

## The Development of the Jewish Settlement Project in Jerusalem in Ancient History

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### Abstract

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In academic studies, it is not permissible for any researcher to talk about the settlement of anthropological people or a religious group to a land without discussing the importance of the land they will settle in. Jews, for example, viewed the land and its settlement from a purely religious perspective, while giving their view of that land a historical touch, unlike what happened to all the peoples that occupied the lands of others. The writers of the Old Testament, when they began writing it at the end of the Babylonian Exile, made a great effort to delude other peoples, especially the Canaanite people who were the real owners of the land, that the Lord had given them this land and not others. Because the land is the basis for any settlement project, it was necessary for this project in Jewish thought that is based mainly on Machiavellian, and the exploitation of others, to translate it on the ground through the land of Palestine intended to seize and settle in general, and the city of Jerusalem in particular. And to show the translation of the settlement of the concept of the land by the writers of the Old Testament, they began this actual translation, from the command of the Children of Israel after the death of Moses, peace be upon him, to his servant Joshua bin Nun.

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**Key words:** Jerusalem, Jewish settlement project, Jewish thought, land concept, Old Testament.

### Introduction

#### The importance of study

The Zionist movements did not originate in Eastern Europe, and then merged them after the Basel Conference in 1897, in what it was called the World Zionist Organization arbitrarily, which undertook to facilitate the task of Jewish immigration to Palestine since the late nineteenth century. The overthrow of the rule of the Ottoman Sultan Abdul Hamid II did not come from a vacuum, but rather the result of his attempt - to some extent - to prevent this emigration to Palestine. In 1947, the United Nations General Assembly did not issue its famous resolution (181), which stipulated the division of Palestine into two states: one of them is Arab and the other is Jewish; consequently, the Zionist gangs occupied about 78% of Mandatory Palestine in 1948, except as a result of a tireless effort to impose a fait accompli on Arabs and Muslims who went through the twentieth century in a state of political and military weakness, which led to the occupation (Israel) of the rest of the land of Palestine and other Arab regions in 1967.

Not all that we came upon came suddenly. Rather, it was planned with great care and precision since ancient history, especially in the time of the priest Ezra, who took upon himself the task of beginning writing the Old Testament, based on settlement orientations in Palestine in general, and the city of Jerusalem in particular, where He used to work in the court of the Persian king Artaxerxes I, who had colonial ambitions in Egypt, so their interests seemed to converge together in a unified intelligence effort, to achieve both their goal. Indeed, it can be asserted that what is called today (Judaism) was nothing but the work of the priest Ezra and his priest Nehemiah, in coordination with the Persian king. Therefore, and according to Ezra's direction, the Children of Israel are named the Jews in relation to the Palestinian Judah region.

During the period of Greek control over Palestine, the Jews succeeded in obtaining autonomy for some time around the city of Jerusalem, which quickly collapsed during the period of Roman control over Palestine, after the Romans expelled the Jews completely from Palestine and Jerusalem. With the Islamic conquest of Palestine and the establishment of successive Islamic states, Palestine has become an integral part of these countries. As a result of the power of the Muslims at the time, the Jews settled and could no longer think of establishing any system of government in Palestine.

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But apparently, the expulsion of the Jews from Andalusia with the Muslims after the fall of the Islamic Kingdom of Granada in 1492 began to move in them the necessity of falsifying the historical awareness of the European peoples, to help them establish a national homeland for them in Palestine. Note that the Jews at that time were Europeans, who were converted to Judaism, and were not Jews, who later became Europeans. Accordingly, some European countries took upon themselves the task of facilitating the establishment of a national homeland for them in Palestine, which eventually evolved into a stronger political and legal formula, represented by the strength of the UN resolution (181) establishing a Jewish state, which the occupying state spares no effort to achieve. Hence the importance of this study.

### **The study Problem**

The current debate among researchers about the history of Jewish settlement in Jerusalem, and the focus of most of them on the fact that its beginnings were with the emergence of the Zionist movement in the second half of the nineteenth century, makes us dive into history, especially in ancient history where its beginnings are ignored by these researchers, through A review of the Intellectual and ideological framework for the concept of land and settlement, and that this settlement is a practical translation of the concept of land in Jewish thought, and then the Jewish attachment to it through.

Hence, the main question for the study comes from; how did the Jewish settlement project in the city of Jerusalem evolve in ancient history?

### **Objectives of the study**

The objectives of the study can be summarized as follows:

1. Explaining the conceptual and ideological framework for the concept of land and settlement for Jews.
2. Explaining that settlement is a practical translation of the concept of land in Jewish thought.

### **Study Approach**

Because of its importance, the study relied on **the historical approach**, which will assist us in exploring the initial information for the subject of our study, and then **the descriptive analytical approach**, to interpret and analyze that information to demonstrate its importance and scientific value.

### **The Intellectual and ideological framework for the concept of land and settlement for Jews**

It is not permissible for any researcher, to talk about the settlement of people belonging to an anthropological race, or the religious group of a land, without examining the importance of the land that they will settle. The Europeans when they decided to occupy and settle the new world after its discovery, did not do so merely because they wanted to seize the lands of others, but rather because of the benefits that these vast regions enjoy of things they had not previously experienced, or by some of the religious groups that met religious persecution in Its countries of origin are in Europe.

As for the Jews, the matter is very different from what these adventurous Europeans did. Jews view the land and its settlement from a purely religious perspective, while giving their view of that land a historical touch, unlike what happened to all the peoples who occupied the lands of others. Therefore, we must first clarify some of the misconceptions that Jews throughout history have tried to entrench, and make others believe in their credibility, in order to achieve their goals that they have carefully planned.

