



Al-Quds Open University
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The Identity of Jerusalem & Its Historical Affiliations Amid Truth & Distortion

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The core tragedy of the Palestinian cause lies in Jerusalem. Jerusalem with its old buildings, walls, stones, lanes, holy places and heritage constitute unforgettable historical and cultural icons.

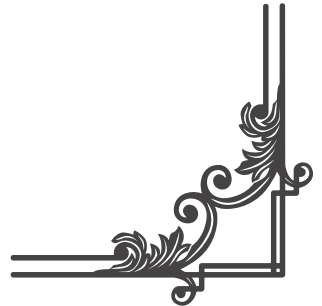
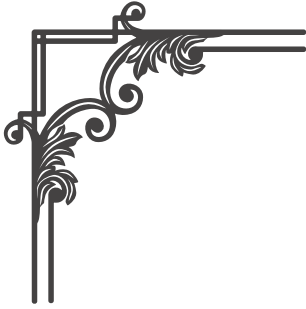
Jerusalem is a spirit, a part of a religion and is the cradle of civilization as well as a history. Thus is the bond of the Palestinians, Arabs and Muslims with Jerusalem. Thus is the status of Jerusalem, destined to suffer dire pains as grand as its glory.

—Mahmoud al-'Ābidi



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In the Name of Allah, the Most Gracious, the Most Merciful

Introduction

In 1995, Israel held grand celebrations in memory of the so-called “Three Thousand Years” since King David proclaimed Jerusalem as “Capital of Israel”. These celebrations, organized by the extreme far-right party, were manifested in the form of symposiums, presentations and marches across the walls of the Old City of Jerusalem. The celebrations aimed at legitimizing Israel’s dominance over Jerusalem, stressing the religious and historical affiliations of Zionism to the city. Zionists relied upon such affiliations to sustain their narrative of ownership over Jerusalem and their undivided right of control over the city. According to their narrative, Jerusalem is the historical capital of the Hebrew State, the symbol of Zionism miracles and the center of Jewish religion for thousands of years.

The era when Kings David and Solomon reigned over the city, despite its short duration, is considered the basis for Zionist alleges about the right of Jews over the City of Jerusalem. During that period, King David succeeded in occupying and conquering the city from the Jebusites, its original inhabitants. Since the start, it was apparent that the reason behind occupying the city was not religious and had nothing to do with the sanctity of the city. It referred more to other strategic considerations related to Jerusalem’s prominent location amid North and South and of being the central network of trade routes. Thus, making it by account of King David an ideal place to become the capital of the Israelites (the tribes/children of Israel).

At face value, the Zionist religious, intellectual and political institutions underline that the sanctity of the city is explicitly attached to the arrival and conquest of Jerusalem by King David which is contrary to the historical facts. Jerusalem was built many centuries before its conquest by King David, to be the symbol for sanctity and faith since its establishment by the Canaanite Jebusites who worshipped The Almighty Allah, following the religion of Noah (peace be upon him). Thus, the city grew to be a sanctum for believers from all religions. The flow of prophets and messengers (peace be upon them all) to the city affirmed its symbolic holiness as was also reported in the heavenly books. It is indeed the City of God, in the sense that it belongs to all true believers in God, as instructed by prophets and messengers who were chosen by God to deliver His messages in the best possible manner.

Thus, it is not permissible for anyone to claim its ownership or attribute it to any religious or historical individual whatever their status may be. Even though the Jews abused King David's short stay in this holy place in the worst possible way, they stopped at nothing to challenge people's beliefs claiming that the city belongs to that prophet himself, the king, who had mentioned it in various occasions as all the other prophets have done. His mention of Jerusalem differed from others as it was coated with shades of grief and sorrow. He shouted and pledged he would never forget it. All the sorrow he felt was in parallel with the grief he endured from his son Abshalom, who revolted against him. As a result, King David was forced to leave the city, escaping from his rebel son. We do not exaggerate when we say that in his weeping and sorrows for the city; he was lamenting the loss of a dominion. This is in addition to his desire for vengeance against this rebellious and rogue boy who did not only

disobey religion, but also rebelled against his father, the prophet and king. Such rebellion is not permissible neither in Divine law nor in Human law.

Despite the religious context that dominated the prayers in these celebrations, they were largely exploited to propagate the Jewish claim of undivided ownership over Jerusalem. A claim which has, to some extent, affected the world public opinion that Jews are the rightful historical owners of the city. Anyone pondering, arguing or questioning this claim is faced with accusations of being anti-Semitic, a word derived from the Jewish sacred texts, exploited and used discriminately for the benefit of their own faith. This term “Semitism”, as a scholarly concept, should only be used to describe the human population that inhabited what is known as the country of Semites in ancient history. Following the advancement in the studies of archeology, excavations and human genealogy, it has been found that the term “Semites” does not agree at all with the genealogy of the groups which were given this name. This conclusion was based on the text of the Book of Genesis, chapter ten. All that researchers can agree upon is that this term can be taken as an indication of the number of dialects and languages that were spoken by those peoples known as Semites.

If the majority of Jewish people have exploited the historical and religious dimensions in the worst possible way to influence the world public opinion in favor of their claims especially in relation to the City of Jerusalem, let us travel back in time to unfold the origins of the history of this city, the City of God.



Chapter One

The Names of the City & Its Establishment

Adopting the scientific approach in studying the history of cities leads the researcher and historian to look for the birth certificate of the said city. In the event that such record is provided, the researcher and historian can later delve into its evolving phases, its prosperous eras, major events⁽¹⁾ and its main historical landmarks, as he or she would be armed with scientific tools to present facts and unfold ambiguities without exaggerations or falsifications.


Accordingly, we can say that since times immemorial, Jerusalem is the capital of Palestine due to its location in the heart of the Levant.⁽²⁾ It is considered not only one of the most ancient cities of Palestine, but one of the most ancient cities in the world. The history of Jerusalem dates back to around 2600 BC. The Arab Jebusites, who named it after them, built the city. They most probably erected it on the ruins of an old Canaanite city known as Beth Ninurta,⁽³⁾ which location is supposed to be near Jerusalem, as it will be clarified later. The talk about the origin and rise of Jerusalem must be preceded by an explanation on the nature of the land it is built on, and the reality behind its different names in order to serve the purpose of this book.

Palestine constitutes the low southwestern part of the Levant, defined by East and West borders. It is bordered by the Mediterranean Sea to the West and the Jordan Valley to the East. While, the southern borders of Palestine end with a sloping connection to the southeastern

edge of the Mediterranean Sea and the Gulf of Aqaba. As for the northern borders, they are not easy to demarcate since both Palestine and Lebanon were originally one country known as Canaan. Both countries were later divided and Lebanon was given its name which is derived from the Canaanite word (l b n) meaning “white” which is symbolic of whiteness owing to its snow-capped mountain peaks. On the other hand, Palestine was called the Land of Canaan. This is derived from the Semitic language which still exists in Arabic as (k n) meaning “to be low, humble, subjugated” and which denotes here a geographical depression. This is the language from which the Canaanite name was derived, describing the country as lowland.⁽⁴⁾

Canaan is the same name to which the Canaanites, the native inhabitants of the land, are related and which goes against researchers’ argument that the name belongs to a person descending from Noah’s family. In the Book of Genesis from the Old Testament, this name does not appear in the ancestral line of Shem (Noah’s son), but in Ham’s (also son of Noah).

In response to this belief, we support the notion that the Canaanite name did not belong to a person relating to Noah’s descendants, and that Canaan was not the son of either Shem or Ham. Rather, it is the name of the land which was inhabited by these Canaanites when they migrated with their brethren from the Peninsula following Semitic waves of migration, and which ties them to the land directly. The land is given this name because it is lower than other parts of the Levant. We have already pointed out the meaning of the name **כָּנַע** (k á n’) as a word found in the Semitic Languages. It is found in both the Canaanite and Hebrew languages as (k á n’) which means to be low, humble and subjugated. It is clear that this meaning is attributed to the depression of the land, although in the

Aramaic language the word is written as  (k á n') and bares the same denotation. In Arabic, however, the word denotes this meaning more directly. It is said in Arabic as 'Ardun Káni'a, i.e. lowland.⁽⁵⁾

However, someone might look into this matter with suspicion and question the integrity of the one who wrote this Semite lineage tree because he purposefully related the Canaanites to Ham rather than Shem, perhaps due to personal motivations. The intention behind this was to deny the Canaanites their correct lineage; and to relate himself (the author of this lineage tree) to the first blood related Semites who migrated from the Arab Peninsula. One ponders whether this author had forgotten that the Canaanites' language was Semitic and not Hamitic as the Hebrew language itself is a dialect deriving from this language!⁽⁶⁾

The Canaanites were subdivided into various septs like the Phoenicians, Amorites and Jebusites. Each of these septs inhabited an area belonging to it. The Jebusites part was the area of Jerusalem in which they lived and built their city in 2600 BC, which was named after them, hence it was known by the name of Jebus and the city of Jebusites as mentioned in the old references especially in the Old Testament. Jebus was one of many Canaanite independent cities bound by an alliance system as per other Canaanite kingdoms during that era.

In view of the importance and holiness of Jerusalem, there has been some controversy over its founders despite the firm opinion that its first builders were the Canaanite Jebusites. Perhaps one of the most important opposing views which deserves discussion is that Jerusalem was first established and named by Sam, Noah's son, and that its establishment is attributed to Prophet Noah (peace

be upon him). This was reported by the Jewish Rabbis, but such claim rests entirely on speculation, not supported by any concrete evidence. The first in-text citation of the city by the name Shalem in the Old Testament (Torah) appears when Abraham (peace be upon him) came to it in about 1900 BC. That Jebusite name was given to the city because it was a place for the worship of Shalem, the Canaanite god of peace. Justification of the linguistic connotation of the name and the religious background will be explained in our analysis and presentation of the Jerusalem names starting with its first name, Jebus.

