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**THE ANCIENT HISTORY OF JERUSALEM AND ITS
CONNECTION TO THE HISTORY OF THE JEWISH
COMMUNITY: AN ANALYTICAL HISTORICAL STUDY**

Submitted :

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Introduction:

The history of Jerusalem is divided into several eras that follow the ages that Palestine went through its ancient history. The history of Jerusalem is an integral part of the general history of Palestine. In ancient history, Jerusalem underwent what Palestine did in terms of political and military situations. Palestine fell under the Canaanite sovereignty, and under the sovereignty of Israelite in the era of the Kingdom of David and *Solomon* (peace be upon them both). Moreover, the wing of the Kingdom of Judah ruled this city after the division of the Kingdom of *Solomon* into the Kingdom of "Northern Israel" with its capital Samaria and the Kingdom of "Judah" in the south. The capital was Jerusalem. The Assyrians invaded the Northern Kingdom in 722 BC. Jerusalem was under severe siege by the king of Assyrian, Sennacherib in 705-781 B.C. within his attempt to invade the kingdom of Judah. King Sennacherib ceased the siege on Jerusalem after receiving the homage from the king of Judah.

The Babylonians took over the rule of Mesopotamia after the fall of the state of Assyria in 612 BC. They began their conquest of the ancient Near

East. Therefore, the land of Canaan (now Palestine) fell under the Babylonian invasion and the Babylonians were able to invade Judah in the age of Nebuchadnezzar. The Babylonian king, capturing Jerusalem in 586 BC, destroyed it and burned the temple attributed to King *Solomon*. People were taken prisoners to Babylon. As a result, the Jews' relations with Palestine in general, and with Jerusalem in particular, was severed.

Since this city, ancient or modern, had undergone events that made it have a great place in history. It is also considered as one of the holy places where all adherents of all various religions head to; so it is found it necessary to shed light on the history of this city, starting from its foundation and ending Destroyed by the Babylonians in 586 BC. M. Undoubtedly, in spite of the lack or diversity of ancient history sources that shed light on this city and its decline in a single source, the Old Testament, it is necessary to trace the history of this city in the folds of the Old Testament in order to give a clear vision of the issue of Jerusalem.

An issue that presents itself now and to know the extent the credibility of the theory of the Jewish vision, "that Jerusalem is the eternal capital of the Jewish people", a statement which is frankly expressed by the Jewish Prime Minister, Benjamin Netanyahu in Jerusalem conference, held in a Doha in 2012. The prime minister stated that:

"מזה אלפי שנים ירושלים היא בירתה הנצחית של העם היהודי."

Jerusalem is the eternal capital of the Jewish people thousands of years ago.

Objectives of the study:

In this study, the researcher tries to answer the following questions:

1. Do the Jews have a historical right to the city of Jerusalem during their long history? Is it a false claim that has nothing to do with reality?
2. What was the relationship of the Jewish community with this city? Was it a connection or separation relationship?
3. Was the city of Jerusalem uninhabited before the Jews came to it?
4. What is the nature of the relationship that binds the Jews to the other peoples who settled in the land of Canaan (Palestine) in general and Jerusalem in particular?

Study importance:

This study is part of the study of the history of religions on the historical and intellectual level; an area deserves attention, studying and exploring its various aspects. Perhaps this research reveals the extent of the Jews' association during their long span of history with this city as well as the nature of their relationship with other peoples who settled in the land of Canaan in general and in the city of Jerusalem in particular.

Study methodology:

The study methodology in this research is both the historical and the analytical. The historical method helps describe past facts and events. It records and explains these given facts on a scientific basis in order to obtain results that help readers understand the past and the present and predicting the future. On the other hand, the analytical approach helps determine the aspects of the relationship that bind the Jews to the history of the city of Jerusalem by reading and analyzing the texts of the Old Testament. This process helps in the critical analysis and drawing conclusions.

The first point:

the history of the city of Jerusalem in the Canaanite period (2000-1000 BC):

1. Historical nature of the city of Jerusalem in the Canaanite period.

“Jerusalem” or “Al-Quds” in Arabic with vowellessness on dal means “the purified one.” and “holy” means “purified”⁽¹⁾. It is a city founded by the “Jebusites” around 4000 BC and named after them “Yabous”⁽²⁾, they are from the Canaanite tribes that settled in the north of the land of Canaan (Palestine) coming from the Arabian Peninsula in a wave of displacement within the year 2500 BC⁽³⁾. The “Al-Jebusi (הַיְבוּסִי)” was mentioned in the Torah (Gen 10: 15-16) as being a son of Canaan, whom the Torah considered the son of *Lahham* the son of *Noah*⁽⁴⁾. It seems that “Melchizedek” is the king who built this city⁽⁵⁾; Because of being a lover of peace, he was called the “King of Peace” or “the King of Righteousness”⁽⁶⁾. Hence, the name “*Shalim*” means “peace”. “*Salem Jebusite*” was named a king after “Melchizedek”. King *Salem* increased the construction and he had a tower or defensive castle built in the city. The city was given the name Canaanite “*Ur Salem*”; which means “city of *Salem*”⁽⁷⁾.

¹Al-Razi (Imam Muhammad ibn Abi Bakr Abd al-Qadir), Mukhtar As-Sahha, Lebanon Library, 1989, p. 461.

⁽²⁾ Clin (Eric.H), Jerusalem Besieged From Ancient Canaan To Modern Israel, Michigan, 2004, P.16.

³גרדון (ש.ל), חמשו חמשי תורה עם באור חדש ומבחר פרוש רש"י, א. ספר בראשית, תל אביב, התש"ה, 1950 עמ' 36 ;

See also:

- Al Ghunaimi (Abd al-Fattah Muqalled), Does Israel Have a Historical Right to Palestine, First Edition, Al-Arabi for Publishing and Distribution, Cairo, 2000, p. 53.

⁴Post (George), Dictionary of the Bible, Volume II, the printing press Alomrikhanyh, Beirut, 1894, p494.

⁵Ibn al-Abri, A Brief History of the States, The Catholic Press, Edition 2, Beirut, 1985, p. 14.

⁶Al-Dabbagh (Mustafa Murad), Our Country, Palestine, Part VIII, Edition 2, Beirut, 1974 AD, pg. 59.

⁷Atiyah (Ali Imam), Global Zionism and the Promised Land, Al-Shaab Press House, 1st Edition, 1963 AD, p. 85.

The oldest artifact bearing the name "Jerusalem", it dated back to the period between (2000-1900 BC). This artifact was found in 1926. The name appeared again in one of the letters that was discovered in Egypt in a group of tablets in 1887 AD at "Tell el-Amarna". The latter dated back to fifteen centuries BC. These letters had the name of king of "Jerusalem", *Abed khyeba* who sent these letters to the Pharaoh of Egypt "Amenhotep IV", known as "Akhnaton" (1375-1358) asking him for help to repel the attacks of "Alkhabayro", the people of the desert⁽⁸⁾.

