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# **The Role of Aqsa Flood Attacks (October 7<sup>th</sup> 2023) in the Religious Palestinian-Zionist Conflict**

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of the requirements for a Master Degree in **Literature and Civilization**

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**Dedication**

For the two who gave me life, the greatest MOM ever and DAD.

For my YOUNGER SELF that has been one her dreams.

## **Acknowledgements**

First and foremost, I am grateful to the Almighty Allah for giving me such strength and capacity in my life and to accomplish this research.

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## Abstract

This dissertation seeks into the intricate and enduring Palestinian-Zionist conflict, exploring its historical, socio-political, and economic dimensions. Beginning with the origins of Zionism and early Jewish immigration, it examines the impact of World War I and the Balfour Declaration, followed by the British Mandate period and subsequent development of Zionist institutions. The study analyzes key uprisings, including the First and Second Intifadas, highlighting resistance and repression dynamics. The October 7th events serve as a contemporary focal point, contextualized within the conflict's historical roots. Addressing whether the conflict is driven solely by religious reasons, the dissertation argues that political, territorial, and socio-economic factors are equally crucial. Through comprehensive analysis as well as a historical method, this significance study aims to contribute to the discourse on achieving and committing to equitable solutions that honor the legitimate aspirations for the free Palestinian people.

**Key Words:** The Palestinian-Zionist Conflict, Zionism, World War I, Balfour Declaration, October 7<sup>th</sup> events.

## List of Acronyms

<b>PLO</b>	Palestine Liberation Organization
<b>IDF</b>	Israel Defense Forces
<b>UN</b>	United Nations
<b>UNSC</b>	United Nations Security Council
<b>PA</b>	Palestinian Authority
<b>HRC</b>	Human Rights Council
<b>BDS</b>	Boycott, Divestment, Sanctions
<b>FIDA</b>	Palestinian Democratic Union
<b>PFLP</b>	Popular Front for the Liberation of Palestine
<b>OIC</b>	Organization of Islamic Cooperation
<b>HRO</b>	Human Rights Organization
<b>NGO</b>	Non-Governmental Organization
<b>GNP</b>	Gross National Product

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# General Introduction

## 1. Background

From ancient biblical narratives to the modern geopolitical landscape, the Palestinian-Zionist conflict is deeply rooted in the religious, historical, and cultural fabric of the Middle East. This dissertation delves into the complex dimensions of the conflict, focusing on the pivotal role of religious tensions in shaping the narratives, policies, and dynamics between Palestine and the Zionism. The historical roots of the Palestinian-Zionist conflict are intricate, with religious narratives intertwined with territorial disputes and national identities. The establishment of the State of Zionism in 1948 marked a turning point, triggering a protracted struggle for land, resources, and sovereignty. The coexistence of Judaism, Islam, and Christianity in the region adds layers of complexity, as sacred sites and religious affiliations become flashpoints in the ongoing struggle for dominance and legitimacy.

This dissertation traces the historical trajectory of the conflict, analyzing how religious narratives have been employed by both Palestinian stories and Zionist entity to mobilize support, legitimize claims, and foster a sense of identity. The role of external actors, including regional powers and international religious communities, is examined to understand the broader implications of religious involvement in the dispute. In the contemporary context, the Palestinian-Zionist conflict continues to be fueled by religious tensions, manifesting in acts of violence, territorial disputes, and diplomatic impasses. This study explores how religious ideologies intersect with political aspirations, complicating efforts to reach the Palestinian independence. It also investigates the impact of religious conflict on social cohesion within Zionist and Palestinian societies and the broader implications for regional stability. Furthermore, the dissertation assesses the role of international interventions, diplomatic initiatives, and peacebuilding efforts in navigating the religious dimensions of the conflict. By analyzing historical precedents and current realities, this research aims to provide insights into the challenges and opportunities for conflict resolution in a region where religious identity is intricately woven into the fabric of political, social, and cultural life.

As the Palestinian-Zionist conflict remains a persistent flashpoint in international relations, understanding the role of religious conflict is crucial for developing nuanced perspectives and effective strategies for fostering peace and stability in the region. This comprehensive study aims to contribute to the ongoing discourse by offering a deeper understanding of the multifaceted nature of the Palestinian-Zionist conflict and its religious dimensions.

## **2. Statement of the Problem**

The Palestinian-Zionist conflict, despite centuries-old religious narratives and geopolitical complexities, remains a persistent challenge to regional stability and global peace. This research aims to understand the intricate role of religious conflict in shaping the Palestinian-Zionist dynamic, its historical roots, contemporary manifestations, and potential implications for the international order. The findings will contribute valuable insights to the Middle East's conflict resolution discourse and offer nuanced perspectives for policymakers and stakeholders.

In light of this context, the research probes the following primary question:

- How does religious conflict contribute to the perpetuation of the Palestinian-Zionist dispute?

To address this primary question, the research investigates the following sub-questions:

- What historical religious narratives and sacred sites contribute to the deeply rooted nature of the Palestinian-Zionist conflict?
- How do religious ideologies influence the policies and actions of key stakeholders, both domestically and internationally?
- What role does external religious influence play in shaping the narratives and strategies of the conflicting parties?
- To what extent does religious conflict impact the social fabric and identities of the Palestinian and Zionist communities?

- How do diplomatic initiatives and international interventions navigate the religious fault lines in pursuit of conflict resolution?

### **3. Research Aims**

This study examines the Palestinian-Zionist conflict through the lens of religious tensions. It aims to trace historical religious narratives and sacred sites that have fueled modern-day disputes, investigated how religious ideologies shape policies and actions, and understood the role of external religious influences. The research also evaluates the impact of religious conflict on the social fabric and identities of Palestinian and Zionist communities, focusing on daily life, community cohesion, and sense of identity.

The study also assesses how diplomatic initiatives and international interventions address the religious dimensions of the conflict, and the challenges and opportunities faced by peacebuilding efforts in navigating the religious aspects of the Palestinian-Zionist dispute. The dissertation aims to offer a nuanced perspective on religion's role in the conflict, contributing to more effective conflict resolution and peacebuilding in the Middle East.

### **4. Significance of the Research**

This study provides a comprehensive evaluation of the Palestinian-Zionist conflict via the frequently ignored perspective of religious tensions. This study delves into the historical and contemporary role of religion in war, providing deeper insights into the underlying causes and persistence of conflicts. Understanding these religious components is critical for policymakers, diplomats, and peacebuilders seeking sustainable solutions. Furthermore, this study adds to the more discussion of conflict resolution in the Middle East, providing nuanced insights that can inspire methods for promoting peace and stability in an area heavily impacted by religious identities and values.

## 5. Research Methodology

This research examines the Palestinian-Zionist conflict using a historical-analytical technique. The historical approach is used to track the cultural, political, and economic changes that have shaped the conflict over time. By exploring major events, policies, and narratives, we want to gain a better understanding of the fundamental reasons driving the ongoing fight. Simultaneously, an analytical method will be used to examine the internal and external variables driving the current state of the conflict. This entails conducting a thorough review of pertinent books, scholarly articles, and historical documents. The study draws on the work of historians, academicians, and political scientists to provide a comprehensive perspective on the conflict's diverse nature, offering light on both long-standing concerns and current challenge.



## Chapter One: The Beginnings of Zionist Presence in Palestine: A Historical Overview

### Introduction

Zionism emerged in the late 19th century as a political and ideological movement advocating for the establishment of a Jewish homeland in Palestine, then part of the Ottoman Empire. The term "Zionism" comes from "Zion," a biblical term for Jerusalem and the land of Israel. Influenced by a mix of religious, cultural, and nationalist sentiments, particularly in response to growing anti-Semitism, Jewish communities in Europe began seeking a solution to their precarious position. Zionism offered a vision of a safe haven where Jews could live free from persecution, reviving an ancient connection to the land of Israel. Theodor Herzl, one of the important figures of the Zionist movement, envisioned the establishment of a Jewish state through diplomatic channels. The First Zionist Congress in 1897 marked the beginning of the Zionist movement. With the weakening of the Ottoman Empire and the involvement of European powers in the Middle East, Jewish immigration to Palestine increased. This was born out of a desire to escape persecution in Europe and realize the Zionist dream. The first Jews to migrate abroad faced problems such as rejection by Arab families and banning by the Ottoman Empire. In the early 20th century, Zionism gained momentum and many Jewish immigrants arrived and established settlements. The Balfour Declaration of 1917 strengthened Zionist aspirations. Overall, Zionism in the late 19th and early 20th centuries represented a complex interplay of historical, religious, and political factors, culminating in the renewed Jewish presence in Palestine and laying the groundwork for the establishment of the State of Zionism.

This chapter explores the Zionist movement's origins and evolution, tracing its origins to the late 19th century as a response to European anti-Semitism. It examines early Jewish immigration to Palestine, driven by religious, cultural, and nationalist motivations. The chapter also discusses the impact of World War I and the Balfour Declaration on international support for a Jewish homeland. The British Mandate period was a time of opportunity and conflict for the Zionist movement, as Jewish settlers established institutions and infrastructure

amidst growing tensions with the Arab population. The chapter also discusses the complex dynamics between Jewish immigrants and Arab inhabitants of Palestine.

## 1. Origins of the Zionist Movement

"Influenced by a variety of intellectual and cultural currents, including Jewish nationalism, European romanticism, and religious belief, Zionism emerged in the late nineteenth century as a response to the challenges facing the Jewish people in Europe. The movement sought to address issues of anti-Semitism, assimilation, and national identity by advocating for the establishment of a Jewish homeland in Palestine." (Shapira 34). In other words, the origins of Zionism are deeply rooted in a complex interplay of intellectual and cultural currents that emerged in the late 19th century. Influenced by Jewish nationalism, European romanticism, and religious beliefs, the Zionist movement sought to address the challenges facing the Jewish people in Europe and to fulfill a vision of a homeland in Palestine. Jewish nationalism, or the idea of Jews as a distinct national group, played a crucial role in the emergence of Zionism. In the 19th century, as nationalist movements swept across Europe, Jews began to assert their own national identity, distinct from their religious identity. This shift was influenced by thinkers like Moses Hess, whose work "Rome and Jerusalem" (1862) argued for a Jewish state as a solution to anti-Semitism and assimilation. European romanticism, with its emphasis on cultural and national identity, also influenced early Zionist thought. The idea of a return to the land of Israel, seen as the historic homeland of the Jewish people, resonated with romantic notions of national rebirth and renewal. This sentiment was captured in the poetry of Naftali Herz Imber, whose poem "Hatikvah" (The Hope) later became the national anthem of Israel. Religious beliefs, particularly messianic expectations, played a significant role in shaping Zionist ideology. The belief in a messianic redemption and the restoration of the Jewish people to their homeland found expression in the writings of Rabbi Yehuda Alkalai and Rabbi Zvi Hirsch Kalischer, who advocated for Jewish settlement in Palestine as a precursor to the messianic era.

