



## HYBRIDITY/HYBRIDIZATION FROM POSTCOLONIAL AND ISLAMIC PERSPECTIVES

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### ABSTRACT

Hybridity/Hybridization in postcolonialism comes to show a combination of two cultures or more and the culturally hybrid person is supposed to live with such a culture in his/her community. However, when you probe deeply into the lives of the hybrids, you find the hybrid unwelcome in the community he lives in, particularly in the Arab and Islamic communities, whereas he is welcome in other communities and cultures where the person represents a larger part of its culture and style of life (i.e. western style of life). The article investigates the concept of "hybridity" in postcolonialism and, in turn, what it means in the Holy Quran and *Sunnah* of Prophet, Mohammad, peace be upon him. It is an attempt to investigate the synonyms of hybridity from an Islamic perspective compared to its meanings in the postcolonial one. This study attempts to find a satisfactory response to the value and the position of hybrid/hybridization in the Holy Quran and *Sunnah*, the type of hybridization which includes all sorts of hybrid acts and behavior, whether from cultural, linguistic, religious, political and social aspects. The article found that the sense of hybrid/hybridization remains undesired in the Islamic community and it has a negative sense more than the positive one. The sense of such words in the Arab world and Islamic perspective represents the negative aspects of other cultures and such terms cause reconstruction of identity in the benefit of the foreign culture, and then the problematic in hybrid identity is revealed.

Key Words : hybrid- hybridization- Islamic- perspective- third space- hypocrisy- postcolonial

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### INTRODUCTION

Originally, hybridity in its simple sense means an animal or plant that has parents of different species or varieties or something that is a product of mixing two or more different things. For example, music is a hybrid of western pop and traditional folk. If an animal or plant is hybridized with an animal or a plant of another species, they

join together to produce the hybrid (*Oxford Dictionary* 638).

The word has its biology and botany origin where it designates a crossing between two species that give birth to a third one called hybrid. In recent times, hybridity and hybridization have been extended to encompass many senses that are tied with postcolonial studies and to exhibit the

relationship between the colonizers and the colonized. The postcolonial theorists and critics differ in their understanding of the term hybridity/hybridization from cultural perspective and its consequences and connotations that could be valued by some theorists as positive alteration while the others look at this sort of modification as negative because they see in this sort of change a deliberate transformation into the third space that combines between two or more cultures. Definitely one of such cultures will be prevailing and controlling the indigenous identity. It is found that hybridization has its colonial connotations. My argument is about the course of hybridity concept development and how this transformation has been assessed by the colonizers and the colonized alike. Further, the paper highlights the sense of hybridity and hybridization from the Islamic perspective (Holy Quran and *Hadith*). How this word "hybridity" is manifested in the Holy Quran and *Sunnah*? Is it something likable or resentful in Islam? The study makes this sort of comparison between postcolonial hybridity and its synonyms on the one side, and the Islamic vision to such a word on the other so as to recognize well the hybridized dimensions in the community and how the latter looks at such transformation. The term "hybridity" goes beyond the biological origin to imply cultural and linguistic areas. Mikhail Bakhtin developed a linguistic version of hybridity that was related to the concepts of polyphony, dialogism and heteroglossia. However, hybridization is a dynamic process while hybridity is an end result.

What is hybridization? It is a mixture of two languages within limits of a single utterance, an encounter, with the arena of utterance, between two different linguistics consciousnesses, separated from one another by epoch, by social differentiation or by some other factor. (*The Dialogic Imagination* 358)

The focus here is about the word of hybridization and its different synonyms in postcolonialism and the sense of hybrid /hybridization from the Islamic perspective.

