Jerusalem is Arab
7000 years of civilization and history

International Day of Solidarity with the Palestinian People
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The legacy of Jerusalem and the Arab Identity

The inheritance, with its historical and civilizational depth and the power of its material and moral establishment, expresses the roots of the identity in the depth of history and its extension to the present, and the components of this human identity in time, and place. The identity of the land and urban, all speak out that Jerusalem was, and will remain Arab.

If Jerusalem was not an Arab land with its inheritance, heritage and legacy, then Israeli colonial settlement plans which are based on wars of uprooting and displacement, ethnic cleansing, settlement and Judaization would not have forced the imagined or covetous forced reality which the colonial and Zionist forces worked with along multiple paths, not only military ones. Myths and legends were also acclaimed in formulating the political, social and legal aspects, in the establishment of corner blocks in the existence of the Israeli state. Never has history been exposed to falsification, as was the history of old Palestine in general, and Jerusalem in particular. Zionism had made its primary concern to possess and monopolize the past. It captivated the Palestinian past and loaded it with myths and legends of monolithic Jewish history of ancient Palestinian times, and made its past self a well as modern Israel, extensions of that false history.

The geographic memory or the memory of the place was subjected to replacement, although this memory which was engraved in the old documents of the ancient east, retained an ancient name of the region as Canaan.

Zionism employed archeology to reinforce its claim in vain. It could not find any physical evidence or proof of the relationship between Judaism and the city, as the Israeli archeologist Ze’ev Herzog said: "Excavations have been carried out in large parts of the city (Jerusalem) over the past 150 years and have shown that history of the ancestors is nothing but a blow to the wind. The Great United Kingdom is nothing but a fabrication of historical prowess".

The fact that this land with its language, its identity and its past and future, gives testimony of the history up to date, proving that Jerusalem was and will remain an Arab city. This exhibit, which contains physical and historical facts related to seven thousand years, will portray in a clear and brief manner the Jerusalemite Arabic letters and features of Arab Identity.

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Jerusalem between historical monuments and its cultural significance

Every nation on earth has its own history and through this history it makes its own civilization. It is well-known that each civilization that passed through earth must have a set of characteristics that expressed themselves through drawing, sculpting or construction. After a while, that civilization may disappear and its salient features recede, but in their place remained the changes that they made to the area, things like buildings, painting, sculptures, coins and sometimes bones. This is what pushed scientists to study and search for these materials through archaeology to discover the characteristics of this civilization, because archaeology transformed the core of the earth to an open book that states all the facts of the distant past, and this is why we will base our research on historical and archaeological references.

Jerusalem possessed and still possesses a great place in human history, because it has a history starting with the Arab-Canaanite civilization more than 7000 years ago and it was the point of communication between civilizations of the ancient world and this what archaeological monument and stone tablets of the neighboring kingdoms prove such as:
- Ebla Tablets
- The Mari Letters
- Ugarit Tablets
- Inscriptions of Triumphs and inscriptions of Wars and Battles of the Ancient Egyptian Kingdom and The Amarna Letters and the Exegetes texts.

As for the cultural significance, these are visible archaeological monuments such as the city remains, walls, temples, tombs in Jerusalem.

A Canaanite city dating from 3000 years ago (Early Bronze Age) was uncovered during extensive excavations in Haifa and the excavations have revealed a city stretching over 650 dunams (650.6 acres) accommodating around 2200 inhabitants. It is the largest and the most central ancient city.
Emigrations from the Arabian Peninsula

About seven thousand years ago, there were successive waves of emigration from the Arabian Peninsula to search for more generous and prosperous lands, so nomadic tribes who lived in the desert crossed to the fertile crescent which includes Iraq, Syria, Lebanon, Jordan, and Palestine. Part of them settled in Palestine and they named this land "Canaan" based on their name.

Around the third millennium BC, the Canaanites founded more than 200 cities.

