
Paradigm, Identity Formation, and Reality. Implications Homi K. Bhabha's Third Space on Palestinian Issue through Novel "Returning to Haifa" By Ghassan Kanafani.

A CRITICAL ANALYSIS STUDY IN THE LIGHT OF ISLAMIC PARADIGM

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Abstract: This paper argues that the theories involve bias of a latent Epistemological paradigm. And that the Epistemological paradigm and the location of the big questions from the perspective "Who am I? From where did I come? Where do I fit in? And what is the fate? Are those questions on the basis of which he builds his theory, whether consciously or unconsciously. The third space theory (The third space by Homi K. Bhabha was formulated according to a Western Epistemological paradigm with a philosophical vision of the universe and life that is entirely different from the vision of the Islamic Epistemological paradigm, and it is not valid for Islamic societies, but rather forms a threat to their identity.

The third space theory was formulated according to a Western Epistemological paradigm with a philosophical vision of the universe and life, which is entirely different from the vision of the Islamic Epistemological paradigm, and it is a theory that is not valid for Islamic societies, but rather forms a threat to their identity. The terms developed by Bhabha in the third space, as resistance strategies, are just surrender strategies formulated according to a Western colonial vision that robs peoples' right to resist, since the hybridization strategy is just a process of domestication of peoples.

The third space and the negotiation process have serious ramifications on the Palestinian issue, where it provides a wide scope for normalization with the Zionist entity. The third space proposed by Bhabha is not an imaginary space but an actual one. It was thus necessary for the Islamic world to quickly get out of it and not enter or continue in it.

We have divided the research into two parts: Part I focuses on the relationship between the Epistemological paradigm and the theory formulation and provides evidence that the third space theory was formulated according to the western paradigm. And argues how the Epistemological paradigm entirely changes the angle of the philosophical view of things and how the terms that were formulated according to a epistemological paradigm, as reform strategies, are destructive strategies in the perspective of another Epistemological paradigm.

In part II, we traced the results and ramifications of the third space theory on Islamic issues "The Palestinian Issue as a Paradigm", through the novel entitled "Returning to Haifa." By Ghassan Kanafani.

Paradigm, islam, Palestine, Homi k. Bhabha, third space, hybridity, postcolonial.

I. INTRODUCTION

“You're not seeing it. They're showing it to you.”¹

Based on that phrase that describes the crisis witnessed by the Arab and Islamic nation which is exposed to many factors of intellectual alienation, which makes it deficient and suffering from a crisis of thought, paralysis, inability to act and a blurring of vision. For us, what happened is that western paradigms invaded us entirely, so we see ourselves by western eyes without realizing that we do this.”

The truth is that all theories that are said to be universal and that are issued to us are in fact western theories, based on the history of western man and his experience and express his biases so, it is not understandable that specialists in the humanities in the Arab world apply these theories to us and to our cultural and social experience. Perhaps this is a main reason for the civilization crisis we are witnessing, since we think in ourselves through the laws of the other, as we become alienated from our reality and cannot detect its laws and that's why we fail to change it.²

Postcolonial theorizing is deeply influenced by the works of French theorists, especially Michel Foucault, Jacques Lacan, and Jacques Derrida, and the influence of the aforementioned three theorists is almost clear on every page written by Homi K. Bhabha³ who is one of the most prominent post-colonial theorists, born in Bombay, India in 1949 and received education at British universities. He was the author of the third space theory, in which he developed several terms such as hybridization, repetition and camouflage as strategies and ways used by colonialists to resist the colonial authority. Although the theory of the third space by Homi K. Bhabha are theories formulated for the East, they are based on a western intellectual structure, serving the west and not helping to resolve the problems resulted from colonialism, but on the contrary, they support continuity of colonialism. The theory of the third space by Homi K. Bhabha, which is celebrated, works on paving a way for normalization with the Israeli occupation and the application of its strategies leads to an increase in the westernization of the Islamic identity.

In light of a western cultural invasion to validate the ideas which are unacceptable in the East and from both religious and human aspects, these ideas are as clouds over the Eastern societies and marginalization of Islamic issues, specifically the Palestinian one, since the Arab and Islamic world is in much need of an Epistemological paradigm derived from it, to be followed in reform attempts and fields of change. The paradigm that is in line with his overall vision of the universe and life is sufficient to replace the western methodologies and Epistemological paradigms which were imposed on him and which are internationalized through his scientific and technical achievements and his military and economic dominance in the world, which has increased the identity crisis suffered by Arab Islamic societies since the western imperialist invasion of the East.

What is Paradigm?

“We can understand the Epistemological paradigm well when we compare the Islamic point of view with that on which the western civilization was built and which many philosophers such as Fukuyama claim that history has ended with the victory of such civilization and that it has destroyed the remaining civilizations and became the only remaining one and that history has ended with the victory of this civilization.

¹ that phrase made by the Palestinian writer Ghassan Kanafani, stated by Saeed in his novel “Returning to Haifa,” which was published in 1969, stating what happened to the Palestinians by the Jewish gangs that invaded Palestine in the 1948 war.

² El Messeri, Abdelwahab, *al-ḥṣūṣiyyāt wālhwyṭ*, in Suzan Hafri (Ed), *ālhwyyṭ wālhṛkiyyāt al-islāmiyyāt*, 4(Demascus: Dar El Fikr:2009), 143

³ adīb, ṭā'ir introduction in *mūq' al-ṭqāfiyyāt* (Cairo: al-mǧls al-'a'li lṭqāfiyyāt, 2004), p. 19. (Arabic Translation of “The Location of Culture 1994)

The idea of encyclopaedias arose in the west in the late 18th century, and after 1960, the British Encyclopaedia called "Britannica" emerged in three large volumes and they considered that this is science and experimental science called "Science," and that everything else is just impressions or visions and ideas that have no relation to the "sensory experimental science." Therefore, everything that is outside this amount of knowledge is not reliable and needs an experiment. And if it is confirmed, it is included; otherwise, it will not.

Britannica has then issued a set of great books that had the greatest impact on building the current Western civilization and this set is called in English "The Great Books" and consists of 55 volumes.

The first and second ones of these volumes address the concepts, since they address more than a hundred concepts, including the concept of "man, the unseen, science, culture, civilization, thought, and the rest of the parts include the original texts of the great thinkers who influenced the western civilization, beginning from Aristotle in Greece and ending with Jean-Paul Sartre and other philosophers and writers who influenced the western civilization; such as Darwin, Einstein and Newton, and these books are the summary of the European thought"⁴.

The Islamic thinker, Abdul Wahhab El Messiri defined the Epistemological paradigm as "the overall vision that defines to the human being the field of his vision of himself and the universe surrounding him and its orientation and so, it constitutes what can be called a Epistemological map through which human views reality"⁵

And it is the essence of the paradigm, the controls of behaviour, the permissible and forbidden of the paradigm, and what is absolute and relative from its perspective. In short, the overall presuppositions of the paradigm or its reference that answer the overall and final questions"⁶

This overall vision is what determines the identity of the human being or the nation and determines its ideas, decisions, relationship with everything around it, and how it deals with values and meanings. This universal idea that stems from the Epistemological paradigm determines its relationship with man, the nation's values and its relationship with the holies, how to interact with various human, religious and doctrinal issues and how they will be seen, it is the answer to these questions:

"Who am I?"

Where do I fit in?

From where did I come?

And what is the fate?

These major questions are what determine the identity of a person and based on the answers, the ideas, morals, actions, choices and values adopted by human and even the type of inventions by him are formed"⁷

⁴ Dr.Ali Gomaa Mufti of the Arab Republic of Egypt can be heard discussing Islamic and western paradigm here:

<https://www.youtube.com/watch?v=Q3lLv12tdNA> (in Arabic)

<https://www.youtube.com/watch?v=3y60M9SHLVY> (in Arabic)

⁵ Elmesseri, Abdelwahab, al-'ālm mn mnzūr ġrbi, Cairo: dār al-hlāl, 2001),15.

⁶ Elmesseri, Abdelwahab, iškālī al-tħīz ru'ī m'rfī ūd'ū lliġthād, Herndon, Virginia, Internasional of Islamic thought, 1996), 17. With subtitle English see: "The Clash between Islam and The West"

<https://www.youtube.com/watch?v=n01iFEjsOd4>

⁷ Cited from a lecture given in Ain Shams University by Dr. Ahmed Al-Damanhoury entitled "النموذج المعرفى، الإسلامى - which mean "Paradigm Epistemological Islam see:

<https://www.youtube.com/watch?v=OnmS7aOveCk>

Based on the location of these answers from Homi K. Bhabha, he formulated his theory (the third space) we are going to study.

"These questions in the Islamic Epistemological paradigm are initial questions that can commence living only after answering them and they are answered by the science of faith.

Contrary to the Western Epistemological paradigm, in which these questions are considered final, if they are deemed important, in which Allah is removed from the universe⁸ The answers to the four questions in the Islamic paradigm are clear and can be summarized in two verses: "O mankind, worship your Lord, who created you and those before you, that you may become righteous" (Al-Baqara, 21)

"And say, "Do [as you will], for Allah will see your deeds, and [so will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do." (At-Taubah,105)

So it is a paradigm that clearly defines the identity of man and answers his questions about existence and life since the birth, so the person knows that he is the servant of Allah and that he is an honourable creature, "and we have honoured the children of Adam" (Al-ISRA',70), and he is Allah's successor on earth only. "Indeed, I will make upon the earth a successive authority." Baqarah,30). And he was not created in vain or without a goal and he will return to Allah again, so he shall not go beyond the limits set for him, corrupt the earth, and kill those whom Allah has forbidden to kill, as he knows very well that Allah owns the heavens and the earth and what is in them, and takes everything into account. So we are dealing with two entirely different paradigms: A paradigm whose source of knowledge is (law, divine legislation, and the prophets), and another paradigm whose source of his knowledge is (experimental science and thinkers). We have two paradigms: A paradigm stating as follows:

"Do not try to thwart unlawful desires by satisfying them, For food only increases a glutton's desires. The ego is like a child: neglect it and it will grow up loving. To suckle; but if you wean it, it will be weaned.

Divert its vain desires and beware of giving it power, For vain desires pollute or destroy whatever they control".⁹

Another paradigm stating that we should break the craving by satisfying all the needs of the soul and satisfying all desires, tendencies and cravings for the interest of mental health and to get rid of depression¹⁰

We are addressing two paradigms; one that distinguishes between humans on the basis of piety of the heart, O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. (Al-Hujrat,13). And another one that differentiates between humans based on skin colour!

A divine paradigm that makes man in harmony with the universe around him and does not be enemy of it. "The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting." Al-Isra, 44). " Verily Allah has enjoined goodness to everything.." (Sahih Muslim 1955) "

<https://www.youtube.com/watch?v=ORNNNr8enf8>

⁸ Gomaa, Ali, *al-ṭrīq ili al-trāt al-islāmi, maqāmāt m'rḥī ūmdāh! mnḥġīṭ*, Cairo, dār ḥḍḍ mṣr,2009), 24,25.

⁹ Imam Al-Busiri's, *Qasida Al-Burda (The Peom of the Mantle)*, is from among the most famous poems composed in honor of the Prophet Muhammad SAW

¹⁰ Sigmund Freud Perspective

And said: "And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered." (Al-Anaam,38)

And a (worldly) paradigm adopted by the West, which creates enmity among humans, and the universe adopts the concept of "the survival of the strongest," so there is poaching, burning of forests, and colonizing of the land. (One of the revelations and effects of the Western paradigm on the universe)¹¹

In the Islamic Epistemological paradigm, the basis of behaviour and belief is the mandate, divine commands, permissible and forbidden; while the Western Epistemological paradigm is based on interest. That principle which is based on interest and the survival of the strongest authorized colonial invasion to the West.

