



Analyzing pre and post Israel Anti-Zionism in the Backdrop of Road to Mecca and Journey into Europe

Iqra Shaheen¹, Khalil Ahmad² & Dr. Aamir Shehzad³

¹ Research scholar, Department of English, University of Okara, Punjab, Pakistan Email: iqrashaheen11061997@gmail.com

² Lecturer, Aspire College Pattoki, Punjab, Pakistan Email: khalilahmad1841979@gmail.com

³ Assistant Professor, Department of English, Abbottabad University of Science and Technology, KP, Pakistan Email: aamirshehzad@aust.edu.pk

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ABSTRACT

This study underscores analytical interrelationship of prejudiced West based upon economic, political and territorial biases which affects Jews as well as Muslim world in different genres. The study entails intertextuality between Akbar S. Ahmed's Journey into Europe and M. Asad's Road to Mecca and compares Ibn Khaldunian tribalism that bedunis are inheritors of a very ancient civilization to Weberian colonialism. It keeps its focus that politically, historically as well as post structurally each text is an intersection of other texts. The writing's purpose is to touch the ground roots of Arab civilization and it also highlights Western contribution to territorial conflicts between Arab and Israel. The Jewish enmity in general and more specifically the Western biased attitude against Palestinians can be analyzed under the paradigm of Anti-Semitism in a befitting manner as well as to clarify that Arab Anti-Zionism and Anti-Semitism are two different ideologies. This study signifies the role of Saud Bin Abdul Aziz (1953-1964) and his successor Shah Faisal Bin Abdul Aziz (1964-1975) against Israel and compares it with the Western plotted Crown prince M. Bin Salman (2017-so on) implementing theory of asabiyyah. It is also highlighted that in present times the uprising anti-American feelings among Muslims are due to the unjust and unlawful migration of Jews to Arab and biased territorial division of Palestine. The targeted Muslims in the West are prejudiced just for having Muslim identity and the ratio of attacks on Muslim mosques increased after 9/11. Psychologically, socio-culturally, socio-politically and socio-religiously, this historical study examines the ideology of the Muslim world that gives new identity and direction to the West as well as their misconceptions.



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Corresponding Author's Email: iqrashaheen11061997@gmail.com

INTRODUCTION

This study signifies the importance of literature in the analysis of historical events in light of its psychological effects on current generations. Akbar S. Ahmed's book *Journey Into Europe* is a flashback of the decline of tribalism and incline of colonialism to differentiate the Islamization from the Islamophobia especially after the event of 9/11. The writer contributes his concerns

about Islam completely following the Quran and Sunna to clarify the Western misconceptions that two common practices, Honor killing and female genital mutilation, did not originate from Islam but in fact some Hindus blamed Islam on their own faults. This research paper examines the reasons of misconceptions that lead the Western biases towards the Asians as well as it clarifies their hatred considering the factual and debatable answers. The parallel stories of three eras of 14th century and 20th century as well as 21st century critically reflect the socio-political rise and fall of Arab civilization from tribalism to so called colonialism. His major concern is to be aware of the 21st Islamic generation from their contribution in golden civilizations as Eliot described the historical sense which is a perception of the pastness of the past but also of its presence. The balance of power among civilizations is shifting from Western to Asian civilizations as Islam and China and at the same time the Saudi Arabia is establishing the 2030 project to adopt westernization.

Basically there is a war of power and authority both in colonialism or tribalism. The inclination of Germanic civilization and its effects on the xenophobes are under discussion and it can be analyzed in the context of historical-political and historical-religious perspective of Germany towards Israel. M. Asad highlights the religio-political issues of ethnic Arabs and the Zionist Jews and he criticizes Europe's intentions towards the Jewish diaspora saying "they were strangers within the gates" (Asad, 1954, p.139). The parallel points of both these texts highlight the relation of Eastern experience to the Western world in the context of pre and post 9/11. The biased behavior of the West towards the establishment of Israel and towards the unjust Jewish cruelty on Palestine highlights the corrupt multifaceted Western governance and judiciary system. Bernard Lewis in his essay *The Roots of Muslim Rage* 1990 highlighted his occidental approach, the cause most frequently adduced for anti-American feeling among Muslims today is American support for Israel. This paper deals with these misconceptions and misleading factors that Arabs were as well as are not against the independent state for Jews but they are protecting their own land and culture. Asad and Ahmed revisit the historical eras to contribute their role in the preservation of the factual and figurative past of great civilizations. Islam is the religion of peace and it doesn't permit killing any innocent human being whether Muslim or non-Muslim. In this research paper we will analyze the grounds of Western hatred against Jews and bridge the two different eras of history. In the present paper the Crown Prince M. Bin Salman's declaration of Moderate Islam plan 2030 to modernize the kingdom and its effects on Muslim world are under discussion.

