Exploring the Absence of 57 Muslim Countries in the Israel-Palestine Conflict: A Multifaceted Analysis

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Abstract

The Israel-Palestine conflict has induced speculation and conspiracy theories because of conspicuous abstention of 57 Muslim countries. This research investigates the confusing non-involvement of these countries, despite shared religious bonds and historic associations. The multifaceted reasons behind this absence incorporate assorted priorities, internal divisions, and contemplations associated to global power subtleties. Through a nuanced analysis of social, political, and economic conditions, the study aims to reveal the multifaceted causes for absenteeism. The study concludes with recommendations to foster wider commitment and expedite nonviolent tenacity in the region.

Keywords Israel, Palestine, Conflict, Muslim Countries

Introduction

The role of Muslim countries in the Israel-Palestine conflict is multifaceted, encompassing historical military involvement, diplomatic initiatives, and ongoing advocacy for the rights of the Palestinian people. While these nations have made significant contributions to shaping the narrative and seeking resolutions, challenges stemming from internal divisions and broader geopolitical dynamics continue to influence their collective approach. The involvement of Muslim countries in the Israel-Palestine conflict has been a subject of scholarly exploration, revealing a complex interplay of geopolitical, historical, and internal factors.

The utmost mystifying facet of Israeli Palestinian conflict is that, after 73 years of common violence, animosity, and anguish, it remains unsettled even when existence is unavoidable and a solution of two-state relics the only feasible option, in the context of a coalition between the Israel, a future Palestinian state, and Jordan. Though there are several prickly issues which is required to be specifically addressed and resolute before the ultimate agreement can be implemented, particularly the clash over the land, it is the psychological dimension of the conflict which stanchly impacts each contradictory issue and makes it progressively obstinate. To alleviate the conflict, we must first look into the foundations like historical involvement and discernment, engrained ideologies, mutual delegitimization, and spiritual opinion—and how to assuage them as fundamentals to finding a solution (Ben-Meir, 2023).

Brutality against people and localities might result in intense and revolutionary alterations in the cultural topography. In Palestine, during war political processes caused profound transformations in cultures cape (Falah, 1996). The elongated history of Israeli Palestinian battle and the failure to solve it tranquilly, despite of various consensual attempts and intervention of third-party, indicate that this dispute is fierce, persistent, and resistive to such exertions. The absence of serene determination can be ascribed largely to the performance of very energetic socio-psychological hurdles that reduce

and hinder progress. These fences cause the differences and avert their tenacity by posturing main hindrances to start the consultations, directing the discussions, or attaining a contract, and future, to engaging in the procedure of settlement. This war has endured over a hundred years and is even one of the most striking conflicts in the world. It has gone through several phases and progresses during hundred years and remains vague and unwilling to peaceable resolution. Our primary proposition is the disputes in Israeli Palestinian war are not certainly agreed in part because of obstacles which stop peaceful resolve of conflicts. These fences relate to a unified operation of intellectual, emotive, and motivational procedures, joint with a pre-existing range of stiff supportive beliefs, world opinions, and sentiments, which result in discerning, prejudiced, and slanted development processing. This processing prohibits and prevents the dissemination of new info that can help accelerate the development of the peace progression (Bar-Siman-Tov, 2010).

Palestine has an extremely elongated history. Various cultures have left their evidence on the area. The primitive proof of steers adjusting up camp with flocks' dates to 6,000–7,000 years ago. Over the eras, the people of Palestine have survived under various leaders, including the earliest Egyptians, the Jewish empires of Israel and Judea, the Early Muslim assault, the Battles, the ottoman and Abbasid Empire, which directed Palestine till World War I. But Palestinians remained to live on their country (Sokolower, n.d.) . Regardless of verity that the conflict between Arab-Israeli is the serious dispute in the Arab World, there is a lack of empathy with limited demands of the Palestinians, both between Arab governments and Muslim populations in the region (Joffé, 1983) .