Jerusalem was administratively subject to the rule of the pharaohs of Egypt. The letter text included; "neither my father nor my mother give me this land," the land of Jerusalem. The authority of the powerful king keeps in the house of my fathers and grandparents. I am a prince under your rule, a soldier and a shepherd belonging to the king. Oh my king, thus says your servant, "*Abed khyeba*" at the king's feet seven times I prostrate⁽⁹⁾. There is a unanimous agreement among scientists that last part of the name of any "*Shalim*" or *Salem*" or "*Shalem*" in some of the texts is the name of the god of the Canaanite Old means "peace", God of peace. The city was dedicated to worship before the arrival of "Hebrew"⁽¹⁰⁾ to the city⁽¹¹⁾. In the ancient world of the Near East, people used to see settlement and city planning as divine actions. Therefore, cities, in that era, all were considered sacred places.

The sanctity of place is one of the principles that all cultures shared. Faith is one of the first religious beliefs in people's lives. This holiness was often vivid in the high places as it represented places of contact with the god

⁸They are nomadic tribes that roamed the northern part of the Arabian Peninsula, and has reference to them in the some historical research on that they are from groups that accompanied Moses (peace be upon him) when he left Egypt under the name of "*Abiru*". For more details, see: Sousse (Ahmad), *Arabs and Jews in history, historical facts revealed by the archaeological discoveries*, Al-Arabi for Advertising, Publishing and Printing, second edition, (dt), pp. 53-55.

⁹Ismail (Farouk), international correspondence *Amarna* (documents cuneiform from the 14th century BC), a series of studies of archaeological, No. 4, (Ananna Printing and Publishing, First Edition, Damascus 2010, p.33-34; See also: Red Ford (Donald), *Egypt, Canaan and Israel in Antiquity*, translated by: Bayoumi Kandil, The Supreme Council for Culture and Arts, The National Project for Translation, No. (598), first edition, Cairo, 2004, p. 401.

¹⁰It should be noted here that the researcher uses the term "Hebrew" and "Israeli" and "Jew" to refer him to a specific period from the date of the children of Israel; It is known that the general Jewish history has passed through three periods: the first was the "period of the Hebrews", namely *Ibrahim* (peace be upon him) and his descendants. The second is the "period of the Israelites", who are the tribes of the children of Israel from the descendants of Jacob. The third is the "period of the Jews" in relation to the tribe of Judah, who settled in the Kingdom of Judah, and Jerusalem was the capital of their kingdom at one point.

¹¹Hassan (Muhammad Khalifa), *The Arabism of Palestine and Jerusalem in Ancient History*, Zayed Center for Coordination and Follow-up, United Arab Emirates, 2002, p. 70.

who decided that city is his own. For instance, the towers of temples in ancient Mesopotamia, known as "pyramid towers," were built in such a way similar to hills, and the seven steps in these huge terraces represented the seven heavens. Consequently, the pilgrims used to imagine that if they climbed the steps (representation of the universe) and they reached the top, they would meet their gods⁽¹²⁾. It seemed that this matter applied to the city of Jerusalem in general, and to some of its sites such as "Mount Zion", which will be mentioned later⁽¹³⁾ in particular. This mountain is one of the holy places being higher than surrounding hills. It is a privileged place for the transcendence of God on one side, and for people to be close to the sky in case they reach the summit of this mountain on the other hand. In this respect, the Greek historian Herodotus (425-484 BC)⁽¹⁴⁾ stated that there is a large city found in the land of Canaan called "Qadets", referring to the fact that this name that was corrupted in Greek from the Aramaic pronunciation "קדשׁה Qadishtha" which means "holy" in reference to the city of Jerusalem".

An Old Testament text referred to this city of the same name, i.e., Jerusalem in a number of positions including, for example, contained in the Book of *Isaiah* (48:2) and Book of *Nehemiah* (11:2). It became clear that the name Jerusalem and the variety of names is a Canaanite name and not a Hebrew as the Jews claimed. It had been popular before the advent of the ancestors of the Jews (Hebrews) to the land of Canaan. Even before Hebrew was known in the history of language, it is evident that the Jews had a difficulty writing the name of this city in Hebrew – "ירושלים" *Jroshlaem*". These days "located before me recently" ך " It was not fixed in the Hebrew writing. In fact, it was written without ya in the books of the Old Testament 656 times⁽¹⁵⁾.

2. The history of Jerusalem in the Canaanite period according to the vision of the Old Testament:

According to the Jewish religion, "Jerusalem" had an important place in the history of Judaism and in the Jewish religion. Then, this place developed as an idea with the progress of events that the Jews went through in their long history. This idea became a center of the belief in the religious heritage of the Jews. The history of Jerusalem was divided, and as we have already referred to several eras according to the ages that the land of Canaan (Palestine) went through in ancient history. The history of *Jerusalem*

¹²Armstrong (Karen), *Jerusalem, One City, Three Beliefs*, translated Fatima Nasr and (Other), New York, 1998 AD, pp. 28-29.

¹³Ibid. See p. 16.

¹⁴Quoting: Zaza (Hassan), *the Holy City of God or the City of David*, Alexandria University Press, Egypt, 1970, p. 8.

¹⁵Hasan, *Arabism of Palestine and Jerusalem in ancient history*, ibid., P. 70.

is an integral part of the general history of Palestine i.e. the period *Alkanaani* according to the Old Testament. The relation of the Jewish community the land of *Canaan*, in general, and in Jerusalem in particular, began with the entry of *Ibrahim* (peace be upon him) to this land coming from his native place in Mesopotamia. *Ibrahim* obeyed the order of the Lord, who told *him*:

“Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee”. Genesis 1:12).

Soon, *Ibrahim* entered that land and the Lord spoke to him saying;

“Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever. ”. (Genesis 13: 14-15).

Some narratives raised attention. *Ibrahim*, the newcomer to the land of *Canaan* was a shepherd (Genesis 47:3). The Lord promised *Ibrahim* to possess and inherit this land in spite of being inhabited as mentioned in the book of Genesis. (Genesis 15: 19-21). There had been other nations like *Kenite*, *Kenezite*, *Alkaddmona*, *The Hittites*, *Frisian*, *Amorites*, *Canaanites*, *The Girgashites* and *Jebusite*. These people had settled in this land and formed a number of kingdoms in the period prior to the coming of *Ibrahim* (peace be upon him¹⁶). Perhaps, the most notable one was the Kingdom of *Shalem* from which the name originated. Stories of Genesis mentioned (14:17-19) the name "Melchizedek" as the king of the city of "Shalem". Melchizedek made a welcoming reception *Ibrahim* (peace be upon him) after the latter returned from battle where *Ibrahim* saved his people, including his nephew Lot from imprisonment.

“And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth.” Genesis (14:17-19)

It was evident that "Melchizedek," the king of "Shalem" was a *Kanaanite* king of the *Jebusites*. His rule was religious. *Ibrahim* (peace be upon him) was making peaceful relations with him and with the original landowners¹⁷. *Ibrahim* was aware that he was living in a strange land: a

¹⁶Reported to a number of the Bible in the Book of Genesis(8:14) These kingdoms including :Kingdom of tractor, and Sodom, and Gomorrah, and Admah, and Bela, and Ammon.

