



NORMALIZATION IN INTERNATIONAL RELATIONS IN GENERAL AND IN THE CONTEXT OF ARAB-ISRAELI RELATIONS IN PARTICULAR

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Abstract:

The absence of a universally accepted jurisprudential definition of normalization has resulted in divergent perspectives on the underlying reasons for the move towards normalization by Arab countries. This diversity of opinion is further compounded by the unique circumstances that characterise each nation. It is evident that even the Gulf states, which are characterised by analogous economic conditions, exhibit divergent motivations for engaging in the process of establishing formal relations with the Zionist entity.

However, there is a consensus regarding the risks associated with the process of normalisation with the Zionist entity, both for the Arab states themselves and for the Palestinian cause.

Keywords: Normalization, Palestinian issue, Israel, Arab states, relations, Framework

Introduction:

The concept of normalization first emerged in the context of the Arab-Israeli conflict. While the term is not explicitly mentioned in the peace treaties between some Arab states and Israel, it arose within the framework of settlement processes between the Arabs and Israel. It is thus a product of Israeli thought, and one of the

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primary objectives Israel seeks to achieve by obligating Arab states with which it has peace agreements to establish normal relations in a number of areas. The aim is to ensure acceptance of Israel's existence as a legitimate entity in the Middle East.

The jurisprudential definitions of the term 'normalization' have been numerous, stemming from the multiplicity of intellectual trends among jurists on the one hand, and the multiplicity of starting points upon which each trend based its definition of this term.

The present article seeks to define the concept of normalization in general, and Arab-Israeli normalization in particular. To this end, it presents several jurisprudential definitions in this field. These definitions are introduced by reference to the origin of the term and its linguistic derivation. They are then defined in terms of their characteristics and motives. The article concludes with a definition of their forms and dangers, which include many fields.

THE FIRST TOPIC : DEFINING ARAB-ZIONIST NORMALIZATION AND EXPLAINING ITS MOTIVES:

It is an irrefutable conclusion that no state, irrespective of its power or stature, seeks to perpetuate conflict with other states due to the costs and consequences such conflict entails. It is evident that the phenomenon of normalization serves to restore equilibrium, wherein the establishment of relations between states, in conjunction with the principles of cooperation and good neighbourliness, is accorded a high priority by every nation.

This is achieved through a settlement that guarantees all the interests of the conflicting parties interests that led to their engagement in the conflict or that caused its outbreak. The Arab-Israeli conflict has largely concluded in the last five decades with a series of understandings, the latest of which is the process of normalization. Normalization can be regarded as a phenomenon in international relations, constituting a long-standing historical legacy, practised by states in various ways depending on certain constraints and contexts.¹



FIRST REQUIREMENT: DEFINING WHAT IS MEANT BY NORMALIZATION:

Normalization is a delicate process that requires consideration of all aspects and dimensions. There is no doubt that moral aspects – whether psychological or cultural – play an important role in this process.²

The process of standardising language is known as 'normalisation'. The term 'normalization' is derived from the English word 'normal', which can be defined as 'usual' or 'common'. The concept of 'normalization' is also found in Mukhtar al-Sahah, which states that 'nature is the disposition that a person is created with'. In the Intermediate Dictionary, 'normalization' is defined as 'the process of being made up of something', and 'normalize' is defined as 'to accustom to something'. However, no material on 'normalization' is found in Arabic dictionaries because it is a modern concept, and the current meaning is taken from the translation of this word from an English word that has been circulated recently, especially after the Camp David Accords. Nonetheless, the meaning of the word 'normalization' can be understood in principle as 'returning things to their previous state'.³

The Arabic term "normalization" is also defined as the letters ṭā', bā', and 'ayn forming a sound root. This concept is further elaborated by the notion that it represents an ultimate state or conclusion, akin to a seal that closes off further progression. It is asserted that the following statement was made: "I stamped something with a seal." This is indicative of a person's inherent nature and character. The stamping of a sword or dirham, achieved through the process of hammering until completion, serves as a metaphor for the formation of a seal. The seal is defined as the ring with which it is sealed (Ibn Faris, 1979: 3/438-439).⁴

In the Arabic language, the term "word normalization" is employed within the context of equestrianism, specifically with regard to the process of taming and preparing a horse to accept its rider and obey commands.⁵

Normalization is defined as the process of transforming something abnormal and unknown into something normal, with the aim of transforming relations from a state of war and hostility that existed before the signing of the peace treaty in 1979 into a state of "friendship" and "cooperation," at both the official and popular levels. This is considered to be the normal state between two countries that have concluded a peace treaty. It is evident that the process of normalization is founded upon two fundamental pillars: recognition and acceptance.



The recognition by Arab states of the legitimacy of the Zionist entity, as well as the acceptance of this entity within the regional context, is a matter of significant political and historical importance. This recognition entails the acknowledgement of the Zionist entity as a state that possesses the same rights as other countries in the region, including the right to neighbourliness and the right to be treated with respect.⁶

The concept of normalization can be defined as the process of rendering that which is unnatural seeming natural, thereby ensuring that it is no longer condemned or rejected. This approach does not necessitate the restoration of the object to its original state. The term "normalization" in Arabic is derived from the root "taf'il," which carries the connotations of "to activate" or "to make." This signifies a continuous process and movement toward achieving a goal. Normalization can be defined as an approach, a practice, and a mindset. The fundamental objective of this initiative is to dismantle the barriers of hostility with the Zionist enemy, manifesting in various forms, including cultural, media-related, political, economic, tourism-related, religious, security-related, strategic, and other domains.⁷

Normalization, in its technical sense, is the common framework that encompasses things and subjects. It is through this process that an individual is able to differentiate between various terms, thus facilitating the establishment of communication with others. It is important to note that the interpretation of terminology can evolve over time and across different individuals, potentially leading to divergent interpretations of the same concept. The term 'normalization' has undoubtedly been subject to numerous interpretations, which has at times resulted in the term losing its ability to encompass all the connotations of the concept.⁸

