World Research of Political Science Journal
An International Journal

http://dx.doi.org/10.18576 /WRPSJ/070201

Diplomacy of Palestinian Civilizational Confrontation in Light of a Changing World

Morsi Abdel AL Kareem Abdel Razeq[*]

Lecturer at Modern University College, Faculty of Law, Palestine.
Researcher in public law and political science, Palestine.

Received: 1 Jul. 2024; Revised: 12 Aug. 2024; Accepted: 25 Sep. 2024.
Published online: 1 Dec. 2024.

Abstract : This study aims to clarify the current changing global situation with its composition, complexities, details, daily crises, and its repercussions on the Palestinian issue, which requires Palestinian civilizational diplomacy to review the Palestinian struggle path, evaluate its performance and results, and review its work methods and strategies to deal with the dynamics of transformations and complex interactions, in a way that protects legitimate Palestinian rights. And it contributes to preserving the specificity of the Palestinian issue by preserving peace, peace and coexistence between religions, protecting cultural and religious property, and rejecting terrorism regardless of its perpetrators, in order to achieve what they aspire to, which requires making efforts to search for the best paths to draw various strategies and invest in what is accomplished despite the difficulties and differences. Circumstances and changing positions to remain within the process of transformation and steadfastness for the purposes of achieving diplomatic goals aimed at liberation and independence, and to remain on the global geographic map, to thwart efforts to liquidate its cause away from a just and equitable solution to it within the framework of international law. With the necessity of investing in the possibilities offered by international law to defend Palestinian rights and protect the Palestinian existence, as a strategic option, all efforts must be combined to ensure the optimal benefit from it and to fortify the gains that the Palestinian struggle has accumulated over its long path. Through Palestinian and Arab diplomatic and political efforts towards restoring the momentum of international support that the Palestinian causes previously enjoyed.

Keywords: Civilizational diplomacy, the Palestinian issue, international law, international legitimacy, peaceful coexistence, rejection of hatred.

1 Introduction

Civilizational diplomacy has accumulated its legal path through many milestones in the corridors of the United Nations, international courts, and all political and legal platforms. It has succeeded at all points where powerful states are not allowed to use the veto. However, this has prevented Palestine from obtaining full membership in the United Nations, and it has attained observer status that enables it to join international charters, treaties, and organizations, which also allows it to hold accountable perpetrators of war crimes and crimes against humanity. At the same time, Palestine has preserved its cultural and religious identity, enhancing this civilizational heritage and connecting modernity and tradition in the corridors of relevant international organizations, as well as bridging the gaps between religion, politics, identity, and cultural legacy. It has presented to the world the finest image of its civilizational diplomacy based on sophistication, civilization, and mutual respect for all races, ethnicities, and religions by cementing its Arab Islamic cultural authenticity, and advocating for peace

[*] Corresponding author E-mail: Mursisaleh9@gmail.com

© 2024 AAU.

despite the tragedies that Palestine endures. It continues to bet that its people are capable of coexisting and tolerating among religions in the land of heavenly messages, which is closest to the heavens. Palestinian elites still rely on a peaceful solution according to international legitimacy, despite the massacres and violations against civilians and civilian properties. However, this matter is threatened with disappearance at any moment if Palestinians do not obtain their legitimate rights. The world cannot feel safety and security as long as Palestine and its people are not safe. Peace begins in Palestine, and anyone who thinks otherwise should reconsider their calculations.

2 Research Problem:

In light of the above, we can formulate the following problem: How can Palestinian civilizational diplomacy orient its diplomatic choices to keep pace with the transformations of power in international relations? What obstacles must be overcome to achieve noticeable progress in its diplomatic path? Can the civilizational orientations of Palestinian elites, based on the option of comprehensive and just peace and peaceful coexistence, achieve liberation and national independence? To what extent do international judicial references and a network of institutions, organizations, and international agreements contribute to achieving justice for the Palestinian cause? Has Palestine invested in the centrality of the Palestinian issue among the peoples of the nation? How has Palestine preserved its Arab and Islamic identity?
Study Hypothesis:

The study hypothesizes that Palestine, through its soft power, has successfully operated within the corridors of the United Nations with competence, preserving its Arab and Islamic identity, thus deepening human closeness based on respect, acceptance of the other, and the rejection of terrorism regardless of its perpetrators. It has reinforced the Islamic cultural and civilizational heritage, connecting modernity with tradition in the corridors of relevant international organizations, as well as between disconnection and connection in the issues of religion, politics, identity, and cultural heritage. It has presented to the world the most splendid image of its civilizational diplomacy based on sophistication, civilization, and mutual respect for all races, ethnicities, and religions by grounding the Arab Islamic cultural authenticity, and advocating for peace and tranquility despite the tragedies that Palestine endures. It has contributed and demonstrated to the world that Palestine, with its distinctive religious attributes for all faiths and beliefs, is capable of preserving this heritage and changing the bleak perceptions held by Western peoples about the Arab and Islamic nations due to its location and religious symbolism. The study also hypothesizes that civilizational diplomacy based on gentleness, tolerance, acceptance of the other, and peaceful resistance as a form of soft power can contribute to practical rapprochement among the peoples of the world by utilizing its tools and resources to achieve strengths in the fields of international relations and foreign policy, through various practices and interactions that align with the developments in global reality and its selective formulations for the purposes of liberation and national independence.

3 Objectives of the Study:

The current study aims to enrich cultural and political knowledge about Palestinian soft civilizational diplomacy as an entry point to international relations, in addition to illustrating the extent of the harmony, solidarity, and cooperation among the Arab and Islamic peoples regarding their common destiny and their adherence to identity, roots, and cultural heritage expressed by all Arab and Islamic generations towards the region of Palestine, through advocacy and full support for the sanctity of Palestine. This is coupled with their carrying of the Palestinian cause in all international forums, both as peoples and rulers, which is regarded as the Arab and Islamic world being united regarding the Palestinian issue, a development that has reignited the feeling of comprehensive unity.
Importance of the Study:

© 2024 AAU.

