

**The Arabism of Jerusalem &
the Primacy of the Arab
presence in Palestine**
A Study in the Texts of the Torah

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Introduction:

This paper examines the historical role of Arabs in building the city of Jerusalem, specifically since ancient times, and explores the issue of Arab presence in Palestine. The paper draws on biblical texts that discuss the topic objectively, without subjective evaluations. The paper aims to confirm Arab-Islamic rights using an objective framework, in line with the scientific methodology and sacred Jewish texts. The intention is to discredit claims made by Jewish counterparts, based on their predisposition. It is known that both sides try to establish their viewpoint of possessing the right to the Holy Land. There is no doubt that the Jewish claims regarding Jerusalem and the Al-Aqsa Mosque persist in the pursuit of unearned privileges and dissemination of baseless, misleading notions to further their colonial objectives. It is widely acknowledged that the West supports Jewish claims of a «Promised Land» or a «Jewish right» to Palestine. Therefore, it is crucial to resolve this issue by examining sacred Jewish texts to clarify the truth. This study is of utmost significance as it primarily draws upon Jewish sources, specifically the Old Testament narratives that confirm Arab land rights. The study aims to address several significant inquiries: Who constructed Jerusalem? When did Arab first establish their presence in the city? When did Jews settle in the town according to biblical accounts?

Keywords: Arabs, Jews, Jerusalem, Palestine, Arab Jebusites, etc.

1- The Jews and Their View of the Gentiles (Goyim) According to the Biblical Texts:

The texts of the Torah and the Talmud ^(٨١٤) contain striking images of exaggeration in self-aggrandizement, portraying the Jew as belonging to the finest races and s, and that they are the purest and most blessed above all others. . . etc. , and other types of radical and exaggerated perceptions. The current Torah is known ^(٨١٥) as «The Torah of Ezra»,^(٨١٦) or the «Second Torah», and Ezra (who is Ezra in the Qur'an) is the rabbi who re-codified the books of the Torah during the 5th century BC after the disappearance of the «Torah of Moses» or the «First Torah», when Nebuchadnezzar ^(٨١٧), King of Babylon, destroyed it - year 586 B. C.- the city of «Jebus» (Jerusalem), as well as the Holy Temple built by King Solomon, son of David (930-970 B. C.), according to the Old Testament narrative. It is believed that many false stories and ideas were added to the original Torah at this time, which some call the problem of biblical

814- Talmud: It is the rabbis' interpretation of the books of the Torah. The name means: doctrine or teaching. The Talmud is divided into two parts: the Mishnah, which is the subject matter, or repetition, which is the rabbis' interpretation of the Torah and its texts. As for the Gemara (Gemara): this is the interpretation, that is: The rabbis' interpretation of the Mishnah itself (see, Boutros Abd al-Malik and others: Dictionary of the Bible, Congregation of Churches in the Near East, Family Library House, Cairo, ed. p. 222).

815- The Torah: It is the Holy Book that was revealed to Moses, peace be upon him, when he ascended to the appointed time of his Lord on Mount Moses, or Mount Sinai. Some researchers place the year in which the Torah was revealed around 1230 BC. For more information, see Lynne Sable & Philip Steele: Thousand Great Events, Hamlyn Publishing Group, London (New York), 1979, pp. 19-18.

816- The Torah of Ezra: This Torah is named after the Jewish priest Ezra Hovir, or Ezra the Scribe (or copyist), who rewrote the Torah after returning from Babylonian captivity during the days of the Persian king Cyrus, who was tolerant of the Jews. The Bible also describes Ezra as the writer of the Law of the God of Heaven (see Ismail Hamid Ismail Ali: Ezra, Writer of the Torah, Dar Masharq, Cairo, 2009, pp. 50-45. The Old Testament account of Ezra the Priest says: «And this is a copy of the letter which King Artaxerxes gave to Ezra the Priest, the writer of the words of the commandments of the Lord and His laws (that is, he is the writer of the Torah) against Israel. . . » (The Book of Ezra - 7), and in another text: «And in the fifth month he (Ezra) came to Jerusalem, according to the good hand of God upon him. For Ezra had prepared his heart to seek the law of the Lord (i. e. , the Torah) and to do it, and to teach Israel a statute. And he determined. . . » (Book of Ezra - Chapter 7).

817- For more on the First Temple (or Solomon's Temple) and its destruction, see Abdul Wahab Al-Mesiri: Encyclopedia of Jews, Judaism and Zionism, Vol. 1, Dar Al-Shorouk, Cairo, 2006, p. 410. The Torah means the first five books of the Old Testament, which are known as the Pentateuch or Pentateuch (i. e. , the Five Books), while the Old Testament contains 39 books, including the books attributed to Moses, peace be upon him (see, Thomas L. Thompson: The Old Testament Books in History (Making up the past), translated by: Abdel Wahab Alloub, Supreme Council of Culture, Cairo, 2000 A. D. , p. 294, Alan Interman: The Jews, pp. 97-91).

distortion.

Jewish theologians themselves acknowledge the distortion of the Torah, the most prominent of whom is Baruch Spinoza (-1632 1677 CE), who states that Ezra the Priest collected the texts of the Torah and its narratives from many different sources and did not attempt to reconcile them at the same time.^(٨١٨) Perhaps one of those who most accused Jews of lying and deliberately distorting the Torah to suit their whims was Martin Luther ^(٨١٩), Founder of the «Protestant» doctrine that says: «The Jews are, after all, hypocrites and unquestioning blood shedders. They were not content with distorting the Torah and falsifying its words from beginning to end, but added their misleading interpretations to it» ^(٨٢٠) .

This confirms that the Jews deliberately distorted the Torah in order to benefit from it in order to achieve special goals by exploiting the sacred texts of the Torah. The idea of distortion is confirmed by the fact that scholars have recently discovered a clear similarity between the narratives of the Torah (current), and what was mentioned in the narratives of myths and mythology associated with ancient s and their beliefs in the East, such as: ancient Egypt, Mesopotamia, Persia, etc.^(٨٢١) Since these civilizations are older than

818- Baruch Spinoza: A Treatise on Theology and Politics, p. 276. Espinosa says of Ezra the writer: «Ezra took a prominent role in the rewriting and editing of the Pentateuch (i. e. , the books of Moses), in the collection of Jewish heritage, and in the reliance on the book of Ezekiel. Ezra is said to have dictated some of the sacred books, and many oral rulings are attributed to him. which was known at the time of the appearance of Christ, and which was sometimes superior to the written law itself (i. e. , the Torah)». (Baruch Spinoza: Theology and Politics, p. 218). According to Spinoza, the views of Ezra were sometimes presented by the Jews on the basis of the words of the Torah itself. Therefore, it was not strange for the Jews to sanctify Ezra (who is Ezra in the Qur-an) until they claimed that he was the Son of God: «And the Jews said, Ezra is the son of God» (At-Tawbah: verse 30).