The notion of normalization as a political concept is not a recent development; rather, it is the result of the endeavours of humanity since the inception of human societies, and with their evolution within the framework of the state in the modern sovereign and legal sense. The concept of normalization as a behaviour has undergone various forms depending on the nature and depth of the problem. Its name has varied according to the type of social, economic and historical context in which it is practised as a behaviour, as it was used to overcome conflicts..⁹

Normalization is a relatively recent term in the context of Israeli political thought. While some Israeli researchers attribute its first formulation to Abba Eban in a speech at the United Nations in 1968, its use did not become widespread until



a late stage of the Egyptian-Israeli negotiations prior to the signing of the Camp David Accords.¹⁰

Normalization can be defined as the alteration of a phenomenon so that its structure, form, and direction conform to what some consider to be normal. The term first emerged in the Zionist lexicon to denote the Jews of the diaspora worldwide, who, from the Zionist perspective, were engaged in activities such as usury. Zionism was presented as a movement that aimed to normalize the status of the Jewish people, seeking to reformulate their identity in a manner that would render them indistinguishable from other peoples.¹¹

Normalization, as a contemporary political concept, is the result of human experiences and efforts since the first features of human society were formed, until the emergence and stability of the state in the modern sovereign and legal sense. This concept, in its behavioural manifestation, has exhibited a range of forms, contingent on the nature and complexity of the problem. Its function was to act as a unifying force, facilitating the resolution of interpersonal conflicts and fostering cohesion within communities. Consequently, its nomenclature underwent variation in accordance with the prevailing social, economic, and historical milieu in which it was employed.¹²

Normalization can be defined as "an agreement between states recognised as legitimate under the principles of international law, with the intention of ending a state of conflict or war by addressing its root causes and establishing the foundations for normal, balanced, and equitable political, economic, and cultural relations, such as those existing between states coexisting peacefully, based on equality, mutual respect, and shared interests and benefits." The natural state of relations, to which normalization aims to return, is a concept that changes and evolves in accordance with the changing and developing international order. This is because international relations at each stage of their development are governed by specific and appropriate laws that serve as a measure for determining the nature and legality of relations. The natural state is not an abstract concept but a concrete condition."¹³

The term "normalization" is one of considerable semantic complexity, with a variety of meanings that are often intertwined. It is a concept that is increasingly being applied in the context of relations between Arab states and Israel. These states are implementing cooperative projects and engaging in trade, economic, political, and military exchanges. The term "normalization" emerged in the discourse surrounding the Arab-Israeli conflict in the aftermath of the Sadat-Begin



Treaty, which represented a conspicuous departure from the imperialist and Zionist agenda, and the subjugation of the Arab nation.

Moreover, this concept encompasses more than the establishment of ordinary relations between two parties; it also involves a particular state acknowledging the standards of a more dominant state in accordance with its own interests. This concept is inherently dynamic, influenced by the interactions between states, whether these interactions occur on an individual or collective basis.¹⁴

The concept of normalization imposed by Israel within the framework of settlement processes is one of the innovations of Israeli thought, and one of the political goals that Israel seeks to achieve by obliging the Arab countries that have peace agreements with it to establish normal relations in many areas in order to ensure Israel's existence as a legitimate entity in the Middle East region.¹⁵

Normalization with Israel signifies the Zionist intellectual penetration of the Arab world, with the objective of effecting a transformation in nationalist concepts and the conceptualisation of connections to Arab unity and commitment to the liberation of Palestine. This endeavour entails an attempt to metamorphose historical rejection and psychological hostility into a state of psychological and historical acceptance.¹⁶

The Palestinian Campaign for the Academic and Cultural Boycott of Israel defines normalization with the Israeli occupation as participation in any project, initiative, or activity, local or international, specifically designed to bring together (directly or indirectly) Palestinians (and/or Arabs) and Israelis (individuals or institutions) and which does not explicitly aim to resist or expose the occupation and all forms of oppression practised against the Palestinian people.¹⁷

Normalisation is defined as the establishment of relations with the Zionist entity, and the subsequent undertaking of appropriate measures to facilitate this relationship. The term carries the connotation of accepting the existence of the Zionist entity in its form, formula, and system, as well as accepting the role of the settlement project. Furthermore, it is understood that the Zionist entity has the right to live in security and peace with the removal of all manifestations of hostility towards them from the Arab states. The term 'normalisation' is also used to denote the fact that the Arab states are now engaging in cooperative projects with the Zionist entity, as well as engaging in trade and economic exchanges. This represents a shift in position on the part of the Arab states towards the Zionist entity, in contrast to their previous stance.¹⁸



The operational definition of normalization is an agreement or treaty that is based on the establishment of amicable relations, whether formal or informal, in a variety of cultural, political, sporting, economic, and commercial domains, with the objective of transforming conflict into normal relations. It entails the recognition by Arab states of the Israeli occupation of the State of Palestine, and the recognition of its views, acceptance of its system, ideology, projects, and policies, as well as acceptance of the current reality of Palestine and their situation under occupation.¹⁹

In the domain of political thought, the concept of normalization is multifaceted, with Ghassan Hamdan offering a particular interpretation. He defines normalization as "the restoration of relations to their natural state between two parties experiencing an abnormal situation, be it a conflictual state that has escalated to war or remained at a lower level." A thorough examination of this definition reveals the existence of an additional form of normalization, namely re-normalization. It is evident that there are two distinct categories of normalization: the initial category is known as normalization, and the subsequent category is referred to as re-normalization. The concept of re-normalization, as proposed by Hamdan, pertains to societies that initially maintained peaceful relations, but subsequently experienced a shift towards conflict or war due to the emergence of hostilities. This concept is significantly divergent from the one under scrutiny in this study.²⁰

In the context of the Palestinian-Israeli conflict, researcher Darin Hassan offers a definition of normalization that encompasses the reproduction of the Palestinian individual within predetermined behaviours and values. These behaviours and values, as Hassan asserts, effectively strip the individual of their struggle, national and historical content, thereby ensuring that their actions and reactions become mechanical in nature. This, in turn, results in a state of submission to the status quo and to the stronger party, leading to the acceptance of a new form of slavery.²¹

Normalization is a delicate process that requires consideration of all aspects and dimensions. It is evident that moral aspects, encompassing psychological and cultural dimensions, play a pivotal role in this context. For Israel, the issue extends beyond mere acceptance of the prevailing circumstances; it necessitates a psychological surrender and acclimatisation to the prevailing conditions, a consequence of the inability to surmount the challenges confronting it.