¹⁷מלמט(א) ואחרים, תולדות עם ישראל, בעריכת ח.ה. בן-ששון, הוצאת דברי תל אביב, תשכ"ט, 1969, עמ' 38.

land that was the property of *Jebusites*⁽¹⁸⁾. The name “Jebus” had been mentioned in the narration that the Lord made the promise with *Ibrahim* in the fifteenth chapter of Genesis itself (18-21), to emphasize that the *Jebusites* were the ones who were settling in Jerusalem during that period, and that the Hebrews were strangers to it.

This narrative confirmed the estrangement of *Ibrahim* (peace be upon him) and his descendants in this land. Chapter 23 the same book (3-9) narrated the story of *Ibrahim* (peace be upon him) buying the cave of Machpelah, from the Hittites sponsor in order to bury his wife Sarah, when he say:

ויקם, אברהם, מעל, פני מתו; ויזכר אל-בני-חת, לאמר-גר-ותושב אנכי, עמכם; תנו לי ארצות-קבר עמכם, ואקברה מתי מלפניניענו בני-חת את-אברהם, לאמר לושמענו אדני, נשיא אלהים אתה בתוכנו-במבחר קברינו, קבר את-מתה; איש ממנו, את-קברו לא-יכלה ממך מקבר מתדוניקם אברהם וישתחו לעם-הארץ, לבני-חתוידבר אתם, לאמר: אם-יש את-נפשכם, לקבר את-מתי מלפני--שמעוני, ופגעו-לי בעפרון בן-צחר-יתן-לי, את-מערת המכפלה אשר-לו, אשר, בקצה שדהו: בכסף מלא יתננה לי, בתוכם--לארצות-קבר."

Ibrahim spoke to the crowd saying:

And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him, Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.8- And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and entreat for me to Ephron the son of Zohar, That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a burying place amongst you. That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a burying place amongst you.

In these texts, we found several points including: In the Old Testament, in this phrase "גר-ותושב אנכי" means, "I am a stranger and sojourn with you". The hollow verb "גור" to denote Abraham's alienation from this earth. Likewise, this act was repeated with the rest of the descendants of patriarchs *Ibrahim*, *Isaac* and *Jacob*. This implied that they were truly strangers to this

¹⁸ שם, עמ' 26.

land⁽¹⁹⁾. Additionally, the phrase "יִשְׁתַּחוּ לְעַם-הָאֲרֶץ" which means "he bowed down to the people of the land.", is very similar to what was mentioned in the letters of Tell el-Amarna, mentioned above, regarding the prostration of the kings and princes of Canaan to the Pharaoh of Egypt during that period.

The act of bowing indicated the extent to which the author or editor of this book was influenced by the political systems of other peoples and nations in which the Jews lived amongst. The phrase "עַם-הָאֲרֶץ" i.e. "people of the land, confirmed the geographical and political reality prevailing in that period. Nations were the present and occupying this land, and made a number of the strong nations. In this regard, one of the researchers mentioned⁽²⁰⁾, that the Kingdom of (Salem), Jerusalem was among the kingdoms that played a vital role adopting the cultural values of the Canaanite. Israelites had embraced *Jebusites* civilization due to being in contact with *Jebusites* inhabitants: Israelites dwelt houses and left tents. Thus, the presence of the ancestors of the Jewish community on this land was temporary; *Ibrahim* was not homeowner there⁽²¹⁾. What applied to *Ibrahim* also did also to his descendants after him, "Isaac and Jacob", and this is what the Old Testament confirmed through his chapters and books.

The second point:

the history of Jerusalem during the period of the Israelite

I. history of the Jerusalem from the Israelite exodus from Egypt until the rise of the monarchy.

The author of the section on exodus from Egypt was mentioned in the Hebrew Encyclopedia⁽²²⁾: The Exodus from Egypt is the decisive topic since the beginning of Jewish history. It marked the start of the Jews as an ethnic and religious unit. It is known, according to the Torah narration (Genesis 37: 18-36), Israelite settled in Egypt after they migrated from the land of Canaan with all their possessions at the request of their brother Joseph. In addition, in Egypt, "And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." (Exodus 1: 7). During their presence in Egypt, determined by the Torah in 430 years (Exodus 40:12). That period was prolonged yet there was no mention of the city of Jerusalem in the stories of the Exodus from Egypt under the leadership of the Prophet Moses (peace be upon him).

¹⁹With regard to the texts function on the sets of Isaac and Jacob (peace be upon them) in the land of Canaan See: Genesis 3:26; 1:37;9:47.

²⁰Atiyah, Global Zionism and the Promised Land, ibid., P. 85

²¹Al -Akkad (Abbas Mahmoud), *Ibrahim* Abu al-Anbiya, Nahdet Misr for Printing, Publishing and Distribution, Cairo, (dt), p. 182

²²האנציקלופדיה העברית: כללית, יהודית וארצישראלית, חברה להוצאת אנציקלופדיות בע"מ, ירושלים, כרך עשרים, תל-אביב, 1971, עמ' 186.

Although these stories had acquired a fundamental importance in the Jewish faith, they had given them a mythical character that highlights their spiritual meaning and timeless connotations considering that they represent, in their opinion, a holy migration towards a holy land. Thus, that the narratives, which mentioned about them in the Old Testament, to some point, they might not satisfy the modern historian style. Exodus, in essence, was the story of liberation and return to the promise land. It enabled the Jews to escape in many of the darkest moments of the long history full of tragedies⁽²³⁾. Jerusalem did not play any role in those stories, but it seemed that the traditions of the Exodus from Egypt later acquired great significance in the spiritual life of the Jews on Mount Zion. It was possible that the Jews developed rituals that simulate the transcendence of the Lord to their prophet Moses. (Peace be upon him) over Mount Sinai. The rituals included sounds of trumpets in Jerusalem, the sound of thunder, and the smoke of incense simulated the dense clouds that fell on the summit of Mount Sinai. These elements reappeared in the framework of the glorification of "Jerusalem" later during this period⁽²⁴⁾.

Thus, despite the stoppage in the relationship of the Israelites with the land of *Canaan (Palestine)* during this period. We find that the Lord "*Jehovah*" appears to Moses and promises him to possess a land that has never set foot on one day (Exodus 3: 6-8). It is known that Moses was born and raised in Egypt and not in the land of *Canaan*. Rather, the Lord did not appear to him in *Canaan*. The Lord appeared to him in Egypt on Mount Sinai where He gave the Torah to *Moses*. While Moses left Egypt with his people with the help of the Lord, who supported him with great miracles, he was able to reach the *Sinai Peninsula* and then head towards the Holy Land. While they were in Sinai, the Children of Israel rebelled against their God by violating his commandments. This rebellion had led to the anger of The Lord. The Lord solemnly no one of those who left Egypt, who were more than six hundreds thousands men except "*Joshua*" and "*Caleb*". These two men were honest when sent by Moses to scout the land of *Canaan* (book of numbers 32: 6-12). With passage of time, Prophet Moses died before he could enter the land of *Canaan*, when he was 120 years old⁽²⁵⁾.

