INTERNATIONAL COURT OF JUSTICE

LEGAL CONSEQUENCES ARISING FROM THE POLICIES AND PRACTICES OF ISRAEL IN THE OCCUPIED PALESTINIAN TERRITORY, INCLUDING EAST JERUSALEM

EXHIBITS TO THE WRITTEN STATEMENT OF THE HASHEMITE KINGDOM OF JORDAN

VOLUME I

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25 JULY 2023

Legal Consequences arising from the Policies and Practices of Israel in the Occupied Palestinian Territory, including East Jerusalem

Written Statement on behalf of the Hashemite Kingdom of Jordan

Part Two – Israel's Illegal Occupation and Its Impact Upon the Character and Status of the Holy City of Jerusalem

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General Conditions in Occupied Jerusalem

presented by: The Royal Committee for Jerusalem's Affairs

The Israeli occupation forces entered Jerusalem on 7 June 1967, and the first elements of Judaeising the city can be synopsized in the following points:

Apart from intimidating inhabitants of the Arab Quarter and compelling them to leave and digging around the foundations of Arab and Moslem historical buildings, hundreds of Arab and Islamic houses of historical significance were destroyed in the area around the Wailing Wall with the excuse that they were unsound. By the 11 June, the following had been destroyed:

1. 125 residential houses in the Moroccan quarter, near the Aqsa Mosque, inhabited by 650 Arabs;
2. Two mosques, the Buraq Al-Sharif Mosque, and the adjoining Mosque;
3. A plastics factory near the Armenian quarter inside the wall, employing 100 Arab workers;
4. 200 houses and shops outside the city wall.

The effect of the above destruction was the evacuation of approximately 2,000 Arabs from Arab Jerusalem, apart from thousands of other Arab inhabitants who had been displaced by the immediate effect of the occupation. The families alone who had been displaced were 300 in number, and their names are

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known to this Committee. The process of the appropriation of land continues in a methodical and deliberate manner. The military occupation authorities (MOA) attempted to legitimise the Judaeisation of Jerusalem by incorporating it in a plan for the reconstruction of the city, which has been encircled on all sides by high-rise buildings designed to isolate the city from the Arab population of the West Bank.

On 27 June 1967, the MOA issued a decree legitimising Israeli law on any area seen necessary to the planning of Jerusalem, in addition to using a law known as Law No.1 of 1967, with an accompanying definition of the area to which the MOA's influence extended. This area included the Jerusalem region, and the municipality of Jerusalem, which prior to occupation was populated by 90,000 Arabs who were compulsorily subjected to this new Israeli Law. In addition to this measure, the Israeli defence force ordered the dissolution of the elected Arab municipality of Jerusalem.

On 30 June 1967, the MOA annulled the Jordanian laws and regulations substituting them with Israeli laws and regulations, and introduced the MOA to implement them.

On 4 July 1967, the Jordanian Government lodged a complaint with the United Nations over these Israeli actions and on the 14 July 1967, the UN issued a resolution annulling the MOA's actions in Jerusalem. The MOA ignored the UN resolution, despite Arab complaints to the UN and UNESCO, which latter organization issued further condemnations of these Israeli actions in Judaeising Jerusalem along the following lines:

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1. Economic Judaeisation of the Arab economy of the City:

The isolation of Jerusalem from the Arab West Bank by the establishment of customs posts around the city and the absorbtion of the Arab economy into that of Israel by closing Arab Banks - the Arab Bank, the Cairo Bank, the Jordan Bank, the Jordan Land Bank, the Jordan Ahli Bank and Bank Intra - and appropriating their funds, and exchanging Jordanian currency for Israeli currency, which latter dropped in value in an unprecedented manner, affecting the buying power of those Arabs who were compelled to use it. The MOA implemented the Israeli income tax system on the Arab population, including the added revenue tax, the defence tax to be raised from the Arab population in the interest of the Israeli defence forces occupying their land! The effect of these measures on the Arab economy and the continued evacuation of Jerusalem to the East Bank and other Arab countries was the first achievement of the MOA's plan in the occupied territories.

2. The Appropriation of Arab Land:

On 25 July 1967, the Israeli MOA made a general census of the inhabitants of Jerusalem, under which all absentee land and property owners, regardless of the nature of their absenteeism, such as those who were forbidden to return to Jerusalem, had their land appropriated. The MOA then expanded its control of Arab land by Judaeising these lands in the same pattern that followed the appropriation of Arab lands in 1948.

