



General Secretariat
of the League of Arab States
Sector of Palestine
and the Occupied Territories

**JERUSALEM
IS ARAB**

**YEARS OF
7000**

**CIVILIZATION
AND HISTORY**



28-11-2019

**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 portrait in a clear and brief manner the Jerusalemite Arabic letters and features of Arab Identity.

Prof. Dr. Said Abu Ali
Assistant Secretary General
and President of the Palestine
and Occupied Arab Territories Sector
at the League of Arab States





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Pro. Dr. Saeed Abu Ali
Dr. Doaa El Shereef

1

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 archeology to discover the characteristics of this civilization, because archeology 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 Execration texts.

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



Collections dating back to the Bronze Age about 4500 years ago



A Canaanite scarab with a human face depicts a figure whose head is a falcon sitting on the throne



Figurines from an Early Bronze Age site in Haifa



A vast Canaanite city dating from 5,000 years ago (Early Bronze Age) was uncovered during extensive excavations in Haifa and the excavations have revealed a city stretching over 650 dunams (160.6 acres) accommodating around 6,000 inhabitants, it is the largest and the most central ancient city





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2

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 land, 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, Jatt (mentioned in the name of Gato), Gaza (mentioned in the name of Gato).

Fourth, the Inland city of Palestine and East Jordan: Kadesh, Hazor, Beit She'an (Bisan), Shechem (Nablus), Beit El, Gibeon, Jericho (Which had a civilization 3,000 years before the Canaanites), Beit Shams, Bethlehem, Megiddo, Gezer, Hebron, Ajloun, Beersheba, Jarrar, Jebus (Ur Salem).

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



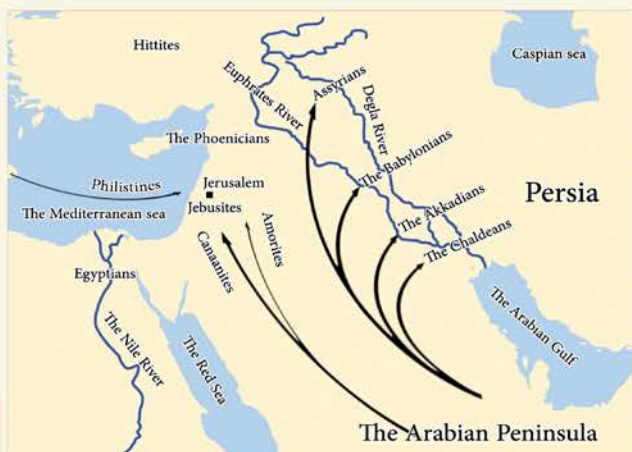
The documents of Ancient Egypt during the Early Bronze Age called the people of Canaan with four names: Hurio Sho (i.e. the 'Asiatics' who dwell in the sand), Minito, Otio, and Amno and these names remained until the Fifth Egyptian Dynasty



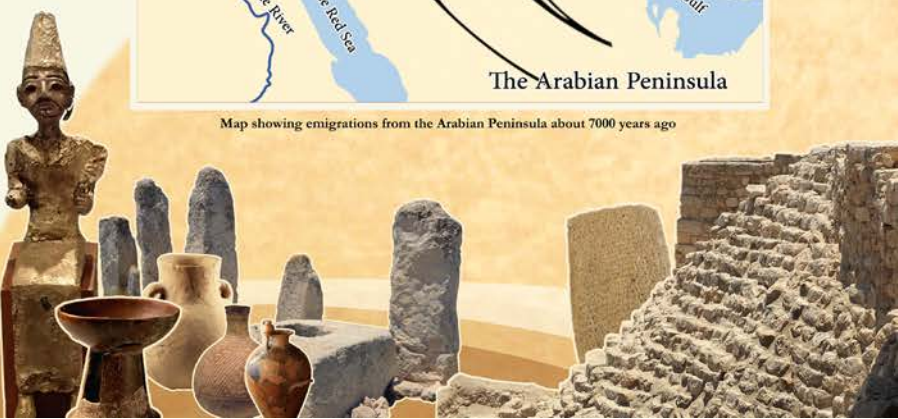
The Canaanite city dates back to the second millennium BC at present Ras Shamra near the Mediterranean coast of Syria