Jebus

The name Jebus, which the sources did not mention the cause of its use in referring to these Jebusites, is derived from the Canaanite linguistic root word (b u s) which denotes roughness and hardheartedness. This root word is found in the Hebrew of the Old Testament, the meaning of which is stepping on with feet: “I have trodden (**וָאָבִיתִי**) the winepress alone, and from the peoples no one was with Me. For I have trodden them in My anger, and trampled them in My fury; their blood is sprinkled upon My garments, and I have stained all My robes.”⁽⁷⁾ It was also mentioned in the Syriac language as bebusa (**ܒܒܘܣܐ**) which means “small” according to the Syriac dictionary of Father Lewis Costaz. In Arabic, we find the linguistic root word (b u s) from which the word (b a s) is derived to mean rough/coarse.⁽⁸⁾

Apparently, the name Jebus derived from this root word which referred to these people because of their roughness, strength and might. Sources, in this regard, inform us that the City of Jerusalem was able to resist invaders not only because of its inaccessibility but

because of the bravery and the strength of its Jebusite dwellers. We will illustrate this below. It was confirmed and proven that the city, Jerusalem (Orshalim) is the city of Jebus itself as stated in the Old Testament: “However, the man was not willing to spend that night; so he rose and departed, and came opposite Jebus (that is, Jerusalem). With him were the two saddled donkeys; his concubine was also with him.”⁽⁹⁾ Let us see now when and how the city was called Orshalim and who had given it this name.

Orshalim

It is obvious from what has been said above that “Jebus” was a common name of Jerusalem and its Jebusite inhabitants, and that no one but the Jebusites themselves called it “Orshalim” from a very early period of its establishment in their region.

Upon analyzing linguistically the name of Orshalim, we find that it consists of two syllables (Or) and Shalim. The compound name was used at a later time, for it was preceded by an earlier period when the city was known as Shalim only, which signifies peace. This mention was evident in the Old Testament when Abraham (peace be upon him)⁽¹⁰⁾ arrived to Jerusalem around 1900 BC.

The name Shalim is derived from the general Semitic root word (s l m) with the observation of the whispered ‘s’ in one language, its pronunciation as ‘sh’ in another. Indeed, the name of the city was mentioned sometimes with an ‘s’ and the other times with an ‘sh’. The root word originally denotes completeness and wholeness. It also has the same meaning in the Canaanite language with all its Phoenicians, Hittite and Hebrew dialects. It is Shalim (שָׁלִים) which means remained sound and complete with no harm or loss.

Other different words have been derived from this root word which are still in use in Hebrew with different abstract denotations. Examples of these are: Shalom (שָׁלוֹם) which means soundness, completeness and wholeness; Shalm (שָׁלַם) which means a gift or present to signify intimacy and companionship; Shalom (שָׁלוֹם) which means to be part of a peace or friendship alliance agreement, in addition to too many other noun derivatives that are very exhausting to pursue. They all give evidence of the genuineness and originality of this root word in the Canaanite language. The root word also exists in the Assyrian language as Salamo with the same denotative meaning found in the Canaanite language i.e. meanings of completeness, wholeness and soundness.

The word Shalim (שָׁלַם) is also used in the different dialects of the Aramaic language to denote safety and wholeness. Many derivatives of the word are still used in the Syriac language, examples of which are Shalmuta (ܫܠܡܘܬܐ) which means completeness and union; Shlumuta (ܫܠܡܘܬܐ) which means agreement; Shalamta (ܫܠܡܬܐ) and Shalma (ܫܠܡܐ) which both mean sound and healthy, and finally, Shalama (ܫܠܡܐ) to denote tranquility and security.

As for this root word in Arabic, we find Silm which means peace, security and pacifism. Originating from it, the Abyssinian language has Salmu (ሰልሙ) with the same meaning of security and peace.⁽¹¹⁾

As for the root word in Arabic, it is one of the most commonly found in term of its derivation and connotation. The word Salima denotes protection and safekeeping against corruption, imperfection and avoidance of causing harm to the humans and non-humans. Hence, the Prophetic tradition which says, “The true

Muslim is that against whose harm of tongue and hand people are kept safe”.⁽¹²⁾ Also from this root word the word, ‘Islam’ has been derived to mean obedience and submission, and Salam to mean security and tranquility.⁽¹³⁾

It is obvious from the previous discussion that the name Shalim is a genuine Semitic one denoting wholeness, completeness and security in all the Semitic languages. However, its existence in the Canaanite language in Palestine as a specific proper noun was prior to using it to refer to the City of Jerusalem, as it was the name of Shalim, the Canaanite god of peace and security.

Consequently, the city might have been known by the name of this god i.e. the City of Shalim, which has been mentioned in the Old Testament six hundred and fifty six times,⁽¹⁴⁾ in contrast to the Canaanite god of terror (god of fire) Molech, for which children were presented as offerings. It was worshipped near the city in a place in the valley known as ‘the Valley of Hellfire’.

As for the first syllable “Or” or “Ur” of the city’s name Orshalim, it seems it was prefixed to the city’s name at a later time after it was given the name Shalim without affixation. Probably its mention with the prefix “Or” six times in the Old Testament can be an evidence of what we have already said. Even more, we can say that the name Shalim without this prefix was more commonly used than the Orshalim.

The first denotative meaning of “Ur” is shown in all the semantic languages as light and flame. It is found in the Assyrian language as “Uru” and in the Canaanite language and the languages derived from it including today’s Hebrew language as “Ur” (אור) which

both mean light and illumination. Many words were also derived from it, all of which have the same denotations, and were used in the Old Testament to denote the two lights; the sun and the moon:

וַיֹּאמֶר אֱלֹהִים
בְּרָקִיעַ הַשָּׁמַיִם ...
מֵאֲרֵת

The meaning of which in Arabic is “Then God said: “Let there be lights in the firmament [...]”.”⁽¹⁵⁾ Furthermore, it was used in the Old Testament to mean the absolute light and illumination (וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר), the meaning of which is “Then God said: “Let there be light”.”⁽¹⁶⁾ The root word is also found in Aramaic with the same denotation “Ur” (ܘܪ).⁽¹⁷⁾

In Arabic, the root word is found as “Ur” to generally mean light and flame, in addition to its derivative word “al-’Uwar” with a “damma” (short vowel u) as a diacritic over the “Hamza” to mean flame and heat of the fire, the sun, smoke, thirst and heat of the southern wind.⁽¹⁸⁾

Having discussed the original morphology and denotation of the word “Ur” in the Semitic languages, we might be able to say that it denotes light and illumination in general. Consequently, in our point of view, its pre-fixation to the noun Shalim is suitable to make it become Urshalim to mean light and peace. This meaning is the closest to the status of this city which history started with the divine light to be endowed with the affairs of worship and divinity since it has been established, up to our time and until God inherits the Earth and all what is on it.

We have to make a quick remark about the ‘ya’ i.e. the sound /j/ which precedes the final /m/ in its Hebrew pronunciation (Yerushalaym). The ‘ya’ was not part of the first structure of the name as was first pronounced by the Jebusites, who were the founders and inhabitants of the city. This sound has been infixes i.e. inserted inside the word to avoid defective pronunciation or for the requirements of hymning which is necessary for reading or reciting holy texts, and the proof is that the name was written without it in the Old Testament scripts as we have hinted out earlier.

The most ancient writings and inscriptions which mention Jerusalem are found in the Museum of Pharaoh in Cairo together with a collection of brick tablets written in the Assyrian Babylonian language- the language of ancient Iraq- coupled with interpretation in the Canaanite language- the language of ancient Palestine. These tablets are known as tablets of Tal al-Amarneh in connection with the hill known by this name in the ruins in which these tablets were discovered, and in which Jerusalem was mentioned by the name Urusalem.

If the name Urusalim was firstly mentioned in the tablets of Tal al-Amarneh to indicate that it was under the rule of Egypt of the Pharaohs towards the first half of the second millennium BC, then this date cannot be considered the date of the establishment of the city. It must have been built at least one thousand years prior to this date taking into account that the Canaanite civilization was as prosperous as the civilizations of the Assyrians, Hittites and the Phoenicians; particularly in construction works between 2000-2600 BC.⁽¹⁹⁾ This date can rightly be the date of building the city for the first time taking into account the possibility of the existence of the Canaanites in our country. As well as the presence of the Jebusites in

the location of the city in a certain style of life that might have been confined to pasturing, farming and living in caves.

The name of the city is also mentioned in the inscriptions of the Assyrian Emperor Sennacherib, whose rule dates back to 700 BC. Moreover, we find the city's name in Greek inscriptions dating back to the time of Alexander the Great in 330 BC, pronounced as Heruslima or Sulima. Then by effect of the Holy Book, this name Urshalim found its way into all the world languages. As for the name Beit al-Maqdis or al-Quds (Jerusalem), it seems it was used as such along with the name Urshalim for a long time, which will be explained below.

Al-Quds

Before we discuss this name as to how and when it was used for the city, it is useful to touch upon its origin and denotation in the Semitic languages in general. The name is derived from the general Semitic root word (q d s) which first perpetual denotation is infallibility and purification.⁽²⁰⁾ In Arabic, we find derivatives denoting greatness and magnificence in addition to purification. It was also known in all the Canaanite dialects. It is pronounced as Qudsh (𐤒 𐤓 𐤔) in the Phoenicians dialect with an 'sh' to mean 'holy', and the same applies to Hebrew. It is also found in the Assyrian language as Kadasu to mean purification; in Aramaic it is said as Qadasha (ܩܕܝܫܐ), while in the Syriac dialect, it is called Qudsh (ܩܘܕܝܫܐ) to mean Quds i.e. holiness. Moreover, it is found in the Abyssinian language through Arabic.

