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Victim of Victims: An Overview of Naqba and Holocaust, Addressing Historical Injustices to Achieve Sustainable Peace for Israel-Palestine Conflict

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ABSTRACT

This century has witnessed an unforgettable tragedy, “shoah¹” the attempt by the Nazi regime to exterminate the Jewish people by killing millions of Jews, for the sole reason of their Jewish origin. They were persecuted and deported. This century has also seen “Naqba²” effects of which continued to poison the lives of 12 million people who are still stateless. On the soil of injustice, peace cannot grow. The injustices against Muslims in “Naqba” and Jews in “Holocaust” are being analyzed in this study to prevent such atrocities from happening again and to promote tolerance and peace among people. By exploring the interconnectedness of historical events, including the Holocaust, the creation of Israel, and the resultant displacement of Palestinians, this study seeks to unpack how historical victimization of Jews has led to the victimization of Palestinians. Research is qualitative as well as comparative in nature. In Naqba the victims are Palestinians while in Holocaust the victims are Jews. To create a state for Jews, according to “Might is right” policy the Belford Declaration is deciding the fate of inhabitants of Palestine. The displacement of Arab Palestinians pre-1948 and the subsequent occupation of further territories post-1967 is also vital, which are the reasons of conflict in the region. The status of Israel and Palestine on statehood theories is also investigated, and it is analyzed that this is a great reason of hurdle in the development of peace. Palestine fulfills the attributes of a state while Israel, although, it has become the only nuclear state in Middle East, its attributes of a state are not on moral grounds. States are recognizing Israel for their economic and political interests, influenced by various other factors, including diplomatic considerations but peace seems impossible to be established. It is recommended that potential mechanisms by UN and OIC to ensure security for both Israelis and Palestinians must be established. There should be measures to prevent violence, terrorism, and genocide, as well as building of mutual trust through initiatives for both the communities is also must, so that another naqba or holocaust can be avoided.

Keywords: Israel, Palestine, Statehood, Naqba, Holocaust, peace, injustice, UN, OIC

¹ Shoah is the Hebrew word for “catastrophe”. This term specifically means the killing of nearly six million Jews in Europe by Nazi Germany and its collaborators during the Second World War. English-speaking countries more commonly use the word Holocaust, which is Greek for “sacrifice by fire”.

² Naqba is An Arabic word meaning "catastrophe" or "disaster, a significant event in Palestinian history, symbolizing the loss of land, homes, the disruption of Palestinian society and culture

INTRODUCTION

76 years have been passed since the Naqba has taken place in 1948 in Palestine (Al Jazeera English, 2024), in which more than 750,000 Palestinians were forcefully displaced from their homes and pushed into refugee camps in East Jerusalem, the West Bank, the Gaza Strip and neighboring countries. Its effects continued to poison the lives of 12 million people who are still stateless. If we go a little back in the beginning of the story, the only way to make Jewish home in Palestine was to make Palestinians leave this place. So, buying lands was the first step in turning Palestine into a Jewish homeland (Al Jazeera English, 2024). During World War I, Britain promised the Zionist support for a Jewish National homeland in Palestine. This promise came as a former political letter called Belford Declaration. Palestinians organized large demonstrations against this but they saw British Support for Zionism as biased and unfair so they revolted in 1936 to fight against British and Zionist occupation. Here within three years thousands of Palestinians were killed and hundreds of British and Zionists died as well. British dismantled the revolution leaving the Palestinians without political or military leadership. Zionist militias carried out bombing attacks against both the Britishers and Palestinians, British announced in 1947, that this is the end of their mandate on Palestine. Instead of correcting the mistake of Belford Declaration, as now Zionists are not obeying them as well, British did another mistake to flee from the scene giving the fate of Palestine into the hands of Zionists. The file on Palestine was then transferred to UN which is still unsuccessful in creating peace or giving rights to the natives of this country. In 2024 International Court of Justice also admits the crime of genocide of Palestinians by Israelis (aljazeera.com, 2024). There may be no more clear description of Naqba and failure of UN than the statement by Hannah Arendt:

After the [Second World] war it turned out that the Jewish question, which was considered the only insoluble one, was indeed solved—namely, by means of a colonized and then conquered territory—but this solved neither the problem of minorities nor the stateless. On the contrary, like virtually all other events of our century, the solution of the Jewish question merely produced a new category of refugees, the Arabs,

thereby increasing the number of the stateless by another 700,000 to 800,000 people (Said, 1980, p. intro xi)

Because of these refugees and dispersed people peace of the region was still disturbed, but state of Israel had been created successfully. Naqba remains a central element in Palestinian identity and the Israeli-Palestinian conflict where the victims are Palestinians. According to “Might is right” policy the Belford Declaration is deciding the fate of inhabitants of Palestine to create a state for Jews. Solving a math’s sum, when in the first step a student does a simple mistake, then the answer after a long procedure is always wrong. That’s why still genocide (Nijim, 2020) is being happening in Palestine, and peace is far away.

Long before the creation of Israel, Jews faced a deeply painful event in their history as well, marking one of the darkest chapters of human history, the “Holocaust” which specifically refers to the genocide orchestrated by the Nazis, resulting in the extermination of millions of Jews alongside other targeted groups considered undesirable. Here the victims are Jews. The term “Holocaust” originates from the Greek words “holos,” meaning “whole,” and “kaustos,” meaning “burnt.” Its literal meaning, “Sacrifice by fire” or “completely burnt,” there was a “systematic extermination and mass murder (Black 2016) of millions of people, particularly Jews, by the Nazi regime. Its effects continue to shape societies. The Nazis were members of the National Socialist German Workers’ Party, which was led by Adolf Hitler. The party, commonly known as the Nazi Party, rose to power in Germany in the 1930s. The Nazis pursued an extreme and totalitarian ideology that promoted Aryan supremacy, anti-Semitism, and authoritarianism. Hitler, their leader, introduced laws that limited the freedoms of the Jews, they were banned from going to public places, like cinemas and shops, and from travelling on public transport.³ Nazism was characterized by its racist beliefs, particularly its targeting of Jews, whom they “blamed” (Mohl, 2007, p. 142) for various societal problems. This ideology led to the systematic persecution and ultimately the genocide of Jews. The Nazis also targeted other groups, including Romani people, disabled individuals, LGBTQ+

³ What was the Holocaust? | Newsround.
<https://www.youtube.com/watch?v=N-kHHGAT2AE>

individuals, political dissidents, and others who did not fit according to Martin, S, into their vision of a racially “pure society” (Martin, 2009), The Nazi regime was said to be responsible for initiating World War II and carried out numerous human rights abuses and atrocities including genocide of Jews (Crowe, 2009). Remembering and understanding the histories of incidents like Naqba (Goldscheider, 2005) and Holocaust is crucial to prevent such atrocities from happening again and to promote tolerance and peace among people. These are the reminder of the dangers of prejudice, discrimination, and unchecked hatred. After exploring the injustices against Jews and Palestinians, this study is to explore that what are the reasons of hurdles in the development of peace in Palestine Israel. Like, libel which means a published false statement that is damaging to a person's reputation; a written defamation, Palestinians' position is being degraded by strong western propaganda just as once the Jews were being blamed as scapegoat. “the current worldwide wave of anti-Semitism indicates that the dark days when Jewish people were described as conniving and abusing elements of society, as Laitman says, are not over (Laitman, 2022). In fact, after World War II and since the birth of the State of Israel, a new form of anti-Semitism has emerged (Newman, Matthews, & Dajani Daoudi, 2011). Anyhow, it is also a fact that partition discussions started in 1930, but practical solution to the conflict is still based on power realities instead of moral grounds.

