

Political Islamism in the Face of the Jewish-Christian Crusade A Descriptive Analytic Study of the Middle East Turmoil

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Abstract

Under the universal Zionist movement, both the United States and Israel are working hand in hand to subjugate the Muslims and put the whole world under the Jews' mercy. The rise of the Muslim resistance in and outside Palestine created distorted narratives that are not to honor Islam, the religion of mercy. The Arab Muslim world is to face up the new world order and the Zionist conspiracy against the Islamic civilization and the Islamic Oumma. This article aims at demonstrating how amidst such a turmoil Islam was tarnished by faulty narratives of violence, assaults and terrorist activities carried by groups the West created to distort the image of Islam. A scrutiny of the historical background of the Middle East, the region the most impacted by such political phenomena, enables highlighting what emanated to nowadays' troubles and created sharp conflicting relations between the states of the region and the great powers. The work is also an attempt to understand what is happening in the Arab World, at the turning of the twenty first century, to cognize how and why people rise, resist and fight for their liberties and sovereignty and in what way the game of nations is influencing the stream of events and maps in the Middle East. The work is presented through a Qualitative Data Analysis, an Interpretative Policy Analysis and a Discursive Narrative Analysis. Indeed, it digs deep in the events from a historical perspective and their interpretations from a critical argumentative one. Deeply considered are also

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Introduction

The Middle East, 'the cradle of civilizations' fell a prey to a conspiracy of dismantlement not only because it is affluent of oil but mainly it is the pinnacle of the Muslim world. Since then, it grew troublesome and unsteady. The Arab-Israeli conflict is at the center of the troubles since Balfour Promise that aided the Zionist movement to establish a homeland. The cleansing of the Arabs to establish a majority Jews was the cruelest crime for removed Palestinians. The Muslim- Jew conflict kept the region wearisome in spite of all peace talks over the span of decades. All attempts to placate the dispute were deemed a betrayal to Palestinians and their lands. The rise of the resistance was tied deceitfully to terrorist activities by the West, and inside the holy land or even the surrounding neighboring countries, the Christian-Jewish influence became a reality that is ruining the region. A new Sykes-Picot is dismantling the region through fanatic groups created by the West to devastate the region. That is a conspiracy against Islam. That is a real clash of civilization.

1. Methodology

1.1. Statement of the Problem and Research Questions

Islam, the religion of mercy and peace, is today said to be the symbol of violence and terror. Narratives that had tarnished the image of Islam not only aim to spoil the religion and all Muslims altogether but also legitimize foreign intrusions in the Muslim world under the narrative so-called Global War on Terror. Worse than those narratives that are tying religion to horror were the assaults and crimes committed by foreign agents in the Muslim world on behalf of Islam and, thus, serving the

accounts of the West in his struggle against Islam. The United States and the NATO has issued since decades an interventionist agenda and are legitimating their intrusion by justifications as to protect their ontological security endangered by what they call the civilization of the 'Other'. The Muslim world is torn up by a conspiracy from the West where an apparatus of faction and intra-national conflicts was installed which led to a real bloodshed and destruction of the Arab *Oumma* unity. The situation in the Muslim region is becoming woeful because the image and the narratives presented to the world are fallacious. This is a scenario the enemies scribed to demolish the region and disdain the religion. The conspiracy should be unveiled through counter narratives that are to cleanse the Muslim *Oumma* from a guilt it never committed.

A variety of research questions arise as to enlighten readers about real causes that led to the conflicting situation in the Muslim world. How did the West infiltrate in the region decades ago and embark in a crusade nicknamed democracy to devastate the Muslim world? What means has served to create the fundamentalist groups and how they were installed to create faction and fight in the name of Islam. Is the conspiracy a Western one or are we facing a real Zionist project aiming at dethroning the Islam might in the region. Is it a struggle for power and interest or is it a religious war aiming at a real demise of the 'Other'? Will the litany of horrors end or persist? Is any hope for a dialogue of civilizations kept or is it condemned to be an illusionary attempt? are we to live amidst anarchy and clashes? Can the Muslim *Oumma* arise again as a civilization?

1.2. Aims of research

The aim of this research is to bring counter-narratives that are to unveil the conspiracy of the West and shed light on the distortions brought on Islam and Muslims. The article shows that the conflicts in the Middle East region are all about a clash of civilizations that would never end. The rise of the Islamic civilization is that frightening for the Westerners and the satellite state Israel. Should the Muslim *Oumma* be revived as in its early high days, the leaders would be conscious that Jewish- Christian wars are fought against the Islamic civilization and that fashioned fundamentalism would never provide a peaceful ground for freedom, sovereignty and emergence. This article aims at comprehending why Iran is today the foremost enemy of the United States and how the Syrian-Iranian resistance movement is threatening Israel. The work is also an attempt to show the difference between the real and the false jihad of ‘rented beards’ fighters caused by inside and outside sedition. It is to enlighten people about real Jihad, the real appraisal to regain their Muslim identity and the holy land as well. Islam is confronting the Jewish Christian project and the conspiracy of the West, a rise is a due.