819- Martin Luther (1546-1483 AD): He is the founder of the Protestant doctrine, as he departed from the traditions of the Christian Church and objected to the transgressions of the Christian priesthood and their attempts to exploit religion for profit and wealth through indulgences. . . etc. Because the relationship between the servant and the Lord does not need a mediator. He also rejected any interpretation of the Church Fathers and said that there is no holiness except the Holy Bible (the Bible) and other teachings. For more on Martin Luther, his teachings, and his harsh view of the Jews. Martin Luther put his opinions and ideas into 95 articles and teachings (dialogues), see Martin Luther: The Jews and Their Lies, p. 143 ff. and see also Lynne Sabl: Thousand Great Events, op. cit. , p. 113.

820- Martin Luther: The Jews and Their Lies, p. 76.

821- Karem Mahmoud Aziz: The Great Myths of the Torah and the Heritage of the Middle East, Al-Nafiz Bookstore, Cairo, 2006, pp. 10-8. In this regard, one of the scholars says: «According to Roth, the style of the two creation narratives in Genesis is similar to the introductory style of the Mesopotamian epics in general. If one compares the Sumerian model with the Hebrew model, there are many similarities. . . » (Karim Mahmoud Aziz: The Great Myths of the Torah, p. 112).

the Jewish existence, it is believed that the writer of the «Second Torah» (Ezra and those who came after him) benefited from what was contained in the mythological narratives of these ancient civilizations and their intellectual and ideological heritage^(٨٢٢).

The (Jewish) theologian Baruch Spinoza confirms that the books of the Torah written by the priest Ezra appear to be confused and contradictory in their texts and narratives, which confirms the same proposition.^(٨٢٣) Regarding the character of «Ezra Hofer», the Old Testament (Book of Ezra) says: «And in the fifth month he (Ezra) came to Jerusalem, according to the good hand of God upon him. For Ezra prepared his heart to seek the law of the Lord (i. e. , the Torah) and to do it, and to teach Israel an ordinance and a decree» ^(٨٢٤).

Islamic sources mention that «Al-Uzair» (that is, the biblical Ezra) was one of the prophets of the people of Israel, and his days were between Solomon bin David, peace be upon him, on the one hand, and Zechariah and Yahya, peace be upon them, on the other.^(٨٢٥) In the same regard, the (current) books of the Torah, as well as the Hebrew Talmud, are full of praise for of Israel,^(٨٢٦) The Torah texts describe them as «God's chosen,» and the Jews are also described as «the children of God,» «the holy sons,» «the pure,» «the blessed,» and «the seed of God,» or what some call «divine selection» - divine individualism for the Jewish without humans. That is, God chose

822- Karem Mahmoud Aziz: The Great Myths of the Torah, p. 112.

823- Baruch Spinoza: op. cit., p. 276.

824- (Book of Ezra - Chapter 7).

825- Ibn Kathir: Stories of the Prophets, Al-Safa Library, Cairo, 2003, p. 657.

826- There is a big difference between the term «Bani Israel» (or «Israelite») and «Jews» (or «Jewish»). The first name (Bani Israel) refers to the prophet Jacob, and he is the one whom God called «Israel» as mentioned in the book of Genesis. As for the name of the Jews, it dates back to the days of the Babylonian captivity, when the Jews returned from captivity during the days of Cyrus the Persian in the 6th century BC, when most of those who returned were from the tribe of Judah, the son of Jacob the Prophet, and for this reason they were known by the name of the Jews in reference to him (Abdul Wahab Al-Mesiri: in the Zionist discourse and terminology, Dar Al-Shorouk, 2nd edition, 2005, pp. 162-158).

them instead of whom the Jews call «goyim,» or «gentiles,» who are s other than the Jewish race. The Jews also believe that they are «God's" and «His own» alone, and that they are superior to others. Other s by origin, race, etc,^(٨٢٧) and other views that confirm excessive self-praise an idea that is made abundantly clear by the Talmudic texts, which is the Jewish rabbis' interpretation of the books of the Torah ^(٨٢٨).

The Talmud states that the souls of Jews are different from the souls of other , or «goyim,» because they are part of the Lord, and therefore their souls are cherished and blessed by the Lord in comparison to the Gentiles.^(٨٢٩) As the Talmud states: «If God had not created the Jews, the blessing would have disappeared from the earth, and the rest of the creatures would not have been able to live, and the difference between the level of man and animals is as great as the difference between Jews and all other human beings, ^(٨٣٠)«which is a crude self-image they have. The Talmud also presents the Jewish rabbis as the living embodiment of the books of the Torah (i. e. , the words of the Lord), and therefore every work of the rabbis became an expression of the Torah and its vision. ^(٨٣١)This shows the reverence of the Jews for the rabbis and the extent of their influence on their lives, especially the «religious»

827- See Thomas L. Thompson: The Books of the Old Testament in History, translated by: Abdel Wahab Alloub, Supreme Council of Culture, Cairo, 2000 A. D. , pp. 120-119. For more on what is known as selectivity, that is, the selection of the Jews by God (Jehovah), and that they are His alone to the exclusion of mankind, and for more on this, see Alan Interman: The Jews, Their Religious Beliefs and Worship, translated by: Dr. Abdul Rahman Al-Sheikh, reviewed by Dr. Ahmed Shalabi, The Second Alif Book, Egyptian General Book Authority, Cairo, 2004, p. 59. Dr. Abdel-Wahhab Al-Messiri says: «The term «Chosen « is an expression of a basic statement in the Jewish religious system, and at the same time it is considered to be about the solution class that was formed within the Jewish geological structure. . . « (Abdul-Wahhab Al-Messiri: The Jews, Judaism, and Zionism, vol. 2, Dar Al-Shorouk, Cairo, 3rd ed. , 2006. , p. 26).

828- Rohling Charles Laurent: The Treasure Entrusted in the Grammar of the Talmud, translated by: Ahmed Hegazy Al-Saqqa, International House for Books and Publishing, Cairo, 2011 AD, pp. 18-14.

829- Martin Luther: The Jews and Their Lies, edited by: Dr. Mahmoud Al-Najiri, Al-Nafeza Library, Cairo, 2007, p. 20. As the Talmud says: "An animal outside the Jewish religion is generally an animal, so call it: a dog, or a donkey, or a pig, and the sperm from which it comes is the sperm of an animal. . ." (Martin Luther: The Jews and Their Lies, p. 20).

830- Martin Luther: The Jews and Their Lies, p. 20.

831- Alan Unterman: The Jews and Their Religious Beliefs, pp. 71-70.

ones (i. e. «the Haredim»). It is an affirmation of the idea of the religious state in the Jewish conception, which Europe fought with the harbingers of the Renaissance through secular thought.



A map shows the ancient land of Canaan and some of its most famous cities and towns

2-The negative Jewish view of the Palestinians

The biblical and Talmudic texts hold a very negative view of the Palestinians, and this appears through their inferiority view of the descendants of Ham, son of Noah, peace be upon him, specifically the “Canaanites,”^(٨٣٢) They are the ancestors of the ancient Palestinians, and they (i. e. the Canaanites) have been attributed the land of Palestine since ancient times, and that is why that land was known as the “Land of Canaan,” according to the texts of the Torah, especially what was mentioned in the “Book of Genesis.^(٨٣٣)”

832- The Canaanites: They are originally Semitic s descended from Shem, son of Noah, peace be upon him. They are not the descendants of Ham, son of Noah, peace be upon him, according to the Torah narrative. This is a false narrative because the Canaanites are considered to be among the ancient Semitic s.

