

Chapter Two: The Jews

The Jews in History

Unlike earlier textbooks, in which Jews were presented at times in the context of various historical periods, mostly in negative light, the latest issue is almost devoid of historical references. This phenomenon is especially apparent in Christian Education textbooks which simply refer to “the people” when dealing with Old Testament history. The longest reference to Jews found in the books of this issue is a story about a Jewish thief who mended his ways after becoming a Muslim.

While Jews are not mentioned as an integral part of the region’s history, a recurrent phenomenon in the PA textbooks is the claim that all other ancient nations of the Middle East were Arab. The following quotations refer to the Accadians, Babylonians, Chaldeans, Assyrians, Arameans, Phoenicians and Canaanites as Arabs. In the case of the Canaanites this claim has a political value: proving that the Arabs preceded the Jews in Palestine. The modern Palestinians are thus presented as the descendants of the Canaanites. It should be stressed that this posthumous Arabization of the ancient nations of the Middle East – none of which spoke the Arabic language – is a product of modern Arab historiography. It is not substantiated by any serious archeological finding or reliable historical source.

The easy contact of its [the Arabian Peninsula’s] inhabitants with these [neighboring] areas brought about the emergence of Arab emigrations from it and the establishment of the most ancient civilizations such as the Babylonian civilization in Iraq and the Canaanite and Aramaic [civilizations] in the land of [Greater] Syria [*Al-Sham*].

History of the Ancient Civilizations, Grade 5 (2004) p. 15

The Accadians were Arab tribes. a great number of whom moved from the Arabian Peninsula and settled in Iraq to the north of the Sumerians.

History of the Ancient Civilizations, Grade 5 (2004) p. 44

The Assyrians 1400-626 BCE: an Arab people that emigrated from the Arabian Peninsula and settled in northern Iraq...

History of the Ancient Civilizations, Grade 5 (2004) p. 47

Babylon remained subject to the Assyrians until it managed to rid itself of their rule with the help of the Chaldean tribes that came from the Arabian Peninsula... It set out to spread its rule over all the lands of Iraq, Palestine and Syria. The most famous king of this state was Nebuchadnezzar. When it became weak the Persians invaded it in 539 BCE and thus the Arab rule of ancient Iraq ended until the Muslim conquest in 637 CE.

History of the Ancient Civilizations, Grade 5 (2004) pp. 47-48

Activity 1: Let us do research and write an essay in the [class] wall magazine about Nebuchadnezzar's expedition against Jerusalem in 586 BCE [should be 586 BCE]².

History of the Ancient Civilizations, Grade 5 (2004) p. 50

The Phoenician Arab merchants established the city of Carthage in Tunisia³.

History of the Ancient Civilizations, Grade 5 (2004) p. 71

The Arameans descended from Aram the son of Shem, the son Noah, peace be on him. They emigrated from the Arabian Peninsula around 1500 BCE and settled in most parts of the land of [Greater] Syria [*Al-Sham*] between the Babylonian civilization in the east and the Canaanite civilization in the west.

History of the Ancient Civilizations, Grade 5 (2004) p. 36

The origins of the Palestinian people are the Canaanites, who immigrated to Palestine from the Arabian Peninsula in approximately 3500 BCE. The Palestinians embraced Islam after the Muslim conquest of Palestine and its liberation from the Byzantines in the reign of Caliph Umar bin al-Khattab in the first century AH.

National Education, Grade 5 (2004) p. 30

The Canaanites could not establish one single state, but every city, and the group of villages surrounding it, constituted a petty state. Among them were [Hebrew Biblical names are given, followed in parentheses by their present Arabic equivalents]: Yabus (Al-Quds [Jebus-Jerusalem]), Hebron (Al-Khalil), Sidon (Saida), Akko (Akka [Acre]), Yafo (Yafa [Jaffa]), Yeriho (Ariha [Jericho]), Megido (Tall al-Mutasallim), Shechem (Nablus) and others.

And when the Canaanites became weak some of the coastal areas like Ashkelon and Gaza fell under the control of the Philistines who came from the island of Crete in the Aegean Sea.