This date was determined because it chronicles a new phase with which the first Egyptian military campaigns began against the Canaanite cities, and these cities were mentioned in the Amarna Letters and were divided into:

First, Syria’s coastal cities: Ras Shamra, Ugarit, Arwad.

Second, Lebanon’s coastal cities: Byblos (Jbeil), Beirut, Sidon, Tyre.

Third, the coastal cities of Palestine: Acre, Ashdod, Ashkelon, Jaffa (mentioned in the name of Genoa), Gaza (mentioned in the name of Gazo).

Fourth, the inland city of Palestine and East Jordan: Kadesh, Hazor, Beit She’an (Batán), Shechem (Nablus), Beth El, Gilbon, Jericho (Which had a civilization 3,000 years before the Canaanites), Beit Shams, Bethlehem, Megiddo, Gezer, Hebron, Ajalon, Beer-sheba, Jarras, Jebus (Ur-Ballum).

Due to the geo-political importance of Canaan during the Early Bronze Age, the region attracted the attention of the Egyptians, Hittites and Assyrians.
The gods of Jerusalem

According to Ugaritic tablets, the Canaanite had the tradition of worshiping the great gods (El, Baal, Ashtira) and each city had its own god that protected it. The names of the cities are usually derived from the name of protector deity, such as Beit Shan is the city of the god Shah, Jericho is the city of God Yereb, and Ur Salem is the city of God Salem.

The God El was worshiped early in Jerusalem and acquired the name of "El Alion" (God Almighty) and was worshiped on Mount Moliah where the Foundation Stone was situated.

God Shalem / Salem is the son of the god El, he is the god of the city of Jerusalem and its protector and the name of the ancient city was derived from his name (Ur Salem) meaning (the city of God Salem). One of the Amarna Letters was sent in the late Bronze Age by the ruler of Jerusalem Abdi Heba to the King of Egypt mentioning the existence of a temple for worshipping the god Shalem in Jerusalem when he said: "the capital of the land of Urealem called Beit Shulman", which indicates that the city of Jerusalem was called Urealem and that its center is Beit Shulman, which was rebuilt and expanded by the Jehusites in the late Bronze Age and had a great status for them.

The God Baal lived in a palace on a mountain called Mount (Sofin) or (Salon) and it was uttered (Zion), and this mountain was also the headquarters of his worship and his burial where he was fighting the god of death (mos), and every seven years he was buried by his wife (Anat) over there.

Mount Zion is Canaanite Mount with a Canaanite name. It was the seat of the worship of the god Baal and it has nothing to do with the Zionists who appeared a thousand years later and stole the name and considered it part of their heritage in the city of Jerusalem.

The goddess (Hible) or (Hilton) or (Beln) (the fourth god in Jerusalem), her era of worship goes back to the Bronze Age, and we can find her name in the name of the ruler of Jerusalem (Abdi Wata). She is a goddess from Ezida and Ezida became famous as a Hurrian and Hittite goddess, and may have found her way to the gods of this city of Jerusalem. She appears here and behind her, her son, Shermata, presenting gifts to the Hurrian god "Teshub" the god of weather.
The names of Jerusalem in the archaeological tablets

The Egyptian inscription texts (circa 1820 - 1650 BC) mentioned Jerusalem as "Usham" with the clarification for it as the "mountainous country" and "foreign land".

Egyptian mentioned Usham Age writings from the 18th Dynasty in Egypt. The writings are magic and curses mentioned different cities in Canaan and the same dates back to the period of 1850 BC and then the name of Jerusalem (Usham or Usham the city of God Salam) in addition to the name of God Salam also shows the names of two princesses (Yaqi-Atumma, and Tsai-Atum).

The city of Jerusalem is listed among the cities on the potsherd. It should be noted that this is the first mention of Jerusalem in hieroglyphics written under the name: Rushihiem, Urushineh.

Two fragments with curses were found in Canaan and the Canaanite cities mentioned are Mount Adishshin, Nafha, Jericho, Kadish, and Azem.

