


No Difference



Mohamed Adel

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I hate racism,
I hate discrimination,
I hate violence;
That's why I wrote this book.

Mohamed Adel

Introduction

It is disgusting the way we treat each other. I mean since the beginning of time we killed each other, mistreated each other.

While we are in fact the same, there is no big difference between us but the color of our skin or the way we live or our religions.

Deep down inside we are all the same, there is no big difference.

We all are connected, whether we like it or not.

Mohamed Adel

1- The Palestinian and the Israeli

Mohamed Abdel

If there were ever a country that represents human rights' violation, it'd be Israel.

This is Jerusalem. The war between the Palestine and the Israeli has been on for over 50 years. Actually, since the beginning of time there is war in Jerusalem.

Mohamed is a Hamas fighter, he's 25 years old.

Cohen is an Israeli soldier, he's 25 years old.

Place: combat zone

There is a battle between Israeli and Hamas soldiers.

Mohamed took a destroyed house as a shelter

While he was hiding, he heard some footsteps coming from behind him. He turned around to see. It was Cohen

with his gun machine and just when Mohamed and

Cohen were about to kill each other, something magical

happened. A flash light was all over the place and at that moment, their lives switched they are going to live each other lives from the beginning.

Mohamed is going to be Cohen.

Cohen is going to be Mohamed.

.....
.....

Cohen is in Mohamed's body now.

Mohamed is a ten-year-old boy now.

While he was having dinner with his family - father mother and sister- , a group of Israeli soldiers barged in with gun machines .Cohen hid under the table; one of the soldiers was Cohen's dad!

Cohen was shocked to see his father killing an innocent family.

Since he was born, he has been told that the Philistines are terrorists and now he knows the truth. It's all bunch of a government military Politician bullshit.

.....
Innocent blood

Human's blood

Is the drink of war lords

Is the drink of corrupted politician

Is the drink of inhuman people

Innocent blood

Innocent lives

Wasted for nothing

.....
Now Mohamed is in Cohen's body. He is ten years old.

He is living with an Israeli family. His father is the man who killed his family, his mother is also is a soldier.

Every day, his parents tell him that the Philistines are terrorists and they should all be killed.

Mohamed now understands why the other Israeli soldiers hate his people so much. He is not wondering any more.

.....
....
The poison of the soul is hate!

And we are the masters of hating each other.

We poison our souls all the time with hate.
And we can't just get enough of it.

.....
- "You see that?" said the Israeli soldier to Mohamed
- "That's a filthy Muslim kid." and then he said in hate
tone:

- "Kill him I want to see his blood all over the floor."
- "No!" Mohamed said
- "What?! You are disobeying orders!"
- "He is just a kid."
- "He is a Muslim Arabic kid. His blood is cheap. Now go and kill him."

Mohamed pointed his gun while he was sweating and he couldn't believe what he was doing.

He shot the kid, he killed the kid and the only excuse he had, that he is just a soldier following orders.

.....
.....
On the other side, Cohen was about to blow up a mall in Tel Aviv with his group.

- "You see that mall is filled with these animals; you get in there and put a bomb." Cohen's leader said.

Cohen was about to get into the mall and then something stopped him. He saw a group of kids going into the mall so he decided to go back.

- "Why did you come back?"
- "I can't do it."
- "What! Why?"
- "There are kids in that mall."
- "Israeli Jewish kids."
- "So"
- "One day, these kids are going to grow up and kill our kids -I can't kill kids."

- “They kill our kids. Their kids’ blood is not more precious than ours.”

Cohen found himself going back to the mall, setting up the bomb and blowing up the mall leading to the death of thousands of people including kids.

Cohen couldn’t believe what he has done.

.....
.....

Kids with stones against a tank.

Kids with guns.

Kids with bullets wounds.

Kids with blood all over them.

Kids should have fun.

Kids should have a happy childhood.

Kids should have a good education.

Kids should have a life.

.....
.....

Killers in military uniform

Killers in suits

Killers with medals

Killers with license to kill

Killers with an official contract

Official governments’ killers

.....
.....

Days and years have passed to get to the point when Mohamed and Cohen meet. They are prepared to kill each other but Mohamed paused before firing and said: is it really worth it?

- "No, **it's** not worth it."

Replied Cohen and while they were standing, staring at each other, a bomb exploded killing them both.

.....

.....

War is the mother of terrorism.

War is the mother of hate.

War is the mother of destruction.

War is the mother of corruption.

War is the mother of discrimination.

War is the mother racism.

No good could come out of war.

.....

.....

Information about Palestine:

Palestine: Palestine, a conventional name used, among others, to describe a geographic region between the Mediterranean Sea and the Jordan River, and various adjoining lands.

As a geographic term, Palestine can refer to 'ancient Palestine,' an area that today includes Israel and the Israeli-occupied Palestinian territories, as well as part of Jordan, and some of both Lebanon and Syria. In classical or contemporary terms, it is also the common name for the area west of the Jordan River. The boundaries of two new states were laid down within the territory of the

British Mandate, Palestine and Transjordan. The term Land of Israel is used to refer to the same geographic region, both narrowly and broadly defined, by Israelis, Jews, and Christian Zionists, among others. Other terms for the same area include Canaan, Zion, and the Holy Land.

Origin of name: The name "Palestine" is the cognate of an ancient word meaning "Philistines" or "Land of the Philistines". The earliest known mention is thought to be in Ancient Egyptian texts of the temple at Medinet Habu which record a people called the P-r-s-t (conventionally Peleset) among the Sea Peoples who invaded Egypt in Ramesses III's reign. The Hebrew name Pələshseth)- usually translated as Philistia (פְּלִשְׁתַּיִם) Peleshet in English, is used in the Bible to denote the southern coastal region that was inhabited by the Philistines to the west of the ancient Kingdom of Judah.

The Assyrian emperor Sargon II called the same region Palashtu or Pilistu in his Annals. In the 5th century BCE, Herodotus wrote in Ancient Greek of a 'district of Syria, called Palaistinê" (whence Palaestina, whence Palestine.

According to Moshe Sharon, Palaestina was commonly used to refer to the coastal region and shortly thereafter, the whole of the area inland to the west of the Jordan River. The latter extension occurred when the Roman authorities, following the suppression of the Bar Kokhba rebellion in the 2nd century CE, renamed "Provincia Judea" (Iudaea Province; originally derived from the name "Judah") to "Syria Palaestina" (Syria Palaestina), in [order to complete the dissociation with Judaea.

During the Byzantine period, the entire region (Syria Palestine, Samaria, and the Galilee) was named Palaestina, subdivided into provinces Palaestina I and II. The Byzantines also renamed an area of land including the Negev, Sinai, and the west coast of the Arabian Peninsula as Palaestina Salutaris, sometimes called [Palaestina III].

The Arabic word for Palestine is Philistine (commonly transcribed in English as Filistin, Filastin, or Falastin. Moshe Sharon writes that when the Arabs took over Greater Syria in the 7th century, place names that were in use by the Byzantine administration before them, generally continued to be used. Hence, he traces the emergence of the Arabic form Filastin to this adoption, with Arabic inflection, of Roman and Hebrew (Semitic) names. Jacob Lassner and Selwyn Ilan Troen offer a different view, writing that Jund Filastin, the full name for the administrative province under the rule of the Arab Caliphates, was traced by Muslim geographers back to [the Philistines of the Bible].

The use of the name "Palestine" in English became more common after the European Renaissance. The name was officially revived and used after the fall of the Ottoman Empire (1517–1917) and applied to the territory in this region that was placed under the British Mandate for Palestine.

Some other terms that have been used to refer to all or part of this land include Canaan, Greater Israel, Greater Syria, the Holy Land, Iudaea Province, Judea, Israel,

"Israel HaShlema", Kingdom of Israel, Kingdom of Jerusalem, Land of Israel (Eretz Yisrael or Ha'aretz), Zion, Retenu (Ancient Egyptian), Southern Syria, and Syria Palestina.

Boundaries:

The boundaries of Palestine have varied throughout history Prior to its being named Palestine, Ancient Egyptian texts (c. 14 century BCE) called the entire coastal area along the Mediterranean Sea between modern Egypt and Turkey R-t-n-u (conventionally Retjenu). Retjenu was subdivided into three regions and the southern region, Djahy, shared approximately the same boundaries as Canaan, or modern-day Israel and [the Palestinian territories, though including also Syria.

Scholars disagree as to whether the archaeological evidence supports the biblical story of there having been a Kingdom of Israel of the United Monarchy that reigned from Jerusalem, as the archaeological evidence is both rare and disputed. For those who do interpret the archaeological evidence positively in this regard, it is thought to have ruled some time during Iron Age I (1200 - 1000 BCE) over an area approximating modern-day Israel and the Palestinian territories, extending farther westward and northward to cover much (but not all) of [the greater Land of Israel.

Philistia, the Philistine confederation, emerged circa 1185 BCE and comprised five city states: Gaza, Ashkelon, Ashdod on the coast and Ekron, and Gath inland. Its northern border was the Yarkon River, the southern border extending to Wadi Gaza, its western

border the Mediterranean Sea, with no fixed border to the east.

By 722 BCE, Philistia had been subsumed by the Assyrian Empire, with the Philistines becoming 'part and parcel of the local population,' prospering under Assyrian rule during the 7th century despite occasional rebellions against their overlords. In 604 BCE, when Assyrian troops commanded by the Babylonian empire carried off significant numbers of the population into slavery, the distinctly Philistine character of the coastal cities dwindled away, and the history of the Philistines as a [distinct people effectively ended.

The boundaries of the area and the ethnic nature of the people referred to by Herodotus in the 5th century BCE as Palaestina vary according to context. Sometimes, he uses it to refer to the coast north of Mount Carmel. Elsewhere, distinguishing the Syrians in Palestine from the Phoenicians, he refers to their land as extending down all the coast from Phoenicia to Egypt. Josephus used the name Παλαιστίνη only for the smaller coastal area, Philistia. Pliny, writing in Latin in the 1st century CE, describes a region of Syria that was "formerly called Palaestina" among the areas of the Eastern [Mediterranean

Since the Byzantine Period, the Byzantine borders of Palaestina (I and II, also known as Palaestina Prima, "First Palestine", and Palaestina Secunda, "Second Palestine"), have served as a name for the geographic area between the Jordan River and the Mediterranean Sea. Under Arab rule, Filastin (or Jund Filastin) was used

administratively to refer to what was under the Byzantines Palaestina Secunda (comprising Judaea and Samaria), while Palaestina Prima (comprising the Galilee region) was renamed Urdunn ("Jordan" or Jund al-Urdunn).

The Zionist Organization provided their definition concerning the boundaries of Palestine in a statement to the Paris Peace Conference in 1919; it also includes a statement about the importance of water resources that the designated area includes. On the basis of a League of Nations mandate, the British administered Palestine after World War I, promising to establish a Jewish homeland therein. The original British Mandate included what is now Israel, the West Bank (of the Jordan), and trans-Jordan (the present kingdom of Jordan), although the latter was disattached by an administrative decision of the British in 1922. To the Palestinian people who view Palestine as their homeland, its boundaries are those of the British Mandate excluding the Transjordan, as described in the Palestinian National Charter.

Additional extra biblical references:

An archaeological textual reference concerning the territory of Palestine is thought to have been made in the

Merneptah Stele, dated c. 1200 BCE, containing a recount of Egyptian king Merneptah's victories in the land of Canaan, mentioning place-names such as Gezer, Ashkelon and Yanoam, along with Israel, which is mentioned using a hieroglyphic determinative that indicates a nomad people, rather than a state.

Mesha Stele:

Another famous inscription is that of the Mesha Stele, bearing an inscription by the 9th century BC Moabite King Mesha, discovered in 1868 at Dhiban (biblical "Dibon," capital of Moab) now in Jordan. The Stele is notable because it is thought to be the earliest known reference to the sacred Hebrew name of God – YHWH. It is also notable as the most extensive inscription ever recovered that refers to Ancient Israel.

Biblical texts:

In the Biblical account, the United Kingdom of Israel and Judah ruled from Jerusalem a vast territory extending far west and north of Palestine for some 120 years.

Archaeological evidence for this period is very rare, however, and its implications much disputed

(פְּנֵי) The Hebrew Bible calls the region Canaan Numbers 34:1–12), while the part of it occupied by) Israelites is designated Israel (Yisrael). The name "Land Eretz Ha-Ivrim) is also (אֶרֶץ הָעִבְרִים) "of the Hebrews found, as well as several poetical names: "land flowing with milk and honey", "land that [God] swore to your

fathers to assign to you", "Land of the Lord", and the "Promised Land".

The Land of Canaan is given a precise description in (Numbers 34:1) as including all of Lebanon, as well (Joshua 13:5). The wide area appears to have been the home of several small nations such as the Canaanites, Hebrews, Hittites, Amorrites, Pherezites, Hevites and Jebusites. According to Hebrew tradition, the land of Canaan is part of the land given to the descendants of Abraham, which extends from the "River of Egypt" to the Euphrates River (Genesis 15:18) – some identify the River of Egypt with the Nile, others believe it to be a wadi in northern Sinai, cf. Numbers 34:5; Joshua 15:3-4; Joshua 15:47; 1 Kings 8:65; 2 Kings 24:7.

In Exodus 13:17, "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt".

The events of the Four Gospels of the Christian Bible take place almost entirely in this country, which in Christian tradition thereafter became known as The Holy Land.

Al-Ard Al-) الأرض المقدسة In the Qur'an, the term Muqaddasah, English: "Holy Land") is mentioned at least seven times, once when Moses proclaims to the Children of Israel: "O my people! Enter the holy land which Allah hath assigned unto you, and turn not back

ignominiously, for then will ye be overthrown, to your own ruin." (Surah 5:21)

History:

Paleolithic and Neolithic periods (1 mya–5000 BCE)

The earliest human remains in Palestine were found in Ubeidiya, some 3 km south of the Sea of Galilee (Lake Tiberias), in the Jordan Rift Valley. The remains are dated to the Pleistocene, ca. 1.5 million years ago. It is traces of the earliest migration of Homo Erectus out of Africa. The site yielded hand axes of the Acheulean type.

Wadi El Amud between Safed and the Sea of Galilee was the site of the first prehistoric digging in Palestine, in 1925. The discovery of the Palestine Man in the Zuttiyeh Cave in Wadi Al-Amud near Safad in 1925 provided [some clues to human development in the area.

Qafzeh is a paleoanthropological site south of Nazareth where eleven significant fossilised Homo sapiens skeletons have been found at the main rock shelter. These anatomically modern humans, both adult and infant, are now dated to circa 90–100,000 years old, and many of the bones are stained with red ochre which is conjectured to have been used in the burial process, a significant indicator of ritual behavior and thereby symbolic thought and intelligence. 71 pieces of unused red ochre also littered the site.

Mount Carmel has yielded several important findings, among them Kebara Cave that was inhabited between 60,000 – 48,000 BP and where the most complete Neanderthal skeleton found to date. The Tabun cave was occupied intermittently during the Lower and Middle Paleolithic ages (500,000 to around 40,000 years ago). Excavation suggests that it features one of the longest sequences of human occupation in the Levant. In the nearby Es Skhul cave excavations revealed the first evidence of the late Epipalaeolithic Natufian culture, characterized by the presence of abundant microliths, human burials and ground stone tools. This also represents one area where Neanderthals – present in the region from 200,000 to 45,000 years ago – lived [alongside modern humans dating to 100,000 years ago.

In the caves of Shuqba in Ramallah and Wadi Khareitun in Bethlehem, stone, wood and animal bone tools were found and attributed to the Natufian culture (c. 12800–10300 BCE). Other remains from this era have been found at Tel Abu Hureira, Ein Mallaha, Beidha and Jericho.