Central to the development of modern Zionism was the groundbreaking work of Theodor Herzl. "Theodor Herzl's seminal work, 'Der Judenstaat,' published in 1896, articulated these ideas and laid the foundation for the modern Zionist movement." (Shapira 34), "Der Judenstaat" (The Jewish State). In this work,

Herzl argued for the establishment of a Jewish state as a response to anti-Semitism, proposing practical steps for achieving this goal. Herzl's vision galvanized the Zionist movement and laid the foundation for the political efforts that led to the eventual establishment of the State of Israel.

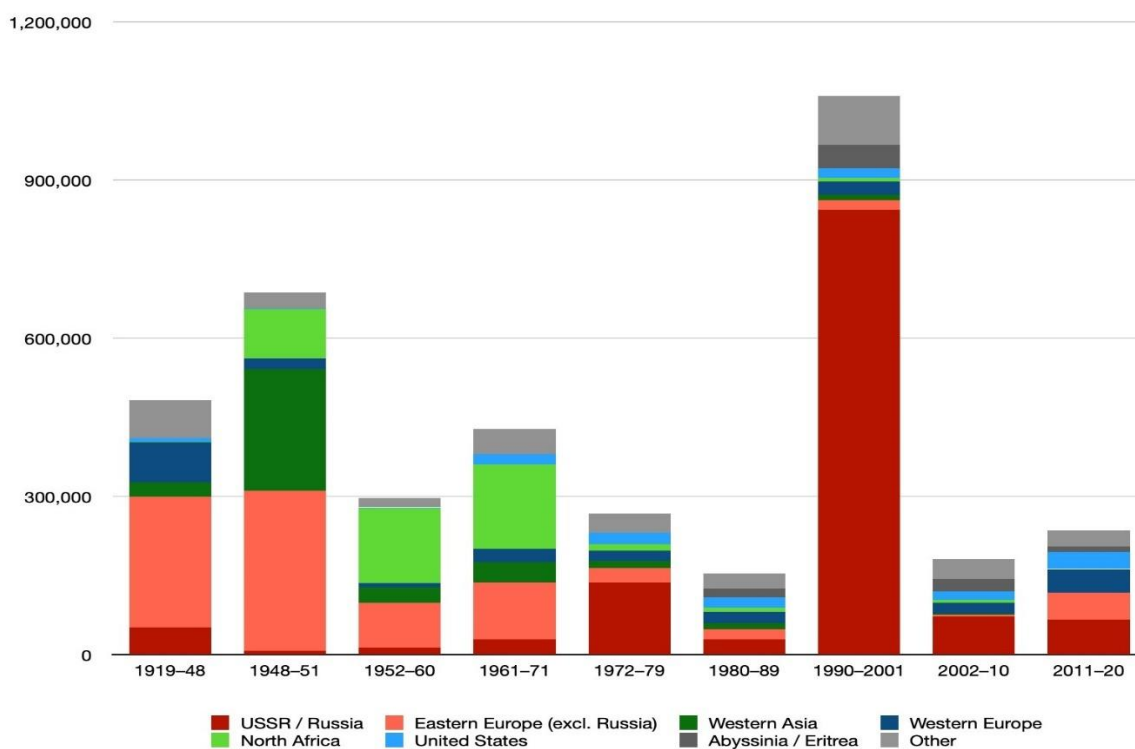
“This is why, I say it formally, I believe in the possibility of execution, although I do not have the presumption of having found the definitive form of the idea. The Jewish State is a need of the world: therefore, it will be constituted.” (Herzl 12). And here Herzl clearly stipulated that "the Jewish Company will be founded as a joint stock company subject to English jurisdiction, framed according to English laws, and under the protection of England". The intellectual and cultural roots of Zionism are multifaceted, drawing on Jewish nationalism, European romanticism, and religious beliefs. These influences converged in the late 19th century, inspiring a vision of a Jewish homeland in Palestine that would ultimately reshape the course of Jewish history. Herzl's "Der Judenstaat" stands as a testament to this transformative period, reflecting the aspirations and ideals that continue to resonate within the Zionist movement today.

## **2. Early Jewish Immigration to Palestine**

In the late 19th and early 20th centuries, Jewish communities faced brutality, violence, and persecution, leading many to flee their homes. National movements are gaining strength, offering a place for Jews to unite and grow. Palestine, a popular country with traditional and religious values, is a popular destination for many Jews. The rise of the Zionist movement and desire to return to Palestine sparked a wave of Jewish immigration, forever changing the region and the destiny of the Jewish people.

"Aliyah is the central force of the Jewish national renaissance. Without the massive, continuous influx of Jews from the diaspora, the Land of Israel cannot be rebuilt as the Jewish homeland." (Ben-Gurion). David Ben-Gurion, Israel's first Prime Minister, highlights the importance of Aliyah in the formation and continued development of the Jewish state. These lines highlight the significance of Jewish immigration in the cultural and national backdrop of Jewish renaissance. Aliyah, a Hebrew term meaning "ascent," refers to the movement of

Jews from the diaspora to the Land of Palestine. This concept is profoundly ingrained in Jewish history and custom, representing not only a physical return to the homeland, but also a spiritual and cultural renewal.



*Figure 1: 100 Years of Aliyah (Immigration) to Mandatory Palestine and the State of Israel, between 1919 and 2020.”*

Historically Aliyah has occurred in waves, each with its own characteristics and motivations:

### 2.1. The First Alia: Pioneering Jewish Immigration to Palestine

The late 19th century witnessed a significant wave of Jewish immigration to Palestine, known as the First Aliyah, that laid the foundation for the Zionist movement's settlement efforts. The first Aliyah, which took place between 1882 and 1903, was prompted by a combination of factors. Many Jewish immigrants sought to escape widespread anti-Semitism and economic hardship in Eastern Europe, while others were inspired by Zionist ideals and the desire to create a Jewish home in Palestine. The publication of Theodor Herzl's "Der Judenstaat" in 1896 further fueled the momentum of this immigration wave. And here some of what he said concerning the anti-Semitism, “I think I understand anti-Semitism, which is a very complex movement. I consider this movement in my capacity as a Jew, but without hatred and without fear. I believe I recognize what, in anti-Semitism, is a

crude joke, vulgar professional jealousy, hereditary prejudice, but also what can be considered as an effect of self-defense.” (Herzl 20). One of the First Aliyah's principal goals was to build agricultural villages, or "moshavot," in Palestine. These colonies were meant to not only provide a source of income for the immigrants, but also to reclaim and cultivate the land, realizing the Zionist goal of a Jewish state anchored in the soil. One of the primary impediments was the difficult process of obtaining land from absentee Arab landlords, who frequently opposed Jewish settlement efforts. Furthermore, the settlers had to deal with terrible living conditions, such as malaria outbreaks and limited infrastructure.

## **2.2. The Second Alia**

“The spread of Jewish settlement in Palestine resulted in friction between neighboring Arab and Jewish communities.” (Morris 09). The Second Aliyah, which lasted from 1904 to 1914, represented major change and optimism for the Jewish people of Palestine. Many immigrants, inspired by socialism and Zionism, sought a new life in Palestine, creating agricultural communities known as kibbutzim and moshavim. These villages embodied the Jewish desire of returning to their original homeland and coexisting with nature. New leaders, like as David Ben-Gurion and Berl Katznelson, were dedicated to the Zionist cause and worked relentlessly to increase support for Jewish settlement in Palestine. Despite enduring obstacles such as disease, poverty, and hostile reactions from local Arab communities, these pioneers lay the groundwork for Israel's future state and inspired generations of Jews. The Second Aliyah was a period of enormous change and optimism for the Jewish people, as they made brave measures to regain their homeland and build a new future.

These early waves of immigration, the First and Second Aliyah, were vital in establishing the foundation for future Jewish communities in Palestine and paving the way for the growth of the Zionist movement. However, there was also the Third, Fourth and Fifth Aliyah (1919-1923 and 1924-1929 and 1929-1939). The third Aliyah saw 35,000 Jews emigrate after World War I and the Balfour Declaration, supporting a Jewish state in Palestine. Many were young pioneers who built infrastructure and developed agricultural cooperatives. The fourth Aliyah saw 82,000 Jews emigrate due to economic struggles and renewed antisemitism in Poland and Hungary. The fifth Aliyah saw 250,000 Jews emigrate due to the rise of Nazis in Germany and the

increasing number of Jews in Europe, including professionals and academics who significantly impacted Palestine's culture and economy.

“But when they actually set foot in the Holy Land, they came face-to-face with a demographic reality they could no longer ignore. As David Patterson noted regarding the leading Hebrew authors of the day, "Writer after writer left the shores of Europe in search of Erets Yisrael [Land of Israel], only to find themselves in Palestine. What a trauma! What a shock!"” (Dowty 88). Jewish immigration to Palestine was driven by personal and religious reasons, including seeking a safe place to practice their religion, fulfilling spiritual and historical aspirations, and contributing to the Zionist movement's goal of establishing a Jewish homeland, ultimately aiming to build a better future for themselves and future generations. However, the journey to Palestine was not easy, where they faced numerous challenges. They encountered harsh living conditions, primitive housing and limited access to basic necessities. Economic hardships were common, as many struggled to find work and support themselves and their families as they used to be in Europe. “The Jewish colonists overwhelmingly clung to their European identity as a point of reference and as a favorable factor in their new and challenging environment.” (Dowty 94).

### **3. Impact of World War I and the Balfour Declaration**

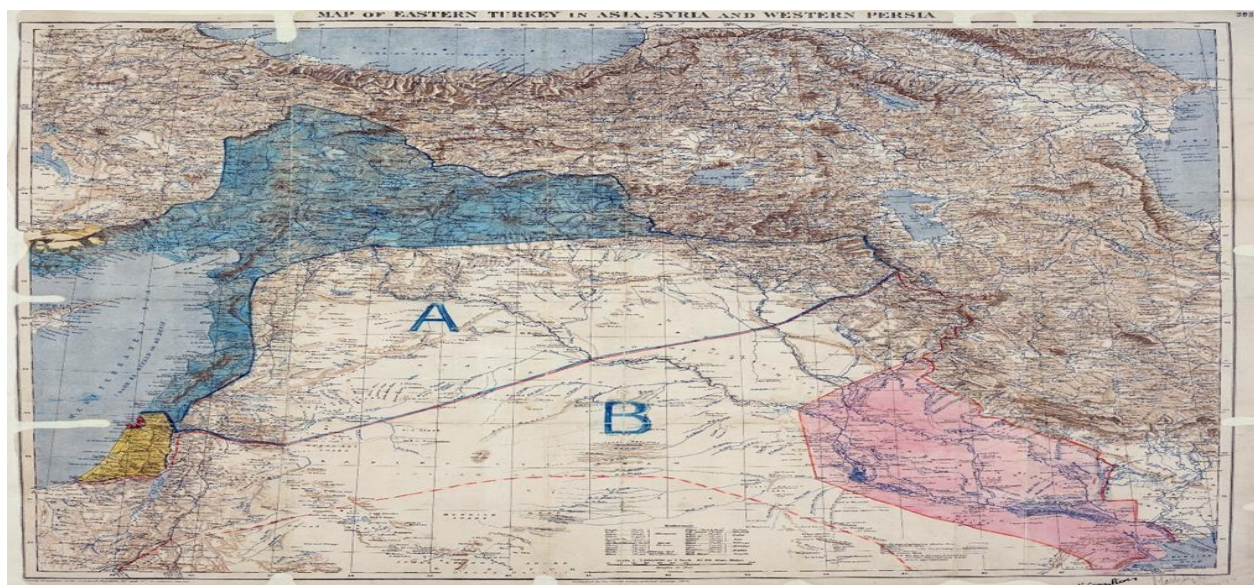
“Nor was it part of the thinking of Sir Mark Sykes and François Georges-Picot when they redrew the map of the Middle East.” (Schneer 220)

#### **3.1. World War I and the Middle East**

World War I had a seismic influence on the Middle East, changing the region's basic foundations in ways that may still be felt today. At the center of this upheaval was the demise of the powerful Ottoman Empire, which had governed over large territory for centuries. As the conflict progressed, the Ottomans found themselves on the losing end, facing defeat at the hands of the Allied forces. This signaled the collapse of their once-great empire and laid the groundwork for its fragmentation.

