



The Intellectual And Ideological Dimension Of The Palestinian-Zionist Conflict

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Abstract:

Many scholars and analysts of the Palestinian issue try to distance the Palestinian-Zionist conflict from its true religious background. They justify this by claiming that the Palestinian cause is merely a struggle for political influence in the region and the disputed territories, ignoring the profound historical truth that Palestine is an Islamic land. Unfortunately, they base their arguments on a distorted and fabricated present that favours the Zionist side, which is trying to win the sympathy of the world through various bodies and organisations. The Zionist entity does not hesitate to declare the conflict a religious war at every opportunity.

In this research, I will focus on an important point that is beginning to become clear and visible due to the significant awareness among a large section of the free people of the world: the nature of the conflict between Muslims and Jews in Palestine. I will explore its intellectual, ideological and doctrinal dimensions, starting with the fundamental question of the origin of the conflict and its main cause: who rightfully belongs to the Holy Land? Is it the Muslims, both historically and legally, or do the Zionists have a claim, as stated in their alleged religious texts, who consider Palestine to be the Promised Land?

Keywords: Palestinian Conflict, Palestinian Cause, Zionist Entity, Religious War, Muslims, Jews, Holy Land, Intellectual, Ideological, Doctrinal.

Introduction

Foreword

The Palestinian question is one of those complex issues that have occupied the minds and attention of many historians, both local and international, in various fields. It has undoubtedly become the issue of our time due to foreign intervention more than any other region in the world, from ancient times to the present day, compounded by the dispersion and division of its people as a result of the hardships of wars and various conflicts.

In this research I shall concentrate on one important point which has begun to emerge clearly, thanks to the heightened awareness of a large section of the free people of the world. This point concerns the nature of the conflict between Muslims and Jews in Palestine, particularly its ideological and doctrinal dimensions. I will explore the fundamental question of the origin of the conflict and its primary cause: who has the rightful claim to the Holy Land? Is it the Muslims, in terms of historical and legal rights, or do the Zionists have a claim, as outlined in their supposed religious texts, which regard Palestine as the Promised Land? I will try to delve into the details of this issue by examining the historical evidence.

In order to facilitate the study and to address different aspects, I have divided the research into four main points:

1. The first point is entitled “The History of Arab-Islamic Palestine”, which aims to establish the legal, historical and archaeological rights of Muslims to the Blessed Land and the Al-Aqsa Mosque.
2. The second point focuses on the false religious claims of the Zionists regarding their right to the land of Palestine.
3. In the third point, I will refute these claims and expose their arguments.
4. The final point will deal with the implications of the Islamisation of the issue.

In conclusion, I will offer practical recommendations to support and advance the cause.

First: The history of Arab-Islamic Palestine

I will try to affirm the legal and historical rights of Muslims to the mosque and the land, as there is much evidence to support this from various perspectives:

1. Legal evidence

- The Islamic nature of the land of Palestine: Al-Aqsa Mosque is historically an Islamic mosque, existing long before the arrival of the Jews and continuing after their presence. Palestine is the land of the Prophets, including Ibrahim, Musa, ‘Isa, Zakariya, Yahya, and others¹ - may peace be upon them and upon our Prophet. All of them were Muslims, as it has been said, “Verily, the religion with Allah is Islam²” and “We make no distinction between them, and we submit to Him³”. Therefore, Palestine is an Islamic land and no one

¹- Ishaq Farhan: The Islamic Dimension of Jerusalem and the Palestinian Question, Dar Al-Furqan for Publishing and Distribution, Amman, Jordan, 2003, p. 2.

²- Surah Al-Imran, verse 19.

³- Surah Al-Baqarah, verse 136.

but Muslims have any right to it. “Verily, the land belongs to Allah; He gives it to whom He pleases of His servants, and the final result is for the righteous⁴”.

