History
of
Modern and Contemporary World

By

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Text Book:
- د. فائق طهبوب و: د. محمد سعيد حمدان، تاريخ العالم الحديث والمعاصر، القاهرة، الشركة العربية المتحدة للتسويق والتوريدات، 2007
1st Chapter

The religious revolution

In

modern and contemporary history

Introduction:
The connotations and meanings of the term or concept (religious revolution) have varied throughout the different ages of history, and in the many civilizations recorded by this history, with the multiplicity of premises on which the religious revolution was based each time.

Sometimes the religious revolution means the movement or wave of reform carried out by some of the followers of a particular religion, in order to rid the essence of this religion of the corrupt human thought or wrong practices that have stuck to it. Rather, the adherents of this current or sect may call this doctrine a new religion, even though
this new religion is still linked to the old religion by some common denominators or beliefs. As happened in the Christian religion, and the new doctrine that emerged from it, and was later called Protestantism.

At other times, the term religious revolution is referred to the efforts made by religious scholars to renew or develop religious discourse, after noticing what their old discourse might have of stagnation, apathy, traditionalism, monotony and repetition, in vocabulary, ideas, and exhortation and persuasive evidence, as they try - in this renewal - to employ The easy and contemporary
linguistic methods instead of the heavy traditional methods, and they try to provide evidence and examples from the reality of what people are experiencing at the present time, instead of the heritage evidence of vague significance or difficult to comprehend. And so, provided that all of that is done while preserving the constants of this religion, such as beliefs, laws and morals. This is what happened a lot in Islam throughout history, and even today.

Also, the concept of religious revolution is often used to refer to political revolutions or major popular uprisings that have a religious reference, and aim to
restore or preserve the rights established for these people in their sacred books.

These political revolutions with religious reference occur, after a foreign colonizer has neglected or encroached on these sacred rights, or national rulers have neglected these rights or obstructed the legislation that stipulates them. Whether these rights are land - such as Jerusalem and the surrounding Palestinian lands - or rights of life, social, economic, political and others.

History, ancient, medieval, modern and contemporary, did not
know a political revolution with a religious reference, such as the revolution of the Palestinians, but their recurring revolutions and uprisings, in defense of their holy land and all their rights of life, social, economic and political, and others. In the face of the greedy for this land and its capabilities, from the Zionists - ancient and modern - and behind them the deans of the Western, European and then American colonial movement. Therefore, the Palestinian revolution in defense of Jerusalem will be the applied example in the study of this subject.
First - : The idea of Zionism has been launched from
Babylon: (*)

Why has the idea of Zionism started / raised / been launched from Babylon? How have its emotional / religious basis been transformed / turned into political determinants and goals? - This study answers this questions.

The king of Babylon captured some of Jews - 586 BC - and moved them from their first abode / refuge - Palestine - to his kingdom.

From Babylon, Zionism or The Zionist idea, meaning the idea of returning to Zion / Jerusalem, launched to throughout the ancient world, in a determined push by the Jewish leading (fathers), and by the faithful assembly of the idea of
returning to Earth, which they were captured from.

In that exile - Babylon - the Jewish (parents and pioneers), drafted their crying psalms and weeping poems, calling for the (recovery) of (their own)! Believing / considering the land where they lived in as refugees - Zion / Jerusalem - belong to them, and it must be restored!

Over the long history of lying, forgery and deception, the fathers of the Zionist idea have transformed their (religious) beliefs into foundations for their ambitions and their political goals, and into determinants that can direct the foreign policy of their colonial powers / allies. Then, the political
goals of the two partners met in Palestine, as dealt with in this study.

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Second - How to refute the myth of the Third Temple . .

A criticism of the Biblical discourse around Jerusalem: (*)

Although the Arab identity of Palestine / Jerusalem, has become one of the issues achieved scientifically, and frequent
historically, politically and legally, the circles of Zionist propaganda in general, and the Israel others in particular, still persists in its denial of this fact, which called for the need to search for what could be more accepted - in the case is proven - than the frequency of historical, political, legal evidence.

Namely researching in what is considered holy to the Jews / Zionists / Israelis, the religious evidence I mean, that will be extracted from their Bible / Torah, which (supposing) they - the Jews / Zionists / Israelis - have to accept it - for the highness of the religious evidence on what else – and consequently, they do give the right
the earth back to its real first owners – The Palestinians - after a long prevarication, and consequently again, they – the Jews - look like their predecessors, who prevaricated with their Prophet Moses - himself – in the story of the Cow.

After striving and perseverence, and a long time, I spent with the Holy Book and the related Esahahat and Mzamir, and commentaries, proved to have, by the end of this research, that the biblical discourse decides and confirms the identity / certainty of the Arab right of sovereignty on the territory of Palestine - this is literally in the Bible - that the Palestinians / Arab /
Canaanites were the first, old people who built its cities and villages, and it - Palestine - was a land of its people - the Palestinians - and was not - days - a land without a people.

That result has crystallized, as an outcome of answers to a number of research questions, most notably:

- Are there any biblical evidences that show / proof the precedence of the Arab presence in Palestine, prior to the existence of any others?

- What about the (certainty) of Zionist claims of (Promised Land),
(Temple III), (from the Nile to the Euphrates) and (return), etc., in light of what is mentioned in the Holy Book of Jews, the Bible / Torah.

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And re-published in a special booklet issued by the Jaffee Center for Studies and Research - Cairo, 2009.

Later on, published for the third time, in Encyclopedia (Jerusalem... knowledge for liberation), by mass, Shorouk International, Cairo, 2010, pp 645-664.
Third - Jerusalem in Bible and History . .

Trump's 'deal of the century' for the Middle East, must die here in Cairo: (*)

Jerusalem is an Arab Palestinian city, founded by the Jebusites of the Arabs of Bani Canaan. Five thousand years ago. In the first Arab migration, it moved from the far south of the Arabian Peninsula, to the far north of the Arabian Peninsula. Before there is a Jewish religion or a Jewish people. And before there be Solomon or David, before there be (Israel) or Jacob.
Before there is Moses or Abraham, as it is said -: "before time in time".

Thieves, Zionists, British and Americans, do not be tempted or covetous, because some of the Arabs of today, or some of the Palestinians, have died of their will, and they have nothing but hope and hope, that the biggest and most foolish - Trump - should not declare Jerusalem as the capital of Israel.

Do not covet in Jerusalem, because of the weakness of a small number of our people, begging you to return to us the eastern part of
Jerusalem only, to be the capital of the State of Palestine.

In the depths of every Palestinian Arab citizen, a firm conviction and strong faith that Jerusalem, its west before its east, is a pure right, and will certainly return, even though you have raped and confiscated this right and settled it and have been judaised.

This is because 10 million Palestinians are calling for this right, as well as half a billion Arabs, 2 billion Muslims and 7 billion free and honorable people worldwide, Speaking on their behalf the documents of the United Nations, It was decided that Jerusalem, west of the city before its east, was
occupied by a military occupation, that is, by the armed Israeli military force. And that it will one day return to its Palestinian owners.

Return to your Bible, the Torah. Either to burn it, to avoid what it said about (Palestinian, Canaanite and Arab) Jerusalem. Either you respect yourselves, sanctify the book by which you worship God, and then acknowledge the biblical verses which state that the Palestinians were in this land before the prophet Abraham himself, and that its Arab prince, the Canaanite Jebusite - the Sovereign King - was the one who received Abraham when he came
down to it, as stated in Genesis 12: 5 and 6. Indeed, these biblical verses explain that Abraham was still sensing his exodus throughout his stay in that land. Until his wife Sara died, he did not own the tomb of Sarah from the land of Jerusalem. The Philistines, and the people of Jerusalem in particular, gave him a grave where his wife was buried (Genesis, verse 23, verse 4)

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(*)Dr. Abdel-Tawab Mustafa, It will be told that, My Freedom Magazine, Cairo, 10/12/2017.
Fourth - The international dimension of the 1936 Palestinian revolution : (*)

The international dimension is one of the most important dimensions of that pioneering revolution (the 1936 Palestinian National Revolution), because it shows to what extent the data available in the international environment in the mid-thirties of the last century were motivating or disrupting factors for the activities of the Palestinian people’s revolution at that time.

It also clarifies to what extent the aforementioned revolution was able to overcome the handicap/disruption data that it faced, foremost among them:
- International legitimacy (alleged).
- The flow of Jewish immigration to Palestine.
- The traditional alliance of the colonial powers that support the ambitions of the Zionist movement.
- Lack of the back (supporting and supportive) Arab Islamic.
- The course of international events at that time, represented in the harbingers of World War II.

In addition to the negative repercussions of the internal situation in Palestine - at that time - on the course of that revolution.

(*) Dr. Abdel Tawab Mustafa, The International Dimension of the 1936 Revolution, The Political/Economic Quarterly (Samed Al-Iqtisadi), Jordan - Amman, No. 144, April/June 2006, pp. 80-93.

It was republished in the memorial book / encyclopedic - the seventieth anniversary of
the Palestinian revolution in 1936 - issued under the title (The Palestinian National Revolution of 1936), volume 1, Cairo, Mahrous Center for Publishing, Press and Information Services, 2007, pp. 231-246.

Fifth - Organization of Islamic Conference and the issue of Jerusalem : (*)

Five years after the discussion of my thesis / dissertation for the Ph.D. in the subject (the Organization of Islamic Conference and the issue of Jerusalem...a study in the effectiveness of the regional organizations), I went back to see. Is there anything new in the same subject? What the OIC has achieved for the issue mentioned?
Throughout the past four decades, eleven Islamic summits were held periodically, along with more summits described as "emergency" in the same range, in addition to that, thirty-seven session of the Conference of Foreign Ministers of Islamic countries, and twenty session of the so-called "Committee of Jerusalem", and the sessions of the other institutions of several pop-ups, such as "Bayt Mal Al Quds Agency", etc. Which forces any researcher / observer concerned / related with this subject, to stand with himself, and with the data of this issue, driven by, or under the pressure of some pressing questions, which are:
- what is the real avail / benefit from all of these conferences and meetings  

- Are there any (positive results) for this issue, of the (first) rank in the debate and discussion, in meetings of presidents, kings, sultans, princes and ministers of the (fifty-seven) Islamic states?!

The results are shocking - no doubt - when another study - like this - confirms later the same results reached by my old study - doctoral dissertation - on the effectiveness of the Organization of Islamic Conference to the issue of Jerusalem.
It is found that the status of the city of Jerusalem has not increased but worse, and that the organization did not achieve breakthrough in the case of the holy city, which pledged in the Charter, since it was created in the early seventies of last century, even today!
(*) Dr. Abdel-Tawab Mustafa,


Then re-published in the Encyclopedia (Jerusalem... knowledge for liberation), by mass, Shorouk International, Cairo, 2010, pp 739-758.

Sixth - Jerusalem in the Arab-Israeli negotiations : (*)

The use of expression (Jerusalem in the Arab-Israeli negotiations) came overcoming above the status quo, which has not seen - even
today - of any negotiation between the Arabs and Israel, on Jerusalem.

What justifies the use of this expression, is our aspiring to the hoped aim, namely that Jerusalem will be a subject to negotiation, at the earliest opportunity; after it is proven sure that the postponement of addressing this issue enables the Zionist enemy - day after day - from tightening his grip on the neck of the holy city, through the confiscation of the lands, The settlement, the enjewishing and the obliteration of the Arab-Islamic identity of the holy city.

Thus, the study came in the framework of concern for the
employment of scientific research, to serve the issues of nation / society; to indicate the possibility of benefit from the contacts / negotiations / agreements which were / are running , even today , between Arab and Israeli sides / partners on the issue of Jerusalem, may that contribute in strengthening the position of the Palestinian negotiator, in settling the case mentioned, on the day will negotiations be started for the final status of Jerusalem , between Palestinians and Israelis.

The majority of the scientific material in this study as a (raw material) which represents the main political and legal data / pillars, that may be employed by each of the
parties of the conflict, in the elaboration of his negotiating position.

Here, the most important objectives of this study, namely the strict warning - in light of the indicators and the previous lessons - from being slipped in other fatal mistakes, like our former leaders did, causing that almost of Palestine - in general - and Jerusalem - in particular - are lost from our hands, as a result of those landslides.
Seventh - The Arab Peace Initiative . . Collapse or assassination? (*)

The importance of this exploratory study is evident from standing on its objectives, which is concerned with finding specific answers as much as possible - to a number of research questions, regarding the extent to which the Arab Peace Initiative contributes to putting an end / solution - even if temporary - to the Arab-Israeli conflict in general, and the Palestinian issue in particular.

The most important of these questions: What are the most important reasons that called for this initiative? What is the extent of acceptance of the parties involved? What are the most prominent stumbling blocks you have
encountered, and how it was overcome? What are the most important efforts to activate it? Did she collapse, or was she assassinated? What are the risks/consequences of disabling it?