The current study derives its importance from its focus on three axes; the first axis relates to the vitality of the subject concerning a new actor in global politics and the extent of the connection of Arab and Islamic peoples to it. It also addresses its role in shaping a new bloc as one of the important gateways to achieving Arab unity by preserving the cultural and religious heritage and the Arab national identity. The second axis is significant as it specifically focuses on gentle Palestinian cultural diplomacy, while the third axis emphasizes peaceful coexistence and the rejection of hatred.

4 Study Methods:

The study relied on several methods according to the nature of the subject; the descriptive analytical method helps us analyze texts and describe them in a way that contributes to understanding them within their context, viewing them from a broader perspective that recalls the "collective perceptions" with their historical, social, and political dimensions of the struggle characteristic of Arab national identity and its role in achieving Arab unity, and exploring the possibilities it offers in analysis, to read the actual reality in the quest for the long-awaited unity for Palestine to live in complete freedom on its land with full respect for all religions and their sacred sites.
The researcher also employed the historical method in the study to deepen the understanding of the circumstances and historical extensions of the Arab nation and to grasp the contexts surrounding it; indeed, reflecting on the past helps in understanding the present as a result of the past and in anticipating the future.

5 Study Divisions:

In light of the aforementioned points, and in order to accurately address all details, this study will be highlighted through two main sections. The first section focuses on Palestine as a path to Arab unity and the extent to which Arab and Islamic peoples are connected to it, as well as its role in achieving Arab unity by maintaining the revolutionary nature of both national and Arab identity. The second section will address Palestinian civil diplomacy, or "soft diplomacy," and its role in achieving national liberation and independence.

First: Palestine and Arab Unity

Palestine, with its deep historical and civilizational significance, enjoys overwhelming support from all segments and groups of Arab and Islamic society, in a harmonious and interconnected manner. This is due to the strong and diverse ties shared between the Arab and Islamic nations, such as language, culture, values, customs, and traditions, which highlight the unity of their problems (a shared past) and, therefore, a shared destiny. A nation is, in essence, a people united by common heritage and interests within a shared region, regardless of the number of states that exist within that region, as is the case with the Arab nation.[1]

Accordingly, it becomes clear that a society’s identity is intrinsically connected to its history, culture, values, and heritage. If we take the societal identity of Palestine as an example within this context, we find that this identity represents the Arab people in Palestine, as part of the historical bridge linking Arab peoples. This is because Palestine is part of the "Fertile Crescent," which itself is part of the Arab region. This unique characteristic is proudly celebrated by Arab peoples in various forums and relevant

[1] Saeed Al-Hassan, an introductory introduction to the study of the theory of political values - the system of collective political perceptions, Rabat, 2010, “unpublished study.” pp. 28, 44-67

© 2024 AAU.

occasions, often spontaneously, even in sports events, to demonstrate the depth of interconnectedness and unity of destiny among the peoples of the nation[2]

This fact has been affirmed throughout history, as demonstrated by the diverse Arab societies through their active participation in various popular movements and events. Their stance reflects the belief that unity is achievable at any time, with the strongest evidence being their consensus on the centrality of the Palestinian cause as a fundamental pillar of unity and solidarity. Clear indications and actions from Arab masses across the region show their support for the Palestinian liberation project, in alignment with international legitimacy and under current circumstances. The genuine connection of Arabs and Muslims to the Palestinian cause as their primary national issue is further proof of the unity of their cause and shared destiny[3]

It is noteworthy that the primary and fundamental factor for unity and Arabism is Islam, which, through its pillars and teachings, nurtures justice, fairness, tolerance, non-prejudice, mercy, and brotherhood among all, without discrimination based on race, color, or gender. Therefore, it can be decisively affirmed that Islam is the core factor that unites Arabs and Muslims, as it was through Islam that the Arab nation was formed, giving it its social structure[4].

A clear reflection of the people's awareness is heard in the echoes of their voices, which resonate during their gatherings, embodying a civilized diplomacy rooted in the teachings of their religion. We have witnessed this in sporting events in Morocco, in Qatar during the World Cup, and even in public demonstrations supporting the Palestinian cause in various public squares. These stances have been upheld by the people for a long time and are renewed with every gathering, planting hope once again in "collective consciousness"[5] deeply rooted in the Arab identity of the region and the values of its Muslim inhabitants[6]

In reality, the sense of unity and Arabism was felt by everyone who attended and witnessed these global and Arab gatherings held in various countries. If this signifies anything, it is the genuine commitment to Arabism and its national unity. This is a firmly established fact that cannot be deviated from, as it is enshrined in the charters and constitutions of all Arab countries[7]

This was tangibly embodied in the Charter of the Arab League, which brings together all Arabs and consistently strives to unify their ranks, words, and positions through its civil diplomacy. Although the

[2] Khaled Al-Hassan, The Problem of Democracy and the Islamic Alternative in the Arab World, Dar Al-Buraq, Tunisia, 2nd edition, 1990, p. 80.

[3] Tariq Al-Bishri, "Palestine, Safety in the Depth," Perspectives Magazine, Cairo, No. 41, June 2002, p. 16.

[4] For more, see: Ismat Seif al-Dawla, On Arabism and Islam, Center for Arab Unity Studies, 1st edition, Beirut, 1986, pp. 52-53. See also: Saeed Khaled Al-Hassan, Introduction to the Theory of Values and Collective Perceptions, Dar Al-Aman, 1st edition, Rabat, 2015, p. 49

[5] See Saeed Khaled Al-Hassan, Introduction to the Theory of Values and Collective Perceptions, Dar Al-Aman, 1st edition, Rabat, 2015.

[6] Ismat Seif al-Dawla, On Arabism and Islam, Center for Arab Unity Studies, 1st edition, Beirut, 1986, pp. 52-53.

[7] Muhammad Al-Majzoub, The Draft Charter of the Arab Pact or the Project of a Confederation System Among the Arab Countries, Arab Unity, Its Experiences and Expectations, Center for Arab Unity Studies, 1st edition, Beirut, November 1989, pp. 889-891

© 2024 AAU.