833- (Genesis - Chapter 12)

Perhaps the first mention of the name "Canaan" - itself - in historical sources dates back to around the 15th century BC, as they were mentioned in the "Amarna" letters, and the Egyptians referred to the land of Canaan as "Palasto", meaning: "Philistia", which is The name that later came to be pronounced as: (Palestine).^(٨٣٤) Starting in the year 138 AD, the Romans used the name "Balticina" as a reference to this country (i. e. the land of Canaan).

^(٨٣٥)Some point out that the name "Palestine" (meaning: Palestine) was initially given to the coast of the land of Canaan, and then the same name was given to the rest of the lands of the Canaanites after that. It is known that the Canaanites are the ancestors of the Arab «Jebusites», and they were the ones who established the city of «Jebus» (Jerusalem)^(٨٣٦).

It is noteworthy that the texts of the Torah and the Talmud go to extremes in criticizing the «Canaanite» , slandering them and not stopping to direct «curses» at them without justification. For example, one of the Torah texts says: «And when Noah awoke. . . he knew what he had done. And he said, «Cursed be Canaan. The servant of servants shall belong to his brothers. « And he said, «Blessed be the Lord, the God of Shem. And let Canaan be their servant. And God may give victory to Japheth, and he may dwell in the dwellings of Shem. And let Canaan be their servant,^(٨٣٧) It is a crude insult with no clear justification other than a manifestation of Jewish hatred towards the Canaanites (the ancestors of the Pa

834- Abdul Wahab Al-Mesiri: Encyclopedia of Jews and Judaism, vol. 396 ,1. Tell el-Amarna in Minya now became the capital of Egypt during the days of the unified king Akhenaten, who gave it the name: Akhet-Aten, meaning the horizon of the Aten, and in it he revealed many of the letters that were exchanged between the rulers of Egypt in The 18th Dynasty and the kings of ancient Iraq (Mesopotamia), recorded in cuneiform, and hence bore the name of the Amarna Letters.

835- Abdul Wahab Al-Mesiri: Encyclopedia of Jews and Judaism, vol. 396 ,1. For more, see Hassan Zaza: International Zionism and Israel, pp. 24-23.

836- Ibid. , 396.

837- (Genesis - Chapter 9)

lestinians).

It is worth noting that many Western Torah scholars, because of their Jewish tendencies, deviated from the path of truth and from the objectivity and sobriety of the scientific method, and from there they went on to insult the Canaanites, leaning toward the negative biblical narrative about them, and some of their opinions carried unjustified racism. These are views that even some fair-minded Western theologians reject. Perhaps this is what Keith Whitlam points out in his response to the views of one of these bigots: «This justification for the annihilation of the Palestinian , as we find it from one of the most important biblical scholars of the 20th century, is something extremely dangerous. It is significant for two reasons: First, it is a stunning expression of blatant racism. Albright's description of the Canaanites as sensual and immoral is consistent with the Orientalists' description of the Other as the complete opposite of the rational, cultured Western man.

It is a description that leads to the degradation of the humanity of the locals, which leads to the acceptance of the idea of genocide. These s are just like the Native Americans».^(٨٣٨) "Perhaps this indicates the extent of intellectual and moral lowliness and unfairness in the scientific presentation of some theologians in the West towards the Palestinians, their ancient ancestors, and their rights to the land of Palestine. In any case, followers of Zionist thought - on the other hand - promote allegations that attempt to confirm That the "Canaanites" were exterminated by the Hebrews, or that they melted into them,^(٨٣٩) This is an attempt to claim that the current Palestinians have no relationship with the ancient

838- Kate Whitlam: The Creation of Ancient Israel, Translated by: Sahar Al-Hunaidi, Reviewed by: Dr. Fouad Zakaria, The World of Knowledge, National Council for Culture, Arts and Literature, Kuwait, No. 1999 ,249, p. 146.

839- Abdul Wahab Al-Mesiri: Encyclopedia of Jews, Judaism and Zionism, vol. 394 ,1.

Canaanites, and therefore they have no rights to this land, which is part of the false propaganda war carried out by the Jews to distort Arab-Palestinian rights in this land.

These Zionists also refuse to acknowledge that the Jews learned from the Canaanites and were influenced by them and their ideas, which is known and indisputable, as the ideas and customs of the Canaanites had many influences that only an ignorant and unfair person would deny on the Jews over time.^(٨٤٠) In any case, although the biblical texts mention that the youngest son of "Noah" (peace be upon him), meaning Ham, is the grandfather of the ancient Egyptians, and he is also considered the oldest grandfather of the Canaanites (ancestors of the Palestinians) at the same time according to the "Torah narrative," it is known that Both "Misraaim" (who is the oldest ancestor of the Egyptians) and Canaan were sons of Ham, son of Noah, except that the curse was directed directly to Canaan, son of Ham, and not to his father, "Ham" himself, according to the Torah's account contained in the Book of Genesis,^(٨٤١) So what is Canaan's fault, and what is its connection to this matter? Therefore, there is no logical explanation for the Torah's curse on the Canaanites other than hatred and envy toward them. Indeed, it is noteworthy that the «Canaanites» -themselves- did not belong to the Hamitic s, i. e. they are not descendants of Ham, as claimed in the texts of the Torah and the Talmud, but are Semitic s, i. e. descendants of Shem, son of Noah, peace be upon him, like the Jews^(٨٤٢).

840- Ibid., 394.

841- The Book of Genesis says: "And he said, 'Cursed be Canaan. The servant of servants shall be his brothers.' And he said, 'Blessed be the Lord, the God of Shem. And let Canaan be their servant'" (Genesis - Chapter 9).

842- For more about the Canaanites, see Hassan Zaza (and others): International Zionism and Israel, pp. 24-22, and also Al-Mesiri: Encyclopedia of Jews and Judaism, vol. 1, p. 396.

3-The Canaanites and Jebusites, the Arabs who built Jerusalem in the third millennium BC:

The Canaanites have inhabited Palestine since ancient times. The Canaanites were settled long before the Hebrews arrived in the land. The Canaanites are a Semitic who were displaced from the Arabian Peninsula. The word «Canaanite» is a relative form of «Canaan,» which is an ancient Hurrian word meaning «the scarlet dye» that the Canaanites manufactured and traded (٨٤٣). It is worth noting the relationship between the Canaanites and the Phoenicians, as the word «Phoenician» means «purple dye,» which is the same meaning specific to the Canaanites. Accordingly, since the second century B. C. , the word «Phoenician» (٨٤٤) has become synonymous with the word «Canaanite». Most likely, the Phoenicians are one of the branches of the Canaanites.

Abdul-Wahhab Al-Mesiri discusses the origin of the Canaanites, noting that despite their Semitic language, the Old Testament described them as Hamites. He suggests that this may have been done to justify the conflicts that arose between the Canaanites and the Hebrews (٨٤٥). These Canaanites migrated from their original homeland in the Arabian Peninsula during the first half of the third millennium BC. The migrations took the form of intensive movements to the land of Palestine, which then bore their name

843- Abdul Wahab Al-Mesiri: Encyclopedia of Jews, Judaism and Zionism, vol. 394 ,1.