A dwelling unearthed at Tell es-Sultan.

Between 10000 and 5000 BCE, agricultural communities were established. Evidence of such settlements were found at Tel Es-Sultan in Jericho and consisted of a number of walls, a religious shrine, and a 23-foot (7.0 m) tower with an internal staircase Jericho is believed to be one of the oldest continuously-inhabited cities in the world, with evidence of settlement dating back to 9000

BC, providing important information about early human habitation in the Near East.

Chalcolithic Period (4500–3000 BCE) and Bronze Age (3000–1200 BCE)

Along the Jericho–Dead Sea–Bir es-Saba–Gaza–Sinai route, a culture originating in Syria, marked by the use of copper and stone tools, brought new migrant groups to [the region contributing to an increasingly urban fabric.

By the early Bronze Age (3000–2200 BCE), independent Canaanite city-states situated in plains and coastal regions and surrounded by mud-brick defensive walls were established and most of these cities relied on nearby [agricultural hamlets for their food needs.

Archaeological finds from the early Canaanite era have been found at Tel Megiddo, Jericho, Tel al-Far'a (Gaza), Bisan, and Ai (Deir Dibwan/Ramallah District), Tel an (Nasbe (al-Bireh) and Jib (Jerusalem).

The Canaanite city-states held trade and diplomatic relations with Egypt and Syria. Parts of the Canaanite urban civilization were destroyed around 2300 BCE, though there is no consensus as to why. Incursions by nomads from the east of the Jordan River who settled in [the hills followed soon thereafter.

In the Middle Bronze Age (2200–1500 BCE), Canaan was influenced by the surrounding civilizations of ancient Egypt, Mesopotamia, Phoenicia, Minoan Crete, and Syria. Diverse commercial ties and an agriculturally based economy led to the development of new pottery

forms, the cultivation of grapes, and the extensive use of bronze Burial customs from this time seemed to be [influenced by a belief in the afterlife.

Political, commercial and military events during the Late Bronze Age period (1450–1350 BCE) were recorded by ambassadors and Canaanite proxy rulers for Egypt in 379 cuneiform tablets known as the Amarna Letters The [Minoan influence is apparent at Tel Kabri.

By c. 1190 BCE, the Philistines arrived and mingled with the local population, losing their separate identity over several generations.

Iron Age (1200–330 BCE):

Pottery remains found in Ashkelon, Ashdod, Gath (city), Ekron and Gaza decorated with stylized birds provided the first archaeological evidence for Philistine settlement in the region. The Philistines are credited with introducing iron weapons and chariots to the local population Excavations have established that the late 13th, the 12th and the early 11th centuries BCE witnessed the foundation of perhaps hundreds of insignificant, unprotected village settlements, many in the mountains of Palestine From around the 11th century BCE, there was a reduction in the number of villages, though this was counterbalanced by the rise of certain [settlements to the status of fortified townships.

Developments in Palestine between 1250 and 900 BCE have been the focus of debate between those who accept

the Old Testament version on the conquest of Canaan by the Israelite tribes, and those who reject it Niels Peter Lemche, of the Copenhagen School of Biblical Studies, submits that the picture of ancient Israel "is contrary to any image of ancient Palestinian society that can be established on the basis of ancient sources from Palestine or referring to Palestine and that there is no way this image in the Bible can be reconciled with the historical [past of the region].

Sites and artifacts, including the Large Stone Structure, Mount Ebal, the Menertaph, and Mesha stelae, among others, are subject to widely varying historical interpretations: the "conservative camp" reconstructs the history of Israel according to the biblical text and views archaeological evidence in that context, whilst scholars in the minimalist or deconstructionist school hold that there is no archaeological evidence supporting the idea of a United Monarchy (or Israelite nation) and the biblical account is a religious mythology created by Judean scribes in the Persian and Hellenistic periods; a third camp of centrist scholars acknowledges the value of some isolated elements of the Pentateuch and of Deuteronomistic accounts as potentially valid history of monarchic times that can be in accord with the archaeological evidence, but argue that nevertheless the biblical narrative should be understood as highly ideological and adapted to the needs of the community at the time of its compilation.

Hebrew Bible/Old Testament period:

According to Biblical tradition, the United Kingdom of Israel was established by the Israelite tribes with Saul as its first king in 1020 BCE. In 1000 BCE, Jerusalem was made the capital of King David's kingdom and it is believed that the First Temple was constructed in this period by King Solomon. By 930 BCE, the United Kingdom split to form the northern Kingdom of Israel, and the southern Kingdom of Judah. These kingdoms co-existed with several more kingdoms in the greater Palestine area, including Philistine town states on the Southwestern Mediterranean coast, Edom, to the South of Judah, and Moab and Ammon to the East of the river Jordan.[68] According to Jon Schiller and Hermann Austel, among others, while in the past, the Bible story was seen historical truth, "a growing number of archaeological scholars, particularly those of the minimalist school, are now insisting that Kings David and Solomon are 'no more real than King Arthur,' citing the lack of archaeological evidence attesting to the existence of the United Kingdom of Israel, and the unreliability of biblical texts, due to their being [composed in a much later period.

There was at least partial Egyptian withdrawal from Palestine in this period, though it is likely that Bet Shean was an Egyptian garrison as late as the beginning of the 10th century BCE. The socio-political system was characterized by local patrons fighting other local patrons, lasting until around the mid-9th century BCE when some local chieftains were able to create large political structures that exceeded the boundaries of those [present in the Late Bronze Age Levant.

Archaeological findings from this era include, among others, the Mesha Stele, from c. 850 BCE, which recounts the conquering of Moab, located East of the Dead Sea, by king Omri, and the successful revolt of Moabian king Mesha against Omri's son, presumably King Ahab (and French scholar André Lemaire reported that line 31 of the Stele bears the phrase "the house of David" (in *Biblical Archaeology Review* [May/June 1994], pp. 30–37); and the Kurkh Monolith, dated c. 835 BCE, describing King Shalmaneser III of Assyria's Battle of Qarqar, where he fought alongside the contingents of several kings, among them King Ahab and King Gindibu.

Between 722 and 720 BCE, the northern Kingdom of Israel was destroyed by the Assyrian Empire and the Israelite tribes – thereafter known as the Lost Tribes – were exiled. The most important finding from the southern Kingdom of Judah is the Siloam Inscription, dated c. 700 BCE, which celebrates the successful encounter of diggers, digging from both sides of the Jerusalem wall to create the Hezekiah water tunnel and water pool, mentioned in the Bible, in 2Kings 20:20 In 586 BCE, Judah was conquered by the Babylonians and Jerusalem and the First Temple destroyed Most of the surviving Jews, and much of the other local population, were deported to Babylonia.

Persian rule (538 BCE):

After the Persian Empire was established, Jews were allowed to return to what their holy books had termed the Land of Israel, and having been granted some autonomy by the Persian administration, it was during this period that the Second Temple in Jerusalem was built. Sebastia, near Nablus, was the northernmost province of the Persian administration in Palestine, and its southern borders were drawn at Hebron. Some of the local population served as soldiers and lay people in the Persian administration, while others continued to agriculture. In 400 BCE, the Nabataeans made inroads into southern Palestine and built a separate civilization in the Negev that lasted until 160 BCE.

Hellenistic rule (333 BCE):

The Persian Empire fell to Greek forces of the Macedonian General Alexander the Great. After his death, with the absence of heirs, his conquests were divided amongst his generals, while the region of the Jews ("Judah" or Judea as it became known) was first part of the Ptolemaic dynasty and then part of the Seleucid Empire.

The landscape during this period was markedly changed by extensive growth and development that included urban planning and the establishment of well-built fortified cities. Hellenistic pottery was produced that absorbed Philistine traditions. Trade and commerce flourished, particularly in the most Hellenized areas, such as Ascalon, Jaffa Jerusalem Gaza and ancient Nablus (Tell Balatah).

The Jewish population in Judea was allowed limited autonomy in religion and administration.

Hasmonean dynasty (140 BCE):

An independent Jewish kingdom under the Hasmonean Dynasty existed from 140–37 BCE. In the second century BCE, fascination in Jerusalem for Greek culture resulted in a movement to break down the separation of Jew and Gentile and some people even tried to disguise the marks of their circumcision. Disputes between the leaders of the reform movement, Jason and Menelaus, eventually led to civil war and the intervention of Antiochus IV Epiphanes. Subsequent persecution of the Jews led to the Maccabean Revolt under the leadership of the Hasmoneans, and the construction of a native Jewish kingship under the Hasmonean Dynasty. After approximately a century of independence, disputes between the Hasmonean rivals Aristobulus and Hyrcanus led to control of the kingdom by the Roman army of Pompey. The territory then became first a Roman client kingdom under Hyrcanus and then, in 70 CE, a Roman Province administered by the governor of Syria.

Roman rule (63 BCE):

Though General Pompey arrived in 63 BCE, Roman rule was solidified when Herod, whose dynasty was of Idumean ancestry, was appointed as king. Urban planning under the Romans was characterized by cities designed around the Forum – the central intersection of two main streets – the Cardo, running north-south and the Decumanus running east-west. Cities were connected by an extensive road network developed for economic and military purposes. Among the most notable archaeological remnants from this era are Herodium (Tel al-Fureidis) to the south of Bethlehem Masada and Caesarea Maritima Herod arranged a renovation of the Second Temple in Jerusalem, with a massive expansion of the Temple Mount platform and major expansion of the Jewish Temple around 19 BCE. The Temple Mount's natural plateau was extended by enclosing the area with four massive retaining walls and filling the voids. This artificial expansion resulted in a large flat expanse which today forms the eastern section of the Old City of Jerusalem.

Around the time associated with the birth of Jesus, Roman Palestine was in a state of disarray and direct Roman rule was re-established. The early Christians were oppressed and while most inhabitants became Romanized, others, particularly Jews, found Roman rule to be unbearable.

As a result of the First Jewish-Roman War (66–73), Titus sacked Jerusalem destroying the Second Temple, leaving only supporting walls, including the Western Wall.

In 135, following the fall of a Jewish revolt led by Bar Kokhba in 132–135, the Roman emperor Hadrian attempted the expulsion of Jews from Judea. His attempt was as unsuccessful as were most of Rome's many attempts to alter the demography of the Empire; this is demonstrated by the continued existence of the rabbinical academy of Lydda in Judea, and in any case large Jewish populations remained in Samaria and the Galilee.[16] Tiberias became the headquarters of exiled Jewish patriarchs. The Romans joined the province of Judea (which already included Samaria) together with Galilee to form a new province, called Syria Palaestina, to complete the disassociation with Judaea.

Notwithstanding the oppression, some two hundred Jewish communities remained. Gradually, certain religious freedoms were restored to the Jewish population, such as exemption from the imperial cult and internal self-administration. The Romans made no such concession to the Samaritans, to whom religious liberties were denied, while their sanctuary on Mt. Gerizim was defiled by a pagan temple, as part of measures were taken to suppress the resurgence of Samaritan nationalism.

In 132 CE, the Emperor Hadrian changed the name of the province from Iudaea to Syria Palaestina and renamed Jerusalem "Aelia Capitolina" and built temples there to honor Jupiter. Christianity was practiced in secret and the Hellenization of Palestine continued under Septimius Severus (193–211 CE). [76] New pagan cities

were founded in Judea at Eleutheropolis (Bayt Jibrin), Diopolis.

Byzantine (Eastern Roman) rule (330–640 CE):

Emperor Constantine I's conversion to Christianity around 330 CE made Christianity the official religion of Palaestina. After his mother Empress Helena identified the spot, she believed to be where Christ was crucified, the Church of the Holy Sepulcher was built in Jerusalem. The Church of the Nativity in Bethlehem and the Church of the Ascension in Jerusalem were also built during Constantine's reign. This was the period of its greatest prosperity in antiquity. Urbanization increased, large new areas were put under cultivation, monasteries proliferated, synagogues were restored, and the population. West of the Jordan may have reached as [many as one million.

Palestine thus became a center for pilgrims and ascetic life for men and women from all over the world. Many monasteries were built including the St. George's Monastery in Wadi al-Qelt, the Monastery of the Temptation and Deir Hajla near Jericho, and Deir Mar [Saba and Deir Theodosius east of Bethlehem.

In 351-352, Jews revolted against Byzantine rule in Tiberias and other parts of the Galilee was brutally suppressed. Imperial patronage for Christian cults and immigration was strong, and a significant wave of

immigration from Rome, especially to the area about Aelia Capitolina and Bethlehem, took place after that [city was sacked in 410.

In approximately 390 CE, Palaestina was further organised into three units: Palaestina Prima, Secunda, and Tertia (First, Second, and Third Palestine), part of the Diocese of the East Palaestina Prima consisted of Judea, Samaria, the coast, and Peraea with the governor residing in Caesarea. Palaestina Secunda consisted of the Galilee, the lower Jezreel Valley, the regions east of Galilee, and the western part of the former Decapolis with the seat of government at Scythopolis. Palaestina Tertia included the Negev, southern Jordan—once part of Arabia—and most of Sinai with Petra as the usual residence of the governor. Palestina Tertia was also [known as Palaestina Salutaris.

In 536 CE, Justinian I promoted the governor at Caesarea to proconsul (anthypatos), giving him authority over the two remaining consulars. Justinian believed that the elevation of the governor was appropriate because he was responsible for "the province in which our Lord Jesus Christ... appeared on earth". This was also the principal factor explaining why Palestine prospered under the Christian Empire. The cities of Palestine, such as Caesarea Maritima, Jerusalem, Scythopolis, Neapolis, and Gaza reached their peak population in the late Roman period and produced notable Christian scholars in the disciplines of rhetoric, historiography, Eusebian ecclesiastical history, classicizing history and [hagiography.

Byzantine administration of Palestine was temporarily suspended during the Persian occupation of 614–28, and then permanently after the Muslims arrived in 634 CE, defeating the empire's forces decisively at the Battle of Yarmouk in 636 CE. Jerusalem capitulated in 638 CE and Caesarea between 640 CE and 642 CE.

Islamic period (630–1918 CE):

The Islamic prophet Muhammad established a new unified political polity in the Arabian Peninsula at the beginning of the seventh century. The subsequent Rashidun and Umayyad Caliphates saw a century of rapid expansion of Arab power well beyond the Arabian Peninsula in the form of a vast Muslim Arab Empire. In the 630s, this empire conquered Palestine and it remained under the control of Islamic Empires for most of the next 1300 years.

Arab Caliphate rule (638–1099 CE):

In 638 CE, following the Siege of Jerusalem, the Caliph Omar Ibn al-Khattab and Safforonius, the Patriarch of Jerusalem, signed Al-Uhda al-'Omariyya (The Umariyya Covenant), an agreement that stipulated the rights and obligations of all non-Muslims in Palestine, Christians and Jews were considered People of the Book, enjoyed some protection but had to pay a special poll tax called jizyah ("tribute"). During the early years of Muslim control of the city, a small permanent Jewish population [returned to Jerusalem after a 500-year absence. [96

Omar Ibn al-Khattab was the first conqueror of Jerusalem to enter the city on foot, and when visiting the site that now houses the Haram al-Sharif, he declared it a sacred place of prayer. Cities that accepted the new rulers, as recorded in registrars from the time, were: Jerusalem, Nablus, Jenin, Acre, Tiberias, Bisan, Caesarea, Lajjun, Lydd, Jaffa, Imwas, Beit Jibrin, Gaza, Rafah, Hebron, Yubna, Haifa, Safad and Ashkelon.