It seems that the city was known by the name Quds in an early period of its history as an attribute to its status in addition to its

previous names Jebus and Urshalim. This is based on our knowledge that the city was a place for worshipping the old Canaanites gods, such as the god of peace ‘Shalem’ and of fire ‘Molech’. The Canaanite glorified it as a place of purification from sins. The Greek historian Herodot, who lived between 425-484 BC, mentioned it as Qaditus and did not mention it as Urshalim. Herodot might have been influenced by the Aramaic pronunciation Qadishta (𐤒𐤌𐤔) which was confirmed by the French Jewish Orientalist Salomon Monk in his book “Palestine”.⁽²¹⁾ However, the mention of the city by this name is found in the Old Testament books in different contexts. It was mentioned as al-Quds (Jerusalem) twice; the first was related to its name Urshalim in Nehemiah’s book: “Now the leaders of the people dwelt at Jerusalem; the rest of the people cast lots to bring one out of ten to dwell in Jerusalem, the holy city, and nine-tenths were to dwell in other cities.”⁽²²⁾ While the second time was in Isaiah’s book: “For they call themselves after the holy city, and lean on the God of Israel; the Lord of hosts is His name.”⁽²³⁾

These texts might definitely indicate that the name (al-Quds/ Jerusalem) has been continually used to refer to the city along with the name Urshalim throughout all ages and times. Moreover, this name could have been used incidentally or as result of the creativity of the author of these texts. Rather, it has come as a result of the long history of the holy faith that has encompassed this city since its coming into being in history. It is this holiness that has led not only to call it Jerusalem (i.e. al-Quds), but to exceed that by attributing it to God, praise be to Him. As it has been so lofty and sublime in status, it is not admissible for anybody to cause its status to decline by attributing it to some humans of God’s creation, such as the City of David.

It has been proven in light of the discussion above that the incessant attribution of “holiness” to Urshalim throughout its long history has replaced the name itself i.e. Urshalim to become the proper noun used categorically to refer to the city. Thus, it is known to all religions as ‘al-Quds’ and ‘Beit al-Maqdis.’ This name has been firmly established and circulated by Arabs, Muslims and Christians alike. Anyone investigating heritage sources will not but find this name used to refer to the city which denotes sanctity, purity and transcending imperfections. A city with such traits captures the hearts of the believers, as well as the greed of invaders to usurp its beauty, falsify its history, erase the identity of its people, and steal its landmarks. All these are an authentic evidence of the Arab Palestinian identity of the city which history will be unfolded in the following chapters.

Chapter Two

Jerusalem: Identity & Historical Affiliation

There is not a city in the whole world that tickles the thoughts and stimulates the imagination of believers, transporting them from reality to fantasy and from fantasy to reality, like the city of Jerusalem. This city is characterized by a plethora of symbolism and references, distinctive historical presence throughout the centuries, as well as a unique and rebel character. The city is like no other city in the world as “it embraces till present, a holy heritage that dates back 4000 years. Furthermore, it evokes one’s admiration and sanctification and instills the feelings of joy and warmth in the hearts.”⁽²⁴⁾

The Jerusalemite expert geographer, Shams al-Dīn Abu Abdallah Muḥammad ibn Aḥmad Al-Bishari al-Maqdisī, compiled the special traits of Jerusalem in his book “The Best Divisions in the Knowledge of the Regions” in the 4th century AH in front of a crowd of scholars in Basra. Al-Maqdisī stated, “The reason why I said it’s the most beautiful city in the world is because the city combines this life with the afterlife. Those who fancy this life, but want to seek the afterlife, can find their desire in this city, and those who seek the afterlife but want to taste the pleasures of life can find their wish in it too. It is the place of resurrection and of judgment. Although Mecca and Medina are the homes of Prophet Muhammad and the Kaaba, it is on judgement day that the good in both will be escorted to it. While the grandest gathering of them all will be in its lands on Judgment Day. So, what land is more spacious than this land? You ought to acknowledge this and embrace it.”⁽²⁵⁾

This quote summarizes a rich history of 4000 years, throughout which the city witnessed consequent nations and civilizations, along with many conquests and invasions, which started with the ancient conquest of Canaan by Israelites, ending with the contemporary invasion by Zionists. The Zionists tried to erase and fold the pages of the rich history of Jerusalem page after page, to paint a distorted history and a reality full of oppression, coercion and usurpation. The main goal that Zionists seek to accomplish is the obliteration of the Palestinian identity, which was formulated throughout the various eras of the history. It was also a mean to erase the traces of the Palestinian history, the past and the future and suppress the Palestinian collective memory to hinder any national attachment to Palestine.

The history of Zionism begins with the Torah and ends with it, creating a closed cycle of history that focuses on Palestine during the Old Testament era and disregards the rest of the history that constitutes thousands of years. This leads the followers of Zionism to fall into the trap of delusion and exaggeration. Consequently, in turn, breeds a fanatical outlook that dismisses logic and historical facts. It also closes the door in front of exploration and analysis of issues that might have invalidated the fabricated theories and prospective of a number of western orientalist and theologians who tried to knit these theories and prospectives as real history.

It is important to shed the light on one of the paradoxes relevant to this matter. Israelis base their claims of Jerusalem ownership on the text of the Torah. However, the Torah itself dismisses such claims. The Torah mentions a story about an Israelite who was passing near Jebus (Jerusalem) accompanied by his concubine and his servant. As they approached Jebus, the night was drawing in, so the servant

suggested to his master, “Come, please, and let us turn aside into this city of the Jebusites and lodge in it.” His master replied, “We will not turn aside here into the city of foreigners, who are not of the children of Israel. We will go on to Gibeah.”⁽²⁶⁾

The question of the origin of Jerusalem was tackled with scrutiny by historians. They concluded that the city belongs to the Arabs from the beginning of its establishment. This is considered a historical unanimous fact in the present days. This conclusion was formulated after discovering the Amarna letters in Egypt, which belong to the pharaoh’s era, in addition to the discovery of the Babylonian and Assyrian inscriptions along with ancient Hebrew texts. Historians also revealed that the origin of the Arab Palestinians can be traced back in history to one of the oldest nations that lived in Canaan before the occurrence of the ancient Israelites conquest. The British historian H. G. Wells stated, “The right of Arabs to Palestine is a right that has been preserved tirelessly and genuinely bringing this right into light. It might be the simplest and most obvious right of ownership in the world.”⁽²⁷⁾

Babylonian and Assyrian inscriptions used Arabic terms to indicate to a region in that area, which was known later as Palestine, with Jerusalem being included in the indication. Proof of that can be found in the inscriptions of Shalmaneser III, the Emperor of Assyria (859-825 BC). It was stated that an Arab king named Gindibu, in Arabic “Gondoub”, made an alliance with the Aramean state to fight against Shalmaneser III in the Battle of Qarqar in 854 BC, where he sent support and supplies using one thousand camels. Another fact can be found in the inscriptions of Sargon II which illustrate the event of moving the tribes of Thamud and al-Abad (Abadaydi in

Assyrian) to populate Samaria, after defeating the Kingdom of Israel in 722 BC.⁽²⁸⁾

In addition to what is stated above, it is important to highlight the expulsion of Edomites by the Nabataeans, who are affiliated to the Arabs, from the regions of East and South of Palestine. As a result, these regions became subjected to the direct ruling of the Nabataeans (300 BC-106 AC) eight centuries before the early Islamic conquests. Furthermore, Septimia Zenobia, the Queen of Palmyra, an Arab kingdom, ruled Palestine for a short period of time (270 AC- 273 AC).⁽²⁹⁾

The Arabs maintained a growing presence in Palestine throughout the centuries despite the different conquests inflicted on them by other nations. While the Jewish presence in that region declined to become insignificant. As H. G. Wells puts it, “The life of Hebrews in Palestine resembled the life of a man who insists on living in the middle of a crowded road and is stepped on by buses and trucks constantly. From the beginning to the end, the Hebrews’ kingdom was nothing but an accident that occurred within the history of Egypt, Syria, Assyria and Phoenicia, which histories are greater and longer than theirs.”⁽³⁰⁾

An evidence of this issue can be derived from the census conducted by Eusebius of Caesarea in the year 337 AC. He compiled a list of all the villages of Palestine during the Byzantine era. A total of 337 villages were noted, of which 287 villages were found to be inhabited by indigenous Palestinians who were described by Prof. Frazier as “the descendants of the indigenous Canaanite tribes that inhabited Palestine before the conquest of Israelites. These tribes stayed in Palestine throughout history.”⁽³¹⁾

Before 4000 BC, the Canaanites realized the importance of inhabiting Palestine and in the early stages, they tried to accommodate their lifestyles in accordance with the requirements of this land that differed from the Arabian Peninsula. Consequently, besides pastoralism, they worked also in agriculture. Thus, they planted crops, olive trees and vineyards. Excavations present evidence on this matter through the discovery of the remains of olive and vines presses, which were found to be carved in stone, along with the remains of grain bins.

The Canaanites mastered the skills of trade as well. They travelled to different regions and roamed foreign lands, reaching the Atlantic. They were the first to discover and navigate around the coastlines of Africa. Their civilization reached the Mediterranean and they utilized the sea as a catalyst to grow their trade in mid-2000 BC, almost 1500 years before of the rise of the Romans in the region. Their strategic location that connects East with West paved the way for the Canaanites to consolidate relations with their neighbors and to control the trade routes in the old world.