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3. The appropriation and theft of the property of resident Arabs:

Not only was absentee land appropriated after the promulgation of the law for absentee land, but large areas of land were appropriated with the excuse of the need for service areas, park land and roads, and in the years 1967 to 1968 the following was appropriated:

a. In 1968, 40,000 dunums were appropriated outside the city wall and 595 Arab properties, including 1,048 apartments and 437 shops and two Islamic corners of the city including the area of the two Mosques which were destroyed, were appropriated. These properties and shops were in the Southern area of the Bab Silsilsa, known as the Moroccan quarter, as well as the Sharaf quarter, the Bashura market area and the Suq al-Husr.

b. 1969-1970 the MOA appropriated 12,000 dunums, partially in the Jerusalem area, but mainly from ten Arab villages around Jerusalem, namely: Ram Qalandiya Beit Hanina to the north, Nabi Samuel and Beit 'Axa to the West; the villages of Beit Safafa and Sharafat and Sur Bahr to the South. These villages were totally levelled, and their occupants put to flight.

c. In 1971-1972, the MOA appropriated 5,000 dunums of the villages of 'Anata and Aizaria east of the city of Jerusalem and established Jewish quarters.

d. In the years 1973, 1974 and 1975 the MOA announced the appropriation of 70,000 dunums of the Khan al-Ahmar between Jerusalem and Jericho, and established an industrial town which is still expanding at the expense of Arab land, and the MOA also appropriated 1,630 dunums of Nabi Samuel for a Jewish residential

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area. To link the Arab part of occupied Jerusalem and the Israeli sector of 1948, the greater Jerusalem region plan was presented to expand the existing city limits to include the towns of Ramallah, Al-Bira and their environ of the Arab villages of the north and the towns of Bethlehem, Beit Jala and Beit Sahur to the south, as well as the villages of Abu Dis and Aizaria, Al-tur, 'Anata and Ram to the east. Thus MOA annexed one-third of the West Bank in the event of the full implementation of this project.

4. The destruction of Arab properties inside the Jerusalem City Wall:

This resulted from the effects of Israeli excavation, made with the excuse of archaeological excavation. The MOA made numerous excavations in the Wailing Wall area to the south and the west of the Haram al-Sharif, under the pretext of searching for the remains of the Temple of Solomon, with its relevance to Jewish history. These excavations were a factor in shaking the foundations of numerous properties of the Islamic Waqf, leading to their collapse and destruction, among which buildings were residential buildings, as well as houses of religious and cultural instruction, which destruction led to the evacuation of further Arab inhabitants. These excavations led to the damaging of the Al-Zawia Al-Fakhria and 14 adjoining properties, as well as the destruction of another Zawia or corner known as Rabat Al-Kurd and the Moslem school, the Madrasa Al-Jawharia. These excavations reached the foundation of the southern wall of the Haram Al-Sharif and the foundations of the Masjid Al-

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Aqsa and the foundations of the Masjid Omar, as well as the southeastern foundations of the Masjid Al-Awsa and threatened the very foundations of the Masjid Al-Aqsa itself. UNESCO strongly condemned the continuation of these excavations by MOA and asked that they be terminated, threatening to cease all cultural and financial assistance to Israel if the Israelis continued to ignore the UNESCO condemnation and the excavations continued notwithstanding.

5. The forced evacuation of Arabs from their appropriated properties and the establishment of Jewish quarters in their place:

On 25 June 1974 the MOA announced a project for the evacuation of 18,000 Arab inhabitants from inside the walls of the Arab city of Jerusalem, in particular those adjoining the Haram Al-Sharif. Davar of 25 June 1974 quoted the following details:

a. A domestic and foreign propaganda campaign describing as unhygienic the conditions of the Arab quarter and calling for its destruction;
b. Warnings were issued from the MOA to the inhabitants of those quarters to evacuate their domiciles, their number totalling 18,000 as mentioned;
c. The construction of 750 housing units on certain Arab-appropriated land east of Jerusalem to resettle certain Arab families after their forced departure from the old city of Jerusalem.

This tragedy continues at a time when MOA is engaged in the construction of entirely Jewish quarters of appropriated

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Arab land in the West Bank, and those quarters comprise two industrial zones, one military zone, one university zone, and in particular a residential area inside the city wall, which is being built on the remains of four Arab quarters and is to absorb 5,000 Jews to replace the 6,000 Arabs who have been forced to leave.