History of War
The war between Palestine, Jews and Arabs is a contemporary trend, which started almost the turn of the 20th century. Though these two alliances have several religions (Palestinians include Muslims, Druze and Christians), spiritual differences are not the reason of the conflict. It is fundamentally a battle around the land. Till 1948, the region that both parties stated was known globally as Palestine. But in the war of 1948-49, this land was parted into three parts: the state of Israel, the Gaza Strip and the West Bank (of the Jordan River). It was a small area, almost 10,000 square miles, or the size of Maryland State. Jewish claims that land is based on scriptural promise to Abraham and his ancestry, on the circumstances this was the historic spot of Jewish realm of Israel (wrecked by Roman Empire), while the Arabs of Palestine claims that the land is based on incessant residence in country for hundred years and signified the demographic mainstream.

In 1947, the Israel accepted the partition plan of U.N. whereas Palestine rejected and attempted to avoid its insight by intensity (GAZIT, 1998). The war between Palestine and Israel remnants its background back to the end of 19th and early 20th centuries, with the start of nationalist movements with the Jewish and Arab people in the area (Morris, 2001). On 14th May 1948, the state of Israel was established by following the approval of Nations General Assembly, the partition of Palestine into separate Arab and Jewish states. The conflict has stayed for decades, marked by various main conflicts, in 1967 the six-day war, in 1973 the Yom Kippur war, and many clashes and revolutions the first Intifada (1987-1993) and second Intifada (2000-2005) (Gelvin, 2014).

Earlier to 1994, Israel ran all administration functions in the regions. In 1993, the Israeli Palestinian treaty called on Israel to allow the Palestinians to rule themselves, stipulated they refuse violence against Israel. In July 2000, it seemed as if Israeli Palestinian reconciliation was just nearly the corner. Though the Camp David Summit did not lead to a peace treaty, talks persisted. Therefore, on September 28, 2000, an official visit by the Israeli opposition leader Ariel Sharon to the spot of the Al Aqsa Mosque in East Jerusalem prompted the protest of Palestinian which spread into a revolt against Israel. —the second intifada. The two regions persisted in talking and in January 2001, progress had been made ostensibly. By then, the Israeli Prime Minister 'Ehud Barak' government had lost parliamentary backing. In February 2001, Sharon started a new government and in January 2001, progress was annulled. Since then, the war has accelerated into a ferocious phase of actions and responses (Reuveny, 2003)

Problem Statement
The reluctance or non-uniform participation of 57 Muslim countries in the Israel-Palestine conflict poses a significant challenge to the resolution of this longstanding geopolitical issue. Despite shared religious and cultural ties, internal divisions, conflicting national priorities, and considerations related to global power dynamics hinder a cohesive and unified approach among Muslim nations.

This problem is multifaceted, impacting diplomatic initiatives, regional stability, and the overall pursuit of a just and lasting resolution to the Israel-Palestine conflict. The lack of a unified stance among Muslim countries creates challenges for international efforts aimed at fostering peace in the region. Understanding the root causes of this disparity in involvement is essential for policymakers, diplomats, and scholars seeking effective strategies to address the complexities of the Israel-Palestine conflict within the broader geopolitical context of the Middle East.

Research Question
What factors contribute to the restrained involvement or non-participation of Muslim-majority countries in the Israel-Palestine conflict?

Israel-Palestine Conflict and the Role of International Organizations
The Israel Palestine war has been an unsettled matter for more than 70 years with the occupation of Israeli militaries and affirmed humanitarian tragedy in Palestine. Before the World War-I, Palestine was not same as it is now. In the 19th century, Jews began migrating to the Middle East and Palestine with the intention of founding a Jewish state, ensuing the Balfour Assertion, during the time when Palestine was under the rule of British colonial.

