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PALESTINE-ISRAEL CONFLICT AND THE ROLE OF OIC FOR ITS SETTLEMENT

*Muniba Naeem¹, Maliha Aitzaz Amjad Ali², Amna Mehmood³, Ruqqaya Musharaf⁴,
Rizwan Ali Shah⁵, Anmol Zoya⁶*

¹BS Political Science, Department of Politics & IR, Lahore Leads University.

²Lecturer, Department of International Relations, Lahore College for Women University,
Lahore.

³M.Phil Political Science, Department of Political Science, Lahore College for Women
University, Lahore.

⁴Lecturer, Department of Politics & IR, Lahore Leads University, Lahore.

⁵M. Phil Scholar, Department of Politics & IR, Lahore Leads University.

⁶M.Phil Scholar, Department of Political Science, Lahore College for Women University,
Lahore.

Email: ¹munibanaeem032@gmail.com, ²maliha.aitzaz@lcwu.edu.pk
³amnamehmood470@gmail.com, ⁴ruqqaya14@gmail.com
⁵rizwan_shah123@hotmail.com, ⁶anmolzoya999@gmail.com

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ABSTRACT

The Organization of Islamic Cooperation (OIC) has been actively involved in the settlement of the Palestinian issue since its inception in 1969. The OIC, with a membership of 57 Muslim-majority countries, has been a strong advocate for the rights of the Palestinian people and their struggle for self-determination. Through its various initiatives and resolutions, the OIC has played a crucial role in bringing attention to the Palestinian cause on a global scale and in promoting a just and lasting solution to the conflict. Therefore, Qualitative analysis

was produced with the help of reports published by the famous Journals. This convenient approach helped to generate comprehensive analysis

The results of the study evaluate that one of the key roles of the OIC in the Palestinian issue has been its diplomatic efforts. The organization has consistently called for the recognition of the State of Palestine and the establishment of an independent and sovereign Palestinian state with East Jerusalem as its capital. The OIC has also supported the Palestinian Authority in its efforts to achieve recognition as a state in international organizations. Furthermore, the OIC has been actively involved in mediating peace talks between Israel and Palestine, and has called for the implementation of relevant United Nations resolutions, including the withdrawal of Israeli forces from occupied Palestinian territories. The OIC has also worked towards promoting international solidarity with the Palestinian people through humanitarian assistance and development projects in Palestine. Through its various initiatives, the OIC has demonstrated its commitment to finding a just and peaceful resolution to the Palestinian issue and has played a crucial role in keeping the issue in the spotlight of the international community.

INTRODUCTION

Palestinians suffered greatly in the conflict which began nearly a century ago, many attempts were made by United Nations Organization and the leaders of the world to resolve longstanding issue but they remained fruitless in resolving the issue. Muslim World remained intact with the aspirations of Palestinians and the recognition of Palestinian State while Arab-Israel Wars of 1967 and 1973 marked the evident support from the Muslim World for the people of Palestine. (Alloun, 2018)

Ambitions of Palestinians have not been materialized to improve their living standard and to get economic and political rights including peace in the region. The peace agreements among Israel, Egypt and Jordan brought hope for the improvement relations between Israel and Palestine. The World attempted to normalize the relations between Israel and Palestine but the continuous illegal settlements on the part of Israel and the policies of "Hraakaat al Muqawammah al-Islamia Islamic Resistance Movement shortly known as HAMAS" remained the reasons to sabotage the efforts. The security, economic and political challenges of Syria, Egypt and Middle East left many issues unresolved. Israel rigidity towards this issue is the reason this issue remained unsolved. (Merican, 2018).

The world has changed drastically including Muslim Countries due to economic and security interests in 21st Century which changed the traditional narratives of many countries. After the signing on Oslo Accords, regional cooperation's, paradigms and alliances turned to new directions. Saudi and Iran bilateral issues shifted avenues of power in Middle East. Increased mutual understanding of the two nations (Israel and Kingdom of Saudi ArabiaKSA), Egypt and Jordan forced the Palestinian to accept the plan which they have not demanded. In an interview with BBC, Young Crown Prince Mohammad bin Salman normally famous as "MBS"said that "Israel has the right to live with Palestinian people which has undermine the two-state solution". (Jaffee, 2016) Iran, Turkey, Malaysia and Pakistan stand with the traditional demands of Palestine. (Sheldon, 2016) The Palestinian crisis kept the Muslim World from

establishing relations with Israel resulted in the expansion of more Illegal settlement and humanitarian crisis. Conflict over the control of Al Quds between Israel and the Muslim World aggravated the situation. Muslim countries relations with United States of America can be proved instrumental to resolve the conflict which would be acceptable for both the parties. (Long, 2011; Mercan, 2018)

LITERATURE REVIEW

Ahmad F, Aman J, Saud M, (2018), in their research article, write about Modern Palestinian Israel conflict gained regional as well as international importance which affected the lives of thousands of Palestinians and created humanitarian crisis. This conflict has not only effected people of two nations but also Global politics and sentiments were changed. Middle Eastern and Arab states are promoting diplomatic relations among statesmen, socio-economic relations towards the new Jewish state.

Trump administration started working for a detailed/comprehensive solution for peace treaty among Israel as well as the Palestinian people since he joined the office. Pentagon published report in 2020. Reports suggests that the conflict should be resolved to decrease the causalities of people and properties damaging done by the occupation forces. (Ronen, 2014) "It exposed the ground realities have changed in Middle East for the last decade". (White House, (2020): "Peace to Prosperity, a vision to improve the Lives of the Palestinian and Israeli People")

Daniel Bucksbaum, (2018), in his thesis, emphasized on solution of Palestine issue that Israeli and Palestinian people have been focusing "two-state destination". He wrote "Binational state is to be established with equal rights and supremacy of law". (Daniel Bucksbaum, (2018), "The Changing Geological Dynamics of the Middle East and their Impact on Israeli-Palestinian Peace Efforts", Scholar Works of WMU) (Khamaisi, 2008)

Benjamin Timothy Acosta. (2008), states in his thesis that after the defeat of Six-Day War with Israel, Arab countries realized that they could not counter Israel, so they adopted different strategies which developed Shahid Fashion. Palestine Liberation Organization started terror attacks and Hezbollah influence other Muslims to launch terror tactics.