### Hybridity/Hybridization in Postcolonialism

In postcolonialism, the word hybridity/hybridization reveals the concept as a sort of improvement or progress in the lives of hybrids while some other critics assess such a word as a means of colonizers to make the colonized catch up with the western culture and style of life. Homi Bhabha (1993) explicated the real meaning of hybridity

It is the sign of productivity of colonial power, its shifting forces and fixities, it is the name of strategic reversal of the process of discriminatory identities that secure the pure and original identity of authority, Hybridity is the reevaluation of the assumption of colonial identity through the repetition of discriminatory identity effects. (*The Location* p. 112)

From Bhabha's argument, his words imply a deliberate process to change the identity of the colonized "shifting forces and fixities", shifting the indigenous identity and fixing the colonizer's culture and identity. It is to force reshaping the indigenous identity and simultaneously to fix the colonizers' culture and language: "secure the pure and original identity of authority". However, Lazarus (2004) uncovers the various synonyms that may be used as a synonym of hybridity. "At the theoretical level, hybridity is used as a synonym for diversity and multiculturalism" (*The Cambridge*, p. 25). Lazarus addresses a kind of hybridization that is based on multiculturalism that would come coincidental as a result of becoming in touch with different kinds of cultures.

This kind of hybridization occurs on a level ground of equality, mutual respect and open-mindedness- a vision whose selectivity seems obvious as soon as we hold it up against a harsher material and institutional realities of social life, even in the most ostensibly tolerant of societies. (*The Cambridge*, p. 251)

Here, Lazarus discusses that sort of hybridization which is based on equality and mutual respect, but what the colonized has experienced under the metropolitan domination is something different. It is hybridization from one side, the side of colonizers while they have resisted any interpolation that

could change their identity or their culture. In *Key Concepts in Post-Colonial Studies* by Ashcroft and et al (2003), many concepts share the same sense of hybridity or what they are considered as synonyms of hybridization. Homi Bhabha uses other words that stand for hybridization such as ambivalence, unhomeliness, in-between identity and mimicry.

Ambivalence is a term first developed in psychoanalysis to describe a continual fluctuation between wanting one thing and wanting its opposite. It is a sort of instability. "It describes the complex mix of attraction and repulsion that characterizes the relationship between colonizers and colonized" (*Key Concepts*, p. 12). Ambivalence does not indicate a healthy phenomenon that could be considered as a merit for the people who have embraced this concept. Its origin and late use in postcolonialism may not add a privilege to the colonized, but it lets the indigenous people torn between two cultures. When the colonizers encourage the colonized to "mimic" the colonizers' culture and language, values and style of life, the result is never a simple reproduction of those traits. (*Key Concepts*, p. 12).

Hybridity in *Key Concept* is revealed as the creation of new transcultural forms within the contact zone produced by colonizers. The terms "in-between" and the "contact zone" are established by the colonizers to make it easy for them to lead the colonized when they become permeated by the culture of metropolitan power. However, the in-between or this hybridized creature could not be admitted by the colonizers because he does not completely represented the colonizers' culture or detach themselves totally from their own culture. Hybridization reveals in many forms: linguistic (as explained in introduction), cultural, political, and racial, however the concern of this argument is to trace the variety of synonyms used in postcolonial studies to replace the word of hybridization in some postcolonial studies and to what extent the hybridized is satisfied with his hybrid identity as well as how the community of the colonized and the colonizers would receive such hybridized person. Then, the argument is directed to the word of hybridization in the Holy Quran and *Sunnah*

(*Hadith*): how the word of hybridity is portrayed from Islamic perspective.

How do the postcolonial theorists evaluate "hybridity" and how do they shed light on its inescapable impact on the lives of indigenous people? Home Bhabha (1994) explored the subtle interrelations between cultures, the dominant and the subjugated. These ideas are explored especially in his book *The Location of Culture*. Hybridity refers to as a 'third space' in Home Bhabha's postcolonial argument that shows two diverse cultures: the colonizers and the colonized whereas W. B. Du. Bois describes embracing two conflicting cultures as "double consciousness" in his novel *The Soul of Black Folk* (1903). By having a close look to the surface meaning of these synonyms used in postcolonial studies to replace hybridization, we find that the critics do not imply that positive meaning wanted by the hybrid himself. For instance, unhomeliness, double consciousness, the third space, ambivalence, in-betweenness, and mimicry may not show satisfaction of its followers or the readers of postcolonialism. It is an indication to ambiguity and instability of the indigenous people who adhered to such hybridization. The words' meanings tell the readers too much about that sort of instability or loss. It sometimes causes the mockery of others who would not see in abandoning the indigenous culture only devaluing human position and culture.