This perspective is espoused by the Zionist right, which advocates for the normalization of relations contingent upon the Arabs acquiescing to the dominance of Israeli military force. The Zionist left, meanwhile, asserts that peace may entail



the recognition of Israel's historical and moral legitimacy as an integral part of a mutual recognition process between two equal parties on the land of Palestine.²²

The majority of political and security studies that address the normalization process identify three main characteristics:

- The process is characterised by the acceptance, consent, and binding nature of the laws and rulings issued by the parties to the "conflict, dispute, war".
- The process is characterised by cooperation in the fields of security and intelligence between the signatory parties.
- The process is characterised by cooperation on the political side, both formal and informal, between the political systems involved.²³

In order to achieve the aforementioned condition of 'normalization', the following conditions must be met:

- The existence of a persistent political, military, security and economic problem between two countries is indicated.
- It is evident that both countries engaged in the process of normalisation harbour a desire to bring the existing problem between them to a conclusion in a gradual, organised, and agreed-upon manner.
- The presence of a third party acting as mediator is imperative, whether that party be the United Nations or an international actor trusted by both parties.²⁴

SECOND REQUIREMENT: MOTIVES FOR NORMALIZATION:

Those who advocate for normalising relations with Israel proffer a variety of justifications to substantiate their approach towards the Zionist adversary, including:

Normalisation is a national necessity that is dictated by an understanding of the enemy. Within the framework of considering normalisation with the enemy a "national necessity," some have advocated for dialogue with Zionist media to "penetrate Israeli consciousness."

However, the Zionist does not await the "enlightenment" of any particular Arab intellectual regarding the actions of his state, which are clearly observable. Furthermore, the personal "effort" of such an intellectual has a detrimental effect on the global boycott movement against the usurping entity and the cessation of any form of normalization with it, even in good faith, thereby reinforcing the fallacy of the Zionist media's democracy.²⁵



-It is the conviction of some that the underlying motivations behind the process of normalisation are manifest in the following:

- The initial motivation is as follows: It is evident that both countries are keen to leverage the current state of political normalisation to establish an alliance with a nation that can assist them in mitigating potential risks, whether they be of a political, economic, security or military nature. This strategic initiative is intended to foster a state of alliance that will ensure their mutual benefit and security.
- The second motive pertains to the aspiration of one of the two countries to elicit military support from the other for its positions towards official international parties, whether within its regional or international environment.
- The third motive is as follows: The aspiration of one of the two countries engaged in the political normalisation process is to derive benefit from the markets of the other national state, particularly in regard to its utilisation as a consumer market for its "agricultural, industrial, and animal" products.
- The fourth motive is as follows: One of the two countries' objectives is to derive benefit from an active international ally that is able to meet its demands within the context of international relations.²⁶

-Normalization can be considered an artistic necessity. In this section, we will delve into the motivations behind director Ziad Doueiri's decision to film his film in Tel Aviv for a period of 11 months. This decision aligns with a range of justifications associated with the promotion of cultural and artistic normalization. It is asserted that art necessitates the presentation of both narratives, as if the Palestinian narrative, characterised by themes of justice, oppression, and revolution, can be considered equivalent to the Zionist narrative, which is predicated on injustice, falsification, and displacement.

-Normalization can be considered a humanitarian necessity: In accordance with the principles of normalization, it is imperative to embrace a stance of non-prejudice towards other religious beliefs and ethnic groups. In this instance, proponents of the normalization process have deliberately chosen to portray their opponents as being against contact with Jews as followers of a monotheistic religion, rather than against normalization with Israel as a bloody, forced-displacement occupation.²⁷

Several countries, including the UAE, Bahrain, and Sudan, have publicly articulated their motivations behind this accelerated and enthusiastic pursuit of signing agreements and implementing normalization processes that are unparalleled in any Arab state, even those that have entered into peace treaties with



Israel, such as Egypt and Jordan. The following points have been identified as being of particular significance in the aforementioned announcement by the aforementioned countries:

- The primary motivation behind the endeavour is to enhance security and stability within the region. Furthermore, the nation's strategic position among other states is a significant factor in the decision-making process.
- The responsibility to provide support to the Palestinian people and their resistance against the occupation, both within the local context and on the regional, Arab world, and international stage, has been relinquished.

-The following areas have been identified as potential areas for cooperation: technologies, water and agriculture, medicine, and others.²⁸

-The procurement of weaponry from the United States of America is a subject that merits close examination. It is the opinion of experts and diplomats that the normalisation of relations between Israel and the UAE may create the conditions for the United States to increase its sale of weapons to the Gulf state.

-Recent years have seen the UAE procure numerous Israeli spy systems with the aim of enhancing its security apparatus. These systems have been utilised for the surveillance of political opponents, as well as prominent figures within the region, including heads of state and high-profile activists and politicians.

The external debt of Sudan is currently estimated at \$60 billion, with a further \$1.3 billion being owed to the International Monetary Fund. Inflation in the Sudanese economy reached 167% in a previous period, and the local currency has suffered a sharp decline, although it has seen a recovery after the signing of the normalization agreement with Israel.