Anastasiou stated "Comprehending the function of religious conviction in the Israeli- Palestinian clash needs an interpretation of the wider "ethnocentric nationalist conflict between the two flanks". Anastasioui observed that base of the two nation problem is religious beliefs of Jews and Muslims, while the Christians are more connected to the Jewish people and still to date Christian voluntarily go to Israeli historical sites and voluntarily participate in the excavation of the first temple site. On the other hand Muslims have unpleasant feelings towards the Jewish people and considers them occupation forces. They reject the claim of Jewish that they hold the claim to the Holy land because they were living before the holocaust during 2nd world war. According to Anastasioi religious ideologies are important factor in this conflict. He mentioned that" white nationalism and its ethnocentric method to

statehood is a central motorist in the history of the Israeli- Palestinian dispute, nationalism isn't unusual to either the Israeli or the Palestinian side, as nationalism is a master story that scholar's association with the documented development of modernity and the advent of governments-states". "(Alter, 1994; Anastasiou, 2008; Anderson, 1995; Gellner, 1983; Hobsbawm, 1990)." Some Scholars belief "rigidness of the Israeli and Palestinian leaders have enhanced this issue. For this, it is required to evaluate the context on the basic ideology of nationalism by taking religious beliefs in account, as first step in "Israeli-Palestinian conflict" and how this has been effected by the religious school of thought of both nations.

Anastasiou and Broome comprehended nationalism as origin of Indi duality. Encyclopedia creates relevance to a broader aspect of individual concerns of his surrounding, from caste, to gender and likes etc. However, as a modern nationalism has a major part in building its relevance with the state. In the old otherwise modern world patriotism has been considered the most influential powers in the modern world. Nationalism is connected with everyday life energies of people of modern societies. Mind is filtered by thoughts generated in the shadow of ideology People feel satisfied for national acts, but what defines best interest is another question. People are inspired even by the dialogues of statesmen the "national interests" explaining governmental strategies, and the characters that states use for identification of self (flags, sigils, mottos, national anthems, & memorials of the people who did something extra ordinary) applications of nationalism as a collective recognition and help in establishing or building a national consciousness of national issues among people so they become representatives around the world. While nationalism paves way of establishing unity, modern societies can play a crucial role when hard times are faced, it can also show to individuals and their managers to see their nation as free from error and above criticism, clarifying the usage of power and viciousness to trade with apparent enemies" (Anastasiou and Broome, 2010)."

Report published by Anastasiou and Broom dated 2010 suggests that "Academic benefits for national cause strengthened particularly from 1980s and has persisted currently. Before intellectual observation concentrated on European nations as the ambitious energy coaching on wars, but recently there is focus on non-European models, especially in Asia, Africa, and the Middle East in the classical form of nationalism, which is involved in innovation and protection of independent forms, commitment to the national gains preeminence over other beliefs like provincial, local and blood relations. Defiant to classical nationalism, post national conditions which are likely to increase personal benefits, creativity and organizations are essential for democracy". Within nationalism, the concept of nation has a familiarity among people which can be best explained as an outgrowth of the projection of extremely unnecessary features by nationalist mind which he then awards on the nation. But the point of whether they view nationalism as an advantageous force or not, scholars think that nation is placed on the highest standard and the people consider it an important agent of force, collective spirit and moral reasoning.

Eric Hobsbawm critically commented that one of the most effective means in which nationalism evolves in history is verified by its belief that nation is blessed. Anthony Smith similarly thinks of the nation as a religious substitute. This statement could be used to patriotisms having incorporated formal faith as a fragment of intellectual system (e.g., Serbian, Irish Protestant, Hindu, Greek, Islamic, and Irish Catholic nationalisms) as well as to lay patriotisms who wanted to repeal old-fashioned religion from their important arrangements concerning the national essence (e.g., Egyptian, French, Turkish, and Syrian nationalisms". Regarding the nationalistic path to olden times, the designation of holiness to the notion of a state is done by creating and performing rituals which are expressed by national authorities, ethnocentric community rituals, and by records of national heroic acts which emphasize the outstanding accomplishments. These stories in history combine established documented truths into myths about national recognition, excellence, obligatory future and distinction, and religious selection.

Using an inflated concept of nation, nationalist method of history writing projects the idealized picture of the nation, putting it into an excellent, primitive past, changed to a convincing obligated present with an endless and glorious prospects" (Anastasiou and Broome, 2010)." Through these methods, patriotism creates a biased and egocentric vision of the nation's life, creating a picture in which they see only the good in themselves and the bad in other nations especially if the other nation is an enemy. The utmost difficult part of patriotism is to connect ethical responsibilities and using force and violence, especially in times of battle.

But nationalism in history has let go of its right to use power and/or violence for the moral grounds that a nation is the biggest collaborative worth and the crucial foundation for society, individuality, safety, and comfort.

This assembly of thinking and acting made nationalism a crucial element which legitimizes the use of power and brutality during the course of present history. The indicators of nationalism include singing national anthems, remembrances, national flags, revealing characters, applying stories of battles, wars, heroic deeds, and the shedding of blood. All of these refer to national praise, identity and integrity. (Vol. II, p. 500).Patriotism works by encompassing belief that construction of individuality is only done in the presence of a single ethnic group and is simplistic. Ignatieff was one noticeable scholar of ethnocentric patriotism, demonstrates: "As an artistic purpose, nationalism is the assertion that while men and women have much uniqueness, it is the nation that supplies them with their immediate form of belonging" "(p. 05). "He additionally speaks of patriotism effectively mobilizes and legitimizes lethal brutality and using lethal force. According to him, different other concerns regarding individuality along with the sense of belonging, like career or family, nationalism withholds a story which can lead to violence. The main goal was that the other elements concerning individualism are different than individualism because individualism views national spirit as ultimate and praiseworthy of humanoid expense.