The first mention of Palestine as "the land of Canaan" was in the Amarna Letters dating back to about fifteen centuries BC and it is a large collection of clay numbers written in Akkadian (Babylonian) and cuneiform, and also the excavations mention "the land of Canaan" as "Kenah", while other sources in the new Kingdom of Egypt mention many military campaigns conducted in "Ka na na"



Map showing emigrations from the Arabian Peninsula about 7000 years ago





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3

The gods of Jerusalem

According to Ugarit tablets, the Canaanite had the tradition of worshipping the great gods (El, Baal, Ashira) 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 Shan, Jericho is the city of God Yereh, 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 Moriah 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 Ursalem called Beit Shulmani", which indicates that the city of Jerusalem was called Ursalem and that its center is Beit Shulmani, which was rebuilt and expanded by the Jebusites in the Late Bronze Age and had a great status for them.

The God Baal lived in a palace on a mountain called Mount (Safn) or (Safon) and it was uttered (Zion), and this mountain was also the headquarters of his worship and his burial when he was fighting the god of death (mot), 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.



God El receives the gifts of the King of Ugarit



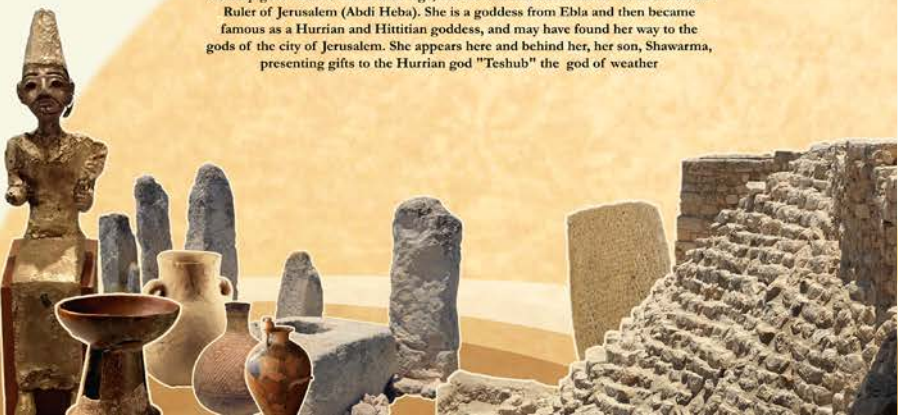
Hieratic inscriptions on the figurine of Salem, found in Jerusalem in 2000 BC. It is worth mentioning that the Song of Songs in the Old Testament, which is a long spinning conversation between Solomon and Shulamith, its origin is Canaanite poem and its heroes were the Canaanite Jebusites gods, Salem and his wife Shulamit, as stated in the Ugarit tablets.



Baal with a raised arm, from the 14th to the 12th century BC, was found in Ras Shamra (Ancient Ugarit) and is currently exhibited in the Louvre in Paris.



The goddess (Heba) or (Hiba) or (Hebat) (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 Heba). She is a goddess from Ebla and then became famous as a Hurrian and Hittite goddess, and may have found her way to the gods of the city of Jerusalem. She appears here and behind her, her son, Shawarma, presenting gifts to the Hurrian god "Teshub" the god of weather





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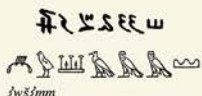


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4

The names of Jerusalem in the archaeological tablets

The Egyptian execration texts (circa 1820 - 1760 BC) mentioned Jerusalem as "Usham" with the clarification for it as the "mountainous country" and "foreign land".



Top line: hieratic script as it appeared in the original texts;
lower line: hieroglyphics (read from left to right).

Jerusalem was also mentioned in seven letters from Tel el-Amarna (circa 1360 BC) from its ruler, Abdi-Heba, where it was mentioned as "Jerusalem" twice, "Land of Jerusalem" three times, "The City of the Land of Jerusalem" once, and "The lands of Jerusalem" Once, and here are the different ways in which the name of Jerusalem was written in the letters of Tel el-Amarna:

EA 289,29

URU *ú-ru-sa-lim* KI

"(city) Jerusalem (place)"

The Sumer gram URU meant "city" and could have been read as Akkadian *alu* "city," but it was probably not read out loud. The Sumerogram KI "earth, place" functions as a determinative after country- and place-names and was not pronounced.