The focus of this study is to compare the three distinct eras of history and their evolutions within the time as well as the people's responses over these cultural, social and emotional changes. Their focus is to compare Arabs' tribal civilization with the present moderate Islam in Arabia. For Ahmed and Asad tribal Islamic civilization is the real picture of Islam but modern one is politics. Historical and political contexts of the writings require knowledge to perceive imperialist and colonialist approaches. On one hand Asad's novel treats language in the frame of Arab society, culture and history and on the other hand A. Ahmed treats language in the context of current socio-political history. Neither an author nor his work called text can be freed from the signs of time, space and circumstances of history and society.

LITERATURE REVIEW

There are various valuable pieces of research that were based on the topic Anti-Zionism.

Mohammed Ibrahim Ahmad in his article *Muslim-Jewish Harmony: A Politically-Contingent Reality* bridged the two eras of history. Islamic Spain (711-1492) and present Israel (post 1948), demonstrate that the political reality rather than religion determines the Muslim-Jewish harmony or conflict. The reaction to the bullying actions of the West for the Muslims specifically for Arabs and the reaction from the targeted Zionists are experienced by Asad in his memoir under discussion. Asad, being a Jew, tried to fight against the odd power politics and passed through socio-religious, religio-political and profane circumstances. A. Ahmed in his critical social and political commentary also observed multiple issues while living in the Western community and the identity was totally changed after these terror attacks of 9/11.

Islamic Spain was a multiculturalist and pluralist mix of three great monotheistic religions included Muslims, Jews and Christians living peacefully and it shows the highest degree of civilization. Max Weber in *The Protestant Ethic and the Spirit of Capitalism* (Weber, 1904–05) talked the structuralist concept of religion on the economy of a state. His theory of social and economic organization belongs to the so-called particularistic approach. He defined tribalism, the pre-modern societies and Europe, the birthplace of democratic modernism. Tribes were referred to the restrictions and violence but Ibn Khaldunian tribalism was far away from that approach. He defined tribes as the ancient inventors of Muslim civilization that stick to their cultural, religious, social and traditional values. Ahmad appreciates as well as quotes the historian Arnold Toynbee referring Ibn Khaldun's historical writing especially *Muqadima*, 'undoubtedly the greatest work of its kind that has ever yet been created by any mind in any time or place' (Ahmed, 2019, p. 11). Max Weber defines capitalism superior to every known economic system, even to socialism because it is more rational than any other economic system. There is great difference in their approach to knowledge as Ibn Khaldun belonged to the period where Muslim civilization encouraged individuals to develop their skills in the whole array of human learning and Weber belonged where modern Western societies were promoting the idea of specialization (Ahmed, 2019, p. 15). He belongs to a government official family so populism is very common as it just supports the certain class of people.

Ahmed defined that Europe is a monolithic society which is rigid in its approach and not open to recognize Islam as a right winged heritage of Muslims. Samuel P. Huntington (Huntington, 1996, p.308) in *The Clash of Civilization* argues the differences of Eastern and Western religious and cultural practices at the opposite poles and focuses on the view 'modernization is distinct from Westernization. Huntington focuses on Edward Said's idea of *Orientalism* (Said, 1993) and argues that Islam is the religion of violence. But Edward Said criticized the oriental approach represented by occidentals "East was only a career for Westerners". The book *Journey into Europe* highlights the major misinterpretations of Islamic laws; honor killing, female genital mutilation and terrorism are not sanctioned in Islam. Sharia Law following the hadiths condemns the acts of honor killing and violence. In fact, this cultural practice of women killing at the name of pure virginity was originally imported from Babylonians. The Islamic world awaking the women to their right to protect themselves and in 2004, after years of continuous struggle from civil society, the Government hence passed an act declaring "honor" crimes, especially "honor" killings illegal.

