

Analyzing Zionist Policies in the 1948 Arab-Israeli War: From Systematic Ethnic Cleansing to the Brink of Genocide

Dr. Sabah Abid ¹, Youcef Moussaoui ²

¹ Department of General Education in Humanities and social sciences, faculty of Humanities and social sciences, University of El Hadj Lakhdar, Batna1, Algeria. Email: s.abid@univ-biskra.dz; Orcid: <https://orcid.org/0009-0008-0121-869X>

² PhD Candidate in The Department of history, faculty of Humanities and social sciences, University of Mohamed khider, Biskra, Algeria. Email: youssef.moussaoui@univ-biskra.dz ; Orcid: <https://orcid.org/0000-0001-7593-6733>

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ABSTRACT

Objectives: This research aims to provide a detailed examination of Israeli policies during the 1948 war, focusing on the patterns of forced displacement and systemic violations committed against the Palestinian population. It investigates the ideological and territorial objectives behind these actions within the broader framework of the Zionist project.

Methods: The study employs a historical and descriptive methodology, drawing on primary historical documentation and available evidence to analyze the military and political strategies that led to the large-scale displacement of Palestinian civilians during the war.

Results: The findings reveal the deliberate nature of the displacement, highlighting the strategic use of violence and population transfer as part of Israel's territorial expansion. The study also discusses the long-term social and demographic consequences of these policies, which continue to influence regional dynamics.

Conclusions: The findings of this study confirm that the 1948 war involved grave violations by Zionist forces against Palestinian civilians, including massacres, forced displacement, and village destruction. These actions were part of a calculated strategy aimed at demographic change and territorial control. Through the analysis of historical documents and eyewitness accounts, it is evident that these violations were intended to uproot Palestinians from their land and impose a new reality. These policies, representing ethnic cleansing, remain a pivotal event in the history of the Palestinian Nakba and continue to impact the region today..

Keywords: Ethnic Cleansing, Grave Violations, Forced Migration, Haifa, Deir Yassin.

I- Introduction :

The Zionists Meticulously Planned For A Long-Term Vision To Establish A Foundational Zionist State, Where Israel Would Be The Dominant Force. To Achieve This, They Employed Criminal Methods Aimed At Eradicating The Arab Presence Of Palestinians. Ethnic Cleansing Emerged As A Fundamental Strategy And Behavior In This Regard, As Extensively Documented In Both Arab And Foreign Literature. This Approach Exemplifies The Colonial And Military Expansionist Strategy, Irrespective Of Public Declarations And Hidden Justifications Disseminated Through Biased Media And Propaganda Aimed At Downplaying Its Significance.

Israel Serves As The Quintessential Example Of Such Criminalization Through Its Actions And Methodologies In Occupied Palestine. Through Its Aggressive Measures, Israel Has Destroyed, Looted, Displaced, And Forcibly Deported Palestinians. This Was A Deliberate Effort To Transform The Concept Of A State Into One Of Legal Citizenship By Acquiring Land And Settling Its People Without Legitimate Rights, Employing Blatant Deception Through Its Calculated Actions And The Complicity Of International Imperialist Powers.

Study Problem:

From what has been presented, I decided to pose the problem, which I hope will serve the context of the topic:

- Under what criterion was the Israeli Zionist behavior, especially regarding the imposition of ethnic cleansing in 1948, evaluated?
- Here are the translations into English with a political analyst's perspective:
- How did Israel implement its plans to displace Palestinians and resettle Jewish diaspora elements?
- What were the steps leading to the depopulation of the Palestinian people during the 1948 war?
- Can the Zionist actions in Palestine and its environs be classified as criminal behavior in light of the outcomes of the 1948 war?

The study's hypotheses:

The study's hypotheses are based on the following:

- Israeli official discourse has often employed strategic ambiguity to obscure direct references to ethnic cleansing, particularly in the context of the 1948 war.
- Several Israeli historians, particularly from the revisionist school, have acknowledged and critically analyzed patterns of systematic violence and displacement committed during the foundation of the state, characterizing them as acts that align with criminal behavior
- Efforts have been made within Israeli historiography and political rhetoric to reframe or minimize the terminology of “ethnic cleansing” by substituting it with more neutral concepts such as “flight” or “voluntary migration,” thereby diminishing the legal and moral implications of the acts.

The Study Objectives:

- **Objective 1:** To uncover a significant chapter in Palestinian history framed as a state-led project implemented by Israeli authorities since 1948.
- **Objective 2:** To expose in full detail the mechanisms and stages of that process, including the deployment of the most brutal forms of repression such as ethnic cleansing.
- **Objective 3:** To analyze how Israeli leaders deliberately minimized the significance of ethnic cleansing and employed legal pretexts against Palestinians to justify their actions.
- **Objective 4:** Within a theoretical framework of criminal behaviour, to examine Israel’s acts of terrorism against Palestinians and demonstrate that Zionist leadership engaged in criminal conduct amounting to war crimes.
- **Objective 5:** To show the convergence of historical, psychological, and legal scholarship—as documented by both Arab and Israeli historians—in condemning the atrocities committed by Israel during the 1948 war.

Importance of Study:

- This research paper explores the idea of investigating Israel's criminal behavior fueled by Zionist ideology towards the Palestinian Arab side.
- It examines the extent to which the Jewish diaspora is willing to engage in criminal activities to prove their claim to land using fabricated justifications.

- The study draws connections between related concepts such as genocide and ethnic cleansing, both aimed at eradicating the original Palestinian element and replacing it with the external element of Jewish diaspora, ultimately manifesting as criminal behavior.
- The implementation of the partition resolution and the 1948 war, with its catastrophic outcomes, provided Zionists with the opportunity to establish the borders of the desired state through heinous acts and criminal behavior towards the Jewish diaspora.

Methodology Adopted In The Study:

This study employs a historical-descriptive approach supplemented by legal-analytical techniques in order to explore the patterns of Zionist behavior during the 1948 war:

- **Historical-Descriptive Approach:** This involves the analysis of primary historical sources—including British Mandate archives, UN partition documents, and eyewitness testimonies—to reconstruct critical events such as those in Deir Yassin and Haifa. This component aims to trace the chronology and context of displacement and violence during the war.
- **Legal-Analytical Framework:** International legal standards, such as those found in the 1948 Genocide Convention and the Fourth Geneva Convention, are used to assess whether certain Zionist practices constitute war crimes or crimes against humanity. This allows for an objective legal classification of the acts committed.
- **Historiographical Review:** The study critically compares interpretations offered by prominent Israeli historians, particularly Ilan Pappé who characterizes the 1948 events as systematic ethnic cleansing—and Benny Morris, who frames them as military necessities. This historiographical contrast is not merely descriptive but serves an analytical purpose: to evaluate whether these divergent narratives help elucidate the underlying nature of Zionist conduct. By situating the disagreement within the broader research objective, this review contributes to a more nuanced understanding of whether such behavior reflects a pattern of deliberate criminality or strategic wartime action.

Benefit From Previous Studies:

This research builds on—but also critically challenges—key works in the field:

- Ilan Pappé, *The Ethnic Cleansing of Palestine* (2006): Provides detailed archival evidence of expulsions but lacks legal framing.
- Benny Morris, *The Birth of the Palestinian Refugee Problem* (1988): Offers granular military reports yet minimizes intent; this study integrates his narrative with legal analysis of intent to commit crimes against humanity.
- Rashid Khalidi, *Palestinian Identity* (1997): Explores the socio-psychological impact on Palestinians; our work extends this to demographic consequences up to the present day.