“Where there was once a mandate territory, there is now a powerful state of Israel and an occupied territory. Where once there was a larger Arab than Jewish population, there is now clear demographic hegemony for the Jewish population within the pre-1967 boundaries, and near parity if the Occupied Territories are included. For the solution of refugee problem, David Newman talks about four territorial models which are based on the assumption that some variation of a two-state solution is the only means to resolve the conflict” (Matthews, 2011)

If the problem of refugees is analyzed on ‘moral grounds’ which is the core reason of this conflict there are some serious questions related to international order and states, asked by Edward Said (Said, 1980, p. 46), which need to be understood and should be

answered by the international community:

“The proper context for dealing with the refugee problem is ready at hand: Do the Palestinian refugees want to be repatriated, or compensated, or resettled elsewhere? Second: Is there international and moral consensus on the theoretical as well as the practical answers to these questions? Third: What mechanism is there in Israel for making European and American Jews into immigrants, then citizens, and how does this mechanism prevent Arab Palestinian refugees from benefiting themselves? The answers to all of these questions are moral, of course, but they are interesting and important because of their political reality; these are not academic questions, in other words, but questions that bear directly upon the lives of millions of people, upon states, upon the international order” (Said, 1980, p. 46)

Although the creation of Palestine as a modern political entity is rooted in a complex (Reiter, Eordegian, & Khalaf, 2000, pp. 99-153) history, but before 1948 most of the territory belonged to Palestine. According to Ottoman statistics the population of Palestine in the early 19th century was 350,000, in 1860 it was 411,000 and in 1900 about 600,000 of which 94% were Arabs. The estimated 24,000 Jews in Palestine in 1882 represented just 0.3% of the world's Jewish population (McCarthy, 1990). After the creation of Israel, most of the Arab population was made to leave or enfolded within the state as a minority and after 1967 this number increased which Israel did under the cover of the term, “Palestinians' terrorism”. “It took the UN far too long to realize that Zionism is a form of racism, representing a blatant violation of the norms of the Universal Declaration of Human Rights and the standards of international law” (Davis, 2003, p. 3). After 1967 war crimes of Israeli occupation forces, Palestinians challenged them and UN corrected its record. Then general assembly resolution 3379 (Davis, 2003, p. 3) of November 1975 was passed which determined that Zionism is a form of racism and racial discrimination. The term “anti-Semitism” was used in 1873 by Wilhelm Marr, a German political agitator in his work, Victory of Judaism over Germanism, but Jews, “According to their own law, could not accept the law of the land. Furthermore, the policy of the Talmud made

them sullen, unsociable and haughty; in the words of Spinoza by their external rites, they had isolated themselves from all other nations, even to the extent of drawing upon themselves the hate of all mankind" (Laqueur, 2006, p.28), then how can a compromised solution be suggested? Both the communities are showing haughtiness in their nature. after 1990 Israel and PLO, agreed upon solving different issues, like division of territory, status of Jerusalem, Israel settlements in Gaza, and the west bank, the repatriation of Arabs dispersed in 1948 to other countries, "each side formally recognized the other" (Quigley, 2005, p. xi), but the fact is "a peace not based on justice may turn out to be no peace at all" (Quigley, 2005, p. xii). David S. Wyman (2019) says in the introduction of his book that "The holocaust was certainly a Jewish tragedy, but it was not only a Jewish tragedy. It was also a Christian tragedy, a tragedy for western civilization, and a tragedy for all humankind. The killing was done by people, to other people, while still other people stood by. The perpetrators where they were not actually Christians, arose from a Christian culture. The bystanders (Wyman, 2019) most capable of helping were Christians. Today in the context of Palestinians, Christians are playing the same role. So, we can convert these words of David by saying that: the Naqba was certainly a Muslim tragedy, but it was not only a Muslim tragedy, it was a tragedy of western civilization, and a tragedy of all humankind. The massacre and killing during Naqba, was being done by the Zionist, while still other people stood by, the bystanders most capable of helping were Christians (UN and Britain and Muslim countries as well). In a nutshell it can be concluded or analyzed that as Israel-Palestine struggle which can be regarded as "quintessential struggle (Gelvin, 2014) of the modern age", is a story worth recounting, here Christians by following the strategy of divide and rule are setting the scene in Palestine. This place is sacred to the three religions, and certain areas in it are venerated by all three, sometimes for very similar ideological reasons. These are "Holy places"(Limor,2007). No religion advocates the atrocities or murder of innocent, not Judaism, not Christianity not even Islam. In Bible it is written clearly about the first murder on the earth and its curse when God says to the Cain, the slayer that "the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed" (Genesis 4:9-11)

The blood of Abraham, God's father of the

chosen, still flows in the veins of Arab, Jew, and Christian, and too much of it has been spilled in grasping for the inheritance of the revered patriarch in the Middle East. The spilled blood in the Holy Land still cries out to God-an anguish cry for peace.

-from *The Blood of Abraham*, by Jimmy Carter

LITERATURE REVIEW

Since long the Israel-Palestine conflict has been a focal point of analysis within the field of International Relations. This issue has broader themes of nationalism, territoriality, and conflict resolution. In the contemporary context, efforts to address the Israel-Palestine issue must be seen with complex power dynamics, historical injustices, and competing narratives to navigate this conflict. This conflict stands as one of the most protracted and contentious disputes in modern history, deeply rooted in historical, cultural, and geopolitical dynamics. International Relations scholars and historians have long grappled with analyzing this conflict, which not only has regional implications but also reverberates globally, influencing diplomatic relations, security policies, and international law. This study aims to synthesize key perspectives within International Relations literature on the Israel-Palestine issue, exploring the way forward towards peace.

Scholars have approached the Israel-Palestine conflict through various theoretical lenses, including realism, liberalism, constructivism, and critical theory. Realist perspectives emphasize power dynamics, state interests, and security concerns, viewing the conflict as a struggle for territorial control and strategic dominance in the Middle East. "Using American power to achieve a just peace between Israel and the Palestinians would help advance the broader goals of fighting extremism and promoting democracy in the Middle East" (Mearsheimer & Walt, 2007, p. 62). Conversely, liberal scholars highlight the potential for diplomacy, negotiation, and international institutions to facilitate peaceful resolution through mechanisms such as the Oslo Accords and the two-state solution (Hinnebusch, 2019). Constructivist analyses delve into the role of identity, nationalism, and collective memory in shaping perceptions and behaviors of both Israeli and Palestinian actors (Wendt, 1999). Critical theorists

critique underlying power structures, colonial legacies, and asymmetrical power relations that perpetuate the conflict, advocating for decolonization and social justice (Said, 1979).

To follow Khalidi's imperative as he imagined a "Sovereign Palestinian State" in 1978, it is time to "think the unthinkable": why not two sovereign Palestinian states? (Gabenisch, M, 2022, p. 7)

Understanding the Israel-Palestine conflict with its complex historical narratives and claims to land, displacement, and identity is must in this age. Edward Said as a public intellectual, argued for the establishment of a Palestinian state. "He was an advocate for equal political and human rights for Palestinians in Israel, and argued the US to pressure Israel to grant and respect these rights. Said was described by journalist Robert Fisk as the Palestinian people's "most powerful political voice". Nevertheless, he also criticized the Arab and Muslim regimes who acted against the interests of their people".⁴ He remained intellectually active until the last months of his life," This conflict has led to tragic loss of life, injuries, displacement, and significant humanitarian consequences for both Palestinians and Israelis. The Zionist movement, rooted in Jewish nationalism, sought to establish a homeland in historic Palestine, culminating in the declaration of the State of Israel in 1948 (Shlaim, 2001, p. 1). This event, known as the Nakba; catastrophe, among Palestinians, resulted in the displacement of hundreds of thousands of Palestinians, laying the foundation for ongoing grievances and territorial disputes (Khalidi, 2006). The Oslo Peace Process of the 1990 is also vital but Israel-Palestine conflict continues to defy resolution, characterized by cycles of violence, occupation, and resistance. Israeli settlements in the occupied territories, deemed illegal under international law, further exacerbate tensions and impede prospects for a viable Palestinian state. The Immorality of occupation on Palestine needs to be answered by international community.

⁴ Edward Said, Out of Place, A Memoir, The early years of Palestine, Lebanon and Egypt, from video description.
https://www.youtube.com/results?search_query=Edward+Said%2C+Out+of+Place%2C+A+Memoir%2C+The+early+years+of+Palestine%2C+Lebanon+and+Egypt

PROBLEM STATEMENT

Before 1948, the majority of the territory called Palestine was inhabited by a majority of Arabs, who after Israel came into being were either dispersed or were enfolded within the state as a non-Jewish minority. After 1967, Israel occupied more Arab Palestinian territory, Palestinians revolted against all this and peace of this region is affected. This conflict creates a moral and political dilemma, rooted in the dispersal and minority status of Arabs within Israel and the occupied Palestinian territories. The call for repatriating refugees stands as a critical necessity, but a comprehensive understanding of historical injustices and empathetic recognition of the plight of Palestinians as well as Israelis, is also must. To pave the way for a more potential pathways towards a sustainable peace, it is necessary to understand and make others understand the conflict of Palestine and Israel. On the soil of injustice peace cannot grow. Palestinians has become the victims of Zionist, while Jews once have been the victims of German Nazis. Reasons that why Jews did migrate from Europe to Palestine, and that the creation of Israel is not on moral grounds, is vital to understand. This issue is a political reality which needs moral answers. Others have researched the same issue from different angles and perspectives but to present help for the development of peace, this study will examine the impact of the Holocaust on the creation of Israel, overshadowing the injustices inflicted upon Palestinians as naqba.