The Jews started their Zionist movement in the occupied region by intimidating the acquitted people of Palestine. The land of Palestine is very imperative for all according to religious point of view such as Muslims, Jews, and Christians. In 1948, land of Israel was recognized by UN as an autonomous and independent state. With the support of western nations, Israel has remained victorious in the Arab-Israel conflict. The role of organization like OIC and UN set an impartial stance on Palestine matter with string of triumphs and setbacks. Israel has spiraled its military buildup against Hamas and the PLO, which were accused of assaults in Tel Aviv. The immersion of non-state players in terrorist actions within the conflict provides Israel with a prospect to upsurge its movements in Palestinian regions under the semblance of contending terrorist factions. These terrorist activities of non-state actors involved in the conflict provide a chance to Israel for increasing its crimes in Palestinian territories on vindicating of supporting terrorist groups. In 2020, Israel was granted a full membership in the United Nations, whereas the matter of Palestinian freedom remains unsettled. Finding a resolution to this matter might become challenging in the near future (Khan, 2022).

Europe and Israel: Between Conflict and Cooperation
The policies of European Union towards Israel are demarcated by an inside tension. In one side, there is a rising discord between EU and Israel and is primarily because of deteriorating confidence in the two-state solution and in community empathy for Israel. On the other side, in spite of allegations that Israel's strategies towards the Palestinians go in contradiction of EU interests and norms, the burden wielded by the EU on Israel has been limited, and its exertions to advance the process of peace have been futile.

Furthermore, the increase crisis of Europe and instability in Middle East caused to rationalization of European priorities ensuing in the increasing position attributed to Israel's growing economic and defense competences. This condition would appear to recommend, specifically to the right-wing Israeli government and its followers, that Israel can obtain increased paybacks from the association whereas efficiently discounting the European apprehensions which are associated with Israeli Palestinian ground. Though, this would be a mistake. The present failure of Israeli government is to sustain a vibrant commitment with two-state which constitutes self-inflicted setback, limiting its capacity to exploit on an opportunity to enhance its position with the EU. Furthermore, if the unity of EU remains subtle, and the Trump administration flops to fill the political blankness, hindrance is expected to lead EU member states, separately or in subdivisions, to perform outside the EU consent to advance political provision for the Palestinians and lure backing from Israel (Greene & Rynhold, 2023).

Role of Civil Society in Israel-Palestine Conflict
Civil society serves as a dynamic association between societies in the Israel-Palestine conflict, encouraging for concord and reconciliation. Through grassroots initiatives and movements, organizations of civil society struggle to discourse criticisms, ease dialogue, and encourage mutual understanding among Israelis and Palestinians. Civil society is unstated as a diversity of public-oriented connotations which are not considered, the authorized leading institutes of the state for example, trade unions, various community officialdoms, religious institutions, business connotations, and nongovernmental organizations (including all the drives they take with their basis), and

specialized institutions. The prime emphasis lies on the investigation of Israeli and Palestinian NGOs actions and their immersion in the Israeli Palestinian Peace Progression. The Peace Progression tactics which are applied by international community to Israeli Palestinian war flop to reduce the tautness in the area and bring peace. The permanence of the war assists as an insinuation for requirement of a new peace-building tactic to conflict tenacity in the range, and according to the composed data, Israeli-Palestinian civil society is one of the crucial factors determining new policies to attain amity (KULESHINA, n.d.).

Russia, China and India and the Israel–Palestine Conflict
Outside the Middle East, the impending of Israel/Palestine is most frequently discussed in the terms of US foreign policy, where the matter has also attained religious nuances. Policies of these nations with respect to the whole area, including Iran, in which Russia and the two Asian hulks have momentous interests. Though the three nuclear powers have close associates with Israel and its military, they divergent the position of Israel at the historic UN vote which were held on 29 November 2012 (Rabkin, 2013)

Role of OIC
The organization of Islamic Cooperation (OIC) is a group of 57 Muslim countries which intend to be a communal voice of Islamic world. It was founded in 1969, in reaction to attack on Al Aqsa Mosque by Israeli in Jerusalem. OIC was formed because Jerusalem is a city of entire Muslim world, it has to be secure. In present time OIC has failed to come up with strong response against the violence by Israel targeting the Palestinians