“I have the honor to inform your Excellency in reply that the acceptance of the whole project, as it now stands, will involve the abdication of considerable British interests, but, since His Majesty's Government recognize the advantage to the general cause of the Allies entailed in producing a more favourable internal political situation in Turkey, they are ready to accept the arrangement now arrived at, provided that the co-operation of the Arabs is secured, and that the Arabs fulfil the conditions and obtain the towns of Homs, Hama, Damascus, and Aleppo.” (Sykes-Picot Agreement).

Following the war, the victorious Allies divided Ottoman lands among themselves through agreements such as the Sykes-Picot Agreement and the Treaty of Sèvres. These accords established new lines in the sand, establishing new nations like as Iraq, Syria, and Lebanon, often with little respect for the many ethnic, religious, and tribal communities that live there. “That in the blue area France, and in the red area Great Britain, shall be allowed to establish such direct or indirect administration or control as they desire and as they may think fit to arrange with the Arab State or Confederation of Arab States.” (Sykes-Picot Agreement)



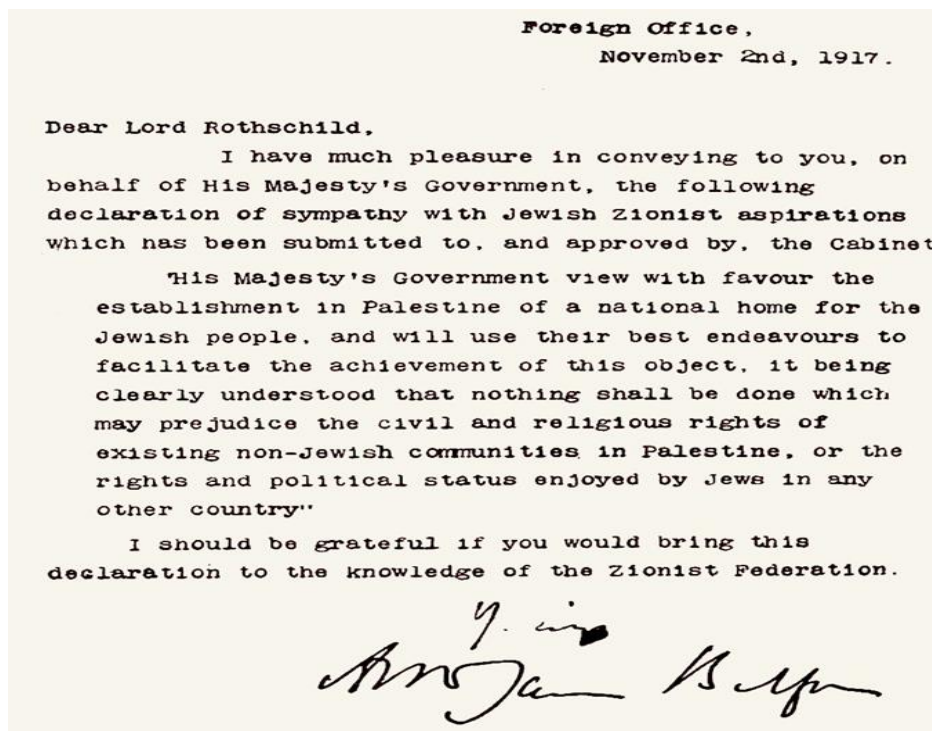
*Figure 2 Map of Sykes–Picot Agreement*

This redrawing of the map had far-reaching consequences. It disrupted traditional power structures, leading to instability and conflict. It also laid the groundwork for future tensions, as new states struggled to find their footing in a rapidly changing world (see fig.2). In the Middle East, the effects of World War I are being felt

today. The politics of the area are still shaped by the borders established a century ago, and unresolved colonialism, nationalism, and sectarianism issues continue to be major causes of strife and unrest.

### 3.2. The Balfour Declaration and Jewish Immigration

“NOBODY knows why the Balfour Declaration was made', wrote Christopher Sykes in his Crossroads to Israel.” (Levene 54).



*Figure 3 Balfour, United Kingdom Government signed by Arthur. Balfour Declaration*

The Balfour Declaration, issued in 1917, was like a beacon of hope for Jewish communities around the world(fig.3). It was a statement from the British government expressing support for the idea of a Jewish homeland in Palestine. This declaration was more than just words—it was a promise that gave many Jews the courage to dream of a new life in a land they could call their own. “The Balfour Declaration was the highly contingent product of a tortuous process characterized as much by deceit and chance as by vision and diplomacy.” (Schneer 369). The Balfour Declaration offered hope to the Jewish community in Europe that was subject to discrimination and persecution. It was a sign that a powerful international nation recognized their right to a homeland and was prepared to assist them in creating a new destiny for themselves in Palestine.



“His Majesty's Government view with favor the establishment in Palestine of a National Home for the Jewish people.” (Israel Goldblatt 455). In practical sense, the Balfour Declaration paved the path for more Jewish immigration to Palestine. Following World War I, British authorities tasked with governing Palestine established measures that facilitated Jewish settlement in the territory. As a result, the Jewish population in Palestine increased significantly, altering the region's demographic mix. The Balfour Declaration had a wide-ranging and profound impact. It brought optimism to Jewish communities all over the world, inspiring many to travel to Palestine in pursuit of better opportunities. This surge of immigrants provided the groundwork for the future State of Israel, permanently altering the topography of the region.

#### **4. British Mandate Period**

“Then, in July 1922 the League of Nations granted Britain the Mandate for Palestine, which took force in December. Although the British transformed the country's land regime during their thirty-year rule, the historiography of Mandat Maland policy so far has been relatively scant.” (Kedar, Amara, Yiftachel 63). The British Mandate for Palestine, established in 1922 by the League of Nations, was a crucial step in the region's transition from the Ottoman Empire to British control. It aimed to manage Palestine until it was ready for self-government and established a "national home for the Jewish people." The mandate was both a responsibility and a challenge, as it required maintaining peace and order while navigating religious and cultural divisions.

##### **4.1. Administration and Policies**

“British forces began to occupy what later became Israel/Palestine from the Ottomans in late 1917 and ruled the area until 1948. The British divided the area into several districts and placed it under the administration of the military, known as the Occupied Enemy Territory Administration.” (Kedar, Amara, Yiftachel 63). Life in Palestine during the British Mandate era was a complicated patchwork of cultures, aspirations, and conflicts. It felt like a tightrope walk across a gap when the British administration attempted to balance the goals of the Arab and Jewish communities.

“In addition, Palestinians had long been frustrated by the Mandate government's denial of their right to form a representative assembly, while simultaneously allowing the Zionists to build their own proto-state complete with paramilitary forces. Taken together, all these factors led to the most disruptive Palestinian uprising during the British Mandate.” (Brownson 9). The Balfour Declaration, which favored Jewish immigration, led to Arabs feeling marginalized and ignored, causing resentment and protests. The Jewish community saw Palestine as a beacon of hope, but British immigration and institutions caused frustration. The British faced challenges like Arab-Jewish tensions, economic hardships, and social inequalities, often finding themselves caught in the middle. Their policies deepened the divide, leading to further conflict and ultimately ending British rule in Palestine.

#### **4.2. Arab-Jewish Relations and Conflicts**

“And ever-increasing land purchases, which the British continued to facilitate and encourage throughout the 1930s. This took place against a backdrop of economic hardship following the Great Depression and years of discriminatory labor practices that saw the British administration as well as Jewish immigrants paying Palestinian workers far less than their Jewish counterparts.” (Brownson 9)

During the British Mandate period in Palestine, Arab-Jewish relations were marked by tensions, conflicts, and occasional cooperation. The Arab population viewed Jewish immigration and land purchases with suspicion, leading to protests and violence. The Jewish community, seeking a national homeland, clashed with Arabs over land ownership and political representation. These tensions escalated into violent confrontations, including the Arab Revolt of 1936-1939 and the Jewish insurgency against British rule. British policies, initially aiming to balance the interests of both communities, favored Jewish immigration and land acquisition, fueled Arab resentment and contributed to the deteriorating relations. These dynamics laid the groundwork for the future Israeli-Palestinian conflict and continue to impact the region today.

### **4.3. Impact on the Palestinian-Zionist Conflict**

“Evaluations of the impact of Zionist colonization on Palestinian Arab society have tended to emphasize the reduction of the majority of Palestinians to the status of refugees following the 1948 and 1967 wars. A subject to which less attention has been paid, but which is certainly not lacking in interest, is the effect of Zionism upon the indigenous inhabitants of Palestine prior to 1948.” (Weinstock 49).

The British Mandate period in Palestine played an important role in the Israeli-Palestinian conflict and the Middle East. This period led to the emergence of national identities between Jews and Arabs, with British support for Jewish immigration and the Zionist movement contributing to distrust and hostility. The consolidation of Jewish settlements in Palestine and the development of Jewish institutions laid the foundation for the establishment of Israel in 1948. At that time there were also unresolved issues and territorial disputes, for which the Balfour Declaration and the Sykes-Picot Agreement were still valid.

## **5. Development of Zionist Institutions**

The development of Zionist institutions played a crucial role in shaping the Zionist movement and laying the groundwork for the establishment of a Zionist Home. These institutions, including political organizations, settlement agencies, and cultural and social groups, were instrumental in promoting Jewish immigration to Palestine, acquiring land, and fostering a sense of national identity among Jewish immigrants.

### **5.1. Political Organizations**

"The creation of a national home for the Jewish people in Palestine was no accident but the result of years of sustained effort by Zionist organizations, which mobilized resources, secured political support, and organized immigration to ensure the establishment and growth of Jewish settlements."(Morris 138).

The creation and growth of Zionist political organizations, particularly the World Zionist Organization (WZO) and the Jewish Council, played an important role in promoting Jewish interests in Palestine and the world during the Mandate. The WZO, founded in 1897 by Theodor Herzl, aimed to establish a Jewish homeland in Palestine through diplomatic processes and settlement. It organized Zionist activities worldwide, raising

funds, recruiting governments, and organizing immigration to Palestine. The Jewish Federation, established in 1929, was the official representative of the Jewish community in Palestine. It negotiated with British and Arab authorities, purchased land for Jewish settlers, and overseen Jewish settlement. These organizations protected the interests of Jews in Palestine and the world, lobbying governments and international organizations for support, funding, and immigration to increase the Jewish population.

