

Doctoral thesis

Prolegomenon of the  
Palestinian People

Why the ancient history does  
not support the concept of a  
Palestinian people

Sergio Ralon



Copyright © 2012 Author Name

All rights reserved.

ISBN:

Sergio Ralon

Sergio Ralon

Uniselinus Europe Networking University  
Selinus University of Sciences and Literature  
July, 2022

## DEDICATION

In the name of the truth and of all those who have died preserving the right to tell the truth. To all our ancestors who fought to return to a piece of land in the world, small but promised and highly significant. That place where to live and express yourself as a Jew is not a reason to die or be executed at the stake or on a rope to die by suspension, my dedication to Eretz Israel and all its wonderful people living a millennial dream come true.



# CONTENT

	Thanks	i
1	Introduction	Page 1
2	Palestine in History	Page 6
3	Egyptian and Mesopotamian archaeological finds	Page 22
4	Canaan, Canaanites and Palestine	Page 32
5	Judea and the israelites	Page 40
6	Roma Palaestine	Page 47
7	Palestinian Syria the ottoman empire	Page 59
8	British Mandate in Palestine	Page 74
9	The concept of Arab Palestine today	Page 101
10	References	Page 120





## THANKS

A

who more to thank than my parents, the values they taught  
me, to love something that I only knew in dreams and  
books. For them these thanks



## INTRODUCTION

In our days, the Arab Israeli conflict is increasingly every day without finding a way to move forward. The latest negotiations looking for two states that work side by side are increasingly distant. On the one hand, the Israeli claims after the failed Oslo agreements whereby giving autonomy to the Palestinian authority only provoked more disputes between Israelis and even between the so-called Palestinian Arabs themselves. The popular election in the Gaza area made Hamas become a dictatorship in that area and Abbas, leading the Palestinian authority in the autonomous area of Judea and Samaria, has never called for a new popular election becoming a dictatorship as well. As in ancient Greco-Roman

tragedies, Israel in trying to deal with this problem seems to have formed a two-headed monster each trying to pull its own body in a different direction. The point of this thesis is the claim of the Arab population called since 1967, "Palestinian" to be called a "Palestinian people" or "Palestinian state" and what is the archaeological, anthropological support that ancient history tells us to name a Palestinian People existing since ancient times. What legal, anthropological, historical, archaeological support exists for us to say that throughout history the "Palestinian people" exists? Is there any archaeological evidence that supports whether throughout ancient and modern history, the "Palestinian state" or the Palestinian kingdom really existed?

Why the ancient history does not support the concept of a Palestinian people?

Why prolegomenon of the Palestinian People?

**Prolegomenon** comes from the Greek προλεγόμενα, which means "preambles" (Prolegomenon, 2022). And this work aims to provide an initial solution to the academic problem today: the same political situation has invaded academic circles trying to find a justification for the existence of a historically based political state. That is why we see publications from respected academic institutions where "Palestinian Arabs or simply pro-Palestinian State" academics work publishing articles where they try to support from this angle the formation and presence of this people for millennia. One of the most marked historical errors is, for example, to read that Jesus Christ and Christianity originated in "Palestine", when the name of *Paelestina* only begins to be found located exactly in the places where Christianity was born in historical texts 150 years later that

Jesus Christ existed. Another common mistake in these pseudo academic circles is to associate the *Philistine people* as the origin of the current Palestinian Arabs, when there is ample evidence that the origin of the *Philistines* was from the peoples of the Mediterranean Sea. Even older in history, the Canaanite people, there is no archaeological evidence of being related to the current Palestinian Arabs who inhabit areas such as Gaza, an area that in history was one of the main dwellings of the Canaanite people.

This topic is endless, we could spend a lot of time studying and writing about it and probably not finish it, that's why the term Prolegomenon; since with this, I intend to give an initial solution to such a question, from the point of view of ancient history. And we ask the question again: Did a Palestinian people exist according to ancient history?

Why the ancient history does not support the concept of a Palestinian people?

In the following chapters I will carefully conduct a historical study using all the possible sciences that help us in Ancient History: archeology, anthropology, linguistics, even genetic evidence, of what exists today to prove or refute this thesis. Undoubtedly it is impossible not to be able to do this kind of research without resorting to the ancient religious sources that are closely related and taken in the most objective way seeking historical truth. However, whenever religious scriptures are used as a source in this work, I have to warn that they will only be those that have archaeological support of the time, since all religious writing that does not have a proven archaeological basis is nothing more than interesting literature, poetry, or fiction, which cannot be taken seriously as for a work of art. this type.

I hope that in the end the reader finds the objective and obvious reasons for this situation

## PALESTINE IN HISTORY

Where does the name “Palestine” originate from? What are the historical records that make the Palestinian name found in history? To find that answer we must go back many years back in history. The earliest evidence of the origin of the name Palestine today is in ancient Egypt and is transliterated from hieroglyphics as "Prst". (Warnock, 1995) We must remember that when we speak of ancient Egypt, we refer to a people totally different from the Egypt of today. We are talking about polytheistic Egypt, which left thousands of archaeological evidence and a language that has disappeared today, written in



Why the ancient history does not support the concept of a Palestinian people?

the so-called Egyptian hieroglyphs; the archaeological finding where we find the name Peleset (which defines the geographical area as Palestinian) are the tomb ruins of Pharaoh Ramesses III of Medinet Habu, (T.T,2018) referring to the pharaoh's victory against the invading forces of the sea peoples called Peleset or Pulasti who were expelled from the Egyptian kingdom at the Battle of the Delta in the second millennium BCE (Finkelstein 2007). At the time Amenhotep the Magnificent or Amenhotep the Great, was the pharaoh of the Eighteenth Dynasty. This part of land was named by the Egyptians as "Retenu" or *rtn*, Amenhotep ruled Egypt from 1386 to 1349, after his father Thutmose IV ruled Egypt. All this land was known as *lower Retenu*, what is today Israel,

Jordan and Lebanon. (Helck 1971: 257-9)

Later in time after the loss of the hegemony of Egypt this group of inhabitants of this area, in Greek and Hebrew writings were known as "Philistines" and it is assumed that they inhabited the ancient Levant in southern Canaan which was the border of the Egyptian Kingdom. (Finkelstein 2007)

Other important sources where we find the name Palestine in Greek are those from the Greek Historian Herodotus who lived 500 years before our era. Whether or not Herodotus physically visited the area is still a matter of debate by most modern historians. But he refers

Why the ancient history does not support the concept of a Palestinian people?

to the area of the Mediterranean coast between Egypt and present-day Lebanon as " Palaistine "; Herodotus was a Greek writer and geographer, his magnum opus "The Histories" have been the basis of studies by many historians for the last 2500 years. His work narrates the Persian- Greek war and was published approximately in the year 425 BCE. (Herodotus, 2022) Curiously, in the narrations of the historian like Flavius Josephus when describes the passage of Alexander the Great through these areas of the ancient Levant in his war against Darius, the Persian king, he does not mention the name Palestine, he simply narrates the siege of Gaza and Alexander's victory over the Persian ruler in this area, as well as than his arrival in Jerusalem and the relationship he had with the Jewish religious

hierarchy of Jerusalem . (Brodie et al., 2022)

Most likely, the definition of Herodotus in southern Canaan was what the inhabitants of the area defined it, Peleset in ancient Egypt or Peleshet by the Hebrews that translated into ancient Greek of that time was defined, or Herodotus defined it as “ Palaistine ”. It must be considered that at this time of which Herodotus writes, the south of the Levant was dominated by the Persian empire. (Mark, 2022)

The denomination “Syria Paelestina” appears between the years 135 to 150 CE At that time the Roman domination of the world was at its peak from the point of view of geopolitical domain. In the area of Judea or in the kingdom of Judea the Romans arrived without meeting much resistance. (Palestine-Roman, 2021)

Why the ancient history does not support the concept of a Palestinian people?

To understand this territorial problem, we must go back in history to the foundation of the Kingdom of Judah, part of the Hebrew people in the year 928, BCE, the Jewish population survived multiple invasions and conquests until the year 63 BCE, when the Romans arrived and they exercise their political and military domination. (Finkelstein & Silberman, 2002) A domination that occurred without much trouble initially. The Jewish authorities of that time managed to keep a balance between Greco-Roman dominance and their freedom of worship and even a certain autonomy in matters of Mosaic law. However, after a few years of living in relative harmony, the nationalist and independentist feeling began to grow. There were several groups of rebels, both religious,

from the Hebrew high society and from those who called the people, the uneducated group of the Jewish population called “am *ha Eretz*”. (*Finkelstein & Silberman, 2002*) However for the practical purposes of this study we have to look at the two most important known Jewish uprisings against Roman rule: the sad stories of Gamla (known as north Masada), the Jewish community in the Golan Heights, almost simultaneously with that of Masada in the Dead Sea in the year 66 and 70 CE. that ended with the defeat and slaughter of the Jewish population involved in the revolt at that time; (Popovi, 2011) Josephus in his writing of the Jewish wars calculated that only in Gamla 9,000 Jews were massacred. (Josephus & Riggensbach, 2018)

In the year 135 CE, led by Bar Kokhba, the

Why the ancient history does not support the concept of a Palestinian people?

second war against the romans the most important and disastrous for the history of the Jewish people and therefore where our problem begins. The Jews led by Bar Kokhba managed to defeat two of the famous Roman legions led by the roman's leadership; causing one of the largest military damages that the Romans have suffered in the Levant region. Unfortunately for Jewish history and people, the Romans finally defeated Bar Kokhba and his rebels, making Beitar the last city to belong to the Jewish resistance that lived for three years under Jewish independence and sovereignty. According to Josephus, (Pasachoff & Littman, 2005) our famous historian and reliable source of what happened at that time, it is estimated that the Romans killed a one million Jews and took 97,000 as slaves.

When Hadrian defeated the Hebrew revolutionaries, he wanted to set an important precedent, since no other people had caused them so many military defeats and leave a precedent for the other peoples dominated by the Romans and in this way finish humiliating the leadership and the entire Jewish population. , so he asked: What had been the worst enemy of the Hebrews throughout history?, to which his historians told him that they had been " Philistine " or as they were known: the Philistines, a people from the Aegean Sea who invaded the coast of the kingdom of Judea. (There is no historical text that substantiate this oral tradition)



Hadrian ordered to erase the name of the Roman Province of Judea and change it to humiliate them for that of *Syria Palaestina* , (There is no historical text that substantiate this oral tradition) although it is noteworthy that Roman historians of the time such as Dio Cassius Romano mention Hadrian's role in this entire area, literally the only thing that is written is the Roman rule over the Jewish people and the changing of the names of the cities as he also caused the name of Jerusalem to be changed to *Aelia Capitolina* , (Osgood & Baron, 2019) managing to Hellenize all the names of the main cities of the kingdom of Judea, banned all Jews from entering to this place, as well as the practice of Judaism, and it is important to mention the definitive destruction of Solomon's second temple, for that reason most of the surviving, little and remnant Jewish population emigrated to cities in the North such as Safed and some in the South in the Negev . The rest were taken as slaves and

taken to Hispania, as the Iberian Peninsula was known at that time, after the Romans the Muslims called it Al-Andalus, what we know today as Spain, where the largest Jewish community grew. in the diaspora. (Joffe, 2012)

After the fall of the Roman Empire, the region was invaded and conquered by multiple civilizations, among the most important in the year 640 CE, the advent of Arab Islam, the "pious" Christian crusaders also arrive causing massacres of Jews and Muslims in the year 1099, to be defeated and expelled by the Muslims in 1291, where the entire area was left under Islamic rule, much of it of the population was forced to convert to Islam, for which a percentage of the Muslim population of our days in that region are descendants of the Jewish population of that time. (Joffe, 2012)

Why the ancient history does not support the concept of a Palestinian people?

In the year 1516 Turkish-Ottoman control began, what was known as Palestine included what is now Israel, Syria, Lebanon, and Jordan, that is, the ancient Levant, it is no longer called Syria Palestine and is called Ottoman Syria by the next 600 years. (Ágoston, 2021)

Throughout this history with archaeological bases and historical narratives such as those of Josephus, the researcher never finds references to a Kingdom of Palestine, nor do we find a Palestinian King or the definition of a Palestinian People or people. Of the most solid archaeological parameters that exist today are the hieroglyphs in Egypt (Johnson & McCaddon, 2007) where they narrate the history, culture and battles, the relations with their neighboring peoples and the other important archaeological reference are the inscriptions of the Mesopotamia (Kriwaczek, 2012) area and in the time before

and after Christ the findings in the Qumran caves on the shores of the Dead Sea that are believed to have been written by a group of ascetic settlers from that area called "the Essenes", in modern times they were called the Dead Sea Scrolls and narrate from issues of daily life to preservation of religious laws. (Vermes, 2011) In all the Dead Sea Scrolls, which are the closest historical and archaeological data to the time, in none of them is the definition of the Palestinian Kingdom found.

When the Romans arrive decades before our era to dominate the Levant, the Kingdom of Judea included part of both sides of the Jordan River, the anthropological group of the time was interesting. On the one hand, the group of Hebrews who had migrated from Egypt and the Ur area many years ago. (Finkelstein et al., 2014) There was a strong Canaanite population, as well as remnants of the Moabites,

Why the ancient history does not support the concept of a Palestinian people?

(Smend, 2019) Hittites, and definitely the new dominant culture: the Roman. However, the Roman had a deep influence of the entire Hellenistic culture. Although Rome has militarily managed to subjugate Greece and the entire Hellenistic culture, in the end who ended up dominating all cultural aspects was precisely the Hellenistic Culture to the Roman dominators. (Spawforth, 2018) These adopted including their deities and only changed their names from Greek to Roman. So, when Rome came to conquer major cities like Jerusalem, Damascus, or Alexandria, the prominence of Greco-Roman high culture migrated to those regions mainly for economic and business reasons since the region was an important part of the camel and silk routes. to the West. All cultures traded slaves, mainly from the subjugated peoples of the Mediterranean region, Egypt, the Arabian Peninsula and the locals, mainly the descendants of the Canaanites. (Spawforth, 2018)

How is a people currently defined? How is an ancient kingdom defined? (Ancient Kingdom Definition and Meaning | Collins English Dictionary, 2022) All these past and current definitions summarize a set of aspects: geographical, organizational, political, anthropological, linguistic, religious, including numismatics and even culinary aspects. (Most of these associated with religious precepts). If we see examples such as the Mayans, the Egyptians, the Assyrians, the Incas, the Celts, the Romans, etc. They all had in common based on ancient history all these aspects mentioned above. However, when we look for these indicators in the "Palestinian People" in ancient history, basically what we find is the definition of a geographical area that was and has been inhabited and conquered on several occasions by many civilizations throughout history. history. At no time do we find in common as a people from the

## Prolegomenon of the Palestinian People

Why the ancient history does not support the concept of a Palestinian people? anthropological, archaeological, linguistic point of view, etc. Something that we can define as a people. As Cohen ends by referring to, Getzel M. (2006). "A Geographic Overview ". Speaking of Palestine, "despite the extensive Hellenistic production at that time to date there is NOT a coin or an inscription on stone from that time that expresses the term "Palestine"

## EGYPTIAN AND MESOPOTAMIAN ARCHAEOLOGICAL FINDS

To study ancient history in written evidence archeology has basically two important sources:

1. The list of Egyptian pharaohs that the priest Manethon left engraved in the Egyptian cryptography that dates from the Hellenistic times around 250 years BCE. This list allows all scholars of ancient history to date all of Egyptian history



Why the ancient history does not support the concept of a Palestinian people?

up to 3,000 years BCE fairly accurately. C. (Manetho | Egyptian Priest and Historian, 2016) which corresponds to what was the first Egyptian dynasty and with that we know the development of Egyptian culture and its environment.