A considerable amount of research has been done on these issues and as stated above this body of research is very significant in so many ways. It throws light on various aspects of both these autobiographical memoirs as well as social and political commentaries, though its appraisal;

elevate their value at International level. It turns the mind of the world's socialists and historians towards the efficacy and worth that a third world country writer is capable of. The focus of the previous research is solely either on political or religious identities. No one attempted the application of Anti-Zionism on *Road to Macca* and *Journey Into Europe* hence the present research.

Study Question:

The following research questions were devised;

1. How has European political history psychologically has set-up Muslims and Jews, in conflict (post 1948) era?
2. Analytical study of Western and Eastern ideology towards Jews and is anti Zionism a new version of anti-Semitism?
3. Analytical study of Western concept of Jihad as Radical Islam: Terrorism is a Muslim monopoly?

Theoretical Framework:

Zionist movement started in 1897 by an Austrian Jewish journalist Theodor Herzl for the establishment of Jewish nation of its own. Anti-Zionism or anti-Semitism refers to prejudice and hostility towards Jews on the basis of their ethno-cultural and/ or religious group membership. Israeli and Iranian Jews have a misconception that they are dehumanized and excluded from dominant society due to their socio-religious identity. At present in most of the modern, democratic and secular states the Jewish community has to suffer generation to generation on the differences of racism, religion or Christ-killers. Anti-Semitism is an older term which discriminated against the Jewish people but on the other hand Anti Zionism starts right after the Zionism movement with the idea of Jewish state. Muslims are always misrepresented by the so-called Westernized politics as Edward Said mirrors their psyche in his masterpiece *Orientalism* that Islam and the Arab world have been continually misrepresented by Christianity, Western media and popular imagery (Said, 1993, p. 60). Being Jew Asad had exposed the agenda for the establishment of Jewish state in Palestine because the Jews had no great affiliation to this Holy Land, the Promised Land.

To a larger extent the Germanic Primordial identity had treated the Jews and Muslim minorities as aliens and marginalized socially, economically, politically as well as ethnically. For their political concerns Western stereotypes had supported the Jewish particularism and denied the identity of 60% Muslim majority in Palestine. Zionist movement counters the native Arabs to create a new homeland for their identities. Verily religion or any other form of discrimination causes many impacts on the people to feel unwelcome in their European homes. In World War 1, Britain and France used political tactics and signed the Sykes and Picot Agreement for the establishment of Jewish state in Palestine. Firstly, there is a contradiction between the anti-Semitism and anti-Zionism and this research gives a new flow to the ancient ideology with arguments and references. Most of the Jewish people suppose that Anti-Semitism is Anti Zionism but if there is no cause how one can define the effects. Anti -Zionism is the result of the Zionism movement that started directly after World War II with the demand of Jewish state in Palestine. Anti-Zionism employs a variety of techniques and terms to investigate the root causes

of Muslim and Jews as well as Eastern and Western conflicts and their psychological effects on individuals. History and historians help new generations to analyze the factual and analytical reasons of past events.

In 587 B.C, the Babylonians (present Iraq) had destroyed the first temple and sent many Jews into exile and the second temple destroyed by the Romans in 70 A.D. In the Byzantine period (324-630 CE) Christianity became an official religion and it created a danger for Jewish identity. Jews were killed and establishment of synagogue was banned. Then comes the Islamic period (638-1099), it was the period of great prosperity and golden age for Jews in the Khilafat system. Anti-Semitism is the cultural, religious and racial phenomena and Christians are the inheritors of this hatred. Hostility or prejudice against Jewish people has a long history as Brustein and Ryan highlighted (Brustein & King, 2004, p. 40), “the late-19th and early-20th century witnessed a high-water mark in hatred against Jews, especially in western Christian societies”. The highest degree of anti-Semitism was observed in 1899-1943 and the fundamental cause of this principle is the Western modernity.