To begin with, when the writers of the Old Testament began writing it at the end of the Babylonian captivity, they tried to delude other peoples, especially the Canaanite people, the first Arab people to settle the land known as the Land of Canaan (later Palestine), that the Lord had given them this land, as it was mentioned at the end of chapter 48 From the Book of Genesis, the land of Canaan was no longer just a promised promise, but a real property that has no suspicion or dust on it. Therefore, the clerk of this book, but paved the way for the return of the children of Israel later to Canaan from Egypt, by saying; "And Israel (Jacob) said to Joseph; I am dying, but God will be with you and return you to the land of your fathers". (Genesis: 48/21)

It is clear from the text that it was intentionally tuck to give the children of Israel legitimacy and the right to return to the land of Canaan whenever they want, as if they were the original and legitimate owners of the land. There are many other promises according to the claims of the Old Testament. The Lord gave and granted Abram (Ibrahim), peace be upon him, the land from the Nile of Egypt to the Euphrates River. In the Book of Genesis, it was stated; "On that day, the Lord made an agreement with Abram (Ibrahim) saying; "For your seed I will give these The land from the River of Egypt to the Great River is the Euphrates River" (Genesis: 15/18), as stated in the Book of Deuteronomy what it says;

"Every place where your feet tread will be yours, from the wilderness and Lebanon, from the river the Euphrates River to the western sea (the Mediterranean) will be your border" (Deuteronomy: 11/24). And it was mentioned in the same book like this; "They turned and moved and entered the mountain of the Amorites, and all that follows from Araba, the mountain, the plain, the south, and the sea coast, the land of the Canaanites and Lebanon to the great river, the Euphrates" (Deuteronomy: 1/7), where the provinces of the land of Canaan are considered as high places for the Amorites. As for the Negev desert and the coastal plain, it is considered a lowland or a plain (De Vaux, Vol. 1, 1978: 5). However, according to Father Roland De Vaux (De Vaux, Vol. 1, 1978: 6), it is difficult to say precisely whether these lands that the Old Testament claimed to be granted to the Children of Israel have connected to the Mediterranean Sea along the course of the Qasimiya River. To the north of Tira, or at Ras al-Naqurah, to the south of Tira.

What the Old Testament mentioned about the promise that God made to Abram (Ibrahim), by giving his descendants the land from the Nile to the Euphrates, Ibn Hazm confirms that the children of Israel obtained only less than the Promised Land title according to their claims, and this is considered a lie and slander. And he says; "They never owned (meaning the Children of Israel) from the River of Egypt, or about ten days of it, from what was above it, from the site of the Nile to near Jerusalem, and in this distance the famous deserts extending, and the Urban places then Gaza, Ashkelon and the mountains of the Shura that remained fight them for the duration of their state, and those commanding them annihilate them until the end of their state. Nor did they ever belong to the Euphrates, nor for ten days from it, but between the last possession of the Children of Israel to the nearest place from the Euphrates to them about ninety parsecs, in which there are Qansreen and Homs that they never came near, then Damascus, Tira, and Sidon whose people still fight them and make them humiliated throughout the length of their state, With the approval and transcripts of their books". (Ibn Hazm, Vol.1, No date: 102) Ibn Hazm continues his saying; "Then its saying (the Old Testament), the great river and what is in their country that they owned, is a river that is mentioned only by Jordan alone, and what is great, but the distance of its course from Lake Jordan over its hometown in the stinking lake (Dead Sea) is only about sixty miles away". (Ibn Hazm, Vol.1, No date: 102)

The reader of Genesis reaches the conclusion that this Bedouin man Abram (Ibrahim) was given to him all the land of Canaan and beyond the land that extends between the Nile and the Euphrates as the eternal property of him and his descendants. That man we find does not have anything from him, until he begged the owners of the land on which he put his tent a plot of land to bury Sarah's wife, in the indication of his saying to them: that he is a stranger and a guest with them. Likewise, we find Abram (Ibrahim) himself, as mentioned in the Book of Genesis, who died a stranger in Hebron, and he only has the place of a grave for him and his wife that he bought from the Hittites in this city. (Ibrahim, 1994: 7-13)

In fact, Israeli writings based on old novels have been circulating for centuries before they are codified, they have been carrying contradictions, and mythical and legendary events have mixed with historical facts that can be accepted. Indeed, the human mind rejects such allegations, because the Jews tried from behind their claim to divine promise, to restore their ancient history to ages older than the existence of the Canaanites in Palestine, in an attempt to prove that they are the oldest presence on the land of Palestine from the Canaanites; thus proving their right to it from others From other nations.

Likewise, there is a fundamental difference between the two terms: The Children of Israel and the Jews. The first means Jacob, peace be upon him, who was named in the name of Israel and his children and grandchildren, and this term remained in circulation until the end of the Babylonian captivity (Othman, Vol. 1, 1994: 10), the history of the existence of an Israeli priest called Ezra, who was working in the court of the Persian king Artaxerxes I, as will be explained later. As for the second term, it was started by the priest Ezra himself when he established the teachings of the Palestinian Jewish religion that exist to this day and later the children of Israel were named the Judaism for the area of the Palestinian Judah, and then later corrupted to the Jews. (Sousa, 1978: 17). While some (Tea'ma, 1972: 78-79) have argued that the origin of the name of the Jews took place before the death of Jacob, when he recommended his children to obey their brother (Judah) the fourth son to him. And when the discord occurred among the brothers, the Jews were called those who followed it. Rather, others (Attar, 1970: 10) deny the claims of the Jews that they are of the Jacob dynasty, and that their call is invalid by the consensus of anthropologists (anthropologists). The field was left to the name of the Jews until the nineteenth century AD, when the name "Zionists" began to appear as a synonym for the name of the Jews (Mahran, 1995: 229).