2. In Mesopotamia, the Babylonian priest Berosus (A. Kurth, 1987) also makes a very similar description with the Babylonian kings, in another language and another way of writing, however, it is closely related to the parallel history of the Egyptian culture. In this way, two important written sources are the main sources where we can find similarities and relationships even with the sacred texts of the different religions that still exist today. For example, with the holy book of the Torah, (Archaeology, 2022) the book of Judges, chronological relationships can be found between the existence of these three sources.

It would be unscientific to use religious writings as totally reliable sources of what ancient history was, but if we can take certain archaeological findings such as the two previously mentioned to give historical validity to one or another religious story, even if the names of the protagonists exactly. So, for practical purposes of this doctoral thesis, we will only occasionally use biblical texts that may have a sustainable archaeological basis.

The geographical area we know today as Palestine does not appear in the two written archaeological sources (Can a History of Palestine Be Written? | Bible Interp, 2022) as a Palestinian state or Kingdom. However, the term Philistine in Greek, or Peleset in Hebrew, is described by the Egyptians in 1200 BCE. or Falastin in Arabic (end six hundred years later), as a people from the sea that arrives and invades

Why the ancient history does not support the concept of a Palestinian people?

Canaan; (Finkelstein, 2003) They belong to the Late Bronze Age historical period. The area occupied by the Philistines corresponds to what is now part of the Gaza coast to Ashkelon. Who were the Philistines? (Noll, 2006) According to the data that we can obtain from the Egyptian and Assyrian cultures, the two cultures describe them as the peoples from the sea, they came from the Aegean Sea, and even reached the coast of Lebanon. All that is historically known about the Philistines today comes from Egyptian and Mesopotamian texts. («Ancient DNA reveals the roots of the Biblical Philistines», 2019) The Philistines did not leave anything written, although it is believed that they spoke Greek, exceptionally we find finds of clay utensils leaving traces of their culture by being in this region. They arrived 1200 years before our era and in ancient texts such as the Hebrew Bible, in the parts that have an archaeological connection, the Philistines are mentioned as enemies of the

kingdom of Juda. The Egyptians in the reign of Ramses III in the years 1184–1153 BCE describe in the Ramses papyri that the Egyptians fought with them and totally defeated them (The Battle of the Delta: Ramses III saves Egypt from the People of the Sea. 2018). We all know the text of David's fight against Goliath a Philistine, although it is only mentioned in the Torah, it is a clear historical text where it makes clear the enmity that the two peoples had, that of Judah and that of Philistine. A study by Michael Feldman published in the journal *Science Advances*, investigates the genetic traces through DNA analysis of individuals buried in Ashkelon, findings which revealed that their genetic origin and closest relatives are probably of Greek, Sardinian or Iberian origin, which confirms their European origin from the South specifically of the Mediterranean area. (Lucotte & Mercier, 2003)

This region to the west of Judah and along the southern

Why the ancient history does not support the concept of a Palestinian people?

coast of the Mediterranean can currently be observed from the perspective of Philistine ceramics, as mentioned by Seymour Gitin, which offers historians an idea of the changes that the region underwent because of the invasions from Assyria. Gitin found several finds related to a wide range of ship types. (Bowls, spoons, goblets, pots, jars, storage jars, mouth jars, amphora, jugs, and juggling). (Gitin, 2022) When comparing the iron ages with the IIB (8th century) and CII (7th century) CE, there are concrete evidence found in the records of the Assyrian culture of which the Philistines benefited from commercial exchanges with the Phoenicians. Which were totally different from the kingdom of Judah, where the Assyrians destroyed most of the main cities and did little or nothing to incorporate their economic, cultural and religious relationship. (Gitin, 2022)

Bruce Routledge makes a study talking about three different kingdoms east of the Jordan River known as

Ammon, Moab and Edom that surrounded Judah to the east. (Bruce Routledge, 2022) These communities were subjugated client states of Assyria, but it was not until 734 CE that they became a regular part of the Assyrian Empire with each state paying homage to Tiglath-pileser III. In contrast to Judah, which, due to its characteristic of a monotheistic and theocratic Kingdom, was never subjugated to the designs of the Assyrians. The three kingdoms east of the Jordan River survived until the end of the eighth century relatively unchanged during the reign of Sennacherib. (Brinkman, 1973)

In the same way, in the Amarna Letters, which are Egyptian documents that can be dated between 1389 and 1358 BCE, which corresponds to a period of history where the Egyptian New Kingdom dominated this entire region, a Palestinian people is never mentioned; what is described in these letters is the way in which they dealt with the rebellious

Why the ancient history does not support the concept of a Palestinian people?

tribes, local vassals and with the enemies of the area. The most relevant is how he mentions a Hebrew tribal chief named Labaya who caused great problems for the Egyptian administration to dominate the geographical area in question. All the Egyptian and Assyrian archeological finds agree that at that time the Hebrews were in control of all this area neighboring the Egyptians where Shechem was their main city, so it is most likely that Shechem was the first residence of the Israelite Canaan power. in the history. In fact, if we mention the biblical references, it is striking that during the invasion of Canaan when the Israelites describe him leaving as slaves from Egypt, at no time does he mention that they fought with the inhabitants of Shechem . (Institute, Scriptural Research, 2021) For some scholars of history such as Paul Johnson of the Magdalen College of Oxford (Johnson, 2018) this proves that, despite the migration of the Hebrews to Egypt, they always remained in

areas like Shechem part of the Hebrew tribe and therefore were not attacked by Joshua when entering Canaan. An important point in favor of this theory is that Joshua narrates that the Covenant ceremony was carried out precisely in Shechem including its inhabitants, which suggests a permanent Jewish occupation from what can be known as the period of Abraham until the return of Egypt by Moses and Joshua to Canaan. Both in the historical texts, archaeological texts, and the Biblical ones we do not find in any reference a Palestinian tribe, or Palestinian kingdom. Even thousands year after not the Quran have an only mention about Palestinian region or Palestinian people.

With a high degree of certainty, we can assure, based on all Egyptian and Assyrian archaeology, that there is No reference at this time in history to be able to say that there was a Palestinian people or Kingdom in these years.



## Prolegomenon of the Palestinian People

Why the ancient history does not support the concept of a Palestinian people?

In conclusion, regarding this period of the ancient history of the ancient Egyptian and Mesopotamian civilization, we can affirm that we do not find archaeological evidence of a Palestinian people.

.

## **CANAAN, CANAANITE AND PALESTINE**

Studying what we define today as Canaan, or the Canaanite civilization (Herubel, 1992) could also put us in a difficult archaeological position, most scholars of the study of the Canaanite civilization also conclude to define them more as the inhabitants of a geographical area, indigenous inhabitants of the area south of the Levante, which were part of nomadic tribes from the entire area of the Levant and the Arabian Peninsula, as well as migrations from the Caucasus and the Zagros mountains, entering the Ghasulian culture in the Chalcolithic period, although it is believed that this culture abandoned this entire region approximately 3700 years BCE and gave rise to the entry of the pre-Semitic culture from areas of what we now know as Syria, which with climate change finally managed to establish a society based on agriculture in this region. There is no evidence of a only

Why the ancient history does not support the concept of a Palestinian people?

Canaanite society but a mixture of probably nomadic and indigenous tribes of the area that come from the stone age, past or by the Chalcolithic periods, Early Bronze and Late Bronze. (Brodie et al., 2022)

Little remains as part of the textual history, extraordinarily little is collected from the texts of the Ugarit, most are from all these periods the evidence that has been collected from excavations in the area finding in various buried layers of history, stone, human skeletons and animals, as well as pottery. (Ugaritic-Canaanite Religion | Encyclopedia.Com, 2022)

From excavations in cities in the Canaan area, it can be concluded that they were Semites, they ate pork, and from archaeological finds that they were polytheistic. From the findings in their burial rites, it can be concluded that they

believed in an afterlife. (Society & New Canaan Historical Society, 2021)

Probably the indigenous people of these areas were the proto-Israelites, as well as many other ancient civilizations that have disappeared today such as the Phoenicians, Moabites, Edomites, Ammonites, Etc.

At the time of ancient history where references to religious scriptures begin to appear, the Egyptians politically and militarily dominated the whole Canaan area and southern Syria. Only the northernmost areas were dominated by the Assyrian empire. (Society & New Canaan Historical Society, 2021)

In the Pharaonic reigns of Thutmose III and Amenhotep II (1400-1500 BCE) the inhabitants of Canaan and the

Why the ancient history does not support the concept of a Palestinian people?

Amorites (Syria) were controlled by Egypt, describing them in their hieroglyphs occasional problems with some of their tribes. These include the description of the Habiru or Apiru (Cazelles, 1958) which some scholars believe to refer to the Hebrews, and their probable relationship to those described in the Book of Exodus in the Torah.

The Hittite culture from what we know today as Turkey gradually came to dominate the area and managed to displace the Egyptian empire in the Canaan area. Although Ramses II managed to stop the advance of the Hittites for a long time, finally his decadent reign failed to overcome the Hittite military forces, as well as the Egyptian successor Merneptah.

During this reign of Merneptah, the famous " Merneptah Stela " was built. 1207 BCE, (Hjelm & Thompson, 2019) of great historical textual value, although it is believed that it

was more of a propaganda tool and much of what the Egyptians wrote about their achievements was not true. (Much like today's fake news). But it is the first hieroglyph that speaks of an Israelite people in Canaan which narrates how the Egyptians destroyed the Israelites; however, there is no archaeological evidence that this has occurred. (Hjelm & Thompson, 2019)

Along with the Israelite domination of the peoples in Canaan almost synchronously on the coast appears the invasion of the peoples of the Sea: The Philistines of European Mediterranean origin.

In 2003 the German archaeologist Kahl Kolmeyer makes a discovery of a statue of King Taita with inscriptions in the Luwian or Hittite language, (Palestin Walestin, 2022) which speak *Walestin or Falestin*. These excavations were carried out

Why the ancient history does not support the concept of a Palestinian people?

in the citadel area of Aleppo and date back to the 11th and 10th century BCE According to the Hittitologist John David Hawkins who in turn translated the finds in Aleppo claimed that there was a connection between the Falestin Hittite in the north and the original Philistines in the Canaan area. (Sass, 2010)

However, considering the archaeological finds Itmar Singer believes that the only thing that happened is that Falestin in the north was nothing more than the same Philistines who migrated north and adopted the Hittite language over time. (Singer, 2011)

From any archaeological, linguistic, or anthropological point of view, there is NO relationship with what might be called today the Palestinian People or that is related to the population group today defined as Palestinian.

Again, in these periods of history there is no evidence of a Palestinian people or kingdom, no hieroglyphics or even religious text mentions this people in this specific part of ancient history

Leaders known by archeology around Canaan or Canaanite Kingdom

archaeologically confirmed

- Niqmaddu I of Ugarit
- Yaqarum I of Ugarit
- [https://en.wikipedia.org/wiki/Ammittamru\\_I](https://en.wikipedia.org/wiki/Ammittamru_I) Ammittamru I of Ugarit  
in the Amarna letters



## Prolegomenon of the Palestinian People

Why the ancient history does not support the concept of a Palestinian people?

- <https://en.wikipedia.org/wiki/Niqmaddu> Niqmaddu  
[https://en.wikipedia.org/wiki/Niqmaddu\\_II](https://en.wikipedia.org/wiki/Niqmaddu_II) of Ugarit  
Amarna letters 1349–1315 BC
- <https://en.wikipedia.org/wiki/Labaya> Labaya  
<https://en.wikipedia.org/wiki/Labaya>, lord of  
Shechem Amarna letters
- <https://en.wikipedia.org/wiki/Abdikheba> Abdikheba  
<https://en.wikipedia.org/wiki/Abdikheba>, mayor of  
Jerusalem Amarna letters
- <https://en.wikipedia.org/wiki/%C5%A0uwardata> Šuwardat  
a <https://en.wikipedia.org/wiki/%C5%A0uwardata>, mayor  
of Qiltu Amarna letters(5)

(Kessler, 2022)

## **JUDEA AND THE ISRAELITES**

In history, after all the Canaanite peoples or civilization, Egyptian domination, Hittite domination, Assyrian invasions, we find the Hebrews, Israelites or simply the foundation of Judea.

Why the ancient history does not support the concept of a Palestinian people?