Then - in the framework of the future vision - is there an alternative?

The future vision also focuses on the necessity of direct communication with Israel. The party targeted by the initiative, confronting Israeli doubts about it, and establishing an effective mechanism for following up and implementing this initiative, and activating the American role towards it.

Every day the Arabs present evidence that they are asleep in a deep slumber, their resolve has
weakened, and their sense of time and responsibility has died together. Despite the passage of forty years since this initiative was first presented in 1982 until today 2021, and despite the succession of events that exceeded the content of this initiative, and the signing of individual peace agreements between some Arab countries and Israel, and despite the rush of many Arab countries to normalize relations with Israel, the official Arab collective discourse is still , especially on the part of the League of Arab States, adhering to this initiative that suspends the establishment of peace relations with Israel on solving the issues of Jerusalem and Palestine!!!
Eighth - the fall of the Arabs into the traps of oral promises . .

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In the context of employing scientific research to serve the issues of the nation, this research answers the question: How can we - the Arabs - avoid falling again, the hundredth, in what our ancestors (addicted) to fall into of fatal mistakes . .
Or how can we beware of being drawn into a new trap, from the traps of oral promises, which our enemies have repeatedly given us, so that their attack on us was more toxic every time than the sting of a scorpion, and we are far from the character of believers, who should not be stung from the same hole twice.

Almost a century ago, Sharif Hussein, the leader of the Great Arab Revolt, admitted: “We were nomads who did not understand politics, so the English deceived us, and made us sign what we did not understand, and we did things that required apology
On 7/15/2006, at an international press conference, in the presence of the League of Arab States, after an emergency meeting of Arab foreign ministers, on the occasion of Israel’s declaration of open war on Lebanon, the Secretary-General of the League of Arab States admitted: “We were laughed at, we were deceived. All the means and mechanisms were Mediation, the Quartet, and the Road Map are hypnotic, narcotic, and deceptive.”
Beginning and end . . Both are worse and worse. . And what's in between. . Later on, there are many examples that can be followed up by many other researchers, after this idea has been illuminated. Every incident in which our enemies broke their promises with us contains many details that require study and remembrance. May it benefit the believers.

Menachem Begin did not keep his promise to Sadat regarding Jerusalem. Shimon Peres did not keep his promise to Arafat to stop settlements. Bush - the father - did not keep his promise to establish a Palestinian state. Barack Obama has not kept his promise of a two-state
solution. etc. And every time the Palestinian revolution lost land and holy places.

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(*) Dr. Abdel Tawab Mustafa, The Arabs in the Traps of Oral Promises . . Resolution 242 as an example, a special booklet, entitled (Arabs in the Traps of Oral Promises... Resolution 242 as an example), Cairo, Jaffa Center for Studies and Research, 2007.
2nd Chapter

Ottoman Empire

Separatist movements in the Balkans and the Arab region

Introduction:

The Ottoman Empire is considered the longest-lived and the most extensive among the empires in history, as it lasted for nearly six centuries, from the beginning of the fourteenth century to the beginning of the twentieth century. It extended its influence and rule on three continents, controlling eastern Europe and North Africa and extending to Central Asia.

This means that the Ottoman Empire ruled many nationalities and peoples. Then,
with the disintegration of this empire, and the decline of the rule of the Ottomans and the Turks inside Turkey, these peoples and nationalities sought to determine their destiny and achieve their independence, so many new states appeared in the regions and regions that were ruled by the Ottoman Empire. The most prominent of these countries are the Balkan countries in southeastern Europe, such as Bulgaria, Greece, Croatia, Bosnia and Herzegovina, Montenegro and Serbia. As well as, the countries of the Arab region, in North Africa and Southwest Asia.

The history of the modern Arabs begins with the entry of the Ottomans, who conquered the Arab countries, at the beginning of the sixteenth century, starting with Iraq in 1514, then the Levant in 1516, Egypt and Hijaz in 1517, Algeria in 1618, Tripoli in the West in 1551, and Tunisia in 1574. It also ends with the end
of the First World War, to begin the contemporary history of the Arab nation. (1)

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1- Dr. Raafat Al-Sheikh, History of the Modern Arabs, Cairo, Ain for Human and Social Studies, 1994, p. 11.

The importance of political romanticism

In crystallizing the national ambition in modern history

1st - The concept of (romanticism) in politics:
The romantic movement emerged in the nineteenth century as a major effective and influential force in European societies, and as a counterbalancing reaction to the wasteful in (rationalism). Romantic thought in art and life in the age of enlightenment grew as a lower current at first under the surface of rationality, then rebelled against its control with time.

While the rationalists were exaggerating in calling for the liberation of the mind of the individual from the shackles of the past, the romantics yearned for freedom of imagination, emotions and emotions, and devoted their quest at first to reform poetry, then it was then directed against the modesty of society as well.
Then finally, the concept of "Romanticism" was extended to politics, spilled over into politics. Rousseau became the banner of political romanticism, which began as a revolutionary doctrine and then turned into a conservative force. This tendency implies a rebellion of the youth against old age, a reaction of the intellectuals against the modesty of society/civic, and a nostalgia for lost bliss and a better future. (2)

2- Frederick Hertz, m. S, p. 400.

and: Crane Brenton, Shaping the Modern Mind (Kuwait: The National Council for Culture, Arts and Letters, 1984), pp. 60-75. And: pp. 149-159.

The national character is affected by thought in the image of
poetry and art, but the influence of such factors is usually very much stronger than the influence of philosophy. (3) Undoubtedly, any artistic or literary message is not without a romantic tendency, as an essential component in the structure of this message that addresses the feeling / The national conscience to influence it, or to reshape it in some cases.

Accordingly, it does not make sense to accuse the people of pan-Arab nationalist thought - or other people of other national beliefs - of being (romantics); This romance of theirs is not a defect in them, but rather it is an added value to them and a creative faculty, which plays a key role in shaping their national (dream) and motivates - to a certain degree - the tendency to change, which aims to achieve (the great
ideal ideas), on top of which is their national unity.

The (dreaming) of a better future for any nation is one of the components of the (national idea or ideology) of the people of this nation. The (dream) cannot be underestimated. It is the sum of the ideals and desired goals - for this nation - that are expressed intellectually: religiously, morally and artistically. The major nationalist ideologies in Europe were not devoid of this component/element, i.e. (the dream). In fact, the great nationalist thinkers there did not hesitate to declare that (romance) was at the forefront of the factors in building the national idea/belief for them.
Second - the most prominent pioneers of national political romance in the world:

In Germany, although romantic thinkers were not the leaders of the emerging national movement, and did not have much influence on public opinion on political matters, they contributed to the formation of an ideology that later became the basis of nationalism. The main contribution of Romantic thought in building the German national ideology was to describe and confirm national individuality - distinction - and compare it with
other nationalities. The most important German romantic political and economic theorist was Adam Muller, whose writings were published in 1931.

In Britain, romantic thought reached the height of its power and splendor at Thomas Carlyle, who had been greatly influenced by the German Romantics. His ideas were more popular outside Britain, and were used in other countries by nationalists to formulate their ideologies.

Giuseppe Mazzini (1805-1872), who is considered one of the most charming figures of the Italian Renaissance era, and whose philosophy converges with the philosophy of German metaphysics - especially Nietzsche and Hegel - was also greatly influenced by German
and French Romanticism in formulating his ideas, and then devoted his whole life to the liberation and unification of Italy. The first necessity for the realization of Mazzini's plans was national independence. (4)

4- The previous reference, pp. 400-438.


Third - Political Romanticism in the Arab World:

Also, the national dream was one of the most prominent goals of the
great Arab poets and writers in modern, contemporary and current history, not unaware of its link to the facts of the nation's reality. For example, the Palestinian poet Burhan bin Ahmed Ragheb Al-Dajani (1920-2000) was one of the founders of the Arab Nationalist Movement, and one of the first to call for the establishment of the Arab Common Market (1941), and he saw it as the realistic entrance to Arab unity. (5)

The national leader Gamal Abdel Nasser was not the only one who told Umm Kulthum that she had succeeded in what the Arab leaders had failed. The senior figures of Arab nationalism and action among the politicians were aware of the importance of the artistic component
- romantic and sentimental - in the national idea. (6)

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5- For details, see: - Suleiman Ibrahim Al-Askari, "Al-Saqqaf..the teacher-poet..the pioneer of national consciousness", Al-Arabi Magazine (Kuwait), November 2010, at: http://3arabimag.com/SubjectArticle.asp?ID=2946(April 5, 2013).

And: Seyed Ibrahim Arman, “The Generation of Pioneering Poets in the State of Kuwait”, in:


6 - Sadad Jawad Al-Tamimi, "Umm Kulthum, Arab Poets and Arab Unity", on:
Just as artists from the Arab world united half a century ago with the operetta (My beloved homeland, my great homeland), their children and grandchildren today performed the operetta (The Arab Dream) out of their national feeling, without being commissioned by any media or artistic governmental institution.

The first operetta appeared with the birth of the United Arab Republic in 1958, where patriotic songs were launched welcoming this achievement, which was a dream for many Arabs, and this operetta was composed by the late artist Mohamed Abdel Wahab in 1960,
who was one of those who welcomed this unity, and a selection of artists sang in it. The golden age in Egypt and the Arab world. This anthem succeeded in addressing comprehensive concepts such as Arab unity, and its non-alignment with a particular political system, and it did not mention the name of any Arab leader. Then the second appeared in 1998, and a number of famous Arab singers participated in it, expressing the aspirations of the Arab peoples for the hoped-for unity as well.

Indeed, this romantic, dreamy, optimistic feeling often mixed with the writings of some political analysts, and they saw that the
current fragmentation nightmare in the Arab scene is to be ended; Based on the fact that the disparity between the Arab countries in the economic, social and cultural structures and others was and still is a relatively limited disparity because it is - for the most part - a Western conspiracy. And it will remain a temporary matter no matter how colonialism strives to guard and perpetuate it, and its end can be hastened by intensifying and continuing the efforts of unitary action.

Moreover, the issue of (the unity of the Arab nation) is an issue of life and destiny, that is, a political issue that transcends the issue of contrast and similarity and other matters dealt with by social studies.
This, besides that they see in this contrast only diversity within the framework of consistency and integration within the framework of unity and a source of fertility and richness, and that it is more like chromatics and sub-melodies that nourish the original or basic melody. It is only this reality of fragmentation and its continuation that turns this diversity into conflict and discord. (7)

More than ninety years ago, the unitary thinker, Prince Shakib Arslan, counted one hundred colonial projects to divide the Arab world.

However, he was very optimistic about the possibility of embodying
the dream of Arab unity, based on the fact that the Arabs are a complete nation that has all the elements required for building the entity of nations from the political and social aspects, and on the condition that the Arabs adhere to their nationalism and personality, inculcate the idea in the minds, and reject personal differences. (8)

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7- Muhammad Mahfouz, "Contemporary Unionist Experiences - Syria and Egypt", in: The First Intellectual Symposium, previous reference, p. 184.

Currently, the Egyptian writer Anis Al-Deghaidi (1960 - ), founder of the Unity and Creativity Party, calls for achieving comprehensive Arab unity for the establishment of the Arab United States. Choosing this writer as an example is a sign. He was awarded the Best Arab Writer Appreciation in 2004, and some of his books ranked first as the highest distribution among the top ten books in the Arab world, and the highest distribution among 20 million worldwide. His books received special American and European political attention; His books unconventionally discuss the CIA and American political leadership.(9)
Conclusion:

The national character was also affected by poetry and art of the German, British, French, Italian and other nations, and as romantic thought had a major contribution to building their national ideologies, until the necessity/first goal of the plans of the romantic thinkers became to achieve national independence, liberation and unification of those nations. The phenomenon itself was not absent from the Arab nation, as poetry, art, and romanticism played a role in crystallizing the unitary Arab national dream/aspiration.
The problematic of combining (scientific methodology) and (romanticism)

To realize the national dream

Arab Unity . . model

After examining the importance of the (ideal/romantic) component in crystallizing the national ideology and national ambition, the question arises about the extent to which this element/component can be employed in the application of this ideology, and to show the contrasts and
complementarities when employing both the romantic approach and the scientific method, in the same endeavor.

The extent of complimentarily (scientific methodology) with (Romanticism) in the application of national ideology:

If the main feature of (scientific knowledge) is that it deals with social and human living phenomena, and that it can be expressed by a set of qualitative and quantitative indicators, and that its research stems from defining a problem, and from defining a set of hypotheses or research questions related to it (10),
then this It is not available for the (dream) that overcomes it or mixes with it (romantic tendency).

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However, the essence of this romantic tendency is the yearning for the best and rebellion or revolt against real living conditions. Here lies the bonds of the close relationship that binds the two mentioned approaches; In order for the dream/future vision to be achieved (including the romantic
component), there must be well-thought-out steps and accurate plans, based on the description and analysis of the political reality, which is what the (scientific method) provides.