AREAS of HABIRU ACTIVITY IN THE ANAMITE LETTERS (SAMEHRENE-ELITE 1650 BC)

The Amarna letters mentioned the expansion of the tribes of some cities in Canaan and requests for help from the Pharaoh of Egypt to repel the attacks of bandit tribes.
Jerusalem (Ur Salam) in the Early Bronze Age (3300-2300 BC)

The greatest discoveries of this century are the Ebla tablets, which mention many things related to the Levant region, especially Palestine.

For example, the people who lived in Ebla are an Arabic people who speak the native Arabic language, which is close to the language of Canaan on the Syrian coast and Palestine.

With the same deities and Canaanite doctrines, they practiced traditions and rituals that were common in this region from Mesopotamia to Sinai. The testimony of Jewish professor Harvey Weiss in a letter dated April 18, 1976, published in the Biblical Archaeologist Journal, contains that 1. Jerusalem (Ur Salam) has been known since 2400 BC as other cities mentioned and still exist such as Damascus - Hama - Homs - Aleppo - Beersheba.

2. It was called Ur Salam from a long time ago, contrary to the claim that David was the first to call it that name.

3. That the city's origins and structure is not related to the Jews, but it was a Canaanite city more than a thousand years before the emergence of Moses, and according to the Ebla tablets, the city was present and prosperous and had made relations with the city of Ebla and others.

The Italian linguist Franzoselli, who studied the clay tablets discovered in the Ebla Palace, corrected the reading of its name as Ur Salam, not Ur Salam. This designation is the oldest for the city of Jerusalem, which is the oldest historical city with an Arab culture that started, and remained steadfast to this day.

"We have evidence to prove that the Canaanites had settled in Jerusalem and Palestine since the early 3rd millennium BC," says American archaeologist William Albright. "We know very well by their names and language that the Jebusites are part of the Canaanites."
The Civilization of Jerusalem in the Early Bronze Age

The archaeological missions that began excavations in Jerusalem since the nineteenth century so far provided a good picture of the history of Jerusalem before it became a city and after it became a city and clarified the stages that this city went through during all historical times, perhaps it is useful first to identify the fossil layers of Jerusalem.

Archaeological layers of the city were divided into about 21 basic layers, and in "layer 20" were discovered traces of the city dating back to the early Bronze Age (3200 BC) at the confluence of Wadi al-Joz point with the Kidron Valley. Excavations have shown that the architecture of the discovered city is characterized by the following:

1. Circular architectural planning as the form of houses.
2. Inserting square shapes in the houses and digging wells there.
3. Relaying on large columns in the center of houses.
4. The circular shape of the walls, later, there were found the foundations of pillars bearing the ceilings of the buildings in addition to the pottery collectibles indicating the civilization of that era.

The discoveries have also showed the human's interest in agriculture at the early Bronze Age, where it was discovered agricultural materials and tools indicating that the area was suitable for agriculture by all standards and the scientists were surprised by the existence of this archaeological layer of Jerusalem because they believed that there was no civilized contact between the city's archaeological layers and were surprised that the city belonged to ancient periods until the early Bronze Age.
The Middle Bronze Age of Jerusalem, and of Palestine in general, was divided into two main parts, the first part (1950 - 1700 BC) witnessed clear prosperity in which the city of Jerusalem was built, while the second part of it witnessed a clear deterioration in the civilization of Palestine since (1700 - 1550 BC). The period during which Jerusalem appeared to be empty of the population following apparent destruction.

The first part corresponds with the emergence of a strong central state in Egypt, as evidenced by the Egyptian Excavation texts around (1950 - 1750 BC), which proved that the history of these pots dates back to the period of the rule of Pharaoh Senwosret III (1878 - 1842 BC), and had the names of nineteen Canaanite cities, including the city of Raphia, which means Shalem, and in the ancient world and in the Near East and the Mediterranean people considered that settlement and city planning are the Lord's works, and if the Hill of Ophel has attracted settlers because of its water resources and its strategic advantages, the name of the city shows that the initiative was issued by God.