...Palestine became known by this name after the tribes of the Philistines who settled in the land of Canaan alongside the Canaanites. They established five cities in southern Palestine: Gaza, Ashdod, Ashkelon, Ekron (Aqer) and Gat (Iraq al-Manshiyyah)

History of the Ancient Civilizations, Grade 5 (2004) p. 33

² The preceding chapter provides no information from which the student could draw an answer to this question. In a book from the first issue, the following passage appears:

6. The Chaldean (Second Babylonian) civilization which was ruled by Nebuchadnezzar who put an end to the Hebrews' occupation of Jerusalem.

Arts and Crafts, Grade 6 (2000), p. 38

³ It is worthy of note that the Tunisians themselves do not refer in their textbooks to the ancient Phoenicians as Arab.

The Romans established many cities on the Canaanite remnants in Palestine, such as Jerusalem (Iliya [Aelia Capitolina]), Caesarea, Nablus (the New City [Neapolis⁴]) and Tiberias.

History of the Ancient Civilizations, Grade 5 (2004) p. 72

The Shekel is an Arab Canaanite currency unit used by the inhabitants of Palestine in ancient times. The Torah mentions that our lord Abraham purchased from Ephron the Canaanite-Hittite the cave [of the Machpelah in Hebron] where he buried his wife [Sarah], for an amount of four hundred silver Shekels.

History of the Modern and Contemporary World, Grade 10 (2004) p. 63

In the following text the ancient Hebrews are mentioned with no further additions.

The most important Aramean kingdom in Syria was the Kingdom of Damascus. One of its most famous kings was Ramin who managed to unite several Aramean kingdoms in order to withstand expansion by the Hebrews.

History of the Ancient Civilizations, Grade 5 (2004) p. 36

The following quotations talk of traditional figures in ancient Jewish history but hardly refer to them as such.

One of God's favors [bestowed on] Abraham when he separated himself from his people and from their worship was that He rewarded him and gave him pious posterity. He gave him Isaac and his son Jacob...

Islamic Education, Grade 10, Part 2 (2004) p. 14

Abraham alone was granted a great favor, as God appointed all the prophets after him from among his descendants and revealed the Heavenly books to the prophets from among his sons.

[Qur'an] Recitation, Grade 10 (2004) p. 65

...Israel is Jacob...

Islamic Education, Grade 10, Part 2 (2004) p. 17

Pharaoh was an oppressive ruler of Egypt. His oppression [against the Israelites in Egypt] reached [such a degree] that he ordered the killing of every newborn male of the Children of Israel, because some of the priests had

⁴ This Greek name was corrupted in Arabic to Nablus, the current Arab name for the city.

informed him that a boy would be born to the Children of Israel who would bring about the end of his reign⁵.

Islamic Education, Grade 5, Part 2 (2004) p. 51

One of its [Sheba's] most famous rulers is Queen Balkis who visited King Solomon in Jerusalem.

History of the Ancient Civilizations, Grade 5 (2004) p. 19

A Christian Education textbook for Grade 10 describes (on pages 50-51) the events related in the Old Testament, including the reigns of David and Solomon, but refrains from mentioning any national or religious identity of the people concerned. Instead, they are referred to as “the people” [al-sha’b]. The following text is what the book says about the Babylonian captivity:

The holy city fell to the Babylonians in 587 BCE [should be 586 BCE] and the inhabitants were sent into exile.

Christian Education, Grade 10 (2004) p. 51

This phenomenon repeats itself on the following page, as no reference is made to the nationality of the kingdoms mentioned:

⁵ A picture on that page shows women holding their babies and facing Pharaoh’s soldiers. The rest of the story goes according to the lines of the traditional Biblical-Qur’anic narrative.

Jerusalem [*Ururshalim*] and Judea [*Al-Yahudiyyah*]... Samaria [*Al-Samirah*], Galilee [*Al-Jalil*]...⁶

Christian Education, Grade 5 (2004) p. 74

The People of the Book were divided regarding Jesus and formed diverse factions. Some of them falsely claimed that he was God. Some of them falsely claimed that he was God's son. Some of them accused his mother of adultery. The Holy Qur'an answers all of that, [saying] that it is a lie and slander, and threatens those who believe it with severe punishment on Judgment Day.

