes. But they definitely did not deport whole populations in the countries they conquered in the East, nor did they have the means to do so—none of the trucks trains or great ships available in the modern world."²³²

Sand says that "Nowhere in the abundant Roman documentation there is any mention of a deportation from Judea. Nor have any traces been found of large refugee populations around the borders of Judea after the uprising, as there would have been if a mass flight had taken place."²³³ Contrarily, "It's quite likely that the population in and around Jerusalem remained diminished for some time. But, as already stated, it was not expelled and, before long, recovered economically... Moreover, the Jewish religious culture was about to enter one of its most impressive and fruitful periods."²³⁴

In order to fortify the nationality some historians knowing that there was no forced expulsion and exile shortened the time so as to maximize the national proprietary and based the exile to the emergence of Islam. Sand states Dinur, a Zionist historian, "The start of the 'exile-without-expulsion' was different from the exile that Jewish tradition mistakenly dated to the fall of the Temple in the first century CE—the long exile was in fact considerably shorter because it began only with the Arab conquest."²³⁵ In his view the arrival of the Muslims greatly accelerated the process and eventually led to the emigration of the Jews and "the creation of a new national majority in the country."²⁷ Sand points out the delusion. "The conquerors had no such policy, and neither exiled nor expelled the Judean agrarian population, whether they believed in Yahweh or in the Christian Trinity."²³⁶ He says the Muslim army which

²³¹ Sand, *The Invention of the Jewish People*, p. 129.

²³² *Ibid.*, p.130.

²³³ *Ibid.*

²³⁴ *Ibid.*

²³⁵ *Ibid.*, p. 139.

²³⁶ *Ibid.*, p.180.

swept like a typhoon out of Arabia and conquered the region between 638 and 643 CE was a relatively small force. However, there is no evidence that this decrease led to the replacement of a people.²³⁷ He explains that, on the contrary, Islam preserved a liberal attitude towards the religions that are monotheist and this provided the Jewish community the freedom that they were deprived of under Christianity.²³⁸ The Prophet stressed in a famous letter to the army commanders in southern Arabia: "Every person, whether a Jew or a Christian, who becomes a Muslim is one of the Believers, with the same rights and duties. Anyone who clings to his Judaism or Christianity is not to be converted and must [pay] the poll tax incumbent upon every adult, male or female, free or bond."... Jewish and Muslim testimonies show that they helped the victorious Arab forces."²³⁹ Moreover; "the advent of Islam was viewed by many as a liberation from persecution and even as a possible future fulfillment of the messianic promise...the descendants of Ishmael coming to the aid of the descendants of Isaac against the Byzantine Empire, in fulfillment of God's promise to their common ancestor Abraham."²⁴⁰ And under Islam, Jews were allowed to enter the holy city, which even awakened secret dreams of rebuilding the Temple: "The Ishmaelite kings treated them with kindness, allowing Israelites to come to the house and there build a prayer house and a study house. All the Israelite congregations near the house would go thither on holy days and festivals and pray therein"²⁴¹ Sand assumes that a slow, moderate process of conversion took place in Palestine/Land of Israel, and accounted for the disappearance of the Jewish majority in the country.²⁴² The conception of exile provided an organic sequence to the history of Jewish dispersal in order to justify "the return of the nation to its birthplace."²⁴³

Zionist historians reject prozelitization and are proud of preserving their Jewishness. Jameelah criticises this celebration as she believes the victor is racism rather than Judaism as a religion.²⁴⁴ Sand indicates another side of the delusion. He indicates how other Jewish realms are silenced for the sake of policy and forming a biologic tie to Palestine. The Jews confine their entity to Palestine yet there were

²³⁷ Ibid., p. 180.

²³⁸ Ibid., p. 180-181.

²³⁹ Ibid.

²⁴⁰ Ibid.

²⁴¹ Ibid., p.181.

²⁴² Ibid., p.182.

²⁴³ Ibid.

²⁴⁴ Ibid.

Jewish believers in the world other than Judea. Sand asks “what was the origin of all the other Jewish communities that kept springing up in the nearby regions of Asia and North Africa, and later spread all around the Mediterranean basin, long before the destruction?” Sand says “From North Africa to Armenia, from Persia to Rome, there were thriving Jewish communities, primarily in large cities but also in towns and even villages.”²⁴⁵ Sand elucidates that the places that are said to the Jews exiled remained stable demographically. “The general population did not really increase much in the Hellenistic and Roman world—it grew only with the colonization and cultivation of virgin lands—and remained stable, with minor increases, for a very long time.”²⁴⁶ So, “The migration of Jewish merchants, mercenaries and scholars out of Judea is an attested fact, but such a trickle, however significant, could not have grown into hundreds of thousands, let alone millions, no matter how great their vitality or fertility.”²⁴⁷

Kingdom of Himyar, Phoenicians, Berbers and Khazars are silenced realms that are forgotten for the sake of keeping the nation together Sand says that “the expansion of Judaism in the ancient world can not be confined to the Jews of Judea it must include outsiders joining it.”²⁴⁸ Sand elucidates that proselytization was not condemned in the past it occurred as a result of the fear of losing the Jewish identity. There were translation studies in the time of King Ptolemy II of Philadelphus are intended not for the Jews as it is not possible at an early phase of their exile he says it was intended for Gentiles.²⁴⁹

The memory of Zion is kept vivid for a future home in contrast to memory of Khazars or other Jewish communities outside Judea. Rabbi Avraham Infeld says “We as a Jewish family only have a future only if we have a link to our past.”²⁵⁰ The Jewish people are forbidden from forgetting. This remembrance is not an actual experience of living yet a memory of past, it has nothing to do with their actual life yet based on the remembrance of a mythical past. Geoffrey Cubitt in his book *History and Memory* elucidates that existence of memory is always somewhat mysterious and also thinking

²⁴⁵ Ibid., p.145-146.

²⁴⁶ Ibid., p.149.

²⁴⁷ Ibid., p.148.

²⁴⁸ Ibid., p.154.

²⁴⁹ Ibid., p.165.

²⁵⁰ <https://youtu.be/WklrRnC026I.0.35-0.45sec>.

about it is always, to some extent, an imaginative business.²⁵¹ Memory has a dual nucleus it both has the potential of selective use of the elite and also as a tool of counter discourse.²⁵² Memory provided the Zionists a collective identity and an imagined community. Kovel criticizes that Jews in the nineteenth century has no relation to a territory, on the contrary, hatred of the diaspora and rejection of Jewish life there resulted in the investment of their all hope, and effort to Palestine and their congregation into it²⁵³ in the hands of Zionism and the Zionists. Jameelah rejects this parochialism and embraces a dynamic, all inclusive view that can satisfy her.

Sand defends the Zionists idea of returning to Palestine is a modern belief as collective returning was not a part of religious imaginations. "There were, of course, some devout pilgrims who were permitted to make an individual act of "going up to" Jerusalem, and many went in order to be buried there. But a collective migration for the purpose of living a full Jewish life in the holy city was not part of the religious imagination, and the few who proposed it were exceptional or eccentric.²⁵⁴ He adds that "A Jewish community had existed in Babylonia continuously since the sixth century BCE, and not even during the powerful Hasmonean kingdom did it ever seek to 'return' to Zion."²⁵⁵ Their return has been precipitated only when the American borders closed in the 1920s, and again after the horrendous Nazi massacres, did significant numbers migrate to Mandatory Palestine, part of which became the State of Israel. such an idea as a modern phenomenon as Judaism flourished within different societies without limiting itself previously. Sand defends that the sacred centers are not regarded as the place for mass migration, they are centers for pilgrimage and longing.²⁵⁶

Collaboration of the Zionists with the imperialists made the idea of Jewish home possible. Jameelah explains her misconception of Jews return to Palestine as a peaceful act: "Totally unaware of the true nature of Zionism, I naively thought that the Jews were returning to Palestine to strengthen their close ties of kinship in religion and culture with their Semitic cousins. Together I believed that the Jews and the Arabs

²⁵¹ Geoffrey Cubitt, *History and Memory*, Manchester University Press, 2007, p.7.

²⁵² Ibid.

²⁵³ Kovel, *Overcoming Zionism*, p.37.

²⁵⁴ Sand, *The Invention of Jewish People*, p.135.

²⁵⁵ Ibid., p.134.

²⁵⁶ Ibid.

would cooperate to attain another Golden Age of culture in the Middle East.”²⁵⁷ In Jameelah’s view, the relationship between Jews and Muslims came to an abrupt end as a result of Jewish initiatives connected with European imperialism and then Zionism.²⁵⁸ As it is pointed out by Regina Sharif though political Zionism emerged with Theodore Herzl’s *Der Judenstaat* in 1896 and strengthened with the arrangement of the first Zionist congress, convened by Herzl in 1897 accepting the Basle Platform calling for a publicly secured and legally assured homeland for the Jews in Palestine triggered the first shot Non- Jewish people for political, economic and religious reasons supported the founding of a Jewish state in Palestine even before the Jewish Zionists. “But whereas most Jewish Zionist writings appeared during the second half of the 19th century, non- Jews had already developed the ideas and programme basically to what would become the Jewish political Zionism.”²⁵⁹ Zionism was even confronted with opposition from Jewish civil rights workers seeking full emancipation and open migration policies.²⁶⁰ The transformation that western civilization undergone with the Protestant Reformation stimulated the interest towards Old Testament which in turn aroused millenarian thoughts and the Second Coming of Jesus both of which are features of Judaic tradition.²⁶¹ Although the idea of Jewish restoration was outside interest of England initially²⁶², 18th century of reason encountered the call of many parts of Europe to the Jews to assert themselves as a nation. Paul Felgenhauer in his *Good News for Israel* assured that the Second Coming of the Christ and the arrival of Jewish messiah were one and the same event; thus they can return to their promised land securely; Holger Pauli called from Denmark to Europe to undertake a new crusade to liberate Palestine and Jerusalem from the infidel in order to settle the original and the rightful heirs, the Jews; Anders Peterson Kempe pleaded the Jews to assert themselves as chosen people and to ready themselves for their final restoration to the Holy Land.²⁶³

Together with religious reasons Zionism used for reasons such as a remedy for swarming immigration and racism threatening Europe, as a shield and vehicle to get

²⁵⁷ http://www.islamicbulletin.org/newsletters/issue_10/embraced.aspx

²⁵⁸ <http://www.arabnews.com/'studying-judaism-brought-me-nearer-islam'> accessed on 20 January, 2016 at 8.30

²⁵⁹ Regina Sahrif, *Jewish Zionism: Its Roots in Western History*, Zed Press, 1983 p.1-2.

²⁶⁰ *Ibid.*, p.120.

²⁶¹ Sharif. *Non-Jewish Zionism*, p.12.

²⁶² *Ibid.*, p.28-29.

²⁶³ *Ibid.*

rid of the Jews. “If you find that they are not wanted here, then some places must be found to which they can migrate... Those problems will not arise if a home is found for them which will be legally recognized as Jewish.”²⁶⁴ This proposal is followed by a meeting between Herzl and Chamberlain and thus Jewish and Non-Jewish Zionism cooperated.²⁶⁵ Anti-Semitism of Chamberlain directed him towards settlement of Jewish people to Palestine and his anti-Semitism wasn’t an obstacle as it was consistent with his Zionist conception of a separate Jewish race and their racial inferiority compared with Anglo-Saxon race did not deter them from being European colonizers ready for settlement within expanding British Empire.²⁶⁶ Indeed, if it hadn’t been for them, as stated by Sidebotham, they have had to invent Zionism.²⁶⁷

Sharif explains that “no practical results would have come out of the Puritans’ sense of ghostly brotherhood with the children of Israel or out of their ideals of toleration or out of their mystical hopes of hastening the millennium, had not the political expediency intervened” and she adds that from Cromwell’s time on, every future episode of British concern with Palestine depended on the twin presence of profit motive, whether commercial, military or imperial, and the religious motive, inherited from the Bible.²⁶⁸ For instance, “The Zionist idea appealed to Napoleon’s romantic concept of nationality, as well as his personal political interest in using the Jews for his imperial designs.”²⁶⁹ Thus, the millions of Jews scattered all over the Europe were finally to be gathered in a Jewish State in Palestine and it would happily serve French imperialist interests.²⁷⁰ In order to secure Palestine from France, Russia and Ottoman Empire England also developed its own policy of Near East and Palestine. Palmerston opened a consulate in Palestine. On the other hand, Charlie Henry Churchill invoked the liberation of Syria and Palestine from Turkey so as to put them under British command and for the Jews he envisaged the role of colonizers and the guardians of British interest.²⁷¹ Sharif argues that “From early on the destinies of Zionism and imperialism were interlocked. Initial attempts to settle the Jews as

²⁶⁴ Ibid., p.74.

²⁶⁵ Ibid.

²⁶⁶ Ibid., p.75.

²⁶⁷ Ibid., p.83.

²⁶⁸ Ibid., p.33.

²⁶⁹ Ibid., p.52.

²⁷⁰ Ibid.

²⁷¹ Ibid.

agricultural colonists were all connected to Palestine's place in political and strategic spheres.”²⁷² The aim was to form a friendly, industrious population in a vital, neutralized spot, taken from the enfeeble ‘Sick Man of Europe’ and which might become an English protectorate; moreover, it is aimed at the cutting of a canal from Mediterranean down to the Gulf of Akaba thus an international Eastern society was to be formed and the Jews were to return Palestine as the colonists under Charter.²⁷³ Laurence Oliphant: “It remains for England to decide whether she will undertake the task of exploring its ruined cities, of developing its vast agricultural resources, by means of the repatriation of that race which first entered into its possession, 3000 years ago and of securing the great political advantages which must accrue from such a policy.”²⁷⁴ The Balfour declaration provided England to have saying and later to attain responsibility of Mandate over Palestine ²⁷⁵

Regina Sharif points out the collaboration between the Zionists and America. “Their American experiences brought the Puritans to identify with the Biblical Hebrew exiles and settlers America became the ‘New Canaan’ and like the Ancient Hebrews, they had escaped the servitude of ‘Pharaoh’ and fled the land of Egypt (England), seeking refuge from religious persecution in the new promised land and declaring war on the Native Indians they invoked the Old Testament.”²⁷⁶ Kovel criticises that “prime mover of imperialism in the region remains the American behemoth with its military force and highly aggressive brand of capitalism it has also taken into itself the qualities of its junior partner, which has gotten under the imperial skin and became able to regulate to a remarkable extent the inner affairs of the host.”²⁷⁷ Zionism combined Judaism with militarism both attached to the pillars of empire.²⁷⁸ “Imagine a smallish but highly efficient bloc, tremendously sensitive to the winds of capital and skilled in the ways of accumulation, but also tightly organized by a national redemptive ideology, say, one like Zionism.”²⁷⁹ “There need be no contradiction, then, between the aims of Zionism and those of the United States ruling class as these converge in

²⁷² Ibid., p.67.

²⁷³ Ibid.

²⁷⁴ Ibid., p.68.

²⁷⁵ Ibid p.81.

²⁷⁶ Ibid., p.90.

²⁷⁷ Kovel, *Overcoming Zionism*, p.133.

²⁷⁸ Ibid.

²⁷⁹ Ibid., p.137.

the Middle East. In their project of accumulation and empire; both have used Old Testament messianism as an ideology so that when they invade a country they see it in redemptive terms; they are truly well-adapted for symbiosis.”²⁸⁰

Jameelah expresses her own delusion of Zionism “When I was eighteen years old I became a member of the local Zionist youth movement known as the Mizrachi Hatzair. But when I found out what the nature of Zionism was, which made the hostility between Jews and Arabs irreconcilable, I left several months later in disgust...I soon discovered that Zionism was merely a combination of the racist, tribalistic aspects of Judaism.” She furthers that “Modern secular nationalistic Zionism was further discredited in my eyes when I learned that few if any, of the leaders of Zionism, were observant Jews and that perhaps nowhere is Orthodox, traditional Judaism regarded with such intense contempt as in Israel.”²⁸¹ She explains that “I did not embrace Islam out of hatred for my ancestral heritage or my people. It was not a desire so much to reject as to fulfil. She says, in the Holy Quran, I read: "Allah! There is no god but He, the Living, The Self-subsisting, Supporter of all.”²⁸² She preserves that “In Islam I found all that was true, good and beautiful and that which gives meaning and direction to human life (and death); while in other religions, the Truth is deformed, distorted, restricted and fragmentary. If anyone chooses to ask me how I came to know this, I can only reply my personal life experience was sufficient to convince me.”²⁸³

Jameelah shares experience of racism in America. She was called by her Christian friends in her childhood when she asked the reason of it one of her friend explains to her says that it is said by the priest. She says she was at the age of eleven when the second world war ended, the stories of how Nazi Germany annihilated millions of people left an indelible mark in her mind. All of this she says convinced me of the fact that to be a Jew was to be different.²⁸⁴ Regina Sharif points out this anti-Semitism of Europe that triggered the persecution of Jews and also burdened the Jews with the same racism as a result of Zionists endeavours. Herzl, for instance, declared

²⁸⁰ Ibid., p.138.

²⁸¹ http://www.islamicbulletin.org/newsletters/issue_10/embraced.aspx.

²⁸² Ibid.

²⁸³ Jameelah, Maryam. *Why I Embraced Islam*, Abul-Qasim Publishing, 1992. p. 7.

²⁸⁴ Jameelah, *Garp Metaryalizmi Karşısında İslam*, p.22

that anti- Semites would be their most dependable friends and allies.²⁸⁵ Regina Sharif suggests that the concept of the chosen race in Zionism varies in only the identity of this race; Aryan or Jewish.²⁸⁶ “According to Meinertzhagen, Weizman ‘would sooner see the German Jew go under altogether than see Palestine lost.’”²⁸⁷ Regina Sharif indicates that Zionism, anti- Semitism and racism are tied to each other in their racism. As states Jameelah, “When I found nearly all important Jewish leaders in America supporters for Zionism, who felt not the slightest twinge of conscience because of the terrible injustice inflicted upon the Palestinian Arabs, I could no longer consider myself a Jew at heart.”²⁸⁸

Sharif argues that “Non- Jewish Zionism was based on an almost romantic veneration of the Jews as a race, beneath the surface of which lay more negative attitudes towards the Jews as a people.”²⁸⁹ For instance, Luther, who had initially hoped that the Jews may accept conversion to Christianity later declared that “Who prevents the Jews from returning to their land of Judea? Nobody. We shall provide them with all supplies for their journey, only to get rid of them. They are heavy burdens to us, the calamity of our being.”²⁹⁰ Sharif connects Zionism also with apartheid as Zionism also makes use of Old Testament to justify inequality of race so as to give right to their claim of possession and colonization of Palestine and that only the Jews are capable of bringing civilization back to Palestine.²⁹¹

Jameelah preserves that though the Jews are confronted with racism under the reign of the West, yet they are welcomed by Muslims. “From my Jewish textbooks, I learned that Abraham was the father of the Arabs as well as the Jews. I read how centuries later when, in medieval Europe, Christian persecution made their lives intolerable, the Jews were welcomed in Muslim Spain and that it was the magnanimity of this same Arabic Islamic civilization which stimulated Hebrew culture to reach its highest peak of achievement.”²⁹²

²⁸⁵ Sharif, *Non- Jewish Zionism*, p.125

²⁸⁶ Ibid.

²⁸⁷ Ibid.

²⁸⁸ http://www.islamicbulletin.org/newsletters/issue_10/embraced.aspx.

²⁸⁹ Ibid., p.122.

²⁹⁰ Ibid.,p.21.

²⁹¹ Ibid., p.126.

²⁹² http://www.islamicbulletin.org/newsletters/issue_10/embraced.aspx

2.2. The Clash of the East-West in *Ahmad Khalil*

As it is depicted in the first chapter the relationship between the West and the East got worse gradually as a result of rivalry. Modernity consolidated the division. The proclamation of clash of civilisations is the product of this fear. What is omitted is the fact that, as Mazrui points out, the clash of civilisations is not a new phenomenon and it is rooted in civilisations from ages. Moreover, the West is not innocent as it preserves the conflict by way of literal and one-sided point of view that reinvigorates conflict and the discourse of hatred.²⁹³ One-eyed view supported by nationalism and modernism ended in colonialism, imperialism, othering, building borders and the celebration of interests of one part of the world to the detriment of the other part.

As a convert that born and bred in America and later she is converted to Islam and migrated to the East, married to a Muslim man Jameelah lived in Pakistan until her death. Her position provides her the acquaintance with both of the societies. Her evaluation of the two civilisations is congruent with the historical examination of the East and the West. She indicates that the view of the West about the East is partial and racist so it divides the world to control better and to impose its will. As stated by Mazrui “The most rational of the Islamists do believe that the world system has lost the restraints of checks and balances that the United States has become too powerful, and that Islam must introduce a countervailing force to the American empire.”²⁹⁴ Yet, for the West, the East is on the lurking to charm away the Western values. The idea is that “If United States meets this Islamic challenge as successfully as it met the challenge of communism in the 20th cent. America as a Toynbean civilisation could triumphantly proceed to the next stage of its destiny. If it fails to find creative ways of meeting the Islamic threat, it may experience as decisive a decline as Roman Empire once sustained.”²⁹⁵

Mazrui elucidates that the West is a challenge to the East; as with its one-eyed view the West ignored the East with respect to its values, culture, religion, and view of life. The challenge does not stem from differing values yet the disregarding and marginalisation of these values and culture. Difference is natural what is unnatural is

²⁹³ Mazrui, *Islam Between Globalization and Counterterrorism*, p.78.

²⁹⁴ Ibid.

²⁹⁵ Ibid., p.xix.

intolerance to difference and the infringement of basic rights. Mazrui says that the West sacrificed the East for the sake of its own interest and ignored the most cherished values of the East. "If the Western world has a nexus of liberty, their centres in the course of the 20th century become the United States. The Muslim World has always had a nexus of dignity- and the centre of the Muslim world has for centuries been the Middle East."²⁹⁶ Mazrui adds "The Americans saw their anti-colonialism as a defence of liberty everywhere. But the fight against European colonialism and racism was above all a struggle for human dignity." He criticises that the East and Islam is now struggling against the injustices and infringement of dignity on their lands. "A Jewish state had been created in a region that for a thousand years had been overwhelmingly Muslim. What is more, it was created in ways that violated dignity. There was an ethnic cleansing which displaced thousands of Palestinians to make room for Jews."²⁹⁷ Furthermore, "...just when European colonialism and occupation of Arab and Muslim lands was coming to an end, an alien expansionist power was created in the heartland of the Arab nation. What is more, the Jewish state was protected by the West from the odium of being called either colonialist or imperialist"²⁹⁸ The way of relations between the two is determined mostly by unyielding worship of freedom and inexorable disregarding and disrespect to dignity.

In *Ahmad Khalil* Jameleeh combined the western tradition of novel with Islamic content. She portrays the life of a traditional family and compares two civilisations, their cultures and their values by way of Ahmad Khalil and his family's life. *Ahmad Khalil* takes place in Palestine. It includes the years of British mandate over Palestine, the establishment of Israel and onwards, the war and conflict between the Zionists and Palestinians and their dispossession and ethnic cleansing stemming from colonisation of Palestine, nationalism and modernity. She depicts the resistance of Palestinians to colonialism and nationalism which caused their dispossession once and division within community now; she portrays the clash brought about by the modernity which set the West and the East at odds with each other. Jameelah believes that nationalism, colonialism and modernity are tied to each other in differentiating the communities and civilisations from one another and in giving profit the powerful ones. She defends

²⁹⁶ Ibid., p.77.

²⁹⁷ Ibid., p.78.

²⁹⁸ Ibid.

that these ideologies are foreign to the East and Islam, though. Moreover, they are giving harm not only to Muslims but only to the world as they are divisive by nature.

Contrary to the proposition made by Huntington saying there is a clash between cultural values of the West and the East, Jameelah depicts that the imperialist ambition of the West over the East, the settler colonialism of the Zionists and the hegemonic setting about modernity together with nationalism are the sources of the clash. In the preface of *Ahmad Khalil* Jameelah writes that she conceived this story when she was only a child of twelve and started recording it in writing at the age of twelve. She says at that time (1948- 1949) the conflict between the Jews and Arabs over Palestine had reached its fiercest intensity. New York, heavily populated by Jews her native New York, was deeply involved in the Zionist propaganda. She expressed that though she was a Jew and a member of a family sympathetically inclined to Zionism, even at that age she sensed the fallaciousness of the Zionist polemics. She says, paradoxically, the more propaganda against the Arabs she read in books, magazines and radio the more sympathetic she grew towards that people and their plight. Jameelah elucidates that two Zionist novels, *Thieves in the Night* by Arthur Koestler (1948) and *Exodus* by Leon Uris (1958) which gained popularity in America and which she reacted violently acted as a stimulus for the creation of *Ahmad Khalil*. She wanted to refute the propaganda in this writings and demonstrate his family and friends that the so called “backwardness” of the Palestinians fellaheen provided no justification for the Zionists to deprive an entire people of their homeland and their rights as human being. Despite all the adverse propaganda Jameelah says she realized the injustice made to the Palestinians.