Al-Aqsa Mosque is in the heart of Jerusalem, and Jerusalem is in the centre of Palestine. The blessed land around Al-Aqsa may not be limited to Palestine alone, but extends to the whole of Greater Syria. The city of Jerusalem is divided into two parts: one inside the walls and one outside. Inside the walls is the Dome of the Rock Mosque, built by the Umayyad Caliph Abd al-Malik ibn Marwan (685-691 AD). To the south of the Dome of the Rock is the Al-Aqsa Mosque, whose construction also began under Abd al-Malik ibn Marwan in 693 AD and was completed by his son Al-Walid ibn Abd al-Malik in 705 AD⁵.

The righteous caliph Umar ibn al-Khattab, may Allah be pleased with him, was the one who received the keys to Jerusalem and built the Al-Aqsa Mosque on the site of the old mosque in 636 AD. It was later renovated by the Umayyad caliph Abd al-Malik ibn Marwan. The entire region remained under Muslim control until it was occupied by the Crusaders in 1099 AD, who committed a massacre that, according to historical sources, claimed the lives of seventy thousand Muslims. The Muslims, led by Salah al-Din al-Ayyubi, regained control of the city in 1187 AD⁶.

B - The connection with the Holy Mosque:

The Al-Aqsa Mosque is considered the jewel of the Muslims and their first Qibla (direction of prayer) to which they turned in prayer. It is also the place from which their Prophet Muhammad, peace be upon him, ascended to heaven. This momentous event is explicitly recorded in the Qur’an, with Surah Al-Isra beginning by mentioning the event and glorifying Allah as a testament to the greatness of this miracle: “Exalted is He Who brought His servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, whose surroundings We have blessed”⁷.

The holiest site in Palestine is the Al-Aqsa Mosque, located in the heart of Jerusalem. It is considered the third holiest mosque in Islam after Al-Masjid Al-Haram and Al-Masjid Al-Nabawi. The construction of Al-Aqsa predates that of Al-Masjid Al-Nabawi. In a good hadith narrated by Abu Dharr, may Allah be pleased with him, he said: I asked, “O Messenger of Allah, which mosque was built first on earth?” He said, “Al-Masjid Al-Haram, then Al-Masjid Al-Aqsa. I asked, ‘How long was the gap between them? He said, ‘Forty years.’” This was undoubtedly before the prophethood of Musa (Moses) and Ibrahim (Abraham), peace be upon them. It was Ibrahim who, along with Isma’il (Ishmael), laid the foundations of the House and was instructed by Allah to determine the location of Al-Aqsa. Allah said about him: “Ibrahim was neither a Jew nor a Christian, but he was a hanif (monotheistic) Muslim, and he was not of the polytheists”⁸.

⁴- Surah Al-A’raf, verse 126.

⁵- Omar Souleiman Al-Ashqar: And Let Them Destroy What They Have Built, Dar Al-Nafae for Publishing and Distribution, Jordan, First Edition 1430 AH/2010, p. 81.

⁶- Omar Souleiman Al-Ashqar: The Previous Reference, p. 82.

⁷- Surah Al-Isra, verse 1.

⁸- Surah Al-Baqarah, verse 67.

Not only that, but it was also the Qibla (direction of prayer) for the Jews during the time of their prophets. In the First Book of Kings, the Prophet Solomon, peace be upon him, says in his prayer: “When Thy people Israel are defeated before the enemy because they have sinned against Thee, and if they turn to Thee and confess Thy name and pray and supplicate before Thee in this house...⁹”.

In verse 44 of this book it says: “When Your people go out to fight against their enemy in the way You send them, and they pray to the Lord towards the city You have chosen and the house I have built for Your name...¹⁰”. The city referred to here is Jerusalem, and the house refers to Al-Aqsa Mosque¹¹.

C - The Prophet’s Acknowledgment of the Virtue and Blessing of the Mosque and the Land

This is evident in the Prophet Muhammad, peace be upon him, leading the prophets and messengers in prayer at Al-Aqsa and his ascension to heaven from there. It is also reflected in the care given to it by the prophets and the righteous of the Children of Israel.

Abdullah ibn Amr narrated that the Messenger of Allah, peace be upon him, said: “Indeed, Solomon, son of David, peace be upon them both, asked Allah for three things. He granted him two of them, and I hope He will grant him the third. He asked for a kingdom that no one after him would have, and He granted it to him. He asked for a judgement equal to his own, and He granted him that. And he asked that whoever comes to this house and wants nothing but to pray in it, his sins should be forgiven as on the day his mother gave birth to him. The Prophet, peace be upon him, said: “I hope that Allah will grant him the third”¹².