For postcolonialists, hybridity represents something good for the indigenous people as exposed by the postcolonial theorists or it could be a kind of multiculturalism or diversity as Lazarus discussed, ignoring its deep influence upon the lives of indigenous people and how the indigenous people will deal with their community in such a hybrid identity. They work on manifesting the aesthetics of hybridity, ignoring at the same time the negative consequences affected the indigenous people who will feel as strangers in their community. Hybridization may be judged as a merit and the hybrid people, in the eyes of some critics, would be welcomed in their communities. However, it is not a permanent situation for those people to find respect and appreciation from their indigenous people. We trace the meaning of hybridity and its

influence on the lives of the indigenous people and how it could change their perspective towards life and culture. Here, some critics as Bahabha (1994) realized that hybridization is a deliberate process by the colonizers to alter the identity of the indigenous people to control the colonized and simultaneously to make the indigenous people admit this sort of cultures and values. Such new cultural concepts would dominate their own culture and take a larger space of their daily activities. However, Lazarus (2004) discussed hybridization from different perspective. It seems to him as "a synonym to diversity and multiculturalism" (*The Cambridge*, p. 25).

Lazarus has valued hybridization as a spontaneous process that has been produced as a result of this contact between colonizers and colonized. The colonizers may not tolerate the process of interpolation (the influence of the colonized upon the colonizers' culture), or they would not admit to be influenced by the culture and language of the colonized. The western narrative may not reveal the hybrid in its best situations. The hybrid becomes lost and unwelcome. David Malouf's *Remembering Babylon* (1994) argued how the British colonizers in Australia could not accept Gimmy as one of their citizens when he was permeated with the Aborigines' Culture (Rashad, 2013). Hybridization that represents a large part of their culture, language and style of life is likable. However, the interpolation that reveals the indigenous culture and style of life will be resisted and rejected. The British people in David Malouf's *Remembering Babylon* (1994) attempted many times to kill Gimmy because he represents the other culture and other style of life. David Malouf depicts the wicked means used by the colonizers to silence the voice of the indigenous people even if this one originally is one of their people. This history of Australia is very obvious and revealed how the colonizers worked hard to get rid of the aborigines of Australia when they came to Australia. They look at the Aborigines as backward people and have killed thousands of them to give a space for the white skin to prevail. David Malouf (1994) pointed out this point explicitly in his novel *Remembering Babylon*. He depicts Gimmy who is originally British

and, for one reason or another, to live with one of the Aborigines' family to assimilate their languages and cultures. For this reason, British colonizers resist admitting him in the British camp to live as a member of them and attempt to murder him many times to silence any voice of the indigenous people. He spends his life in in-between cultures in which he gains no satisfaction from the colonizers (Rashad, 2013).

#### Hybridity/Hybridization in Eastern Narratives

##### 1- Saud Al Sanousi's *The Bamboo Stalk* and Sada Al Da'as's *Being Black*

Al Areqi (2015) argued in his article "Hybridity and Problematic of Identity in Gulf States Narrative" how the hybrid in Saud Al Sanousi's *The Bamboo Stalk* (2012) could not be accepted in his father's home because the son, Issa or Jose who was raised by his Filipino mother and assimilated into her culture. Rashid is Issa's father and he is Kuwaiti. Rashid's mother did not accept this sort of marriage between her son, Rashid, and the Filipino house maid, Josephine. Rashid married Josephine and had a baby. The boy, Issa, was raised in Philippine and had two names, two languages, two religions, two cultures. When he came back after eighteen years from Philippine to his father's home, he could not adapt himself with the style of life of his father's community and preferred to go back to his mother's country. The prevailing culture in Issa's life is his mother's culture. He found himself as a stranger in his father's home. The beautiful image in his mind of his father's home, Kuwait, started to vanish rapidly in the first contact with the real life in Kuwait.