This debate goes on the significance of experienced and lived reality and these literary texts classify the social, historical and religious perspective. The thematic and textual narrative of the past is treated as a parallel reading of the literature. The new historicists do accept that the narrative style of Foucault in the working style and methodology is argumentative and explicative. When history and culture intersect different discourses, intertextuality is highly emphasized as a central concept for the frame of literary textual analysis. The signs of time, space and circumstances of the society that shapes a specific cultural and religious text are always deep on it. These both historical writers of different eras perform two roles at the same time: firstly they try to reflect the historical and socio-cultural context of a piece of literature on one side and secondly, they have depicted the thoughts, emotions, feelings and sufferings of the people of the historical moments. These texts psychologically target the people to believe: individuality of every single person who is living a dependent or free life, nationality by birth or the adopted one and history with its cause and effect consequences is very important. Historical events themselves are lost as well as molded and it is known only through the literary documents that we see the events of the past and through the descendants we know the psychological effects on the people. For example the present generation’s knowledge of Bosnian genocide and Holocaust is merely dependent on the documentation of the eye witnesses and both sides have different images of the same mirror. In this process, the events are “thrice processed”, first through the ideologyof its own time, then through those of ours, and finally through the distorting web of language itself”.

In this part of our research it is very significant to know the bases of the Muslim and Western as well as Muslim and Jews differences and conflicts. The selected texts (Road to Macca and Journey Into Europe) tried to analyze the psychological approach of the foreigners against Muslims. George Bush, the American President stated on 9/11 that why Muslims hate us, turned the mind of the western public and media directly towards Islamophobia. Awareness of the La Convivencia and civility are the weapons utilized by Asad to differentiate two eras of 19th century Saudi Arabian’s loyalty and sacrifices for their land and on the contrary 21st century condition of Muslim rulers with the hypocritical slogan of moderate Islam. The language used in these travelogues has great influence on the culture and time frame in which these are composed.

Circumstantial evidence of *Road to Mecca* (1954) has proven the historical context of the great Arab civilization.

Data Analysis:

The travelogue *Road to Mecca*'s epigraph is the intellectual and spiritual displacement of Asad that reflects the great Arab civilization in the new setup of Palestine war "My story is simply the story of European's discovery of Islam and of his integration within the Muslim community" (Asad, 1954, p.1). Asad had drawn a relation of Eastern experience to the Western world as "I had discovered a connection between the emotional security of the Arabs and the faith they possessed, it now began to dawn upon me that Europe's lack of inner integration and the chaotic state of its ethics might be an outcome of its loss of contact with the religious faith that had shaped Western civilization" (Asad, 1954, p.139). Ahmed is a foreign ambassador of interfaith harmony and dialogue between Eastern and Western world. He put the problem in center and studied it from four different perspectives, what Europe thinks of Muslim immigrants and converts, how America perceives the Muslims and what Muslims think of Europe and the West. He wrote a series of books to analyze one issue: that what type of status Muslims possess in the West after 9/11. Akbar's book *Journey into Europe* belongs to that body of literature that was composed after 9/11 and this study mirrors both sides of the picture, the status of Muslims in modernized secular state America as well as in Europe and the fears that Muslim world, especially the tribal one, have to face from the West. They both demand from Western societies as well as European societies to welcome the Muslims with open arms because most of the violence is based on the discriminatory acts of Europeans especially towards Muslim immigrants and converts.

It is practically observed that world is at the war and this is the war of politics and cultures not of religion. Ahmed, the anthropologist and historian, functions as bridge to join two eras historically and socio-culturally and identifies possible solution for the coexistence of cultural imperialism. Being secular, he throws light on the society of coexistence, Islamic Spain, where Muslims, Jews and Christians lived harmoniously. Circumstantial evidence shapes the behavioral changes as "in Athens, a major European capital that has a Muslim population of several hundred thousand; there was not a single actual mosque" (Ahmed, 2019, p.4). The parallel stories of two eras of 19th century as well as 21st century perceptively and critically reflect the existing knowledge for the revival of lost civilization. The cash behavior of the West towards the indigenous Muslims, migrants and converts and especially the young ones leads to the emergence of Muslim terrorist groups. Islam is the religion of fact and practice that leads everyone on social, political and practical grounds and that's why it doesn't justify the retaliation of ISIS and Al Qaida. Political aggression is highlighted by violent Western attitudes towards consecutive three Muslim generations living as unwelcomed guests. The people become violent and frustrated when they are not provided with the desired cultural, social and religious atmosphere. Ahmed shares his experiences living in America before and after 9/11, "after 9/11 I saw suddenly a lot of ignorance, a lot of prejudice and a lot of hatred" (TIA&TW 13:21).