## **5.2. Settlement Organizations**

"A state will be built on the foundation of work. It is not just the question of the Jews working in agriculture or the development of industries. The very building of the country is of the utmost importance."(Ben-Gurion).

Settlement organizations like the Jewish National Fund (JNF) played a crucial role in the demographic and territorial development of the Jewish community in Palestine. They acquired land in arid or undeveloped areas, transformed it into viable agricultural settlements through afforestation, irrigation projects, and agricultural development, and contributed to the growth of the Jewish population. These settlements not only provided a home for Jewish immigrants but also asserted Jewish presence and ownership over the land. They created a sense of community and belonging among Jewish immigrants, fostering a strong connection to the land and a shared vision of a Jewish homeland in Palestine. Overall, settlement organizations like the JNF laid the groundwork for the establishment of the State of Israel.

## **5.3. Impact on State Building**

The institutions established during the British Mandate period, such as the World Zionist Organization (WZO), the Jewish Agency, and settlement organizations like the Jewish National Fund (JNF), laid the groundwork for the future of Zionism by providing the organizational framework and infrastructure for Jewish statehood. These institutions helped to coordinate and support Jewish immigration to Palestine, acquire land for Jewish settlement, and establish the necessary infrastructure for a future state, including schools, hospitals, and cultural institutions. They also played a key role in promoting Hebrew language and culture, fostering a sense

of national identity among Jewish immigrants. By the time Zionism declared independence in 1948, these institutions had created a strong and cohesive Jewish community in Palestine, with the organizational capacity and infrastructure necessary for self-governance. They provided the foundation upon which the Zionist Home was built, shaping its identity, values, and institutions for generations to come.

## **6. Challenges and Conflicts with the Arab Population**

Challenges and conflicts with the Arab population in Palestine during the British Mandate period were central to the complex dynamics of the time. These challenges included disputes over land ownership and distribution, political opposition to Zionist immigration and settlement, and violent clashes between Jewish and Arab communities. The British authorities' attempts to manage these conflicts influenced their policies and actions in Palestine and ultimately played a role in their decision to end the Mandate.

### **6.1. Land Disputes**

"Land was at the heart of the Arab-Zionist dispute. The Jewish settlers needed land for their farms and villages, while the Arabs feared the loss of their land to Jewish immigrants." (Smith 67). Conflicts over land ownership and distribution between Palestine's Jewish and Arab communities were motivated by national aspirations and fears of eviction. Jewish settlers saw land purchases as a way to realize their ancestral homeland goal, but Arab farmers and landowners feared losing their livelihoods to Jewish immigrants. External factors such as British Mandate policy that encouraged Jewish immigration and conflicting nationalisms exacerbated these confrontations. Land issues shaped the Arab-Israeli conflict and the dynamics of the region by addressing identity, belonging, and self-determination as well as physical territory.

### **6.2. Violent Clashes**

"Violent clashes between Jewish and Arab communities became increasingly common, fueled by competing national aspirations and fears of displacement. The Arab Revolt of 1936-1939 was a particularly bloody chapter in this conflict." (Smith 112). During the Mandate period, violence between Jewish and Arab populations in Palestine resulted in deepening enmity and a terrible circle of vengeance. Terrorism and reprisals

committed by extremist organizations on both sides fostered fear and hatred, resulting in additional violence and loss of life. The Deir Yassin massacre and other violent occurrences left lasting wounds in the region. These skirmishes served as a harsh reminder of the conflict's human cost, as well as the urgent need for peace and reconciliation.

### **6.3. Impact on British Rule and Response**

“The British authorities struggled to maintain order in Palestine amidst escalating violence between Jews and Arabs. They imposed restrictions on Jewish immigration and land purchases in an attempt to appease Arab opposition.” (Smith 135). In other words, the challenges and conflicts with the Arab population deeply influenced British policies in Palestine during the Mandate period. Initially supportive of a Jewish national home, the British faced escalating tensions between Jewish and Arab communities. In response to Arab opposition and violence, they restricted Jewish immigration and land purchases, aiming to maintain peace. These decisions were difficult, sparking anger from the Zionist movement. Ultimately, the inability to resolve these conflicts, alongside broader geopolitical concerns, led to the British decision to end the Mandate and withdraw from Palestine.

## **7. Emergence of Palestinian Nationalism**

Prior to Israel's establishment, Palestinian society witnessed substantial changes due to external and internal influences. Zionist immigration and British colonial policies exacerbated the situation, causing tensions among the original Arab people. Despite these hurdles, Palestinian national consciousness arose, motivated by a desire to reject foreign dominance and proclaim their identity. Despite British repression, Zionist colonization, and internal differences, their perseverance and drive exemplified the Palestinian people's tenacity.

### **7.1. The impact of Zionist Immigration**

"The massive influx of Zionist immigrants into Palestine had a profound impact on the indigenous Arab population, who saw their land and way of life threatened by the growing Jewish presence." (Khalidi 54). The appearance of Zionist immigrants in Palestine had an enormous impact on Palestinians' daily life and aspirations. As new communities and industries increased families lost their land and income. The newcomers introduced a

different manner of life and language, which occasionally clashed with the native Arab culture. This cultural transition, combined with economic constraints, sparked tensions and anxiety among Palestinians. Palestinian leaders and ordinary people opposed these reforms, seeing them as challenges to their way of life and self-determination.

## **7.2. The Role of British Colonial Policies**

"British colonial policies in Palestine, including the Balfour Declaration and the Mandate period, further fueled Palestinian resentment and contributed to the rise of nationalist sentiment among the Arab population." (Khalidi 92). British colonial policies in Palestine had a huge effect on Palestinians and regional history. The Balfour Declaration, which promised a Jewish homeland, created tensions and disputes among Palestinians, Jews, and British authorities. The Mandate period was characterized by power struggles and clashing national identities. British attempts to manage these disputes frequently sparked resentment and resistance among Palestinians, who felt marginalized and disregarded. Regardless of their intentions, British colonial policies exacerbated the growing division between Palestinians and Jews, laying the groundwork for the complex and long-lasting conflicts that continue to define the region.

## **7.3. The Emergence of Palestinian National Consciousness**

"The emergence of Palestinian national consciousness was a complex process, influenced by a variety of factors, including Arab nationalism, Ottoman rule, and the Zionist movement." (Khalidi 117). The Palestinian national consciousness appeared in response to changing world conditions, such as the demise of the Ottoman Empire, the emergence of Arab nationalism, and the inflow of Zionist immigrants. Palestinians came to see themselves as a unique national community with a common history, culture, and identity. Key people like Amin al-Husseini, as well as movements like the Arab Higher Committee, were instrumental in motivating and uniting Palestinians in their battle for self-determination. Despite obstacles such as British colonial policy, Zionist immigration, and internal conflicts within the Arab society, Palestinians remained unwavering in their dedication

to their cause, motivated by a strong feeling of pride and connection to their homeland. The rise of Palestinian national consciousness continues to shape the Palestinian narrative.

#### **7.4. The Challenges Faced by Palestinian Nationalists**

"Palestinian nationalists faced numerous challenges, including British repression, Zionist colonization, and internal divisions within the Arab community, but they remained steadfast in their commitment to achieving self-determination." (Khalidi 145). Palestinian nationalists faced very personal problems, which frequently felt like a fight for survival. British colonial policies, like as the Balfour Declaration, appeared to favor the Zionist cause, leaving Palestinians feeling deceived and alienated in their homeland. The flood of Zionist immigrants not only altered the demographic makeup of Palestine, but also caused economic hardship for Palestinians as they competed for jobs and resources. Internal conflicts within the Arab population exacerbated the situation, since different parties had differing ideas for Palestine's future. Despite these hurdles, Palestinian nationalists persisted, motivated by a strong feeling of pride and a desire to maintain their identity and legacy.

### **Conclusion**

In the early 20th century, Palestine was a land of tumultuous change and conflicting dreams. For Jews, the Zionist movement offered hope for a homeland free from persecution, while Arabs saw their land changing before their eyes. Jewish immigrants arrived, seeking a new life and building settlements, while Arabs feared losing their homes and way of life. World War I brought British rule and the promise of a Jewish homeland in the Balfour Declaration, deepening divisions and sparking resistance. Under British rule, Palestine became a battleground of competing nationalisms. Zionist institutions grew, paving the way for a Jewish state, while Arab protests and uprisings reflected a growing sense of Palestinian identity and defiance. Violence erupted between communities, fueled by fears and aspirations on both sides. Through it all, Palestinian nationalism emerged as a powerful force, driven by a deep connection to the land and a determination to resist what many saw as a threat to their existence. Palestinian leaders and ordinary people alike united in their struggle, facing immense challenges and sacrifices. In the end, the early 20th century in Palestine was a time of hope, fear, and struggle.



The legacy of those years continues to shape the region, underscoring the complex and deeply human story of a land coveted by many, but home to so many more.

## Chapter Two: The Revolutions and Intifada's Roots of the Palestinian-Zionist Conflict

### Introduction

The story of revolutions and intifadas in the Palestine Zionist conflict is a deeply human one, marked by struggle, sacrifice, and the quest for freedom. From the early Arab revolts against British and Zionist rule to the more recent uprisings, such as the First and Second Intifadas, the people of Palestine have endured immense hardships in their fight for self-determination. These events are not just historical markers but represent the hopes, fears, and aspirations of generations of Palestinians. The roots of these conflicts run deep, reflecting a complex mix of historical grievances, political ambitions, and cultural identities. The emergence of the Zionist movement, with its vision for the land, have shaped the course of the conflict. British colonial policies, such as the Balfour Declaration, added fuel to the fire, creating a tinderbox of tensions that would ignite in later years. The impact of these revolutions and intifadas cannot be overstated. They have left scars on the Palestinian free population, with lives lost, families torn apart, and futures shattered. Yet, they also embody a spirit of resilience and determination, as Palestinians continue to strive for their freedom and peace. Through understanding the roots of these conflicts, we gain insight into the importance of what happened and what happening till now in the Palestine Zionist conflict.

Accordingly, this chapter aims to explore and provide the roots of the revolutions and intifadas, as the Great Revolt (1936-1939), the first and second Intifadas (1987-2005), in the Palestinian-Zionist Conflict.

#### 1. Early Arab Revolts

"The British authorities initially tried to suppress the violence by force, but they eventually resorted to conciliation, promising to review the situation and address Arab grievances" (Smith 121). The early Arab revolts against British and Zionist policies in Palestine, such as the 1920 Nebi Musa riots and the 1929 Arab riots, were pivotal moments in the Palestine Zionist conflict, driven by a complex mix of grievances and motivations. The Nebi Musa riots, which coincided with the Nebi Musa festival, which was held every year on Easter Sunday, and followed rising tensions in Arab–Jewish relations. The events came shortly after the Battle of Tel Hai and

the increasing pressure on Arab nationalists (Wikipedia). The disturbances swiftly extended to other areas of Palestine, sparking fights between Arab protesters and British forces. One of the main concerns driving the Nebi Musa riots was Arab hatred of British colonial rule and perceived British partiality toward the Zionist movement. Many Arabs believed that the British had broken their promises of Arab independence in exchange for their assistance against the Ottoman Empire during World War I. Furthermore, the fast rise of the Jewish population in Palestine, spurred by Zionist immigration and land acquisitions, heightened Arab concerns about being marginalized in their own territory.