Joshua Bin Nun succeeded him in leading the Israelites to storm this land (*Joshua* 1:1-5). Hence, the complex in the testimony of the Old Testament becomes clear when we logically examine the fate of a number of cities, including "*Jerusalem*." The cities, which were clearly occupied in the campaigns of Joshua were not mentioned is made of his occupation of this city. In this context, the multiple conflicting narratives about the fate of this city emerged. According to one of these accounts, "*Adonizedec*", the king of Jerusalem Presided over an alliance that included

²³Armstrong, Jerusalem, One City, Three Beliefs, ibid, .P .68.

²⁴Ibid, p. 73.

²⁵Encyclopedia of the Bible, Dar Minh Al-Hayat, Lebanon, 1993, p. 310.

the five Amorite kings against *Joshua*, and even though he got defeated. However, the city of Jerusalem was not conquered (*Joshua* 1:10 onwards, and compare that with *Joshua* 10:12). According to another narration, we find that the sons of Judah occupied Jerusalem when they headed towards the south, where they burned it (*Judges* 1: 8) .

While various other narrations stated, that the children of Judah could not besuccessors to the residents of this city :The *Jebusites* dwelt in Jerusalem , the children of Judah was not able to expel them, and dwelt *Jebusites* with the children of Judah in Jerusalem to this day" (*Joshua* 63: 15). There is another narration that talks about the occupation of this city by the children of Benjamin not by the children of Judah, (*Joshua*1:21) .And in another narration Jerusalem" is mentioned as "a Jebusite city foreign to the children of Israel",

"And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it. And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah." (*Judges*, 19:11-12).

Itemphasizes"*Malmat* -מלמט⁽²⁶⁾,theIsraelites were never able to occupy this city except in the era of David. Von *Bagot Globe* ⁽²⁷⁾said " no fighting took place between the tribes of the Children of Israel and the people of Canaan during this period of history ,as the children of Israel infiltrated the country and reached an understanding with the indigenous population. Adding, that these agreements were prevalent in the region for a very long time and have not been canceled or revoked". On that basis ,the ancient texts of the Old Testament, as previously explored, prevented us from accepting the logical coherent narrative as the books of numbers, *Joshua*, *Judges* prevents us from accepting the logical coherentnarrativeas included in the books " number " and " *Joshua* " and " *Judges* as "trusted as a historical , logical sequence of the invasion of Jerusalem. Accordingly, there is choice but to look at the various narrations, including contradictions as a mere arrangement of trends in different accounts .One must try to find the complex and varied facts of historical events.

2. The history of Jerusalem from the period of the Exodus of the Children of Israel from Egypt until the establishment of the monarchy :according to the vision of the Old Testament.

²⁶תולדות עם ישראל , שם, עמ' 53' .

²⁷Peace in the Holy Land, a historical analysis of the problem of Palestine, translated by: Rashad Al-Shami, Egyptian Publications Office, 1st Edition, Cairo, 2001 AD, pg 94.

As previously indicated, the relationship between the Israelites and the country of Canaan in general and Jerusalem in particular had been broken off during the period of Moses (peace be upon him) for more than four centuries. Nevertheless, the Torah of confirmssolid unbroken presence of the inhabitants of the city of *Jerusalem, Jebusites*, in the land Canaan as well as other peoples. In the book of exodus presents the notion of rescue, “And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the *Jebusites*.”(3:8). The Torah also emphasizes the same idea: “And I have said, I will bring you up out of the affliction of Egypt unto the land of the *Canaanites*, and the *Hittites*, and the *Amorites*, and the *Perizzites*, and the *Hivites*, and the *Jebusites*, unto a land flowing with milk and honey.” (3:17). Thus, the texts of the Torah show clear confessions that the land, wherethe exiles from Egypt went to, was not a land for the Israelites. There were other nations settling in: the Israelites were not among these people. A simple reason can explain. Israelites were present in Egypt and not in the land of *Canaan*.

The Israelites advanced to Jerusalem after the death of their prophet Moses led by his successor, *Joshua* bin Nun because *Jerusalem* was chosen by the Lord " *Jehovah*" as promise land to the people of " *Israel*" as well as the rest of the land of *Canaan*. This movement was the trigger of a stage of conflict between the inhabitants of the land of *Canaan*, and their cities including *Jerusalem*, and with those who left Egypt. The Old Testament begins the narration with the between the Lord with *Joshua*. The Lord stated: “*Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.*” (*Joshua 1: 2-3*)

To complete this account, the conflict begins with the peoples of the land of Canaan from the Amorites, Moabites and *Jebusites* on one side and the Israelites on the other side. The same book tells us about the status of Jerusalem during this conflict. It was under the rule of “Adonizedec,” who made great efforts to stop the advance of the Israelites towards the city,

***“Now it came to pass, when Adonizedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; Wherefore Adonizedec king of Jerusalem, sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.*”**

Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.”(Joshua 10: 1, 3-5).

Thus, the king of Jerusalem led this alliance against the Israelites under the leadership of Joshua. The coalition was a failure the fate of Jerusalem in this conflict remained unknown. Some accounts suggest that this city has not been occupied completely (Joshua 1 forward; Joshua 10:12). It is worth mentioning that inhabitants of Jerusalem participated in the alliance with another king "Hazor" to fight against the Israelites

“And it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, And to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west, And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh. And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.” (Book of Joshua, 11:1-5)

The careful look at these texts can spot a list of numbers of kingdoms that have settled in the land of Canaan before the conquest of the Israelites of this land. The number reached thirty-one kingdoms, including the kingdom of Jerusalem (see: Josh 12: 7-23). Too many nations used to settle in these lands and they were as multitudinous as the sand on the shore of the sea. This implied that this land was not empty and before the arrival of the children of Israel to it.

Joshua occupied parts of that land using of various violent methods such as killing, burning, demolishing, etc. He divided the land that fell under his sovereignty among the tribes of the Israelites. Therefore, Jerusalem belonged to the "tribe of Judah." Israelites could only seize some parts the land, while fortified castles like Jebus Fortress on Mount Zion remained under the control of *Jebusite* owners⁽²⁸⁾. Israelites were not able to expel the original *Jebusite* dwellers. They only took the homage from *Jebusites*. The Book of Joshua mentioned, "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 unto this day." (Joshua, 15:63).

²⁸Al -Ghunaimi , Does Israel have a historical right in Palestine ,ibid., P.102.

Jebusites rebuilt Jerusalem, which remained in their hands the period of the rule of Joshua the son of Nun.