League's efforts to politically unify the Arab world have ebbed and flowed over the past decades, it continues to fight for the very purpose it was founded for. Meanwhile, the Arab peoples repeatedly demonstrate their unity of thought, as was evident in their support during any competition or football event, such as their overwhelming support for any Arab team in the Qatar World Cup. The Moroccan national team, as the only Arab contender to progress far in the tournament, reignited a sense of Arab nationalism and unity, showing that this "nationalist and patriotic sentiment remains present and achievable." This concept is described by Bahjat Abu Gharbiya, who said: "Arab unity is a practical goal that can be achieved, although it is not an easy one. For the establishment of an Arab unity state, there must be an organized mass movement on a national scale, which deepens nationalist feelings, fights against regionalism, and demonstrates to the people the harms of fragmentation and the benefits of national unity. Without such a movement, it is difficult to imagine the establishment of an Arab unity state. However, the mere existence of such a movement does not guarantee unity unless it is grounded in a liberation and struggle-oriented ideology."[8]

It is important to highlight that the Arab nation, with its deep Islamic roots, its respect for all religions, its deeply embedded civilization, and its shared history, cannot have this identity denied or erased. Even though political unity among the elites may still waver or remain incomplete, this unity can still occur at any time due to the enduring connections between the members of this nation. Arabs and Muslims alike have a strong desire for unity, and the unity of the people is firmly present under the banner of shared history, religion, language, and other common factors, despite the political disagreements among the elites.[9]

It is important to highlight that the Arab nation, with its deep Islamic roots, its respect for all religions, its deeply embedded civilization, and its shared history, cannot have this identity denied or erased. Even though political unity among the elites may still waver or remain incomplete, this unity can still occur at any time due to the enduring connections between the members of this nation. Arabs and Muslims alike have a strong desire for unity, and the unity of the people is firmly present under the banner of shared history, religion, language, and other common factors, despite the political disagreements among the elites[10].

It is crucial to note that global sporting events have become increasingly influential in shaping public sentiment, with the crowds representing the collective conscience of the Arab and Muslim world. This has become an integral part of "soft diplomacy." The fact that a Muslim Arab country successfully hosted the World Cup marked a significant achievement for the entire Arab and Islamic nation, as it reclaimed an event long monopolized by others. Following Qatar’s success, both Morocco and Saudi Arabia have secured future hosting rights, further rekindling the sense of unity within the Arab world. Doha impressed the world with its organizational skills, security, and the noble character of the Arab and Islamic nations, while adhering strictly to the rules of the game with professionalism. This helped

[8] Jamal Al-Shaer, Mechanisms of Arab Unity, Arab Unity: Its Experiences and Expectations, Center for Arab Unity Studies, 1st edition, Beirut, November 1989, p. 935.

[9] Saleh Ahmed Al-Ali, Arab nationalist sentiment throughout history and the components of Arab nationalism and its manifestations throughout history, The Development of Arab Nationalist Thought, Center for Arab Unity Studies, 1st edition, Beirut, June 1986, pp. 21, 57.

[10] Suhail Hussein Al-Fatlawi, The League of Arab States in Facing the Challenges of Globalization, the Establishment of the League and Its Objectives, Encyclopedia of International Organizations 5, Part One, Dar Al-Hamid for Publishing and Distribution, 1st edition, Amman, Jordan, 2011, pp. 93-95, 105.

© 2024 AAU.

change the negative perception of Arabs and Muslims held by some.[11]

In reality, the shift in global perception towards Arabs and Muslims, viewing them as equal participants on the world stage with the right to host such global events, has now become a reality following Qatar's success. This success in organizing the World Cup, through its "civil diplomacy," represents a genuine realization of justice and the end of a form of Western dominance. This shift demonstrates that Arabs have the capacity to influence the global system on various issues, provided they utilize all their resources through unity and in a civilized manner that aligns with international laws.[12]

In conclusion, the Palestinian issue remains a symbol of unity and consensus among the peoples of the Arab and Islamic world, as well as among their elites. Palestinian political elites have consistently supported and yearned for Arab unity, standing in solidarity with the concerns and issues of the Arab nation while preserving their distinct "Palestinian identity and Arab roots." This is clearly reflected in the Palestinian National Charter, the foundational document of the Palestine Liberation Organization (PLO), the sole legitimate representative of the Palestinian people. Article 11 of the charter states: "The Palestinian people believe in Arab unity, and in order to play their role in achieving it, they must, at this stage of their struggle, maintain their Palestinian identity and its [Arab] elements, and raise awareness of its existence while opposing any projects that would dissolve or weaken it."[13]

Second: Palestinian Civil Soft Diplomacy

In this regard, the State of Palestine, through its civil soft diplomacy, has achieved its national and international objectives, joining various international organizations, treaties, and agreements. This has enabled it to participate in conferences related to the Palestinian issue, leveraging these platforms to expand its international alliances and strengthen its relationships with major global powers. As a result, it has fostered ties that encouraged other countries to recognize the State of Palestine.

It is important to note that this conflict remains unresolved, without any real binding legal constraints on the party exercising actual sovereignty over Palestinian land. As such, the Geneva Conventions are not being applied in the Palestinian territories. International law remains ineffective in addressing this situation as of 2023. Despite this negative reality, the Palestinian leadership has steadfastly adhered to international law and the political and diplomatic process. Continuous efforts are being made by the leadership to uphold the "Geneva Initiative of 2009" and other agreements based on international law and legitimacy. This persistence is not a sign of weakness but rather a source of strength, as it reflects a commitment to dialogue and peace, rejecting violence, which only begets more violence. Violent resistance, in the Palestinian context, only brings destruction and suffering due to the current imbalance

11 Riyad Rammal, Scenography of the Qatar World Cup: The Soft Arab Face of the Spaces of Direct Meeting, through documentary tapes published on the Internet, from the book Qatar World Cup 2022: Arab Soft Power Draws Global Future Features (Forward-looking Visions), Arab Democratic Center for Strategic, Political and Economic Studies, Germany/Berlin, 1st edition, 2023, p. 46.