RESEARCH METHODOLOGY

The research is qualitative and comparative in nature, based on quantitative data which is collected through different internet platforms and from other sources such as research articles, journals, research reports, books, media and theses, etc. During content analysis, systematic analysis of texts, documents, and media is also utilized to identify themes and meanings related to the topic.

Historical Evolution of Palestine

The historical context can be a bit intricate when discussing the creation of modern nation-states and the historical associations of ancient lands. The term "Palestine" itself has roots in ancient history and was used by various empires and civilizations to refer to the region. It's derived from "Philistia," which was the

name of a region in antiquity where the Philistines lived. In terms of modern political entities, both the modern concepts of Israel and Palestine as nation-states emerged much later in history. The region historically associated with modern Israel and Palestine has been inhabited for thousands of years by various peoples and civilizations, including the Canaanites, a member of a Semitic people inhabiting ancient Palestine and Phoenicia from about 3000 B.C, Israelites, Philistines, and others. Ottoman Empire began in 1516 and lasted for four centuries. In documents the official terminology was "holy lands, arazi-i-muqaddese" (Krämer, 2008), by contrast the term Palestine. "Jerusalem lies inland. The city was, according to the Bible, originally built by a people known as the Jebusites. As "ownership" of the city is disputed, one untried solution would be to return the city to its original occupants, if any Jebusites can yet be found" (Gelvin, 2014, p.5). Anyhow, the historical creation of Palestine dates back millennia and involves a complex series of events and historical processes. The region saw significant changes in demographic and political control over the centuries, including conquests, invasions, and changes in ruling powers. In terms of religious and historical narratives, Abraham is regarded as a patriarch in Judaism, Christianity, and Islam, he has settled in the region known as Canaan, which encompasses modern-day Israel, Palestine, and parts of neighboring countries. It held immense significance due to its location at the crossroads of trade routes and its religious importance to multiple faiths. It was under Roman rule during the time of Jesus Christ and later came under Byzantine control before being conquered by Islamic caliphates in the 7th century. Throughout this history, the demographics and political control of the area that would later become known as Palestine shifted multiple times due to various conquests and changes in ruling powers. The name "Palestine" itself has roots in the Roman. The modern concept of Palestine as a distinct entity began to take shape during the Ottoman Empire's rule, which lasted from the early 16th century until the end of World War I. During Ottoman Empire "Palestine was always a land of passage. For this reason, it was also a site of cultural encounter and exchange. As part and parcel of greater Syria, Palestine has few natural landmarks and aside from the Mediterranean it has no natural borders" (Krämer, 2008, p. 1). The transformation of Palestine

into a modern political entity with defined borders and a distinct national identity began to emerge in the late 19th and early 20th centuries, especially with the decline of the Ottoman Empire and the subsequent involvement of European powers in the Middle East, leading to the eventual establishment of the British Mandate for Palestine after World War I. Muslim Arabs formed the majority of the population and were mainly concentrated in rural areas, engaged in agriculture and trade. There were Jewish communities living in Palestine, but they constituted a minority of the population. Various Christian denominations, including Greek Orthodox, Roman Catholic, Armenian, and others, coexisted (Eon podcast) in the region. "Israelites", B'nei Yisrael, refers to the people whom the Hebrew Bible describes specifically as the direct descendants of any of the sons of the patriarch Jacob. Jerusalem and Bethlehem, in particular, had significant Christian populations due to their religious significance. The demographics of the region were diverse and multifaceted, with various groups living together in towns, cities, and rural areas. This diversity was a characteristic feature of the area that would later become the focus of geopolitical struggles and conflicts in the 20th century.

INJUSTICES FACED BY JEWS; HOLOCAUST AN UNSPEAKABLE TRAGEDY

After their defeat in 1945, the Nazi Party was disbanded, and many of its leaders were tried for war crimes during the "Nuremberg trials" (Roland, 2010,). The term "Nazi" has since become synonymous with this regime's ideology, actions, and the horrors of the Holocaust. The genocide committed against six million Jews, as well as other targeted groups was through methods including mass shootings, gas chambers, forced labor, and starvation. The term "Nazi" is a shortened form of some German word, which translates to "National Socialist German Workers' Party" in English. The party, led by Adolf Hitler, emerged in Germany in the early 20th century and rose to power in the 1930s. The Nazis promoted an extreme nationalist and totalitarian ideology (Cassinelli, 1960, 68-95), advocating for Aryan supremacy, anti-Semitism, and the unification of all Germans into a single nation. They used propaganda, manipulation, and violence to advance their goals, eventually seizing control of Germany. The term "Nazi" became commonly used both

within Germany and internationally to refer to members of the National Socialist German Workers' Party and their ideology. Over time, it has become synonymous with the party's extreme beliefs, actions, and the atrocities committed during their rule, particularly the Holocaust.

Totalitarian ideology is a system of government and societal organization where the state holds absolute control over nearly every aspect of public and private life. The government seeks to control all aspects of society, including politics, economy, culture, education, and even personal beliefs and thoughts. Historically, examples of totalitarian regimes include Nazi Germany under Adolf Hitler, Stalinist Soviet Union under Joseph Stalin, and regimes in countries like North Korea and various other authoritarian states where the government exercises absolute control over society. Totalitarian regimes often mobilize the population through propaganda, mass rallies, and indoctrination to promote loyalty to the state and its ideology. Personal freedoms, civil rights, and privacy are restricted in favor of state interests. There may be no more succinct description of the Holocaust than the statement issued by the Vatican on March 12, 1998:

“This century has witnessed an unspeakable tragedy, which can never be forgotten — the attempt by the Nazi regime to exterminate the Jewish people, with the consequent killing of millions of Jews. Women and men, old and young, children and infants, for the sole reason of their Jewish origin, were persecuted and deported. Some were killed immediately, while others were degraded, ill-treated, tortured and utterly robbed of their human dignity, and then murdered. Very few of those who entered the [concentration] camps survived, and those who did remained scarred for life. This was the Shoah (Pope John Paul II, 1998)

Jews think Israel's creation as a biblical magnitude and they consider that their enemies are indifferent to the “Jewish survival during World War II” which was “moral failure of earlier American-Jewish intellectual” (Alexander, 2017) Jews. Rabbis and cantors were murdered by Germans, they demolished synagogues and Jewish cemeteries (Brantley, 1990, p. 145). The victims were marched to nearby forests, gravel pits and even Jewish cemeteries where, executions were carried

out with savagery and sadism, a crying child often being seized from its mother's arms and shot in front of her, or having its head crushed by a single blow from a rifle butt. Hundreds of children were thrown alive into pits and died in fear and agony under the weight of bodies thrown on top of them (Schabas, 2000, p. ix). The term “anti-Semitism” was coined in 1873 by Wilhelm Marr, a German political agitator in his work, *Victory of Judaism over Germanism*. His thesis was that Jews were conspiring to run the state and should be excluded from citizenship. In Russia, czarist secret police published a forged collection of documents that became known as “The Protocols of the Elders of Zion”. It told of a secret plot by rabbis to take over the world. Racism and anti-Semitism were also facilitated by the development of Social Darwinism and pseudo-scientific notions based on theories of racial superiority and inferiority. In 1894, Alfred Dreyfus, a Jew who was a captain in the French Army, was falsely accused and convicted of selling military secrets to the Germans. When evidence was discovered that Dreyfus was innocent, it was quickly covered up by French Officers of the General Staff who wanted to blame the crime on a Jew. Although Dreyfus was eventually vindicated, (Anti-Defamation League, 2013) “The Dreyfus Affair,” as it became known, showed how “deep-rooted and pervasive anti-Semitism was in France” (Anti-Defamation League, 2013).