The second part of the Middle Bronze Age begins with the Twelfth Egyptian Dynasty to the seventeenth Dynasty (1669-1570 BC), which was the era of the struggle against the Hyksos and then the first kings of the modern state Ahmose who chased the Hyksos in Palestine.

Thus, the second part of the Middle Bronze Age is completely linked to the political upheaval that took place in Egypt through the coming of the weak kings, then the Hyksos, then fighting them and chasing them, which happened through six Egyptian families (15.19).

Evidence of military activities in Canaan by the kings of Egypt during the First Dynasty was found in the Palaeo-canonical text known as "The Royal Yearbooks of the Old Kingdom" and is believed to have been carried out during the Fifth Dynasty around 2532-2523 BC.

The Istarra papyrus, preserved at the National Museum of Antiquities in Leiden, Netherlands under no. 344, was discovered in Egypt and which mentions the four-hundred victory in history, which the Egyptians carried out against King Pepi II and how the Canaanites knew about it until they moved from the east of the Delta and settled there and made a Canaanite ruler governed the northern Egyptians.

Inscriptions of the tomb of "Shchemboki 11" showed a survey of 37 Canaanites coming to Egypt under the provisions of a treaty in the early second millennium BC, during the Twelfth Dynasty "Middle Egyptian Kingdom", and the Egyptian inscriptions show the identity of Canaanites as musicians, blacksmiths, merchants and miners.
Jerusalem Civilization in the Middle Bronze Age (2300-1550 BC)

The Jebusites built Jebus Fortress (later known as Fort Zion) which is a fortified fortress on the southeastern hill of Jerusalem considered as the oldest building in the city of Jerusalem.

The Jebusites were also the first to build the walls of their city, known as the first wall in the eighteenth century BC. It was equipped with sixty towers from which soldiers supervised the protection of the city. This wall has been destroyed and restored many times over the ages, the historians counted six times that the wall was demolished and rebuilt while in 2003 at the Ophel Hill in Jerusalem, the British archaeologist Dr. Kathleen Kenyon discovered the remains of the first wall built by the Jebusites.

The archaeologist Flinders Petrie also discovered the Domeus Flevit Tomb, which contains a Jebusite cemetery that most of its finds date back to the Middle Bronze Age II and the Late Bronze I and II, and the cemetery is located on the western slope of the Mount of Olive.

Similar cemeteries found in Fara, Goza, and Lachish, and Flinders Petrie described the map of the Domineus Flevit Tomb which shows the existence of a runway that descends from the north through a narrow short road where he discovered skeletons and human bones.

There is another cemetery was found in 1933 in Jerusalem at Nahal Acherim in the north-east sector, a tomb engraved in the rocks dates back to the second Bronze Age and a cemetery was found south of Jerusalem (at the site of the headquarters of the United Nations) dates back to the Late Bronze Age II.

In the Mount of Olives, complete skeletons were found in the caves of the village (Umm Al-Hamde) near Silwan, also pottery and precious stones and bronze tools were found.

1. Early Bronze I Age
2. Early to Middle Bronze Age
3. Middle Bronze II Age
4. Late Bronze I Age
5. Late Bronze II Age
6. Iron II Age
7. Persian-Hellenistic Period
8. Hellenistic-Roman Period
9. Roman Period
10. Byzantine Period
11. Post Byzantine Period

Plan of the Eastern Necropolis of Jerusalem and showing the locations of the Domineus Flevit Tomb
The History of Jerusalem in the Late Bronze Age (1550 - 1200 BC)

The history of the Late Bronze Age of Palestine and the city of Jerusalem is divided into two phases of time during the Egyptian occupation of Palestine and the beginning of the imperial era of Egypt.

The First: The Eighteenth Egyptian Dynasty (1570-1304 BC), a phase that was dominated by direct Egyptian rule over Jerusalem and the Horitians had a great impact.

We infer the events of that period from the Amarna letters because these letters shed light on the prevailing political conditions in Palestine during the time of Ahiram, and illustrate the weakness of this king in Egypt's foreign policy because of his preoccupation with establishing his monotheistic religious doctrine and worshiping the god Aten instead of Amun.