Moreover, there are numerous hadiths that attest to the virtue and status of Al-Aqsa, and the Prophet Muhammad, peace be upon him, was eager to open it during the battles of Mu’tah and Tabuk to liberate Jerusalem from the Romans. This was achieved during the caliphate of Umar ibn al-Khattab, may Allah be pleased with him, in 17 AH (638 CE).

The nation then suffered a period of severe weakness during which the Crusaders occupied the land and the mosque for about ninety years. The blessed land remained under Crusader occupation since 1099 AD, but Allah decreed its liberation under the leadership of Salah al-Din al-Ayyubi in 1187 AD.

D - The Awqaf of the Land of Palestine:¹³

Palestine is an Islamic land and a waqf (endowment) belonging to all Muslims and not to any particular generation or people. It belongs to all generations of the Muslim Ummah until the Day of Judgment¹⁴, and it is not permissible to neglect or compromise it.

⁹- First Book of Kings: Chapter 8, verse 33.

¹⁰- First Book of Kings: same, verse 44.

¹¹- Souleiman Al-Ashqar: The Previous Reference, p. 83.

¹²- Sahih Mawarid al-Zam’an in Sahih Ibn Hibban, volume 1, page 433, number 868.

¹³- Sami Mohammed Al-Salahat: Islamic Waqfs in Palestine and Their Role in Confronting Israeli Occupation*, Al-Zaytouna Center for Studies and Investments, Beirut, Lebanon, no date of publication, p. 35.

¹⁴- The Islamic Dimension of the Palestinian Cause: Ishaq Ahmad Farhan, pp. 3, 4.

E - The Sacred Perspective: A sense of sanctity has developed among Muslims regarding Al-Aqsa because it is their first Qibla (direction of prayer) to which they turned in monotheism and worship of Allah, and it is considered the third of the two Holy Mosques in terms of virtue and blessing.

2 - Historical facts:

The author Ishaq Farhan in his book “The Islamic Dimension of Jerusalem and the Palestinian Issue” affirmed that Palestine has been Arab since ancient times. The Jebusites inhabited it over seven thousand years ago and the Canaanites settled there over five thousand years ago. The Jebusites built the city of Jebus (Jerusalem), which the Canaanites called Ur-Salem, later changed to Jerusalem. During Roman rule it was known as Aelia, and after its Islamic conquest by Caliph Umar ibn al-Khattab in 17 AH (638 CE), it became known as Jerusalem¹⁵.

3 - Archaeological evidence

For more than a century, numerous excavations have been carried out in Palestine to fulfil the Jewish aspiration to establish a state based on the Torah. Since 1967, the failure of these excavations, carried out exclusively by Israelis, has revealed the deep-rooted Arab history of Palestine. This is confirmed by the testimony of archaeologists working in Palestine and the Levant and the results of their excavations, which have revealed the Canaanite civilisation, which has existed since the third millennium BC¹⁶.

Second: Zionist claims to the land

The Zionists are trying to use this conflict to prolong the crisis, consolidate the foundations of their state, formalise and legitimise the occupation and turn its hidden dimensions into open declarations. They do this by fabricating Torah claims and Talmudic illusions about the Temple Mount and the ancient Promised Land¹⁷. The global Zionist movement in modern times seeks to influence Western thought and civilisation, attempting to Judaize Western churches¹⁸, which has become a significant factor in Western politics regarding the Palestinian issue¹⁹. This influence controls many of its institutions, organisations and legal, security and economic agencies.

Regrettably, Judaism has succeeded in influencing Christianity, pressuring it to change its stance and intervene in the policies of its countries in favour of the Zionist perspective on

¹⁵- See Ishaq Farhan: The Islamic Dimension of Jerusalem and the Palestinian Question, p. 2.