Also, the Ideal Type - which is a scientific methodological tool - acquires its ideality from being a conceptual construct created by the mind. And because this pattern does not stop at merely describing reality in all its details, but the perception element - as well as the researcher’s creativity - plays an important role in formulating it, i.e. formulating this pattern, despite its factual basis (11), and this confirms that the conceptual / creative element is a component Original in building the idea /
example / pattern that is prepared to be measured, simulated, or applied in reality. Which proves the need for the conceptual/creative component in the scientific methodology. Undoubtedly, these implications - visualization/creativity - are the essence of fantasy, dream and romantic idea.

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11- Abdel Ghaffar Rashad Al-Qasabi, previous reference, p. 250.

Although the bulk of the scientific methodology is focused on reading and analyzing reality, part of this methodology is still represented in the (ideal current in the
methodology of the study of international relations), which provides us with (the great ideal ideas) in order to strive to achieve them, and idealistic perceptions still show us what should to be the international community. This means that the emergence of other currents in the methodology of studying international relations, such as the realist and behavioral currents, did not negate the idealist current in its scientific character. He kept this quality or characteristic, even if his employment circle narrowed. (12)

And if some of those who wrote about (the crisis of ideology) have seen that the ideal current/method is incapable of analyzing real
conditions, and that it re-establishes ideal concepts, which are mainly prevalent in Arab society, which is the “home” of curricula, ideas and ideal concepts, (13), then there is no doubt that These people have erred because they put the idealist current in confrontation with the real one, while each of the two currents has its own direction, purpose and tools, without a confrontation. Rather, they may be complementary in some studies.

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12- For details, see: Ahmad and: Zubarah, previous reference, pp. 35-66. And: Dr. Ahmed Youssef Ahmed, lectures in (international relations theory) for students of the supplementary year - PhD stage, Department of Political Science - Cairo University, 1997.
Also, it is possible to respond to these people with their question: Is it not enough for this ideal current/method that it preserves and guards, or perpetuates and consolidates (ideal ideas and concepts), so that attachment to them motivates them to emulate and apply them, and motivates a change of reality for the better, or for those concepts to be a criterion against which reality is measured?

So, as we analyze this reality with one of the realistic methods, we will
see how ready this reality is to move into it, how to deal with its data, and how correct the decisions taken in this regard, or the policies set for it?!

Moreover, the proponents of the behavioral school - in its arbitrary form - when they called in the fifties of the previous century for the establishment of a "political science devoid of values" and to stay away from intellectual and value biases, their call was not accepted by the mass of researchers in developing countries - including the Arab region - Those who saw in that call an abandonment of the researcher from his social and political responsibility.

Rather, the professors of political sciences in the West have realized the limitations of this call and the weakness of its effectiveness. (14)
Romanticism does not mean a loss of awareness or a detachment from reality. Rather, it takes its owners to a broader horizon and a purer climate. So that the thought becomes clear, the vision becomes clear, hope is strengthened, and steps are taken towards translating the (lived) dream into a lived reality as well. The reader of the history of
human civilization does not deny that its greatest achievements - in all its aspects - began with imagination/ideas/dreams of what is better, yearning for it and attached to it, and then working for it. (15)

Philosophers and historians have formed many points of view, regarding the connections between thought and life, and regarding the role of (ideas) in making (politics). If in the past they exaggerated in talking about the role of individuals in directing the fate of nations, in modern times there is an increasing awareness of the influence of collective social forces, which means acknowledging the impact of emotions/emotions/ and interests together.
Modern sociologists have proven that both (party programs) and (theories of great thinkers) are determined - to a large extent - by their social environment and their own historical conditions. Rational and irrational forces - affective - are, as a rule, intertwined, so that they are almost inseparable. The (scientist) tries to place truth above his most cherished ideals and core interests, but he does not succeed - completely and always - in eliminating prejudice. And (the preacher/thinker) uses thought and knowledge as tools to defend his perceived goals. And his type of thinking is usually called (ideological) to distinguish it from unbiased scientific thinking. In many cases, the difference is only in degree, and it is difficult to determine the boundary. (16)

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The optimistic view of the future, which is considered as a unique emotional characteristic or feature of some individuals and not others, is also an essential component of the romantic idea, which these people enjoy. However, this optimism is not limited to romantic (poets) only, but it is often talked about and relied upon by great leaders and (romantic) leaders who dream of a better future for their people, and who dream of the renaissance of their nation and then its unity.
Despite the challenges facing the Arab world in the twenty-first century, and despite the fact that looking ahead to the future of the Arab world indicates more fragmentation, divisions and dependency on the outside on the one hand, and despite the fact that the scenario of dividing the Arab countries into states and political cantons is a scenario that worries advocates of Arab nationalism, the ambition to move to a more optimistic scenario that has not been lost, with those involved in this scenario realizing that it requires a qualitative shift at the level of governance systems; To become democratic systems that owe their
subordination to the people, and are based on the principles of efficiency, transparency and the rule of law.

(17)

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And here is that shift that has taken place, even partially, after the Arab Spring uprisings/revolutions, and it has become possible to
employ and build on it, after overcoming the stumbling witnessed in the stages of transformation. Democracy in the countries of those uprisings / revolutions.

Finally, Arab unity - like major historical projects - needs a strong incubator for it, who has the ability to maintain it, and its rise needs to be an expression of a historical process. In the sense that it is not enough for the dream to be stormy, and the strong presence of the idea of unity in the collective conscience of the nation, without providing the necessities of power, with its social, economic and political dimensions.
In the experience of unity between Egypt and Syria, there was an absence of two main factors in achieving it: the first is that it was not the outcome of a historical process, nor did it come in response to an organized struggle accumulating towards it, and the second is the absence of a social incubator capable - by the strength of its economic and political weight - to influence the equilibrium equation for the benefit of The unit project itself.(18)

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18 - Youssef Makki, “Unity and the Restoration of Dream and Awareness,” at
Since the Arab countries were liberated from colonialism, tutelage or protection under its yoke, the attempts at Arab unity have been unsuccessful. Because it only took into account emotion alone in its orientation towards achieving this unity, which proves the necessity of providing both objective reasons - according to the scientific methodology - and emotional reasons, i.e. romantic tendency, and the complementarity of employing these two approaches to achieve Arab unity.

In addition, we must not lose sight of two decisive facts in this
regard: The first relates to the necessity of having the political will willing to achieve (the dream/national ambition of unity). The second relates to the need to realize that realizing this dream/national ambition for unity has become a necessity for the life of the Arab nation and for the survival of the Arab regime.

Is it time to understand these two facts?

Many Arab thinkers and centers specialized in the matter of unity have written and researched, and there are many ideas and literature to achieve it, but all of them have not been translated into practical, achievable plans. This is due to the lack of political will to give up some
of the country's privileges in favor of
the long-awaited Arab unity. Also, in
light of the report - prepared by the
Center for Arab Unity Studies;
Entitled: "Foreseeing the Future of
the Arab World", which was
published in February 2010 - There
are scenarios awaiting the Arab
world in the first quarter of the
twenty-first century: "The first of
these scenarios is the continuation of
the current situation, which will lead
to complete collapse, and the second:
the establishment of cooperation
formulas A regional bloc will soon
collapse as well if it does not turn to
unity, and the third of those
scenarios: the establishment of a
federal unity that guarantees the
Arabs their independence and their
renaissance, achieved by a historical
bloc from all the major currents of the nation (national, Islamic, leftist pan-Arabism and national liberalism), which gather around an Arab renaissance project.”(19)

Thinking about the expected risks if one of the first two scenarios is realized dictates the necessity of making the utmost effort in pursuit of the third scenario; Not only because it represents the hoped-for Arab national dream/aspiration, but also because it has become a guarantee of survival and a necessity for the life of this nation.
This study concludes:

First - (Arab unity) is a great ideal idea that the sons of the Arab nation should strive to achieve. It should also be realized that the
recognition of the existence of the ideology of (Arab nationalism) or (Arabism) - with what they refer to in terms of ideological and effective meanings at the same time - necessitates the necessity of seriousness in calling for this ideology, and working to achieve it in its fullest meaning or its optimal form: (Arab Unity).

Second - in order to achieve this unity, the scientific methodology - with its various tools - can put before the national political decision-maker all the positive and negative indicators related to the political reality, and knowledge of its most important data, which stops the decision-maker on the
appropriateness of these data to be a base from which to launch to the horizon.

The hope - achieving unity - and the extent to which these data push or impede that launch process. 64

**Third** - The national character was also affected by poetry and art of the German, British, French, Italian and other nations, and as romantic thought had a major contribution to building the national ideologies of those nations until the first goal of the plans of the romantic thinkers became to achieve national independence, liberation and unification of those nations. .

The phenomenon itself was not absent from the Arab nation, as poetry, art, and romanticism played a
role in crystallizing the unitary Arab national dream/aspiration. This (romantic tendency) is considered as the locomotive or the point of attraction to which the unitary efforts of the nation's children are related or sought to reach.

**Fourth** - it is indispensable to employ both (scientific methodology) and (romanticism) together, to achieve the great national ambition, ie (Arab unity); These two entrances are complementary, not mutually exclusive. What is missing from either of the strengths is available to the other.

The scientific method is realistic, and its description and analysis of political reality is based on precise methodological tools, and provides accurate measurements and
indicators, but it may be frustrating or hopeless, if it reveals deteriorating conditions or negative indicators to a degree, then it will be (the idea / tendency) optimistic romantic The dreamer is the dissipator of this despair or frustration, and the incentive within - or at the forefront of - other factors on the continuation of efforts to achieve the national dream/aspiration, or - at least - to preserve it in the conscience of the nation, and to prevent its death or its fading.

**Fifthly** - The romantic tendency is always glowing in the hearts and minds of the people of the nation, and it can contribute - temporarily - to the formation of many other national dreams and aspirations. Perhaps at the forefront of these nationalist ambitions is obtaining a permanent seat in the UN Security
Council for the group of Arab states, establishing a common Arab market, unifying educational and judicial systems in the Arab world, implementing a national project to Arabize science, and preparing an Arab nuclear cover. and so on.

**Sixth** - We must accept the gradual realization of the greater Arab ambition/dream of unity, and transcend the issue of (style or method) of cooperation in starting the process of joint action. The important thing is that we start moving in this direction.

**The emergence of an ideology**
(Arab nationalism)

and
First, a brief background:

Since the dawn of history, the Arab region has known the unitary phenomenon as the most important political phenomenon, in which fragmented societies are transformed into unified political entities. I knew the unification of the two countries in ancient Egypt, and the unification of the historical Iraqi lands. This phenomenon continued to falter in strength and weakness until it was embodied in modern and contemporary history in successful unitary, merging and partial federalist experiments, albeit on a
national basis. Among them, we mention the unity of the Syrian states in 1930, the unity of the Saudi regions in 1932, the unity of the Libyan states in 1963, the United Arab Emirates in 1971, and the unity of the two parts of Yemen in 1990.

We mention other experiences that were based on a nationalist basis, but failed and evaded, such as the United Arab Republic between Egypt and Syria 1958, to which the Kingdom of Yemen also joined. The Arab Hashemite Union between Jordan and Iraq 1958, the union between Egypt, Syria and Iraq 1963,
then between Iraq and Egypt 1964, the Union of Arab Republics between Egypt, Sudan and Libya 1969, the Union of Arab Republics between Egypt, Syria and Libya 1971, the fusion union between Egypt and Libya 1970, and the United Kingdom between Jordan and Palestine 1972, the Islamic Arab Republic between Libya and Tunisia 1974, the Libyan-Algerian union in 1975, the Syrian-Iraqi union in 1978, the fusion union between Syria and Libya in 1982, and the Arab African Union between Libya and Morocco in 1984.

These failed experiments are still a subject of research and study; Seeking a starting point for a new
experience that will benefit from correcting the shortcomings of previous experiences, so that it will come - God willing - stronger and more comprehensive, to accommodate the existing successful partial experiences, and to include the rest of the countries of this great Arab nation, in a comprehensive national unity, realizing the hope or the Arab dream that the search for it does not stop And in order to achieve it.

It is also worth noting the experiences of the Arab confederation, whether at the national level such as the League of Arab States or on partial scales such as the Gulf Cooperation Council
1981, the Maghreb Union 1989, and the Arab Cooperation Council that included Egypt, Yemen, Iraq and Jordan 1989. While the third did not hold and quickly collapsed, The first and second models still exist, although they differ in the degree of effectiveness. Several reports indicate serious moves to establish a Saudi-Bahraini federation, and steps to include Yemen, Jordan, Morocco and Egypt in the Gulf Cooperation Council.