Thus, Judaism was in fact a reproduction of the Egyptian, Mesopotamian, and Canaanite cultures, in addition to the special culture of all the tribes that bore the name Children of Israel. (Abdul-Rahman, 1994: 37)

Indeed, the claim that the Jews attributed to Judah the fourth son of Jacob is a form of contempt for the human mind. It is known before and now that in eastern societies leadership is without the right of the eldest son after the death of the father. Hence, what is the justification for Jacob in the authenticity of this narration, by granting leadership to the fourth son and not to the first, second or third son, especially with our understanding of what was mentioned in verse of Yusuf in Qur'an, from the misconduct of most of Jacob's sons.

It is worth noting that, until the date of Ezra's existence, there was no people called the Jewish people, for the heavenly message or the call that was revealed to Moses, peace be upon him, was not characterized by the Jewish religion. It is well known that the call that was revealed to Moses is monotheism or Islam, as are the messages that were revealed to all the prophets. Consequently, there was neither a nation nor a people in Moses's time or before it called the Jewish people, as it did not explicitly state that a religion was revealed to a prophet, bearing the name of the people upon whom the heavenly vocation was revealed.

Accordingly, if the first presence of the children of Israel on the land of Palestine was the time of Jacob, peace be upon him and his children, then the Old Testament explicitly admits that there is no room for controversy, that the presence of Jacob and his sons on the land of Palestine was temporary and did not have the character of permanence, after calling Yusuf (Joseph), peace be upon him For his father and siblings to come to Egypt and settle in it, ended any presence of the sons of Jacob in Palestine, where it was mentioned in the Book of Genesis what he stipulated; "All the souls of the house of Jacob that came to Egypt were seventy", and such a number can in no way be considered a people. (Genesis: 46/27)

Yusuf (Joseph) was considered the main link between the legend and history in the story of the Children of Israel, which led to the total melting of the Jacob group in the Egyptian environment for five hundred years. Yusuf (Joseph), his two sons Mansi and Ephraim, and his nephews married Egyptians. The scientific analysis also shows that one family consists of seventy people, not a clan that must have fused and melted completely in its new environment, culturally, socially, and even ethnically. What helped Jacob's offspring completely dissolve the Egyptian people, is the conversion of Pharaoh of Egypt (Amenhotep IV) (Akhenaten) (1375-1358 BC) the religion of monotheism (worship of Aton), and imposed it on the Egyptian people, who took a large number of that debt. As a result, the offspring of Israel merged with the Egyptians, leaving nothing to separate them from each other. Therefore, all indications indicated that the group that left Egypt in the thirteenth century BC, under the leadership of Moses, was composed of a group of Egyptians who converted to the religion of monotheism, and they were forced to leave Egypt after the rulers of Egypt persecuted them after Akhenaten's death. (Sousa, 1978: 236-237)

However, after the divine command of Moses leading his people to enter the land of Canaan, he was unable to persuade them to enter it, because of the quality of the cheese that they possess. The Almighty said; "thou wouldst think they were united, but their hearts are divided" (Al-Hashr: Verse 14), God wrote them humiliation and wandering in the land of Sinai for forty years, until the reluctant and cowardly generation dies, and the strong generation arises.

Some (Hamdan, 1993: 28) have tried to link Musa's attempt to persuade his people to enter the land of Canaan and the repeated novels of the promise in the Old Testament, that Moses was the first to make this promise to save them from slavery, after he realized that there was no hope for his success through a shattered people, part of which were slaves and part of the Shepherds Against a strong state like the Egyptian state, Moses had to persuade his humiliated and indignant nation to flee to a land awaiting it, the land of Canaan, to live in a lord, just as the Egyptians lived as lords on their land. Hence, the comparisons came between the land of Palestine and the land of Egypt, which are both flooded with milk and honey, and Moses had to awaken the instincts of the deprived in possession. (Hamdan, 1993: 21-23; Deuteronomy: 11/8-12)

Indeed, it is possible to accept part of what has been mentioned previously, but the other part can be reformulated in another way, for Moses's attempt to persuade his people to enter the land of Canaan does not in any way mean that this is a promise from the Lord to them. We see that the promise that was repeated in the books of the Old Testament was formulated after the era of Moses several centuries ago, especially in the periods of political and moral decay, and the social disintegration of the Children of Israel in Babylon during the period of exile, so the scribes formulated this promise and repeated it repeatedly in the books in successive periods to affirm it, And to convince the reader of his credibility. And to demonstrate that there is no divine promise that the Children of Israel will ever own Palestine, but rather it is an order from God for them to enter the nearest land after fleeing from the Egyptian army led by Pharaoh himself.

In that, Almighty says through the tongue of Moses; "O my people, enter the Holy Land which Allah has assigned to you and do not turn back [from fighting in Allah's cause] and [thus] become losers". (Al-Ma'idah, Verse 21)

It is noticed here, that the Quranic style of the word "Allah has assigned to you" does not mean in any way that it is a promise given to the people of Moses, or an official document to confirm their right to own it, but rather the Almighty gave it to prove that they were not entitled to it, after they rejected his order to fight the inhabitants of the land of Canaan. And "Allah has assigned to you" is here, meaning that God has given an indisputable and irreversible covenant and covenant, but it does not mean the right to eternal ownership because it is a temporary matter. We notice here what the Almighty said in a continuation of the previous verse: "They said, "O Moses, there are tyrannical people in it; we will not enter it until they leave it. If they leave it, we will be entering" (Al-Ma'idah, Verse 22). This implies their rejection of the divine order after the cowardice penetrated and reached the maximum extent in their hearts, as a result of the life of slavery that lived in their conscience, and became an important and original pillar of their daily lifestyle even with the presence of a prophet among them.