6. Violations against Moslem and Christian places of worship in the City of Jerusalem:

These violations started with the burning of the Aqsa Mosque on 21 August 1969. The fire was accompanied by:

a. the appropriation on destruction of Waqf properties next to the Aqsa Mosque to the West and south;
b. the occupation of the Moroccan gate, one of the main Haram gates and the establishment of an Israeli military post in it;
c. holding Israeli demonstrations and prayers inside the square of the Haram Al-Sharif by Israeli soldiers and extremist religious organizations;
d. deep excavations around the Haram Al-Sharif, regardless of international complaints, and on 29 January 1976, the Israeli judiciary represented by an Israeli judge, Ruth Orr, issued the following resolution, that there is nothing to prohibit a Jew praying in the square of the Haram Al-Sharif, thus exonerating a group of Israeli youths who had demonstrated in the square of the Aqsa Mosque, which created a violent reaction among the Moslem and Christian inhabitants.

The latest development is that responsibility for the Wailing Wall, the Western wall of the Haram Al-Qudsi and the area of excavations has been given by the Israeli Government to the Jewish Religious Council, with the obvious dangerous inferences.

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Violation of Christian places of worship:

a. The desecration of Christian religious sites;
b. Continuous pressure on Christian clergy to release large areas of land and property in Jerusalem, either by selling them or leasing them for long periods of time;
c. Intimidation of Christian clergy.

The Church of the Holy Sepulchre suffered the theft of the Crown of the Virgin Mary in 1967 by Israelis, as well as the destruction of lanterns over the Holy grave on 24 March 1970. On 12 April 1973, three Israeli youths stole a wreath studded with precious stones from the statue of the Virgin Mary near the Jijila Cross in the Church of the Holy Sepulchre and attacked a Franciscan monk. On 11 February 1974, four Christian centres in Jerusalem were burnt.

The appropriation of Christian Arabs' land:
The MOA acquired the following lands by appropriation and leasing:

a. The land of the area of Al-Musalaba, Al-Qatamun and Karm Al-Ruhban belonging to the orthodox patriachate.
b. The Schneller School and accompanying land, forcing the school to sell under pressure to the MOA. This school had been opened in the mid-19th Century for vocational training for orphans.
c. The land of the White Russian Church, known as the Muscovite Church in the centre of Jerusalem and accompanying buildings.
d. The Fast Hotel building in the centre of Jerusalem, owned by the Armenian patriarchate.

On the level of personal threats to Christians:

a. Bishop Vasilos of the Greek Orthodox patriarchate in Jerusalem was attacked on 6 February 1973.
b. On 25 April 1970, monks from the Copt Monastery were attacked.
c. The Arab Bishop, Arian Capucci, was arrested and tried in camera, and sentenced to 12 years' imprisonment.
d. The forcing of the following Christians to leave Jerusalem:

Sect	pre-1976	today
Greek Orthodox	5,000	4,000
Roman Catholic	7,000	4,000
Armenian	3,000	2,000
Other	3,300	2,360
	18,300	12,360

NB. These evacuations continue for Christians and Moslems

7. The Judaeisation of Arab education:

Upon the Israeli occupation of Jerusalem, the Israeli authorities took over all Government schools and educational establishments and forced upon them Israeli programmes, replacing those programmes which had been followed by the Arabs since 1948. The Israeli syllabuses contained none of the essential features required by the Arab citizen, such as in the field of religion, weakening his religious character, his sense of belonging to his faith and creating

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a departure from his indigenous culture and his historical values. This gradually will eliminate his identity, and will accustom him to the Jewish personality and the state of Israel. Approximately 20,000 students in Jerusalem have been forced to study Israeli programmes and Hebrew history, covering subjects such as the Promised Land and the liberation of Palestine from the Arabs. These Israeli educational programmes aim at giving the student the impression that Palestine has always been Jewish, in spite of the historical facts which prove that Palestine is an Arab land. These programmes were designed to prepare the Arab psychologically to accept the expansionist intentions of Israel, the degradation of the Arabs, and to weaken their self-confidence. The achievements in the field of civilisation in Israel, and the degradation of the Arabs is intended to portray to the world that Israel is contributing extensively to the civilisation of the area.