12 Riyad Rammal, Scenography of the Qatar World Cup: The Soft Arab Face of the Spaces of Direct Meeting, through documentary tapes published on the Internet, from the book Qatar World Cup 2022: Arab Soft Power Draws Global Future Features (Forward-looking Visions), Arab Democratic Center for Strategic, Political and Economic Studies, Germany/Berlin, 1st edition, 2023, p. 49.

13 Qadri Ahmed Haider, Naji Al-Ali, Homeland and Art in Political Practice, Arab Future Magazine, Center for Arab Unity Studies, Beirut, No. 360, February 2009, p. 49

© 2024 AAU.

of power.[14]

It is also worth noting that the Palestinian leadership firmly believes in following soft, appropriate, and more effective methods to resolve the conflict. This is evident in its commitment to international legitimacy and the principles of international law. The leadership consistently advocates for adherence to the rules of law, including the "Hague Convention of 1907 and the Fourth Geneva Convention of 1949," which apply to the occupied territories. This was confirmed by the International Court of Justice in its 2004 advisory opinion on the Wall[15]

Despite the clear double standards of the global system, especially in dealing with the Palestinian issue, the primary approach of the legitimate Palestinian leadership remains peaceful in its pursuit of independence and liberation. This successful policy has been met with positive responses from the world's peoples and nations, resulting in increased international recognition of the State of Palestine. The key to building international alliances and coalitions to aid in decolonization lies in building trust based on shared interests. It is the responsibility of nations and international organizations to assist in ending colonization[16]

In this context, Palestine has made positive strides by securing legal positions at various levels in relevant legal arenas. This soft and civilized approach has contributed to successful votes in favor of the Palestinian cause within international organizations and in the halls of the United Nations, which is dedicated to peaceful conflict resolution[17]. The Palestinian leadership continues to seek national achievements in all international forums by expanding alliances to strengthen its relationships and garner support in international organizations. This has led to explicit recognition of the State of Palestine by numerous countries, granting Palestine and its diplomats the same privileges as fully sovereign states.[18]

The Palestinian struggle, based on international legitimacy through civil, legal, and diplomatic means, has leveraged legal frameworks derived from *jus cogens*—peremptory norms that cannot be violated or altered by agreement. One of the most significant of these norms is the right to self-determination, as reflected in relevant resolutions, particularly the famous UN General Assembly Resolution 1514 of 1960 on decolonization. This adherence to the principles and rules of international law has ultimately enabled Palestine to secure advanced legal standing in international organizations, something that could never have been achieved through violent means. This is because the international community, with its complex structure, is driven by interests and always favors the stronger party, often employing double standards, especially regarding the Palestinian issue.

14 Among the preambles: “As they affirm their firm belief that the logic of peace imposes settlement, and that the only viable solution is based on the existence of two states on the basis of Security Council Resolutions 242 and 338.” Osama Abu Irsheid, “The Future of the Palestinian National Project,” Doha Symposium, November 14-15, Arab Center for Research and Policy Studies, 2016, p. 51. Also see Haytham Manna, Thomas Nelson et al., The Future of Human Rights, International Law and the Absence of Accountability, International Law and the Occupation of Palestine, Al-Ahali for Publishing and Distribution, 1st ed., Syria, 2005, p. 255. Also see Omar Mahmoud Al-Makhzoumi, International Humanitarian Law in Light of the International Criminal Court, Dar Al-Thaqafa for Publishing and Distribution, Amman, Jordan, 2008, p. 141

15 Elisabeth Koek,Exploring the Illegality of Land swap Agreements under Occupation, Al Haq- palistine - 2011-P 11-14

16 Suhail Hussein Al-Fatlawi, Public International Law in Peace, Dar Al-Thaqafa for Publishing and Distribution, 1st ed., Jordan, 2010, p. 291. Also see Abdul Hadi Abbas, The Crisis of Justice, Dar Al-Harith for Publishing and Distribution, 1st ed., Syria, 2007, p. 433.

17 Suhail Hussein Al-Fatlawi, The United Nations, The Objectives and Principles of the United Nations, Part One, Dar Al-Hamed for Publishing and Distribution, 1st ed., Jordan, 2011, p. 244. Also see Mr. Amin Shalabi, in Contemporary Diplomacy, Alam Al-Kutub for Publishing and Distribution, 1st ed., Cairo, 1997, p. 14.

18 Adel Ahmed Al-Taie, Public International Law, Dar Al-Thaqafa for Publishing and Distribution, 2nd ed., Amman, Jordan, 2010, p. 320.

© 2024 AAU.

Therefore, resorting to international law and its mechanisms is a more effective strategy than violent approaches, which could alienate the international community from supporting the Palestinian cause. The Palestinian people do not possess the necessary power to pursue a military option, even though international law recognizes the legitimacy of their struggle. However, it is essential to safeguard legal achievements and choose the most effective method given the current circumstances and the demands of the stage. Military conflict, given the balance of power, would only lead to devastating consequences. [19]

Historical examples of countries that successfully liberated themselves from colonialism with the support of the international community, which champions the right to self-determination through legal means, serve as a guiding framework. International law and treaties have imposed sovereign and humanitarian obligations on the occupying power, particularly regarding the protection of civilians, journalists, and civilian objects.[20]

As for the status of the Palestine Liberation Organization (PLO), its rise began with the UN General Assembly Resolution 3210 of 1974, which allowed Palestine to participate in the Assembly's deliberations on the Palestinian question. This was followed by Resolution 3237 of 1974, which granted the PLO observer status within the General Assembly[21].