### **Settlement is a practical translation of the concept of the land in Jewish thought**

Because the land is the basis of any settlement project, it was necessary for this project whomever, especially in Jewish thought, which is based mainly on Machiavellian and the exploitation of others from translating it on the ground, through the land intended to seize and settle it. Historical narratives, especially what was mentioned in the multiple books of the Old Testament, told us that what the children of Israel went through in Babylon and the bitterness they lived through, and the spread of moral and religious decadence among them, until they forgot the worship of God and worshiped pagan gods like the God of July in Mesopotamia, making the priests In an attempt to bring these people back to the worship of God, they are forced to invent historical events that have no relevance to their history. So they invented, as will be shown, the story of David's peace be upon him taking the city of Jerusalem, and then taking it as the capital of his rule, then they invented the story of Solomon, peace be upon him, building a great structure to worship the Lord in the city itself.

Consequently, these priests were in dire need to bring together those people who feel the bitterness and cruelty of alienation, and the immoral conditions they live in, to sanctify a particular city to make it a tribute to them, and the whims of their interests, so the choice fell on the city of Jerusalem, because of its great importance and prestige. Note that even the children of Israel were present in Babel, and they had no relationship with this city from near or far. If Jerusalem is considered holy for Muslims, then this is something we understand after the Isra and Mea'raj incident linked the two blessed mosques: The Grand Mosque in Makkah and Al-Aqsa Mosque in Jerusalem. And if Jerusalem is a holy city for Christians, this is also something we understand, given the birth of Jesus next to it, and his call to worship God through it. But what we cannot understand or accept is the sanctification of the Children of Israel and later the Jews to this city, especially since the call that was revealed to Moses, peace be upon him, was outside Palestine and Jerusalem. We infer that, today, Jews are not unanimous in the sanctity of the city of Jerusalem, for example, the Samaritan Jews do not recognize its sanctity, but rather they make Mount Gerizim near the city of Nablus their holy place without the city of Jerusalem.

Whatever the matter may be, and to demonstrate the settlement translation of the concept of the land to the writers of the Old Testament, they began this actual translation, from the command of the Children of Israel after the death of Moses to Joshua bin Nun, his servant. From that moment on, the Old Testament writers began placing him in an advanced position no less than the position of Moses himself. There was a lot of confusion about the truth of what was mentioned in the Book of Joshua about how the Israelites crossed with their leader, Joshua Bin Nun, for the Jordan River, and how he seized part of the land of Canaan starting in the city of Jericho, as they later seized most of the south of the land of Canaan (For more details, see: Joshua, chapter two; Joshua, several places). The Old Testament claimed that the conquest of the Children of Israel on the land of Canaan at the time of Joshua was based on the promise that the Lord had given them during the time of their ancestors from Abraham to Moses. (Joshua, 21/43-45)

There are contradictory narratives mentioned in the Book of Joshua, which indicates that its bloggers drew it from various sources. The eleventh chapter of the Book of Joshua mentions the news of Joshua's takeover of Mount Israel and Mount Judah (Joshua, 11/16; 11/21), although these designations are considered somewhat late, and they were not present mainly in that period. The time covered by the Book of Joshua.

While previous accounts had mentioned that the task of invading the country of Canaan had begun at the hands of Joshua bin Nun, however, some Western researchers recently worked on the idea of trying to understand to reassess all the ancient sources. Modern science has become giving accurate information about the events of ancient history from various sources, be they Egyptian, Babylonian, Syrian, Canaanite, or Greek.

The first thing that the researchers noticed was the mythical nature that characterized the description of battles, where the sun stood in response to the call of Joshua, the fortresses collapsed to the cry of the Children of Israel, and the Military wheels were defeated in front of groups that did not have weapons to fight against, and this is unacceptable by all mental standards.

Comparing what was stated in the Book of Joshua with what was mentioned in the Book of Judges, which came immediately after it, it appears to us that the children of Israel did not begin entering the land of Canaan until after the death of Joshua. And that last book made it abundantly clear that the Israelis, after they left Sinai, stayed for a long time residing in the Sa'ir area south of the Dead Sea, and that their entry into the land of Canaan was not part of a comprehensive war against the people of the country, but rather in individual attempts by some Israeli tribes to infiltrate into the areas Not inhabited first.

The Egyptian sources have stated that throughout the thirteenth century BC, Canaan was subject to Egyptian influence, and biblical scholars have concluded that the Book of Joshua does not represent any historical fact, but was written by the writers of the Children of Israel during the Babylonian captivity during the sixth century BC, using some Ancient narratives that preceded the Israelites, including news related to the wars of the Canaan kingdoms between them. This was confirmed by the nature of the writing style itself; however, most scholars did not deny the existence of Joshua, the successor of Moses, as a historical figure.

Some sources have confirmed that the children of Israel invaded the land of Canaan was not, as claimed by the Book of Joshua, by direct fighting with its indigenous inhabitants, but rather through the so-called (peaceful infiltration); i.e. within the uninhabited areas of the population or areas whose population was scattered, at the time that In it, Egypt did not exercise any firm control over the country. And that was the peaceful invasion or the so-called taking of land ownership, followed by the period of reinforcement when they settled, and then these tribes entered into a conflict with the Canaanites. The stability of the Israelites in the land of Canaan had already taken a long time, characterized by the various displacements of people. Consequently, the story of the conquest of Canaan as mentioned in the Book of Joshua is incorrect, and indeed, Joshua himself did not play virtually any historical role for the Children of Israel. (Othman, Vol.1, 1994: 113; Moscati, 1986: 140; Ali, Vol. 1, No date: 68-69; De Vaux, 1978: 673)