In the period of the Judges, which followed the death of Joshua the son of Nun, the Old Testament confirms over and over the same idea: the Israelites were not able to drive the *Jebusites* out of their city of Jerusalem. *Jebusites* co-existed with Israelites and shared the lands together (Judges 1:21). The sons of Benjamin did not expel the *Jebusites*, the inhabitants of Jerusalem. The *Jebusites* dwelt with the sons of Benjamin in Jerusalem until this day.

“Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon unto the entering in of Hamath. And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses. And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:” (Judges 3: 5-6).

The words “[Israelites] did not expel the inhabitants of Jerusalem, the *Jebusites*,” in these texts, originally indicate both the inability and failure of Israelites to expel the *Jebusites* from the city of Jerusalem. It does not refer to the intentional tolerance of the Israelites with the inhabitants of this city. Seemingly, the phrase “to this day” is meant “beyond the Babylonian captivity”, the time of writing the Old Testament. It also seems that the expression “dwelt the children of Israel in the midst of the Canaanites, Hittites, Amorites, Perizzites, Hivites and *Jebusites*” refers to the small number of the Israelites compared to the peoples of the country. Finally, “and give their daughters to their children, and serve their gods”, refers to the extent to which the children of Israel were influenced by the people of these countries on the social and religious levels. Jerusalem itself has remained purely *Jebusites* bearing both names Jerusalem and Jebus. The Book of Judges affirms two basic facts: The first is that there was no king among Israelites; everyone did what he/she deemed good (Judges, 6:17). The second fact is that Jerusalem was a strange city Israelites

“And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it. And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah.” (Judges 19: 11-12)

According to Book of Joshua, the number of the kingdoms present in the land of Canaan before the coming of the Israelite kingdoms reached thirty-one kingdoms; not to mention the doubled number of other kingdoms

mentioned in documents of *Tell"Amarna"*⁽²⁹⁾. If we added seventy other kingdoms to the kingdoms listed in the Book of Judges, the number of the kingdoms would reach a hundred one kingdom. This verily confirmed the study objective; the land of Canaan was teeming with many kingdoms and nation that inhabited it. It was not empty waiting for the arrival of these roaming herdsmen in order to populate and inhabit it. Henceforth, the history of Israelites, as Gustav Le Bon says ⁽³⁰⁾ truly begins with the era of their kings, the point that we deal with later. They were less than a nation until the time of their first king, *Shaol*. They, Gustav as Le Bon says were "a disharmonious group made up of small nomadic tribes whose life is based on conquest, arrogance, and plundering of small villages"

The third point:
the history of the city of Jerusalem since the beginning of the unified kingdom by David, division during the period of Solomon and ending with the destruction of Jerusalem by the Babylonians:

I. Historical of the city of Jerusalem in the Royal Period:

In the history of tribal regimes, there was a tendency to adopt the individual leadership system being more stable. This phenomenon was to provide the system with a form of continuity. This type of regimes prevailed among Israelites. It, inspired by Canaanite kingdoms of that period, appeared at the end of the era of the judges. The idea of the monarchy was also inspired and appeared in the same era. The era of judges created the first attempts to achieve a monarch ruling system. Therefore, there were severe controversy among Israelites. According to one of the accounts in the Old Testament (Judges 22: 8), some of the Israelites asked from Gideon to be crowned as their king but Gideon rejected this offer saying

***"23-And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you."* (Judges 23: 8)**

Whether Gideon really said this statement or reported to say, it is the fruit of a late religious liberation related to subsequent periods ⁽³¹⁾. This attempt to establish the monarchy was followed by other attempts by other judges, but all of them failed because the opportunity was not yet available to establish a monarchy for the children of Israel. When Samuel took assumed the leadership of the Israelites asked elect a king for them

²⁹ מלמט (א), תולדות עם ישראל, שם, עמ' 26.

³⁰ Le Bon (Gustav), *The Jews in the History of the First Civilizations*, translated by: Adel Zuaiter, The Window Library, First Edition, Cairo, 2009 AD, p. 32.

³¹ מלמט (א), תולדות עם ישראל, שם, עמ' 76.

” And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.”(Samuel I, 5: 8)

In spite of his severe objection formation of the royal institution, Samuel stood by the side of the new King, *Shaul* in his steps first. At the end, he made hard arguments with the king and left the political life. According to sixteenth chapter of the same book, Samuel announced the glad tidings of the end of *Shaul* and the rise of David. The hostility to *Shaul* and the presence of David described the character of Samuel and created connection between the last judges, Samuel and David, the upcoming Founder of the royal family institution⁽³²⁾.

In the period of the rise of David, there were four historical stages. *First stage* is the stage of the emergence of David, the son of *Yassi (Isai)* in *Shaul's* court. There are two versions describing this stage. In *Samuel I*, chapter 16, David is shepherd who plays sweet music. This skilled Shepard attends *Shaul's* palace and plays his charming music until *Shaul* gets too enough. *Shaul* appoints David as assistant. The second version *Samuel I*, chapter 17, tells that *David* is known after the killing Goliath, a Philistines man⁽³³⁾. What the two versions have in common is that *David* becomes a victorious leader and an intelligent commander loved by the people. The *second stage* is the disappearance of David because of the hatred of *Shaul*. The latter tries to kill the all loved army leader. David flees from place to place on the borders of the share of the tribe of Judah and become a commander of the battalion and rallied around men who outcast by society. David leads the 400 men battalion. The tribe of Judah does not support him because of being the personal sworn enemy of king *Shaul*.

The *third stage* is the position of David during the crisis, the political crunch, after the defeat Israelites by Philistines (1 Samuel, 31:1-7) after the fall of King *Shaul* (2 Samuel, 2:2-4) whose personality was liked by all. The hatred increases Judah and the northern tribes. It was the right time for David to settle in Judah tribe (2 Samuel, 2:2-4). The *fourth stage* it began with the coronation of David. The sequence of events at this stage is not clear what enough. It is a period of David ruling; then his successor *Solomon*. It symbolizes the war between *Abner*, a commander in *Shaul* army, and *Joab*, the commander in the army David. This

³²שם, עמ' 78-79.

³³The Philistines: one of the tribes that invaded the land of Canaan from the Aegean Sea around 1194 BC, and settled on the southwestern coast of Canaan from Gaza to Jaffa in the north. They were mentioned in a number of ancient Egyptian sources as "Blast," as well as in Assyrian sources as "Balstu" or "Palstu." For more details, see: Whitlam (Keith), *The Invention of Ancient Israel*, (Issue: 249), translated by Sahar Al-Hunaidi, a monthly cultural book series issued by the National Council for Culture, Arts and Letters, Kuwait, 1999 AD, pp. 14-15.

war to split the tribes of the Israelites into two kingdoms: northern ruled by *Ashbaal*, son *Shaul* and southern Kingdom of Judah ruled by David. The northern tribes never recognize the tribes of the north David as king at the start but they did after two years of taking office ⁽³⁴⁾. In the midst of these events, the *Jebusites* found themselves surrounded by two competing kingdoms until the inhabitants of the two kingdoms pledged allegiance to David as king over all Israelites.