1.3. Methodology and Analysis

Basically, the article is analyzed through ‘Qualitative Data Analysis’. This is to serve analyzing the corpora used as books of history or academician’s researches treating key events about the subject matter. Articles of newspapers tackle not only historical descriptive backgrounds and news but also provide

criticism based on a past events and speculations on the world political arena’s future. Analyzing first and foremost text documents is to understand what realities are emerging out of historical writings. Criticism in articles would allow a room to the emergence of narratives and counter- narratives on what is happening amidst the Middle East region and the conflicting phenomena nowadays. Indeed, narrative analysis goes hand in hand with the scrutiny on events and allows the reformulation of other narratives considering the text, the contexts and events presented (Glynos et al., pp.13-20).

The Discursive Narrative Analysis is important too for this research. Noteworthy is to remind that a narrative defines a ‘sequence of events’ and narrative time should not be treated as a chronological or linear; but might be circular, considering reflective ideas. The analysis presents a futuristic expectations or predictions on what might be a future world order, horizons on war or peaceful ground talks. Indeed, the work is constructing a meaning by intermingling past and future to erect the present. Narratives are also constructed as per the socio- cultural milieu of either part of the conflicts in question. A narrative is not a subjective presentation of a story telling but, with social interaction, some accounts emerge and establish a culture and normative ideational basis to be considered when we do study history and when policy making is implemented. (Sutherland, 2013, p. 1).

The Interpretive Policy Analysis gives a substantive account about the policy process making. Light is shed on accounts, interpretations and arguments. The method analyzes the discourse i.e.: text and context

with much focus on the belief, social meaning and practices, and structures producing political performance. Narrative analysis helps constructing an 'interpretive context' to cognize and analyze the socio-political action under scrutiny. 'contextualization' aids understand and locate past events to understand present ones and speculate what horizons are hiding. Analyzing those texts help get policy meaning. A focus is made on values, beliefs, and interests. Some categories are used and apparent in the instrument of policymakers as 'race' and are utilized for political and ideological purposes in policy process. The notion of the 'Other' is that important to understand the ideologies of the West and their superiority. They feel their civilization is superior and legitimize disdaining the 'Other' (Glynos et al., pp.20-24).

3. Background to Middle East Conflicting Arena

Since the discovery of oil, the Middle East attracted foreigners and became a strategic region with much eminence but with much repulsion (Fig.1). To understand what is going on nowadays, that is to say by the end of the twentieth century and the beginning of the twenty first, it is necessary to shed light on the historical background and key events that were at the origin of the conflicting relations in the Middle East, (Le Marchant, 1994, p. 4). This region, 'the cradle of all civilizations' has a weighty geopolitical significance in the world and, hence, in the game of the great powers. Understanding the origins of political instability leads to a clarity of recent events that are in fact a corollary of a series of political mistakes or hazardous strategies from the part of the antagonists.

Enlightening the populace which is to advance for deep movements and appraising is the key strategy to regain a steady Muslim world and, hence, regain a weighty Islamic civilization.

In the light of those realities, the Middle East's dismantlement after the fall of the Ottoman Empire was a conspiracy which targeted the collapse of the Islamic civilization and the exploitation of its oil riches as well (Abdel Bari, 2005, p. 6). The European powers in the pre-war era and the two superpowers in the post-war era competed, accordingly for oilfields of the fragmented region, now neither culturally united nor politically powerful. The Consumption of $\frac{1}{4}$ of such oil by the United States urged American policymakers to monopolize the world oil resources and, hence, urged them to follow tough strategies to infiltrate in the region and prevent the Soviet Union, China, Japan, India and Europe from getting a considerable share (Dobson & Marsh, 2001, p.112). The more the region became bothersome with intra-state conflict, the more the United States pumped needed oil and ensured its oil resources for decades to come. Since the beginning of infiltration, Westerners planned to carve up the heart of the Islamic world's unity and in variety of ways.

With the collapse of Ottoman empire, Great Britain and France met secretly in 1916 to divide the region in between them - a share was too attributed to Russia. French diplomat in Beirut, Francois Georges Picot and senior British diplomat, Sir Mark Sykes made agreements that were ratified later in San Remo conference in 1920. They were attributed the mandates of the fragments of the Middle East under the League of Nations' auspices in 1922. The early division into zones of influence put

the region under the control of France, Britain and Russia while Palestine (a region delineated from Gaza to Haifa) was under international jurisdiction. Indeed, Great Britain was granted the areas of Mesopotamia (southern Iraq), today's Jordan, Kuwait, North coast of Saudi Arabia and a part nearby Haifa for access to the sea. France controlled Syria, Lebanon, Northern Iraq and Mosul, Armenia and portions of central Southern Turkey. Russia's sway was stretched to Constantinople, the Bosphorus Strait, and almost all regions nearby Caucasian region (Fig.2). After the Bolshevik Revolution outbreak, Russia was denied its share and Lenin outraged did unveil their conspiracy by releasing the document in 1917 (Hobby, 2022).