After the Second World War, a new school of archaeologists emerged, committed to reading the evidence objectively, including the British researcher Kathleen Kenyon, and the Israeli Amahi Mazar, where they concluded that the second wave of damage to the cities of the Canaanite coast did not take place until the beginning of the Iron Age In the twelfth century BC, certainly Joshua was not the perpetrator, not even the tribes of the Children of Israel, but rather at the hands of their Palestinian enemies (the people of the sea) who were controlling the Canaanite coast. It became evident that after the Israelis left Sinai at the beginning of the thirteenth century B.C., they remained in the rugged mountainous region of Seir, south of the Dead Sea, and that their subsequent entry into the land of Canaan was at intervals and stages separated. The areas they inhabited in eastern Palestine were the deserted and mountainous areas far from the city kingdoms, as already mentioned, where they built for themselves huts and villages on the foothills of the eastern mountains of Canaan away from the Canaanites. And that, at a time when the Palestinians had mixed with the people of Canaan and began building fortified cities along the West Coast. (Othman, Vol.1, 1994: 115, 120; Thompson, 1995: 18-25, 29-56, 61-69)

Regarding this issue, it remains to point to the reason that facilitated the way for the Israelis to invade the land of Canaan, which is represented in the discord and wars among the Canaanite kingdoms, due to its autocratic feudal rulers who were their only concern in maintaining their control; as well as the weakness of Egypt, which was not able to fully control Its property is in the land of Canaan. (Al-Dabbagh, Vol. 1, section 1, 1965: 533; Sousa, 1978: 292)

From all of the foregoing, we come to a complete conviction that the children of Israel did not seize the city of Jerusalem, neither during the time of Joshua bin Nun nor after his reign for many ages, as the study will show, but rather they managed to seize some of the Canaanite cities and villages, after they infiltrated them peacefully without Fighting, taking advantage of the political conditions that served them, such as the lack of political unity among the indigenous peoples of the country, and the weakness of the Egyptian state, which was the land of Canaan revolving in its orbit.

To illustrate how historical facts were falsified, and the plagiarism of other people's actions they undertook, as they were made by the Children of Israel, we cite some examples of this, which show beyond any doubt that they did not control the entire land of Canaan, including the seizure of a city Fortified Jerusalem, the time of David peace be upon him:

The second book of Samuel states that David captured the fortified city of Jerusalem from the Canaanite Jebusites in the early 10th century BC (The second Samuel 5 / 4-10). Ahmad Othman (Othman, Vol. 2, 1994: 15) denied what was stated in this book about this novel, and confirmed that the only one, who opened this city to him to receive him in peace, was the Egyptian pharaoh Thutmose III five decades before David; so it was known later as Jerusalem, meaning the city of peace.

He also stated that it is not true what was stated in the book of the second kings that the city of Jerusalem was the capital of the Kingdom of Judah, when the Babylonian king Nebuchadnezzar destroyed it later in the year 586 BC (See: Second Book of Kings, chapters 24-25). Because it was still in the hands of the Jebusites, whom the Babylonian king's army had destroyed from their last, and left their city in Wreckage. All available evidence confirms that the Children of Israel never entered Jerusalem, nor were they sanctified in its temple, but the Israelites who returned from Babylon were the first to do so after the fall of the Babylonian state. It is worth noting that only the first five books of the Old Testament attributed to Moses were written during the sixth century BC, while the rest of the other books did not take their current form until three centuries later.

Ahmad Othman goes on to say that the tribes of Judah lived in the mountainous region surrounding the fortified city of Jerusalem, so we find the claim of the writers of the second book of Samuel that David captured this city is not true <sup>(?)</sup>, and despite this the books of the following kings continued to consider Jerusalem as the capital of the Kingdom of Judah, although it was clear That this city had nothing to do with what is going on, but rather the Old Testament writers, when reformulating these books, gathered the Israelis on a city that they would revere with a justification of their right to it, something that only took place after the destruction of this city by the Babylonians. (Othman, Vol.2, 1994: 15, 16)

The people of Judah held their altars and worship at the high mountain peaks, as were the rest of the Canaanite peoples. Jerusalem, due to the presence of the rocky surface located above the city in the north, is considered the most important area of worship in all the land of Canaan. The site of the fortified city, and the presence of strong walls around it, made it less vulnerable to the attacks of enemies until it opened its doors to receive Pharaoh Thutmose III during the fifteenth century BC, when it realized the futility of confronting his powerful army, and the Egyptian kings concentrated in it a military division of chariots and horsemen, then Pharaoh Amenhotep III later erected a temple at the altar of the rock, and this denies what the first book of Kings claimed <sup>(\*\*)</sup>, that Solomon the son of David was the one who built this temple. (Othman, Vol. 1, 1994: 184)

Thomas Thompson emphasized that Tuthmosis III was indeed the one who established a sprawling empire in Syria, by saying: That Tuthmosis III, when he annexed Palestine and Syria to his empire in 1482 BC, established a number of military and administrative centers, and that this system achieved a great deal From stability in Palestine, especially in the southern coastal plain, and the Palestinian lands of strategic and economic importance for the Egyptians. (Thompson, 1995: 188)

Needless to say, the Egyptian blogs that dealt with the Pharaoh Shisheng campaign on major cities and trade routes in Palestine at the end of the ninth century BC, did not mention anything at all about any imperial rule of great importance in Palestine based in Jerusalem, so the two kingdoms of Judah and Israel, not even Jerusalem or any other possible capital in the central highlands calls Shisheng's attention in his attempts to subdue Palestine politically and economically to Egypt, and Jerusalem was at that time a small mountain city, not to mention that the existence of the kingdoms of Judah or Israel at that early time, is not supported by the information available on Palestine, just as Information Confidential and written to demonstrate the absence of any political forces in the Palestinian highlands. (Thompson, 1995: 211)

Although recent historical studies have completely failed to establish any relationship between the tribes of the Children of Israel and the city of Jerusalem before the middle of the fifth century BC, when the Persians allowed them to dwell in, the historical references still insist on accepting the Old Testament narratives regarding this city, Their justification was the absence of historical sources covering that era except for the books of the Old Testament. (Othman, Vol. 1, 1994: 185)

The Old Testament writers later tried to establish the concept of the land and its settlement by the Israelis, whose name changed to (the Jews), as will be explained in his statement. After the elimination of the Kingdom of Babylon, and the Persians' control of Palestine, the first Jewish settlement of Jerusalem took place.