Firstly. Criminality: From Behavior to Practice in the Field

1. Linguistic and Terminological Definition of Criminal Behavior:

In Initiate the study, it is essential to define the nature of criminal behavior, as this concept serves as a foundational element in contextualizing its manifestations in reality. According to Lisan al-Arab, under the entry Jarama, the term refers to the act of cutting or severing. It states: “Al-Jaram: meaning the cutting; ‘Jaramahu yajramuhu jarman’—he cut it; and a tree that is ‘jarimah’ meaning cut down.” This linguistic root offers a deeper understanding of the concept, particularly when applied to acts of violence and dispossession in historical and political contexts. (Qushour, 2018, p. 45)

the same vein, the encyclopedic work Qatr al-Muhit by the renowned historian and literary scholar Al-Mu'allim Butrus al-Bustani traces the term al-jurm (crime) etymologically to the root jarama, encompassing a wide semantic field. According to this source, al-har is an Arabized adaptation of the Persian karam, signifying scorched or intensely heated land. Moreover, the word al-jurm refers to the body or mass of a living being or object, with plurals such as ajram, jurum, and

jurum. It also denotes color, throat, voice or its intensity, as well as sin and transgression. Expressions like *lā jurma*, *wa-lā dhā jarama*, and similar constructions evolved to convey assertive certainty or an oath, later becoming synonymous with inevitability. Derivative forms such as *al-jurma* indicate sin, while *al-jurum* refer to geographical terrains. The term *al-jarim* may denote a large-bodied person, a sinner, or even pruned dates, while idiomatic usages like *jillat jarim* imply those of imposing physique. Additionally, *al-jarima*—commonly understood as crime—encompasses meanings such as sin, a sinful person, or the youngest child in a family, while the phrase *fulan jarimat ahlihi* implies a provider or supporter of one's household. The plural *al-ajram* extends to herdsmen's belongings and marine creatures, while in astronomy, it refers to celestial bodies (*al-ajram al-falakiya*). Notably, *al-mujrim* describes a sinner or infidel, whereas *al-mujrum* may also denote a person of imposing physical stature. (Al-Bustani, 1869, p. 265)

Complementing these Arabic sources, foreign dictionaries such as *Al-Fara'id Al-Duriyya* in Arabic and French by Jean Baptiste Belot (sixth edition) present parallel meanings:

- Crime, délit, faute gros
- Criminal, coupable
- Ruminant to
- Offend and offend on and to (Baptiste, 1899, p. 78)

Building upon these linguistic and lexicographic foundations, Criminal behavior or commission of prohibited acts is defined as a deliberate action of an organic nature or criminal activity carried out by humans, resulting in consequences punishable under Islamic law. This behavior revolves around human will or mentality and is considered a type of behavior studied in psychology. Human behavior, in general, requires intention, will, and capability to achieve the desired goal, making it a subject for study and analysis in various fields, including law, Sharia, and psychology (Al-Mantiqi, 2007, p. 62)

On another note, criminal behavior is defined as the activity that embodies crime, where such activity varies from one offense to another (Al-Sarifi, 2017, p. 55)

In the same context, viewpoints have varied on the subject. Italian scholar di Tullio.B argues that criminal behavior cannot simply be explained by a single factor, whether biological, psychological, social, or economic alone. Instead, a comprehensive explanation requires an integrated view that combines these factors. Di Tullio.B's theory revolves around understanding criminal behavior through the concept of criminal predisposition, suggesting that there is an innate readiness for criminal actions that distinguishes criminals from others. He categorizes criminals based on a complex mix of internal factors such as biological influences and interactions with external factors like social influences (Atallah, 2016, p. 73)

Moreover, the severity of criminal behavior escalates in unusual circumstances faced by countries, where political and economic pressures such as prolonged wars and imposed economic sanctions serve as pretexts for international legitimacy. This presents a significant challenge and constraints that have led to immediate consequences, exacerbating criminal behaviors and complicating security and economic situations in the aforementioned regions (Al-Muammar & Al-Hasnayani, 2012, p. 112)

Accordingly, analyzing criminal behavior requires examining the organic composition of humans and their adaptive capacity within their socio-cultural environments. Such analysis aims to understand the factors driving individuals to deviate from normative standards. This necessitates a tripartite approach encompassing psychological development, individual mental health, and social influences—all of which are intrinsically intertwined. Carolie (1964) observed that criminal and deviant behaviors often function as compensation mechanisms for maladaptive conditions. For instance, individuals experiencing deficiencies may resort to theft to gain status and respect among peers, reinforcing behavioral patterns that fulfill their objectives (Al-Zua'bi, 2011, pp. 75-74)

From this perspective, the criminal outcome represents the offender's ultimate goal, whether it entails taking lives (in homicide cases) or seizing property (in theft cases). This outcome has twofold

implications: the material dimension, where criminal behavior alters the external world; and the legal dimension, where aggression violates protected rights or interests—either through harm or exposure to risk. These dimensions are particularly evident in acts of terrorism (Bukhari, 2020, pp. 399- 400)

As previously highlighted, individuals tend to adopt deviant behavioral patterns through continuous interaction with criminal environments. Consequently, they gradually internalize criminal ideologies and practices. This leads to systematic criminal behavior that violates laws and entrenches a self-perpetuating cycle of illegality, increasingly detached from both societal and legal norms (Al-Azzi, 2010, p. 185)

1. Psychological and Legal Analysis of Criminal Behavior:

In reality, criminal behavior can be categorized as positive or negative. Positive behavior involves intentional organic actions carried out by the perpetrator using a part of their body, such as shooting a victim in a murder, physically assaulting them in battery, or using derogatory language that violates their dignity. These actions vary depending on the type of crime and the nature of the required act. On the other hand, negative behavior entails refraining from actions mandated by law or custom, such as a judge abstaining from ruling in a specific case (Al-Manifi, 2023, p. 20)

Building upon this distinction, it is important to note that criminal behavior in legal jurisprudence is a specific terminological concept that is narrower in scope compared to its understanding in other branches of knowledge such as psychology and philosophy. In these fields, behavior encompasses thoughts, desires, and intentions. In criminal law, behavior is limited to the external manifestation of human activity (Al-Mousaw, 2018, p. 117).

This narrower legal perspective highlights the necessity of employing criminal psychology to study the causes and motivations behind crime—whether psychological or social. This field contributes significantly to developing preventive measures and shaping punitive policies aimed at rehabilitation rather than mere punishment. Accordingly, studying the psychological factors of criminals is as crucial as studying their physical and mental attributes. Human beings are not merely physical entities; they are also psychological entities influenced by their physical makeup. Therefore, research in criminal psychology occupies a vital role in explaining certain aspects of criminal behavior (Afifa, 2013, p. 68)

Consequently, this science concentrates on understanding criminal behavior both before and after the commission of a crime, adopting the same approach as general psychology. It views crime as a form of deviant behavior and aims to comprehend the motives and psychology of offenders, developing psychological treatment programs. To understand crime at an individual level, it examines the behavior that distinguishes specific individuals or groups with distinct characteristics. Scholars like Reiss and Piaget contribute to this field, while Freudian theories have deepened our understanding of psychological conflicts and their impact on behavior and deviations. Research methods in criminal psychology have also been influenced by broader intellectual currents, contributing to the development of our understanding of criminal behavior and the provision of effective psychological treatments (Ghannam, 2015, pp. 31-32)

In addition to these theoretical contributions, investigative psychology can be utilized as a comprehensive approach to understanding criminals and criminal behavior. It adopts a Canterian perspective in psychology, studying a variety of subjects such as the nature of criminal emotional experience, social networks of criminals, lie detection, and the behavior of serial killers. Criminal profiling, in particular, aims to identify personality traits and psychological dynamics of offenders, aiding law enforcement in making conclusions based on patterned practices and available evidence at the crime scene (Khader, 2022, pp. 43-44)

Within this broader psychological and investigative framework, legal scholars emphasize that criminal acts violate ethical norms established by society and entail official punitive measures. Crimes are types of behavior deemed criminal by law, with penalties prescribed for their perpetrators.