Umayyad rule (661–750 CE):

Under Umayyad rule, the Byzantine province of Palaestina Prima became the administrative and military sub-province (jund) of Filastin – the Arabic name for Palestine from that point forward. It formed part of the larger province of Ash-Sham (Arabic for Greater Syria literally "the army of جند فلسطين، Jund Filastin (Arabic Palestine") was a region extending from the Sinai to the plain of Acre. Major towns included Rafah, Caesarea, Gaza, Jaffa, Nablus and Jericho. Lod served as the headquarters of the province of Filastin and the capital later moved to Ramla. Jund al-Urdunn (literally "the army of Jordan") was a region to the north and east of Filastin which included the cities of Acre, Bisan and [Tiberias.

The Dome of the Rock on the Temple Mount:

In 691, Caliph Abd al-Malik ibn Marwan ordered that the Dome of the Rock be built on the site where the Islamic prophet Muhammad is believed by Muslims to have begun his nocturnal journey to heaven, on the Temple

Mount. About a decade afterward, Caliph Al-Walid I had [the Al-Aqsa Mosque built.

It was under Umayyad rule that Christians and Jews were granted the official title of "Peoples of the Book" to underline the common monotheistic roots they shared with Islam.

Abbasid rule (750–969 CE):

The Baghdad-based Abbasid Caliphs renovated and visited the holy shrines and sanctuaries in Jerusalem and continued to build up Ramle Coastal areas were fortified and developed and port cities like Acre, Haifa, Caesarea, Arsuf, Jaffa and Ashkelon received monies from the state treasury.

A trade fair took place in Jerusalem every year on September 15th where merchants from Pisa, Genoa, Venice and Marseilles converged to acquire spices, soaps, silks, olive oil, sugar and glassware in exchange for European products. European Christian pilgrims visited and made generous donations to Christian holy places in Jerusalem and Bethlehem. During Harun al-Rashid's (786–809) reign, the first contacts with the Frankish Kingdom of Charlemagne occurred, though the actual extent of these contacts is not known. As a result, Charlemagne sent money for construction of churches and a Latin Pilgrims' Inn in Jerusalem. The establishment of the Pilgrims' Inn in Jerusalem is seen as a fulfillment of Umar's pledge to Bishop Sophronious to allow freedom of religion and access to Jerusalem for Christian [pilgrims.

The influence of the Arab tribes declined and the only context where they are reported is in uprising against the central authority I 796, a civil war between the Mudhar and Yamani tribes occurred, resulting in widespread destruction in Palestine. The Abbasids visited the country less frequently than the Ummayyads, but ordered some significant constructions in Jerusalem. Thus, Al-Mansur Ordered in 758 the renovation of the Dome of the Rock [that had collapsed in an earthquake.

During that time a dress code was instituted, requiring Christians and Jews to wear a Yellow dress. [Citation needed] It is not known how much the code was enforced in Palestine.

Fatimid rule (969–1099 CE):

From their base in Tunisia, the Shi'ite Fatimids, who claimed to be descendants of Muhammad through his daughter Fatimah, conquered Palestine by way of Egypt in 969 CE. Their capital was Cairo. Jerusalem, Nablus, and Askalan were expanded and renovated under their [rule.

After the 10th century, the division into Junds began to break down. In the second half of the 11th Century, the Fatimids Empire suffered setback from fighting with the Seljuk Turks. Warfare between the Fatimids and Seljuks caused great disruption for the local Christians and for western pilgrims. The Fatimids had lost Jerusalem to the

Seljuks in 1073 but recaptured it from the Ortoqids, a smaller Turkic tribe associated with the Seljuks, in 1098, just before the arrival of the crusaders.

Crusader rule (1099–1187 CE):

The Kingdom of Jerusalem was a Christian kingdom established in the Levant in 1099 after the First Crusade. It lasted nearly two hundred years, from 1099 until 1291 when the last remaining possession, Acre, was destroyed by the Mamluks.

At first, the kingdom was no little more than a loose collection of towns and cities captured during the crusade. At its height, the kingdom roughly encompassed the territory of modern-day Israel and the Palestinian territories. It extended from modern Lebanon in the north to the Sinai Desert in the south, and into modern Jordan and Syria in the east. There were also attempts to expand the kingdom into Fatimid Egypt. Its kings also held a certain amount of authority over the other crusader states, Tripoli, Antioch, and Edessa.

Many customs and institutions were imported from the territories of Western Europe from which the crusaders came, and there were close familial and political connections with the West throughout the kingdom's existence. It was, however, a relatively minor kingdom in comparison and often lacked financial and military support from Europe. The kingdom had closer ties to the neighbouring Kingdom of Armenia and the Byzantine Empire, from which it inherited "oriental" qualities, and

the kingdom was also influenced by pre-existing Muslim institutions. Socially, however, the "Latin" inhabitants from Western Europe had almost no contact with the Muslims and native Christians whom they ruled.

Under the European rule, fortifications, castles, towers and fortified villages were built, rebuilt and renovated across Palestine largely in rural areas. A notable urban remnant of the Crusader architecture of this era is found [in Acre's old city.

During the period of Crusader control, it has been estimated that Palestine had only 1,000 poor Jewish families. Jews fought alongside the Muslims in Jerusalem in 1099 and Haifa in 1100 against the Crusaders. They were not allowed to live in Jerusalem and initially most cities saw the destruction of the Jewish communities, but communities did continue in the rural areas. For instance, it is known about at least 24 villages in the Galilee where Jews lived. [Citation needed] Later in the history of the Crusaders state, Jews settled in the Coastal cities. Unlike the treatment of Jews by the Crusaders in Europe, where many Massacres occurred, in Palestine no distinction was made between Jews and other non Christians and there were no laws specifically against Jews. [Clarification needed] Some Jews from Europe visited the country, like Benjamin of Tudela who wrote about it. Maimonides escaped to Palestine from the Almohads in 1165 and visited Acre, Jerusalem and Hebron, finally settling in Fostat in Egypt.

In July 1187, the Cairo-based Kurdish General Saladin commanded his troops to victory in the Battle of Hattin.

Saladin went on to take Jerusalem. An agreement granting special status to the Crusaders allowed them to continue to stay in Palestine and in 1229, Frederick II negotiated a 10-year treaty that placed Jerusalem, Nazareth and Bethlehem once again under Crusader [rule.

In 1270, Sultan Baibars expelled the Crusaders from most of the country, though they maintained a base at Acre until 1291. Thereafter, any remaining Europeans either went home or merged with the local population.

[
Mamluk rule (1270–1516 CE):

Palestine formed a part of the Damascus Wilayah (district) under the rule of the Mamluk Sultanate of Egypt and was divided into three smaller Sanjaks (subdivisions) with capitals in Jerusalem, Gaza, and Safad. Celebrated by Arab and Muslim writers of the time as the "blessed land of the Prophets and Islam's revered leaders Muslim sanctuaries were "rediscovered" [and received many pilgrims.

During the end of the 13th century, the Mamluks fought against the Mongols, and a decisive battle took place in Ain Jalut in the Jezreel Valley on 3rd September 1260. The Mamluks achieved a decisive victory, and the battle established a highwater mark for the Mongol conquests.

The Mamluks, continuing the policy of the Ayyubids, made the strategic decision to destroy the coastal area and to bring desolation to many of its cities, from Tyre in the north to Gaza in the south. Ports were destroyed and

various materials were dumped to make them inoperable. The goal was to prevent attacks from the sea, given the fear of the return of the crusaders. This had a long term affect on those areas that remained sparsely populated for centuries. In Jerusalem, the walls, gates and fortifications were destroyed as well, for similar reasons. The activity in that time concentrated more inland. The Mamluks constructed a "postal road" from Cairo to Damascus, that included lodgings for travelers (khans) and bridges, some of which survive to this day (Jisr Jindas, near Lod). They also saw the construction of many schools and the renovation of mosques neglected or destroyed during the [Crusader period.

In 1267, the Catalan Rabbi Nahmanides left Europe, seeking refuge in Muslim lands from Christian persecution. He made aliyah to Jerusalem. There, he established a synagogue in the Old City that exists until present day, known as the Ramban Synagogue and re-established Jewish communal life in Jerusalem.

In 1486, hostilities broke out between the Mamluks and the Ottoman Turks in a battle for control over western Asia. The Mamluk armies were eventually defeated by the forces of the Ottoman Sultan, Selim I, and lost control of Palestine after the 1516 battle of Marj Dabiq.

Ottoman rule (1516–1831 CE):

After the Ottoman conquest, the name "Palestine" disappeared as the official name of an administrative unit, as the Turks often called their (sub) provinces after the capital. Following its 1516 incorporation in the

Ottoman Empire, it was part of the vilayet (province) of Damascus-Syria until 1660. It then became part of the vilayet of Saida (Sidon), briefly interrupted by the 7 March 1799 – July 1799 French occupation of Jaffa, Haifa, and Caesarea. During the Siege of Acre in 1799, Napoleon prepared a proclamation declaring a Jewish state in Palestine.

Egyptian rule (1831–1841):

On 10th May 1832 the territories of Bilad ash-Sham, which include modern Syria, Jordan, Lebanon, and Palestine were conquered and annexed by Muhammad Ali's expansionist Egypt (nominally still Ottoman) in the 1831 Egyptian-Ottoman War. Britain sent the navy to shell Beirut and an Anglo-Ottoman expeditionary force landed, causing local uprisings against the Egyptian occupiers. A British naval squadron anchored off Alexandria. The Egyptian army retreated to Egypt. Muhammad Ali signed the Treaty of 1841. Britain returned control of the Levant to the Ottomans.

Ottoman rule (1841–1917):

In the reorganisation of 1873, which established the administrative boundaries that remained in place until 1914, Palestine was split between three major administrative units. The northern part, above a line connecting Jaffa to north Jericho and the Jordan, was assigned to the vilayet of Beirut, subdivided into the sanjaks (districts) of Acre, Beirut and Nablus. The southern part, from Jaffa downwards, was part of the special district of Jerusalem. Its southern boundaries

were unclear but petered out in the eastern Sinai Peninsula and northern Negev Desert. Most of the central and southern Negev was assigned to the wilayet of Hejaz, which also included the Sinai Peninsula and the [western part of Arabia.

Nonetheless, the old name remained in popular and semi-official use. Many examples of its usage in the 16th and 17th centuries have survived. During the 19th century, the Ottoman Government employed the term Ardh-u Filistin (the 'Land of Palestine') in official correspondence, meaning for all intents and purposes the area to the west of the River Jordan which became 'Palestine' under the British in 1922. However, the Ottomans regarded "Palestine" as an abstract description of a general region but not as a specific administrative unit with clearly defined borders. This meant that they did not consistently apply the name to a clearly defined area Ottoman court records, for instance, used the term to describe a geographical area that did not include the sanjaks of Jerusalem, Hebron and Nablus, although these had certainly been part of historical Palestine. Amongst the educated Arab public, Filastin was a common concept, referring either to the whole of Palestine or to the Jerusalem sanjak alone or just to the area around [Ramle.

The end of the 19th century saw the beginning of Zionist immigration. The "First Aliyah" was the first modern widespread wave of Zionist aliyah. Jews who migrated to Palestine in this wave came mostly from Eastern Europe and from Yemen. This wave of aliyah began in 1881–82 and lasted until 1903. An estimated 25,000–35,000 Jews

immigrated during the First Aliyah. The First Aliyah laid the cornerstone for Jewish settlement in Israel and created several settlements such as Rishon LeZion, Rosh Pina, Zikhron Ya'akov and Gedera.

Tel Aviv was founded on land purchased from Bedouins north of Jaffa. This is the 1909 auction of the first lots.

The "Second Aliyah" took place between 1904 and 1914, during which approximately 40,000 Jews immigrated, mostly from Russia and Poland and some from Yemen. The Second Aliyah immigrants were primarily idealists, inspired by the revolutionary ideals then sweeping the Russian Empire who sought to create a communal agricultural settlement system in Palestine. They, thus, founded the kibbutz movement. The first kibbutz, Degania, was founded in 1909. Tel Aviv was founded at that time, though its founders were not necessarily from the new immigrants. The Second Aliyah is largely credited with the Revival of the Hebrew language and establishing it as the standard language for Jews in Israel. Eliezer Ben-Yehuda contributed to the creation of the first Modern Hebrew dictionary. Although he was an immigrant of the First Aliyah, his work mostly bore fruit during the second.

Ottoman rule over the eastern Mediterranean lasted until World War I when the Ottomans sided with the German Empire and the Central Powers. During World War I, the Ottomans were driven from much of the region by the British Empire during the dissolution of the Ottoman Empire.

The 20th century:

In common usage up to World War I, "Palestine" was used either to describe the Consular jurisdictions of the Western Powers or for a region that extended in the north-south direction typically from Rafah (south-east of Gaza) to the Litani River (now in Lebanon). The western boundary was the sea, and the eastern boundary was the poorly-defined place where the Syrian Desert began. In various European sources, the eastern boundary was placed anywhere from the Jordan River to slightly east of [Amman. The Negev Desert was not included.

For 400 years, foreigners enjoyed extraterritorial rights under the terms of the Capitulations of the Ottoman Empire. One American diplomat wrote that "Extraordinary privileges and immunities had become so embodied in successive treaties between the great Christian Powers and the Sublime Porte that for most intents and purposes many nationalities in the Ottoman [empire formed a state within the state.

The Consuls were originally magistrates who tried cases involving their own citizens in foreign territories. While

the jurisdictions in the secular states of Europe had become territorial, the Ottomans perpetuated the legal system they inherited from the Byzantine Empire. The law in many matters was personal, not territorial, and the individual citizen carried his nation's law with him wherever he went. Capitulatory law applied to foreigners in Palestine. Only Consular Courts of the State of the foreigners concerned were competent to try them. That was true, not only in cases involving personal status, but also in criminal and commercial matters.

According to American Ambassador Morgenthau, Turkey had never been an independent sovereignty. The Western Powers had their own courts, marshals, colonies, schools, postal systems, religious institutions, and prisons. The Consuls also extended protections to large communities of Jewish *protégés* who had settled in Palestine.

The Moslem, Christian, and Jewish communities of Palestine were allowed to exercise jurisdiction over their own members according to charters granted to them. For centuries, the Jews and Christians had enjoyed a large degree of communal autonomy in matters of worship, jurisdiction over personal status, taxes, and in managing their schools and charitable institutions. In the 19th century, those rights were formally recognized as part of the Tanzimat reforms and when the communities were placed under the protection of European public law.

Under the Sykes–Picot Agreement of 1916, it was envisioned that most of Palestine, when freed from Ottoman control, would become an international zone

not under direct French or British colonial control. Shortly thereafter, British foreign minister Arthur Balfour issued the Balfour Declaration of 1917, which promised to establish a Jewish national home in Palestine.

The British-led Egyptian Expeditionary Force, commanded by Edmund Allenby, captured Jerusalem on 9th December 1917 and occupied the whole of the Levant following the defeat of Turkish forces in Palestine at the Battle of Megiddo in September 1918 and the capitulation of Turkey on 31st October.

British Mandate (1920–1948):

Following the First World War and the occupation of the region by the British, the principal Allied and associated powers drafted the Mandate which was formally approved by the League of Nations in 1922. Great Britain administered Palestine on behalf of the League of Nations between 1920 and 1948, a period referred to as the "British Mandate". Two states were established within the boundaries of the Mandate territory, Palestine and Transjordan - The preamble of the mandate declared:

Whereas the Principal Allied Powers have also agreed " that the Mandatory should be responsible for putting into effect the declaration originally made on November 2nd, 1917, by the Government of His Britannic Majesty, and adopted by the said Powers, in favor of the establishment in Palestine of a national home for the Jewish people, it

being clearly understood that nothing should be done which might prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other [country].

