Social Media Diplomacy and Arabic Culture in Transi(la)tion

"Israel Talks in Arabic" and the Semiotic Technologization of Abrahamic Identity

"اسرائيل تتكلم بالعربية"

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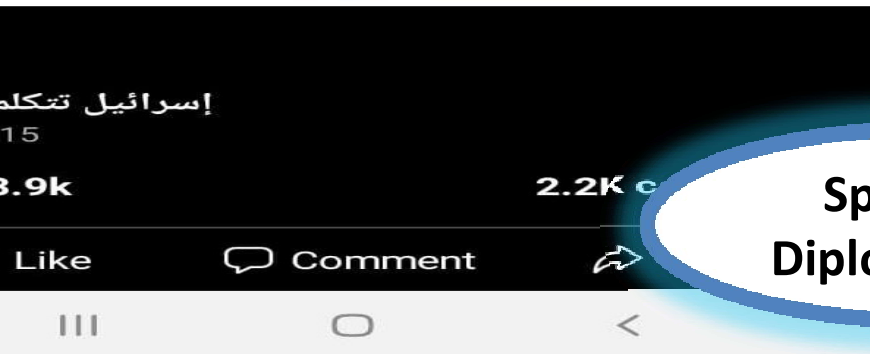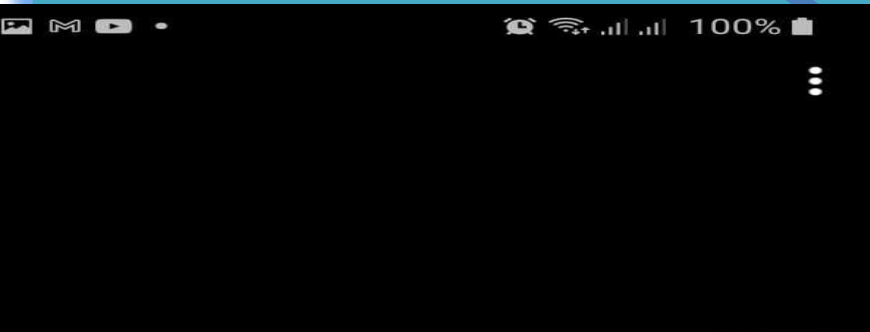**Institute of Applied Linguistics and Translation**

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Spectacle Diplomacy 2.0

Post-Westphalian Diplomacy (global diplomacy) represent a paradigm change in modern diplomacy incentivized by the change in communication technology and fragmented nature of global power dynamics. Its core component is **soft-power management and regulation by state and non-state actors** through cultural diplomacy and web 2 technology. (OĞURLU 2019)

إسرائيل تتكلم بالعربية
IsraelArabic · Government Organization

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إسرائيل تتكلم بالعربية

دار السلام: إسرائيل والمغرب توقعان اتفاقية شراكة إستراتيجية جديدة لتعزيز العلاقات الاقتصادية

وقعت امس اتفاقية شراكة بين رجال الأعمال المغاربة والإسرائيليين العاملين في قطاع الخاص لتعزيز العلاقات الاقتصادية والتجارية. اتفق الجانبان في إطار الاتفاقية على إنشاء مجلس أعمال ثنائي من أجل تعزيز التعاون بين القطاع الخاص في البلدين. هذه الشراكة الإستراتيجية تندرج في سياق استئناف العلاقات بين إسرائيل والمغرب.

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Sameh Abou Arayes , CMT ·
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أَحِبَّ لِأَخِيكَ مَا تُحِبُّ لِنَفْسِكَ

✝ ✡ ☪

וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ

إسرائيل تتكلم بالعربية
October 13, 2020 ·

جميعنا أبناء إبراهيم وتجمعنا القيم الإنسانية

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لدي طلب إنساني ممكن مساعدة للهجرة إلى كندا
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Nehal Kojak
طيب ارض أخيك يااااااا...
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Halla Hassan
طب رجعوا لفلسطين ارضها بقي واعملوا بالكلام اللي انتم كاتبينوه ده حديث شريف مالكم به ولا سيدنا محمد صلي الله عليه وسلم بتاعكم هو كمان

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رسم الكاريكاتيري لصحيفة الاتحاد

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Saad Qahir Eilwan
الديار لأهلها .. وانتم تحاولون عبثاً الفرهود الذي تسببتم فيه بالعراق وغيره ! سيحصل لكم عن قريب ..
Like · Reply · 5w   110

93 Replies

Zeki Aydin
تحية للحكومة المصرية 🇪🇬 لحسن اختيارها الصلح والسلام مع دولة اسرائيل احفاد النبي يعقوب عليه السلام العلاقات بينهم في تطور في الناحية التجارية والسياسية   763

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29 Sep 2020 ·

ترى الاسرائيليين في توادهم وتراحمهم كمثل البنيان المرصوص - الجميع يهب لمساعدة الآخر. وهذا ما قام به المسعفون المسلمون في وحدة الإسعاف "إيحود هاتسالاة"، حيث حلوا محل اخوتهم اليهود في بوم الغفران ليتسنى لهم أداء الصوم والصلاة وقادوا السيارات بدلا منهم لتعويض اي نقص

United Hatzalah of Israel

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5.7k   2.1K comments

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إسرائيل تتكلم بالعربية
3 d ·

شعوب المنطقة ادركت أن إسرائيل

ntation Outline

d Structure

Theoretical and Methodological Praxis

nceptual Parameters

ic Diplomacy –Post Westphalian Diplomacy

**2 Communication and post-Westphalian
omacy—Social Media Diplomacy and "Military
ic Diplomacy" (Azran, Yardi 2014)**

**hamic Accords and the Spiritual Diplomacy of
biblical international Law (Aboufol. El-Din
)--the Post-secular International Relations(IR)
pato 2020)**

**New Middle East and the Post-secular Plurality
he new peace–of/in the neo-liberal globalized
d order**

**discursive construction of division/unity and
power politics of Abrahamic Peace**

**"Religious as Political and the Political as
gious" (May, Erin K. Wilson, Claudia Baumgart-
e & Faiz Sheikh2014)**

**semiotic technologization of Abrahamic Middle
and the politics of the language and identity
lturation in/through cultural translation—**

Arabic Culture in Trans(li)tion

❑ The Cultural and **Medial** Turns in Tran
Studies

o Postcolonial dynamics of cultural tran
and the power politics of language-i
interpellation and **acculturation/interp**
(Aschcroft 2000)

➤ **Recontextualization** (Fairclough 1999)

• **Cultural-linguistic appropriation** and
complexity of the interpellation/interp
dichotomy—with regard to the Arab
political context and the Orientalist
representational linguistic legacy of Israe
and Israeli/Mizrahi.