The second narrative is Sada's *Being Black* (2010) which tells about Fawzi, a Kuwaiti postgraduate student in America. He has black skin and is married to one of African American females and has a baby named Jamal or Jamail as an American name. Jamal spent his childhood in America. When he came back to Kuwait, he could not live a normal life. He decided to come back to his mother home, the home he is permeated with its culture, language and religion. In both narratives, Issa and Jamal, the boys could not live as hybrids in their fathers' countries and the dominating cultures, languages, religions are their mothers' ones because they have been raised in their mothers' countries.

## 2-Najuib Mahfouz's *Midaq Alley* and *A Drift of the Nile*

How will the indigenous people meet the life of the hybrid among them? Mahfouz, in many of his literary works, portrays how the hybrid will be valued in his community. In Mahfouz's *Midaq Alley* (1975), Sheik Darwish becomes hybridized by the culture of the English people, using both the English language as well as Arabic language in his speech. Furthermore, if there is an argument between him and someone else, he addresses his opponent in English. If the man does not understand him, he admonishes saying "learn something before you argue with me" (Mahfouz, *Midaq*, p. 13). Such hybridization was not accepted by the indigenous people who saw such behavior as an offence to their authentic culture and belief (Rashad 2013).

In another novel, *A Drift on the Nile* (1993), Mahfouz portrays as a Pimp Amm (uncle) Abdu who is an Imam of a mosque and one who calls Muslims for prayers. Amm Abdu would not hesitate to do anything for the people of the houseboat. He works as a pimp and changes the water of the pipe that gathers people of the houseboat to smoke Hashish (*Kaif*). The community could not admit such hybridization in the life of Amm Abdu and other people of the houseboat which does not reflect the Islamic life. The neighbors could not tolerate such attitudes, behaviors and drive the people who are in-between to leave the building to live on that houseboat which becomes a mark of their gathering, isolation, and a symbol of their illegal acts and activities. Here, Amm Abdu appears as a hybrid who behaves according to his earthly interest and temporary lust regardless of his Islamic values or Prophet teachings. Therefore, the hybrids are not welcome in their small community. They prefer to separate themselves in that houseboat that expresses only their violation to their culture and religion. From an Islamic perspective, Amm Abdu is a hypocrite who is stuck to the Islamic rituals in the mosque and practices another dirty life as soon as he leaves the mosque.

## Sense of Hybridity/Hybridization from Islamic Perspective (Holy Quran and *Hadith*)

### 1-Holy Quran

The study relies on an Islamic framework which represents the Holy Quran and *Sunnah*. The study investigates the sense of hybridity / hybridization or the synonyms of such words from an Islamic perspective. Such words are mentioned in the Holy Quran and Hadith of Prophet Mohammed in different occasions to show the mixing between two things or a combination between two behaviors or two beliefs. The focus is on the words or *Ayats* that address hybridity/hybridization in different terminologies, but they serve the same purpose of mixing or combination. How are such terms valued from an Islamic perspective? We move to the meaning of the word "hybridity" in Holy Quran and Hadith (*Sunnah*). What does the word mean literally in language and what it means in the Islamic framework? Many verses (*Ayats*) in the Holy Quran discuss this sort of mixture which includes two types of things, one sometime would prevail and the other one starts to be vanished. The stress is on the literal meaning of the word "hybridity" and its synonyms found in the Holy Quran and Hadith. The study does not argue the interpretation of *Ayats* as mentioned by interpreters (*Mufasssreen*), but the argument explores the linguistic sense of the word "hybridization" and how this word judged by the Holy Quran and Hadith of Prophet, Mohammed peace be upon him. In the Holy Quran, many *Ayats* have been quoted to trace the meanings of "mixing-mimic- 'in- between'- hybridization, unhomliness-double consciousness- third space) and other words that would stand for these senses. In other *Surahs* and *Ayats* if you behave in a way and act in another, you be under the hypocrisy category, the one who acts before the people well and acts behind the people badly, and the one who manifests Islam before Muslims and hides his/her disbelief, hate and hatred against Islam. The Holy Quran called them hypocrites and warned them from the severe punishment of Allah in Hereafter. If the hypocrites meet you, they will say we are Muslims, but when they leave you, they will say we are with disbelievers. We just mock believers. Allah looks down upon them and let them go in their delusion.