It is evident that the Sudanese government capitulated to the mounting pressure exerted by the US government, consenting to the normalisation of its relations with Israel. This was a strategic move on the part of the Sudanese government, as it sought to have its name removed from the list of countries that support terrorism. The primary advantage of this decision was that it would facilitate the resumption of normal economic relations with international financial institutions and with all major countries.²⁹

-Normalization can be considered a cultural and academic necessity. Those who advocate for the normalization of relations with Israel emphasise that the contemporary world is interconnected, and that it is replete with Zionists,



particularly among the participants of international conferences. They pose the following question: The question must therefore be posed: do those who advocate a boycott wish to see a complete severing of ties with the global community? The notion of cultural normalisation has been expediently advanced by certain Arab factions as an indispensable necessity. This concept is enshrined within several clauses of the 1979 Camp David Accords between the Arab world and the Zionist entity, including the following: It is mutually acknowledged by both parties that cultural exchange in all fields is desirable. It is further agreed that negotiations shall be initiated at the earliest opportunity, no later than six months following the phased withdrawal, with the aim of concluding a cultural agreement.³⁰

In a similar vein, the Wadi Araba Agreement signed between Jordan and the Zionist entity in 1994 elucidates the commitment to eradicate all forms of discrimination that have accumulated throughout the conflict. The agreement stipulates the recognition of the necessity of cultural and scientific exchange in all fields, and the establishment of normal cultural relations between the two parties.³¹

It has been established that the impetus behind the process of normalisation in the Gulf region is the desire of Gulf regimes to secure long-term Israeli protection in the face of mounting threats, chief among them the prospect of conflict with Iran or popular uprisings akin to the "Arab Spring". This protection was previously discussed by Trump in a public statement, wherein he asserted, "The United States of America will not continue to provide this support unconditionally to these Gulf states." Subsequent to this, the Gulf states have begun to encounter the consequences of this protection, and the normalisation of relations with the occupation is merely one aspect of the overall costs.

Following the United States' recognition of its sovereignty over Western Sahara, the Kingdom of Morocco announced its own normalization of relations with the United States. This decision was met with widespread opposition, as the issue of Western Sahara is a highly sensitive national issue in Morocco that is not open to discussion.³²

In consideration of the aforementioned rationales, it is evident that the Arab states which established diplomatic relations with Israel did so exclusively for the purpose of safeguarding their own interests. There is no indication that these states possess any intention to liberate the Palestinian territories, despite asserting that they have relinquished their support for the Palestinian cause. However, their dealings and relations with the Zionists demonstrate a clear abandonment of this



commitment, indicating a shift in priorities and a waning interest in the original ideological tenets.³³

It is important to note that there are some Arab countries that have established diplomatic relations with Israel, as announced by Trump. Bahrain is the fourth Arab country to sign a normalization agreement with Israel, and the other Arab countries reject normalization because they see it as treason, as expressed by the Secretary-General of the International Union of Muslim Scholars, Ali Muhi al-Din al-Qaradaghi, who said: The process of establishing a state of normalcy with the occupying power constitutes a grave betrayal of legal, national, and humanitarian principles.³⁴

THE SECOND TOPIC: FORMS OF NORMALIZATION AND ITS RISKS:

There are manifest signs of the normalisation of relations between numerous Arab countries and the Israeli entity. For instance, Egypt was the first to initiate the process of normalisation by signing the 'peace treaty' with Israel in 1979, without making peace conditional on resolving the Palestinian issue, which was the basis of the conflict with the Zionists.

The manifestations of normalization have become more public and have gone beyond secrecy, and the state of normalization is not public in various Arab countries, from mutual visits between Israeli and Arab leaders, especially after the visit of Israeli Prime Minister Benjamin Netanyahu to the Sultanate of Oman, and the permission of Gulf countries for sports delegations to enter their territories.³⁵

FIRST REQUIREMENT: MANIFESTATIONS OF NORMALIZATION WITH THE ZIONIST ENTITY:

The Zionist entity is seeking to impose normalization with Arab countries through multiple channels, irrespective of form or pretext. The following are considered to be the most significant forms of normalisation with the Zionist entity:³⁶

The process of political and diplomatic normalisation is underway. The establishment of political and diplomatic relations between Arab states and Israel is imperative. The discourse surrounding the Arab-Israeli dispute must shift from one of conflict to one of dialogue. The term "resistance" must be used in lieu of



"terrorism" to accurately describe the actions of certain groups. It is crucial to refrain from holding Israel accountable for the calamities and displacement experienced by the Palestinian people. Furthermore, efforts must be made to consolidate the outcomes of the Israeli occupation, which can be achieved through: The legalisation of settlements and the legitimisation of the compromise on fundamental Palestinian rights are of particular concern. The concept of independence, the right to self-determination and the right of return are all significant factors in the conflict. It is imperative to provide cover to escape from the decisions of legitimacy and replace them with negotiations between the two parties to the conflict.³⁷

-The process of political normalization is regarded as the primary and pivotal stage, as it will establish the foundation for the subsequent progression towards various forms of normalization. The initial phase of normalisation with Israel is characterised by the Arabs' acceptance of negotiations with the state. This step is followed by official manifestations of normalization, foremost among them the exchange of diplomatic and consular representation between Arab countries and Israel, according to which the Israeli flag is raised over Israeli embassies and consulates in all those countries. Consequently, Arab embassies and consulates have been established in Tel Aviv. It is evident that, in accordance with the aforementioned stages, committees are constituted in each nation independently. The primary responsibility of these committees is to direct the normalization negotiations in the desired direction, thereby fostering and fortifying relations between the two parties. Moreover, these committees endeavour to achieve consensus on matters of partnership and cooperation in diverse domains, including culture, trade, tourism, transportation, agriculture, and numerous others.³⁸

The process of economic normalisation is defined as follows: The process of economic and trade normalization is the most prominent manifestation of restoring normal relations between countries. This process encompasses all trade agreements, the implementation of joint economic and development projects, cooperation protocols in infrastructure development, and joint research in agriculture, the environment, and mineral exploration. The process of economic normalization is now widely regarded as one of the most significant factors in the normalization of relations between nations. In this regard, the onus is not solely on governments to normalise the situation; the private sector plays a fundamental role in the economic normalisation process, especially given its dominance over many aspects of economic and social life in countries.³⁹



Economic normalization is identified as a pivotal objective within the Israeli economic strategy, with the overarching aim of countering the Arab boycott of Israel at all levels and facilitating the access of Israeli products to Arab markets. It is also regarded as one of the most significant issues in any peace agreement between Israel and one of its neighbouring Arab countries, in view of Israel's aspiration to accomplish a number of its fundamental objectives.⁴⁰