The extermination of the Red Indians is the price paid by the "retarded" in order for the American civilization to be built on their ruins, with all achievements provided by it to humanity and human progress. No Western historian can now say: I wish the Red Indians had not been eliminated . And the American civilization had not established.

In our case, the Islamic East, even if the invasion did not necessitate total extermination, as in the case of the Red Indians, there would be no evidence that the case of our peoples was similar to that of the "Red Indians." (This if we assume that the peaceful mixing between the Red Indians and the ancient world would not have led to the development of their society and their representation of the modern civilization). The truth is that the Red Indians were not given the opportunity to test their civilizational capabilities, as they were exterminated immediately and throughout their contact with a superior civilization ¹²Because the prevailing Epistemological paradigm affects the world, as Kuhn indicated in his book "The Structure of Scientific Revolutions" :

2) "When the paradigms change the world its self-changes with them" (Kuhn.111)¹³

As Europe was affected by the Islamic civilization in Andalusia, which was settled there for full nine centuries and Andalusia as a whole became a school for science, science and culture, from which Europe derived and took,¹⁴ the whole world was affected by the prevailing-now Western Epistemological paradigm, where since the world benefited from transportation, communications and modern technologies, it has also paid expensive price against such paradigm.

The First World War resulted in 16 million victims and 20 million wounded people and the Second World War, whose total victims are estimated at more than 60 million, are considered among the outcomes of such paradigm.

With respect to the Arab and Islamic world, most of the Islamic countries were occupied, Egypt, Algeria, Libya, Indonesia.. Egypt was occupied by France and Britain, while Palestine was occupied by Britain and Israel. On November 02, 1917, Britain issued the Balfour Declaration, "a promise by those who do not own to those who do not deserve" to establish a national home for the Jews in Palestine. The Israeli occupation of Palestine is one of the results of the Western Paradigm. Israel is a manifestation of Western imperialism in its colonial form.

¹¹ Al Damanhoury, Ahmed, النموذج المعرفى الإسلامى

¹² Kish, Muhammed Galal, *hkdā dhī al-hīl al-'azhr dār al-zhrā' lli'lām al-'rbi*, 1990, p.36,37.

¹³ Kuhn, Thumas, *The Structure of Scientific Revolutions*, 1996, p. 111

¹⁴ German-born Sigrid Hunke published in 1962 Her book "Allah's Sun Over the Occident " researches Arab history and its influence over the West

I) Arab -Israeli normalization vs. Concept of Ummah in Islam

Palestine is still paying the price for such paradigm, not only from the Israeli occupation and Western support, which began before the Balfour Declaration, but also from the Arab world which became dealing with the Israeli occupation as allies and not as an enemy, since the Palestinian issue has suffered a lot from Arab normalization with the Zionist entity. Since the occupation of the Palestinian territories by Zionist gangs in 1948, the Israeli entity was considered the first enemy of the Arabs and this hostility remained for many years until Egypt opened the way to normalize

with this entity, in the seventies of the last century, under the pretext of peace on the land occupied by the Israeli entity in the Six-Day War of 1967. Egypt took this step unilaterally without referring to the League of Arab States, followed in this step by the Palestine Liberation Organization, through signing the Oslo Accord with the Israeli entity in 1993, then came Jordan in another peace initiative in 1995, and since that time, there was no change in the state of the Arab-Israeli conflict and the Palestinian issue remained conflicting, and neither normalization nor diplomatic relations resulted in any change towards solving the Palestinian issue¹⁵. On the contrary, those agreements led to wide international recognition of Israel, continuation of settlement, full security control by Israeli of all Palestinian lands, very bad economic conditions for the Palestinians, violent security dealing with any resistance movements, continuation of obliterating the Arab and Islamic identity in Jerusalem and the Palestinian existence and forced evictions and displacement of Palestinians by force of arms in the Sheikh Jarrah neighbourhood, the area that includes 28 homes, even forcing children to demolish their homes themselves, which was witnessed the Arab and Islamic countries after the collapse of the "nation/Ummah"¹⁶ principle, where before the imperialist invasion of the East, the Islamic tendency was prevailed over the racial intolerance and nationalism and the Islamic world was not considering the league of peoples and racial intolerance, but considering the religion. Therefore, you see an Arab not alienated from the authority of the Turk, the Persian accepts the supremacy of the Arab, and the Indian is subject to the leadership of the Afghani, and there is no disgust for any of them and no constriction 1-4. It was impossible to give up an inch of Islamic land: "I will not give up an inch of the holy land and even if you pay gold equal to the whole world, I will not accept it." The land of Palestine is not mine, but that of the Islamic nation." The previous words were the message of Sultan Abdul Hamid II to Theodor Herzl, founder of Zionism, when he asked him to grant him the land of Palestine to be a national home for the Jews of the world. Such words explain the concept of "nation" one of the characteristics of the Islamic Epistemological paradigm, which collapsed after the Westernization of Arab and Islamic societies.

II Westernization

Such Westernization that began since the French occupation of Egypt in 1798, since the French campaign, as agreed by all historians, is the beginning of the modern Western imperialist invasion of the East and the invaders realized that: Al-Azhar in Egypt is a prominent entity that represents the nation's identity and heritage and unless the main role played by Al-Azhar is identified, colonialism would not settle around the Nile. The task of Westernization was completed by "Mohammed Ali Pasha," who is titled as the founder of modern Egypt. After eighty Westernization attempts under the slogans of urbanization, the Egyptian leadership was permanently removed from Al Azhar, the resistance weakened, and Egypt fell under British control for more than a quarter of a century¹⁷

¹⁵ KhalafAllah, A.Bahaa ,The Implications of Arab-Israeli normalization for Palestinian, cause in light of the Palestinian political division, Ibn Khaldoun Journal for Studies and Research ,Volume One , Issue one, p.219

¹⁶ Nu'man bin Bashir (May Allah bepleased with them) reported:

Messenger of Allah (ﷺ) said, "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever" See Riyad as-Salihin 224

¹⁷ Kishk, hkḏā dhī al-ḥīl al-'azhr, p.15,35. For a detailed, discussion of Egypt identity see: Al Damanhoury, Ahmed, mḡlāt t'asīsīf fi al-hwyf al-mḡrīf, (2014, January

III Culture invasion

Since such imperialist invasion of the East, which affected Egypt, Palestine, Libya and Algeria, the Arab and Islamic nation, even after the (apparent) independence for most of them, they still suffer an identity crisis represented in hybridization, imitation and subordination to the West in food and clothing, and the use of English instead of Arabic, even with respect to the basics of faith, which are related to big questions about life: "Who am I? From where did I come? Where do I fit in? What is the fate? The answer to these basic questions became confused after it was self-evident. The Islamic world, especially the Arab world is like Khaldoun in the novel "Returning to Haifa," a chapter on its past and issues, and the Palestinian issue has turned from a central and pivotal one for the Arabs, related to the Islamic faith, to a secondary issue at the end of the issues. I remember here the words of Golda Meir, President and Minister of the Israeli Occupation: "When we burned Al Aqsa Mosque, I did not sleep all night. I was afraid that the Arabs would enter Israel in crowds from everywhere, but when the sun rose the next day, I knew that we could do anything we want as we are facing a sleeping nation. At one of the worst stages in the Islamic world, due to the absence of its own Epistemological paradigm (the Islamic paradigm), and the internationalization of its cultural and Epistemological paradigms by the west, through its scientific and technical achievements and its military and economic dominance"

III Western paradigm, and sciences

"Materialistic paradigm is the most dominant because Western imperialism has successfully conquered and divided the whole world and, accordingly, internationalized its own cultural paradigm, imposing it on numerous societies through force, enticements, and natural dissemination. This has led to the misconception that this Western paradigm is universal"¹⁸

The internationalization of this paradigm as a global paradigm made peoples enter into the issue of bias resulting from the cultural invasion that accompanied the invasion. Many peoples of the world began to adopt the biases of the Western person, i.e. believing in his axioms, political and Epistemological visions, moral and behavioural standards, and in turn abandoned their own biases, whether consciously or unconsciously.

This bias was the result of the cultural invasion that accompanied the invasion. One example of the (unconscious) bias is the issue of women and their role in life.

For example, we defined work as what is carried out for a wage in the public life and this is a western bourgeois definition, and thus what a mother does is not considered a work, due to the significance of motherhood. And the tasks and burdens borne by a wife are also not considered work because she does not receive a wage for them.¹⁹

However, this bias dominated the thinkers of the East, and it is the severest, since similar to Homi Ka Bhabha, there were Arab voices calling for the adoption of everything that is Western, where Taha Hussein's western-influenced Period, called for adopting Western civilization, both in its good and bad aspects, in his book "The Future of Culture in Egypt, which was an approach for Westernizing the Egyptian education.

This bias to the Western paradigm is a reality in the scientific life that formulates the ideas of third world scientists and thinkers, whether consciously or unconsciously:

12).<https://ar.islamway.net/article/21035/%D9%85%D9%82%D9%88%D9%84%D8%A7%D8%AA-%D8%AA%D8%A3%D8%B3%D9%8A%D8%B3%D9%8A%D8%A9-%D9%81%D9%8A-%D8%A7%D9%84%D9%87%D9%88%D9%8A%D8%A9-%D8%A7%D9%84%D9%85%D8%B5%D8%B1%D9%8A%D8%A9>

¹⁸ El Messiri, Epistemological Bias, p. 29)

¹⁹El Messeri, AbdelWahab, *ālhwyt wālhrkīt al-islāmī*, Damascus, dār al-fkr, 2009, p.145

“The question of bias in methodology and terminology is a problem that faces researchers east, west, north and south; however, it faces Third World intellectuals with special keenness. For although they write in a cultural environment that has its own specific conceptual and cultural paradigms, they nevertheless encounter an alien (foreign) paradigm which attempts to impose itself upon their society and upon their very imagination and thoughts”²⁰

Dr. Mahjoub Obeid Taha presented, an article under the title “Philosophical Doctrines Behind the Formulation of Natural Laws,” explaining that the empirical facts and the generalizations deduced from them, as well as the natural laws on which they are built can conclude different formulations, each of which depends on a hidden philosophical position that introduces new concepts not required by empirical phenomena. Among the examples mentioned in such study is the term “chaos and what is behind it is a hidden philosophical position formed according to a Epistemological paradigm.”²¹ El Messiri discussed such example in one of his seminars entitled “The Terminology and the Issue of Bias.”

For example, in the world “beyond is less than the core,” they find that it is a conflicting world and the core is conflicting, so they call this phenomenon “chaos” and his saying “chaos” is not a scientific vision, but behind it there is a philosophical vision that made him choose such term “chaos” especially to describe the phenomenon he sees, as he could have explained this phenomenon by saying as follows: “This indicates the inability of the human mind.” This faith formulation explains a philosophical vision that is in accordance with the Islamic Epistemological paradigm, on the contrary to the Western paradigm, which chose the word chaos. This faith formulation is seen by El Messiri as more scientific than the formulation, which explained the phenomenon with the word chaos. However, this formulation, “chaos,” was imposed on the whole world and is used by the Islamic world without realizing the philosophical vision behind it that differs from its faith vision, and this is what El Messiri called as “unconscious bias.”²²

If bias is a reality in the natural sciences where objectivity is assumed, the social sciences are not free from bias “The two terms -bias and paradigm- are intimately linked”²³. And post-colonial theories although they were formulated for the East, but they are not free from Western biases that are up to complicity. The theories were formulated according to a Western Epistemological structure, which adopted the Western view of the world and the universe, so it involved a colonial vision.