8. The Judaeisation of Civil and Islamic Law:

On 7 June 1967 the MOA closed the Arab courts and transferred the Supreme Appeal Court from Jerusalem to the city of Ramallah, and integrated the Magistrates Court and the Conciliation Court in Jerusalem with Israeli Courts. It required lawyers and employees to submit application forms to the Israeli Minister of Justice, thus ending the judicial law prevailing in Arab Jerusalem and attaching it to Israeli Law. The Arab lawyers refused to appear before the Israeli Civil and Military Courts, declaring that they rejected this absorbtion into Israel. Furthermore the

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Islamic Law judges refused to cooperate with the MOA. Accordingly, the MOA instructed its agencies not to execute and law or decision issued by Islamic Courts, and totally ignored any complaint made by the Department of Religious Affairs, by the Islamic Awqaf or the Head of the Islamic Society in Jerusalem. This society was formed in Jerusalem after the occupation to look after the affairs of the Moslems on the West Bank and Jerusalem. This order covered all decisions and actions of the Islamic Courts, and did not recognise certificates of birth, marriage, divorce, residence, guardianship and waqt, and all matters related to the civil laws of the Arab population, including birth registration due to remarriage, thus creating many complications and civil problems.

9. Deportation of Arab citizens:

After implementing the policy of mass deportation, and the subjugation of Arab citizens in the Holy City to psychological, physical and economic oppression, the MOA began to interfere in the political and religious leadership of the city, and to weaken the Arab element by deporting physicians, engineers, technicians, the Head of the Supreme Islamic Society, The Lord Mayor of Jerusalem, ex-Ministers, members of the Senate and the Lower House, lawyers, Deans of Faculties, teachers, farmers and members of the press. The MOA by this persecution and deportation eliminated a number of political and popular leaders, and weakened the Arab resistance among the population as a whole.

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Fearing reactions to these measures, the MOA tried to get those people who, had they been imprisoned without charge or trial, would have stirred Arab public opinion within and outside Israel, out of the country. In addition, the deportation of such people would force their dependents to follow them. Deportation was carried out with no observance of the rights of citizens; people were deported after midnight in military cars without their personal effects, and were sometimes abandoned in the desert on the Jordanian side, so far from Jordanian border posts, that by the time they had reached them they were near to death.

10. The torture of Arab citizens in Israeli Gaols:

The methods of torture used by the Israeli authorities were similar to those used by the Nazis during their occupation of Europe: ie. destruction of the personality of the Arab citizen, humiliating him and brainwashing. The International Red Cross received reports that the MOA used drugs and chemicals to achieve their objectives with Arab detainees. It was normal for an electric current to be used and for limbs to be stretched, and often reports of death due to torture leaked out. It was proved to the International Red Cross that more than 35,000 Arabs were held in Israeli gaols, either sentenced to imprisonment or detained without charge. Those detainees were living in appalling conditions, with 60 men to one cell. Mass detention was also carried out, as well as mass sentencing, imposed on a village or city, food supplies being cut off as well as electricity, and a curfew imposed.

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The Human Rights Committee of the United Nations has condemned these barbaric measures and has asked Israel to cease using them. It further appointed a Committee to visit Israeli gaols and investigate the hundreds of complaints which had reached them and the International Red Cross. However, the Israeli authorities refused to admit them to the occupied territories, on the grounds that it would undermine the authority of Israel. But information which comes out of Israel is only a part of what is actually happening in the country.. Torture of Arab prisoners has caught the attention of the foreign press, notable the British paper The Sunday Times, who on 19 June 1977 published a detailed article on the subject.

Jordanian Efforts in Support of the Holy City

Jordan is still alone in dealing with Jerusalem and in taking the initiative in defending the Arab character of Jerusalem, and opposing the practices of the MOA on its land. The Arab and Islamic are offering political help only to Jordan over its national responsibility. Due to the interest of His Majesty, the Government and the people of Jordan, in the fate of Jerusalem and its effect upon Jordan, on 5 June 1971 His Majesty King Hussein ordered the formation of a Royal Committee to look after the affairs of the City of Jerusalem, and to pursue its case with the international community, with a view to liberating the occupied territories. Furthermore, whilst watching and following the measures of the MOA, this Committee is preparing studies and documents proving Jerusalem to be an Arab city and is supporting the Arabs claim before the International communities. The Royal Committee has been

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accredited by the Arab League and the Organization of the Islamic Conference in Jeddah as an established Committee for the defence of Jerusalem and support of its existence. Since the occupation of Jerusalem in 1967 Jordan has given financial aid of approximately 10 million JD to Jerusalem and the occupied West Bank, despite the scarcity of its financial resources. Moreover, Jordan has condemned the MOA before the international agencies, and many resolutions in favour of Arab Jerusalem have been made. One of the most important resolutions to have been passed ruled that the measures imposed by Israel upon the city of Jerusalem are illegal and unconstitutional.