EA 287,25

mār (KUR) URU *ú-ru-sa-lim*

"land of [or: the city of] Jerusalem"

EA 287,63

mār (KUR.HI.A) URU *ú-ru-sa-lim* KI

"countries/country of [or: the city of] Jerusalem (place)"

And these letters explain the relations with northern Syria and southeastern Anatolia as well as Jerusalem's close ruler's ties with Egypt.



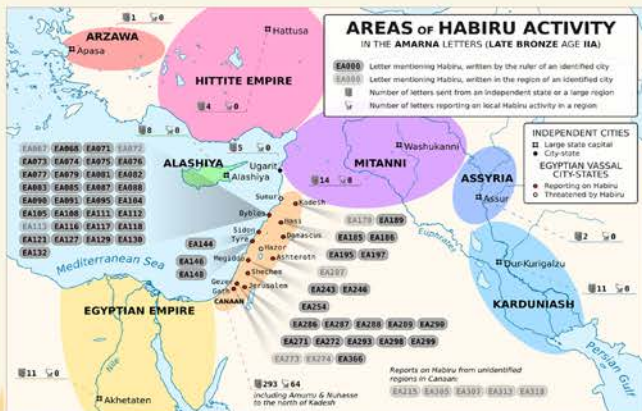
Egyptian medieval Bronze Age writings from the Twelfth Dynasty in Egypt. The writings are magic and curses mentioned different cities in Canaan and the statue dates back to the period of 1900 BC and shows the name of Salem (Shalem) or Ur Salem (the city of God Salem) in addition to the name of God Salem also shows the names of two princes (Yaqir-Ammu, and Saz-Anu)



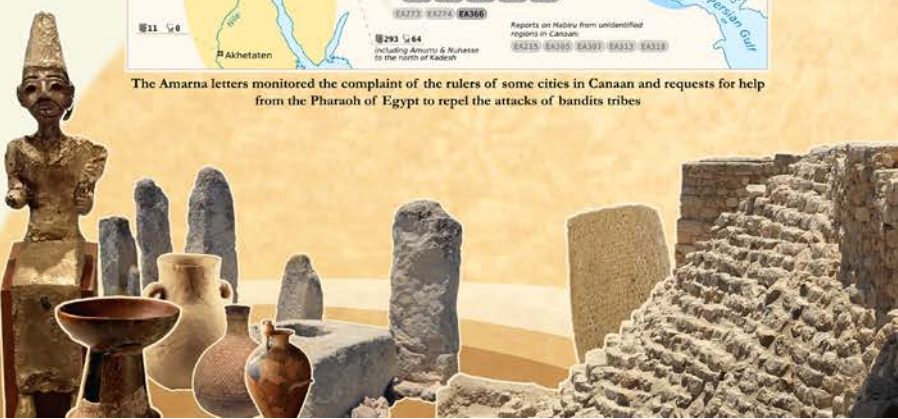
The city of Jerusalem is listed among the cities on the pottery dish. It should be noted that this is the first mention of Jerusalem in hieroglyphics written under the name Rushalimum, Urushamem



Two figurines with curses were found in Canaan and the Canaanite cities mentioned are Mount Ashkelon, Nablus, Jerusalem, Kadesh, and Acre



The Amarna letters monitored the complaint of the rulers of some cities in Canaan and requests for help from the Pharaoh of Egypt to repel the attacks of bandits tribes





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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.

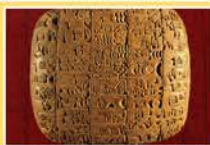
For example, the people who lived in Ebla are an Arabic people who speak the native Arabic language, which is close to the language of Canaan on the Syrian coast and Palestine.

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, 1979, published in the Biblical Archaeologist Journal, confirms that:

1. Jerusalem (Ur Salem) has been known since 2400 BC as other cities mentioned and still exist such as Damascus - Hama - Homs - Aleppo - Beirut.
2. It was called Ur Salem from a long time ago, contrary to the claim that David was the first to call it that name.
3. That the city's origin 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 trade relations with the city of Ebla and others.