¹⁶- Afif Al-Bahansi: The Ancient History of Palestine through Archaeology, Publications of the Syrian General Book Authority, Ministry of Culture, Damascus, 2009, p. 5.

¹⁷- Mohammed Akoush: The Generals’ Conflict in Israel, The Arab Institute for Studies and Publishing, Beirut, Lebanon, no date of publication, p. 15.

¹⁸- Hassan Tata: Israeli Religious Thought: Its Phases and Doctrines, Institute for Research and Arab Studies, 1971, p. 152 and beyond.

¹⁹- See Ishaq Farhan: Previous Reference, p. 6. See: Mohammed Akoush: The Generals’ Conflict in Israel, p. 15.

the Palestinian issue, siding with the Jews to justify their false claims to the Promised Land and their continuous attempts to rebuild their alleged Temple²⁰.

The characteristics of the Jewish-Christian Western alliance that we observe in our time began with the attempts of the English King Richard II in the mid-14th century to unite the Old Testament and the Gospel into one book for the first time²¹. Since then, Zionist influence on Western Christianity has increased, leading to a growing belief in alleged prophecies promising the return of the Jews to Palestine. This context helps to explain the issuing of the Balfour Declaration during the First World War.

The danger is compounded by the belief among Western Christians that the Second Coming of Christ cannot take place until the Jews have a state in Palestine. This belief has been espoused by several US presidents, such as Truman, Reagan and most recently Clinton, who have done more to promote this cause than the Jews themselves²².

These ideas have managed to influence all Western elites, giving rise to the slogan: "If you are with me, you are a saint; if you are against me, you are the devil". As a result, a significant part of Western society has come to believe in these myths.

Third: Refuting their claims

The claims of the Jews regarding their historical right to the Blessed Land are based on their possession of all elements of power and influence in the media and international organisations. Under the guise of protecting common rights, the scales of the West have tipped towards the Zionist side. Unfortunately, a large proportion of Arabs have believed these claims, often under the pretext of accepting the status quo or believing that the occupation is destiny.

All this has led to some mistakes made by many Muslims, especially the confusion between the Jews of yesterday who believed in Moses, peace be upon him, and the Jews of today. This confusion has negative consequences both doctrinally and practically. Therefore, it is necessary to clarify some important issues in this context, which can be summarised as follows:

1- The children of Israel²³ who believed in Moses, peace be upon him, are different from the Jews of today. The former were Muslims and believers, while the latter are disbelievers and polytheists, following those who disbelieved in Moses and deviated from his law. The Children of Israel are the descendants of Jacob 'alaihi-salâm', about whom Allah said: "And Abraham instructed his sons, and so did Jacob: 'O my sons, Allah has indeed chosen this religion for you, so do not die unless you are Muslims²⁴."

²⁰- Hassan Tata: Israeli Religious Thought: Its Phases and Doctrines, p. 153.

²¹- Ishaq Farhan: Previous Reference, p. 6.

²²- Contemporary Political Fundamentalism through the Zionist Perspective - Analytical and Critical Study, thesis submitted for a Master's Degree in Political Science and International Relations, unpublished, University of Algeria, prepared by: Belkhodr Karima, under the supervision of: Prof. Dr. Mansour Ben Larreb, 2005/2006, p. 70 et seq.

²³- See: Hassan Tata: Israeli Religious Thought: Its Phases and Doctrines*, p. 221 and beyond.

²⁴- Surah Al-Baqarah, verse 132.

In accordance with this truth, Joseph, peace be upon him, said: “And I have followed the religion of my fathers, Abraham, Isaac and Jacob. It would not be right for us to associate anything with Allah²⁵. Those who believed in Moses, peace be upon him, are mentioned by Allah: “And We bestowed on the Children of Israel the Book, the Judgment, and the Prophethood, and We gave them good things and preferred them to the worlds²⁶. He also said: “And We made from among them leaders who guided by Our command, if they were patient and [if] they were sure of Our verses²⁷.”

The Prophet Muhammad (peace be upon him) mentioned them in a hadith narrated by Ibn Abbas: “The nations were presented to me, and I saw the Prophet with a small group, and the Prophet with one or two men, and the Prophet with no one. Then a great multitude appeared before me, and I thought they were my Ummah²⁸. It was said to me, “This is Moses and his people”.