"The riots were fueled by a mix of nationalist sentiment, religious fervor, and economic grievances, as Arabs feared Jewish encroachment on their land and holy sites" (Smith 122). Similarly, the 1929 Arab riots were fueled by a combination of nationalist fervor, religious tensions, and economic grievances. The riots were sparked because the Jews were planning to take control of the Western Wall in AL Quds, for the Zionists is a holiest site, and the riots quickly spread throughout Palestine.

"Many Arabs felt betrayed by the British, whom they saw as siding with the Zionist movement at the expense of Arab interests" (Smith 110). The motivations behind these uprisings were rooted in a desire to resist perceived threats to Arab identity, land, and rights. Arab nationalists saw the Zionist movement as a colonial project aimed at displacing them from their homeland, while religious leaders stoked fears of Jewish encroachment on Islamic holy sites. Economic factors, such as Arab resentment towards Jewish economic success and land acquisition, also played a role in fueling the unrest. Overall, the 1920 Nebi Musa riots and the 1929 Arab riots were manifestations of deep-seated grievances and fears among the Arab population of Palestine. These uprisings reflected a broader struggle for identity, self-determination, and sovereignty in the face of external pressures and perceived threats.

## **2. The Great Revolt (1936-1939)**

"The main underlying causes of the Arab revolt were nationalist and social-economic." (Morris 21). The 1936-1939 Arab revolt in Palestine was a time of immense struggle and suffering for the people caught in

its grip. For the Arab population, it was a desperate cry for justice and recognition of their rights in their land they called home. Frustrated by British policies that seemed to favor Zionist interests, and facing the pressures of increasing Jewish immigration and land acquisition, many Arabs felt marginalized and pushed to the brink.

"The British sought to placate the Arabs by appointing a Royal Commission of Inquiry...But this only encouraged the Arabs to increase their demands." (Morris 45). The revolt was not just about politics or land; it was about identity and dignity. Arabs in Palestine and across the Arab world saw Palestine as an integral part of the Arab nation, and the revolt was a way to assert their Arab identity in the face of perceived threats. It was a struggle for survival and a fight against forces that sought to erase their presence and history.

"The Arab revolt...resulted in the deaths of over 5,000 Arabs and 400 Jews, as well as the displacement of tens of thousands of Arabs." (Morris 213). The revolution had far-reaching implications. The violence and bloodshed shattered communities, creating scars that would take years to repair. The severe British crackdown, as well as the imprisonment and deportation of Arab leaders, fueled feelings of betrayal and bitterness. Ultimately, the 1936-1939 Arab revolt was a tragic chapter in the history of Palestine, highlighting the complexities and deep-rooted issues that continue to fuel the conflict to this day. It was a reminder of the human cost of political aspirations and the enduring legacy of pain and loss that lingers in the hearts of those who lived through it.

### **3. Post-World War II Unrest**

After World War II, the number of Jewish refugees in Palestine increased dramatically, including many Holocaust survivors. The British mandate in Palestine became a focal point, but immigration policies restricted Jewish immigration, aggravating tensions. This period gives the chance for the establishment of what called the Zionist Land in 1948, and it was distinguished by fierce conflict, international participation, and a developing Arab-Jewish division, all of which had long-term consequences for the area.

### 3.1. Impact of World War II

World War II left a deep and lasting impact on the Palestine Zionist conflict, reshaping the dynamics of the region and fueling tensions between Jews and Arabs. "The aftermath of World War II saw a surge in Jewish migration to Palestine, driven in part by the devastation of the Holocaust and the desire for a Jewish homeland." (United Nations). The Holocaust, a genocide by the Nazis, led to a surge in Jewish migration to Palestine, where survivors and refugees sought refuge. However, the Arab world viewed the growing Jewish presence as a threat to Arab sovereignty and rights. The United Nations Partition Plan for Palestine, which proposed dividing Palestine into Jewish and Arab states, was rejected by the Arab world, viewing it as an unjust division favoring Jewish interests. This rejection and intensified Jewish migration to Palestine set the stage for conflict between Jews and Arabs, culminating in the 1947-1949 Arab-Israeli War, which established the State of Israel and displacement of Palestinians. The aftermath of World War II had a profound impact on the Palestine Zionist conflict, shaping the region for decades. The war's legacy of suffering and displacement continues to be felt by both Jews and Arabs, underscoring the complex and deeply rooted nature of the conflict.

### 3.2. Civil War and Arab-Zionist War

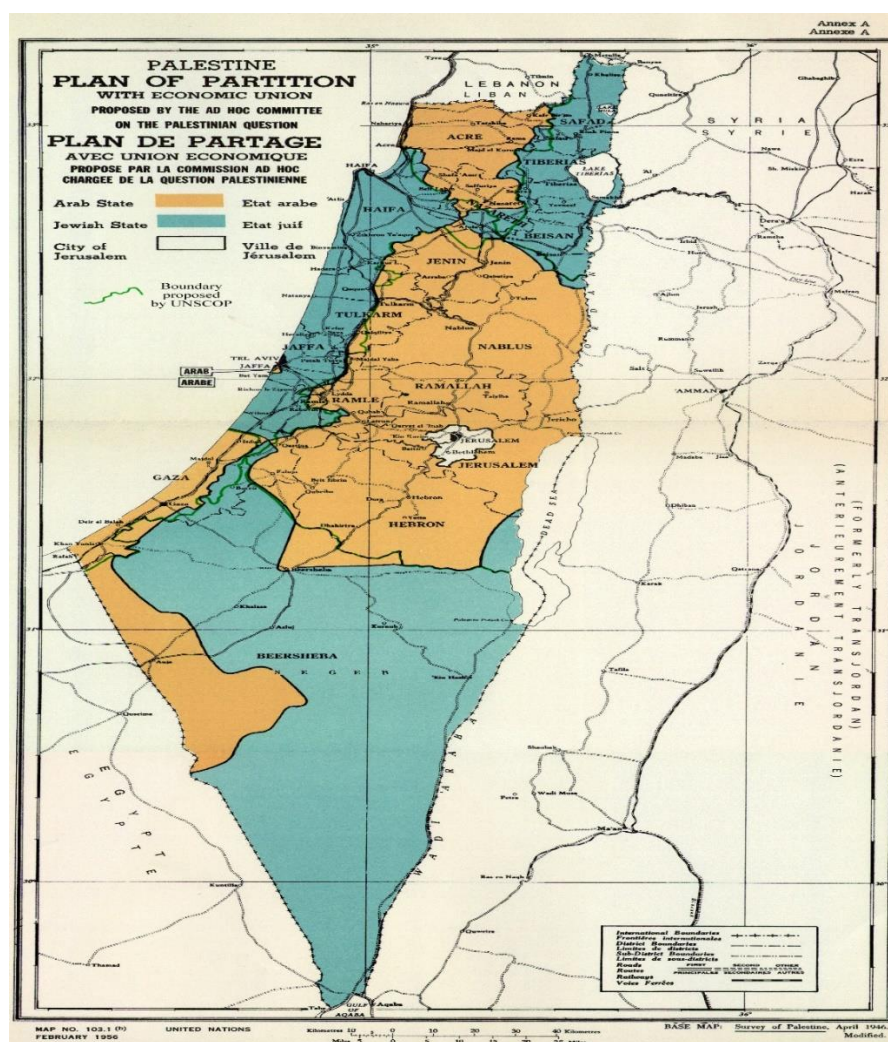
"The period of civil war in Palestine and the Arab-Israeli War led to the displacement of hundreds of thousands of Palestinians, many of whom became refugees in neighboring countries." (United Nations). The Palestinian civil war erupted from 1947 to 1948 after the UN approved the Partition Plan for Palestine, which advocated partitioning the area into Zionist and Arab nations. The Arab populace resisted the idea, resulting in bloodshed. Arab troops from nearby countries also joined the battle, displacing hundreds of thousands of Palestinians and forcing many to flee to neighboring Arab countries as refugees.

The conflict culminated in the War of 1948-1949. The Nakba is the ethnic cleansing of Palestinians in 1948, resulting in the displacement, dispossession of land, property, and the suppression of their culture, identity, political rights, and national aspirations. The 1948 Palestine war and ongoing persecution by Israel led to the fracturing of Palestinian society and the rejection of the right of return for Palestinian refugees. Around 750,000

Palestinians were expelled from their homes or forced to flee through violent means, with over 500 Arab-majority towns and villages depopulated. The Palestinian national narrative views the Nakba as a collective trauma. Nakba Day is observed on 15 May, and the Naksa, or 'Setback', occurs on 5 June. The consequences of the civil war and the Arab-Israeli War were profound and continue to be felt to this day. The displacement of hundreds of thousands of Palestinians created a refugee crisis that remains unresolved.

### 3.3. Partition Plan and UN Resolution 181

The United Nations Partition Plan for Palestine, adopted as UN Resolution 181 in 1947, was a pivotal moment in the Palestine Zionist conflict.



*Figure 4 Map of UN Partition Plan for Palestine, Adopted 29 Nov 1947, with Boundary of Previous UNSCOP Partition Plan Added in Green...*

For Zionists, the Partition Plan was a historic opportunity to establish a place for them, and a chance to stole the secure future of Palestinians. In the other hand, for Arabs, the Partition Plan was viewed as a grave injustice and a betrayal of their rights. They saw it as the international community siding with the Zionist movement and disregarding their own claims to the land. The plan allocated a significantly larger portion of land to the proposed Jewish state, even though Arabs constituted a significant portion of the population.

"The Arab world rejected the United Nations Partition Plan for Palestine, viewing it as an infringement on Arab sovereignty and rights in the region." (United Nations). The Partition Plan (see fig. 1) intensified tensions between Jews and Arabs, leading to widespread protests, violence, and ultimately armed conflict. Arab leaders rejected the plan outright, declaring it null and void, and vowed to resist its implementation by force if necessary. This rejection set the stage for the 1947-1949 Arab-Israeli War, which resulted in the stolen of Palestine from the Zionists and the displacement of hundreds of thousands of Palestinians.

#### **4. The First Intifada (1987-1993)**

"The Intifada message was simple. [...] The message is that the Palestinian people don't want occupation. They want to self-determination. The whole world has received this message." (Sorani) (Palestinian center for human rights).

##### **4.1. Background and Causes**

"The First Intifada was a spontaneous eruption of popular discontent, fueled by years of occupation, economic hardship, and political frustration." (Abu-Lughod). The outbreak of the First Intifada in 1987 was a result of a culmination of factors that had been building up for years in the Palestinian territories. One of the key factors was the ongoing Zionist occupation of the West Bank and Gaza Strip, which had been in place since the Six-Day War in 1967. The occupation brought with it a range of oppressive measures, including land confiscations, home demolitions, and restrictions on Palestinian movement.