There was also the experience of an integrative project between Egypt and Sudan in 1974, when its two sponsors, the presidents of the two countries: Sadat and Nimeiri, went.
To one degree or another, each of the mentioned experiences can be considered as a step on the path of (unity) hoped for under the ideology of (Arab nationalism).

The Arab national movement had begun clandestinely, for which cells were formed in the capital of the Ottoman Empire, and then publicly in literary societies based in Damascus and Beirut. Its political features and national goals became clear in the first Arab conference, which was held in Paris in 1913. Subsequently, the idea of Arab nationalism prevailed throughout the Arab world, and the elements for building this nationalism were
crystallized more clearly at the popular and official levels. (5)

Then the Nasserist-Baathist relationship led to the transformation of Arab unity from a slogan into a reality. Only two years after the outbreak of the July 1952 revolution, the Arab trend was a constant in the conversations of Abdel Nasser, who said in his speech at Al-Azhar - on the celebration of the second anniversary of the revolution -: "The goal of the revolution's government is for the Arabs to be a united nation, whose sons cooperate for the common good." Since the talk about the establishment of unity began to appear, the national presence of Abdel Nasser has crystallized. The "Arab Nationalist Movement" found
in the Egyptian revolution the only Arab force capable of achieving Arab unity, and saw the establishment of the United Arab Republic in 1958 as a nucleus for comprehensive Arab unity, and hopes were pinned on it as a vanguard for the future of that unity.

(6)

Following the failure of the Egyptian-Syrian unity in 1961, the "Arab Nationalist Movement" rearranged its priorities and objectives, so that the priority of unity declined to become next to the task of liberating Arab lands, and called for the introduction of social and economic implications for the idea of unity. Subsequently, the collapse of that unit was considered
a direct cause of the June 1967 defeat. Then the slogan "Unity is the way to liberate Palestine" was raised in Cairo, which confirms the priority of achieving national unity. (7)

The set of setbacks that the Arab labor process has witnessed in recent decades have also imposed the necessity of searching for a point to resume work in this endeavour. Despite the fact that the Arab experience in the modern era was crowded with purifying slogans, it remained at the same time filled with negative self-accumulation, which renewed the call for a comprehensive project for Arab renaissance and unity. (8)
5 - Muhammad Ahmad Khalaf Allah, “Arab Nationalism as We Should Understand it,” in: Sate’ Al-Hosari et al., Opinions and Studies in National Thought (Kuwait: Dar Al-Arabi, 1985), pp. 71-75.


8- Ahmad Halawani, “Report on: The Conference on Renewing National Thought and the Arab Destiny”, The Arab Journal of
Second - Methodological and objective concepts of the study:

1- The concept of scientific methodology:

The scientific method is defined as how knowledge is acquired, organized, and understood. In political scientific research - in particular - it is necessary to start by setting specific and conclusive rules for defining the political reality. This is done through what is known as (Empirical analysis), which uses
general and objective language to describe this reality. (9)

The term (methodology) also refers to the method used by the researcher to study a problem, or to the method of organized thinking and how the researcher reaches his goal. In the framework of the theory of (methodological integration), more than one method can be used for one study. (10)

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And if (science) is a system of accumulated scientific knowledge or a set of principles and rules that explain some phenomena and the relationships that exist between them, then (scientific methodology) is also a system of rules and procedures on which the research path depends and through which this science is acquired. Through the (scientific method), a person works to organize his thinking and programming, and to arrange the
steps required to be followed in order to confront a specific situation or problem facing him, in order to develop appropriate solutions and access to complete useful knowledge based on studied foundations. (11)

The research process aims to understand the world around us. This understanding may be a goal in itself and may be a prelude to anticipating future changes and their developments or controlling them and controlling the reality around us. All of this will lead to the advancement of our capabilities and capabilities in developing and influencing the world. (12)
That; Because scientific research is no longer an academic luxury, practiced by a group of researchers languishing in ivory towers, it has come to play an effective role in the development of human societies. At the forefront of its basic functions is to contribute to the process of controlling and controlling phenomena, events, facts and
matters, controlling them, directing them, and exploiting the results to serve humanity.

Rather, it intervenes to obscure undesirable phenomena, and to produce desirable phenomena. This is one of the most important goals of planning based on the scientific method. It also contributes to the development of human knowledge in the surrounding environment in all its dimensions and aspects, in nature, politics, economics, technology, management, society and so on. And it works to find solutions to the various problems facing man in dealing with the environment in which he lives. (13)

In summary, scientific research contributes to the renewal process practiced by nations and
civilizations, to create a practical reality that achieves their happiness and prosperity, and works to revive topics and ideas and achieve them in the field. It also allows for a new understanding of the past for the sake of a new start to the present and a forward-looking vision for the future. (14)

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14- Al-Jadili, previous reference.
2- The concept of ideology:

The connotations of this term vary in several directions, but at the beginning of what it means is “any systematic and comprehensive political doctrine, which claims to present a complete and universal theory of application to man and society, and sets a program for the political movement based on this theory. Ideology works to contain all What is related to the political situation of man, and creates a doctrine that works to influence the formation or transformation of that situation.” (15)

3- The concept of nationalism:
It is an emotional or ideological attachment to a specific land or country, and to the interests of this country or that land. Also, it is the theory that every state must be based on a nation, and that every nation must be formed in a state. This means trying to use the political movement in order to achieve the national personality. (16) So, (nationalism) is an ideology, that is, a systematic and comprehensive political doctrine, which claims to present a complete and universal theory of man and society, and sets a program for the political movement based on this theory.
Accordingly, ideologies are many, and the “national ideology” is one of them.

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15- Ali Al-Din Hilal (Supervision), Dictionary of Terms, previous reference, pp. 101-102.

16- The previous reference, pg. 148.

4- The concept of “national ideology”:

As a modern concept and as a political and social idea, (nationalism) appeared in its precise scientific form in Europe in the late eighteenth and early nineteenth centuries. It crystallized - in the clearest form - in the French
Revolution with its ideas, ideals, legislation and slogans. From France, it moved to many European countries through intellectual influence first. Then the nationalist idea moved to our Arab nation at the beginning of the twentieth century.

The Arabic formulation of the concept of "nationalism" came as a translation of the foreign term "Nationalism". Here it is worth paying attention to the termination of this term with the syllable "ism", as it contains the meaning of ideological and efficacy at the same time. Nationalism as a whole, social, economic and political doctrines
ending with these letters in the English language “ism” has the meaning of positive adherence to a belief, with seriousness in calling for it and working for it. (17)

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The “national ideology” consists of ideas about the character of the nation, its past, present and future, its mission in the world, the mission of
the state and the duties of individuals towards the nation. The combination of traditions, interests, and ideals prevailing in a nation is often called the "national character" and some of them are related to the idea of the nation, from which "national ideology" and "national aspirations" are formed.

Rather, the "national ideology" deals with the special character of individuals, especially in countries where the individual is completely subordinate to the nation. Even the most private matters, which seem to us have no connection with national honor or national greatness, such as the relations between fathers and
sons or between a man and his wife, are regulated by national ideology. (18)

Also, the "national ideology" extends to international relations. In peaceful democratic countries - for example - ideas about their international relations are crystallized in accordance with the standards recognized in the internal politics of those countries. (19)

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5- The concept of ideology (Arab Nationalism):

The ideology of (Arab nationalism) comes as one of the applications of the concept of "national ideology", that is, on the scope of the Arab (nation) only. Here it is necessary to stand on the significance of the term / concept (nation).

6- The concept of the nation:

It is a partial concept linked to the idea of nationalism. The nation is also considered part of the concept of the nation-state. Although there is no technical definition of the nation,
any procedural definition of it involves referring to any group of individuals, whose sense of common identity crystallizes based on a measure of historical continuity, cultural homogeneity, and geographical connection to a particular place (20).

The national feeling is the strongest factor in modern politics, and stronger than any other political doctrine. Under the weight of his attacks, major empires collapsed, and wars and revolutions took place in the name of nationalism that changed the map of the world. Neither economic interests, nor morals, nor religion could limit the momentum of this trend.(21)
20- Dr. Ali Al-Din Hilal (Supervision), Dictionary of Terms, previous reference, pg. 181.

21- Frederick Hertz, previous reference, p. 6.

Most definitions of a nation are limited to criteria that distinguish it from other nations, such as language, civil status, religion, gender, historical rights, natural borders, or economic interests, but none of them are necessary - alone - absolutely necessary for the nation's formation. If the formation of a correct idea of the nation must take into account its multiple aspects, the main factor is national awareness; Without a sufficient amount of this awareness,
the nation does not exist.(22)

Here, it should be noted that some people are ambiguous or deliberately misrepresented by others when they do not differentiate between “national awareness” and “nationalism.” National awareness is the “peaceful” national feeling, while nationalism is the aggressive national feeling or the aggressive nationalistic, extremist patriotic or chauvinistic spirit.(23)

7- The concept of Arabism:

This term is not found in Arabic language dictionaries in the sense that the Arab masses understand
today. Most likely, it is a translation of the terms Arabism / Panarabism. Undoubtedly, there is in this formula of “dynamism” what we do not perceive in any other characteristic or ratio derived from the word (Arab).(24)

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22- The previous reference, pp. 13-14.

23- The previous reference, pg. 43-44, and: pg. 325.

24- Dr. Abd al-Rahman al-Bazzaz, previous reference, pp. 82-84. And: Dr. Abdullah Abdel-Daim, Arabism and labor pain, in: Sati’ Al-Hosary, previous reference, pp. 80-82.
Despite that, in recent years, a theory/call to (Arabism) has emerged. Its advocates say that it differs from pan-Arabism, which is - in their opinion - mere belonging to the Arab nation, while they consider (Arabism) an idea based on the necessity of movement - in the face of globalization - through the creation of a strong Arab bloc that can confront what conflicts with its interests of globalization. This bloc is not political now, but it is economic, commercial, social and cultural.(25)

3rd Chapter

The World Wars
The First World War
(1914 – 1917 – 1918 - 1919)
(Causes, Actions, Results, and Impact)

Introduction:

It occurred between 1914 and 1919. By the end of the war over 17 million people were killed, including over 100,000 American troops.

It was ended in the field – firing was stopped – in 1917, but negotiations for settlements and peace talks and conference were lasted and continued to 1919.
Causes:

1- Mutual Defense Alliances. (Religious, Linguistic, Cultural, Economic alliances)

Countries throughout Europe made mutual defense agreements that would pull them into battle.

2- Imperialism. (Britain, France, Italy, Belgium Japan, Germany, etc.)

When a country increases their power and wealth by bringing additional territories under their control.
3- **Militarism:**

The military establishment began to have a greater influence on public policy. This increase in militarism helped push the countries involved to war.

(Next to fair Religious wars and civil tools, and as a new generation of wars, from sword to Mass destruction).

4- **Nationalism**. (Radical Nationalism/chauvinism in Germany, Turkey).

Nationalism led directly to the war. But in more general way, the
nationalism of the various countries throughout Europe contributed not only to the beginning but the extension of the war in Europe.

**Involved countries & Actions, partners, parties:***

**Involved countries:**

Between and among (Austria, Hungary, and Germany, and the Ottoman Empire) against (Serbia, Russia, France, Belgium, Britain, Japan, Italy, and U. S. A.).
**Actions:**

Austria – Hungary declared war on Serbia.

Russia got involved to defend Serbia.

Germany seeing Russia mobilizing, declared war on Russia.

France was then drawn in against Germany and Austria – Hungary.

Germany attacked France through Belgium pulling Britain into war.

Then, Japan entered the war.

Later, Italy and United States would on the sides of the allies.
Results and Negative Impact of the World War 1:

When the Ottoman Empire collapsed, as a result of the World War 1, (1914 – 1917), much of the Arab world came to be controlled by the European colonial empires (France, Great Britain) according to the Sykes-Picot Agreement 1916 and The Balfour Declaration 1917, as the following:

- **British Mandatory** Palestine.
- British Mandatory Iraq.
- British protectorate of Egypt.
- British protectorate of sheikhdoms.
**French Mandate** of Syria and Lebanon.

French protectorate of Morocco.

-French Tunisia and Algeria.

Italian Libya.

finally:

The fact that their peace settlement was to break down within 20 years had led many historians to view it as a disaster that contributed to outbreak of World War 2.
The 2nd World War
It occurred between 1939 and 1945, began in 1939 and lasted six years. Most of the major powers of Europe were involved, battles were staged in all four corners of the globe and over 40 - 50 million people were killed, making it the most devastating war in history.

The 40 - 50 million deaths incurred in The 2nd World War make it the bloodiest conflict, as well as the largest war, in history.
Causes:

1- The First The World War:
   At the end of the First World War, many of the disputes that caused it still needed to be settled.

2 - The Great Depression:
   The stock market crash in U.S.A. caused economic strife throughout the world. U.S.A could not no longer loan Germany money for reparations.