Role of Muslim Countries in Israel Palestine Conflict
The role of Muslim countries in the Israel-Palestine conflict has been a complex and multifaceted aspect of the ongoing geopolitical struggle in the Middle East. Historically, these nations have played a crucial role in shaping the dynamics of the conflict, both through diplomatic channels and on the ground. One significant milestone was the Arab-Israeli wars, where several Muslim countries, notably Egypt, Jordan, and Syria, were directly involved in military conflicts with Israel (Aziz, 2018).

In 2002, the Arab Leagues has proposed an Arab Peace pact which has signified the joint effort of 22 Arab nations, while motioning an anticipated switch to political resolution. The action demonstrated Arab states' willingness to regulate relations with Israel in argument for a impartial and inclusive resolution to the Palestinian issue.

Furthermore, Muslim countries have constantly backed for the civil rights of Palestinian people on international platforms, accusing Israeli movements and encouraging for the resolution of two-state. The Organization of Islamic Cooperation (OIC) which is representing 57 member countries, has been contributory in directing diplomatic maneuvers and give a cohesive voice on the Palestinian conflict (Tucker et al., 2023).

Yet, Muslim countries encounter set of challenges. Domestic discord between the Muslim countries, mainly about the prioritization of the Israel-Palestine war within their foreign strategies, have sporadically clogged a unified approach. Moreover, the global political dynamic which is affected by the rivalries and coalitions in the region, further it has complicated the integrated stance of Muslim countries on the matter.

Reasons of 57 Muslim Countries not taking part in Israel Palestine Conflict.
The involvement or lack thereof of Muslim countries in the Israel-Palestine conflict is a complex issue influenced by various factors. While some Muslim countries have been actively engaged in diplomatic efforts, others have chosen a more reserved stance. Several reasons contribute to the diverse responses from the 57 Muslim-majority countries.

The Israeli-Palestinian war has been a complex and long-standing issue, and the reaction of majority of Muslim- countries to this conflict differs because of political, social, historical, and tactical factors. There are some reasons why Muslim countries are not speaking out or taking a combined stance on the conflict between Israel and Palestine.

1. **Political Relations and Identification:** Majority of Muslim- countries, like Egypt and Jordan, have determined harmony contracts and political relations with Israel. These nations might chase diplomatic paths to tackle their concerns instead of managing public declarations (*Conflict Resolution in the Middle East*, n.d.).
2. **Domestic Political Constancy:** Various countries in Middle East and North Africa (MENA countries) brawl with domestic political stability and might rank internal problems over

global conflicts. Communicating out on the Israel-Palestine dispute could be observed as a contentious dispute within these countries (Moyosore & Ahmad, 2020).

3. **Financial and Military Dependences:** Few Muslim- countries have financial or military dependences on Western forces, including the United States, which has previously advocated Israel. This reliance can manipulate their foreign strategies and their inclination to explicitly criticize Israeli acts (Bar-Siman-Tov, 1998).

4. **Internal Divisions within the Muslim World:** Another crucial aspect is the internal divisions within the Muslim world. The Muslim world is not uniform; it comprises of distinct countries with contrasting political, cultural, and religious ethnicity. There are partitions between Muslim- countries, incorporating religious distinctions between Muslim Sunni and Shia, which may impact their willingness to combine on international concerns. The Israel-Palestine conflict has historically been a source of divergence among Muslim nations, leading to differing opinions on the best approach to address the issue (Levaggi, n.d.). Internal divisions and disputes among Muslim countries have often resulted in a lack of a unified stance, hindering collective action (Tzoreff, 2010)

5. **Aversion to Escalation:** Various countries are afraid that directly assessing Israel can lead to an escalation of conflicts in the state. They might work behind the international organizations to tackle the dispute (Matz, 2005).