Dr. Zakir Naik addressed in his speech that terrorism is the monopoly of politicians. They engineer hatred, injustice and cruelty among different religions. Most of the people don't know about the 9/11 incident or Babri Mosque attack. Thousands of innocent human beings – mainly Muslims – were killed in these events. To Asad and Ahmed it is the reproduction of historical events and to answer the questions, who has to justify the reaction to such bullying actions of the

West that targets certain communities of people just because they are Muslims no matter what they do.

Both these historical writings throw light on different aspects of politics and also highlight the value of research at national and international level. This present analytical study highlights the ancient civilized history of Arab and the Muslim's role in Western modernity. An emphasis on the contribution of political instability and cultural differences, that causes the anti-Semitism and Islamophobia, is implicit in these two historical books. They focused on the root causes of the western hatred against Jews as well as against Muslims and western contribution in the misrepresentation and falsified interpretation of the Muslim World. Through these misrepresentations the Muslim immigrants, converts and indigenous Muslims have to face a number of identity crises in the West. The invigorating process both historians pursued in their travelogues under discussion can be studied under the paradigm of anti-Semitism in an investigative manner.

Asad had beautifully and skillfully composed the Arab culture and civilization. He visited the unexplored regions and sensed warmth for the land of Arab where the greatest Prophet Hazrat Muhammad (S.A.W) was born and preached Islam. Arabs are the inheritors of a very ancient civilization. In the early twenties, Europe was at the edge of destruction and optimistic spiritual emptiness as Asad interpreted it 'social and moral insecurity had given rise to a desperate hopefulness' (Asad, 1954, p.70). Asad had talked about the precarious positioning of his new born son Talal in Medina and wished to have his roots deep in this land and to grow up in the consciousness of his great heritage of blood as well as culture (Asad, 1954, p.48). Ibn Khaldun highly favoured tribalism because he lived at a time when Muslim civilization encouraged individuals to develop their skills in the whole array of human learning (Akbar, 2019, p.15). Arabs to a great extent have their own primordial identity where they have their own cultural norms and traditions and are independent to their spiritual guidance. Kalmar in *Orientalism Revisited: Art, Land and Voyage* wrote "one will hardly find a people that have kept its customs the same for so long as the Arabs". Under the khalifat rule they created the judicial system, patrolling rules as well as the great poetry of all times was composed by Arab Muslims. Asad discovered a lack of emotional attachment and realized that Europe has no time for the religious values and God they possessed. Personal experiences and the collaboration with Shah Abdul Aziz were the available sources for the author to reinterpret Arab civilization. He had used Literature as a medium to reproduce historical events and to point out the protest of Saudi kings against Palestine and Israel. By observing these parallel historical contexts, this paper exposes the Crown Prince Declaration of Moderate Islam plan 2030 to modernize the kingdom and its effects on Muslim world.

The Israeli military Regime of 1948 to 1966 notified severe restrictions on the Muslim minority population which led to the lack of religious harmony. Maximum number of religious leaders and Ulama's were captured or removed from their homes forcibly and the military governor of Israel restricted the practice of religious rituals. M. Asad wrote about the friction between Jews and Arabs and he echoed that the Jews community migration was due to Europe's patterns and aims (Asad, 1954, p.93). The Eurocentric contents of radical Islam termed Muslims fundamentalists, terrorists and liberalists especially post 9/11. Israel has a dark bloody history in Palestine as a 2010 research paper had pointed out the UNO's diplomacy of 1948 and in 2008 the Israeli military attacked Hamas, the Palestinians Islamist Party, and about 1,300 Gazans were

killed including 300 children (57). Israeli military killed thousands of innocent Palestinians to suppress their voices as on 8th August 2022 in Gaza 31 Palestinian reported dead in Israeli Military operation at the name of Muslim extremism. The very purpose of this research is to raise the quality as well as quantity based reality of Arabs suppression in their inherited homeland and to analyze the diplomatic strategy of Europe in 1949 and 1971 Arab war.