As for those who have deviated from the faith of Moses, they have fallen into polytheism, as Allah, the Exalted, has said: “The Jews say, ‘Ezra is the son of Allah²⁹’. He also said: “They have taken their scholars and monks as lords besides Allah³⁰”, and further said: “And they were not commanded but to worship one God: there is no god but Him³¹. Exalted is He above what they associate with Him. He mentioned them by saying: The Jews say: “The hand of Allah is chained³². Their hands are chained, and they were cursed because of what they said³³”.

Thus, the Jews of today have no relation to those who believed in Moses, peace be upon him, and were granted the Holy Land. They are merely an extension of those who disbelieved in Moses and the prophets who came after him, those who distorted the Torah and deviated from the religion of monotheism and the Law of Moses, peace be upon him.

2- Most Jews today are not descended from the Children of Israel. In other words, those who occupy Palestine today are not descendants of the Children of Israel who were with Moses or of his lineage. The Jews who are considered to be descendants of the Children of Israel, known as the Sephardim, make up no more than 20% of the total Jewish population of the world. This figure includes intermarriage with other nationalities and lineages, meaning that this small percentage is not a pure lineage of the Children of Israel. The greater proportion of Jews today, about 80%, are not of the original Jewish descent, but are of European and Eastern descent from various countries around the world, known as Ashkenazim, who came to Judaism through conversion from their pagan religions and others.

²⁵- Surah Yusuf, verse 6.

²⁶- Surah Al-Jathiya, verse 16.

²⁷- Surah As-Sajda, verse 24.

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²⁹- Surah At-Tawba, verse 30.

³⁰- Surah At-Tawba, verse 31.

³¹- Surah At-Tawba, verse 31.

³²- Surah Al-Ma'idah, verse 64.

³³- Hassan Tata: Israeli Religious Thought: Its Phases and Doctrines, p. 153 and beyond.

This historical fact collapses the claim of the occupiers of Palestine to a “historical right”. It becomes clear that they are occupiers, not returnees, and that their homeland and the land of their ancestors is the land from which they came, not the land to which they have come. As for the small percentage who are considered descendants of the Children of Israel, they have no right to Palestine for two reasons:³⁴

1. First: They have deviated from the true religion of Moses and have distorted the Torah. Palestine is an Islamic land and non-Muslims have no right to it.
2. Second, Palestine did not originally belong to the Children of Israel; it belonged to the Giants, who were its inhabitants before the Children of Israel. Allah gave it to the Children of Israel and allowed them to enter it if they were on the right path. If they strayed, their right to it was forfeited.

On the basis of the above, the claim of historical right is invalid and this claim is proved false in all respects.

3_The characteristics of the Jews mentioned by Allah in the Qur’an have been passed down through history, inherited from generation to generation and from nation to nation. These traits include treachery and betrayal, cowardice and avarice, conspiracy and plotting, arrogance and pride, among others³⁵, which Allah, the Exalted, has made clear in the Qur’an. These traits were evident in the Jews who harmed Moses, peace be upon him, and deviated from his law. They are innate, deep-rooted traits that have hardened over time as a result of their deviation from the right path and have become part of their distorted religion and their fixed attributes. They raise their children with these traits, so that the young grow up with them, and the old continue to embody them and teach them to those who enter this religion from outside.

Only a few among them have escaped these traits, namely those who believed in Moses, peace be upon him, and adhered to what he brought. Allah said: “And among them is a community that is moderate, but many of them are evil in what they do”.

Thus, when the Qur’an mentions the characteristics of the Jews, it does not generalise the judgement on them. Therefore, understanding and dealing with these truths is part of the strategy for dealing with Jews. Failure to do so will lead to misunderstanding in perception, belief and action, which will delay the resolution of the conflict and prolong its duration, for what is built on error ultimately leads to ruin.

4- It is important to clarify the terminology as there is a significant difference between Jews, the Children of Israel and Zionists. The usurpers are trying to distort the facts through media obfuscation, switching between these names as needed.