Arab Contributions in Support of the Holy City

Arab support of the Holy City is confined to political and informative aspects, with the exception of Saudi Arabia, and some of the Gulf States who offer some financial assistance. Recently, all Arab and Islamic countries were requested to contribute to a Jerusalem fund, but apart from Saudi Arabia, who have pledged $5 million during the 8th Meeting of the Conference of the Foreign Ministers of Islamic countries which convened in Tripoli, Libya this year,none have responded. Recently the Arab League have asked the Centre for Research and Hebrew Studies to prepare an international seminar on the case of Jerusalem, and to explore the practices of the Israeli occupation forces.

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ANNEX I

Islamic Contributions in support of the Holy City

After the burning of the Aqsa Mosque on 21 August 1967, the first Islamic Conference was held in Rabat. During the Conference decisions were made in support of the Holy City, Israeli attempts to Judaeise the city were condemned, and the insistence of Islamic countries on the arabisation of Jerusalem was declared. The Islamic countries further demanded the return to Arab rule. The second Islamic Conference was held in Lahore, Pakistan on 18 February 1974, but went no further than the first. During the 8th Conference of the Foreign Ministers of Islamic Countries in Tripoli on 15 May 1977, the political economic and social issues of importance to the Islamic world were investigated, among which was the question of Jerusalem. The Association of the Organization of the Islamic Conference was a product of this Conference, and a Headquarters was established in Jeddah, Saudi Arabia to follow up the implementation of the decisions made by the Conference of Foreign Ministers, and to coordinate the countries of the Islamic World. Due to the importance of the Jerusalem issue, the Organization of the Islamic Conference, at the request of the delegation of the Hashemite Kingdom of Jordan, formed a higher committee composed of 14 Islamic countries, which met in Amman under the name of the Higher Committee on Jerusalem. This Committee was formed to follow up and implement all the decisions made by the Foreign Ministers' Conference relating to Jerusalem. A Sub-committee was formed called the Committee on the Jerusalem Fund to collect and organize financial contributions in support of the Holy City. On 27 February 1976 the Higher Committee on Jerusalem met in Amman, and a representative of the Royal Committee for Jerusalem's Affairs attended. At this meeting political and financial decisions in support of

Annex I contd.

Jerusalem were made, and the Royal Committee contributed $½ million from the fund for Islamic cooperation. The Ministry of Religious Affairs and Awqaf allocated this money for some projects and institutions in the city of Jerusalem and other cities on the West Bank.

During the Conference of the Foreign Ministers of Islamic Countries which recently convened in Libya on 15 May 1977, Saudi Arabia contributed $5 million to the Jerusalem Fund. The money is still with the Committee on the Jerusalem Fund in Jeddah.

It should be said that the Arab and Islamic countries could contribute more to the city of Jerusalem, whether financially, politically or in the field of communications and the media. However, these countries have offered little, despite the fact that they have agreed upon the necessity for the return of Arab authority in Jerusalem, and rejected any form of Judaeisation. This is the present situation of the Holy City. Jerusalem painfully awaits its destiny if the Israeli occupation continues, with the implementation of its plans to eradicate the Arab nature and impose Judaeisation. The Arab citizens will decline into a state of despair, weakness, economic stagnation and psychological oppression, at a time when the Arab and Islamic world can offer sufficient financial aid to help Jerusalem and support its resistance in the face of the brutality of the Israeli occupation, and its intention to eradicate Arab citizens from the Holy City.