844- Al-Mesiri: Encyclopedia of Jews, Judaism, and Zionism, vol. 394 ,1. By the land of Phoenicia, he means the coastal region in the Levant, especially the coast of Lebanon on the Mediterranean Sea. The most famous cities of the ancient Phoenicians were Tiro, Sidon, and others, and they were the ones who established the Carthage civilization in North Africa. For more about the of Phenicia, their origin, and their relations with the Canaanites, see J. Contento: The Phoenician Civilization, Translated by: Dr. Muhammad Abd al-Hadi Shaira, Reviewed by: Dr. Taha Hussein, The Thousand Books Series, Egyptian General Book Authority, Cairo, 1997, pp. 35-30. See also:

The Cambridge Paperback Encyclopedia: p. 666.

845- Al-Mesiri: Encyclopedia of Jews and Judaism, vol. 394 ,1

from ancient times and became known as the land of Canaan^(٨٤٦). It is commonly believed that the Prophet Abraham lived between the 18th and 19th centuries BCE. Therefore, the Canaanite civilization had already been established in the land of Palestine (Canaan) for over a millennium prior to the arrival of the Prophet Abraham, who is considered the grandfather of the Jewish. With regard to the Arab presence in Jerusalem, according to Al-Mesiri, the city had already existed for centuries before the Hebrew arrived in Palestine, and it continued to do so long after their departure. The city was a center for the Canaanite civilization, as the Jebusites established their first king there and constructed temples for their gods. It was regarded as a sacred city^(٨٤٧).

It is conceivable that the Jebusites, who were Arabs, constituted one of the Canaanite tribes that established themselves in Palestine. Subsequently, Jerusalem was known by the name of these Jebusites until the 10th century BC when King David conquered the city. Evidently, Jerusalem was a well-known city of the Arab Jebusites, and it held spiritual significance even prior to the arrival of Abraham in approximately 1900 BC.^(٨٤٨) From the Jewish ideological viewpoint regarding the Canaanites and their tie to the land, Rabbi Ibn Ezra, a Jewish commentator of the Torah (not to be confused with the renowned Ezra Hoffer), remarks that «the Canaanite was present in this land at that time. « This could speculate that Canaan, Noah's grandson, claimed ownership of the land from someone else who previously occupied it. Alternatively,

846- Hassan Zaza: International Zionism and Israel, pp. 23-22, and see also Al-Mesiri: Encyclopedia of Jews and Judaism, vol. 394 ,1. Regarding the migration of the Canaanites to Palestine, Dr. says: Hassan Zaza: "The Canaanites who inhabited Palestine long before the Hebrews in the early 3rd millennium BC, first arrived in the rocky Arab countries in the north of Hijaz, and from there they entered the Negev region (southern Palestine) to make their way along the Mediterranean coast, spreading as far as Lebanon and Syria." (Hassan Zaza: International Zionism and Israel, p. 22).

847- Al-Mesiri: Encyclopedia of Jews, Judaism, and Zionism, vol. 397 ,1.

848- Ibid. , 397.

there may be a concealed truth that must not be disclosed by those who are aware of it (٨٤٩).

This vision seeks to sever the link between the Canaanites and the land of Palestine and asserts its ownership by pre-Canaanite parties. As per the Torah, «Canaan» is Ham's son, who is a son of Noah (peace be upon him), (٨٥٠) It is acknowledged that Abraham, peace be upon him, is part of the «third generation» of descendants of the sons of Prophet Noah. According to the Torah, his name is «Abraham son of Terah (also known as «Adhar» in Islamic sources), (٨٥١) son of Nahor, son of Sarug, son of Rau, son of Peleg, son of Eber, son of Shelah, son of Arphaxad, son of Shem, son of Noah» (٨٥٢).

Therefore, Prophet Abraham is the eleventh generation of Prophet Noah, while Canaan (the grandfather of the Palestinians) is the direct grandson of Prophet Noah. This provides evidence of the seniority of the Palestinian presence in terms of time compared to the Jews, and it is taken from the books of the Torah. Most researchers agree that the «Canaanites» have Semitic origins and are not classified as Hamitic in the Torah texts. However, according to the belief, Jews expelled the Canaanites to descend from Noah's son Shem to inherit the blessings from God. As a result, the Canaanites were cursed like all of the sons of Ham, Noah's son (٨٥٣).

849- Spinoza: A Treatise on Theology and Politics/ Translated by: Dr. Hassan Hanafi, review: Dr. Fouad Zakaria, Al-Nafeza Library, Cairo, 2005, p. 267.

850- The sons of Noah, peace be upon him: Remember the Torah (Genesis - Chapter 10).

851- Terah, who is said to be Azar mentioned in the Holy Qur'an and some of the hadiths of the Prophet (may God bless him and grant him peace), was addressed by Abraham concerning his worship of idols. «Do you take idols as gods? Indeed, I see you and your in clear error,» says God Almighty. (Al-An'am: Verse) 74 As narrated by Al-Bukhari in his Sahih, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet (PBUH), Abraham will encounter his father Azar on the Day of Resurrection, and Azar's face will be covered with dirt and dust. Abraham asks him, «Did I not forbid you from disobedience?» Then Azar replies: Today I will not disobey you. So Abraham says, «Oh Lord, you promised me that I wouldn't be disgraced on the day of resurrection. What greater shame could I have than my father who is far away?» The Almighty God responds, «I have forbidden Paradise to the unbelievers. « Then it is asked, «Abraham, what is under your feet?» Then he will be seized by his feet and cast into the Fire. (Al-Bukhari, Hadith: 3350)

852- For more about the lineage of Abraham, peace be upon him, see the Torah narrative (Book of Genesis - Chapter 11).

853- Dr. Abdul Wahab Al-Mesiri says: "The Canaanites, according to the Old Testament, are descendants of Canaan, son of Ham, son of Noah. The Old Testament described them as Hamites, even though they are Semites and their language is Semitic, and perhaps this was to justify the wars that broke out between them and the Hebrews. "

Many erroneously assume that the Arabs' link to Palestine originated after the Muslim conquest during the reign of Omar ibn al-Khattab (23-13 AH). However, the veracity is that the Arab association with the area dates back to ancient epochs - precisely, since the Semitic Canaanites migrated to the land. The relationships between the Arabian Peninsula and Palestine endured through the ages. (٨٥٤)

When Abraham, peace be upon him, and his nephew Lot left the land of Egypt, after they had lived there for a period of time, They both went to Palestine (the land of Canaan) again, and both were very wealthy. (٨٥٥) The Torah states that the Canaanites were the "inhabitants of the land" at that time: "So Abram went up from Egypt, he and his wife, and all that he had, and Lot with him, to the south. And Abram was very rich in livestock, silver, and gold. . . And Lot, who went with Abram, also had flocks and herds and tents. And she could not bear them. " The land was for them to dwell together. . . And the Canaanites and the Perizzites were at that time in the land" (٨٥٦).