Islamic Education, Grade 10, Part 2 (2004) p. 12

With the advent of the seventh century CE the Persians and others⁷ destroyed these churches [on the northern shore of Lake Tiberias].

Christian Education, Grade 10 (2004) p. 84

The [Qur'anic] Surah tells the story of an oppressive and infidel king who wanted to take revenge on the believers who worshiped God⁸.

Islamic Education, Grade 5, Part 1 (2004) p. 14

God granted the believers victory over [the Jewish tribe of] Bani Qurayzah⁹ [of Medina] who had helped the aggressive "Groups" [a confederation of Bedouin tribes that attacked the Muslims in Medina].

[Qur'an] Recitation, Grade 10 (2004) p. 31

"And no Jew will live in Jerusalem." ([Part] of [Caliph] Umar [bin al-Khattab]'s covenant [with the Christian inhabitants of Jerusalem following its conquest by the Muslims in 638 CE])

Linguistic Sciences, Grade 10 (2004) p. 149

[Caliph] Ali Bin Abi Taleb... Commander of the Faithful, lost a coat of mail of his and found it with a Jew in Medina. But the Jew claimed that the coat of mail was his. They went to Judge Shuraykh to reach a verdict. The judge

⁶ The text is taken from the Christian Scriptures. Usually, Palestinian textbooks refrain from using the bracketed names. They use Al-Quds for Jerusalem and the West Bank for Judea and Samaria. On the other hand, Galilee is widely used in its Arabic form.

⁷ The word "others" here probably implies the Jews who cooperated with the invading Persians against Byzantine rule. The textbook avoids mentioning them here explicitly.

⁸ The Qur'anic story does not mention any specific nation in this context, but early Arab historians and commentators identify that ruler with one of the Yemeni kings before Islam who became Jewish and maltreated his Christian subjects. The textbook does not repeat that here.

⁹ Again, the text does not refer to the Qurayzah tribe as Jews. But it is a well known fact in Islamic history.

asked Imam Ali to bring two witnesses who would testify that the coat of mail was his. His servant Qunbur came forth, as well as his [Ali's] son Al-Hasan. They both testified that the coat of mail was his.

Judge Shuraykh said to Imam Ali: "As regards the testimony of your servant I accept it. As regards your son's testimony we do not accept it." And he said to the Jew: "Take the coat of mail". When the Jew saw the Muslims' justice he converted to Islam and admitted that the coat of mail was Ali's and returned it to him. But Ali gave it to him because of his conversion and gave him more presents besides that.

Islamic Education, Grade 5, Part 2 (2004) p. 46

References to the Jews in modern times are almost non-existent (except the chapter about Zionism, and see below):

There are also minorities on the continent [Europe] which profess Judaism and Hinduism.

Geography of the World's Continents, Grade 10 (2004) p. 56

The section on Nazi Germany in the history book for grade 10 mentions the racist theory of the regime (p. 75) but does not mention the Jews as its immediate victims in this context. There is, however, a sentence that may imply that without naming them.

The manifestations of Hitler's totalitarian state:

...

3. The purification of Germany of non-German elements.

History of the Modern and Contemporary World, Grade 10 (2004) p. 76

The section on the Second World War in the same book (pp. 78-84) does not mention the Holocaust.

The Jews in the Context of the present Conflict

Contrary to books that were published previously, no reference to the Jews in the context of the conflict has been found in the latest issue.

Zionism

*The material for most of this sub-chapter has been taken from a specific chapter on Zionism in a tenth-grade history book. As in earlier PA textbooks, Zionism is presented not as a legitimate national movement of the opponent but as a racist movement connected with world Imperialism. But, unlike the former books, and for the first time in the history of PA textbook publishing, the infamous “**Protocols of the Elders of Zion**” are mentioned in the text as an authentic part of Zionist history.*

The following is a quotation attributed to the first Israeli Prime Minister, David Ben-Gurion and is the first time that a Zionist and Israeli leader is quoted objectively in a Palestinian textbook.