Not all were satisfied with the mandate. Some of the Arabs felt that Britain was violating the McMahon-Hussein Correspondence and the understanding of the Arab Revolt. Some wanted unification with Syria: In February 1919, several Moslem and Christian groups from Jaffa and Jerusalem met and adopted a platform which endorsed unity with Syria and opposition to Zionism (this is sometime called the First Palestinian National Congress). A letter was sent to Damascus authorizing Faisal to represent the Arabs of Palestine at the Paris Peace Conference. In May 1919, a Syrian National Congress was held in Damascus, and a Palestinian delegation attended its sessions. In April 1920, violent Arab disturbances against the Jews in Jerusalem occurred which became to be known as the 1920 Palestine riots. The riots followed rising tensions in Arab-Jewish relations over the implications of Zionist immigration. The British military administration's erratic response failed to contain the rioting, which continued for four days. As a result of the events, trust between the British, Jews, and Arabs eroded. One consequence was that the Jewish community increased moves towards an autonomous infrastructure and security apparatus parallel to that of the British administration.

In April 1920, the Allied Supreme Council (the United States, Great Britain, France, Italy and Japan) met at San

Remo and formal decisions were taken on the allocation of mandate territories. The United Kingdom obtained a mandate for Palestine and France obtained a mandate for Syria. The boundaries of the mandates and the conditions under which they were to be held were not decided. The Zionist Organization's representative at San Remo, Chaim Weizmann, subsequently reported to his colleagues in London:

There are still important details outstanding, such as the actual terms of the mandate and the question of the boundaries in Palestine. There is the delimitation of the boundary between French Syria and Palestine, which will constitute the northern frontier and the eastern line of demarcation, adjoining Arab Syria. The latter is not likely to be fixed until the Emir Feisal attends the Peace Conference, probably in Paris

The purported objective of the League of Nations Mandate system was to administer parts of the defunct Ottoman Empire, which had been in control of the Middle East since the 16th century, "until such time as [they are able to stand alone.

In July 1920, the French drove Faisal Bin Husayn from Damascus ending his already negligible control over the region of Transjordan, where local chiefs traditionally resisted any central authority. The sheikhs, who had earlier pledged their loyalty to the Sharif of Mecca, asked the British to undertake the region's administration. Herbert Samuel asked for the extension of the Palestine government's authority to Transjordan, but at meetings in

Cairo and Jerusalem between Winston Churchill and Emir Abdullah in March 1921 it was agreed that Abdullah would administer the territory (initially for six months only) on behalf of the Palestine administration. In the summer of 1921, Transjordan was included within the Mandate, but excluded from the provisions for a Jewish National Home. On 24th July 1922, the League of Nations approved the terms of the British Mandate over Palestine and Transjordan. On 16th September, the League formally approved a memorandum from Lord Balfour confirming the exemption of Transjordan from the clauses of the mandate concerning the creation of a Jewish national home and from the mandate's responsibility to facilitate Jewish immigration and land settlement.[156] With Transjordan coming under the administration of the British Mandate, the mandate's collective territory became constituted of 23% Palestine and 77% Transjordan. The Mandate for Palestine, while specifying actions in support of Jewish immigration and political status, stated, in Article 25, that in the territory to the east of the Jordan River, Britain could 'postpone or withhold' those articles of the Mandate concerning a Jewish National Home. Transjordan was a very sparsely populated region (especially in comparison with Palestine proper) due to its relatively limited resources and largely desert environment.

In 1923, an agreement between the United Kingdom and France established the border between the British Mandate of Palestine and the French Mandate of Syria. The British handed over the southern Golan Heights to the French in return for the northern Jordan Valley. The border was re-drawn so that both sides of the Jordan

River and the whole of the Sea of Galilee, including a 10-metre wide strip along the northeastern shore, were made a part of Palestine with the provisions that Syria [have fishing and navigation rights in the Lake.

The Palestine Exploration Fund published surveys and maps of Western Palestine (aka Cisjordan) starting in the mid-19th century. Even before the Mandate came into legal effect in 1923 (text), British terminology sometimes used "Palestine" for the part west of the Jordan River and "Trans-Jordan" (or Transjordan) for the part east of the Jordan River.

Rachel's Tomb on a 1927 British Mandate stamp. and Hebrew, the "Palestine" is shown in English, Arabic for Eretz Yisrael and the latter includes the acronym.

The first reference to the Palestinians, without qualifying them as Arabs, is to be found in a document of the Permanent Executive Committee, composed of Muslims and Christians, presenting a series of formal complaints to the British authorities on 26th July 1928.

1936-1939-Arab revolt in Palestine:

Sparked off by the death of Shaykh Izz ad-Din al-Qassam at the hands of the British police near Jenin in November 1935, in the years 1936–1939 the Arabs participated in an uprising and protest against British rule and against mass Jewish Immigration. The revolt manifested in a strike and armed insurrection started

sporadically, becoming more organized with time. Attacks were mainly directed at British strategic installations such as the Trans Arabian Pipeline (TAP) and railways, and to a lesser extent against Jewish settlements, secluded Jewish neighborhoods in the mixed cities, and Jews, both individually and in groups.

Violence abated for about a year while the Peel Commission deliberated and eventually recommended partition of Palestine. With the rejection of this proposal, the revolt resumed during the autumn of 1937. Violence continued throughout 1938 and eventually petered out in 1939.

The British responded to the violence by greatly expanding their military forces and clamping down on Arab dissent. "Administrative detention" (imprisonment without charges or trial), curfews, and house demolitions were among British practices during this period. More than 120 Arabs were sentenced to death and about 40 hanged. The main Arab leaders were arrested or expelled.

The Haganah (Hebrew for "defense"), an illegal Jewish paramilitary organization, actively supported British efforts to quell the insurgency, which reached 10,000 Arab fighters at their peak during the summer and fall of 1938. Although the British administration didn't officially recognize the Haganah, the British security forces cooperated with it by forming the Jewish Settlement Police and Special Night Squads. A terrorist splinter group of the Haganah, called the Irgun (or Etzel) adopted a policy of violent retaliation against Arabs for

attacks on Jews At a meeting in Alexandria in July 1937 between Jabotinsky and Irgun commander Col. Robert Bitker and chief-of-staff Moshe Rosenberg, the need for indiscriminate retaliation due to the difficulty of limiting operations to only the "guilty" was explained. The Irgun launched attacks against public gathering places such as markets and cafes. 167

The revolt did not achieve its goals, although it is "credited with signifying the birth of the Arab Palestinian identity. It is generally credited with forcing the issuance of the White Paper of 1939 which renounced Britain's intent of creating a Jewish National Home in Palestine, as proclaimed in the 1917 Balfour Declaration.

Another outcome of the hostilities was the partial disengagement of the Jewish and Arab economies in Palestine, which were more or less intertwined until that time. For example, whereas the Jewish city of Tel Aviv previously relied on the nearby Arab seaport of Jaffa, hostilities dictated the construction of a separate Jewish-run seaport for Tel-Aviv.

World War II and Palestine:

When the Second World War broke out, the Jewish population sided with Britain. David Ben Gurion, head of the Jewish Agency, defined the policy with what became a famous motto: "We will fight the war as if there were no White Paper, and we will fight the White Paper as if there were no war." While this represented the Jewish

population as a whole, there were exceptions (see below).

As in most of the Arab world, there was no unanimity amongst the Palestinian Arabs as to their position regarding the combatants in World War II. A number of leaders and public figures saw an Axis victory as the likely outcome and a way of securing Palestine back from the Zionists and the British. Mohammad Amin al-Husayni, Grand Mufti of Jerusalem, spent the rest of the war in Nazi Germany and the occupied areas, in particular encouraging Muslim Bosniaks to join the Waffen SS in German-conquered Bosnia. About 6,000 Palestinian Arabs and 30,000 Palestinian Jews joined the British forces.

On 10th June 1940, Italy declared war on the British Commonwealth and sided with Germany. Within a month, the Italians attacked Palestine from the air, [bombing Tel Aviv and Haifa. [169

In 1942, there was a period of anxiety for the Yishuv, when the forces of German General Erwin Rommel advanced east in North Africa towards the Suez Canal and there was fear that they would conquer Palestine. This period was referred to as the two hundred days of anxiety. This event was the direct cause for the founding, with British support, of the Palmach—a highly-trained regular unit belonging to Haganah (which was mostly made up of reserve troops).

Jewish Brigade headquarters under both Union Flag and Jewish flag:

On 3rd July 1944, the British government consented to the establishment of a Jewish Brigade with hand-picked Jewish and also non-Jewish senior officers. The brigade fought in Europe, most notably against the Germans in Italy from March 1945 until the end of the war in May 1945. Members of the Brigade played a key role in the Berihah's efforts to help Jews escape Europe for Palestine. Later, veterans of the Jewish Brigade became key participants of the new State of Israel's Israel Defense Force.

Starting in 1939 and throughout the war and the Holocaust, the British reduced the number of immigrants allowed into Palestine, following the publication of the MacDonal White Paper. Once the 15,000 annual quota was exceeded, Jews fleeing Nazi persecution were placed in detention camps or deported to places such as Mauritius.

In 1944 Menachem Begin assumed the Irgun's leadership, determined to force the British government to remove its troops entirely from Palestine. Citing that the British had reneged on their original promise of the Balfour Declaration, and that the White Paper of 1939 restricting Jewish immigration was an escalation of their pro-Arab policy, he decided to break with the Haganah. Soon after he assumed command, a formal 'Declaration of Revolt' was publicized, and armed attacks against British forces were initiated. Lehi, another splinter group, opposed cessation of operations against the British authorities all along. The Jewish Agency which opposed those actions and the challenge to its role as government

in preparation responded with "The Hunting Season" – severe actions against supporters of the Irgun and Lehi, including turning them over to the British.

The country developed economically during the war, with increased industrial and agricultural outputs and the period was considered an 'economic Boom'. In terms of Arab-Jewish relations, these were relatively quiet times.

End of the British Mandate 1945–1948:

In the years following World War II, Britain's control over Palestine became increasingly tenuous. This was caused by a combination of factors, including:

World public opinion turned against Britain as a result of the British policy of preventing Holocaust survivors from reaching Palestine, sending them instead to Cyprus internment camps, or even back to Germany, as in the case of Exodus 1947.

The costs of maintaining an army of over 100,000 men in Palestine weighed heavily on a British economy suffering from post-war depression, and were another cause for British public opinion to demand an end to the Mandate.

Rapid deterioration due to the actions of the Jewish paramilitary organizations; (Hagana, Irgun and Lehi), involved attacks on strategic installations (by all three) as well as on British forces and officials (by the Irgun and Lehi. This caused severe damage to British morale and prestige, as well as increasing opposition to the mandate in Britain itself, public opinion demanding to "bring the [boys home.

US Congress was delaying a loan necessary to prevent British bankruptcy. The delays were in response to the

British refusal to fulfill a promise given to Truman that 100,000 Holocaust survivors would be allowed to emigrate to Palestine.

In early 1947, the British Government announced their desire to terminate the Mandate, and asked the United Nations General Assembly to make recommendations regarding the future of the country. The British Administration declined to accept the responsibility for implementing any solution that wasn't acceptable to both the Jewish and the Arab communities, or to allow other authorities to take over responsibility for public security prior to the termination of its mandate on 15th May 1948.

UN partition and the 1948 Palestine War:

On 29th November 1947, the United Nations General Assembly voted 33 to 13 with 10 abstentions, in favour of a plan to partition the territory into separate Jewish and Arab states, under economic union, with the Greater Jerusalem area (encompassing Bethlehem) coming under international control. Zionist leaders (including the Jewish Agency), accepted the plan, while Palestinian Arab leaders rejected it and all independent Muslim and Arab states voted against it. Almost immediately, sectarian violence erupted and spread, killing hundreds of Arabs, Jews and British over the ensuing months.

The rapid evolution of events precipitated into a Civil War. Arab volunteers of the Arab Liberation Army entered Palestine to fight with the Palestinians, but the April-May offensive of Yishuv's forces crushed the Arabs and Palestinian society collapsed. Some 300,000 to 350,000 Palestinians caught up in the turmoil, fled or were driven from their homes.

On 14th May, the Jewish Agency declared the independence of the state of Israel. The neighbouring Arab state intervened to prevent the partition and support the Palestinian Arab population. While Transjordan took control of territory designated for the future Arab State, Syrian, Iraqi and Egyptian expeditionary forces attacked Israel without success. The most intensive battles were waged between the Jordanian and Israeli forces over the control of Jerusalem.

On June 11th, a truce was accepted by all parties. Israel used the lull to undertake a large-scale reinforcement of its army. In a series of military operations, it then conquered the whole of the Galilee region, both the Lydda and Ramle areas, and the Negev. It also managed to secure, in the Battles of Latrun, a road linking Jerusalem to Israel. In this phase, 350,000 more Arab Palestinians fled or were expelled from the conquered areas.

During the first 6 months of 1949, negotiations between the belligerents came to terms over armistice lines that delimited Israel's borders. On the other side, no Palestinian Arab state was founded: Jordan annexed the

Arab territories of the Mandatory regions of Samaria and Judea (today known as the West Bank), as well as East Jerusalem, while the Gaza strip came under Egyptian administration.

The New Historians, like Avi Shlaim, hold that there was an unwritten secret agreement between King Abdullah of Transjordan and Israeli authorities to partition the territory between themselves, and that this translated into each side limiting their objectives and exercising mutual restraint during the 1948 war.

To current times 1949:

On the same day that the State of Israel was announced, the Arab League announced that it would set up a single Arab civil administration throughout Palestine and launched an attack on the new Israeli state. The All-Palestine government was declared in Gaza on 1st October 1948 partly as an Arab League move to limit the influence of Transjordan over the Palestinian issue. The former mufti of Jerusalem, Haj Amin al-Husseini, was appointed as president. The government was recognised by Egypt, Syria, Lebanon, Iraq, Saudi Arabia, and Yemen, but not by Transjordan (later known as Jordan) or any non-Arab country. It was little more than an Egyptian protectorate and had negligible influence or funding. Following the 1948 Arab-Israeli War, the area allocated to the Palestinian Arabs and the international zone of Jerusalem were occupied by Israel and the neighboring Arab states in accordance with the terms of the 1949 Armistice Agreements. Palestinian Arabs living in the Gaza Strip or Egypt were issued with All-Palestine

passports until 1959, when Gamal Abdul Nasser, president of Egypt, issued a decree that annulled the All-Palestine government.

In addition to the UN-partitioned area allotted to the Jewish state, Israel captured and incorporated [[citation needed](#)] a further 26% of the Mandate territory (namely of the territory to the west of the Jordan River). Jordan captured and annexed about 21% of the Mandate territory, which it referred to as the West Bank (to differentiate it from the newly-named East Bank – the original Transjordan). Jerusalem was divided, with Jordan taking the eastern parts, including the Old City, and Israel taking the western parts. The Gaza Strip was captured by Egypt. In addition, Syria held on to small slivers of Mandate territory to the south and east of the Sea of Galilee, which had been allocated in the UN partition plan to the Jewish state.

For a description of the massive population movements, Arab and Jewish, at the time of the 1948 war and over the following decades, see Palestinian exodus and Jewish exodus from Arab lands.

In the course of the Six Day War in June 1967, Israel captured the West Bank (including East Jerusalem) from Jordan and the Gaza Strip from Egypt.

The region as of today: Israel, the West Bank, the Gaza Strip and the Golan Heights.