It is also important to highlight that the birth of the Palestinian state was symbolically marked by Yasser Arafat's speech before the UN General Assembly in Geneva on December 13, 1988[22]. Additionally, the Palestinian National Council's significant decision on November 15, 1988, to amend its legal framework to align with international legitimacy and to renounce terrorism in all its forms, led many countries to recognize the PLO.[23]

The PLO's adherence to the legal path and international legitimacy, as well as its commitment to international law and its principles, became its lifeline, allowing it to achieve its vision for liberation. This strategy built bridges and alliances with numerous nations worldwide, many of which supported General Assembly resolutions favoring the Palestinian cause.[24]

This legal and civil diplomacy approach led to a new phase for Palestine at the UN General Assembly. A significant milestone was the 1998 resolution, which granted Palestine additional rights and privileges as an observer state, including the right to participate in General Assembly sessions and international conferences organized under UN auspices. Palestine was also granted additional rights, such as the right to speak in General Assembly sessions, deliver speeches after member states, exercise the right of reply, raise points of order, submit draft resolutions, and interventions, and occupy seats immediately after non-member states and before other observers, with six seats allocated to Palestine in the Assembly

19 Suhail Hussein Al-Fatlawi, Terrorism and the Legitimacy of Resistance, Dar Al-Thaqafa for Publishing and Distribution, 1st ed., Amman, Jordan, 2009, p. 131

20 Abdullah Al-Ash'al, The International Legal Center of the Palestine Liberation Organization, Dar Al-Nahda Al-Arabiya, n.d., Cairo, 1988, pp. 56-57, 71, 145, 151-153. Also see Muhammad Fahd Al-Shalaldeh, International Humanitarian Law, Dar Al-Shorouk for Publishing and Distribution, Amman, Jordan and Palestine, 1st ed., 2017, p. 177. Also see Suhail Al-Fatlawi and Imad Rabie, International Humanitarian Law, Dar Al-Thaqafa for Publishing and Distribution, Amman, Jordan, 1st ed., 2009, pp. 167-169.

21 Amin Dawas, The Right of the Palestinian People to Self-Determination, Samid Economic Journal, Volume 14, Issue 87, Amman, 1992, p. 28

22 The same reference.

23 Deeb Akkawi, Terrorism and the Liberation Struggle, Aswar Foundation, 1st ed., Acre, 2009, p. 37.

24 Yousef Muhammad Yousef Al-Qara'een, The Rights of the Palestinian Arab People to Self-Determination, Dar Al-Jalil Publishing, 1st ed., Amman, Jordan, December 1983, pp. 180-183.

© 2024 AAU.

Hall.[25]

Moreover, on September 23, 2011, Palestine submitted a formal request to the UN Secretary-General for full membership in the United Nations, despite knowing in advance that the U.S. would use its veto power. Although this effort has yet to succeed, Palestine has pursued full membership in other international organizations, bypassing the veto. One notable success was obtaining full membership in UNESCO on October 31, 2011, after a sustained legal campaign. Additionally, Palestine sought and achieved the status of a non-member observer state, with the UN General Assembly voting on November 29, 2012, to grant this status by an overwhelming majority of 138 countries in favor, with only nine opposing[26].

As a result, Palestine became a non-member observer state, gaining the ability to join numerous international organizations, treaties, and agreements. All of this was achieved through the legal and civil diplomacy pursued by the Palestinian leadership, which proved to be the most effective and peaceful path toward national liberation and independence, avoiding violent alternatives[27].
The legal and civil approach of the Palestinian leadership's proposed resolutions, in alignment with international legitimacy and the principles of international law, emphasized the necessity of a just solution to the refugee issue and a complete halt to all Israeli settlement activities in the occupied Palestinian territories, including East Jerusalem. The resolution reaffirmed the General Assembly's commitment to ensuring the Palestinian people's inalienable rights and reaching a peaceful settlement in the Middle East, which would end the occupation that began in 1967 and realize the two-state solution. It also underscored the urgent need to resume and accelerate negotiations for a just, lasting, and comprehensive peace settlement.

The speech delivered by the Palestinian President at the 77th session of the UN General Assembly, before the vote on the resolution, served as a roadmap for addressing the Palestinian issue through logical means. He stated, "The General Assembly is called upon today to issue the birth certificate of the State of Palestine, and that is precisely why we are here today." He further emphasized that "the international community now faces its last chance to save the two-state solution" and to "correct the historical injustice inflicted on the Palestinian people." He declared, "The time has come for the world to say enough to occupation and settlements." After Palestine was granted statehood status, it joined numerous international organizations, signing various treaties and agreements, including the Rome Statute[28].

Thus, it can be concluded that this legal path, rooted in civil diplomacy, can be leveraged for the benefit of the Palestinian cause, especially after Palestine's accession to relevant international organizations that deal with Palestinian matters, including the "UN Charter, the four Geneva Conventions of 1949—specifically the Fourth Geneva Convention on the protection of civilians during war and occupation, the Hague Conventions, the International Convention Against Torture, the Rome Statute," among other treaties and agreements. These legal frameworks have the potential to correct the course of the Palestinian cause within the context of law and international legitimacy, affirming the Palestinian right

25 Ihsan Adel, Palestine as a Non-Member Observer State in the United Nations: Legal and Political Dimensions, Al-Ahliya for Publishing and Distribution, Amman, Jordan, 1st ed., 2014, pp. 22-23

26 Maysaa Zuhair Saeed Al-Madhoun, The United Nations and Arab Crises, Dar Al-Jundi for Publishing and Distribution, Palestine, 2018, pp. 116-121.

27 Al Jazeera report entitled: Palestine is an observer state at the United Nations, Al Jazeera website (accessed on 10/29/2023): http://www. aljazeera. net/news/arabic/2012/11/29

See also: Mahmoud Muhammad Al Mubarak (introduction): In Ihsan Adel, previous reference, pp. 7-10.

28 Al Jazeera report entitled: Palestine is an observer state at the United Nations, the previous reference, see also: Mahmoud Muhammad Al Mubarak, Palestine is a non-member observer state at the United Nations, the previous reference, p. 7-

© 2024 AAU.

to self-determination without resorting to violent resistance.[29]

Consequently, any action that contradicts international law and its principles will not change the legal reality or status of Palestinian land, which is reserved for the Palestinian state[30].