Jameelah says that her primary aim in writing *Ahmad Khalil* is to give the lie to the promises of modernity and the discourse of progress that the Zionists exploited to justify the colonisation. She elucidates that *Ahmad Khalil* is embodiment of the so called “medieval”, “obscurantist”, and “traditionalist” mentality of the overwhelming majority of the poor, simple man from the villages comprising more than three quarters of the population in the Muslim world. He is determined to not to be modern.²⁹⁹ He bears the blame with pride as he wants to keep his society and the value it produced

²⁹⁹ Maryam Jameelah, *Ahmad Khalil, The Story of an Arab Refugee*, Muhammed Yusuf Khan&Sons, revised version, 2000, p.ix.

together. She adds that the later portion of the book, written in her early twenties when she was a student at New York University clearly reveals her sympathy for Islam, its culture and ideals though six years destined to pass before she embraced Islam. The concluding chapters were written several months before May in 1961, when she converted to Islam. She confesses that when she wrote this story she did not have firsthand experience about the life and injustice that made to Palestinians and so factual errors and literary flaws are inevitable. She refers that her only source of knowledge was the meagre literature in English written by western travellers, Orientalists or Christian missionaries hostile to Islamic cause and friendly to Zionism.³⁰⁰

Jameelah deals the conflict of the West and East by adding the silent East. She depicts the areas said to clashing with one another and offers the East and Islam's reading and evaluation of these clashing areas. Contrary to what Huntington says Jameelah indicates that the clash is not new and it is not cultural, as difference does not necessarily mean conflict, but it is an extension of an old discourse that once exterminated the natives of America then enslaved the people of Africa after that the phase of European imperialism and lastly the current phase America as an informal Empire.³⁰¹ Indeed, as Mazrui elucidated, the declaration of an existing clash is partly about influencing perceptions and constructing stereotypes.³⁰² and "are also wars of images and the control of opinion."³⁰³ This is what happens to the East and the Muslims now. As a saying suggests people are hostile to the things they don't know. People are hostile to a thing on which their knowledge is deficient or spoiled. People have the responsibility of knowing each other and only mutual affection can heal the long-lasting wounds of the both sides.

Jameelah depicts the connection between the Zionists and the West in respect to their conduct and views of the East. This view privileges the Western view and with the divisive discourse behind it degrades people and cause the extermination of the people who do not belong to the West. Jameelah claims that "Zionist propaganda is based on the premise that their right to Palestine is justified as the Jews are white

³⁰⁰ Jameelah, *Ahmad Khalil*, p.ix.

³⁰¹ Mazrui, *Islam Between Globalization and Counter-Terrorism* , p.70.

³⁰² *Ibid.*, p.72.

³⁰³ *Ibid.*, p.73.

Europeans representing the progressive west who have developed Palestine into a prosperous modern state while during the rule of Arabs it was a poor and backward country.”³⁰⁴ So she says, as poverty is so unpardonable a crime that Zionists believe these people deserve no human rights and most Jews in Israel do not regard the Palestinians as human beings yet some sub-human species. She says this provided the psychological motivation to all ghostly crimes against the people for which the West feels no twinge of conscience. She criticises this celebration of race exported from the West to the East and she believes that it divides people ending in hatred and clash.

Jameelah relates the Nazi massacres, and its mentality, with the Zionist crimes and ethnic cleansing in Palestine as both of them are based on differentiation of people. She expresses that under the rule of Adolf Hitler the Aryans are educated to degrade the Jews as sub-human. Jews are regarded not as human but as vermin like rats and lice. She says “this relegating of inferior races like Jews and Gypsies, to a sub-human status was the motivation for all the dreadful crimes the Nazis committed against them. I have no doubt that the Zionists and their supporters have adopted the identical attitude against the Arabs and the Muslims.”³⁰⁵

Ahmad Khalil and his family refrain from imitating their oppressors’ ways and struggle to overcome the evil besieging them. Ahmad Khalil, one of the main characters of the novel is the last representative of the traditional Islam and he bears the burden as a result. He is one of the characters aware of the campaign carried out by the imperialist and the colonialist powers. He strives hard to protect his society from the ills of modernity and its influence on his own family. He strives hard to persuade his community that the western civilisation is not invincible and that its practices are not unquestionably beneficent. In his personae Jameelah discusses the East and Islam’s evaluation of the clash. She says that Ahmad Khalil fights with evil in a non-violent way until the emergence of true leadership the absence of which to her view causes the maintenance of colonialism and imperialism.³⁰⁶

Ahmad Khalil has a son, Ismail, who is raised far away from his homeland and has no respect for his community and its past. He represents all fear and failures of

³⁰⁴ Jameelah, *Ahmad Khalil*, p.ix.

³⁰⁵ Ibid.

³⁰⁶ Ibid.

Ahmad Khalil. He gets modern education, looks down on his family, and does not confide in Islam and the East. He is affected by Western ideas of socialism and Marxism and wants to get rid of his Muslim heritage. There is nothing he cannot do for worldly success. His greed and ambitious character causes the death of his own cousin. He is epitome of the refutation of the progress. Despite his belief in science, equality, modernity, progress and technology he could not live up to this values as they have no checks and balances. Ismail wants the equality, progress, science and technology only for himself. He sends money to his father not for compassion but as he does not want his father to look like beggars, he sends money only for prestige. Ahmad Khalil's father Malak Wahab, who adores modernity and progress, believes himself belonging to the West. He despises his wife Khadija and his sons as he regards them as backward and inimical to change. He preserves and indicates the western view of the East and Islam in the novel. He wants to escape from Iraq al Manshiya, the village they live. He wants to live in a modern city and wants his children to get modern education, throw away the land and the soil which he regards as drudgery. He wants a marriage between Islam and modernity yet in this marriage he offers the upper hand to modernity and the West while subduing Islam to it. In his view Islam is dead. It belongs to a past era and no longer provides sociality and offering for the present. Contrarily, his wife Khadija is faithful to her community and land. She is a revolutionary woman yet in her husband's view she is submissive as she clings to her faith and does not rebel against her father like her sister who eloped with a soldier from Negba and killed by her brothers as a result of her illegal love affair. Khadija wants the emancipation of Palestine though she works at the fields and in the house, she never complains. She remembers the old days when they were well- off and happy before the arrival of the colonists. Khadija symbolizes the land; Jameelah introduces the history of the land through her mouth and life. Khadija wants to have a son and Allah gave her Ahmad Khalil who will bear her hope to emancipate the land.

All members of family except for Malak Wahab preserve their faith in Islam and strive hard to ameliorate the society from its ills. Khadija's father Sheikh Ishak strives hard to ameliorate the society from ills, illiteracy, ignorance, and nationalism yet as an influential leader he is assassinated. Likewise, his son Yusuf Malik struggles to get rid of nationalist and tribal ideas and their evils from the society, Zionist

colonisation and purchase of the land and resists the dispossession at the expense of his death by torture. The other son of Sheikh Ishak though less mentioned and less influential and less mentioned helps the escaping refugees from Palestine and remained in the Palestine until Ahmad Khalil brought him to Medina when life become unbearable and random killing escalated.

Asma, Aziz and Rashid are Ahmad Khalil's cousins. Aziz, the best friend of Ahmad Khalil, is inflicted by an illness and waits for his death in pain due to the lack of treatment. When he died he left a razor blade, bought by his father Yusuf Malik as a gift to Ahmad Khalil. He bequeaths it to Ahmad Khalil to take the revenge and exterminate the ills that done to them. Aziz means sacred as a name. In him Jameelah deals the respect to the old and the past. Asma, who later becomes the wife of Ahmad Khalil, is representative of traditional Muslim girl attending to a modern school yet due to her appearance not fitting to modern outlook needed for attending school she is despised by her classmates and labelled as outmoded. Later, as a result of this ostracization she quits attending to school.

Asma says nothing ever can restore his dead father Yusuf Malik and brother Aziz to life and it is not worth struggling as they lost their land forever, they set out for Medina. Rashid is their comrade and helper in dealing with Khalifa, Ahmad Khalil's brother, a psychologically ill person. Rashid is a foil to Ahmad Khalil. He has a combative character. He marries a slave girl named Maymuna (meaning contended) with a plain ceremony. His life together with other members of the family is a resistance to capitalism. Although like his cousin he is illiterate he finds a way for resistance. By means of what he remembers he does not need written documents to justify his connection and love for his land. He narrates it to his sons which activate them to fight for their lands. Rashid depicts that there are many ways of resisting the injustices. Khalifa is another character that helps to develop the narrative. Before Khadija gives birth to him she has strange dreams that telling her he is a very different child so she named him as Khalifa meaning the representative of God on the earth, a definition that used for all living people by Islam as they are representative and reflection of creator on earth. Khalifa is not a powerful and healthy person as he is inflicted by catatonic schizophrenia that deteriorates his life and makes him vulnerable to the ills of the society. Jameelah names a psychologically ill person as a

representative of Allah thus she criticises those who believes in progress and the survival of the fittest, and those who disregards the weak and the disadvantaged. Khalifa is the wretched of the earth. He experiences dispossession, exile and humiliation. His agony is three-fold. He has to preserve his faith in a world not delicate both to him and his religion in addition to exile and dispossession. His death occurred after three blows. Dispossession with the Zionist national settler-colonisation is the first blow, the maltreatment and the indelicacy to his illness in a modern world is the second blow and the last blow is the humiliation and torture in the hands of his own nephew Ismail. The last straw provides him to see the whole picture and all of what hinders him from merging with the flowery world around him. His life indicates that modernity and nationalism hinder true brotherhood between the people as they are inherently divisive.

Huntington divides the world into civilisations and offers some clues and agents indicating the clash of civilisations. He moved away the truth from its real reasons and carried it to more delicate areas that concern all people. By way of this, division is extended from the agendas of policy makers and their will is burdened to the shoulder of all the people of the world which makes it universal. In his view different values and cultures of the civilisations, the existence of fault lines war between the communities is harbinger of clash and its features are the proximity of two different civilisations, religions, different cultures and historical memories of both sides.³⁰⁷ Such a discourse awakens the enmities between the cultures, religions and nations as these agents are the most delicate areas for the people and easy to trigger the clash. Eva Teterova and Samuel Darkwah reject this proposition and argue that even the most radical Palestinian leaders prefer to explain their hostility to the Zionists on the basis of territorial dispute rather than the intolerance to different ethnic groups described by Huntington as civilisation.³⁰⁸ Taterová and Darkwah discuss that

“Different religions and cultures Judaism and Islam are obviously two different religions, at the same time it must be remembered that they share many principles. Islam recognizes Judaism as well as Christianity as its predecessor. They are all sometimes called religions of the book which refers to the fact that many Bible characters are recognized by all these

³⁰⁷ Huntington, *The Clash of Civilisations*, p.291.

³⁰⁸ Eva Taterová & Samuel Antwi Darkwah, "Is Israeli-Palestinian Conflict a Clash of Civilization? Samuel P. Huntington's Theory Challenged." *Rextee: Politicko-Sociolický Casopis* . 2014, Vol. 12 Issue 2, p.22.

religions. In the background of Israeli- Palestinian conflict it seems that religion does not play the most important role... As history has shown repeatedly, Jews and Muslims are able to live next to each other in peace and respect each other. There is no reason to presuppose that they could not prove it again despite all the potential obstacles including religious differences.”³⁰⁹

They believe that Judaism and Islam are in comparison to other religions quite close to each other and have more in common than frictions and the same is true when it comes to culture.³¹⁰ They deem that the issues of conflict are political rather than religious.

Huntington also places the communities’ memories vis-à-vis one another as an indicator of the fault line wars. He directs people back to official history which is full of enmity, bias, wars, faults of our forefathers and injustices made to the people for the sake of political interest which is dividing the world for ages. The clash of memories is a result of the one- sided hegemonic view of the powerful imposed on the weak ones. The absence of such a comparison blurs the real memories from the imagined ones. Cubitt says that particular visions of past can be used either to legitimize present political and social arrangements or to supply a standpoint from which these may be criticized or resisted.³¹¹ He mentions counter memory offered by Yael Zerubavel, who posits an opposition between the ‘master commemorative narrative’ of the Jewish and Israeli past, which serves the interests of the ruling Israeli elite, and the ‘countermemory’ which challenges this hegemony by offering a divergent commemorative narrative representing the views of marginalized individuals or groups within the society’³¹² and which in turn makes possible the emergence of an alternative overview of the past standing in opposition to the hegemonic one replacing the dominant account.³¹³

The occupation of Palestine is triggered with a historical memory provided by national historiography. The story is that Palestine was an empty and uncultivated land that the Jewish settlers wrestled from a primal state of nature; that it was only thinly

³⁰⁹ Ibid.

³¹⁰ Ibid.

³¹¹ Cubitt, *History and Memory*, p.225.

³¹² Ibid., p.227.

³¹³ Ibid.

inhabited and that the original natives had no serious title to the land in any case since they were merely wandering nomads; that even if the natives were dispossessed, they themselves were principally to blame since it was they who greeted the well-intentioned settlers with swords that then 'rebounded against them'.³¹⁴ Yet, as it is stated by Cleary, hostility of Palestinian people is not baseless but has its origins in a history of dispossession, a history again repeated when 'the Camel's Field' is seized.³¹⁵ Cleary points out one-sided reading of the history. He suggests that: "That is to say, while Israelis rightly insist that the world must never forget the Holocaust of the Jews in Europe, many Israelis have no less insistently sought to minimise the sufferings their state-building enterprise has inflicted on Palestinians. Instead, the memory of the Jewish ordeals suffered in Europe has been used to immunise Israel against moral judgement on the atrocities committed in 1948 or indeed during its later occupation of the remaining Palestinian lands."³¹⁶

In Palestine the Zionists and their hegemony determined the possession of the land and the sovereignty of a mythic past that silences the rightful memories of the other side impossible. The Zionists campaigned for erasing the land from Palestinians and from their memories and all that remind them by means of ethnic cleansing, renaming, by building fences and walls that hinder these people's returning. Ilan Pappé discusses that Palestinians were not aware of the true nature of Zionism. Although the land changed hands "However, the peoples' lives had continued more or less unchanged: they toiled the land or conducted their trade wherever they were, and quickly resigned themselves to the new situation until it changed once again."³¹⁷ Pappé adds that "Hence, villagers and city dwellers alike waited patiently to see what it would mean to be part of either a Jewish state or any other new regime that might replace British rule. Most of them had no idea what was in store for them, that what was about to happen would constitute an unprecedented chapter in Palestine's history: not a mere transition from one ruler to another, but the actual dispossession of the people living on the land."³¹⁸ Ahmad Khalil even thinks to live under the Jewish rule for the sake of remaining in his village "... if only they would leave him alone, it would be no worse

³¹⁴ Joe Cleary, *Literature, Partition, and the Nation-State*, Cambridge University, 2014 p.163-164.

³¹⁵ *Ibid.*

³¹⁶ *Ibid.*, p. 170-171.

³¹⁷ Ilan Pappé, *Ethnic Cleansing of Palestine*, One-Word pub. 2006, p.50.

³¹⁸ *Ibid.*

than the British.”³¹⁹ He and Rashid secretly under the guise of Oriental Jews entered their village “but there is no more Iraq al-Manshiya.”³²⁰ Jameelah suggests that as it is pointed out by Noam Chomsky and Ilan Pappé in their book *Gaza in Crisis* that the intentions of the Zionist were not to come and live in peace with the Palestinians the missing part is the chapter of ethnic cleansing began in 1948 to onwards.³²¹ Chomsky and Pappé say that “This was the principal strategy of the Judaization of Palestine.”³²² Ahmad Khalil and his cousin were told their village was blown up with dynamite soon after the war and it was now the town of Yad Mordecai.³²³ They saw their childhood erased by the colonists. “Dazed with shock and exhausted with despair, the two cousins passed through the country... the path to the well where their mothers had once fetched water had now become a paved highway, crowded with speeding cars, buses, jeeps and trucks.”³²⁴ “How could he persuade them even if he could speak Hebrew, even if he were the most eloquent orator who ever lived there that this house was his? And that they have no right to be here?” He deplores that “All he possessed had been taken from him and there seemed no hope of ever reclaiming it back.”³²⁵ The clash of memory is based on the injustice made to the Palestinians not the two are not on par with each other in their struggle. While the Palestinians experiences the grief of losing a home, homeland, relatives, memories; the Israelis have no real connection to the land as their memories belong to somewhere else. The confrontation only bitters the Palestinian memories. The memory of Nakhba and Holocaust must be a sufficient indicator both for the Palestinians and the Jewish people to feel compassion towards each other.

By way of emphasising the clash of memories not only the way for division is depicted the emphasis of clashing memories hinder the people to be aware of injustices and the sharing the responsibility in the process that deteriorated and placed that memories visavis one another. Such a portrayal ignores the bad conscience that causes the clash of memories and divert attention from responsibility. Joe Kovel states that

³¹⁹ Jameelah, *Ahmad Khalil*, p.137.

³²⁰ *Ibid.*

³²¹ Noam Chomsk andI Ilan Pappé, *Gaza in Crisis: Reflections on Israel's War Against the Palestinians*, edited by Frank Barat, Haymarket Books Chicago, Illinois, 2010, p.62.

³²² *Ibid.*, p.64.

³²³ Jameelah, *Ahmad Khalil*, p.138.

³²⁴ *Ibid.*

³²⁵ *Ibid.*, p.139.

only the notion of responsibility through mutual acceptance of universal suffering is able to dissolve the denial of guilt and its projection as blame that forms the phenomenological core of Zionism's bad conscience. "Mutual recognition is what undoes. It is a dissolving and a transforming, on subjective terrain, that moves away from Zionism."³²⁶ Jameelah depicts that the suffering of the Palestinians are no less than that of the Jewish people. Ahmad Khalil's yearning and visiting his demolished village provide a counter memory against that of the Zionists. As Said says, "behind every Palestinian, there is a great general fact that he once so long ago lived in a land of his own called Palestine, which is no longer his homeland."³²⁷ Every person has his own trauma on the same theme.³²⁸ Jameelah shows that it is not just a piece of land that the Palestinian people lost but they lost their memories that make life worth living. Ahmad Khalil misses his village. He wonders "what happened to his home, his village and his family belongings they had not been able to take with them into exile."³²⁹ He misses being there again, to visit the graves of his grandfather, his mother, his uncle, Yusuf Malik and his cousin, Abdul Aziz.³³⁰ Their life is halted, broken with the arrival of colonists. Jameelah argues that it is not merely a land that is lost by the Palestinians it is a true life experience making it a heartbreaking human tragedy. Ahmad Khalil prays "If he could only find his home, and what was left of his family he could then go back, till the fields and start life over again."³³¹

Huntington attributes terrorism and violence to the East while in the West the rule of democracy and enlightenment prevails.³³² He argued that the East is more aggressive than any other civilisation in the world and there is more violence in the lands of the East. Mazrui criticises that "Huntington does not distinguish between the situations where Muslims are primarily victims (as in Chechnya, Kashmir and Palestine) and situations in which Muslims are primarily perpetrators (as in Sudan). In those cases where Muslims are in rebellion against the status quo, a substantial cultural reason for the rebellion is perceived collective indignity. This is true of rebellions of

³²⁶ Kovel, *Overcoming Zionism*, p.241.

³²⁷ Edward Said, *The Question of Palestine*, Vintage Book, 1992, p.115.

³²⁸ Ibid.

³²⁹ Jameelah, *Ahmad Khalil*, p.137.

³³⁰ Ibid.

³³¹ Ibid.

³³² Huntington, *The Clash of East and The West*, 2006, p.69-71.

Muslims in Chechenya, Palestine, Kasmir, Kosova, and even Nigeria.”³³³ Mazrui argues that the East is condemned intentionally to a place where terrorism proliferates. He discusses that “A clash of cultures did occur when President George W. Bush used to the Taliban the macho language of ultimatum and no negotiation over surrendering Usammah bin Laden. “Just hand over Usameh bin Laden and his thugs. There is nothing to talk about.”³³⁴ He criticises that “George W. Bush did not give the Taliban any line of dignified retreat. Bush was trying his best to get the Taliban to say ‘No’ to the request for the head of Usmah bin Laden so that Bush could embark on his long-awaited military action.”³³⁵

The discourse condemning the East to violence has been rendering the West and the Zionists in the Middle East for a long time. The East’s resistance is equated with terrorism and they are blamed beyond their intentions. Ahmad Kahlil and his cousin Rashid direct their resistance to the machinery identified with the Zionists and they steal food that they believe are stolen from them yet when Ahmad Khalil is caught, he is slandered. Jameelah implies that the legitimate resistance is being covered by some other pretext by the Zionists. Ahmad Khalil and his cousin are called "the Black Beast" by the colonists, they "crawl under the barbed-wire and sneak across the border to Nahal Midbar to steal food, set fires, and cut the pipelines supplying the Jewish settlements with water... giving harm to their machinery, every random killing, every act of sabotage was attributed to them"³³⁶ Their resistance is not regarded as rightful refusal of occupation yet as an extension of East’s violent character and barbarism. In turn for this barbarism as Herzl argues “[w]e should there form a portion of a rampart of Europe against Asia, an outpost of civilization as opposed to barbarism.”³³⁷ Decades later, Chaim Weizmann invoked a similarly Manichean cartography when he described the Jewish settlement in Palestine in terms of an elemental conflict between civilization and chaos: “On the one side, the forces of destruction, the forces of the desert, have arisen, and on the other side stand firm the

³³³ Mazrui, *Islam Between Globalization and Counterterrorism*, p.76.

³³⁴ Ibid.

³³⁵ Ibid.

³³⁶ Jameelah, *Ahmad Khalil*, p.133.

³³⁷ <https://www.idlehearts.com/2416473/on-one-side-the-forces-of-destruction-the-forces-of-the-desert>.

forces of civilization and building. It is the old war of the desert against civilization, but we will not be stopped.”³³⁸

The discourse of aggressive Arab both provided the motivation for inhumanly attitude to the Palestinians and under the pretext of security the creeping settlements and confiscation of land. Jameelah depicts how cruel the colonists were and their attitude to Palestinian people ranges from cruelty to slander which made Palestinian inaudible, maim and made them the most wretched on the earth. Ahmad Khalil found an unprotected baby while hiding in trenches near Nahal Midbar. After he put the baby to baby's house he was captured, tortured and accused of raping a girl. Gregory Derek points out the inhumanly attitude and the slanders that directed at the Palestinians to justify the occupations and says “Israel's was founded on brute force, repression and fear, collaboration and treachery, beatings and torture chambers, and daily intimidation, humiliation and manipulation.”³³⁹ Ahmad Khalil is slandered and exposed to torture “They sized him and stripped him naked and took terms beating him with sticks, clubs and butt- ends of their rifles until the blood flowed.”³⁴⁰ When he told them he doesn't know anything and refused to confess “salt was poured on the wounds and the beating resumed of afresh. He screamed for water and they poured a bucket of urine over him...”³⁴¹ They dumped him on the sand as a warning to the refugees.³⁴²

Jameelah criticises the virtues that is attributed to the West and the Zionists. She depicts that though the Zionists are portrayed as the victims of the Palestinians and as the force of enlightenment against the oriental darkness contrarily as it is also depicted by Sharif “Again and again during its short history of existence as an independent state, Israel has demonstrated its military might and superiority over its Arab neighbours. It's Israel's superior military strength carefully nurtured by its Western allies that threatens its neighbours, not the reverse, as Israel wants us to believe.”³⁴³ She believes that the biblical analogy of David and Goliath is another myth

³³⁸ Cleary, *Literature, Partition, and the Nation-State*, p.151.

³³⁹ Derek Gregory, *The Colonial Present*, Blackwell, 2004, p.54.

³⁴⁰ Jameelah, *Ahmad Khalil*, p.134.

³⁴¹ Ibid.

³⁴² Jameelah, *Ahmad Khalil*, p.134-35.