Historical sources indicate that the ruler of Jebus (Jerusalem) sent a letter in 1550 BC to the Pharaoh of Egypt, requesting assistance in defending against attacks by the Habiru (or Hebrew) tribes. This communication aimed to seek aid and stop the ongoing conflicts in the region. (٨٥٧) During the reign of King Thutmose III from the 18th Pharaonic Dynasty around the 15th century BC, (٨٥٨) the city of Jebus (known as Jerusalem) was under the rule of Egyptian kings (٨٥٩).

854- Regarding the migration of the Canaanites from Arab countries to the land of Palestine, see Hassan Zaza (and others): International Zionism and Israel, General Authority for Books and Scientific Equipment, Cairo, 1971 AD, pp. 23-22.

855- According to some accounts, including the account of the Jewish historian Josephus, Abraham, peace be upon him, lived for about 20 years in the land of Egypt (see Josephus: History of the Jews, p. 8, and see Al-Aqqad: Abraham, the Father of the Prophets, Nahdat Misr Library, Cairo, 20005 AD, p. 101).

856- (Genesis - Chapter 13), and the word "land" here means the land of Palestine.

857- Al-Mesiri: Encyclopedia of Jews, Judaism, and Zionism, vol. 397 ,1.

858- Ibid. , 397.

859- For more about the names of Jerusalem throughout history, Boutros Abd al-Malik: Bible Dictionary, p. 129.

Jerusalem was known by many names throughout its history, Such as: Salem, Jebus, and then Jerusalem (Jerusalayim), Elijah. . . etc. , since it was built by the Canaanites around the third or second millennium BC,^(٨٦٠) this suggests early Arab origins. As per the Torah's account, the Jews did not arrive in the city of Jerusalem until King David's era, which is in the 10th century BCE. They settled there for the first time in history. Jerusalem was then known as «Yebus,» and it was inhabited by Arab Jebusites^(٨٦١) this is according to the texts of the Torah itself: "And King David and his men went to Jerusalem to the Jebusites, the inhabitants of the land. . . and David resided in the stronghold and called it the City of David. " ^(٨٦٢) Perhaps the Torah's reference to the Jebusites as the inhabitants of the land, specifically Jerusalem, confirms the Arab identity of the city since ancient times. The text suggests that Jerusalem remained a Palestinian city for over a thousand years until its seizure by Jews in the 10th century BC. Perhaps the Torah's reference to the Jebusites as the inhabitants of the land, specifically Jerusalem, confirms the Arab identity of the city since ancient times. This passage is significant for affirming the rights of Arabs in Jerusalem.



860- Hassan Zaza (and others): International Zionism and Israel, p. 22. For more on the names of Jerusalem, see Al-Mesiri: Encyclopedia of Jews, Judaism and Zionism, vol. 1, p. 397.
 861- Ibid. , p 22
 862- (Second Samuel - Chapter 5).

A photograph depicts the Al-Aqsa Mosque and its surroundings

One of the city's oldest known names is «Shalem,» which dates back to the times of Abraham, peace be upon him, in the mid 19-th or 20th century BC. According to the Torah, «When Abram (Abraham) heard that his brother was taken captive, he gathered his servants. . . and upon his return, the king of Sodom came out to meet him. . . And Melchizedek, the king of Salem, brought out bread and wine. He was a priest of the Most High God and blessed Abram saying, «Blessed is Abram. " (٨٦٣) Then, according to the Torah's account, the city was known during the Jebusite period as «Jebus». The man did not wish to stay the night and instead journeyed to the opposite side of Jebus, which is now known as Jerusalem. He traveled with two saddled donkeys and I accompanied him.

As they arrived in Jebus and the day grew dark, the servant suggested, «Come, let us go to the city of the Jebusites and spend the night there. (٨٦٤) Perhaps this significant Biblical passage verifies the Jebusites' (Arabs) ownership of Jerusalem, also known as Jebus, prior to the Jewish settlement» (٨٦٥) .

Then Jerusalem remained known as Jebus until it was captured by David, the king of Israel. Afterward, the city was known by its Canaanite name, «Jerusalem,» which means «city of peace» or «city of the god Salem,» who was the god of peace, worshipped by the Arab Jebusites. (٨٦٦) Regarding the Arab Jebusites and the origin and construction of Jerusalem, Dr. Hassan Zaza states

863- (Genesis - Chapter 14).

864- (Book of Judges - Chapter 19)

865- Al-Mesiri: Encyclopedia of Jews and Judaism, vol. 397 ,1.

866- Ibid, vol. 397 ,1.

that the Jebusite tribe, one of the original Palestinian tribes whose foundations were the Canaanites arriving from Arab countries, controlled the area of Jerusalem and built the Holy City, subsequently naming it Jerusalem. This is also supported by the testimony of the Torah. ^(٨٦٧) The name «Jerusalem» is of Jebusite origin and not Hebrew, from the Canaanite language. After the Jews gained control of the city, it became known as the «City of David» for a period.

It was also known as "Zion", after "Mount Zion", which is a mountain in the city that is sanctified by the Jews in Jerusalem, and they are the ones who gave it this name. ^(٨٦٨) By the end of the twentieth century AD, the international Jewish movement was known as "Zionism" after him. The city was also known for a period as "Bethel," meaning the House of the Lord. When Palestine became a Roman province, and the Jewish rebellion against the Romans occurred in the year 132 AD, Emperor Hadrian came, eliminated this rebellion, and expelled the remaining Jews from Palestine. ^(٨٦٩) Also among the names of Jerusalem is Ariel, ^(٨٧٠) and the holy city, ^(٨٧١) it was also known as: The City of Justice, ^(٨٧٢). etc. , and other names throughout history ^(٨٧٣).

867- Hassan Zaza: International Zionism and Israel, p. 24.

868- For more about Zionism, and the origin of that colonial movement, see Regina Al-Sharif: Non-Jewish Zionism has its roots in Western history, translated by: Ahmed Abdullah Abdulaziz, World of Knowledge Series, Kuwait, No. 1985 ,96, pp. -24 29. Regarding the Zionist movement, see also Hassan Zaza (and others): International Zionism and Israel, pp. 80-75, and also Abdel Badie Kafafi: The Danger Hidden in the Protocols of the Elders of Zion, Dar Al-Fath for Arab Information, Cairo, 2003, pp. 15-10.

869- Al-Mesiri: Encyclopedia of Jews and Judaism, vol. 397 ,1.

870- (The Book of Isaiah - Chapter 29).

871- (The Book of Isaiah - Chapter 48).

872- (The Book of Isaiah - Chapter 26).

873- Boutros Abd al-Malik: Bible Dictionary, p. 129.

4- The Arabs in Palestine in the days of the Prophet Abraham as described in the Bible:

The Jewish assert that the region of Palestine historically referred to as the «Land of Canaan» in biblical texts, belongs to them^(٨٧٤) it is claimed that Palestine is the rightful land of the Jewish based on the belief that they were the original inhabitants before the Palestinians or Canaanites. However, this claim contradicts known religious and historical truths and denies the legitimate rights of the Palestinians to the land. « It is evident that the Torah narrative contradicts the aims of the Jews and Zionist movement with regards to the previously mentioned false accusations.