-The process of security normalization is as follows: The present study seeks to explore the nature of security cooperation between the Zionist entity and a number of Arab countries, and to what extent this cooperation may be considered dangerous. In the absence of a response from the Arab side, the Zionists have spoken out and divulged the details of security normalization. For instance, Avi Sakhrov, a journalist, corroborates the assertion that the security cooperation between the Zionist entity and both Egypt and Jordan has reached unprecedented levels. There is a discernible pattern of security cooperation, intelligence information exchange, and coordination between Tel Aviv and multiple Arab countries.⁴¹

-The process of cultural normalisation is defined as follows: This type is arguably the most perilous element in the process of restoring relations between countries to their customary state, given that culture is intrinsically linked to the collective conscience of peoples. It is evident that culture exerts a significant influence on the formation of people's attitudes and their conception of interpersonal relationships. Furthermore, it has been demonstrated that these attitudes are contingent on the prevailing cultural attitudes towards common issues. Consequently, countries engage in deliberate efforts to disseminate their cultural values and exert influence over the cultures of other nations and peoples. This is undertaken with the strategic intent of fostering acceptance among the target populations and addressing the underlying political divergences.⁴²

The objectives of cultural normalization are as follows:

- The rewriting of the cultural history of the Arab region according to Zionist visions is a key tenet of this ideology.
- It is imperative to cease the dissemination of anti-Israel literature, documentation and texts, including those found in certain sacred scriptures such as the Holy Quran.
- It is imperative for Israeli universities and research centres to evolve into a scientific reference point for the entire region.



- The destruction of the intrinsic foundations of Arab culture and civilisation is a matter of grave concern.⁴³

-The adoption of academic standards by Zionist universities has been observed in the context of research and studies published by these institutions. This phenomenon has been noted in academic research conducted at the American University in Beirut, with a number of students and researchers participating in this academic endeavour.

-The process of media normalisation is defined as follows: This phenomenon is exemplified by the role of the media. This pattern manifests in the publication of paid advertisements in Israeli media or the dissemination of Israeli advertisements in Arab media. It also encompasses press tours and visits that have a promotional character and convey an image of coexistence and reconciliation. These endeavours facilitate the appearance of normalization figures in Arab media, who in turn promote the normalization process. Conversely, social media has been instrumental in the process of normalization, given that it has facilitated direct interaction between the Arab public and occupation officials, thereby fostering virtual coexistence.⁴⁴

This phenomenon may pose a greater threat than the normalisation of politics and military affairs, as it cannot be eradicated by means of guerrilla warfare, liberation, or political manoeuvres such as achieving partial independence. Furthermore, it cannot be legalised or expelled through trade agreements or economic exchanges that are inherently unequal. Instead, it persists both consciously and subconsciously, and its dissemination is both simple and widespread. The free and open exchange of information and ideas provides it with the opportunity to perpetuate a perpetual intellectual war.⁴⁵

-The promotion of technological cooperation, in which Israel has historically excelled, is a key component of the strategy. This cooperation facilitates the development of software that assists the ruling Arab regimes in their survival, as the continued stability of these regimes is deemed to be in Israel's strategic interests.⁴⁶

-Social normalisation is defined as participation with the Zionist entity in public and social activities, such as friendly and tourist visits, as well as intermarriage.

The Zionist entity employs social normalisation as a means to achieve other objectives and to address issues of normalisation, including the image of economic normalisation, as well as cultural normalisation. Furthermore, the Zionist entity



employs social normalization as a means to facilitate security and intelligence infiltrations of Arab countries, in addition to recruiting agents and collaborators.⁴⁷

The social normalization process is characterised by various forms of interaction between Zionist leaders, which are a fundamental component of this process. These gatherings are typically of a political nature, though on occasion, they are organised as part of efforts to normalise relations with the Zionist entity, such as by attending the funerals of individuals from the Zionist entity.

In addition, engagement in social activities overseen by the Israeli Mossad is observed. One such form of social normalization is that of tourism normalization, which is defined as follows: The organisation of tourist offices in collaboration with the Zionist entity for the purpose of facilitating trips to Jerusalem, under the pretext of visiting Islamic holy sites in Palestine, is a matter of concern.⁴⁸

-The process of sports normalization is defined as follows: The establishment of normal relations with the Zionist entity in the domain of sports, encompassing international and regional sporting competitions, as well as the exchange of players and coaches, is proposed. This initiative is intended to culminate in the termination of all forms of sporting boycotts directed towards the Zionist entity.⁴⁹

The Gulf-Israeli relationship is not confined to the realm of politics; it has also been observed that the Gulf has transformed the domain of sports into a space for the promotion of relations, as evidenced by the Bahraini Football Association's hosting of the General Assembly meeting of the International Federation of Football Associations in 2003, an event which included the participation of the Israeli Federation as a member of FIFA among 211 national associations.

In early 2009, the United Arab Emirates (UAE) also granted a visa to an Israeli tennis player to participate in the Dubai tournament, and the Israeli flag was raised for the first time in Abu Dhabi during a meeting of the International Atomic Energy Agency in the presence of Israeli officials.⁵⁰

The process of religious normalization: This refers to the process of normalization that occurs through one or more Muslim religious scholars or figures acting in their religious capacity, or the process of normalization where religion is used as a means, method, or justification for recognizing and normalizing relations with the Zionist entity. The process of religious normalization is widely regarded as the most perilous, given its capacity to subvert the foundational tenets of the Muslim nation and its Islamic faith. These principles are widely considered to hold greater significance than material wealth. Moreover, the term "religion" is imbued



with profound connotations of sanctity, and it occupies a preeminent position in the hearts of Muslims, superseding all other faiths.⁵¹

The following are examples of manifestations or areas of religious normalization:

- It is evident that any form of standardisation that is predicated on a religious foundation, or in which a religious text constitutes the underlying tenet upon which said standardisation is established, exemplified by the proscription of religious texts that unveil the doctrine of the Zionist entity.
- The issuance of religious edicts that serve the Zionist entity is of particular concern. These edicts permit religious relations, meetings and mutual visits between religious figures and the Zionist entity.
- The utilisation of the Holy Quran and the Noble Prophetic Sunnah in the context of relations and reconciliation with the Zionist entity is a matter of significant concern. This is exemplified by the Almighty's pronouncement: The Almighty proclaims: "O you who have believed, enter into peace completely." In the event of an inclination towards peace on the part of the adversary, it is incumbent upon the proponent of peace to reciprocate and to place one's trust in Allah. Indeed, He is the Hearing, the Knowing."⁵²