³⁴³ Sharif, *Non- Jewish Zionism*, p.140.

to rally world opinion and support for geo-political cause in other words the expansion and consolidation of the Jewish state. Sharif explains that

“The events in Lebanon in 1982 provided a decisive and authoritative contribution to the demystification of the myth of Israel as the brave, helpless, little David, surrounded by millions of vengeful Arabs. Yet, due to their political disunity and military weakness, the Arabs have never even come close to being a ‘Goliath’, President Reagan himself recognized this and stated it during a National Security Council meeting: ‘Israel is no longer David. It is Goliath.’”³⁴⁴

Jameelah depicts how the discourse of aggressive and terrorist provided the confiscation of the land of Palestine. The commander in Nagep says to Yusuf Malik, “surrender your weapons, stop providing sanctuary to the Ikhwan and gangs of irregulars, live in peace and co-operate with us.”³⁴⁵ He offers them progress in exchange for cooperation. As they can bring them and their families what their own people would not do for them in a thousand years.³⁴⁶

Terrorism and violence are not inherent to particular people and civilisations and there are reasons. It must be examined with its reasons. Mazrui criticises that Western democracies despite all enlightenment bred terrorism. If the U.S managed to kill Usamah bin Laden, that would not be the end of terrorism. There was international terrorism before al- Qaeda and Osama bin Laden. And there may continue to be such terrorism longer after him if the causes of international terrorism are not addressed.³⁴⁷ On this aspect there is a shared underdevelopment between the two civilisations. “Human rights are being devoid to many detainees simply because they are not American yet there are even American citizens detained without access to lawyers” and so “The U.S. has undergone a sudden and disturbing spasm of underdevelopment.” As for the East “Much of its underdevelopment continues to be fundamentally economic.”³⁴⁸

Mazrui criticises that cultures should be judged not merely by the heights of achievement to which they have ascended but by the depths of brutality to which they

³⁴⁴ Ibid.

³⁴⁵ Jameelah, *Ahmad Khalil*, p.106.

³⁴⁶ Ibid.

³⁴⁷ Mazrui, *Islam Between Globalization and Counterterrorism*, p.28-29.

³⁴⁸ Ibid., p.29.

have descended. The measure of cultures is not only their virtues. It must be taken into consideration that though Islam has not often proved fertile ground for democracy and its virtues, yet Islamic culture has not been hospitable to Nazism, Fascism, or communism.³⁴⁹ Muslims are often criticised for not producing the best yet they are seldom praised for an ethic that averted the worst.³⁵⁰ Islam brings to the calculus of universal justice some protection from the abyss of human depravity. Historically, the religion and the civilisation have been resistant to forces that contributed to the worst aspects of the 20th century's interludes of barbarism: racism, genocide and violence within society. First, Islam has been relatively resistant to racism. The Quran confronts the issue of national and ethnic differences head on. The standards of excellence it sets had nothing to do with race, but it instead moral and religious worth- what the Quran calls piety and what Martin Luther King, Jr., called the content of one's character.³⁵¹ Unlike Christians, the mosque has never been segregated by race. "Since the conversion of the Roman Emperor Constantine I in A.D. 313, Christianity has been led if not dominated by Europeans. But leadership of Muslim World has changed hands several times: From the mainly Arab Umayyad Dynasty to the multiethnic Abbasid Dynasty to the Ottoman Empire dominated by the Turks..."³⁵² And partly because of Islam's relatively non-racial nature, Islamic history has been free of systematic efforts to obliterate a people. Islam conquered by co-optation, intermarriages and conversion rather than genocide.³⁵³

The East's recourse to violence, though indefensible, is not clash of cultures yet a resistance to injustices. Mazrui expresses that "Terrorism is not child of evil, yet it is a child of rage, frustration and despair."³⁵⁴ Despite the discourse that refutes their rights, Jameelah indicates, Palestinian people resist the injustice. Yusuf Malik dispels the assumptions of the Zionist leader; his reaction depicts the Palestinians' view of the war and occupation of their lands. Yusuf Malik shreds the document that wanted them to give in their lands, into pieces and says "You will never rule over us. Nothing here belongs to you! This land is ours. Return to us our fields, our spring of pure water, our

³⁴⁹ Ibid., p.252.

³⁵⁰ Ibid.

³⁵¹ Ibid., p.253-254.

³⁵² Ibid., p.254.

³⁵³ Ibid.

³⁵⁴ Ibid., p.25.

stolen horse, camels, our flocks and give us just compensation for all the property taken from us by the illegal immigrants against our consent and then you can go back to your homeland across the sea in peace..."³⁵⁵

2.3. Politics and Ideology

There was a tripartite division of world in Muslim world once: Dar al-Harb, Dar al- Islam and Dar al-Sulh. This division is employed by the West, too. Yet, it turned the entire world into Dar al-Harb.³⁵⁶ Mazrui points out another selective and one-sided approach of the West in their evaluation of terrorism "Western democracies continue to back state terrorism by propping up repressive and terrorist regimes" and adds that Western democracies depicts their anti- terrorist view only for the sake of themselves and their allies. They disregard the inhibitions of the international law and "use means against the terrorism which are totally disproportionate to the threat, they risk in increasing the very anarchy in which terrorists flourish."³⁵⁷ He argues that there is a highly selective use of the word "terrorism". According to western usage, it is not terrorism if you kill innocent civilians provided you yourself wearing a uniform, driving a tank and sparing your own life. However, it is terrorism if you are prepared to blow yourself up and are not wearing a uniform and you also kill innocent civilians of the other side.³⁵⁸ Jameelah depicts the state terrorism carried out by the Zionists that terrorize the innocent people. "Ahmad Khalil was startled by the screaming of frantic women and terrified children. A giant covered truck was parked in front of the door. A dozen soldiers clad in khaki uniforms and armed with machine guns tumbled out."³⁵⁹ They are captivated without warning by soldiers, herded in a closed vehicle together, locked in a barred cell-like room, at gun point lined up against the wall arms above their heads.³⁶⁰ "Seven were dead as a result of the ordeal. The living carried the dead and those unable to walk to the village."³⁶¹ Mazrui elucidates that both terrorism and its cause is globalized currently as frustrations and desperations of people affected by

³⁵⁵ Jameelah, *Ahmad Khalil*, p.106.

³⁵⁶ Mazrui, *Islam Between Globalization and Counterterrorism*, p.15.

³⁵⁷ *Ibid.*, p.53-54.

³⁵⁸ *Ibid.*, p.75.

³⁵⁹ Jameelah, *Ahmad Khalil*, p.105.

³⁶⁰ *Ibid.*

³⁶¹ *Ibid.*, p.108.

decisions made in Washington, New York, Paris, London and Moscow. “A global coalition against terrorism makes sense only if it included addressing its causes.”³⁶² For instance, in Israeli-Palestinian conflict he believes that the U.S. is too pro-Israeli to be a honest broker ³⁶³ and asks that “are not the Israeli settlement on the occupied land illegal and tantamount to belligerency.”³⁶⁴

Mazrui points that the reason why terrorism is ascribed to Islam is the fact that it is international and anti- Western. However, national terrorism in Sri Lanka, Colombia, and the Basque region of Spain, Sierra Leone, and Northern Ireland got far less global publicity. ³⁶⁵ The dilemma is that despite the high rate of political disturbances in the East, the streets of Muslim centres like Teheran, Cairo and Riyadh are safer from muggers and rapists than the streets of New York, Detroit or Washington D.C.³⁶⁶

The discourse of aggressive Arab and the Islam as violence attributed to the East employed in explaining the conflict between the Zionists and the Palestinians. It is regarded a war that is started and lost by the Palestinians. Jameelah depicts the belligerent occupation of the Palestine by the Zionists. Ahmad Khalil saw that the streets were filled with soldiers and people pulling their belongings and baggages onto huge buses and trucks.³⁶⁷ Their faces were filled with horror. As Ilan Pappé argued, during the ethnic cleansing of Haifa defenceless Palestinians were so perplexed and terrorized that “without packing any of their belongings or even knowing what they were doing, people began leaving en masse.”³⁶⁸ Jameelah depicts that the Zionist rush to the land was not a peaceful act as it was intended to cleanse Palestine from the Palestinians and reserve it only for the Zionists. “Ahmad Khalil found the streets filled with trucks crammed beyond capacity with people of all ages and piled high with their belongings. As truck after truck roared past, Ahmad Khalil could glimpse the terror-stricken faces. He was frightened. What happened? Where were they all going? He did

³⁶² Ibid., p.54.

³⁶³ Ibid., p.59.

³⁶⁴ Ibid., p.60.

³⁶⁵ Ibid., p.78.

³⁶⁶ Ibid., p.74.

³⁶⁷ Ibid., p.94.

³⁶⁸ Pappé, *Ethnic Cleansing*, p.95.

not know."³⁶⁹ When he returned to Effendi's home he saw that all were gone. "Every door was bolted with double locks and the windows barred...The ground was littered with trash. Obviously they fled in great haste. But where?"³⁷⁰

Palestinians were expelled from the areas where there was no fighting, where there were local ceasefires, or where fighting had long come to an end, and that the vast majority were not permitted to return to their homes even after the fighting was over.³⁷¹ This has been enforced for the violent removal of a people from a country, in order to create new demographic, and therefore national, realities.³⁷² It is what today would be called "ethnic cleansing," but that is a term rarely applied to what happened in 1948, most parties to the discussion inside Israel favouring "transfer" or some other sanitized and neutral designation.³⁷³ Israeli government refrained from intermingling with the Palestinian population. "In 1967, when Israel captured the lands of Palestine; it refrained from full-annexation of them as such an appropriation would cause the state to be bi-national and to lose its Jewish character. Instead, the response to this dilemma was neither to annex the territories nor to surrender them, but to revert to incremental settlement tactics that resembled those in the pre-state period."³⁷⁴ The aim was to develop creeping Jewish settlements in the newly captured Palestinian areas, incrementally pushing forward the Jewish frontier, and establishing de jure title over these settled areas when conditions permitted in the end.³⁷⁵

The land that coveted by the Zionists was being inhabited and developed by the Palestinians is silenced to the detriment of Palestinians. Jews were not merely in search of finding a homeland and take a refugee there, in contrast; Palestine was a magical place that had to be possessed by no one but only by the Jews.³⁷⁶ So, contrary to the popular belief, the Zionist had no intention of living in peace side by side with their Arab hosts.³⁷⁷ As Dubnow puts it "The ultimate goal is, in time, to take over the Land of Israel and to restore to the Jews the political independence they have been deprived of for these two thousand years ... The Jews will yet arise and, arms in hand

³⁶⁹ Jameelah, *Ahmad Khalil*, p.97.

³⁷⁰ *Ibid.*, p.98

³⁷¹ Rashid Khalidi, *The Iron Cage: The Story Of The Palestinian Struggle For Statehood*, One World, 2006, p.4.

³⁷² *Ibid.*, p.5.

³⁷³ *Ibid.*

³⁷⁴ Cleary, *Literature, Partition, and the Nation-State*, p.142-143.

³⁷⁵ *Ibid.*, p.142-143.

³⁷⁶ Kovel, *Overcoming Zionism*, p.38.

³⁷⁷ *Ibid.*

(if need be), declare that they are the masters of their ancient homeland.”³⁷⁸ In order to achieve this says Ben-Yehuda “The thing we must do now is to become as strong as we can, to conquer the country, covertly, bit by bit ... We can only do this covertly, quietly. ...”³⁷⁹ To make it happen they will buy, buy, buy: “We will not set up committees so that the Arabs will know what we are after, we shall act like silent spies, we shall buy, buy, buy.”³⁸⁰

Zionists began to build separation walls between themselves and the Palestinian despite their initial claims. Jameelah indicates inhumanly treatment perpetrated by the Zionists to the Palestinians. In *Why I Embraced Islam* she refers that she is “horrified by the atrocities of Zionism against the indigenous Arabs of Palestine.”³⁸¹ Yet, they are harassed by the colonists in order that they subdue and leave the land voluntary.³⁸² The Zionist settler colonists arrest people without any lawful basis, keep them under detention, and expose them to torture in front of the children. Yusuf Malik and the others are tortured. “They brought a stretcher for Yusuf Malik who had not only been shot in the stomach but also tortured with bayonets and lighted matches on his private parts.”³⁸³ The horror of the night left Ahmad Khalil benumbed.³⁸⁴ All of these took place in front of children “desperately clinging to each other despite several attempts to separate them.”³⁸⁵ Although Ahmad Khalil tried to prevent the children seeing the scene “... he couldn’t shield them from the anguished screams and shrieks.”³⁸⁶ After this event Yusuf Malik got worse gradually and lost his life due to the lack of Medicare.³⁸⁷

The East is condemned for its endeavour of *Jihad* as it is evaluated to kill and bomb randomly. “Contrary to popular Western perceptions, it does not mean ‘holy war’. But it does mean ‘sacred struggle’. The struggle can be armed struggle or peaceful striving, a struggle against others or against the demons in oneself, a physical

³⁷⁸ Ibid., p.45.

³⁷⁹ Ibid

³⁸⁰ Ibid

³⁸¹ Jameelah, *Why I Embraced Islam*, p.7.

³⁸² Ibid.

³⁸³ Jameelah, *Ahmad Khalil*, p.109.

³⁸⁴ Ibid.

³⁸⁵ Ibid., p.107.

³⁸⁶ Ibid., p.108.

³⁸⁷ Ibid., p.109.

struggle or an other-regarding confrontation. A struggle in the path of God (fi sabili'lah) can be Jihad for peace rather than the establishment of an Islamic state, for example."³⁸⁸ Wars are initiated against evil and only when it is inevitable, not against civil people and for pleasure. Pappé depicts that Palestinian villages were set a fire where there is no resistance and counter attack. He says that indeed, the Palestinian people were preserving their normal life which was a source of astonishment and irritation for the Zionists who were in search of a trigger to begin the land expropriation. "In any case, after three days, foreign reporters observing the demonstration and strikes detected a growing reluctance among common Palestinians to continue the protest and, noted a clear desire to return normalcy...Most of them had no idea what was in store for them, that what was about to happen would constitute an unprecedented chapter in Palestine's history: not a mere transition from one ruler to another, but the actual dispossession of the people living on the land."³⁸⁹ On his last speech on minber after the tarawih prayer Yusuf Malik advises to the people and says "We are not with bloody racist deceived by the nationalists who are as godless and unscrupulous as our enemy and struggle with the same cruelty and ruthlessness only for this bit of land and nothing more. Our fight is Jihad to attain salvation from Allah and peace in the world to come..."³⁹⁰ Yusuf Malik explains to the people the meaning of Jihad aiming to exterminating the evil that contaminate the world. "We fight not only for our homes and country against foreign rule but much more for what we know is the sacred and eternal truth to combat the evil ways they seek to impose upon us against our will."³⁹¹ He expresses that they are also fighting against subjugation. Yusuf Malik points out that most of the Palestinian people did not resist the cruelty and out of fear they fled from the country. He says "no matter what happens, no matter what they do, we will not run away as so many of our people of other villages, town and cities have done without any attempt to resist. Even if the Irgun tries to repeat the massacre of Deir Yasin here, we will not flee like frightened sheep or dumb cattle. We will stay on and fight."³⁹²

³⁸⁸ Mazru, *Islam Between Globalization and Counterterrorism*, p.82.

³⁸⁹ Pappé, *Ethnic Cleansing of Palestine*, p. 50.

³⁹⁰ Jameelah, *Ahmad Khalil*, p.111.

³⁹¹ Ibid.

³⁹² Ibid.

Jameelah defends that though religions in general and Islam in particular are labelled as superstition, mythology and bigotry and said to remained in the barbaric past when Voltaire declared that religion and church was responsible for all ills of men and when Darwin, Karl Marx, Herbert Spencer underpinned the progress from primitive to ever more highly civilizations is not only desirable but an inevitable and immutable law of nature; still, history proved its reverse.³⁹³ She states that the records of history depict that when Islam was in its prime, cruelty, and torture were never used as a sanction of an official state institution. She adds that even the Cannibals' and Melanesians' victims are mere a flea compared to Stalin and Hitler's victimization of astronomical quantity of humans. She refers that though Israel never tired of reminding the horrors of Auschwitz yet in a former British prison at Sarafand, it directs one of the most notorious torture camps where all manner of physical and psychological pain are inflicted upon its Arab prisoners along the most "modern", "up to date", "scientific lines"³⁹⁴ She says that the use of torture is a crucial issue in the world today and the techniques employed have become highly developed. She criticises Thomas Hope, who in his book *Torquemada* (written in 1939) "after recounting the horrors of the 16th-Century Spanish Inquisition, pointed out that we had now entered an enlightened age. He added that 'there can be no more mass hysteria, no more tortures, and no more persecution.' The vast majority of educated people would have agreed with Mr. Hope- yet even as he wrote those lines, Hitler and Himmler were preparing for Dachau."³⁹⁵

Jameelah indicates the tortures perpetrated by Ismail as well as the newly modernized Egypt and the Zionists. Ahmad Khalil is jailed in Gazza for crossing the border and he he hears the cries of the prisoners in addition to the official's confession that he is educated in Egypt about the methods of torture. Moreover, Ismail threatens Khalifa with Moche Dayan. He says Moche Dayan will come and cut you to the bits. Jameelah says that "The psychopath does not suffer he makes his victims suffer."³⁹⁶ With other boys "Ismail dragged Khalifa by his feet into the middle of the road."³⁹⁷ Asma "saw an elder boy in the gang threatening to torture him with a lighted cigarette

³⁹³ Ibid., p.37.

³⁹⁴ Ibid., p. 42-43.

³⁹⁵ Maryam Jameelah, *Islam and Western Civilization: A Refutation of Modern Way of Life*, p.199.

³⁹⁶ Maryam Jameelah, *Westernisation Versus Muslims, (Cultural SLavery is Inseparable from Political Slavery, Westernisation A Panoramic View)*, Muhammed Khan And Sons, 2000, p.57.

³⁹⁷ Jameelah, *Ahmad Khalil*, p.225.

while two more boys pinned him down the ground and was about to rush out the door..."³⁹⁸ Jameelah propounds that even the most severe punishment will not deter the psychopath from wrongdoing and he/she is incited by action and violence rather than contemplation and compassion, which she says became moral luxuries that growing numbers of us can no longer afford.³⁹⁹

The reason of behind the tortures of the Zionists is bad conscience that striped them of responsibility. Said points out the imperial contribution in aggravating the conflict. He preserves that the imperialist spirit ingrained in people's mind to such an extent that it hinders them from seeing what is done to the Palestinians. Kovel expresses that "The language of Zionism is a rendering of the dialects of Judaism into a singular power-form, and with a big army behind it, an army not just military but also a very large apparatus within state and civil society, staffed by new Jews who are not simply Jews, therefore, but *power-Jews*, Jews whose sincere devotion to Israel is also a sincere attachment to the pillars of empire."⁴⁰⁰ Kovel says that this bad conscience is a result of human weakness and could be achieved only by taking responsibility. He regards it as a human weakness and that no man is an Island. What is done to the Palestinian people is unjust the bad conscience that sovereign over it makes its dissolution impossible. In order to overcome this hostility the agonies of the Jewish people is to bring forth together with the suffering of the Jewish people during the Holocaust. Both are equally grieving and they are shame in the surface of the world to be confronted. In order to hinder the hatred and division of people, the sufferance of all people must be brought forth to the neck and crop in a way that it arise the compassion of the other side. As Kovel says, "recognition of common humanity and acceptance of moral responsibility lead reconciliation and forgiveness."⁴⁰¹

Mazrui says that the clash between civilisations stems from the hegemony of the West in making itself global on the basis of its superior civilisation rather than the benefit for all.⁴⁰²The culture and values of the East thus confronted unprecedented assault. Jameelah expresses that for nearly five centuries the white man justified his imperialist ambitions and colonial expansion on the basis of his superior civilization

³⁹⁸ Ibid.

³⁹⁹ Jameelah, *Westernisation and Muslims*, p.59.

⁴⁰⁰ Kovel, *Overcoming Zionism*, p.133.

⁴⁰¹ Ibid., p.158

⁴⁰² Mazrui, *Islam Between Globalization and Counterterrorism*, p.15.

and the native backwardness which glorified every atrocity and injustice.⁴⁰³ Jameelah quotes from Allan Nevins and Henry Steel Commager, who say it is fortunate enough for settlers as the natives are too few and too backward to be a grave impediment to white colonization when maintaining the ethnic cleansing of indigenous people.⁴⁰⁴ So Jameelah says “It is not surprising therefore to find Zionist propaganda employing the identical argument to glorify the Jewish colonization of Palestine and the dispossession of the indigenous population there.”⁴⁰⁵ She defends, by paraphrasing Mordecai Kaplan, that indeed a very limited fraction of material and cultural values that Palestine is capable of yielding is utilized and rendered productive by the native population. Zionists hindered this as they knew that “If Palestine were completely or even for the most part occupied and developed by the native inhabitants, the Jew might have to resign themselves to the loss of their homeland.”⁴⁰⁶ Thereby says Jameelah, by paraphrasing *Judaism as A Civilization* by Kaplan, with Balfour Declaration this mission is burdened on the Zionists to advance the kingdom of God on earth as they are regarded as having the right and the means to emerge as the bearer of a noble mission.”⁴⁰⁷

In view of Mazrui America holds three engines of globalisation that ends in hegemony: economy, communication technologies and empire. They ended in villagization of the world and emergence of one superpower as a security system for the globe.⁴⁰⁸ The West has not achieved globalisation in religion. There is a gap waiting to be filled and Islam is a threat on this aspect and a challenge for the West as a result. Mazrui discusses that the East with Islam and its Universalist message contains in itself a challenge to the West.⁴⁰⁹ Mazrui believes that in the path of providing the highest quality of life for the average citizen and avoiding the worst abuses while doing this the path of the West does not provide all the answers; Islamic values deserve serious considerations. Mazrui comments that “Westerners tend to think of Islamic societies as backward looking, oppressed by religion, an inhumanly

⁴⁰³ Jameelah, *Westernization and Muslims*, p. 42.

⁴⁰⁴ *Ibid.*, p.43.

⁴⁰⁵ *Ibid.*

⁴⁰⁶ *Ibid.*,

⁴⁰⁷ *Ibid.*, p.44.

⁴⁰⁸ Mazrui, *Islam Between Globalization and Counterterrorism*, p.72.

⁴⁰⁹ *Ibid.*

governed, comparing them to their own enlightened, secular democracies.”⁴¹⁰ He states that contrary to the supposition that distance is narrower than they assume. “Islam is not just a religion, and certainly not just a fundamentalist political movement. It is a civilisation and a way of life that varies from one Muslim country to another but is animated by a common spirit far more humane than most Westerners realize. Nor do those in the West always recognize how their own societies have failed to live up to their liberal mythology. Moreover, aspects of Islamic culture that westerners regard as medieval may have prevailed in their own culture until fairly recently, in many cases, Islamic societies may be only a few decades behind socially and technologically advanced Western ones.”⁴¹¹

The ultimate struggle of the East is not to destroy civilisation or democratic values but to participate as legitimate participants in the international system.⁴¹² Although it is presupposed that the world has gone globalisation, Mazrui believes that in order to achieve a positive globalization the contraction of distance must be accompanied by the extension of empathy to the other people and communities. For instance, the rich must learn to be more sensitive to the poor; the better endowed to be more concerned about the less; the North must learn to be more just to the South.⁴¹³ Likewise, Jameelah deals the culture and the values of these two societies in comparison with one another and she gives sociality to Islamic values freeing them from the belief that they are only suitable for past ages. She wants to dispel hegemony of the West in defining and deciding the best and becoming the norm of the best. She embraces a counter-discourse that challenge this hegemonic narrative.

Difference is emphasised to maintain hegemony and global power; the benefit of the ideas of the “other” is oppressed because of the perceived threat. Jameelah examine the conflict of the values, most of which are though attributed to the East and peculiar to the East but previously celebrated by both of the civilisations though they are in the process of passing into oblivion in the West a result of historical processes. One of the cultural divide is personal mores and family values. Mazrui expresses that the mores and family values have changed rapidly in America since the two world

⁴¹⁰ Ibid., p.243.

⁴¹¹ Ibid., p.244.

⁴¹² Ibid., p.41.