An important piece of biblical evidence that counteracts these allegations is when Abram, along with his wife Sarah and nephew Lot, left Haran with all their possessions to settle in Canaan. So, Abram and his group arrived in the land of Canaan. So, Abram and his group arrived in the land of Canaan. They travelled through the land until they reached Shechem. So, Abram and his group arrived in the land of Canaan. At this time, the Canaanites were living in the land. .^(٨٧٥) "

According to the biblical account, when the Prophet Abraham (Abram) first arrived in the land of Canaan (now known as Palestine) from Mesopotamia (present-day Iraq), his birthplace and initial homeland, he settled there.^(٨٧٦) Abraham was born in Urd of the Chaldeans, an ancient Iraqi city located south of the Tigris and

874- (Genesis - Chapter 12)

875- (Genesis - Chapter 12)

876- Father Matta Al-Miskeen: The History of Israel from the Texts of the Torah and the Books Between the Testaments, Monastery of Saint Anba Makar, Wadi Al-Natroun, 1997, p. 19.

Euphrates rivers, which is regarded as one of the ancient Chaldean centers.^(٨٧٧) The significance of the ancient city of Ur is often ascribed to the Sumerians, who were the early inhabitants of Iraq. During the period of 2400-2700 BC, the Sumerian civilization flourished, reaching its pinnacle of success.^(٨٧٨) The city of Ur was renowned for its numerous ancient buildings and architectural styles, which may have included the structures known as «Zagoras.^(٨٧٩)»

In accordance with Jewish tradition, the Prophet Abraham's origins were Aramaic, indicating that he descended from the ancient Arameans, a well-known Semitic.^(٨٨٠) When Abraham first arrived in Palestine, he encountered the Canaanites, the ancestors of the Palestinians, who already inhabited the region. The Torah attests to their possession of Palestine at that time, referring to it as such. «The text mentions «the land of Canaan» and later specifies it as the «Land of the Canaanites. « The Jews identify the Prophet Abraham, peace be upon him, as their ancestor, tracing their lineage back to him.^(٨٨١) According to the Biblical account, Abraham, peace be upon him, was born in the ancient city of Ur of the Chaldeans in present-day Iraq. The generations of Terah are listed as follows. « Terah had three sons: Abram, Nahor, and Haran. Sadly, Haran passed away in his homeland of Ur of the Chaldeans before his father Terah. Abram's wife was named Sarai, who was also known

877- Ibid. 19

878- John Elder: The Stones Speak ((Archaeology supports the Bible), Translated by: Dr. Ezzat Zaki, Episcopal Publishing House, Cairo, 4th edition, 2000 AD, p. 48. Many ancient ruins and monuments have been uncovered in the ruins of the city of Ur, where scientists have uncovered them. Plates containing lists of weights and measures, as well as medical dictionaries containing some instructions for some small medical surgical operations, as well as some medical prescriptions. The ruins of the Zagora buildings were also uncovered, one in the form of a pyramid with four sides. The original building of this Zagora was flat in shape on a base of about its area is 200 feet long and 150 feet wide, and the original building material was burnt red brick on the outside and raw brick on the inside (see John Elder: The Stones Speak, p. 51.).

879- John Elder: The Stones Speak (Archaeology Supports the Bible, p. 51.

880- Father Matta Al-Miskeen: The History of Israel, p. 19.

881- Regarding the Jews' affiliation with the Prophet Abraham, peace be upon him, see:

The New American Desk Encyclopedia: New American Library, A Signet Book, New York, 1982, p. 11.

as Sarah ^(٨٨٢).

Some sources suggest he lived between the 21st century BC and the 20th century BC,^(٨٨٣) while the British Cambridge Encyclopedia places him after 2000 BC.^(٨٨٤) Opinions vary regarding the timeline of the Prophet Abraham's life. Dr. Al-Mesiri, on the other hand, dates Abraham's days to around 1900 BC.^(٨٨٥) While some scholars have pushed the timeline of the Prophet Abraham further back, Professor Donald Redford argues that Abraham's arrival in the land of Canaan likely occurred around 2141 BC.^(٨٨٦) Redford determined this opinion based on the Torah narrative which states that there was a period of approximately 480 years between the fourth year of Solomon's reign, when the Temple was built, and the exodus of the people of Israel from Egypt.

Additionally, the birth of the Prophet Abraham is suggested to have occurred around 2216 BC^(٨٨٧).

There is no doubt that the aforementioned dates seem inconsistent with historical reality. It is the researcher's opinion that Abraham, peace be upon him, lived between the 20th and 19th centuries BC. The Jewish Torah narratives suggest that the Canaanites occupied Palestine prior to Abraham's arrival, potentially supporting the primacy of the Palestinian Arab presence, rather than the Jewish claim. The Torah narrative mentions a significant text in which it states that the Prophet Abraham lived in Canaan, then known as «the land of Palestine,» and that there was a righteous Canaanite

872- (Genesis - Chapter 11)

873- Historian Shaheen Makarios believes that the Prophet Abraham, peace be upon him, lived between the 21st and 20th centuries BC (see, Shaheen Makarios: The History of the Israelis, the Jewish Series by Jewish Pens, Babylon House and Library, Lebanon, 2007 AD, pp. 5-4).

874- The Cambridge Paperback Encyclopedia, Edited by: David Crystal, 3rd edition, P. 2.

875- Al-Mesiri: Encyclopedia of Jews, Judaism, and Zionism, vol. 396 ,1.

876- Donald Redford: Egypt, Canaan, and Israel, translated by: Bayoumi Qandilin, Egyptian General Book Authority, Cairo, 2014, pp. 393-392.

887- Donald Redford: Egypt, Canaan, and Israel, p. 393

king named «Melchizedek,^(٨٨٩)» whom the Torah describes as «the king of Salem. « This name, Salem, is the oldest known reference to the city of Jerusalem, from which the name Jerusalem later derived ^(٨٩٠).

This provides significant evidence that Jerusalem (Shalem) was initially built by the Canaanites, not the Jews. The narration in the Torah illustrates, "And when Abram heard that his brother (i. e. Lot) had been taken captive and had dragged his trained servants. . . he divided against them by night, he and his servants, and defeated them. He (Abram) recovered all the property and also recovered his brother Lot and his property and also the women and the . « So after returning, the King of Sodom met him, but my king, Zedek, the King of Salem,^(٨٩١) brought out bread. He was a priest of the Most High God and blessed Abram, saying «Blessed is Abram from the Most High God, who is the possessor of heaven and earth. «^(٨٩٢) The name «King of Salem» (Jerusalem) «Melchizedek» is believed to refer to his Arab origins. Some suggest that the Canaanites are descendants of the «defunct Arabs,» who are ancient Arabs. The Ad, Thamud, Tasim, Jassim, and other ancient Arab clans are part of the lineage of Ishmael Ibn Ibrahim, known as the «Father of the Arabs», who disappeared with the emergence of Mozarabic Arabs.^(٨٩٣) According to the Torah, the Holy City may have originally been named "Shalem", which later became «Ur-Shalem» (meaning

889- It is noteworthy that, according to interpretations of Christian theology, Melchizedek symbolizes Christ: "The story of Melchizedek mentioned in this chapter is strange, as it has no meaning in the Old Testament other than being a symbol of Christ. Therefore, the Jews did not know, and still do not know the purpose of it, but the value of this character appears with the coming of Christ. . ." (The Historical Books (The Pentateuch): My George Church, Sporting (Alexandria), Karnak Press, 1970 AD, p. 25). It is certainly a strange interpretation that attempts to remove the symbolism of the presence of this Canaanite king as king of Jerusalem at that time.