A crime can either be an act prohibited by law or a failure to act as mandated by law. Accordingly, an act is considered a crime only if legislation deems it so (Fahmi, 2022, p. 35)

However, these legal standards defining criminal behavior vary across cultures, justified by the notion that crime differs from one society to another based on its cultural understanding of right and wrong. The same principle applies to violence, which also varies according to societies and their cultures. For example, in a specific African system, the offering of human sacrifices may be considered a normal practice and not described as violence (Nour El Helou & Zubaidi, 2015, p. 87)

This cultural variability has significant implications for legal responsibility. If the defendant fully understands the situation they are in and freely chooses to commit the crime without being compelled to do so, they pose a danger to society and therefore deserve to be punished. However, if the defendant is compelled to commit the crime, it implies that they did not act of their own free will but were coerced into it. Consequently, they cannot be punished under the logic or justice for an act they did not commit freely, thus exempting them from criminal liability (Aziz, 2014, p. 20)

Moreover, it is important to recognize that a person without training in criminal behavior cannot invent criminal conduct in isolation. Such behavior is acquired through interaction and communication with others, whether through verbal language or non-verbal forms like gestures and sometimes actions. Individuals may find themselves living in environments that promote respect for the law or, conversely, ones that normalize deviant behavior (Altwaijri, 2011, p. 218)

Secondly .Ethnic Cleansing In The Land Of Palestine Is The Parallel Line To Israel's Criminal Behavior:

1. Ethnic Cleansing in Palestine: Historical Roots and Zionist Practices:

The discussion begins by examining one of Israel's criminal paths in Palestine: ethnic cleansing. This term refers to the actions, policies, and practices employed by groups aimed at systematically dislodging another group from a specified area. Such processes are often based on religious, national, or ethnic identities and involve violence, military incursions, and various discriminatory measures that infringe on human rights. These activities are considered components of both genocide and ethnic cleansing. In *How I Ceased to Be a Jew*, Shlomo Sand highlights the early twenty-first-century Israeli denial of a civil Israeli nationality, focusing instead solely on Jewish nationality—an identity that requires either maternal Jewish descent or prolonged Judaization processes under Jewish law, regardless of an individual's religious or secular beliefs. (Saddah, 2022, p. 105)

The discussion begins by looking at one of Israel's criminal approaches in Palestine: ethnic cleansing. This involves deliberate actions, policies, and practices aimed at systematically forcing a group to leave a particular area. These measures often target people because of their religion, nationality, or ethnicity and include violence, military operations, and other forms of discrimination that violate basic human rights. Such practices are considered part of both genocide and ethnic cleansing. In *How I Ceased to Be a Jew*, Shlomo Sand notes that in the early twenty-first century, Israel did not recognize a civil Israeli nationality, instead focusing solely on Jewish nationality—an identity determined either through maternal descent or long processes of Judaization under Jewish law, regardless of a person's personal beliefs or level of religiosity. (Sahtout, 2022, pp. 224- 225)

Petrović connects ethnic cleansing to nationalism and the aggressors' drive to form new nation-states. According to Andrew Bell-Fialkoff, these actions can happen within a single country or cross borders, unfolding at different speeds and scales. Norman Naimark points out that such practices are motivated by a clear intent to remove particular ethnic groups. Echoing this, the U.S. State Department describes ethnic cleansing as "the systematic and forced removal of individuals from a racial group with the intent to change the ethnic composition of a specific area." A concrete example is Bosnia and Herzegovina, where entire ethnic communities were forced from their homes, showing patterns similar to genocide, even if the aims and scope were not identical. (Hamed, 2016, pp. 39-40)

Considering these definitions and historical precedents, the Palestinian rejection of UNGA Resolution 181 becomes understandable. However, Zionist military and paramilitary forces later used this rejection as a pretext to launch extensive operations aimed at seizing not only the lands allocated for a Jewish state under Resolution 181 but also additional territories. In his influential work *The Ethnic Cleansing of Palestine*, Ilan Pappé provides detailed documentation of David Ben-Gurion's planning, organization, and execution of 'Plan Dalet'—a strategic campaign designed to remove the native Palestinian population not only from the 55 percent assigned by the UN for a Jewish state but also from an extra 23 percent incorporated into the newly established state of Israel. (Rane, 2010, p. 198)

Subsequently, the pivotal year of 1948 unfolded, marked by Israeli entrapments and a draconian, arbitrary approach embedded within its colonial strategy in Palestine—epitomized by the systematic implementation of ethnic cleansing. This was neither incidental nor spontaneous, but rather a calculated component of the broader effort to establish a Jewish state in a region primarily inhabited by Arabs. This strategy entailed the forced expulsion of Arab residents, compelling thousands of Palestinians to flee their homes under the duress of violence, warfare, and displacement. In the ensuing years, Palestinians endured systemic and prolonged economic devastation, as their resources were seized and redirected toward Jewish settlements. This significantly undermined their economic self-sufficiency and ability to preserve a distinct national identity. These policies thus transcended mere military occupation—they represented a deliberate endeavor to reshape the demographic and economic fabric of the region. Ultimately, these events encapsulate the long and multifaceted struggle in the Middle East, wherein settlement policies converge with nationalist and religious tensions, leaving a profound imprint on the region's past and future (Finkelstein, 2008, p. 282)

2. Zionist Ethnic Cleansing in 1948: A Prelude to Genocide:

The bloodshed resulting from Israeli policy in Palestine, often reduced to a notion of a battle between Zionists supported by Western colonial powers and the Arab states, was catastrophic. Arab regimes were defeated even before the battle began, primarily due to betrayal. The disaster occurred when Arab Palestine was handed over to the Zionists and subsequently recognized by them on May 14, 1948. From that point onward, supported by Western colonial powers, the Zionist campaign launched its war against the Palestinian people with the aim of extermination, drawing inspiration from Joshua bin Nun's biblical call to "kill every man and woman, every elder and child, and even the tree and the cow with the edge of the sword." Their criminal acts were not limited to the Palestinian people alone but extended to include Egyptian prisoners in 1967, where Israeli soldiers used tanks to starve prisoners alive (Sakran, 2009, p. 155)

However, some Israeli historians attempt to obscure Zionist behavior during the 1948 war and deny the issue of Palestinian displacement. Zionists and some neutral analysts argue that accusations of widespread Jewish atrocities have been greatly exaggerated by Arab supporters. They concede that serious incidents did occur, for which both irregular and regular Jewish forces bear responsibility, but claim that most allegations of "Zionist terrorism" are either false or grossly inflated. Thus, many supporters of Israel maintain that the transgressions, however regrettable, do not constitute a coordinated campaign of intimidation and terrorism. This reflects their selective racial bias and a willingness to justify unlawful actions in the name of national security (Tessler, 1994, p. 299)

In contrast to these denials, one can scrutinize Israeli criminal actions by tracing their implementation of ethnic cleansing in Palestinian territories. Israel's criminal acts were realized through the systematic execution of ethnic cleansing against the Palestinian people, victims of a meticulously orchestrated policy by Zionist leaders and carried out by Zionist militias during 1948 and 1949. The founding leaders of the Zionist movement did not conceal their intent to cleanse Palestine of its Arab inhabitants; rather, they openly expressed this on numerous occasions, aiming to occupy the widest possible area of Palestine with the fewest number of Arabs. For instance, David

Ben-Gurion, who later became Israel's first Prime Minister, advocated relocating Arabs from certain areas to others to facilitate Jewish settlement (Azmi and others, 2023, p. 273)

In the same context, the orientalist Aharon Cohen, a prominent leader in Mapam, emphasized the importance of Czech weapons in facilitating the cleansing operation during the 1948 war. He noted: "... In the wake of the arms embargo imposed by the West, there was a severe shortage of weapons in March 1948. This shortage was overcome by the arrival of the first Czech plane carrying ammunition to one of the secret Jewish airports..." Simultaneously, a ship arrived carrying thousands of rifles, hundreds of light artillery pieces, and heavy weapons, followed by an air convoy on May 20, 1948. Supplies to the Israeli army continued until August 10, 1948, coinciding with the arrival of high-quality weapons from Prague. Ben-Gurion then began implementing Plan Dalet, which caused hundreds of casualties among Palestinians. In the north, Tiberias, Haifa, and dozens of surrounding villages saw their Arab inhabitants expelled (Adel, 2022, p. 106)

Between May and June 1948, more than 100,000 Palestinians fled to Lebanon due to mass expulsions. These refugees came from various social classes and age groups. At that time, Lebanon's population was only 1.2 million, and this influx increased it by 8% in just one month. A few days after Lebanon closed its southern border, David Ben-Gurion declared on June 16 that he did not support the return of Palestinian refugees even after the war ended (Lassailly-Jacob, 2001, p. 153)