The civilization of the Canaanites thrived and was greatly admired and described by the historians of the Holy Land. Their civilization left its prints on the consequent eras, yet the Torah labeled them as “the cursed race”. Still, Canaanites did not welcome Hebrews following their exodus from Egypt based on several texts in the Torah. Consequently, Hebrews despised and scorned Canaanites, not for their idolatry but for their inhospitality and shunning.⁽³²⁾ Dean Stanley commented on this matter stating, “The cursed race of the Canaanites – according to the Books of Judges, Isaiah and Deuteronomy- is the same race that we admired throughout the centuries in Greece, we saw them as the creators of civilization, trade, and writing.”⁽³³⁾

The Westminster Historical Atlas to the Bible confirmed this fact noting, “Canaanites remained the bridge of the civilized cities between the Nile and Euphrates for 2000 years. The Greeks adopted Canaanite letters and disseminated them to the world. Israelites were taken with the Canaanites’ civilization, so they adopted their letters to write the Old Testament, they were also influenced by their poetry, music and religion.”⁽³⁴⁾

The Jebusites, who belong to a branch of the Arab Canaanites, inhabited the Holy City and called it Jebus. The Jebusites established and developed the city. They constructed their temple at the highest point in the city in 2600 BC. This indicates that Jerusalem held a high value among Jebusites and their ancestors, the Canaanites, before the presence of the Israelites.

The Jebusites reached a high level of stability and resilience in the city. They were renowned for their strength and steadfastness. Consequently, they were successfully able to defend their city against conquests. Although Israelites succeeded in taking over the city, they were unable to expel the Jebusites from it, which compelled them to live side by side in the same city. The Torah indicates in its texts that Jebusites were a constant threat to the Jewish existence in Palestine from its onset. The Book of Joshua dictates, “As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem to this day.”⁽³⁵⁾

The Book of Judges includes some contradictions and obscurity within its texts. Although the first chapter of the Book indicates that Israelites conquered and captured the city of Jerusalem and attacked its inhabitants, setting it on fire, chapter nineteen from the same Book

contradicts with this narrative. It reveals that the City of Jerusalem was still under the control of Jebusites and among its inhabitants, there were no Israelites. The Book states, “However, the man was not willing to spend that night; so he rose and departed, and came opposite Jebus (that is, Jerusalem). With him were the two saddled donkeys; his concubine was also with him. They were near Jebus, and the day was far spent; and the servant said to his master, “Come, please, and let us turn aside into this city of the Jebusites and lodge in it.” But his master said to him, “We will not turn aside here into a city of foreigners, who are not of the children of Israel; we will go on to Gibeah.”⁽³⁶⁾

From this narrative, it is clear that Jerusalem was populated with Jebusites who fiercely protected their city and defended it against Israelites. The conflict with the Israelites lasted for 500 years since their exodus from Egypt, starting from the period of mid-2000 BC until the time of David in early 1000 BC.

Documents from that era, in addition to ancient sources such as the Old Testament, have proved that Israelites have never gained political stability during their occupation of Palestine. Furthermore, they have never formed the majority of the population. During their short presence in Palestine, they were a minority living among different Arab communities such as Jebusites, Canaanites, Edomites, Ammonites, and Moabites.⁽³⁷⁾ These communities were renowned for their civilization and their coexistence, which still have traces to modern days.

During the era of King David, Jerusalem remained under the control of Jebusites and King David dwelled in Hebron until the eighth year of his reign. Afterwards, he was determined to attack

Jerusalem for strategic and military purposes, and not for religious ones as the book mentioned before. He faced fierce resistance from the Jebusites and an even greater challenge to breach the city walls. Thus, he imposed a siege on the city that lasted for a long period until the discovery of a hidden tunnel under the city, which was constructed by the Jebusites to collect water from Kidron Valley. King David and his army sneaked into the city through this tunnel. Upon their entrance, they faced strong resistance and confrontations with the Jebusites in the streets and around the city walls. Nevertheless, after a long fight, the Jebusites were forced to surrender and King David, who came from Hebron, and was proclaimed as King of Jerusalem.⁽³⁸⁾

The resistance of the Palestinians did not settle down after the capture of their capital, they carried on with the resistance. The Old Testament depicted many battles between the two parties. The fifth chapter in the Second Book of Samuel describes the reaction of the Palestinians upon the proclamation of David as their king, “Now when the Philistines heard that they had anointed David king over Israel, all the Philistines went up to search for David. And David heard of it and went down to the stronghold. The Philistines also went and deployed themselves in the Valley of Rephaim.”⁽³⁹⁾ A ruthless battle occurred between the two, and the Israelites claimed in the Book that God fought on their behalf saying, “[...] The Lord has broken through my enemies before me, like a breakthrough of water.”⁽⁴⁰⁾ The book continues, “When the Philistines were at war again with Israel, David and his servants with him went down and fought against the Philistines; and David grew faint. Then Ishbi-Benob, who was one of the sons of the giant, the weight of whose bronze spear was three hundred shekels, who was bearing a new sword, thought he could kill David. But Abishai the son of Zeruiah came to his aid, and struck the Philistine and killed him.”⁽⁴¹⁾

Cyrus the Great (Cyrus II of Persia), under the influence of his Jewish wife, Esther, issued a decree in 538 BC, in which he allowed the Israelites to return to Palestine after their exile to Babylon, granting them permission to rebuild the temple. The Palestinians rebelled against the decree and revolted against the Jewish people. Following the rebellion, King Darius, who succeeded Cyrus the Great, issued threats against those who opposed the decree dictating “Also I issue a decree that whoever alters this edict, let a timber be pulled from his house and erected, and let him be hanged on it; and let his house be made a refuse heap because of this.”⁽⁴²⁾ Despite these threats, Palestinians, along with other neighboring regions in the South of the Levant, resisted and opposed the return of the Jewish people to Palestine. The third chapter of the Book of Ezra reveals, “Though fear had come upon them because of the people of those countries, they set the altar on its bases.”⁽⁴³⁾

The Palestinians were determined to hinder and annihilate any attempt to construct the temple by the Jewish people supported at that time by Persians during Zerubbabel’s reign. The Torah pointed to the opposition of the Palestinians in its texts saying “Then the people of the land tried to discourage the people of Judah. They troubled them in building, and hired counselors against them to frustrate their purpose all the days of Cyrus king of Persia, even until the reign of Darius king of Persia”⁽⁴⁴⁾

Besides the armed measures, Palestinians also resorted to diplomatic means to accomplish their intent. They communicated with the commanding actors in the region at that time to refrain from supporting the Jewish people. One of the examples is the letter they addressed to the Persian King Artaxerxes. The letter was written in the Aramaic language and stated the following “Let it now be known

to the king that, if this city is built and the walls completed, they will not pay tax, tribute, or custom, and the king's treasury will be diminished."⁽⁴⁵⁾

Thus, Palestinians, or "the people of the land" as mentioned in the Old Testament, tried all channels to combat the Israeli invasion. Although they suffered from expulsions and evictions at the hands of the Hebrews, they stayed true to their land and refused to leave it. Ergo, they remained in the land for 5000 years, before and after the Israeli conquests and during the Islamic era. Historians⁽⁴⁶⁾ agree that the Islamic era in Palestine was merely a part of a long history of a profound Arab existence in the Holy City.⁽⁴⁷⁾ Frances Newton states, "The Arabs, not the Jews, are the ones who have uninterrupted historical ties to Palestine."⁽⁴⁸⁾ The inhabitants of Jerusalem have always been Arabs by heart, tongue, culture, and sentiment. They settled in the lands from the beginnings until the present days and never deserted it. They have always been the main element among the inhabitants even after the arrival and defeat of the many conquerors. The Torah validates this fact stating, "[...] your father was an Amorite and your mother a Hittite."⁽⁴⁹⁾ Although archaeological excavations also validated this fact, some contemporary Jewish orientalists followed in the footsteps of their ancestors to distort the real track of the Holy City's history and civilization. These orientalists sought to conduct extensive research within the framework of a pre-planned agenda to devalue the importance of Jerusalem to the Islamic and Christian values. In the following chapter, we tackle these efforts and agendas and include several arguments and responses that seek to dismiss them. We try to focus on the established historical and cultural data that was ignored and hidden by these orientalists who also tried to distort and tailor the data to their own agendas.

Chapter Three

The History of Jerusalem & Its Civilization in the Contemporary Jewish Orientalist Thought

Jewish orientalists raised a number of claims related to the history of Jerusalem and its civilization from the early Muslim conquest in 637 AD until 1917 when the city fell into the hands of the British after the defeat of the Ottoman Empire in World War I. The aim of such claims was to prove that the city had no significant status in Islam, and was insignificant in terms of strategy and administration.

One of the most important issues raised by Orientalists is the conquest and handing over of the city to al-Farouq Omar Ibn al-Khattab. This conquest, according to Goitein, was illustrated as a fairy tale and a myth that increasingly spread among later generations. The goal was to show that prominent leaders were the ones to unilaterally pass the different phases of the conquest process, while the true leaders were the unsung heroes whose names are mentioned in the few reliable sources about the conquest. Goitein said, “An easy siege was imposed on the city by a minor Bedouin tribe”⁽⁵⁰⁾ and adds, “The names of these leaders are mentioned in Tarikh al-Tabari’s history records.”⁽⁵¹⁾ Here, he refers to Alqamah bin Hakeem al-Furasi and Masrooq al-Aki, two senior Muslim leaders who were sent to Ailia by Amr Ibn al-ʿAs to prevent people there from helping the Roman army which has been mobilizing in Ajnadayn.

The ease with which the siege and conquest of the city was mentioned contradict with what is referenced in many sources

regarding the conquest. Some sources mention that Amr Ibn al-'As sent a letter to the Caliph Omar Ibn al-Khattab asking him to come to Bait al-Maqdis saying, "I am facing an insurmountable war and need your guidance".⁽⁵²⁾ Sources mentioned that the Caliph responded by sending additional troops to the Sham Front (the name of the troop led by Abu Ubaida) and sent his commander, Abu Ubaida, to open Jerusalem.