These letters mention the existence of political, military, and commercial agreements between some Palestinian cities, including Shechem (Nabitha) and Lachish and Keila (Jerusalem), which was mentioned by other names such as Ereven (or Rashalina) and (Ursalem - Jerusalem).

The ruler of Jerusalem (Abdi Heba) sent to Ahiram to express his loyalty to him and ask for help in six letters with the numbers (219, 290, 291, 292, 293, 294); Jerusalem was a regional capital in the country of Palestine, including Gezer, Sherrwy and the surrounding cities and controlled the current northern hills of Jerusalem, such as Tell el-Ful, Tell en-Nasbeh, Shuafat, Beit Hamina and Al Jibs.

Second: The stage of the nineteenth Egyptian family (1384-1317 BC), in a period in which the Egyptian imperial role continued and the Jebusites and Horitians had the greatest impact. This phase ends with the emergence of the sea people in the Near East around 1190 BC and a new era begins.

The battle of Kadesh, which was between the forces of King Ramses II of Egypt and the Horitians in the city of Kadeshe, which is located on the west bank of the Orontes River. This battle was in the 8th year of the reign of King Ramses II about the year 1274 BC. This battle is considered the most famous battle fought by King Ramses II in his conflict with the Horitians, which ended with a peace treaty between the two parties.
The Civilization of Jerusalem in the Late Bronze Age (1550 - 1200 BC)

The Canaanite Jebusites rebuilt the city of Jerusalem in the early of the Fourteenth century and Kathleen Kenyon said that the wall of the Jebusite city was the same as its wall in the late Bronze Age.

It seems that the main feature of the Jebusite Jerusalem is its expansion towards the west and the establishment of a new fort on Mount Zion.

There were two Jebusite fortresses, the first is in the east, a stronghold on Ophel Hill in its eastern slope and it is extended across the mountain edge to the west and developed into a real castle, the Jebusites built this inactive fortress to defend the city from the sea.

The second was on Mount Zion and appears to be what the Temple later called (David’s Castle).

Kathleen Kenyon also unveiled a series of mastabas in the form of a flat-roofed that enabled people to live in this area characterized by highlands and hollows, and said she believes these series of mastabas have replaced old, sparse dwellings and steep streets.

Pottery from the fourteenth and the thirteenth centuries were also found in the city sites inside the wall, and Kenyon found signs of stability in the Late Bronze Age at the tombs where many local and imported pottery dates back to the fourteenth and the thirteenth centuries.

Two contemporary seals with the divine name of Thothmes III (1479-1426 BC) were from the "Jebusite Royal Palace" on the Mount of Olives, the other from Gibbeth on the northeast of Jerusalem are depicted in Fig. 4-5. On the first, he bears the epithet "ruler of Thothmes" on the other, "perfect god, lord of the two lands" (Fig. 2) with the epsilon exemplifying the root 'iin' like triangle. Fig. 3 shows the first seal of Amenophis III (1390-1353 BC) found in the "Citizen of David", he bears the epsilon "who is in Thothmes." Fig. 4-5 also shows contemporary seals of this pharaoh from Mariut (near Jerusalem), Elah, and Lachish. On Fig. 4, from Mariut, the name is surrounded by four small and four large dots. On Fig. 5, from Elah, the pharaoh bears the epithet "perfect god, lord of the two lands" (right) and "he who rules (the sun) in every foreign land" (left). On Fig. 6, from Lachish, the epithet "ruler of the sun" remains on the sun.
History of Jerusalem in the Iron Age (1200-700 BC)

The archaeological excavations dated during the twelfth century BC, the gradual Egyptian withdrawal from Palestine and the strong emergence of the sea peoples, especially the arrival of the Philistines and their invasions that lasted for several centuries.