"Israeli crackdowns and human rights abuses during the Intifada only served to further inflame Palestinian anger and resistance." (Abu-Lughod). Economic hardships also played a significant role in fueling

the Intifada. The Palestinian territories were suffering from high unemployment rates, poverty, and a lack of basic services. Many Palestinians felt marginalized and disenfranchised, with few opportunities for economic advancement. Restrictions on Palestinian movement were another source of frustration. Israeli checkpoints, roadblocks, and curfews made it difficult for Palestinians to move freely within their own territories, affecting their daily lives and limiting their access to essential services. Furthermore, despite years of negotiations, there had been little movement towards a resolution of the conflict, leading many Palestinians to believe that peaceful means were ineffective in achieving their goals. In this environment of frustration, oppression, and economic hardship, the spark that ignited the Intifada came in the form of a traffic accident in Gaza in December 1987, involving a Zionist truck and a Palestinian vehicle. The accident resulted in the deaths of four Palestinians, sparking widespread protests and demonstrations that quickly spread throughout the Palestinian territories.

#### **4.2. Nature and Tactics**

The First Intifada demonstrated Palestinian resilience and determination, showcasing the strength of the Palestinian people's desire for freedom and justice, and laying the groundwork for future resistance movements in the region. "Palestinian youth, often referred to as the 'Shabab,' were at the forefront of the Intifada, organizing and leading protests, strikes, and acts of civil disobedience" (Nassar 39). The movement was notably characterized by the prominent role of Palestinian youth, known as the "Shabab," who organized demonstrations and threw stones at Israeli forces. Their courage and determination inspired unity among Palestinians of all ages. "Women played a significant role in the Intifada, organizing and participating in protests, providing medical and humanitarian assistance, and sustaining the resistance effort" (Nassar 41). Women also played a crucial role in the Intifada, organizing protests, providing support to injured and detained individuals, and maintaining the social fabric of Palestinian society. Their involvement challenged traditional gender roles and highlighted the importance of women in the struggle for freedom and independence.



### **4.3. The Response**

The First Intifada was a period of unrest and confrontation between Palestinians and Zionists, characterized by harsh Zionist tactics such as force, curfews, mass arrests, and settlement construction. This resulted in Palestinian casualties and international censure. Global outrage and demands for a peaceful conclusion varied, highlighting the intricacies of the Palestinian-Zionist conflict and the obstacles of attaining long-term peace.

#### **4.4.1. Zionist Response**

"The Zionist response to the Intifada was characterized by a policy of 'force, power, and beatings,' with the aim of suppressing the uprising and maintaining control over the Palestinian population" (Nassar 21). The Zionist government responded to the First Intifada with heavy-handed tactics like as force, curfews, arrests, and the creation of Zionist settlements in occupied regions. This resulted in the deaths of Palestinian civilians, including women and children, and considerable international condemnation. Curfews limited people's movements, aggravating living conditions. Mass arrests of suspected activists and demonstrators resulted in overcrowded prisons and reports of torture and brutality. The Zionist government also expanded its settlement network in occupied territories, against international law. This heightened tensions and was interpreted by many Palestinians as a provocative measure intended to consolidate Zionist rule over the occupied areas. The Zionist government's approach of repression and confinement, rather than addressing the fundamental complaints of the Palestinian people, has fostered resentment and rage, and contributed to the prolonged nature of the uprising.

#### **4.3.2. International Response**

"The international community condemned Zionist's use of excessive force against Palestinian civilians during the First Intifada, calling for a peaceful resolution to the conflict and an end to the violence" (Nassar 25). The international community responded to the First Intifada in a variety of ways. While some nations called for a diplomatic, peaceful conclusion, others backed the Palestinian cause and denounced Zionist's actions. Arab states and non-aligned nations denounced Zionist's use of force against civilians and showed support for the

Palestinian people. Numerous nations and international organizations engaged in diplomatic efforts to address the dispute and look for a peaceful resolution. Meetings of the UN Security Council were used to address the state of affairs in occupied regions, demand an end to violence, and resume talks. But the absence of decisive action and the violence that has persisted have highlighted the complexity of the Palestinian-Zionist problem and the difficulties in bringing about a durable settlement.

#### **4.4. Impact and Legacy**

"The First Intifada was a turning point in the history of the Zionist-Palestinian conflict, highlighting the need for a just and lasting solution that addresses the legitimate aspirations of both peoples" (Abu-Lughod). The First Intifada had a profound impact on Zionist politics, Palestinian society. It also changed how the world saw the Palestine-Zionist conflict. It highlighted the Palestinian people's fight for freedom and self-determination and promoted pride in their country. As a result of the Intifada, Zionist politics became more rigid, revealing social differences and casting doubt on the ethics and viability of the occupation. The Intifada acted as a wake-up call for liberty, drawing attention to fundamental problems including the status of Al Quds and Palestinian statehood, and this resulted the Madrid Conference that followed in 1991. The Intifada raised support for the Palestinian cause and put more pressure on Zionism to stop occupying Palestinian territory on a global scale. It also highlighted the need for a lasting solution to the conflict, which remains elusive today. Overall, the First Intifada was a watershed moment in the history of the Palestine-Zionist conflict.

#### **5. The Second Intifada (2000-2005)**

The second Intifada – commonly referred to by Palestinians as al-Aqsa Intifada – began after then-Zionist opposition leader Ariel Sharon sparked the uprising when he stormed al-Aqsa Mosque compound in occupied East Al Quds with more than 1,000 heavily armed police and soldiers on September 28, 2000. (Adam Al-Jazeera)

## **5.1. Background and Causes of the Second Intifada**

### **5.1.1. Background**

A number of significant events that affected both Zionists and Palestinians profoundly served as the catalyst for the Second Intifada, also known as the Al-Aqsa Intifada. Palestinians experienced disillusionment as a result of the Oslo negotiations' failure. The scenario, which Palestinians saw as a major barrier to the establishment of a free Palestinian state, was made worse by the Zionist settlement construction in the West Bank and Gaza Strip. Palestinians viewed Zionist opposition leader Ariel Sharon's visit to Al Quds's Temple Mount, which is revered by Jews, as a calculated provocation. Violence broke out in the area as a result of skirmishes between Zionist security personnel and Palestinian protestors. The Second World War was also influenced by long-standing resentment over the status of Al Quds, the right of Palestinian refugees to return.

### **5.1.2. Causes**

"The Second Intifada was sparked by a complex interplay of political stagnation, unfulfilled promises from the Oslo Accords, and the provocative visit of Ariel Sharon to the Temple Mount." (Smith 345).

The Second Intifada was a period of intense violence in the conflict between Zionists and Palestinians in late September 2000. The Intifada was triggered by factors such as the failure of the Oslo Accords, Zionist settlement expansion in the West Bank and Gaza Strip, and the collapse of the Camp David Summit "The failure of the Camp David Summit in 2000 and the ensuing disillusionment among Palestinians were significant catalysts for the Second Intifada." (Morris 412). Palestinians felt frustration and disillusionment due to issues such as the right of return for Palestinian refugees and the status of Al Quds. The visit of Zionist opposition leader Ariel Sharon to the Temple Mount in Al Quds, accompanied by a large Zionists police presence, led to clashes between Palestinian protesters and Zionist security forces. Palestinians engaged in various forms of resistance, including protests, riots, and armed attacks against Zionist targets. Zionist security forces responded with military operations, resulting in significant loss of life on both sides.

## 5.2. Nature and Tactics of the Second Intifada

“The Intifada was characterized by grassroots mobilization, involving all sectors of society, from children throwing stones to intellectuals organizing protests.” (Rashid Khalidi) -Palestinian-American historian.

The Second Intifada was a popular uprising of a long Zionist existence that arose out of provocations and frustrations built up during years of anti-peace and anti-Semitism. The intifada was seen as a grassroots movement fueled by widespread dissatisfaction with the Oslo Accords and the failure to establish a Palestinian state. Ariel Sharon's visit to Al-Aqsa Mosque in September 2000 is often referred to as a lightning bolt. Tactically, during the Second Intifada, Palestinians used a variety of tactics, including mass protests, stone throwing, and the use of small arms and explosives. “The use of suicide bombings was a controversial but significant tactic during the Second Intifada, reflecting the desperation and anger of a people who saw no other way to resist occupation.” (Saeb Erekat) -Palestinian negotiator. So, unlike the First Intifada, there was an increased use of armed resistance and suicide bombings. Some factions, like Hamas and Islamic Jihad, carried out suicide attacks, which they referred to as "martyrdom operations." These were acts of ultimate sacrifice for the Palestinian cause and as a means to force political change. Also, the Intifada involved extensive participation from all sectors of Palestinian society, including youth, women, and professional associations. The communal nature underscored the deep-seated grievances and the collective desire for liberation.

## 5.3. Impact

"The Second Intifada had a profound impact on both Palestinian society and Israeli politics. For Palestinians, it resulted in widespread devastation, with thousands killed and injured, and a significant portion of the population displaced. The social fabric of Palestinian society was torn apart, leading to increased poverty, unemployment, and psychological trauma. The Intifada also had political repercussions, leading to a deepening divide between Palestinian factions and undermining the prospects for a negotiated peace settlement with Zionism." (Malka 85).

### **5.3.1. On Palestinian Society and Zionist Politics**

The Second Intifada, from 2000 to 2005, was a period of immense suffering for Palestinians. It resulted in significant losses for Palestinians, including destruction of homes and infrastructure. Despite these hardships, it strengthened Palestinian unity and identity. For Zionists, the Intifada led to a shift towards more conservative policies, deepening the divide between Zionists and Palestinians. The conflict also impacted the peace process, leaving both sides disillusioned and distrustful. Unresolved issues, such as territorial disputes and Al Quds's status, continue to shape the ongoing Palestinian-Zionist conflict.

### **5.3.2. On Peace Process, Global Perceptions, and Key Actors**

The Second Intifada brought profound changes to the Palestinian-Zionist conflict, affecting peace efforts, global views, and the actions of key players. It shattered hopes for peace, deepening mistrust and making future negotiations harder. The violence and suffering on both sides also drew worldwide attention, altering how people saw the conflict and influencing diplomatic efforts. Leaders on both sides had to adapt, and the conflict's complexity became clearer, challenging traditional views and strategies. The Intifada's legacy continues to shape the Palestinian-Zionist conflict and efforts to resolve it.

## **6. Comparative Analysis of the First and Second Intifadas**

Comparing the First Intifada (1987-1993) to the Second Intifada (2000-2005) helps shed light on the changing nature of Palestinian resistance and the responses it provoked from Zionism and the international community. While both revolutions were motivated by long-standing grievances and aimed to end the Zionist occupation, their motivations, tactics, and outcomes differed completely, reflecting shifts in Palestinian society, Zionist policy, and international forces.

## **6.1. Background and Causes**

### **6.1.1. First Intifada**

"The First Intifada was a spontaneous eruption of popular discontent, fueled by years of occupation, economic hardship, and political frustration." (Abu-Lughod). The First Intifada emerged spontaneously in response to the lengthy Zionist occupation, economic suffering, and political dissatisfaction. It began with a car accident in Gaza, which symbolized years of oppression and sparked widespread protests.