Goitein inferred from the mobilization of the Muslim armies in the Levant battles that they did not have major interest in Jerusalem and did not have an eye for it from the beginning. He explained this thought by saying, "The Arab conquerors did not initially head to Jerusalem because Bedouins used to invade and occupy the places that they used to visit for commercial purposes or for accompanying the convoys. Gaza City, the furthest point in the way of trade for the Hijaz people before Islam, was the main goal of the conquest. Therefore, during the Arab conquest in 634 AD, southern Palestine turned into a battlefield, while Jerusalem was not the focus of attention for the Muslims".⁽⁵³⁾

The conquest of Gaza, Bisan and Qaisariya was done according to the requirements and circumstances of each battle and was based on the mobilization of the armies of the enemies. In the history events mentioned in Tarikh al-Tabari narratives, he conclusively indicates that the main goal of the mobilization of the Muslim armies was Bait al-Maqdis and that the Battle of Ajnadayn that followed these movements paved the road to Bait al-Maqdis in Rabi' al-Thani 16 AH / May 637 AD⁽⁵⁴⁾.

Sources agree that Abu Ubaidah, instructed by Caliph Omar Ibn al-Khattab, directed seven of his top leaders with five thousand

knights each headed by Khalid bin al-Walid to besiege the city after it became an isolated enclave. After Abu Ubaida completely conquered the North of the Levant (Aleppo and Antioch), he headed to Jerusalem and besieged it for a period of nearly four months. The residents of the city seeing no end to the siege wrote seeking reconciliation, but only on the condition that Caliph Omar Ibn al-Khattab himself would sign the reconciliation pact with them.⁽⁵⁵⁾

Al-Waqidi (130 – 207 AH / 747 – 823 AD) described the Muslims' eagerness to enter the city and the competition among the leaders to gain the honor of opening it saying, "I learned that the Muslims, the night before the clash with the Roman army, were waiting for someone to come and fight the people of Jerusalem. Each commander wanted to be the one to conquer the city, pray in it and see the relics of its many prophets."⁽⁵⁶⁾

Orientalists doubt the story that confirms the arrival of Omar Ibn al-Khattab to receive Bait al-Maqdis at the request of Sophronius (the Patriarch of Jerusalem). They gave many contradictory stories about the person who received the keys of the city and signed the pact with Sophronius. Goitein classified these narratives into four groups. The most reliable, in his opinion, is a narrative confirmed by Karl Brocklmann in his book "History of The Islamic Peoples", which states that the city was handed over to Khalid Ibn Thabit al-Fahmi, an unsung commander who was not significantly prominent in fighting. The condition for surrendering was clear; the country surrenders to the occupier's authority while the city itself would not be harmed as long as its people pay taxes imposed on them.⁽⁵⁷⁾ Goitein states, "There is no mention of the pact in this narrative because it did not exist."⁽⁵⁸⁾

There is another narrative, which says that Omar Ibn al-Khattab, while in al-Jabyeh, sent a man from al-Jadeelah to Bait al-Maqdis to open the city by reconciliation and after which Omar arrived to the city with Ka'b al-Aḥbār (a Yemenite Jew who converted to Islam). A third narrative confirms that Amr Ibn al-'As is the one who opened the city and received it through reconciliation with its people. Heribert Busse argues, "This narrative undervalues the status of the city because Omar did not enter Islam until the eighth year of migration and he was not one of the greatest companions to the Prophet. This does not flow with the position of the city, which status grew more and more. The city requires its conqueror to be a prominent Islamic figure. Local narratives exploited the stories or linked them to a historical event, the arrival of Omar Ibn al-Khattab to al-Jabyeh which was not the base for the opening of Jerusalem."⁽⁵⁹⁾

While acknowledging the existence of these contradictions in the narratives of the Islamic conquest of the Holy City in that early period, there is consensus among historians that Omar Ibn al-Khattab came to Jabiyat al-Sham upon the request of Abu Ubaida to take over the city as stipulated by its people. As such, Omar Ibn al-Khattab received the keys of the city from the Patriarch. The visit was one of the most remarkable events in the Islamic conquest of the Levant. This embodies the strategic Islamic vision for Jerusalem, which made this city the foundation stone of the call to Islam.

In the context of undervaluing the status of Jerusalem, some orientalist, including Emmanuel Sivan, said that the occupation of the city and its fall in the hands of the Franks in 492 AH / 1099 CE did not have a resonance in the Arab and Islamic world. It has been referred, several times, that Muslim kings willingly abandoned the city to the kings of the Crusaders. As was the case when al-Malik

al-Kamil surrendered Jerusalem and Bethlehem to the Crusader King Frederick II, under the treaty of Jaffa on February 18, 626 AH / 1229 CE. According to their narratives, there were no uproars and/or severe reactions to match the importance and risks of such an event.⁽⁶⁰⁾

However, these events contradict with what the orientalist sought. The status of the city was enhanced and the reactions that followed showed that Jerusalem had a place that is only equal to the status of Mecca and Medina. Ancient sources say that when Muslims heard about the fall of Jerusalem to the hands of the Franks, they grieved and were deeply saddened. This event had strong resonance in prolific literature, by portraying Bait al-Maqdis as the main topic for motivation to fight the crusaders and rid the city from their unwanted presence.⁽⁶¹⁾ Ibn Katheer, a contemporary historian of that period described those reactions saying, “In 492 AH, the Franks took Bait al-Maqdes and the people fled from the Levant to Iraq, seeking refuge in the Caliph and the Sultan, of whom Judge Abu Sa’id al-Harawi. When the people in Baghdad heard about this terrible event, they were horrified and wept. Abu-Saeed al-Harawi made a speech that was read in the Diwan and in the pulpits; people cried out in despair and the Caliph delegated Muslim jurists to incite the kings of the countries to jihad (fight).”⁽⁶²⁾

Mujir al-Din al-Hanbali described the impact of al-Malik al-Kamil surrendering the city to the Crusaders saying, “When the Muslims heard of the surrender of the city, they got angry, cried out and wept, Muslims set up funerals expressing this catastrophe; al-Malik al-Kamil was condemned and the people of Damascus hated him and he became a disgrace all over the region.”⁽⁶³⁾ Abu Bakr al-Dawadari described the situation saying, “The news spread in all

Muslim countries that al-Malik al-Kamil surrendered Jerusalem to the Franks. The world was turned upside down. It was a horrible thing for all Muslims, funerals were held.⁷⁽⁶⁴⁾

It seems that the majority of the orientalist were not interested in stopping at these hearsay evidences and were not bent on extracting the true meanings and connotations of these narratives. Therefore, they did not refer to them in their narratives and did not try to prove their truthfulness because they felt that their contents and ideas supported the claims of the importance of the status of Jerusalem in the hearts of the Muslims. Furthermore, they focused on exploring any piece of news or reference to help them fabricate a historical role of the Jews in addressing the Crusaders aggressions. They portray that role in a way that suggests their ownership of the land and that they were subjected to aggressions while defending the country as did the Arabs.⁽⁶⁵⁾

In fact, the Jews in that period were not capable of playing the role of the resistance that the Zionist propaganda tries to fabricate for them. The fact is that they did not live in an independent political entity and did not have the armies or the military means to cope with the Crusaders aggressions. More importantly, their numbers were too small to make us accept such falsifications of historical facts.⁽⁶⁶⁾ This suggests that the Jewish minority who lived in that period did not play any role in confronting the crusaders. On the contrary, there is even evidence of the complicity of many of them with the invading forces. It was pointed out by Qasem Abdo Qasem when he said, “It is noteworthy that the resistance movement that the Muslims started against the Crusaders did not attract the Jewish minority in the Arab region and that they did not play a significant role in the political and military conflict that took place between the Muslims and the

Latin settlers for nearly 200 years. This is in line with their numbers and their social status in both the Arab countries and the Crusaders regions as well.^{”(67)}

Qasem adds elsewhere saying, “It is significant that the Jewish quarter of Jerusalem was the weakest spot which the Crusaders used to besiege the city and from there they made their way into the Holy City.”^{”(68)}

There is no doubt that the occupation of the city by the Franks and the desecration of Islamic sanctities provoked the emotions of the Muslims. It urged them to resist and encouraged large numbers, after its liberation, to come to Jerusalem and be close to the Aqsa and pray in it. Jewish Orientalist Joseph Drury, confirmed this saying, “Jerusalem did not have a significant place in the eyes of sultans and governors only, but the Crusades provoked the feelings of Muslims in the East and incited them to be closer to God. This longing was known in the Sufi circles before the arrival of the Franks to the country and was enhanced by these campaigns. Jerusalem is one of the three cities which Muslims get the go to, and with its mosques, streets and corners attracted the Sufis, the pious, the scholars and the ascetics from all over the Muslim world.”^{”(69)}

Nevertheless, Drury subsequently returned to the same point from which other orientalists, who devoted their efforts to question the importance of Jerusalem and its religious status, started and followed their approach in tribal judgments, which are prepared in advance without analysis nor compliance with the minimum standards of scientific research. This put him in conflict with the established facts about the phenomena he used as the core of his research and studies. An example of this approach is his tendency to separate between the

religious status of Jerusalem and its political and cultural status along its successive eras. When he talked about Jerusalem in the Mamluk era, he mentioned that the city “was of limited political importance; decisions related to the Kingdom issues were not taken in the city, and its rulers were not directly subjected to the center of the state, but to another administrative capital. The rulers of the city were not of the highest ranks and the city had only a small force for protecting the castle. It was also among the cities and distant castles that posed a threat to the ruler, accordingly, the opponents of the Sultan, as well as the princes, officials and sheikhs with whom the sultan was not happy with were therefore exiled to it.”⁽⁷⁰⁾

Drury inferred that the Mamluks did not build the wall around the city, as it was administratively and politically weak, therefore the city was insignificant for the sultans in Cairo.⁽⁷¹⁾ He contradicts himself and acknowledges in his research, that the reason behind not building the wall is “the sense of security resulting from the absence of a real military threat facing Mamluks at that time.”⁽⁷²⁾

The views that are adopted by Drury represent a general trend of many orientalist and reflect, to a large extent, their view of undermining the importance of Islamic Jerusalem from the political, cultural and demographic aspects. They try to demonstrate that “it was only a small, isolated and neglected city that did not attract the attention” according to Shlomo Maoz, and that “it did not play a political nor a cultural role in Islam but it was rather a marginal city with little influence.” According to Shlomo Goitein, Arabs and Muslims never took it as their capital during their tenure.⁽⁷³⁾ The fact is that not being a capital, was seen as another sign that the city has spiritual status in the hearts of the Muslims and is no less than that of Mecca nor Medina. Muslims were keen to keep these three cities

away from political conflicts and from being places of gathering of government officials, political groups, and armies. This is an attempt to honor and preserve the city, free from conflicting viewpoints, disagreement, political misdeeds and away from any conflict so that its sanctity remains a consensus between Arabs and Muslims.