CREATION OF ISRAEL REJECTED BY PALESTINIAN ARABS

The establishment of Israel marked a crucial moment in the history of the Middle East, shaping subsequent conflicts and negotiations between Israel and its Arab neighbors. The Middle East is the most volatile region in the world. Its instability is persistent threat to the global peace (Carter, 2007, p.11). So, it is vital to have some knowledge about the creation of Israel as a modern state which is tied to a series of historical events, including the rise of the Zionist movement and the aftermath of World War I. The Zionist movement, founded in the late 19th century by Theodor Herzl, aimed to establish a Jewish homeland in the historical land of Israel. This movement gained momentum due to rising anti-Semitism in Europe. After World War I, the “League of Nations” granted Britain a mandate over Palestine (Townshend, 2002, pp. 25-52). In 1917 The British government issued the Balfour Declaration

(Regan, 2017) expressing support for the establishment of a national home for the Jewish people in Palestine. This declaration had a significant impact on the Zionist movement's legitimacy and aspirations. Jewish immigration to Palestine increased, with waves of immigrants arriving in the early 20th century, leading to tensions between Jewish and Arab communities over land and resources. As British rule in Palestine became increasingly untenable due to escalating violence between Jewish and Arab communities, the United Nations proposed a partition plan in 1947 to divide Palestine, repeating the words in the context of statehood theories, the plan was to divide Palestine, into separate Jewish and Arab states, with Jerusalem as an international city. The Jewish leadership accepted the plan, but Arab leaders rejected it. On May 14, 1948, Jewish leaders proclaimed the establishment of the State of Israel, following the termination of the British Mandate. This declaration led to the Arab-Israeli War, with neighboring Arab countries invading the newly declared state. The war resulted in Israel gaining control over more territory than originally allocated by the UN partition plan. Armistice agreements were signed between Israel and neighboring Arab countries, solidifying Israel's borders to some extent. The creation of Israel led to the displacement of a significant number of Palestinian Arabs, resulting in the Palestinian refugee issue that persists to this day. Second edition of the book "Israel in the Middle East: documents and readings on society, politics, and foreign relations, pre-1948 to the present" talks about Pre state period, beginning with the early days of modern Zionism in 1880s until Israel establishment in 1948 (Rabinovich & Reinharz, 2008). for the betterment of Arab and the Hebrew peoples of Palestine it is necessary to understand that Israel is a apartheid state, and Uri Davis says in the preface of his book that it is a false message to spread that in order to be a good Jew it is somehow necessary to be pro Zionist and that to be anti-Zionist is somehow tantamount to being anti-Jewish, namely anti-Semitic (Davis, 2003, p. 2).

"The object of this book is to contribute to the development of a moral understanding, a political framework and a climate of opinion in the West that will be able to countenance, in politically responsible terms, the prospects of the dismantlement of the state of Israel as a Jewish state in the political Zionist sense of the

term, an apartheid state, and its replacement with a democratic Palestine" (Davis, 2003, preface, p. 2).

The Jewish leadership accepted the plan, but Arab leaders rejected it, leading to further conflict. After Israel declared independence in 1948, neighboring Arab countries intervened, and the ensuing war resulted in the displacement of hundreds of thousands of Palestinians. The state of Israel was established, and parts of the former Mandate territory came under Israeli control, while the West Bank came under Jordanian control, and Gaza came under Egyptian control. The situation remained contentious, with subsequent conflicts and wars shaping the borders and status of Palestinian territories. The quest for Palestinian statehood continues to be a central issue in the region's politics, with negotiations, peace initiatives, and ongoing tensions.

DEIR YASSIN MASSACRE AND FOG OF WAR; GENOCIDE IN PALESTINE

The Deir Yassin massacre took place on April 9, 1948 (Hogan, 2000), when around 130 fighters from the Zionist paramilitary groups Irgun and Lehi killed at least 107 Palestinian Arab villagers, including women and children, in Deir Yassin, a village of roughly 600 people near Jerusalem, despite having earlier agreed to a peace pact. The massacre occurred while Jewish militia sought to relieve the blockade of Jerusalem during the civil war that preceded the end of British rule in Palestine. The village's prosperity was one important reason for the assault (Krystall, 1998, pp. 5-22), the Jewish underground hoping its conquest and loot would enable them to furnish themselves with fresh supplies and also distribute booty to Jewish neighborhoods under siege, large quantities of flour, sugar, pulses and petrol were taken, all cattle seized, as well as some other livestock, and houses and shops were stripped of their goods, while substantial sums of money were also stolen. It was a Palestinian Arab village of several hundred residents, all Muslim, living in 144 houses. The International Committee of the Red Cross reported that there were 400 residents. News of the killings sparked terror among Palestinians across the country, frightening them to flee their homes in the face of Jewish troop advances and it strengthened the resolve of Arab governments to intervene, which they did five weeks later.

Narratives are so important in a war; with the help of “fog of war” narratives (Eon Podcast, 2023) are being built throughout the history of Israel and Palestine conflict or war. Behind 99 percent of propaganda there is a backup of one percent legal recourse every time when Israel attacks` on Palestine, so Palestine at least cannot obtain adequate relief until the world can understand this paradox. This “fog” is being lesser as compared to the last centuries. During Ottoman Empire Jews were 3 to 4 percent of the total population of Palestine, but with the passage of time demographic has changed. Immediately after the United Nations General Assembly adopted the plan as Resolution, a civil war broke out in Palestine, and the plan was not implemented. The day after the establishment of the State of Israel on 14 May, neighboring Arab countries invaded the former British Mandate and engaged Israeli forces in the 1948 Arab–Israeli War. And still what the Nazis did to the Jews a generation ago, is being done to the Palestinians by the Israelis.

On 15 November 1988 in Algiers, Yasser Arafat, as Chairman of the PLO, issued the Palestinian Declaration of Independence, which established the State of Palestine. A year after the signing of the Oslo Accords in 1993, the Palestinian National Authority, PNA, was formed (State of Palestine, 2023). Anyhow confusions and distrust are still there in Palestine because of which peace is far away. Israeli Prime Minister Benjamin Netanyahu adds a baseless blame in this “fog of war” that Adolf Hitler didn't want to kill the Jews, but a Muslim convinced him to do it. Is this blame the certificate of permission to Israel to kill the innocent people in Palestine? Holocaust historians disagree with this blame that some Muslim leader convinced Hitler to burn Jews.

“There’s no question Adolf Hitler led Nazi Germany when it implemented the “final solution” in an effort to kill all Jews”. Because of this hate peace processes is facing lots of blunders like “three hostages mistakenly killed by Israeli troops had been holding a white flag, (Israeli Military's Hostage Killing," 2023, December 16) military officials say” and the Gaza Strip (wsj.com, 2023). Idf killed their own hostages mistakenly as they are used to kill civilian Palestinians who want to save their lives. Palestine filed a case in international court of justice about genocide (Boyle, 2000), which clearly says; these world court legal proceedings will prove to the entire world and to all of history that what the

Nazis did to the Jews a generation ago is legally similar to what the Israelis are currently doing to the Palestinian people today: genocide (Boyle, 2000, p. 161-166). After 7th October 24, Israel pursues a ruthless military campaign to decimate the population of the Gaza Strip and unleash death, horror and suffering against Palestinians on an unprecedented scale. So once again the ICJ said; it had jurisdiction to rule in the case filed by South Africa accusing Israel of committing genocide (Al Jazeera, 2024, January 26) in Gaza.

The ruling issued by the ICJ ordered six provisional measures including for Israel to refrain from acts under the Genocide Convention, prevent and punish the direct and public incitement to genocide, and take immediate and effective measures to ensure the provision of humanitarian assistance to civilians in Gaza. The court has also ordered Israel to preserve evidence of genocide and to submit a report to it, within one month, of all measures taken in line with its order (aljazeera.com,2024)

ZIONISM, NOT INHERENTLY A RELIGIOUS MOVEMENT

In 1897 First Jewish, Zionist Congress came into existence in which the idea of Jewish States boundaries were defined, and the name for the Jewish state was also suggested (Alroey, 2011). Before this. “The first wave of Zionist colonialists reached the shores of Palestine in the early 1880s...and the defining characteristic of Palestinian history –its traumatic national encounter with Zionism – is unique to the region...but what is much worse is the hypocrisy of Western and certainly liberal Zionist journalism and intellectual discourse, which have barely had anything to say about Zionist terror” (Said, 1980 p. ix). More importantly, Zionism, as a movement advocating for a Jewish homeland, is not inherently a religious movement, although it does have roots in historical, cultural, and religious connections to the land of Israel. It's primarily a political and nationalistic movement centered on the establishment and support of a Jewish state. Nucleus or Zionist leaders were not practicing Jews internally. They were socialist and most of them were atheist as well. In 1897 a conference held and after this, they sent some Rabbis to Palestine, who after returning from Palestine told them that “The bride is

beautiful but she is married to another man" (Afsai, 2012). Then a struggle started, Zionist verses the free people of Palestine, this is not a religious fight or it can be said that religious connotations are not primary. Regarding the rights of the people who lived in Palestine before Jewish settlement, perspectives within the Zionist movement have varied over time and among different factions. Some early Zionist leaders expressed sensitivity to the existing Arab population in Palestine, emphasizing the need for coexistence and cooperation. But with the passage of time, it is proved that Zionist is not representing Jews. As Jews are not in favor of these kinds of atrocities which are being seen in Palestine.