These are the characteristics of hypocrites who Allah threatens them to be sent into the deepest part of the hell. The study will investigate some examples that show the different meanings of mixing in the Holy Quran and Hadith to recognize well the Islamic perspective regarding the mixing or hybridization whether in actions, or words, or beliefs, or values.

#### **Surah 1, Al-Fatihah (The Opening)**

6. اهدنا الصراط المستقيم Guide us to the Straight Way.

7. صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين The Way of those on whom You have bestowed your Grace, not (the way) of those who earned Your Anger (i.e. those whose intentions are perverted: they know the Truth, yet do not follow it), nor of those who have lost the (true) knowledge, so they wander in error, and are not guided to the Truth) (Surah1: 6-7, Al- Fatihah).

A Muslim always reads this *Surah* and *Ayats* in all his prayers. He requests Allah to guide him to the straight path, that path of Muslims, not path of non-Muslims (Jews or Christians). Allah Subhanahu Watalla (SW) wants Muslims to be stuck to the right path, not to follow non- Muslims' traditions and social conventions. Muslims should be different and unique in faith and identity.

#### **Surah 9. At- Tawba (Repentance, Dispensation)**

وأخرون اعترفوا بذنوبهم خلطوا عملا صالحا وآخر سيئا " عسى الله أن يتوب عليهم إن الله غفور رحيم" 102. And [there are] others who have acknowledged their sins, they have mixed a deed that was righteous action with another that was evil. Perhaps Allah will turn to them in forgiveness. Surely, Allah is Oft-forgiving, Most Merciful (Surah 9. At Tawaba : 102)

Here, the *Ayats* indicates the meaning of mixing between good deeds and evil ones. Allah may forgive them. This sort of mixing involved with deeds and this *Ayah* does not encourage this sort of mixing between good and bad. It is a sort of hybridization but a human being is vulnerable and it is not easy to be a human without any sin. Then, hybridization discussed in this *Ayah* is between good and bad. In the above mentioned *Ayah*, the study investigates synonyms of mixing or pretending something is not related to the one's culture, ethics

and identity of Muslim. Allah here points out that, Allah may forgive them to explicate that it is also a mark of unfavorable thing. A man is required to avoid such hybridization in good and bad deeds.

#### **Surah 2. Al Baqara (The Cow)**

8. "ومن الناس من يقول اأنا بالله وبالْيَوْمِ الآخر وما هم بمؤمنين" 8. And of mankind, there are some (hypocrites) who say: "We believe in Allah and Last day" while in fact they believe not.

9. يخادعون الله والذين آمنوا وما يخدعون إلا أنفسهم وما يشعرون" 9. They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not.

في قلوبهم مرض فزادهم الله مرضا ولهم عذاب اليم بما كانوا يكذبون" 10.

10. In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies (Surah 2, Al Baqara 8-9-10).

Some people mix between belief and disbelief, this sort of hybridity engaged with faith. The purpose of this hybridization is to cover their false faith in Allah. It is tied with hypocrisy and deception, to reveal faith and at the same time to hide disbelief. For this reason, Allah warns them "A painful torment is theirs". This sort of hybridization is a synonym of hypocrisy and a sort of lies that deserve severe punishment and hell. The manifestations of such hypocrisy are explained and detailed in the following *Ayats*.

"وإذا لقوا الذين آمنوا قالوا آمنا وإذا خلوا إلى شياطينهم 14. And when they meet those who believe, they say: "we believe, " but when they are alone with their *Shayatin* (devils- polytheists, hypocrites), they say: Truly, we are with you; verily, we were but mocking.

15. "الله يستهزئ بهم ويمدهم في طغيانهم يعمهون" 15. Allah mocks at them and gives them increase in their wrong-doing to wander blindly (Surah 2, Al Baqara: 14-15).

In the above mentioned *Ayats*, hybridization which is practiced by non-real Muslims is to mock Muslims. It is a sort of mockery or mimic. It ended by a warning from Allah "gives them increase in their wrong-doing to wander blindly". This is defined as

hypocrisy from an Islamic perspective. The one who intends to hybridize his life with such false allegations involved with faith, he deserves to be punished by Allah.