4. *Israel: A Satellite State in the Middle East*

The creation of a Great Israel with the illusionary frontiers that never appeared in the real Taurat but in a falsified Talmud, (Tayel, 2004, p. 232) and the belief that waterways as well as the resources of the Middle East are a right the great powers should share had opened a new horizon for the world order where the bipolarity turned into a unipolarity then into a nopolarity system. This, indeed, had changed the rules of the game and introduced a Russia which seemingly had never, strategically and economically, fallen. (Abdel Bari, 2004). Moreover, the Zionist geopolitical strategy was not only depending on the United States' hegemony but also on implementing a Jewish apparatus that will fight for foreign causes in the region and be the satellite state among the Muslim countries. Still, the Jews formulated their nucleus there and looked forward a homeland and a revival of the illusion of the Talmud's instructions (Elfani, 2009).

On November 2nd, 1917, Arthur James Balfour, the British Foreign minister, wrote to Lord Lionel Walter Rothschild, president of the British Zionist Federation, a letter where he expressed how enthusiastic was the UK sovereign to the idea of the establishment of a home land for the Jews in Palestine. The letter content is as follows:

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet. "His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country." I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation. (Balfour, 1917).

A hundred years after the document was released, Jeremy R. Hammond wrote an article in Foreign Policy Journal where he clearly stated : "The Balfour Declaration determined British policy under the League of Nations' Mandate, which ultimately facilitated the ethnic cleansing of Palestine". He thought the document is that significant as it takes the Arab-Israeli conflict back to earlier times. The US has ever propagated news and criticism about the struggle out of Israeli narratives. In reality, this declaration is hiding another narrative that shows a historical trajectory that caused "over 700,000 Arabs [to

be] ethnically cleansed from their homes in Palestine''. Under the British mandate and with a support of the Zionist movement, Palestinians were oppressed and were denied self-determination. This urged the Palestinians towards violence to clutch independence but they ended under international trusteeship in 1947. The partition of the UN was not impartial and wars outbroke. For the establishment of their ''demographic'' majority in a ''Jewish state'', the Zionist cleansed ethnically hundreds of thousands of Arabs from their homes under a ''compulsory transfer'' (2017, para 1-11).

The Zionist movement emerged as the Jews felt persecuted worldwide. Such a subjugation is at the origin of their diaspora in Europe and elsewhere as per their narratives. They thought they have the right to get their own land and government. Theodore Herzl, among the outstanding Zionist thinkers, emerged by the late 19th century and scheduled the creation of a homeland for Jews. Eichler noted that 'the official goal of the Zionist movement ... a Jewish national home to be secured by international law''. The Zionist movement hoped it could end the diaspora when their home is created. Jewish narratives spread how the treatment of Jews was terrible and that Herzl's urged a mass migration of Jews to the Middle East by the end of the nineteenth century and beginning of the twentieth. Immigration grew after the devastating persecution of the Second World War; ''fascism in Europe gave considerable impulse ... at the end of the Second World War the 583,000 Jews represented 1/3 of the Palestine population''. Jews continued purchasing Arab lands by the time Arabs were denied their rights and even chased from their homes. Rivalry achieved its zenith when the

Israeli leader David Ben-Gurion declared independence for Israel. A coalition of Arab forces declared war to Israel but lost and retreated. Israel took almost the whole land (Nezuppall, 2021).

Under the universal Zionist movement, both the United States and Israel worked hand in hand to demise the Muslims and put the whole world under the Jews' mercy. Key events in the region as the Muslim-Jewish wars, the Iranian Revolution, the two Gulf Wars, the Intifada and the uprising of Muslims shaped the strategy and politics of the Arab Muslim world and respectively the great powers' one. The Rise of the Islamic movement and the Muslim resistance made of Islam a political power. It was, in fact, the geopolitical card that reversed the balance and introduced a culture of war against the Christian Jewish alliance. This is to face up the new world order and the Zionist Christian conspiracy against the Islamic civilization, a crusade that is targeting the Islamic *Oumma* since the rise of Islam and the emergence of the word of God (Tayel, 2004, pp. 305-307).

The resistance' rise was mainly that of Palestinians, and peaceful talks along those decades were never to placate the rage about the stolen land. Many initiatives were but a sign of treacherous diplomacy. The Camp David Accords were an early fall down in the region's diplomacy when a series of agreements were signed by the Egyptian President Anwar Sadat and Israeli Prime Minister Menachem Begin after two weeks of secret negotiations at Camp David with President Jimmy Carter in 1978. The agreement aimed at stabilizing the perturbed ties between Egypt and Israel. It also

sought a retreat of Israeli troops from the West Bank and the Egyptian recognition of the state' existence. More importantly is that the agreement put an end to the Israeli presence in the Sinai Peninsula while allowing Israeli ships to use the Suez Canal and the Strait of Tiran, for an access to the Red Sea (History.com Ed, 2019).