⁴¹³ Ibid., p.265.

wars. While premarital sex was disapproved in America in 1920s and there was even law against it today with the permission of family it is common.⁴¹⁴ This is distant from Islamic values. Jameelah criticises that “a society which makes no cultural or social distinction between the sexes, a society without marriage, home and family, where modesty, chastity and motherhood are scorned, does not represent ‘progress’ or ‘liberation’ but degradation at its worst.”⁴¹⁵ For instance, premarital sex is forbidden in Islamic civilisation as it endangers the functioning family. Some Arab societies even have honour killing for daughters who stray sexually, though this principle is un-Islamic.⁴¹⁶ Jameelah argues that “The greatest social achievement of the Prophet in Medina was precisely in breaking the existing tribal bonds and substituting religious ones which were connected on the one hand with the totality of the Muslim community and on the other hand with the family.”⁴¹⁷ As they complement one another it is given priority. Khadija’s sister transgresses this priority and carries a secret affair with a soldier from Negba and she is seduced by him. It is regarded as betrayal by her father; he disowned her, insisting that she be buried in Negba instead. Her conduct is punished severely by Muslim society. “After the settlers had seen the two corpses, they never dared go anywhere near our woman again.”⁴¹⁸ Such a conduct is intended to protect the society from the ills of individual. Jameelah criticises those who condemn Islam for death penalty for those who transgresses the borders of middle path. She criticises the sacrifice of the society to the whims of individual. She says that “sexual promiscuity has been directly responsible for the decline and fall of every nation in which these evils became prevalent.”⁴¹⁹

Another cultural divide between the West and the East is the status of women. Ismail preserves western attitude towards Muslim woman. In this view says Jameelah, the woman is like a domesticated animal, getting respect only in regard to the job she does and she is a creature that replaced by another one upon her death yet on the other side appear western image of woman who wants the household regard her as a guardian and homemaker.⁴²⁰ Ismail reflects this view in his speech to Ahmad Khalil. He regards

⁴¹⁴ Ibid.p.293.

⁴¹⁵ Jameelah, “Islam and Muslim Woman”, p. 17.

⁴¹⁶ Mazrui, *Islam Between Globalization and Counterterrorism*, p.293.

⁴¹⁷ Jameelah, “Islam and Muslim Woman”, p. 17.

⁴¹⁸ Jameelah, *Ahmad Khalil*, p.51

⁴¹⁹ Jameelah, *Islam and the Western Society*, p.106.

⁴²⁰ Maryam Jameelah, *Kendini Mahkum Eden Batı*, Kültür Basın Yayın Birliği, 1990, p.202.

Muslim women as submissive, ignorant, imprisoned and also domestic servant. "I could not marry the old type of woman who is so submissive and ignorant of her rights. I cannot imprison my wife in the house for a lifetime...and make her veil herself in black...I want my wife as my life companion not a domestic servant producing another baby each year."⁴²¹ However, Jameelah defends that the woman never had been degraded to such an extent throughout the ages by pointing out Hitler who humiliated her by diminishing her to the level of a machine giving birth to children, and socialism and capitalism that provided her taking part in the production of goods and business.⁴²² She says that we don't believe that only economic conditions will change the women even if this condition is a basic and permanent one without the fulfilment of their moral, social and cultural needs the expected woman will not appear and this kind of woman exists nowhere today neither in Russia and France nor in America.⁴²³ She believes that emancipation of woman provided the mega industries the needed workforce and most of the women are working out of desperateness and as she has no other way in a world where money doesn't grow on trees.⁴²⁴ She believes that as most of the girls lose faith in their boyfriends, firstly they become cynical and sarcastic who do not have faith in any value fall prey to lesbianism and homosexuality which are terrible problems. She calls these girls as twilight girls who lost their light because of the freedom they attained and as being stripped of all their sacred attraction.⁴²⁵

Mazrui criticises that on the issue of women's liberation both the West and the Muslim world were on the same stage of relative sexism early in the 20th century but since then American culture on gender has become more and more different from Muslim culture on gender. On the positive side, American women are more active in the economy and in the political process have made enormous progress in the quest for equality.⁴²⁶ Yet, "On the negative side sexuality has been cheapened in America and female bodies are exploited in a wider range of ways than ever- from blue movies on television to techniques in advertising, from high-class prostitution to the legacy of

⁴²¹ Jameelah, *Ahmad Khalil*, P.297.

⁴²² Jameelah, *Kendini Mahkum Eden Bati*, p.203.

⁴²³ *Ibid.*, p.203.

⁴²⁴ *Ibid.*, p.203-207.

⁴²⁵ Jameelah, *Kendini Mahkum Eden Bati*, p.214.

⁴²⁶ *Ibid.*, p.294.

mini-skirts and tight pants.”⁴²⁷ He believes that “While American culture does give greater freedom to women than does Muslim culture, American culture extends less dignity to women than do Muslim culture. Sons in America respect their mothers less than sons in the Muslim world; husbands in America respect their wives more than husbands in the Muslim world.”⁴²⁸

While the West supports the liberation of woman from home, veil, burdens at home and backing up her active participation to the economy on the other hand; Islam gives her the role of mother, the protector of her house, the helper of her husband and wants to keep her away from the burden of gaining money. This position of Muslim woman is evaluated by the West as silent and oppressed. Jameelah depicts this clashing view by her positive portrayal of Khadija. Khadija succeeds in areas where women literary figures traditionally do not. In her relationship to the land, her strength as a mother/nurturer figure for the entire village, and her ability to forge her own destiny, Khadija is a female figure rife with agency and power, the one who maintains the trauma, the one who incessantly prepared the same meals to his family and the one who strives hard in the fields to contribute her family. Khadija exceeds the borders of Orientalist description of her husband, silent, passive, not victim of her society yet she is the victim of a wider campaign dissuading her from a comfortable life. Jameelah expresses the conditions of women who are obliged to work in difficult occupations as “There was no food for those who do not work” which hints at the force behind the emancipation movement of woman in Russia after the Second World War. Jameelah says that the women of Soviet Union are forced to accept the job offered to her even if it is difficult for her as these women were anxious about the future of their husband and children.⁴²⁹

Women carry the story of their nations, Khadija as the bearer of her community and religion more than her husband; she loves her son with a different love “a son at last of her very own! Of all the six children she had borne only to lose, this one, the

⁴²⁷ Ibid.

⁴²⁸ Ibid.

⁴²⁹ Jameelah, *Kendini Mahkum Eden Batı*, p.207.

sole survivor Allah left to her.”⁴³⁰ Ahmad Khalil is not just a son to her; he is the bearer of her hope. He will carry out her hope until his death.

Orientalist discourse portrays Muslim woman as a silent subject yet throughout the novel *Khadija* is the only character narrating the past and agonies that they came through. Besides, while her father and brothers fight with colonisation and nationalism she fights with modernity which is said to provide emancipation for woman. She struggles with her husband and his ideas of modernity; she teaches her son the love for his community and its values. Malak Wahab rebels against their poverty and took out the modern clothes he hid and wore them. Khadija scorns him “I tell you to take them off at once, throw them away and never stand before me like this again.”⁴³¹ Moreover, she remembers a lifespan that is gone struggling with the Zionist settlers how they fought with them and their prosperous and normal life before their arrival. She says "For fifteen years they tried to build their settlements here, steal our land, deprive us our water and our animals and corps and drive us out but my father and seven elder brothers united the fiercest tribes of the Desert' behind us and we chased them out every time. When I was a young girl, life was good."⁴³² She elucidates that when they are united and abundant in number they won victories on settlers. Yet, as clashes and decline in their number inflicted upon them they lost the upper hand and the will over their land. And at that time they were rich "My father kept our platters filled with roasted meat, great mounds of rice with melted butter and dates and milk for the constant streams of guests who sought our hospitality."⁴³³ They did not preserve their wealth for themselves but shared it with other people. She goes on:

“The floor of our house was piled high with the bright rugs that my mother had woven herself; we had cushions against the wall, stuffed mattresses to sleep and heavy quilts to keep us warm on cold nights. My mother would cover my dresses with colourful embroidery and my brothers had Vine stripped robes to wear. We were blessed by Allah with health and strength. Sickness in our tribe was rare then and our numbers were growing fast but now each year we are fewer and fewer.”⁴³⁴

⁴³⁰ Jameelah, *Ahmad Khalil*, p.10

⁴³¹ *Ibid.*, p.30.

⁴³² *Ibid.*

⁴³³ *Ibid.*

⁴³⁴ *Ibid.*

And as Khadija related vivid tales of her past, “Ahmad Khalil could imagine how she spent so much of her childhood among these implements of war, squatting on the floor, busy cleaning, oiling and polishing his collection of captured rifles, revolvers and pistols.”⁴³⁵

Jameelah believes that the East and West are different in regard to their view of education. To her view, the western view is unilateral that gives too much importance to material gains. Jameelah points out that in western type schools, colleges and universities, one finds no love of knowledge for its own sake, became immense degree factories, aspire to a degree for the social and economic advantage of which result is corruption. In a society where money means everything, it can buy a degree, or a bribe to intimidate the examiners to a failing student passing grades, cheating on examinations is to spread.⁴³⁶ Despite this fact, such an education is copied by the rest of the world.

Jameelah elucidates that in Islamic civilization there is a master, a person is a student in his all life, there is a relaxed atmosphere, there is no economic and financial pressure on the student and when mastery on a subject attained the student went another one.⁴³⁷ In Medina Khalifa attains peace when his talent is discovered by a calligrapher and in an intimate atmosphere, he learned the art while in the school of the UNWRA he is regarded as a loss of time trouble maker and savage as he rejected to sit on the floor rather than on the desk.

Jameelah points out the neglected side of modern education which emphasizes the material gains she calls economic mania.⁴³⁸ Khalifa was innocent of ambition or any plans for his future. He was not in search of material success but has the love of knowledge for its own sake. “He never talked about what he would like to be or do when he grew up ... For other children, education was an indispensable tool in their battle for survival but the teachers felt an irresistible attraction and fondness for this one child who valued the acquisition of knowledge solely for its own sake.”⁴³⁹

⁴³⁵ Ibid., p.31.

⁴³⁶ Maryam Jameelah, *Westernisation and Human Welfare*, Crescent, 2008, p.68.

⁴³⁷ Ibid., p.75.

⁴³⁸ Jameelah, *Islam and Modernism*, p.51.

⁴³⁹ Jameelah, *Ahmad Khalil*, p.126.

As sociality of Islamic knowledge is sidelined this marginalisation is followed by the the process of ebliterating it. Jameelah says that “Throughout Asia and Africa, endeavor has been made to eliminate the local cultures. In the minds of new generation seeds of revolt against their own civilizations have been meticulously sowed and through education and mass media, an assassination of their mind and thought has been accomplished.”⁴⁴⁰ As a result, their culture is not tolerated, and the system of the west is superimposed on them.⁴⁴¹ Ahmad Khalil's son Ismail does not want to attend mosque school but to a modern school despite his father’s pleadings. "Ismail, they differ not slightest from the school of foreigners... There is nothing to identify the graduates of those schools as Arabs or Muslims."⁴⁴² Ismail defends that "But father they count for everything while we count for nothing! They know everything. If the only I could go America, England or Germany."⁴⁴³ When Ahmad Khalil wrote to his father for help, Malak Wahab writes Ahmad Khalil that "They do not give the children any knowledge of our faith according to the needs of today and tomorrow...You must not live in the past. You must believe in progress and have faith in the future."⁴⁴⁴ Malak Wahab recommends one dimensional critic of two societies. "That he has the courage to question instead of blindly submitting to what he has been thought reveals a brilliant mind for a boy so young." For Malak Wahab the modernity is an unquestionable fact that should be followed while the Muslim heritage belongs to past and should be questioned.

Ahmad Khalil knew that his father's view is deficient, yet he was also aware his deficiency of education. “But his father had education while he was entirely ignorant and illiterate. Awakened by his father to the disadvantage of these deficiencies, he realized there were indeed many things he yearned for knowing and which his father was ready to teach him.”⁴⁴⁵ What Jameelah criticises is the blind imitation of knowledge and she equates it with cultural slavery. For her the individual need to know his/her own culture and then the other yet he/she must intermingle them in a creative way free from imitation and subjugation of knowledge to another one. Ahmad Khalil

⁴⁴⁰ Jameelah, *Islam and Modernism*, p.26.

⁴⁴¹ *Ibid.*, p.23.

⁴⁴² Jameelah, *Ahmad Khalil*, p.234.

⁴⁴³ *Ibid.*

⁴⁴⁴ *Ibid.*, p.236.

⁴⁴⁵ *Ibid.*, p.71.

wants to start his education with the history of his people which is on the brink of passing into oblivion, and then the other people. Jameelah writes,

“He wanted to be able to learn Qur'an for himself and achieve much deeper understanding of it on his own. He wanted to learn much more about his faith especially the teachings of the prophet in the Hadith...He wanted to know the history of his own people. His father even awakened in him a keen curiosity to learn about the Jews and the British. He wanted to read the newspapers for himself to be informed about the important events happening now which he knew would directly affect his life and his future. And to satisfy this thirst for knowledge, he must learn reading and writing.”⁴⁴⁶

The different view to education is followed by the othering and then the domination of Islamic knowledge and culture. It is initiated by the replacement of Islamic and Qur'anic schools with Western style schools, the increasing use of European languages in major Muslim countries.⁴⁴⁷ After the war took place and Khalifa started going to school he refused to do anything on his English lessons, the only route to escape from the camp and the key to a career.⁴⁴⁸ He would only study his lessons on the Qur'an, Hadith, Arabic and the stories of the Great Muslims which Ahmad Khalil read aloud to him.⁴⁴⁹ As the modern education is intended for the elimination of their knowledge and culture so, Ahmad Khalil and his cousin Rashid rejects cultural imperialism and avoid attending the school of UNWRA. Although Khalifa is swift in learning initially he can not keep going as the system of modern education does not accept him. He is wanted to change and disown his society. "Malak Wahab was astonished to see how quick and bright Khalifa was at his lesson; although he was scarcely older than a baby of four, his handwriting was much better than his brother's."⁴⁵⁰ He wanted to know his own society, he does not want to sit on the table and wanted to squath on the floor while studying. Although his drawings were depicted to the people visiting the school and ascribed their admiration he is regarded as a beast. Khalifa is relieved only when in Medina he studied calligraphy.

⁴⁴⁶ Ibid., p.72.

⁴⁴⁷ Mazrui, *Islam Between Globalization and Counterterrorism*, p.16.

⁴⁴⁸ Jameelah, *Ahmad Khalil*, p.125.

⁴⁴⁹ Ibid.

⁴⁵⁰ Ibid., p. 73.

Malak Wahab is educated abroad and he can speak three languages. He regards his society backward and accuses Muslim way of life of the deficiencies in the society. He convicts that a western based education can heal the society and the society should be fully cleared away from Islamic education. In his view, all the best belongs to the west while the worst is eastern. Jameelah points out that these ideas are built by the west intentionally. She refers to Dr. Hunter who says that the Muhammedan law does not contends the need so they must develop a rising generation of Muhammedans no longer learned in their narrow learning nor imbued with the bitter doctrines of medieval law but with genuine knowledge of the West and lucrative walks of life. Thus you can find a warden ready to support the Greco-Roman ideals in the very depth of his/her mind.⁴⁵¹ Jameelah evaluates that this strategy is applied so well that no resistance appears in the East against this imperial yoke.⁴⁵² Malak Wahab pleads that "If we were not so ignorant, if we had education, if we were part of modern life, it would never happen!"⁴⁵³ Malak Wahab regards Iraq al Manshiya as the poorest, the most wretched, the most backward and primitive village in all of Palestine.

The Westernisation of the Muslim world includes the impact of western media and entertainment ranging from magazines to cinema, from television provided to new universe of computers.⁴⁵⁴ Omnipresent western technology carries with it not only new skills but also new values. What starts of as a piece of western culture, is eventually embraced by other cultures and masquerades as universal resulted in birth of an imperial empire⁴⁵⁵ that erasing the values of the non- European societies. It is able to penetrate every place and with its materialistic offering cut the imaginations and disintegrates relationship in family.⁴⁵⁶ Jameelah criticises that television is the best weapon that destroy the Muslim world. Ahmad Khalil complaints that "...Since the television had come to Arabia, their children had grown uncontrollable in their zeal to imitate all the latest fads and fashions, manners, mode and habits they watched on screen... which made them feel so defenceless and helpless, this was the most effective in its destructiveness, invading and intruding into the most private precincts of every

⁴⁵¹ Fanon, *Yeryüzünün Lanetlileri*, p.52.

⁴⁵² Jameelah, *Westernisation and Muslims*, p. 7-8.

⁴⁵³ Jameelah, *Ahmad Khalil*, p.49.

⁴⁵⁴ Mazrui, *Islam Between Globalization and Counterterrorism*, p.16.

⁴⁵⁵ *Ibid.*, p.16.

⁴⁵⁶ Jameelah, *Islam and Western Civilization*, p.190.

home."⁴⁵⁷ She claims that western propaganda for materialism over the mass media has a universal appeal to the baser self-in man and so it easily conquered the heart of people. After all, she says, it is no achievement to make poor people discontent with their lot and yearn to become rich, it is easiest thing to persuade the young that it is the wealth and fashion not virtue or piety which counts, no miracle to make people who suffer hardship and deprivations in all their lives to accept modern conveniences, to incite children to disrespect and call this generation gap.⁴⁵⁸

Jameelah indicates that media became a tool of propaganda that controls perception. During his torture of Khalifa, Ismail mentions the tortures of the Zionist leader Mosche Dayan when Ahmad Khalil asked where he gets such ideas. "The boy averted his eyes as if he were ashamed and fearful to reveal the truth. Nothing and he says he thinks his thoughts all by himself."⁴⁵⁹

The other piece of globalized western culture is the dress code for men worldwide. By the last quarter of 20th century a man from any culture on Earth could wear a western suit without looking culturally incongruous. If the story ended here, it would be bad enough but bearable. But the Western standards are now regarded so normal that any male who dresses in his own culture on an international meeting is deemed to be making a political statement. It is regarded as abnormal to be non-Western. So, as "The western suit is now the norm, Islamic dress abnormal and potentially fundamentalist. This is empire of dress."⁴⁶⁰

Modern clothes came to symbolize the civilised when the traditional ones to the savage. In a moment of anger that life becomes unbearable to Malak Wahab takes out his foreign clothes from a locked trunk and contemptuously throws his *kaffiyeh* and robes at his feet; put on one by one the strange garments- first the underwear, then the shirt, tie, jacket and trousers and finally the socks and shoes on his feet."⁴⁶¹ Khadija resents him for his transgression. When he was about to put the English hat on his head her eyes blazing with fury she knocked it off and trampled it with toughened dirt-

⁴⁵⁷ Jameelah Ahmad Khalil, p.276-7.

⁴⁵⁸ Jameelah, *Westernisation Versus Muslims*, p.49.

⁴⁵⁹ Jameelah, *Ahmad Khalil*, p.235.

⁴⁶⁰ Mazrui, *Islam Between Globalization and Counterterrorism*, p. 17-18.

⁴⁶¹ Jameelah, *Ahmad Khalil*, p.16.

stained bare feet.⁴⁶² Malak Wahab protests that “I only want to show you what a civilised man wears. I always wore this dress before I came here. And this is how you will dress someday when progress transforms the village...”⁴⁶³ The East objects the hegemony of dress code which is unknown to them. “Ahmad Khalil run to his mother and clung to her for protection against the unknown.”⁴⁶⁴ Although “Khaija had always seemed do gentle, meek, and submissive.” Ahmad Khalil no longer recognised her as “her black eyes blazed fire, her sharp nose and strong cheek- bones juttet out from her thin face with authority.”⁴⁶⁵ Khadija is against the degeneration. She rebels against the hegemony of the west and the erasure of her community and its culture.

The hegemony western type of outfit also can be seen in the dressing of the woman. The way of dressing has been causing her trouble for a long time. Asma is representative of traditional Muslim girl attempting to get a modern education. Yet, she does not fit in the frame as she is a veiled girl with a long dress. “When the school for girls opened in the camp, Asma had attended briefly until the other girls in her class began to ridicule her long dress and veil, tease her because she refused to wear the short skirts and go bare-legged and bare-headed like them and taunt her so relentlessly for being ‘old-fashioned’ and narrow- minded that she could not concentrated her studies and failed the examinations. Her teachers and classmates then conspired against her to make her feel so miserable that she had to quit school before she had even been able to learn to read or write.”⁴⁶⁶

The East and the West converge in some point regarding prohibitions for the welfare of the society. Alcohol is forbidden liquor in Muslim culture. Sheikh visits British Governor to argue with him in most polite way to enforce White Paper forbidding further Jewish immigration and the sale of land without Arab consent, he is offered alcohol. He declines to take any of the forbidden liquors, he was offered coffee.”⁴⁶⁷ Although this prohibition is confined to Muslim societies indeed is practiced by the West, too. “The first state law against alcohol was passed in Maine in 1846” and it spread other states affecting 63 percentage of the population by the end

⁴⁶² Ibid.

⁴⁶³ Ibid.

⁴⁶⁴ Ibid.

⁴⁶⁵ Ibid., p.16-17.

⁴⁶⁶ Jameelah, *Ahmad Khalil*, p.142-143.

⁴⁶⁷ Ibid., p.25.

of World War II.⁴⁶⁸ Yet due to the lack of public support for it did not last long. “Just as the Shariah in Nigeria or Iran can only work where there is popular support for it, the Eighteenth Amendment of the United States related to prohibition of alcohol only worked where public opinion was genuinely for temperance and against alcohol. Prohibition at the federal level created resentment among those states that were not against alcoholic drinks, and in large cities in the U.S. where alcohol long became a way of life.”⁴⁶⁹ It seems that two societies converge at some time for welfare of the society. The prohibitions do not necessarily mean tyranny yet the hindrance of the tyranny to the individual and the society.

Mazrui points out that two civilisations also converge in the capital punishment as one of the answers to human depravity.⁴⁷⁰ He discusses that while the most controversial of Islamic applications of the death penalty relates to sexual offense of adultery, the most controversial of American applications of the death penalty relates to killing the mentally retarded and to the execution of juvenile offenders.”⁴⁷¹ Khadija’s sister has a premarital relation with a soldier from Negba. She is condemned to death for her transgression and killed as a result. She is condemned not only because of sex before marriage but also for cultural treason. Malak Wahab praises her as she disowned her community and opted for the West. The East is condemned by the West for capital punishment as it is in conflict with the cherished values of the West. Mazrui states that premarital sex was strongly disapproved in America in the 1920s and there were even laws against sex outside marriage in some states some of which still available on the books but hardly ever enforced. Moreover, he says there were also laws forbidding sex and marriage across the racial divide. Today, it is common. Yet, this is far from Islamic values and some Arab states have even “honor killing” for sexual astray even though this practice is not Islamic.⁴⁷² Jameelah preserves his conviction in death penalty as she believes that it is intended for protecting society and victim rather than subduing the society to the whims of individual.

⁴⁶⁸ Mazrui, *Islam Between Globalization and Counterterrorism*, p.295.

⁴⁶⁹ *Ibid.*, p.294-95.

⁴⁷⁰ *Ibid.*, p.296.

⁴⁷¹ *Ibid.*, p.297.

⁴⁷² *Ibid.*, p.293

Although death penalty is practiced both in East and West, the East and Islam is now condemned for death penalty. The controversy appeared a few decades ago when Salman Rushdie launched *The Satanic Verses* in which he portrayed Islam and Muslim negatively to the degree of slander that cause indignation and incitement for Muslims. He is protected by the West for his freedom of speech yet is condemned to death by a Muslim leader in absentia for his treason and blasphemy, yet it caused shock from the West though it has a long tradition of such condemnation. "Britain, after World War II, executed a Briton who had broadcast propaganda on the radio on behalf of Nazi Germany. And in the middle of World War I Sir Roger Casement, an Irish patriot who had served Britain well for a long time and then turned against Britain for the sake of Irish freedom, was executed for treason."⁴⁷³ As to the blasphemy, he says though in 17th century it was reared as a capital crime in the West, today it is no longer so, yet both a statutory and common law offense and applied to only Christianity.⁴⁷⁴

Mazrui says that though the West carries out the death penalty, yet it carries it in subtler ways such as killing overseas or on the air. In Islam, the welfare of the state and the individual is protected by open laws. The individual knows the punishment for his/her crime as a result. Mazrui criticises that "If Western countries want to kill somebody in some other country, it becomes part of a covert operation. The Central Intelligence Agency or MI5 may take the initiative. The Israelis may fly all the way to Tunis and kill someone in his bed."⁴⁷⁵ The principle of deniability is applied if the criminal is caught⁴⁷⁶ He points out that the enemies have nowhere to escape. In order to kill Qaddafi on the air they killed a lot of other people. They even jeopardized the sovereignty of the other countries to their advantages. Mazru states Reagan statement "You can run, but you cannot hide." This was a declaration that the sovereignty of other countries was no asylum for enemies of the United States. The United States skyjacked an Egyptian civilian airplane because there was a suspect on board, deliberately violating Italian sovereignty."⁴⁷⁷ He criticised that no astonishment or collective rage is observed when "one of the European Community's own members sent agents to blow up *The Rainbow Warrior* in a peaceful New Zealand port. The ship

⁴⁷³ Ali Mazrui, "The Satanic Verses or a Satanic Novel? Moral Dilemmas of the Rushdie Affair", *Alternatives: Global, Local, Political*, Vol. 15, No. 1 (Winter 1990), p.100.