The Italian linguist Franzarolli, who studied the clay tablets discovered in the Ebla Palace, corrected the reading of its naming as Ur Salam, not Ur Salem. 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 Kingdom of Ebla is an ancient Syrian kingdom that rose up in Tel Mardikh and flourished in the third millennium BC and began to build its civilization through trade with the Sumerians and Akkadians and part of the monuments of this civilization are the Ebla tablets consisting of 1800 tablets and 4700 fragments, estimated to date back to 2250 BC and it was found in the archives of the palace of the ancient city of Ebla in Syria, and the tablets are considered a wealth of information about Syria and Canaan in the Early Bronze Age



The Autobiography of Weni is a tomb inscription from Ancient Egypt in "Abydos" (Al Belina - Sohag province) that describes the military campaign of commander Weni on Canaan date from 2323 to 2255 BC and says: "His majesty made war on the Asiatic Sand-dwellers and his majesty made an army of many ten thousands; in the entire South, southward to Elephantine, and northward to Aphroditopolis; ... His majesty sent me at the head of his army while the counts"

This army returned in safety, (after) it had hacked up the land of the Sand-dwellers;

this army returned in safety, (after) it had destroyed the land of the Salam-dwellers;

this army returned in safety, (after) it had overturned its strongholds;

this army returned in safety, (after) it had cut down its figs and vines;

this army returned in safety, (after) it had thrown fire in all its [troops];

this army returned in safety, (after) it had slain troops therein, in many ten thousands;

this army returned in safety, (after) [it had carried away] therefrom a great multitude as living captives.

An important document indicates that Pharaoh Pepi I Meryre the third king of the Sixth dynasty of Egypt (about 2340 BC) ordered the commander (Weni) to lead a military campaign to Palestine.

The document indicates that it has reached an area called (the land of Gazelle-nose) on the coast, his army was deployed in Palestine to eliminate the rebellion of the so-called (Sand-dwellers) meaning the Canaanite tribes

Evidence for Neolithic, Early Bronze, Middle Bronze, Late Bronze Settlement at Jerusalem



Archaeological sites of settlements dating back to early, middle and late bronze in Jerusalem, Kathleen Kenyon mentioned that A tomb in Mount Ophel contains pottery dating back to the last centuries of the 4th millennium BC and this is a stage precedes the establishment of the early Bronze Age cities in Palestine and all these recent archaeological evidence of the Canaanite city "Jerusalem", which appeared at the beginning of the early Bronze Age has witnessed a specific human settlement and clear agricultural activity and that it practiced the burial rituals either in houses or near





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6

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. Relying 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.



Decorated pottery from the early Bronze Age from a cemetery in Jerusalem excavated by the Parker Expedition



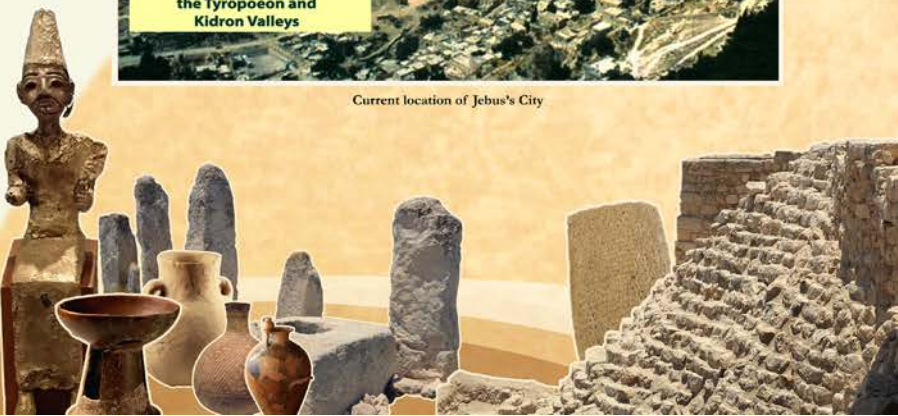
Red-painted pottery jars from Jerusalem dating from the early Bronze Age around 2900-3100 BC. In 1919, the British army commander Montagu Parker dug tombs from the first early Bronze Age under the elevation and found red-painted pottery and prior to that, between 1909 and 1918, the Parker Expedition had found painted pottery dating back to about 3000 BC below the end of the south-eastern edge of Jerusalem.



Part of a jar with a Proto-Canaanite inscription discovered near the Haram esh-Sharif in Jerusalem



Current location of Jebus's City





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7

History of Jerusalem in the Middle Bronze Age (2300-1500 BC)

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 Execration texts around (1810 - 1770 BC), which proved that the history of these pots dates back to the period of the rule of Pharaoh Senusret III (1878 - 1842 BC), and had the names of nineteen Canaanite cities, including the city of Rushalimum, 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 (1660-1570 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 (12-18).