The establishment of a Jewish state in Palestine was accompanied by a significant wave of immigration from May 15, 1948, to December 31, 1951. During this period, the Jewish population in the country rose from 650,000 to 1,400,000. This initial wave consisted primarily of concentration camp survivors and individuals seeking to leave the People's Democracies. A third group, composed of migrants of European origin, soon followed (Eglat, 1988, p. 72)

To publicize the victories of the Zionist entity during the purges and repression of Palestinians, a radio station was established in 1948 with unauthorized broadcasting facilities. The two operational radio stations—Kol Israel (Voice of Israel) and Gali Zahal (IDF Waves)—functioned as propaganda tools based on advanced models (An, 2020, p. 79)

Until 1948, radio broadcasts served five main objectives: to provide various types of information to scattered Jewish communities in Palestine; to gain support from the Jewish population; to hasten the British departure and promote the establishment of a Jewish state; and to provide political and military instructions to support this goal. Haganah Radio contributed to the military campaign against Palestinian Arabs, especially toward the end of the British Mandate, by announcing the occupation of Palestinian villages. On April 12, 1948, the radio reported that the Palestinian village of Kafr was the fifth to fall to Zionist military forces. It also waged a psychological war on the Palestinian people, declaring, for example, that Arabs of Haifa fled toward the port while "chanting 'Deir Yassin'," sending the message that the Palestinians' only choices were flight or death (Abdelal, 2016, p. 28)

Therefore, the Zionist project aimed not only to occupy Palestinian land but also to alter its demographics by forcibly displacing Palestinians and replacing them with Jewish immigrants, thereby establishing a Jewish majority and eliminating Palestinian presence. As a result of this "catastrophe," historic Palestine was fragmented into three scattered parts, with the largest portion falling under the control of the Jewish state (Abdelal, Wael; op cit; p33)

Ethnic cleansing is about securing ethnically defined territory. In contrast, genocide implies a clear intent to eliminate and destroy parts of an ethnic, religious, or national group. Unlike genocide, ethnic cleansing aims to remove the local population. By 1948, a practice previously seen as legitimate under the guise of self-determination had come to symbolize illegality (Weiss, 2011, p. 38)

Thirdly .Ethnic cleansing in the 1948 Nakba Between debate and historians analysis:

1. The Concept of Ethnic Cleansing in Ilan Pappé's Historical Analysis:

1.1 The Mechanisms of Ethnic Cleansing:

While historians like Benny Morris and Tamir Goren use various terms in their writings to interpret and justify the approach of ethnic cleansing in Palestine, and to obscure the reality from both supporters and opponents of what was happening in Palestine, for example, the singular term "fled" is often used to describe the plight of Palestinians in 1948 without delving into the full context of occupation and complete expulsion. Archival documents from institutional sources reveal part of the truth while concealing another part. However, a few historians like Ilan Pappé from Israel use terms such as "expulsion," "displacement," and even "ethnic cleansing" to describe the events of the Nakba. It is worth noting that David Ben-Gurion, Israel's first Prime Minister in 1960, urged Jewish Orientalist researchers to prepare academic studies supporting the idea that Palestinians were not expelled in 1948 but voluntarily fled, leading to efforts to construct a fabricated Israeli narrative about the 1948 Nakba under academic cover (Raudat Ghannam, op cit, page 239)

Renowned Israeli historian Ilan Pappé tops the list of historians who faced severe criticism and harassment due to his objective historical writings about Palestine, especially his book "The Ethnic Cleansing of Palestine." In this work, he documented Israel's policies of ethnic cleansing against Palestinians in 1948. These criticisms and harassment ultimately led him to leave Israel (Al-Farra, 2011, p. 47)

In his book "Ethnic Cleansing in Palestine," the role of Zionist forces during the wars and conflicts surrounding the establishment of the State of Israel in May 1948 is examined. These forces used the Hebrew word "Tihur," meaning "cleansing" in Arabic, to encourage soldiers to clear areas of Arab inhabitants, resulting in the displacement of hundreds of thousands of Palestinians and the destruction of many villages. Jerusalem and its surroundings were particularly affected, facing systematic ethnic cleansing operations that led to the abandonment of entire villages. The number of displaced Palestinians exceeded 73,000 individuals, in addition to Arab residents in Jerusalem neighborhoods who were cleansed and had their properties seized. These practices were not confined to Palestine alone but also extended to the Syrian Golan Heights during the June 1967 war, where Syrian inhabitants were similarly cleansed by Israeli forces. These events were part of the settlement policy adopted by the Zionist movement since its inception (Ahmed Jamil Azm and others, op cit, p274)

Ilan Pappé meticulously recounts the role of ethnic cleansing in the 1948 war that led to the establishment of Israel, where vast areas were purged of their indigenous population—an act considered a crime against humanity. The aim of this book is to recover these shameful truths about Israel from oblivion. Additionally, the book explores the inherent aggressive nature embedded in the settler's character, distinguishing between aggression as a situational response and aggression as a behavioral trait. Situational aggression is a natural response in all humans, whereas behavioral aggression is a characteristic that distinguishes certain groups of people (Hammad, 2013, pp. 176-177)

Israeli historian Ilan Pappé delves into describing the policy of dispossession against the unarmed Palestinian people, and further asserts that the events in Palestine since 1948 represent a clear case of ethnic cleansing, constituting a crime against humanity. He points out that the cleansing of the land from its original inhabitants was a legitimate option in Zionist thought, leading to the implementation of Plan "Dalet" under the supervision of Ben-Gurion through a "secret committee" that included senior military officials such as Yigal Yadin, Moshe Dayan, Yigal Allon, Yitzhak Rabin, Rehavam Ze'evi, and Shimon Avidan. The ethnic cleansing operations began at the end of 1947 (Abdul Latif Khudhair Sadah, op cit, p106).

According to the historian, in 1948, a specific plan was executed aiming at the ethnic cleansing of the land on which the State of Israel was established in Palestine. This has been evidenced by numerous documents and testimonies. Nevertheless, the author firmly acknowledges that "Israel, under no circumstances, will ever admit its responsibilities regarding the refugee issue, and will do everything in its power to keep all these people [800,000 in 1948] in refugee camps, those who are

claiming their rights." Furthermore, Pappé explains that after six decades, in some areas, the policy of ethnic cleansing is advancing slowly. In the "Greater Jerusalem" area, for example, the construction of the wall, the expansion of settlements, the confiscation of land, closures, and movement restrictions force thousands of Palestinians to leave and abandon their homes. The same thing is happening between Jerusalem and Bethlehem, and along the surrounding areas. The historian recognizes that purification is achieved through various methods, as weapons were used to force people to flee (Boussois, 2009, p. 188)

1.2 Details Of The Crime Of Ethnic Cleansing Of 1948 In Palestine According To Ilan Pappé:

Based on this, the Israeli historian Ilan Pappé acknowledged Israel's disgraceful behavior, stating: "... It has committed numerous massacres in Palestine, and it is impossible to hide them. The aim was to terrorize people and force them to leave, and this is not a new policy. David Ben-Gurion previously stated since 12 June 1938, during a meeting of the Jewish Agency, that he supported the forced transfer of Palestinians and saw nothing unethical about it..." Accordingly, it is considered that ethnic cleansing is a crime against humanity, and those who committed it are criminals who should be tried in special courts. He sees ethnic cleansing as a policy aimed at preventing a specific group from residing in and staying on a certain land based on religious, racial, or national grounds, using all possible means of racial discrimination, including execution—all of which violate human rights and international law (Muhammad, 2024, pp. 60- 61)