890- Boutros Abd al-Malik and others: Bible Dictionary, p. 129. For more about the Canaanite king Melchizedek, see Hassan Zaza (and others): International Zionism and Israel, p. 24.

891- Shalem- This is the first mention of the city of Jerusalem in the Torah (Botros Abd al-Malik: Bible Dictionary, p. 129)

892- (Genesis - Chapter 14).

893- Ismail, peace be upon him: He is believed to have lived during the 19th and 18th centuries BC

«City of Peace»). This information is found in the Torah's account of Abraham's initial arrival in the land of Palestine (Canaan). The narrative, dating back to approximately the 19th century BCE, mentions the presence of the Canaanite ruler Melchizedek, whom the Torah refers to as the king of Salem (i. e. , Jerusalem) ^(٨٩٤).

5- The Arabs in Palestine during the days of Jacob and Joseph, peace be upon them, in light of the biblical narrative:

The concept of Arab presence being dominant in Palestine appears in various parts of the Jewish Torah, including accounts of the stories of Prophet Joseph and his father Jacob bin Ishaq bin Abraham. These references are from a period many centuries after the time of Prophet Abraham. The ancient Canaanite presence in the land of Palestine is confirmed by the Torah during the time when the of Israel resided in Egypt.^(٨٩٥) Professor James Fraser, in his interpretation of the Torah, portrays Prophet Jacob as a shrewd Semitic merchant who is skilled in his dealings and strives to make a profit. The text suggests that Jacob is perceived as resourceful, clever, and gentle in his approach, and that he does not resort to force to conclude his deals. The means by which he emerges superior to his competitors are chosen strategically, without any hesitation. ^(٨٩٦) According to Jewish tradition, the Prophet Joseph, peace be upon him, marks the end of the era of the Hebrew patriarchs that began with the emergence of the Prophet Abraham.

894- (Genesis - Chapter 12).

895- (Genesis - Chapter 50).

896- James Fraser: Folklore in the Old Testament, Part 2, translated by: Dr. Nabila Ibrahim, Popular Studies Series, General Authority for Cultural Palaces, Cairo, 1998, pp. 55-54.

The Torah indicates that the Canaanites settled in the land of Palestine during the time of Joseph and his father, Jacob, peace be upon them. «So Joseph traveled to bury his father, Jacob. All of Pharaoh's servants, the elders of Egypt, and the elders of Joseph's house went with him. When the Canaanite saw the mourning, they remarked, «This is a heavy mourning for the Egyptians. ⁽⁸⁹⁷⁾ We can observe in the Torah the following statement: «When the of the land (i. e. Palestine) saw the Canaanites. «

Therefore, this confirms the Arab's primacy of presence, authenticity in Palestine, and that the Canaanites continued to inhabit the land for several centuries after Prophet Abraham, peace be upon him, arrived in the country. Until the time of Joseph, who is revered by peace, Jewish claims to this land's religious and historical right have been disputed. Some Western historians support this view, stating that the Jews' claims and allegations in Palestine lack credibility and are not even supported by Jewish religious or historical sources. Regarding the arguments made by the Jews about their rights to the land of Palestine, theologian Kate Whitlam states: «The perception of ancient Israel's history as presented in the majority of the Hebrew Torah is not considered a work of fiction, but rather a fabrication of history. « ⁽⁸⁹⁸⁾ It is an important and authoritative objective analysis, particularly for the Jewish community. This analysis is undertaken by a well-known researcher from the West who challenges the Jewish claim regarding their historical or biblical right to the land of Palestine.

897- (Genesis - Chapter 50).

898- Kate Whitlam: The Fabrication of Ancient Israel, p. 59.

6- The Presence of Arabs in the Land of Palestine in the days of the Prophet David (10th C. BC) in light of the Torah's Narration:

The city of Jerusalem, originally called Yebus, was under Arab control for many centuries since its establishment by the Canaanites. It wasn't until King David (970-1010 BC) of Israel took the throne that the city fell under Jewish authority, as told in the Old Testament.⁽⁸⁹⁹⁾ Some Jewish writers depict King David as a poet-prophet, a courageous hero, and the composer of the psalms. David's popularity and standing among of Israel surged following his defeat of Goliath, the feared Palestinian tyrant who had subjected the Israelis to bitter humiliation and indignity. Goliath had regularly challenged their knights to battle, causing the Israelis to tremble at the mere thought of confronting him⁽⁹⁰⁰⁾.

However, a young David proved himself able to best the giant, using only his slingshot. Subsequently, David seized the opportunity to charge forward and take the head of Goliath, the defeated Palestinian.⁽⁹⁰¹⁾ David married King Saul's daughter, the founder of the kingdom of the Israelites. After Saul ruled for two years, David became the king during the Prophet Samuel's time.⁽⁹⁰²⁾ King David conquered Jerusalem (Jebus) from the Jebusites, the original owners of the city. It is widely recognized that the city of Jerusalem (formerly known as Yebus) was under Arab control for nearly two thousand years before being taken over by the Jewish. The Torah confirms this information, making it clear that the Jews only gained

899- (Second Samuel - Chapter 5).

900- Shaheen Makarios: History of the Israelis, pp. 23-22

901- Ibid. 22

902- Ibid. 22

control of the city recently. This raises questions about who has the rightful claim to the Holy City.

Dr. Abdul-Wahab Al-Mesiri notes that Jerusalem, also known as Jebus, was not captured by David and made into the capital of the united Jewish kingdom until 1000 BC.^(٩٠٣) This occurred after a significant period of time had passed since the Hebrews had first inhabited it. The city was originally established by the Canaanites around the third millennium BC and remained under their control until David was able to conquer it from the Jebusites. For nearly two thousand years, Jerusalem was a Canaanite city until the Jews took control of it for the first time. This confirms the Palestinian right to the city, as the Jews' control was a recent development.

According to the Torah, when King David approached the Jebusites who lived there, they warned him not to come unless he removed the blind and the lame that were present. David could not enter the city as a result. And David captured the fortress of Zion, also known as the City of David.^(٩٠٤) He resided in the fortress and named it after himself. Jerusalem maintained its Canaanite identity during this time and was called «Jebus» after the Jebusites, who were descendants of Jebus bin Canaan. Not until the 10th century BC did Jews begin living there. According to the Torah, one Jew invited another to spend the night in «the city of the Jebusites» (Jerusalem). Then his mentor advised him, «We should avoid unfamiliar cities as there are no Israelite brethren present.»^(٩٠٥) «

903- Al-Mesiri: Encyclopedia of Jews and Judaism, vol. 397 ,1. Concerning the Jebusite control over Jebus (Jerusalem), theologian and historian John Elder says: "Until the beginning of the reign of David, the city of Jerusalem was in the hands of the Jebusite tribes, and it was an important city for many centuries. . ." (John Elder: The Stones Speak, p. 92).