Secret meetings between King Hussein Bin Talal and Israeli Foreign Minister Shimon Peres aimed also at arranging a peace agreement in 1987 but initially it was in vain. Only after Oslo Accords were signed in 1993 between the Israelis and Yasser Arafat, leader of the Palestine Liberation Organization (PLO) that the step of Jordan was steady and successful. Earlier, Jordan, Israel and USA signed the Washington Declaration in the US capital on 25 July 1994, that officially put an end to the state of war between Amman and Tel Aviv. Followed Wadi Araba that was signed in the same year and opened relations between the two neighboring states with much exchange (Hussein, 2021). The Abraham Accords were signed as a the biggest deal of the century for, according to Donald Trump narratives, "maintaining and strengthening peace in the Middle East and around the world based on mutual understanding and coexistence, as well as respect for human dignity and freedom, including religious freedom". And, this was followed by a policy of normalcy between Israel and a group of Arab states namely: UAE, Bahrein, Morocco and Sudan, not to state KSA, the basic ally of Israel under the auspices of the US (US department of the State, 2020).

Very ironic is the rhetoric of "freedom of religion" when conceiving religious wars, the world is witnessing, and the clash of

civilizations amidst the Christian- Jewish crusade. The Muslims were banned entry during the tenure of Trump as part of countries his narratives designated as terrorists. That is the worsts of the islamophobia accounts that not only hurt the image of Islam in the West broadly but also deepen the xenophobic feelings and worsen the Muslim- Christian ties much in need of peaceful coexistence. The Western arrogant superiority is seen in the notion of grandeur and exceptionalism related to the WASP mind, the White Anglo Saxon Protestant dominance. Here arise two basic notions very keen to answer questions on the Western superior conduct: the Aryan race and the Christendom. Both crystalizing the idea of clash of religions and civilizations.

The Universal Zionist movement worldwide tends through the American-Israeli alliance to infiltrate in the Muslim world and wipe out the Islamic civilization our prophet Peace Be Upon Him and his Muslim fellows had built centuries ago. The Muslim community carved already up after the First World War is still a victim of a Sykes Picot conspiracy that seemingly is working out nowadays its way and new shape in a more and perilous fragmentariness. The Muslim populace mainly in the Middle East, the most troublesome region in the world because of its reserves in oil and gas, is rising against the foreign infiltration within their lands and affairs as many Arab-Muslim leaders are bowing to foreigners' strategies, neglecting to a large extent the role they are to play to free the holy lands from the alien entanglement (Tahan, 2006). For historians, the rise of an Islamic political movement to regain the lost Muslim identity and land endorsed and legalized resistance on behalf of the 'holy war', El Jihad.

Yet, the birth of rented blood thirsty bands tarnished the holy cause and hence, the image of the Islamic emblem in its struggle against the Western military, cultural and religious invasion (Biverly & Hinchcliffe, 2001). Islam is to face a Christian Jewish crusade, a conspiracy of the Israelis implemented by the United States as a great player in the Muslim region. (Tayel, 2004. p. 264).

From the 'Red Scare' to the 'Green peril', from one enemy to another, the American empire that grew colossal since the Second World War was turning in a whirlpool of overseas threats pretending the vulnerability of its National Security and justifying an ever entanglement in world affairs with the emergence of international foes (Dobson & Marsh). In the Middle East, the Europeans in the pre-WWII era then the Americans in the post-WWII era implanted and accentuated the Israel's paramount geopolitical weight amidst the Islamic world. The growth and the survival of the state of Israel in the Middle East through the Congress-Kenesset hard line policies worsened the Arab- Israeli struggle over the partition of the Palestinian territory and the neighboring fringes (Fig.3). The Israeli state, now said to be a Zionist Christian satellite state within the Middle Eastern Muslim community, together with the United States, serves the Zionist movement that embarked in its crusade when it launched war on Islam (Mnassrya, 2008).

A Global War on Terror, that is how the shape of the crusade when President Bush declared war on the so-called 'Axis of Evil'; Iran, Iraq and North Korea (Bush, 2014). He even toppled the regime of Saddam Hussein in a crusade that demolished the Mesopotamia

civilization (Nye, 2004, p. 99). The Irony of the war rose not only when it was revealed the CIA reports were mistaken and that Iraq had no Weapons of Mass Destruction but in the statement of Hillary Clinton that declared: " the people [the US is] fighting today [it] funded them twenty years ago...". Policy makers by that time opted for " recruit[ing] these Mujahideen...from Saudi Arabia and other countries, importing their Wahabi brand of Islam so that we can go beat the Soviet Union". Indeed, the US 'sowed and harvested' (Clinton, 2017). The US and Israel's ontological and National Security narratives stated they are endangered and they were compelled to move to the downfall of the Regime in Syria when Obama without consulting the UN alongside the NATO invaded the territory to get rid of ISIS, a fatal nucleus they created. The scenarios of Chemical Weapons (White House Archives, April 6, 2018) and the insistence that the country is in a civil war was a laughable narrative that the world was fed up listening to. The US is destroying nations on behalf of democracy and peace it is not bothering about. All that is needed is to devastate the region, its identity, its religion and usurp its lands and riches; a narrative all Palestinian children will tell you mocking Uncle Sam accounts.