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<sup>(?)</sup> It was stated in the first book of Kings 2/11 that the capital of David's king was the city of Hebron, as it ruled through it about seven years before moving from it to Jerusalem. Therefore, we confirm that David ruled his people through the city of Hebron or its vicinity, and not in Jerusalem.

<sup>(\*\*)</sup> For more details on the alleged construction of Solomon for the Temple of Jerusalem, see: Book of Kings I, Chapter 6.

We will cite a serious issue that occurred during the period of Persian influence, and it concerns the priest Ezra, who was born in Babylon as one of the captives who carried in them the hatred of the reality of the captivity, whether they inherited it or who lived through it with all its secretions, and with all its psychological contract that accumulated for generations.

Ezra grew up, was brought up and educated in Babylon, and was introduced to Babylonian myths and literatures, in addition to what was reported by the story of the fathers of the children of the Israelite captivity about their history in Palestine, and about the end of this history in the tragic form that it ended. (Othman, Vol. 2, 1994: 22; Ibrahim, 1994: 154)

Ezra had worked as a clerk at the court of the Persian king, Artaxerxes I, and his advisor in the affairs of the Israeli community that had been residing in Mesopotamia since the days of exile, and he was a skilled writer in the law of Moses, so Ezra was called the priest the writer of the law of the God of Heaven (Sousa, 1978: 153), the same one who supervised the writing The first five books of the Old Testament in Babylon, which is primarily responsible for the formation of Judaism in its present form. Note that King Artaxerxes had married an Israeli girl named Esther, and from the severity of his god there, he was responding to her requests, including allowing the priest Nehemiah to return to Palestine, and appointing him as governor of the Judah region, and he was also allowed to build the city of Jerusalem, and the inhabitants of Palestine tried in vain to prevent Nehemiah from completing The building, but they failed due to Nehemiah this time obtaining a royal fireman. After Nehemiah completed his work on building the Temple of Jerusalem, he built their homes and then forced the tribes of Judah to send each of them ten percent of their population to settle in Jerusalem to become their property by virtue of the de facto matter (in the tragic form that it ended. (Othman, Vol. 2, 1994: 21-22). To date, excavations in Jerusalem have not revealed evidence of such an architectural achievement. (Mu'awiyah, 1990:130)

This is what the Jewish settlers do today in Palestine, as they establish settlements, and then implant them with new immigrants from the Jews of Russia and Eastern Europe, to create a new reality for the evacuation of Palestine from its original Arab population, as if we were the Jews re-studying their ancient history to benefit from it.

Given the confidence of the Persian king in Ezra, he fulfilled his request by agreeing to his travel to Jerusalem, and he left Babylon around the year 458 BC, and he had letters of recommendation from the king to the Persian officials located west of the Jordan River to help him with all necessary, as he was provided with the absolute royal authority to reform Israel affairs in Palestine. And Ezra carried with him to Palestine the Aramaic square letters known as the Assyrian square script, which paved the way for the emergence of the current Hebrew alphabet. (Sousa, 1978: 153)

Ezra had an assignment entrusted to him by Artaxerxes with a strange title, which was "The writer of the law of the God of the heavens" (Ezra 7/12), as he was assigned to appoint rulers and judges to serve the inhabitants of Palestine, and he issued an order to him; "Whoever does not do the law of your God and the law of the king (that is, Artaxerxes), Let him be eliminated soon, either by death, exile, or the fine of money or imprisonment" (Ezra 7/26; see the full text of the order of the King of Persians in Chapter 7 of the Book of Ezra). Ezra thus assumed full powers to dictate in the name of the King of the Persians the law of the Lord, and imposed their respect and commitment (Jaroudi, 1996: 156) on the Israelis and the rest of the population of Palestine.

We conclude from the foregoing that Ezra worked to impose the law of God Jehovah on his people and other inhabitants of Palestine by force, with the clear and explicit support of his master, the King of the Persians. That is, the Jewish religion that Ezra made and still continues to this day is the work of anyone who does not believe in the God of the Children of Israel; It is clear that the religion of Ezra took its name in relation to the area of Judah, from which the Israelites were taken captive to Babylon, so they were called the Judaism first, then the term was later corrupted to become Jews later.

The reader of the Holy Qur'an clearly notes that his verses when dealing with the stories of the Israelis always reminded them of the children of Israel or the people of Moses, and the Qur'an rarely used the term "Jews" or (who Judaism), which was mentioned when the Prophet Muhammad related to the Al-Madinah Jews. In this context, the Almighty said; "Say: O ye that stand on Judaism! If ye think that ye are friends to Allah, to the exclusion of (other) men, then express your desire for Death, if ye are truthful!" (Al-Jumua: 6), What is meant here is the discourse of the children of Israel, and God has addressed them here with the word they have led as they claim to be affiliated with God, returning to him, and the description here is not praise for them, with evidence that God Almighty then said: If you claim that you are God's truthful.