Nationalism's deterioration and the upsurge of religious patriotism besides resentment, devised novel encounters mostly having conflict with bold and global "jihadism". Individuality disputes circle around national spirit of the two nations considering the Israel and Palestine dispute. Literary work of Ruth Mann (2001) believes that identity disputes retain the underlying factors grounded on joint sacrifices of other party's legality, fearing that due to such credit, Legal status, theft and property of their own nation will be damaged.

Rothman (2001) also says that in the near past, Israelis were worried if Palestine's rights remained either fair or taken seriously, this could potentially damage Israeli requests. Palestine think the similar thing. Thus, situation in region is viewed as crucial resources and regional issues, mainly due to concerns and mutual mistrust regarding the credibility of equality. Orbach (2011), added that the Israeli-Palestinian issue is also a conflict over the environment, water, fences and security because it is the motivation of the Palestinian war. The struggle of Palestinian is not short timed because its source and continuation is on the base of rejection of each other's nationality, and the right of each side to establish its own ethnic nation-state (p. 100)." After thorough investigation we need to study thoughts and its effects on the people of Israel and Palestine, religion of both nations transforms this religious ideology into nationalism.

Juergensmeyer addressed relations between faith and nationalism in 1996. In "The Worldwide Rise of Religious Nationalism" concentrates on religious nationalism about world in the Middle Eastern states. Scholars are more concerned about this dispute especially after the 9/11 and its following events. Juergensmeyer stated that two major types of religious super patriots i.e. cultural and philosophical. Ethnical spiritual supporter of independence plays with competing races, whereas idealistic spiritual supporter of independence strikes "secularity" inside personal state like different groups having different ethnicities can be indulged into rival faiths. At one point communicates that Ethnical way to otherworldly patriotism politicizes philosophy by using profound personality for political predeterminations, a philosophical way to deal with strict patriotism achieves the opposite: it religionist's governmental issues." This case is generous as it comments on the two essential manners by which religion advances consolidated into public legislative issues and public self-personality structures.

RESEARCH QUESTIONS

- What are the historical and political factors that have contributed to the Israel Palestine conflict?
- What role does international intervention played in this conflict?
- What has been the role of the OIC in attempts to settle the Israel Palestine conflict?
- Has the organization been able to effectively address and mitigate the challenges exist between Palestine and Israel?

OBJECTIVES OF RESEARCH

- To provide analysis on the origin, causes and background of Palestine issue.
- To analyze the effectiveness of the OIC's actions and interventions in promoting a peaceful settlement of the conflict.
- To understand the organization's stance and approach towards the issue.
- To explore potential solutions and recommendations put forth by the OIC for the settlement of the conflict.

RESEARCH METHODOLOGY

The research methodology used in studying the role of the OIC in the settlement of the Palestine issue involves a multi-faceted approach. Firstly, a thorough analysis of the historical background of the Palestine issue and the establishment of the OIC was essential in understanding the context in which the organization operates. This was followed by a review of the OIC's official documents, such as resolutions and declarations, to gain insight into the organization's stance and actions on the Palestine issue. Additionally, the role of the OIC in international forums and its diplomatic efforts in advocating for the Palestinian cause were also examined. Overall, the research methodology used in this study is comprehensive and aims to provide a holistic understanding of the organization's efforts towards finding a just and lasting solution to the conflict.

Secondary source of data was used for data collection such as pentagon reports, journals like Washington post, articles, newspapers, google scholar search, and dissertations of renowned Scholars.

Brief History of Israel-Palestine Conflict

Centuries ago, a small group of American Jews considered the creation of a Jewish state a Zionist decision. After World War II, the Zionists gained full support for their nationalist aspirations in Britain: after taking Turkey's occupation of Palestine in 1917, they sought to end violence and racial profiling against Jews. Due to ancient history of prophet's houses like House of Solomon and house of David they chose the area of historic Palestine. But it was a homeland to already natives like Muslims and Christians (Al-War, Emma. 2002 p63-79).

British government approved with the consent of Arab states their project for a Jewish Homeland (The Routledge handbook of Arabic sociolinguistics). Following the drastic Nazi holocaust in Europe and its aftermath Jewish started to move in the area. Report stated reasons of military fight as Palestinians aiming to protect their Motherland.

Followed by events like ("the slaughter at Deri Yassin village, the bombing of the King David hotel, Assassination of Lord Moyne, etc.") and Palestinians,

Britain was listed and off its hard Territory, and turn the Palestinians grease over to the United Nations (Journal of Sociolinguistics 24. (369-387).

The UN Division of Palestine:

UN General Assembly in November 1947 resolved to divide two states. Under UN plan, on 6% of land, 55% Palestine could be provided, while Muslim and Christian Palestinians got 45%, who make up most of this community.

With zero to achieve through this section, the Palestinians leave the Jewish Israel and the neighboring Arab states. In the world ensued, the Jews army apprehended 75% of Palestine and removed 800K of its residents- almost all the Arab people- together with neighboring nations.

Occurring to Palestine behind the UN division

"Today, 20% of Israel's residents are Palestinian- but living Jewish, they second- class residents in their own mother land, e.g. illiterate housing, schooling, government benefits, and legal alternative. After 1948, Palestinians staying in Israel faced land grabs for decades following the UN report. To be certain Palestinian Refugees have no households to produce to, more than 4 million Palestinians, refugees, and their children still live in refugee camps. (Zeitschrift für Arabische Linguistik 62. 68-87)"

Accomplished the Palestinians have an ownership

Salman stated "While the Israeli government attempted to obliterate proof of the connections that the Palestinians had to their motherland, the international organization realized that the Palestinians were targets of war. In 1948 the UN Security Council gave a solution (number 194) that secured the freedom of Palestinian refugees to replace their home in what had evolved into Israel." The UN made a particular agency, UNRWA, to watch for the Palestinian immigrants. Israel made regulations to keep Palestinians out, but refugees' privilege of "Right of Recovery" still stands. (Ilaiyan, 2012 (996-1005).

Israel settling with rest of the world

Tensions raised amongst Israel and Arab countries in 1967. In the same time, fight began, Israel captured Gaza Strip and the west bank, and fixed army regulation on Palestinian cities and Immigrant centers (Snir, Reuven. 2006 (387-424). At that moment, the Palestinians people- almost the total community was living in new Refugee centers. Following the 1967 conflict, Security Council gave a very significant resolution for Global problems.