The Balfour Declaration, a key document in the establishment of a Jewish homeland in Palestine, stipulated that the civil and religious rights of existing non-Jewish communities in Palestine should be respected. However, tensions arose as Jewish immigration increased and the movement sought to establish a Jewish state. As a result, there were differing opinions within the Zionist movement about the rights and status of the Arab population in the envisioned Jewish homeland. Some Zionist leaders proposed ideas of bi-nationalism or shared governance between Jews and Arabs in the region. Others focused primarily on establishing a Jewish-majority state, which led to displacement and conflicts with the Arab population. The Israeli Declaration of Independence in 1948 affirmed the commitment to the "full equality of social and political rights" for all citizens, regardless of religion, race, or sex. However, the events surrounding Israel's establishment also resulted in the displacement of a significant number of Palestinians, leading to a complex and contentious refugee issue that persists to this day. In contemporary discussions, views within Israel and among supporters of Zionism vary widely regarding the rights of Palestinians, ranging from advocating for a two-state solution to calls for equal rights within a single state. The Israeli-Palestinian conflict remains a deeply complex issue, and perspectives on the rights of both populations continue to evolve within Israel and among Zionist supporters.

INJUSTICES FACED BY PALESTINIANS

According to statehood theories (Lushi, 2021) in international relations, the state as a person of international law should possess a permanent population, a defined territory, government, and

capacity to enter into relations with the other states. The population of an entity seeking statehood must be both permanent and significant. Jews are no doubt significant but they were not permanent, so here the attributes of a state are fake as they have been migrated to Palestine by plan. Population, territory, government, and sovereignty are the four categories. International law contains theories like, constitutive theory of recognition holds that a state does not exist until it receives recognition. By contrast, the declaratory theory of recognition holds that a state exists without recognition, which is merely an acknowledgment of an existing situation. The existence of a state of Palestine is a reality in the opinions of the states that have established bilateral diplomatic relations.

The permission for Jewish settlement in Palestine was initially granted under the auspices of the British Mandate for Palestine after World War I. The "Balfour Declaration of 1917" (Mathew, 2013), issued by the British government, expressed support for the establishment of a national home for the Jewish people in Palestine. Injustice from this point is vital to know when British government decides the fate of the people of Palestine by inserting Jews in Palestine. The reasons for choosing Palestine were deeply rooted in historical and religious significance for Judaism. Jerusalem, in particular, held immense religious importance for Jews as the historical capital and spiritual center. The idea of returning to the biblical homeland of their ancestors held a powerful allure for many Jews, especially against the backdrop of rising anti-Semitism in Europe. Here notable point is that the same place has immense religious importance for the Muslims who were already living here, in Palestine. So how Israel was created is the key point of the study to analyze the injustices faced by Palestinians. British's promise of gifting Palestine's land to Jews is just like one man is assuring the other that he will give the house of a third person to him. Lord Rothschild, is playing the main role by negotiating with British Government from the behalf of Zionist about Jewish state and getting Balford Declaration from them, and its memorandum of July 18, 1917, is clearly saying "the principle that Palestine should be re-constituted as the National Home for the Jewish People" (Said, 1980, p.13). There are a wide variety of views regarding the legal status of the State of Palestine, both among the states of the international community and among legal scholars. In the late nineteenth century,

prior to the rise of Zionism, Jews are thought to have comprised between 2% and 5% of the population of Palestine. Jewish immigration had begun following the 1839 Tanzimat reforms; between 1840 and 1880, the Jewish population of Palestine rose from 9,000 to 23,000. According to Alexander Scholch, Palestine in 1850 had about 350,000 inhabitants, 30% of whom lived in 13 towns; roughly 85% were Muslims, 11% were Christians and 4% Jews. Most obvious legal status of Palestine is there in the words of “the establishment in Palestine of a national home for the Jewish people” in Belford Declaration on November 2, 1917 when, Arthur Balfour, Britain’s Secretary of State for Foreign Affairs, addressed a letter to Lord Rothschild, (Shlaim, 2005) one of the leaders of the British Jews, as follows:

I have much pleasure in conveying to you, on behalf of His Majesty’s Government, the following declaration of sympathy 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 (Shlaim, 2005).

Edward Said is also saying about the same issue:

The country’s “re-constitution” and “rebuilding” unmistakably implies, however, that its present constitution including hundreds of thousands of Arabs-was to be dissolved, how or where this is to be done isn’t very clear, in order that in its place was to appear a new Jewish state. The style of these declarations of intent is to leave out any unambiguous reference to the doubtless inconvenient fact that the country was already constituted (if only as a colony) and that its inhabitants were most unlikely to be happy about their “reconstitution” a new colonial force. But the statements themselves are perfectly accurate: Palestine was rebuilt, it was reconstructed, it was reestablished” (Said,1980, p. 13)

British suppression of the 1936-39 rebellion eliminated

the Palestinian resistance, confiscated its weapons and left the society unprepared for the Nakba, catastrophe, of 1948. Literally Palestine was rebuilt, it was reconstructed and it was reestablished but as it was said by Arthur Balfour that “nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine” were just empty words. The idea of a Jewish state was given by a religious priest Jacob Herzl (Khadduri, 1978), he was the President of the Jewish Organization. In his newspaper “The Jewish state,” he advocates for a separate state for Jews in the ancient Land Peel Commission recommended partitioning a piece of land and transferring Palestinians from land allocated to the Jewish states. Peel Commission was a group headed by Lord Robert Peel, appointed in 1936 by the British government to investigate the causes of unrest among Palestinian.

IMMIGRATIONS OF JEWS AND JOURNEY OF ARMED CONFLICTS BETWEEN JEWISH AND ARAB COMMUNITIES

Jewish migration to Palestine, particularly in larger numbers, started in the late 19th century as part of the Zionist movement, which aimed to establish a Jewish homeland in response to “growing anti-Semitism in Europe” (Brustein, 2003). The movement gained momentum after the Dreyfus Affair in France in the late 19th century. The Jewish migration to Palestine increased significantly during the first half of the 20th century with people coming from various parts of Europe and later from other regions as well. These migrations were motivated by a desire for safety, the reestablishment of Jewish sovereignty in their ancestral homeland, and the fulfillment of the Zionist dream. This immigration significantly impacted the demographics and cultural landscape of Palestine, setting the stage for the conflicts and tensions that would arise between Jewish and Arab communities in the region. The influx of Jewish immigrants, supported by the British Mandate and later the establishment of Israel, resulted in increased competition for land and resources. This led to disputes, tensions, and, eventually, armed conflicts between Jewish and Arab communities in the region. From the perspective of the Palestinian Arabs, the migration of Jewish communities and the establishment of Israel were perceived as a form of displacement and injustice. Many Palestinians were displaced or became

refugees as a result of the conflicts surrounding Israel's creation in 1948, a period known to Palestinians as the Nakba, or "catastrophe." No matter how backward, uncivilized, and silent they were, the Palestinian Arabs *were* on the land. If we read through any eighteenth- or nineteenth-century account of travels in the Orient, Chateaubriand, Mark Twain, Lamartine, Nerval, Disraeli, we see or find that Arab inhabitants are on the land of Palestine. "According to Israeli sources, in 1822 there were no more than 24,000 Jews in Palestine, less than 10 percent of the whole, overwhelmingly Arab population. For the most part, it is true, these Arabs were usually described as uninteresting and undeveloped, but at least they were there". Yet almost always, because the land was Palestine and therefore controlled, in the Western mind, not by its present realities and inhabitants but by its glorious, portentous past and the seemingly limitless potential of its (possibly) just as glorious future, Palestine was seen as a place to be possessed *anew* and reconstructed. Alphonse de Lamartine is a perfect case in point. He visited in 1833 and produced a several-hundred-page narrative of his travels, *Voyage en Orient*. When he published the work, he affixed to it a *Resume politique* in the form of a series of suggestions to the French government. Although in the *Voyage* proper he had detailed numerous encounters with Arab peasants and town dwellers in the Holy Land, the *Resume* announced that the territory was not really a country (presumably its inhabitants not "real" citizens), and therefore a marvelous place for an imperial or colonial project to be undertaken by France. But "It is precisely this kind of thinking, almost to the letter, that informed the Zionist slogan formulated by Israel Zangwill for Palestine toward the end of the century, a land without people, for a people without land" (Said, page 9) The migration of Jewish communities to Palestine and the subsequent establishment of a Jewish homeland indeed led to significant tensions and conflicts with the people who were already living there, mainly the Palestinian Arabs. The situation was further complicated by differing narratives and historical claims to the land. Both Jews and Palestinians have deep-rooted historical and religious connections to the region, which led to conflicting aspirations for self-determination and sovereignty. The issue remains highly contentious and is at the heart of the Israeli-Palestinian conflict, where both sides have legitimate claims and grievances.