The Egyptian records show the names of these peoples, such as Pelsset, Demyen, Sherdana, Meshnoth of the sea, and Tjefude, and others, and describes their military chariots and how they began to flock to Syria and Egypt, but the Egyptian pharaoh Mernepah managed to defeat them. Then the Aegean people went with the Pelsset people and occupied the coast of the land of Canaan, where King Ramses III allowed remaining there.

Over time, they were able to occupy the area from the north of Gaza to the Carmel coast in the north and to the mountain ranges in the east. They became strong and they had a great influence on the defenseless Canaanites, and the "Pelsset" or the "Philistines" spread in the Fertile Crescent from Halia to Gaza. They were farmers and industrialists, and the coast region was named based on their name and called "Palestina" or the land of the Baltamies and they had allied with the Canaanites during tight, trade, and urbanism. Thus, the Canaanite land was divided into two parts, the upper two thirds was inhabited by the Canaanites (whose name would be established under the title of the Phoenicians) and the lower third: the Philistines. During the Aegean invasion at 1180 BC, the city of Jerusalem was still present since the Bronze Age with the presence of the Jebelites and began to grow gradually and become a city-state that controlled Aydon Valley and was surrounded by three important cities (Lachish, Shvila, and Hebron).

Only when Lachish was destroyed at the beginning of 1090 BC the significance of Jerusalem appeared, and Shvila and Hebron became less important due to regional economic conflicts among them.

The inscriptions of the Temple of Sheba of the mortal built called the Baroo of the Deltas on the outer side of the northern wall of the second courtyard of the temple temple of Ramses III, where the worshipers of the peoples of the sea including Phoeni, Shvilia and Harcon attacked by four Egyptian warships.

Map of the invasions of the sea peoples in the Aegean sea and eastern Mediterranean at the beginning of the Iron Age
The Civilization of Jerusalem in the Iron Age (1200-700 BC)

The expectation of the archaeologist Yigal Shiloh in the 15th layer of Jerusalem’s archaeological layers revealed clear ceramic artifacts from the twelfth and eleventh century BC in the E1 and D1 areas, most of which were scattered and in poor condition and this does not fit the significance of Jerusalem in this era mentioned by the Torah in the Book of Joshua and the Book of Samuel. Similar potteries were discovered during back to the Iron Age I or perhaps to the Late Bronze Age.

This apparent poverty in monuments of the Iron Age I indicates the poverty of the historical stage and the effects of the environment at that time and the continued living in Jerusalem the Canaanite city but there is no trace of a new tribes or settlements or a new society, which punts biblical narratives in great embarrassment because the layers did not reveal any structures, walls or evidence from the Iron Age I.

The archaeological evidence from the second era of the Iron Age (1000-921 BC) confirms the archaeological explanations that most studies that attempted to magnify the picture during David and Solomon periods and the alleged Temple were not based on a material basis.

Archaeological finds from the 10th century BC show Jerusalem was a small, fortified, modest town with canals outside the walls and it was an administrative center of the region without any single clue that it was a capital to any entity or country.

With regard to the claim of the discovery of the Palace of David through the huge sections of stones in the northern side of Jerusalem which is linked to a huge construction complex and extended outside the walls, the archaeological results do not support this idea because the scene matches and the large structures dating back to the twelfth and eleventh century BC.

Imagination of the remaining Jebusite wall and the mapped stone structures:
1. Foundations from the thirteenth century BC
2. Stepped Stone Structure from the 11th century BC
3. Foundations of the houses of the Jebusites dating from the eleventh and tenth century BC
4. Hellenistic period
Religious Rituals of the Jebusites

Historical studies of this era have shown that the Jebusite people had a unified religion; their spiritual leader was King Melchizedek, who believed in monotheism, as stated in the Book of Genesis – Chapter 14: Verses 18-20.

"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. And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." The preceding verses show that "Melchizedek"

was a man who believed in monotheism, and also state that when Abraham arrived in the land of Canaan "for the second time" after he returned from Egypt in 1900 BC, he went to the city of "Salem" and was welcomed by "Melchizedek" and the king presented him food and hosted in the care where the king worshiping in the desert.