5. The Birth of Islamism as a Political Power

Historians believe that Islamism grew as a political power in the modern world and attempt to awake the Muslim determinism to get back the holy land and identity. However, the creation of fanatic groups as El Qaeda under a Christian Jewish patronages, aims at spoiling the image of Islam each time terrorist attacks, almost all of them suicide bombers, were made

falsely in the name of religion. The War on Terror was waged few times after the attacks on the World Trade Center and the Pentagon, a violent act tied to the group of El Qaeda on September 11, 2001, a nucleus of US agents created to trouble the world (Fig.4). The dominant perception in the West fed by prejudicial images of gory Arabs fighting against their enemies or even against each other with brother-to-brother fight and state to state made of the holy Islam the prey par excellence of the Zionist Christian hunters. The internal, inter-state and regional conflagration sometimes lashing many decades not only ruined the region's unity but also opened a large gate for foreigners to infiltrate and play the role of the stabilizer to worsen the situation there. The Iraqi- Kuwaiti war is a case in point, it ended by invading Iraq after intervening to back side Kuwait (Milton & Hinchcliff, 2001, pp.49-51).

Since 1945, the American bilateral Western strategies targeted the Middle East oil and the most strategic waterways. The American politicians could engage in sequences of entangling diplomacies to prevent the Soviet Union to get a share there. Few states of the Middle East, the Arab ones mainly, when Arabism was at its peak felt they were far from being concerned with any anti-communist containment, except from non-Arab states as Turkey and Iran -by then under the Shah- which since WWI rushed forwards cooperation with foreigners to buffer the Soviets (Tayel, p. 269). The Shah opened his fields for the American investors and diplomats; made of Iran the potential ally there to guard the Gulf, opened the straights, and ensured an oil flow and support to Israel. Together with Saudi Arabia, Iran was the guarantee of the foreign survival in the region (Parsi, 2007, p. 21).

The turning point in the region's history, however, was the fall of the Shah and El Khomeini's Islamic Revolution in 1979. Now that El Imam was to abrogate the Iranian ties with the 'the Great Satan as he came to label the United States, hard line policy makers were not only ousted from the Iranian diplomatic agenda but also lost the economic and strategic political weight they had achieved during the Pahlavi reign. The birth of the Iranian Islamic Republic was to offer a successful way to a stereotyping rebuffing to US among neighboring countries, something that would trap also Israel amidst a civilization it is fighting since ever. (Parsi, pp.87-88).

El Jihad actually broke everywhere and in the name of the holy Quran and the saint fighting. People through the 1980s and 1990s were claiming the land of Palestine (Tahan, p.11). Hamas from Palestine and Hezbollah from the Syrian-Iranian coalition are defending the holy land within a religious framework to save the Islamic civilization in an era where the clash of civilization' is apparent. Indeed, the CIA rented and hired agents to disturb the region and then the Congress preached fighting them to free people in a rhetorical diplomatic speech as to save national security. Those narratives created by the West opened the way for the villainous perception that Islam is a catalyst for conflict and a major threat emanating from the Middle East region. That was, rather, a 'holy terror' that put the world on panic and the American on much vulnerability (Tayel, 2004, p. 341).

“Knights under the prophets' emblem”, as these people were referred to, had embarked in a series of wars against the Westerners and even the internal regimes they

had condemned for treachery and alliance with foreigners (Tahan, p. 13). To the whole world, the notion of El Jihad should be clarified but also Islam should be taught. The image of Islam that is apparently and deeply tarnished is to be altered through real Jihad for the holy land, its resources, sovereignty, unity and even identity. Dialogue instead of clash of civilizations still though might serve to create a peaceful international aura.

6. Civilizations in Clash

The term 'civilization' has found its stream amidst historical lines since early philosophies. Perhaps the most eminent one among the pioneers was Ibn Khaldun who introduced his Muquadima to History in an aim to shed light on the evolution the human has known since the savage life to the urban one-considering their specific cultures. Today the words 'civilization' and 'culture' are mistakenly exchangeable while they are overlapping each other when defined. In his Muqadima, Ibn Khaldoun wrote: "This is what civilization means. (The necessary character of human social organization or civilization) is explained by the fact that God created and fashioned an in a form that can live and subsist only with the help of food. He guided man to a natural desire for food and instilled in him the power that enables him to obtain it" (Ibn Khaldun, cited in Rosenthal, 2005, p, 87).