In a study presented by Naglaa Abou-Agag entitled Homi Bhabha's Third Space and Neocolonialism Abu Agag described the Third Space as fluid and that this theory, including its strategies, such beyond , for example, does not help colonized peoples to get rid of the affiliation to colonialism, but rather makes it revolve in its axis, and thus the theory contributes to the consolidation of such colonialism. As such, colonialism Its will is shackled, whether by using military force or agreements restricting was seeking to seize wealth of the world and to this effect, it was subjecting peoples of entire countries and shackling their will, whether by military force or by agreements that limit the freedoms of these countries, in order to protect its trade and wealth, whether natural or human. In this context, the perception of “overreaching” the colonial historical era becomes one of the things that are difficult to be realized, especially since none of the colonial powers acted or declared that it regrets what has been committed by it to the peoples of the earth, or that it wants to compensate the peoples who lived years of their history under colonialism. Therefore, the concept of the third space becomes a mysterious concept, as it is

²⁰ El Messeri, AbelWahab, ‘Introduction” in Epistemological Bias in the Physical and Social Sciences . (Herndon: International Institute of Islamic Thought, (2006), xi.

²¹ For detailed see, Obeid Taha, Mahjoub, ‘qā'id flsfi' hlf şāğġ al-qwānīn al-ṭbī'ī, 1992

²² El Messeri can be heard discussing The Terminology and the Issue of Bias here:

<https://www.youtube.com/watch?v=3Im4zas5DDw>

²³ Mesrad,Helen Elizabeth, Abdelwahab Elmessiri' s Critique of Western Modernity and the Development of an Islamic Humanism (University of Virginia: 2013) p.120

unimaginable that the burden of achieving “overreaching” falls on the colonized alone, and that the colonized alone shall enter the mazes of constant and continuous negotiation regarding the formation of identity.”²⁴

Restating Orientalism: A Critique of Modern Knowledge,” Dr. Wael Al Hallaq criticized in his book the Orientalism Book of Edward Said in terms of the structure and Epistemological paradigm on which Edward Said built his book, saying: Since Edward Said built his study (Orientalism) on a Western Epistemological paradigm of a non-Western civilization:

Orientalism is nothing more than the tip of the iceberg, the part that Said saw, but the part that, alone, could never sink a titanic”²⁵

With respect to Thaer Adeeab, the translator of book “The Location of Culture In which Homi Ka Bhabha established his theory (The Third Space), he stated in the introduction to that book as follows: “To read for Homi Ka Bhabha is to hear such ringing recognition that post-colonial theory cannot avoid the structures of Western knowledge, even if it focuses its criticism on its follies and closure”²⁶

This Western Epistemological structure involved in post-colonial theories was expressed by El Messiri “latent values underlying a paradigm”.

“The totality of latent values underlying a paradigm, and the procedures and methods which guide researchers without their being necessarily aware of them”²⁷ “especially in the terminology science” that is called “collusion,” since the term means:

The agreement of a group of people, who are specialized in one field, to the meaning of a word or concept.” Here is the problem, since if the term means “agreement of a group of people to the meaning of a word,” and here El Messiri asks: “What should be done if the one who developed the term did not agree to it with us?” Most of the terms were put by the West and imported by the Islamic world. One of the very dangerous and sensitive terms is “Zionism,” as Western dictionaries and encyclopaedias define Zionism as “the return of the Jews to the land of their ancestors and that Zionism is Jewish nationalism”²⁸ And here appears the Western Epistemological paradigm which lies beyond the formulation of the term, where the Western collusion that supports Zionism emerges. Here is a problem, which is how to translate such term into other languages. Is this definition of the term objective? El Messiri found that the Western definition of Zionism does not explain the refugee camps, the presence of the majority of the world’s Jews outside Israel, and the constant conflict. Therefore, El Messiri defined Zionism as “a settler-colonialist movement that moved some Jews from the West to replace the Palestinian people and that Zionism is just preamble which arose in the heart of Western colonialism” and stated that this definition is more explanatory to the constant conflict.²⁹

Awareness of the Epistemological paradigm by me and others enables us to extract and see the biases behind terms; especially those formulated away from the Islamic vision and are circulated throughout the world.

²⁴ Abou Agag, Naglaa, p.32.

²⁵ Al Hallaq, Wael, Restating Orientalism: A Critique of Modern Knowledge, Columbia University Press,(2018), p.118.

²⁶ Thaer, Adib, mūq‘ al-tqāffī Cairo, al-mğls al-‘a’li lltqāffī, (2004), p.11.

²⁷ El Messiri, Epistemological Bias, xxi.

²⁸ Can see: <https://www.britannica.com/topic/Zionism>
<https://www.oxfordlearnersdictionaries.com/definition/english/zionism#:~:text=Zionism-,noun,of%20the%20state%20of%20Israel>

²⁹ El Messeri, The Terminology and the Issue of Bias: <https://www.youtube.com/watch?v=3lm4zas5DDw>

DISCUSSION

The terminology developed by Homi K. Bhabha, in the “Third Space” as a strategy of resistance is nothing but surrender and colonial strategies that destroy the identity of the countries that have liberated and consolidate colonialism in the countries that are still colonized; such as Palestine under the pretext of hybridization, negotiation and the third space. And it will be discussed in the following section. The following sections of this paper will argue how the Epistemological paradigm entirely changes the angle of the philosophical view of things and how the terms that were formulated according to a Epistemological paradigm, as reform strategies, are destructive strategies in the perspective of another Epistemological paradigm.

Section I:

In this part, we explain the role of the Epistemological paradigm by analysing some of what was included in the third space theory of Homi Ka Bhabha in the light of the Islamic Epistemological paradigm. It provides evidence that the third space theory was formulated according to the Western Paradigm.

This part argues that the Epistemological paradigm and the position of the "Big Questions" are from the thinker (Who am I? From where did I come? What is the fate?) Are the ones that control the formation of the viewer's vision, on the basis of which he formulates his theory through a comparison between El Messiri's vision, which is the Islamic Epistemological paradigm and the vision of Homi Ka Bhabha, which is the Western Epistemological paradigm.

Post-colonial theories are concerned with studying the consequences of colonialism in the countries that colonized them and as a way to deal with these effects, Homi K. Bhabha invented the third space theory, as there is An in-between distance between all the contradictions; such as the past and the present, the colonizer and the colonized, the old and the new, in this mysterious passage, where the identity undergoes several processes such as hybridization, negotiation, and repetition as strategies by which the colonized overcomes the colonizer. Homi K. Bhabha defined the third space as follows:

“The stairwell as liminal space, in-between the designations of identity, becomes the process of symbolic interaction, the connective tissue that constructs the difference between upper and lower, black and white. The hither and thither of the stairwell, the temporal movement and passage that it allows, prevents identities at either end of it from settling into primordial polarities. This interstitial passage between fixed identifications opens up the possibility of a cultural hybrid entertains difference without an assumption or imposed hierarchy”. (1994:5)³⁰

The hybrid identity consists of two totally different and even contradictory spaces (the first space and the second space), resulting in a hybrid identity that expresses itself in a third space. This hybrid identity enters into an open negotiation process that is neither framed nor limited by conditions.

“The language of critique is effective not because it keeps forever separate the terms of the master and the slave, the mercantilist and the Marxist, but to the extent to which it overcomes the given grounds of opposition and opens up a space of translation: a place of hybridity, figuratively speaking, where the construction of a political object that is new, neither the one nor the other, properly alienates our political expectations, and changes, as it must, the very forms of our recognition of the moment of politics.” (1994: 37)

³⁰ Bhabha, Homi, (1994) *The Location of Culture*, Routledge, London & New York.

I) Latent Western values underlying Homi K. Babha'theory:

In these quotes, the Western Epistemological paradigm on which Bhabha formulated his theory appears, and the difference between the Islamic and Western Epistemological paradigm appears in the overall philosophy of the universe, which is related to the questions (Who am I? Where did I come from? and What is the fate?)

1) Acute bipolarity versus pluralism and diversity

From the quote emerges the Western paradigm that is based on acute bipolarity (I versus the other, master versus slave, white versus black).

Based on this paradigm, Bhabha builds his theory. On the other hand, the Islamic paradigm accepts pluralism and diversity within the framework of a comprehensive and loose unity and this diversity allow different religious and ethnic groups to innovate through it, such as the creativity of the Kurds and non-Arabs in the light of Islamic civilization (El Messiri). To get acquainted with other cultures without being involved in them, so that you lose the privacy of identity “we made you peoples and tribes so that you may know one another.”

2) The third space and the death of the author:

The Western Epistemological paradigm appears in the third space, where “**Neither the one nor the other**” (1994:37) which represents the idea of nihilism from which Homi Ka Bhabha began and which deducts the idea of “**the death of the author,**” which makes the text an infinite open space for its meaning, overcoming limitations of it, liberating it from restrictions, and adding to it a flow of meanings, that space in which Roland Barthes' statement are included: The text from now onward, at all its levels and with all its tools, from its manufacture to its reading, appears in a way in which the author is entirely absent”³¹ and Jacques Darrida, by whom Homi Ka Bhabha was influenced appears, where “nothing is outside the text.” Such sayings that work on separating the whole and complete between the self and the text and steal from the author of his credibility, reversing his position, separating his relationship with his text where

“All texts are equal, there is no distinction or ordering between them, whether the text is attributed to Aristotle mentioned back to ancient Greek times and described as the first teacher, or attributed to Ibn Sina belonging to medieval Islamic times and described as the chief sheikh, or attributed to Descartes who belongs to modern European times and described as the father of modern philosophy, and so on, without distinction or ordering.”³²

Looking at the ambiguity of the third space, where the infinite negotiation processes of identity, we find that it is similar to the “text” where there are infinite interpretations. The reader dealt with the text as he has entirely separated it from the author, as Homi Ka Bhabha dealt with the reality under colonialism (the new hybrid), where he separated it from his heritage and originality.

“The access to the image of identity is only ever possible in the negation of any sense of original or plenitude: The process of displacement and differentiation (absence, presence. representation /repetition) renders it a liminal reality.” (1994:73)

³¹ “literature (it would be better, from now on, to say writing), by refusing to assign to the text (and to the world-as-text) a "secret," i.e., an ultimate meaning, liberates an activity we may call countertheological, properly revolutionary, for to refuse to halt meaning is finally to refuse revolutionary, for to refuse to halt meaning is finally to refuse God and his hypostases, reason, science, the law”. See : Barthes, Ronald, “ The Death of Author, in The Result of Language, Howard, Richard, Toronto, Collins Publishers, 1986, p.54.

³² Al Milad, Zaki, mǫūlǫ mūt al-mu'lf.. fḥḥ ūḥlīl,2019/09/29

<http://www.arabicmagazine.com/arabic/articleDetails.aspx?id=7011>

This philosophical vision forms danger in the Islamic paradigm, so separating the author from the text in the Western paradigm means separating the Qur'an from its source "Allah" and thus giving the right of interpretation to each reader, even if he is not a specialist, so he separates the verses from the context of revelation. And the Epistemological paradigm is Islam, where heritage is an integral part of the nation's culture and the most important components of identity, in addition to language and religion." We find that the element of forgetting the past, marginalizing history and making it as absent, and inserting identity with all its components (history, language, religion) in an infinite negotiation process in that third space is in contradiction with the idea of "Continuity" in the Islamic Epistemological paradigm: "The Prophet, through an anthropological view, did not talk about suspension, but rather about a continuation following Ibrahim and those who followed him on the basis of monotheism"³³.