3 - Hitler’s Foreign Policy:
Germany was, as already stated, still reeling from their defeat in the First World War. The nation's desire for revenge for how they had been treated over the previous two decades influenced Hitler's foreign policy.

4-The weakness of League of Nations:

The League of Nations was widely considered to have been ineffective in its role as an international governing body / organization, in that it had been unable to prevent the Second World War. Later, the United Nations was founded in 1945 to replace the League of Nations, to stop wars between nations and to
provide a platform for dialogue.

- **Actions & involved countries**
  
  **partners:**

  - Hitler stood under the banner of revenge.

  - Germany, Italy, and Japan (Axis countries) against the States of Allies: France, Great Britain, U.S. A., USSR, china.

**Results, and Impact:**

During or after the World War 2, (1939 - ), these Arab states gained their independence, as the following:
The Republic of Lebanon in 1943.
The Syrian Arab Republic and the Hashemite Kingdom in 1943.
The Kingdom of Libya in 1951.
The Kingdom of Egypt in 1952.
The Kingdom of Morocco and Tunisia in 1956.
The Republic of Iraq in 1958.
The Somali Republic in 1960.
Algeria in 1962.
The United Arab Emirates in 1971.

The cases of:
- Oman, gained self-governing since the 8th century.

- Kingdom of Yemen seceded from the Ottoman Empire in 1918.

- Egypt (gained incomplete independence in 1922, completed later in 1936 and 1952).

- Saudi Arabia had fragmented with the Fall of Ottoman Empire, and was unified under Ibn Saud of Saudi Arabia by 1932.

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- www.firstworldwar.com
- www.second-world-war.com
- www.history.com/topics/world-war-i/
- www.britannica.com/EBchecked/topic/aftermathworldwar2
European colonization of the Arab world

Suggested topics for research assignments

- France's attempts to seize Egypt in the modern era.
- The factors that prompted France to carry out its campaign against Egypt and the Levant (1798-1801).
- Social, economic and political conditions in Egypt prior to the French campaign.

- Waves of Egyptian resistance to the French campaign until it was cleared.

- The pros and cons of the French campaign on Egypt.

- The British Ottoman Mamluk influence in Egypt after the exit of the French.

- England's participation in evacuating the French from Egypt.

- Fraser's campaign to depose Muhammad on 1807, and the repercussions of its failure.
- Egypt's foreign policy during the era of Muhammad Ali.

- The failure of the policies of Muhammad Ali's successors and the preparation for foreign intervention.

- The failure of the Urabi revolution and the fall of Egypt - and then Sudan - under British occupation.

- The European colonial tide in the western Arab world before the beginning of the First World War.

- European colonial expansion in the east of the Arab world after the end of the First World War.
- The failure of the Great Arab Revolt, the occurrence of the first Arab catastrophe in 1916, and the Sykes-Picot Agreement of 1916.

- The second Arab catastrophe, 1948.

- Waves of national resistance in the Arab countries, against French-British colonialism, until independence.

- The third Arab catastrophe, 1967.

4th Chapter
Introduction

- Definition of (IR) as a branch of political science:

It is the study of foreign affairs and global issues among states within the international system, including the roles of states, intergovernmental organizations, non-
governmental organizations, and multinational corporations. It is both an academic and public policy field, and can be either positive or normative as it both seeks to analyze as well as formulate the foreign policy of particular states.

*) **Its main topics:**
- foreign affairs.
- global issues.
- the roles of states.
- international organizations.
- formulating foreign policy of particular states.

*) **It draws upon such diverse fields, as:**
- economics.
- history.
- law.
- geography.
- philosophy.
- sociology.
- psychology.
- anthropology.
- and cultural studies.

*) It involves a diverse range of issues, from globalization and its impacts on societies and state sovereignty to ecological sustainability, nuclear proliferation, nationalism, economic development, terrorism, organized
crime, human security and human rights.

**Extra readings:**

The differences between (International Relations) & (International Politics) & (Foreign Policy) and (Diplomacy):

Then know the topics studied by each of them in detail. For example, foreign policy:

- Its Definition,

- Formulating stages:
- Assessment of the political environment.

- Goal setting.

- Determination of policy options.

- Formal decision making action.

- Implementation of chosen option.

- Tools of Implementation,

- crew.

- Case study, for example: Egyptian foreign policy.
The Current Main Actors & Makers of (IR)
in modern & contemporary world

(1)

1\textsuperscript{st} - States: countries / nations / states, are the traditional members of the international community / system. So, they are the 1\textsuperscript{st} category of The current main actors & makers in the contemporary history of the world.

There are now 204 political entities in the political map of the world, 196 of them are independent states in the organization of U.N.)
Simply, we can classify states as the following:

*) Supper power states:

Such as United states of America.

*) Great states:

The United States, Russia, France, the United Kingdom and China are often referred to as great powers by academics, due to their political and economic dominance and military strength of the global arena. These five nations are the only states to have permanent seats with veto power on the Security Council of the United Nations.

*) Regional Powers:
Regional powers are often conceived of as regional leading powers, A regional power is a state that projects influence in a specific region.

In international relations since the late 20th century - contemporary history - a regional power is a term used for a state that has power within a geographic region. States which wield unrivalled power and influence within a region of the world possess regional hegemony (control, rule, hold, dominance, domination).

Some major regional powers are the German-French condominium in Europe, Japan in East Asia, India in South Asia, Iran in Southwest Asia, Brazil in Latin
America, Egypt, South Africa and Nigeria in Africa.

*) The normal states:
They are the majority of the states in all over the world, are of the normal power.

*) Microstates:
They are small independent states recognized by larger states.

The European microstates or European ministates are a set of very small sovereign states in Europe.

The term is typically used to refer to the smallest states in Europe such as: Monaco, San Marino, and Vatican City.
An independent country that is very small in area and population. Also called ministate.

Note many of the *smallest states in the world* by land area are not considered microstates. A microstate or ministate is a sovereign state having a very small population or very small land.

Maldives, the smallest independent *country in Asia* with 298 km². The Republic of *Maldives*, is a small archipelagic island (a group of many islands in a large body of water) country in South Asia.
Also, Brunei, which is a country located in Southeast Asia

*) Failed states, the failed state, is a state that is unable to perform the two fundamental functions of the sovereign nation-state in the modern world system: it cannot project authority over its territory and peoples, and it cannot protect its national boundaries.

The Current Main Actors & Makers of (IR) in modern & contemporary world (2)
2nd - Task groups of the states:

- They are mere, nothing more than groupings of states.
- They developed mainly from the need of nations and governments to have a neutral forum where to debate and consider matters of importance to more than one particular nation.

- Neither of them have been founded by a constituent document / charter, treaty, but only a conversation, easy talk, and familiar intercourse.
- They exist only as task groups, though in non-legal contexts, these are sometimes referred erroneously / wrongly as international organizations.
There are many of Task groups of the states, such as:

- The G7 or G8, the group of the greatest seven or eight industrial countries.
- The G 77, group of 77 countries, they are the developing countries.
- The movement of non-aligned states, they are neutral, do not make any international conflicts, they are a group of the 3rd world states.
- The group of 5+1.
- The group of 20.
- The group of BRICS.
Some of Task groups of the states are in our Arab world, such as:
the group that includes Egypt, Saudi Arabia, United Arab Emirates and Bahrain, formed against State of Qatar, accusing it of supporting terrorism and trying to prevent it from financing terrorists.

3rd - Treaties:

- They look like task groups, but they be-side, have or based on a treaty or a convention. There are many treaties, e.g.:

* The north American free trade
agreement (NAFTA),
* The General Agreement on tariffs and trade (GATT) 1947 – 1995, that was legally recognized as an "ad-hoc commission".

An ad-hoc commission means also, the "committee that have been made, arranged established, etc., for a particular purpose".

4th- Individuals:

persons, as a result of the developing of / or caring about humanity / human rights, have been considered members in contemporary international
community. So, we have now "The International Humanitarian Law".

The well known, famous and prominent figures or personalities can act and play some role in the political games and participate in managing problems, questions and crisis in international relations, as negotiators or Ambassadors of Good Will.

Some of them are in the Arab World: Zewil, grand, such as Dr Ahmad actors: Omar elsherif, Hosain Fahmy, and Adel Emam.

Ambassadors of Goodwill.

United Nations *Goodwill* *Ambassadors* and Messengers of Peace are distinguished individuals,
carefully selected from the fields of art, literature, science.

Goodwill ambassadors generally deliver goodwill by promoting ideals from one entity to another, or to a population.

... Goodwill ambassadors are responsible for delivering humanitarian relief, implementing public programs and providing development assistance to demonstrate benevolence / donation and compassion / kindness between parties and communities.

* ___________________________
          ____________  *
5th - International Organizations:

1- By definition, an International organization is any organization with:
- International membership,
- International scope, and
- International presence.

2- International organizations developed mainly from the need of nations and governments to have a neutral forum where to debate and consider matters of importance to more than one particular nation.
3- However, some international organizations also developed from the need of an either executive or enforcement body which could carry on multinational interests in an unified form.

4- It is usual to distinguish between three main types of "international organization", namely :
   - **Multinational enterprises** (corporations),
   - **Non-governmental** organizations, and
   - **Inter-governmental** organizations.

* * *
The three main types of "international organization" (In details)

They – namely - are:

1\textsuperscript{st} - Multinational enterprises (corporations),
2\textsuperscript{nd} - Non-governmental organizations, and
3rd - Inter-governmental organizations.

1st - Multinational Corporations (mncS)

Definition and criterion:

Economists are not in agreement as to how multinational or transnational or international corporations should be defined. Multinational corporations have many dimensions and can be viewed from several perspectives (Ownership, management, strategy
A firm (company) becomes multinational only when the headquarter or parent company is effectively owned by nationals of two or more countries.

- Shell is a good example, controlled by British and Dutch interests (owners).

- Some argue that Ownership is a key criterion.

- By Ownership test, very few multinationals are multinational. The Ownership of most (mncS) are uninational. Such many of the American companies, that are considered multinational.
Thus, Ownership does not really matter.

2 – Nationality mix of headquarter managers:

An international company is multinational if the managers of the parent company are nationals of several countries.

Usually, managers of the headquarters are nationals of the home country. This may be a transitional phenomenon.

Very few companies pass this test currently.

Some examples in the Arab world, in the field of Petroleum/
Managers of the parent oil companies are nationals of several countries: Arab Gulf, European and American.

3 – Business Strategy:
- Global profit maximization.
- Mass-production.
- Multinational corporations may pursue – care about / busy with policies that are home country – oriented, or host country – oriented.

4 – Structure:
An international company engages many affiliates located in several countries, and exercises control over the policies of them.
Some examples are in the Arab world, in the fields of Petroleum/oil, building and infrastructure.

Many gulf oil companies engages many affiliates located in several countries, and exercises control over the policies of them.

Many Egyptian and Emirates companies in the fields of building and infrastructure, engages many affiliates located in several countries, and exercises control over the policies of them.

Types of Int'l Organs (2)
2nd - Non-Governmental Organizations

[Global (general / specialized) & Regional (gem./ spe.)]

1 - NGOs are the organizations, which the representatives (members) in them must not be agents of governments.

2 - They tend / try to relate more to global issues on individual levels rather the systemic / formal / official state problems.

3 – They certainly have international presence.

4 - They are privately created
with international scope and aims.

Their scope and aims are most usually out political matters, they may pursue social, cultural, scientific matters.

5 - Membership of some NGOs (global organizations) is open to all the nations of the world as far as they comply with membership criteria and after approval by a general assembly or similar body.

This category can be described / called as Global / world or universal Non-governmental organizations, e.g. : Red Cross.

Other NGOs are only open to
members from a particular region or continent of the world like (Muslim world league-makkah, Soudi Arabia.

6 - Their scope and aims are most usually in the public interest, but may also have been created with a specific purpose.

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3rd – Inter- governmental organizations
Definition:

IGOs are the organizations which the representatives (members) in them must be agents of governments (of the states).

criterion:
1 - They are created with sovereign states or other IGOs as members.

However, in common usage, the term (International Organization) is commonly reserved for intergovernmental organizations.

2 - They certainly have
international presence.

3 - They are privately created with international scope and aims.

4 - The Year book of international organizations, which aims to identify and list all intergovernmental organizations, defines such bodies as:

A - Being based on a formal instrument between the governments of nation states;
B - Including three or more nation states as parties to the agreement;
C - Possessing a permanent secretariat performing ongoing tasks.

5 - Legally speaking, an
international / inter- governmental organization may be established by a constituent / establishing document such as a charter, a treaty or a convention, which when signed by the founding members, provides the organization with legal recognition.

International inter-governmental organizations so established are subjects of international law, capable of entering into agreements among themselves or with states.