Ibn Rushd that translated Aristotle's The Universe and Corruption might have found some answers to questions such as why do civilizations fall after rising. Ibn Khaldun from his part, thought a civilization rises, develops, but falls later for many causes and among these authority and despotism in governing.

Sedentary culture in a civilization, like a human, when it is forty it is no younger and there comes a day it falls. Modern philosophies as Ibn Nabi are much concerned with the revival of the civilization through a deep belief in principles and spirituality of Islam. Unlike Spengler and Vico who both think about stages of civilization, for Ibn Nabi, religion is not a stage but a base for the Islamic community that may easily organize its ideas and rise as already mature (Al Abda, 2017). For Ibn Nabi "[The] soul is a gift of the sky to the earth that comes with religions descending when civilizations are born, and its purpose in the society is to tie individuals to each other" (Ibn Nabi, 2011, p. 123). The "Ideal City" (Madoui, 2019, p.12) much more known as Plato's chef d'oeuvre, reshaped by El Farabi, is seen perfectly but differently in 'Wathiqatou El Madina' (Mohamed Mohamed Peace Be Upon Him, 1H) through which Prophet Mohamed Peace Be Upon Him built his first city and gathered the different religious sects to live all in peace whatever their race or religion were. Today cultural religious divergences are deeply threatening; they are rather opened to wars and made peace illusionary. The Muslims' share in such bloodshed is not trifling, unfortunately. (Umar, n.d)

More recently echoing ideas yet peculiar were Samuel Huntington's on the 'clash of civilizations' thesis where he denoted those conflicts between civilisations will supersede nation-states' ideological conflicts by the end of the 20th and the beginning of the 21th Century. Identities were sought and ethnicity emerged across the 'fault lines' of the world's major civilizations. Prior to Cold War, contact between civilizations was non-existent and Western countries constituted a multi-polar

International System. Yet, interaction between them brought fighting; they were colonizers and were abusing other nations' sovereignties. During the Cold War era, three points marked the bipolar global politics: wealthy democracies, communist and third world countries; the latter group was lacking political stability because of the world turmoil, Huntington claimed. After the Cold War, distinctions were no more ideological or political but they were cultural. People were identifying themselves in terms of ancestry, religion, language, history, values, and institutions; they were identifying themselves as cultural groups. The Iron Curtain was the dividing line in Europe and that line extended to separate Western Christianity from Muslim and Orthodox people nowadays. Power is then shifting from the long predominant West to non- Western civilizations. Huntington wrote his idea after Fukuyama expressed his view on liberalism and globalization that is becoming certain (Huntington, 1992, p. 29).

Francis Fukuyama, in his article "The End of History" spoke about the "New World Order" that is to start with the fall of the Berlin Wall and the communists' collapse forward a peace-making era. The illusion of Cold War aftermath's harmony was soon dissipated by conflict multiplication and intensification of religious fundamentalists that marked "the end of diplomacy of smiles". The word "genocide" was becoming so common. Indeed, people today are always tempted to divide each other into 'Us' and 'Them', our civilizations and their boundaries, zones of peace and zones of turmoil. In the post-Cold War world, states were increasingly defining their interests in civilizations' terms. Corporation between states of the same culture

is apparent and conflict between states from different cultures is noteworthy. States see danger coming from other cultures now that no threat is seen in communist states. The Islamic resurgence and the economic dynamism of Asia demonstrate that other civilizations are alive and potentially threatening the West (Fukuyama, 1989, p. 2).

"Islamophobia" emerged hand in hand with xenophobic feelings towards the 'Other'. The phenomenon of "Islamophobia" is to create more Islamic "extremists", Shehab Khan claimed. Indeed, he wrote an article in the Independent entitled: "Want to create more extremists? Ignore the Islamophobia people like me face every day". Khan explained: "violence and aggression motivated by Islamophobia has, unfortunately, become almost routine." Most threatening is the institutionalization of islamophobia, it "is endemic and insidious in almost all sections of society". His narrative shows how pitiful to feel all Muslims are "affiliated" to ISIS and thus "Islamophobia not only affects...Muslims but also plays into the narrative put forward by extremists that the west will never accept Muslims". To issue a counter-terrorist policy, he thought that the first crisis to be solved is "racism" as it is really creating the "terrorist narrative". Indeed, "we ignore prejudice at our own peril", he carried. Reviewing Khan's narrative, Kerwick wrote "Islamophobia, you see, is guaranteed to fuel terrorism". However, he also insisted to say that Khan neglected the notion and the phenomenon of Christianophobia, where many Christians all over the world are under coercions too. Christians are persecuted and "from 2005 to 2015, militant Muslims reduced the ancient Christian community in Iraq from 1.5 million

residents to 300,000, and over half of the latter have been displaced from their homes''. The narrative of Kerwick describes too the Christians of Middle East as victims of barbarous genocides and cleansing ISIS is committing, and this should not be neglected (Kerwick, 2017).