In order to show that the Jewish religion established by Ezra differs from the message of monotheism revealed to Moses that calls for Islam, we mention a number of Quranic paradigms, bearing in mind that all the messages revealed by all the prophets call for monotheism and Islam, and that other names are nothing but Human labels. The Almighty said; "O Children of Israel! call to mind the (special) favour which I bestowed upon you, and fulfil your covenant with Me as I fulfil My Covenant with you, and fear none but Me" (Baqarah: 47). The Almighty said; "Moses said unto his people: Seek help in Allah and endure". (Al- Aa'raf: 128)

The Holy Qur'an affirmed that the call of Jesus, peace be upon him, was revealed to the children of Israel and not to the Jews. The Almighty said; "He was no more than a servant: We granted our favour to him, and we made him an example to the Children of Israel" (Az-Zukhruf: 59). And the Almighty said; "And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad". (As-Saff: 6)

To increase the assertion that all of the heavenly messages were all calling for Islam, a number of verses were found in the Holy Qur'an that show that, for example, Almighty said; "It is from Solomon, and is (as follows): 'In the name of Allah, Most Gracious, Most Merciful: e ye not arrogant against me, but come to me in submission (to the true Religion)". (An-Naml: 30-31)

Although the new religion (i.e. Judaism) was based on the premise that the new Jerusalem Temple is the most holy place for religious worship, we find many of them did not believe in the necessity of residing in the Judah region, so they set up temples for them in Babylon, Persia, and the Egyptian island of Philae, It was supervised by priests who had no relationship with Judah (Othman, Vol. 2, 1994: 25). This, if indicated indicates that the connection of the Children of Israel with the city of Jerusalem was not firm, but rather transient. And if the Israelis want to search for the holy city they have, they must search for it outside Palestine, because the birth of the heavenly vocation that came upon them was outside it.

The Jews who had returned to Palestine during the era of the Persians had gathered in the Jerusalem area at most, as they enjoyed in that era a kind of autonomy and some privileges regarding the freedom to practice their religious rites (Sousa, 1978: 324; Hitti, Vol.1, 1958: 245). It is worth noting that the Israelis, who remained in Palestine after the Babylonian captivity, did not feel any kind of sympathy for those returning from Iraq. (Al-Dabbagh, Vol.1, section 1, 1965: 585)

With regard to the decision issued by the Persian king "Cyrus" to build a temple for the worship of the God Jehovah in Jerusalem, and the failure of the Israelis returning to Palestine to build it during his reign and the era of those who followed him from kings, until Artaxerxes took over the rule, cast doubts on the history of this decision itself, as well as the law that published it Ezra, sponsored by the Persian Administration in Palestine, only reflects the chronic administrative difficulties that faced the policies of introducing new population elements and central religions into a region, given the presence of stable residents with long-term relationships and self-powers (Thompson, 1995: 239). The matter that casts doubts about the failure of the returnees to build the temple is how the Persian authorities rule their control over the peoples that inhabit Palestine, especially around the city of Jerusalem, but they fail to pass a royal order to build this temple, unless this order was not issued primarily in The reign of Cyrus and the successors of the kings, until Artaxerxes took power and was the decision-maker already, at the instigation of the centers of Israeli power that filled his court.

Even if the aforementioned account is true, the peoples who inhabited Palestine during the rule of: Cyrus, Cambyses II and Smerdes, have succeeded in preventing the returning Israelis from completing the construction of the temple on their own, and this indicates that Jerusalem was not before the Babylonian captivity the capital of the Israelis, otherwise it would not have dared These peoples asked to participate in the construction of the temple. (Othman, Vol. 2, 1994: 18-19)

In summary, for all that we presented, we find that at least a thousand years passed, during which tens of generations and hundreds of fluctuations and political and social phases of the children of Israel went through, and that the codification, registration and monitoring carried out by some of the men and priests of the Children of Israel were carried out in most of its stages under the shadow of Political circumstances against the will of their people for whom he or she is written. Hence, this huge crowd of repetitive information, ideas that are contradictory to each other, came from the books of the Old Testament.

Whatever the case, although the Jews had a foothold in the city of Jerusalem during the reign of King Artaxerxes of Persia, the Jews helped the Greeks to take over Jerusalem (Al-Dabbagh, Vol.1, section 1, 1965: 593-594).

Then the Greeks turned on the Jews during the reign of the Seleucid king (Antiochus IV) (175-164 BC), as the Temple was destroyed and all the loot was in it, and the Jews were forced to convert to Greek paganism, and they appointed rulers who were notorious for their hatred of the Jews (Al-Dabbagh, Vol. 1, section 1, 1965: 599; Al-Hout, 1991: 31). Jews at that time did not have an independent political entity, but rather melted inside the Great Syrian crucible.

Although the High Priest of the Temple of Jerusalem became the spiritual father of the people of Judah, but in the first period of Greek rule there was no independent administrative ruler of Judah, nor political or administrative authority for the area that was not mentioned in the writings of contemporary Greek historians of these events, let alone immigration. Large numbers of Jews from Palestine, to settle in other countries (Othman, Vol. 2, 1994: 30). A Jewish religious revolt against Greek rule had erupted and was called the Maccabean Revolution in late 167 BC. M, it weakened their political status in Jerusalem, after Antiochus IV attacked Jerusalem and then permitted it to kill and pillage, and forbade Jews to perform religious rituals, respect for the Sabbath, circumcision, and burned biblical texts, then ordered to perform the worship of the Greeks to God (Zeus) in the sanctuary The city, as it did before in the Samaritan temple in Gerizim (Jaraudi, 1986: 162), and considering the Jerusalem temple as a Greek temple is opened to all peoples for worship in it, and the attendant accompanying that the idols of those peoples inside the temple, and the slaughter of the pig in front of the altar. (Othman, Vol. 2, 1994: 44-45)

With the arrival of the Romans in the Levant and their takeover of Jerusalem and Palestine, Israeli history entered an important transitional stage, which then led to fundamental changes in the Jewish beliefs themselves, especially after the Christian call began calling on all nations to believe in the call to Christ and monotheism, and deny the idea of the chosen people. The Maccabees, Jews, Romans adore the new rulers at the beginning of their influence in the Levant. Nevertheless, the Maccabees completely ended the rule of the Romans for the country, and Judah became a Roman province. (Othman, Vol. 2, 1994: 51; Al-Hout, 1991: 32; Jaraudi, 1986: 165)