### **6.1.2. Second Intifada**

"The Second Intifada was sparked by a complex interplay of political stagnation, unfulfilled promises from the Oslo Accords, and the provocative visit of Ariel Sharon to the Temple Mount." (Smith 345). The Second Intifada, also known as the Al-Aqsa Intifada, was sparked by Ariel Sharon's visit to the Temple Mount, which was combined with resentment over the failed peace process and ongoing settlement development.

## **6.2. Nature and Tactics**

### **6.2.1. First Intifada**

"Palestinian youth, often referred to as the 'Shabab,' were at the forefront of the Intifada, organizing and leading protests, strikes, and acts of civil disobedience." (Nassar 39). The First Intifada was characterized by massive civil disobedience, such as strikes, boycotts, and protests, with Palestinian youth and women playing prominent roles.

### **6.2.2. Second Intifada**

"The use of suicide bombings was a controversial but significant tactic during the Second Intifada, reflecting the desperation and anger of a people who saw no other way to resist occupation." (Saeb Erekat). The Second Intifada saw a shift towards armed resistance, including the use of small arms, explosives, and suicide bombings by groups like Hamas and Islamic Jihad.

## **6.3. Zionist Response**

### **6.3.1. First Intifada**

"The Zionist response to the Intifada was characterized by a policy of 'force, power, and beatings,' with the aim of suppressing the uprising and maintaining control over the Palestinian population" (Nassar 21). Zionist's response included force, curfews, mass arrests, and settlement expansion, resulting in international condemnation and significant Palestinian casualties.

### **6.3.2. Second Intifada**

"The Second Intifada had a profound impact on both Palestinian society and Israeli politics, resulting in widespread devastation and a significant portion of the population displaced." (Malka 85). Zionist's response involved military operations, reoccupation of Palestinian territories, and targeted assassinations, further escalating the conflict.

## **6.4. Impact and Legacy**

### **6.4.1. First Intifada**

"The First Intifada was a turning point in the history of the Zionist-Palestinian conflict, highlighting the need for a just and lasting solution that addresses the legitimate aspirations of both peoples." (Abu-Lughod). It highlighted Palestinian resilience and brought international attention to their struggle, leading to the Madrid Conference and the Oslo Accords.

### **6.4.2. Second Intifada**

"The Second Intifada had a profound impact on both Palestinian society and Israeli politics, leading to a deepening divide between Palestinian factions and undermining the prospects for a negotiated peace settlement with Zionism." (Malka 85). The Second Intifada resulted in considerable casualties, exacerbated political tensions, and damaged hopes for a negotiated peace deal.

## Conclusion

As a whole, the Palestine-Zionist war is more than a series of events; it is a narrative woven from Palestinian generations' hopes and sufferings. The impact of World War I and the Balfour Declaration, the British Mandate period, and the arrival of early Jewish immigrants all contribute to a changing period. The rise of Palestinian nationalism, the problems and confrontations with the Arab population, and the establishment of Zionist institutions all reflect the very personal stakes for the Palestinians in the region. These were not merely abstract political movements, but deeply felt demonstrations of identity, dignity, and survival. The origins of revolutions and intifadas in this struggle tell the stories of individuals and communities pushed to the verge, seeking justice, freedom, and taking back their land. Each insurrection, from the Early Arab Revolts to the Second Intifada, is a story of perseverance and resistance in the face of enormous odds. As we go deeper into this history, we are confronted with the human cost of war and struggle, as well as the tenacity of individuals who have persevered. Their experiences highlight the value of empathy, compassion, and the pursuit of freedom in a conflict-torn environment.



## Chapter Three: Aqsa Flood (October 7th): Causes and Consequences of the Events

### Introduction

The events on October 7th marked a significant turning point in the ongoing Palestinian-Zionist conflict, regarded as the highest point of long-standing grievances, structural injustices, and daily struggles faced by Palestinians under Zionist occupation. The roots of these grievances are deeply ingrained in decades of territorial disputes, human rights violations, and failed peace processes. Palestinians have faced systematic displacement, loss of land, and restrictions on movement, which have led to a profound sense of frustration and disenfranchisement. The continuing expansion of Zionist settlements, seen as encroachments on Palestinian territories, has exacerbated tensions, fueling resentment and resistance among Palestinians. The Oslo Accords, which once held promise for peace, have largely been viewed by Palestinians as unfulfilled, with the realities on the ground diverging starkly from the anticipated outcomes. The resulting disillusionment has only deepened the sense of injustice and the perception that diplomatic efforts have failed to address their core concerns. In addition to political and territorial issues, daily life under occupation involves economic hardship, limited access to resources, and constant surveillance and military presence. These conditions contribute to a pervasive atmosphere of oppression and volatility, setting the stage for periodic escalations of violence.

Accordingly, this chapter seeks to unravel the complexities surrounding these events, exploring their origins, unfolding, and enduring impacts. By analyzing the causes and consequences of October 7th, we aim to gain deeper insights into the underlying dynamics of the conflict, shedding light on its historical roots and the implications for the present and future. This chapter delves into the multifaceted layers of this critical juncture, examining the various actors, motivations, and outcomes that have shaped the course of the conflict. By understanding these dynamics, we gain insight into the Palestinian narrative of resistance and the quest for self-determination in the face of overwhelming adversity. This comprehensive analysis will provide a nuanced perspective on how the events of October 7th have shaped the ongoing struggle and its broader implications for peace and stability in the region.

## 1. Background

"The events leading up to October 7th were shaped by a complex interplay of political, social, and economic factors, including the impact of colonialism, nationalism, and the struggle for self-determination." (Harms and Ferry 72). In other words, the events leading up to October 7th were deeply influenced by the historical context and the complex political, social, and economic conditions in Palestine. For centuries, the region had been under Ottoman rule before coming under British control after World War I. This transition created a period of uncertainty and change. During this time, tensions between the Arab and Jewish communities in Palestine began to escalate. The rise of Zionism, a movement advocating for a Jewish homeland in Palestine, added to these tensions. Jewish immigration to Palestine increased significantly due to anti-Semitism in Europe and the Zionist goal of establishing a Jewish state. However, this led to land disputes and clashes with the Arab population, who feared being displaced by the growing Jewish presence. The British Mandate period further complicated the situation. The Balfour Declaration of 1917, which expressed British support for a Jewish national home in Palestine, deepened Arab resentment towards British colonial rule. The mandate also failed to address the national aspirations of the Arab population, leading to widespread discontent and unrest. And by the late 1930s, the situation in Palestine had become increasingly volatile. The Arab Revolt of 1936-1939, fueled by Arab opposition to Zionist immigration and British policies, further strained relations between the communities. The revolt was characterized by acts of violence and civil disobedience, highlighting the deep-seated grievances and the complex political dynamics in the region.

All in all, the events leading up to October 7th were shaped by a combination of historical, political, and social factors. The desire for self-determination, competing national narratives, and the struggle for land and resources all played a role in shaping the conflict in Palestine.

## 2. The Events of October 7th (Al-Aqsa Flood)

“The events that unfolded on October 7th cast a dark shadow over the international community, raising profound concerns about the ethics of warfare and the protection of civilian lives.” (Dr Hamami Article). In its first public report since the attack, Hamas said it was “a necessary step and a normal response to confront all Israeli conspiracies against the Palestinian people”. Hamas fighters attacked settlements along the Zionist's southern border with Gaza early on October 7. Based on official Zionist figures, Al Jazeera calculated that at least 1,139 people were killed in the operation, and around 240 more were taken as hostages.



*Figure 5 Gazan Invasion of Israel (“Al-Aqsa Flood” Operation) 7 Oct, 2023.*

During a seven-day ceasefire in late November, hundreds of Palestinian inmates were freed from Israeli prisons in return for the release of about 100 of the hostages. Zionist officials have charged Hamas combatants

with war crimes, such as rape, torture, and mutilation, committed during the assault. Allegations of mutilation or sexual assault have been vehemently denied by Hamas. And according to the source, Hamas intends to attack Zionist military installations and seize troops, a move that might put pressure on Zionist authorities to free thousands of Palestinian prisoners. According to the group, members of the Qassam Brigades, and Hamas's fighters, have made it "a religious and moral commitment" to refrain from hurting people. The study stated, "If there was ever a case of civilian targeting, it happened unintentionally during the conflict with the occupation forces." The attack's "possible faults" included the quick disintegration of Zionist's military and security apparatus as well as the pandemonium that surrounded the Gaza Strip. It continued, "Due to their confusion, the Zionist army and police killed many Zionists."

According to Palestinian sources on the ground, Zionist destroyed most of Gaza in its brutal assault of the city in retaliation for the attack, targeting women and children. Human rights organizations and Palestinian leaders have charged Zionism with war crimes during its invasion of Gaza. The post-war Gaza crisis was also covered in the Hamas report, which was released one day after the Zionist Prime Minister Benjamin Netanyahu reaffirmed his opposition to Palestinian independence. The study emphasized that "no party in the world" had the authority to make decisions on behalf of the Palestinian people, saying that "they have the capacity to decide their future and to arrange their internal affairs."

### **3. Causes of the Event**

Hamas' report listed the reasons that led to the attack, citing Zionist's campaign of settlements' construction "and Judaization of the Palestinian lands in the occupied West Bank and Al Quds", and the killing of thousands of Palestinian civilians from 2000 until this year. And the reasons that Hamas listed in its report are as follow:

1. The Palestinian-Zionist conflict, originating from the British colonial period and the subsequent Zionist occupation, has been a long-standing issue. The forced expulsion of Palestinians from their lands and

destruction of villages during Zionist's establishment in 1948, along with the 1967 Zionist occupation of the West Bank, Gaza Strip, and Al Quds, exacerbates the ongoing Palestinian displacement.

2. The Palestinian people have endured injustice, tyranny, and the deprivation of their rights over the years, including apartheid laws. For example, the 17-year siege of the Gaza Strip has resulted in the world's biggest open-air jail. The Great March of Return was started in 2018 by the Palestinian people as a protest against the Zionist siege and as a demand for their right to return. But the Zionist occupation troops retaliated with ruthless brutality, leaving 19,000 wounded—including more than 5,000 children—and 360 Palestinians dead.
3. Between January 2000 and September 2023, 11,299 Palestinians were killed and 156,768 others, mostly civilians, were injured by the Zionist occupation. The Zionist onslaught was given cover by the US government and its allies, who did little to alleviate the suffering of the Palestinian people. Without looking for the facts, they bemoaned the death of Zionist troops on October 7 and supported the Zionist narrative when it came to denouncing the purported targeting of Zionist civilians. The Zionist occupation crimes and assault in the Gaza Strip were financially and militarily supported by the US government, but authorities have chosen to overlook the mass murders carried out by Zionist troops.
4. Zionism violations and brutality have been documented by UN organizations and human rights groups, including Amnesty International and Human Rights Watch. However, these reports and testimonies are ignored, and the Zionist occupation remains in held. For instance, Zionist's Ambassador to the UN, Gilad Erdan, insulted the UN system by tearing up a report for the UN Human Rights Council during an address, but was appointed vice-president of the UN General Assembly in 2022.
5. Zionism has always been considered as a state above the law by the US government and its western allies, which has allowed it to continue the occupation and repress the Palestinian people. Zionism has failed to follow any of the more than 900 UN resolutions that support the Palestinian people. At the UN Security Council, the US VETO has been present to prevent censure of Zionist's policies and

transgressions. As a result, the US and other western nations are now accomplices in the crimes committed by the Zionist occupation and the ongoing agony endured by the Palestinian people.