HP EXHIBIT 1

ANNEX II

UNITED NATIONS RESOLUTIONS

Security Council Resolution 127	11 January 1958
General Assembly Resolution 2253	4 July 1967
General Assembly Resolution 2254	14 July 1967
Security Council Resolution 250	26 April 1968
Security Council Resolution 251	2 May 1968
Security Council Resolution 252	21 May 1968
Security Council Resolution 267	3 July 1969
Security Council Resolution 298	25 October 1971

UNESCO RESOLUTIONS

Resolution 2/4/2	12 March 1969
Resolution 4/3/1	12 July 1970
Resolution 88e	12 January 1971

HP EXHIBIT 2

This speech announces one of the most important policy decisions in the era of modern Jordan: full legal and administrative disengagement from the West Bank. In 1950, a Jordanian parliament in which Palestinian Arabs from the West Bank were equally represented voted unanimously to unite the West Bank of the Jordan River with the Hashemite Kingdom of Jordan in order to safeguard the remaining Arab territory of Palestine from Zionist expansion. When in 1967 Israel occupied the West Bank, Jordan nonetheless continued to pay the salaries and pensions of civil servants, while administering religious endowments (*waqf*s) and educational affairs.

At the Arab summit conference held in Rabat, Morocco in 1974, King Hussein agreed with all the other Arab leaders to a declaration recognizing the Palestine Liberation Organization (PLO) as the "sole legitimate representative of the Palestinian people." Consequently, all responsibility for negotiating the return of the occupied Palestinian lands was transferred from Jordan to the PLO. Jordan, however, continued its administrative and financial support to Palestinians of the West Bank.

Recognizing the desirability of supporting the Palestinians in their struggle for independence, on July 28, 1988, King Hussein announced the cessation of a $1.3 billion development program for the West Bank, explaining that the measure was designed to allow the PLO more responsibility for the area. Two days later, he formally dissolved Parliament, ending West Bank representation in the legislature. Finally, on July 31 he announced the severance of all administrative and legal ties—with the exception of guardianship over the Muslim Holy Sites of Jerusalem—with the occupied West Bank.

This severance of ties allowed Jordan's electoral law to be changed, redrawing the map to include only East Bank districts. Disengagement therefore marks the turning point that launched the current democratic process, and began a new stage in Jordan's relationship with the Palestinians.

Address to the Nation

Amman

July 31, 1988

(Translated from the original Arabic)

In the name of God, the Merciful, the Compassionate,

Peace be upon His Faithful Arab Messenger.

Brother Citizens,

I send you greetings and am pleased to address you in your cities and villages, in your camps and dwellings, in your institutions of learning, and in your places of work. I would like to address your hearts and minds in all parts of our beloved Jordanian land. This is all the more important at this juncture, when we have initiated—after seeking God's help and after thorough and extensive study—a series of measures to enhance Palestinian national orientation and highlight Palestinian identity; our goal is the benefit of the Palestinian cause and the Arab Palestinian people.

HP EXHIBIT 2

Our decision, as you know, comes after 38 years of the unity of the two banks, and fourteen years after the Rabat Summit resolution designating the Palestine Liberation Organization (PLO) as the sole legitimate representative of the Palestinian people. It also comes six years after the Fez Summit resolution that agreed unanimously on the establishment of an independent Palestinian state in the occupied West Bank and the Gaza Strip as one of the bases and results of the peaceful settlement.

We are certain that our decision to initiate these measures does not come as a surprise to you. Many among you have anticipated it, and some of you have been calling for it for some time. As for its contents, it has been a topic of discussion and consideration for everyone since the Rabat Summit.

Nevertheless, some may wonder: Why now? Why today and not after the Rabat or Fez summits, for instance?

To answer this question, we need to recall certain facts that preceded the Rabat resolution. We also need to recall considerations that led to the debate over the slogan-objective which the PLO raised and worked to gain Arab and international support for. Namely, the establishment of an independent Palestinian state. This meant, in addition to the PLO's ambition to embody the Palestinian identity on Palestinian national soil, the separation of the West Bank from the Hashemite Kingdom of Jordan.

I reviewed the facts preceding the Rabat resolution, as you recall, before the Arab leaders in the Algiers Extraordinary Summit last June. It may be important to recall that one of the main facts I emphasized was the text of the unity resolution of the two banks of April 1950. This resolution affirms the preservation of all Arab rights in Palestine and the defense of such rights by all legitimate means without prejudicing the final settlement of the just cause of the Palestinian people—within the scope of the people's aspirations and of Arab cooperation and international justice.