From the 1960s onward, the term "Palestine" was regularly used in political contexts. The Palestine Liberation Organization has enjoyed status as a non-

member observer at the United Nations since 1974, and continues to represent "Palestine" there According to the CIA World Factbook. Of the ten million people living between Jordan and the Mediterranean Sea, about five million (49%) identify as Palestinian, Arab, Bedouin and/or Druze. One million of those are citizens of Israel. The other four million are residents of the West Bank and Gaza, which are under the jurisdiction of the Palestinian National Authority, which was formed in 1994, pursuant to the Oslo Accords.

In the West Bank, 360,000 Israelis have settled in a hundred scattered new towns and settlements with connecting corridors. The 2.5 million West Bank Palestinians live primarily in four blocs centered in Hebron, Ramallah, Nablus, and Jericho. In 2005, Israel withdrew its army and all the Israeli settlers were evacuated from the Gaza Strip, in keeping with Ariel Sharon's plan for unilateral disengagement, and control over the area was transferred to the Palestinian Authority. However, due to the Hamas-Fatah conflict, the Gaza Strip has been in control of Hamas since 2006.

Judaism:

Judaism is the religion, philosophy, and way of life of the Jews. Originating in the Hebrew Bible, also known as the Tanakh, and explored in later texts such as the Talmud, Jews consider Judaism to be the expression of the covenantal relationship God developed with the Children

of Israel. According to traditional Rabbinic Judaism, God revealed his laws and commandments to Moses on Mount Sinai in the form of both the Written and Oral Torah. This was historically challenged by the Karaites who maintain that only the Written Torah was revealed and, in modern times, liberal movements such as Humanistic Judaism may be nontheistic.

Judaism claims a historical continuity spanning more than 3000 years. It is one of the oldest monotheistic religions and the oldest to survive into the present day. Its texts, traditions and values have inspired later Abrahamic religions, including Christianity, Islam and the Baha'i Faith. Many aspects of Judaism have also directly or indirectly influenced secular Western ethics and civil law.

Jews are an ethnoreligious group that includes those born Jewish and converts to Judaism. In 2007, the world Jewish population was estimated at 13 million, of which about 40% reside in Israel and 40% in the United States. The largest Jewish religious movements are Orthodox Judaism, Conservative Judaism and Reform Judaism. A major source of difference between these groups is their approach to Jewish law. Orthodox and Conservative Judaism maintain that Jewish law should be followed, with Conservative Judaism promoting a more "modern" interpretation of its requirements than Orthodox Judaism. Reform Judaism is generally more liberal than these other two movements, and its typical position is that Jewish law should be viewed as a set of general guidelines rather than as a list of restrictions whose literal observance is required of all Jews. Historically,

special courts enforced Jewish law; today, these courts still exist but the practice of Judaism is mostly voluntary. Authority on theological and legal matters is not vested in any one person or organization, but in the sacred texts and the many rabbis and scholars who interpret these texts.

Principles of Judaism:

13 Principles of Faith:

1-I believe with perfect faith that the Creator, Blessed be His Name, is the Creator and Guide of everything that has been created; He alone has made, does make, and will make all things.

2-I believe with perfect faith that the Creator, Blessed be His Name, is One, and that there is no unity in any manner like His, and that He alone is our God, who was, and is, and will be.

3-I believe with perfect faith that the Creator, Blessed be His Name, has no body, and that He is free from all the properties of matter, and that there can be no (physical) comparison to Him whatsoever.

4-I believe with perfect faith that the Creator, Blessed be His Name, is the first and the last.

5-I believe with perfect faith that to the Creator, Blessed be His Name, and to Him alone, it is right to pray, and that it is not right to pray to any being besides Him.

6-I believe with perfect faith that all the words of the prophets are true.

7-I believe with perfect faith that the prophecy of Moses our teacher, peace be upon him, was true, and that he was the chief of the prophets, both those who preceded him and those who followed him.

8-I believe with perfect faith that the entire Torah that is now in our possession is the same that was given to Moses our teacher, peace be upon him.

9-I believe with perfect faith that this Torah will not be exchanged, and that there will never be any other Torah from the Creator, Blessed be His Name.

10-I believe with perfect faith that the Creator, Blessed be His Name, knows all the deeds of human beings and all their thoughts, as it is written, "Who fashioned the hearts of them all, Who comprehends all their actions" (Psalms 33:15).

11-I believe with perfect faith that the Creator, Blessed be His Name, rewards those who keep His commandments and punishes those that transgress them.

12-I believe with perfect faith in the coming of the Messiah; and even though he may tarry, nonetheless, I wait every day for his coming.

13-I believe with perfect faith that there will be a revival of the dead at the time when it shall please the Creator, Blessed be His name, and His mention shall be exalted forever and ever.

2-the Muslim and the Baha'i

Mohamed Adel

This is Egypt 2009:

A group of Islamic fanatics burned the houses of the Baha'is.

Ahmed is one of the people who burned the Baha'i's houses.

Yasser is one of Baha'is whose houses were burned.

Ahmed saw Yasser running away from the fire. He ran after him with the intention of killing him.

Yasser found himself in a dead end. When he turned around, he saw Ahmed coming towards him with a torch and just when Ahmed was close enough to set Yasser on fire, something magical happened. a flash light was all over the place .

From now Ahmed's and Yasser's lives have switched from the very beginning.

.....
.....

- Who are you?
- I am human.
- What's your religion?
- Why do you care?
- I want to know who you worship.
- God.
- Which?
- There is only one God!

We just have a different ways of worshipping God that's all.

Our religion doesn't make us less or better than anyone else. It's just a way of life.

.....
.....
This is Ahmed as a kid living Yasser's life.
Ahmed found himself living in regular Egyptian house not very different from the house he used to live in. The only difference is the religion.
He learned the principles of Bahia faith which are:
Unity of God
Unity of religion
Unity of humankind
Equality between men and women
Elimination of all forms of prejudice
World peace
Harmony of religion and science
Independent investigation of truth
Universal compulsory education
Universal auxiliary language
He found these principles very similar to the principles of Islam.
He also realized that the Baha'is are normal people trying to live there lives and they mean Islam no harm.
He realized how narrow minded he was and how awful what he did.

.....
.....
So many wars
So many blood was shed
So many souls were lost
So many lives were destroyed
So many cultivation and culture were burned

In the name of religions
And you know what the funny thing is
All religions ask for peace and harmony in the world!
Does this look like peace and harmony to you?

.....

.....

Yasser is living Ahmed's life now.
Yasser found himself growing up in a house that's
similar to the one he was brought up in. The only
difference is religion. Yasser learned that Islam is a
religion of peace not a religion of terror.
He saw how some people are using Islam to achieve
targets on their agenda, targets that have nothing to do
with Islam.
Now he knows that the people who burned his house
don't represent Islam principles.
Forgiveness, peace, beauty, love, humanity, equality
Things he saw in Islam but not from Muslims!

.....

.....

We are one.
We both have the same rights.
We breathe.
We eat.
We love.
We hate.
We hurt.
We are pleased.
We are sad.
We bleed.
We live.
We die.
We feel.

We just have a different religion.

.....
.....
-“The Baha’is should be killed.” said one of the religious fanatics to the crowd.

Yasser was among that crowd.

-“Why?” said Yasser

-“Because they are atheists and they represent a danger to our religion.”

And he lightens up a torch and said:

- “Tonight we are going to burn their houses and kill all of them.”

The huge crowd replied: “yes!”

Later, Yasser found himself between a huge crowd and all of them are carrying torches and setting the house of Baha’is.

On the other hand, Ahmed found himself surrounded by fire in his home and he felt very scared and terrified.

Now he knows how Yasser felt when he was in his house.

Now he knows how heartless and inhuman he was.

He runs away from his house to find himself running in the street and facing a dead end. He turns around to find Yasser right in front of him with a torch in his hand.

-“Was it worth it?” said Yasser in grief.

Ahmed replied while he was still crying: “No! It wasn’t worth it.”

Meanwhile, a burning tree fell on them to kill them both.

.....
.....
-Are you happy now? So many people lost their lives.

-So?

-So people’s lives don’t mean anything to you!

- No, as long as my plans are working.
- Which plans?
- Plans of discrimination and hate.

.....

.....

Information about the Bahá'í faith:

The Bahá'í Faith is a monotheistic religion founded by Bahá'u'lláh in nineteenth-century Persia, emphasizing the spiritual unity of all humankind. There are an estimated five to six million Bahá'ís around the world in more than 200 countries and territories.

In the Bahá'í Faith, religious history is seen to have unfolded through a series of divine messengers, each of whom established a religion that was suited to the needs of the time and the capacity of the people. These messengers have included Abraham, Buddha, Jesus, Muhammad and others, and most recently the Báb and Bahá'u'lláh. In Bahá'í belief, each consecutive messenger prophesied of messengers to follow, and Bahá'u'lláh's life and teachings fulfilled the end-time promises of previous scriptures. Humanity is understood to be in a process of collective evolution, and the need of the present time is for the gradual establishment of peace, justice and unity on a global scale.

The word "Bahá'í" refers to the Bahá'í Faith or as a term for a follower of Bahá'u'lláh. The word is not a noun meaning the religion as a whole. It is derived from the Arabic Bahá', meaning "glory" or "splendor. The term

"Bahatism" (or "Baha'ism") has been used in the past, but the correct name of the religion is Bahá'í Faith.

Beliefs:

Three core principles establish a basis for Bahá'í teachings and doctrine: the unity of God, the unity of religion, and the unity of humankind. From these postulates stems the belief that God periodically reveals his will through divine messengers, whose purpose is to transform the character of humankind and develop, within those who respond, moral and spiritual qualities. Religion is thus seen as orderly, unified, and progressive from age to age.

God:

The Bahá'í writings describe a single, personal, inaccessible, omniscient, omnipresent, imperishable, and almighty God who is the creator of all things in the universe. The existence of God and the universe is thought to be eternal, without a beginning or end. Though inaccessible directly, God is nevertheless seen as conscious of creation, with a will and purpose that is expressed through messengers termed Manifestations of God.

Bahá'í teachings state that God is too great for humans to fully comprehend, or to create a complete and accurate image of, by themselves. Therefore, human understanding of God is achieved through his revelations via his Manifestations. In the Bahá'í religion, God is

often referred to by titles and attributes (e.g. the All-Powerful, or the All-Loving), and there is a substantial emphasis on monotheism; such doctrines as the Trinity contradict the Bahá'í view that God is single and has no equal. The Bahá'í teachings state that the attributes which are applied to God are used to translate Godliness into human terms and also to help individuals concentrate on their own attributes in worshipping God to develop their potentialities on their spiritual path. According to the Bahá'í teachings, the human purpose is to learn to know and love God through such methods as prayer and reflection.

Religion:

Bahá'í notions of progressive religious revelation result in their accepting the validity of most of the world's religions, whose founders and central figures are seen as Manifestations of God. Religious history is interpreted as a series of dispensations, where each manifestation brings a somewhat broader and more advanced revelation, suited for the time and place in which it was expressed. Specific religious social teachings (e.g., the direction of prayer, or dietary restrictions) may be revoked by a subsequent manifestation so that a more appropriate requirement for the time and place may be established. Conversely, certain general principles (e.g. neighbourliness, or charity) are seen to be universal and consistent. In Bahá'í belief, this process of progressive revelation will not end; however, it is believed to be cyclical. Bahá'ís do not expect a new manifestation of God to appear within 1000 years of Bahá'u'lláh's revelation.

Bahá'í beliefs are sometimes described as syncretic combinations of earlier religions' beliefs. Bahá'ís, however, assert that their religion is a distinct tradition with its own scriptures, teachings, laws, and history. Its religious background in Shi'a Islam is seen as analogous to the Jewish context in which Christianity was established. Bahá'ís describe their faith as an independent world religion, differing from the other traditions in its relative age and in the appropriateness of Bahá'u'lláh's teachings to the modern context. Bahá'u'lláh is believed to have fulfilled the messianic expectations of these precursor faiths.

Human beings:

The Bahá'í writings state that human beings have a "rational soul", and that this provides the species with a unique capacity to recognize God's station and humanity's relationship with its creator. Every human is seen to have a duty to recognize God through His messengers, and to conform to their teachings. Through recognition and obedience, service to humanity and regular prayer and spiritual practice, the Bahá'í writings state that the soul becomes closer to God, the spiritual ideal in Bahá'í belief. When a human dies, the soul passes into the next world, where its spiritual development in the physical world becomes a basis for judgment and advancement in the spiritual world. Heaven and Hell are taught to be spiritual states of nearness or distance from God that describe relationships in this world and the next, and not physical places of [reward and punishment achieved after death.

The Bahá'í writings emphasize the essential equality of human beings, and the abolition of prejudice. Humanity is seen as essentially one, though highly varied; its diversity of race and culture are seen as worthy of appreciation and acceptance. Doctrines of racism, nationalism, caste, social class and gender-based hierarchy are seen as artificial impediments to unity. The Bahá'í teachings state that the unification of humankind is the paramount issue in the religious and political conditions of the present worlds.

Teachings:

Summary:

Shoghi Effendi, the appointed head of the religion from 1921 to 1957, wrote the following summary of what he considered to be the distinguishing principles of Bahá'u'lláh's teachings, which, he said, together with the laws and ordinances of the Kitáb-i-Aqdas constitute the bedrock of the Bahá'í Faith:

The independent search after truth, unfettered by superstition or tradition; the oneness of the entire human race, the pivotal principle and fundamental doctrine of the Faith; the basic unity of all religions; the condemnation of all forms of prejudice, whether religious, racial, class or national; the harmony which must exist between religion and science; the equality of men and women, the two wings on which the bird of humankind is able to soar; the introduction of compulsory education; the adoption of a universal

auxiliary language; the abolition of the extremes of wealth and poverty; the institution of a world tribunal for the adjudication of disputes between nations; the exaltation of work, performed in the spirit of service, to the rank of worship; the glorification of justice as the ruling principle in human society, and of religion as a bulwark for the protection of all peoples and nations; and the establishment of a permanent and universal peace as the supreme goal of all mankind—these stand out as the essential elements [which Bahá'u'lláh proclaimed.

[
Social principles:

The following principles are frequently listed as a quick summary of the Bahá'í teachings. They are derived from transcripts of speeches given by `Abdu'l-Bahá during his tour of Europe and North America in 1912. The list is not authoritative and a variety of such lists circulate:

Unity of God

Unity of religion

Unity of humankind

Equality between men and women

Elimination of all forms of prejudice

World peace

Harmony of religion and science

Independent investigation of truth

Universal compulsory education

Universal auxiliary language

Obedience to government and non-involvement in

[partisan politics

Elimination of extremes of wealth and poverty

With specific regard to the pursuit of world peace, Bahá'u'lláh prescribed a world-embracing collective security arrangement as necessary for the establishment of a lasting peace.

Mystical teachings:

Although the Bahá'í teachings have a strong emphasis on social and ethical issues, there exist a number of foundational texts that have been described as mystical] The Seven Valleys is considered Bahá'u'lláh's "greatest mystical composition." It was written to a follower of Sufism, in the style of `Attar, a Muslim poet, and sets forth the stages of the soul's journey towards God. It was first translated into English in 1906, becoming one of the earliest available books of Bahá'u'lláh to the West. The Hidden Words is another book written by Bahá'u'lláh during the same period, containing 153 short passages in which Bahá'u'lláh claims to have taken the basic essence of certain spiritual truths and written them in brief form.