The ethnic cleansing of Palestinians, simply the catastrophe that resulted in their displacement and dispersal before and during the 1948 Arab-Israeli War, was indeed a meticulously orchestrated conspiracy. According to Ilan Pappé, it was "the final solution in a conspiracy drafted in 1880." In his latest book, *The Ethnic Cleansing of Palestine*, this new Israeli historian dismantles the remaining myths propagated by Israelis about their "War of Independence," starting with the least credible but oldest: that Palestinians fled their homes on the orders of their leaders. Pappé asserts the opposite was true; the original goal was the removal of Palestinians, with the war being the means to achieve it, alongside the terrorism and violence they were preparing to use against the Palestinians with bombs, bullets, and sabotage. Then, in March 1948, Ben-Gurion activated the main plan, Plan Dalet, for the "systematic and complete expulsion" of Palestinians from their homeland. Instructions on how to attack, occupy, destroy, and expel its inhabitants were issued. Most of the plan had already been implemented by May, when the British withdrew, and Arab armies began moving in their failed and doomed attempt (Hirs, 2010, pp. 45,47)

Historian Ilan also explained in his book *The Idea of Israel: A History of Power and Knowledge*, that the few Israeli Orientalists who did write about the 1948 war avoided dealing with the Nakba as a human or national tragedy and showed no understanding of its impact on the Palestinian side. Instead, they focused on political and military maneuvering in the Arab world outside Palestine before and after the war. The absence of the Palestinian tragedy from the Israeli historical account was indicative of a more general Israeli Orientalist view. The historiographical view of the Palestinians up to the 1980s was monolithic and based on stereotyping. The local population in late Ottoman times was mentioned only in passing as a marginal component in the geographical panorama of the promised and empty land waiting to be redeemed. From 1948 until 1967, the Palestinians were mostly ignored as academic subject matter, except for being mentioned as refugees. Post-1967 (Pappe, *The Idea Of Israel A History Of Power And Knowledge*, 2015, p. 50)

2. The Concept Of Ethnic Cleansing In The Books Of Historians Simha Flapan And Yenni Morris :

2.1 Historian's Description Of Ethnic Cleansing In Palestine:

2.1.1 Historian Simha Flapan And His Describe For Ethnic Cleansing:

Moreover, , the notion of the enemy's supposed superiority is one of the seven myths that historian Simha Flapan, the former head of the Arab Affairs Department in Mapam and editor of the

magazine New Outlook, seeks to dismantle in his book *The Birth of Israel*. He cites numerous legends from testimonies of contemporaries, recalling that a year before the first Arab-Israeli war, the Chief of Staff of the Haganah, Yisrael Galili, declared his confidence in the ability to repel any attack by Palestinian Arabs, even if they received aid from Arab countries. According to Galili, the only thing needed was to open channels to obtain heavy weapons to confront the invading forces, and he expressed this in sharp terms (Dominique Vidal, 2002, p. 54)

In his book *The Birth of Israel*, Israeli writer Simha Flapan clearly lists David Ben-Gurion's ultimate goal: evacuating as many Arab residents as possible from the nascent Jewish state. To achieve this, Ben-Gurion used a variety of means, including the destruction of entire villages and the displacement of their inhabitants (Kevorkian, 2009, p. 161)

The controversy surrounding Israeli hostility towards Palestinian civilians is fueled by individual initiatives from leaders, rather than by a grand Zionist scheme aiming to uproot Arabs from Palestine. This claim is supported by public statements in Zionist media and interviews. Additionally, historian Benny Morris' study, which sparked controversy, is considered biased and critical of the Palestinian narrative. He raised questions about violations committed by Israeli forces but leans towards the idea that there was no clear or official "policy of expulsion." He argues that until April 1948, when waves of Palestinians fled as refugees, there was no Jewish policy aimed at displacing Arab populations from either the Jewish state-designated area or the Palestinian-designated area under the 1947 partition plan. Despite the ongoing Arab exodus in the following months, it began as a surprise earthquake for the Yishuv leadership, prompting them to devise Plan Dalet (Plan D) (**Mark Tessler, op cit, p302)**

However, historian Benny Morris, in his book, avoids using the term "ethnic cleansing" to describe the events of 1948 and thereafter in Palestine. Instead, he focuses on concepts such as massacres and forced displacement carried out by Israeli authorities during the occupation of the land. He suggests that these actions were not pre-coordinated by higher Zionist authorities but rather spontaneous responses to the military conflicts of the time. On the other hand, Israeli historian Benny Morris addresses these events using the term "ethnic cleansing," indicating that these policies directly aimed at altering the demographic composition of the region. In his book, Morris explains how these policies resulted in Palestinians losing their lands and homes, considering this not just a passing event but part of an exceptional war at that time (The Alaoul, 2023, p. 151)

Historian Benny Morris also details how most of the Arab villages, which numbered up to 350 by mid-1949, were either completely or partially destroyed and rendered uninhabitable. Despite the historical record's reliability on these events, the Israeli forces refuse to bear any moral or political responsibility toward the Palestinian refugees, as evident from statements made by figures like Benny Morris (Kevorkian, Nadera Shalhoub, op cit, p161)

Fourthly .To Examine The Actual Implementation Of Zionist Criminal Approach In Palestine With Real-Life Examples:

1. Realistic models of Zionist terrorism and ethnic cleansing SINCE 1948:

Most statements and writings suggest that on May 14, 1948, following the Zionist declaration of the establishment of their state, Israel, the Arab mobilization at that time demonstrated poor leadership, weak coordination, and inexperience. Despite these challenges, the Zionist forces achieved victory by defeating fragmented Arab armies. They seized approximately 77% of Palestine's territory, or 20,770 square kilometers. Through force, they displaced nearly 800,000 Palestinians from the territories they occupied, out of over 925,000 living there at the time. By the end of 1948, the number of displaced Palestinians reached almost 1.39 million. Furthermore, they destroyed 478 Palestinian villages out of the 585 in the occupied areas, committing dozens of massacres along the way (Saleh, 2022, p. 15)

By 1948, Jews had only managed to acquire about 6% of Palestine, mostly consisting of government or privately sold land by non-Palestinian absentee landlords residing in Lebanon, Syria, and other countries. They established 291 settlements on these lands. Meanwhile, British authorities disarmed Palestinians while secretly arming and training Jewish forces. By 1948, Jewish fighters numbered over 70,000, including 64,000 from the Haganah, 5,000 from the Irgun, and 2,000 from the Stern Gang, among others—more than three times the combined Arab armies that entered the war. The Jewish Agency, founded in 1929, managed Jewish affairs in Palestine, functioning almost like a government with significant powers. Jews also established substantial economic, social, and educational institutions, laying a robust infrastructure for the future Jewish state (Saleh Mohsen Muhammad, *ibid*, pp. 48- 49)

Israel did not hesitate to carry out its criminal plans with brutality, sweeping through Palestinian cities, villages, and towns. This occurred just one month after the partition decision, resulting in the destruction and looting of 531 villages, the destruction of olive trees, and the displacement and expulsion of 800,000 Palestinians, which constituted about 60% of the Palestinian population at that time. Additionally, 10 Palestinian cities were destroyed, and settlers occupied their homes. Among these cities were Haifa, Jaffa, Acre, Ramla, Lod, West Jerusalem, Majdal, Beisan, Tiberias, and Beersheba. Haganah forces and Jewish organizations committed dozens of massacres and acts of genocide, with Ben Gurion repeatedly echoing Yigal Allon's statement: "We must strike without mercy, including women and children." The Israeli military order in Haifa mandated killing every Arab and burning everything flammable, including breaking down doors with eviction (Abdul Latif Khudhair Sadah, *ibid*, p106)

As Israel expelled the inhabitants of 530 cities and villages, along with the inhabitants of 662 farms and small villages, this was the largest and most significant planned ethnic cleansing operation in modern history. The residents of these towns are today's Palestinian refugees, living in camps in the West Bank, Gaza, Lebanon, Syria, and Jordan. The total area of Palestine is approximately 26,300,000 dunams. By the end of the British Mandate, Jews owned no more than 1,500,000 dunams, about 5.7% of Palestine's total area; the rest was Palestinian land. Israel forcefully occupied 20,500,000 dunams in 1948-1949, comprising 78% of Palestine, where the State of Israel was established. This means 92% of Israel's area consists of Palestinian refugee lands. Over the years of its occupation of Palestine, Israel displaced millions of Palestinians. In 1948, these Palestinians still live in refugee camps and remain displaced outside their homes (Abdul Hakim, 2023, p. 190) (See Figure 01: Map of the distribution of Palestinians in the country Arabic after the cleansing operations 1948-1949)