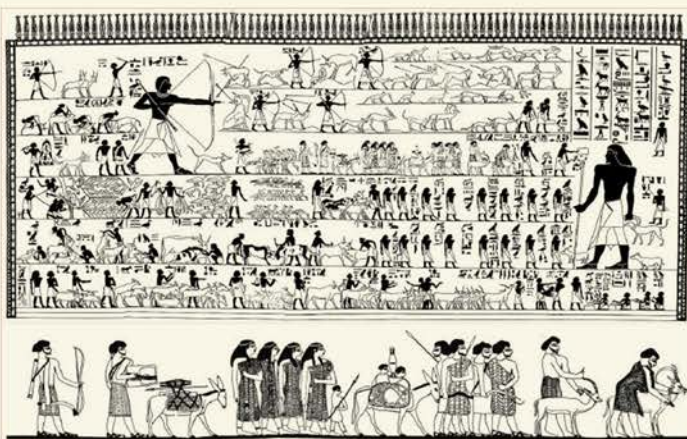
Evidence of military activities in Canaan by the kings of Egypt during the First Dynasty was found in the Palermo stone logs (known as "Royal Yearbooks of the Old Kingdom") and is believed to have been carved during the Fifth Dynasty around 2392-2283 BC)



The Ipuwer papyrus, preserved at the National Museum of Antiquities in Leiden, Netherlands under no 344, was discovered in Saqqara area which mentions the first hungry revolution in history, which the Egyptians carried out against King Pepi II and how the Canaanites knew about it until they sneaked into the east of the Delta and settled there and made a Canaanite ruler governed the northern Egypt



Sebek-khu Stele who was one of the leaders of the army of Pharaoh Senusret III and the inscription has historical significance because it chronicles the first known Egyptian military campaign on Canaan dating from the period 1880 - 1840 BC which written in ancient hieroglyphics and it was discovered in Abydos and is currently on display at the Manchester Gallery in the UK



Inscriptions of the tomb of "Khnumhotep II" showed a convoy of 37 Canaanites coming to Egypt for the purpose of trade in the early second millennium BC, during the Twelfth Dynasty "Middle Egyptian Kingdom" and the Egyptian inscriptions show the identity of these Canaanites as musicians, blacksmiths, merchants and miners





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8

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 Jebus 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 1961 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 Dominus 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, Gaza, and Lachish, and Flinders Petrie described the map of the Dominus 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 Nahlat Achim 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 (Habla Al-Hamad) near Silwan, also pottery and precious stones and bronze tools were found.



The British archaeologist Dr. Kathleen Kenyon discovered the Jebusite castle built on the estuary of Gihon river and the castle was built on solid rocky land dating back to the Second Middle Bronze Age (1950-1750 BC), which continued to be used for some time. Near Gihon spring, remnants of the wall towers and a large gate of the wall called (Gate of the spring)

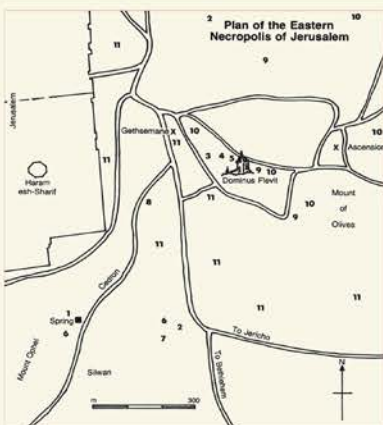


Remnants of the first wall built by the Jebusites in the Ophel Hill in Jerusalem and this wall, which dates back to about 1800 BC, was dated by Kenyon