Covenant:

The Baha'i teachings speak of both a "Greater Covenant" being universal and endless, and a "Lesser Covenant", being unique to each religious dispensation. The Lesser Covenant is viewed as an agreement between a Messenger of God and his followers and includes social practices and the continuation of authority in the religion. At this time, Bahá'ís view Bahá'u'lláh's revelation as a

binding lesser covenant for his followers; in the Bahá'í writings being firm in the covenant is considered a virtue to work toward. The Greater Covenant is viewed as a more enduring agreement between God and humankind, where a Manifestation of God is expected to come to humanity about every thousand years, at times of turmoil and uncertainty.

With unity as an essential teaching of the religion, Bahá'ís follow an administration they believe is divinely ordained, and therefore see attempts to create schisms and divisions as efforts that are contrary to the teachings of Bahá'u'lláh. Schisms have occurred over the succession of authority, but any Bahá'í divisions have had relatively little success and have failed to attract a sizeable following. The followers of such divisions are regarded as Covenant-breakers and shunned, essentially excommunicated.

Laws:

The laws of the Bahá'í Faith primarily come from the Kitáb-i-Aqdas, written by Bahá'u'lláh. The following are a few examples of basic laws and religious observances. Prayer in the Bahá'í Faith consists of obligatory prayer and devotional (general) prayer. Bahá'ís over the age of 15 must individually recite an obligatory prayer each day, using fixed words and form. In addition to the daily obligatory prayer, believers are directed to daily offer devotional prayer and to meditate and study sacred scripture. There is no set form for devotions and meditations, though the devotional prayers written by the central figures of the Bahá'í Faith and collected in prayer

books are held in high esteem. Reading aloud of prayers from prayer books is a typical feature of Bahá'í gatherings.

Backbiting and gossip are prohibited and denounced.

Adult Bahá'ís in good health should observe a nineteen-day sunrise-to-sunset fast each year from March 2nd through March 20th.

Bahá'ís are forbidden to drink alcohol or to take drugs, unless prescribed by doctors.

Sexual relationships are permitted only between a husband and wife, and thus premarital and homosexual sex are forbidden. (See also Homosexuality and the Bahá'í Faith)

Gambling is forbidden.

Fanaticism is forbidden.

Adherence to ritual is condemned, with the notable exception of the obligatory prayers.

While some of the laws from the Kitáb-i-Aqdas are applicable at the present time and may be enforced to a degree by the administrative institutions, Bahá'u'lláh has provided for the progressive application of other laws that are dependent upon the existence of a predominantly Bahá'í society. The laws, when not in direct conflict with the civil laws of the country of residence, are binding on every Bahá'í and the observance of personal laws, such as prayer or fasting, is the sole responsibility of the individual.

Places of worship:

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Most Bahá'í meetings occur in individuals' homes, local Bahá'í centers or rented facilities. Worldwide, there are currently seven Bahá'í Houses of Worship with an eighth under construction in Chile. Bahá'í writings refer to an institution called a "Mashriqu'l-Adhkár" (Dawning-place of the Mention of God), which is to form the center of a complex of institutions including a hospital, university, and so on. The first ever Mashriqu'l-Adhkár in `Ishqábád, Turkmenistan, has been the most complete House of Worship.

Mohamed Adel

3-The Muslim and the Christian

Mohamed Adel

This is Egypt 2010:
Nagahi Hamday is a governor in Egypt.
During a Christian celebration, a group of Muslims
opened fire on a group of Christian people coming out of
a church which led to their death.

Ahmed is one of the Muslims who opened fire on
Christians.

George is one of the Christians who lost their lives.
We are about to see what led to this.

.....

.....
We used to eat in the same plate.
We used to go to the same school.
We used to talk to each other.
We used to share our lives together.
We used to like each other.
We used to be friends.
What the hell happened?

.....

.....
Ahmed and George are close friends since they were kids
now they are grown men. They never looked at each
other as enemies and they never talked or thought about
the difference of their religions. It didn't really matter.
But one day, a shocking news hit the town. A little
Muslim girl was raped by a Christian man. That was a
golden chance for the religious fanatics on both sides.
They used every possible way to make Muslims hate
Christians and Christians hate Muslims.
That event destroyed Ahmed and George friendship
from good close friends to great enemies.

.....
.....
The cross and the crescent
The unity of the cross and the crescent
How many times did they talk about that in the media?
How many times the religious fanatics fed people with
poison?
When is this unity going to become a real unity and not a
fake one?!

.....
Deceiving men
Evil men
Ignorant men
Poisonous men
Their heart is full of hate.
Their heart is full of darkness.
They are claiming to be the men of God while in fact,
they are the men of the devil.
These men are destroying the core of faith.

.....
-“Go and kill these Christians!” said one of the religious
fanatics while handing Ahmed a gun machine.
This is a day of celebration for the Christians.
While George was coming out of the church with his
friends, he saw a man that looked like his old friend
Ahmed but he wasn't Ahmed that he knew any more. He
was that religious fanatic, ignorant evil; his eyes were
full of hate and darkness.
George was shocked to see his old friend like that.
Ahmed opened fire with his mates on George and his
fellow Christians.

George and his mates died instantly.

Ahmed walked towards George's body but he felt pain in his stomach. He looked and he discovered that he was bleeding. One of the bullets that were fired by his mates hit him. Ahmed fell on the ground and died.

His blood and George's blood were mixed .Guess what? They are both red!!

Was it really worth it?

Information about Islam:

The Abrahamic religion articulated by the Qur'an, a text considered by its adherents to be the verbatim word of , Allāh), and by الله :the one, incomparable God (Arabic the Prophet of Islam Muhammad's demonstrations and real-life examples (called the Sunnah, collected through narration of his companions in collections of Hadith). Islam, literally, means "submission (to God)." Muslim, the word for an adherent of Islam, is the active participle of the same verb of which Islām is the infinitive (see Islam (term)).

Muslims regard their religion as the completed and universal version of a primordial, monotheistic faith revealed at many times and places before, including, notably, to the prophets Abraham, Moses and Jesus. Islamic tradition holds that previous messages and revelations have been changed and distorted over time. Religious practices include the Five Pillars of Islam, which are five obligatory acts of worship Islamic law Šarīah) touches on virtually every aspect شريعة (Arabic

of life and society, encompassing everything from banking and warfare to welfare and the environment.

The majority of Muslims belong to one of two major denominations, the Sunni and Shi'a Islam is the predominant religion in the Middle East, North Africa, and large parts of Asia and Sub-Saharan Africa. Sizable communities are also found in China and Russia, and parts of the Balkans. About 13% of Muslims live in Indonesia, the largest Muslim country 31% in the Indian Subcontinent and 20% in Arab countries. Converts and immigrant communities are found in almost every part of the world. With approximately 1.57 billion Muslims (see Islam by country), Islam is the second-largest religion in the world and arguably the fastest growing religion in the world.

Etymology and meaning:

The word Islam is a verbal noun originating from the trilateral root s-l-m, and is derived from the Arabic verb *Aslama*, which means "to accept, surrender or submit." Thus, Islam means acceptance of and submission to God, and believers must demonstrate this by worshiping him, following his commands, and avoiding polytheism. The word is given a number of meanings in the Qur'an. In some verses (*ayat*), the quality of Islam as an internal conviction is stressed: "Whomsoever God desires to guide, He expands his breast to Islam improper
?synthesis

Other verses connect islām and dīn (usually translated as "religion"): "Today, I have perfected your religion (dīn)

for you; I have completed My blessing upon you; I have approved Islam for your religion. Still others, [who?] describe Islam as an action of returning to God—more than just a verbal affirmation of faith. Another technical meaning in Islamic thought is as one part of a triad of *islam*, *imān* (faith), and *ihsān* (excellence) where it represents acts of worship (*ʿibādah*) and Islamic law (*sharia*).

God in Islam:

Islam's fundamental theological concept is *tawhīd*—the belief that there is only one god. The Arabic term for God is *Allāh*; most scholars believe it was derived from a contraction of the words *al-* (the) and *ilāh* (deity, masculine form), meaning "the god" (*al-ilāh*), but others trace its origin to the Aramaic *Alāhā*. The first of the Five Pillars of Islam, *tawhīd* is expressed in the *shahadah* (testification), which declares that there is no god but God, and that Muhammad is God's messenger. In traditional Islamic theology, God is beyond all comprehension; Muslims are not expected to visualize God but to worship and adore him as a protector.

Although Muslims believe that Jesus was a prophet, they reject the Christian doctrine of the Trinity and divinity of Jesus, comparing it to polytheism. In Islamic theology, Jesus was just a man and not the son of God. God is described in a chapter (*sura*) of the Qur'an as "...God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is He begotten; and there is none like unto Him."

Qur'an:

Muslims consider the Qur'an to be the literal word of God; it is the central religious text of Islam revealed in Arabic. Muslims believe that the verses of the Qur'an were revealed to Muhammad by God through the angel Gabriel on many occasions between 610 and his death on June 8th, 632. The Qur'an was reportedly written down by Muhammad's companions (*sahabah*) while he was alive, although the prime method of transmission was oral. It was compiled in the time of Abu Bakr, the first caliph, and was standardized under the administration of Uthman, the third caliph. From textual evidence, Islamic studies scholars find that the Qur'an of today has not changed significantly since it was standardized.

The Qur'an is divided into 114 *suras*, or chapters, which combined, contain 6,236 *āyāt*, or verses. The chronologically earlier *suras*, revealed at Mecca, are primarily concerned with ethical and spiritual topics. The later Medinan *suras* mostly discuss social and moral issues relevant to the Muslim community.[38] The Qur'an is more concerned with moral guidance than legal instruction, and is considered the "sourcebook of Islamic principles and values Muslim jurists consult the *hadith*, or the written record of Muhammad's life, to both supplement the Qur'an and assist with its interpretation. The science of Qur'anic commentary and exegesis is known as *tafsir*.

The word Qur'an means "recitation". When Muslims speak in the abstract about "the Qur'an", they usually mean the scripture as recited in Arabic rather than the printed work or any translation of it. To Muslims, the

Qur'an is perfect only as revealed in the original Arabic; translations are necessarily deficient because of language differences, the fallibility of translators, and the impossibility of preserving the original's inspired style. Translations are therefore regarded only as commentaries on the Qur'an, or "interpretations of its meaning", not as the Qur'an itself.

Five Pillars:

The *shahadah*, which is the basic creed or tenet of Islam that must be recited under an oath with the following specific statement: "'*ašhadu 'al-lā ilāha illā-llāhu wa 'ašhadu 'anna muḥammadan rasūlu-llāh*", or "I testify that there is none worthy of worship except God and I testify that Muhammad is the Messenger of God." This testament is a foundation for all other beliefs and practices in Islam. Muslims must repeat the *shahadah* in prayer, and non-Muslims wishing to convert to Islam are required to recite the creed.

Salah, or ritual prayer, which must be performed five times a day. Each *salah* is done facing towards the Kaaba in Mecca. *Salah* is intended to focus the mind on God, and is seen as a personal communication with him that expresses gratitude and worship. *Salah* is compulsory but flexibility in the specifics is allowed depending on circumstances. In many Muslim countries, reminders called *Adhan* (call to prayer) are broadcast publicly from local mosques at the appropriate times. The prayers are recited in the Arabic language, and consist of verses from the Qur'an.

Zakat, or alms-giving. This is the practice of giving based on accumulated wealth, and is obligatory for all

Muslims who can afford it. A fixed portion is spent to help the poor or needy, and also to assist the spread of Islam. The *zakat* is considered a religious obligation (as opposed to voluntary charity) that the well-off owe to the needy because their wealth is seen as a "trust from God's bounty". The Qur'an and the hadith also suggest a Muslim give even more as an act of voluntary alms-giving (*sadaqah*).

Sawm, or fasting during the month of Ramadan. Muslims must not eat or drink (among other things) from dawn to dusk during this month, and must be mindful of other sins. The fast is to encourage a feeling of nearness to God, and during it Muslims should express their gratitude for and dependence on him, atone for their past sins, and think of the needy. *Sawm* is not obligatory for several groups for whom it would constitute an undue burden. For others, flexibility is allowed depending on circumstances, but missed fasts usually must be made up quickly. Some Muslim groups do not fast during Ramadan, and instead have fasts at different times of the year.

The *Hajj* is the pilgrimage during the Islamic month of Dhu al-Hijjah in the city of Mecca. Every able-bodied Muslim who can afford it must make the pilgrimage to Mecca at least once in his or her lifetime. When the pilgrim is about ten kilometers from Mecca, he must dress in *Ihram* clothing, which consists of two white seamless sheets. Rituals of the *Hajj* include walking seven times around the Kaaba, touching the black stone if possible, walking or running seven times between Mount Safa and Mount Marwah, and symbolically stoning the Devil in Mina. The pilgrim, or the *hajji*, is honored in his or her community, although Islamic

teachers say that the Hajj should be an expression of devotion to God instead of a means to gain social standing.

Jihad:

Jihad means "to strive or struggle" (in the way of God) and is considered the "Sixth Pillar of Islam" by a minority of Sunni Muslim authorities. Jihad, in its broadest sense, is classically defined as "exerting one's utmost power, efforts, endeavors, or ability in contending with an object of disapprobation." Depending on the object being a visible enemy, the devil, and aspects of one's own self, different categories of Jihad are defined. Jihad, when used without any qualifier, is understood in its military aspect. Jihad also refers to one's striving to attain religious and moral perfection. Some Muslim authorities, especially among the Shi'a and Sufis, distinguish between the "greater *jihad*", which pertains to spiritual self-perfection, and the "lesser *jihad*", defined as warfare.

Within Islamic jurisprudence, jihad is usually taken to mean military exertion against non-Muslim combatants in the defense or expansion of the Ummah. The ultimate purpose of military jihad is debated, within the Islamic community and outside; with some claiming that it only serves to protect the *Ummah*, with no aspiration of offensive conflict, whereas others have argued that the goal of Jihad is global conquest. Jihad is the only form of warfare permissible in Islamic law and may be declared against apostates, rebels, highway robbers, violent groups, and leaders or states, Islamic or otherwise, who

oppress Muslims or hamper proselytizing efforts. Most Muslims today interpret Jihad as only a defensive form of warfare: the external Jihad includes a struggle to make the Islamic societies conform to the Islamic norms of justice.

Muhammad:

Muhammad (c. 570 – June 8th, 632) was a trader later becoming a religious, political, and military leader. Muslims view him not as the creator of a new religion, but as the restorer of the original, uncorrupted monotheistic faith of Adam, Abraham, Moses, Jesus and others. In Muslim tradition, Muhammad is viewed as the last and the greatest in a series of prophets—as the man closest to perfection, the possessor of all virtues. For the last 22 years of his life, in 610, beginning at age 40, Muhammad reported receiving revelations from God. The content of these revelations, known as the Qur'an, was memorized and recorded by his companions.

During this time, Muhammad preached to the people of Mecca, imploring them to abandon polytheism. Although some converted to Islam, Muhammad and his followers were persecuted by the leading Meccan authorities. After 12 years of preaching, Muhammad and the Muslims performed the *Hijra* ("emigration") to the city of Medina (formerly known as Yathrib) in 622. There, with the Medinan converts (*Ansar*) and the Meccan migrants (*Muhajirun*), Muhammad established his political and religious authority. Within years, two battles had been fought against Meccan forces: the Battle of Badr in 624, which was a Muslim victory, and the Battle of Uhud in

625, which ended inconclusively. Conflict with Medinan Jewish clans who opposed the Muslims led to their exile, enslavement or death, and the Jewish enclave of Khaybar was subdued. At the same time, Meccan trade routes were cut off as Muhammad brought surrounding desert tribes under his control. By 629, Muhammad was victorious in the nearly bloodless Conquest of Mecca, and by the time of his death in 632 (at the age of 62) he [ruled over the Arabian Peninsula.