⁴⁷⁴ Ibid.

⁴⁷⁵ Ibid., p.108-109

⁴⁷⁶ Ibid.

⁴⁷⁷ Ibid.

belonged to the environmentalist activist group, Greenpeace, who were protesting against France's repeated nuclear tests in the South Pacific.”⁴⁷⁸ Mazrui criticises the hypocrisy that preserved by the West. Rushdie is defended by the West despite the cries of all rightful-thinking people’s unacceptance of such disrespect to a religion. Mazrui points out that for the west the sacred is state so it does not refrain from every kind of sanctions and violence to protect it yet it ignores the sacredity of religion and the feelings of its followers.⁴⁷⁹ He states that “the defense of Salman Rushdie's freedom of expression, on one side, and toward the violation of the freedom of Greenpeace to protest, on the other, the European Community did indeed exhibit both hypocrisy and opportunism.”⁴⁸⁰ As it is depicted by Mazrui though the world is witnessing the torture, death and ethnical cleansing of people for no apparent reason and their being killed and condemned to death for political reasons which are sacred in current world, the decleration of a death penalty from Muslim world arises indignation from the Western world not for the love for Rushdie yet as it is regarded it as a threat to their values one of which is freedom of expression. Indeed, as Mazrui pointed, the Stanic Verses is condemned by the church for injuring feeling and the sacred. Yet, the western media aggravated the dilemma for the sake of interest and to control perceptions. The justice and benefit are ignored to disparage the “other.” It seems that the guilty deserve more compassion than the victim due to this hatred. The problem of our age is not whether to practice death penalty or not as there are so much crimes and criminals in a time that even the states are intermingled with that blames the need is to construct a world that is stripped of these injustices and we need convergenge of both the East and the West towards the crime and the criminals. The responsibility is not to privileging one value over the other, or burden one society over other; justice need equality of everyone before the law.

Another divide between the two civilisations is separation of state and religion. The West loves to dwell on Islam in explaining the problems of the East. “Westerners consider many problems or flaws of the Muslim world are product of Islam and they pride in their societies and governments or their purported secularism.”⁴⁸¹ Mazrui

⁴⁷⁸ Ibid.

⁴⁷⁹ Ibid., p.98

⁴⁸⁰ Ibid., p.109

⁴⁸¹ Mazrui, *Islam Between Globalization and Counterterrorism*, p.249.

criticises that though the state and church have been separated for more than two hundred years, the policy of the West is not secular. Throughout its history it has only one non-protestant president and though the Jews distinguished themselves in many fields, they have so far avoided for the White House. There is still the danger of arousing anti-Semitic feelings among the Christian fundamentalists. On the other side Islam has protected minority religions with its ecumenicalism. Jews and Christians have special status as people of the Book- a fraternity of the monotheists. Other religious minorities have later accorded the status of protected minorities (dhimms).⁴⁸² Ahmad Khalil mentions his community's migration from depth of Arabia to Palestine more than thirteen centuries before, during the Islamic conquest. He criticises the division ongoing in Palestine and praises the ancient reciprocal society once built by the followers of three religions. He says "...converted to Islam most of the Christian Levantines they found there and later many of the European crusaders who chose to remain in the country after their defeat and finally merged with them into a single people."⁴⁸³

Jameelah indicates that religions respect each other but in the modern world, they are subjugated to the interests of those in search of power. Indeed, religions escaped from the darkness attributed to them. Isa Barakat who was a Christian living in Gaza told Ahmad Khalil that he knew that Muslim people respect Jesus the Christ and other prophets. He points out the reciprocal respect between the religions. He says "I love my religion and I love every part of this country because Jesus, the prophets, and patriarchs lived here and made it a sacred and holy land. You can feel this even today and that is why I never would want to live anywhere else."⁴⁸⁴ He points out the commonality that all three religions share. He points out that Prophet Abraham is also important for Christianity and every part of the country is filled with the presence of these respectable people. He emphasizes the fact that people, both those who say they see him in their dreamlike seraphs and also those who suppose that they are on the right path by giving up what he refrained from, lost trail of him contrary to their beliefs that they are right. "I was walking, I saw a man. At first, I thought he was an ordinary bedu... There was a long silence before he told me that he was the prophet, Abraham.

⁴⁸² Ibid., p.251.

⁴⁸³ Jameelah, *Ahmad Khalil*, p.2-3.

⁴⁸⁴ Ibid., p.88.

He told me that the prints in the sand were his and always follow these footsteps and walk in them if I were to succeed."⁴⁸⁵ He says that though he followed the footsteps he couldn't find Malak Wahab. Ahmad Khalil is perplexed as his father was there always all the time.⁴⁸⁶

Science, technology and religion is also placed vis-à-vis one another. Muslims are behind the West in respect to science yet it is used as a weapon towards them. Jameelah expresses that science is a product of the West in their "revolt against the authority of the Church but its most important, indispensable and powerful weapon as well."⁴⁸⁷ Jameelah defends as a result of its historical experience of torture, injustices and restriction and precautions of heresy with violence in medieval periods, from the protestant revolution onwards the apostles of enlightenment discarded religion from realm and replaced it with science and reason as a result of which the civilizations clinging to religion are regarded backward and a genuine religion equated with medievalism.⁴⁸⁸ As a result, science is used against a theological of the universe and life upon the earth."⁴⁸⁹ For instance, Roger Bacon defines his science as "'Cease to be ruled by dogmas and authorities!" and to him four sources of ignorance are: "respect for authority, tradition, custom and "the proud unteachableness of our dispositions." And if the world "Overcome these and a world of mechanical power and scientific miracles would open to mankind"⁴⁹⁰

Jameelah believes that as the dominant ideal of the Western world is that "mankind can achieve perfect happiness, health, prosperity, beauty, justice and lasting peace through an intelligent, rational application of human reason unaided or sanctioned by any supernatural power. With the rejection of the Hereafter, Western man turned his undivided attention to the attainment of health, comfort, pleasure and prosperity."⁴⁹¹ Hereby, "stripped himself from the responsibility offered by religion "regarding himself as absolutely free to act as his reason and circumstances dictated and feeling accountable to nothing and nobody, western man set out with extraordinary

⁴⁸⁵ Ibid. p.89.

⁴⁸⁶ Ibid.

⁴⁸⁷ Jameelah, *Islam and Western Civilisation*, p.137.

⁴⁸⁸ Jameelah, *Westernisation and Human Welfare*, p.17.

⁴⁸⁹ Ibid., p.137.

⁴⁹⁰ Ibid., p.137.

⁴⁹¹ Ibid.

energy, organization, and technology to bring the entire world under his domination.”⁴⁹²She furthers that while western historians call this age of exploration, indeed, it is better to label it as the age of imperialism as the atrocities and genocides committed had no parallel in past history and previous civilizations. Unscrupulousness was the rule; greed for riches and lust for power knew no limits.” She says that while Darwin was putting forward his theory, the Europeans were shouldering the white man’s burden in Africa and Asia and was embarking on a vast programme of political domination.”⁴⁹³

Jameelah states that “Modern science is guided by no moral values but naked materialism and arrogance.”⁴⁹⁴ Ahmad Khalil says his son that he must study Qur'an as "The Qur'an is the source of all knowledge".⁴⁹⁵ His son confronts that "Just yesterday I read in the newspaper how they are going to send a man in a rocket to the moon! Where can you find that in Qur'an."⁴⁹⁶Jameelah says that “It is only because of the rule of materialism that modern science and technology are what they are today. It is the natural result of all the best minds and talents being concentrated on the single goal of achieving the maximum power, speed, efficiency, pleasure, comforts, and conveniences in the shortest possible time. Non-European cultures, including Islamic civilization, never achieved this degree of technological proficiency not because technology was ever rejected on principle, but because the best minds were diverted to other goals considered of greater value.”⁴⁹⁷ It is a fact of life that if you want to achieve something badly enough and are willing to sacrifice and subordinate all other considerations, you will naturally outstrip and excel all other peoples in this particular respect. Such is the case of modern Western civilization with respect to science and technology.⁴⁹⁸

Nature was and still is viewed by scientists as an enemy to be conquered, dominated, exploited and manipulated to serve human ends. “He is convinced that by clever manipulation of the natural elements, he will eventually demonstrate his total

⁴⁹² Ibid.

⁴⁹³ Ibid., p.22.

⁴⁹⁴ Ibid., p.139.

⁴⁹⁵ Jameelah, *Ahmad Khalil*, p.235.

⁴⁹⁶ Ibid.

⁴⁹⁷ Jameelah, *Islam and Western Civilization*, p.138.

⁴⁹⁸ Ibid., p.139.

independence from any power higher than himself.”⁴⁹⁹ Jameelah says this is the reason that science did not emerge in Muslim world or any other civilisation in the East their religious structures refused regarding nature as profane. She explains that

“The most basic reason is that neither in Islam, nor in India or China was the substance of nature so depleted of its sacramental and spiritual character nor was the intellectual dimensions of these cultural traditions so enfeebled as to enable a purely secular science of nature and a secular anti-religious philosophy to develop outside the matrix of traditional orthodoxy. Historic Islam is a perfect example of thill truth and the fact that science and technology in its present form did not develop in its bosom is not a sign of decadence, as is claimed, but the refusal of Islam to consider any form of knowledge as purely -secular and divorced from what it considered as the ultimate goal of human existence.”⁵⁰⁰

Ahmad Khalil points out that fact in his quarrel with Ismail. Ismail rebukes his father that they do not need theologians, poets or philosophers when little children are dying of disease and starvation and their people are enslaved by despotic rulers, by absolute traditions, poverty, illiteracy and hunger. “What we need are dams, factories, big industries and machines of every kind.”⁵⁰¹ Ahmad Khalil points out how science stripped itself from the religion. Ahmad Khalil begs for his son what is the use of these achievements if the evil in the world is not dried. He elucidates that it would be such a great blessing if the scientists, doctors, teachers and social workers worked to please God and really wanted to help them.⁵⁰² However, he says, they are ashamed of everyone who does not fit their ways. “Their medicines, machines and books are their weapons.”⁵⁰³ So as to struggle the one-eyed view of the West, Ahmad Khalil recurses to education. “If only I had gone to school, acquired knowledge and tried to study the new sciences when my father gave me the chance.”⁵⁰⁴ He recurses to competition of ideas rather than clash. Then he

⁴⁹⁹ Ibid., p.139.

⁵⁰⁰ Ibid., p.140.

⁵⁰¹ Jameelah, *Ahmad Khalil*, p.294.

⁵⁰² Ibid.

⁵⁰³ Ibid.

⁵⁰⁴ Ibid., p.295.

could learn even from the bitterest opponents and how he could resist the evil perpetrated by adversaries.⁵⁰⁵

Jameelah criticises that modern medicine stripped of divinity is not a panacea rather it is in exchange for slavery and subjugation. Ahmad Khalil saw the three prophets Moses, Muhammad and Jesus the Christ in his dream. They declare their oneness to Ahmad Khalil. He heard Muhammad saying “I am closest to Jesus, the son of Mary because our message was the same and there was no prophet between us.”⁵⁰⁶ Ahmad Khalil rejects the operation of collapsing his lung. “He bolted upright in bed and set such fierce, penetrating black eyes upon the doctors that they shrank away. No, Jesus was not here. His power to heal the sick had come from Allah, the most merciful, the most compassionate. He looked at the table of shiny cruel instruments. No, Jesus did not belong here. Had he walked in, he would have been driven away...”⁵⁰⁷

Jameelah indicates that it is clash of definitions that hinder the people to accept each other. It is not different values yet the definitions that give power and appeal to the interests of the ruling elite that cause clash, create the different and propel that different other. Jameelah makes it clear that “In order to avoid any possible misunderstanding, it must be made clear that Islam does not and cannot condemn progress in any genuine branch of knowledge, including science. The Quranic verses and Hadith, all praising the pursuit of knowledge and learning are beyond dispute. Therefore, Islam does not and cannot condemn science on principle.”⁵⁰⁸ The problem is, to her view, is its swiftness that makes its reasonable adaptation impossible. She expresses that “Were Islam the dominant political, cultural and moral force in the world today as it was in the past, science there would certainly be, as well as progress in every other branch of knowledge but the innovations it introduced and the changes it brings about would be gradual and it would develop along totally different lines and put to entirely different uses in conformity to the spirit of cultural values.”⁵⁰⁹

The celebration of race emerging with nation states conflicts with the East and Islam’s universalism of people. Islam has envisaged a universalism of people, the Ummah; the U.N has envisaged the universalism of nation- states, the international

⁵⁰⁵ Ibid.

⁵⁰⁶ Ibid., p.272.

⁵⁰⁷ Ibid.

⁵⁰⁸ Jameelah, *Islam and Western Society*, p136.

⁵⁰⁹ Ibid., p.136-137

community.⁵¹⁰ What is problematic in the U.N.'s universalism is its one-sided selective approach that observes the Western interests. Indeed, despite it bespeak to the universal on the contrary it is controlled by the Christians only, though they comprise one fifth of the world population.⁵¹¹ Mazrui believes that U.N is now a part of the cultural hegemony of the Western world. It is formed by the victors of the World War II. Those victors belonged to one civilisation and a half: Britain, USA, France, and USSR. They are members the U.N.'s powerful security council, which is more powerful and less representative, on the other hand the lower one is called Generally Assembly which is less powerful but more representative.⁵¹² Thus, the U.N. keeps the peace in lieu with the principles of international law which was child of European diplomatic history and state craft.⁵¹³ "The law of Christian Nations then become the law of developed nations and is used to legitimise the colonization of other countries by the Western countries."⁵¹⁴ The universalism of nation-states favours the Western interests though. As Cleary pointed, it is not domestic factors yet international power politics that are crucial in determining which minority sub-nationalisms are likely to succeed in securing their own state.⁵¹⁵

Zionism is partly product of nation states' hegemony to the detriment of silencing the other community. Kovel defines nationalism as a racist ideology dividing the world into pieces, a catastrophe that Eastern societies are undergoing since the First World War. Pappé argues that while in less than two weeks, hundreds of thousands of Palestinians had been expelled from their villages, towns, and cities, the UN 'peace' plan had resulted in people being intimidated and terrorized by psychological warfare, heavy shelling of populations, expulsions, seeing relatives being executed, and wives and daughters abused, robbed, and in several cases raped, most of their houses had gone, dynamited yet there was no international intervention the Palestinians could hope for in 1948, neither they count on outside concern about the atrocious reality involving in Palestine nor help come from UN observers who rushed the country at close hand observing the barbarisations and killings yet were unwilling, or unable to

⁵¹⁰ Mazrui, *Islam Between Globalization and Counterterrorism*, p.274.

⁵¹¹ *Ibid.*, p.276.

⁵¹² *Ibid.*, p.277.

⁵¹³ *Ibid.*, p.277.

⁵¹⁴ *Ibid.*, p.278.

⁵¹⁵ Cleary, *Literature, Partition, and the Nation-State*, p.26-27.

do anything about them.⁵¹⁶ Ahmad Khalil complains that “And all this had been allowed, nay encouraged by the combined conspiracy of the foreigners so that there could be no compensation, no redress, no appeal, not even the slightest sense of guilt, remorse or shame for the wrong done so that all please for justice fell on deaf ears.”⁵¹⁷

Nationalism of the Zionism is consolidated with partition plan. The partition of Palestine as stated by Cleary, provided the Zionist to secure itself and to carry out its plan of occupation. Although it is believed that the hostility of the two communities is the cause of partition contrarily it is partition that caused hostility as it is natural that conflict occurs where there isn't a homogenized population. Partition provided the ground of conflict which was a necessary condition for the appropriation of the land. Cleary rejects the claims asserting it was hostility that ended in the partition and offers that, actually, it is the partition that has brought about hostility. He claims that partition in such sates triggers conflict and hostility let alone solution. He claims that the reasons behind the partition are superpowers' lust for domination and preserve its will over these societies. He refers that “partitions are most likely to occur where – as a consequence of colonial rule or of total military collapse in times of war – societies have lost control over their own political destinies and are vulnerable to the wills of external superpowers.”⁵¹⁸ Subsequent to imperial decline or contraction, at a moment that ought ideally to be springtime of national emancipation settler-colonial nation emerges.⁵¹⁹ Although the departure of England from the realm of Palestine may have meant springtime of emancipation for Palestinian people, conversely it became the date of subjugation and occupation. Cleary reiterates that the imperial power prepares a lethal scene for nationalisms to clash with each other before departing the scene:

“...where an imperial state, suffering from injured national pride and anxious to salvage as much international reputation as possible, comes into conflict with the antagonistic nationalisms of majority and minority communities within a colony, the political climate thus generated can prove an exceptionally lethal one. All sorts of catastrophe can occur in the veritable witches' brew of clashing nationalisms generated by such conjunctures.”⁵²⁰

⁵¹⁶ Pappé, *Ethnic Cleansing of Palestine*, p.156.

⁵¹⁷ Jameelah, *Ahmad Khalil*, p. 140.

⁵¹⁸ Cleary, *Literature, Partition and the Nation-State*, p.3.

⁵¹⁹ *Ibid.*

⁵²⁰ *Ibid.*, p.4.

Whenever the societies are categorized in regard to the differences the accompaniment is the creation of monsters and clashes accompany it.

Liberal democratic nationhood is problematic in its plea as it gives priority the will of one community over another most of the time and is racist as a result. Thus, Cleary says, in regions where the peoples concerned are geographically intermingled, the attempt to manufacture ethnically homogeneous states, or states with secure ethnic majorities, cannot be accomplished without extraordinary communal violence which does not end with the act of partition: violence is not incidental to but constitutive of the new state arrangements thus produced.⁵²¹ The Zionists applied various forms of ethnic cleansing, forced population transfer, and coerced assimilation – all in the name of producing the supposedly normative conditions of liberal democratic nationhood.

Mazrui indicates how such a net with its one-sided selective approach causes conflict in Palestine. To him, UN commits the sin of omission when it remained unresponsive to injustice perpetrated to civilians. For instance, it stands by while hundreds of thousands of Bosnians were maimed, murdered, mutilated and raped in the 1990s, standing by while thousands of people were massacred in the bombing of Iraq, standing by while Patrice Lumumba was literally dragged to his death in Congo.⁵²² Jameelah points out this collaboration. Ahmad Khalil heard from the radio the establishment of the state of Israel and the end of British mandate. It depicts the arguments that made the Jewish nationalism and the establishment of the state of Israel possible, a view that racism, imperialism and othering is ingredient to it. Firstly, the announcing voice says, “The land of Israel is the birthplace of Jewish people. Impelled by this historic association, Jews strove through the centuries to return to the land of their forefathers and reclaim their statehood.”⁵²³ Secondly, “In recent decades they returned in large numbers. They reclaimed their wilderness, revived their language, build cities and flourishing farms and industries and established a modern, progressive community with its own economic, social and cultural life. They brought the blessings of prosperity and enlightenment to all inhabitants.”⁵²⁴ Thirdly, the announcing voice says “Our rights are acknowledged by the Balfour Deceleration of November 2, 1917 and reaffirmed by the British mandate delegated by the League of Nations which gave

⁵²¹ Cleary, *Literature, Partition, and the Nation-State*, p.11.

⁵²² Mazrui, *Islam Between Globalization and Counterterrorism*, p.279.

⁵²³ Jameelah, *Ahmad Khalil*, p.94.

⁵²⁴ *Ibid.*

it explicit international recognition...During the World War II, the Jewish people in Palestine made their full contribution to the allies...⁵²⁵ It adds Holocaust lastly.

The universalism of nation- states with the West's support at beck and call provided the Zionists to establish the State of Israel. The idea of exile and expulsion provided the Zionists in taking in a three thousand years old idea that denied the right of Palestinians. This official history yet is an imagined one at the beck and call of the elite. This history Sand suggests that such a history is invented gradually by historians such as Jost, the first historian of Jewish origin, Graetz, Baron or archaeologist such as Yadin. They treated Old Testament as their handbook and turned it into a national text which would be applied in explaining the current events:

“They know for a certainty that the Jewish nation has been in existence since Moses received the tablets of the law on Mount Sinai and that they are its direct and exclusive descendants They are convinced that this nation "came out" of Egypt; conquered and settled "the Land of Israel," which had been famously promised it by the deity; created the magnificent kingdom of David and Solomon, which then split into the kingdoms of Judah and Israel...⁵²⁶

Against these mythical defined lines the Palestinians defend that they have a lifetime over the land and they have a real bond to it, the Zionists recourse to the mythical lines and their persecution in western lands. Ahmad Khalil points out his relationship and bond with the land as native inhabitants of it and interrogates what reasons can bring a foreigner to his land how could it mean the same thing as it is to him. He implores that the land of Palestine is not just a piece of a land; it is a place where he lived a life and the land which he depends on for making a life. “What did they want with this small patch of land upon which generation after generation of his tribe had depended for their existence? How could possibly mean to a foreigner what it meant to him?”⁵²⁷ He regards the Zionists as intruders. As pointed out by Kovel “All the historiographical exertions by generations of Zionist apologists cannot confer legitimacy on a project in which a variegated people held together by texts and a common faith, and whose actual ethnonational genealogies had been formed all over the map, suddenly decide after two thousand years that they have a real claim on a part of the earth just because it is the center of their Biblical identity. A two-thousand-year-

⁵²⁵ Ibid., p.95.

⁵²⁶ Sand, *The Invention of Jewish People* ,p.16.

⁵²⁷ Jameelah, *Ahmad Khalil*, p.2.

old claim would be laughed out of any secular court—all the more so for the Ashkenazi Jews who comprise the main body of Zionists and have a little discernible link to the ancient inhabitants of Palestine.⁵²⁸ Likewise, Jameelah believes that the Zionists' claims are not justifiable. Ahmad Khalil asks her mother the reason why do the foreigners come their land, she answers that "They say they have no country. They say they were forced to leave their homes and that they were persecuted and driven out. They tell us they must possess this country as their own because once it belonged to their forefathers..."⁵²⁹ Jameelah uses indirect speech to depict the Zionist claims that are unproved and only stories they told themselves about themselves.

Sand indicates that exile is not used in its real sense. In second and third centuries CE "the term galut (exile) was used in the sense of political subjugation rather than deportation, other rabbinical sources refer to the Babylonian exile as the only galut, which they regarded as ongoing, even after the fall of the Second Temple."⁵³⁰ And indeed it arose fairly late "With the triumph of Christianity in the early fourth century CE, when it became the religion of the empire, Jewish believers in other parts of the world also began to adopt the notion of exile as divine punishment. The connection between uprooting and sin, destruction and exile, became embedded in the various definitions of the Jewish presence around the world. The myth of the Wandering Jew, punished for his transgressions, was rooted in the dialectic of Christian-Jewish hatred that would mark the boundaries of both religions through the following centuries."⁵³¹ Then "The myth of exile began to be slowly appropriated and integrated into Jewish tradition."⁵³² Sand points out that the myth must also be adopted by a minority group to overcome the feeling of defeat. Actually, for an oppressed religious minority living in the midst of a hegemonic religious culture, the exile meant a temporal defeat—the fall of the Temple—but the future that would replace it was wholly messianic and totally outside the power of the humbled Jews, guaranteed the salvation and perhaps the coming of universal power.⁵³³ He adds that The Jews were not forcibly deported from their 'homeland' and there was no voluntarily 'return' to

⁵²⁸ Kovel, *Overcoming Zionism*, p.37.

⁵²⁹ Jameelah, *Ahmad Khalil*, p.32.

⁵³⁰ Sand, *The Invention of Jewish People*, p.133-134.

⁵³¹ *Ibid.*

⁵³² *Ibid.*

⁵³³ *Ibid.*

it.”⁵³⁴ The universalism of nation states provided the powerful communities to impose their history on the weaker ones ignoring whether this history is factual or not.

Exile is used by both East and the West to elucidate the existence of the Jewish people in the West. Yet, there is no indication of exile as stated by the historians if any it is not a literal one but in figurative sense. Kovel comments that the Zionist nationalism did not ground itself on the actual, collectively lived life of Jewish people, on the contrary, it stemmed rather from the mythos in which Yahweh granted the Israelites exceptional status among the nations.⁵³⁵ As a result of this as stated by Kovel, wherever the Zionists would set their foot, they would have encountered severe resistance as habitable land has a way of being already inhabited, and inhabitants have in a way being attached to the place.⁵³⁶ Likewise, Jameelah refers to the idea that the Jews will always be on the run as they will never feel belonging to anywhere. Exile refers to two facts one is to be expelled from one's land and to be far away and the other one refers to a state of mind in which no matter how one tries he or she does not achieve the feeling of belonging. She quotes from Quran ‘the earth belongs to the righteous’ and adds that unless you are righteous, the earth and all that it contains never will belong to you.⁵³⁷ She believes that as long as the Zionists insist on preserving racism which does not comply with the original belief of Judaism they will be in exile whether they are on the lands they regarded as foreign or in the land they regarded as their own as they always will belong to somewhere else in their mind and heart.