Let us read the following text and reflect on it

[Israel's first prime minister] David Ben Gurion said about Zionism: “Zionism was not just a comprehensive theory or a philosophic or religious concept separate from time, place or circumstances. Rather, it was in reality a Jewish philosophy which was in its essence a struggle against assimilation in Western societies.”¹⁰ (Rafiq Al-Natshah and others, Modern and Contemporary History of Palestine, p. 46)

History of the Modern and Contemporary World, Grade 10 (2004) p. 60

The following text, on the other hand, uses biased terminology, with outright denial of any historical rights the Jews may have in Palestine.

Educational Summary

Zionism: A racist ideological and political movement that appeared in the second half of the nineteenth century. Its appearance coincided with the appearance of modern European Imperialism, because Zionism itself is a racist-imperialistic movement and because it, in its reality, constitutes an integral part of world Capitalism. It aimed at creating a state embodying the phrase “A land without a people to a people without a land”. It mixed religion with nationalism in order to form its principles and ideology, relying on alleged religious and historical rights expressed in the Zionist writings for the realization of two fundamental ideas which were:

¹⁰ CMIP could not verify this specific quotation.

1. The idea of longing and yearning and the return to the land of Zion, according to their claim.
2. The idea of salvation, by which the Zionist movement means that the Diaspora that was imposed on the Jews and prevented their return to the Promised Land, according to their claim.

History of the Modern and Contemporary World, Grade 10 (2004) p. 60

The Rise of the Zionist Movement

It is possible to relate the rise of the modern Zionist movement to the following factors:

1. The Europeans' hostility to the Jews for several reasons:
 - The traditional religious aversion [based] on the assumption that the Jews are responsible for the crucifixion of Lord Christ
 - The obscurantist religious instructions [of the Jews] that sanctified the idea of Jewish purity and the prohibition of intermarriage with others.
 - The business of usury [practiced] by the Jews, which was forbidden to the Christians.
2. The failure of the enlightenment movement, or *Haskalah*, which means "understanding" in the Hebrew language¹¹. In the modern era it came to denote the Jewish movement in the late nineteenth century which aimed at the assimilation of the Jews in the societies where they were living, as the Jews were then living in separate quarters and every Jewish quarter was called "*Ghetto*", so that the Jew's loyalty would be [given] to the state where he lives and not to Jewish nationalism. One of the most famous of its [i.e., the *Haskalah* movement] proponents was the Jewish philosopher Moses Mendelssohn.
3. The growth of the Jewish national feeling following the rise of the idea of nationalism and the national state in Europe, especially after the spread of the principles of the French Revolution, liberty, fraternity and equality.
4. The support it received from some of the imperialist states, which contributed to the realization of Zionism's goal.

History of the Modern and Contemporary World, Grade 10 (2004) p. 61

The Phases of the Emergence of the Zionist Movement

The first phase – before the Basel Congress, 1897: It appeared in the form of writings by Jewish intellectuals as well as the appearance of Jewish associations and movements that focused in their mission on the need to solve the Jewish question and return to the Promised Land. We would mention some of them:

¹¹ *Haskalah* means "learning", "rational erudition", "enlightenment" in this context

1. Moshe Hess was a German Jew who dealt with the Jewish question in his book “Rome and Jerusalem” and said that the solution of the Jewish question would not come through the assimilation of the Jews in the societies in which they lived. He focused on the need for the conviction that Jewish nationalism existed and called for the establishment of Jewish colonies in Palestine.
2. Leo Pinsker was a Russian Jew who rejected the idea of Jewish assimilation in the societies in which they were living and said in his book “Auto-emancipation” (self liberation): “The real liberation of the Jews will not come unless a national entity is created for the Jews where they will live”. But he did not focus on Palestine and stated that it could be anywhere.
3. The association of “Love of Zion” or “Lovers of Zion”. It was established by a group of Russian Jews in 1870 and its most important goals were:
 - Solution of the Jewish question by returning to the Promised Land, according to their claim.
 - Resurrection of the Hebrew language and Jewish nationalism.
 - Support of Jewish settlement in Palestine and providing it with money and men.
4. The BILU movement (the return of Jacob’s people to Palestine). It was established in Russia in 1881 and spread among the Jewish students. It called for the rejection of the idea of the Jews’ assimilation in the societies in which they were living and encouraged immediate emigration to Palestine.
5. The Jewish Colonization Association. It was established by [the Jewish Baron] de Hirsch in 1891. It concentrated its activity in Argentina but offered financial assistance in support of the [Jewish] colonies in Palestine.