In Islam, the "normative" example of Muhammad's life is called the *Sunnah* (literally "trodden path"). This example is preserved in traditions known as *hadith* ("reports"), which recount his words, his actions, and his personal characteristics. The classical Muslim jurist ash-Shafi'i (d. 820) emphasized the importance of the Sunnah in Islamic law, and Muslims are encouraged to emulate Muhammad's actions in their daily lives. The Sunnah is seen as crucial to guiding interpretation of the Qur'an.

Christianity:

Christians believe Jesus is the son of God, God having become man and the savior of humanity. Christians, therefore, commonly refer to Jesus as Christ or Messiah.

Adherents of the Christian faith, known as Christians, believe that Jesus is the Messiah prophesied in the Hebrew Bible (the part of scripture common to Christianity and Judaism and referred to as the "Old Testament" in Christianity). The foundation of Christian theology is expressed in the early Christian ecumenical creeds, which contain claims predominantly accepted by followers of the Christian faith. These professions state that Jesus suffered, died from crucifixion, was buried, and was resurrected from the dead to open heaven to those who believe in him and trust him for the remission of their sins (salvation). They further maintain that Jesus bodily ascended into heaven where he rules and reigns with God the Father. Most denominations teach that Jesus will return to judge all humans, living and dead, and grant eternal life to his followers. He is considered the model of a virtuous life, and both the revealer and physical incarnation of God. Christians call the message of Jesus Christ the Gospel ("good news") and hence refer to the earliest written accounts of his ministry as gospels.

Christianity began as a Jewish sect and is classified as an Abrahamic religion. Originating in the eastern Mediterranean, it quickly grew in size and influence over a few decades, and by the 4th century had become the

dominant religion within the Roman Empire. ([Citation needed](#))

During the Middle Ages, most of the remainder of Europe was Christianized, with Christians also being a (sometimes large) religious minority in the Middle East, North Africa, and parts of India. Following the Age of Discovery, through missionary work and colonization, Christianity spread to the Americas, Australasia, and the rest of the world, therefore Christianity is a major influence in the shaping of Western civilization.

As of the early 21st century, Christianity has around 2.2 billion adherents. Christianity represents about a quarter to a third of the world's population and is the world's largest religion. In addition, Christianity is the state [religion of several countries.

Christianity can be grouped into three main branches: Catholicism, Protestantism and Orthodoxy.

Belief:

Though there are many important differences of interpretation and opinion of the Bible on which Christianity is based, Christians share a set of beliefs that they hold as essential to their faith.

Creeds:

Creeds (from Latin credo meaning "I believe") are concise doctrinal statements or confessions, usually of religious beliefs. They began as baptismal formulae and were later expanded during the Christological controversies of the 4th and 5th centuries to become statements of faith.

The Apostles Creed (Symbolum Apostolorum) was developed between the 2nd and 9th centuries. It is the most popular creed used in worship by Western Christians. Its central doctrines are those of the Trinity and God the Creator. Each of the doctrines found in this creed can be traced to statements current in the apostolic period. The creed was apparently used as a summary of Christian doctrine for baptismal candidates in the churches of Rome. Since the Apostles, Creed is still unaffected by the later Christological divisions, their statements of the articles of Christian faith remain largely acceptable to most Christian denominations:

Belief in God the Father, Jesus Christ as the Son of God and the Holy Spirit

The death, descent into hell, resurrection, and ascension of Christ

The holiness of the Church and the communion of saints
Christ's second coming, the Day of Judgment and salvation of the faithful.

The Nicene Creed, largely a response to Arianism, was formulated at the Councils of Nicaea and Constantinople in 325 and 381 respectively and ratified as the universal creed of Christendom by the First Council of Ephesus in 431.

The Chalcedonian Creed, developed at the Council of Chalcedon in 451, though rejected by the Oriental Orthodox Churches taught Christ "to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably": one divine and one human, and that both natures are perfect but are nevertheless perfectly united [into one person.

The Athanasian Creed, received in the western Church as having the same status as the Nicene and Chalcedonian, says: "We worship one God in Trinity, and Trinity in Unity; neither confounding the Persons nor dividing the Substance."

Most Christians (Roman Catholics, Eastern Orthodox and Protestants alike) accept the use of creeds, and subscribe to at least one of the creeds mentioned above.

Many evangelical Protestants reject creeds as definitive statements of faith, even while agreeing with some creeds' substance. The Baptists have been non-creedal "in that they have not sought to establish binding authoritative confessions of faith on one another." P.111. Also rejecting creeds are groups with roots in the Restoration Movement, such as the Christian Church (Disciples of Christ) and the Churches of Christ:

Jesus Christ

The central tenet of Christianity is the belief in Jesus as the Son of God and the Messiah (Christ). The title *māšiáħ*) מָשִׁיחַ "Messiah" comes from the Hebrew word meaning anointed one. The Greek translation Χριστός ((Christos) is the source of the English word "Christ

A depiction of Jesus as a child with his mother, Mary, (the Theotokos of Vladimir 12th century)

Christians believe that Jesus, as the Messiah, was anointed by God as savior of humanity, and hold that Jesus' coming was the fulfillment of messianic prophecies of the Old Testament. The Christian concept of the Messiah differs significantly from the contemporary Jewish concept. The core Christian belief is that through belief in and acceptance of the death and resurrection of Jesus, sinful humans can be reconciled to God and thereby are offered salvation and the promise of eternal life.

While there have been many theological disputes over the nature of Jesus over the earliest centuries of Christian history, Christians generally believe that Jesus is God incarnate and "true God and true man" (or both fully divine and fully human). Jesus, having become fully human, suffered the pains and temptations of a mortal man, but did not sin. As fully God, he rose to life again. According to the Bible, "God raised him from the dead he ascended to heaven, is "seated at the right hand of the Father and will ultimately return[Acts 1:9-11] to fulfill the rest of Messianic prophecy such as the Resurrection of the dead, the Last Judgment and final establishment of the Kingdom of God.

According to the Gospels of Matthew and Luke, Jesus was conceived by the Holy Spirit and born from the Virgin Mary. Little of Jesus' childhood is recorded in the canonical Gospels, however infancy Gospels were

popular in antiquity. In comparison, his adulthood, especially the week before his death, are well documented in the Gospels contained within the New Testament. The Biblical accounts of Jesus' ministry include: his baptism, miracles, preaching, teaching, and deeds.

Death and resurrection of Jesus

Mohamed Adel

4- The Man and the Woman

Mohamed Adel

If there was such thing called eternal battle, it would be the battle between men and women. It's also the silliest one.

If they treated each other as equals, there wouldn't be a problem, but nobody has to take control, somebody has got to ruin things.

Why can't we just connect?

That is question of my life.

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The man is married to the woman.

The man treats the woman badly.

The man hits the woman.

The man tortures the woman.

The man despises the woman.

The man thinks that the woman is beneath him.

The man thinks that the woman is a toy he can play with.

The man rapes the woman.

The man doesn't respect the woman.

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Place: the kitchen

-“Hey, bitch!” the man said to the woman.

-“Why don't you cook well?” she didn't answer back.

-“Why don't you answer me?” he said in anger.

He lift the table and slapped her. She fell on the ground and she started to cry.

-“Stop crying you bitch!” he said that while he was kicking her stomach.

-“I married a crying bitch that what I married.”

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.....
This was the daily routine between the man and the woman. This was just an example.

But things are about to change.

-“Hey, what’s this?” said the man in anger.

-“What’s wrong?” said the woman in fear.

-“My shirt is not ironed well.”

-“I am sorry.”

-“Yes, you are about to be very sorry...”

He picked up the iron and dragged her from her hair and threatened her by ironing her face.

But something magical happened, a flash light overwhelmed the place and they switched bodies. Now the woman is in the body of the man and the man is in the body of the woman.

Now, the woman is physically stronger than the man.

Now, the man is afraid of the woman.

Now, the woman can mistreat the man.

Now, the woman can rape the man.

Now, the woman can hit the man.

Now, the woman can iron the man’s face.

But, she is not going to do any of that.

-“Now, how do you feel now?” she said.

He said while he was crying: “afraid!”

-“Good! Now, you know how I feel.”

She puts the iron and the table and walks away leaving him in shame of what he did over the years because he realizes now the ugliness of what he did.

Note: this story doesn't refer to all man and woman. Its refers only to the men who use violence against their spouses and to the women who are victims of violence.

Mohamed Adel

5-The Rich and the Poor

Mohamed Adel

The rich man meets with the poor man and they start this conversation:

The rich: You are so poor.

The poor: Yes, I am. But, I am happy.

The rich: Yeah, right.

The poor: Are you happy? I don't think so.

The rich: What is the reason for your happiness?

The poor: I don't have anything to worry about!

The rich: That's right 'cause you are a **loser**.

The poor: I am not a **loser**. I am just not lucky.

The rich: All **losers** say that.

The poor: You were born rich, right?

The rich: Right!

The poor: See you are lucky! Being lucky doesn't make better than other people. You didn't have to work for what you have.

The rich: Good bye! You poor fool!

And at that moment, their lives switched from the very beginning. The rich is about to see how wrong he is.

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Now, the rich is born poor. He is about to discover how difficult and unfair life can get.

He started working as a child as he had a bad father and a bad mother, bad friends. Everything in his life **sucks**.

Every day is a battle for his life.

A Battle to sleep

A Battle to eat

A battle to breath

Now, he realized how unfair to be poor.
Now, he realized how lucky he was.
How luck can change people's lives!
And people are not to be blamed for their luck.

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Years later, the rich and the poor met again.
The poor: Who is the fool now?
The rich: I am!

Mohamed Adel

6-The Gay and the Straight

Mohamed Adel

A very religious man is living in the same building with a gay.

The religious guy knows that his neighbor is gay and he wants to do something about it. He wants to stop him. One night, he sneaked to his neighbor's apartment while his neighbor was sleeping. He attacked his neighbor in bed and tied him to a chair.

-“So you are gay ha?!” the straight said.

-“Yes, I am.”

-“Why?”

-“What do you mean? Why, I was born like this?”

-“Really? You found yourself that way attracted only to men?”

-“Yes.”

-“I don't believe that. I think you chose to be that way.”

-“I didn't.”

The straight brought a photo of a naked woman and put it right into the gay's face and said: “Tell me you don't like!”

-“I don't like that.”

-“Are you pulling my leg?”

-“Why do you care?”

-“Care about what?”

-“Whether I am gay or not.”

-“You can't be born like that.”

-“Why is it so hard to believe?”

-“It doesn't make any sense.”

-“Why?”

-“Why do you exist?”

-“I don't know. Do you?”

-“No.”

-“So?”

-“But I know one thing. People like you. You are the cancer of this world and we are the cure.”

-“Oh, really what are you going to do about it?”

-“I am goanna kill you.”

He pointed his gun at the gay’s face and just when he was about to pull the trigger, a flash overwhelmed the place and switched their lives from the beginning.

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I was born straight.

And I was born gay.

I like women.

I like men.

That’s my nature.

That’s my nature too.

That’s my life.

That’s my life too.

That’s what is right.

That’s what is right for me.

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The straight is now living the gay’s life from the beginning.

He was born a lonely child living with two parents.

Since the age of ten, he started feeling attraction towards males.

Now, the straight knows that the gay wasn’t lying about being born like that.

He feels attracted to males. It doesn’t matter if he denies it; it’s the truth.

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-“I love you!” the straight said to a guy.

-“What? Get away from me you freak!”

The straight couldn't believe that he said those words.

He couldn't believe that he fell in love with a guy.

Later after, his parents found out, they disowned him and gave him money to go and live on his own.

Now, he knows how unfair he was to the gay.

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Now, the gay is living the straight's life.

He was born in a strictly religious family. A family that believed that homosexuals don't deserve to live and they are not equal to them since they are religious.

Now, the gay knows why the straight did what he did.

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.....
Years later, they moved into the same building.

They met in the elevator.

- “So!” The gay said.

-“You were right and I was wrong!” the straight said.

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.....
We are not responsible for our orientation.

And nobody is.

People are just born like that.

7- Dust

Mohamed Adel

Dust

We all are made of dust and sooner or later we are going to be dust again.

Is there a difference between dust?

Is there a white dust or black dust?

Is there a Muslim dust or Christian dust or Jewish dust?

We were born the same and we die the same. We all turn into dust.

Isn't it funny we hate each other in life and in the end we turn into one thing dust?

I haven't seen or heard about dusts that hate each other.

I never heard about a war between dusts.

In the end, we are just an element of nature.

We are all dust.

Mohamed Adel

8-The white and the black

Mohamed Adel

The white met the black and they hated each other very much.

The black blamed the white for being white.

And the white blamed the black for being black.

How silly is that the color of our skin doesn't say anything about us!

The color of our skin doesn't say whether we are good or evil.

It doesn't say whether we are cruel or merciful.

It doesn't say anything.

The color of our skin is just a shell. It doesn't mean anything.

Imagine if all people on earth are all white or if all people are black.

What kind of world is that?

We need to appreciate each other's differences.

Mohamed Adel

9-The American and the Iraqi

Mohamed Adel

This is Iraq:

As you all know about the situation in Iraq. This story is about it.

John is an American soldier.

Ahmed is an Iraqi who is fighting the presence of the American troops in Iraq.

John met Ahmed in war zone. John is pointing his gun machine to Ahmed and Ahmed is loaded with explosive but a flash overwhelmed the place that switched their lives from the very beginning.

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John is born in a poor American family. He has got two brothers. His family had tough time providing a good life.

Now Ahmed sees that John's life is really not that different.

When John turned 20, he decided to join the army in order to support his family.

When he joined the military, he knew nothing about politics in the army. During the war, he has been taught by his leaders that everyone who is against the USA army is a terrorist and should be killed.

John is just following the orders like a patriotic soldier and he knows nothing about Iraq or the people over there. Now Ahmed really understands where John comes from.

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Ahmed was born in a poor Iraqi family and they suffered like most Iraqi from Saddam Hussein ruling.

Ahmed joined the army in order to support his family.

Now John sees that Ahmed life's is not really different from his.

After USA invaded Iraq, Ahmed's family was killed in the war. He joined a movement that fights the USA army.

Now John understands where Ahmed comes from.

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Ahmed met John again but this time in different bodies.

John: Is it worth it?

Ahmed: John.

A bomb blew the whole place up killing them both.

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Two ordinary people meet.

Kill each others

Why?

Because the elite wants that.

To get to their goals, to get money, to get power, who cares if some people died in order to achieve their goals?

They don't care about nothing but themselves.

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10-Burma

Mohamed Adel

If there is a country that is the embodiment of human rights' violation, it's Burma.

Forced labour, the press is controlled by the government, state-sanctioned torture and rape, targeting minorities like the Karen and the Muslim Rohingya people and the list goes on.

Our two main characters are lei and Sung.

Lei is one of the Karen people.

Sung is one of the Junta.

Sung was on one of his missions to exterminate the Karen people.

Lei was living quietly in the field with his family but something disturbed that quietness. Junta forces came to kill everyone and they opened fire killing every member of Lei's family. Sung came to Lei and pointed his gun machine to him but then something magical happened, a flash light overwhelmed the place and their lives were switched from the very beginning.

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.....
Now Sung is living Lei's life.

He lived the life of a quiet farmer that cared about nothing but living quietly with his family. He loved that life more than his military life. It was simple, quiet and beautiful but something came to disturb that quietness. The Junta came killing, raping, kidnapping the Karen people.