Jameelah offers a counter- history to hegemonic one and it is an oral history. Although Zionists prate the enmities towards Jewish people throughout centuries, Khadija compares the modern-day Zionists with Bani Israel. She implies that the deterioration is a result of transformation and the self- othering. She points out the tie between Islam and Judaism and says that both are people of the book and all prophets before Muhammad (puh) were all from Bani Israel a Jewish tribe. She challenges universalism of nation states. She defends that Islam does not make distinctions among the prophets and accepts all of them as all say the same thing. She recites Quran " Say

⁵³⁴ Ibid.

⁵³⁵ Kovel, *Overcoming Zionism*, p.36.

⁵³⁶ Ibid., p.34.

⁵³⁷ Jameelah, *Westernisation and Human Welfare*, p.31.

(O Muhammad): We believe in Allah and that which is revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes and that which was revealed unto Moses and Jesus... from their Lord. We make no distinctions between any of them and unto Him, we have surrendered..."⁵³⁸ She criticises the walls set by the Zionists detaching themselves from the rest of the world.

Jameelah depicts that the clash is not between Judaism and Islam. She explains that the relationship between the two civilisations is aggravated by the overlapping interests of the Zionists with that of the imperial powers and that it is anti- Semitism that precipitated the return. Jewish people were needed for the Zionists to carry out their national project. As Sharif claims, pogroms against the Jews initiated by Christian Crusade warriors *en route* to Palestine and that pre-reformation Europe did not look upon the Jews as the Chosen people destined to return to the Holy Land; the Jew if chosen for anything, had been chosen for damnation and also they were generally known as heretics, often branded as the murderers of Christ.⁵³⁹

With Protestant reformation, the Biblical Hebrews came to be associated with their co-religionists and thus the idea that the Jews scattered in their present dispersion would be re-gathered in Palestine to prepare the ground for the second coming of Christ became popular among Protestant supporters of Bible.⁵⁴⁰ The second coming would be possible only if the Jews were restored to their ancient Homeland. Palestine turned into Jewish land and the Jews transformed to Palestinian people who are foreign to Europe far away from their Homeland yet, in due time were to restored to Palestine.⁵⁴¹ Thanks to Puritanism and its underlying millenarianism in the position of power, the 17th century saw the consolidation of Jewish restoration to Palestine and for the first time in history this idea, which was previously had been regarded as a spiritual event that could be fulfilled with divine intervention, is declared to be performed by human power in 1649: "That this nation of England... shall be the first and the readiest to transport Israel's sons to the land promised to their forefathers."⁵⁴² The genuine practice of this idea is not triggered up until the time the interest required, ranging from

⁵³⁸Jameelah, *Ahmad Khalil*,p.33.

⁵³⁹ Sharif, *Non- Jewish Zionism*, p. 12.

⁵⁴⁰ Ibid.

⁵⁴¹ Ibid. p.13.

⁵⁴² Ibid., p.25-26.

religious reasons to imperialist ones. George Eliot's *Daniel Deronda*, regarded by Sharif the summit of Non-Jewish Zionism, speaks "Looking towards a land and polity, our dispersed people in all the ends of the earth may share the dignity of a national life which has a voice among the people of East and West... Then our race shall have an organic centre, a heart, and a brain to watch, guide and execute..."⁵⁴³ George Gawler regarded a Jewish Palestine as the only guarantee for Britain's continued influence in the Orient.⁵⁴⁴

Khadija points that the connection of the Zionists to the European powers and the fact that the expulsion is a myth provided by the Zionists. She says modern Jews are no longer preserving any resemblance to the ancient Jews and elucidates that "They migrated to distant countries where they mingled with foreigners and adopted their ways until they lost all resemblance to us. Now there is nothing to choose between them and the British. I cannot see how the Jews of Negba differ from the British at all. They are just as arrogant, cruel and godless. They have no respect for any religion, not even their own..."⁵⁴⁵ She defends that though they have neither any concrete experience of life on this land nor resemblance and the religious stance of previous Jews still they claim the land and they have no such a right. The reason behind this logic is interest. As it is expressed by Fanon, that when the conditions of the colonial world are realized in its immediacy it will be seen that the reason of separation is not related to belonging one kind of race or another kind of people its real cause is economy.⁵⁴⁶ Zionist apartness met with imperial state and together they determined the outcome. Khalidi says: "At the most obvious level, the British imperial state had a long history in respect to molding ethnic identities and manipulating inter-communal conflicts within the various colonies as a means to maintain its own power. The politics of ethnicity within the colonies, in short, was not an innate or autonomous reality but was largely shaped in its modern form in response to the imperial policy."⁵⁴⁷

Islam's universalism of faith has foundered due to the weakness of the Muslims. Universalism of states has triumphed because of the power of the West.

⁵⁴³ Sharif, *Non- Jewish Zionism*, p.47.

⁵⁴⁴ *Ibid.*, p.61.

⁵⁴⁵ Jameelah, *Ahmad Khalil*, p.34.

⁵⁴⁶ Fanon, *The Wretched*, p.46.

⁵⁴⁷ Cleary, *Literature, Partition, and the Nation-State*, p.17.

Jameelah believes that as the position of the East is weak in the conflict with the East-West, the conflict is being led by the West and the Zionists' rules are sovereign thence. The position of Palestinian people is very weak. "Yusuf Malik next to the Haganah commander looked very small and frail, his thin shoulders hunched forward and his back stopped like an old man."⁵⁴⁸ It indicates the power of Israel against the Palestinians. The leader of Haganah wants Yusuf Malik to give in the land without resistance and talk at random that they already paid its money to the Effendi which indicates the role of the compradors in determining the fate of Palestine. The Commander wants to hinder the resistance and recourse to setting the member of society at odds with each other. He wants them to accept to be surrendered, leave their weapons, to acknowledge the occupation of their lands without resistance, to recognize their official rights to this land which has been sold long ago by the Effendi to them and he bases his reason on fact that they have already paid for dearly, not only with their money but also watered with their blood.⁵⁴⁹ The speech demonstrates that it is not just money that gives power to the Zionists it is also nationalism which made sacred to die for one's land that gave power to them.

Nationalism emerged as a suitable tool for both the imperialist and the colonialist powers in the East. Still, the common attributes of people and the good conscience swarming beneath the nationalism causes fear for those that division of the world give profit. Mazrui argues that universalism of states scares of the universalism of the faith. For example, it does not tolerate the existence of a state led by Muslims, however democratic it is, in the middle of Europe. "... advanced Bosnia in the middle of Christian Europe was a disconcerting prospect in a world where influential professors from Harvard university expect a clash of civilisations."⁵⁵⁰ As Bosnia could be a kind of Muslim Israel in the middle of Christian Europe.⁵⁵¹ Jameelah depicts that this fear of Islam and its embrace of all people is a threat to the Zionists and the confiscation of the land is a strategy to eliminate this threat by way of destroying the Paestinians and their existence on the land. Yusuf Malik is wanted to sign a "white paper that was printed in Hebrew to look like a legal document, he ordered Yusuf

⁵⁴⁸ Jameelah, *Ahmad Khalil*, p.106.

⁵⁴⁹ Ibid.

⁵⁵⁰ Mazrui, *Islam Between Globalization and Counterterrorism*, p.282.

⁵⁵¹ Ibid., p.283.

Malik to deep his fingerprints at the bottom."⁵⁵²He is wanted to give in the land with consent.

Jameelah indicates that racism is foreign to the East where Islam is sovereign. Palestinian struggle is a resistance to injustice rather than aggression. Jameelah expresses that the Palestinian struggle is not for the land or the sacredness of their race or the fact that their forefathers once lived there but they want to get rid of evil, injustice, and subjugation. Though the conflict is regarded as Arab aggression, Khalidi preserves that such a reading obscures the truth. "It blurs the vital distinction between the first stage of civil war between the Palestinians and the Jews living inside Palestine before May 15, which the smaller but far better armed and organized yishuv eventually won decisively, and a second one, the war between the new Israeli army and the armies of several Arab states that entered Palestine after May 15."⁵⁵³ He argues that the popular discourse of aggressive Arab used instead of accepting the fact that it is a civil war in which the weaker side lost unremittingly. "After a difficult early period, this second phase also ended in a decisive Israeli victory. Both segments of the war were hard-fought, and both witnessed significant gains of territory for the Jewish state and concomitant expulsions of the Arab population: during each phase, several hundred thousand Palestinians fled their homes."⁵⁵⁴

Palestinians are fighting with humiliation and oppression. Jameelah distinguishes Sheikh from the Zionists leaders. He does not pursue the path of the Zionists and does not preserves a nationalist and racist stance to them. Yusuf Malik says "We will meet our end with dignity for humiliation and degradation are far worse than death."⁵⁵⁵ Ahmad Kahlil and his family fight with Ikhwan to protect their village and homes "they laboured at fever pitch with the few surviving other tribesmen... to fortify the village against attack."⁵⁵⁶ Yusuf Malik quoting from Qur'an says that the persecution is worse than slaughter and people should protect themselves from evil. He points out the value given to humanity in Qur'an saying people to protect themselves and their properties against the intruders and tormentors "war is ordained

⁵⁵² Jameelah, *Ahmad Khalil*, p.105.

⁵⁵³ Khalidi, *The Iron Cage*, p.4.

⁵⁵⁴ Ibid.

⁵⁵⁵ Ibid.

⁵⁵⁶ Jameelah, *Ahmad Khalil*, p.113.

for you though it may happen that you hate a thing which is good for you or leave a thing which is bad for you."⁵⁵⁷ Sheikh is not a ruthless leader who behaves in accordance with hatred and wilful tortures to his enemies. On the contrary, he is in search of emancipating his land. During the battle between twenty youths belonging to Haganah, the Zionist irregular army, trapped inside the village and finding out that escape is impossible surrendered their weapons and allowed themselves to be taken as prisoners. Although Yusuf Malik, uncle of Ahmad Khalil wanted to kill them all immediately, the Sheikh decided to spare their lives.⁵⁵⁸ The Sheikh kept them secluded corner of the village square under the vigilant guard of Ikhwan to prevent their escape and protect them from any harm to enraged villagers who might be prompted to inflict upon them.⁵⁵⁹ He chose the way of peace when the colonists of the Negba begged for peace, their plea is accepted and they exchanged their prisoners, their wounded and their dead.⁵⁶⁰ Sheikh respects the corpses of the dead and states that their aim is not torturing the children and women but to eliminate injustice. Among the corpses "the Sheikh encountered the body of a young Jewish girl, her clothes ripped off, her eyes gouged out, her nose and ears are amputated."⁵⁶¹ After an intense investigation and questioning, towards the sunset, the culprit was dragged to the village square, ordered to kneel and the Sheikh pushed him by striking off his head with his sword.⁵⁶² He turned to the crowd and said: "We are not with the pagan nationalists who glorify any act of cruelty that achieves their end. We fight for Jihad in the cause of Allah and Allah forbids those who waged Jihad to kill woman and children. The law of Jihad forbids us to mutilate the corpses of the fallen enemy. Allah has cursed all warfare for selfish reasons."⁵⁶³ He adds that our rule means absolute justice for Christians and Jews as well as for Muslims.⁵⁶⁴ Jameelah indicates that the people of the East are in search of protecting their land and have not the intention of preserving the ways of their

⁵⁵⁷ Ibid., p.115.

⁵⁵⁸ Ibid., p.20.

⁵⁵⁹ Ibid., p.21.

⁵⁶⁰ Ibid.

⁵⁶¹ Ibid.

⁵⁶² Ibid.

⁵⁶³ Ibid.

⁵⁶⁴ Ibid., p.21.

aggressors which is full of hatred, ample with tribalist qualities inclined to exterminate the innocent and the weak ones.

Modernity with the hegemony tied to it by the West it has become a tool to penetrate non- Western communities with the promise of bringing progress and welfare to them. “Modernity initially came to the fore as a realization of the backwardness of Islamic society in spheres such as politics and military. However, it soon came to encompass all areas of social life as an ideology.”⁵⁶⁵ Jameelah believes that modernity is a tool of subjugation and hegemony. She claims that it is far from being a panacea on the contrary; it drags people into a delusion and chimera where there is no light for humanity. Palestinians refused to be treated a contagious disease by the doctors coming from Negba as they thought "the injections and the medicine were poisoned. They even attempted to kill the doctors."⁵⁶⁶ The disease signifies the catastrophe that the Palestinian people are experiencing with the arrival of the colonists. They reject being colonized. As they reject their bodies being treated by them likewise they reject their land being possessed and controlled by the Zionists. Community’s rejection of the Zionists’ treatment indicates that they refused to be regarded as desperate creatures ready to accept the help which will subjugate them in turn. Jameelah points out that the Medicare is used as a weapon against the society and so people of the country knowing the fact that they are hostile to them equates their offer with their intention of eradicating them.

Akbar S. Ahmad argues that the contemporary civilisation, of which leadership is preserved by the West, is contaminated by materialism and Islam with its notion of a balance between “din”, religion, and “dunya”, world can provide a corrective and check to the materialism offering instead compassion, piety and a sense of humility instead.⁵⁶⁷ Jameelah compares the clashing values and cultures of the two and puts forward her conviction that Islam can be remedy to the gap that that disregarded by the Western modernity.

⁵⁶⁵ Aydın Bayram, “Modernity and Fragmentation of Muslim Community in Response”, *Ankara Üniversitesi İlahiyat Dergisi*, 55.1 (2014), p.72.

⁵⁶⁶ Jameelah, *Ahmad Khalil*, p.154.

⁵⁶⁷ Akbar S. Ahmad, *Postmodernism and Islam: Predicament and Promise*, Routledge, 2003, p.117.

In view of Jameelah modern culture brought with it a disintegrated world and fragmented self compared to a piece of mind provided by Islam to its followers. She claims that modern culture has no compassion to the individual despite all the promise of the reverse. Jameelah elucidates the drama of modern man by examining Thomas Edison, Albert Einstein and Franz Kafka. The former one provided every kind of comfort, convenience and fun by his new vocal and visual communicational inventories while the latter refuted the idea that these inventions which are misused can throw away the spiritual values aside.⁵⁶⁸ Jameelah says that these inventions made material welfare the target of life yet it placed nihilism, despair, disappointment in place of them and erased the human endeavor, God's mercy, and grace⁵⁶⁹ as it convinced people the nothingness and emptiness of life. She believes that Kafka's novels are extraordinary and scary provisions of Nazi regime and the authoritarian world.⁵⁷⁰ As Kafka himself says, his works are projections of negative elements of his age⁵⁷¹, Jameelah defends that we feel in Kafka the modern man's loneliness, lovelessness, defencelessness, deprivation of all support, the feeling of loss in a bureaucratic world in which mechanic industrialisation and mechanisation never give up pursuing him.⁵⁷²

Jameelah believes that divine law enables devotion peace against all the turmoil around. Jameelah preserves that in Muslim societies despite the turmoil going around there is a remarkable psychological peace and when they understood that they arrived at the end of their life they say that "Surely, we will be reverted to Him, We belong to him and we will turn him in the end" they ensure themselves from the unknown and the things that they cannot change, and the fear of things before ahead of the time.⁵⁷³

Khalifa is a disadvantaged and a delicate child who is unable to maintain his life in a world of which rule is material. The name of Khalifa is chosen by his mother which she thinks suits him the best. It means the representative of Allah on the earth. When he was born he had unusual attributes. "He pay absolutely quietly limb. The

⁵⁶⁸ Jameelah, *Kendini Mahkûm Eden Batı*, p.291.

⁵⁶⁹ Ibid.

⁵⁷⁰ Ibid., p.303.

⁵⁷¹ Ibid., p.307.

⁵⁷² Ibid., p.308.

⁵⁷³ Ibid., p.356-57.

eyes had an appearance of extraordinary brightness, gentleness, and innocence.⁵⁷⁴ He was a talented person who from his childhood isolated himself from the society. His difference from other people, his purity made him prey to the wicked people around him. Although he can preserve a normal life, the society around him made the life around him impossible. He is happy when he is alone, and he is scared of being among the crowd. Khalifa seldom goes out " except to the school where his father taught, which he liked so much he was never absent even for a single day."⁵⁷⁵ There was no trace of coarseness or stupidity. His illness is psychological. He was too sensitive, too thoughtful. He only looked so sad and miserable."⁵⁷⁶ He represents all goodness and innocence. Khalifa shares the destiny of his society as it is put by Ghada Karmi in her *Married to Another Man for Nakba* that "It destroyed their whole society and led to their fragmentation and dispersal"⁵⁷⁷ Jameelah depicts that in this world the survival of the innocence is difficult. Khalifa regain tranquillity only when he heard a verse from Qur'an or when treated with affection. Jameelah depicts that Islam protects the poor, the weak and the disadvantageous people of society contrary to the modernity which scatters people to pieces psychologically and leave him/her with a fragmented self. Jameelah expresses that mental disease is another way of saying disintegration of self and points out that the Palestinian people are torn to pieces by the disintegration of society and the promised facilities have no remedy for them.⁵⁷⁸

The importance of the integrity of human agents is challenged by materialism. In her view, the modern facilities are not intended for the poor. For instance, the wall of poverty hinders the weak ones. Although Khalifa is ill, "they have no money to pay for a doctor" and Yusuf Malik doubts if any doctor can help him.⁵⁷⁹ He points out that Khalifa's illness is psychological, and the modern science can not cure him. His ailment stems from the air he breathe. Whenever he breathes the air of Islam he is relaxed whenever he feels the danger he gets worse. Yusuf Malik wants to get for him some Quranic Medicine⁵⁸⁰ yet Malak Wahab regards it superstitious. Despite this Yusuf,

⁵⁷⁴ Jameelah, *Ahmad Khalil*, p.40.

⁵⁷⁵ *Ibid.*, p.121.

⁵⁷⁶ *Ibid.*, p.56.

⁵⁷⁷ Khada Karmi, *Married To Another Man: Israel's Dilemma In Palestine*, Pluto Press, 2007, p.17.

⁵⁷⁸ Jameelah, *Ahmad Khalil*, p.184.

⁵⁷⁹ *Ibid.*, p.56.

⁵⁸⁰ *Ibid.*

Malik insisted that "... it costs us nothing while all the doctors charge for their treatments such high fees even when they know people are sick and cannot pay them."⁵⁸¹ Surprisingly enough, Malak Wahab sees that "... with this treatment, did indeed Khalifa improve and make much progress. He learned to talk normally and not long afterward, began to walk. He seemed more alert and interested in things going on."⁵⁸² She believes that the faith in oneness of God eliminate ramification of mind and makes mind whole as such a person eliminate all fears except that of Allah and he is impartial to and free from all other powers but Allah, he is humble and reserved, he is dedicated to doing the beneficent or else he believes that he will fail, he does not stuck in despair, he is patient and puts his trust in Allah.⁵⁸³ Jameelah believes that though Islam is not only one remedy for illnesses yet Islam is the only and the most effective for healing of psychological illnesses.⁵⁸⁴

Jameelah compares capitalism, socialism and communism and their promise of emancipation with Islam. She regards them as product of modernity dividing and exploiting communities under the guise of emancipation. She believes that they all reserve the wealth, equality, brotherhood for themselves and they only search for the sovereignty of themselves and are inimical to Islam as a rival. She believes that though their offer of equality for all people they have their own agendas detriment to the East and its culture. Ismail believes in socialism and criticises his past. "The past is dead father! When will you understand that the past is dead...You try to live according to the rigid taboos fit only for primitive people. We cannot look back to past to guide us how to solve the problems that face us today. "⁵⁸⁵ To him "Socialism is the only solution. This country is ripe for a revolution"⁵⁸⁶ For him the poverty of the Muslim world is Islam.

Ismail applies the socialist discourse to Islam and preserves that the wealthy people are exploiting the poor and that socialism brings welfare to all human

⁵⁸¹ Ibid, p.56.

⁵⁸² Ibid., p.57.

⁵⁸³ Jameelah, *Kendini Mahkûm Eden Batı*, p.184.

⁵⁸⁴ Ibid.

⁵⁸⁵ Jameelah, *Ahmad Khalil*, p.293.

⁵⁸⁶ Ibid.

populace.⁵⁸⁷ Ismail says, "Islam is forced on us by the Saudis from the earliest age."⁵⁸⁸ He complains as it is a sleeping country. "It is time for us to wake up! Yes, father I do have faith! I believe that men by their own efforts can raise themselves to higher and higher standards of living! When our people are enslaved by despotic rulers, by obsolete traditions, by poverty, illiteracy and hunger!"⁵⁸⁹

Jameelah defends that it is a delusion that people believe that no one is dying of hunger in socialist countries; it is just because of this propaganda that people are subsisting in these countries. She says that government shows only the well-off and appropriate places to its visitor.⁵⁹⁰ Indeed, she says, the forefathers of this movement are from rich families who made use of people for their interests and they perpetrated the cruelty to the people in their time. She quotes from the 'Gulag Archipelago' of Alexander Solzhenitsyn in which he indicates the haphazard arrests and detention: Me, why! You have no chance but obey. This is the time that the world collapses on you as every one of us in this world constitute a center when they told you that you are arrested this universe collapse on you by breaking piece by piece.⁵⁹¹

Jameelah preserves that these ideologies' promise of emancipation means subjugation of the Muslim way of life, moreover; they are far from achieving the equality and brotherhood between people. Jameelah believes that only divinely determined rule can overcome the greed of man and provide the brotherhood, equality between the people of the world. Ahmad Khalil replies that he never says that the offers of modern are bad except for when they are used in the wrong way. He says that "What a blessing this scientists, doctors, teachers and social people would be if they worked to please Allah and really wanted to help us."⁵⁹² He adds "If they cannot persuade them to do so quickly enough, and then they try to attain what they want by force. Their medicines and books are their weapons. If we stay ignorant and lazy, we cannot but

⁵⁸⁷ Jameelah, *Kendini Mahkûm Eden Batı*, p.243.

⁵⁸⁸ Jameelah, *Ahmad Khalil*, p.293.

⁵⁸⁹ *Ibid*, p.294

⁵⁹⁰ Jameelah, *Kendini Mahkûm Eden Batı*, p.243.

⁵⁹¹ *Ibid*.

⁵⁹² Jameelah, *Ahmad Khalil*, p.204.

grow weaker and weaker until they enslave us without any resistance and soon disappear."⁵⁹³

Jameelah points out the foreign ideas that are disintegrating society under the guise of emancipation. She indicates that they are in search of sovereignty rather than emancipation for people. In Saudi Arabia in the immigrant quarter where Ahmad Kahlil stayed, and which was the poorest and the most dilapidated district of the city, there were also refugees from other parts of the world experiencing execution. He sat with the natives of Russian and Chinese Turkestan and listened to their tales of persecution they had endured in their native lands.⁵⁹⁴ She states that as fascism, Nazism, and communism accept the state as if it was a divinity, they do not concur with rival regimes and they are determined to do away with ties of family and religion.⁵⁹⁵ "In the camp, there had been a great deal of talk among the youth about the communism, socialism and Karl Marx. It was considered as the height of the fashion among the progressive younger men to incline towards these trends of thought."⁵⁹⁶ Jameelah says that though communist agents' emphasis that Russia is friendly to lands under her domination and that she is ready to help the Arabs in all ways against poverty, misery and foreign exploitation, that communism is a panacea for all social and economic evils"⁵⁹⁷ listening to these refugees, all of these claims are repudiated." Ahmad Khalil had never heard of what communists did to Muslims until he saw right before his eyes the victims of Stalin's reign of terror; like the Palestinians, the natives of Turkestan had to combat the encroachment of the Slavic white intruders who were determined to settle on their lands and drive them away from their ancestral homes or make them prisoners of foreign tyranny. Under threat of death in exile, they are prohibited to practice Islam or teach it to children who were compelled to accept the indoctrination of atheism in the public schools... By the tens of thousands, they attempted to escape, and they were captured and killed in the most brutal ways."⁵⁹⁸ Jameelah puts forward that these regimes actually created a modern bourgeoisie which erased the divine love stemming from religion, delicate exaltations, and the

⁵⁹³ Ibid., p.204-205.

⁵⁹⁴ Jameelah, *Ahmad Khalil*, p.191.

⁵⁹⁵ Jameelah, *Kendini Mahkum Eden Bati*, p.269.

⁵⁹⁶ Jameelah, *Ahmad Khalil*, p.191-192.