Melanie Philips, a journalist, broadcaster and author called anti-Zionism is new anti-Semitism (11:47) and this research highlights the fundamental reasoning behind the Palestine conflict. Ilan Pappé, Israeli historian and Anti Zionist activist, raised a high profile statement *opposing the Jewish settlers in the Palestinians homeland was not anti-Semitic but anti-colonialism*. (16:46). Anti-Semitism has its roots very deep from the Babylonians era (present Iraq) 587 B.C. On the other hand, anti-Zionism started in reaction of Zionist approach. In fact, the Arabs are not against the Jewish identity but they are opposing the use of their holy land to promote Judaism and suppression of the Arab's heritage. History is evident that Muslims and Jews were able to coexist peacefully and Jewish history records a golden age under Muslim rule in both Andalusia and the Ottoman Empire... (Akbar 395). Friction between Jews and Muslims was due to Europe's patterns and their lust for power. Islam has nothing to do with Jews and their identity. Anti-Semitism has its roots in the Europe over the centuries as In Germany, the Rhineland massacres in 1096 cost some 10,000 Jewish lives and then in Bavaria and Austria 100,000 Jews were killed (Ahmed, 2019, p. 396). The Jews were being targeted over centuries for the destructions they had nothing to do with as in present Hitler blamed the Jews for the defeat of Germany in First World War.

The root cause of terrorism is injustice when it is done on a particular group of people to suppress their voices. In the West as well as in Palestine the major proportion of hatred is observed due to the political right wing parties. However they are assimilating the religious identities to target certain communities especially Muslims no matter whether they are indigenous, converts or immigrants. Asians are living in the era of progressive media where there are many victims in the West and in Palestine who are just targeted for their Muslim identity, especially the women are always questioned in an aggressive manner that why they wear headscarf. Islamic Spain had a very bright history of the Muslim-Jew harmony. Islamic Spain and the present Israel in present, both eras demonstrate that the political reality between Muslims and Jews is the fundamental factors that determine the present Muslim-Jewish relations. These relationships have largely been shaped by the lens of Western political ideology as divide and rule. In Palestine the Jews were not really returning to Palestine but they were forced to migrate on European patterns and with European aims. In short, they were strangers within the gates (Asad, 1954, p.93). Asad had raised his voice against the Zionist movement and suppression of Arab rights. He tried to assess the uneasiness for the Zionist leaders as Dr. Weizmann for his conviction that the Zionist was ethically and religiously a challenge to collateral damage of Muslim world. These novels psychologically prepare the people to analyze the historic ups and downs and the problems of people who are living a bounded life.

In the history the most threatening period for the Jews identity was Nazis movement 1940-1945 that attempted to diminish the Jewish identity for the manufacture of their own individuality. Hitler who had killed more than 6 million Jews and planted 100 soap factories from the burning of Jews was horrible and Hitler was not a Muslim. The question arises here that what Europe had done for the preservation of Jews and Muslims rights in West and Akbar had given a solution to

minimize the conflict between nations as *the rising Islamophobia and anti-Semitism must be curbed if Europe is to put its house in order* (Ahmed, 2019, p.25). The Muslims and Jews had a harmonious history over the past decades but in present Europe had planted hatred between Muslims and Jews in Palestine as well as in the West. Germans assume themselves the civilized of all and consider Jews as a ‘parasitic plan upon the stems of other nations’ (Ahmed, 2019, p.399). The Europe and West tagged themselves as secular states but for centuries they tried to dominate over the under developing countries on their own so called modernity patterns. Germans think of the Jews as impure and wild and Hitler killed millions of Jews to purify the land. It raises a question in individual mind that was that justifiable from any point of view whether historically, politically or religiously? Technically it should be Europe’s responsibility for establishing Jewish state not the Arab but the political game had been played to disapprove the Arab identities.

There are misrepresentations and misinterpretations of Quran when it comes to the Muslim Jews relationships. Quran promotes harmony and peace and it doesn’t allow the people to fight but the defense is the right way to avoid war. Quran, in Surah Al Maidah, states, “*You will surely find the most intense of the people in animosity toward the believers [to be] the Jews*”(Al-Quran5:82). The misconceptions of Quran and hatred towards Muslims are the grounds that have targeted the Muslims in different eras. Islam is the second largest religion in the world and west is fearful for Muslims affiliation to Islam and that is the reason they are trying to suppress the Muslim world economically as well as politically. This research throws light on the different strategic and geographical aspects that has shaped the psychological set-up of the Muslims and Jews conflict. From the theoretical study of the current situation in Palestine it is observed that the political authority of Israel is in the hands of British government directly or indirectly. They are just the puppets in the hands of so-called modern westernization. Their differences based on ethnicity and religion that somehow Christians assumed Jews the killers of Jesus Christ and labeled of ‘Christ Killer’ (Ahmed, 2019, p.396).