The situation of Palestinians in the colonized regions

According to Fourth Geneva Convention Palestinians in the active regions are believed "protected people" with right to release from indiscriminating usage of power in contradiction of citizens, malicious demolition of things, suffering, joint discipline, the annexation of a dynamic environment, in the

place of settlements. Breach of civilian human rights is deemed a "war crime according to item 146, 147, and 148", and criminals of these kind of offenses can be followed in worldwide courts. Nevertheless, Amnesty International, alongside different multinational Civil rights institutions, have written comprehensive breaks of war misconducts and further items through Israel over a duration traveling eras. (See "Amnesty International's achieving: e.g. MDE 15/027/2002, MDE 02/005/2002, MDE 15/050/2004, MDE 15/050/2003, MDE 15/048/2004, MDE 15/033/2002, MDE 15/083/2001, MDE 15/025/2002, NWS 21/009/2001")(An Eco linguistic study)

Israel invaded Lebanon in 1980

Israel's Prime Serve Ariel Sharon attacked Lebanon through the clear reason of Palestinian fear mongering in 1982. whereas the assault did hit a genuine effect on the Palestinian circumstance in Southern Lebanon, the situation moved past PLO educating Beirut's work and the various Palestinian Displaced person bases designated in 1967 and 1948. Underneath Sharon's head, a territorial Lebanese phalanges state army was committed to inserting PLO officers charged to be current within Shatila and Sabra Palestinian Displaced person central station in Beirut. Amid the night of September 16, 1982, the state army did not discover any PLO warriors but or maybe slaughtered at slightest 800 defenseless citizens in two camps. During the butcher, the Border of the camps was affirmed by "the Israeli armed force (IDF), and the IDF" moved back all sensation Palestinians.

Uri Horesh stated following the slaughter, the Israeli government undertook a commission of investigation conducted by Israeli supreme justice. In the story, printed in the spring of 1983, the commission said that there was no proof that the Israeli company carried interest in the slaughter now, but that it was exclusively due to the Phalangists. However, the commission documented that Israeli Military personnel had several times become conscious that a bloodbath was in improvement without bringing heavy steps to prevent it, and actually that a report of a bloodbath in improvement was made to an Israeli cabinet minister. It suggested that Israel's Defense Minister Ariel Sharon leave or be removed and also charged some troops and espionage officers."(Gafer, Roey J. & Uri Horesh. 2015).

The peace procedure hasn't endured more fruit

Horesh stated "In November 1988, the Palestinian Liberation association took the UN resolutions as the foundation for a political compromise with Israel. Secret negotiations between Israel and the PLO resulted in an arrangement that contained reciprocal credit, limited self-rule for the Palestinians, and conditions for an enduring pact later. Inscribed in Washington, the deal was closed by a historic handshake between Arafat and Israeli director Yitzhak Rabin (Gafer, Roey J. & Uri, Horesh. 2020a)".

Israel made Arafat "a great Request" in 2000 which he declined

"It was a recommendation founded that "Israel determined it should dedicate all terms, and tell the Palestinians they were being great. Israel proposed to

"give back" 87% of the occupied territories-which would have included about 20% of historic Palestine. In a move that rare Palestinians asked, Arafat, chose not to abandon his people's birthright. In recovery, the Palestinians would first need to give up their "right to abide". "In an addition, excellent ground that Israel had taken for big Jewish territory- particularly around Jerusalem-would become part of Israel.

Role of OIC in bringing the Muslim World on the same platform.

The Organization of Islamic Cooperation (OIC) before called as the Organization of the Islamic Conference (OIC), gained strength & benefit from the guidance and development of scientific analysis and growth capabilities around the Muslim domain. Maximum Muslim politicians, due to fast expansion of the residents, want to create a groundwork to sustain the development of their inhabitants. The economy of these rural areas is also in a dilemma. This reflects the rise of the OIC's policy-making and goal-setting environment for the educational and scientific evolution of Muslim countries in the early decades and provides an overview of the current status of the interpretation of this methodology.

If these large populations are not turned into humanitarian aid from time to time, it can be used to undermine world peace with the help of negative traits and at the same time become a barrier to the world on another injection in the next few decades. If this humanitarian aid, with the help of well-educated and scientific universities, is bright, ready and enlightened, it can help transform Muslim governments into a peaceful and stable world economy.

Chronology of OIC

The Organization of Islamic Cooperation's (OIC), membership has always been extended to Muslim member states established in 1969, and as a community to defend the claims of Muslim nations. Non-Muslim lands have become spectators with high Muslim populations. "There are 57 rural areas that are full members of the OIC. It is twice the largest intergovernmental body after the United Nations and has the largest voting bloc in the Security Council. By contrast, the EU has only 28 members. The OIC, like the United Nations, has bridged the gap and allowed for justice as well as drafting policy in the country's branches to promote cooperation between Muslim governments and Western nations. It is noteworthy that in terms of OIC membership, North Africa, all of Russia, the Slovak states, as well as the natives of Southeast Asia, have the most political affiliations. Therefore, proper OIC procedures could affect 1 billion people worldwide. This is very meaningful

The OIC can use this power to influence the availability of free and compulsory education in its member countries. Since 2008, the United States has established a Special Envoy to the Organization of Islamic Cooperation. The OIC also nominates UN partners. The European Union and the United States, both of which have permanent headquarters at the OIC, have a small role to play in policy-making. These cores can easily influence scientific and

scientific cooperation in OIC member politics for world development. It is important to note that one of the main goals of the OIC is to develop a policy that bridges the gap between Muslim partner countries and the Western homeland."

Establishment of OIC

"In February 2013, Mr. Iyad Amin Madani was appointed by KSA and became the Secretary General in January 2014. The OIC assists teams from its member countries with the potential to gain experience in academic and scientific conferences and seminars and long-running schedules. The member states assign and then vote on who is the secretary general. The OIC is co-sponsored by the United Nations there are numerous sub-organizations within the OIC such as ISCO, IAS, STO, and others. Some facts about the organization are particularly responsible for the teaching and scientific impact. Ready to improve textbooks."