Among these facts, there was our 1972 proposal regarding our concept of alternatives, on which the relationship between Jordan on the one hand and the West Bank and Gaza on the other, may be based after their liberation. Among these alternatives was the establishment of a relationship of brotherhood and cooperation between the Hashemite Kingdom of Jordan and the independent Palestinian state in case the Palestinian people opt for that. Simply, this means that we declared our clear-cut position regarding our adherence to the Palestinian people's right to self-determination on their national soil, including their right to establish their own independent state, more than two years before the Rabat Summit resolution. This will be our position until the Palestinian people achieve their complete national goals, God willing.

The relationship of the West Bank with the Hashemite Kingdom of Jordan in light of the PLO's call for the establishment of an independent Palestinian state, can be confined to two considerations: First, the principle consideration pertaining to the issue of Arab unity as a pan-Arab aim, which Arab peoples aspire to and want to achieve. Second, the political consideration pertaining to the extent of the Palestinian struggles from the continuation of the legal relationship to the Kingdom's two banks. Our answer to the question, "why now?", also derives from these two factors, and the background of the clear and constant Jordanian position on the Palestinian cause, as already outlined.

Regarding the principled consideration, Arab unity between any two or more countries is an option of any Arab people. This is what we believe. Accordingly, we responded to the wish of the Palestinian people's representatives for unity with Jordan in 1950. From this premise, we respect the wish of the PLO, the sole and legitimate representative of the Palestinian people, to secede from us as an independent Palestinian state. We say that while we fully understand the situation, nevertheless, Jordan will remain the proud bearer of the message of the Great Arab Revolt, adhering to its principles, believing in one Arab destiny, and committed to joint Arab action.

Regarding the political consideration, since the June 1967 aggression we have believed that our actions and efforts should be directed at liberating the land and the sanctities from Israeli occupation. Therefore, we have concentrated all our efforts over the past twenty-one years of occupation on that goal. We did not imagine that maintaining the legal and administrative relationship between the two banks could constitute an obstacle to liberating the occupied Palestinian land. Hence, in the past and before we took measures, we did not find anything

requiring such measures, especially since our support for the Palestinian people's right to self-determination was clear.

Lately, it has transpired that there is a general Palestinian and Arab orientation which believes in the need to highlight the Palestinian identity in full in all efforts and activities that are related to the Palestine question and its developments. It has also become clear that there is a general conviction that maintaining the legal and administrative links with the West Bank, and the ensuing Jordanian interaction with our Palestinian brothers under occupation through Jordanian institutions in the occupied territories, contradicts this orientation. It is also viewed that these links hamper the Palestinian struggle to gain international support for the Palestinian cause of a people struggling against foreign occupation.

In view of this line of thought, which is certainly inspired by genuine Palestinian will, and Arab determination to support the Palestinian cause, it becomes our duty to be part of this direction, and to respond to its requirements. After all, we are a part of our nation, supportive of its causes, foremost among which is the Palestinian cause. Since there is a general conviction that the struggle to liberate the occupied Palestinian land could be enhanced by dismantling the legal and administrative links between the two banks, we have to fulfill our duty, and do what is required of us.

At the Rabat Summit of 1974 we responded to the Arab leaders' appeal to us to continue our interaction with the Occupied West Bank through Jordanian institutions, to support the steadfastness of our brothers there. Today we respond to the wish of the Palestine Liberation Organization, the sole legitimate representative of the Palestinian People, and to the Arab orientation to affirm the Palestinian identity in all its aspects. We pray to God that this step be a substantive addition to the intensifying Palestinian struggle for freedom and independence.

Brother Citizens,

These are the reasons, the considerations, and the convictions that led us to respond favorably to the wish of the PLO, and to the general Arab direction consistent with it. We cannot continue in this state of suspension, which can neither serve Jordan nor the Palestinian cause. We had to leave the labyrinth of fears and doubts, towards clearer horizons where mutual trust, understanding, and cooperation can prevail, to the benefit of the Palestinian cause and Arab unity. This unity will remain a goal which all the Arab peoples cherish and seek to realize.

At the same time, it has to be understood in all clarity, and without any ambiguity or equivocation, that our measures regarding the West Bank concern only the occupied Palestinian land and its people. They naturally do not relate in any way to the Jordanian citizens of Palestinian origin in the Hashemite Kingdom of Jordan. They all have the full rights of citizenship and all its obligations, the same as any other citizen irrespective of his origin. They are an integral part of the Jordanian state to which they belong, on whose soil they live, and in whose life and various activities they participate. Jordan is not Palestine and the independent Palestinian state will be established on the occupied Palestinian territory after its liberation, God willing. There the Palestinian identity will be embodied, and there the Palestinian struggle shall come to fruition, as confirmed by the glorious uprising of the Palestinian people under occupation.