✓ **The latter is enacted through what Shohat iden
"the phantasmatic dimension that led to 'Judeo-A
invented within national and colonial itinerari
hammers on a dehistoricized division/unity par
subordinate/dominant (Davidson 2005; Shohat 20**

dological Praxis

acle 2.0 in Critical Media Studies (Briziarelli.
ho 2017)

spectacle political economy of Web 2.
ology and

an Spectacle and the market economy of Web 2.—the
ditification of political market economy and the structuring of
within "the autocratic reign of market economy" as "a
difiable fragment" in an endless supply-chain (Debord 2006)

ality in Translation and Multimodality in
rse codification and communication (Littau

spectacle economy of digital-multimodal
al translation

l Discourse Analysis

echnologization of discourse and discursive
ity/interdiscursivity (1995) as a panacea for
(linguistic-centered) cultural and political
e.

operationalisation of Judo-Arabic as a trope
eligious-political Abrahamic identity—the
us is political and the political is religious

Key Concept and Working Definition

- Social Media Diplomacy
- Military Public Diplomacy

- Technologization of Discourse

- Semiotic Technologization

- Spectacle Economy and Multi-Modal Premises of neo-Cultural Codification and Communication

- Discursive Hybridity
- Interdiscursivity

- **Judeo-Arabic**
  Abrahamic Identity **interpellation** and **Interpolation**

- Identity and Language Acculturation
  Judeo-Quraanic and Hadith
  Judeo-Arabic Culture in Transi(li)ation

- **Spiritual Diplomacy**
  Death blow to the secular-tenet of post-Westepahalian diplomacy

ncept and Working Definition

Media Diplomacy "Military Public acy 2.0" "e-diplomacy or public acy 2.0 is defined as:

diplomacy efforts conducted on interactive latforms, mostly online social networks.3 iplomacy 2.0 is different from traditional iplomacy, mostly in the sense that it aims ct with foreign audiences in a bilateral rather than through the one-way on" **(Azran, Yardi 2014, p.2)**

bodies use the online social networks to **ment … [and] promote their al** interests.

rahamic Identity Inter-llation/polation: Acculturation of abic Culture through

deo-Islamic (Quraan-Hadith) re-ticulation, recontextualization d reparration

type of peaceful identity politics?

Unity?

ion?

nclusion? –or Unification of Spectacle

Technologization of Discourse is defined as:

"contemporary form of top-down intervention to change discursive practices and restructure hegemonies within orders of discourse… [and] within wider struggles to reconstruct hegemonies in institutional practices and culture …[through] calculated intervention to shift discursive practices as part of the engineering of social change" (Faiclough 1995, p.1-3)

Judeo-Arabic is a discursive construct disciplinary codified by Judaic and Jewish linguistic studies "classifiable under the historically novel rubric of isolatable 'Jewish languages severed from their neighboring dialect/languages …premised on Arabic/Judeo-Arabic split"
Judeo-Arabic language' circulates in the public sphere largely to indicate a separate Jewish existence vis-à-vis the Arab-Muslim world. 'Judeo-Arabic' is acknowledged, paradoxically, as a kind of non-Arabic Arabic of Jews. (Shohat 2017)
Labelled religio-dialect "the scholarly emphasis on the religious–ethnolect differentiation (especially of 'the Jewish' vis-à-vis 'the Arab Muslim'

Semiotic technologiza Spectacle economy of cultural codification communication

Discursive Hybridity Interdiscursivity is "the different discourses, genres the 'disarticulation' and 're of relationships between discourses, genres and styl "recontextualization boundaries (e.g. boundarie social fields – for instance fr to politics or to education) boundaries (e.g. the spread discourses such as educational discourse from 'east' in Europe.
The projected outcome is change being *operationalized* in social prac identities and changes in the p (Fairclough 2009)

Judeo-Islamic marketized Spectac of Peace Spiritual Diplomacy Semiotic acculturatio of Arabic Culture in

Trans(li)tion

t-Westphalian Diplomacy: Acculturation, Language and Religionized Identity Poli

paper deals with the acculturation of language and identity in/through cultural translation into Arabic.

e paper specifically investigates the manifestation of harnessing post- Westphalian dipl
ts social media military diplomatic overture to religionization and acculturation throug
oufoul &Eldin postulates in terms of 'spiritual diplomacy' (3/24/2021) and their impl

- post-Secular paradigm of IR and the religionization of Middle Eastern Identity Politics
- Codification-Signification of interpellated unified Judeo-Islamic religious identity—centered
  ahamic centered politics of origin
- interpolation of Abrahamism through Arabic away from Arabic-based Islamic exegetical traditio
  rticulating, recontextualization and intertextual mediation of Quraanic and Hadith verses
- **ng/Through**—codification of socio-cultural semiotics of Judeo-Islamic iconography of Judeo-Abr
  mic identity—spectacular and spectacle-constructed through the divide between Moderate
  sus Militant Shiia Islam with Iran as the common Other
- **rplay between verbal textuality and non-verbal/visual compositionality**
- architecture of Spectacle Economy for Abrahamic Peace– through the compositional weight c
  discursive unification of the interfaith based Abrahamic(neo-liberal) Middle East structured
  chantilized /marketized opportunity discourse and unified Middle Eastern religions.

mately, the paper examines the
lication of the religionization of
dle Eastern politics and
rationalization of spiritual scripture
Military Public Diplomacy 2.0 for
n :

cultural translation of Arabic
guage and its acculturation within
new-neoliberal eco-system of
ahamic interpellated Middle East

cultural appropriation of Arabic
aanic scriptures and its
sformative interpolation to
vide for a reversal to what **Moshe**
ron(2011) theorize in terms of
m attitude to history—
mification of History and
graphy.

end is a diplomatic qualified
asliteration of Arabic language and
ure to the production and
roduction of new semiosis for
ctacle 2.0 Judeo-Arabic culture in
asition and translation—
asi(la)tion.

Questions and Methodology

1. How spiritual diplomacy is linguistically (verbally)
   linguistically (visually) enacted through Military Public
   2.0?