Learning and Scientific Institutions

IESCO

IESCO (Islamic Educational, Scientific and Cultural Organization) was made by the OIC to guarantee education a universal ticket, to provide quality education, and to design the competitiveness of higher education in its disputed states. IESCO responsibility is as follows:

"The MDGs that IESCO sought to establish were to ensure universal access to basic education, higher education rates, and the creation of higher learning partners. It includes regular instructional conferences with its member countries, with some special meetings and exchange of ideas for students to complete the design. And Dana and other business sectors reserved for females IESCO seeks to meet the United Nations Millennium Development Goals (MDGs).Conferring with the three-year action plan and annual budget, from 2013 to 2015, IESCO focused on education, science, civilization, and communication. This was in line with its primary goal of engaging positively with global challenges, both provincial and multinational. On science, IESCO sought to review science policies and management, support technology capabilities, and provide full science education for all member countries. Within this framework, IESCO wanted to secure and run real aid, reduce environmental risk, and manage tragedy."

IAS

IAS (Islamic World Academy of Sciences) provides: "technology, science, and engineering, technical, and vocational education in areas that reach member states. The Islamic University of Technology is a strong member of OIC. These methods provide an option for researchers in member countries to gain an understanding of technical capabilities. It provides scholarships and internships for undergraduate and postgraduate investigators who are well versed in engineering, computer science, knowledge and teacher training."

The Science, Technology, and Innovation Organization (STIO)

The "Science, Technology, and Innovation Organization (STIO)" promote organization among member countries to unite technology, science, and design. STIO enables matches to improve design capabilities. Some other technical exploration hubs under the OIC are:

A. "The Islamic Centre Fiqh Academy: It supports the Muslim society with Islamic religion

B. The Executive Bureau of the Islamic Solidarity Fund: Its purpose is improving educational standards.

C. The Islamic Centre for the Development of Trade (ICDT): It allows professional relations between the Member States.

D. The Research Centre for Islamic History, Art and Culture (IRCICA): A central theme in Islamic culture that organizes research, publishing services, and seminars and conferences "Science Development Network": The Science Development Network managers need for OIC member states to reach greater stages of growth & assets whereas improving knowledge higher education. The network thought that a strong political will was needed for member countries to choose and implement strategies to deal with supporters of the growing education and science infrastructure.

OIC: Challenges faced and its member states

"The situation of women's education is even more worrying. Globally, there is an estimated 122 million illiterate Muslim youth, with 60.7% representing young women. The Islamic Voice sent a message in March 2015 that 40% of the Muslim world is ignorant, with only 26% of the world illiterate. This figure even includes Muslims who are educated but cannot make civil decisions and are not skilled professionals. It is disheartening to know that there are about 600 universities in the member countries which suggest that there is only one university for every 2 million Muslims. OIC member states have ample financial and human resources to transform the future of the world's 1 billion people by allocating them to education and helping governments build supportive infrastructure to provide educational and scientific institutions."

The OIC has rightly acknowledged this matter, "Despite being an essential force for OIC member states, a large number of [young] member countries face numerous challenges in their social and economic life, inadequate education. And the lack of required skills is making it extremely difficult for young people to find employment in the labor market, and it is clear from this information that the OIC takes its views on education very closely. There is a chance that some member countries are so engrossed in their domestic politics and border disputes that they have so much time, resources, and solutions to this big and impending problem but they are not widely dedicated to it."

OIC Policies and Programs for education and Scientific result (Ten Year Program)

"The OIC established its first "ten-year program" to transcend governance & security for adolescents, children, and women in 2006. The ten-point program was aimed at engaging international agencies with existing manufacturing industries to maximize understanding of religious issues and to include ideologies that would allow fanatics to become Islamic in order to justify extremism. This is expected to promote sustainable expansion and at least help developing states deal with conditions such as malaria, AIDS, and tuberculosis."

First Ten Year Program (2005-2014)

Given here is a summary of the objectives set in the First ten-year program.

1. "Submit to the General Secretariat to study the design of the OIC Award for Outstanding Scientific Achievements by Muslim Scientists.
2. Improve and improve educational institutions and curricula at all levels, with special emphasis on science and technology for quality education that encourages imagination, innovation, and research and production.
3. Establishment of infrastructure to increase the number of Muslim professionals in the member countries.
4. Close the digital divide between developed and developing countries and ask the General Secretariat to implement these findings to improve the capabilities of member states to implement an information society that in turn promotes growth in Muslim states.
5. Encourage member countries to set up and increase analysis and development programs.
6. Encourage public and private national research institutes to increase the capacity of technology and invest in the fields of modern technology.
7. Urge Member States to improve the accreditation of Islamic University of Technology in Bangladesh.
8. Review the performance of OIC affiliated universities to improve their effectiveness and efficiency."

At its 41st June 2014 meeting, the Council of Foreign Ministers instructed the OIC Secretary-General to; "convene an intergovernmental expert group meeting to review and review the implementation of the first ten-year action plan".

Second Ten Year Plan (2015 to 2025)

"The "second ten-year plan" draws on the following two factors for the development of intellectual and socio-economic, political goals and scientific goals.

The approach we want to focus on is the areas of higher education, science and technology. The goals set are like the first ten-year plan. The second issue of development, social and economic, and scientific is the greater well-being of this subject. The second ten-year program has nine goals in higher education, science and technology."

1. "Prevent mental migration by providing opportunities for highly educated Muslims.
2. To expand and reform educational institutions and curricula at all levels
3. Demand from Islamic countries to promote research and practical programs.
4. The achievements of Muslim scientists
5. To promote public and private national research institutes to subsidize the technical capacity structure.
6. Muslims should be asked to open and close the digital crack between the member states.
7. Submit to the General Secretariat for making OIC Award for Outstanding Scientific Muslim.
8. Encourage member countries to provide financial support for OIC Islamic University of Technology in Bangladesh.
9. Review the performance and utility of OIC member state universities.
10. Propose a budget to the Islamic Development Bank to promote budgets for scholarships for exceptional students and high-tech sectors who are interested in developing the scientific, technical and research capabilities of scientists and researchers in memberstates.