Rather, one of the basic terms in the Qur'an is "remembrance." The Qur'an itself is referred to as "the Wise Remembrance." Remembrance: It is a reminder of the constants and a "call to return to them"³⁴. It is the opposite of the principle of "beyond/ surpassing" which is involved in the third space.

The processes that take place in the third space, such as hybridization, negotiation, which are not-fixed in mechanisms and strategies express absolute relativism and the death of the author, where there is the belief of Darwinism in the West.

3) Hybridization and globalization

The term hybridization is associated in minds with negative meanings, or something whose components are not in harmony, such as the savannah cat resulting from the mating of the Menzai cat and the African wild tiger. Zebroid animal is a hybrid between a male zebra and a female horse. In fact, it had a negative and degrading meaning too, as the central feature of colonialism was racism and the separation and classification of races due to the false belief in the purity and excellence of the white race. So the white was against the other. The term hybrid was naming these negative racial relations between white and black, to classify these mixed "others" as racially and culturally impure, which increased the emphasis on the allegation of the purity and distinction of the white race. Homi Ka Bhabha wanted to change this negative view of hybrids. So Bhabha re-adopted the term hybrid and tried to convert it into a positive meaning, so he formulated the theory of hybridization and defined it as follows:

"Being hybrid is no longer referring to opposite repression and materialist colonization but more like raises a series of complex and ambiguous ideological relationships, hybridity is the sign of the productivity of colonial power, its shifting forces and fixities, it's the name for strategic reversal of the process of domination through disavowal. That is, the production of identity discrimination that secures the pure and original identity of authority) Hybridity is the revaluation of the assumption of colonial identity through the repetition of discriminatory identity effects. It displays the necessary deformation and displacement of all sites of discrimination and domination. (Bhabha:159)

Bhabha did not improve the image of the process of "hybridization" by listing some positive features that could improve the image of hybridization in the minds, but he made it as a strategy, through which colonialism can be resisted, and hybridization here takes place through a "repetition process", that is, the colonizer reproduces and repeats the signs related to the identity of colonialism again. Accordingly, wearing jeans by Arabs is, in Bhabha's view, a form of resistance, as a cultural characteristic that had been distinguishing it was taken out from colonialism. So, repetition becomes, in Bhabha's point of view, as a resistance process damaging the identity of colonialism: "enables a form of subversion (1994:173)".

Here, the western Epistemological paradigm behind the theory of hybridization is reflected in Bhabha's adoption of the principle of the car "The Lexus and the Olive Tree"³⁵, "this Japanese car. However, the idea of the car and its operating methodology are entirely Western, which began in western industrialization Europe and then moved

³³ El Messeri, *ālhwyt wālhrkīt al-islāmī*, p.155.

³⁴ *Ibid*, p.155

³⁵ *The Lexus and the Olive Tree: Understanding Globalization* is a 1999 book by Thomas L. Friedman

its centrality to America during the last one hundred and fifty years. The olive tree is the East, which relaxes in shadows, so either you adopt the Lexus car culture, or you leave to the shadows³⁶.

Bhabha's strategy of repeating the cultural signs of colonialism is a form of globalization, one of the features of the Western Epistemological paradigm, under the name of "hybridization". Here, the repetition adopted by Bhabha becomes only a form of "globalization" - one of the features of the Western Epistemological paradigm, where Bhabha dealt with identity as commodities are traded, i.e. Based on a "single identity" that everyone shall comply with, just as the culture of hamburger that spread in all countries, including Arab and Islamic countries and has become a culture, and now Netflix is promoting its ideas and beliefs in all Arab and Islamic countries.

II) Identity between creativity and repetition

If the process of repetition in the Epistemological paradigm of Bhabha is a form of resistance, we find that in another Epistemological paradigm (the Islamic paradigm) is a threat to identity, since the Egyptian thinker and sociologist, Abdel Wahhab El Messiri, linked between identity and creativity:

"There is a relationship between identity and creativity, where a person who does not have an identity cannot be creative, where a person is not creative unless he looks at the world from his own perspective and not that of others, as if he looks from the perspective of others, i.e. if he loses his identity and becomes affected by what he hears, he will repeat what they say and becomes a follower of them, all his concern is to imitate them or follow them, and be creative within their framework, so that his creativity is realized from their civilizational formation, as happens to many Arab scholars who migrate to the West."³⁷ In other words, if he loses his identity, he will repeat what others have done, become just a "follower" and all his concern and creativity is limited in the perspective and framework of others.

Here we find that the principle of repetition adopted by Bhabha is entirely incompatible with the principle of "creativity" which is closely related to identity, which was presented by El Messiri, given that "each identity has its own uniqueness and structure that cannot be referred to a material law. "Creativity" is based on privacy and exclusivity, while "hybridization" is based on affiliation and imitation, which do not come together.

One of the most important examples of creativity invented by the Palestinians in the uprising (Intifada) is the "watermelon," as it is known that the Israeli military authority was preventing the Palestinians from raising the Palestinian flag and arresting any Palestinian who does so. Therefore, when a military convoy was passing in Gaza, Palestinians were bringing a watermelon, cutting it and raising its half. "The colours of watermelon is the colours of the Palestinian flag (red, green and black) and the Israeli occupation forces would not have been able to arrest the Palestinian for being condemned of cutting the watermelon, or else it would have become the reason of making the whole world laugh. The Watermelon process is more profound in its symbolism of struggle than raising the flag, since the knife that cuts reminds the Israeli soldier of what he does not like (the Nazi events in Germany)³⁸. Here, the camouflage appears in the context of the privacy of the Palestinian Arab identity, without assignment of the principles or part of the identity, without replacing the colours of the Palestinian flag; red, black, white and green, with blue and white (the flag of the Israeli occupation), contrary to the camouflage in what is intended by Bhabha, where there is no privacy in identity, where imitation under the pretext of camouflage is an infinite and unlimited negotiation process, which is up to the introduction of religious obligations within such negotiation process and this camouflage is a justification for the Muslim woman to take off the veil to deceive the occupier;

"Every veiled woman, writes Fanon, became suspect. And when the veil is shed in order to penetrate deeper into the European quarter, the colonial police see everything and nothing" (1994:90)

³⁶ Gomaa, Ali, *al-ṭrīq ilī al-trāt al-islāmi*, p.31,32. With subtitle English see: *New World Order Philosophy*
<https://www.youtube.com/watch?v=Fpy9yAJHFF4>

³⁷ El Messeri, *ālhwyt wālhrkīt al-islāmī*, p.148

³⁸ *Ibid*, p.161

Although Fanon mentioned in the introduction to his Article “Algeria Unveiled”, such saying of the French Orientalist: **“If we want to destroy the Algerian society in its structure and ability to resist, we must first of all conquer the women and endeavour to search for them behind the veil where they hide, and in the homes where the man keep them out of sight”**³⁹. This saying which expresses one of the frequencies of the policy of cultural destruction followed by colonialism in Algeria to dismantle and fragment the society, targeting one of its main pillars, especially when Algerian women were a basis in the struggle of their society against colonialism. The veil wore by urban women in particular was one of the main objects targeted by French cultural colonialism and therefore, it was an object associated with the Algerian and Algerian resistance against this colonialism. According to the Epistemological paradigm of Bhabha, he does not see any problem with a Muslim woman taking off her veil, and did not consider this as a detachment of identity and surrender to the enemy. He did not understand the jurisprudence of priorities in Islam, nor the woman’s entity, in Islam, which is completely different from the West and the meaning of “imposition,” that prayer that was not cancelled by war, where it is done even if the war is at the severest form, since a knight prays on the back of his horse “The Prayer of Fear”⁴⁰. And the veil for the woman is an obligation like the prayer imposed on every sane adult Muslim. Accordingly, the resistance of the woman becomes in maintaining that veil and not neglecting it, whatever the price for that is. The truth is that in history there is what makes the Western paradigm and the Islamic paradigm prominent **“The Palestinian Intifada”**.

The Palestinian Uprising (Intifada) as a paradigm that expresses the Islamic epistemological paradigm Returning to the heritage, the ancestors’ wisdom and creativity against repetition and skipping history:

“The Palestinian uprising (Intifada) was the first real return to the Islamic civilized lexicon, where by returning to the Islamic civilized lexicon, the Palestinian uprising elements discovered a means of struggle and resistance against an enemy that was very powerful and strong, as it used the most modern weapons. Therefore, uprising people chose the stone as a weapon and made it a new method to fight against the occupants. Stones have a meaning in the Arab-Islamic civilized lexicon before and after Islam⁴¹:

- Imru' Al Qays, the pre-Islamic poet, says: “To charge, retreat, and wheel – he’s strong and fast . As boulder, by floods, down from high, is cast

“My horse is swift and used to do all battlefields acts.

Its running is similar to the descended stone carried by the water current ”

The Kaaba, which is the centre of the Arab and Islamic conscience, is made of stone, pointing to the sky and in the middle of it is a black stone.

In the Noble Qur’an, the story of the Ababil bird that threw stones on the Kaaba’s invaders was from shale. ⁴²

“ Have you not seen, O Prophet, how your Lord dealt with the Army of the Elephant? Did He not frustrate their scheme? For He sent against them flocks of birds that pelted them with stones of baked clay, leaving them like chewed-up straw” (Surah al Fil, 1:5).

One of the basic holy rites of Hajj is throwing Satan with stones. The Dome of the Rock mosque was named due to belonging to the honourable rock from which the Prophet Muhammad ascended on Al-Isra' wal-Mi'raj (the Night Journey and Ascension) “Exalted is He who took His Servant [i.e. Prophet Muḥammad (prayers and peace of Allah be upon him)] by night from al-Masjid al-Ḥaram to al-Masjid al-Aqsa”

³⁹ Fanon, Frantz, *Unveiled Algeria; in Decolonization perspectives from now and then*, edited by: Prasenjit Duara, London, Routledge, 2003, p.44.

⁴⁰ The prayer during times of fear or danger (Salatul Khauf)

⁴¹ El Messeri, *ālḥwyṭ wālḥrkīṭ al-islāmīṭ*, p.162.

⁴² *Ibid*, p.161,162

Palestinian resistance poetry glorifies the stone and sometimes even sanctifies it, where the poet, Mahmoud Darwish, says at the beginning of his poem "Ahmed Zaatar."

"For two hands of stone and thyme" and the poem "**Canaanite Stone in the Dead Sea**" in which he says: "**A stone flies to my father jumping.**"

The stone as a return to the past and the Arab and Islamic heritage, is on the other hand, a "return from consumer modernization," i.e. a refusal to merge in the Western epistemological paradigm.