The use of force or threats to seize land is prohibited, as is the acquisition of territory by force. The United Nations, established to maintain international peace and security, guarantees this, and all states are required to adhere to the principles of international law, which prohibits the use of force in international relations.[31]

In this context, there is a pressing need for political and geographic unity in Palestine. The de facto control over the Gaza Strip, influenced by regional interests, views Gaza's situation as a factor that can serve their own regional goals. This is often done through "seasonal resistance" aimed at achieving specific political, ideological, or regional ambitions. Despite the presence of parties that do not believe in political partnership, internal efforts continue, with the support of friendly nations, to turn the page on division and hold comprehensive elections to establish a unified political system with a national code of conduct that commits to political partnership and international legitimacy. This is vital because the only party benefiting from the current status quo is the occupation.[32]

In summary, the *jus cogens* norms, such as the right to self-determination, cannot be violated or agreed upon for violation. The Palestinian people remain steadfast in this right, in accordance with international legitimacy and relevant resolutions[33].

Third: Peaceful Coexistence and Rejection of Hatred

It is essential to recognize that the global cultural diversity, coupled with the inclusion of civilizational values through a diplomatic and civilized approach across various sectors, by considering Arab and Islamic customs and traditions, can create a positive impression for visitors to Arab and Muslim countries. This helps attract sustained tourism and promotes economic growth[34].
Moreover, spreading the teachings of Islam through visible and colorful murals presented in a soft diplomatic manner and in languages understood by global audiences, especially during international events, highlights the core principles of Islam, which call for tolerance, love, and acceptance of others. Additionally, using modern digital platforms to post messages in foreign languages, promoting the moderate teachings of Islam derived from the Qur'an and Sunnah, brings comfort and reassurance to

29 See Nasser Al-Rayyes, Recognition of the Palestinian State at the United Nations: Opportunities, Alternatives and Impact, published on December 14, 2012. See: Al-Haq Foundation (accessed on: 02/08/2023): http://www. alhaq. org/arabic/index. php?option=com_content&view=article&id=587:2012-07-14-13-35-31&catid

See also: Yasser Alawneh, Legal Entitlements Arising from Palestine Obtaining Observer State at the United Nations, Legal Reports Series 79, Independent Commission for Human Rights, n.d., Ramallah, Palestine, 2013, pp. 35-41.

30 Khaled Al-Daif Shibli, The Constitutional Situation During the Military Occupation, Al-Halabi Legal Publications, Beirut, 1st ed., 2016, pp. 220-221

31Moataz Abdul Qader Muhammad Al-Jabouri, Security Council Resolutions: An Analytical Study, Shatat Publishing and Software House, Legal Books House, Egypt and the Emirates, 2012, pp. 25-29

32 Majed Al-Fityani, Secretary of the Revolutionary Council of the Fatah Movement, personal interview recorded on 8/15/2022

33 Hakim Al-Tawzani, Problems of the Principle of the Right of Peoples to Self-Determination in Light of Developments in International Public Law, Alam Al-Fikr, Kuwait, Issue 174, April-June 2018, pp. 25-29

34 Mahmli Bin Ali, The Role of Sustainable Tourism in Establishing Cultural and Social Authenticity: A Case Study of Qatar Hosting the 2022 World Cup, from the book Qatar 2022 World Cup, Arab Soft Power Drawing Future Global Features (Foresight Visions), Arab Democratic Center for Strategic, Political and Economic Studies, Germany/Berlin, 1st ed., 2023, pp. 60-62

© 2024 AAU.

people and helps achieve this goal[35].

From another perspective, ensuring the safety and security of visitors to Arab and Muslim countries is the duty of every Arab and Muslim. Fighting extremist ideologies is also imperative. Any attack on people's lives, regardless of their race, color, or religion, is a condemned act of terrorism that must be combated. Islam's teachings emphasize the importance of tolerance, mercy, kindness, and good treatment of others, values that are also enshrined in all religious doctrines, customs, and local and international charters[36].

There is no doubt that all extremist and regressive ideologies that support terrorism aim to destabilize nations in a way that contradicts all religions, including Islam, which advocates for moderation, as reflected in the verse: *"And whoever is killed unjustly, We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]"* (Qur'an 17:33). Another verse states: *"Whoever kills a soul unless for a soul or for corruption [done] in the land—it is as if he had slain mankind entirely"* (Qur'an 5:32). Such acts are linked to criminal terrorist organizations with political goals aimed at spreading terror and inciting chaos among peaceful populations by exploiting individuals and groups to destabilize secure nations, in violation of divine laws and all existing legal systems.[37]

Therefore, the focus should always be on the continuous efforts of relevant governmental institutions, civil organizations, and human rights bodies to raise awareness about the importance of peaceful coexistence, love, cooperation, and other values that ensure social cohesion. These efforts should aim to achieve security, peace, and human unity, based on these values, through dialogue, acceptance of others, and the moderate approach promoted by Islam, which calls for rejecting hatred, animosity, and intolerance.

It is also necessary to refer to the recommendations of international organizations and their charters, which prohibit all forms of hatred. This is emphasized in Article 20 of the International Covenant on Civil and Political Rights, adopted by the UN General Assembly on December 16, 1966, which prohibits hate speech, stating: "Any advocacy of national, racial, or religious hatred that constitutes incitement to discrimination, hostility, or violence shall be prohibited by law."[38].

Thus, Arab and Islamic countries should direct their educational institutions to adopt curricula that promote a culture of coexistence and peace among religions, rejecting discrimination and exclusion, to educate future generations in this spirit. It is widely recognized that everyone—education, media, civil institutions, human rights bodies, and ministries of religious affairs—must work together to spread this culture.