904- (Second Samuel - Chapter 5).

905- (Book of Judges - Chapter 19).

This confirms that the Israelites were apprehensive about living in Jerusalem during that era because it belonged to the Jebusites (Canaanites), and there were no Israelites living there. Before King David, Jerusalem (known as Jebus) was a sturdy, well-fortified city, which was why he aimed to capture it. The Jebusites were proud of the city they had built and its impregnability. They even boasted that the city could be defended by the blind and the lame due to its strength.^(٩٠٦) While the Torah refers to the city as «Jebus» in reference to the Arab Jebusites who constructed it during the reign of King David in the 10th century BC.

During King David's reign and Israel's control, Jerusalem was dubbed «The City of David.» Later, under David's rule, the city became the capital with David making it his residence and fortress. Its status as the capital contributed to the expansion of his kingdom.^(٩٠٧) When King David conquered Jebus (Jerusalem) in the tenth century BC, he named the city the City of David.^(٩٠٨) Later, during the reign of Emperor Hadrian in 135 AD, the city was destroyed and renamed Aelia Capitolina. Eventually, it was renamed once more after Hadrian and called Elijah^(٩٠٩).

During the Roman era, Jerusalem was known as «Elijah» until the Arabs arrived during the caliphate of Omar ibn al-Khattab. Subsequently, the city was renamed «Jerusalem» and referred to as Bayt al-Maqdis under Arab-Islamic rule.^(٩١٠) The biblical text being referenced implies several important points, such as the Torah's portrayal of the «Jebusites» (the sons of Canaan) as the «inhabitants of the land,» meaning the city of Jerusalem.

906- John Elder: The Stones Speak, p. 92.

907- Ibid. 93

908- Al-Mesiri: Encyclopedia of Jews, Judaism, and Zionism, vol. 397, 1.

909- Ibid. 397

910- Ibid. 397

The Jebusites were the original inhabitants of the city since its establishment, until it was seized by King David during the 10th century BC. The city previously had a rich history as an Arab Canaanite Jebusite city. Although it is a fact that the Jews may not recognize, the city was known for a long time as Jebus, named after the Canaanite Jebusites, and it remains one of the most significant names of the holy city. The name Jebus appears multiple times in the Torah, as previously stated.

The Jewish dominion over Jerusalem was brief. Following the passing of King Solomon, son of David (930-970 BC), the Jewish kingdom in Palestine was divided. According to the Torah's account, the Babylonians destroyed both the walls of the city and the Temple of Solomon. Jews were held captive in Babylon.⁽⁹¹¹⁾ The fortress, where King David resided, was named after him.⁽⁹¹²⁾ This passage describes how David resided in a fortress and named it the City of David.⁽⁹¹³⁾ The text references the Torah's description of the Jebusites as the «inhabitants of the land,» which is Jerusalem. This reference confirms that the Jebusites were the original inhabitants of the city, a fact also mentioned in the Torah narrative, where the city was referred to as «Jebus» for a long time. The Jewish rule in Jerusalem was short-lived. After King Solomon, son of David, died (around 930 BC), the Jewish kingdom collapsed in Palestine.

Later, in 587 BC, the Babylonians destroyed Jerusalem, and the Jews were taken captive to Babylon, an event known as the «Babylonian captivity. «⁽⁹¹⁴⁾ The Romans renamed Jerusalem as

911- Alan Unterman: The Jews, p. 283, and see John Elder: The Stones Speak, p. 114.

912- (Second Samuel - Chapter 5).

913- (Second Samuel - Chapter 5).

914- John Elder: The Stones Speak, p. 114.

«Aelia Capitolina» in honor of Emperor Aelius Hadrian, who sought to erase the Jewish presence in the city.^(٩١٥) Therefore, when the Muslims conquered it, they called it «Iliya,» otherwise known as Elijah.

915- Hassan Zaza: International Zionism and Israel, pp. 51-50.

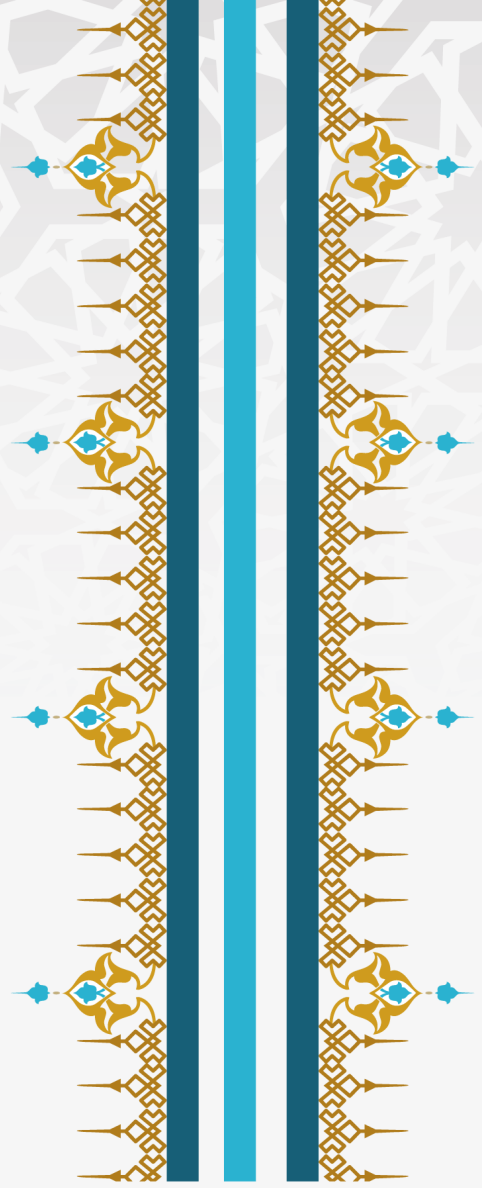
For more about the Muslim conquest of Palestine and Jerusalem, see Hassan Zaza: Ibid. , pp. 51-50



Conclusion

Based on a historical overview of biblical narratives and modern theological studies on the land of Palestine and the presence of Arabs and Jews, we can draw significant conclusions. Among the most notable are:

- There can be no doubt that certain «biblical texts» mentioned earlier in the study confirm the Arab rights to the «land of Palestine» and the Arab identity of Jerusalem. Despite attempts by the Zionist media to obscure and falsify these facts, the strength of this evidence demonstrated by its mention in the Jewish Torah. No other source exists, and a witness from it has testified.
- The study affirms that the Canaanites were the initial inhabitants of Palestine, predating Jewish presence in the region by millennia, as indicated by biblical texts.
- Furthermore, the study reveals that the Arab Jebusites constructed Jebus, later known as Jerusalem, between the 4th and 3rd centuries BC, long before the Jewish presence, with a difference of at least two thousand years.
- The study confirmed that Melchizedek, a Canaanite king, was the oldest known king of Jerusalem (or Salem). According to the Torah's narrative, he was a righteous man and contemporary with the arrival of Prophet Abraham to the land of Palestine (Canaan).
- Additionally, the study found that the first time the Jews (or the people of Israel) settled in Jerusalem (previously Jebus) was during the rule of King David (970-1010 BC), as recorded in the Old Testament.



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