The stone is a local weapon that does not need to be imported and any individual can obtain it easily, as he uses it in fighting and then uses it again. If they demolish your house, as the occupation does in Palestine, this demolition of a Palestinian house does not lead him to surrender and enter with the occupation in a third space, including the hybridization, repeating, transgression and repudiation, but he used the rubble of his house that was demolished by the occupation over his head to throw it in their faces, so the resistance here is a doctrine and an automatic process which is linked to the meanings of dignity, which are innate meanings, since "a stone is a weapon that one can use "by nature"⁴³ (El Messiri). This innate pattern is an original principle in the Islamic epistemological paradigm: "The fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah." (Ar-Rum: 30)

There is here unequal confrontation, i.e. the stone as an act of creative struggle against deadly weapons is represented by Bhabha in the Western epistemological paradigm. It may be seen as foolishness and nonsense, so the best in his perspective, the Western epistemological paradigm, is to enter into a negotiation process to "coexist" with the imposed reality. But on the other hand, this unequal confrontation did not discourage the uprising people and did not make them retreat and here appears the latent epistemological paradigm that pushes them forward. In the Islamic epistemological paradigm, where belief in the unseen is in contrast to the Western epistemological paradigm, which only recognizes the senses and what is proved through experience. The stone against the tank is illogical in the Western epistemological paradigm, but it does not call for strangeness in the Islamic epistemological paradigm, where "Now, Allah has lightened [the hardship] for you, and He knows that among you is weakness. So if there are from you one hundred [who are] steadfast, they will overcome two hundred. And if there are among you a thousand, they will overcome two thousand by permission of Allah and Allah is with the steadfast" (Al-Anfal, 66). Where there is elevation above the material and tangible, which is what happened in reality, since this illogical confrontation in the Western paradigm has achieved a great victory and unprecedented outcomes that the Palestinian people could not have reached through "hybridization and transgression." The Intifada left a great impact on all areas of life in the Zionist grouping. In the field of economics, for example, the intifada swept the Israeli economy after years of recovery, prosperity and stability, and brought it into a state of stagnation that it had not been familiar with before and in a state of alert, fear and anticipation which was unprecedented since the establishment of such state". Among the headlines of the Israeli news that expressed the state of fear and panic caused by the Palestinian uprising in the settlements:

"Ha'aretz 11-23-2001 "Let's eat and drink, we will die tomorrow.

Yedioth Ahronoth 11-11-2001 Good night, despair.. gloom surrounds Israel"⁴⁴

Of course, the Israeli occupation did not stand by, but confronted it in the most violent way. Where death, for the uprising person, becomes the greatest possibility in this confrontation. And here comes the role of the question "What is the fate?"

Here appears the Islamic paradigm, where the value of martyrdom and death is exalted in order to defend the land and dignity, and the position of martyrs that follows that of the prophets. "So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves

⁴³ Ibid, p.163

⁴⁴ Ibid p. 183,184

victory, We will bestow upon him a great reward.” (Surah An-Nisa: 74) “And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision.” (Al Imran: 109)

This latent paradigm that clearly determined the fate of man, since death is not the end of life, but rather is the way to another eternal life, is the one who pushed a small child facing a tank with a stone, and did not abandon his Palestinian scarf and wear the Jewish hat under the pretext of rejecting and stealing his signs or on the pretext of confusion and to undermine the claim of “The chosen people of Allah” which is promoted by Israel. The white-skin army also promotes that his race is pure and distinct, on which Bhabha based his theory.

This Islamic civilized lexicon has made the Palestinian issue alive so far and forced media platforms, including Western ones, to address the Palestinian issue. Where with all modern mechanisms, Israel has not been able to make the Palestinian people subject to it because it is based on an epistemological paradigm that clearly clarifies the identity despite the occupation that lasted for more than 80 years and interruption of all means of assistance and aid to it.

We find that the overall vision of life according to El Messiri (the Islamic epistemological paradigm) is entirely different from the overall vision of life according to Bhabha, the “Western epistemological paradigm,” since the different answers to these major questions: "Who am I? Where do I fit in? And what is the fate? Made Homi K. Bhabha sees hybridization as resistance, while when analysing the opinions of El Messiri, we will find that it will become for El Messiri a process of “domestication,” i.e. a process of surrender and defeat. This overall vision of life stemming from the Islamic paradigm that shaped El Messiri’s philosophy made the principle of repetition in his view devastating to identity and depriving it of its privacy. While for Homi K. Bhabha, repetition is a form of positive evasion. We find that the element of being beyond history and originality in Homi K. Bhabha is between nihilism and absolute relativism.

while in the Islamic paradigm, the return to heritage and authenticity is the representation of “male” in the Islamic paradigm. i.e. Homi K. Bhabha started from nihilism (the death of the author), while El Messiri, who represents the Islamic epistemological paradigm, started from the principle of existence (the universe has a god).

Section II

In this part, we apply and trace the implications of the third space theory. Ramifications of the third space on the Palestinian issue through the novel “Returning to Haifa” by Ghassan Kanafani

The novel “Returning to Haifa” which was published in 1969, was written by the Palestinian writer, Ghassan Kanafani, who was assassinated by the Israeli Mossad on July 08, 1972, through an explosive bomb placed in his car.

The novel tells the story of a Palestinian couple on their way back after twenty years to their city, Haifa. The couples came to search for their son, who was lost in the 1948 war when they were displaced from their country by Jewish gangs. When the couples arrived at their home, an Italian Jewish settlement was there, so they discovered that their son, Khaldun, had been stripped of his identity as their home and country were stolen from them. Their son became an Israeli Jewish whose name was Dov.

1) The symbolism of Home as a third space

Opens up a space of translation: a place of hybridity (1994: 37)

Such metaphorical space proposed by Bhabha in his theory as an intermediate space in which the colonizing and colonized parties meet, where there are the processes of (dialogue, negotiation, hybridization, transgression and other terms leading to one conclusion. In the novel “Returning to Haifa,” we find that the idea of third space is

represented in the house in which the process of hybridization or domestication of Khaldun and all the other processes presented by Bhabha as strategies for forms of resistance. The third space in which Khaldun's cross-breeding took place in the novel was the house in which the colonizing and the colonized parties met, in which Khaldun, the Arabian, was raised by the Israeli family.

Hybridization appears in the novel, "Returning to Haifa" with Khaldun speaking Hebrew and wearing the uniform of the Israeli occupation army. Since hybridization in Homi K. Bhabha's view is a positive process that raises the status of the hybrid, Khaldun's obtaining the rank of an officer in the army is positive if it is stripped of any principles or ideology, but if such word "officer" is added to the word "Israeli".

You will read from the side of the occupying country and its supporters, "An officer in the Israel Defence Forces and here is an express recognition of Israel as a country that has an army defending it against the attacks of the aggressors. From a Zionist perspective, Khaldun's hybrid as a soldier becomes positive, rather national. The hybrid derives positive meanings that carry the meaning of honour and heroism.

Some read it as "a soldier in the Israeli army," i.e. he stands in between, just like the third space, in a state of "blurry," which is similar to the term "hybrid", with no specific mechanisms and without any moral standards that govern and define it.

With respect to the "undistorted" Islamic epistemological paradigm, it will be read by "a soldier in the Israeli occupation army" and in this case, the translation of "hybrid" becomes equivalent to the word "disgrace" and the Khaldun-Dov hybrid becomes "treason" because his hybridization with the occupation means normalization. Dov becomes a symbol of the Arab world, which entered such third space before the negotiations with the Zionist entity and began to deal with the Israeli occupation as allies and not as an enemy, as well as entering into a cultural, economic, sports and scientific "hybridization or normalization," as represented by the visit of the Israeli Minister of Culture and Sports, Miri Regev, Abu Dhabi in October 2018⁴⁵, and the participation of the Israeli Minister of Communications, Ayoub Qaraoufi, in the "Plenipotentiary Delegates for Communications" conference, which was held in Dubai. The Israeli Minister of Foreign Affairs and Intelligence, Israel Katz, visited Abu Dhabi in July 2019 to attend the environmental conference organized by the United Nations. Moreover, Israeli delegations appeared in international sports competitions, and international cultural, economic and scientific conferences in Arab capitals.⁴⁶ On January 31, 2022, Israel celebrates its national day in the UAE at Dubai Expo, in the presence of Israeli President Isaac Herzog⁴⁷. The appearance of the Zionist entity has become normal on Arab television screens as Dubai Arabic channel displayed an Israeli rabbi in a cooking program to talk about the similarity between Israeli and Arab kitchen⁴⁸. This hybridization gave legitimacy to the Israeli occupation and its existence became natural, which affects the Palestinian issue, but rather the Arab and Islamic world as a whole.

In the beginning, the idea of an Israeli character appearing on Arab television screens was totally unreasonable. Governments did not dare to do this due to fear of public opinion, so it was unimaginable, but now it has become

⁴⁵ you can see: <https://www.alquds.co.uk/%D9%88%D8%B2%D9%8A%D8%B1%D8%A9-%D8%A5%D8%B3%D8%B1%D8%A7%D8%A6%D9%8A%D9%84%D9%8A%D8%A9-%D8%AA%D8%AA%D8%AC%D9%88%D9%84-%D8%AF%D8%A7%D8%AE%D9%84-%D9%85%D8%B3%D8%AC%D8%AF-%D8%A7%D9%84%D8%B4%D9%8A%D8%AE/>

⁴⁶ <https://www.alaraby.co.uk/%D8%AA%D8%B7%D8%A8%D9%8A%D8%B9-%D8%A3%D9%85-%D8%A5%D8%B9%D9%84%D8%A7%D9%86-%D8%B9%D9%86-%D8%AA%D8%AD%D8%A7%D9%84%D9%81-%D8%A8%D9%8A%D9%86-%D8%A7%D9%84%D8%A5%D9%85%D8%A7%D8%B1%D8%A7%D8%AA-%D9%88%D8%A5%D8%B3%D8%B1%D8%A7%D8%A6%D9%8A%D9%84%D8%9F>

⁴⁷ <https://www.dubaieye1038.com/news/local/israeli-pm-to-attend-national-day-celebrations-at-expo/>

⁴⁸ Video can be seen here: (in Arabic) https://www.youtube.com/watch?v=Y4I96vCN_WM

a normal thing in some Arab countries and may become normal in other countries after that. Here is a question: About the process of hybridization; is it optional or forced? Is it the process of domestication or the process of hybridization? Which one precedes the other?

2) **Khaldun from domestication to hybridization, or from domestication to hybridization?**

Hybridity as a resistance strategy, according to Bhabha's description, is supposed to be a conscious and voluntary process, but if we look at the history of Khaldun's personality, we find that before it, i.e. before the hybridization process, he was subjected to all forms of identity theft and brainwashing without awareness, since he was an infant. He has nothing to resist against what is being practiced against him, a baby in a dark deserted house, his mother was robbed from him, in a city where everyone in it has been deserted, the sounds of bullets and explosions are loud around him, and the smell of blood like clouds entering into him from all the windows of the house that are open with doors embracing him. His weakness is the weakness of any colonized people, from whom all the elements of resistance have been stolen, just as the colonial Zionist occupation does in Palestine; such as appropriation, exploitation, erasure of the memory of the place and the changing of its history.

'When he turned to go back to his seat, he saw that the curtains were different. The ones Safiya had made twenty years ago from sugar-colored yarn had been taken down and replaced by curtains with long blue threads running through them' (Kanafani :163)⁴⁹

We note here what the European-Jewish family (the occupation) did in terms of falsifying the reality and altering the facts of things and the world around Khaldun to facilitate its subjection, to produce the "new hybrid," Dov. Among the falsification processes as an introduction and preparation for such process, i.e. hybridization, Ghassan did not mention it in the novel, but imagined it by director, Basil Al Khatib, and scriptwriter, Ghassan Nazzal, in the series "Returning to Haifa 2004," as Sarah (the Western Jewish mother, foster) wears Safiya clothes (the biological mother, the Arab) so that Khaldun can accept her and stop crying, as Sarah has repeatedly tried to hug the child to stop crying, but the child refused her and his crying increased whenever she came closer to him, but when she put on Safiya's clothes and hugged the child, Khaldun stayed and went to sleep when he inhaled the scent of his real mother (Safiya) in the clothes that Sarah was wearing.⁵⁰

Accordingly, we find that Khaldun was first subjected to a process of domestication and here arises the question: Is hybridization an inevitable result of a pre-emptive process, which is "domestication?" Or hybridization is not defined by mechanisms, conditions and limits led Khaldun to "domestication?" . Hybridization as a "strategy" is supposed to be entirely optional process carried out by colonized side (Khaldun) with full awareness and this did not happen. Khaldun was subjected to a process of "domestication" or forced hybridization when he was an unconscious infant, which led him to the process of hybridization, which he imagined had been chosen by himself. Here, hybridization as a strategy becomes unrealistic and impossible. However, it is a forced process to which the colonized peoples are pushed, or in other words, it is an inevitable result of pre-emptive practices on the part of the colonizing party or the colonizers' assistants. Accordingly, it is not optional process carried out by the colonizing party with conscious, but all conditions around him prepared him to accept and be subject to such hybridization and Khaldun or (the peoples under colonialism) practice it automatically, out of necessity, thinking that he is practicing it by choice.