Despite the clear culpability of Zionist leaders, including war criminals such as Ben-Gurion, Dayan, Begin, Shamir, Rabin, Sharon, and Peres, international justice has overlooked them and failed to hold them accountable for the terrorism they perpetrated in 1948. Statistics highlight the forced Zionist terrorism, expulsion, and displacement of Palestinians to clarify the horrific events of 1948. In February 1948, Palestine had 833 Arab cities and villages, of which 526 were occupied by Zionists between 1948 and 1949. They killed, expelled, and displaced over 90% of the population through force and massacres. According to the Statistical Office of the Capital in Jerusalem, only 101 Arab cities and villages exist in Israel today. This means the occupiers destroyed 425 Arab villages and cities they had occupied. After their massacres, assaults, terrorism, and plunder, they seized Palestinian lands and built Jewish settlements on them. The remaining Arab towns and villages are now referred to as 'non-Jewish small villages,' 'non-Jewish large villages,' or 'urban areas.' There are also forty-one Bedouin villages known as 'Bedouin tribes.' Considering these Bedouin places, the terrorists destroyed a total of 492 Palestinian cities and villages, including their mosques, churches, cemeteries, and obliterated them from the map of Palestine. They seized 95% of Palestinian homes and commercial buildings in major cities like Tiberias, Jaffa, Lod, Beersheba, and the new city of West Jerusalem, repurposing them for Jewish settlements. The Zionists now refer to these cities and

villages as 'Jewish,' distorting centuries of historical depth (Asaad, 2012, p. 142) (See Figure 02: A Map Representing The Distribution Of Palestinian Deportees From 1948-1949 Outside The Borders Of Palestine)

The Israeli treachery manifests in every Zionist action and behavior, as Israel has taken similar measures against Palestinian residents of Jerusalem by incorporating them into the "center of life" concept introduced by the Israeli Supreme Court. According to this concept, Palestinians are required to prove their center of life in Jerusalem, and failing to do so could result in the revocation of their residency rights in the city. This decision leads to the fragmentation of families, where wives may find themselves unable to work outside Jerusalem, and children may face difficulties continuing their education in their current schools. These policies reflect a legal approach clearly contradicting international human rights standards, reminiscent of earlier ethnic cleansing policies in the region. Such measures, including deportation and expulsion, constitute a fundamental part of Israel's approach in establishing and developing the entity, as adopted by its founder, Ben Gurion. These policies remain a significant source of wide-ranging conflict with international humanitarian laws, highlighting political and humanitarian tensions in the region (Hammad, Israeli Peace Settlement Strategy, 2011, p. 433)

While most of their justifications stem from the concept that the land is the essence of the primary Palestinian identity, and that colonialism also entails controlling and imposing "sovereignty" over it, the goals, strategies, and policies of the Zionist movement, and subsequently the establishment of the Israeli colonial state, have focused on controlling and seizing the land and excluding its inhabitants. This has manifested in policies of ethnic, political, spatial, temporal, symbolic, and cultural cleansing practiced against Palestinians, depriving them of their natural, human, and national rights. These policies also represent a series of colonial laws and practices aimed at displacing Palestinians and separating them from their lands (Awad, 2023, p. 08)

Therefore, the Zionists use violence as a tool to reshape the image of the "warrior Jew," who they believe can only live with dignity through practicing killing and terrorism. Based on this, Menachem Begin's call, affirming the legitimacy of terrorist operations and violence in a historical context, is an attempt to justify the colonial and aggressive goals of Zionism. Begin himself articulates this philosophy by stating, "The force of progress in the history of the world lies in the sword, not in nations." This statement reflects the Zionist existence as confrontational and militant, asserting, "We fight, therefore we exist." It is not surprising that Ben-Gurion, a prominent Zionist leader, raised extremist slogans expressing racism and destruction, such as, "With blood and fire, Judah fell, and with blood and fire Judah will rise." Similarly, Ahad Ha'am, a pioneer of Zionist thought, acknowledges the horror of terrorist and racist acts directed against the Palestinian people, condemning the question posed to Zionist society regarding the reality of the dream of returning to Zion, which has turned the holy land into a cemetery for innocents' blood (Abbasi, 2004, p. 15)

Thus, it is possible to consider the rationale for building a Jewish state in the land of Palestine when the inhabitants of villages and cities before and during the fighting, especially during the years 1947, 1948, and 1949, were expelled and were not allowed to return or forcibly deported. Acre, Haifa, Safed, Jaffa, Jerusalem, and Tiberias, in which the Palestinian and Jewish populations mixed, although some were almost entirely Palestinian. Nablus, Majdal Ashkelon, Gaza City, Beit Sheva, Beersheba, Nazareth, Shafa Amr, and one of them was almost entirely Jewish. Tel Aviv, the vast majority of the Palestinian population in the cities annexed to the Israeli state in 1948: Acre, Haifa, Safed, Tiberias, Majdal Ashkelon, Beersheba, Jaffa, and Beit She'an, including Greek, Armenian, and other non-Jewish residents. They either fled or were driven out during and after the war (Village, 2011, p. 237) (Villag, 2011, p. 237) (See: Figure 03: Concentration Of Refugee Homes After Forced Displacement 1948-1949)

Although the first UN General Assembly resolution on Palestine (Resolution 194, adopted on December 11, 1948) clearly affirmed the right of Palestinians to return to their homes and property,

and similar resolutions have been passed at least twenty-eight times since that date, Israel has not responded effectively to these resolutions (Kevorkian, Nadera Shalhoub, *ibid*, p161)

Ben-Gurion disguises the subject of forced expulsion: "... If I was asked what our program should be, it wouldn't occur to me to tell them to transfer... Because talking about it may hurt us in world public opinion...", written orders may not have been given, only promotions. According to Morris, Ben-Gurion "always refrained from issuing clear or written expulsion orders. He preferred to "understand" his generals what he wanted to do, he wanted to avoid going down in history as a 'great repeller' and he didn't want the Israeli government to get embroiled in morally questionable politics." However, Morris argues that written orders were issued: "They were not issued to brigade commanders as vague guidelines, but as clear executive orders to act" (Thomas, 2011, p. 41)

2. Between The Behavior Of Ethnic Cleansing And Genocide In The Bombing Of Deir Yassin:

Deir Yassin was a small village located on the outskirts of Jerusalem, known for its peaceful stance and non-involvement in anti-Jewish activities. The village elders had opposed attempts by Arab irregulars to recruit men from their community to fight against the Jews. They also refused to allow these irregulars to use the village as a base to launch attacks on a nearby Jewish settlement, leading to the slaughter of their sheep in retaliation. In their efforts to maintain peace, the elders had even signed a non-aggression pact with their Jewish neighbors. Despite these actions, which clearly demonstrated their peaceful intentions, the fact remained that they were Arabs living in a territory desired by the Jews (Sabbagh, 2006, p. 284) And despite these peaceful policies followed by the village, the attack launched on Deir Yassin on the morning of April 9, 1948, was shocking and tragic for the Palestinian community. This day turned into a symbol of cruelty.