Archaeologically speaking, the oldest evidence of the existence of the people of Israel, or the Israelite people, is the famous Stele of Merneptah, discovered in Thebes in 1896 by Flinders Petrie , (Sir Flinders Petrie | British Archaeologist, 2022) was made in the period of Pharaoh Amenhotep III, but the inscriptions or hieroglyphs were made in the period of Pharaoh Merneptah , and it is known as the Victory Stela because it narrates how the Egyptians fight and win with the civilizations that inhabited Canaan in 1200 BCE

Subsequently, the other archaeological find is the Stele of Mesha, (Brown, 2022) or Moabite stone, which was discovered in 1868 in Jordan (Ottoman empire east to the Jordan river) by a German missionary surnamed Klein. Its inscriptions are proto-Hebrew, and it narrates the victory of

the Moabites against the Israelites. Its date is estimated at 850 years BCE. The stela almost disappeared because a group of Arabs who considered it offensive outside of Islam destroyed it, however, Missionary Klein had made an engraving of the stela and photographs, with which they could study it there written later, the same Missionary put together all the pieces of the destroyed stele and rebuilt it again as a puzzle. Today this archaeological piece is kept in the Louvre Museum and is part of the exhibition dedicated to culture in the Levant area. (Graetz, 2019)

More recent in 1993 the discovery of the stone of Tel-Dan (Tel Dan Stele - Madain Project, 2022) in the north of Israel, written in Aramaic, where the Aramaic King Hazael of Damascus narrates his victory over the Israelites and King David is mentioned, the only archaeological inscription outside the Hebrew bible that mentions David. It is

Why the ancient history does not support the concept of a Palestinian people?

considered its date in the ninth century BCE

There is a lot of archaeological controversy versus what the biblical texts tell us about the reality of the Israelite people currently and the greatness of their civilization. It is even interesting how the same Israeli archaeologists face academic conflicts when speaking of historical Israel. You cannot ignore the book of the "unearthed bible" by Professor Israel Finkelstein of the Institute of Archeology of Tel-Aviv University, where in his conclusions he minimizes the greatness of the Israelite and Judean kingdom, he concludes that there were no great cities, neither great palaces, nor great walls. (Finkelstein et al., 2014) Unlike other archaeologists such as Professor Abraham Faust and archaeologist Yair Sapir, they reject what Finkelstein raised and based on their radiocarbon studies in some excavations they affirm the existence of large cities at that time. (Faust &

Katz, 2013) There is also no doubt that, in the Israelite and Jewish culture, the Hebrew biblical text is developed, its archaeological value as defined by Finkelstein is difficult to confront with scientific dialectical logical thinking and with great difficulty it can be given the same chronology as the archaeological finds. But taking it as a historical text, there are 250 references to the *Philistines*, but no reference to the term Palestine and of the forty-two texts that compose it, the word Palestine is found in none. (Finkelstein & Silberman, 2002) And that has its explanation since the term was not used until the year 150 CE when Hadrian, after suffering defeats that they had never had when crushing the Jewish rebellion led by Bar Koba, orders the change of the Roman province of Judea for the Roman province from Syria Palestine. (Oral tradition) Like the change of Jerusalem by Aelia Capitolina described by the Roman historian Dio Cassius (Cary, 1914) and thus a growing Hellenization of the

Why the ancient history does not support the concept of a Palestinian people?  
region. Herodotus (484-430 BCE) in his writings he mentions the term clearly enough for the first time, he mentions a “*district of Syria, called Palaistiné*”, whose borders go from the mountains of Judea towards the Jordan Valley. (Herodotus, Macaulay, 2020) Also Aristotle 300 years BCE in his writing "Meteorology" mentions that in Palestine there is a lake where everything floats in clear interpretation of the dead sea (Aristotle,1882)

Regardless of the debate on the greatness or little development of the Israelite culture in the Canaan area; what if there is no doubt from the archaeological, linguistic, anthropological, and political point of view is that there were two kingdoms derived from the Hebrews, the northern kingdom of Israel and the southern kingdom of Judah. (Mariottini, 2014) The constant invasions of the Assyrians in the north managed to finally assimilate the populations of

the Israelite Kingdom of the north, (Assyrian Empire | National Geographic Society, 2022) the kingdom of the south or of Juda remained until it was invaded by the growing Roman power. In all the textual finds in Aramaic, Hebrew, or hieroglyphic inscriptions, there is never a reference to a Palestinian people during the existence of the Israelite kingdoms and the Judean kingdom at this time in history.

## **ROME PALAESTINE**

In the historical records of the time narrated by the Roman Historians in the invasion and conquest of the Levant area the name of Palestine, or officially " Palaestine Syrian Province ", (Lehmann, Clayton «Palestine: History: 1998) is



Why the ancient history does not support the concept of a Palestinian people?

a name invented by the Romans in 135 CE to replace "Judea" with the In order to eliminate the expressions of all Jews in the area after Bar Kohba failed in the Jewish rebellion by Opposing the Roman Empire, Bar Kohba (History, 2021) was the last leader to manage to unite a large group of Jews and fight against the Roman empire, his The fight was extremely successful to the point of defeating the Roman legion (Tharrats, 2017) that was established there. From Rome, it was necessary to coordinate the dispatch of three extra Roman legions (Tharrats, 2017) under the direction of Hadrian so that they could finally defeat the Jewish rebellion. Rarely in history do the Romans themselves describe it as one of the most difficult areas to conquer, the victory of the Romans was so bloody and difficult that Hadrian at the end of the war came to hate the Jewish people so much that he wanted to erase them from history, He was extremely cruel to those who survived the war, he killed most of the men

and the rest were taken as slaves, being sent and emigrated to the majority of the regions of the world where the Roman Empire was hegemony, mainly in Sepharad, the Iberian Peninsula. In the same way, he called his historians and asked who had been Juda's worst enemy before the Romans, to whom they replied that they had been the " phylístieím " (the Greek name of Philistines "the people of the sea"), so which used the Latin name " Paelestina ", even the main city, Jerusalem was officially renamed Aelia Capitolina ( Aelia Capitolina), destroyed the sacred temple in the Jewish religion and everything that represented Jewish identity. (Magness, 2020) He managed to turn the main city of the kingdom of Juda into a city with all the Hellenic style of the Romans of the time, structural evidence remains in the Hellenic columns that we find today in the region of the Jewish quarter of the ancient city today known as The Cardo neighborhood. In the 4th century, the province was divided

## Prolegomenon of the Palestinian People

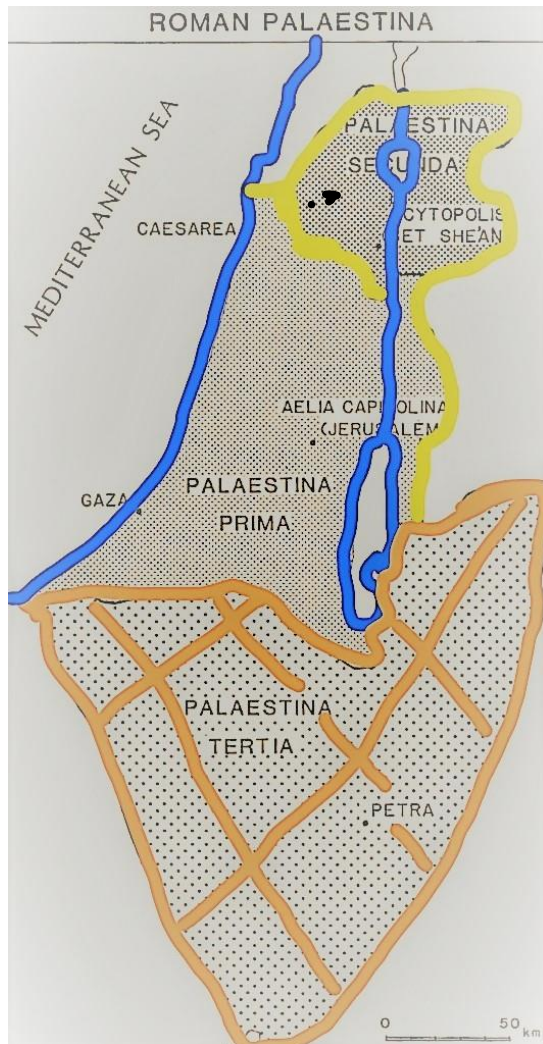
Why the ancient history does not support the concept of a Palestinian people?  
into three smaller units: Palaestina Prima, Palaestina Secunda and Palaestina Tertia (see map 1). (Hopkins, 1980) Keep in mind that the new provinces are organized horizontally, something very common for Roman surveyors of the time, which consisted of areas on both sides of the Jordan River.



Why the ancient history does not support the concept of a Palestinian people?

MAP I

DIVISION OF THE ROMAN PROVINCE OF  
PAELESTINA



Rome as an empire underwent several changes, among the main ones was its change to become the Byzantine kingdom, its main city Rome as a military, political and economic center was gradually losing value and everything was transferred to Constantinople, (Kaldellis, 2019) where they finally gave in to conversion to Christianity. From the military point of view, each time its own political conflicts caused the most powerful army in the world to continually weaken until it suffered major defeats in Germany. The Roman Province of Syria Paelestina with the advent of Christianity to the Roman Kingdom became a place of constant pilgrimage for religious and wealthy families to the region to honor the holy place of the birth of Jesus Christ. However, with the growing Umayyad Caliphate, (The Umayyad Caliphate | Islamic History, 2022) one of the first caliphates that initially dominated the region of Syria and finally Al-Andalus (Iberian peninsula), the new Muslim

Why the ancient history does not support the concept of a Palestinian people? religion and culture with a policy of invasion and conquest began to advance throughout the area of the Ancient Levant, including the Roman province of Syria Paelestina, which was inhabited mainly by a small part of the Roman army, the civil population of the Roman Empire totally Hellenized and Byzantine, slaves, the majority brought from Egypt, and the northern regions of the Roman province and a small Jewish religious population that inhabited the region north where the power of the Roman army had already lost hegemony.

Finally, in the year 636 CE with the advance of the Muslim conquest and in the famous battle of Yarmuk, (Nicolle, 2005) the Muslims take control of the entire geographical area of the Levant by the Umayyad Caliphate. During the Muslim conquest of Syria Paelestina, the area was merged with Bilad al-Sham province and became the Urdunn and Filastin military zone. The Muslim conquerors largely maintained the Roman Byzantine division of the area:

Palaestina Prima was renamed " Jund Filastin " (Gorzalczany & Torgë, 2021) (Filastin military area ), and Palaestina Secunda was renamed " Jund Al - Urdunn " (today Jordan). Palaestina Tertia is no longer a separate area, but part of the southern desert territory. Jund Filastin and Jund Al- Urdunn are made up of two of the five provinces (in addition to Jund Dimashk, Jund Hims and Jund Kinnasrin ), which form a larger geographic area in Arabic called " Esh-Sham " or " Bilad al - Sham ". Bilad al - Sham means "Land of the Left Hand" and " Bilad al - Yaman " means "Land of the Right Hand". («Palestine under the moslems; Northern 'Ajlûn», 1890) When a person stands in Mecca or Medina facing east, Bilad al - Sham is to the left or north, and Bilad - al Yaman sits to the right or south. " Esh-Sham " also refers to the city of Damascus, and its broader meaning is the entire area governed by Damascus. Esh-Sham was later associated with the concepts of "Syria" and "Greater Syria”, (Greater Syria |



Why the ancient history does not support the concept of a Palestinian people?

Encyclopedia.com, 2022) which I will be discussing later.

Although this entire geographic area fell under Muslim rule, there is also no textual or archaeological evidence for the mention of a Palestinian Muslim or Palestinian Arab kingdom. The region was simply conquered by Muslim culture and became part of the new caliphate. Chronologically after the Byzantine defeat in the area we can mention the following succession of powers in the area: the Umayyad Caliphate followed by the Abbasid Caliphate, the Fatimi Caliphate, the Seljuk empire (coming from Iran ), P.M. Holt; Ann K.S. Lambton, Bernard Lewis, The Cambridge History of Islam (Volume IA): The Central Islamic Lands from Pre-Islamic Times to the First World War, (Cambridge University Press, 1977) the first and second Christian crusades by the Europeans to be defeated and followed by the Ayyubid Sultanate, in which Saladin stands out as the ruler of a large part of this geographical

area, including Egypt. This is followed by the following crusades with small victories and takings of some cities such as Acre by Richard I, and his famous massacre of the Muslim and Jewish population. The taking of Jerusalem, Bethlehem and Nazareth by Frederick II Hohenstaufen through a diplomatic rather than a military arrangement. (Schrader, 2022) The weakened Crusaders from Europe left the region, the weakened Ayyubid Sultanate also led to a successful Mamluk invasion (today Turkey). The Mamluks (Behrens-Abouseif, 2012) were Turkish slaves of Slavic origin in the service of the Muslim powers. Of great military capacity they managed to dominate the area, expelling the Mongols and the remnant of European Crusaders. They finally gave in to the advance of the modern Ottoman empire. (Behrens-Abouseif, 2012) at the same way as many centuries before there is no evidence in these civilizations of a Palestinian people or culture.

## PALESTINIAN SYRIA DURING THE OTTOMAN EMPIRE

Syria and the geographical area where the Kingdom of Judea and Israel were, what the Romans had named Palestine, after multiple Muslim, Mongol and Christian invasions finally fell into the hands of the Ottoman Empire in 1516, (Goodwin, 2003) the war that began many years before ended with the defeat of the Kinsu Gavri at the Battle of Marj Dabiq , and thus the Mamluks lost control of the area, these lands became part of the Ottoman empire. (Afyoncu, 2018) The region had previously been conquered by the Umayyads (one of the four caliphates derived from the times of Muhammad ) who had gained control of almost all of North Africa and

reached as far as Mesopotamia . In the year 636 BC. In the battle of the Yarmouk, they won all these regions including the districts known as Urdunn (southern Lebanon with its capital was Tiberias) and Jund Filastine. Jund Filastine (Nol, 2015) was one of the Muslim military districts in the area and had Ramla as its capital, it was occupied by migrations from Arabia, before that it had been occupied by Aramaic speaking Christian peasants who were displaced by Muslim migrations. (Nol, 2015) The Umayyad Caliphate from Arabia built the Dome of the Rock and the Al- Aqsa Mosque. (Gibb, 1958) Until the Fatima Caliphate came to dominate the area, they took Jerusalem as their capital. His domain was very tolerant of the Copts, Christians, and Jews. It was not until the arrival of Saladin in the year 1171 that he incorporated the caliphate into his domain and founded the Abbasid Caliphate. (Daraj, 2022) The Crusaders had founded and fought for the Kingdom of Jerusalem and

Why the ancient history does not support the concept of a Palestinian people?

despite seven Crusades and their wars they never finally managed to gain control of the region. (Jones, 2020) Being defeated by Saladin. However, the Mongols also had their victories in this area to later be defeated by the Mamluks (The Mongols and The Mamluks | Islamic History, 2022) and these finally by the Ottoman Empire which they call 400 years of peace and coexistence in a very thin line of stability. We must bear in mind who the inhabitants of this region were before the Ottomans and during the occupation of this empire before their arrival: Bedouins, Arabs, Egyptians, Jews, Circadians and a small part of the Hellenic culture, heritage of Roman Byzantine domination for hundreds of years in this area, rich merchants dedicated in the important area of Levante to all kinds of trade. Muslims, Christians, and Jews lived together in this important region of commerce at that time. In all this time there is not a reference to a Palestinian state or a Palestinian people that can be identified

from the anthropological, linguistic, or archaeological point of view. The Philistines who at one time reached the shores of Canaan have their origin in cultures of the Aegean Sea and disappear throughout history in military, cultural and commercial decline until the historical finds no longer find them in history. (Mayor, 2019)

Initially the Ottomans, when conquering the entire area of the Levant, left the same distribution that the Mamluks had had, so the region continued to be divided among the previous Muslim areas, but later they began to make district divisions governed by their same political and religious hierarchical division. What was known as Greater Syria was called the *Eyalet* (district) of Damascus, (Kolodziejczyk, 2004) because it was the northern region, it had more to do with the capital of the empire in Istanbul, as well as the Eyalet of Sidon (Salibi, 1973) (current Lebanon) and with the entire region of Anatolia. . The south was divided into five

Why the ancient history does not support the concept of a Palestinian people?

district provinces called *Sanjaks* 1. Jerusalem 2. Gaza 3. Safed 4. Nablus 5. Lajjun (Arabic to define the legio region of the Roman empire) Current Megiddo- Jenin area. (Melas, 2022)

Each Sanjak in turn was subdivided into sub-provinces or Nawahis (Somel, 2010) dominated by a feudal and trust system. Two terms were given in relation to the land grant: the Timar areas and the Waqf areas. All the lands were granted by direct order of the Sultan, and the Timar areas were exclusively for the *Sipahi* (military elite cavalry), (Somel, 2010) we could compare them with the Samurai in ancient Japan. They were tactically distributed armed groups in the middle of the entire feudal system and offered the advantage of military control in all areas. The Waqf areas were practically for cultivation, sheep and production, they were offered to individuals or groups with religious or charitable orientations directly by the Sultan. (Administrative Divisions

of the Ottoman Empire | Military Wiki . . ., 2022) In the Jerusalem Sanjak 60% were Waqfs. All regions were dominated by the Eyalet of Damascus who oversaw collecting taxes and the chain of command with the central region of the Ottoman Empire and reporting directly to the Sultan.