After the death of Julius Caesar and the appointment of Mark Antony as the czar of Rome, Anthony appointed Herodus (³), the king of all the property of the former ruler Herchanus Maccabean, and after he became a great king he became king of an independent Jewish kingdom, but in reality, it is a client of the Romans in 37 BC. Herodus was able to eliminate the rule of the Maccabean family. (Al-Dabbagh, Vol. 1, section 1, 1965: 622). Herodus gave himself the authority to appoint and depose the High Priest of the Temple of Jerusalem, abolished the idea of inheritance in it, and prevent the application of Jewish laws and canons to the Jews, except in matters of worship, and followed the Greek policies and systems he was passionate about, so he chose most of his collaborators from Greece and the Edomites, and eliminated any influence A politician for the Jews in his kingdom. (Othman, Vol. 2, 1994: 55)

Then the explosion occurred and it was a dispute between the Jews and the Romans in the spring of 66 AD, and it was more like a massive revolution over Roman rule. The Jews began attacking Roman garrisons (Sousa, 1978: 325-326), which forced the Romans to send their army to fight them. In the year 70 AD, the Roman leader Titus tightened the siege around the castle of Jerusalem, and the siege led to the spread of famine and disease. So he entered Titus and burned the temple built by Herodus the Great, then seized the castle of Mount Zion, destroyed Jerusalem, and Judah became a Roman state, and also ordered the dissolution of the organizations Jewish political and religious, and an annual head tax of two Romanian dinars, to be paid to the "Jupiter Capitolonus" temple of the Roman god; to further humiliate the Jews after being deprived of previous concessions. (Al-Nasseri, 1988: 144)

The destruction of Jerusalem by Titus was so complete that the Jews themselves forgot if the temple was built on the eastern or western hill in Jerusalem, and all attempts to rebuild it based on the description of the Torah failed, and the rest of the Jews were prevented from approaching Jerusalem that Their capital was no longer, and Judaism as a political state ceased to exist. (Hitti, Vol.1, 1958: 376)

The Romans rebuilt the city again in the Roman style and with a Roman name, "Aelia Capitolina", and made in it a temple for the Roman god "Jupiter the Capitoline"; thus, he made Jerusalem a completely different city from how Jews viewed it, and transformed it into a pure Roman colony, as was done The practice of circumcision is prohibited for Jews, because according to their description, it is an inhumane habit. These two projects sparked the ugliest rebellion led by the Jews throughout their history in Palestine in the fall of the year 132 AD, led by a Jewish extremist called Simon Barukhba, who claimed to be the expected Messiah.

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(³) Herodus was from a Nabataean Arab mother, who was born in Ashkelon, and although the prevailing belief at the time was that he was a Jewish ruler; this is not true, as the Jews did not share their religious beliefs. Othman, Vol. 2, 1994: 55.

This rebellion was severely suppressed in 135 AD, after a brutal war that continued Two years; Jerusalem was destroyed and turned into ruins. As for the Jews, they dispersed and some of them left for the Hejaz, Yemen and Egypt, while Palestine returned to the Romans after the number of Jews in it decreased until it became extinct (Al-Nasseri, 1988: 254, 257-258), and the Romans subsequently allowed Christians to reside in Jerusalem, if they were not of Jewish origin. (Al-Hout, 1991: 32)

After the Barukhba revolution, the name of the province of Judah was changed to the name of Palestinian Syria, the name "Palestine" became popular and continued until the present time, and this term was taken from the language used by the imperial administration of Rome and Byzantium. (De Vaux, 1978: 4; Hitti, Vol.1, 1958: 389)

In the late fourth century AD, the Roman Empire was divided into two western and eastern empires, and Palestine was among the properties of the Eastern (Byzantine) Empire (395-636 AD). During the Byzantine era, the historical name "Palestine" was devoted administratively and politically (Al-Hout, 1991: 62), and Christianity had become the official religion of the Byzantine Empire, including Palestine, until the date of the spiritual and human coup in the Near East region, with the emergence of the Islamic call and its missionary, the Prophet Muhammad, to provide the world with a religious program that abolishes what Before it, let a new page in human history begin and the pages before it are folded.

### **Conclusion of the study**

At the conclusion of this study, it is possible to stop at some of its results, including:

- No researcher can talk about the settlement of people belonging to an anthropological race, or the religious group of a land, without examining the importance of the land they will settle in.
- Israeli writings based on ancient Novels have been circulating for centuries before they were written, carrying contradictions, and fictional mythical events mixed with historical facts that could be accepted.
- The first presence of the children of Israel on the land of Palestine was the time of Jacob and his sons. The Old Testament explicitly recognized what was beyond dispute, that Jacob and his sons' presence on the land of Palestine was temporary and did not have the character of permanence.
- The land is the basis of any settlement project; for this project, especially in Jewish thought was based primarily on Machiavellianism, and the exploitation of others from its translation on the ground, through the land intended to seize and settle it. So the priests of the Children of Israel invented the worship of God, historical events that have nothing to do with their history, such as; the story of David's takeover of the city of Jerusalem, and the story of Solomon building as a structure to worship the Lord in the city itself.
- The children of Israel did not seize the city of Jerusalem, neither during the time of Joshua bin Nun nor after his reign for many decades, but rather managed to seize some of the Canaanite cities and villages after infiltrating them peacefully without a fight, taking advantage of the political conditions that served them, such as the lack of political unity among the residents Native countries, and the weakness of the Egyptian state, which was the land of Canaan revolves in its orbit.
- The Roman takeover of Jerusalem and Palestine entered Israeli history an important transitional stage, which then led to fundamental changes in the Jewish beliefs themselves, especially after the Christian call began calling on all nations to believe in the call to Christ and monotheism, and deny the idea of the chosen people, which eventually led to End the Jewish presence in Palestine.

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