One of his most important achievements was the occupation of Jerusalem and making it his capital. The Jewish historian, Josephus ⁽³⁵⁾, narrated when the *Jebusites*, who lived in the city, they knew of David's was going to take over their city, they barricaded its doors and placed guards on its walls. Consequently, David was angry and ordered to besiege it at any cost so that he could spread his wings over the rest of the country. His army seized the lower city by force but it failed to seize the castle, which was the core of the city. David announced rewards for the soldiers who could break through the trenches at the bottom of the fortress. The reward the soldiers was to assume command positions in the army (1 Chronicles 4:11). Motivated by greed, the soldiers prioritized gaining access to the castle to win the leadership. Joab son of Zeruiah was able to break into it first, and thus he attained his goal ⁽³⁶⁾.

David conquered Jerusalem after Israelites failed to seize it during the days of Joshua, to estimate, 515 years ago. Nevertheless, the *David* was unable to expel the *Jebusites* inhabitants stood on to their land. Many of *Jebusites* stayed in Jerusalem. King *Solomon* the son of David hired approximately 150,000 people to build his temple and palace (2 Chronicles 7: 8). One of the researchers stated, "The archaeological evidences suggested that *Jerusalem* did not become the capital of a regional State before the seventh century BC. It did ascend to the level of a capital, except in the Persian period ⁽³⁷⁾. *Jerusalem* was called in the era of David as the "City of David," according to

מלמט (א), תולדות עם ישראל, שם, עמ' 96-97.

³⁵ Josephus, a Jewish historian (37-100 AD), born in Jerusalem (Jerusalem) from a priestly family, and was a member of the Jewish sect of the Pharisees during the Roman era. Josephus lived through the siege of Jerusalem, while he was among the Romans, where he was known for his alliance with the Roman Empire. As for his most prominent books, which he wrote in Greek, they are: The Jewish War, Jewish Customs, and The Jewish Nation.

³⁶ Alexander (Michael Maksi), Jerusalem Throughout History, An Archaeological Geographical Study of the Holy City, Bibliotheca Alexandrina, Cairo, 1972, p.33.

³⁷ Malmat (A Braham (and Tadmour) Haim), (the Hebrews and the Banu Israel in Antiquity between the Biblical Novel and Archaeological Discoveries, translated and presented by: Rashad Abdullah Al-Shami, First Edition, The Egyptian Publications Distribution Office, Cairo, 2001, p. 46.

an ancient customs of that time, which stipulates naming the city after its conqueror ⁽³⁸⁾.

The purpose behind changing the name apparently was the demographic change of this land in this period common of the history of the Israelites. This change was reported in several places in the Old Testament like altering name Fortress of Zion into the city of David “7-Nevertheless David took the strong hold of Zion: the same is the city of David....9-So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.”(2Samuel,5: 7-9). It is clear here that the name “Zion” in these texts, which is widely used recently as a name for the movement that took the name of Zionism, was not originally a Hebrew name. The *Jebusites* residents of Jerusalem used this name to label this place ⁽³⁹⁾. mAnyway, when David took Jerusalem as his capital, the theological thought that linking the city with him, began to emerge. This thinking emphasized the divine choice for both David and the city.

“Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.” (1Kings, 8:16).

“And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there.”(1Kings, 11:36)

Back to that time, Jerusalem was not a holy city for *Jehovah*, the God of the Israelites but it was, in fact, a temple of the *Jebusites* ⁽⁴⁰⁾ for a long time. David felt that his new capital, Jerusalem, was lacking a religious character, so he adopted the existing holy places of Jebusite Jerusalem for the rituals of worshipping the Lord *Jehovah*. These places remained sacred until later periods of his rule. The spring of Gihon is a holy place where *Solomon* was anointed as a king by *Zadok*, the priest (Kings 1: 38-39). En Rogel is a spring where *Adonijah* son of *David* offered sacrifices of sheep and

³⁸ Katten (Henry), Jerusalem, translated by: *Ibrahim* al-Raheb, Canaan House for Studies and Publishing, 1st Edition, Damascus, 1997 AD, P19.

³⁹ Al-Hashemi (Abed Tawfiq), The Jews' Doctrine of Owning Palestine and Refuting it as Qur'an, Torah, Bible and History, Umm Al-Qura Library, Cairo, 1990, p. 30. See also: כץ (יוסף), תוכניות ציוניות לרכישת קרקעות בלבנון בתחילת המאה העשרים, קתדרה, (35), אפריל 1985, עמ' 54.

⁴⁰ Jackson (F0akes), The Biblical History Of The Hebrews To The Christian Era, Fourth Edition, W. Heffer And Sons Ltd, Cambridge, London, 1921, p.174.

cattle (1 Kings 9: 1). Threshing floor of *Araunah* the *Jebusite* is a place where David set up altar to the Lord (2 Samuel,24:18⁽⁴¹⁾).

Moreover, David also assumed the task of bringing the Ark of the Covenant, which the Philistines looted from Israelites in one of the battles. David placed it in Jerusalem to make this city an important connection among the tribes of Judah. This Covenant is an important link connecting the tribes with their sacred past, which traced back to the time of Moses (Peace be upon him)⁽⁴²⁾. After these accomplishments, David sought to extend his control over the territory taking advantage of the opportunity to concentrate on the leadership of the Israelites without any competition on the one hand. On the other hand, the major powers surrounding David's territory in Iraq and Egypt were busy with internal problems and disputes⁽⁴³⁾. David achieved his goal of authority after he waged violent battles against the indigenous people of the countries; those battles almost claimed his life.

After that, David sought to build the house of the Lord (the temple) in Jerusalem but the Lord refused because David "***hast shed blood abundantly, and hast made great wars: thou shalt not build an house***" (1 Chronicles 22: 7-10). The Lord entrusted this task to his son *Solomon*. During the reign of *Solomon*, who succeeded his father, David, peace prevailed over and *Solomon* ordered the construction of the Temple that was associated with his name in 969 BC. The construction was not completed until 962 BC⁽⁴⁴⁾. The motives for building this temple, as some researchers such as Robinson believes,⁽⁴⁵⁾ was the love of fame; *Solomon* liked to be famous in the field of construction. He wanted to make Jerusalem a distinguished royal city. He expanded it from the northern side and to include the old highland that encircles the threshing floor of *Araunah* the *Jebusite* and he built several palaces there. It is worth noting that King *Solomon* sought the help of the Phoenicians and the *Jebusites* in building his sacred temple. It was obvious that the Phoenician and Canaanite ornamental models that were originally taken from Egypt and Mesopotamia long ago influenced King *Solomon*. The word, "הֵיכָל" signifying a temple, was not Hebrew. The Canaanite borrowed this word from the Sumerians in 2500 BC⁽⁴⁶⁾.

⁴¹Lods (Adolphe), *Israel From Its Beginning To The Middle Of The Eight Century Trans*, By Hooke SH Broadway House, London, 1st ed., 1932, p. 361-362.