Fourth: The impact of Islamising the Palestinian cause

The Islamisation of the cause heralds the imminent end of the conflict, especially as the vision becomes clearer, giving the issue a significant influence that encompasses all

³⁴- Afif Al-Bahansi: The Ancient History of Palestine through Archaeology, p. 71.

³⁵- See: Protocols of the Elders of Zion, Masonic Plans for World Domination.

segments of society and casts its shadow over all fields: political, social, intellectual and military. Let us briefly summarise these effects:

Political: Understanding this conflict within its Islamic framework makes it a vital and effective avenue for the unity of the Islamic Ummah, paving the way for geographical unity in reality.

Socially: Every Muslim, regardless of gender, colour, country or ethnicity, has the obligation to defend the Palestinian cause, to join the ranks of its moral fighters and to commit to supporting it through various means and available resources.

Militarily: Society has the responsibility to contribute financially or intellectually to any promising project that challenges the fortifications of the occupying invaders.

Intellectually: There is a need for effective contributions to educate and raise awareness among the general public about the meaning, history and dimensions of this conflict with the Zionists. It is the responsibility of the educated elite, enriched with an authentic historical culture, to take part in every social event, scientific activity and popular mobilisation.

Conclusion

Attempts to distance the Palestinian cause from its Islamic embrace increase the ambiguity of the conflict and make a solution distant and unattainable, imprisoning the cause within outdated ideas. Therefore, it is essential to counter ideas with ideas, force with force and material with material. From this perspective, the Islamic Ummah must play specific roles, which can be summarised as follows:

1. Reviving the doctrinal and intellectual role of the Ummah: this involves recognising the Palestinian cause as a doctrinal issue that should not be compromised or diluted, regardless of the negative realities of the current situation. The Islamic creed regarding the Palestinian cause must stand up to the weak Talmudic belief that Palestine is the Promised Land. The Arab identity of Palestine and Jerusalem must be emphasised, affirming that it is an Arab-Islamic land and a waqf (endowment) that nobody has the right to give away.

2. Mobilising the Ummah and activating its peoples: This role includes working to support the Islamic Ummah in standing firm with the Palestinian people and their legitimate resistance against the Zionist occupier, both morally and materially, using all available means. It also means resisting normalisation with the Zionist enemy.

In this regard, we commend all associations that provide financial and humanitarian support.

3. The diplomatic and international role of the Ummah: This role is embodied in the revival of the Arab system and Islamic solidarity at the popular and official levels. It requires severing political and official relations with the Zionist enemy, cancelling all peace treaties with it, and exerting maximum efforts in international forums to isolate the Zionist enemy politically and medially from the international community. The Zionist

movement should be considered as a racist movement that humanity and the international community must expose and oppose. Efforts should be made to prosecute the leaders of the Zionist entity as war criminals, to highlight the Palestinian holocaust, and to raise the issue of Palestinian refugees as a pressing global problem that deserves international sympathy.

4. Strengthening and Supporting the Principle of Resistance

The Islamic Ummah must mobilise its peoples for Jihad to liberate Palestine from the Zionist occupation. This can be achieved by striving for the establishment of an Arab regional unity between the countries of the Levant, Egypt and Iraq, similar to what the Muslim leader Salah al-Din al-Ayyubi did during the Crusader occupation of Jerusalem. This unity should focus on achieving economic and technological development to match the strength of the occupying Zionist enemy. In addition, preparations should be made to establish an Al-Aqsa brigade in every Arab Islamic army, ready to become a great Al-Aqsa army in the future to liberate the land of Israel and Mi'raj. There should also be the formation of a global Islamic popular movement, similar to the Zionist movement, with the aim of using all available means alongside Arab and Islamic countries to liberate Palestine.

5. Economic role:

This includes the economic boycott of the Zionist entity to pave the way for its political isolation.

6. Faith in Allah and trust in His promise.

This includes believing in His promise and being sure of His victory. It requires adherence to His prevailing laws, which favour no one, and recognising that His laws will prevail over the passage of time and the interactions between people until truth triumphs over falsehood and Palestine is liberated from the filth of the Zionists.

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