Resolving these complex and deeply entrenched issues involves addressing historical injustices, recognizing the rights and aspirations of both peoples, and finding a path towards peaceful coexistence and a lasting solution.

However, the Zionist claim to the land was met with resistance and opposition from the Palestinian Arab population, who had been living in the region for generations and saw themselves as the rightful inhabitants of the land. The influx of Jewish immigrants and the establishment of a Jewish state were viewed as an infringement on their own rights and claims to the territory. The term "Zionist" refers to a supporter or advocate of Zionism, a political and cultural movement that emerged in the late 19th century. The term "Zionist" is often used broadly to describe individuals or groups who support the existence and security of the state of Israel or advocate for the rights and interests of the Jewish people, often in the context of the Israeli-Palestinian conflict and broader discussions about the Middle East. This clash of narratives and competing claims to the land forms the core of the Israeli-Palestinian conflict, which remains a complex and deeply entrenched issue to this day.

PEACE DEVELOPMENT IN THE REGION

Peace and justice are fundamental concepts that hold significant importance in human societies. While their precise definitions can vary based on context, peace refers to a state of harmony, absence of conflict, and tranquility among individuals, communities, nations, or the world at large. It involves a sense of calm, security, and cooperation where conflicts, violence, or disputes are resolved without resorting to aggression or war. Peace can exist on various levels, including personal, interpersonal, societal, and international, and it encompasses also the presence of understanding, tolerance, and respect among diverse groups. Justice is the principle of fairness, equality, and righteousness in the treatment of individuals and groups. It involves ensuring that everyone receives what they are due or entitled to, based on legal, moral, or ethical standards. Justice includes concepts of equity and the protection of rights. People should be treated fairly and without discrimination. When people are brainwashed and they can't digest the meaning of peace so it is a big challenge for the international communities to work for the peace. Before that they have to de-brainwash the

people who are core of this process (youtube.com, Jan 16, 2024). As

on one side, Israelis are not ready to listen any view point from Palestinians on the other hand, the Palestinian Authority's Ministry of Education textbooks portray Shahada as an ideal. For example, the poem of the shahid appears in textbooks on four grade levels and extols yearning for death (HRG, 2023, 108–290). Both communities Israelis and Palestinians need training of objective thinking and tolerance. Both peace and justice are interconnected, a just society or world is often a more peaceful and stable one, as fairness and equality contribute to harmony and reduce the likelihood of conflict. Striving for both peace and justice is should be a common goal in building harmonious and equitable society in Palestine Israel.

MANY PALESTINIANS LIVING FOR DECADES IN CAMPS

Arabs have had a longer history as the “inhabitants of actual residents in Palestine than the Jews did but, now the situation is worse, nearly 50 percent of the total population of Palestinians are registered refugees. Since 1948 Israel is occupying the territories and increasing this number of refugees. Israeli Prime Minister Ehud Olmert in 2007, acknowledged the importance and centrality of the refugee issue in these words; “Many Palestinians have been living for decades in camps, disconnected from the environment in which they grew up, wallowing in poverty, in neglect, alienation, bitterness, and a deep, unrelenting sense of humiliation . . . I know that this pain and this humiliation are the deepest foundations which fomented the ethos of hatred toward us” (Matthews, 2011) acknowledged the importance and centrality of the refugee issue, but soon when “In an interview with the Washington Post, Palestinian President Mahmoud Abbas claimed that Ehud Olmert had “accepted the principle” (Matthews, 2011) of the right of return of Palestinian refugees – something no previous Israeli prime minister had done – and that he had offered to resettle thousands in Israel, Olmert categorically refuted Abbas’s claim (Matthews, 2011). In an interview with Newsweek, he stressed that he had rejected the Palestinian right of return but had offered instead to allow a small number of returnees into Israel as a “humanitarian gesture.” This number was “smaller

than the Palestinians wanted” (Matthews, 2011). It shows that peace has torn into pieces because of intolerance.

PEACE IN PIECES

The peace treaties between Arabs and Israel (Bell, 2003) and other world must ensure security guarantees for the Palestinians as well as for Israelis in future, and at present should pressure Israel to stop the human rights violations (Touval, 1982). The peace maker states should not forget the Israeli planes about its territory borderlines expansion. Anyhow the lessons we may learn from 1948 are that the tactical and strategic inflexibility of the Palestinians led to the catastrophic confrontation with Israel; and the tactical and strategic inflexibility of the Israelis destroyed any chance of peace with the Arabs (Matthews, 2011). The Palestinians accepted the peace process in the expectation that its ultimate goal was to end Israeli occupation and create a Palestinian state in the OPT. This was the historic reconciliation made by the Palestinian people and endorsed by their ratification of the Palestinian National Charter. But on the ground Palestinians found themselves subjected to a process of “peace in pieces.” The peace process has failed to stop Israeli unilateral actions aimed at the de-Palestinization of Jerusalem, the expansion of settlements, the expropriation of ever more Palestinian land, the compartmentalization of Palestinian communities through the construction of bypass roads, and the Segregation Plan (Matthews, 2011). “Democracy index” in Palestine also moved from 567 in 1996 to 430 by the end of 2004 (walid Salem). Peace is sustainable when security and justice go hand in hand. Sacrificing one for the other has always proven to be self-defeating in the long run, so every effort must Human rights dimension in peace-making be made to uphold both principles. We highlighted the relevance of human rights as the operational expression of “justice,” a concept that UN Security Council Resolution 242 coined together with “lasting” to qualify the meaning of peace, “a just and lasting peace” (Matthews, 2011).

Pain and humiliation which any refugee feel are the deepest foundations of hatred towards the culprit. According to the UN, approximately 3.6 million of the 8 million Palestinians in the world, less than 50 percent are registered refugees. In addition, there are non-UN-

registered persons who are descended from the 1948 exodus. As love begets love, how can it be possible that injustice begets peace? Hatred also begets hatred, examples are obvious, and efforts of peace are being rejected from both sides. Europeans created problems for Jews. Holocaust is caused by Germans; Muslims were not the reason. But Jews created problems for Muslims in Palestine. Genocide in Gaza ("Israel's War on Gaza: What Constitutes Genocide?" Al Jazeera, January 13, 2024).