7. Forward a Dialogue of Civilizations

In 2001, President El Khatami wrote a powerful rhetoric as an antithesis to the 'Clash of Civilization' and the "End of History", actors of post-Cold War International order. El Khatami invited people to a dialogue among civilizations as an international political theory. By the time the world was questioning the international relations, the year 2001 was designated by the United Nations as the year of dialogue among civilizations, a step viewed as a liberal from the part of a leader of political Islam calling for a global dialogue with the liberal West. President Al Khatami thought about a model basis upon which a new International coexistence should be constructed where nations should coexist peacefully and respect other's cultures and faiths (Petito, 2004, pp. 11-12). The variety of personal and group identities in the three religious communities of the Muslims, Christians and Jews has been hidden partly by religious leaderships concerned with the survival of their groups, and partly by the use of the general concepts of Islam, Christianity and Judaism with which believers have been called. These concepts

have put people into separate 'religious pigeonholes' and could thus be used to support ethnic, social and other rivalries (Waardenburg, 2004, p. 13).

The Islamic civilization had spread knowledge since early times and translated others for more openness. Throughout the regions around the Arabian Peninsula and even farther and throughout the times, the message of Islam grew and invaded the souls. The Caliphate era, then the Omayyad and Abbasside in El Shaam and elsewhere in the Iberian Island made a real heritage, an evolutionary circle in the Islamic and human civilization that inherited knowledge and was unique in its own imprint of the holy Quran. During the Ottoman Empire, the Caliphate fell as all civilizations and was damaged by an imperialist hand that revived the crusades' spirit. The grandsons of Alexander of Macedonia still believe they are the first and the ultimate powers and all are to be under their realm. The Renaissance brought Europe out of its darkness and few would remind or register, the stolen Andalus' books, the murder of savants to despise the Islamic civilization in their pages of history. The conspiracy today is worse, Islam is tarnished with crimes and islamophobia is deemed a reality. The world is on the verge of destruction and interreligious discussions are to put an end to the Western dream to lead because the Muslims are to revive their culture and coexistence is to bow to the civilization's cyclic nature.

Fig.1. Map on the Middle East Oil Reserves



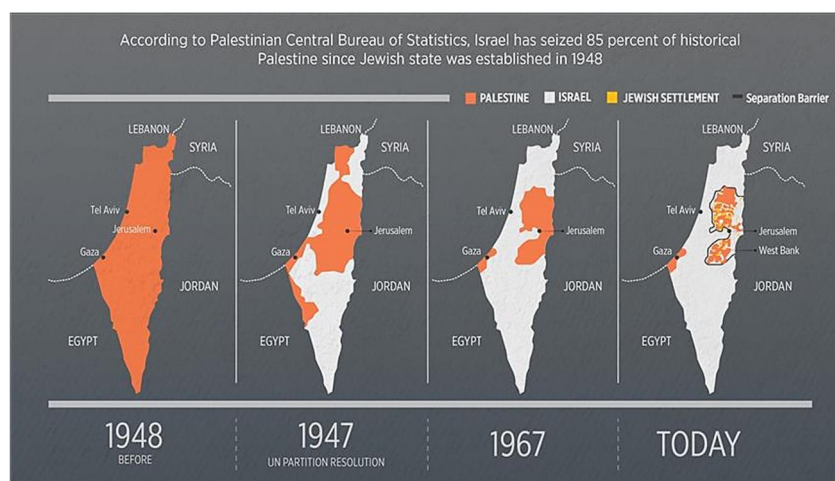
https://th.bing.com/th/id/R.f8b5069a055ca55666de942b31aca618?rik=IHpT73NHrIUUnVA&riu=http%3a%2f%2fwww.wou.edu%2flas%2fphysci%2fEnergy%2fgraphics%2fOil_Corridor.png&ehk=e%2fREk4JHcyyHPm%2f02r6WRSNkfTg6tKPgMdBksP%2f40jM%3d&rs1=&pid=ImgRaw&r=0