In this regard, the United Nations has made extensive efforts to benefit the global community through international covenants and charters, particularly the International Covenant on Civil and Political Rights. This is also reflected in Article 20 of the Covenant and Article 5 of the International Convention on the Elimination of All Forms of Racial Discrimination, which states: "States Parties undertake to

35 Omar Hosseini, The World Cup in Qatar, a global platform for introducing Islam and its tolerant values and an opportunity to rebuild sound international relations between Muslims and others, from the book Qatar World Cup 2022, Arab Soft Power Drawing the Features of a Global Future (Foresight Visions), Arab Democratic Center for Strategic, Political, and Economic Studies, Germany/Berlin, 1st ed., 2023, pp. 92-94.

36 Omar Hosseini, The World Cup in Qatar, a global platform for introducing Islam and its tolerant values and an opportunity to rebuild sound international relations between Muslims and others, previous reference, 134-138

37 Hisham Khalouk, The Crisis of the International System and Its Failure to Confront the Phenomenon of Terrorism, Journal of Extremism and Armed Groups Issues, Arab Democratic Center for Strategic and Economic Studies, Germany/Berlin, Volume 3, Issue 9, 2022, p. 14

38 International Covenant on Civil and Political Rights, United Nations General Assembly, 1966

© 2024 AAU.

prohibit and eliminate racial discrimination in all its forms and to guarantee the right of everyone, without distinction as to race, color, or national or ethnic origin, to equality before the law." In compliance with the obligations set forth in Article 2 of the Convention, it further emphasizes that "States Parties condemn racial discrimination and undertake to pursue by all appropriate means and without delay a policy of eliminating racial discrimination in all its forms and promoting understanding among all races."[39]

Accordingly, nations have adopted legislation that prohibits any actions promoting national, racial, or religious hatred or discrimination based on religion, color, or gender, and they impose punitive measures on those who commit such acts[40]

6 Conclusion

It is crucial to emphasize the growing role of Palestinian civil diplomacy within the United Nations and across various international political platforms and courts to keep the Palestinian issue alive on the global stage as a matter that must be resolved. This diplomacy utilizes the mechanisms of international law to reach a peaceful, legal, and legitimate solution to the Palestinian issue within the framework of international legitimacy.

This civil diplomatic approach has provided the necessary legal, moral, and humanitarian justification for the Palestinian cause and has contributed to garnering international support for the Palestinian struggle to achieve full state membership in the United Nations. Consequently, this paves the way for national liberation and independence through the most viable option—the two-state solution—which aligns with international legitimacy. The concept envisions two states living side by side in peace and security, and potentially even uniting later under a confederation—a logical, realistic, and legally sound option.

Despite the wars, violations, killings, and widespread destruction targeting civilians and civilian objects in Palestine, the majority of the official Palestinian political class remains firmly committed to its diplomatic and legal discourse. This diplomatic strategy represents a significant asset for establishing the foundations of peace through rational political logic, grounded in international legitimacy and the principles of international law. The leadership’s unwavering belief in just and comprehensive peace, based on international legitimacy, is clear. Violence only begets violence, and a military solution cannot achieve the desired goals for all parties. Lasting peace must begin with Palestine, and it cannot be achieved without it.

Bibliography

[1] Ihsan Adel, Palestine as a Non-Member Observer State in the United Nations: Legal and Political Dimensions, Al-Ahali for Publishing and Distribution, Amman, Jordan, 1st ed., 2014, pp. 22-23.
[2] Osama Abu Irsheid, "The Future of the Palestinian National Project", Doha Symposium, 14-15 November, Arab Center for Research and Policy Studies, 2016, p. 51. Also see Haitham Manna.
[3] Thomas Nelson and others, The Future of Human Rights, International Law and the Absence of Accountability, International Law and the Occupation of Palestine, Al-Ahali for Publishing and Distribution, 1st ed., Syria, 2005.
[4] Amin Dawwas, The Right of the Palestinian People to Self-Determination, Samed Economic Journal, Volume 14, Issue 87, Amman, 1992.

39 International Convention on the Elimination of All Forms of Racial Discrimination, United Nations General Assembly, January 1969.

40 International Covenant on Civil and Political Rights, United Nations General Assembly, 1966.

© 2024 AAU.