Thus, International inter-governmental organizations in a legal sense are distinguished from – above mentioned – treaties and task groups.
Classification
We can classify (IGOs) as the following:

1 - Global
   1/A - Global General Organizations

2 - Regional
   2/A - Regional General
In detail

1/A - Global General Organizations:

- **Membership** of some IGOs is open to all the nations of the world as far as they comply with membership criteria and after approval by a general assembly or similar body.
- As For the Global intergovernmental organizations, Their scope and aims are most usually in the public/ general interest, care about, or busy with all matters, crises, problems, as the case of United Nations.

- This category, includes the (United Nations). We can call or describe this category as (Global/World/ Universal Organizations).

1/B - Global Specialized Organizations:
- Some of global organizations may also have been created with a specific purpose like:
- The specialized agencies of U.N.
- The associated organizations with UN.
- The world trade organization
- U.N Educational, scientific and cultural organization.
- Interpol
- FIFA
- Food and Agriculture organization of the united Nations.
- Organization for the prohibition of chemical weapons.

2/A - Regional General Organizations:

Other IGOs are only open to member from a particular region or continent of the world, like:
1 - League of Arab States.
2 - Gulf Cooperation Council.
3 - Arab Maghareb Union
4 - Organization of Islamic Conference
5 - African Union.
6 - Association of Southeast Asian Nations
7 - European Union
8 - Organization of American States,

And other regional organizations, which base their membership on other criteria.

The scope and aims of those regional intergovernmental organizations are most usually in the public / general interest, like the above mentioned examples.
2/B - Regional Specialized Organizations:

Some of regional organizations may also have been created with a specific purpose, like:
- Arab League educational, cultural and scientific organization.
- Islamic educational, scientific and cultural organization.
- European space Agency.
- European free trade Association.
- European Patent organization.
- Asian development Bank.
- Intergovernmental Authority on Development (IGAD).
- North Atlantic treaty organization (NATO).
- Organization of Arab Petroleum – Exporting countries (OAPEC).
Modern Conflicts in the World

There are many Conflicts all over the world, but we will deliver some selected examples of them, as they are related to our region and our Arab nation.

We will deliver them through three levels, as the following:

First - the Arab / Non-Arab level, that are between some Arab states and some non-Arab states, such as:
1 - Arab - Israeli Conflict… (1948 - ) :

the United Nations, recommended a partition of Mandatory Palestine at the end of the British Mandate. On 29 November 1947, the UN General Assembly adopted the Partition Plan as Resolution 181.

- That Resolution 181 in 1947, and The establishment of the State of Israel in 1948 have given rise to the Arab – Israeli conflict.

- The Arab states were involved in a number of wars with Israel between 1948 and 1973, such the
wars of 1956 and 1967, and other limited wars between Israel and Palestinians and Lebanese

- Some Arab states signed Peace Treaties with Israel. An Egypt–Israel Peace Treaty was signed in 1979. Then, Jordan and P.L.O. signed similar Treaties with Israel.

2 - Iraq – Iran War…………
1980 -1988

The late President Saddam Hussein’s aggressive practices against his neighbors and brothers from the Arab and Islamic countries were numerous, and this has caused disasters in the Iraqi state and the Iraqi people, and involved Iraq in
many losing wars, the most famous of which is the so-called three Gulf wars in which Iraq all suffered heavy defeats.

After his aggression against Iran in 1980, his aggression against Kuwait was in 1990, then the West inflicted on Iraq its painful punishment in the 2003 war.

The Iran-Iraq war (1980-1988) was famous for the first Gulf War. It started in September 1980 and lasted until August 1988.

- The war began when Iraq invaded Iran, on 22 September 1980, following a long history of border
disputes, and fears of shia majority influenced by the Iranian Revolution.

- Iraq was also aiming to replace Iran as the dominant Gulf state.

- Iraq hoped to take advantage of the revolutionary chaos (disorder and confusion).

- Iraq attacked Iran without formal warning (declaration).

- The Iranians regained all lost territory by June 1982. For the next six years, Iran was on the offensive.

- How ended.
By a U. N security council resolution (decision) accepted by the two sides.

Second - the Arab / Arab level , that are between some Arab states and some other Arab states , such as:

1 - Western Sahara Conflict…
1975 - ?

The conflict erupted after the withdrawal of Spain.

There was an administrative control by Morocco and Mauritania , but not the sovereignty.
Polisario Front desiring to establish an independent state in the territory, and fought both Morocco and Mauritania.

Mauritania withdrew. Morocco continued to take the upper hand.

An armed struggle between the Sahrawi Polisario Front and Morocco lasted from 1975 to 1991.

Like all the peoples of the world, the people of the Sahara region and the liberation front representing them (the Sahrawi Polisario Front) desired their self-determination and the establishment of an independent state in the Sahara region.
In order to achieve this legitimate desire, the aforementioned front led hostilities against both Mauritania and the Kingdom of Morocco. This fighting resulted in the withdrawal of the Mauritanian forces from the Territory, while the forces of the Kingdom of Morocco continued to extend their control and control over the Territory. The United Nations intervened, and a cease-fire was established, in preparation for a referendum on independence.

The Kingdom of Morocco still persists in the exercise of its ambitions in the territory of the
Sahara, claiming that it is part of the national territory. It draws up its foreign policy with the countries of the world - American, European, African and Arab - on the basis of their position on this issue of the Sahara. It has been intransigent in that to the point of diplomatic confrontation and estrangement with sister Arab countries such as Algeria on this basis. And with all African Union countries.

Third - the Civil War inside the state, such as:

1 - Lebanese Civil War............
1975 – 1990
Lebanon has become the worst example of the semi-permanent internal fighting between the many minorities in the Lebanese society, and it is a continuous case of bickering, sedition, sectarian, ethnic and religious conflict, and partisan fragmentation based on this complex situation, and the consequent formation of military wings affiliated with all these sects. This is what pushes the Lebanese society towards military fighting a lot.

In addition, the external influence has been established in the internal Lebanese affairs, and the loyalties of these sects are multiplied to external parties, particularly France, Russia, Germany, Britain, Iran, Saudi Arabia.
and others. Besides, political, financial and administrative corruption is the same as the majority of Arab political systems.

-It was a multifaceted war.

Lasted from 1975 to 1990’.- 

Resulted in 120,000 fatalities, - one million people wounded, 76,000 displaced, one million exodus

2 - There are many Civil Wars in other states such in Syrian Arab Republic, Iraq, Republic of Yemen, Libya, Somalia.
All of them have the same similar results, in fatalities, wounded people, and displaced people, and destruction in infrastructure and in economy.

Some of them have recent simple political settlements, but others are still on process, ongoing, and are about to cause some kind of Collapse and failure for the state, as in in Syrian Arab Republic, Iraq, Republic of Yemen, Libya, Somalia.

Applications of (Cooperative Ideology)
in
Contemporary International Relations

Introduction:

The call to employ (cooperative ideology) to activate Arab-Arab relations is tantamount to (inevitable) employment; Which is imposed by the deteriorating situation of this state of international relations, which is imposed by the necessity of preserving the existence of (the Arab international group) and the continuity of (the Arab regional
system) and maintaining the entity (the Arab nation).

Since there are still those who believe that there is no place to talk about “inevitability” in social and human studies, and given that this study has formulated and adopted the concept of (cooperative ideology), it is necessary - in this context - to present a treatment or scientific rooting for these two concepts, and then identify some of the experiences of Contemporary international relations which are based on the essence/content of the last concept, and it is considered as the kinetic component of it.

In these pages, then, we discuss the most prominent intellectual and
kinetic components of the (cooperative ideology) structure.

First - the scientific rooting of the concepts of (determinism) and (cooperative ideology):

1- The concept of (determinism / inevitability):

The significance of determinism, as a philosophical hypothesis, is varied to three: (determinism) related to metaphysics or God’s decree and destiny, (material determinism) related to the laws of matter and nature, and (causal determinism) based on the concepts of
causation and causation, and the logical sequence of events. It is what philosophers such as David Hume, Thomas Hobbes, Immanuel Kant and others have discussed. Causality refers to the direct relationship between events, and it can be observed through daily experience, and scientific theories are based on it in explaining the various phenomena.(1)

Besides this, "determinism" - in its most recent sense - is the conviction that all events - including political events - are a direct result of certain causes or conditions, and that no political event or phenomenon occurs
accidentally, and that causal relationships exist in the social world as it exists in the physical or natural world.(2)

1 - For more, see: The concepts of (determinism) and (causation) at: - Wikipedia.org

2- Dr. Ali El-Din Hilal (Supervision), A Dictionary of Political Terms, Previous reference, p. 48.

With the realization that “relativism”, “probability” and “the plurality of dimensions of human behavior” come to the fore in the features of scientific knowledge in the fields of political and social sciences in general, there are those who refer to the so-called “social determinism” and “geographical
determinism” and others, as explanations, or - At least - alternative frameworks for explaining certain social phenomena.(3), which means that saying that “determinism” has no place in human or social studies is an irrefutable statement.

Also, the research into the causal or causal relationship between the different variables is not limited to the interpretation of past political events, but the importance of the causal theory also lies in the addition that can be provided in the field of achieving reliable knowledge in the field of political prediction (4).
In political science, forecasting may take the form of a prediction of future events, based on observation of past events that occurred regularly, although most predictions in political science are formulated in the form of probabilities or trends. That is, it states that an event can occur if certain conditions are present. (5)

3- Dr. Abdul Ghaffar Rashad Al-Qasabi, Previous reference, pp. 26-30.

4- Dr. Ali El-Din Hilal (Supervision), A Dictionary of Political Terms, Previous reference, p.p.: 55-56.

5- The previous reference, p.: 46.

This ends with us emphasizing what we began to refer to, which
is that “determinism” in social studies - including political studies - is not fatalistic or definitive materialistic determinism, but rather it is just a probabilistic causal determinism that takes into account the nature of the elements of the phenomenon it studies, i.e. behavior. The human being is multidimensional, individual or collective.

Here - too - it is worth linking the concepts of "causal determinism" and "negative prediction" - which states that it is impossible, or unlikely to achieve a certain sign or the occurrence of specific events - in their
framework the words of Constantine Zureik and Muhammad Hassanein Heikal: It is impossible to realize the idea of Arab nationalism in its optimal form - a comprehensive constitutional political unity - in the current Arab context.

It is also possible - in the same context - to say that it is impossible for the Arab system to continue to exist (coherent), or the Arab nation to survive (one nation) if the Arab situation continues to deteriorate and disintegrate, or if the (cooperative ideology), which has come to represent (a necessity of life) for this system and for this nation; In
a global context that no longer guarantees the survival of only the major/strong international blocs.

1- The concept of (cooperative ideology):

The principle of "cooperation" is one of the firmest general principles upon which international relations are based. Indeed, the part of international relations is based on this principle, in contrast to the other part, which is governed by the
principle of "conflict". And if the origin of a country’s resort to this or that principle is choice or absolute freedom, then in some urgent contexts or circumstances “inevitability” or “necessity” imposes the same, as is the case in the context or situation experienced by the Arab nation, as the totality of data Negativity in this context, and in this situation that is constantly deteriorating.

All of this dictates to a group of states of this system and this nation the necessity or imperativeness of adopting the principle of cooperation, rather the necessity of implementing it and taking refuge in it; As a lifeline from an imminent
danger, and a very bad fate, it threatens this system and this nation. All of this amounts to this principle - as I imagine - to the rank of "ideology". Because - in this case - it will represent an integrated approach or a comprehensive framework that governs and directs the joint action among the members of the Arab international group, in all fields.

In the context of the scientific rooting of this new concept: “cooperative ideology” and the feasibility of employing it realistically in strengthening international relations, we point out that the “principle of cooperation” still represents the basis on which the concept / system of “collective
security” is built, which is intended to achieve the interests of all countries. By working to stabilize and sustain peace (6).

This is at the global level, but at the regional level, we find that the concept of "the policy of international accord Détente" is based - to a large degree - on the principle of cooperation as well. This concept was based on the conviction that the only alternative - inevitable / necessary - for peaceful coexistence between the two superpowers (the United States and the former Soviet Union) is the occurrence of a nuclear disaster between them. This policy of reconciliation resulted in a noticeable positive development in
the relations between the two countries, which was translated into the conclusion of arms control agreements, an increase in the volume of trade exchange between East and West, and the Helsinki Agreement of 1975 on security and cooperation in Europe.(7)

Close to this meaning is what is known in international legal jurisprudence as (absolute regionalism), which accepts the emergence of an international grouping / international organization on the basis of a special (any bond), whether ideological or otherwise. (8)
Accordingly, if the traditional national ideological bond is Among the Arab countries has been (weakened or regressed), it has become imperative to search - albeit temporarily - for a more effective link to move the political will of the leaders of these countries towards cooperation and joint Arab action; As an inevitable life necessity that must be taken into consideration for the survival of the Arab system or
the Arab group / bloc in the context of the contemporary global system / context, which - as previously mentioned - no longer guarantees the survival of only strong international blocs.