On the morning of April 9th, approximately 130 Jewish fighters from the Irgun and Stern Gang, supported by machine-gun fire from the official Jewish militia, the Haganah, launched an attack on Deir Yassin. Over the course of a day-long battle, they destroyed houses and killed residents as they attempted to flee. Those who couldn't escape, including women and children, were rounded up, taken to a nearby quarry, and executed. An observer noted, "The conquest of the village was carried out with great cruelty (*ibid*, p. 284). This attack was conducted by two small Jewish militia units. Despite the village having good relations with neighboring Jewish areas and maintaining them since the war began, the units decided to attack and expel its inhabitants. Much of Deir Yassin's population fled before the battle began. As these units advanced, they suffered heavy losses, which enraged the militia. A Jewish militia truck, equipped with a loudspeaker, called for the population to flee, but this order went unheard. Once the units reached the village, the remaining unarmed men, women, and children were abused and slaughtered. The Jewish Agency and Haganah condemned the massacre instantly. While the Haganah was not directly involved in the fighting, it provided backup and ammunition to the smaller militia units. Between 100 and 110 men, women, and children were massacred at Deir Yassin (Lisa Loden, 2011)

where Zionist forces sought to extensively document the incident to instill fear and panic among Palestinians. During this period, the international mediator Count Folke Bernadotte confirmed widespread Arab displacement from Zionist-occupied areas such as Jaffa, Haifa, Acre, Ramle, and Lydda, resulting in a decrease in the Arab population from over 1,319,000 to approximately 50,000. This illustrated that the establishment of a Jewish state led to the widespread expulsion of the indigenous population (Abdul Karim, 2016, p. 57)

The massacre of Deir Yassin on 9 April, 1948, is not forgotten, where more than 250 Arab civilians lost their lives. It was part of a campaign to destroy the Palestinian people and their land, leading to the displacement of around five million Palestinians to neighboring countries and other diaspora regions. Since 1948, hundreds of massacres have taken place, claiming the lives of hundreds of thousands of innocent Palestinians inside and outside the borders of Palestine 1948, including in the West Bank and Gaza Strip. Israel continues its policies of killing, demolition, looting, and

annexation against Arab populations and Palestinian territories, including in Jerusalem and the West Bank, and persists in aggression against Palestinians and Palestinian land, including the Golan Heights and southern Lebanon. Israel clearly defies international decisions, disregarding its commitment to legitimacy and credibility (Qusai Adnan Abbasi, op. cit. , pp. 19-20)

To better understand the personal cost of these atrocities, it is important to hear from survivors themselves. In the same context, there is the story of one Palestinian named Assad Dawud. He is describing his opinion about the matter, and he explains that the true scale of these outrages is difficult for Westerners to fully grasp, given their lack of direct experience. Academic discourse has predominantly been shaped by distorted narratives propagated through Zionist propaganda. As a Palestinian exile, like many others in my community, I am driven by a deep yearning for truth and justice. The recent passing of the sixty-second anniversary of the Nakba, or Catastrophe, which marked the mass displacement of Palestinians coinciding with the establishment of Israel on 14 May 1948, serves as a stark reminder. This event alone rendered over three-quarters of a million Palestinians stateless, with at least 160,000 permanently prohibited from returning to their homes within the newly formed Israeli state (Assad, 2011, p. 26)

This is closely linked to the massacre of my village, Deir Yasin, which I witnessed with my own eyes and miraculously lived through. I am here to recount this ugly massacre, in which I lost my beloved ninety-six-year-old grandmother and my two-year-old brother, Omar, to members of two Zionist terror groups, known as the Stern and Irgun. These thugs, whose organizations were illegal in Palestine at the time under British law and were considered pariahs by many Jewish inhabitants of Palestine who were trying to establish a state there, killed them in cold blood. Today, the terrorist origins of the state of Israel seem to have been forgotten in all the hullabaloo and propaganda that is used to justify the existence of the Jewish state on the backs of the Palestinians. Many of the members of these pre-state Zionist terrorist organizations are now lauded as heroes and, in fact, have become heads of state in Israel, such as David Ben Gurion, Menachem Begin, and Yitzhak Shamir, not to mention Ariel Sharon (Assad, Dawud A. op, cit, p29).

3. Criminal And Racist Behavior Of The Israeli Army In Haifa:

Moving beyond personal testimonies, the broader criminal and racist behavior of the Israeli army in Haifa during 1948 also merits scrutiny. By that year, as many as 750,000 Jews resided in Palestine, when the United Nations intervened to divide the area and draw borders. After dividing the land between the newly established Israeli state and the state of Palestine, another tide of immigration began when 600,000 Palestinian Arabs fled or were expelled from Israeli territory. They sought refuge in Jordan, Egypt, Syria, and other countries. In return, Britain built settlements for new Jewish immigrants in the Palestinian territories. These new settlements are spreading in the public scene and often occupy strategic positions that can be easily defended. These “facts on the ground” will certainly complicate efforts to establish a stable regional order in this hotly contested region, which, of course, is the goal of the settlers and their supporters .(Erin H. Foubert, 2015, pp. 77-78)

As the historian Ilan Pappé explains, the destruction was orchestrated and overseen by Yosef Weitz, who headed the JNF's Land Department. This organization had sought to purchase land during the British Mandate, but its failure to acquire more than 7 percent of cultivable land was a key factor prompting Jewish leaders to resort to force in seizing large portions of Palestine for their future state. On 19 July 1948, David Ben-Gurion, Israel's first Prime Minister and Weitz's superior, noted in his diary that “abandoned Arab villages had to be removed.” By the end of two years, the Jewish Agency controlled two million dunams (1 dunam equals 3.8 acres) of Palestinian land, earmarked exclusively for Jewish citizens' benefit (Pappe, 2011 , p. 19)

These policies led to the systematic emptying of Palestinian communities. Jewish forces captured Haifa's Palestinian neighborhoods, which had a population of 70,000 before the war, on

April 21 and 22, triggering a massive flood of refugees and leaving no more than 3,000 Palestinians in the city by May. West Jerusalem, where some 24,000 Palestinians lived before the 1948 war, had almost nothing left by the end of April, while the last 10,210 Palestinians in Safed had to flee, mostly to the east bank of the Jordan. On May 9, 1948, the Old City of Jerusalem was emptied of its Jewish inhabitants in mid-July 1948 (Rabinowitz, 2016, p. 15)

Despite the overwhelming evidence of expulsion, some historical writings cite the case of Haifa to support the claim that Jews sought to persuade Arabs to remain in their native communities. The Jewish Workers' Council in Haifa issued a statement urging the city's Arabs not to flee. It reads, in part: "Do not be afraid... And do not bring on yourself the tragedy of unnecessary eviction and the burdens you impose on yourself..." In addition, as soon as the Arabs began to flee, the city's Jewish mayor, Shabtai Levy, made a personal appeal to the Palestinian authorities, urging them to call for an end to mass exodus. But they refused, and Levy then took to the streets and appealed to the departing Arabs to stay, but to no avail again (Mark Tessler, op cit, p302)

Historical writings frequently cite the case of Haifa to support the claim that Jews sought to persuade Arabs to remain in their native communities. The Jewish Workers' Council in Haifa issued a statement urging the city's Arabs not to flee. It reads, in part: "Do not be afraid... And do not bring on yourself the tragedy of unnecessary eviction and the burdens you impose on yourself... In this city, your city and our city, Haifa, the doors are open to work." Despite these appeals, the Palestinian population continued to flee.

In Haifa, one of the main British military bases alongside Jerusalem, destruction due to ethnic cleansing occurred in early 1948. At least 15,000 Palestinians fled the city, which had a predominantly non-Jewish majority. In the last third of April, the Haganah forced the remaining 50,000 people to flee under artillery fire during the Easter operation. The ethnic cleansing in Haifa is particularly significant because the city's mayor, Shabtai Levy, tried at the last moment to persuade Palestinians to stay, while British forces and Western journalists witnessed the tragic events. The British forces assisted in the desired mass exodus by providing ships to transport refugees back to their homeland or to Lebanon. In Tiberias, the largest city on the shores of Lake Tiberias, similar events occurred where extremist military units bombed and destroyed the Arab part of the city, despite opposition from the dominant Sephardic Jewish community, which had been accustomed to living in an Islamic environment since the Ottoman era. Later, the British army organized evacuation trucks to transfer local Palestinians to Nazareth or Jordan (Ther, 2011, p. 193)

III- Conclusion and Findings of the Study:

This study has revealed that the Zionist policies during the 1948 war were characterized by systematic practices that align with internationally recognized definitions of criminal behavior. In its pursuit of territorial control, the Zionist leadership adopted coercive strategies aimed at the forced displacement of the Palestinian population. These strategies manifested in acts of violence, property confiscation, and population expulsion, which collectively contributed to what is now widely referred to as the Nakba.