According to Haim Gerber, the Palestine name disappeared during the onset of Ottoman rule, (Remembering and Imagining Palestine: Identity and Nationalism from the Crusades to the Present 1st edition by Gerber, Haim. Hardcover, 2008) and the entire denomination reverted to Ottoman district and sub -district names. However, from the religious point of view religious jurists of the 16th century such as *Sayf al-Islam Abu'l Sa'ud Effendi* defined the area as *Muqaddas* which in Ottoman means *Holy Land*. (*Meaning of Muqaddas in English*, 2022) In the 17th century, in Ramla



Why the ancient history does not support the concept of a Palestinian people?

Khayr al-Din al-Ramli wrote Fatwas (religious edicts) where he mentions Jund Filastin. (Al-Ramli, 2016)

At the end of the 16th century, revolts began within the Ottoman Empire itself in Anatolia by the Celali revolts against the central government. (Jelālī Revolts | Turkish History, 2022) This caused the power of the Eyalet of Damascus to decrease considerably and little by little the area was dominated by the dynasty of the three Ridwan-Farrukh-Turabay families. These families cooperated in control, business and were even more united by marrying their children between the three families, achieving even more control over the entire territory and financial aspect and military hegemony. (Jelālī Revolts | Turkish History, 2022)

At the same time until the 18th century, the other important image in power in that area was the so-called Amir El Haj or commander of the Haj, The Ottoman Province of

Damascus in the Sixteenth Century who under this dynasty was still appointed directly from the central empire and settled in Nablus. The only region that for many years remained an independent Muslim area was in the north within the Eyalet of Sidon and was dominated by the Shaykh Nasif al Nassar who fought and defeated the war forces of the Sultanate on several occasions, although he was finally defeated, and the entire area absorbed by the Eyalet of Sidon. (Winter, 2010) As recorded on maps of the time, no reference to an Eyalet or Sanjak of Palestine under Ottoman rule is described.

## Prolegomenon of the Palestinian People

Why the ancient history does not support the concept of a Palestinian people?



Ottoman Empire in 1744 still with the northern autonomous area of Nasif al Nassar

By Goran tek-en , CC BY-SA 4.0,

At the beginning of 1800, the reformist era began in the Ottoman Empire, in which Mahmud II and his son Abdulmejid I were the main reformist, Sultans. It begins with the Edict of Gülhane or Tanzimât in 1839. The central idea was to end all internal conflicts by giving equal rights to all sectors and ethnic groups that inhabited the Ottoman Empire, so Muslims whatever their origin, Christians, Jews, everyone had the same rights and obligations. Homosexuality was even decriminalized, something really new for the time and the religious influence of the time. (Tanzimat | Ottoman Reform Movement, 2022)

But in the same way, in this administrative and bureaucratic modernization, the division of the Eyalet began to disappear. However, more importance was given to the distribution of the Sanjaks. The term of *Vilayet* appears derived from the

Why the ancient history does not support the concept of a Palestinian people?

name in the Arabic language *Wilaya*. Each Vilayet was governed by a Vali or governor who was appointed directly by the Sultan. In this way each Vilayet was subdivided into Sanjaks which in turn were governed by the so-called *Mutessarifat administrative authority* also designated by the Sultan. (Tanzimat | Ottoman Reform Movement, 2022)

In the late 1800's due to this modernization of the region we can see how the Ottoman Empire's control of the area was divided as follows: far to the north in the Anatolian region the *Vilayet of Aleppo* , the entire coastal region from Gaza to Syria's current border with Turkey was the *Vilayet of Beirut* , which included: the Sanjak of Latakia to the north, neighboring the city of Hama, to the south, the Sanjak of Tripoli, Sanjak of Tripoli, Sanjak of Beirut, Sanjak of Acre, the Sanjak of Balqa , and in the extreme south the Sanjak of Jerusalem, the entire Vilayet of Beirut, its western border being the margin for the most part of the Jordan River. In

the neighboring region of the Jordan River towards the East region was the Vilayet of Syria divided into four Sanjaks: in the southernmost region the Sanjak de Maan , in the north direction the Sanjak de Hauran , the Sanjak de Damascus, and finally to the extreme north. the Sanjak of Hama, with the cities of Hama and Homs, places of terrible conflict in Syria today. Note that there never was a Vilayet of Palestine or a Sanjak of Palestine under Ottoman rule. (Ringer & Charrière, 2021)

From the Ottoman Empire we have many saved data on the population of the entire empire, including everything corresponding to this geographical area. The censuses carried out by the empire are famous, although with certain limitations. The main purpose was the collection of taxes and also the counting of personnel that could be used for the army. It is assumed that some minority groups were not considered or even that the female population in some areas

Why the ancient history does not support the concept of a Palestinian people?

was not considered in the census. (Karpát, 1978) However, it is a fact that gives us an idea of how the population was and the definitions they used to name it. For example, the geographical areas were defined as it was in its time of domination defined as the famous " Vilayets ", (Ringer & Charriere, 2021) in the last census of the Ottoman Empire that was in 1914 we do not find any definition that includes a Vilayet defined as Palestine, since from the political, administrative point of view there was no such definition for them at that time this geographical area was defined as the Vilayet from Kudüs - i Şerif Mutasarrıflığı (Birken, 1976) It was also known as the Mustarrıphate of Jerusalem which together with the Sanjak of Acre and Nablus comprises the entire area that the British after the First World War called the "British Mandate in Palestine".

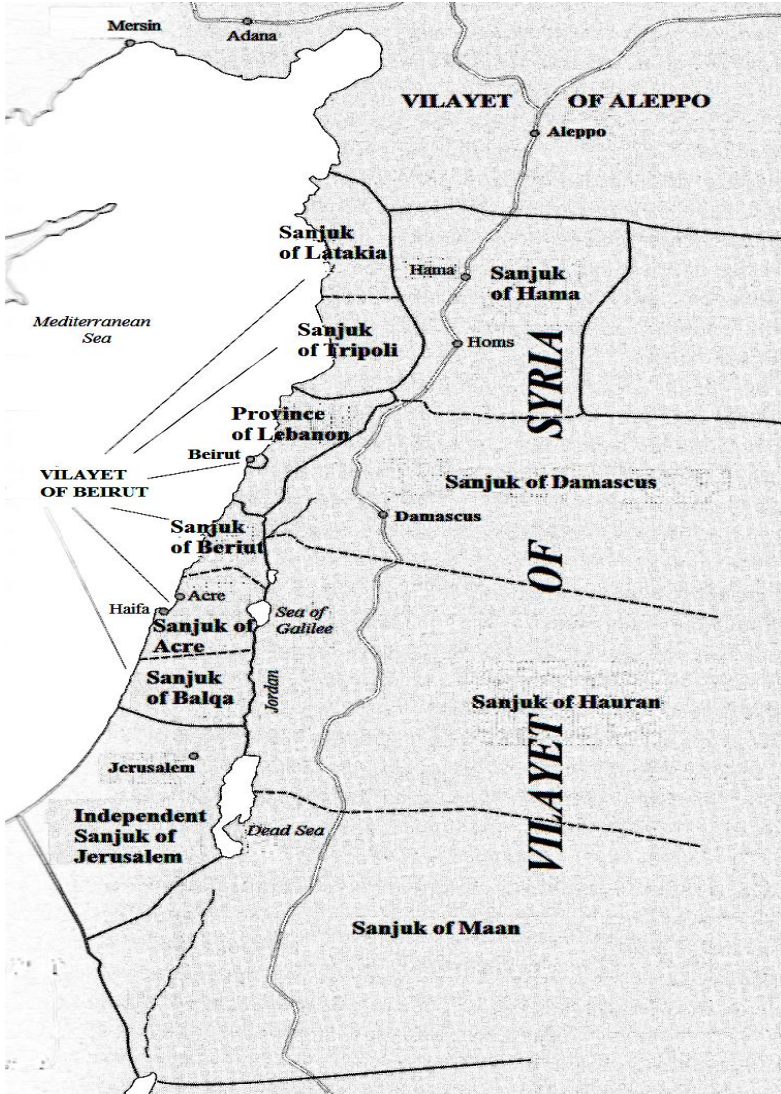
In the 1914 census (D. P. H. D. H. K. H. Karpát & Distinguished Professor of History Department of History

Kemal H Karpat, 1985) in the Vilayet of Kudüs -i Şerif Mutasarrıflığı the following population definitions and their number are found: Muslims 266,044, Orthodox Greeks 26,035, Orthodox Armenians 1,310, Jews 21,259 ; Orthodox Catholics 1,086; Protestants 1,733. If we consider, the entire Muslim population in the Ottoman Empire in 1914 a number of 15,044,846 and of Jewish Population living in the entire empire of 187,073. (D. P. H. D. H. K. H. Karpat & Distinguished Professor of History Department of History Kemal H Karpat, 1985) It should be noted that until 1914 the dominant empire that was the Ottoman did not have a definition of "Palestine" and that in the same way there was no population that they defined as "Palestinians", the censuses carried out along throughout the empire basically defined the Muslim population and minorities, at no time is there any record that the Muslim population in this Vilayet has been called "Palestinian".



## Prolegomenon of the Palestinian People

Why the ancient history does not support the concept of a Palestinian people?



Distribution of the Levant during the Domination of the Ottoman Empire

at the time of the Tanzimat in the late 1800s

By Tallicfan20 - based on Efraim Karsh's . Palestine Betrayed,

Public Domain,

<https://commons.wikimedia.org/w/index.php?curid=11299907>

Why the ancient history does not support the concept of a Palestinian people?

## BRITISH MANDATE IN PALESTINE

The modern history in this area begins in 1917 when in the First World War the defeated Ottoman Empire fell and the British Army entered and dominated the entire former Levant, (Ismail, 2022) exerting its administrative dominance on both sides of the Jordan River as well as in other areas of the Levant. However, already fulfilling the agreements between the French and the British for the division of the Middle East in the Sykes -Picot agreement of 1916, (Sharing the Land of Canaan - Palestine Timeline, 2022) England took administrative control of what was known as Ottoman Syria. (Faulkner, 2016) Civilian control was established in July 1920 and the mandate for Palestine that had been agreed upon at the San Remo Conference on April 25, 1920, and on July 24, 1922, was approved by the League of Nations was

approved.

The British had various agreements during the war that had their effect on the British Mandate in Palestine; one of them is based on the correspondence, several letters during the first world war that are known as the Husayn- McMahon correspondence (Friedman, 1970) between 1915 and 1916 in which the English government agreed to recognize Arab independence. Thanks to this the King of Hejaz (Saudi Arabia) Husayn Ibn Ali supported the revolt against the areas dominated by the Ottoman Empire. (Teitelbaum, 2001) This agreement made it possible for the British Empire to defeat the Ottoman forces with local help. The other conflicting agreement was the one made with the French in 1916 or the Sykes -Picot agreement, which divided the Middle East between the British and French spheres. And definitely more controversial was the Balfour declaration (1917) which established an agreement that the

## Prolegomenon of the Palestinian People

Why the ancient history does not support the concept of a Palestinian people?

territory west of the Jordan River would be the future land and home of a Jewish state. (Teitelbaum, 2001)

The British based on these previous agreements were marking the borders of the British Mandate in Palestine as they called this geographical area previously known as the Vilayet from Kudüs -



[Mutassarrifate of Jerusalem - Wikipedia](#) de autor desconocido bajo licencia de [CC BY-SA](#)

Why the ancient history does not support the concept of a Palestinian people?

(Syria Paelestina). The first major territorial change was the cession of the British Mandate lands in Palestine that were east of the Jordan River and bordered by the British Mandate in Mesopotamia (former Vilayates of Mosul and Baghdad of the Ottoman Empire, modern Iraq). This action formed what we know today as Jordan or the Hashemite Kingdom of Jordan. (Hubbard, 2020) It must be insisted that before all this, all the geographical part east after the Jordan River up to the border with the former Vilayates of Mosul and Baghdad were part of the British Mandate in Palestine and if we look at it from the point of view of Ottoman times it was part of Syria Paelestina of the Ottoman Empire ( Sanjuk de Hauran and Sanjuk de Maan ). So, the British divided their Mandate in Palestine in two using the Jordan River as a reference. (Hubbard, 2020) On the east side, Transjordan, later Jordan, and on the west side of the Jordan River continued the definition of the British Mandate in Palestine.

The population, mostly of Palestinian Arab origin, which made up 70% of the population in the mandate, came under the command of the Hashemite kingdom Saudi. Giving this region to a Hashemite prince in control of the area.



Prolegomenon of the Palestinian People

Why the ancient history does not support the concept of a Palestinian people?

148 Piccadilly,  
W. 1.  
July 18th, 1917.

Dear Mr. Balfour,

At last I am able to send you the formula you asked me for. If His Majesty's Government will send me a message on the lines of this formula, if they and you approve of it, I will hand it on to Zionist Federation and also announce it at a meeting called for that purpose. I am sorry to say our opponents have commenced their campaign by a most reprehensible manoeuvre, namely to excite a disturbance by the cry of British Jews versus Foreign Jews, they commenced this last Sunday when at the Board of Deputies they challenged the new elected officers as to whether they were all of English birth (myself among them).

Yours sincerely,  
(Signed) ROTHSCHILD.

II.

Enclosure to (1).

Draft Declaration.

1. His Majesty's Government accepts the principle that Palestine should be reconstituted as the National Home of the Jewish people.
2. His Majesty's Government will use its best endeavours to secure the achievement of this object and will discuss the necessary methods and means with the Zionist Organisation.

[Balfour Declaration - Wikipedia](#) de autor desconocido bajo licencia de [CC BY-SA](#)

The Balfour declaration or Balfour Letter was an agreement by the British Government's Foreign Office to the British Jewish community committing itself to the founding of a Jewish national home west of the Jordan River. (Hubbard, 2020) Its initial draft was delivered on June 18, 1917 and essentially had three basic elements: 1. The formation of the Jewish national home in the British mandate in Palestine. 2. Immigration of the Jewish population without restrictions in number and 3. A complete Jewish autonomy without interference from any third party. The architect of this pressure on the foreign office and Lord Balfour was Chaim Weizmann, a British Zionist of Belarusian origin, a chemist by profession who had an incredible ability to lead the British Zionist movement during the First World War and post-war. (Hubbard, 2020) He envisioned an opportunity in the fragmentation of the defeated Ottoman Empire being

Why the ancient history does not support the concept of a Palestinian people? carried out by the British Empire (it is believed that the same Jewish community in Germany also lobbied the German government for the same goal). Balfour had initially offered Weizmann and the Jewish community a part of the Uganda region as a future Jewish home, which Weizmann always refused and eventually convinced Balfour for multiple historical reasons that world Jewry's rightful place was a Jewish national home west of the Jordan River. Although at first Balfour did not favor the Zionist movement very much, he ended up supporting it and thanks to him we have today one of the greatest legal documents of the right of Jews to inhabit this part of the world in our modern history. Sir Mark Sykes and his French counterpart Georges Picot were secretly negotiating the division of the Ottoman protectorate, which later gave rise to the post-war Sykes - Picot treaty. Several factors such as the initial entry of the British into Jerusalem, the collaboration with the Saudi

kingdoms through the military and political advice of T.E. Lawrence were shaping the subsequent division of this part into: Syria and Lebanon for France, Mesopotamia and most of the old lift for the British. (Lawrence, 2017)The British transformed the geopolitics of the area, in Mesopotamia they formed what is now known as Iraq and Iran, Jordan to the east of the Jordan River and to the west the British mandate in Palestine, which finally left the problem to the United Nations, forming the State of Israel in Palestine. The remnant Palestinian Arab leadership west of the Jordan River refused to form a Palestinian Arab state, a problem we still face today.