Second - Examples of the applications of (cooperative ideology) in contemporary international relations:

In modern and contemporary history, international relations have known many forms of international cooperation based on this unconventional type of ideology,
which was previously defined as "cooperative ideology". This ideology, which is represented in (the conviction of the inevitability/the necessity of working to achieve common interests) between a group of countries, and it constitutes a ground for cooperation and joint Arab action, among them, regardless of the extent to which the traditional ideas or beliefs (religious, national, or other) of the parties to this relationship are different. New International Cooperative.

Many successful international relations models can be observed that are based on such (cooperative ideology); It
represents an aspect of the fruitful historical experience in international relations, which a group of Arab countries can emulate and benefit from its results to activate Arab-Arab relations, and to overcome the deteriorating situation to which the current Arab regime has descended.

The selection of the following models comes from the contemporary history of international relations; As - to a large extent - the same context and the same environment in which the Arab international community is located, the subject of this study.
1- The experience of constructing (Afro-Asian Ideology) (9):

The (Afro-Asian) movement arose to call for solidarity between the countries of the two continents that were left behind by circumstances; In order to correct their position in the international community. The cooperative relationship between these countries was based on a new ideology that transcended the traditional beliefs and ideas espoused by each country party to this relationship.

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9- Boutros Boutros Ghaly, Dimensions of Afro-Asian Ideology, International Politics, (Cairo: April 1968). in a:
That ideology crystallized; As a result of the interaction between the followers of a number of different traditional intellectual and political currents: the current that calls for Asian unity, the current that calls for Islamic unity, the current that calls for Arab unity, the current that calls for African unity, and the current that calls for Marxism. This (cooperative ideology) was based on the value of solidarity, as there was no common denominator among all those countries - based on which their common interest was realized - other than that value that was - at the time - a guarantee of survival /
liberation / independence for those countries.

The first conference of that movement was held in Bandung, Indonesia, in April 1958, and it was considered one of the most important international political events that occurred in the second half of the twentieth century. Indeed, the political leader and thinker Leopold Sangor considers it the most important human event since the era of the Renaissance.

On this basis, the League of Arab States is considered the first Afro-Asian international organization. Pan-Arabism/Arab-
Arab interests are in fact nothing but Afro-Asian within a limited regional scope.

With the expansion of the circle of the same idea crystallized the Non-Aligned Movement.

The political line of the (Non-Aligned Movement) and (Group of 77):

In the mid-fifties and early years of the sixties, the national security of developing countries crystallized in "political independence and regional sovereignty and how to preserve
them from external threats." Therefore, the major regional powers - such as Egypt, India and Yugoslavia - rejected all forms of alliance with the great powers. Which resulted in the emergence of your non-alignment (political line), and the Group of 77 countries to increase the economic powers of these countries, so the cooperation between them was a common behavior directed towards some goals that are considered as a common interest and was a means to achieve those goals, and the motive or engine for this cooperation was (maintaining on the self).(10)

The founders of the Non-Aligned Movement had preferred to declare it
a movement rather than an organization in order to avoid the bureaucratic implications of the latter. During the nearly fifty years of this movement's life, it was able to include an increasing number of countries and liberation movements that accepted - despite their ideological, political, economic, social and cultural diversity - the principles on which the movement was based and its basic goals and expressed their willingness to achieve those principles and goals.

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Extrapolating from history, we find that the countries of this movement have demonstrated their ability to overcome their traditional ideological differences and create a common basis for action that leads to mutual cooperation and the consolidation of their common values. While the first conference of the movement was held in Belgrade in 1961, it held its conferences until the last - the sixteenth summit - in Tehran in August 2012. The number of members of the movement in 2011 reached 118 countries, 18 observer countries and 10 organizations. (11)

Undoubtedly, the current situation of the group of Afro-Asian
countries and the group of non-aligned countries is not optimal, but the aim of referring to these two experiences - in international cooperation - aims to study them or reflect on them in their historical context; During the wave of the successive independence of their countries and given the recent era of all of them - at that time - with joint international action, the employment of each of these two international groups for (cooperative ideology) was the ideal way to activate interrelations and solidarity within each of them, aiming to achieve the highest common interest that they met at the time, which is (Self-preservation) and (protecting independence) away from the
struggle of the two traditional camps in the world order at that time.

It is the same method that could represent a suitable course or exit for the current group of Arab countries, from their deteriorating and regressive situation.

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2- (European common interests) establish the cooperative ideology:
After World War II, European politicians found that unity cannot be based on traditional ideological foundations and a (bypassed) cultural heritage, but rather based
on common interests, on top of which is the interest in preventing the outbreak of other comprehensive wars. European countries to the status of (the Union) currently. (12)

3- (economic) ambition and the foundations of the cooperative ideology of the BRICS group: (13)

This international group emerged in 2009 to be a framework that transcends Western attempts that sought to create frameworks that accommodate the economies of emerging countries such as the Group of Twenty (G20) *. BRICS was not based on a single intellectual
ideology, but rather gathered on a unified ambition aimed at protecting their economies and achieving more participation in the contents of the emerging international system, and made its ambition an essential component of its new cooperative ideology.

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*) It was formed in 1999 to give the international economic system a new impetus after the financial crisis in the nineties of the last century.
The recent global financial crisis showed the position of emerging countries in the international structure. In 2009, four countries formed the "BRIC" group, comprising Brazil, Russia, India and China, and then became "BRICS" after South Africa joined it. These countries possess enormous capabilities, not least the population mass, which constitutes about 41% of the total population of the world, occupying 25% of the land area, and the size of economic power that exceeds 27% of the global gross product, in addition to superior military capabilities distributed over conventional and non-traditional capabilities.
A report issued by the International Monetary Fund in April 2011 showed expectations for China to achieve a growth of 9.5% in 2012, while it expected a growth of 7.8% for India and 4.8% for Russia, in addition to 3.8% for South Africa.

This international group has met on common interests that made it a new ideology, that is, a basis for cooperation and joint action. The achievement of that cooperation was not hindered by the affiliation of these countries to different traditional ideologies, nor their affiliation to divergent geographic regions on the outskirts of the political map of the world.
These successful experiences in international relations, which were based on the cooperative ideology aimed at achieving common interests, represent models that the group of Arab countries can emulate, activating their inter-relations on the basis of the same ideology, with full awareness and awareness that the immediate or phased introduction of this ideology does not mean denial of (The ideology of Arab nationalism) is the most comprehensive framework and the strongest and most enduring foundation for Arab-Arab relations.

The indicators of the current stumbling block of the march of the Arab nationalist movement and the
intensity of the dangers threatening the position of the group of Arab countries have imposed the need to search for new engines, even if (partially/interim) to activate Arab-Arab relations. The latter is an original component in the structure of (the ideology of Arab nationalism). Undoubtedly, the success of employing the (cooperative ideology) will lead - later - to the resumption of the employment of the Arab nationalist ideology in its ideal and integrated form, God willing.
Conclusion:

This study - about the applications of cooperative ideology - ends with the following results:
First - The (Arab States Group) has two complementary types of ideology, which are:

1- (National ideology) which dictates the necessity of working for the unification of the nation whose people believe in this ideology.

2- The (cooperative ideology) that must crystallize or arise among the countries of this same group, which constitutes a regional system that must work - as all regional systems - to achieve the common interests of its group of states and to maintain its security, cohesion and continuity, etc.

Secondly - There is a large body of Arab national thought that dealt with the intellectual component of the
ideology of Arab nationalism, where it monitored, formulated, explained and disseminated, and provided guarantees that its essence would remain alive in the minds of its adherents and in the conscience of its believers.

**Third** - the kinetic component - joint action or cooperation - in an ideological structure (Arab nationalism) is not considered a secondary or optional component that can be bypassed, but rather it is an organic component without which the construction of this ideology is not complete, and it is the realistic translator of it, and in its absence or disruption it is not correct to talk about it. Moreover, the history of the
Arab national movement confirms that it is a flexible movement that can rearrange its priorities and goals, and therefore it is capable of interacting with any new data or regional and international context in order to achieve the common interests of its believers.

Fourth - The current stumbling block of the joint Arab action process is due to several reasons, perhaps the most important of which is related to the (political idea/creed) i.e. the ideology of Arab nationalism. As a result and for other reasons - Arab status or entity is threatened with collapse and disappearance; Which dictates the need to search for new engines to activate/ advance the
process of joint Arab action/cooperation or Arab-Arab relations.

**Fifthly** - The tangible disruption of most of the components of the structure of the Arab nationalist ideology has imposed a forced relegation to the inevitable minimum of these components, which is working to achieve common interests, i.e. employing (cooperative ideology) as a necessary and inevitable guarantee, aimed at achieving the common interests of the (group of Arab countries). And to prevent the collapse of the Arab system. without the slightest degree of political embarrassment; As this is not considered a transformation into a different ideology, the
(achievement of common interests) which constitutes the core of the (cooperative ideology) is basically one of the components / components of the structure of (the ideology of Arab nationalism).

Sixth - There are many successful experiences in international relations that were based on the (cooperative ideology), that is, which was built on realistic ties, commonalities and interests among the group of countries taking them, and they represent part of the historical experience in fruitful international cooperative relations, which the group of Arab countries should emulate. and benefit from its results; To activate Arab-Arab relations, in
any possible field, and at any available level.

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Rest:

The student can read more about the following models of cooperative relationships:

- Organization of Islamic Cooperation.
- GCC
- Arab Cooperation Council.
- The Arab-Korean Cooperation Council.
- Cooperation in facing conflict in contemporary international law.
- The reference of the cooperative economy, as opposed to the Islamic, capitalist, socialist, and communist economy.

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History of the United Nations

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The United Nations Organization (UNO) or simply United Nations (UN) is an international organization whose stated aims are facilitating cooperation in international law, international security, economic development, social progress, human rights, and the achieving of world peace. The UN was founded in 1945 after World War II to replace the League of Nations, to stop wars between countries, and to provide a platform for dialogue. It contains multiple subsidiary organizations to carry out its missions.
There are currently 192 member states, including nearly every sovereign state in the world. From its offices around the world, the UN and its specialized agencies decide on substantive and administrative issues in regular meetings held throughout the year.

The organization is divided into administrative bodies, primarily: the General Assembly (the main deliberative assembly); the Security Council (for deciding certain resolutions for peace and security); the Economic and Social Council (for assisting in promoting international economic and social cooperation and development); the Secretariat (for providing studies, information, and facilities needed by the UN); the International Court of
Justice (the primary judicial organ). Additional bodies deal with the governance of all other UN System agencies, such as the World Health Organization (WHO), the World Food Programme (WFP) and United Nations Children's Fund (UNICEF). The UN's most visible public figure is the Secretary-General, currently Ban Ki-moon of South Korea, who attained the post in 2007.

The organization is financed from assessed and voluntary contributions from its member states, and has six official languages: Arabic, Chinese, English, French, Russian and Spanish.\[2\]

History of the United Nations
The signing of the UN Charter in San Francisco, 1945

Following in the wake of the failed League of Nations (1919–1946), which the United States never joined, the United Nations was established in 1945 to maintain international peace and promote cooperation in solving international economic, social and humanitarian problems. The earliest concrete plan for a new world organization was begun under the aegis of the U.S. State Department in 1939.

Franklin D. Roosevelt first coined the term 'United Nations' as a term to describe the Allied countries. The term was first officially used on January 1, 1942 when 26 governments signed the Atlantic
Charter, pledging to continue the war effort.[3]

On 25 April 1945, the UN Conference on International Organization began in San Francisco, attended by 50 governments and a number of non-governmental organizations involved in drafting the Charter of the United Nations. The UN officially came into existence on 24 October 1945 upon ratification of the Charter by the five permanent members of the Security Council—France, the Republic of China, the Soviet Union, the United Kingdom and the United States—and by a majority of the other 46 signatories. The first meetings of the General Assembly, with 51 nations represented, and the Security Council, took place in Westminster
Central Hall in London in January 1946.\textsuperscript{[4]}

Since its creation, there has been controversy and criticism of the UN organization. In the United States, an early opponent of the UN was the John Birch Society, which began a "get US out of the UN" campaign in 1959, charging that the UN's aim was to establish a "One World Government."

After the Second World War, the French Committee of National Liberation was late to be recognized by the US as the government of France, and so the country was initially excluded from the conferences that aimed at creating the new organization. Charles de Gaulle criticized the UN, famously calling it \textit{le machin} ("the thingie"),
and was not convinced that a global security alliance would help maintaining world peace, preferring direct defence treaties between countries.\[5\]

**United Nations system:**

The United Nations system is based on five principal organs (formerly six – the Trusteeship Council suspended operations in 1994);\[6\] the General Assembly, the Security Council, the Economic and Social Council (ECOSOC), the Secretariat, and the International Court of Justice.
Four of the five principal organs are located at the main United Nations headquarters located on international territory in New York City. The International Court of Justice is located in The Hague, while other major agencies are based in the UN offices at Geneva, Vienna, and Nairobi. Other UN institutions are located throughout the world.