It is evident that irrespective of the various forms of normalization – whether economic, political, or cultural – they all serve the objectives and plans of Zionism to penetrate the Arab world in general and the Palestinian cause in particular, with a view to establishing Greater Israel at the expense of Arab land, rights, and resources. Furthermore, Israel's approach to the settlement process is characterised by a flagrant disregard for the principles of justice and human rights, alongside a blatant display of arrogance. The country's actions are marked by a pervasive culture of terrorism, settlement, and racial discrimination, unparalleled in any other region of the world. Israel has been accused of exploiting the process of normalisation to reshape the Arab mind and compel it to:

- The acceptance of the Israeli presence is predicated on the subjugation of the Arab presence and rights.
- The adoption of Jewish myths, legends, claims and lies is a key component of the subject under discussion.
- The following observations can be made with regard to the Arab struggle: firstly, there has been an abandonment of the principles that underpin it; secondly, there is a questioning of the usefulness of adhering to national identity and Arab unity.⁵³



SECOND REQUIREMENT: THE DANGERS OF NORMALIZATION WITH THE ZIONIST ENTITY:

The dangers associated with the Israeli political and security normalization process are not confined to the Palestinian issue; they extend far beyond it. The primary target is Arab national security, which is undermined by a weakening of the focus on security issues of concern to all Arab nation-states and the dismantling of the concepts of Arab identity and joint Arab defence. In the context of Arab nationalist ideology, the establishment of political and security relations with the Israeli entity was previously regarded as a form of high treason. However, the impact of international developments on numerous Arab states has prompted some of them to pursue the establishment of bilateral normalisation relations with the Israeli entity.⁵⁴

Normalisation with the Zionist entity, in its various forms and fields, poses a number of risks and is the most significant threat facing Arab countries. The primary aim of the Zionist entity in pursuing normalisation is to restore the system of Arab and Islamic values and concepts towards the Zionist entity.⁵⁵ The following risks have been identified:

-The present analysis will address the issue of political risks.

- The initiative proposed by Arab leaders at the Beirut Summit in 2002, which stipulated the principle of accepting normalization with Israel in exchange for its withdrawal from the Arab territories it occupied in 1967, served to further weaken the Arab position (Smith, 2019). This in turn resulted in an increase in normalization processes, with a consequent effect on the core issue of the Arab nation and its national security (Jones, 2021).

- It is evident that the most perilous element of the normalization policy is its endeavour to establish interactions with Israel as a conventional state, as though the Arab-Israeli conflict has reached its conclusion. However, Israel persists in its occupation and aggression against the Palestinian people at all levels, with the objective of terminating the occupation.⁵⁶

- The process of normalisation has had a profound impact on the political landscape of the Middle East, leading to a significant shift in the region's geopolitical dynamics. Previously characterised by a state of conflict between the Arab populace and the Israeli occupation, the region has now witnessed the establishment of a collaborative alliance between these two entities, along with other regional powers such as Iran.



- It is evident that the process of normalization with the occupation is pivotal in facilitating the acceptance of the Nakba and the Naksa, as well as the series of Arab defeats at the hands of the occupation. Furthermore, it is crucial to acknowledge Israel's claim to the land. Furthermore, it enables the occupation to permeate Arab consciousness, particularly under the pretext of tolerance and interfaith dialogue.⁵⁷

- It is evident that the process of normalization has the effect of overshadowing the series of revolutions and uprisings that have been carried out by the Palestinian people in opposition to the occupation. This has the consequence of transforming these actions from acts of resistance to acts that are ultimately futile.

- Normalization has been shown to have the effect of relieving the State of Israel of its legal obligations with regard to the principles of international law and international conventions. Furthermore, it has been demonstrated that this process serves to legitimize the occupation policies and practices with regard to settlement.

- Normalisation has resulted in a state of coolness in the international relations between certain Gulf states, the Palestinian Authority, and Hamas.⁵⁸

- It is evident that the process of normalisation has effectively transformed the Israeli occupation into a more amiable entity within the Middle Eastern and Arab world context. The nature of the conflict has undergone a shift, transitioning from an Arab-Israeli to a Palestinian-Israeli dynamic.

- It is anticipated that the process of normalization will result in the establishment of trade, security and diplomatic relations with Israel. Furthermore, it is expected that there will be recognition of Israel and the reality it has imposed, with the possibility of rewarding it for its aggressive behaviour. In addition, it is predicted that Israel's policy and approach of further plundering and seizing what remains of Palestinian lands will be continued.⁵⁹

- The political and security stance of contemporary Arab states is divided between those who oppose and those who support the process of normalisation with the Israeli entity. This division results in the absence of a unified Arab political position.

- It is evident that the process of normalization has enabled the Israeli entity to elevate its standards with regard to the conditions for engagement with any individual Arab nation-state.

- The process of normalisation has been shown to assist the Zionist entity in neutralising, or indeed concluding, the Palestinian issue as a determining factor in Arab-Israeli relations (Smith, 2023).⁶⁰

- It is evident that the process of normalization is exerting an influence on Arab political systems, leading to an exacerbation of existing political divisions.



- It is evident that the process of normalization assists the Israeli entity in imposing the Deal of the Century on the remaining non-normalising Arab national states.

- The process of normalisation has been instrumental in fostering the collaboration of the Israeli entity with Arab national states, facilitating the establishment of diplomatic relations at the regional and international levels. This has enabled the Israeli entity to emerge as a reliable international actor, thereby providing a safeguard against any potential security or sovereignty threats posed by Iran.⁶¹

- Normalization can be defined as a process of relinquishing the human meaning among Arabs and humans. It is curious that certain Westerners appear to adopt contradictory stances, expressing opposition to the Holocaust while concurrently condoning the Zionist massacres against the Arab populace.