Fig.2. Sykes Picot Agreements



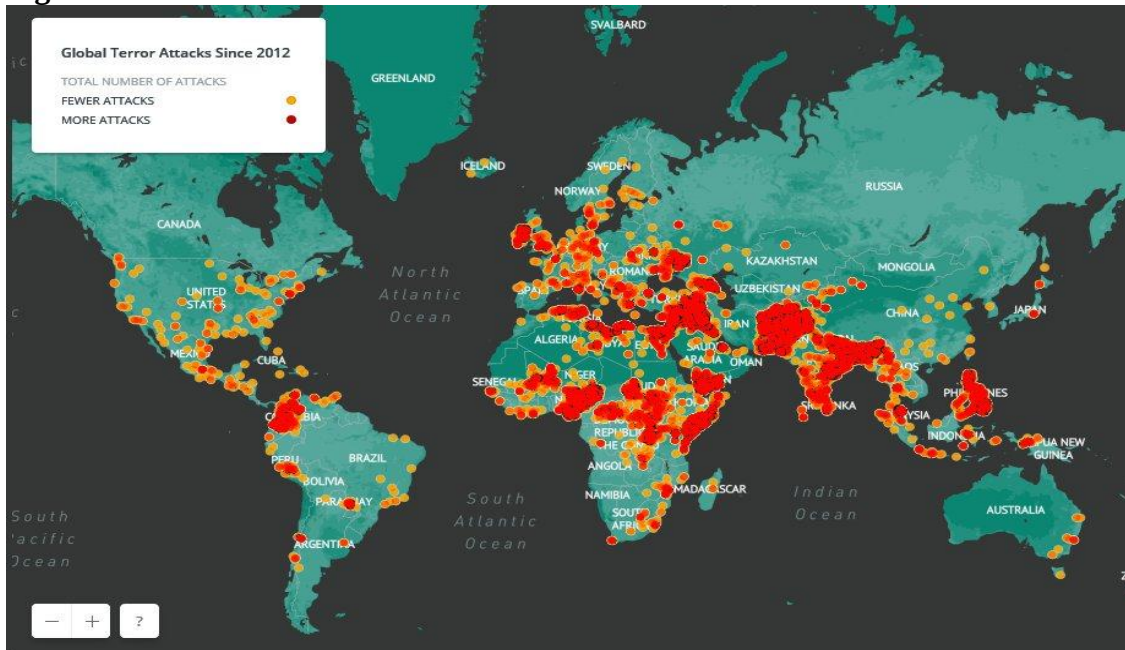
<https://i.pinimg.com/originals/08/0c/5a/080c5a38e9c005473663154c8136a902.jpg>

Fig 3. Usurpation of the Palestinian Land and the establishment of Israel



https://cdnuploads.aa.com.tr/uploads/Contents/2016/03/30/thumbs_b_c_64f2db8d6329876fdf4e66937e1f0ab4.jpg

Fig 4. Global Terror Attacks



<https://pbs.twimg.com/media/DBFW6HCUQAic14V.jpg:large>

8. Conclusion

The Muslim world which is the cradle of civilization with all its geopolitical significance is witnessing troublesome eras since long. The deterioration of the Ottoman Empire and the infiltration of the Jews in the region led to a real fall of the Islamic civilization and the emblem of government; the Caliphate. Sykes and Picot reshaped the region and implanted a lethal enemy, Israel. The imperialist powers during the two Great Wars, the Cold War and its aftermath embarked in a crusade that would made of them leaders of the world and gain a Christian Jewish supremacy. The Zionist geopolitical strategy was not only depending on the United States' hegemony but also on implementing a Jewish apparatus that will fight for foreign causes in the region and be the satellite state among the Muslims countries. Still the Jews formulated their nucleus there and looked forwards a homeland and a revival of the illusion of the Talmud's instructions, the 'Promised Land'.

The aim of studying and analyzing the historical key events that had put the world on the verge of destruction is to understand why all peace-making steps are worthless in a world of wars where the struggle of the fittest was the reigning law. The new globalized world, seemingly saving the countries subtle imperialistic goals- earlier flagrant- created multipolar world where the supremacy is for the West. The work tried to shed light on the Western civilization that like an octopus spread imperialist tentacles to demise other civilizations if ever considered so in their arrogant-racist narratives. The imperial gains of Alexander of Macedonia made the Western grandsons greedy about Others' while the Others' sovereignty over their lands and culture made of their civilizations a historical reality. The work tried to speak about how those civilizations mainly the Western and Islamic came to be into an evitable clash. It has demonstrated then that the real clash is not

military, economic or strategics at the core but rather religious. The Westerners are fighting the Islamic civilization in fear it would revive. They are having a crusade that aims at despising the culture and the religion of those people who were subjugated one day as per the narratives of barbaric people who are in a need of civilization. The work has shown that the Muslim world is not barbaric, its civilization had taught others how history is witnessing their grandeur. The Islamic civilization is rising and fighting for its dignity and leading status. The resistance to the Jews- Christian infiltration needs real and honest Jihad in Palestine and the Middle East. Today as shown in this article, Islam that was tarnished via their narratives and the 'terrorist' made conspiracy is rising a crystal-clear emblem. No body might hurt the beauty of our Prophet Mohamed Peace Be Upon Him because Muslims are honoring him in every account (Madoui, 2022, p.82). The Islamic civilization if it is to rise and revive as Ibn Nabi recommended, it is to keep enlightened, to come back to the spirituality and principles of Islam. We need to educate the Muslim world, to denounce their conspiracy against Islam, to condemn their intrusion in our lands, to regain our sovereignty. God created man and endowed him with a mind that should remind, revive and teach: there is no God but Allah and that the Message we got from Mohamed Peace Be Upon Him is a gift we have to carry generations after the others. It is the word of 'Iqraa', it is a conviction and faith that the law of God is to spread peace and mercy certainly.

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