The second phase – after the Basel Congress, 1897: The Zionist movement became associated with [the name of] the Jew Theodor Herzl, who is considered to be its real founder when he published his book “The Jewish State” in 1896. He had studied the conditions of the Jews in the societies in which they were living, and political solutions to the Jewish question, and said: “The only solution to the Jewish question is by making it a political problem that will be a focus of interest for Jewish and international circles, with a view to realizing the idea of the Jewish state.” Herzl succeeded in convening the first Zionist congress in the city of Basel in Switzerland in 1897. He presided over it and [the program adopted at it] later came to be known as the Basel Zionist Program. The Basel Congress is regarded as the proclamation of the idea of Jewish nationalism in a clear and organized form and [for all] practical [reasons as the] birth of Zionist ideology that

formulated its goals and the strategic steps, as well as the tools and material and human means, for their realization.

Theodor Herzl: A Jewish journalist born in 1860 in Budapest, the capital of Hungary. He spent most of his life in Vienna, the capital of Austria and died in 1904. He is considered the founder of the Zionist movement. In 1896 he published his famous book “The Jewish State” in which he formulated the principles of Zionist ideology.

The Resolutions of the Basel Congress

1. The goal and purpose of Zionism is the creation of a homeland for the Jewish people in Palestine guaranteed by International law. The Congress defined the following means for the realization of this goal:
 - Pursuing the colonization of Palestine by Jewish agricultural workers, industrialists and merchants.
 - Organizing world Jewry and unifying it by local and international organizations that would conform to the laws of each country.
 - Strengthening the Jewish national consciousness.
 - Taking practical preparatory steps in order to obtain international approval for the realization of Zionism’s goal.
2. The establishment of World Zionist Organization. The Congress elected Theodor Herzl to be its president.
3. The establishment of Zionist organizations that would aim at colonizing Palestine, organizing them and linking them to the Zionist movement. These organizations were the Zionist Congress, the Jewish Agency, the Executive Committees, the Jewish National Fund and the Palestine Office.
4. Granting the right of membership to every Jew in the world who adheres to the Basel Program and pays an annual fee called “Shekel”.

There is a group of confidential resolutions adopted by the Congress and known by the name “The Protocols of the Elders of Zion”¹² the goal of which was world domination. They were brought to light by Sergey Nilos and translated into Arabic by Muhammad Khalifah Al-Tunisi.

Palestine was chosen for the establishment of the [Jewish] national home for the following reasons:

¹² The “Protocols of the Elders of Zion” are presented here as the confidential resolutions of the first Zionist Congress. This is the first time the “Protocols” are mentioned in a PA school textbook. The Russian priest Sergey Nilos was the author of the “Protocols” under the auspices of Czarist secret police.

1. The proximity of British imperialistic interests to the Zionist movement's goals.
2. Palestine was easier than other countries to use for gathering the Jews of the world in order to build the national home there... because of its connection to the Jewish religion and the ancient historical memories¹³.

The Zionist Movement after the Basel Congress

Herzl continued his efforts to obtain international approval that would guarantee the realization of the Zionist project. Germany was the first state he approached, for two reasons:

1. The existence of large numbers of Jews in Germany.
2. The bonds of friendship that tied Germany to the Ottoman State, of the possessions of which Palestine was part.

Herzl also approached the Ottoman State directly in order to obtain the approval of Sultan Abd Al-Hamid II in return for Zionist financial assistance and the discharge of the State's debts. But he failed because of the Ottoman sultan's refusal. Herzl died before he realized his goal. The Zionist movement continued its endeavors with Britain, which, on November 2, 1917, issued the Balfour Declaration which guaranteed the realization of the Zionist settlement project in Palestine.