Going back to Weizmann, (Lewis, 2009) he won the most sympathy in the British government for a pro-Zionist movement policy. Interestingly, it was an anti-Zionist British Jew who was the main antagonist of the idea of the formation of a Jewish state in Palestine. We are talking about

Why the ancient history does not support the concept of a Palestinian people?

Samuel Montagu, (Holmes, 2015) who managed to be minister for India and after the problem with the Peel commission that hoped to solve the disputes between the Arab and Jewish communities west of the Jordan River, he was the one who was commissioned by the British Empire to negotiate with the two parties. (Montagu, 1917) Montagu always opposed the Balfour declaration, lobbied cabinet members for its non-acceptance. Most historians believe that, without Montagu's opposition, the Balfour letter would have been quickly accepted in its original form by the entire cabinet. (Levine, 1991) In fact, the original declaration was not accepted at the British cabinet meeting, and by the end of October it had already undergone quite a few changes. The version that was presented on November 2, 1917, only said that "His Majesty's government welcomes the creation in Palestine of a home for the Jewish people" however it no longer referred to unlimited Jewish immigration, also it made

reference for the first time that the other non- Jewish communities living in the area should be respected. (Levine, 1991) Another problem raised was the Versailles agreements that gave priority to the communities that were the majority in all the geographical areas liberated from the Ottoman empire. In the case of the west of the Jordan River, the Jewish community was a minority compared to all the Arab migration in this area when the Muslim Ottoman Empire was the ruler. In fact, at the time that Balfour's modified statement was published, and which was the official one, only 80,000 Jews counted on the British census in the British Mandate in Palestine. If there was something that prevented the Palestinian Arab population from taking advantage of these points in the Versailles treaty, it was their lack of leadership. The large part of the Arab Muslim population west of the Jordan River lacked leadership. (Johnson, 1988) To put it one way, at the end of the Ottoman Empire they

Why the ancient history does not support the concept of a Palestinian people?

were left without a leader, orphans politically speaking. For many years they had been migrant populations of the Ottoman Empire or the nomadic Bedouins. With the first Jewish migrations and the development of the area improving its habitability, the Arab migrations from Egypt and Saudi Arabia had also grown. (Johnson, 1988) All this population trusted more that the leaders coming from Syria, Egypt, the Saudis, or the new Hashemite kingdoms were going to be part of their leadership. At this vital and crucial time in history they did not achieve an organization with clear objectives. So much so that those who refused the previous negotiations such as the Peel commission, and finally the partition of the United Nations, were the leadership groups outside of Arab Palestine. (Johnson, 1988)

The most curious thing is that all this happened administratively in London and Europe. Those who came to

run the British Mandate in Palestine like General Allenby were little aware of the Balfour declaration. The military takeover of Jerusalem took place exactly one month after the statement was published. A short period of time for the entire British command to know the details of the declaration. (Perrett, 2004)

Chaim Weizmann quickly mobilized and moved his life to Jerusalem and tried by all means as British and his good relations with the English cabinet that the new British regent and his collaborators knew of the declaration. (Weizmann et al., 1974) However, as the new administrator, Allenby found a conflict-ridden region where everyone wanted to dominate, and he paid little or no attention to Weizmann. In addition to this, there was an anti-Zionist feeling among the English middle managers, they saw the Jewish community as Russian communists and among them in some way the anti-Jewish document "the protocols of the elders of Zion" (Ben-



Why the ancient history does not support the concept of a Palestinian people?

Itto, 2020) was distributed, which gave them even more anti-Zionist than they already had. (Ben-Itto, 2020)

For Weizmann himself it was even difficult to negotiate with the two main Jewish communities in Palestine. The religious community that only demanded religious questions and the secular community that also had its political divisions of center, left and right. Some favored full collaboration with the British regency, others believed that British domination should be fought against. Even Jabotinsky who had fought in the first world war on the British side as part of the Jewish legion and later was the founder of the Hagana (Horowitz et al., 2015) or underground self-defense forces, as well as the predecessor body of the Tzahal or Israeli defense army; It was also split by right-wing extremism and a small faction called the Stern or Irgun formed who preferred to fight the British domination army than to negotiate with it and did not continue under the leadership of the Hagana . (Tonder,

2019)

The Arab community for its part without a clear leadership, were also part of the current of Arab nationalism that developed in the postwar period. The Al-Fatah movement took the same ideology that had occurred in the Ottoman Empire with the young Turks. The movement was born in Europe in the Arab communities settled there and its ideas exported to the entire Arab Muslim world in the Middle East. (Farah & Bill, 2021) Except for the Turkish revolutionary movement, this Arab nationalist sentiment was highly anti-Jewish, anti-Zionist and refused to form a Jewish home east of west of the Jordan River. (Farah & Bill, 2021) France is believed to have authorized the movement to be based in Damascus, now part of the French protectorate. The movement had clear anti-British and anti-Jewish goals.

Meanwhile, Weizmann managed with the help of European

Why the ancient history does not support the concept of a Palestinian people?

Jewish philanthropy to form and finance more Jewish colonies, as well as legal and illegal immigration. The Jews bought the land (dunam) from the Arab owners who had acquired or inherited it under the Ottoman Empire and each time the price of the land, which in many cases were swamps, rose as a pure phenomenon of supply and demand. (Gribetz, 2014)

The Jewish migrants with the knowledge coming from a Russian and European culture managed to improve the agriculture of the area. They dried up the swamps with a great policy of planting eucalyptus trees , turning the swamps into fertile land, at the same time by cleaning the area they managed to reduce the problem of malaria, a disease that greatly affected the entire region, and for the new migrants who had never had contact with this disease had become a disease that diminished the Jewish workforce. (Dowty, 2021)

The local Arab population began to see the benefits of the

new Jewish migration, either by selling them their Dunams or by having improved the standard of living in this abandoned land in the last part of the Ottoman empire. This led to Arab migration from Muslim neighborhoods in the face of the wealth brought by the new Jewish migrations.

Perhaps some of the greatest tragedies in this part of history are just as Asher predicted. Zvi Hirsch Ginsberg, later known as Ajad Haam in his essay *Lo Zé Haderej* ("This is not the way") in which he speaks that the "new Jewish migrations from the beginning considered the Arabs as non-existent beings". (Kornberg & Zipperstein, 1995) Reality product of the leaders and the leadership of the existing secular groups when underestimating the nationalist desires of the Arab population. They did not consider that they would have to negotiate and deal with the existing Arab population. (Reinharz, 1990)

On the other hand, the British and French empire

Why the ancient history does not support the concept of a Palestinian people?

throughout the First World War made a series of informal deals with the entire Muslim population in the Middle East. However, despite the emerging Arab nationalism, the victors, England, and France, did not fulfill the dreams of nationalism of the Arab leadership in all their areas. The only beneficiaries were the Saudis in Saudi Arabia. The great Syria Palestine of the Ottoman Empire was, as described above, divided between France and England with very little autonomy in most of these areas. But for the Saudi Hashemite kingdom the reality was different. Emir Faisal accepted the formation of Transjordan and brought the Hashemite prince to be regent of the area. It must be considered that Emir Faisal was incredibly open to Zionist colonization of the area. He thought that the civilized Jewish migrations would give development to the whole region. (Vassiliev, 2013)

The British empire did not comply with the agreements of

the famous letters of agreement with the Hashemite empire, in this way England found a solution that satisfied King Hussein. The solution to the problem was entrusted to Lawrence of Arabia who had a proper relationship with the Arab leadership. TE Lawrence proposed the 'Sharifian solution'. (Troeler, 1977) It said that three different kingdoms would be made for Hussein's three sons: Faisal would become king of Syria, Abdullah of the Ottoman regions of Baghdad and Basra in present-day Iraq, and Zaid of parts of northern Iraq and Syria. Hussein 's first son Ali would take the kingship of Hijaz. Although this proposal never became effective even though Hussein had accepted it.

In 1918 Faisal was appointed king of Syria, which lasted very little. France already dominated Syria and did not see with good eyes an Arab regency for its interests in Damascus, which was the cause of the brief Franco-Syrian

Why the ancient history does not support the concept of a Palestinian people? war, ending up expelling Faisal to Iraq. (Zeine, 1977) His brother Abdullah tried to invade Damascus under British rule and Churchill's influence stopped this conflict. (Al-Tawara, 2017) The British allowed Abdullah the throne of a new protectorate in the Emirate of Transjordan, now Jordan, and Faisal was made king of Iraq. The only area left under purely British rule was the entire geographic area west of the Jordan River in what is now Israel and the territories. Finding a Solomonic political solution to the self-created conflict (Al-Tawara, 2017).

The Emirate of Transjordan achieved its independence from England in 1946. Abdullah changed the name of the country to the Hashemite Kingdom of Jordan after conquering the territories of Judea and Samaria plus East Jerusalem in 1948 and declared himself ruler of the holy places. (Al-Tawara, 2017) He expelled the entire Jewish population after the first Arab Israeli war. This one during the first Arab Israeli war.

Abdullah of Jordan had expansionist aspirations towards Israel, Syria, and Lebanon. Abdullah's dreams of a Hashemite kingdom with its capital in Damascus were dashed in 1951, when he was eliminated by a Palestinian Arab in Al Aqsa, Jerusalem. (Al-Tawara, 2017) His son Talal followed, whom the English forced to resign leaving the throne to his brother Hussein whom the English always believed to be easier to manipulate and who had fewer expansionist interests. (Smith, 2022)

The post-World War I era and the short period of time of the British Protectorate in Palestine was a troubled time where the British themselves never managed to balance the Arab and Jewish communities. Massacres and attacks on Jewish populations began. From this situation, the new Hagana military organization led by Jabotinsky took shape, its defense actions were harshly punished by the English and Jabotinsky was sentenced to prison, although he was later



Why the ancient history does not support the concept of a Palestinian people?

released. (מכון ז'בוטינסקי | 'The Legion and the Hagana (Defense), 2022) In the same way, the so-called " Haj " Amin Al - Husaini, as leader of the Arab groups, was also blamed. Amin was part of a Palestinian Arab clan who claimed to be direct descendants from Arabia of Husayn ibn Ali, (Bell, 1952) the grandson of the Prophet Muhammad. Amin fled and was convicted by the British in absentia, in the same way he was later pardoned and named Grand Mufti of Jerusalem years later. (Bell, 1952)

The English leadership, and anti-Zionist British Jew was appointed to handle the situation in the new protectorate "Samuel Montagu" who made one of the most fatal mistakes in the history of this area. The English had the problem of not having a local Arab leader with whom to negotiate since King Faisal had no interference in these lands. The British Mandate invented a new title: the great "Mufti of Jerusalem"

took the Husaini family and named the eldest brother owner of this title. (Gensicke, 2019) But he passed away quickly in 1921, leaving the title alone. Returning after the pardon, Amin Al- Husaini was seen as the candidate for the post as the Arab population looked up to him as a hero of the Arab resistance. Despite this, a special commission appointed Sheikh Hisam Al-Din, a moderate man. This situation only made the Husaini clan incite more riots and under the advice of Ernest T. Richmond who was known for his anti-Zionist sentiments and a British official, Samuel Montagu and the Sheikh agreed that it would be better for the population if Amin Al - Husaini took office. (Sukhni, 2008) Amin was appointed by Samuel on April 11, 1921, with Amin pledging to work harmoniously with the British and Zionists. Only a month had passed since that meeting and his hateful speeches caused problems in Jaffa causing the death of three Jews.

Why the ancient history does not support the concept of a Palestinian people?

Almost all historians agree that this appointment of Amin has been the cause of the current tragedy of the current Arab population in this geographical area. His foolishness to NO negotiation, his subsequent alliance with Hitler, (Sukhni, 2008) and in general all his leadership were the cause of the total ruin that the current Arab Israeli conflict developed. If Amin had accepted the United Nations partition plan in 1948 today the Palestinian Arab state would be a reality and a series of wars and unnecessary deaths would have been avoided.

In the end, after years of conflict and a British leadership riddled with mistakes, England asked the United Nations to take charge of the solution to the mandate problem. Haifa as an export port for Mosul's oil had already lost value to British interests in the area. In this way they left everything to the decision of the United Nations council. (History & Overview of the British Palestine Mandate, 2022)

Finally, the United Nations voted for the formation of a Jewish State in Palestine and an Arab State in Palestine. The Jewish leadership accepted and proclaimed their state in 1948. The Arabs rejected it and with the help of the Muslim Arab community launched what is known as the first Arab Israeli war. (History & Overview of the British Palestine Mandate, 2022) The result: most of the Arab armies were defeated and expelled. The well-armed Jordanian army, advised by the British, managed to capture the eastern part of Jerusalem and the old city. They destroyed all the synagogues and expelled the entire Jewish population during the armistice. Egypt for its part captured the Gaza Strip. Since 1948, this entire geographic area has changed. The new State of Israel dominating most of the territory, and the governments of Jordan dominating all the old Judea, which was named with the new term West Bank honoring a segment of land west of the Jordan River belonging to

Why the ancient history does not support the concept of a Palestinian people?

Jordan; and Egypt dominating the entire Gaza region.

(Pappe, 2017)

Politically speaking, the Arab population lost the great opportunity of the existence of an Arab Palestinian state for the first time in history.

# The concept of Arab Palestine today

The initial war of the conflict leaves a tragedy in the two towns that can be seen even more than 70 years later. 500,000 Palestinian Arabs (According to Israeli numbers there were 500,000 displaced Arabs, reports from Muslim sources report 900,000 and a 1950 United Nations report put it at 700,000. In the end it is difficult to determine exactly how many fled Israel after war of 1948) (1948 Refugees | Israel Law Review, 1949) moved across borders and became refugees in Syria, Lebanon, Jordan, Egypt and groups all over the world. Unlike the Arabs who ended up in the diaspora in America, Europe, or Asia, all of them were absorbed by the nations that received them and gave them the status of citizens. An interesting social and political phenomenon is that Muslim Arab countries never absorbed them as citizens, not even

Why the ancient history does not support the concept of a Palestinian people?