2. How does "Israel talks in" Arabic? and why

"اسرائيل تتكلم العربية " *not* "اسرائيل تتكلم بالعربية "

Translated into "Israel Talks in Arabic" in distinction fo
talks/speaks Arabic?—the partition in the preposition is ca

3. How does the Arabic-talking/speaking IDF FB page lir
   signify Israel's regional supremacy in democratic and mu
   governance and visually codify/transplant its ethn
   separateness and distinction onto Abrahamism as unificatio

4. How is the interpolation of Abrahamic identity politics com
   in Arabic language through its cultural heritage and alon
   liberal ethos of market economy?—the operationali
   discursive hybridity and Judeo-Arabic as identity trope.

❑ **Interdisciplinary methodology through opened**
   between:

➤ **Critical Discourse Analysis**

➤ **Spectacle 2.0 in Critical Media Studies (Briziarelli. Armano 2**

➤ **Multi-modality/mediality in Translation Studies (Littau 201**

he New Interpolated Middle East: the Cultural Politics of Trans(li)tio

paper argues for the cultural politics of trans(li)tion played out throu

- vative Arabic language use and the technologization of the language-religiou ugh de-/re-contextualization of Quranic scripture

- signification of Arabic culture through cultural translational appropriati umental capitalization of the power dynamics of visual spectacle.

- niosis for New interpolated Middle Eastern identity along the Abrahamic tity axis (via Judeo-Islamic iconography) and visualized economy of peace.

- version of Arab Muslim/Jew divide via judaization/judaification of geograp bry (in reversal of the Quranic discursive construction--Moshe Sharon201 splanting partition onto the politicized partition between Sunni Musli à-vis Shiia Iran (common foe).

- mately, the paper argues for the impact of the language-based strate al media diplomacy on Arabic culture in transi(la)tion, and their influe lturation of Arabic language and culture through semiotic technologiza hamic discursive identity-politics

- ered on the mercantile discourse of peace opportunities and Ersatz-re hamic Middle Eastern identity politics

A, language poses an entry point to decoding socio-
al practices and processes through which power and
gy are enacted to implement an influence with a
ied political outcome.

ge-use represents social-cultural and political practices that
te process of identity interpellation**, operationalized by
r structural dynamics to engineer social change
gh calculated interventions—Technologization of
urse** (Fairclough 1995)

h, language-use, like spectacle is not just collection of
or image. Rather, as Debord postulates for spectacle:

social relation between people that is mediated by images** …
here visual excess produced by mass-media technologies. It is
dview … materialized … [becoming] an objective reality …
**te inversion of life, an autonomous movement of the
ng** … a **means of unification**. Ostensibly the focal point of all
and all consciousness … is **in reality the domain of delusion
lse consciousness: the unification it achieves is nothing
n official language of universal separation.** (Debord
. 2)

❑ As means of mediation and unification e
language and spectacle are becoming
**Westphalian communication mode of s
diplomacy** through a constructed world-view
unification.

❑ In the case of **IDF FB page**, this engineered u
implemented and decoded through the
language of Israel talking in Arabic—about **W
Content-Form**

➤ **Israel Talking History-**
➤ **Israel Talking Geography**
➤ **Israel Talking Politics—animation cartoon**
➤ **Israel Talking Culture- Language, food, music**
➤ **Israel Talking Religion-Abrahamism**
➤ **Israel talking multiculture and Democracy
feminism, scientific advancement**
➤ **Israel Talking Science**
➤ **Israel Talking Zionism**
➤ **Israel talking Peace and Opportunities**
○ **Nation and Narration—the Spectacle 2.0 di
the New Middle East**

'Nations, like narratives, lose their origins ir
of time and only fully encounter their hori
mind's eye'. (Bhabha 1990)

❖ **Israel Abrahamic interpolation and the Relig
Re-narration of Judeo-Islamic history-geogra
time through virtual s/peace.**

le 2.0 Diplomacy:

alking-Imaging Unification… the religious interpolation of Geography

ying Bhabha's nation-narration dictim, nation (through the
cle 2.0 diplomacy) are spectacular re-narration that fully
nter their horizon through dynamics of spectacle

tter talks and image their unification to realize their horizons in
ocal point of all vision and all consciousness"-which spectacle
ts.

OF FB page discursively constructs the spectacle of regional
tion through a negotiated spiritual interpolation of geography

piritual interpolation is simultaneously realized through talking
maging that take nation-state as the visual unit of meaning and
ures a semiosis for nation-centered icon (flags)—unified
h the focal point of spectacle to construct the trans-nation of
ew Middle East .

e 1 represents a bird eye view of Middle East geography
y annotated through "the meaning of neighborhood … the
e Eastern capitals in one picture—Beirut and Israeli Northern

e 2 "One Geography and Unified Belief in Allah—the Only One
se of Allah, Muslim God and the use of الاوحد poses a calque
vord (dismantling strategy of scriptural collocation) where الواحد
is morphologically translated-literated into الاوحد unified
tion. الأوحد is translated into "sole"

Unified Universe … Unified G

The Myth of Time and Temporal Origin: Israel Talking/Imaging History Modern into Ancient

s multimodal (multifold) bid for unification
unity is verbally and visually encoded
ough talking history.

wiki-info on Israel, Israel is constructed in the
cial language of modern nation-state as "the only
e in the universe that holds the same name, talks
same language, hold the same creed for 3000
rs.

discursive projection into the myth of time and
in is not only lost in the translational bid for
gration and unification with the larger Middle
—IDF FB page basic communicative strategy

interjects with both Israel's interpellation of
nocracy through multiculturalism and the reality
-checking of its multi-lingual and culturally diverse
rture—modern Jewish languages (Shohat2016)—
t within unity

everses and reiterate the mono-cultural ethos of
no-religious nationalism on which Zionist ideology
nchored.

hism is an object of interpolation in the FB page.

Codification of Origin in the Myth of Time and the T Encounter with the mind-eye—the Split within Unit

Israel Talking Zionism: Interlocution and the interpolation of صهيونية

...rity Endorsement

...bject of interpolation, the Arabic diplomatic distinction ...een Judaism and Zionism figures as a focal point for ...ogical de/re-contextualtion and semiotic ...nification—codified through celebrity endorsement, ...rsive reformulation (audio-visual) and visual encoding.

...end/projected effect is Zionism project renarration ... from the long entrenched colonial expansionist ...prise—through expansive Abrahamic peace project.