This study has its focus on the facts and figures for the identification of Islamic contribution to the West as Bashir Mann, first Muslim elected official in UK, said “Europe learned everything from Muslims. It was Muslims who brought civilization to Europe” (21:16). In present the societies have to acknowledge the grounds of their identity either they are originated from the tribal ones or modern Europeans. Muslim societies represent the primordial identity which has their own cultural norms and traditions and on the contrary Western societies promote the predator identity that had targeted the colonized countries on ethnic and religious differences. Edward Kessler –Founder Director, Woolf institute, Cambridge, England – pointed out the role of Muslims in the Jewish philosophy because it could not be possible to come into existence without Islamic philosophy, the rules of literature and grammar are basically taken from the Muslims grammarians as mentioned *The Ancient civilization of Muslims had a great influence on the western modern civilization as Muslim civilization encouraged individuals to develop their skills in the whole array of human learning* (Ahmed, 2019, p.15). The so-called civilized Germans represented the predator identity justifying it on the basis of the purity of the original tribal lineage, which denied a place for those who were not part of the tribe (Akbar, 24). There is no way to judge the historical events but the writings that have great influence of society, culture and politics of their specific era. Many diaspora literatures misrepresented the Muslim society, its culture, its traditions and values to institute the Western dominance.

There is no one rule to judge historical events and the reason is very simple: everything is programmed by ideological time or reader's time and language plays its role to complicate it. Historicity reinterprets historical and political events as they happened by rejecting the idea of objective imitation. Edward said in his book *Orientalism* (1978) represented the Western psyche about Islamic world. Basically they considered Islam a threat to Christianity and have forgotten the Muslim contributions in civilization, literature as well as in art. Islam is spreading in the West to a great extent and European world is frightened from this emotional and spiritual attachment of Muslims to Islam that inspires the people to convert. Asad in his book *Road to Mecca* (1954) talked about his experiences of cross culture and one thing that inspired him in Muslim world was the emotional and spiritual sense of security of Muslims and that is the fundamental reason that West is seeking guidance in Islam. Europe has nothing to do with Palestine and they know the conflict from the Zionist perspective because in 1922 there lived in Palestine nearly five Arabs to every Jew and that's why it was an Arab country to far higher degree than country of Jews (Asad, 1954, p.92). To Said West has pictured the Muslim world on meta fictional approach not on reality. He studied the orientalism at individual level in cross comparison with the three Western empires that misrepresented the East at a great extent. There are shades of difference for the representation of Islam having pre-fixed western and Christian psyche. In History of the Arab people, Albert Hourani (Hourani, 1993) exposes the profound interest the West had over the East and the resulting influence, particularly visible in European art. Dr. Zakir Naik in his speech, talked about the Western Hatred against Muslims that in News week Magazine 16th April, 1979 published that more than 60000 books have been written against Islam in a span of 150 years and its number would rapidly increase after 9/11. Mainly, non-Muslims have no idea about Islam, Islam's contribution to women rights, for the importance of knowledge, concept of jihad and this lack of Islamic knowledge causes the negative ideas in the West.

It is a common observation that the term terrorism directly associates to the Islam and the Muslims. To Asad religion is mystical guideline throughout his life and his struggles for Arab state in 1922 and the Muslim independent state in 1947 proposes the religio-political history. The root of terrorism is injustice and violence of rights of particular group of people. Terrorism is not any religions monopoly weather it is Muslim or Non-Muslim because no religion promotes the killings of innocent people. International media repeatedly publicizing the Muslims as extremists by saying that all Muslims are not terrorists, but all Terrorists are Muslims. For decades West has defined Muslim identity in their own terms to engineer hatred among different religions. They termed Islam as fundamental and extremist religion and Muslims assumed as fundamentalists and extremists. Islam doesn't justify the acts of retaliation because it is the religion of peace. Akbar describes the ground roots for these terror acts and gives solutions. The Muslim youth wants to represent their religion and wants to be recognized as good Muslims and to be welcomed in the West. Quran always gives clear description of individual rights, "Because of that, we decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely" (2:178)

Edward Said's *Culture and Imperialism* (Said, 1993) emphasized great influence from the Orientalism and he directly depicted the cultural and imperial relations in the current Western era. He influenced the role of the culture in the development and decline of the empires. Asad and Akbar both have analyzed the different cultures to build the ties between Muslim world and

secular west. History is nowhere present in its original form because politics of every era had its influence on the historians but Literature and art has depicted the history in its real sense. He studied the Euro centrism, what partially animated my study of Orientalism was my critique of the way in which the alleged universalism of fields such as the classics (not to mention historiography, anthropology, and sociology) was Eurocentric in the extreme, as if other literatures and societies had either an inferior or a transcended value (Said, 1993, p.44).