6. In 1993, the Oslo Accords were signed with the Palestine Liberation Organization with the objective of creating an independent state for the Palestinians in the West Bank and Gaza Strip. But via the establishment of settlements and the Judaization of Palestinian territories in the occupied West Bank and Al Quds, Zionist methodically halted this progress. Thirty years later, the peace process had come to a standstill and was having disastrous effects on the Palestinian people. Prime Minister Benjamin Netanyahu's address included a graphic of a "New Middle East" that showed Zionism from the Jordan River to the Mediterranean Sea, encompassing the West Bank and Gaza. Zionist leaders have always opposed the creation of a Palestinian state.
7. The Palestinian people have endured 75 years of occupation and suffering due to Zionist Judaization plans, settlers' incursions, and the right-wing Zionist government's annexation of the West Bank and Al Quds. The thousands of Palestinian detainees in Zionist jails are facing deprivation of their basic rights and assaults under Zionist fascist minister Itamar Ben-Gvir. The unjust blockade on the Gaza Strip has led to the expansion of Zionist settlements and daily violence against Palestinians and their properties. The seven million Palestinians living in extreme conditions in refugee camps are waiting for their return. The international community and superpowers have failed to prevent the establishment of a Palestinian state, leaving the Palestinian people to rely on the UN. Operation Al-Aqsa Flood on October 7 aimed to confront Zionist conspiracies and achieve liberation and independence.

#### **4. Demands**

“Occupation is occupation no matter how it describes or names itself, and remains a tool to break the will of the peoples and to keep oppressing them.” ( Hamas’s Report). According to Al-Aqsa Flood operation, members of the Qassam Brigades, and Hamas's fighters, have made a number of aims to achieve and listed in eight main points. What is needed based on the following:

1. the swift cessation of Zionist aggression on Gaza, including crimes and ethnic cleansing against the people there, and the opening of borders to allow supplies of reconstruction materials and humanitarian relief.
2. The goal is to make the Zionist occupation legally responsible for all human rights violations against the Palestinian people, including attacks on infrastructure, hospitals, schools, mosques, and churches in addition to crimes against civilians.
3. International laws and conventions recognize the Palestinian struggle against Zionist occupation as a legitimate right, and every effort is made to assist it.
4. The text calls on all liberated people to take strong stands against the double standard practices of nations that back Zionist occupation, especially those who have been colonized and are aware of the suffering of the Palestinian people. It demands an international movement of justice, equality, and the right to a life of freedom and dignity for the Palestinian people.
5. Superpowers like the US, UK, and France need to stop treating Zionist organizations like they're above the law and shielding them from responsibility. Because of its unfair actions, the Zionist occupation has been able to perpetrate the worst atrocities against the Palestinian people, their land, and their sanctities for 75 years. They implore all nations to honor their obligations under international law and UN resolutions demanding an end to the occupation.
6. No group in the world has the authority to impose guardianship or make decisions on behalf of the Palestinian people, who have the right to govern their internal affairs and decide for themselves. They also have the right to reject Zionism and international initiatives that serve to further extend the occupation of Gaza.
7. Palestinians are called upon to resist Zionist attempts to instigate a fresh Nakba, or wave of deportation, especially in the areas that were taken over in 1948 and the West Bank. They guarantee that no one will be forced to leave Sinai or Jordan, and that if they are relocated, it will be to their homes and communities, as confirmed by UN resolutions.

8. The statement calls for international pressure to put an end to the Zionist occupation, rejects attempts at normalization, and calls for a widespread boycott of the occupation and those who support it.

## 5. Consequences

The events on October 7, 2023, will never be forgotten by Palestinian society. Operation Al-Aqsa Flood, led by Hamas, marked a pivotal moment in the Zionist-Palestinian conflict with far-reaching ramifications for the Palestinian cause, the Middle East, and potentially the world. The operation inflicted a significant blow on the Zionist army, challenging the effectiveness of Zionist's long-standing deterrent force. It shifted the nature of the resistance from strategic missile barrages to coordinated attacks on the battlefield by land, sea, and air. The failure of Zionist security agencies to foresee the onslaught altered the terms of engagement between Zionist forces and Palestinian groups.

The operation exposed Zionist's deterrence vulnerabilities, as the country relied on US military assistance to regain its composure and psychological stability. This event may be remembered as one of Zionist's most serious failures since the October War of 1973, showing the limits of its military force.

The political fallout from October 7th has been severe. Prime Minister Netanyahu's leadership has been called into question, with his objective of establishing the most radical cabinet in Zionism history proving to be a risky and failing approach. The government's failure to maintain security and crush Palestinian factions has harmed Netanyahu's political standing and credibility.

Operation Al-Aqsa Flood has also brought the Palestinian struggle to the world forefront. The issue has now become central to the region's geopolitical debate, with regional and international analysts predicting that the conflict will gain traction as a result of ongoing international competition. While the US has sought to build a global public opinion condemning Hamas and backing Zionist at the UN Security Council, China and Russia have taken a neutral approach, equating both sides in the conflict.



The situation in Gaza remains difficult, but the military campaign has yielded substantial results for Hamas, both in the Palestinian context and throughout the Arab and Islamic countries. Recent incidents in Al Quds and the West Bank demonstrate that popular sentiment in Palestine is growing supportive of armed resistance. In the short term, Hamas' influence is likely to expand, particularly given the Palestinian Authority's isolation and legitimacy crisis as a result of Zionist intransigence and the collapse of the peace process.

Palestinian factions intend to take as many Zionist detainees as possible, including troops and civilians, and transport them to the Gaza Strip. They have already apprehended hundreds of Zionists, which they want to use as leverage on Zionism to reduce attacks on Gaza and in future negotiations following a truce. A high number of inmates and pressure from their family may lead to a new prisoner swap arrangement, perhaps including thousands of Palestinian prisoners in Zionist custody.

All in all, the events of October 7th had a profound impact on the Zionist-Palestinian conflict, exposing the vulnerability of Zionist's deterrent force, testing its political leadership, and changing the geopolitical environment. The operation strengthened Palestinian resistance and altered the conflict's dynamics, with long-term consequences.

## **Conclusion**

The examination of the events on October 7th reveals that while religious differences have historically fueled the Palestinian-Zionist conflict, they are not the only factors at play. The initial conflict was rooted in religious and nationalistic fervor, stemming from the establishment of a Jewish state in a region with deep Islamic and Christian ties. However, over time, the conflict has evolved to include territorial disputes, political power struggles, and socio-economic disparities. The expansion of Zionist settlements, the displacement of Palestinian populations, and the ongoing military occupation underscore a broader agenda of territorial control and political dominance. Zionist forces have often cited various justifications for their actions, from security concerns to historical claims, but these frequently conceal a strategic aim to solidify territorial gains and undermine

Palestinian statehood. Therefore, while religious aspects remain significant, it is the combination of political, territorial, and socio-economic factors that perpetuates and intensifies the conflict.

The events of October 7th highlight the multi-faceted nature of this struggle, underscoring the need for a comprehensive and just resolution that addresses all underlying grievances, not just the religious ones.

# General Conclusion

## General Conclusion

The history of the Palestinian-Zionist conflict is a complex tapestry woven from religious, political, and socio-economic threads. While the initial sparks of conflict were undoubtedly fueled by religious and nationalistic fervor, the ensuing decades have revealed a deeper, multifaceted struggle.

The origins of Zionism and the subsequent Jewish immigration to Palestine were rooted in a quest for a national homeland, intersecting with the region's profound religious significance to Islam and Christianity. The British Mandate period, marked by the Balfour Declaration, set the stage for increasing tensions as Zionist aspirations clashed with the growing Arab nationalist movement. As the 20th century progressed, the nature of the conflict evolved. The establishment of the state of Israel in 1948 and the displacement of hundreds of thousands of Palestinians were pivotal moments that intensified hostilities. The subsequent Arab-Zionist wars, intifadas, and ongoing cycles of violence have demonstrated that the conflict cannot be understood through a purely religious lens. Political and territorial disputes have played a significant role in perpetuating the conflict. The expansion of Zionist settlements in the West Bank and Gaza Strip, the implementation of military occupation, and the strategic use of security justifications highlight a broader agenda aimed at consolidating territorial gains and undermining Palestinian statehood. Economic hardships and socio-political disenfranchisement have further exacerbated Palestinian grievances. High unemployment rates, restricted movement, and inadequate access to resources have created a volatile environment where resistance and unrest become inevitable responses to perceived injustices. The international response has been varied, with some nations advocating for peaceful resolution and others supporting one side over the other. Diplomatic efforts, such as the Oslo Accords and subsequent peace talks, have often failed to address the root causes of the conflict, leaving Palestinians disillusioned.

The analysis of key events, from the early Arab revolts to the intifadas and the October 7th events, underscores the need for a comprehensive understanding of the conflict's dynamics. It is clear that while religious differences remain a significant factor, they are intertwined with political, territorial, and socio-economic issues that must be addressed to achieve lasting peace.

In conclusion, the Palestinian-Zionist conflict is not solely driven by religious reasons. The interplay of historical grievances, political strategies, territorial ambitions, and socio-economic challenges has shaped a protracted and deeply entrenched struggle. A just and enduring resolution requires acknowledging and addressing all these dimensions, fostering dialogue, and committing to equitable solutions that honor the legitimate aspirations for the free Palestinian people.

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## ملخص

تبحث هذه الأطروحة في الصراع الفلسطيني الصهيوني المعقد والدائم، وتستكشف أبعاده التاريخية والاجتماعية والسياسية والاقتصادية. بدءًا من أصول الصهيونية والهجرة اليهودية المبكرة، يدرس تأثير الحرب العالمية الأولى ووعده بلفور، تليها فترة الانتداب البريطاني والتطور اللاحق للمؤسسات الصهيونية. وتحلل الدراسة الانتفاضات الرئيسية، بما في ذلك الانتفاضة الأولى والثانية، مع تسليط الضوء على ديناميكيات المقاومة والقمع. تعتبر أحداث 7 أكتوبر بمثابة نقطة محورية معاصرة، ضمن سياق الجذور التاريخية للصراع. ويتناول ما إذا كان الصراع مدفوعًا بأسباب دينية فقط، تجادل الأطروحة بأن العوامل السياسية والإقليمية والاجتماعية والاقتصادية لها نفس القدر من الأهمية. ومن خلال التحليل الشامل والمنهج التاريخي، تهدف هذه الدراسة المهمة إلى المساهمة في الخطاب حول تحقيق والالتزام بالحلول العادلة التي تحترم التطلعات المشروعة للشعب الفلسطيني الحر.

**الكلمات المفتاحية:** الصراع الفلسطيني الصهيوني، الصهيونية، الحرب العالمية الأولى، وعد بلفور، أحداث 7 أكتوبر