### Surah 3. Al-Imran (The Family of Imran)

يأهل الكتاب لما تليسون الحق بالباطل وتكتمون الحق وانتم  
"71. O People of the Scripture (Jews and Christians)! Why do you disbelieve in *Ayat* of Allah, [the verses about Prophet Muhammad, present in Turat (Turah) and the Injeel (Gospel)] while you (yourselves) bear witness (to their truth).

"وقالت طائفة من أهل الكتاب امنوا بالذي انزل إليكم وجه  
النهار واكفروا آخره لعلهم يرجعون"72

72. And a party of the people of Scripture say: "believe in the morning in that which is revealed to the believers (Muslims), and reject (it) at the end of the day, so that they may turn back. (*Surah 3, Al Imran 71-72*).

Allah in these *Ayats* indicates that people of Scripture, confound the truth with falsehood and deliberately conceal the truth (*yalbisun al haq belbatel*). There is a sort of hypocrisy, a sort of mixing between good and evil, to believe during the day and disbelieve at the end of the day. It is hybridization and living in-between.

"وان منهم لفريقا يلوون ألسنتهم بالكتاب لتحسبوه من الكتاب  
وما هو من الكتاب ويقولون هو من عند الله وما هو من عند  
78. Verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allah," but it is not from Allah; and they speak a lie against Allah while they know it (*Surah 3, Al Imran: 78*).

In this *Ayah*, there is a party of them who distort the Book to show that they are the followers of the Book but they are not. Here this sort of hybridization intends to change their identity to manifest themselves as believers, and speak lies concerning Allah and they recognize well they are liars. For this reason, Allah reveals their hybridization between the true faith and hypocrisy and calls them liars.

### Surah 4. An-Nisa (The Women)

"إن المنافقين يخادعون الله وهو خادعهم وذا قاموا إلى  
الصلاة قاموا كسالى يراؤون الناس ولا يذكرون الله إلا  
قليلًا"142. Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salat (the prayer), they stand with laziness and to be seen of men, they do not remember Allah but little.

"مذبذبين بين ذلك لا إلى هؤلاء ولا إلى هؤلاء ومن يضلل  
143. (They are) swaying between this and that, belonging neither to these nor those; and he whom Allah sends astray, you will not find for him a way (to the truth—Islam) (*Surah 4, An-Nisa: 142-143*).

Here, another mixing practiced by hypocrites to deceive Allah, to go praying to be seen by the real believers, however, they go worshipping lazy. This sort of hybridization, between the surface worshipping and their disbelief, to delude the people who see them, but they are in-between (*muthabthabeen*), among Muslims they are Muslims, when they leave Muslims they start to mock them and practice another kind of life that is very far from Muslims' style of life. It is the life of disbelievers. This hypocrisy is not welcome in the Islamic life.

### 2. *Hadith* (Prophet Mohammad's Speech)

The article spots light on some of prophet's Muhammad words and Hadiths that show the mixing between two things. Certainly, one would prevail the other.

Prophet Muhammad, peace be upon him, said: "من تشبه بقوم فهو منهم" صحيح مسلم "the one who acts and behaves like other people (not his nation), he becomes one of them." Narrated by Abu Ahmad and Abu Dawood. [Sahih Muslim].

عن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم "لعن الله المتشبهين من الرجال بالنساء والمتشبهات من النساء بالرجال" رواه البخاري  
Ibn Abbas narrates, prophet Muhammad, peace be upon him, said: "Allah has cursed who imitates men from women (in their clothes, way of speaking, movements...) and who imitates women from men (in their clothes,

way of speaking, movements...)" narrated by Al Bukhari Prophet, Mohammed, peace be upon him, points out that the one who traces other people in their culture, faith and their style of life, or whatever, he expresses his love to other people style of life. It is a mark to categorize him as one of them. In the second *Hadith*, our Prophet Mohammed, peace be upon him, curses men who act and behave like women, and women who act and behave like men. This could be in their words and tone of their voice, their acts and actions, movements, way of speaking, and types of clothes and style of hair. This sort of hybridization to express unhomeliness, this transformation in their identity is resented by Islamic perspective, a man to act as a woman and a woman to act as a man, because it is a sort of breaking the rules of human nature.