Robinson (Theodore H.), *A History of Israel*, Vol. I, At the Clarendon, Oxford, 1951, p. 218.

⁴²Garudy (Roger) .*Palestine, the Land of the Divine Messages*, Tlass House for Printing and Publishing, Damascus , 1991 , p. 74

⁴³Lods, *Israel from Its Beginning to the Middle of the Eight-Century Trans*, p. 362.

⁴⁴Kten , *Jerusalem* ,ibid., 19

⁴⁵*A History Of Israel*, Vol , p. 248

⁴⁶Jackson, *The Biblical History of the Hebrews to the Christian era*, p.206.

- Lods , *Israel From Its Beginning To The Middle Of The Eight Century Trans*, p . 15

Solomon reign Jerusalem spanned for forty years. As soon as he died, the Israelites revolted and the united kingdom was divided into two rival kingdoms: The Kingdom of Israel in the north and the kingdom of Judah in the south. The Assyrians occupied the Kingdom of Israel in 733 BC, while the Kingdom of Judah had a temporary existence, the capital; the Egyptian and Babylonian neighbors besieged Jerusalem. It often paid tribute to these two countries⁽⁴⁷⁾. In 587 BC, the Babylonians, led by Nebuchadnezzar, attacked Jerusalem. The attackers destroyed and burned the temple. They also took the inhabitants prisoners to Babylon, where they blended in new environment. This marks the end of the Kingdom of Judah and the end of the Jews in the city of Jerusalem in particular, in the land of Canaan (Palestine) in general. After that, the Jews were not able to regain their political existence, but lived only a religious sect headed by a priest⁽⁴⁸⁾.

Second: The history of Jerusalem during the monarchy period: according to the Old Testament vision.

The Old Testament narrates, in the period of the judges prior to the monarchy, the continuation of the conflict between the Israelites and the nations of the land of Canaan, especially the inhabitants of Jerusalem. The old texts of the Covenant recognized but Israelites were not able to expel the *Jebusites* from their city despite the destruction caused to Jerusalem in this period.

“And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day”. (Judges 21: 1).

The period of the monarchy began with the reign of King Shaul. The *Jebusites*, as they had before, clung to their city, Jerusalem, which kept the names Jebus and Jerusalem until after King David took over the rule of the kingdom. Book of Second Samuel (5: 4-6) stated”

David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah. And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land:” 2 Samuel 5: 4-6).

⁴⁷Kten, Jerusalem, *ibid.*, 19

⁴⁸Alexander, Jerusalem through history, an archaeological geo-historical study of the holy city, *ibid.*, Pp 31-32. See also: Durant (Well), the story of civilization, the emergence of civilization in the Near East, translated by: Zaki Naguib Mahmoud, Part One, Volume One, Dar Al-Jeel for Printing, Publishing and Distribution, Beirut, League of Arab States, Arab Organization for Education, Culture and Science, Tunisia, 1408 AH - 1988 AD, p.20.

This text clearly refers to a historical fact that the *Jebusites* are the native owners of this land. David was a stranger and he conquered the city by force. The *Jebusites*, before the conquest of Jerusalem, firmly believed that David would never be able to conquer their city. Jerusalem had a very old history of as compared with the modern Kingdom of David. Even if it was not the most powerful Canaanite cities. It was heavily fortified. It became famous over the years as the impregnable city that defied conquerors. Therefore, when David's army approached the city, *Jebusites* mocked David and his soldiers

”And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.” (2 Samuel 6: 5).

The *Jebusites* made a display of the blind and the lame on the city on the walls. Those actions were taken from the customs of the Hittite army as a warning that this would be the fate of any soldier who dares to penetrate any fortress. In fact, we do not know precisely how David was able to conquer Jerusalem because the text in the Old Testament is incomplete and ambiguous. The conquest of Jerusalem was considered the true beginning of the united kingdom during the tenth century B.C. Jerusalem was a separator between the northern and southern tribes of the Israelites⁽⁴⁹⁾. As already mentioned, David adopted the holy places of *Jebusite Jerusalem* and included them in the worship of *Jehovah* for a couple of purposes: to give this city a religious character and to attract the Israelites to it.

One of the researchers mentioned⁽⁵⁰⁾, in the history of Jerusalem and the Holy Land, the Jews always found that this land belonged to others. Jews had to confront that fact that the city and the land were sacred to people who preceded them, and that the safety of their land possession depended greatly on the method of their confrontation. For their ancestors. This leads us to say that the land of Canaan and the city of Jerusalem in particular had no role in the emergence or development of the Jewish religion. The Jewish prophet Moses (peace be upon him) did not receive the message in Jerusalem but in Egypt. Hence, the origin of the Jewish religion was in Egypt. Add to this, the city did not have a Jewish name in its long history. Jerusalem was not a central city for the Jewish religion even in later periods of this period, as Assyria, Babylon and Alexandria played the most important role in the development of this religion, especially in the period of the Babylonian, Assyrian and Roman captivity.

⁴⁹ (Al -Sawah) Firas ,(the Biblical Event and the Ancient Near East, Dar Alaeddin, Fourth Edition, Damascus, 2000, p. 147.

⁵⁰Armstrong, Jerusalem, One City, Three Beliefs ,ibid ,.P. 59.

The continuous use of places and temples for rituals was apparently one of the common things in the ancient world. It was clear the Israelites had used other peoples' temples and related these places to them. For example, David selected the threshing floor of the *Jebusite Araunah* to build up an altar. After that, *Solomon* turned that altar into a temple, which became one of the holy sites in *Jebusite Jerusalem*. People used threshing floors to hold public meetings and as establishment of the special rituals of fertility god, *Baal*⁽⁵¹⁾. The First Chronicles (21: 18-25) presented an account about David purchasing the threshing floor of the *Jebusite Araunah* (*Ornan*).

“Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshing floor of Ornan the Jebusite. And David went up at the saying of Gad, which he spake in the name of the LORD. And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. And as David came to Ornan, Ornan looked and saw David, and went out of the threshing floor, and bowed himself to David with his face to the ground. Then David said to Ornan, Grant me the place of this threshing floor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people. And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all. And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt offerings without cost. So David gave to Ornan for the place six hundred shekels of gold by weight.”(1Chronicles 21: 18-25)

If we compare between this account and the one of Genesis (23:8-17) related to *Ibrahim* buying the Machpelah cave (Cave of the Patriarchs), there is a similarity between the two narrations in the request of both Prophet *Ibrahim* and the Prophet David from the original owners of the land. *Ibrahim* (peace be upon him) bought a plot of land from the Hittites to bury his wife Sarah. He offered them an amount of money in return. Similarly, David purchased a piece of land from Ornan the Jebusi to set up an altar for the Lord. These two purchases indicated that this land was the property of other people other than Israelites. Israelites were never, during their long history, owners of a land whatsoever. Perhaps the phrase “אֲשֶׁר” which means “that belongs to you” (meaning the land) in the above text may give confirmation of this.