⁴⁹ Kanafani, Ghassan *Returning to Haifa*, in *Palestine's Children*, translated by: Barbara Harlow & Karen E. Riley, United States, Lynne Rienner Publishers, 2000.

⁵⁰ In episode 10 , Khaldoun's rejection of Sarah and Sarah's rejection of Khaldoun appears. In the 42nd minute, Sarah appears checking Safiya's wardrobe: In the 43rd minute, Efrat suggested that Sarah wear Safiya's clothes and said, "This is how you can mislead the child." This Esposide (in Arabic) can be seen here : https://www.youtube.com/watch?v=wc7ADievL_w&list=PLW8iU_mljZXFlqDyYPbFPtDcQOIWAn4_H&index=10

Safiya: That's fair choice. I'm certain Khaldun will choose his real parents. It's impossible to deny the call of flesh and blood"

Said burst out laughing, his laughter filled with a profound bitterness that bespoke defeat.

What Khaldun, Safiya? What Khaldun? What are you talking about? You say this is a fair choice? They've taught him how to be for twenty years, day by day, hour by hour, with his food, his drink, his sleep. And you say, a fair choice! Truly Khaldun, or Dov, or the devil if you like, doesn't know us! Do you want to know what I think? Let's get out of here and return to the past . The matter is finished. They stole him.” (Kanafani: 172)

Khaldun as a symbol of the new generation that was born amongst foreign banners and Netflix, or within a country that adopted normalization with the Zionist entity, in light of falsification of facts and marginalization of the Palestinian issue and Al Aqsa Mosque, and falsification of historical facts, knows nothing about his past in light of multi-image colonialism that obliterates identity with all ways:

“I didn't know that Mariam and Iphrat weren't my parents until about three or four years ago. From the time I was small I was a Jew...I went to Jewish school, I studied Hebrew, I Go to Temple, I eat Kosher food.. When they told me later on that my original parents were Arabs, it didn't change anything . No , nothing changed , that's certain” (Kanafani:181)

In light of a situation like this, how we enter him/ Khaldun (colonized peoples) into the corridors of negotiations over identity that are mainly distorted in a space of mysterious mechanisms. How does hybridization become the strategy for resistance? How can we ask him to be beyond a history he does not know about it, through a deliberate process of making ignorant, as he does not know anything about the status of Al Aqsa Mosque in Islam, through media that work to dilute the Palestinian issue but rather change the faith. How is the method of resistance here to be “coexistence” under the name of “hybridization.”

“Of Course .Dov I don't know what his name used to be, nor if I even matters to you, but he looks a lot like you...” (Kanafani:165)

This phrase bears the consequences of the processes (hybridization, repetition..) which was called by Bhabha as a strategy of resistance and a form of sabotaging the colonial power and its entity.

The revaluation of the assumption of colonial identity through the repetition of discriminatory identity effects enables a form of subversion”1994:173

Khaldun has transcended and disclaimed his past and repeated the signs of the colonizer, to which Bhabha did not put an end, so he spoke Hebrew, put on the Israeli military uniform, went to the Jewish synagogue, put on the Jewish hat and took off the Palestinian Scarf.

“He was wearing a military uniform and carrying his military cap in his hand” (Kanafani: 178)

This was nothing but a sabotage of his identity, i.e. (Khaldun, the peoples under colonialism) and not sabotage of the colonial authority as Bhabha claims,

So it led him to complete alienation from his past as an Arab Muslim, “his name was erased forever, and nothing remained of him but a similarity between him and his biological father, which he could not overcome.

3) Hybridization and normalization

“When he reached the living room he saw two chairs from the set of five he used to own, the other three chairs were new, and they seemed crude and out of harmony with the rest of the furnishings.” (Kanafani: 163)

Here, Ghassan depicts the hybrid as an abnormal and distorted result resulting from inconsistency in components or identities. A face with an Arab history and a Zionist identity. Transformation from a landowner to an occupier, or at least an associate of the occupation. Like those who normalized with the occupation of Israel.

And everyone who withdrew and abandoned the Palestinian issue and the principle of one nation steady in the Islamic faith and its epistemological paradigm, and adopted the Western epistemological paradigm based on interest, so the pains of Palestine became the pain of Palestine alone and the Arab-Israeli conflict turned into a Palestinian-Israeli conflict, and Al Aqsa Mosque, which is steady in the Muslim faith, was confined to its place in Jerusalem.

“I do not want to go into how Jaffa fell and how the ones who came to help us withdrew at the critical moment” (Kanafani:176)

Dov, the Arab face, the Zionist ideology, is every Arab who accepted normalization with the Israeli occupation, compromised the rights of the Palestinian people, contributed to depriving them of the freedom to determine their destiny and wasted their rights in the negotiations and disguised political debates based on support for a settlement (colonial) occupation that adopts an extremist and racist Zionist ideology based on its basis strongly, by committing cruel massacres, displacement, settlement building, and organized ethnic cleansing against millions of Palestinians, where the process ended with appropriation of the land of Palestine. Ghassan expressed those who accepted hybridization (the normalizing parties), stating that despite the apparent temporary earnings received by them as a result of such process, they are in fact a loss, in which the person loses himself first and foremost.

‘We’ve lost him, but surely he’s lost himself after all this’ (Kanafani:183)

Kanafani emphasized this meaning with his immortal phrase. **“A man, in the final analysis, is a cause” (Kanafani:183)**. This issue, which is represented in the Islamic paradigm, is the meanings of heroism, dignity, martyrdom and defence of faith and identity.

4) Negotiation in Reality and Theory

The negotiation process is supposed to be a process between two parties to a conflict of equal strength, for the purpose of limiting the dispute. But in fact, if we look at the occupation, whether material or cultural, in the light of the state of hybridization that Bhabha pushed us to; the occupation, when it colonizes a land or a people, subjects everything in the country to it, begins to change the identity of the country with all its force, especially if the resistance is an integral part of the identity and belief of those peoples, so it destroys such identity, makes the religion absent and the weakens the language of its people by various means, whether by killing scholars, trying to get rid of the resistance as happened in the Arab countries, so the peoples become robbed of will and thought like Khaldun, So it disposes of the country as if it was his own: **“As if she’s in her house! She acts as if it’s her house” (Kanafani:171)**. And the people, the owner of the land, becomes as a guest on it: **“Come here, Dov. There are some guests who wish to see you” (Kanafani:178)**

How can it imagine establishing a just dialogue or constructive negotiation that guarantees that the aggrieved will restore his full rights if such space (the home-country) is under the sovereignty of the colonizer by force of arms, and the occupier controls the country’s entrances and exits, as it opens and closes them whenever he wants and from any side he wants, and complicit international laws.

“You know, for twenty long years always imagined that the Mandelbaum Gate would be opened some day, but never imagined that it would be opened from the other side. It never entered my mind. So when they were ones to open it, it seemed to me frightening and absurd and to a great degree humiliating” (Kanafani: 150)

What compels the occupation to enter into negotiations and all the countries are under its control, like the house in the novel, among a state of hybridization or the submission of neighbouring countries (such as Khaldun). How does the negotiation process take place in light of such diversity in power, and what are the mechanisms of diversity? What is the role of the occupier in such process and what concessions can the occupation make? What are the issues that can be negotiated? Unless the negotiation is on (the home - the homeland itself).

-It is worth noting here that the novel "Returning to Haifa" has been rewritten several times, as in the Hebrew version which was written by the writer of the Israeli occupation, Boaz Gaon, the end set by Ghassan Kanafani was changed, which says that the whole land is returned and there is no way to negotiate an inch of Palestine. It was replaced by another end,

which is "Khaldun's death," "Murdered by Arabs" , and here Khaldun (Dov) becomes a symbolic equivalent to the Palestinian issue or such ancient Arab history over which Safiya and Saeed (the Arabs) wrestle and the Jews try to change its features through hybridization and forgery. I.e. Khaldun has died with his Arab past and history what you were fighting over him died and you came to Haifa wanting to restore it. Therefore, the situation remains as it is, i.e. Sarah and Efram remain in the house (Palestine), and Saeed and Safiya return to the camps. It is an invitation that Arabs have to forget and be beyond such past that preserves their right to land. The Israeli writer wants to say to the Arabs, let's move transcend the past. The past is dead (Khaldun). It does not matter the land was owned by whom. Let's focus on the present moment. In an implied reference to negotiating over the house itself (homeland-Palestine) or returning to the camps, in a policy of arm-twisting. It is the beyond principle that forms Bhabha's theory in the third space.

But if the occupation feels becoming in danger that its fortresses and security are threatened by the resistance, which of course is not intended to be hybridization, then it begins to retreat, but rather, it is the one who calls for dialogue:

At that, the young man, his voice completely changed, said: "We need to talk like civilized people" (Kanafani:181) Dov said that earlier statement when Saeed confused him with the following questions: "You are in the army? Who are you? Why? "Don't you feel that we are you parents? (Kanafani:180).

This is confirmed by the reality: In this latest war on Gaza, where Israel initiated an aggression on Gaza that lasted for 11 days between May 10-21, which resulted in the death and wounding of thousands of Palestinians and the extermination of full families. The Palestinian resistance replied to the occupation by launching thousands of rockets towards the occupied cities and made Israel incurring about 479 million dollars. The total losses of the recent Israeli aggression on Gaza, which led to Israel's surrender and submission to the terms of the Palestinian resistance in Gaza, and it agreed to an unconditional ceasefire.⁵¹

"The resistance from Gaza has won for Jerusalem and Al Aqsa and no one can bet on the defeated enemy after today."⁵²

⁵¹For more details: <https://english.alarabiya.net/business/economy/2021/05/24/Israeli-businesses-lost-368-mln-during-11-days-of-fighting-against-Hamas>

<https://www.aljazeera.net/ebusiness/2021/5/25/%D8%A5%D8%B3%D8%B1%D8%A7%D8%A6%D9%8A%D9%84-368-%D9%85%D9%84%D9%8A%D9%88%D9%86-%D8%AF%D9%88%D9%84%D8%A7%D8%B1-%D8%AE%D8%B3%D8%A7%D8%A6%D8%B1-%D8%A7%D9%84%D8%B4%D8%B1%D9%83%D8%A7%D8%AA-%D9%81%D9%8A>

⁵² Said by: Khaled Meshaal, the head of the political bureau of the Palestinian Resistance Movement "Hamas" abroad; During an interview with Al-Aqsa TV

The Palestinian Uprising (Intifada) incapacitated the Israelis, and the Zionists did not find a solution to this dilemma except by gathering around this uprising by curbing it. From here arises the Oslo Agreement⁵³, through which the gains made by the Palestinian uprising⁵⁴ were wasted by the Palestinian Authority, which was represented in Yasser Arafat at that time, just as Sadat made concessions at Camp David, due to which the Egyptian Foreign Minister, Mohamed Ibrahim Kamel, resigned in objection to the serious concessions made by Sadat in the terms of the agreement to the Egyptian, Palestinian and Arab sides, without referring to the League of Arab States, and he is not authorized by the Palestinian people.