Sung felt ashamed that in his past life he belonged to such people, how he could have been such a monster. He killed unarmed innocent civilians; all their wrong they were a minority.

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Now, Lei is living Sung's life.
Ever since the day Sung was born, he has been living like a soldier because his father was Junta.
He was following orders since the day he was born.
When he became a young man and joined the Junta, he had no personality at all. So, he doesn't have the ability to decide what the right is and what the wrong is. He didn't think he was just following orders.
Now when Sung was killing people, he was just following orders.
When Sung was raping women, he was just following orders.
When Sung was kidnapping kids, he was just following orders
He doesn't have a mind of his own.

Now Lei understands why Junta's soldiers are such monsters because they are not really human. They have been treated like robots since the day they were born. They don't think, they don't feel that, they just follow orders.

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Innocent people and tyrants
The only mistake of the innocent victims in the tyrant's opinion is that they live at the time of the tyrant era.
They have to pay a heavy price of being alive.

Blood

Family

Their whole life is the price.

And the tyrant pays absolutely nothing for being a tyrant.

Being a tyrant is about taking and not giving.

It's about thinking that you are above people while you don't have anything special.

It's about validating other peoples' rights for your own agenda.

It's about thinking that you are going to live forever and nobody can punish you

It's about thinking you can get away with everything.

It's about thinking that your life is precious and other peoples' lives are cheap.

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.....

Now the bodies and the lives are switched.

Lei is leading Junta and Sung is living in the farm.

The Junta was about to get into the farm and kill everyone but instead, Lei opened fire at soldiers and killed them all and he looked at Sung and said: "It's not worth it."

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Info about Burma:

Burma is a country in Southeast Asia. The country is bordered by People's Republic of China on the northeast, Laos on the east, Thailand on the southeast, Bangladesh on the west, India on the northwest and the Bay of Bengal to the southwest with the Andaman Sea defining

its southern periphery. One-third of Burma's total perimeter, 1,930 kilometers (1,199 mi), forms an uninterrupted coastline. It is the second largest country by geographical area in Southeast Asia⁶.

The country's culture, heavily influenced by neighbors, is based on Theravada Buddhism intertwined with local elements. Burma's diverse population has played a major role in defining its politics, history and demographics in modern times, and the country continues to struggle to mend its ethnic tensions. The military has dominated government since General Ne Win led a coup in 1962 that toppled the civilian government of U Nu. Burma remains under the tight control of the military-led State Peace and Development Council.

Mohamed

11- The International Orphanage

Mohamed Adel

I always had a dream of creating a foundation that its job to take care of orphan kids around the world and bring them from every part of the world and put them in one place. So, they can live, grow up together, understand and respect each other.

If we could do something like this, I think it could be a major step against racism and discrimination.

If the first orphanage succeeded, I think we should open an orphanage in every country in the world.

The orphanage should consist of school, dorms, library, gym, restaurant, worshiping houses for every religion.

Principles of the orphanage

1-Love

Children should understand the value of love.

Love connects people and hate disconnects them.

They should know that it's ok to love the other and being different is not a problem and that we shouldn't hate the others because they are different.

Love brings peace and harmony.

Hate brings war.

Love is the key of everything good.

Hate is the key of everything bad.

2 –Understanding

We should teach children and ourselves understanding. One should listen to the other; try to understand where he comes from.

3- Respect

You cannot ask someone to love you or force yourself to love someone but at least try to respect them and show them respect. Being different doesn't mean they are less than you.

4- Unity of humanity

God didn't create countries and borders. We did that. We divided ourselves into nationalities, classes, genders, races. I think it's time to feel united for once.

5- Equality

Everybody is equal. Nobody is better than anyone or above anyone.

6-Freedom

Everybody is free to do what he wants with his life. Freedom is to choose your religion, career and whatever you want.

7- No judgment

Nobody should judge anybody for anything unless that person hurt someone.

8- Choosing religion

I think when any kid turns 18, he should have the right to choose his religion and worship houses shouldn't promote for their religion, this is not a competition.

And if he or she wants to be an atheist that's their choice; they are absolutely free.

Mohamed Adel

12-Six

Mohamed Adel

This is a story about six people from totally different countries and backgrounds and all of them live in a mental institution.

The first one is an Asian girl. She's a small, skinny, long dark haired. She is quite beautiful. She is a Buddhist. Her name is Ziyi and she is 26.

The second one is a Jewish man from Israel. He is tall, dark with a beard, wide forehead, small eyes, middle-sized nose, and thin lips. His name is Levi and he is 36.

The third one is an Arab guy. His height is average, with dark curly hair, wide brown eyes, wide tall forehead, big nose, big lips. His name is Ahmed and he is 36.

The fourth one is a Christian European girl, tall, blonde, wide blue eyes, average forehead size, red lips, she is quite beautiful. Her name is Kate and she is 26.

The fifth one is a Buddhist woman from South America. Her skin is dark, her hair is dark. She has beautiful wide brown eyes, beautiful lips, and a small forehead. She was

of an average height. She is quite beautiful. Her name is Maria. She is 36.

Last but not least, number six is an African man. He is a big black man. He has a big nose, big lips, a big forehead, small dark eyes and his name is Samuel. He is 46.

They are about to live an extraordinary experience. This group of six is taking a group therapy. The doctor in charge is trying to make them accept the idea of accepting the others.

He started with Levi and Ahmed

-“Levi, why don’t you tell us what you think about Ahmed?” the doctor asked.

Levi, while exchanging hate looks with Ahmed,

“I think he is a terrorist.”

-“Oh, really! Am I the terrorist? Am I the one who took over an entire country that wasn’t mine?” yelled Ahmed.

-“It was our land in the first place and you took it from us.”

-“Stop it.” said the doctor with a big disappointment on his face and then he said: “Samuel and Kate, how about you both?”

Kate looked at Samuel in a despising way: “I think all the black people should go back to the jungle where they belong.”

-“Why don’t you shut up, blonde bitch? Why did your ancestors come to our land in the first place?”

-“Stop it! This is a big disappointment.” said the doctor

-“Ok! Ziyi and Maria how about you too?”

-“I don’t have a problem with her.” said Ziyi.

-“Me too.” replied Maria.
-“That’s good!” exclaimed the doctor.
-“Except her religion!” said Maria.
-“What’s wrong with my religion?”
-“Come on Buddha! You worship a man!”
-“Oh, really you should talk el bab.”
-“Stop it guys!” yelled the doctor.
“Here is what you are going to do. Go to the library and read about each other’s cultures, backgrounds, religions, everything... This is your assignment for tonight.”
Everybody seemed to refuse the idea.
-“You have to do it, ok?” ordered the doctor seriously.

.....
.....
Blood,
Our blood
Kids, our kids
Bodies, our bodies
Souls,
Our souls
That’s one thing humanity agreed on
Killing

.....
.....
The day after, everybody woke up to hear shocking news. Ziyi was found hanged from her neck and dead. Everybody was scared when they heard the news. The police came in and they concluded it was a suicide.

Place: meeting room

-“Do you really believe that she killed herself?” said Mohamed to the other four.

- “Why not? After all it’s a mental institution.”
said Samuel

-“Who cares any way?” said Maria.

-“She was with us.”

“Are you trying to convince me that you are sad?” said Levi.

Mohamed looked daggers at him

And said: “I wasn’t talking to you.”

-“Why not? Because I am Jewish, you anti-Semite?”

And just before they were about getting into a fight, the doctor came in.

Samuel asked: “What is it?”

The doctor said with sadness all over his face: “She killed herself. They found a note.”

A silence overwhelmed the room. Their group therapy for the day was cancelled.

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At night, Levi entered Ziyi’s room. He started looking around the room. He found a piece of paper under the bed. There was one word written on the paper with black color.

-“What are you doing?”

Levi turned around to find Ahmed entering the room:

-“None of your god damn business.” said Levi while he was hiding the paper in the palm of his hand.

He got up and while he was leaving the room, Ahmed stood in his way.

-“Show me what you got in your hand!”

-“No!”

Ahmed grabbed Levi's hand and snatched the paper;

-“What is that?” asked Ahmed

-“I don't know I found it under the bed.”

-“What were you doing here anyway?”

-“I could ask you the same question, you know!”

-“Why did you try to hide this paper?”

-“What?! Are you a detective now?!” said Levi sarcastically.

-“Do you know what I think?”

-“No, who cares!”

-“I think you killed her.”

- “What?” said Levi in anger

“You accuse me of murder?!!”

-“I am goanna send this to the police.”

- “My fingerprints are on it!”

-“Why are you so worried if you are really innocent?”

-“To hell with you!” said Levi in anger while leaving the room, leaving Ahmed with a suspicious look on his face.

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Place: meeting room

-“Now, tell me about your research.” said the doctor to his now only five patients.

-“Research!! You expect us to do a research in a time like this!!” said Maria.

-“I didn't know you and Ziyi were such close friends” said Kate.

- “Do you mean I am happy that she is dead?” said Maria in anger.

-“Stop it both of you!” Samuel yelled at them.

-“Who involved you, black monkey?”

-“What? Nobody dares talk to me like that.” shouted Samuel in anger.

-“Oh, dear God! Stop!”

Said the doctor in despair.

-“You know what! This was such a bad idea I am goanna cancel this group therapy and everybody can go home.”

The doctor left the room angrily.

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Time: the middle of the night

“Kill. Kill...kill all of them! They don’t deserve to live.”

came a whisper that woke the five from their deep sleep in their rooms

-“have you heard that?” said Kate to Ahmed on the hall way.

-“Yes I did. What was that?”

Soon Samuel and Levi opened the door of their rooms wondering about the same thing.

-“Where is Maria?” asked Samuel.

Levi knocked on her door but nobody answered.

-“Guys, this doesn’t look right to me at all.” said Kate

Levi knocked again but nobody answered.

Ahmed broke the door and Kate screamed. Maria was drowned in her own blood. Somebody has slit her throat.

-“Have you killed her, you son of a bitch?”

Said Ahmed while grapping Levi from his clothes.

-“Get away from me, you stupid Muslim.”

-“Guys! Hey guys, where is our doctor?” Said Samuel.

Samuel drew everybody’s attention. They went looking for him.

They went to the doctor’s room. He wasn’t there. They went looking all over the institution, but there is nobody but them.

-“What the hell is going on?” said Kate.

-“There is nobody but us!” said Ahmed.

-“Look at this place. It’s deserted.” said Samuel while they were standing in the deserted reception.

-“Guys, I want to ask you something. During our whole stay have you met anyone else but us and the doctor?”

Everybody replied: “No!”

-“Ok, this is creepy!” said Kate.

-“What kind of mental institution that doesn’t have nurses, employees and other doctors?!” Ahmed wondered.

-“The doctor, what’s his name?” Samuel wondered.

-“What?!” Levi said.

-“The doctor, we don’t know even his name!!”

Samuel:

-“You’re right. There is no name on his tag.” affirmed Kate.

- “I am goanna call the police.”

Ahmed tried to use the phone but the line was dead.

-“What is this? Some kind of experiment?!” Levi said.

-“Guys, remind me, why are we having a group therapy? What do we have in common?”

Everybody paused for while.

-“Nothing, we have nothing in common.” said Ahmed.

-“Why did we come here in the first place?” asked Kate.

-“You are right. There is nothing wrong with us.”

Wondered Levi

-“Does anyone remember why we came here or when because I don’t know any more.” said Kate.

Everybody paused for a while and looked worried.

-“They brain washed us!”

Ahmed terrified:

-“What? Is this some kind of government experiment?”
wondered Samuel.

-“I don’t care. I am goanna get the hell out of here.” said
Levi and went to open the front door, but the door
wouldn’t open.

-“What’s going on here? I am scared.”
Said Kate

-“Ok, doctor!” yelled Levi.

-“what the hell do you want?”

Hours have passed .They sat on the floor doing nothing
but waiting.

Suddenly, Samuel’s body started shivering, his eyes were
wide opened, and his breath was fast. He couldn’t talk

-“What’s wrong?” asked Ahmed.

He is having some sort of panic attack.

They tried to save him but no use Samuel was dead.

Kate started crying and screaming.

Ahmed banged on the wall with his hands.

Levi yelled: “What the hell is going on here?”

After a while, they noticed something under Samuel’s
lower lip, a white powder

-“Guys, come take a look at this.” said Levi.

Ahmed and Kate came to see.

-“Looks like somebody poisoned him!”
Levi said.

-“Who?” Kate wondered.

-“There is nobody here but us.” said Ahmed.

-“Exactly!”

-“Are you suggesting that we did this?” said Kate.

- “I don’t know.”

-“This is crazy.” said Ahmed while moving away from
Levi.

But something fell out from Ahmed's pocket, a small bag.

Levi picked it up and opened it. The small bag was full of white powder!

-“You!! Terrorist, son of a bitch.” said Levi to Ahmed

-“No, wait! You don't understand.” yelled Ahmed.

Levi ran to the security office, he found a gun on the desk. He picked it up. He turned around to find Ahmed right in front of him.

-“Wait, there is an explanation.” said Ahmed.

-“No, there isn't.”

Levi said these words and shot Ahmed in the chest.

Ahmed fell on the floor dead.

Kate screamed when she saw Ahmed's corpse.

-“What the hell did you do?” asked Kate.

-“He is a killer .He killed Ziyi, Samuel and Maria.”

-“You don't know that.”

-“Sure, I do.”

Levi put the gun on the desk.

Both of them went back to the reception area, but there was a surprise waiting for them. Samuel's corpse was not there.

-“What!!”

Kate went back to the security office; Ahmed's corpse was missing too!

- “I think I am losing my mind here.” said Levi while entering the room.

Kate stood watching the room and not believing what's going on.

But suddenly, something fell out of Levi's pocket, a small bag. Kate looked scared. She picked up the bag. Levi tried to stop her but the white powder fell out of the bag.

-“You did it? You are the killer?”

-“No, I’m not. How did it come into my pocket?”

Kate jumped on the desk to get the gun. Levi tried to stop her but it was too late.

-“Wait, there is an explanation.”

-“No, there isn’t any.”

Kate shot Levi in the head and he was dead.

Kate walked slowly to the reception area. It was dawn.

The door of the institution was open. Kate walked slowly and got out.

-“Who is with me now?”

The doctor voice came in.

All of a sudden, Kate found herself in the meeting room with the doctor.

-“It’s me. Kate.” replied Kate.

-“What happened to the rest?”

-“They are all dead.”

-“Did you kill them?”

-“No, I didn’t. I think they killed each other.

Where were you by the way?”

-“What do you mean? I have been here since the beginning.”

-“Beginning of what?”

-“Your therapy.”

-“What kind of therapy?!”

-“Ok, Kate I need you to listen to me. You are suffering from a multi-personality disorder.”

-“What does that mean?”

-“It means there wasn’t neither Ziyi, Maria, Ahmed, Samuel, Levi nor even Kate. You just made all of them. They are all one person.”

-“What! That’s crazy!”

-“No, it’s not. There is no Muslim or Christian or Jewish or Baha’i or Buddha.

There is no black or white or Middle Eastern or Asian or Latino.

You are all one.”

-“Then, who am I?”

-“You are human!!!”

The end

This book is about thoughts and wishes for the future.
I know that my thought and wishes to have a world peace
are almost impossible;
But it’s worth the shot
I just wish someday all of us are goanna be able to
understand each other.

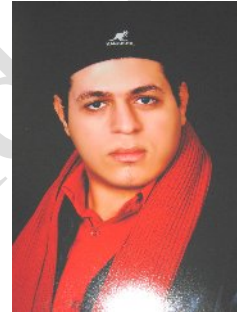
Mohamed Adel
June 2010

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Previous books by the author:

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