From a theoretical perspective, while definitions of criminal behavior vary across linguistic, psychological, and legal disciplines, they consistently converge on the notion of a deliberate deviation from the norms of lawful human conduct. In this context, the research underscores that the documented events—particularly in locations such as Deir Yassin, Haifa, Jaffa, and Safed—embody the characteristics of crimes under international humanitarian law, including ethnic cleansing and collective punishment.

The analysis, based on a synthesis of historical records and scholarly interpretations, demonstrates that the 1948 war represents a critical case study in understanding state-sanctioned violence and the instrumentalization of military power to achieve demographic transformation. These findings contribute to broader discourses in historical criminology and conflict studies, and affirm the

importance of incorporating marginalized narratives into the documentation and analysis of contested historical events.

Figures and Maps:

Figures 01: Map Of The Distribution Of Palestinians In The Country Arabic After The Cleansing Operations 1948-1949 (Perrin, 2000, p. 158)

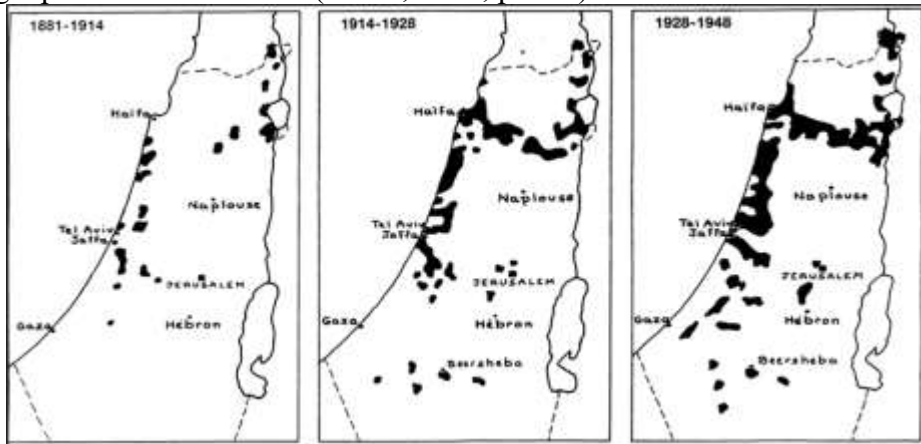


Figure 02: A Map Representing The Distribution Of Palestinian Deportees From 1948-1949 Outside The Borders Of Palestine (Estes, 2016, p. 519)

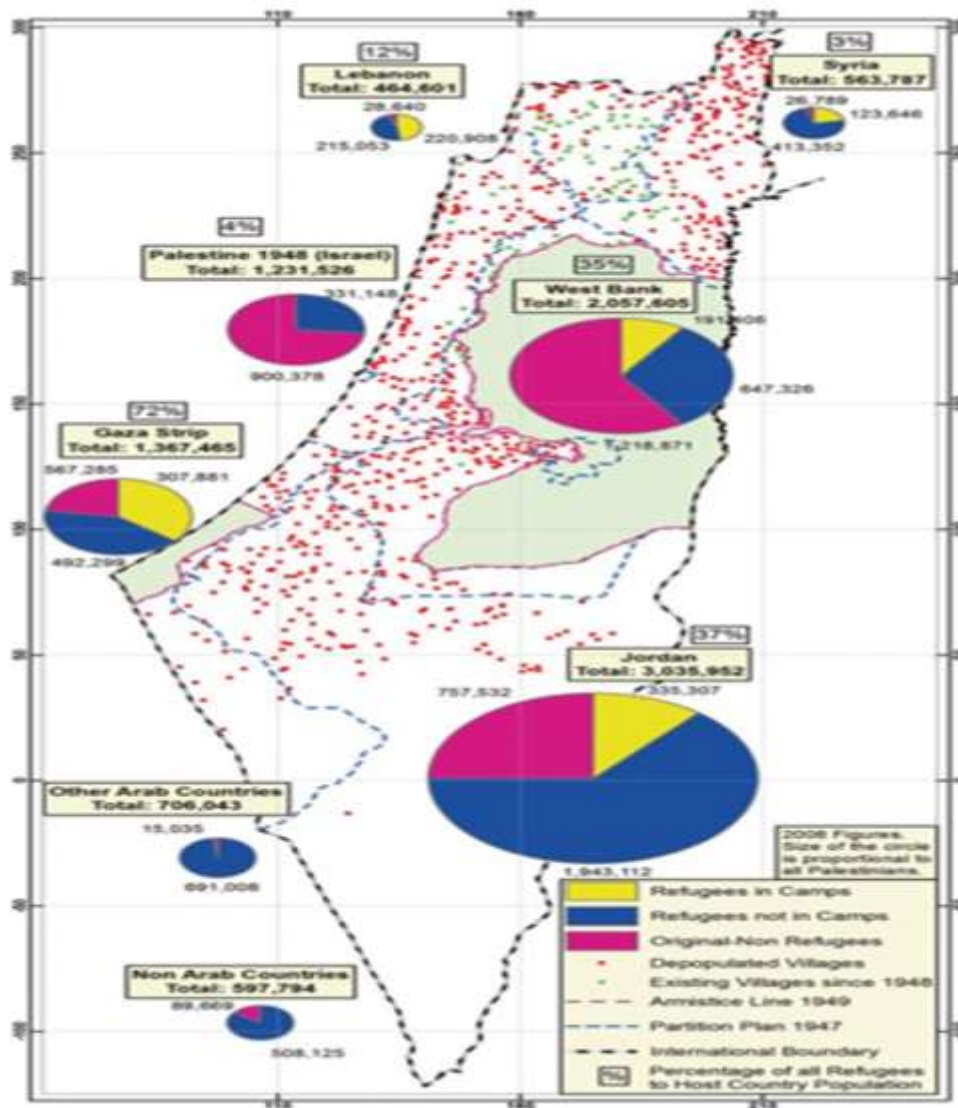
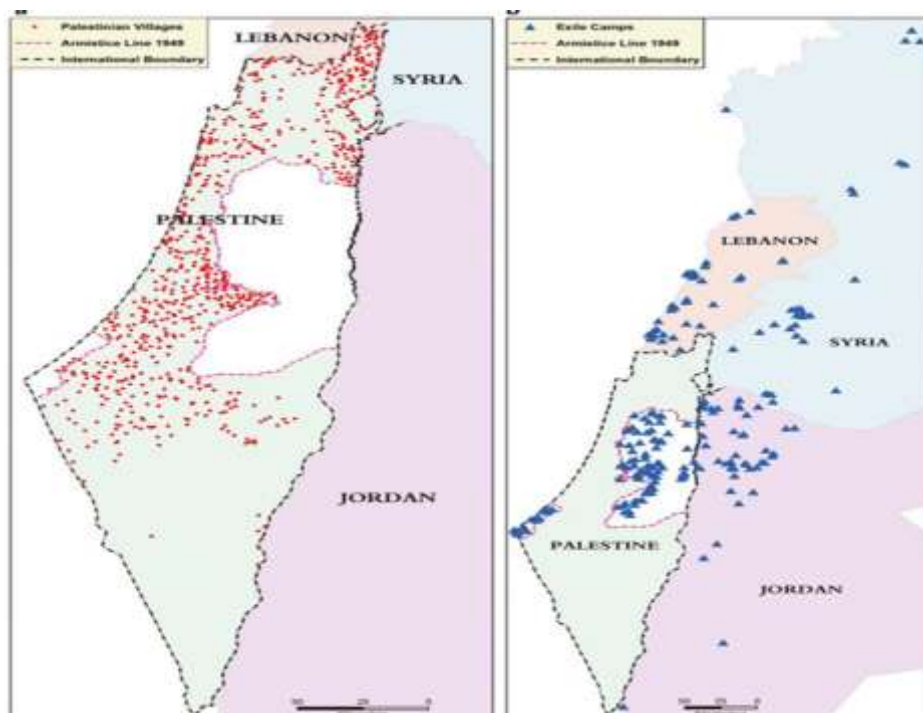


Figure 03: Concentration Of Refugee Homes After Forced Displacement 1948-1949 (Estes, Habib Tiliouine Richard J. op cit, p515)



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