"It is time to critically evaluate the implementation of the first 10-year plan and set tough deadlines, substantial deliveries and continued reinforcements to confirm that the second 10-year plan does not work as painfully as the first. The OIC Association, ISCO, had a three-year action plan for 2013-2015 that set out two key schedule items. Although the OIC's two ten-year goals are similar in vocabulary, they demonstrate the urgent and powerful need for the infrastructure that OIC members are working hard to implement. This effort is not a weakness, but a way to force member states to work harder to improve their access to free and compulsory education for all. The first was to sustain member states' efforts to achieve sustainable products, and the second was to

provide accurate information about Islam and Muslims and to combat Islam phobia."

"In January 2015, the OIC had a roundtable on cooperation and coordination in humanitarian action. The author assumes that inhumane action will also continue to help countries that need solid, working health and education programs that help people learn about their potential. Developing populations increase and a secure social and economic situation prevails for all countries. While the second was just as important, education should be ISCO's primary focus, but there are still general claims that the three-year plan includes a lack of implementation. I was unable to find out if ISCO has run various conferences and seminars regularly. It has a complex website regardless of whether or not an item is listed in the process."

IDB works similar to the World Bank in donating scientific and educational facilities to "raise awareness of the many innovative projects invented by IDB member countries using local resources". The OIC needs to make a concerted effort to point out to Muslim countries the achievement of great health and education schemes that are enshrined in their declaration:

But this plan can't be completed as an action item in the first ten years of OIC plans. Meetings and conferences are held without action, which cannot solve problems. They should work when there is always time to lobby member countries on a permanent and non-compromising basis to improve the infrastructure for education and careerimprovement.

Function of O.I.C

The vast world of designated Islam after World War II is hidden from; "more than fifty different states (city-states, traditional kingdoms, republics) whose boundaries are in dispute". Iraq, where a very powerful military republic led by a single party and from a social point of view was reformist in nature. This was done after a decade; the importance of these nationalist states will begin to wane, even if both republics and monarchies call modernity one of their first paradigms. Instead of covering it, developing without real development was done which is only for the purposes of oligarchy and minor hubs of control.

"Domestic Corruption": "Peak of customer-oriented structure; Very few, if any, democratic reforms. And the political stability of the dictatorship has led to the loss of modernity and the long-term vision of overcoming the economically advanced development plan to change this environment. It is in this context that Islam developed as an alternative to political nationalism and the traditional arrangements of the present monarchies. By this time, Islam had already sown seeds in many societies, and its application together has served a political position. As secular, self-styled nationalist principles ceased to accept Islam as their identity brand, they sought to find its principles that previously lacked its political legitimacy. Similarly, traditional monarchies, which came into being after the fall, always proclaimed to be the guardians of religious

realism, following religion in an attempt to find social order and impetus for their legal framework."

The second extreme, as mentioned above, took place under the same pretext: The Iranian Revolution. Led by most groups - nationalists, socialists, Marxists, and, of course, Islamists - the revolution had overwhelming public backing. The offer to spread Islam to the political and social system was good-looking test for gatherings, which were taking place in the background. In general, the comprehensive social material of Islam was absolute, as it was known at that time as wit, socialist, nationalist and other theses. And it was considered a real choice to differentiate between socially-modeled religious groups.

However, Islamic associations have suppressed the politically aware freedom of the opposition in comparison to those forces, which are particularly the consequence of the extreme environment of utmost Islamic supervisions&, thus, according to their expulsion from organizations as rivals, these Islamic activities are of various reformist, anti- establishment, anti- and aggressive nature among the majority, and anti-system minority of a radical, extremist and harmful nature. There were differences between them and thus he prepared the near future of their countries. In particular, as a result of the grievances dropped by the antagonism and the public, the administrations of the Muslim bulk states slowly adopted "Islam as a source of legitimacy".

Configuration and technological organs concerning its internal structure

"During the record, numerous conferences have presented significant grants for the development of the OIC, among others, including Lahore (1974), Mecca (1981), Casablanca (1984), Kuwait (1987), and Dakar (among others). 1991). that being said, it is significant that the OIC Charter did not establish its own judicial body from the beginning. It was not until the fifth Islamic Summit in Kuwait in January 1987 that the International Islamic Court of Justice (IICJ) bill was upheld. The OIC agreed on three institutions - two of which were particularly fragrant. In particular, the Kings and Heads of State and Government Conference, also known as the Islamic Summit Conference (Article IV of the Charter), the Islamic Conference of Islamic Foreign Ministers (Article V) of the Charter, and the Secretary-General of the Organization. Retired can be considered the ultimate authority of the organization and its most important institution as it pursues strategies to meet OIC goals. The other can be described as an executive organ in charge of implementing OIC policy and adopting all solutions and suggestions. Finally, the General Secretariat, located in Jeddah (KSA) The Islamic Foreign Ministers is selected by the Islamic Conference and is accused of being responsible for clarifying the organization internationally."

While the court ultimately has to mobilize for a lack of endorsement, its importance and identity cannot be denied. Regarding its design and functions: "Article 3 (a) of its Rules sciences are promoted within the framework of Islamic standards, while cultural and scientific discourse aims to advance global peace and security."

Promoting cooperation among member countries in broadcasting TV and radio programs in the broadcasters of these nations, promoting cooperation among the member countries of the ISBO (Islamic State Broadcasting Organization) and OIC Gives and enables them. It also promotes a sense of brotherhood among the Muslim masses that are planning to unite to increase Islamic harm.

International Defense of Human Rights and OIC:

While others say that all civil rights, personal or sectarian, should be subject to Islam, deviating from international norms, to be considered a secularized culture suitable only for the Western world. Therefore, instead of Islam fully embracing human rights, there are only recommendations from areas with conflicting ideological intentions. Whatever the case may be, and despite the fact that the Declaration of International Islamic Institutions has a hold on human rights, their acceptance by Muslim nations and their transformation into combination of ethos, and especially as such, market is urged to use advertising. In the concluding study, require restrictions based on religion. This study focuses on three texts presented to the OIC. First, the "Draft Document of Human Rights in Islam (1981)", and finally, the "Cairo Declaration on Human Rights in Islam", followed by the "Declaration of the Basic Human Rights and Duties in Islam" 1979)., Adopted by the Nineteenth Islamic Conference, on August 5, 1990, and became the leading proponent of the Islamic Declaration.