[5] Jamal Al-Shaer, Mechanisms of Arab Unification, Arab Unity: Its Experiences and Expectations, Arab Unity Studies Center, 1st ed., Beirut, November 1989.
[6] Hakim Al-Tawzani, Problems of the Principle of the Right of Peoples to Self-Determination in Light of Developments in International Public Law, Alam Al-Fikr, Kuwait, Issue 174, April-June 2018.
[7] Khaled Al-Hassan, The Problem of Democracy and the Islamic Alternative in the Arab World, Dar Al-Baraq, Tunis, 2nd ed., 1990.
[8] Khaled Al-Daif Shibli, The Constitutional Situation During the War Occupation, Al-Halabi Legal Publications, Beirut, 1st ed., 2016, pp. 220-221.
[9] Deeb Akkawi, Terrorism and the Liberation Struggle, Al-Aswar Foundation, Dr. 1, Akka, 2009.
[10] Riyad Rammal, Scenography of the Qatar World Cup: The Soft Arab Face of Direct Encounter Spaces Through Documentaries Published on the Internet, from the book Qatar World Cup 2022: Arab Soft Power Drawing Future Global Features (Foresight Visions), Arab Democratic Center for Strategic, Political and Economic Studies, Germany/Berlin, 1st ed., 2023.
[11] Saeed Al-Hassan, An Introductory Introduction to the Study of the Theory of Political Values - The System of Collective Political Perceptions, Rabat, 2010, “Unpublished Study.”
[12] Saeed Khaled Al-Hassan, Introduction to the Theory of Collective Values and Perceptions, Dar Al-Aman, 1st ed., Rabat, 2015.
[13] Suhail Al-Fatlawi and Imad Rabie, International Humanitarian Law, Dar Al-Thaqafa for Publishing and Distribution, Amman, Jordan, 1st ed., 2009.
[14] Suhail Hussein Al-Fatlawi, Terrorism and the Legitimacy of Resistance, Dar Al-Thaqafa for Publishing and Distribution, 1st ed., Amman, Jordan, 2009.
[15] Suhail Hussein Al-Fatlawi, The United Nations, The Goals and Principles of the United Nations, Part One, Dar Al-Hamed for Publishing and Distribution, 1st ed., Jordan, 2011.
[16] Suhail Hussein Al-Fatlawi, Public International Law in Peace, Dar Al-Thaqafa for Publishing and Distribution, 1st ed., Jordan, 2010.
[17] Suhail Hussein Al-Fatlawi, The League of Arab States in Confronting the Challenges of Globalization, The Establishment of the League and Its Goals, Encyclopedia of International Organizations 5, Part One, Dar Al-Hamed for Publishing and Distribution, 1st ed., Amman, Jordan, 2011.
[18] Mr. Amin Shalabi, in Contemporary Diplomacy, Alam Al-Kutub for Publishing and Distribution, 1st ed., Cairo, 1997.
[19] Saleh Ahmed Al-Ali, Arab Nationalist Feeling Throughout History and the Elements and Manifestations of Arab Nationalism Throughout History, The Development of Arab Nationalist Thought, Center for Arab Unity Studies, 1st ed., Beirut, June 1986.
[20] Tariq Al-Bishri, "Palestine, Security in Depth", Viewpoints Magazine, Cairo, Issue 41, June 2002.
[21] Adel Ahmed Al-Taie, Public International Law, Dar Al-Thaqafa for Publishing and Distribution, 2nd ed., Amman, Jordan, 2010.
[22] Abdullah Al-Ash'al, The International Legal Center of the Palestine Liberation Organization, Dar Al-Nahda Al-Arabiya, Dr. 1st ed., Cairo, 1988.
[23] Abdul Hadi Abbas, The Crisis of Justice, Dar Al-Harith for Publishing and Distribution, 1st ed., Syria, 2007.
[24] Ismat Seif Al-Dawla, On Arabism and Islam, Arab Unity Studies Center, 1st ed., Beirut, 1986.
[25] Omar Husseini, The World Cup in Qatar, a global platform for introducing Islam and its tolerant values and an opportunity to rebuild sound international relations between Muslims and others, from the book Qatar World Cup 2022, Arab Soft Power Drawing the Features of a Global Future (Foresight Visions), Arab Democratic Center for Strategic, Political and Economic Studies, Germany/Berlin, 1st ed., 2023.
[26] Qadiri Ahmad Haidar, Naji Al-Ali, The Homeland and Art in Political Practice, Al-Mustaqbal Al-Arabi Magazine, Arab Unity Studies Center, Beirut, Issue 360, February 2009.
[27] Majid Al-Fityani, Secretary of the Revolutionary Council of the Fatah Movement, personal interview recorded on 8/15/2022.

© 2024 AAU.

[28] Muhammad Al-Majzoub, The Arab Covenant Charter Project or the Confederal System Project between Arab Countries, Arab Unity, Its Experiences and Expectations, Arab Unity Studies Center, 1st ed., Beirut, November 1989.
[29] Muhammad Fahd Al-Shalaldeh, International Humanitarian Law, Dar Al-Shorouk for Publishing and Distribution, Amman, Jordan and Palestine, 1st ed., 2017.
[30] Muataz Abdul Qader Muhammad Al-Jabouri, Security Council Resolutions, an Analytical Study, Shatat Publishing and Software House, Dar Al-Kotob Al-Qanuniyah, Egypt and the Emirates, 2012.
[31] Mahmali Bin Ali, The Role of Sustainable Tourism in Establishing Cultural and Social Authenticity: A Case Study of Qatar Hosting the 2022 World Cup, from the book Qatar World Cup 2022, Arab Soft Power Drawing Global Future Features (Foresight Visions), Arab Democratic Center for Strategic, Political and Economic Studies, Germany/Berlin, 1st ed., 2023.
[32] Maysaa Zuhair Saeed Al-Madhoun, The United Nations and Arab Crises, Dar Al-Jundi for Publishing and Distribution, Palestine, 2018.
[33] Nabil Al-Ramlawi, Palestinian Diplomacy and Israeli War Diplomacy before International Law, [33] Dar Al-Shorouk for Publishing and Distribution, 1st ed., Ramallah, 2014. p. 179. Also see Muhammad Ibrahim Multam, International Sanctions as a Method for Crisis Management, Dar Al-Nahda Al-Arabiya, 1st ed., Cairo, 2009.
[34] Hisham Khalouk, The Crisis of the International System and Its Failure to Confront the Phenomenon of Terrorism, Journal of Extremism and Armed Groups Issues, Arab Democratic Center for Strategic and Economic Studies, Germany/Berlin, Volume 3, Issue 9, 2022.
[35] Yasser Alawneh, Legal Entitlements Arising from Palestine Obtaining Observer State in the United Nations, Legal Reports Series 79, Independent Commission for Human Rights, n.d., Ramallah, Palestine, 2013.
[36] Yousef Muhammad Yousef Al-Qaraeen, The Rights of the Palestinian Arab People to Self-Determination, Dar Al-Jalil for Publishing, 1st ed.

International agreements

International Covenant on Civil and Political Rights, United Nations General Assembly, 1966.
International Convention on the Elimination of All Forms of Racial Discrimination, United Nations General Assembly, January 1969.

Foreign references

Elisabeth Koek,Exploring the Illegality of Land swap Agreements under Occupation, Al Haq- palistine - 2011-P 11-14.

Electronic references:

See Nasser Al-Rayyes, Recognition of the Palestinian State at the United Nations: Opportunities, Alternatives and Impact, published on December 14, 2012. See: Al-Haq Foundation (accessed on: 02/08/2023):
http://www. alhaq. org/arabic/index. php?option=com_content&view=article&id=587:2012-07-14-13-35-31&catid
Al Jazeera report entitled: Palestine is an observer state at the United Nations, Al Jazeera website (accessed on 29/10/2023):
http://www. aljazeera. net/news/arabic/2012/11/29

© 2024 AAU.