...ontextualized, Faisal ElKassem, Al-Jazeera T.V. anchor ...ud of the success of the Zionist project—rhetorical ...e used to shame Arab national regime—is used as ...a celebrity endorsement and interlocution strategy to ...erpellate صهيونية (Zionism) with the aim of ...antling the highly charged negative connotation of ...ص and re-mantle the Arabic lexis and concept along the ...igm of success and achievement hammering on the ...of **"Land without People to People without land"** and ...e the added value of the mercantile discourse.**

فيصل القاسم
@kasimf

هههه غالبية العرب إذا أرادوا أن يشتموك
يصفونك بـ"الصهيوني"، مع العلم أن أنجح
مشروع في القرن الماضي والحاضر هو
المشروع الصهيوني، بينما فشلت كل
مشاريع العربان وخاصة القومجية العربجية.
لهذا يا عزيزي قبل أن تستخدم كلمة صهيوني
كشتيمة يجب أولاً أن تصل إلى شسع نعل
الصهيونية وبعدين منحكي

The Added Value ‭ Israel:
"Land without 'proper' people" and the mega-rhetoric Developmental Modernization

The Added Value and Land without People to People without Land

...ding to Smith (2012), an Israeli academic, the land without a people phrase was not just ... the complete un-populated nature of the Palestinian land (Smith, 2012). The main ideas of ... rase were more geared towards:

...efinition of a valid 'people (…) deeply ingrained in Zionist ideology (…) that Palestinians ... not using the land properly(…) [hence the equation of] backwardness and a lack of ...ct for the land with the indigenous' (Smith, 2012, p. 23).

...randing Zionism and thence the added value of صهيونية, the FB ...e semiotically encodes Zionism founding mythology through ...l re-narration of Israel along the pre-modern/modern ...digm with the pre-modern verbally interpellated into the lexes ...: "مخيما positioned vis-a-vis the modern-postmodern label of ...اختراعا and مليونيرات

...typecast of Israel and the color choice (yellow) along the use of ...gee camps hammers on the Palestinian resistance narrative ...aiming the refugee camp trope, stress the myth of improper ...genous inhabitant of the land and thence the plausibility for ...re prosperous order—pilled on Israeli Brains and advancement.

...e Minister Netanyahu in an official statement attribute the ...parative advantage of Israel to the might brains of Israel who ...ready to preach their prosperity to the Abrahamic Middle East ...ow signal the euphoria of unlimited potential of Zionism with its ...etypal success story from rags to riches—the loan word مليونيرات ...ionaires signals non-official Arabic colloquial discourse marker

From ملیونیرات into Religion: Zionism and Israel Talking Arabic Inter-Religion…Not Just Interfaith

Muslim Zionism and re-interpellation of the trans/religious Zionism

preliminary re-interpellation of Zionism

ation with scientific and financial

ncement) is semiotically signified

ugh carving a niche in

ious/interreligious space.

niche is visually and verbally encoded

ugh جمعة and سبت:

مبارك جمعة سبت

شابات **Shabbat shalom – Sabbath** peace"

ugh the usage of the same attribute with

ay and **Saturday,** an inter-relational

larity is established that develops across

FB page space into identicality close to

onymity through scriptural intertextuality

re-textualization.
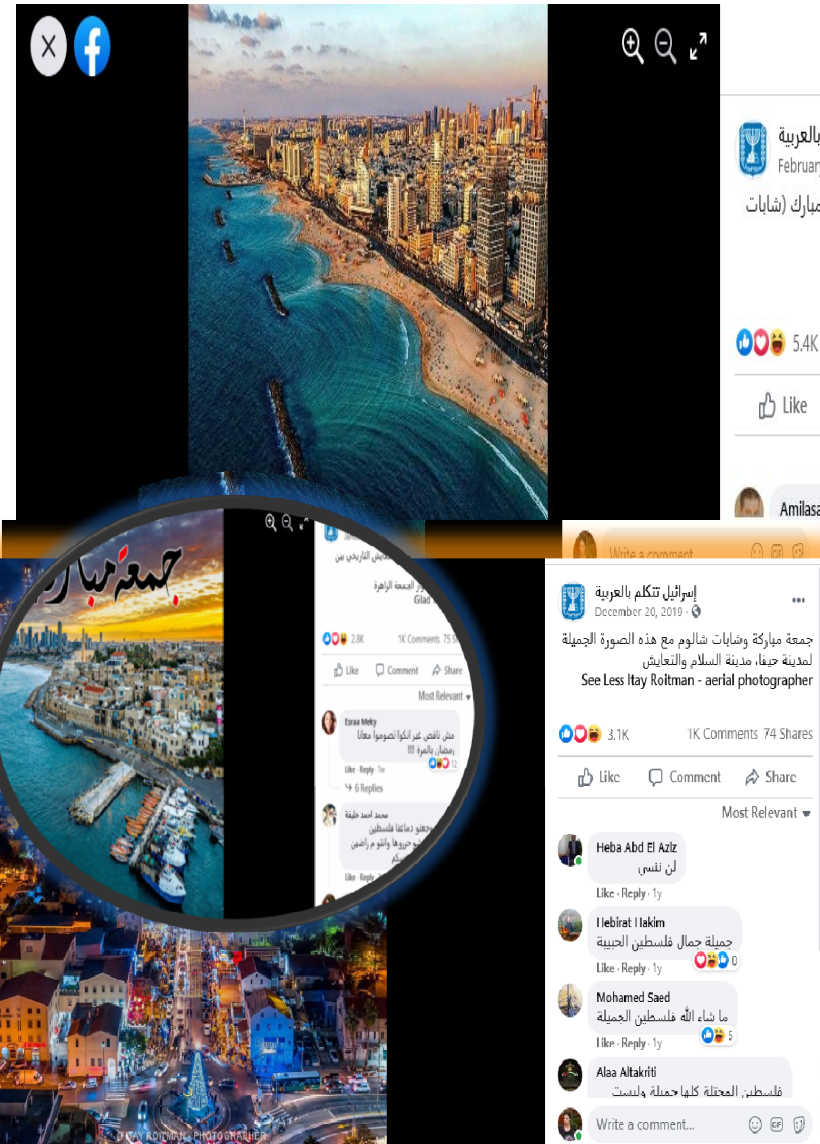
al Intertextuality and Visual Codification of
ter-Religious Zionism

abounds with videos interpolating Zionism and uncoupling
al-conflict ridden legacy from Arabic Muslim identity with
ically unorthodox collocation Muslim Zionist—مسلم صهيونى
centerpiece of technologized identity interpellation
long entrenched secular ethnonationalist construction of
ionism parades as religious

hstanding the verbal interpellation of Islamic/Muslim
through interlocution, the spectacle multimodal
le visually codifies the trans or rather inter-religious
-Judaism through scriptural intertextuality and visual
ism.