Hawa Latsarous went further than Drury in her assumption when she considered that relatively small numbers inhabited Jerusalem, despite its sanctity in Islam until the end of the nineteenth century. It also did not attract the attention of Arab clerics and politicians until the 1920s, after the outbreak of the conflict over the Western Wall.⁽⁷⁴⁾

Drury, in another attempt, searched the ancient Jewish sources and found a phrase from Rabbi Ovadiah ben Bertinoro when he came to Jerusalem in 1488 saying, “Jerusalem is a desolate city”.⁽⁷⁵⁾ He cited this in a way that suggests it being an acknowledged fact despite of his knowledge that during the period in which the Rabbi visited Jerusalem, the city was filled with huge architectural constructions such as mosques, schools, institutions, lattices, residential buildings and water systems. These were established at the recommendation of the Mamluk Sultan Qaitbay, and which remain a living testament to the great urban efforts done by Mamluks in Jerusalem.

It is worth mentioning that Felix Fabry, a German traveler, visited the city eight years before Rabbi Ovadia’s visit and saw with his own eyes the restoration of the water canals that emerge from the ponds of Solomon. He described it saying, “The Sultan has made tremendous efforts and paid huge amounts of money using wisdom and many tricks to bring water to Jerusalem.” The traveler continues, “The Jews and the Christians are astonished and eager to know what is inside the Sultan’s head and the motive behind spending

this huge money to supply Jerusalem with water.” Fabry explains that this interest from what he heard from the Jerusalemites is that “Qaitbay intends to move the government’s headquarters from Cairo to Jerusalem.”⁽⁷⁶⁾

Perhaps the most important meaning behind these words is that Jerusalem, contrary to what some orientalists suggest, was the focus of the attention of the Mamluks. Their rulers and imams consistently visited the city and stayed there for long periods of time. The deputy who ran their affairs was directly subject to the Sultan. Traditionally, the Sultan himself appointed the so-called Custodian of the Two Holy Mosques, a high-ranking position that gives the person (in addition to the supervision of religious aspects) a wide range of authorities and substantial influence, even over the rulers of the city and other neighboring cities. Examples of his authorities were the supervision of the al-Waqf property (an inalienable charitable endowment under Islamic law), the agricultural lands, the accountability of officials and princes as well as the appointing of judges and sheikhs of the Khanqah (a building designed specifically for gatherings of a Sufi brotherhood) of the city.⁽⁷⁷⁾

It is worthy to note that the majority of the Khanqahs and schools located in the City of Jerusalem near Haram esh-Sharif (Temple Mount) were built during the Mamluks era. The most famous is the Ashrafiyya School, which was built in 875 AH / 1470 AD by Sultan Qaitbay. Al-Aqsa Mosque itself was also a school to teach the sciences of Sharia besides other sciences. Teachers and students came to al-Aqsa Mosque from all over the Islamic world. Abdallāh Ibn al-‘Arabī al-Ma‘āfirī, through his journey to Jerusalem in 485 AH / 1092 AD, portrayed a live image of the cultural and scientific vitality

that characterized Jerusalem in its successive historical stages. He stated that the city was one of science, schools, debates and gathering of scientists from the Islamic countries between Khorasan and al-Andalus. Al-Ma'āfirī was impressed by the study circles and debates between Sunni scholars and other Islamic groups as well as with followers of Christianity and Judaism. Consequently, he stayed in the city for more than three years.⁽⁷⁸⁾

Abu Abdullah al-Maqdisi also described the scientific life and activity that flourished in the city during the second half of the Hijri century, particularly in terms of applied sciences saying, “The city had every skilled person and doctor.”⁽⁷⁹⁾ Although this scientific life and activity ceased during the Crusades, it flourished again after the wars. Joseph Drury described the situation of the city during the Mamluk era saying, “Jerusalem during the Mamluks era was an Islamic multinational center, engaged in scientific activities and in the life of piety and good deeds.”⁽⁸⁰⁾

I believe that this is a sign that Jerusalem has not lost its scientific status as mentioned by Shlomo Goitein,⁽⁸¹⁾ but has always been a prominent cultural center in the Islamic world.

This characteristic of the city, which has accompanied it throughout its successive historical stages, certainly contradicts with what some orientalist⁽⁸²⁾ said that few Muslims inhabited Jerusalem, despite its holiness in Islam. This means, in their opinion, that Arab presence in the city is a transitory and temporary event. While in the other hand, Jewish settlements, as described by Shlomo Goitein, are “permanent” which contradicts his acknowledgment that Jews have been away from Jerusalem for more than five hundred years during the Byzantine Empire and nearly 100 years during the Crusader rule.⁽⁸³⁾

We will not go too far in refuting the allegations and assumptions which are baseless and do not depend on any historical source because a number of Arab and Palestinian researchers have already done that. We shall quote statements by the Jewish orientalist themselves that include reference to the demographic situation in the Holy City, especially during the Mamluk and Ottoman periods in which the Jews enjoyed a great deal of freedom and security. Moshe Mouz says, “The Jews refrained from showing their religious freedoms and demanding their political rights. They lived modestly as a religious minority who had no political ambitions except for the interests of the present and future state.”⁽⁸⁴⁾ Drury says, “The Jews were a helpless minority without any political ambitions backed by political support and did not pose any danger nor threat to the Islamic character of the city and lived in peace with their neighbors.”⁽⁸⁵⁾

Reports, written by a group of American missionaries who lived in Jerusalem from 1820 to 1842 such as Levi Bastos and Blini Visk, indicate that the majority of the city’s population is Palestinian Arabs while the Jewish community constituted only a tiny fraction living in a secluded ghetto on the outskirts of the city.⁽⁸⁶⁾

Thus, we can infer from these statements that Muslims formed the prevailing majority of the inhabitants of the Holy City throughout its various historical stages, Nasir Khusraw confirmed this fact in his visit to the city in 1047 saying, “There were about twenty thousand men in the City.”⁽⁸⁷⁾ Abdul Aziz al-Douri commented on this saying, “It is known that the reference to men usually means families and this makes the figure mentioned one hundred thousand of Muslim and Christian Arabs.”⁽⁸⁸⁾ On the other hand, Khusraw did not mention any gathering of a Jewish settlement or ghetto in the city, if he had found such a thing he would have not hesitated to tell it. This was

also the situation in the era of the Mamluks, who were known for their tolerance and good treatment of minorities, especially Jews, as the number of Jews in the city did not exceed 500 according to Felix Fabry who visited the city during that era.⁽⁸⁹⁾

Since the beginning of the Islamic conquest, until its first fall in the hands of the Jews in 1948 and a second time in 1967, Jerusalem was frequented by Muslims from all parts of the world for seclusion, embracing God's words and for education. Many of these newcomers preferred to reside in the city. Later, they had their own neighborhoods named after them, such as the Moroccan Quarter, the Sudanese and Habashi neighborhood amongst others. Famous scholars, Sufis and many other travelers visited the city and described its landmarks and attractions.⁽⁹⁰⁾

It is clear to us that the city was active and full of scientific, cultural and urban activities. This resulted in a wide Islamic urban development that began with the Islamic conquest and developed until it reached its highest levels during the Mamlūk period to become a prominent scientific and cultural landmark and a living witness of Islamic architecture that has no similar, which was supported by the testimonies of many Arab and Western researchers and architects. Amr says, "Perhaps one of the most distinctive features of this architecture is its dependence on plants and engineering elements or what is called the Art of Arabesque. It elevated the innovative minds of Arab artists with a proven testimony of creativity from all parts of the universe. The biggest evidences of this are the buildings of Beit al-Maqdes in general and al-Aqsa Mosque in particular. Almost every building in Jerusalem has a religious or coded Arabic number that proves the continuation of the march of this Holy City of Arab Islamic civilization since ancient times to recent days."⁽⁹¹⁾

However, this vital and distinctive aspect of the Holy City was not safe from the attempts of denigrating and questioning in order to negate the Islamic characteristics of Jerusalem architecture. Goitein says, “The Early Arab Period (638-1099 AD) is very significant. Jerusalem did not change to an Arab city, not in the outside appearance, because the city plan or the Byzantine map of the city and many of the Christian buildings remained the same, nor did it change in the demographic aspect because of its cosmopolitan nature i.e. inhabited by multi nationalities along the centuries.”⁽⁹²⁾

Perhaps the most important thing that the researcher notices from this text is that the writer did not mention anything about the so-called Jewish architecture in the city. This suggests that this style of architecture did not exist in these periods or previous ones. If any evidence on such architecture was there, i.e. if such civilization existed, then the researcher would not have hesitated to represent this evidence in order to support the idea of the historical and civilization existence of the Jews in the “Promised Land”, which Goitein adopted and tried hard to demonstrate in his research and several studies.