History of the Modern and Contemporary World, Grade 10 (2004) pp. 61-63

One of Zionism's goals, according to the textbook, is providing services to the imperialist states.

The Goals of the Zionist Movement

1. The establishment of the State of Israel as the solution to the Jewish question in the world.
2. The Jewish State is the real expression and embodiment of what is known by Jewish nationalism, which should embrace all the Jews of the world.
3. The establishment of this state on the land of Palestine, as it is considered the historical and religious State of Israel and, therefore, it is the property of the Jews.
4. The acquisition by this state of all the fundamentals of economic and military strength, which will enable it to defend and attack at the same time and to provide services to the imperialist states.

History of the Modern and Contemporary World, Grade 10 (2004) p. 63

¹³ This appears to be the first time that the connection of Palestine to the Jewish religion and ancient historical memories is mentioned without reservations, i.e., without such phrases as "according to their claim", in the context of Zionism. But it is such a minute change that no serious conclusions can be drawn from it.

I will test myself

1. I will explain what the following concepts and terms mean: the Zionist Movement, the *Ghetto*.
2. I will explain the goals of the Association of the Lovers of Zion.
3. I will fill in the blank space in the following sentences, after copying them into the answerbook:
 - The Zionist movement is named after...
 - The author of the book "Rome and Jerusalem" is the Jew...
 - The Association of the Love of Zion was established in the year...
 - ... is considered the founder of the Zionist movement.
4. I will trace the means defined by the Basel Congress for the realization of Zionism's goals regarding the building of the Jewish national home.
5. I will explain the following:
 - The Jewish Zionist consensus on Palestine for building their state there.
 - The Europeans' hostility to the Jews.
 - The failure of the assimilation movement.
6. I will mention the goals of the Zionist movement.

Activity: I will refer to a historical source and write down the names of the Israeli [?] settlements that appeared in Palestine during the period 1870-1914. **History of the Modern and Contemporary World, Grade 10 (2004) p. 64**

The material for the rest of this sub-chapter has been taken mostly from a unit entitled "Water and the Occupation" in a tenth-grade health and environment textbook.

Water and Zionist Thinking

In the light of the availability of sources of water, agricultural land, and moderate weather, as well as the location of Palestine between Egypt and the Fertile Crescent and its relative proximity to Europe, it has over the ages been the focus of the desires of the greedy, as well as a desired place of residence for foreigners, who, having stayed there for a certain period of time, either assimilated and became part of the region or left .

The issue of water had special importance in Zionist thinking, and began to figure in its activity side by side with bringing the first Jewish settlers to Palestine and their attempts to settle them in areas rich in water sources, like the region of the coastal plain and Galilee, in addition to the area of Tiberias.

In spite of all the efforts made by the Zionist movement in an attempt to seize control of land, the Jews owned only 7% of the land surface of historical Palestine before the Catastrophe [*Nakbah*] of 1948. But this percentage

increased to 78% after the expulsion of the Palestinians and the establishment of “the State of Israel”.

Health and Environment Sciences, Grade 10 (2004) p. 124

[The Non-Alignment Movement] stood against Zionist aggression on Palestine.

History of the Modern and Contemporary World, Grade 10 (2004) p. 100

Jewish Holy Places

The following is the only reference in the textbooks surveyed for this report to a Jewish holy place. As in earlier textbooks, no Jewish holy place is recognized as such.

[The Angel] Gabriel – may peace be on him – set out with the Messenger from the Holy Mosque in Mecca to Al-Aqsa Mosque in Jerusalem. When he [Muhammad] arrived he tethered [the Heavenly beast] Al-Buraq to a ring in the western wall of Al-Aqsa Mosque, which is known as Al-Buraq Wall. ... Al-Buraq Wall is called by this name after Al-Buraq which carried the Messenger. It is the wall that the Jews claim to be the Wailing Wall.

Islamic Education, Grade 5, Part 1 (2004) p. 61