The six official languages of the United Nations, used in intergovernmental meetings and documents, are Arabic, Chinese, English, French, Russian, and Spanish,\footnote{2} while the Secretariat uses two working languages, English and French. Five of the official languages were chosen when the UN was founded; Arabic was added later in 1973. The United Nations Editorial Manual states that the
standard for English language documents is British usage and Oxford spelling (en-gb-oed), and the Chinese writing standard is Simplified Chinese. This replaced Traditional Chinese in 1971 when the UN representation of China was changed from the Republic of China to People's Republic of China

The General Assembly

The General Assembly is the main deliberative assembly of the United Nations. Composed of all United Nations member states, the assembly meets in regular yearly sessions under a president elected from among the member states. Over a two-week period at the start of each session, all members have the
opportunity to address the assembly. Traditionally, the Secretary-General makes the first statement, followed by the president of the assembly. The first session was convened on 10 January 1946 in the Westminster Central Hall in London and included representatives of 51 nations.

When the General Assembly votes on important questions, a two-thirds majority of those present and voting is required. Examples of important questions include: recommendations on peace and security; election of members to organs; admission, suspension, and expulsion of members; and, budgetary matters. All other questions are decided by majority vote. Each member country has one vote. Apart from approval of budgetary matters, resolutions are
not binding on the members. The Assembly may make recommendations on any matters within the scope of the UN, except matters of peace and security that are under Security Council consideration.

Conceivably, the one state, one vote power structure could enable states comprising just eight percent of the world population to pass a resolution by a two-thirds vote. However, as no more than recommendations, it is difficult to imagine a situation in which a recommendation by member states constituting just eight percent of the world's population, would be adhered to by the remaining ninety-two percent of the population, should they object.
The **Security Council**: 

The Security Council is charged with maintaining peace and security among countries. While other organs of the United Nations can only make 'recommendations' to member governments, the Security Council has the power to make binding decisions that member governments have agreed to carry out, under the terms of Charter Article 25. The decisions of the Council are known as United Nations Security Council resolutions.

The Security Council is made up of 15 member states, consisting of 5 permanent members – China, France, Russia, the United Kingdom and the United States – and 10 non-
permanent members, currently Austria, Bosnia and Herzegovina, Brazil, Gabon, Japan, Lebanon, Mexico, Nigeria, Turkey, and Uganda. The five permanent members hold veto power over substantive but not procedural resolutions allowing a permanent member to block adoption but not to block the debate of a resolution unacceptable to it.

The ten temporary seats are held for two-year terms with member states voted in by the General Assembly on a regional basis. The presidency of the Security Council is rotated alphabetically each month, and is held by China for the month of January 2010
The Secretariat

The Secretariat is headed by the Secretary-General, who acts as the de facto spokesman and leader of the UN. The current Secretary-General is Ban Ki-moon, who took over from Kofi Annan in 2007 and will be eligible for reappointment when his first term expires in 2011.[9]

Envisioned by Franklin D. Roosevelt as a "world moderator", the position is defined in the UN Charter as the organization's "chief administrative officer",[10] but the Charter also states that the Secretary-General can bring to the Security Council's attention "any matter which in his opinion may threaten the maintenance of international peace and security",[11] giving the position greater scope for action on
the world stage. The position has evolved into a dual role of an administrator of the UN organization, and a diplomat and mediator addressing disputes between member states and finding consensus to global issues.

The International Court of Justice (ICJ), located in The Hague, Netherlands, is the primary judicial organ of the United Nations. Established in 1945 by the United Nations Charter, the Court began work in 1946 as the successor to the Permanent Court of International Justice. The Statute of the International Court of Justice, similar to that of its predecessor, is the main constitutional document constituting and regulating the Court. [15]
It is based in the Peace Palace in The Hague, Netherlands, sharing the building with the Hague Academy of International Law, a private centre for the study of international law. Several of the Court's current judges are either alumni or former faculty members of the Academy. Its purpose is to adjudicate disputes among states. The court has heard cases related to war crimes, illegal state interference and ethnic cleansing, among others, and continues to hear cases.\[^{16}\]

A related court, the International Criminal Court (ICC), began operating in 2002 through international discussions initiated by the General Assembly. It is the first permanent international court charged with trying those who commit the most serious crimes
under international law, including war crimes and genocide. The ICC is functionally independent of the UN in terms of personnel and financing, but some meetings of the ICC governing body, the Assembly of States Parties to the Rome Statute, are held at the UN. There is a "relationship agreement" between the ICC and the UN that governs how the two institutions regard each other legally.

The Economic and Social Council (ECOSOC)

It assists the General Assembly in promoting international economic and social cooperation and development. ECOSOC has 54 members, all of which are elected by the General Assembly for a three-year term. The president is elected
for a one-year term and chosen amongst the small or middle powers represented on ECOSOC. ECOSOC meets once a year in July for a four-week session. Since 1998, it has held another meeting each April with finance ministers heading key committees of the World Bank and the International Monetary Fund (IMF).

Viewed separate from the specialized bodies it coordinates, ECOSOC's functions include information gathering, advising member nations, and making recommendations. In addition, ECOSOC is well-positioned to provide policy coherence and coordinate the overlapping functions of the UN’s subsidiary bodies and it is in these roles that it is most active.
The political stance of international organizations on the issue of Jerusalem: (*)
The legal position of the United Nations - and before it the League of Nations - towards the issue of Jerusalem, was nothing but a translation of what is going on in the corridors of these two organizations, of interactions that reflect the balance of international power, and end in compliance with the will of the stronger parties. Therefore, research beyond this legal position can reveal the political dimension of this position.

1\textsuperscript{st} - The political stance of the League of Nations on the issue of Jerusalem:

It is not an exaggeration to say that the League of Nations, and then the United Nations, were a vehicle for the will of the active international powers, in successive contexts and
stages. Often these forces sought to pass their (greedy projects) through these two channels: the League of Nations, then the United Nations,

for one reason, it is to give international (legal) legitimacy to those ambitions, if they are crystallized in recommendations and decisions, issued by the two aforementioned bodies.

Palestine was part of Britain's share, in the famous colonial agreement (Sykes/Picot - 1916).

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Within the framework of the colonial bargains that took place during the First World War, it was agreed between England, France and Russia, that the coasts extending between the Egyptian borders to Haifa and Acre would be an area of English influence. As for the rest of Palestine, it was agreed to make it international, and after the English forces occupied Jerusalem On December 9, 1917, the British - with the help of the Jews - pressured France, after the armistice, to force them to hand over to the British the control of Palestine - instead of the international administration - and to bring it under their mandate, and their final control.

A year before the establishment of the League of Nations on June 18,
1919, the major powers - at that time - had agreed on April 25, 1920 to place Palestine under the British Mandate, with Britain committed to implementing the Balfour Declaration to the Jews.

It is noteworthy that there was a clear declaration, by the British Foreign Secretary - Balfour - confirming the commitment of the major powers at the time, to the Zionist program, despite the conflict of that policy with the provisions of the Covenant of the League of Nations. What was behind that?

The delegation of the Zionist Organization had submitted to the Supreme Council of the Peace Conference in Paris on February 8, 1919, a memorandum containing its requests, and summed up in the following:
- Recognizing the historical right of the Jews in Palestine, and recognizing the right of the Jews to re-establish a national home for them in it.

- Establishing specific borders for Palestine, including southern Lebanon, Jabal Harmon, Aqaba and Jordan.

Recognizing the Balfour Declaration, working to achieve it, and facilitating Jewish immigration and settlement in Palestine. – Establishing a representative council for the Jews of the world and the Jews of Palestine, to help establish their national home in Palestine.

Placing Palestine under the British Mandate. The memorandum included the reasons for choosing
Britain as the mandate state, and enumerated Britain's exploits on Jews and Zionism, and the offers it made to establish a national home for the Jews.

The Mandate for Palestine, which was issued by the League of Nations to the United Kingdom on 24/7/1922, included the Balfour Declaration issued on 2/11/1917, fulfilling the desire of the Jews - contained in the memorandum of the Zionist Organization to the Peace Conference at the time - to choose Britain as the mandate state, without taking into account the desire/opinion of the people of the region, which is the original party in this matter.

Thus, the mandate deed was issued by the international organization, including the Balfour Declaration;
To give this statement the legitimacy that it lacks. For it was an invalid act which the League had to reject, for Britain issued it in a letter addressed to a Jew, who had no official status, Baron Rothschild.

Rather, Article 4 of the said Mandate document recognized an appropriate Jewish agency, which is considered as a public body that provides advice and contributes to the establishment of the national home for the Jews, and that document considers the World Zionist Organization - existing since 1897 - to be that agency.

However, the Zionist Organization established - later - an expanded Jewish agency, in which the representation of non-Zionist Jews was achieved; To participate in the agency’s responsibilities, and indeed
its constitution was signed in Zurich (14/8/1929), and it remained the right hand of the organization, working to encourage settlement, Jewish immigration to Palestine, and the care of the Hebrew language, until it was reconstituted in 1970, and it separated from the organization.

2nd - The political stance of the United Nations on the issue of Jerusalem:

- After rejecting the last project to partition Palestine proposed by Britain - the Morrison project announced on July 31, 1946 - as well as the Zionist project, which coveted to control 60% of the land of Palestine, Britain submitted the Palestinian cause to the United
Nations on February 26, 1947, and the General Assembly decided on May 15, 1947 to form what was known as the (United Nations Special Committee on Palestine – INSCOP).

On November 29, 1947, the General Assembly issued the famous recommendation / Resolution 181 / concerning the partition of Palestine and the internationalization of Jerusalem, in clear violation of the provisions of the Covenant of the League of Nations and the Charter of the United Nations, and the systems of international mandate and trusteeship, and decided the necessity of the evacuation of British forces by 1/8/ 1948 .

Also, despite the Jews' seizure of western Jerusalem in the 1948 war,
the Arab forces were able to besiege Jerusalem; By controlling all its entrances, the Jews were besieged, and the fall of the city to the Arabs became inevitable, within days, had it not been for the blatant intervention, by the United Nations in favor of the Jews, by signing the first cease-fire agreement, which the Arabs did not forgive the international organization; With it, the siege of the Jews was lifted, without the Arabs reaping from it other than the negative effects until today.

In a quick move to Resolution 242/1967, we also see the extent of the politicization of the decisions of the international organization, as many diplomatic debates and successive revisions, reviews took place in the scenes, between the
representatives of the Arab parties - especially Egypt - and the representatives of the major international powers supporting Israel, ended with the issuance of that decision, in a form or wording that obstructs the process of settling the conflict, and does not win the Arab right in the lands occupied by Israel in June 1967, including East Jerusalem.

While that flawed Resolution 242/1967 became the basis for the political settlement, which began in the early 1990s, between the Arabs and Israel, the United Nations was not satisfied with that, but rather accepted to be completely disengaged from the said settlement negotiations, based on an Israeli demand and American support for a direction Excluding the United
Nations, in order to enable the United States of America, to unilaterally direct that settlement in the interest of Israel.

In the shadow of the Cold War, the UN Security Council had turned into a paralyzed organ, unable to take decisions on important matters; Because of the frequent use of the veto by the two superpowers.

Just as the international situation played a supportive role in establishing Israel and consolidating its presence, it played the same role in perpetuating its presence, dominance and supremacy during the Cold War (1949-1991), and it continues to play the same role in laying the foundations for a political settlement of the conflict in the region, according to The Israeli
vision, after the United States was alone in managing the international system, and after the balance of power, and the givens of the two environments: regional and international, became the main reference for negotiation, a substitute for the resolutions of international legitimacy, and the role of the United Nations, which were absent.

Finally, the United Nations was one of the parties to the Quartet, which presented the roadmap plan to end the (Palestinian-Israeli) conflict, and what was mentioned in the map related to Jerusalem, no more than a proposal to hold an international meeting to discuss the issue of the holy city. That confirms the position of the United Nations on the issue of Jerusalem is one of the negative political factors in the environment
in which the Organization of the Islamic Conference operates.

Also, the international organization did not seek to activate any of its decisions, through effective field action. None of its decisions - on this issue - were issued in accordance with the provisions of Chapter VII of its charter, which can be interpreted as being - the organization - unwilling to deter Israel, which is unable to stop it from its practices in the occupied Arab territories, including Jerusalem.

Rather, in its most recent reports - on its work during 2003 - we note that the Special International Committee on the Situation of Implementation of the Declaration on Granting Independence to Colonial Countries and Peoples, did not refer to the
issue of occupied Palestine and its people in a single word. (*)

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(*) - Report of the special committee on the situation with regard to the implementation of the declaration on the granting of independence to colonial countries and people for 2003, New York, United Nations, 2004.