ولعن رسول الله ﷺ الرجل يلبس لبسة المرأة ، والمرأة تلبس لبسة { وفي رواية } الرجل

In another narration "our Prophet has cursed the man who wears woman's dress and the woman who wears man's dress". Here, the curse in this narration is determined by woman's dressing like man and man dressing like women.

عن أبي هريرة- رضي الله عنه- أن رسول الله صلى الله عليه وسلم قال: " آية المنافق ثلاث: إذا حدث كذب، وإذا وعد أخلف

، وإذا أوتى من خان" متفقٌ عليه وفي رواية " وان صام وصلى وزعم أنه مسلم

Abu Hurairah narrates, Prophet Muhammad, peace be upon him, said: "Hypocrite's marks are three: if he talks, he will lie, if he gives a covenant, he will not keep his covenant, and if he has been given something, he will betray" *Mutafaq Aliah*

In another narration: "even if he prays or fasts or claims he is a Muslim".

A human being as a Muslim may not be accepted in his Islamic community if goes against the Islamic style of life or violates the values and teachings of Islam. The hybrid lives with a new identity which may not help him to go ahead in his indigenous community. Then, he attempts to join the community in its culture and belief. From an Islamic perspective, any mixing between the indigenous social values and other features that lead to

hybridization and may not match with the Islamic style of life, it makes the community mock such mimic or ambivalence that keeps a man astray in between.

However, adopting other cultures and beliefs is encouraged by the some countries. Islam requires a person to maintain his identity, his faith, values. The life in between is the life of hypocrites who they should anticipate punishment from their Creator.

#### Conclusion

This study embarks on some significant results, which position the term "hybridization" in its correct sense by tracing its genuine sense in postcolonial studies and how the postcolonial theorists evaluate this term. It is revealed as a demerit of indigenous identity. Then, the position and origin of this word in linguistics reveals that sort of deviation in the sense of the word or what postcolonial theorists judged as development in use of this word in culture, in language, in politics, and in social life. Hybridization from an Islamic perspective does not seem to celebrate the word or its synonyms. This word "hybridization" have revealed what would not be tempting of using, even "hybridization" in postcolonialism indicates instability, hesitation, in between, unhomeliness, double consciousness, third space and ambivalence. Such terms could not present this word of hybridization as a merit. The terminologies used uncover the reality of hybridity/Hybridization that shows unpleasant results and reveals a sort of instability in the lives of hybrids. Further, from Islamic perspective, it reveals this sort of hybridization as in between, hesitation, hypocrisy, deception and the word comes to take the place of lies and deceptive manifestations that could not be likable or supported by the community or Islam. Hybridization comes in the Holy Quran and *Sunnah* as mixing between good actions and evil ones. It reveals the hybrid as in between identity that represents hypocrisy. It comes as a sort of mimic between men and women in their dressing and their cultural style of life. The hybrid in postcolonialism would not be admitted or tolerated in their community and they deserve their community's contempt and rejection on this earth. Hybridization



manifestations result in mixing between two things: between two identities: indigenous identity and the colonizers', between good actions and bad ones, between good words and bad ones, between males' clothes and females', between true and false in general. Hybrids appear as lairs, hypocrites, deceptive, and their hybrid lives have been traced to prove their instability and rejection from their community. They will live torn between two cultures and two different sorts of lives that make them lost in their indigenous community and simultaneously they are rejected from the Islamic perspective. The Arab writers in their narratives may not portray the hybrid or hybridization as something accepted, the hybrid could not adapt himself in community and also would not be welcome in community of his father he belongs to as seen in the Gulf narratives or even Egyptian narratives. The community looks at hybrid as in between who sacrifices some of his cultural, social and religious values to satisfy his new identity which he adopts and prefers to be under its dress. However, he finds himself torn between two cultures, languages, religions, conventions, and feels as a stranger among his people. The hybrid/hybridized becomes a victim of his/her parents and his/her community which may not help them to live a safe and secure life. Consequently, the hybrids attempt to find community that has occupied a larger space of their identity and culture.

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