Akbar analyzed situations of three generations of the Muslim immigrants in Europe. First generation that migrated from India, Bangladesh or Pakistan etc. faced a lot of discrimination and their 2nd generation should have the local rights of security, freedom and jobs but the Europe had denied the fact that Muslims are the part of their society, The first generation of immigrants in Europe faced great hardships in low-paying jobs in factories or driving buses (Ahmed, 2019, p.32). Rafiqa Younes in her documentary talks about the fact that Germans feel themselves as more civilized and industrialized than anyone else and that is the reason they disgrace the Muslim and Jewish minorities. But there are no Muslim mosques and religious places to perform the Islamic rituals in the so called civilized Germany. The immigrant German players in World cup didn't sing the German national anthem, which represented that here the migrants pushed back all the time to feel unaccepted and unwanted and that's why they don't want to degrade their identities.

The Muslim converts face numerous problems especially women for wearing head scarf and they are considered to be suppressed creature and in the book Journey into America, many American women converts told their problems that they were tired of Objectification and superficiality in mainstream culture (Ahmed, 2019, p.341). West doesn't know anything about Islam and this is the major factor of Muslims misrepresentation in the Europe. Kristiane talked about the Pakistani cricketer Imran Khan that he was my introduction to Islam, and she highlights the challenges that converts face as we are a minority within a minority (Ahmed, 2019, p.345). Asad was also a converter to Islam because he valued the compatibility of Islam.

The terrorist attack at Paris in 2015 changed the public climate towards Muslims and in Austria and in Czech Republic a number of cases of harassments on streets and violations against Muslims had been recorded. For centuries there was a conflict and clash of civilizations between the Christian Europe and Muslim Ottoman Empire and at present it created an idea in the minds of Europeans that Islam was threatening, predatory, alien, and uncivilized (Ahmed, 2019, p.277).

Indigenous Muslims are the native Muslims in the Europe those have their roots in the European culture and tradition. This community is facing cultural and religious differences from last three generations. The first generation was linked with their Muslim identities and realities but the second generation was confused between right and wrong. Now the third generation of native Muslims defined in terms of color, skin and religious names and they face prejudice in their daily lives as Racist political parties thread us. They openly say that we don't want others except Greeks. We are not immigrants but they don't want us because we are Muslims.

CONCLUSION

The saying – sometimes it is hard to see the forest for the trees – refers that when people stick to one or two particular points they tend to lose their overall focus and that is the case with Asian people (Middendorf & Schuler, 2007). Western media as well as European media has the power

to change the psychology of the world and they skillfully divert the attention from the targeted issue. The Jewish nation has nothing to do with Muslims and Arabs were not against the establishment of Jewish state but they are opposing the unlawful hinge on the Holy Arab Land. The Arab Muslims are fighting for their honored land that was the representation of inherited Arab civilization. From the above research we conclude the socio-cultural and historio-religious context of both novels. It indicates that it is a reflection of European society and its customs, traditions, morals in tussle with the customs, traditions and morals of the minorities and migrants. The Jewish and Muslim minorities had faced discrimination in every field and in the era of Western modernity the foreign barbarianism for minorities are still there. In many European Muslim populated areas like Athens there was not a single mosque for Muslims and they live like dogs there. These are the factual flaws of so called modern stereotypical westerns and they need to accept them. Daniel Gerhard Brown an American author in his novel 'The Da Vinci Code,' he directly targeted the Jewish community by blaming them the 'Christ Killers' through his fictional story. The minorities weather its Jew or Muslims had differentiated in terms of racism, religion and cultural values by the so called western political figures. To solve these issues, highlighted in this research, Eastern world has to rewrite the cultural, social and political history and the West has to take the positive side seriously.

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