⁵⁹⁷ Ibid., p.192.

⁵⁹⁸ Ibid., p.193.

sentimentality of uneducated people, suffocated all of them in the waters of egoist benefit and left no other tie but that of bare money between man and man.⁵⁹⁹

Jameelah compares capitalist system of the West with Muslim view giving precedence to spirit rather than material well being or corporal body. She refers sophisticated Persians and Romans of the days of the Holy Prophet and the Shaba or companions, the early Muslims of Arabia. She says though they were poor they were never ashamed of their material poverty nor did they regard it as an obstacle for the propagation of their mission.⁶⁰⁰ She defends that the significance of man is not his corporal body but his divine spirit in his soul which the Qur'an tells us why man was created as superior to Angels.⁶⁰¹ Ismail works at coke factory and later at oil company and continued to send money regularly and for the first time in Ahmad Khalil's life there was enough to eat.⁶⁰² Although Ahmad Khalil was satisfied to have enough to eat, Ismail scolds him as he didn't buy clothes for himself with the money he sent. Ahmad Khalil protests that "What uses have I for shoes when I have never worn them before in all my life? The sandals I bought are very good and quite enough."⁶⁰³ Yet, Ismail who gives importance to image above else says "I am ashamed if my father is mistaken with a beggar."⁶⁰⁴ Jameelah indicates how the capitalist world defined the value of people confined to its corporal body. Ismail has no value for abstract values but it is the concrete ones that make sense to him. Ismail has no value for the remedy coming from mutual love and support. He wants to take his father to hospital but when Rashid says I will come and take care of you he rejects "That will not be necessary. You are neither a doctor nor a nurse."⁶⁰⁵

Jameelah depicts that the Western capitalism is sovereign in the world and the East is not free from it. She criticises the Saudi Arabian people. Comparing the persecuted people with Saudis, who reaped the benefits of the oil industry, Ahmad Khalil felt a closer kinship with persecuted people of Turkestan.⁶⁰⁶ Jameelah indicates

⁵⁹⁹ Ibid., p.243.

⁶⁰⁰ Jameelah, *Islam and Western Civilization*, p.60.

⁶⁰¹ Ibid., p.60.

⁶⁰² Jameelah, *Ahmad Khalil*, p.261.

⁶⁰³ Ibid., p.263.

⁶⁰⁴ Ibid.

⁶⁰⁵ Ibid.

⁶⁰⁶ Ibid., p.193.

that the people of the East are going to Saudi Arabia currently to reap the oil industry rather than for religious reasons "The Palestinians in Arabia were nearly all from the cities or trained in vocational schools of the United Nations agency who worked for the oil companies in Dhahran or Kuwait. Few of them cared to go Mecca or Medina, least of all, to live there."⁶⁰⁷

2.4. Cultures in Conflict

As nature is regarded as an obstacle it is stripped of moral values and is degraded to only its utility to individual.⁶⁰⁸ It became a tool of dominance of man over environment.⁶⁰⁹ Jameelah lays a counter- discourse to this view. She stresses the influence of nature over people and the harmony between the two. "As soon as the children had sufficiently convalesced, Yusuf Malik and his cousins were given the responsibility of caring the flocks of sheep and goats in the hope they would fully recover their health."⁶¹⁰ Jameelah says that "the posture was the boundary between Iraq al Manshiya and Negba"⁶¹¹ She points out the importance of nature for the indigenous. "Far more than five centuries, ever since the inception of European Renaissance the rise of the Industrial Revolution, western man has regarded nature as an enemy to be exploited, dominated, conquered and destroyed."⁶¹² Yet, it is a place "There the children had plenty of time to play in the open, pure fresh air, and could run and shout carefree with each other from morning to night and drink as much as milk they wanted."⁶¹³

Jameelah depicts the harmony between man and nature and indicates how the rupture between the two causes deterioration of mind. Ahmad Khalil says to Asma "Stay behind me I am going to shoot the Jews like they shoot at us. Look he exclaimed. They are all dead! Now we must find more to shoot."⁶¹⁴ Jameelah indicates that people are innocent when they were born yet their experience deteriorates their mind and they

⁶⁰⁷ Ibid.

⁶⁰⁸ <http://www.e-ir.info/2012/12/04/how-has-nature-been-conceptualised-in-modernity/>

⁶⁰⁹ Ibid.

⁶¹⁰ Jameelah, *Ahmad Khalil*, p.57.

⁶¹¹ Ibid., p.58.

⁶¹² Ibid., p.94.

⁶¹³ Ibid., p.58.

⁶¹⁴ Ibid.

lose their innocence gradually. The people deteriorated both their relation to their environment and to each other. The children confronted some children on their way "The younger ones were munching fruit and chocolate bars out of papers bags as they walked... Some of the smallest of them, their mouths smeared with chocolate, their faces bright with the innocence of children who had not yet learned to hate, greeted them with cheerful shouts and friendly waving."⁶¹⁵

Kovel bases this deterioration of relationship on the rupture between man and nature ending split in human mind and also split from the environment.⁶¹⁶ Jameelah compares the harmony between man and nature and the respect for the soil in an agricultural society which is in contrast to the modern industrial society. Ahmad Khalil takes pleasure in dealing with the soil as like other inhabitants of it. Although Iraq al-Manshiya is an arid place they know how to deal it and they take pleasure in what they produced. "Then Ahmad Khalil looked down with pride and happiness at his handiwork. The plant he was tending every day was growing straight and tall, their green leaves crisp, bright and thriving with health and vigor..."⁶¹⁷ Jameelah points out that Palestinian people give importance to and have respect for the soil that they are dependent for their lives and they deal it painstakingly and delicately, so they made use of even the most barren soil, unlike their European counterparts. Jameelah indicates the connection of natives to their lands that the colonists are not able to realize. For instance, she says, "when the European started to colonize America, the aboriginal Indians were horrified by the in contempt they displayed towards the natural environment, recklessly hacking down and destroying vast forest wealth with axe and fire, leaving the denuded land to become eroded and useless within a very short time and ruthlessly exterminating scores of species of wild animals and birds."⁶¹⁸ "Iraq al Manshiya was on the edge of desert beyond which stretched as far as the eye see, the most arid desolate land, yet the fellaheen knew how to coax their crops to grow where the stranger would not believe that anything could live, for any soil that could yield even the most meagre sustenance, was guarded by them with the most meticulous

⁶¹⁵ Ibid.

⁶¹⁶ Kovel, *Overcoming Zionism*, p.15.

⁶¹⁷ Jameelah, *Ahmad Khalil*, p.78.

⁶¹⁸ Jameelah, *Islam and Western Civilization*, p.95.

care."⁶¹⁹Jameelah points out that there is a bond between the people of Palestine and their land. They have affection and respect for their soil which go beyond its benefit. She says that while in traditional society and Islam there is a harmony between nature and man in western society that breaks its ties with religion, nature is regarded as an enemy to be conquered.⁶²⁰ Jameelah believes that for Palestinians it is not a place to be conquered and subjugated. Although it is barren, it is still sacred for them not as their forefathers lived on it but as it is part of their lives. It is the connection that made them intimate to each other. Jameelah states that the colonists could not understand the natives' commitment to their soil; she quotes the chief of Creek, Eneah Emathia, who says that white colonists cannot understand the feeling of people who love their country. Upon leaving their land and they bid farewell to it by touching every leaf, tree, rock, river; the colonist watching them leave the place with revel.⁶²¹

Jameelah depicts how this view of nature deteriorated the ecosystem in Palestine. Palestinian people are inflicted with the shortage of water. The colonist caused the destruction of natural sources in Palestine. Because of shortage of water "The three children obediently performed their ablution with a mixture of sand and dust..."⁶²²In order to retain the remaining sources at hand, they are protected by tribesmen. "The well was heavily guarded day and night by more than a dozen fierce-looking tribesmen, their rifles always in hand, their kaffiyehs wrapped around their heads only their black eyes could be seen... peering across the desert horizon in the direction of Negba for any sign of danger."⁶²³ The water is so meager that animals cannot find water in their environment. "Ahmad Khalil found an emaciated dog blocking the doorway, panting with his dry cracked tongue out in an agony of thirst. Ahmad Khalil filled a cracked discarded bowl of water for it to drink." As a result of destruction of nature the animals are desperate. Ahmad Khalil searched the room found some scraps of stale bread and a few bones flung on the floor the previous night and threw them to

⁶¹⁹ Jameelah, *Ahmad Khalil*, p.78.

⁶²⁰ Jameelah, *Islam and Western Civilization*, p.190.

⁶²¹ Jameelah, *Ahmad Khalil*, p. 73.

⁶²² Ibid. p.274.

⁶²³ Jameelah, *Ahmad Khalil*, p.76.

it the dog stared at the boy with sad eyes before he grabbed the heavy shovel and run outside towards the field."⁶²⁴

Jameelah mentions that not only primitive man but the higher religions also share reverence for the natural world. She says that Islam means literally “peace”, not only between the men but also includes peace with animals and plants. Jameelah says that The Qur’an reminds believers that “every animal of the earth and every creature flying on two wings are like people unto you and then unto Allah they shall be gathered”, once a man carelessly plucked some leaves from a tree and the prophet Muhammad rebuked him saying: Every leaf glorifies Allah. “Another follower came to the Prophet and confessed that he had burnt down an ant- hill because one of the ants had stung him. The prophet Muhammed scolded him, saying that do “not destroy a community which glorifies Allah”⁶²⁵ She explains that such a reverent attitude towards nature as a creation of God is the only remedy to stop air and water pollution by the greedy industrialist who seeks short-term commercial profit at the expense of long-range public welfare.⁶²⁶ She believes that as modern science is devoid of the sensitivity and sentience towards man and nature it becomes a weapon turned against humanity. ⁶²⁷

Jameelah refers to how the traditional outlook of the East is being exterminated by the urbanization process to give a modern sight to it. Jameelah indicates destruction of nature’s balance as a result of the modernization process. “Half of the property of Oasis was sold to a construction firm cutting the date trees to make a way for the prosperous thriving residential suburb. Already construction of the modern air-conditioned homes had begun.”⁶²⁸ When Ahmad Khalil is taken to hospital after 25 years of his Hajj he saw that "Jeddah was so much bigger and noisier than he had remembered it when he had been there more than 25 years earlier on Hajj. Gone were the winding narrow streets for it had been transformed within the span of less than a decade from an Eastern city...Except for the pedestrians, many of them still wore their traditional Arab dresses, it could have been a part of Europe and America... Not a

⁶²⁴ Ibid., p.77.

⁶²⁵ Jameelah, *Islam and Western Civilization*, p.95-96.

⁶²⁶ Ibid., p.96.

⁶²⁷ Ibid., p.190.

⁶²⁸ Jameelah, *Ahmad Khalil*, p.240.

single camel was to be seen for camels, seemed by the authorities as symbols of shameful 'backwardness' were banned."⁶²⁹

Jameelah implies the tie of the modern culture with ancient Greek that celebrates the beauty and youth. Though in Islam the health of the body is important its exposure is forbidden. The ruling elite ashamed of the old was transforming the city from old to the new "so much so that plans were already underway to construct in Medina an elaborate sports stadium in order to encourage love for athletics and games among the youth."⁶³⁰ To form the imagined republic, it is set out to beautify the country at the expense of the poor that are striving for a life. The concern of the states is to keep up with the west in modernisation while the poor need money for their survival. The states of the East need prestige which makes the plea of the poor inaudible. "They developed a passion for tearing down old buildings, even those still in fair condition, in order to widen and straighten the streets and make way for ones in conformity to the fashionable foreign styles."⁶³¹ All off these are made to modernize and beautify the city.

The most affected side of urban renewal is the poor people of the city. The immigrant quarter Ahmad Khalil lived and regarded as a second home was one of them." Here lived all his neighbours and close friends, now soon destined to be dispersed."⁶³² It will be "confiscated to make way for cars and trucks" and the "compensation could only be paid to the owner of the property."⁶³³ He lives with uncertainty and even fears his identity and society will be erased like these buildings. Raziq tells him how happy he is in University of Medina where he meets students and teachers coming from every country of East and West. Yet he is desperate he says to his son how could you be sure it would not be like El-Ezher one day.⁶³⁴

Jameelah points out that art is belittled with capitalism. While modern world coerced by economic necessity in traditional Islamic civilization there was no mass

⁶²⁹ Ibid., p.264.

⁶³⁰ Ibid., p.277.

⁶³¹ Ibid.

⁶³² Ibid.

⁶³³ Ibid., p.278.

⁶³⁴ Ibid., p.287.

production and greater reliance on individual skill and dexterity was placed on the ability and talent of the individual artisan to plan and execute a piece of work and this work is an integral part of his life which gave meaning to his existence. He does not go for strike for wage or lesser hour of work.⁶³⁵ Khalifa's talent is realized by a calligrapher and he began to work with a satisfying salary. Khalifa' gains a great reputation in Medina "no artist in Medina could surpass him."⁶³⁶ Yet, he is not in search of reputation and he does not use his signature in order to be known "nobody outside Medina could ever know who the artist was..."⁶³⁷ Khalifa is good at calligraphy which "was not the expression of an individual but rather the legacy of an entire civilization in the traditional forms of his many predecessors."⁶³⁸ It indicates that the aim of art is not to celebrate oneself but to contribute the society and to preserve the legacy of art in order that it does not pass into oblivion. Jameelah shows how the art became an object of mercenary. Khalifa got married with the widowed daughter of a well-placed refugee merchant from Russia. The merchant was a great admirer of Khalifa's calligraphy. He wanted to have them for his collection and exploit his talent to make money. He offered his daughter to him. Ahmad Khalil helplessly accepted the arrangement as his brother also wished it. Yet, "Safiya began to nag at him unmercifully for everything he did and did not, she found a pretext for criticisms"⁶³⁹ Safiya behaves selfishly and complains "my first husband worked hard to support me and the children even after he was ill."⁶⁴⁰ She found the life offered by Khalifa unsatisfying and humiliated him for his poorness and his behaviours. One day he comes home with a pile of papers in his hands and he says to his wife: "I have a special present for you. Guard it with care. Now look at my pictures; Are they not beautiful."⁶⁴¹ His drawing shows how his mind is deteriorated by the visions of the war and what makes him suffer so much and causes his psychological tide. "At the sight of a bloody corpse mutilated with bayonet wounds, which Asma in horror at once recognized as none else than her father. Yusuf Malik, the planes, dropping bombs, the village of Iraq al-Manshiya engulfed in planes, the tanks spitting fire in the background, all executed

⁶³⁵ Jameelah, *Westernisation and Human Welfare*, p. 51.

⁶³⁶ Jameelah, *Ahmad Khalil*, p.215.

⁶³⁷ Ibid.

⁶³⁸ Ibid.

⁶³⁹ Ibid., p.220.

⁶⁴⁰ Ibid., p.221.

⁶⁴¹ Ibid., p.221.

such amazing skill, the figures of soldiers and their victims seemed to jump out of the pages, Safiya shrieked and collapsed."⁶⁴² It indicates that the art has no worth beyond money. Jameelah points out that something in the world has a value that goes beyond its material value and individualism of the capitalism in art is harmful for both the individual and society as it causes shock and incitement. She depicts that there must be a limit to the freedom of capitalism.

Khalifa despite his talent is ignored by his wife who judges him only in respect to his power and wealth. Yet, when Khalifa sold his art in exchange for money he lost his sanity and sank into a psychological turmoil. Previously he overcomes the turmoil yet step by step he falls to the victim of the evils besieging them. As the images of his drawing depicts the first blow is Zionist occupation of their land. The second is the modern world that is deaf to his sufferances. Ismail's torture, as a person from his own community is the last one. This blow was the last straw for Khalifa, which even the affection of his brother and cousin could not ameliorate and caused his devastation. Although it seems that after this blow Khalifa regained his sanity indeed, Jameelah defends that, as a representative of Allah on earth, it is this normalisation that caused his death. Normalization signifies that there remained nothing for Khalifa to resist and acceptance and normalisation equals to death and erasure for this society. Khalifa recovers fully after the last torture from his nephew. The torture this time was not from outside yet from inside. He connects the torture with enemy planes.⁶⁴³ Khalifa was no longer deaf to the life around him. "The bright winter sun shone upon his back and he was content to sit enveloped in its comforting warmth ... to see the diversity of people and their costumes from every nation of the world and to know for certain that the terrible agony he had suffered was now a thing of past...The impenetrable wall of ice which had so far a long time deprived him of the world of living, had disappeared as if by a miracle. He squatted against the wall, an inseparable part of the busy street scene now, his only desire to merge himself into it."⁶⁴⁴ This inclination depicts how as a representative of Allah and as disadvantaged and the weak of the world and also who is in search of beauty with his art is not able to find a refuge in this world and pass away as a result of torture and evils of the world. Khalifa represents the weak, the

⁶⁴² Ibid.

⁶⁴³ Ibid. p.227.

⁶⁴⁴ Ibid., p.230.

disadvantageous, the representative of people who are in search of knowledge for the love it, the uncorrupted Muslim and the representative of all innocent people of the world trapped in a hostile world and who are endeavouring to keep going.

Jameelah believes that modernity created nuclear family and that idea is in conflict with the big family celebrated by the Eastern societies. Jameelah praises the big family for the benefit of society and criticises the disintegration caused by the disintegration of family as a result of social change created by modernity. She says in the West kinship groups larger than the immediate family plays an insignificant role. Instead, there are social, cultural and economic or political groups which in turn weaken or obliterate the filial ties.⁶⁴⁵ "One of the acutest social problems faced by the West, which is exported to the East through development, is the disintegration of family."⁶⁴⁶ The social change caused "generation gap" and brought about the rebellion by younger against the older generation, shattered family to pieces.⁶⁴⁷

Jameelah points out the ambivalence of feelings that eastern families are undergoing because of the chasm created by modernity. "In the long moment of rigid silence, Ismail stood in the doorway, his face contorted with worry and anxiety as he gazed into his father's feverish eyes."⁶⁴⁸ Jameelah says that this disloyalty is a source of heartbreak and grief for both the young and the old.⁶⁴⁹ They are isolated from one another "Awkward in the presence of his mother and Rashid, Ismail felt too much a stranger in his own home even to dare step inside."⁶⁵⁰ He was bewildered to them also. Jameelah says that "Once the young bird flies away from the nest, it no longer recognizes his parents."⁶⁵¹ Ismail could not have recognized him "as so many years before his father seemed to him so alien and ugly in his foreign dress."⁶⁵² He seems to her mother as a stranger. "To her, Ismail was as much a stranger as he was to her

⁶⁴⁵ Maryam Jameelah, *Westernisation and Human Welfare*, p.61.

⁶⁴⁶ *Ibid.*, p.58.

⁶⁴⁷ *Ibid.*, p.62.

⁶⁴⁸ Jameelah, *Ahmad Khalil*, p.261.

⁶⁴⁹ Jameelah, *Westernisation and Human Welfare*, p.62.

⁶⁵⁰ Jameelah, *Ahmad Khalil*, p.262.

⁶⁵¹ Jameelah, *Westernisation and Human Welfare*, p.62.

⁶⁵² Jameelah, *Ahmad Khalil*, p.262.

husband. She did not trust him. She did not like his arrogant manner or condescending tone of his voice."⁶⁵³

The cleavage between generations and the hatred of the young for the old leads to social strife, disintegration and ultimately, collapse. The disloyalty of children to parents is a source of much heartbreak and grief for both the young and the old who, devoid of family ties, feel betrayed, isolated, lonely and lost."⁶⁵⁴ Jameelah believes that the uprising of a child in a nuclear family is difficult for the parents and these children are in danger of growing up greedy and selfish. Ahmad Khalil "was far more frightened than enraged by the unruly boy who refused to obey but insisted on doing whatever he pleased..."⁶⁵⁵ His son was a selfish, materialist who has contempt for religion. He does not feel mercy for the weak one. He tortures his uncle Khalifa with other children of the province; he "could not resist the temptation of tormenting Khalifa in every way his clever mind could devise."⁶⁵⁶ All the families who are pious, God-fearing, gentle of speech, "they all found themselves equally helpless to persuade their children, now exposed to raw winners of change blowing in with ever increasing hurricane intensity from the outside to tread in their footsteps."⁶⁵⁷ Ismail even causes the death of his own cousin in pursuit of taking a position offered to both of them.

Jameelah believes that in traditional societies the ties between the family members are stronger than that of the modern ones. "In traditional civilizations, the importance of filial piety was recognized as essential for the emotional health of individual and the integration of society. All the higher religions, and especially Islam, place great emphasis on the necessity to preserve at all cost, the sanctity of family life and the ties between the older and younger generations."⁶⁵⁸ Even in a Muslim country Ahmad Khalil and his family fell into the clutches of the modernity. Ahmad Khalil is unable to fight with this. "But now the support of tribe and extended clan was gone and all the responsibility fell upon him."⁶⁵⁹

⁶⁵³ Ibid.

⁶⁵⁴ Jameelah, *Islam and Western Civilization: A Refutation of Modern Way of Life*, p.218.

⁶⁵⁵ Jameelah, *Ahmad Khalil*, p.16.

⁶⁵⁶ Ibid. p.224.

⁶⁵⁷ Ibid.

⁶⁵⁸ Jameelah, *Westernisation Versus Muslims*, p.219.

⁶⁵⁹ Jameelah, *Ahmad Khalil*, p.225.

Jameelah compares the developed societies said to be in advance of the East in all aspects. She believes that advance in technology and welfare does not end in moral advancement and depicts that though Eastern societies are not advanced still they offer advanced moral values essential for the maintenance of the societies. Jameelah depicts that though the respect for the elders, religion and authority is sidelined with modernity, the East is protecting them despite the endured hardship. Jameelah points injustices and discrepancies created by the Zionists. She demonstrates the hardships the children endure in Palestine, yet she says despite hardship they are respectful to their parents. The welfare of the colonies does not make him/her more moral though he/she is wealthier. The children of Irak al Manshiya are devoid of any facilities. They don't have much time to play outside. Few of them have the chance of remaining alive as there is sickness around "Many children are sick, more every day. Don't you know about the fever? It is very terrible. Many die. Tell me what you think I should do? ... I fear for my children. I don't know how to protect them."⁶⁶⁰ Moreover, they do not have anything but to accept it as they have no facilities. "Sickness and child deaths were so commonplace here, there was nothing to do but accept it with resignation"⁶⁶¹ If they survive from illness they help their parents and take the responsibility of taking care of themselves. They do the herding and sometimes carry water when they are needed.

Though authority of religion, past and father is challenged by modernity Jameelah preserves her faith in the necessity of the authority against the depravity of the world. Khadja tells Ahmad Khalil how his father and uncle are ridiculed by the children of Negba while they were performing their Salât "... they were surrounded by crowds of children who ridiculed and insulted them, throw handfuls of dust on their heads when they prostrated themselves on the ground, jeering, ' But there is no God! We don't believe God here."⁶⁶² This event grieves Ahmad Khalil more than the beating his father dealt him for misbehaviour the previous day.⁶⁶³ He wonders why Allah did not punish them until he was comforted by his father with a recitation from Quran which says " And thou will see each nation crouching, each nation summoned to its record. And it will be said unto them, this Day are ye requited for what ye used to

⁶⁶⁰ Ibid., p.46.

⁶⁶¹ Ibid.

⁶⁶² Jameelah, *Ahmad Khalil*, p.35.

⁶⁶³ Ibid.

do..."⁶⁶⁴ Ahmad Khalil takes comfort. Jameelah believes that "no human societies can exist without authority of some kind. If adultery and homosexuality become general, family life is inconceivable. If parents relinquish their authority over their children and assume the artificial role of "peers", they cease to be parents..."⁶⁶⁵ She refers to the collective farms of Kiryat Yedidim popularly known as Kibbutz where Mossad carried out a project on a society that defined as "a cooperative community without exploiter and exploited."⁶⁶⁶ Jameelah explains that these farms are far from fulfilling what they promised. Children who are separated from their families after their birth accepts no authority, mothers complains that they cannot see their children enough, and these children have no respect for their teachers and have racist ideas towards the Oriental Jews and non-Jewish people.⁶⁶⁷ These children are devoid of a good temper and manners⁶⁶⁸, the support of a family contrary to Arab children who are thought from an early age to renounce the luxury, how to overcome difficulties and endure the hardship and they learn these in *propria persona*.⁶⁶⁹

Jameelah compares the individualism of the modern world with collective well being of the society. She believes that the society cannot be sacrificed to the individual. Islam is criticised as for its law that punishes the guilty harshly. To her, individualism formed greedy, jealous, carefree, remorseless, arrogant individuals. Ismail is representative of this way of life. Jameelah describes him as "cold, remote, beyond the reach of any parent, indifferent to the plight of others, selfish, greedy and cynical with no respect for the authority of anybody or anything"⁶⁷⁰ and as "carefree, without any worry for the future, for he lived entirely in the present."⁶⁷¹ "Arrogant, complacent, content and satisfied with himself"⁶⁷² In Iraq al-Manshiya the poor people shares what they have. Despite their poverty in any occasion that they held a feast no one is spared. Everybody is invited, and all people take their share from it. Neither a Jew nor a wild animal is turned down." Sometimes a loaf of bread would fall into the middle of the

⁶⁶⁴ Ibid.