Yehoshua Benari adopted the idea of Goitein in his research introduction and expanded it to oppose the trends that categorize Jerusalem architecture as one of the Islamic or Middle Eastern cities. He claims that the characteristics of this architecture, which can be seen in the Old City of Jerusalem, is only an outer cover wrapped or surrounded by a thick visible crust which hides under it a more complex and sophisticated essence in which accumulated layers make it a historic multifaceted city.⁽⁹³⁾

Benari argues that there are reasons hindering Jerusalem from becoming a model Islamic city, mainly because of its uniqueness as a Holy City for the three religions. This has led to the development

of geopolitical characteristics, which have overshadowed the Islamic character of the city and placed it as a religious city rather than an Islamic city because of the existence of the Church of the Holy Sepulchre and other Christian buildings besides the Western Wall (Buraq) and other Jewish buildings.⁽⁹⁴⁾

Benari undermines the importance of Islamic architecture at Beit al-Maqdes, claiming that Muslims, throughout their reign for more than five centuries except the period of Umayyad and Mamluk rule, did not develop Jerusalem. According to Benari, one cannot compare between the construction during the Second Temple Period and the Byzantine and Crusader periods and between other Islamic periods.⁽⁹⁵⁾ He attempts to support this idea by pointing out that there are fundamental differences between the style of architecture in Jerusalem and in other Islamic cities such as Cairo, Baghdad and Kufa. The buildings were designed in these cities so that the congregational mosques are located at the center of the city, followed by the emirate's mansions, government buildings, markets and residential buildings. In Jerusalem, the architectural style, according to him, is very different. The congressional mosque is situated at the edge of the city, not in the middle, while the city's borders and its markets are different from what is common in Islamic cities in terms of location and design.⁽⁹⁶⁾

Benari tried his best to deny the most important characteristics of Jerusalem's architecture and its distinctive Islamic nature and to isolate it from its ancient Islamic and Arab heritage. He did that by balancing between the architectural and archaeological evidences in Jerusalem and in other Islamic cities on the one hand, and the archaeological assets and religious shrines of the three heavenly religions in the same city on the other hand.

There is no doubt that the comparison used by the writer suggests, at first glance, that he is committed to the rules of scientific research and its fundamentals of impartiality and objectivity. An in-depth analysis of his writing suggests that all the introductions he made to reach his goal are not soundly based because the principle of balancing which he adopted in his interventions and discussions lacks one of the most important elements which is the equivalence between both sides of the subject of his research. The researcher ignores the fact that he has tens or even hundreds of models and live testimonies of the Islamic architecture characteristics, and bases his assumptions on the Jewish legends and myths which have no physical evidence on the ground.

For example, the writer balances, as we have seen, between the construction during the Second Temple Period and the construction during different Islamic periods advancing the first event over the second one without having a single piece of physical evidence of the authenticity of his claim. In the event that he searched for these evidences, he will feel drained because the archaeological excavations done by archaeologists and a large number of Israeli scientists at different periods did not provide a single piece of evidence of the existence of architectural patterns dating back to the period of David and Solomon. It failed to find any architectural traces in the area of the al-Aqsa Mosque. This proves that this area was not inhabited during the Byzantine era that preceded the Islamic conquest. This point was proven in the mosaic map of Madaba, which portrayed Jerusalem in the second century AD. It confirms that during the reign of Emperor Hadrian, no building existed in the area of the Haram esh-Sharif, while excavations revealed traces of Jubesites, Amorites and Canaanites. The search for remains of the temple revealed Umayyad

ruins and mansions which conclusively proved that Jerusalem was not only a prominent religious center but also a home for the emirate and an administrative and political center that made it the capital of the Umayyad state for intermittent periods in that early period of the Islamic rule.

It is noteworthy that the so called Jewish Quarter⁽⁹⁷⁾ in the Old City of Jerusalem may suggest that it is a remnant of the Jewish architectural traces while the truth is that the architecture in this neighborhood is not related to the Jewish architecture. In fact, they are Arab Islamic buildings belonging to ancient Jerusalemite families as Islamic waqf and then became Jewish quarter through renting and nothing else. The Western Wall, the only milestone that is significant to the Jews which is considered the cornerstone of their claim for their right to seize the Old City, is a purely Islamic milestone. It is proven in the historical record of the city that the wall was never a cause of dispute between Arabs and Jews in any era of the history, but the dispute started with the emergence of the political Zionist movement at the beginning of this century. The Committee, which was formed by the League of Nations following the Buraq Uprising in 1929, resolved this dispute stating, “The Western Wall is Muslim property, and Muslims alone have the inalienable right to it as it forms an integral part of the Haram al-Sharif, which is a Waqf property. The Muslims also own the pavement which is opposite to the Wall and in front of the yard which is known as the Moroccan Quarter opposite to the Wall because it is considered Islamic Waqf according to the provisions of Islamic law.”⁽⁹⁸⁾

Despite the clear and impartial international resolution, the Israeli occupation forces demolished the Moroccan Quarter shortly after occupying Jerusalem in 1967, ignoring the resolution and the

objection of the UNESCO. Israeli bulldozers obliterated the features of the neighborhood and its sanctuaries, which were built by Muslim kings and their rulers since Omar Ibin al-Khattab (may Allah be pleased with him) until the final days of the Ottoman Empire.

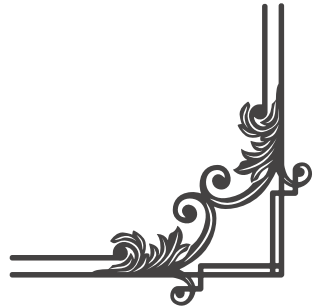
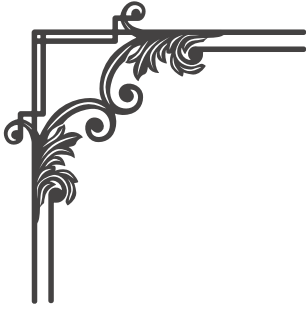
It is important to note that the denigrating and questioning attempts of Jewish orientalists were not only about the Islamic architecture in Jerusalem, but they also included prominent Christian sites in the city. For example, many orientalists tend to deny the existence of the tomb of Jesus (peace be upon him) in the Church of the Holy Sepulchre, aiming at attenuating the bonds that bind Christians throughout the world to the Holy City. They claim that the building which was built on the tomb of Jesus Christ, many centuries ago according to Christian beliefs, is of no importance. The Jewish Encyclopedia ascertained these perceptions saying, “throughout the Second Temple Period, in the fifth century BC to 70 AD; no one was buried inside the walls of the city and based on what was mentioned, it is impossible that the crucified body was buried in this spot that is at the heart of Jerusalem and inside its walls.”⁽⁹⁹⁾

Thus, the Zionist intentions towards the Islamic and Christian sanctities in the Holy City are obvious. If al-Aqsa Mosque is removed, God forbids, and the Church of the Holy Sepulchre is demolished, this shall be, undoubtedly, the end. Are Western imperialists aware of this fact? Or are they too heedlessly supporting the unproven?

The biggest tragedy in the Palestinian cause is the tragedy of Jerusalem, because the city constitutes unforgettable historical and civilization symbols through its buildings, stones, alleys, and holy places. Jerusalem is a spiritual entity and part of a religion. It is both a civilization and a history. This is the bond of Palestinians, Arabs and

Muslims with Jerusalem and this is the case of Jerusalem destined to suffer dire pains as grand as its glory.

Jerusalem was the center of the crusades wars, which lasted for nearly two centuries and led to hatred and blood shed between the West and East, and which was not healed for centuries. Today Jerusalem, which is in the hands of the World Zionist Organization backed by Western countries, is again at the center of conflict. A conflict that no one knows when and how it will end and what will it leave behind, if Jerusalem does not return to its legitimate people. Those who embrace and respect the international law and legitimacy are aware that there will be no peace without Jerusalem and that there will be no stability in the region without restoring to Palestinians their legitimate rights.⁽¹⁰⁰⁾



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Endnotes:

1. See Najim, R. (1996). Orubat al-Quds ‘Ebra at-Tareekh. In J. Khoury, A. Musallam and M. Darweesh. (Eds.) *Al-Quds Dirasat Falastiniyah Islamiyah Wa Messihiyah* (The Arab Identity of Jerusalem through History. In Jerusalem, Palestinian Christian-Muslim Studies). Bethlehem: Al-Liqa’ Center for Religious and Heritage Studies in the Holy Land. (Pp. 189-198).
2. It is named the Levant because it is located to the North of al-Kabah (in Saudi Arabia) and it was characterized by its fertile soil.
3. See Smith, H. (1950). *Man and His Gods*. New York: Universal Library. (P. 58). See also Amr, Y. (1996). *Al-Quds Fi al-‘Islam*. In J. Khoury, A. Musallam and M. Darweesh. (Eds.) *Al-Quds Dirasat Falastiniyah Islamiyah Wa Messihiyah* (The Arab Identity of Jerusalem through History. In Jerusalem, Palestinian Christian-Muslim Studies). Bethlehem: Al-Liqa’ Center for Religious and Heritage Studies in the Holy Land. (Pp. 17-26)
4. See Amr, Y. (1985). *Arab Hebron, a city with a history*. Ramallah: Dar al-Kalam. (P. 9)
5. See Brown, F., Robinson, E., Driver, S., Briggs, C., Gesenius, W. (1906). *A Hebrew and English Lexicon of the Old Testament: With an appendix, containing the Biblical Aramaic*. New York: Houghton, Mifflin and Company. See also on (K n ‘), Ibn Manthur, J. (1968). *Lisan al-Arab*. Beirut: Dar Sader.
6. See Amr, Y. (1985). *The linguistic comparisons and etymology of the name (Palestine)*. In *Arab Hebron, a city with a history*. Ramallah: Dar al-Kalam. (Pp. 7-16).
7. Book of Isaiah, 63:6 (New King James Version: NKJV).
8. The root word (b u s) means in this era ‘to kiss’ which is an Arabized Persian word and not ‘coarse’ as defined in the Arabic language. See