Jerusalem, which David named it “עִיר דָּוִד” or “City of David”, witnessed a creative interaction between the *Jebusite* traditions and the Israeli traditions.

⁵¹Ibid, p. 90.

David allowed *Ornan the Jebusite* to keep his own place outside the city walls on the summit of Mount Zion. Moreover, David kept the old *Jebusite* administration and he assumed supervision over it because the Canaanite city-states⁽⁵²⁾ generally it had developed a bureaucratic system to manage the financial affairs and political over many centuries. Whereas the Israelis did not have with the necessary expertise to manage the affairs of these cities. Most of them were possibly illiterate. Consequently, it was wise for David to keep the old administration and benefit from the experience of the *Jebusites* since they were able to manage successfully the affairs of the city⁽⁵³⁾. Malmat mentioned that “מלמט”⁽⁵⁴⁾ in this respect, that Jerusalem had a vital role in assimilating the cultural values of the Canaanite, and Jerusalem bequeathed to Israelites the management methods in the reign of *David*.

David's conquest of the city did not cause a major change in the way of life in the city. The city preserved its *Jebusite* character and most of the people continued to use the old names prior to the conquest of David such as Jerusalem and Zion.

Indeed, the *Jebusite* blood was running in the veins of the sons of the royal family. The accounts of the eleventh chapter of the book of Samuel II narrated that King David married a *Jebusite* woman named Bathsheba. Bathsheba gave birth to him "*Solomon*" who inherited the rule after his father. By birth and blood, King *Solomon* was half Jebusi and half Israeli. One of the researchers⁽⁵⁵⁾ stated that the name *Solomon*, which was given to him by his parents, was linked to *Jebusite Shalem* or *Salem*". In contrast, (2Chronicles 9:22) in the Old Testament connected the name, *Solomon* to a Hebrew word "שלום" i.e. "*Shalom*" which means "peace" in order to differentiate Solomon from his father, who was a man of war.

In King *Solomon's* reign, the Old Testament in the Book of Kings I (9: 20-21) confirmed that the *Jebusites* stayed in Jerusalem

“And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, Their children that were left after them in the land, whom the children of Israel

⁵²State of the city "A term used to describe society in ancient Canaan, and it means self-rule for a village or group of villages. See: Thomson (Thomas L.), *The Ancient History of the Israeli People*, Translated by: Saleh Ali Soudah, Bisan Publishing and Distribution, First Edition, Beirut - Lebanon, 1995 AD, p. 45.

⁵³Armstrong, *Jerusalem, One City, Three Beliefs*, ibid, .P. 82.

⁵⁴תולדות עם ישראל, שם, עמ' 26.

⁵⁵Armstrong, *the city of Jerusalem and one of three doctrines*, op .Cit, .P. 67.

also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day.” (1Kings 9: 20-21)

Post mentioned in his work "Dictionary of the Bible"⁽⁵⁶⁾ that the *Jebusites* stayed in their land until after returning from captivity based on the book of Ezra (9:1-3). This account contradicts what some researchers have mentioned, such as Cline⁽⁵⁷⁾; he states that after David took over *Jebus*, the residents were rarely mentioned and then disappeared after the Babylonian captivity in 586 BC. The book of Kings I (1-13), which speaks for the marriage of King *Solomon* of Canaanite women; Israeli women. This marriage reflected the extent of social mixing of people, religious integration complex political status in the capital, Jerusalem as the results of this mixing

The division of the United Kingdom confirmed this demographic situation and this structural characteristic of the city. Demographic situation continued in this way until the destruction of Jerusalem by the Babylonians. The Israelites, in the eighth century BC, established rites of worship of the Lord *Jehah* in the ancient temples of the *Jebusites*, namely in the temple of the copper snake "*Nahshtan*" (2Kings, 18:4) ⁽⁵⁸⁾. The second book of Kings (24: 11, 13-16) described Nebuchadnezzar's occupation of Jerusalem"

And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said. And he¹ carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.”(24: 11,13-16).

⁵⁶IBIDP. 494

⁵⁷Jerusalem Besieged From Ancient Canaan to Modern Israel, p. 30.

⁵⁸Mahran (Muhammad Bayoumi), Studies in the History of the Ancient Near East (Civilization), Part IV, House of Knowledge University, Alexandria, 1399 AH-1979 AD, pp. 25-26.

John Bright summarizes⁽⁵⁹⁾ the case of the Kingdom of Judah after the destruction of Jerusalem. Babylonian states subjugated Judah to their system. The land was completely destroyed, its cities ravaged and its economy was destroyed. Inhabitants and leaders were killed, or deported to Babylon, and that is why Judah ceased to exist.

Finally, it can be said that the period of the occupation of the Israelites in the country of Canaan in general, starting with David and ending with *Solomon*, did not exceed seventy years. This simple period does not give a historical right to the Israelites in this land in general. Israelites have no right whatsoever of entitlement to *Jerusalem* since the inhabitants of this city, the *Jebusites*, have settled in it since four thousand years BC. The land has their name. They are the ones who in charge of managing this city from its start until after the Jews are expelled from it.

Search results:

The researcher reached the following results:

1. The Jews did not come to the land of *Canaan* (*Palestine*) in general, and to the city of Jerusalem in particular, to find it empty; waiting for them. It has been inhabited by many nations *Jebusites*, in the lead.
2. *Jebusites* resided in the city of Jerusalem before the coming of the Hebrews to the time of *Ibrahim*. Land had their name: *Jebus*. It was so evident in the folds of the Old Testament.
3. The city of Jerusalem had no role in the emergence or development of the Jewish religion since the Prophet of the Jews Moses did not receive the message in Jerusalem but in Egypt. Therefore, the origin of the Jewish religion was there. This city did not have a Jewish name in its long history, nor was it a central city for the *Jewish* religion, even in later periods of the period of the occupation of the *Israelites* to it.
4. Israelites and the Jews merged within the people of the land of Canaan. It is evident at all levels. The books of the Old Testament itself confirmed it. At the political level, the transformation of the royal system of King is done by the Canaanites who have already formed stable kingdoms in the land of Canaan, including the Kingdom of *Salem*. *Shalem* comes from Jerusalem. On the religious level, Israelites tend to worship the Canaanite and *Jebus* deities, like Baal and the copper snake, *Nahshtan*. At social level, Israelites have merged socially with the inhabitants of the land of Canaan by foreign marriages and construction. The agricultural level is manifest by the transformation of these shepherds towards the cultivation; they live houses instead of tents because of falling under the influence of the indigenous inhabitants of the land.

⁵⁹Quoting: Hassan, the Arab identity of Palestine and Jerusalem in ancient history, op .Cit ,P .50.

5. The research confirms that there is no relationship between Jerusalem and the Jews except in their imaginations. The use of the idea of the Promised Land is nothing but a means of religious mobilization, as the Crusades did before.
6. The period of the occupation of Israelites in the lands of Canaan in general, and Jerusalem in particular. This period does not give a historical right to the Israelites in this land in general; they have no right whatsoever to the city of Jerusalem in particular.

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