Jordan, which was practically Palestine before 1922. (Bawalsa, 2022) All this population to date and their descendants (the only case worldwide) retain refugee status. and so, they live in refugee camps in these countries without being able to claim citizenship of the country where the descendants of these refugees were born. One million Jews who had lived in the diaspora for centuries in Muslim communities suffered the reprisals of losing this war. Pogroms, massacres, and property losses of families that inhabited places as ancient as the ancient Mesopotamian kingdoms took place. The new state had a policy of absorption of all these Jewish communities expelled from the Arab countries, (Scott-Baumann, 2023) which some authors also call the "Jewish Nakba"; (Yemini, 2013) although the term Nakba is specifically Arab and designates the tragedy

of migration of Arab communities outside this territory. (Al-Hardan, 2018) In Iraq (ancient Mesopotamia) it is estimated that the Jewish population before 1948 was 130,000, the last census in 2012 it was believed that less than 10 lived. In Egypt from 75,000 it went to 5, in Morocco from 265,000 to 3000. And so on. continues the account in the Muslim Arab countries of the reality of the Jewish population after 1948. (U, 2021)

Israel gave Arab Israeli citizenship to any Muslim or Christian Arab who wanted to stay living under the new Jewish state. In fact, of the current 9 million inhabitants, 1.7 million are Israeli Arabs, the majority Muslims, and Christian minorities, with all the civil rights of an Israeli Jewish citizen. (Talgam, 2014) Only military service is voluntary, unlike for the Jewish population, which is compulsory for both men and women.



Why the ancient history does not support the concept of a Palestinian people?

The Arabs in the West Bank and Gaza were never absorbed into the dominant governments. They were never named Jordanians or Egyptians. They were left with the title of refugees in charge of the United Nations. The human development indices of the populations in these regions went from bad under British rule to worse under Jordanian and Egyptian rule. (Frisch, 2003)

After multiple conflicts and the impressive cultural, economic, and military development of the new Jewish state, a new war conflict originates that considerably marks the region. Israel is again attacked in a group by several Arab countries, this due to pan-nationalist Arab thought in 1967. The so-called 6-day war.

Israel wins the conflict, expels Jordan from all of Judea and East Jerusalem. It also expels the Egyptians from the Gaza Strip; in the same way it militarily takes the Sinai Peninsula from the Egyptians and later returns it in its policy of land

for peace and takes the Golan Heights from Syria; a militarily strategic and defensive mountainous region important to prevent future attacks from Syria towards the Galilee Valley. To put it one way, the population that existed in the West Bank and in Gaza is orphaned. Without assimilating into the new Jewish state as Israeli Arabs, they remain again as refugees. The Druze Arabs in the Golan Heights become Israeli Arab citizens, joining the entire Druze clan who were already Israeli Arabs. (E. A. Cohen & Gawrych, 2001)

Under the influence of the USSR-USA cold war, a figure of Egyptian origin was born in Cairo: Muhammad Abdel Raouf al - Qudwa al - Husseini , as we saw earlier the al- Husseini family , its origins are Saudi, although they had already lived for hundreds under the auspices of the Ottoman Empire in Syria Paelestina , Born on August 24, 1929 in Cairo, his adopted name was Yasser Arafat. (Legrain, 1998) His father, Abdel Raouf al - Qudwa, a textile merchant, was linked to

Why the ancient history does not support the concept of a Palestinian people?

the extremist Muslim Brotherhood party. He begins to define himself not as Egyptian or Saudi, but as Palestinian. This important figure in the history of the Palestinian Arab group forms, under the auspices of the Soviet Union, a subversive extremist group called the "Organization for the Liberation of Palestine" frequently known as the PLO. With anti-Jewish actions and speeches, it was the cause and main part of the conflict not only in this area of the world but in multiple scenarios throughout the world. He kidnapped and killed Jews and Israelis but also Americans (mainly American Jews) throughout the world, causing tragedies in air hijackings, and the PLO is also responsible for the tragic episode in the 1972 Olympics. (Daraj, 2022b)

Arafat became the image of world terrorism and of this Arab population group, claiming the right to live without Jewish rule in this area. It is not exactly known if Arafat's family was born during the Ottoman Empire in Palestine and later

settled in Egypt. The non-biased biographical part has had serious difficulties in differentiating the objective data from the propaganda, spread for years by supporters and enemies. Arafat liked to add to his legend, so it is difficult today to separate the truth from the lie. The proper name Yasser is a term that in Arabic means "simple or free of complications", and the surname Arafat, refers to a small mountain near Mecca in Saudi Arabia included in the ritual route of the pilgrims who perform the haj. Probably taken for its strong Saudi influence. (Merari & Elad, 2021)

However, the biggest problem for Arafat and the PLO was their constant hate speech and goal of “driving all Jews into the sea”, the basis of the formation of the PLO was the disappearance of the Jewish state. The famous song even today where it is heard "from the River to the Sea, free Palestine", البحر الى النهر من حرة فلسطين, “ filastin hour min alnahr alaa albahr ” refers to the non-negotiation and

Why the ancient history does not support the concept of a Palestinian people?

removal of the Jewish population from this area. (Merari & Elad, 2021) In the same way we frequently hear in the Palestinian Arab protests around the world the chant: “khaybar khaybar ya yahud ” “ يهود يا خير خير ” referring to the slaughter of the Jewish population in Medina in the first century of our era by the Arab population as a reminder that it will happen again. (The Jews of Old-Time Medina –, 2003)

So, who are the indigenous population of the eastern area known first as Canaan and later as Judea, Syria? Palestine, ُ Philistine and now Israel?: Since the beginning of humanity this area was inhabited by migrations from the Arabian Peninsula originating in Africa in the same way that almost all humanity descends from Africa. Over time, the nomadic populations that defined the eastern area as Canaan were nomadic Semitic tribes that today all historians agree in calling Canaanites. Chronologically, the invading peoples

who came from the Aegean Sea such as the Philistines (of European origin) arrived at the shores of Canaan and hence the origin of the name that later, during the end of the Roman Empire, was known as Paelestina. Of course, after multiple wars and conflicts, the Philistine culture disappears or is assimilated to the multiple Semitic populations of the area. Subsequently, multiple cultures and migrations such as the Hebrews, Assyrian, Egyptian and Babylonian invasions, until reaching the Romans who modified the geopolitics of the area, the Crusaders, the Mongols, the long Muslim Arab invasion in the middle of the first millennium of our era until the arrival and rule of the Ottoman Muslim empire and later in the first part of the 20th century the British who upon arrival found a mixture of Arab, Jewish, and minority cultures, including some Christians. There is no historical basis or written documentation from historians to support the myth that Hadrian, to take revenge on the Jewish

Why the ancient history does not support the concept of a Palestinian people? population, took the name of Palestine to define the Roman province in Judea as Syria. Palestine. Historians such as Dio Casio, does not mention the specific reason despite being the one who at that time makes a narration of Hadrian 's opinions. What is well documented is the victory against the Jewish rebellion led by Bar-Kochba and in the same way that Hadrian changes its name to Jerusalem by Aelia Capitolina. Dio Casio narrates that when Hadrian arrives practically Jerusalem was in ruins. Hadrian orders the construction of the city of Aelia Capitolina under the Hellenistic concept. He leaves the VI legion ferrata in the province for its defense and as a garrison the Legio X Fretensis to protect the limits of the new city with orders that no Jew could re-enter the old Jerusalem. (Some Observations on the Name of Palestine on JSTOR, 2016)

The final point is that, without historical data of a Palestinian state or people, the question remains: who are or who were

the Palestinians? As an interesting example after the loss of the area occupied by Jordan in the 1967 war was to hear the statement of Prime Minister Zayd ar - Rifa'i who told an interviewer in 1975 speaking of the Palestinian issue:

"Jordan is Palestine." (Sharaf, 2021) They have never been governed as two separate states except during the British Mandate, where the separation was Transjordan and all the territories to the west of the Jordan River. Before 1918, the two banks of the Jordan River were a single state (Syria Palestine or Ottoman Mustarifats). When they became a single state again after 1948, it was a matter of building on the previous unit. Palestinian families are one, as is their welfare, affiliation and culture. (Pipes, 2015) In the same way in 1981 the declarations of King Hussein who once again affirmed that "Jordan is Palestine and Palestine is Jordan". (Belman, 2022)



Why the ancient history does not support the concept of a Palestinian people?

After a breakdown in diplomatic efforts between Jordan and the PLO in February 1986, the King announced that he speaks "as someone who feels Palestinian." Shortly after, Akif al -Fayiz, the speaker of the Jordanian parliament, declared that "Jordan does not distinguish between its people in the east and in the West Bank. Our town is one and our family is one. (Stateless Again, 2015) We look forward to the day when the one family resumes its historic role." Anwar al - Khatib, a former Jordanian mayor of East Jerusalem, echoed these sentiments later in 1986: "Palestine, Jordan, and Syria were one family until the British and French occupation in 1918, which pushed the boundaries between us. We do not differentiate between our people, whether they live in Jordan, Syria or Palestine." One could go on quoting such language endlessly; it is as common as bees on clover. (Pipes, 2015b) In the end, these historically based comments were taken more as political claims and

with expansionist dreams of the pan-Arab sentiment of the time.

We could conclude that before 1948 if we want to define who the Palestinians were we would have to say that they were the Palestinian Jews, the Palestinian Arabs, the Palestinian Druze and all the Palestinian minorities that lived under British rule. Even before 1920 also the population now known as Jordanians was defined by Palestine.

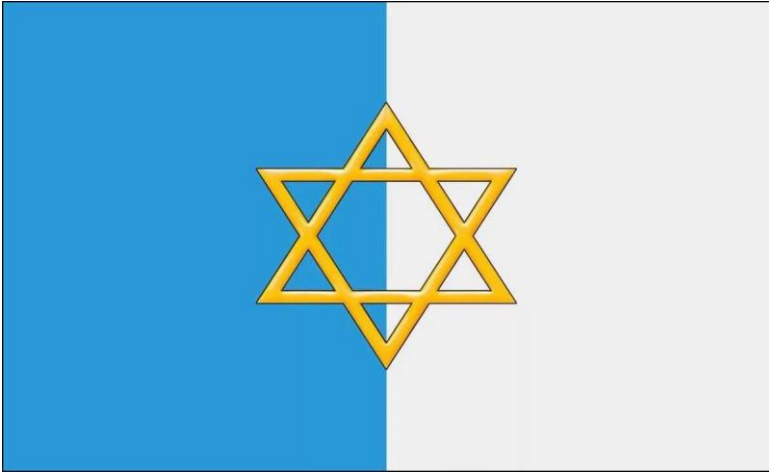
As we can see, the term Palestine has meaning for various cultures and ethnic groups throughout history. However, there remains no evidence of a "Palestinian" people, "Palestinian" culture, or Palestinian Kingdom.

During the British Domination in Palestine, its subsequent division into Transjordan and the British Mandate we have examples of what was defined as Palestinian: the largest newspaper of the time the "Palestinian Post", founded by the Jew, Gershon Argon in Jerusalem in 1932. (The

Why the ancient history does not support the concept of a Palestinian people?

Jerusalem Post, 2022) was a newspaper that was founded by the Jewish population; after 1948 the name was changed to "Jerusalem Post", at a sporting level the "Palestinian" soccer team was made up of a Jewish population and competed under this designation of a Palestinian soccer team worldwide ; in the same way in 1948 the name was changed and continues today as Tel Aviv Maccabi .

In French historical reports, it is generally argued that in the period from 1924 to 1939, the flag was completely different a white and blue field with a 6-ended "star of David". It was such a flag that was depicted on a ship "Emmanuel", which belonged to the Palestinian company " Hormia " (engaged in the delivery of food and weapons to France during the First World War). By the way, even his photo has been preserved



Source: <https://flags-world.com/es/flag-of-Palestine-colors-and-meaning/>

The French dictionary "Le Petit Larousse Illustré" contained a section on flags which, from 1924 to 1939, showed a flag of Palestine with a yellow Star of David on a blue and white background.[4] On what basis Le Petit Larousse Illustré chose this flag as a representative of Palestine (Bandera Del Mandato Británico de Palestina, 2022) ) (Flags of the World, 2022)

Why the ancient history does not support the concept of a Palestinian people?

We can also see examples of the Palestinian Philharmonic Orchestra, the aeronautical company founded by the Zionist Pinhas Rutenberg, (Palestine airway,1945) even the coins were more balanced having the name Palestine and Eretz Israel (the land of Israel) inscribed in Hebrew and Arabic, (T. Goodwin, 2005) even for anyone who had lived at that time of British rule regardless of their ethnicity in the passport he meant Palestine for Jew as well as for Arab. As Golda Meir stated, from 1920 to 1948 Palestine was the entire area from the Mediterranean to the border of Iraq. (It must be remembered that the British division of the kingdom of Transjordan was also a British colony formed from the original British mandate in Palestine). (K. H. Karpat, 1978)



By Zoltan Kluger - This is available from the National Photo Collection of Israel, Photography dept. Government Press Office (link), under the digital ID D516-015. This tag does not indicate the copyright status of the attached work. A normal copyright tag is still required. See Commons:Licensing for more information., Public Domain, <https://commons.wikimedia.org/w/index.php?curid=6676924>



All denominations were trilingual in Arabic, English, and Hebrew. The Hebrew inscription included after "Palestine" the initials Aleph Yud , for " Eretz Yisrael " (Land of Israel).

[https://en.wikipedia.org/wiki/File:1\\_Palestine\\_Pound\\_1939\\_Obverse.jpg](https://en.wikipedia.org/wiki/File:1_Palestine_Pound_1939_Obverse.jpg)

common license

Why the ancient history does not support the concept of a Palestinian people?

To finish we must clarify something: what is the value of the current claims of the Palestinian Autonomous Authority, Hamas, and the Palestinian Arab population? It has a value from the political point of view to their emancipation and to be able to live in a free State. However, they are political, and not historical bases. The missed opportunity of the Palestinian Arab leadership in 1948 by not declaring their Arab State in Palestine has been the cause of the disaster in these last 70 years. We want to believe in the academic world that, as the United Nations declared in 1948, a Palestinian Jewish State has the right to live in peace alongside a Palestinian Arab State where both recognize the same right to live in peace and seeking the development of its population. There is no justification for taking pseudo-historical foundations or creating false academic data to support a different Palestinian kingdom in ancient history or a Palestinian state with historical foundations beyond what

has been mentioned here. Probably the question of the term Palestine would not be such a problem today if the founders of the new Israeli state had called it the "Palestinian Jewish State of Israel".

Finally, whatever the path, the two peoples have the right to live side by side in a relationship of peace and harmony where the development of its inhabitants is complete.



Why the ancient history does not support the concept of a Palestinian people?