- It is evident that the process of normalization has resulted in the consolidation of the outcomes of the occupation. These outcomes are manifest in the legitimization of settlements and the compromise of Palestinian rights, including independence, the right to self-determination, and the right of return. Normalization has also facilitated the evasion of decisions pertaining to international legitimacy.⁶²

- It is evident that the political risks associated with the process of normalisation encompass the infringement of Palestinian refugees' right to return to their homes, a right that was previously violated through the Zionist entity's forcible displacement of the population.⁶³

- The following section will address the potential risks associated with military and security concerns.

- The emergence of the Israeli entity as a significant player in the Arabian Gulf region is indicative of its growing military strength. This is evidenced by its possession of military armaments that exceed those of the Arabian Gulf states, and its status as a global leader in arms manufacturing, as evidenced by its position as one of the top ten arms-producing countries worldwide.

- The notion of Arab national security within the Gulf region has been subject to the influence of technological and technical developments by the Israeli entity, particularly in the domain of cyber security.⁶⁴

- The presence of Israeli military products in the markets of the Arab Gulf states poses a significant military and security threat, particularly in the context of bilateral or collective agreements concerning the procurement of weapons, ammunition, and logistical support, the establishment of markets, and the



execution of military manoeuvres in the Arab Gulf region by the involved parties. This contributes to the escalation of tensions in the region.⁶⁵

- The following risks have an economically detrimental effect:

The economic risks associated with the process of normalisation are rooted in the Zionist entity's espousal of perilous economic ideologies. These ideologies encompass the utilisation of all illegitimate means for economic exploitation and the manipulation of covenants and texts. This notion is further elaborated in the books of the Torah, which prophesise the establishment of an economic apparatus comprising an army of economists, surrounded by numerous groups of bankers, affluent individuals, and merchants, as numerical solutions to economic issues are posited as the prevailing solution. The economic expansion of the Zionist entity is a key component of its broader expansionist agenda, aimed at establishing the Arab nation as a market for the Zionist entity to export its goods. This economic invasion is considered one of the most perilous forms of expansion and hostile domination.⁶⁶

The economic risks associated with the process of normalization are as follows:

- The provision of an opportunity for the Israeli entity to penetrate the economic and tourism structures, particularly in Arab countries that have established diplomatic relations with Israel, is of concern. This is of particular significance when considering the extent to which these Arab countries are able to penetrate Israeli economic structures.

- The provision of an opportunity for the Israeli entity to formally integrate into the Middle Eastern market is of consequence, given the necessity of an economic bloc for the entity in order to exercise control and achieve a leading position in relation to other regional and international economic markets.⁶⁷

- It is evident that the Zionist entity is exposed to a number of economic risks, including the prohibition of the export of technology to Arab countries, the promotion of investment restrictions in the Arab region, and the facilitation of the migration of economic minds from the region. These measures are designed to prevent the accumulation of economic knowledge within Arab countries and to weaken the presence of economic expertise in the region.

- The discovery of gas reserves in the Palestinian territorial waters of the Mediterranean Sea, in conjunction with the delineation of borders with the Lebanese Republic, has endowed the Israeli entity with the opportunity to assume a prominent and leading role in the gas industry market of the Arabian Gulf region.



- The provision of an opportunity to the Israeli entity to initiate the development of tourism industry with Arab countries that have officially normalised relations.⁶⁸

- The financial crisis currently afflicting the Palestinian National Authority has escalated in intensity, and the ongoing siege of the financial and economic sectors persists as a result of the termination of Arab financial assistance. This is a tactic intended to exert pressure on the Palestinian National Authority and to effect a shift in its position regarding Arab-Zionist normalization.⁶⁹

- The following section is concerned with cultural risks:

- The potential for normalisation has reached a level that is concerning due to its implications for the cultural, intellectual and ideological frameworks of the Arab system. The ongoing transformations may have a significant negative impact on the ideological framework of the Arab system, and may lead to the marginalisation of Arabism, especially given the environment that the normalisation process has created for the media promotion of ideas that contradict Arabism, which has prevailed in the region for more than seventy years. This is particularly relevant in the context of the Palestinian issue, a central Arab issue that enjoys priority in Arab politics. Furthermore, there are dangers associated with the cultural and intellectual shift towards Israel and the Palestinian issue, including the shift in the concept of enemy and ally for some.⁷⁰

- The process of cultural and intellectual infiltration is evident in the modification of school curricula, with the introduction of new subjects that are in alignment with the ideological perspectives of Zionists. This endeavour aims to inculcate these beliefs within the populace of Arab countries.

- It is evident that the State of Israel is endeavouring to effect a transformation in the process of official normalisation into popular normalisation. This phenomenon has been identified as the most prominent aspect of the recent new wave of normalisation. Consequently, the process of cultural normalisation represents a particularly perilous domain of normalisation, given its impact on a segment of the emerging generation within the ruling political elite and the cultural elite.⁷¹

- It is evident that a proportion of Arab intellectuals have commenced the process of interrogating the Palestinians' entitlement to the territory that is currently known as historical Palestine. This development is of significant benefit to the Zionist occupation. This standpoint is exemplified by the assertion of the Egyptian writer Youssef Zeidan in 2017, who contended that "Jerusalem was never Arab."⁷²



• The process of normalisation has been instrumental in facilitating the implementation of the Abraham Accords in their totality and across all domains, without any modification. The Abraham Accords, in their essence, embody the crux of the process of normalisation between Arab and Israeli entities. From the cultural standpoint of contemporary Israeli cultural vision, the Abraham Accords and the process of normalisation can be regarded as complementary aspects of a unified whole.⁷³

- The following social risks have been identified:

• The social risks of normalisation with the Zionist entity are attributable to the dangerous role that Zionist ideology plays in promoting violence and terrorism in societies. Indeed, the Zionist entity works to instill hatred, malice and evil tendencies in the hearts of its developing children. Furthermore, it psychologically mobilises them to be aggressive against Arabs and to incite the shedding of their blood.