“But the issue is not in the severe Israeli position, nor in the American subservience to Israel. Rather, the real issue lies in President Sadat himself, as he has completely surrendered to President Carter, who in turn surrendered to Menachem Begin, and that the agreement will eventually be concluded on this basis, which will be a disaster for Egypt, the Palestinian people, and the Arab nation as a whole.”⁵⁵

Here arises one of the issues of the negotiation process claimed by Bhabha: Who is responsible for the decision to enter such third space? Is it the people or the government? What if governments do not represent the will of the people, as happened in Camp David and Oslo? while they are the ones that open the path of negotiations, normalization and hybridization, so the peoples find themselves under a de facto, so the markets and media platforms are covered with the cultural and economic products of the colonizer, etc. and therefore, according to Bhabha, the means of resistance becomes not boycotting such cultural and economic goods and returning to revive the local product and the local industry, as it is the automatic reaction stemming from the concept of the nation, which takes place against the Zionist occupation, where the Islamic peoples boycott American and Israeli products as a kind of popular resistance to support the Palestinian issue. However, resistance becomes, according to Bhabha, the acceptance of such wills and goods by consumption of and coexistence with them according to a hybridization strategy practiced against Islamic peoples within the third space that already exists, so the peoples become surrounded by a forced hybridization process and with the succession of generations, the original identity of the peoples disappears and they adopt hybrid identities where “neither the one nor the other” as Khaldun in the novel.

Exiting the third space

“My son, the most beautiful thing in life is to live it proudly, with dignity, with a raised forehead. My son, never sell or humiliate yourself, because if you do so, you will not enjoy happiness at any cost My son, always be brave, express your opinion and do only what pleases your conscience and your honour.”⁵⁶



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⁵³ El Messeri, Abdelwahab, *al-hwyṭ wālḥrkāt al-āslāmīṭ* p.150

⁵⁴ Saed, Edward, *gẓṭ arīḥā slām amrīki* (Cairo: dār al-mstqbl al-ʿrbi, 1994)

⁵⁵ Kamel, Muhammed Ibrahim, *al-slām al-dāʿī fi kāmb dīfid*, Cairo, al-ʿahrām lltḡmṭ wālnšr (1987), p.584.

⁵⁶ *Ibid*, 599

⁵⁷Source <https://rawyaart.com/2015/06/21/%D8%A7%D9%84%D9%85%D9%81%D8%AA%D8%A7%D8%AD/>

These are the words of the Egyptian Foreign Minister, Mohamed Ibrahim Kamel, describing the scene of his exit from “the third space,” as he withdrew from the “Camp David Accord” between Egypt and Israel occupation, where the rights of the Palestinian people were negotiated, and he entered into a hybridization-normalization process that legitimized the existence of the Zionist entity.

How is it possible to enter into a negotiation process in a space that is itself, such space in conflict? Such space vacant house, or in other words, “Palestine” is the subject of conflict, an inch of which cannot be abandoned to the Zionist entity and there is no chance to enter into negotiations with such entity, where there is no way but war, and there is no peace until after the rights and lands are returned to their owners (the Palestinian people). This is what Ghassan declared in the novel, even if the governments waived the Palestinian rights, as happened in Camp David and Oslo, the peoples will not give up because the issue is linked to faith:

“Naturally we didn't come to tell you to get out of here that would take a war” (Kanafani:164)

Rather, Ghassan Kanafani stated in a television interview with journalist Richard Carleton in 1970. This is part of the conversation:

“Carleton: Why does your organization not enter into peace talks with the Israelis?”

Ghassan: You certainly do not mean peace talks, but surrender.

Carleton: Why don't you just talk?

Ghassan: Who are we talking to?

Carleton: talk to Israeli leaders.

Ghassan: This is the kind of conversation between a sword and a neck, you mean?

Carleton: If there are no swords and weapons in the room, you can talk.

Ghassan: No, I have never seen a word between a colonialist party and a national liberation movement.

Carleton: Though, why don't you talk?

Carlton: What are we talking about?

Carlton: Talk about the possibility that you won't fight.

Ghassan: Not fighting for what?

Carlton: Never fight, no matter for what.

Ghassan: I mean, people usually fight for something and stop fighting for something. We talk to stop fighting for what? Can you tell me?

Carlton: Talk to stop the fighting, death, misery, destruction and pain.

Ghassan: Death, misery, destruction and pain of who?

Carlton: The Palestinians, the Israelis, and the Arabs.

Ghassan: The Palestinian people who were taken out of their land and thrown into the camps, live in starvation, and are killed for twenty years, and it is forbidden for them to even use the term “Palestinian”

Carlton: That's better than death, at least.

Maybe for you. For us it is not so, since to liberate our country and have dignity and human rights, those things are as basic as life itself”.⁵⁸

Such principles in the novel are “Khalid” the younger brother of Khaldun, who did not see the moment of displacement and occupation, but lived it every day. He was born in the camp, away from his home. He had never resided in his home, but his home resides in him. He joined the guerrillas to liberate him. He made himself away from such dominant third space. He remained retaining his Arab identity with all its components, far from all attempts of hybridization.

“I was just saying to myself: what's Palestine with respect to Khalid? He doesn't know the vase or the picture or the stairs or Halisa or Khaldun. And yet for him, Palestine is something worthy of a man bearing arms for, dying for”. (Kanafani: 186)

The third space between Khalid and Khaldun/Dov:

Dov is the consequence of immersion in the third space where hybridization, camouflaging, repetition, normalization, globalization and negotiation without a ceiling. He walked on the paradigm of Carlton (surrendering and coexisting with the de facto is the best to preserve one's life, whatever the form of such life, regardless of any meaning and value of dignity, freedom, belief and religion).

With respect to Khalid, it was the fruit of moving away from the third space, as he got out of that space, just as the “Palestinian uprising emerged from the economic dependence on Israel and America, as the uprising people realized that economic dependence is linked to the gluttony consumption patterns that began to lead the whole world to ruin. They abandoned luxury goods such as chocolate, ice cream, Israeli and American-made clothes, and brands written in Hebrew and English. Abstinence and the accompanying rejection of foreign goods have become an element of social pressure as people are ashamed of carrying goods. Khalid represents the uprising people who refused the hybridization and singing foreign songs. But used songs as a basic weapon in the process of mass mobilization and preserving identity, even Palestinian weddings turn into a national occasion.”⁵⁹

It was stated in Ha'aretz 28/08/1987 that The Palestinian cassette tapes, which are recorded and distributed in the West Bank and Gaza Strip, contain most of the Palestinian national moral components, such as glorification of fighters who carry weapons, respect for the peasants who adhere to their land, seek freedom and independence, long for the homeland and want the land. It reflects the strength of the identity of such generation and it is noticeable that there is no mention of investments and values of openness and pragmatism.⁶⁰

Khaldun represented everyone who bargained and is bargaining over identity and whoever follows paradigm which is not familiar to him, as he has made him a strange to himself. Before turning from Khaldun to Dov. Whereas Khalid is a symbol of the normal identity and the desired generation that emerges from the limited scope of hybridization and subordination to the capacity of creativity, resistance and freedom, which is what Ghassan ended his novel with. The difference between Khalid and Khaldun was like the difference between guidance and error.

“Dov is our shame, but Khalid is our enduring honour” (Kanafani: 187).

⁵⁸ Interview can be seen here: <https://www.youtube.com/watch?v=oHgZdCJOUAK>

⁵⁹ El Messeri, *al-āntfāḍī al-flṣīnī*, p.110,111.

⁶⁰ *Ibid*, p.111

CONCLUSION

The idea of the third space outflows from the idea of “nihilism” where there is the concept of beyond history and originality, and it is one of the manifestations of the idea of “the author’s death” found in the Western paradigm; on which Homi K. Bhabha built his theory, the processes that take place within that space (hybridization, imitation, negotiation, etc.) and other unclear processes, ambiguous mechanisms and limits where everything is relative. It is one of the manifestations of absolute relativity as Darwinism believed in the West. Where hazy answers to life's great questions: "Who am I? Where do I fit in? From where did I come? And what is the fate?. Where **general relativism leads to Darwinism because in the absence of any criteria external to man, man becomes the standard of himself and then strength becomes the only value that resolves all disputes**⁶¹

-Hybridization is the result of a process of “domestication” and it is a form of globalization that makes colonized peoples, even those who became independent, mix into colonialism, where intellectual, cultural and ideological dominance is in the context of imposing Western imperialism, which is not limited to military, economic and political domination only, but also intellectual, cultural and ideological domination through social institutions and media platforms, making people living in America without visiting it, so they eat ketchup and mayonnaise and feel a crisis if they suddenly disappear from the markets. This excessive, gluttony consumption is rejected in the Islamic paradigm, where “eat and drink and do not be excessive”, which is what the Palestinian uprising followed, as it abandoned luxury goods, boycotted American and Israeli products, and relied on themselves, so they applied the principle of cooperation, solidarity and generosity that they inspired from the Islamic paradigm. The Palestinians supported each other through the small projects carried out by Palestinian families, through El Messiri expressed it as: "a form of self-discipline that expands the area of freedom and dignity."⁶² The economic losses of the Israeli occupation during the intifada amounted to about 700 million dollars ⁶³. The application of the idea of hybridization destroys the concept of “one nation” in the Islamic epistemological paradigm and the principle of cooperation. For example,

the hybridization strategy will disrupt the idea of the Arab and Islamic world’s boycott of American and Israeli products and all those who support the occupation in support of the Palestinian issue, but rather is a hindrance of the economic independence and salvation from subordination to the West. It opens the door of normalization widely, so grows up a generation that does not see normalization and dealing with the Israeli occupation as a problem! The Palestinian issue is alienated from the Arab and Islamic setting and Al Aqsa Mosque is limited to its spatial space in Palestine, separated from any ideological bond that links Muslims to it, in light of the deliberate marginalization of the issue in the media and the educational curricula is dominated by the Western paradigm.

Hybridization is a form of Western imperialism that knows thoroughly a “colonial vision” whereby hybridization will gradually lead to extracting the spirit of resistance from the peoples under colonialism, which is the first thing the occupation seeks to get rid of. Hybridization is a surrender and defeatist approach, where the space is open between hybridization and domestication and there is no separation limit. However, as in the novel “Returning to Haifa,” we find that Khaldun’s hybridization was the result of a process of domestication, which gradually makes the colonized peoples away from creativity and from confronting the occupation. By hybridization, he paves the way for the occupation to extend its control of the peoples freely, so that the colonized peoples remain under the control of colonialism and alienate them from their true heritage and identity, making them live in the orbit of the occupation, but rather a servant for such occupation, like Khaldun in the novel.

It gradually robs peoples of their right to resistance, not only with weapons, but it gradually forfeits their right to resistance, even if it is by the simplest means, such as “throwing stones”, but even these simple peaceful means of resistance become a crime and terrorism. The writer of the Israeli occupation, Amira Hass, wrote an article in

⁶¹ El Messeri, *al-hwyṭ wālḥrkāt al-āslāmīṭ*, p.77.

⁶² El Messeri, *al-āntfāḍṭ al-flṣṭīnīṭ*, p.102.

⁶³ Al Qabas, June 23, 1988 in {El Messeri, *al-āntfāḍṭ al-flṣṭīnīṭ*, p.101.