## References

1. *1948 Refugees* | *Israel Law Review*. (1949). Cambridge Core. <https://www.cambridge.org/core/journals/israel-law-review/article/1948-refugees/1E997E364691F4379C6F77EC05BC84AD>
2. A. (1882). *Meteorology by Aristotle (2015–11-25)*. CreateSpace Independent Publishing Platform.
3. A. (1945, 27 julio). *Palestine Airways Expects to Resume Service Shortly Throughout Middle East*. Jewish Telegraphic Agency. <https://www.jta.org/archive/palestine-airways-expects-to-resume-service-shortly-throughout-middle-east>
4. *Administrative divisions of the Ottoman Empire* | *Military Wiki* . . . (2022). Military Wiki. [https://military-history.fandom.com/wiki/Administrative\\_divisions\\_of\\_the\\_Ottoman\\_Empire](https://military-history.fandom.com/wiki/Administrative_divisions_of_the_Ottoman_Empire)
5. Afyoncu, E. (2018, 17 mayo). *400 years of peace: Palestine under Ottoman rule*. Daily Sabah. <https://www.dailysabah.com/feature/2018/05/18/400-years-of-peace-palestine-under-ottoman-rule>
6. Ágoston, G. (2021). *The Last Muslim Conquest: The Ottoman Empire and Its Wars in Europe*. Princeton University Press.
7. Al-Hardan, A. (2018). *Palestinians in Syria: Nakba Memories of Shattered Communities*. Columbia University Press.
8. Al-Ramli, K. A. I. A. A. A. A. (2016). *El Fatawa 'lKhayryeh, Les Fetwas de Khayr-Ed-Dyn, Livre Des Ventes Traduit Sur Le Texte Arabe*. Hachette Livre Bnf.
9. Al-Tawara, M. M. (2017). *The Hashemite Kingdom of Jordan: From*

*Abdullah I to Abdullah II* (1. ed.). CreateSpace Independent Publishing Platform.

10. Ancient DNA reveals the roots of the Biblical Philistines. (2019). *Nature*, 571(7764), 149. <https://doi.org/10.1038/d41586-019-02081-x>

11. *Ancient kingdom definition and meaning* | *Collins English Dictionary*. (2022, 8 junio). Collins Dictionaries. <https://www.collinsdictionary.com/dictionary/english/ancient-kingdom>

12. *Archaeology*. (2022). The Torah and Archaeology. <https://www.thetorah.com/topic/archaeology>

13. Arkoun, M. (1973). P. M. HOLT, Ann K. S. LAMBTON et B. LEWIS (éditeurs), *The Cambridge history of Islam*, vol. I: The central islamic lands; vol. II: The further islamic lands; Islamic society and civilisation, Cambridge University Press 1971. *Arabica*, 20(1), 95–97. <https://doi.org/10.1163/15700585-02001016>

14. *Assyrian Empire* | *National Geographic Society*. (2022). Assyrian Empire and Israelites. <https://education.nationalgeographic.org/resource/assyrian-empire/>

15. Bakhit, M. A. (1982). *The Ottoman Province of Damascus in the Sixteenth Century*. Librairie du Liban.

16. *Bandera del Mandato británico de Palestina*. (2022). Wikiwand. [https://www.wikiwand.com/es/Bandera\\_del\\_Mandato\\_Brit%C3%A1nico\\_de\\_Palestina](https://www.wikiwand.com/es/Bandera_del_Mandato_Brit%C3%A1nico_de_Palestina)

17. Bawalsa, N. (2022). *Transnational Palestine: Migration and the Right of Return before 1948 (Worlding the Middle East) (English Edition)* (1.a ed.). Stanford University Press.

18. Behrens-Abouseif, D. (2012). *The Arts of the Mamluks in Egypt and Syria: Evolution and Impact: 1*. V&R Unipress.

Why the ancient history does not support the concept of a Palestinian people?

19. Bell, J. (1952). *Mystery Man of Islam [Amin Al-Husaini]*. google books.
20. Belman, T. (2022). *Jordan is Palestine. Jordanians are Palestinian*.
21. Ted Belman. <https://blogs.timesofisrael.com/jordan-is-palestine-jordanians-are-palestinian/>
22. Ben-Itto, H. (2020). *The Lie That Will Not Die: The Protocols of the Elders of Zion* (2nd Second Edition, Second ed.). Vallentine Mitchell.
23. Birken, A. (1976). *Die Provinzen Des Osmanischen Reiches*. Dr Ludwig Reichert.
24. Brinkman, J. A. (1973). Sennacherib's Babylonian Problem: An Interpretation. *Journal of Cuneiform Studies*, 25(2), 89–95. <https://doi.org/10.2307/1359421>
25. Brodie, J., Brodie, J., Baker, L. L., Parke, B., Verrett, B., & Staff, C. B. B. E. C. (2022). *Flavius Josephus - Complete Works and Writings*. Biblestudytools.Com. <https://www.biblestudytools.com/history/flavius-josephus/>
26. Brown, W. (2022, 7 junio). *Moabite Stone [Mesha Stele]*. World History Encyclopedia. [https://www.worldhistory.org/Moabite\\_Stone\\_%5BMesha\\_Stele%5D/](https://www.worldhistory.org/Moabite_Stone_%5BMesha_Stele%5D/)
27. Bruce Routledge. (2022). The Shelby White and Leon Levy Program for Archaeological Publications. <https://whitelevy.fas.harvard.edu/people/bruce-routledge>
28. Buck, M. E. (2019). *The Canaanites: Their History and Culture from Texts and Artifacts*. Cascade Books.
29. *Can a History of Palestine be Written? | Bible Interp.* (2022). Can a

History of Palestine Be Written?  
<https://bibleinterp.arizona.edu/articles/can-history-palestine-be-written>

30. Cary, E. (1914). *Dio Cassius: Roman history, transl.*.. Dio Cassius.
31. Cazelles, H. (1958). *Hapiru, Hébreux et Israélites*. Hapiru Apiru.
32. Cohen, E. A., & Gawrych, G. W. (2001). The Albatross of Decisive Victory: War and Policy between Egypt and Israel in the 1967 and 1973 Arab-Israeli Wars. *Foreign Affairs*, 80(3), 138. <https://doi.org/10.2307/20050184>
33. Cohen, G. M. (2006). *The Hellenistic Settlements in Syria, the Red Sea Basin, and North Africa: Volume 46*. University of California Press.
34. D. (2018a, septiembre 24). *The Battle of the Delta: Ramses III saves Egypt from the People of the Sea*. Ancient Origins. <https://www.ancient-origins.net/history-important-events/battle-delta-ramses-iii-saves-egypt-people-sea-003119>
35. Daraj, M. (2022a). *Saladin Al-Ayoubi: A Muslim leader established the Ayyubid state and succeeded in reclaiming Jerusalem from the Franks and returning it to the grip of Muslims. (English Edition)*. amazon.
36. Daraj, M. (2022b). *Yasser Arafat: The founder of the Fatah movement, the Palestine Liberation Organization, and the first president of the Palestinian National Authority . (English Edition)*. amazon.
37. Dowty, A. (2021). *Arabs and Jews in Ottoman Palestine: Two Worlds Collide (Perspectives on Israel Studies) (English Edition)*. Indiana University Press.
38. Farah, T. E., & Bill, J. A. (2021). *Panarabism and Arab Nationalism: The Continuing Debate*. Routledge.
39. Faulkner, N. (2016). *Lawrence of Arabia's War: The Arabs, the British and the Remaking of the Middle East in WWI (English Edition)*. Yale

Why the ancient history does not support the concept of a Palestinian people?

University Press.

40. Faust, A., & Katz, H. (2013). Philistines, Israelites and Canaanites in the Southern Trough Valley during the Iron Age I. *Ägypten und Levante*, 21, 231–248. <https://doi.org/10.1553/aeundl21s231>
41. Finkelstein, I. (2003). *La Biblia desenterrada*. Ediciones Akal.
42. Finkelstein, I., & Silberman, D. O. P. A. T. C. F. H. A. S. N. A. (2002a). *The Bible Unearthed: Archaeology's New Vision of Ancient Israel and the Origin of Its Sacred Texts* (Reprint ed.). Free Press.
43. Finkelstein, I., & Silberman, D. O. P. A. T. C. F. H. A. S. N. A. (2002b). *The Bible Unearthed: Archaeology's New Vision of Ancient Israel and the Origin of Its Sacred Texts* (Reprint ed.). Free Press.
44. Finkelstein, I., Silberman, N. A., Aristu, G. J. L., & Ojea, P. G. (2014). *La Biblia desenterrada. Una nueva visión arqueológica del antiguo Israel y de los orígenes de sus textos sagrados (Siglo XXI de España General n<sup>o</sup> 856)* (Free Press ed.). Ediciones Akal, S.A.
45. *Flags of the World*. (2022). flags of the world. <https://www.crwflags.com/fotw/flags/>
46. Friedman, I. (1970). The McMahon-Husseini Correspondence and the Question of Palestine. *Journal of Contemporary History*, 5(2), 83–122. <https://doi.org/10.1177/002200947000500204>
47. Frisch, H. (2003). Comparing Palestinian Perspectives in the Palestinian Authority, Israel and Jordan on Jordanian-Israeli Relations. *Israel Affairs*, 9(3), 67–86. <https://doi.org/10.1080/714003516>
48. Gensicke, K. (2019). *Der Mufti von Jerusalem: Eine politische Biographie Amin el-Husseinis (German Edition)* (1.a ed.). wbg Academic.
49. Gibb, H. A. R. (1958). Arab-Byzantine Relations under the Umayyad Caliphate. *Dumbarton Oaks Papers*, 12, 219.

<https://doi.org/10.2307/1291121>

50. Gitin, S. (2022). *seymour Gitin | W.F. Albright Institute of Archaeological Research - Academia.edu*. S. Gitin.  
<https://aiar.academia.edu/seymourGitin>

51. Goodwin, J. (2003). *Lords of the Horizons: A History of the Ottoman Empire* (Primerio. ed.). St. Martin's Press.

52. Goodwin, T. (2005). Seventh-Century Coins in the Palestine Exploration Fund Collections. *Palestine Exploration Quarterly*, 137(1), 65–76. <https://doi.org/10.1179/174313005x37998>

53. Gorzalczany, A., & Torgë, H. (2021). Islamic Tombstones Reused during the Early Islamic Period from Ramla, Capital of Jund Filastin. *Journal of Islamic Archaeology*, 7(2). <https://doi.org/10.1558/jia.17751>

54. Graetz, H. H. (2019). *Geschichte der Juden von den Ältesten Zeiten bis auf die Gegenwart: Vierter Band, vierte Auflage*. Wentworth Press.

55. *Greater Syria | Encyclopedia.com*. (2022). Greater Syria. <https://www.encyclopedia.com/humanities/encyclopedias-almanacs-transcripts-and-maps/greater-syria>

56. Gribetz, J. M. (2014). *Defining Neighbors: Religion, Race, and the Early Zionist-Arab Encounter (Jews, Christians, and Muslims from the Ancient to the Modern World Book 55) (English Edition)*. Princeton University Press.

57. H. (2022). *LOS NUEVE LIBROS DE LA HISTORIA (Spanish Edition)*. Independently published.

58. H., & Macaulay, G. C. (2020). *The Histories: Complete In Two Volumes*. Independently published.

59. Helck, W. 1971. Die Beziehungen Ägyptens zu Vorderasien im 3. und 2. Jahrtausend vor Christus. Wiesbaden: Harrassowitz.

Why the ancient history does not support the concept of a Palestinian people?

60. Herubel, J. P. V. M. (1992). Egypt, Canaan, and Israel in Ancient Times: Donald B. Redford. *Digest of Middle East Studies*, 1(3), 34–36. <https://doi.org/10.1111/j.1949-3606.1992.tb00369.x>
61. *History & Overview of the British Palestine Mandate*. (2022). Copyright 2022. <https://www.jewishvirtuallibrary.org/history-and-overview-of-the-british-palestine-mandate>
62. History, C. (2021). *The Bar Kokhba Revolt: A Captivating Guide to the Third Jewish–Roman War and Its Impact on Ancient Rome and Jewish History*. Captivating History.
63. Hjelm, I., & Thompson, T. L. (2019). *History, Archaeology and the Bible Forty Years After Historicity: Changing Perspectives 6*. Routledge.
64. Holmes, C. (2015). *Anti-Semitism in British Society, 1876–1939*. Routledge.
65. Hopkins, I. W. J. (1980). The City Region in Roman Palestine. *Palestine Exploration Quarterly*, 112(1), 19–32. <https://doi.org/10.1179/peq.1980.112.1.19>
66. Horowitz, A. B., Katsis, C. L., & Jabotinsky, V. (2015). *Vladimir Jabotinsky's Story of My Life* (Illustrated ed.). Wayne State University Press.
67. Hubbard, L. (2020). *A History of Aqaba in The Hashemite Kingdom of Jordan: From The Edomites to the Resurgence of The Church In Modern Times 2000 BC-2000 AD*. Choir Press.
68. Institute, Scriptural Research. (2021). *The Amarna Letters (English Edition)*. Digital Ink Productions.
69. Ismail, Z. (2022). *The decline of the Ottoman Empire (The Rise and Fall of Ottoman empire) (English Edition)*. google books.

70. *Jelālī Revolts | Turkish history*. (2022). Encyclopedia Britannica. <https://www.britannica.com/event/Jelali-Revolts>
71. *The Jerusalem Post*. (2022). VoxEurop. <https://voxeurop.eu/es/source/the-jerusalem-post-2/>
72. *The Jews of Old-Time Medina* –. (2003, 21 marzo). The Forward. <https://forward.com/news/9510/the-jews-of-old-time-medina/>
73. Joffe, L. (2012). *An Illustrated History of the Jewish People: The Epic 76. 4,000-Year Story of the Jews, from the Ancient Patriarchs and Kings Through Centuries-Long Persecution to the Growth of a Worldwide Culture* (Illustrated ed.). Lorenz Books.
74. Johnson, P. (1988). *A History of the Jews* (Reprint ed.). Harper Perennial.
75. Johnson, P. (2018). *La historia de los judíos*. Penguin Random House Grupo Editorial.
76. Johnson, P., & McCaddon, W. (2007a). *A History of the Jews* (Unabridged ed.). Blackstone Audiobooks.
77. Johnson, P., & McCaddon, W. (2007b). *A History of the Jews* (Unabridged ed.). Blackstone Audiobooks.
78. Jones, D. (2020). *Crusaders: The Epic History of the Wars for the Holy Lands*. Penguin Books.
79. Josephus, F., & Riggenbach, J. (2018). *Des Flavius Josephus Schrift Gegen Den Aipon*. Wentworth Press.
80. Kaldellis, A. (2019). *Romanland: Ethnicity and Empire in Byzantium*. Belknap Press.
81. Karpat, D. P. H. D. H. K. H. & Distinguished Professor of History Department of History Kemal H Karpat. (1985). *Ottoman Population, 1830–1914*. Amsterdam University Press.



Why the ancient history does not support the concept of a Palestinian people?

82. Karpat, K. H. (1978). Ottoman Population Records and the Census of 1881/82–1893. *International Journal of Middle East Studies*, 9(2), 237–274. <https://doi.org/10.1017/s0020743800000088>

83. Kessler, P. L. (2022). *Kingdoms of the Levant - Canaanite & Phoenician City States. Leaders of Canaan.* <https://www.historyfiles.co.uk/KingListsMiddleEast/CanaanCityStates.htm>

84. Klagsbrun, F. (2019). *Lioness: Golda Meir and the Nation of Israel.* Schocken Books Inc.

85. Kolodziejczyk, D. (2004). *The Ottoman Survey Register of Podolia (CA. 1681): «Defter-I Mufassal-I Eyalet-I Kamanice»;* *Studies in Ottoman Documents Pertaining to Ukraine and the . . . Text, Translation and Commentary Pt. 2* (Edición facsímil ed.). Harvard Ukrainian Research Institute.