tes Torah and Quraanic verses on the blessing of
he color green occupies the visual space.

tes Torah and Hadith verses on the rainbow and
sed status in both religion

Eid greeting to the Muslim world is mediated
h a picture of green-doomed mosque with the
اسرائيل graphically encoded in the rainbow colors
he green color figuring as the focal point of the
scheme.

s a culturally specific color in Islamic visual scheme

بمناسبة قراءة سفر نوح في التوراة
يوم السبت في الكنس اليهودية
القوس قزح ظاهرة فيزيائية في نظر
العلوم ووعد الهي في التوراة وظاهرة
امـــــان فــــي حــــديث الرســـول

في التوراة وَقَالَ اللهُ: «هذِهِ عَلاَمَةُ
الْمِيثَاقِ الَّذِي أَنَا وَاضِعُهُ بَيْنِي وَبَيْنَكُمْ،
وَبَيْنَ كُلِّ ذَوَاتِ الأَنْفُسِ الْحَيَّةِ الَّتِي
مَعَكُــــمْ إِلَــــى أَجْيَــال الــدَّهْرِ:
وَضَعْتُ قَوْسِي فِي السَّحَابِ فَتَكُونُ
عَلاَمَــةَ مِيثَــاقٍ بَيْنِــي وَبَيْنَ الأَرْضِ.
فَيَكُونُ مَتَى أَنْشُرْ سَحَابًا عَلَى الأَرْضِ،
وَتَظْهَــرُ الْقَــوْسُ فِــي السَّــحَابِ،
أَنِّي أَذْكُرُ مِيثَاقِي الَّذِي بَيْنِي وَبَيْنَكُمْ
وَبَيْنَ كُلِّ نَفْسٍ حَيَّةٍ فِي كُلِّ جَسَدٍ. فَلاَ
تَكُونُ أَيْضًا الْمِيَاهُ طُوفَانًا لِتُهْلِكَ كُلَّ ذِي
جَسَــــــــــــدٍ....
سفر التكوين 9 12-17
في حديث الرسول
قال الإمام النووي ونقل حديثا عن ابن
عباس رضي الله عنهما أن رسول الله
ﷺ قال﴿لا تقولوا قوس قزح فإن قزح
شيطان ولكن قولوا قوس الله عز وجل
فهو أمان لأهل الأرض﴾
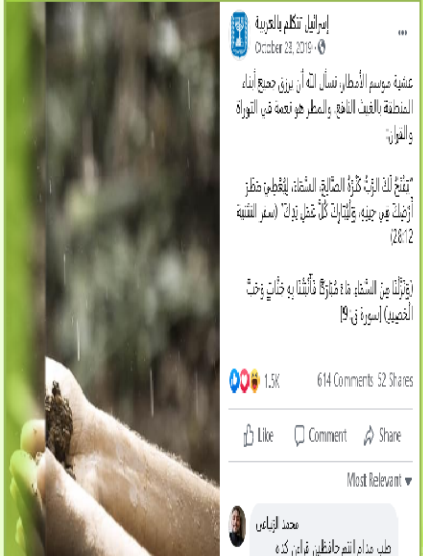
From Inter-Religious to Inter-Spirituality : Visual Schematization of inter-religious iconography

e visual codification of commonality and parallelism alesces into the realm of inter-spiritual religion with e visuals figuring not only commonality but inter-gious rituality, symbolism, and iconography

1. The ritualistic similarity between Judaism and m

2. The Wailing Wall and the Qa'aba—the identical rformative action to prayers for the two Abrahamic gions and religious symbols/icon.

3. The Islamic Barium and the ritualistic festivity of d.

ures as cultural unification interpellation strategy that wade ers between the spiritual-mundane-religious with the Koshur ically resonating with Kushery and the food color scheme encoding colorful iconography for contemporary (Unified-iddle Eastern-specific Culture—interreligious-intercultural.
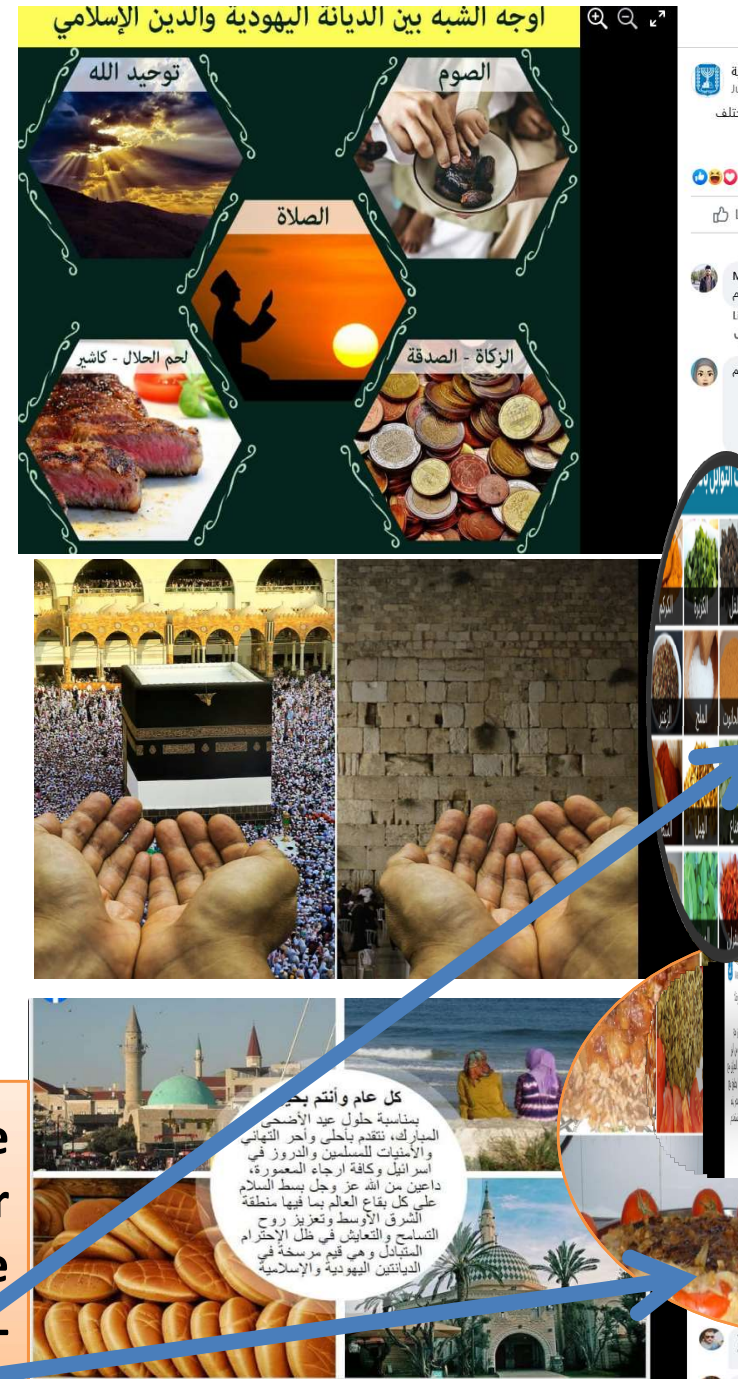
s a culture:

oding the Verbal Reservoir of Arab Islamic Culture
ve Hybridity from the Sacred to the Popular

nibalizing the cultural reservoir of Arabic-speaking Middle
, the IDF FB page transcodes the verbal articulation of
ith and popular Egyptian song appropriating their cultural
aning and transposing their verbatim to engineer the cultural
anding of Abrahamic intra-religious Middle Eastern identity-
tics.

n transcoding not just exploits and subvert the
ders/boundaries between the sacred and popular—High
Low Culture

lso seals the pact for a technologized Arabic articulated
ntity-politics—specifically through its bid to postmodern
ursive hybridity that innovates on the religious/scriptural
e of Arabic language through the popular utterance of Arabic
ure and the iconography for Abrahamism—Fig1,2. on the
the hadith "Wish your brother what you wish for" with the
e religious symbols and the caption "We are all the Sons of
aham"—"One Faith … Three Symbols"

**Outcome is a bid and form of discursive unification of
ntity politics that is made concrete through a trans-
gious foe—mediated through a tactile movement
ween high and Low cultural enunciation.**

المثال الرسول صلى الله عليه وسلم : (المؤمن
حسكين ل
المرصوص ؛ يشد بعضه
بعضا)، (وقوله صلى الله
عليه وسلم : (مثل
المؤمنين في توادهم
وتراحمهم وتعاطفهم كمثل
الجسد ؛ إذا اشتكى منه
عضو تداعى له سائر
الجسد بالحمى والسهر
Source Text

اتــرى الاســرئيلين فــى
تــوادهم و تـراحمهم كمثل
البنيــان المرصوص الجميـع
يهب لمساعدة الاخر
بيت العز يا بتنا: اسرائيل
Transcoded Text
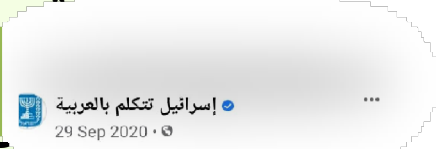
common foe is Iran visually represented through caricature
mimics and parody its stature against its Unified Foe—the
rpolated Abrahamic Middle Eastern Front.

tactical deployment (capitalization on) generic discursive
idity (political comics) foster the visual codification of
ied Abrahamic political Identity through the juxtaposed
al schema of Iran representation.

ontracts to the sober color scheme of Arab-Israeli
dle Eastern culture, the color schema of Iran is
ow, flashy green, black with beards and Kalashnikov
lly encoding the differentiation between Militant
ressive Shiia Islam and Moderate Muslim Sunni
ed and Abrahamic-interpolated Islam.

latter is encoded in pastel colors of sky-blue white,
en, black, red—Middle Eastern-specific color
eme.
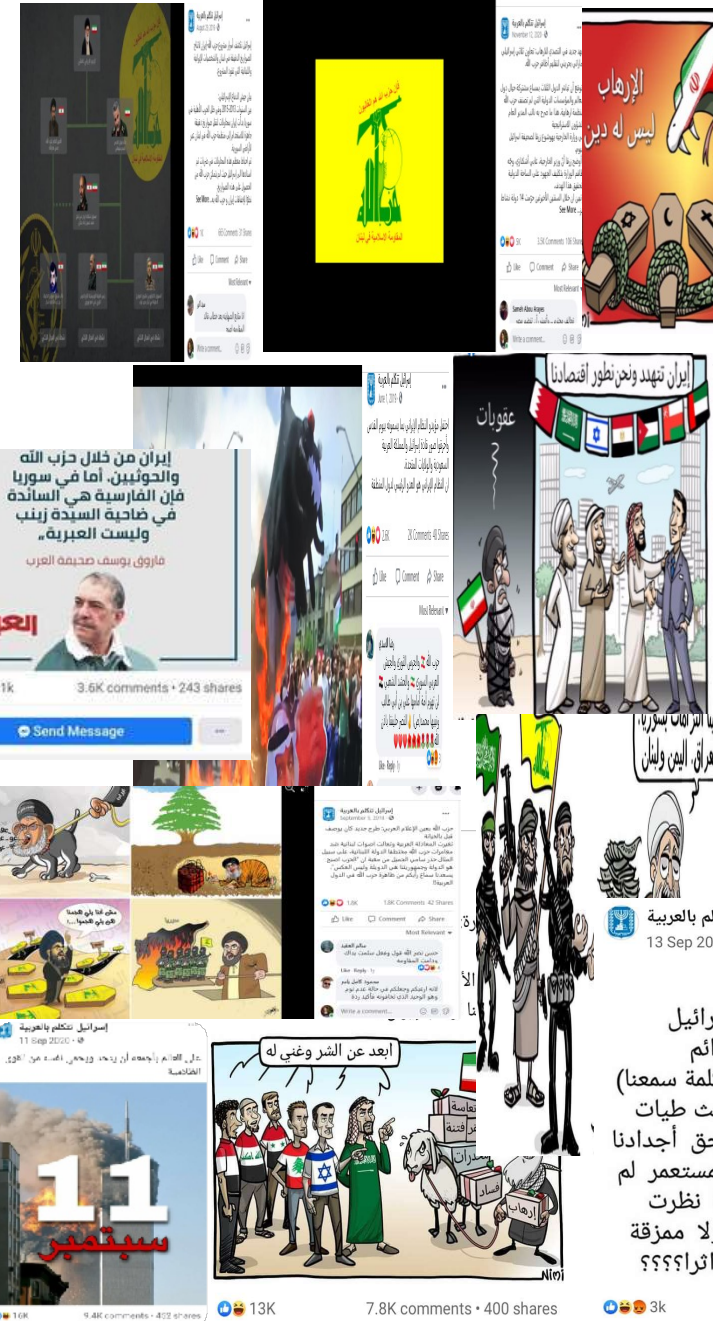
ic Peace and the hybrid discursive Politics of Spectacle 2.0 based Spiritual Diplomacy