The principle that encourages and creates the usefulness of these Islamic declarations is the non- extremist traditional letter. Therefore, we are facing the rights and responsibilities that depend so much on the gender of the individual whether he is a devotee or not (Jew, Muslim, Christian, etc.).

Islamic Precepts on Human Rights: The Sharia as basis and limitation

With some rational time, the rules, regulations and values of Islam and Sharjah have been used to promote the means of protection of human rights. Scholars of OIC-approved writings explore the incredible extent to which Islam has upheld the civil, political, and social liberties that pervade international law. The above three declarations, which are available with the profession of trust in Islamic principles and the moral principles of Sharia, and they surprisingly lean towards the ideological basis of the principles of human rights, as well as their real roots. Hides Schools of Enlightenment and Ideal Liberalism The revelation of the second and third commandments shows that the rights and freedoms of the people were proclaimed by Islam from the very beginning. And, therefore, their observance is the result of both moral and spiritual conditions. "After that, the basic desire of these statements is to transcend any other concern for moral or political comfort and to remain steadfast in the face of this violent determination and the Islamic religion. Therefore, their counting or religious values are also included in the texts of religious essence, which is distinguished from them and also differs from them in many international declarations which are seen as Western ideological products of some other countries.

Anotinous stated "Such results are found in the whole process of the credibility of the rights enshrined in the OIC Declaration of the Conquest of Rights and Privileges to Islamic Sharia. From the point of view of religious law, it symbolizes the sovereignty of the religious law of the Qur'an and Sunnah, which defines and controls the divine laws made by human legislators. This theory is the key to understanding the root cause of the Islamic Declaration that we have studied, spread by other religions in their path to human rights: the rights to their original language (life, marriage, liberty). I have more international ownership of opinions, phrases, education, religious freedom, work, physical well-being, property) In addition, their limits are fixed and adjusted as part of the legal part. This is even more evident in the fact that the stated statements forget to mention the rights that misrepresent the detailed management of Sharia, thus limiting their use. This is, for example, the right to marriage, the blessing of legal qualifications, parents' education of their children's schooling, freedom of speech and expression, religious freedom, scientific freedom, artistic freedom, freedom of circulation, etc. Of rights Thus, the function of Islamic law as the extent and basis of the rights identified in the various injunctions is clearly recognized by the statement that all rights and freedoms set forth in this document are subject to the requirements of Islamic law and the statement that Islam is the only possible connection to solve or explain any subject. In view of the above, there is no doubt that by elevating the rights of the people to a higher level than limits and control, the statements of Islam break the veil of their dignity at the international level, where spiritual ideologies In the final stages of the ratification of human rights, it is safe to say that by forming a human rights delegation on Islamic law instead of the inherent beauty of the people, the OIC commands will lose their credibility and use. Will the cultural element that identifies human rights in Islam from the universally proclaimed ones in this case applies the principles and restrictions associated with the religion as well as being ignored as an international standard ideology?"

Rights pinpointed in OIC Declarations: match and deal with versatile readers

The basic rule of equality is protected by the three precepts of Islam, although the difference between equality in fulfillment is God's design and equivalence before the law, which is based on the rights and responsibilities of the individual. This is especially true of the rights within the family, the importance of which is evident in the tensions in Muslim society as the principles put pressure on this social group. For example, in principle, the roles of men and women in the family are clearly defined. According to 'Article 6 of the Third Order (1990)': "the man is responsible for the family's assets and welfare, and no statement is made to the woman. Another gender difference in this issue with religious roots is marriage. Obstacles to marriage in principle are different for men and women, who believe in the heart of the problem. On the other hand, the three directors should consider it illegal to refuse marriage based on race, color or ethnicity, but nowhere do they say anything about possible restrictions or prohibitions for religious reasons. The First Declaration (1979) clearly notes that belief in the existence of God is an important condition and the need for religious unity in Muslim marriages

(Article 9), which opens the door to legal prejudice against marriage based on religion. Also, the religious aspect is present in the principle of the right to life in every way: execution and separation. His statement is linked to the ban on endless interventions in fertility, abortion and child mortality. Again, the spiritual law is that which places a limit on the right to life, as stated in Article 2 of the Third Order (1990): In this respect, the right to protection from bodily injury is no less dependent. Because it is the responsibility of the state to protect it and it cannot be violated "without a legitimate reason". On the contrary, the death penalty and bodily harm are justified by the Qur'an or Sunnah according to legal principles. Other civil rights recognized by these Islamic principles have also been developed by religious law. There are many examples: People will enjoy legal power through Sharia, which stands as a restriction on freedom of opinion and expression. Accordingly, freedom of knowledge "cannot be exploited or misused in a way that undermines the sanctity and contentment of the prophets." The right to pursue a sanatorium is not guaranteed if the application is affected by an action which the Sharia has interpreted as corrupt. The right to free exercise has been defined in the context of Islamic law. if they are against Islamic law, they do not have the right to own and enjoy the fruits of scientific, scientific, artistic or artistic preparation. And according to Article 19.4 of the Third Statement (1990), the recourse to justice is similarly subject to Islamic law: There shall be no other crime or punishment in Sharia."