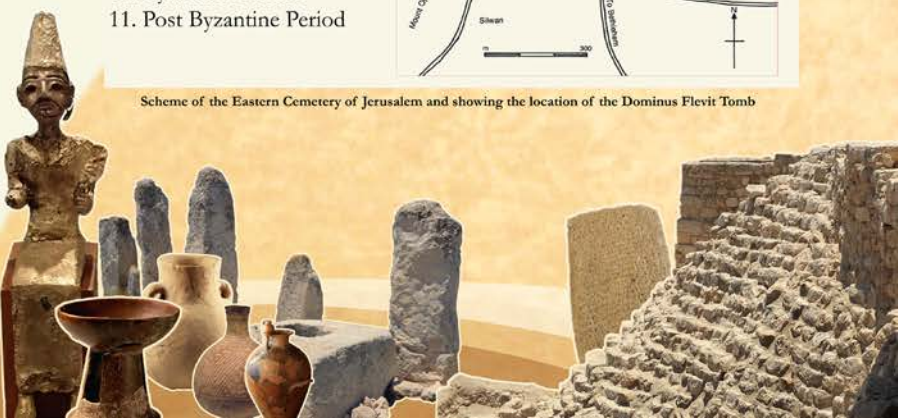


The British archaeologist Margaret Steiner recalls that this was the palace of the ruler Abdu Hiba in Jerusalem, next to the Gihon spring and dates back to the Middle Bronze Age

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



Scheme of the Eastern Cemetery of Jerusalem and showing the location of the Dominus Flevit Tomb





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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.

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

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

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

The ruler of Jerusalem (Abdi Heba) sent to Akhenaten to express his loyalty to him and ask for help in six letters with the numbers (289, 290, 291, 292, 293, 294); Jerusalem was a regional capital in the country of Palestine, including Gezer, Sherry and the surrounding cities and controlled the current northern hills of Jerusalem, such as Tell el-Ful, Tell en-Nasbeh, Shuafat, Beit Hanina and Al Jib.

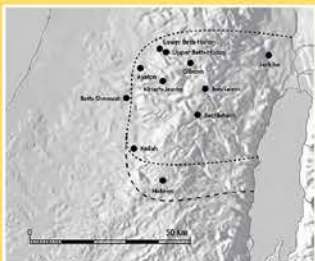
Second: The stage of the nineteenth Egyptian family (1304-1195 BC), a period in which the Egyptian imperial rule continued and the Jebusites and Hittites had the greatest impact. This phase ends with the emergence of the sea people in the Near East around 1190 BC and a new era begins.



An obelisk made of basalt for King Seri I of the Egyptian Citadel in Bisan

Excerpts from Amarna letters EA 288 and EA 289 of Abdi Heba: To the king, my lord, my sun, hath spoken thus Abdi Heba, thy servant. At the feet of the king, my lord, seven times and seven times do I fall. Behold, the king, my lord, hath set his name upon the East and upon the West. Behold, I am not a local ruler, I am an officer of the king, my lord. Behold, I am a shepherd of the king, and one who brings tribute to the king. Neither my father, nor my mother, [but] the mighty hand of the king, hath established me in my father's house... came to me...

Behold Milki-lim and Tagi, the deed which they have done is this: After having taken the city Rubuda, they are now seeking to take Jerusalem. Shall we, then, let Jerusalem go?



The approximate area of the city of Jerusalem during the Amarna period, indicating the cities it annexed



The battle of Kadesh, which was between the forces of King Ramses II of Egypt and the Hittites in the city of Kadesh, which is located on the west bank of the Orontes River. This battle was in the fifth 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 Hittites, which ended with a peace treaty between the two parties





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CIVILIZATION AND HISTORY

10

Pro. Dr. Saeed Abu Ali
Dr. Doaa El Shereef

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 eastern, a stronghold on Ophel Hill in its eastern slope and it extended across the mountain edge to the west and developed into a real castle, the Jebusites built this invincible fortress to defend the city from the east.

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

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

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



Archaeological remains of the guard towers surrounding the Citadel of Jebusites and the Gihon spring



The tombs of Jebusites on the Mount of Olives date from the Late Bronze Age



The tomb of Pharaoh's daughter in Silwan city dates back to the late Bronze Age



Two contemporary scarabs with the throne name of Thutmosis III (1479-1426 BC), one from the "Jebusite Burial Place" on the Mount of Olives, the other from Gibeon northwest of Jerusalem are depicted in Fig. 1-2. On the first, he bears the epithet "ruler of Thebes"; on the other, "perfect god, lord of the two lands" (Fig. 2) with the sphinx exemplifying the ruler's lion-like strength. Fig. 3 shows the first scarab of Amenophis III (1390-1353 BCE) found in the "City of David"; he bears the epithet "who (is) in Thebes." Fig. 4-6 also shows contemporary scarabs of this pharaoh from Manahat (near Jerusalem), Ekron, and Lachish. On Fig. 4, from Manahat, the name is surrounded by four uraei and four sun discs. On Fig. 5, from Ekron, the pharaoh bears the epithet "perfect god, lord of the two lands" (right) and "he who rises (like the sun) in every foreign land" (left). On Fig. 6, from Lachish, the epithet "image of the sun" stands next to the name.