Hybridity: Politicizing Spirituality, Spiritualizing Politics and the Added
of Abrahamic Peace

actile move between high and low cultural utterance (through which
piritually politicized Other of Judeo-Arab identity is interpellated)
des for the mode for the hybrid discursive
esentation/negotiation of Abrahamic peace and its projected
cation of the regional Middle Eastern order.

ed in celebratory color scheme, the multimodal discursive
truction of Abrahamic Peace and Unified Abrahamic identity politics
municate their projected horizons through a commodified discourse
ace.

latter negotiate peace potentialities through politicizing the
ual, spiritualizing politics and harnessing the ideological construction
e to the marketized discourse of the added value of Israel and
erpiece positioning to Arab advancement.

centerpiece positioning is visually codified through the Spectacle of
encoded through the multi-modal ensemble with Israel national
ools structuring the focal point and visual weight of each image

visual codification interplays with the discursive (verbal)
ramization of Abrahamic Peace Unification with the visuals annotated
Quraanic verses on peace , the interpellation of Terrorism as the foe
and transposing politics onto the spiritual humanism of religious-
ered brother hood.

Saudi head-gear and the Jewish Skullcap figure as the visually
ded meaning of the content of Judeo-Islamic identity and Arabic
pellated Abrahamic politics with the head-gear iconizing Sunni Islam
ded as moderate) and the Abrahamic Unification politics is the
i-Jewish and Christian unity

picture is annotated " we are all the sons of Abraham.

hreatens and we are venturing on economic development.

Israel Regional Political Economy : Multiculturalism, Feminism, Democracy, Happiness

al 2.0 Diplomacy:

lization of Politics, Politicization of Culture and the Unification of Spectacle

ne Abraham Accords – Introducing Spiritual Diplomacy, Neo-Colonization and an Era of Ne
ational", Aboufoul & Eldin (21/12/2000) argues against the interpellation of Abrahamic Peace accord
ation of "[supposedly] political agreement with a religious symbol 'Abraham'"(3). Eldin's situa
ent in Political Science and International Law literature to argue for the neo-colonialist natu
ment and "warn against the Abrahamic – US project". The latter's labeling Abrahamic peace, media
ssador in Israel David Friedman (renowned for his pro-settler stance), was justified, in Freidman's wo
am "was the father of all three great faiths [and] no person better symbolizes the potential for unity
three great faiths than Abraham."

objection is premised on the Westphalian Treaty (1648), which herald modern diplomacy, state-sys
ational Law with diplomacy conducted in accordance with **secular-state related issues**—religion and
lism are not part of politics.

ndard labeling practice of Peace Treaties in International Law is that the Accord should be named after the place of neg
ent—Camp David Accord, Oslo Peace agreement, Gaza-Jericho Agreement.

e, according to Eldin, the Abrahamic Peace Accords signals the advent of a spiritual turn in
iscent to the Pre-Westphalian world order with its thirty-years religious wars) and the coalesce/solidif
Westphalian international Law, which juggle politics through religion **SPIRITUALIZING POLITICS and POL
UALITY**.

case of US project, the projected agenda , according to Eldin, is "a neo-colonial project that aims to cre
amic' Middle East (with the US as the colonizer, Israel as its proxy, and UAE as little Sparta). The end is
technology and Gulf strong petro-economies to control the region's resources.

Yinon(1980) "Strategy for Israel in the Nineteen Eighties" articulates similar insights through advocating fo
smantling Arab Nationalist regime (Iraq, Syria, Libya, Egypt) and dividing the Arab nation-states along sec
divides to enable the rise of Israel as a regional imperial power over Satellite Arab states.

...nother terrain, from a Cultural Studies parameter, Zizek(2007) critiques the post-political liberal project of ...tion and government ability.

...st-modern project, with its cultural relativist-ridden ethos, erects the edifice of Anglo-American liberal democrat... ...idification of multiculturalism and 'tolerance talk'.

...ter is turned into a power-paradigm and a "post-political ersatz" designed to smokescreen the political with the... ...e "the presence of the Other both inside and outside the liberal democratic nation-state" and hence evade engage... ...l problems of inequality, economic exploitation and injustice (Zizek2007, par 2).

...esult is what Zizek qualifies as the **"culturalization of politics to the politicization of culture"— enfr...** ...of **political-correctness and multicultural Tolerance talk-niceties to veil the liberal left "retreat a...** ...**direct political solutions" (Zizek2007, par 2).**

...BEAUTIFUL DIPLOMACY OF INTERFAITH DIALOGUE" 6th February 2019 by Renaud Girard—Diplomacy is de... ...of beautiful, nice in place of astute, affective, realistic, professional.

...context of Abrahamic peace, the culturalization/spiritualization of politics and concurrent politic... ...e and spirituality not just evade the political—Israeli Prime Minister profess that the settlement is pu... ...ill on table as an item of negotiation , which is not likely to be settled given the Palestinian den... ...s.

...brahamic peace through the IDF FB page implement a far-reaching pursuit of technologization o... ...ural base-language and identity tampering with a sacred text inter- and re-contextualizing its utt... ...te and transliterate Middle Eastern Abrahamic identity-politics (pretentiously assuming that the UA... ...e legitimate representatives) and judaizing Arabic language and visual culture in translation.