86. Kornberg, J., & Zipperstein, S. J. (1995). Elusive Prophet: Ahad Ha'am and the Origin of Zionism. *The American Historical Review*, 100(1), 135. <https://doi.org/10.2307/2167993>

87. Kriwaczek, P. (2012). *Babylon: Mesopotamia and the Birth of Civilization* (Illustrated ed.). St. Martin's Griffin.

88. Lawrence, T. E. (2017). *The Collected Works of T. E. Lawrence (Lawrence of Arabia).* e-artnow.

89. Legrain, J. F. (1998). Les 1 001 successions de Yasser Arafat. *Maghreb - Machrek*, N° 160(2), 3–29. <https://doi.org/10.3917/machr1.160.0003>

90. Lebmann, Clayton Miles (Summer 1998). «Palestine: History: 135–337: Syria palaestina and the Tetrarchy». *The On-line Encyclopedia of the Roman Provinces.* University of South Dakota. Archived from the original on 2009–08–11. Retrieved 2014–08–24. (2022).

91. Levine, N. B. (1991). *Politics, Religion and Love: The Story of H.H. Asquith, Venetia Stanley and Edwin Montagu, Based on the Life and Letters of Edwin Samuel Montagu*. New York Univ Pr.
92. Lewis, O. T. G. (2009). *Balfour and Weizmann: The Zionist, the Zealot and the Emergence of Israel* (Illustrated ed.). Bloomsbury Publishing PLC.
93. Lucotte, G., & Mercier, G. (2003). Y-Chromosome DNA Haplotypes in Jews: Comparisons with Lebanese and Palestinians. *Genetic Testing*, 7(1), 67–71. <https://doi.org/10.1089/109065703321560976>
94. Magness, J. (2020). Hadrian's Jerusalem - SHLOMIT WEKSLER-BDOLAH, AELIA CAPITOLINA — JERUSALEM IN THE ROMAN PERIOD IN LIGHT OF ARCHAEOLOGICAL RESEARCH (Brill; Leiden2020). Pp. xxv + 244, figs. 97. ISBN 978–90-04-40733-6. *Journal of Roman Archaeology*, 33, 903–912. <https://doi.org/10.1017/s1047759420000707>
95. *Manetho | Egyptian priest and historian*. (2016). Encyclopedia Britannica. <https://www.britannica.com/biography/Manetho>
96. Mariottini, C. (2014, 12 junio). *Israel and Canaanite Religion*. Dr. Claude Mariottini - Professor of Old Testament. <https://claudemariottini.com/2014/06/12/israel-and-canaanite-religion/>
97. Mark, J. J. (2022, 29 mayo). *Herodotus*. World History Encyclopedia. <https://www.worldhistory.org/herodotus/>
98. Mavor, W. (2019). *The History of the Canaanites, Philistines, and Jews: Also, of the Assyrian and Babylonian Empires (Classic Reprint)*. Forgotten Books.
99. *Meaning of muqaddas in English*. (2022). Rekhta Dictionary. <https://rekhtadictionary.com/meaning-of-muqaddas>

Why the ancient history does not support the concept of a Palestinian people?

100. Melas, K. (2022). *ATLAS of MODERN GREECE: OTTOMAN AND POST-INDEPENDENCE PERIOD (English Edition)*. amazon.
101. Merari, A., & Elad, S. (2021). *The International Dimension of Palestinian Terrorism*. Routledge.
102. *The Mongols And The Mamluks | Islamic History*. (2022). Islamic History. <https://islamichistory.org/the-mongols-and-the-mamluks/>
103. Montagu, E. S. (1917). *The Rt. Hon. Mr. E. S. Montagu on Indian affairs*. University of California Libraries.
104. Nicolle, D. (2005). *Yarmuk ad 636: The Muslim Conquest of Syria*. Praeger Pub.
105. Nol, H. (2015). Gideon Avni: The Byzantine-Islamic Transition in Palestine: An Archaeological Approach. *Der Islam*, 92(2). <https://doi.org/10.1515/islam-2015-0018>
106. Noll, K. L. (2006). Canaanite Religion. *Religion Compass*, 1(1), 61–92. <https://doi.org/10.1111/j.1749-8171.2006.00010.x>
117. Osgood, J., & Baron, C. (2019). *Cassius Dio and the Late Roman Republic; Historiography of Rome and Its Empire: 4*. Brill.
108. *Palestin Walestin*. (2022). Walestin. <https://www.ancient-origins.net/news-history-archaeology/female-statue-turkey-challenges-common-perceptions-women-ancient-world-021558>
109. *Palestine - Roman Palestine*. (2021). Encyclopedia Britannica. <https://www.britannica.com/place/Palestine/Roman-Palestine>
110. Palestine under the moslems; Northern 'Ajlûn. (1890). *Notes and Queries*, s7-X(238), 59–60. <https://doi.org/10.1093/nq/s7-x.238.59e>

111. Pappé, I. (2017). *Gran Bretaña y el conflicto árabe-israelí, 1948–51*. Palgrave MacMillan.
112. Pasachoff, N., & Littman, R. (2005). *A Concise History of the Jewish People* (Primera edición. ed.). Rowman & Littlefield Publishers.
113. Perrett, B. (2004). *Megiddo 1918: Lawrence, Allenby, and the March on Damascus*. Praeger Pub.
114. Pipes, D. (2015a, septiembre 3). *Is Jordan Palestine? - Daniel Pipes*,. Commentary Magazine.  
<https://www.commentary.org/articles/daniel-pipes/is-jordan-palestine/>
115. Pipes, D. (2015b, septiembre 3). *Is Jordan Palestine? - Daniel Pipes*,. Commentary Magazine.  
<https://www.commentary.org/articles/daniel-pipes/is-jordan-palestine/>
116. Popovi, M. (2011). *The Jewish Revolt Against Rome*. Brill.
117. *prolegomenon*. (2022). The Merriam-Webster.Com Dictionary.  
<https://www.merriam-webster.com/dictionary/prolegomenon>
118. Reinhartz, J. (1990). Ahad Ha-'Am — in the eye of the storm. *Jewish History*, 4(2), 49–58. <https://doi.org/10.1007/bf01668651>
119. *Remembering and Imagining Palestine: Identity and Nationalism from the Crusades to the Present 1st edition by Gerber, Haim (2008) Hardcover*. (2008). amazon.
120. Ringer, M. M., & Charrière, E. E. (2021). *Ottoman Culture and the Project of Modernity: Reform and Translation in the Tanzimat Novel*. I. B. Tauris & Company.
121. Salibi, K. (1973). *The Sayfās and the Eyalet of Tripoli*. eyalet.
122. Sass, B. (2010). Four Notes on Taita King of Palistin with an

Why the ancient history does not support the concept of a Palestinian people?

Excursus on King Solomon's Empire. *Tel Aviv*, 37(2), 169–174.  
<https://doi.org/10.1179/033443510x12760074471143>

123. Schneer, J. (2010). *The Balfour Declaration: The Origins of the Arab-Israeli Conflict (English Edition)*. Random House.

124. Schrader, H. (2022). *The Holy Land in the Era of the Crusades: Kingdoms at the Crossroads of Civilizations, 1100–1300*. Pen and Sword History.

125. Scott-Baumann, M. (2023). *The Shortest History of Israel and Palestine: From Zionism to Intifadas and the Struggle for Peace (Shortest History Series) (English Edition)*. The Experiment.

126. Sharaf, N. (2021, 12 noviembre). *Jordan Is Palestina the Idea Resurfaces Again*. Arab Center Washington DC.  
<https://arabcenterdc.org/resource/the-jordan-is-palestine-idea-resurfaces-again/>

127. *Sharing the Land of Canaan - Palestine Timeline*. (2022). qumsiyeh.org.  
<http://qumsiyeh.org/palestinetimeline/>

128. Singer, I. (2011). *The Calm Before the Storm: Selected Writings of Itamar Singer on the End of the Late Bronze Age in Anatolia and the Levant; Writings from the Ancient World Supplement*. Society of Biblical Literature.

129. *Sir Flinders Petrie | British archaeologist*. (2022, 30 mayo). Encyclopedia Britannica.  
<https://www.britannica.com/biography/Flinders-Petrie>

130. Smend, R. (2019). *Die Inschrift Des Königs Mesa Von Moab Für*

*Akademische Vorlesungen (Classic Reprint)*. Forgotten Books.

131. Smith, D. (2022). *THE ROYAL FAMILY OF THE HASHIMATE KINGDOM OF JORDAN: History of the Royal Family of the Hashimate Kingdom of Jordan*. Independently published.

132. Society, N. C. H. & New Canaan Historical Society. (2021). *Readings in New Canaan History*. Van Duuren Media.

133. *Some Observations on the Name of Palestine on JSTOR*. (2016). Hebrew Union College. <https://www.jstor.org/stable/23508170>

134. Somel, S. A. (2010). *The A to Z of the Ottoman Empire: 152* (Reprint ed.). Scarecrow Press.

135. Spawforth, O. A. H. A. G. A. T. (2018). *The Story of Greece and Rome* (Illustrated ed.). Yale University Press.

136. *Stateless Again*. (2015, 29 abril). Human Rights Watch. <https://www.hrw.org/report/2010/02/01/stateless-again/palestinian-origin-jordanians-deprived-their-nationality>

137. Sukhni, E. (2008). *Amin al Husaini - Über sein politisches Wirken im Nahen Osten und die Zusammenarbeit mit Adolf Hitler*. Beltz Verlag.

138. T., T., & T. (2018b, enero 6). *Temple of Rameses III (Medinet Habu)*. Treasures Egypt. <https://treasuresegypt.com/temple-rameses-iii-medinet-habu/>

139. Talgam, R. (2014). *Mosaics of Faith: Floors of Pagans, Jews, Samaritans, Christians, and Muslims in the Holy Land*. Penn State University Press.

140. *Tanzimat | Ottoman reform movement*. (2022). Encyclopedia Britannica. <https://www.britannica.com/event/Tanzimat>

141. Teitelbaum, J. (2001). *The Rise and Fall of the Hashemite Kingdom of Arabia*. Amsterdam University Press.

142. *Tel Dan Stele - Madain Project (en)*. (2022). Dan Stele.

Why the ancient history does not support the concept of a Palestinian people?

[https://madainproject.com/tel\\_dan\\_stele](https://madainproject.com/tel_dan_stele)

143. Tharrats, M. P. (2017). *Legio VIII Hispana: La verdadera historia jamás contada de la Legión IX Hispana*. Editorial Bubok Publishing.

144. Tonder, V. G. (2019). *Irgun: Revisionist Zionism, 1931–1948*. Pen & Sword Military.

145. Troeler, G. (1977). The Birth of Saudi Arabia – The Rise of the House of Saud. *Verfassung in Recht und Übersee*, 10(4), 597. <https://doi.org/10.5771/0506-7286-1977-4-597>

146. U, S. (2021, 22 noviembre). *Jewish Population in 10 Islamic Countries*. Sephardic U. <https://sephardicu.com/history/jewish-population-in-10-islamic-countries/>

147. *Ugaritic-Canaanite Religion* | *Encyclopedia.com*. (2022). Ugarit-Canaan. <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/ugaritic-canaanite-religion>

148. *The Umayyad Caliphate* | *Islamic History*. (2022). Islamic History. <https://islamichistory.org/the-umayyads/>

149. Vassiliev, A. (2013). *King Faisal: Personality, Faith and Times (English Edition)* (Reprint ed.). Saqi Books.

150. Vermes, G. (2011). *The Complete Dead Sea Scrolls in English (7th Edition) (Penguin Classics) (English Edition)* (Ed. rev.). Penguin.

151. Warnock, P. (1995). *People of the Sea: The Search for the Philistines*. Trude Dothan and Moshe Dothan. *The Biblical Archaeologist*, 58(1), 58. <https://doi.org/10.2307/3210470>

152. Weinberg, W. (1987). *Review of Johnson, Paul. A History of the Jews*. Christian Century Foundation.
153. Weizmann, C., Vaitzman, H., & Weiner, H. (1974). *The Letters and Papers of Chaim Weizman*. Amsterdam University Press.
154. Winter, S. (2010). *The Shiites of Lebanon under Ottoman Rule, 1516–1788*. Cambridge University Press.
155. Yemini, B. (2013, 3 noviembre). *What About the Jewish Nakba?* Begin-Sadat Center for Strategic Studies. <https://besacenter.org/what-about-the-jewish-nakba/>
156. Zeine, Z. N. (1977). *Struggle for Arab Independence: Western Diplomacy and the Rise and Fall of Faisal's Kingdom in Syria* (2.a ed.). Caravan Books.
157. *The Legion and the Hagana בוטינסקי'ז מכון (Defense)*. (2022). מכון בוטינסקי'ז. <http://en.jabotinsky.org/zeev-jabotinsky/life-story/the-legion-and-the-hagana-defense/>



Why the ancient history does not support the concept of a Palestinian people?

## ABOUT THE AUTHOR

Dr. Sergio Ralon Guatemalan Surgeon, proud of his Jewish roots, enthusiastic and faithful believer of Zionism. He currently lives in Guatemala where he is Head of the First Adult Surgery Unit at the San Juan de Dios General Hospital and Professor of Surgery at the University of San Carlos de Guatemala. He completed his medical studies at the University of San Carlos de Guatemala and post-graduate studies in Surgery at the San Juan de Dios General Hospital where he was Chief Resident. He completed the Postgraduate course in General Surgery and Cancer at Tel-Aviv University, Israel and Mastology at the National Cancer Institute in Rio de Janeiro, Brazil. He has been a fellow of the American College of Surgeons and the International Federation of Surgery studying at Stanford, Brown, Boston, Harvard, and Cardiff Universities in Wales. He completed the Chromium endoscopy training for early diagnosis of gastric cancer at the National Cancer Institute in Tokyo, Japan. He has been an instructor of surgery at the Francisco Marroquín University and performed voluntary service in the Israeli Army serving in conflict areas, being the only Guatemalan to be appointed instructor of KAPAP-LOTAR of the Israeli special forces. He belongs to several national and international surgical associations, including the American Society of Trauma, the American Society of Surgical Oncology, the American Society of Clinical Oncology, the American College of Surgeons, the American Society of Breast Surgeons, and the International Society of Surgical Surgery. Dr. Sergio Ralon also has studies in Terrorism and Counterterrorism from the University of Leyden in The Hague, the Netherlands, and Middle East Studies from Tel Aviv University in Israel. He is responsible for the "Ralon Statement" about discussions on social networks about terrorism, which says that as the online discussion drags on, someone at some point will say that the cause of terrorism is Israel or the Mossad, making it imminent that the discussion will end promptly.



## Prolegomenon of the Palestinian People

Why the ancient history does not support the concept of a Palestinian people?