⁶⁶⁵ Jameelah, *Islam and Western Civilization*: p.88.

⁶⁶⁶ Jameelah, *Kendini Mahkum Eden Batı*, p.323 (See more on *Kendini Mahkum Eden Batı* from 323 to 357.).

⁶⁶⁷ Ibid., p.324-325.

⁶⁶⁸ Ibid., p.352.

⁶⁶⁹ Ibid., p.356.

⁶⁷⁰ Jameelah, *Ahmad Khalil*, p. 247.

⁶⁷¹ Ibid.

⁶⁷² Ibid.

street from an overloaded truck and at once he would snatch it from the dusty pavement and run home to share the delicacy with his cousins, carefully dividing it into even portions for each of them."⁶⁷³There is no individualism and greed. "Little Rashid was repeatedly told that he must not be selfish or greedy, eat only from his side of dish and let the others have their share."⁶⁷⁴Jameelah bases the poverty of world in general and Muslim world in particular, to exploitation and injustice and she believes that it can be overcome only when the sources of selfishness and greed are severed at the roots.⁶⁷⁵

Jameelah criticises the individualistic stance to the life and she offers that life and responsibility are head to head and in her view only Islam inspire 'the spirit of sacrifice' that is necessary for community to preserve its own being and way of life.⁶⁷⁶ Ahmad Khalil had to take care of his brother after the death of his mother though he expected the joy that will come with the possession of a brother "He wanted a playmate, companion and friend yet Allah received this annoying burden. The responsibility of his care ever since he had been weaned fell heavily upon him."⁶⁷⁷

Jameelah addresses the contestation between the newness and change with respect and loyalty to the past praised by the East and Islam. While past is respected by the East, it is regarded obsolete by the proponents of modernity. To her one of the most conspicuous element the present age is an open revolt against the past, against all that is traditional and sacred, is the most conspicuous element in the present age. "In its uncritical worship of change for its own sake and the blind faith that unlimited accelerated innovations are synonymous with social and cultural progress, western civilization is unique... Western civilization alone repudiates old people with contempt because they represent continuity with the past and virtually worships youth and newness."⁶⁷⁸ Fanon argues that the colonialist not only tries to spoil the present and future of the colonized it also lays his hands on the colonized's past. He spoils, deforms and wipes out it.⁶⁷⁹ When Ahmad Khalil mentioned about the Islamic history and the past of his community he is made fun of by his community as they regard it as a thing

⁶⁷³ Ibid.p.67.

⁶⁷⁴ Ibid., p.65.

⁶⁷⁵ Jameelah, *Islam and Western Civilization: A Refutation of Modern Way of Life*, p.41.

⁶⁷⁶ Jameelah, *Islam and Orientalism*, Adam Publishers, 2007, p.197.

⁶⁷⁷ Jameelah, *Ahmad Khalil*, p.75.

⁶⁷⁸ Jameelah, *Islam and western Civilization*, p.81.

⁶⁷⁹ Fanon, *Yeryüzünü Lanetlileri*, p. 205.

of past no longer relevant to the present. So, Ahmad Khalil wishes "he had been born a thousand years earlier in the great days of Islam when he could take pride in who he was, where he came from... instead of the humiliation, degradation, defeat after defeat and acutely painful feelings of inferiority which his father and most others he met thought could be brought to an end only by imitating the foreigners and adopting their ways."⁶⁸⁰

Jameelah compares the past products with the current ones and concludes that the contemporary ones are artificial in quality. Yusuf Malik bought a razor blade for his son Abdul Aziz as a special gift for the end of Ramadan. The knife symbolises the past. "As he held up in the light for his cousin to admire, the razor-sharp steel blade gleamed in the semi-darkness."The blade depicts that in the past the tools were not artificially made but they were made very painstakingly. "The black ivory handle and the richly inlaid scabbard were covered with beautifully hand-carved Quranic inscriptions."⁶⁸¹ The blade is also indicative of power and resistance. "It was the sole thing he owned which envy every boy in the village."⁶⁸² "All the tribesmen were eager to see it. They told Yusuf Malik that the knife must have been fashioned by master craftsmen centuries ago when all the things were made by hand. They said it must have been originally come from Damascus which had long been famous for its steel weapons. It was indeed a thing of value for since machine-produced factory articles had invaded the bazaar, things of such beauty were no longer made and now rarely to be found"⁶⁸³ Yet, she says that the ruthless atomistic, mechanical organisations of modern society cut the very roots of all meaningful and enduring human relationships destroying all social ties without which civilized (and even primitive) human culture cannot survive.⁶⁸⁴ Yusuf Malik finding such a work and giving his son wants to preserve this heritage. He wants his son to fight with this knife to rescue and take revenge and also reclaim what is lost. What is lost is not just a father and brother, it is also a past that he by bequeathing this razor blade to his son in order that he maintains the resistance after the death of his father. Jameelah cites Dr Wesley C. Westman's

⁶⁸⁰ Ibid.

⁶⁸¹ Ibid.

⁶⁸² Ibid., p.68.

⁶⁸³ Ibid.

⁶⁸⁴ Jameelah, *Islam and Western Civilization*, p.83.

words who says in his *Drug Epidemic: What it Means and How to Combat It* (1970): “The family that does not pass on to its children a strong cultural heritage, in whatever form this may take, runs a high risk of producing persons with no sense of their own past. Whatever the religion, the occupation or national origin involved, it is vital for people to feel that they are an extension of some kind of tradition. Otherwise they are forced to relate themselves to an historical void.”⁶⁸⁵ Abdul Aziz bequeaths the razor blade to Ahmad Khalil and advised him not to go anywhere without it. "Inshallah, it will be your protection against all your enemies. Promise me to keep it with you for the remainder of your life so that you remember me after I am gone..."⁶⁸⁶ Abdul Aziz sensed that he would die and wants Ahmad Khalil to remember him with this knife. Jameelah points out the reverence to old and past in these sentences. She expresses that in traditional societies even an uneducated one knows “the meaning or purpose of existence”⁶⁸⁷, he has his position fixed securely in the total scheme. Modern man, with his prime emphasis on individualism, lacking any deep roots in the extended family and feeling of belonging to a community in its genuine sense is cut adrift.”⁶⁸⁸ She says “As a result of the lack of stability and permanence in anything divest human life of all transcendental value and one’s existence becomes a hectic search in quest of superficial, fickle and irresponsible pleasures. Individualism becomes more selfishness and egotism knows no limits. With unlimited mobility, individuals, cut adrift from family, relations and community, become eternal nomads with no roots anywhere.”⁶⁸⁹

As it is seen the East is belittled because of the Western power ended in defining the “other” better to control as Said says. Orientalist discourse is known with the dichotomies it created between the West and East. Clash of civilisation became a part of this division. We witness this view through Malak Wahab. He orientalises his own community with the adjectives thrown at them over the centuries. He regards his people as barbarians, his wife submissive contrarily the people of the West are better their conditions of life easier and values higher and they superior in regard to race.

⁶⁸⁵ Ibid., p.90.

⁶⁸⁶ Ibid.

⁶⁸⁷ Jameelah, *Islam and Western Civilization*, p.82.

⁶⁸⁸ Ibid.

⁶⁸⁹ Ibid.

Jameelah says that the modernist faultily draw satisfaction from the fact that the people in the west are better, their conditions of life easier and their values higher, therefore they are unable to understand the love some of the natives show for Islam and its culture.⁶⁹⁰ Malak Wahab hates his community and says he does not want to stay here and work like a beast⁶⁹¹ and that he "cannot bear to watch his children to grow like barbarians."⁶⁹²For him it was Khadija's obedient character that prevented him to leave Iraq al Manshiya "But Khadija was too submissive"⁶⁹³

The supporters of clash emphasise the difference which is impossible to transcend. Malak Wahab shares the conviction "An unbridgeable gulf of centuries, of two opposing civilizations which permit no communication, no appreciation, no understanding of respect between them- separated us. I do not even know why I loved her so deeply except that her natural beauty was irresistible. So, I took her as my wife and stayed with her. That was the greatest mistake of my life."⁶⁹⁴Thus, not feeling belonging to either he alienates himself.

Modernizers assumed that humiliating defeats suffered at the hands of the Europeans were not caused merely by the superior physical force but because something was inherently defective in Islam, its social order, its culture and institutions.⁶⁹⁵ Maryam Jameelah believes that it is in the nature of human psychology that the vanquished always adores the Victor as the epitome of perfection.⁶⁹⁶She suggests that this renouncement is not confined to Muslim, China and Jewish people experienced the same fate by equating their past with tradition which is incompatible with modern life.⁶⁹⁷ The modernization of traditional peoples has brought in its wake intense self-depreciation, feelings of inferiority and shame for their "oriental" origins."⁶⁹⁸Jewish educated young repudiated their religious faith, their Talmudic

⁶⁹⁰ Jameelah, *Westernisation and Muslims*, p.40.

⁶⁹¹ Jameelah, *Ahmad Khalil*, p.50.

⁶⁹² Ibid.

⁶⁹³ Ibid.

⁶⁹⁴ Ibid., p.53.

⁶⁹⁵ Jameelah, *Islam and Modernism*, p.10.

⁶⁹⁶ Jameelah, *Islam and Modernism*, p.22.

⁶⁹⁷ Jameelah, *Westernisation and Muslims*, p.32-33.

⁶⁹⁸ Ibid., p.33.

learning and even their Hebrew names. They transformed themselves to agnostics, materialists or Christians for social convenience in droves.⁶⁹⁹

The culture of modernity condemns people to geographies and cultures, labels them as beggars, reactionary fanatics, barbarans or undeveloped which put before them adamant borders. To be part of the culture of the West was “a symbol of identification with foreign ruling group and an index of social advancement for all the other classes.”⁷⁰⁰ Malak Wahab in quest for dignity he is devoided by the West strikes a defensive attitude and tries to prove that his society has modern sides. “I always wondered why they flocked with their cameras always in hand to take the photos of rickety ruins of the most ancient houses, the refuse- littered alleys and those repulsive blind beggars whining for alms.”⁷⁰¹ He protests that "why didn't they ever take photos of the railway station or our beautiful new post office? But no, they only want to see how backward we are!"⁷⁰² Malak Wahab depicts that no matter how they tried a distorted mind only sees what he/she wants. Yet, this stance devoided the East the dignity which has a primary importance. Malak Wahab overcomes this situation only when he began teaching at the refugee camp school. He "spent all his waking hours at the school which gave him a dignity he had never experienced before."⁷⁰³ "Here he found fulfilment at last. Never in the fifty years of his life had he been so happy. He could not read enough to satisfy the boundless curiosity of his thirsty mind nor the eager inquisitiveness of his students."⁷⁰⁴ He does not leave Palestine until his death though he is tortured, the school he studied set fire, he is deprived of the needed books. He regards his duty to keep school functioning. He dies because of a car accident which indicates that the modern technology has no dignity to his life.

Cemil Meriç elucidates that a person needs to know himself and his society before knowing the other, this in turn emancipate the individual from the slavery of prejudices and lies. In his view, such a wisdom can defeat the hegemony of culture which is under the influence of western hegemony.⁷⁰⁵ Malak Wahab is under the influence of western portrayal of the East. Malak Wahab supposes that Islam has the

⁶⁹⁹ Ibid.

⁷⁰⁰ Jameelah, *Westernisation and Muslims*, p.21.

⁷⁰¹ Jameelah, *Ahmad Khalil*, p.99.

⁷⁰² Ibid.

⁷⁰³ Jameelah, *Ahmad Khalil*, p.127.

⁷⁰⁴ Ibid.

⁷⁰⁵ Cemil Meriç, *Kültürden İrfana*, İletişim, 2017, p.11

same racist stance towards people. His inferiority complex chills him to the bone to such an extent that he evaluates Khadija's marriage with him as an indication of deficiency in her not as an act of opposition to racism. He says that even though Khadija was much younger than him just because of her reputation being deteriorated by her sister his father gave her to him. "He was too happy to find a husband for him, it did not matter to him that I was black and had been a slave."⁷⁰⁶

Contrary to the superiority complex of the West, Meriç expresses that civilisations have the equal potential to use intelligence, the superiority and inferiority is a matter of historical circumstances. The intelligence is available both in the uncivilised, primitive and the developed⁷⁰⁷ It is the aggrandizement of the cultural difference and prejudice that is deteriorating the relationship between the two civilisations. Ahmad Khalil says, "It was as if they were lofty beings examining a miserable vermin"⁷⁰⁸ and "never permit him to forget his place in the society outside Iraq al Manshiya, this contemptuous stare to degrade him to the level of subhuman..."⁷⁰⁹ Afaf Ahmed Hasan Al-Saidi says "The Empire's power rests in its ability to name, to label, to categorize, and to define the world according to its own whims." and "By losing control of words and their meanings, the Empire conquers itself."⁷¹⁰ Ahmad Khalil challenges the definition. Although Ismail says to him that they lost Palestine forever and the only way is making peace forever, Ahmad Khalil resists "It must collapse soon because of its corruption, decay and wickedness."⁷¹¹ He adds "I saw rich man grew greedier and greedier so that the price of bread, flour, lentils, cooking oil and kerosene soars higher into the market every day."⁷¹² As Mazrui pointed, though the hegemony of the west globalised it yet it is not a true globalisation unless the oppressed, less privileged, the poor moved to the centre of the world and participate in decisions equally.

⁷⁰⁶ Jameelah, *Ahmad Khalil*, p.52.

⁷⁰⁷ Meriç, *Kültürden İrfana*, p.57

⁷⁰⁸ Jameelah, *Ahmad Khalil*, p.59.

⁷⁰⁹ Ibid.

⁷¹⁰ Afaf Ahmed Hasan Al-Saidi , "Post-colonialism Literature the Concept of self and the other in Coetzee's *Waiting for the Barbarians: An Analytical Approach*", *Journal of Language Teaching and Research*, Vol. 5, No. 1, Jan. 2014, p. 102.s

⁷¹¹ Jameelah, *Ahmad Khalil*, p.296.

⁷¹² Ibid.

CONCLUSION

The relationship between the West and the East was relatively positive until the emergence of Islam as a rival to the West. This rivalry distorted reality created myths about the East and its people. It provided the psychological motivation of inhumanly attitude, occupation of the lands of the East, cultural imperialism and dispossession together with the borders it set between the East and the West. As it is seen in *Ahmad Khalil*, the call of clash is not a brand-new phenomenon besieging us it is part of this history and contrary to the belief that its cause is cultural and based on values; actually, it is based on the divisive practices of policy makers that impose a unilateral view of the West over non- western people. The West wants no other rival and does not share an equal position with other civilisations to the detriment of the world. It superimposed its hegemony on the world with the division created with distorted imaginations, myths, nationalism and modernity.

Jameelah wants the equal position for the East and Islam. She depicts that Zionism carries with it the West's racist ideologies. As a national, settler-colonial movement, a strong connection to the pillars of empire that would bring enlightenment to the East, Zionism has become a bridge for the West to impose its hegemony on the East. Jameelah depicts that Ahmad Khalil and his family strives for salvaging their community from the divisive practices of the East ranging from modernism, colonialism, imperialism to nationalism and they are not in search of eradicating the West, yet they want an equal position and abolishment of evil and injustices made to them. Jameelah depicts that against the divisive practices of West, the East and Islam can be a checkmate and their collaboration will make a more liveable world.

Despite the borders that have been created by those who get the world to dance their tunes and the same those who build walls to legitimate the illegitimacy nevertheless all people living on the world are one family having members who have different tastes and beliefs. Their difference does not diminish them, some attributes that brought them wealth and happiness does not give those people the right to oppress the other ones and to subjugate them to these values or occupy the land that they are living on it. The fact that we all are human is enough similarity that must propel all others to our claim of dignity. Scattering hatred, prejudices, injustices etc., eventually bring about the love to come into existence. It is the responsibility of people to beware

what is happening around them. This realization will, in turn, save us from the boundaries and borders that had been created by the authorities that are in search of interest and power. Zionism created borders between the Palestinians and the Jews. Ahmad Khalil takes refuge in Allah from the hatred, prejudices, injustices. He wants his adopted son to read for him the last surahs of Qur'an which are about refuge and protection. He takes refuge in Allah from the evils of both people and the unknown forces outside of people. It is the baser self, human weakness and the evil of unknown that Ahmad Khalil is afraid.

The borders of racist nationalism, imperialism, and colonialism should be scattered to pieces in order to reclaim what humanity once lost. As it is expressed by Ahmad of Jerusalem, "What I am struggling for now is to see this universe as without borders, so that people can move without anyone stopping you to ask where are you from, where are you going, who are you, Christian, Muslim or Jew? ... This is what I believe—that all these conflicts are monstrous and cannot be justified at all. We are fighting each other as human beings... How can I believe that this land is mine and that land is his since we came naked into this world? And since I will leave it naked and will take nothing with me." He says that God created everyone and everyone comes from soil. He says he does not believe the God is racist. "there should be no discrimination because of sex, color, or whatever. The only real difference is how you present yourself to your community, and the good you do for your community. That is how we should discriminate between people... not just their local community but also the world community. I believe that all the people in the world are one family, that we are all brothers and sisters."⁷¹³

Having so much refugees escaping evil in their countries and scattered around the world reminds us the need of exterminating racism and getting over the psychological and physical borders that cause them to lose their homelands and hinder these refugees to go places they were born and nursed a yearning for it. Kemal Yalçın refers to world citizenship in his book *Haymatlos*, in which Cornelius Bishop and his family became *haymatlos* as a result of Hitler's massacre of Jewish people. As a victim of nationalism and its result terrorism he and his family, are forced to leave their native

⁷¹³ Kovel, *Overcoming Zionism*, p.227-228.

country, dispersed and they stumble upon Turkey where they merged with people and strives for earning a life within Turkey. Although he does not give up the love and hope of returning to Germany yet when he returned his homeland, he added another homeland to Germany. He says I am one of them and when I came here I feel as if I was among my own community.⁷¹⁴ Refugees remind us that, as Yaşar Kemal expressed, the world is a flowery culture with thousands of flowers and cultures.⁷¹⁵ This provides richness to our world that can be a means for people to satisfy their curiosity by knowing each other, meet each other, taking advantage of what these fellow beings produced not as means to exert influence, subjugate, occupy, exploit, emphasize the difference and anomaly. We as human does not satisfy with a monotonous life though we can live eating only bread we want meat, vegetables, chocolate, likewise a uniform world would have made the universe a dull place this is why it is imbued with different communities which enable us to benefit from the satisfaction of meeting with people having different experiences and also take advantage of their knowledge and preserve rivalry for good reasons. Not only uprooting people from their homes, hindering people to return to it but also caging them to geographies and cultures, concreting these geographies with clashes is an injustice made to them. Ahmad Khalil yearns for a world without borders he pleads to explore the world. He says if only Aziz were alive and they were able to travel around the world not only the East but also the West.

Islam and tradition are placed vis-à-vis the West and modernity as a counter image and regarded as threats and rivals by the West throughout the ages and both the image and the borders are concreted. This stance is not only hindering the East's contributions to modernity on equal terms but also is preventing the sociality that religions provide for the world. Although religions emerged to eradicate borders, erase the evil and bring peace to people, in our world of which borders are so determined by the will of materialists and those who are in search of holding power at all costs that religions are diminished to the interests of individuals and groups and are condemned to either fanaticism, or appropriate for medieval times. Their true message fighting evil and bringing peace and compassion to the world is undermined because of prejudiced stance of their opponents. Two of the religions' message is distorted as a

⁷¹⁴ Kemal Yalçın, *Haymatlos: Dünya Bizim Vatanımız*, Türkiye İş Bankası Yayınları, 2016, p.601.

⁷¹⁵ *Ibid.*, p. 584.

result of reformation they are affected. Islam is resisting yet it is silenced in our world of which leadership is held by the west and the hatred of this leadership silenced Islam and Muslim in turn. Their pleadings are unheard as their theses are regarded inconvenient for our time. In my view, the people of goodwill and those people who have compassion for our world should give an ear to what Muslims are saying and what they are suffering. Only compassion of people for each other, their initiation of knowing each other, the acceptance of the oneness of our creator can save our world from “us” versus “them” binaries. Isa Barakat expresses to Ahmad Khalil the common reverence of all religions to Jerusalem and the common ancestors that they share. The enemies are not people, culture and values yet the enemies are terrorism, illiteracy, ignorance, poverty, wars, violence, the loss of values, the evil, massacres, prejudices, enmities, racism, oppression, environmental problems. We should give an ear to our world, revolting with climate change, suicides of the people, the extinction of water sources and the call of the scientist that it is expiring its lifespan, the need for housing, the cries of people running away from persecution and many more. These are problems of the world that fall on deaf ears. Leaving behind prejudices and the rivalry with tricks and adoption of common sense and act in with truth in a brave way will transform our world.

To me, the solution lies in dissolution of hegemony in the discourse of modernity that celebrates Western point of view, impose it on the East. While modernity is silencing and subjugating the East; nationalism by way of creating nations and justifying their actions is breeding hatred and hindering their coexistence for the sake of keeping together the nation. It seems that keeping the nation together is more important than the people of that nation. The idea that people need to be modern and have forefathers in order to get rid of dispossession and injustices is an enough indicator for the people of the world to re- evaluate their convictions about each other and quit condemning each other on the basis of these created facts on the ground. Although this historical process can not be reversed politically, still if people of the world do not perform with policy makers and overcome that borders by maintaining the positive relationship there is still chance to revert the process. The most important part belongs to us common people. It essential for us to check our cognitive maps and struggle altogether against injustice made to every person in the world without looking

where is he/ she from, we should exceed the borders of race, class, geographies which in turn will open the way for dissolution of the previously consolidated discourses. People need to exceed the borders created by the official history and the ruling elite to claim the right to live in a world stripped of hegemony, and divisions of every kind. Only knowing the other without prejudice and compassion will reverse the ongoing process.

The question of Palestine will be resolved only by overcoming these ideologies imposed on world and taking a just path as it is expressed by Ali Hamenei, Palestinian people that lived in Palestine before 1947 and who range from Muslim and Jews from Christians should be heeded and with a plebiscite they should decide what to do with their homeland. The idea needs to be overcome: “Something like a cage has to be built for them. I know that sounds terrible. It is really cruel. But there is no choice. There is a wild animal there that must be locked up in one way or another.”⁷¹⁶ Benny Morris points out the clash of interest thus: “If he was already engaged in expulsion, maybe he should have done a complete job. I know that this stuns the Arabs and the liberals and the politically correct types. But my feeling is that this place would be quieter and know less suffering if the matter had been resolved once and for all if Ben-Gurion had carried out a large expulsion and cleansed the whole country—the whole Land of Israel, as far as the Jordan River.”⁷¹⁷ There is only one way of peace in Palestine it is the collapsing of Zionism and exterminating that hatred, prejudice that slaved people and hinder them to see the sufferance of the other people. To borrow Hamenei’s words again the real owner of Palestine are Palestinians and 8 million refugees.⁷¹⁸ It is the Zionism that should be eliminated in Palestine and the tragedy of both people should be brought to an end by a just practice that does not give the right to the powerful yet to the just. As Hamenei says neither the utterance expressed by Gamal Abdelnasser saying we will pour the Jews into the sea nor Saddam Hussein’s utterance that we will set fire half of Palestine is a right path. The path is to accept the right of Palestinians over the land and that Palestine belongs to them only such a stance determines the validity of democracy in the Middle East.

⁷¹⁶ Kovel, *Overcoming Zionism*, p.187-188.

⁷¹⁷ Ibid.

⁷¹⁸ Ayetullah Seyyid Ali Hamenei, *Özgürlüğünü Bekleyen Toprak: Filistin*, Feta Yayıncılık, 2015, p. 398-400.

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ÖZGEÇMİŞ

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İngilizce	KPDS (93) ÜDS (...) TOEFL (...) EILTS (...)
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İŞ DENEYİMİ

Çalıştığı Kurum	Bingöl Bilim ve Sanat Merkezi
Görevi/Pozisyonu	İngilizce Öğretmeni
Tecrübe Süresi	9 yıl

KATILDIĞI

Kurslar	
Projeler	

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