United Nations Organization and Peace in Palestine

The United Nations (UN) is an international organization established in 1945 after World War II, with the primary goal of promoting peace, security, cooperation, and diplomacy among nations. In the context of Israel Palestine issue, it is failed in establishing peace here even after 76 years have been passed, so there is a great need to understand the core issue, starting from the very start of the creation of Israel, which is not on moral grounds. Although it has been deeply involved since the conflict's inception and has played various roles in attempting to facilitate peace negotiations and provide assistance to those affected by the conflict. The UN has passed numerous resolutions addressing the Israeli-Palestinian conflict, including resolutions calling for peace negotiations, the recognition of Palestinian rights, and the establishment of a two-state solution with Israel and Palestine coexisting peacefully. Despite the efforts and resolutions, the Israeli-Palestinian conflict remains unresolved, with various challenges, including issues related to borders, settlements, security, refugees, and the status of Jerusalem. The conflict's complexities, deep-seated historical grievances, and differing narratives make it challenging to reach a comprehensive and lasting resolution. The UN continues to be involved in diplomatic initiatives, but achieving a mutually acceptable and sustainable peace agreement remains an ongoing challenge. The UN has also deployed peacekeeping forces in the region to maintain peace, observe ceasefires, and provide humanitarian aid. One notable mission was the United Nations Relief and Works Agency for Palestine Refugees (UNRWA), established in 1949 to provide assistance to Palestinian refugees. Efforts have been made through various bodies within the UN, such as the Security Council and General Assembly, to encourage dialogue

and negotiations between the parties involved. It has consistently advocated for a two-state solution, with Israel and Palestine existing side by side in peace and security. This solution envisions the creation of an independent Palestinian state alongside Israel, based on the 1967 borders, with East Jerusalem as the capital of Palestine. But as because of historical reservations peace is in trouble so it needs to be refreshed and Jews must be settled at some other place on earth where they can have a land, a land without people, for a people without land" (Edward, 1980, p.9)

OIC and its Role to Settle the Conflict of Israel Palestine

The Organization of Islamic Cooperation (OIC) is an international organization consisting of 57 member states, representing countries with significant Muslim populations. It was established in 1969 and aims to promote solidarity among member states, safeguard the interests of the Muslim world, and support cooperation in various fields. Regarding the Israeli-Palestinian conflict, the OIC has been actively involved in advocating for the rights of the Palestinian people and seeking a resolution to the conflict. The OIC has consistently voiced support for the Palestinian cause, advocating for the rights of Palestinians, including their right to self-determination, the establishment of an independent Palestinian state, and the right of return for Palestinian refugees. The OIC has used its platform to highlight the Israeli-Palestinian conflict on an international stage, raising awareness and seeking diplomatic support for the Palestinian cause. It has engaged in diplomatic efforts, issuing statements and resolutions condemning Israeli actions perceived as detrimental to Palestinian rights. It has proposed peace initiatives and plans as well. These initiatives often align with international consensus on a two-state solution. It provides assistance in various forms, such as healthcare, education, and infrastructure development in the country. The OIC's efforts are aligned with the broader sentiment among many Muslim-majority countries in supporting the Palestinian cause and seeking a resolution that addresses the aspirations and rights of the Palestinian people but still after 76 years have been passed it failed, so there is a great need to understand the core issue which is the very start of the creation of Israel, on immoral grounds. However, like other international

organizations involved in the conflict, achieving a lasting and comprehensive resolution remains a complex and challenging endeavor.

PALESTINE HOLDS DEEP SIGNIFICANCE FOR MUSLIMS, JEWS AND CHRISTIANS

For Palestinians, according to Crawford (1976), "Palestine" holds significant cultural, historical, and nationalistic importance, representing their homeland and aspirations for statehood (Crawford, 1976). Jacob and his story, including his struggles and lineage, is mentioned in the Quran. The name "Israel" has multiple meanings and interpretations like in the Bible. This name signifies both a personal struggle and a spiritual one, reflecting the struggles and relationship between humanity and the divine. The struggles faced by Palestinians in the ongoing Israeli-Palestinian conflict have garnered widespread attention and support from Muslims globally. Al-Aqsa Mosque and the Dome of the Rock are two of Islam's holiest sites. Al-Aqsa is the third holiest mosque in Islam, while the Dome of the Rock is believed to be the place from which Prophet Muhammad ascended to heaven during the Night Journey (Rahnamaei, 2009). Both sites are integral to Islamic faith and history. In a video by Peerzada (2020), he discusses the implications of the Arab world's embrace of Israel for Pakistan. Sentiments of Muslims can be understood by his views.

Jacob is regarded as a key figure in the chain of prophet hood, and his story holds parallels to the narratives found in Judaism and Christianity and Islam. Jacob is honored as a prophet who preached monotheism and moral values, and he is considered an integral part of the prophetic tradition leading up to the final prophet, Muhammad. Abraham, the father of three major monotheistic religions (Judaism, Christianity, and Islam), led his family to Canaan almost 1,000 years before the Common Era (B.C), where a new nation—the people of Israel—came into being. The region, particularly Jerusalem, holds associations with various Islamic prophets, including Ibrahim (Abraham), Musa (Moses), Dawud (David), and Isa (Jesus). These prophets are revered in Islam, and their connections to the land elevate its significance. Muslims consider Palestine, particularly Jerusalem (known as Al-Quds in Arabic), as a place of immense spiritual importance. It's a site for pilgrimage and holds a special place in prayers and religious teachings. Throughout history, the region

has been home to diverse civilizations, including Muslim empires like the Umayyads, Abbasids, and Ottomans. This historical legacy contributes to the cultural and religious significance of the land for Muslims. The term "Palestine" historically refers to a region in the Eastern Mediterranean. The etymology of the word "Palestine" is believed to have roots in ancient times. It's thought to derive from the name "Philistia," which was the coastal region inhabited by the Philistines, an ancient people who lived in the area around the 12th century B.C. Over time, the name evolved into "Palestine." During the Roman Empire's rule, the region was named "Syria Palaestina" in the 2nd century CE after the Romans suppressed a Jewish rebellion. Later, the term continued to be used to describe the area even through different rulerships, including Byzantine, Islamic, and Ottoman periods. The term "Palestine" gained wider recognition and use in the modern era as the name associated with the geographical region between the Mediterranean Sea and the Jordan River.

For Israelis, the significance of Palestine and specific areas within it, such as Jerusalem, the West Bank, and Gaza, is multi-faceted and rooted in historical, religious, cultural, and nationalistic aspects: Jerusalem holds immense historical and religious importance for Jews. (Collins & Lapiere, 2007). It's the site of the ancient Jewish Temple, the Western Wall (a remnant of the Temple), and other sacred sites central to Jewish history and faith. These locations are deeply tied to Jewish identity and heritage. The establishment of the modern State of Israel in 1948 holds significant historical and national importance for Israelis. Palestine, particularly areas within Israel's borders, represents the homeland and sovereignty of the Jewish people. The significance of Palestine for Israelis is closely tied to narratives of homeland, security, historical heritage, religious connections, and the complexities of the Israeli-Palestinian conflict. Perspectives within Israeli society on the territories vary widely and continue to shape political discussions and policies. During those centuries before Christ, according to the Anti-Defamation League (2013) "the Hebrews (the early Jewish people) experienced intermittent persecution" because they refused to adopt the religion of the ruler and worship the idols of the kingdoms of the Middle East, as was the custom at the time. This refusal to worship idols was seen as

stubborn and was resented.

Christianity emerged in the 1st century CE in the Roman province of Judea, which is present-day Israel/Palestine. Jesus began his public ministry around the age of 30, preaching a message of love, forgiveness, and the Kingdom of God. He performed miracles, taught parables, and gathered followers known as disciples. After Jesus' death and resurrection, his followers, inspired by his teachings and the belief in his resurrection, began spreading the message of Christianity. The Apostle Paul played a significant role in spreading Christianity among non-Jewish populations (Gentiles) throughout the Roman Empire. While it may not be characterized by a specific event akin to the Holocaust or the Naqba, Christians in the region have faced various challenges and tragedies over centuries. One significant event in Christian history related to the Holy Land was the Crusades, a series of religious wars launched by European Christians in the Middle Ages to regain control of Jerusalem and the Holy Land from Muslim rule. The Crusades led to significant violence, bloodshed, and upheaval in the region, affecting local Christian, Muslim, and Jewish communities. Modern-day Christians in the Holy Land, particularly in areas like Bethlehem and Jerusalem, have faced challenges such as economic hardship, emigration due to political instability, restrictions on movement, and socio-political tensions between different religious and ethnic groups.

CLAIM OF HOLY LANDS IS A FITNA; NEED OF MELTING AWAY THE DEEPLY EMBEDDED IMPURITIES

The origins of Judaism, as a religion, are traced back to the ancient Hebrews, known as the Israelites. Abraham is considered the patriarch⁵ of Judaism, Christianity, and Islam. He is seen as the father of the Jewish people. He is seen as father of the Muslims and also the father of Christians. Abraham is believed to have made a covenant with God, establishing a special relationship. Moses, an Israelite leader, is central to Jewish history. He led the Israelites out of slavery in Egypt, received the Ten Commandments. The Torah, believed to be given by God to Moses on Mount Sinai, is the core text of Judaism (according to Jews). During periods of Jewish sovereignty in ancient Israel, the Temple in

Jerusalem was central to religious practices, sacrifices, and festivals. The destruction of the Second Temple by the Romans in 70 CE led to a dispersion of Jews, known as the Diaspora. This dispersion resulted in Jewish communities living across various regions, maintaining religious practices and cultural traditions. "For centuries, Jerusalem has been significant as a religious center and pilgrimage site. For Jews, it is the capital of David and Solomon's kingdom and the site of the Western(wailing) wall, which is the only remaining remnant of the second temple. For Muslims, it is the site from which Muhammad ascended to heaven on his famous night journey. For Christians, it is the site of the Passion and Crucifixion" (Gelvin, 2014).