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Pro. Dr. Saeed Abu Ali
Dr. Doaa El Shereef

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 people, 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 Peleset, Denyen, Shardana, Meshwesh of the sea, and Tjekker, and others, and describes their military chariots and how they began to flock to Syria and Egypt, but the Egyptian pharaoh Merneptah managed to defeat them. Then the Aegean people went with the Peleset 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 "Peleset" or the "Philistines" spread in the Fertile Crescent from Haifa 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 Balshim and they had allied with the Canaanites during fight, 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 Jebusites and began to grow gradually and become a city-state that controlled Ayalon Valley and was surrounded by three important cities: (Lachish, Shivilla and Hebron).

Only when Lachish was destroyed at the beginning of 1100 BC the significance of Jerusalem appeared, and Shivilla and Hebron became less important due to regional economic conflicts among them.



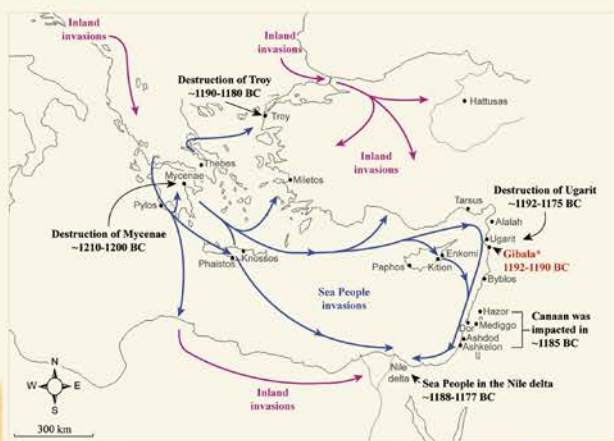
A Philistian altar was found among the ruins of a temple in the village of Gath and dates back to the Iron Age



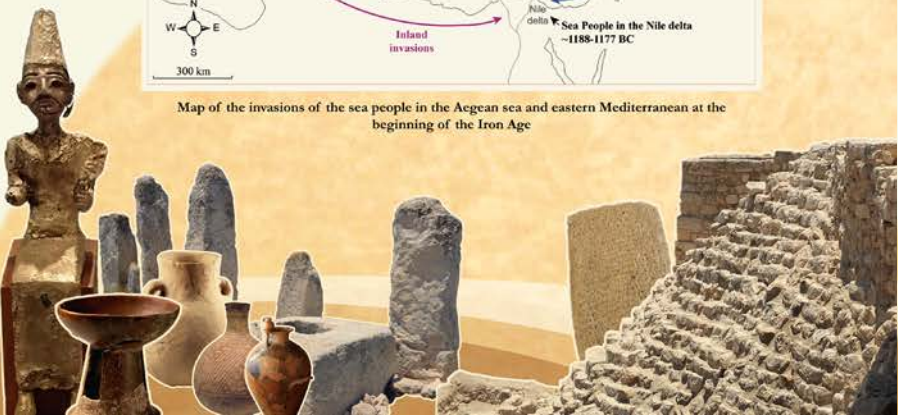
Artifacts from the Philistian temple with religious decorations and figurines of Canaanite gods, indicating that the Peleset people were influenced by the Canaanite religion



The inscriptions of the Temple of Habu of the naval battle called the Battle of the Delta on the outer side of the northern wall of the second courtyard of the funerary temple of Ramses III, where five warships of the peoples of the sea including Peleset, Shardana attacked by four Egyptian warships



Map of the invasions of the sea people in the Aegean sea and eastern Mediterranean at the beginning of the Iron Age





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Pro. Dr. Saeed Abu Ali
Dr. Doaa El Shereef

The Civilization of Jerusalem in the Iron Age (1200-700 BC)

The expedition 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 dating 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 Jebus the Canaanite city but there is no trace of a new tribes or settlements or a new society, which puts 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 archeological results do not support this idea because the stone mastaba and the large structures dating back to the twelfth and eleventh century BC.