6. **Geopolitical Concerns:** Geopolitical concerns, including regional conflicts and cooperation, can form the replies of majority of Muslim countries. Nations such as Iran and Saudi Arabia, for instance, have previously been participating in regional struggles, that can impact their situations on Israel-Palestine conflict (Khan, 2022).

7. **Humanitarian Assistance and Help:** Although these countries might not present convincing public speeches, many of them give humanitarian assistance to Palestinians and help international works intended at solving the conflict tranquilly (Butt & Butt, 2016).

8. **Historical and ideological differences**
    Internal divisions within the Muslim world have also been a focal point of investigation. Ideological and historic variances among Muslim countries have directed to contrasting stances on how to confront the Israel-Palestine issue. The lack of Integrated perspective due to internal discord instigates a substantial impediment to unified initiatives among the Muslim countries (Khatib et al., 2018).

9. **Influence of major global power**
    The effect of key international actors and global coalitions performs a role in influencing the stances of Muslim countries. Certain countries might be vigilant regarding taking an argumentative stance because of contemplations of economic alliances, security pacts, or international ties with major powers. International power relations and global alliances institute another critical dimension discovered in the literature. The stances of Muslim nations can be formed by the influence of major global powers and diplomatic factors., security agreements, Economic ties, and diplomatic relations with powerful states often lead to a vigilant or reserved tactic toward direct participation in the Israel-Palestine conflict (Modongal, 2022).

10. **Varying priorities of Muslim Nations**
    One of the substantial factors is variegated interests of Muslim countries, inclined by their distinct Strategic concerns and provincial challenges. Nations in the Middle East frequently have complicated foreign policy programs which include Considerations such as regional constancy, directing internal political factors. In numerous instances, these countries give precedence to their instantaneous provincial concerns overactive engagement in the Israel-Palestine conflict.

Conclusion

The absence of 57 Muslim-nations in the Israel-Palestine conflict is a complex sight entrenched with social, political, and economic aspects. By addressing these actualities by enhanced diplomatic exertions, financial support, cultural exchange, and global conciliation, these nations can execute dynamic and prolific role in determining the clash, propitious to perpetual harmony in the region. The Elaborate depiction of the Israel-Palestine conflict has abutted to a varied retort from 57 Muslim nations. Diverse national hierarchy, internal dissections, and aspects which are related with

international power subtleties affect the stable contribution. Political concerns, national constancy relays, and monetary dependencies on Western initiatives mildew the perception of several Muslim nations. Moral and historic variances, alongside geopolitical apprehensions, further baffle the unified strategy. Internal discord among Muslim realm extant a significant contention to vigorous effort.

Recommendations:

1. **Political Rendezvous:** Encourage the self-motivated political efforts between Muslim states by encouraging cooperation and discussion to address the Israel-Palestine conflict.
2. **Internal Concord:** Reassure unity between the Muslim world, eliminating the historic and religious disparities, to exhibit a more incorporated anterior on universal matters.
3. **Humanitarian Succor:** By continuously conceding humanitarian funding to Palestinians and dynamically provision universal agendas intended at a peaceable resolution.
4. **Geopolitical Concerns:** Carefully navigate the geopolitical considerations, considering regional disputes and cooperation, to influence more updated retorts.
5. **Global Cooperation:** Team up with international organizations and key global powers to manipulate positive transformation in the state.
6. **Public Diplomacy:** Develop public diplomacy struggles to link insight and compassion between Muslim people and the Palestinian trigger.
7. **Cultural Exchange:** Assist cultural exchange initiatives to adopt an immersed insight of the historic and cultural sides of the conflict.
8. **Peace Education:** Incorporate peace education programs within Muslim countries to foster a culture of absorbing and conflict determination.
9. **Role of OIC:** Bolster the role of the Organization of Islamic Cooperation (OIC) in directing the Israel-Palestine conflict and depicting a combined voice for Muslim nations.

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