There is an interesting work done by biblical archaeologists that the period of actual Israelites as it was called in the Old Testament dominance in Palestine amounts to about 200 to 250 years". It is not a rational argument to claim that God has given this place to Jews or to Muslims or to Christians, the people who have a history of residence in Palestine for a certain amount of time are the owners but the main point is that "nobody has a claim to override all the others and entitles that person with that so called claim to drive people out". Jews have a claim but "is it a claim that can tell a Palestinian well you've got to leave this house" because 2000 years ago it belonged to me. To Conclude, Arabs have a much greater claim to have the lands of Israel than any other because they have had a longer history as the "inhabitants of actual residents in Palestine than the Jews did"⁶. Anyhow, claim of these holy lands is a 'Fitna', it is an Arabic word means "test". Throughout these centuries Muslims and Jews as well as Christians are in Fitna, they are being tested by the creator. Arabs used to use this word when they purified gold or any metal because metals can be impure, they can have an impurity deep inside and when you melt the gold and put it under extreme heat, all of the deeply embedded impurities start melting away, and finally it (gold) has experienced the process of Fitna. But Fitna is used for a test that burns deep inside you, a test that even burns. You have to go through pains to pass that test Muslims know that entire life is a test. good things and bad things both are for test. But extremely difficult test

⁵ the male head of a family or tribe

⁶ Edward said on whether jews have a claim to Palestine, <https://www.youtube.com/watch?v=-MbXY3X-xGU>

qualifies to be called Fitna. Khan, N. A. (2017, November 17), in "Three Types of Fitnah [Khutbah]. MyCentre Masjid, Melbourne, Australia, discusses that ALLAH says to Moosa (as) that He tested him for so many times. When Allah spoke with him on the mountain, He told him that We put you through Fitna for multiple times, when he was born the order was to kill all the babies, when he had to escape from Egypt, he was in fitna. Allah does this for believers as well as for nonbelievers, everybody can be put through fitna (Shalihan, 2019).

Let us make Jerusalem, a jointly run
Athenaeum,

Letting all Abrahamics, live in harmony...

This will pave the way for, a peaceful equilibrium.

RECOMMENDATIONS

There are shared values of compassion, respect, and coexistence present in Judaism, Islam, and Christianity. Interfaith dialogue and cooperation, guided by these shared values, can play a vital role in fostering understanding and peace among different religious communities involved in the conflict. The situation in the Holy Land involving Christians, Jews, and Muslims is incredibly complex and deeply rooted in historical, political, and religious factors. While there have been instances in history where divide-and-rule strategies were employed by various powers for control or influence, attributing the lack of successful peace efforts solely to this strategy might oversimplify the situation. The challenges in achieving lasting peace in the region stem from a multitude of issues, including competing historical narratives and territorial disputes. Efforts toward peace in this conflict faced significant obstacles, including mistrust between parties, competing claims to land and resources, extremist elements on both sides, and a lack of consensus on key issues like borders, settlements, and the status of Jerusalem. This conflict has been exploited for various interests so the quest for peace requires addressing deep-rooted issues through dialogue, compromise, mutual recognition, and respect for the rights and aspirations of the both. Resolving the Israeli-Palestinian conflict requires multifaceted approaches that address the complexities and grievances. For many Israelis, the land embodies the fulfillment of the Zionist movement's aspirations for a Jewish state. Some Israelis view control over certain Palestinian territories, especially in the West

Bank, is crucial for security reasons. Historical conflicts and security threats have contributed to a perspective that retaining control over these areas is essential for safeguarding Israel's safety and defense. There are differing opinions within Israeli society regarding the territories and the Israeli-Palestinian conflict. Some Israelis advocate for a two-state solution, aiming for peaceful coexistence between Israel and a Palestinian state, while others support Israeli control over specific areas due to security, historical, and religious reasons. anyhow a mature solution of the problem is must.

Emphasizing Shared Values Present in the Teachings of Judaism, Christianity, and Islam

While religions share common figures and narratives, interpretations and historical contexts often vary, leading to divergent views and sometimes tensions between religious communities. Efforts toward reconciliation and peace often involve separating the religious narratives from political disputes. Fostering dialogue, understanding, and emphasizing shared values present in the teachings of Judaism, Christianity, and Islam is the call of the day. Many religious leaders and communities are working toward this aspect for the development of peace, emphasizing compassion, justice, and coexistence rooted in their faith traditions. We, Muslims, Jews and Christians, need to take a hard look to our educational systems and introduce immediate reforms that remove hate and promote genuine tolerance of and respect for each other faiths. The conflicts between different religious or ethnic groups are often not caused by the core teachings or figures within the religions themselves. Instead, historical, political, social, and territorial factors tend to contribute to tensions and conflicts. In the case of the Israeli-Palestinian conflict, the root causes are multifaceted and relate more to historical grievances. Over the years, various factors like land ownership, control over holy sites, displacement of people, differing narratives, and political agendas have led to tensions and misunderstandings between different religious and ethnic groups in the region. These conflicts are often exacerbated by extremist ideologies, political ambitions, economic disparities, and social divides which must be understood and through different channels and forums information must be spread among all the three communities.

Arabs have had a Longer History as the Inhabitants of Actual Residents in Palestine

Resolving the Israeli-Palestinian conflict is an immensely complex challenge. It involves deep-rooted historical, political, territorial, and humanitarian issues. Two state solution which is being presented throughout the decades, is injustice because Arabs have a much greater claim to have the lands of Israel than Jews. Palestinians have had a longer history as the “inhabitants of actual residents in Palestine than the Jews did. Several key elements are often considered crucial for a potential resolution. The creation of two separate, independent states for Israelis and Palestinians, with defined borders and mutual recognition is parallel to bestowing a part of house to the person who forcefully entered that house pushing the owners aside. The moral grounds of the case must be realized. Negotiations often revolve around the borders, status of Jerusalem, refugees, and security arrangements, but deep understanding of the core issue which is the reason of conflict is the basic requirement. Direct negotiations between Israeli and Palestinian leaders, supported by international mediation and diplomatic efforts, are essential for progress. Building trust and finding common ground requires sustained dialogue and compromise from both sides. Establishing mechanisms to ensure security for both Israelis and Palestinians is vital. Addressing humanitarian issues such as access to basic services, freedom of movement, and living conditions for Palestinians in territories under occupation is crucial for stability and peace. Global support and involvement, particularly from key stakeholders such as the United Nations, regional powers, and neighboring countries, play a significant role in facilitating negotiations and providing resources for sustainable peace efforts. It requires courageous leadership, international support, and a commitment to finding common ground despite decades of conflict and mistrust. South Africa says that they will not be passive bystanders while crimes are perpetrated upon other people elsewhere and filed a case against Israel as a result of which ICJ responded positively declaring that Israel is committing genocide in Gaza. Two state solution is also being presented as a solution for the conflict but according to this study, only one state is the solution; state of Palestine.

CONCLUSION

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In this study we delved into the historical context of Palestine and Israel, tracing back from ancient times to the modern establishment of the Israeli and Palestinian states. The complexities of the Israeli-Palestinian conflict have been explored, discussing the roots of the conflict, the migrations of Jewish communities, and the impact on the existing Palestinian population. The involvement of organizations like the United Nations (UN) and the Organization of Islamic Cooperation, OIC is also explored. In this deeply entrenched and complex issue this study addresses and emphasizes the ongoing efforts to achieve peace, justice, and resolution. Efforts by international organizations and advocacy groups seek to address the underlying causes of the conflict and promote peaceful resolutions to reduce further casualties and bring about a lasting and just solution. Causes of the conflict must be re addressed. The loss of life on both sides underscores the tragic and enduring consequences of the Israeli-Palestinian conflict. There is need of urgency for peaceful resolutions and efforts toward reconciliation to prevent further loss of life. Palestine issue has the only solution, that Palestinian refugees should be repatriated, as this issue is a political reality which needs moral answers. At least one issue, issue of Palestinian refugees will be solved in this way. As for as the other issue is concerned, international community should refresh and correct the historical mistakes highlighted in this study. And another process of creation of the state for Jews should be started which should be on moral grounds.

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