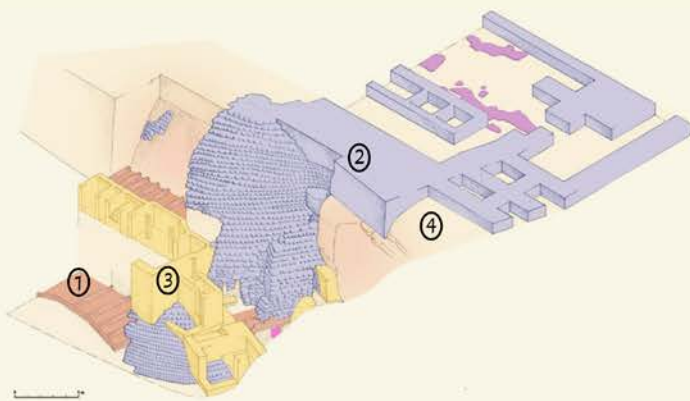
This image shows Kenyon excavation in Jebus between the stone layers on the slope of the hill. The stones visible in this picture dates back to the twelfth century BC.



Pottery jars of oil from Jerusalem date back to the Iron Age around 1000 BC.



These scarabs dating to 1250-1000 BCE show why Baal-Seth is "loved by the sun god," which is explicitly stated on Fig. 4-5—namely, because Baal-Seth stabs the horned apophis snake, as the Egyptians called it, or the Canaanite Leviathan snake, which threatened the order maintained by the sun god. Baal-Seth is portrayed as Baal with a human head, as on the scarabs from Tell el-Fartah South (Fig. 1) and Lachish (Fig. 2); as Seth with the head of the Seth animal (Fig. 4-5); and once with a human head with the head of the Seth animal appearing on the human's forehead (Fig. 6).



Imagination of the remaining Jebusite wall and the stepped stone structure.

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





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Pro. Dr. Saeed Abu Ali
Dr. Doaa El Shereef

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 cave where the king worship in the desert.

Melchizedek took the place of the Haram esh-Sharif 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 Umayyad 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 Mare in his book «Archeology in the Jerusalem area» in 1987 that this rock was special to the Jebusites and they used to make offerings on it.



A tablet of Ugarit dates back to the second half of the second millennium BC and it stated that the God El, the God of the Canaanites, and his son was the God Salem, the God of Jerusalem



This is another evidence of the Jebusite rituals and worship in Jerusalem which was recently found in tombs, including the Dominus Flevit Tomb where small dyed jars and vessels were found, which are pottery dating back to the Middle and Late Bronze Age



A 4000-year-old jar with toad remains was discovered near the site of the Canaanite burial site, close to the Old City of Jerusalem, where a group of intact jars with their contents were found in the Canaanite tombs shedding new light on the funerary and burial rites of the Middle Bronze Age



The Foundation Stone is a huge piece of rock that is irregular in shape, with a cave inside, in the center of its ceiling a hole about one meter in diameter. The length of this rock from north to south 17 meters and 70 centimeters and width from east to west 13 meters and 50 centimeters





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Pro. Dr. Saeed Abu Ali
Dr. Doaa El Shereef

The Gihon spring of the Canaanite Jebusite civilization refutes the myth

The spring of Gihon, the spring of Umm 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 Dahora 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 «tunnel 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 «tunnel 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 "Eli 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 origin is Jebusite Canaanite and dates back to the 17-18th century BC and it was not built during the reign of King Hezekiah”.



The inhabitants of the Canaanite city used this secret tunnel to descend from the city level (667 m high) to the spring level (635 m), to fetch water



The Canaanite tunnel (the northern section of the "second tunnel") starts here. It flows from the hill after a distance of 190 meters, where it then poured into the Kidron Valley to water the fields and fill the reservoir. The tunnel was cut into the rock during the Canaanite period approximately 1800 BC



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 pickaxe, one towards the other, and while yet there were three cubits to the noise of one calling to the other, for there was a cleft (?) in the rock on the right ... And on the day of the breaking through the miners bowed, one to meet the other, pickaxe against pickaxe; and flowed the waters from the source to 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 miners



The Gihon spring is a Karsti spring originating from an underground cave and was in the past had intermittent water flow



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“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



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