- also on (b a s): Al-Fayrūzabādī, M. (1952). *Al-Qamous al-Muheet* (The Surrounding Ocean Dictionary). Egypt: Bulaq Press.
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 10. Book of Genesis, 12:1-9 (NKJV). Also see *The Book of Genesis*, 31:11-13 (NKJV).
 11. See Father Costaz, L. (1963). *Syriac Dictionary*. Lebanon: Catholic Press. See also on (Shalem): W. Brown, F., Robinson, E., Driver, S., Briggs, C., Gesenius, W. (previous source).
 12. As narrated by the Islamic scholar Ahmad ibn Hanbal in *Musnad Ahmad ibn Hanbal*, vol. 2, p. 242, no. 7086 (a collection of Hadith: record of the words, actions, and the silent approval, of the Islamic prophet Muhammad). See also *An-Nasa'i in Sunan an-Nasa'i*, vol. 8, p. 104, no. 4985 (one of the six major Hadiths collections). See also Muhammad Nasir-ud-Dīn al-Albani on (Good and Right): if the Hadith has two or more references it is known to be good as a truth and right for others to use as reference.
 13. See on (Salem): Al-Fayrūzabādī, M. (previous sources).
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 15. Book of Genesis, 1:14 (NKJV).
 16. Book of Genesis, 1:3 (NKJV).
 17. See also on (Or): W. Brown, F., Robinson, E., Driver, S., Briggs, C., Gesenius, W. (previous source).
 18. See on (Al-Awār): Al-Fayrūzabādī, M. (previous sources).
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23. Book of Isaiah 48:2 (NKJV)
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30. See Khan, Z. (previous source). (P.94).
31. See Khan, Z. (previous source). (P.23).
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40. 2 Samuel 5:20, (NKJV).
41. Book of 2 Samuel 21:15-17 (NKJV).
42. Book of Ezra 6:11 (NKJV).
43. Book of Ezra 3:3 (NKJV).
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46. See Darwazeh, M. (1969). *Tarikh Bani Israel Min Asfarihim* (The History of the Israelites in the Old Testament). Cairo: Al-Qawmiyah Publishing House. (Pp. 8:1-90). See also Foudah, I. (1969). *Qadiyit al-Quds Fi Mouhit al-Alaqat al-Duwaliyah* (Jerusalem Issue in the International Relations). Beirut: The Palestinian Research Center. (Pp.46-72).
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52. See Al Tabari, A. (1979). *Tarikh al Tabari, Tārīkh al-Rusul wa al-Mulūk* (The History of al –Tabari: The History of the Prophets and Kings). (Vol. 3). Cairo: Dar Al Ma’aref (Pp. 603-605).
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56. See Al-Waqid, M. (previous source). (P. 231).
57. See Brockelmann, C. (1947). *History of Islamic Peoples* (J. Carmichael and M. Perlmann, Trans.). London: Routledge and Kegan Paul. (P. 98).
58. See Brockelmann, C. (previous source). (P. 98). The Pact here refers to the Pact of Omar, which prohibited the Jews from living in the city as per the request of its inhabitant. Al-Tabari quoted the full text of the “Pact” in the third part of his book, which Goitein ignored, although he used to cite from it to demonstrate his previous positions. See, Al-Tabari, (Vol. 3). (P. 609).
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66. See Kassem, K. (previous source). (P. 42).
67. See Kassem, K. (previous source). (P. 45).
68. See Kassem, K. (previous source). (P. 45).
69. See Drury, J. (1981). *Jerusalem in the Mamluk Period*. In A. Cohen (Ed.). *Jerusalem: A Study in the History of the City*. Jerusalem: Yad Yetsaq Ben Tsevi. (P. 16).
70. See Drury, J. (previous source). (Pp. 104-106).
71. See Drury, J. (previous source). (P. 105).
72. See Drury, J. (previous source). (P. 113).
73. See Goitein, S. (previous source). See what Prof. Younes Amr responded to this claim in his book: *Al-Quds Fi al-'Islam*. (previous source). (P. 25).
74. Lazarous, H. [n/a]. (P:23)
75. See Drury, J. (1981). (previous source). (P. 114). Drury quoted this phrase unnoticed that its content contradicts the words of Rabbi Obadiah, which he cited. It is most likely that the phrase, in the context, did not refer to architecture and construction, but probably meant that Jerusalem was free from Jewish presence. This is consistent with the biblical concepts, verse 26:34 (NKJV) of Leviticus "Then the land shall enjoy its sabbaths as long as it lies desolate and you are in your enemies' land", and according to these concepts Palestine accepts only Jews.
76. See in details the Arab and Muslim efforts to supply Jerusalem with water: Barghouth, J. & Jaradat, M. (2002). *The Cultural landscape of Artas: Solomon Pools and the Water Supply of Jerusalem from the Roman Period till today*. Ramallah: Riwaq Publishing. (P. 17). See also Abu Rmeis, I. (2010). *Kanat al-Sabeel: Tarikhuha, wa*

- Ahamyiatuha, wa Waki'uha. (Al-Sabeel Canal: Its history, importance and its reality). *Journal for Research and Studies of al-Quds Open University*, No. 18. Special edition in celebration of Jerusalem as the Capital of Arab Culture, January 1, 2010. (P. 41).
77. Among the most distinguished people who occupied this position is Sheikh Kamal bin Abi Sharif al-Qudsi. The Khankah is a house where the Sufi live and is known also as al-Tikkyeh. See. Al-Husseini, I. & Al-Salwadi, H. (1988). *Fhares Al-Uns al-jalil ft-tarikh al-Quds wa-al-Khalil* (Glossaries of the Glorious History of Jerusalem and Hebron). Jerusalem: Center for Islamic Research. (P. 442).
78. See Abbas, I. (1968). *Rehlet Ibn Arabi ila Almashreq*, (The Journey of Ibn Arabi to the East. Beirut: The American University. (P. 81).
79. See Al-Maqdisi, M. (1993). *Ahsan Ataqaseem fi Ma' refat al Alaqalim*, (the Best Classification in knowing the Regions). (P. 106).
80. See Drury, J. (previous source). (P. 113).
81. See Goitein, S. (previous source). (P. 12).
82. See Lazarous, H. [n/a]. (P. 23). See also Ben -Arieh. Y. [n/a]. (P. 196). According to him [sic], Jerusalem was slightly inhabited for more than five centuries since the end of the Crusades, and was hardly considered a city at that time.
83. See Goitein, S. (previous source). (P. 12).
84. See Mosheh, M. [n/a]. (P. 228).
85. See Drury, J. (previous source). (P. 147).
86. See Alqarei, A. (2006). *Oroubat alquds fee oyoun arahalah*, (Arabism of Jerusalem in the Eyes of Travelers). Amman: Dar Al-Shorok. (P. 80)
87. See Khusraw, N. (1970). *Safarnamah* (The Book of Travels). (Y. Al-khashab, Trans.). Beirut: Dar Al Kitab Aljadeed. (P. 56).
88. See Al-Douri, A. (1992). *Al-Quds fi-al-Fatra al-Islamyia al-'Ula mina-l-Karn al-Sabe' ila-al-hadi Ashar* (Jerusalem in the First Islamic

- Period: From the Seventh Century till the Eleventh Century). In K. al-Asali (Ed.). *Al-quds fi-Tareekh* (Jerusalem in the History). Amman: University of Jordan. (P. 16).
- 89.** See Al-Khayyat, A. (1993). *Yawm al Quds* (The Jerusalem Day). Amman: Jerusalem Day Committee. (Pp. 72-73).
- 90.** To know more about the scholars and Sufis who visited Jerusalem and dwelled in it; see Abbas, I. (previous source). (Pp. 70-85). See also Al-Luqaimi, M. [n/a]. *Mawanih Al-Uns fi Ziyрати li Wadi Al-Quds* (Visits to the Valley of Jerusalem). A copy of the manuscript (No. 5865) is available at the Library of the Research Center at Al-Quds University.
- 91.** See Amr, Y. (1996). (previous source). (P. 164).
- 92.** See Goitein, S. (previous source). (P. 22).
- 93.** Ben -Arieh. Y. (previous source). (P. 196).
- 94.** Ben -Arieh. Y. (previous source). (P. 197).
- 95.** Ben -Arieh. Y. (previous source). (P. 196).
- 96.** The slight differences between the Islamic cities do not affect the Islamic status of the city. The fact that the mosque is located at the edge of the city, not at its center, is due to a feature that characterizes Jerusalem. The existence of the Valley of Gehenna along the Eastern Wall prevented constructions in that side; as Muslims have long refrained from building there for their belief that this is a valley of the hell.
- 97.** The Jewish and Moroccan quarters were built by the Sultan Salah al-Din al-Ayyubi
- 98.** See the details of this resolution in the International Committee report which was submitted to the League of Nations in 1930 (Beirut: Institute for Palestinian Studies, 1978, pp. 105-106).
- 99.** See T'eimeh, S. (1983). *Attarikh al Yahoudi Al'am*, (The General Jewish History). Beirut: Dar Al-Jabal. (P. 145).
- 100.** See Al-Selwadi, H. (2009). *Al-Quds Al-Hawiyah wl Intima' Altarikhi*, (Jerusalem: The Identity and Historical Affiliation).