• It is evident that the Zionist entity is employing sophisticated strategies to undermine the social, moral, and educational foundations of societies, with the aim of dismantling and eradicating their social and national cultures. This is being achieved through various forms of normalization with the Zionist entity, as well as through meetings and conferences that are held under the guise of promoting humanity.⁷⁴

• It is evident that the Zionist entity has expended significant endeavours to pervert the ethical standards and moral principles of Arab societies. In this regard, it has devoted all possible means to corrupting societies, using drugs, trafficking in children and women, money laundering, and other means.⁷⁵

- The potential for religiously-based challenges is acknowledged.

It is evident that one of the most salient religious risks associated with the process of normalisation with the Zionist entity pertains to the recognition of the Zionist entity's occupation of Islamic religious sites in Palestine. This is of particular concern given the recognition of the Zionist entity's sovereignty and ownership of Palestinian lands and their holy sites.

The Zionist entity employs the slogan "the chosen people" to promote its extremist ideas. This slogan is widely regarded as one of the most racist of the Zionist entity, as it asserts that God Almighty has favoured the Zionist entity over other nations and peoples. Consequently, the Zionist entity is permitted what is not



permitted for others, and it possesses the right to adhere to any belief system that other peoples adhere to.⁷⁶

The exploitation and normalisation of religion is evident in the attempt to instil concepts of rapprochement between Judaism and Islam. This is achieved by proposing the idea of holding joint prayers between peoples under the banner of "peace".

- The process of normalization has the potential to compromise fundamental Islamic and humanitarian principles, including but not limited to freedom, justice, and dignity. Furthermore, it has the capacity to undermine the objectives of Islamic Sharia, which are predicated on the preservation of the nation.⁷⁷

- The Zionist entity's adoption of ideological orientations that are predicated on the denial of all other heavenly religions and beliefs, the shedding of non-Jewish people's blood, and the consideration of aggression against them by various means as a sacrifice by which they draw closer to God, according to their claim, are indicative of significant religious dangers. These religious beliefs have motivated them to engage in violent conflict with all religions, employing a range of tactics to eliminate them and eradicate all ideas that contradict their beliefs.

- The basis of the Zionist entity as a religious foundation renders all treaties and agreements made with it as having no validity in religious thought, due to the religious prohibition for a Jew to make treaties with other countries, and if they do so, it is considered a form of deception.⁷⁸

The religious figures intervened in the Arab-Israeli conflict in a manner that served to consolidate Israel's position. They began to interpret the Islamic religious heritage in accordance with their own inclinations or the directives issued by the governing body. Furthermore, they began to challenge the assertion that the Al-Aqsa Mosque is a belief embodied in the noble verse "Glory be to Him Who took His servant by night". This verse established a connection between Mecca and Jerusalem on two levels: the first being geographical, and the second being doctrinal.⁷⁹

- The potential hazards associated with media

- The media's potential for normalisation with the Zionist entity is predicated on the fact that the latter exerts significant control over the global and effective media, as well as over global news agencies such as Reuters, Associated Press, and the French global news agency Havas, which is run by Charles Lewis, who also holds Israeli citizenship.⁸⁰



- The media risks of normalisation with the Zionist entity also include the significant impact on social media, especially Facebook, where there are numerous active Israeli pages, and a significant number of people interact with such sites by expressing approval of and providing commentary on what is published.
- It is evident that the media risks of normalization encompass the Zionist entity's exploitation of certain media outlets in the production of films that are regarded as propaganda for the Zionist entity. A case in point is the film "Children Ask Why," which was filmed in Tunisia, and which carries a significant risk of distorting the truth by portraying Arabs as terrorists.⁸¹

As demonstrated above, it can be posited that the perils of normalising relations with Israel are not confined to the Palestinian issue and the Palestinian territory, but rather extend to a more extensive scope. This is due to the fact that the Islamic nation is the primary target, through the diminution of interest in matters pertaining to Muslims and Islamic constants, and the deconstruction of the Islamic nation's identity. Following the establishment of diplomatic relations with Israel, Arab and Islamic countries began to seek to establish relations with the State of Israel.

This development was perceived by many as a betrayal of Islamic thought, and it created considerable turmoil and disunity among Muslims. As a result, a generation of Muslims emerged who had confused thoughts and principles, and who did not adhere to their values. This generation viewed Western countries as the ideal model of progress and success, regardless of the approach and method followed. A generation of Muslims has arisen that is incapable of distinguishing between friend and foe.⁸²

Conclusion:

The following conclusions and suggestions were derived from the discussion of the topic: The concept of normalization in international relations in general, and in the context of Arab-Israeli relations in particular, led to a number of conclusions and suggestions, including:

Results:

-The jurisprudential definitions of normalization are subject to variation in accordance with the intellectual orientation of each trend, as well as the differences in its dimensions and goals.



-The phenomenon of normalization is subject to variation according to the nature of the state in question and the nature of the prevailing conflict. The concept of normalization is also influenced by political positions; however, the predominant concept in the Arab world is the normalization of relations with the Zionist entity, which is often enshrined in public peace agreements that aim to achieve a range of objectives across various domains, including politics, economics, and culture.

-The process of Arab normalization with the Zionist entity can be considered to take place in a number of different forms. These include political and security normalization, as well as economic, cultural and media normalization. It is important to note that the process of normalization is predominantly of an economic nature.

-Any Arab rapprochement with the Zionist entity will be detrimental to the Palestinian cause, as the process of normalisation with the Zionists will encourage further rapprochement with the Zionist entity and disregard for the Palestinian cause.

-The risks associated with the process of normalisation between Arab states and the Zionist entity are manifold and encompass a wide range of domains, including economic, social, cultural, media, and religious aspects.

Suggestions:

-It is imperative that a unified Arab strategic vision is developed in conjunction with Palestine, with a view to confronting the normalization of relations with the Zionist entity in all its forms and dimensions.

-It is imperative that endeavours are intensified to disseminate information regarding the perils associated with the process of normalisation. This objective can be accomplished through the initiation of popular initiatives, the establishment of institutions, and the formation of bodies that are in opposition to the process of normalisation.

-The exploitation of Arab nationalism has been identified as a key strategy in the transformation of the conflict into a social, political and cultural level. This approach is intended to contribute to the rejection of normalization with the Zionist entity.



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