The Second Declaration (1981), which calls for "the right to freedom of worship," is shadowed by the abolition of non-belief, an illegally based religion. Article 10 of the Third Guidance (1990) states, "Spiritual conversion is strictly forbidden to Muslims": "Islam is a theology of desolation." As far as recognized civil rights are concerned, it should be noted that the two rights required for the development of an individual's social personality are not mentioned: "The right of assembly and the freedom of the establishment for private or public purposes." However, the texts include political privileges to participate in the oversight of public affairs, to hold public office, and to control the nation, although the election does not explicitly address democratic sources and psychology. Statements about; "pleasant, financial, or artistic rights, the principles of medical care and social participation rights, the right to work, and the state's responsibility to prevent people's contracts in fair conditions and for their own development. Do yet; they do not say anything about the right to attack. Other rights are also remembered on the basis of Sharia and in accordance with it, exercising the right to bury someone directly and after his death his last life will be relaxed "... in Qur'an and Sunnah The right to privacy in trade and fair trade conventions is also restricted by the Sharia Express Declaration: Interest is strictly prohibited.:

OIC and the battles in Sub-Saharan Africa

The OIC, in turn, sought to participate in the harmony procedure by defining at "contact group", but its actions were not very successful. In this context, the OIC participated in the negotiations in the countries concluding with the "Djibouti Peace Accord" in August 2008. Several international organizations followed the process as observers. In addition, the OIC has been instrumental

in promoting alternative efforts in the Horn of Africa, which experienced severe food shortages in 2011. In fact, many Muslim NGOs have helped the Somali people's international action. Following two conditions in the domain, the OIC warned the world of the dire need to tackle starvation and the Office for Humanitarian Affairs (OCHA) in Mogadishu to provide food to affected areas. Determined to open. The extraordinary involvement of the OIC in the war is beyond any doubt. Since 2012, the association, as Somalia's representative, has been working to report concerns in the country to the international community, which is still closely monitoring the situation.

"Tensions between the new government and the revolutionary ethnic group escalated and, as a result of the secession of Libyan President Muammar Gaddafi from power, it escalated. In March 2012, Maldivian President Emadou Toumani Toure, a former general who established national democracy in 1991, was overthrown by a military coup that sparked a bloody war that has raged since the 1950s. Acid groups have objected to Mali's government.

After sealing off the borders and installing military juntas, the pro- insurgency faction within the army explained its actions, saying a strong hand was needed to negotiate with the Turk separatists. Demonstrated but due to its decline their tribes changed. The result was the emergence of a self-styled state of Ajwad, which today covers over two-thirds of the national sphere. For this reason, the "Islamization" of some manufacturing companies, such as Ansar al-Sharia, and its affiliation with jihadist groups such as the 'Islamic West (AQIM)' also played a role in the war.

CONCLUSION

The ongoing conflict between Palestine and Israel has been a contentious issue for decades, with both sides suffering from the consequences of violence, displacement, and loss of lives. The root cause of this conflict dates back to the 20th century when the state of Israel was established, leading to the displacement of thousands of Palestinians from their homes. This has resulted in deep-seated animosity and resentment towards Israel from the Palestinian community, fueling the cycle of violence and retaliation.

However, amidst this complex and volatile situation, the role of the Organization of Islamic Cooperation (OIC) has been crucial in trying to resolve the conflict and bring peace to the region. As an intergovernmental organization representing 57 Muslim-majority countries, the OIC has consistently advocated for the rights and interests of the Palestinian people and their struggle for self-determination.

One of the primary ways in which the OIC has played a role in resolving the Palestine-Israel conflict is through diplomatic efforts and international pressure. The organization has been a vocal advocate for the recognition of Palestine as an independent state and has urged the international community to support this cause. The OIC has also called for the implementation of United Nations resolutions that call for an end to the occupation of Palestinian territories and the creation of a two-state solution.

Moreover, the OIC has also provided significant humanitarian and financial aid to the Palestinian people, who have been severely affected by the conflict. This aid has helped alleviate some of the suffering caused by the ongoing violence and displacement, providing much-needed support to the Palestinian community.

Furthermore, the OIC has also been actively involved in promoting dialogue and negotiations between Palestine and Israel. The organization has facilitated several meetings and conferences between the two sides, aiming to find a peaceful resolution to the conflict. The OIC has also been a strong proponent of the Arab Peace Initiative, which proposes a comprehensive peace plan that would lead to the recognition of Israel by all Arab states in exchange for the creation of an independent Palestinian state.

While the efforts of the OIC have not yet resulted in a lasting solution to the conflict, the organization has played a crucial role in bringing attention to the plight of the Palestinian people and advocating for their rights on the global stage. The OIC has also provided a platform for Muslim countries to come together and show solidarity with the Palestinian cause, sending a strong message to the international community.

RECOMMENDATIONS

The Organization of Islamic Cooperation (OIC) has always been at the forefront of efforts to resolve the Palestine conflict and bring about a just and lasting solution for the Palestinian people. However, despite numerous efforts and initiatives, the conflict continues to persist, causing immense suffering and hardship for the Palestinian people.

In order to effectively address the Palestine conflict, the OIC must adopt a comprehensive and multi-faceted approach that encompasses diplomatic, economic, and humanitarian efforts. First and foremost, the OIC should use its platform and influence to actively engage with all relevant stakeholders, including the Palestinian Authority, Israel, and the international community. This engagement should focus on promoting dialogue, mutual understanding, and a commitment to finding a peaceful resolution to the conflict.

Moreover, the OIC should work towards increasing economic cooperation and development in the Palestinian territories. This can be achieved through initiatives such as promoting trade and investment, providing financial assistance for development projects, and supporting Palestinian businesses and entrepreneurs. By improving the economic situation of the Palestinian people, the OIC can help to alleviate their suffering and create a more conducive environment for peace.

In addition, the OIC should continue to provide humanitarian aid to the Palestinian people, who have been enduring a dire humanitarian crisis for decades. This aid should not only include basic necessities such as food, shelter, and medical supplies, but also focus on long-term development projects that can improve the living conditions of Palestinians and help them build a more sustainable future.

Furthermore, the OIC should work towards promoting international recognition of the State of Palestine and its right to self-determination. This can be achieved through diplomatic efforts, as well as encouraging member states to recognize and establish diplomatic relations with Palestine. The OIC should also use its influence to urge the international community to uphold international law and hold Israel accountable for its violations of human rights and international law in the occupied Palestinian territories.

Additionally, the OIC should support efforts to bring about a just and comprehensive peace agreement between Israel and Palestine. This should include advocating for the end of the Israeli occupation of Palestinian territories, the establishment of an independent and sovereign Palestinian state with East Jerusalem as its capital, and the right of return for Palestinian refugees.

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