Haaretz 3-4-2013 titled **“The Inner Syntax of Palestinian Stone-throwing.”** Haas published this article in which she appears to be defending the rights of stone-throwers in Palestine, but in fact she robbed them this right (by camouflage) in an implied way, through domesticating strategies proposed by her to the Palestinians as alternative methods of resistance under the cover of the word “peaceful,” as she negated the fact that the Israeli occupation is terrorist and belonged it, i.e. The terrorism, to the children of stones! Therefore, the process of stone-throwing seemed like a demagogic terrorist operation that must be stopped, abandoned and replaced with the following strategies:

“It would make sense for Palestinian schools to introduce basic classes in resistance: how to build multiple “tower and stockade” villages in Area C;

How to behave when army troops enter your homes; comparing different struggles against colonialism in different countries;

How to use a video camera to document the violence of the regime's representatives; methods to exhaust the military system and its representatives; a weekly day of work in the lands beyond the separation barrier;

how to remember identifying details of soldiers who flung you handcuffed to the floor of the jeep, in order to submit a complaint; the rights of desiring and how to insist on them in real time; how to overcome fear of interrogators; and mass efforts to realize the right of movement. Come to think of it, Palestinian adults could also make use of these lessons, perhaps in place of their drills, training in dispersing protests, and practice in spying on Facebook posts”⁶⁴

It is noticed that they are failed domestication strategies that have been called resistance. Homi K. Bhabha has also called it **“resistance”** against the hybridization process, where both of which are colonial strategies that rob and forfeit the right of Palestine and every country under colonialism to resist.

From the same colonial point, the Israeli occupation uses the strategy of **“improving the economic situation”** as a cover for their desired goal, which is represented in that the Palestinians shall abandon the armed struggle, by allowing the Palestinians to move and work in the Arab countries and within the Israeli economy, as improving the standard of living becomes the same means to completely get rid of the identity⁶⁵. Hybridization as a strategy of resistance is the same means of getting rid of the resistance and identity. Haas’ strategies for resistance and rights restitution, how to remember the details of identifying the soldiers who handcuffed you and using video to document the violence and file a complaint - Haas did not mention which party the Palestinian complains to in order to obtain his right under international complicity with the occupation, are the same way to get rid of and suppress the resistance and waste the rights.

We note that the third space theory proved to colonialism the **“action,”** but made the peoples under the **“reaction”** and therefore hybridization and imitation emerged. The Palestinian uprising (Intifada), as an applied example of the Islamic epistemological paradigm, proved to the peoples under colonialism the **“action”** and attributed colonialism to the **“reaction”**.

“It is the Palestinians who determine the level of escalation and this is the real danger facing Israel because it does not actually control the rules of the game, while the Arab control over the situation appears in the deterioration of the Israeli army on two levels: The first is the fighting tools, since the Israeli occupation was unable to deal with

⁶⁴ see: Amira Hass, “The Inner Syntax of Palestinian Stone-throwing” Haaretz” , April 3, 2013.

<https://www.haaretz.com/opinion/.premium-amira-hass-the-inner-syntax-of-resistance-1.5236559>

⁶⁵ El Messeri, *al-āntfādī al-flstīnī*, p.22.

the hit and run carried out by the uprising people”.⁶⁶The Israeli occupation turned back the clock, so instead of using computer-operated weapons, it made fibre batons⁶⁷.

The third space, with its “camouflage” operations, include the “Islamic” religion, with its obligations and limits, in a negotiation process, so the obligations, limits and legitimate duties are subject of negotiation, so they unveil women under the title of “camouflage.” The process of repetition in the third space is also a sabotage process, but it destroys the identity of the peoples under colonialism, as happened to Khaldun, which is against creativity and dignity.

The Palestinians, for example, did not wear the Jewish hat and did not grow their braids from under it, under the pretext of sabotaging the identity of the Israeli occupation, by repeating its signs to destroy the myth of “Allah's chosen people” which is promoted by the Jews, and the West promoted the distinction of the white race, based on which Bhabha has built its theory. However, the Palestinians, according to the Islamic paradigm, where authenticity and respect for heritage, adhered to the **Palestinian scarf (Keffiyeh), the dabka**, the distinctive Palestinian clothes and Palestinian dishes, which proved their existence and preserved their identity, which the Israeli occupation has been trying to suppress in various ways, for more than 70 years, even it wants to seize such heritage, as it claimed that Hummus is Israel's national dish and that maqluba, shakshouka and Falafel are all Israeli dishes! Here, repetition becomes an element to which one with poor idea about history and creativity resort, as the Israeli occupation is the one who seizes the signs of the Palestinians and attributes them to itself. Here, the repetition proposed by Bhabha is a colonial operation that serves the occupation and presents its dreams easily, where, according to Bhabha, the meaning of repetition here becomes the Palestinian's abandonment of his heritage, thus allowing the occupier to pounce and seize it.

The third space and this unframed hybridization process will pave the way to many issues and cases that conflict with customs, religion and principles, for example, the issue of “reproduction” we find that the Western epistemological paradigm adopts the idea of birth control, so that a single family shall not have more than two or three members at most. However, the Palestinians of one family have at least four children, where reproduction is a strategy of resistance. July 26, 1987, Arnon Savir, an Israeli geography professor, said: **“The sovereignty over the land of Israel will not be decided by a gun and a grenade, but control will be determined through two places: The bedroom and universities and the Palestinians will win over us in these two places, within a short period.”**⁶⁸ Therefore, if the Palestinians adopt the idea of hybridization “Western paradigms,” this will gradually lead, through spreading the Western ideas and normalization of the Western paradigm, to the Arab society's adopting of the idea of birth control adopted by the West, which will affect the process of resistance and the struggle for survival. Not to mention what the hybridization process will present, with respect to women's issues, whose existence differs in Islamic and Western paradigms. Such unframed hybridization opens wide horizons for western bias and blind subordination. In light of a Western cultural invasion that Eastern societies suffer from to legalize homosexuality, sexual transformation, and other ideas that are not acceptable to the East, neither from religious nor human aspects, under the pretext of freedoms, hybridization cannot become a philosophy and strategy in which it operates.

The theory emerges from a Western epistemological paradigm that deems itself entitled to dominate the world and it is not compatible with the comprehensive vision of the universe and life of the Islamic epistemological paradigm, where it dealt with the identity with a strange and material view, free of the sense of dignity and ignored it, as it is not valid for Arab and Islamic societies, whether they were previously colonized such as Egypt, Algeria and Indonesia, or which are still suffering from occupation such as Palestine, but rather, it is a danger to such

⁶⁶ Hadashot magazine February 09, 1988 in {El Messeri, al-āntfāḍḍ al-flṣṣīnīṣ, p.81}

⁶⁷ “AL qabas March 03, 1988 in {El Messeri, al-āntfāḍḍ al-flṣṣīnīṣ, p.81}

⁶⁸ El Messeri, al-āntfāḍḍ al-flṣṣīnīṣ, p.64

societies. The application of such theory increases the identity crisis of the current generation, separates it from its issues and will separate the next generation from its entire identity.

The third space is actually a reality, whose consequences are represented in the novel by Dov - Khaldun, the hybrid symbolic equivalent of the crisis that the Islamic world is witnessing, which suffers from the cultural and intellectual invasion of the West, as it became eating what the west eats and wears what the west wears and it is the space that became necessary for the Islamic and especially the Arab world, to get out it and not to enter it as claimed by Bhabha. "Khalid, the younger brother" represented the opposite direction to the third space theory, where Khalid refused to enter the mazes of the third space and chose the way of resistance and the recovery of the entire earth.

The third space is a theory that may be suitable for immigrants and those who were born in the diaspora - specifically intellectuals and academics such as Edward Said and Bhabha, but it represents a burden on refugees, exiles, persecutors and persecuted Muslim minorities, as for them, the practice of hybridization, negotiation, and all the strategies of the third space are forced and compulsory operations that increase the impact of injustice on them and deprive them of practicing their religious rites, such as the preventing the headscarf in some countries and persecution of girls who refuse to take it off (rejecting the hybridization).

Hybridization, if it is compatible with minorities, is a theory that is not appropriate for a nation or people. A theory that is not suitable for a people who uses forks and spoons to dig a tunnel inside a cell in a high-security prison like Gilboa Prison⁶⁹, to get his freedom from the jailer forcibly. It is not suitable for a nation with religion and civilization like the Islamic nation that has a special epistemological paradigm with a clear vision of the universe and life through which, within only a hundred years, it could build the largest empire the world has ever witnessed, extending from India to the streets of Gibraltar. Muslims were able to build a civilization that led the world for more than seven centuries, in which it absorbed all the different cultures without losing their unique identity, a civilization that had a deep and direct impact on the lands of the northern west that is now called Europe⁷⁰.

The third space in our world is multi-image, so if the third space in "Returning to Haifa" is "the house," as in the Indonesian novel "**Salah Asuhan**"⁷¹ the third space is the "school" in which the Indonesian Hanafi (the colonized) met with the Dutch occupier, at such time, where Hanafi studied Western curricula and culture in HBS⁷² until he became completely Western, so he did not know the answers to the major universal questions (Who am I? From where did I come? Where do I fit in? And what is the fate? So he became atheist. Then he committed suicide in a state of identity conflict: "neither the one nor the other" (Bhabha:37), in a situation similar to the curricula adopted in schools in the Arab East, where everything related to the Palestinian issue was absent and omitted. And even the Western philosophies were adopted.

⁶⁹ on 6 September 2021, six Palestinian prisoners: { Zakaria Zubeidi, Mahmoud al-Arida, Munadil Nafiyat, Muhammad al-Arida, Yaquob Qadiri, and Iham Kamamji } escaped from from high-security israeli prison through a tunnel. See <https://www.youtube.com/watch?v=MPIejBoPUDM>
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⁷⁰ See 90-minute video documentary 'An Islamic History of Europe' produced by the BBC in 2005 and presented by Rageh Omaar, reveals the surprising hidden story of the influence of Muslim civilisation on Europe. videos can be seen here: <https://www.dailymotion.com/video/x1sdbot>
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⁷¹ An Indonesian novel which means "A Wrong Upbringing" was written during the Dutch colony period by Abdoel Moeis, first published in 1928 by Balai Pustaka.

⁷² "Higher Civic School" was a secondary school type in the Netherlands and the Dutch Empire existing between 1863 and 1974, constructed in Indonesia during the Dutch Colonial Period.

Accordingly, the Islamic world, in light of the identity crisis it is suffering, has to get rid of Western subordination (where the third space is) by getting rid of the influence of the Western epistemological paradigm and activating the Islamic paradigm, especially in academic media which is dominated by Western paradigms. It has become necessary to activate the role of the epistemological paradigm to study and examine the proposed theories to see whether or not they are compatible and consistent with non-Western/ Islamic societies and then decide to adopt and develop or reject them through examining and tracing the location of these issues and questions from each theory. **“Am I the master of myself or a servant of Allah? Was I created by Allah? Or was I created out of negation? Chaos or coincidence? Am I here for an assignment and a temporary exam? Or is life meaningless? Is there an account, a Heaven and Hell? Or just wombs to bring and land to swallow?”**⁷³. We found that the theory of the third space by Homi K. Bhabha does not correspond to the Islamic vision of the universe and life, but was formulated according to the Western perspective of defining the human being and identity, so the theory was formulated with a material perspective separate from values.

Moreover, **“the composition of man challenges the deterministic physical laws, and in the end, I found that man can only be explained through There is no God but Allah.”**⁷⁴

Suggestions

It is suggested to study the writings of Dr. Abdul Wahab El Messiri specifically, regarding the issue of bias and the epistemological paradigm, which is more explanatory to reality, and the relationship between East and West, and the colonizer and the colonized, as an alternative to the post-colonial theories that arose under the Western paradigm, which did not read the Islamic reality well, and could not deal with it due to the difference in philosophy and the overall view of life and the universe for each of the two paradigms.

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