...rings in the question of Unity/Division? The question of the Unification of Spectacle

oken of what Debord(2006) qualifies as "the autocratic reign of market economy", spectacle assu
point of all vision and all consciousness … **[yet] in reality the domain of delusion and false consc**
nification it achieves is nothing but an official language of universal separation".

fficial language of universal separation, spectacle, like spiritual culturalization of politics,
ance of unity and visual pretense to the horizon of nationness and Abrahamic nationality, which
cal point of vision but is specifically unrealizable (borrowing Bhabha) due to **its inaptitude to rea**
ind-eye.

ost-Westphalian spectacle diplomacy of the IDF FB page **creates an elaborate cosmology and ico**
rahamic identity interpellation and interpolation of the New Abrahamic Middle East.

is specifically due to such tactile operation and the unanimous bid to discursively (verbally and
ruct a vision of unity **that divisions seeps in betraying the pretense of spectacle unification and i**
etentious claim to multicultural diversity through a structured visual unity that is synonym
mity.

final note, both Eldin and Zizek warns against the juggling of the political with the cultural—**evide**
g rise of right politics and militant religious-based identity insurgence.

accused of 'Judaising' the *Quran* **Jan 28, 2020- Middle East Monitor**

erm 'Judeo-Christian' Has Been Misused for Political Ends: A New 'Abrahamic' Identity
native - Dr Toby Greene 5 January 2021

d Imam, Dr. Ahmed Al-Tayeb, Sheikh of Al-Azhar keynote
or the celebration of the Egyptian Family House on its 10th
ary

Sheikh of Al-Azhar: Calling for
unified religion under the nam
Abrahamic religion is a confis
of freedom of belief

November 8, 2021

, like the claim of globalization, the end of history, and "global
d others - although it appears on the surface as claims unification
onization of human relation, in reality, it represent

tion of the freedom rights to difference, diversity
lticulturalism propelled by the freedom of belief
viction. it interject with the freedom of choice to
al faith and the diverse multicultural dictates of
life---as put forth in all religions

kh of Al-Azhar did not mention any political dimension to the
e new Abrahamic religion.

rs expressed a rejection of this invitation, as "political
in a religious cover."

hem is the Egyptian Coptic clergyman, the hegomen monk
who said that

ahamic religion is a politicized call under the guise of deceit
oitation of religion"

دعوى العولمة، ونهاية التاريخ، والأخلاق العالمية، وغيرها – وإن كانت تبدو في ظاهر أمرها كأنها
وتوحيده والقضاء على أسباب نزاعاته وصراعاته.. إلا أنها، هي نفسها، دعوة إلى مُصادرة أغلى ما

ة الاعتقاد، وحرية الإيمان، وحرية الاختيار، وكل ذلك مما ضمنته الأديان، وأكدت عليه في نصوص
وة فيها من أضغاث الأحلام أضعاف أضعاف ما فيها من الإدراك الصحيح لحقائق الأمور وطبائعها..

هذه اللحظة- هذا الوليد الإبراهيمي الجديد، ولا نعرف شيئًا عن ملامحه وقسماته، إلا أننا –ومن
ماوية- نُؤمن بأن اجتماع الخلق على دين واحد أو رسالة سماوية واحدة أمرٌ مستحيل في العادة

وكيف لا واختلاف الناس اختلافًا جذريًا في ألوانهم وعقائدهم، وعقولهم ولغاتهم، بل في
بصمات أعينهم.. كل ذلك حقيقةٌ تاريخيةٌ وعلمية، وقبل ذلك هي حقيقة قرآنية أكدها القرآن

خلق الناس ليكونوا مختلفين، وأنه لو شاء أن يخلقهم على مِلّة واحدة أو لغة واحدة أو

تعالى- لم يشأ ذلك، وشاء اختلافهم وتوزُعهم على أديان ولغات وألوان وأجناس شتى لا تُعد ولا

لاف باق ومستمر في الناس إلى أن يرث اللّه الأرض ومن عليها: (ولو شاء ربّك لجعل النّاس أمّة واحدة

كما بين اللّه تعالى أنّه كما خلق المؤمنين من عباده، خلق منهم الكافرين أيضا يقول اللّه

: (هُوَ الّذِي خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ وَاللّهُ بِمَا تَعْمَلُونَ بَصِيرٌ) [التغابن: ٢].

...ticulturalism is Acceptance on Account of Differe...
...T DESPITE)

...y Claims are Power-induced Hegemonic ploys tha...
...ermine multiculture and propels unanimity for a...
...d order underwritten and perpetuate injustice i...
...clad of brotherhood--- اختلافكم رحمة

Thank You

lix https://www.meforum.org/6848/the-islamization-of-history

e Sharon, Professor Emeritus of Islamic and Middle Eastern Studies at the
w University of Jerusalem, explains that the

asic attitude is that all history is in fact Islamic history...that all major figures of history basically
re Muslim – from Adam down to our own time. So, if the Jews or Christians are demanding
mething and basing it on the fact that there was a king called Solomon or a king called David, or a
rophet called Moses or Jesus, they say something which is not true or, in fact, they don't know that
ll these figures were basically Muslim figures.

n continues:

n fact, since the creation of the world there is only one religion and it is the religion of Islam. So, if
nybody says 'Look, there is a place connected with Solomon and that is the place where the
emple of Solomon stood,' a true Muslim would tell you: 'Yes, you're absolutely right. But don't
orget that Solomon was a Muslim and David was a Muslim. And Abraham was a Muslim. And Isaac
as a Muslim, and Jesus was a Muslim.' This is what they mean by the Islamization of history.

n says that through this "Islamization of history," there is also an "Islamizatio
ography," such that,

nywhere which was connected with these people or with these prophets who were all Muslims
ecomes a Muslim territory. And therefore, when Islam was not in that area before Mohammed
ame to it, it should have been there. By that area, I mean the Middle East or other parts outside of
he Middle East which are now Muslim. So any place like this had to be freed, not to be conquered.
hey had to be liberated. So, Islam appeared in history in the time of Mohammed -- or reappeared
n history from their point of view -- as a liberator. And therefore, there is no Islamic occupation. If
omebody occupies anything, it will always be somebody else, not the Muslims. So, there is no
lamic occupation. There is only Islamic liberation.

ombination of hate–filled
ic verses ... and revisionist
st history, as illustrated by
n, have created a monster in the
of an existential threat to the
–Christian world. To counter it,

**The West must safeguard the religious
liberty of both non–Muslims and non–
extremist Muslims.**

est needs to implement unapologetic policies to safeguard the religious
y of both non–Muslims and non–extremist Muslims, wherever they reside.

effective, however, these policies must include conducting an honest and
discussion of the history and doctrine of Islam, as well as its contemporary
ion, not as a "religion of peace" – which, in Islam, is to occur only *after* the
world has accepted Allah as well as Islamic law, Sharia -- but as one of war
rror.