Melchizedek took the place of the Hasmonesh-Shabir as his sacred place to worship and he was a priest of God offering his sacrifices on the site of the "Foundation Stone", and thus the Jebusites Arabs are the oldest people who sanctify this spot of the land by the testimony of the Torah itself, and the site of the Foundation Stone was built in Jerusalem in the era of the Jebusites Canaanites even before Abraham came to it.

The Foundation Stone

The Foundation Stone on which the Unayyad Caliph Abd al-Malik ibn Marwan built the Dome of the Rock was sacred to the Canaanites in general and to the Jebusites in particular.

This was confirmed by the American Professor Harold Muse in his book "Archeology in the Jerusalem area in 1907" that this rock was special to the Jebusites and they used to make offerings on it.

The Foundation Stone is a huge piece of rock that is irregular in shape, with a cave inside, in the corner of an ancient hole about one meter in diameter. The length of this rock from north to south is 17 meters and 76 centimeters and width from east to west is 13 meters and 38 centimeters.
The Gilon spring of the Canaanite Jebusite civilization refutes the myth

The spring of Gilon, the spring of Uzren al-Daraj, the spring of the Virgin, all names for the same spring, which is located on the slope overlooking the Silwan Valley in Jerusalem south of the Dome of the Rock. The spring is the only source of water in the area, where human settlement began in Jerusalem near this water source, several rock corridors and underground basements have been built to transport water into the Old City.

In the Middle Bronze Age (2000 - 1550 BC), the site of Jerusalem was located in the Debana area (southeastern hill from the site of the Al-Aqsa Mosque) to the slope of Silwan Valley (Kidron Valley). The Jebusites dug the Silwan Tunnel under the mountain to transport water into the fort at the southern end of the Silwan pond. This network testifies to the development of hydrology and engineering knowledge of the Canaanites. The Jews claim that this tunnel is named Hezekiah and that it was built in the eighth century BC, based on the narrations of the Torah, but the inscription is written in the Canaanite language and the name of Hezekiah was not mentioned at all.

The Jews claim that this tunnel is named Hezekiah and that it was built in the eighth century BC, based on the narrations of the Torah, but the inscription is written in the Canaanite language and the name of Hezekiah was not mentioned at all.

Finally, the Israeli archaeologist "Ronny Reich" from the University of Haifa with "Elia Shukron" from the Israeli Antiquities Authority proved that the tunnel dates back to the Middle Bronze Age, and testifies to the development of hydrology and engineering knowledge of the Canaanites and that the Silwan tunnel its origins is Jebusite Canaanite and dates back to the 17-18th century BC and it was not built during the reign of King Hezekiah.

The Silwan inscription is written in the Canaanite language and does not mention Hezekiah. Translation of the inscription: "The breaking through. And this was the matter of the breaking through while yet the people rose towards the east, and while yet three were three cables to the north of our tablets to the river, for three was a cable (5) to the rock on the right ... And on the day of the breaking through the sinners bowed, one to meet the others, rejoice against pillars, and flung the water from the centre of the pool over (a space of) one thousand and two hundred cubits. And one hundred cubits was the height of the rock above the head of the culverts."
“Jerusalem is a red line that no one is allowed to go beyond. We, and the entire world, do not accept that refused occupation status to become a prelude for altering the status quo in this blessed holy spot... East Jerusalem”

“He is mistaken who thinks that Al-Aqsa concerns the Palestinians alone, being part of their occupied homeland... This blessed spot entitles our Arab and Islamic identity. Hearts and souls of all Arabs and Muslims look towards it... Their spirits clings to its pure stones, where their religious and spiritual conscience get formed....”

“On the International Day of Solidarity with the Palestinian People, we salute with appreciation their struggle, sacrifices and legendary steadfastness against all harassment and injustice they suffer”.

Ahmed Abul Gheit
Secretary General
The League of Arab States
JERUSALEM IS ARAB
YEARS OF 7000
CIVILIZATION AND HISTORY