If national unity in any country is dear and precious, it is for us in Jordan more than that. It is the basis of our stability and the cause of our development and prosperity, as well as the foundation of our national security and the source of our faith in the future. It is also a living embodiment of the principles of the Great Arab Revolt which we inherited and whose banner we are proudly carrying. It is also a living example of constructive plurality and a sound nucleus of wider Arab unity.

Based on that, safeguarding national unity is a sacred duty that will not be compromised. Any attempt to undermine it, under any pretext, would only help the enemy carry out his policy of expansion at the expense of Palestine and Jordan alike. Consequently, true nationalism lies in bolstering and fortifying national unity. Moreover, the responsibility to safeguard it falls on every one of you, leaving no place in our midst for sedition or treachery. With God's help, we shall be as always, a united cohesive family, whose members are joined by bonds of brotherhood, affection, awareness, and common national objectives.

HP EXHIBIT 2

It is most important to remember, as we emphasize the importance of safeguarding national unity, that stable and productive societies, are those where orderliness and discipline prevail. Discipline is the solid fabric that binds all members of a community in a solid, harmonious structure, blocking all avenues before the enemies, and opening horizons of hope for future generations.

The constructive plurality which Jordan has lived since its foundation, and through which it has witnessed progress and prosperity in all aspects of life, emanates not only from our faith in the sanctity of national unity, but also in the importance of Jordan's pan-Arab role. Jordan presents itself as the living example of the merger of various Arab groups on its soil, within the framework of good citizenship, and one Jordanian people. This paradigm that we live on our soil gives us faith in the inevitability of attaining Arab unity, God willing.

In surveying contemporary tendencies, it becomes clear that the affirmation of national identity does not contradict the attainment of unitary institutional formats that can enjoin Arabs as a whole. There are living examples within our Arab homeland that attest to this, as there are living examples in foreign regions. Foremost among them is the European Community, which now seeks to realize European political unity, having successfully completed the process of economic complementarity among its members. It is well known that the bonds linking the Arabs are far greater than those linking European nations.

Citizens,

Palestinian brothers in the occupied Palestinian lands,

To display any doubts that may arise out of our measures, we assure you that these measures do not mean the abandonment of our national duty, either towards the Arab-Israeli conflict, or towards the Palestinian cause. Nor do they mean a relinquishing our faith in Arab unity. As I have stated, these steps were taken only in response to the wish of the Palestine Liberation Organization, the sole legitimate representative of the Palestinian people, and the prevailing Arab conviction that such measures will contribute to the struggle of the Palestinian people and their glorious uprising. Jordan will continue its support for the steadfastness of the Palestinian people, and their courageous uprising in the occupied Palestinian land, within its capabilities. I have to mention, that when we decided to cancel the Jordanian development plan in the occupied territories, we contacted, at the same time, various friendly governments and international institutions, which had expressed their wish to contribute to the plan, urging them to continue financing development projects in the occupied Palestinian lands, through the relevant Palestinian quarters.

Jordan, dear brothers, has not nor will it give up its support and assistance to the Palestinian people, until they achieve their national goals, God willing. No one outside Palestine has had, nor can have, an attachment to Palestine, or its cause, firmer than that of Jordan or of my family. Moreover, Jordan is a confrontation state, whose borders with Israel are longer than those of any other Arab state, longer even than the combined borders of the West Bank and Gaza with Israel.

In addition, Jordan will not give up its commitment to take part in the peace process. We have contributed to the peace process until it reached the stage of a consensus to convene an international peace conference on the Middle East. The purpose of the conference would be to achieve a just and comprehensive peace settlement to the Arab Israeli conflict, and the settlement of the Palestinian problem in all its aspects. We have defined our position in this regard, as everybody knows, through the six principles which we have already made public.

Jordan, dear brothers, is a principal party to the Arab-Israeli conflict, and to the peace process. It shoulders its national responsibilities on that basis.

I thank you and I repeat my heartfelt wishes to you, beseeching Almighty God to help us, guide us, enable us to please Him, and to grant our Palestinian brothers victory and success. He is the best of helpers.

May God's peace and blessings be upon you.

Address to the Nation

Amman

" IN THE NAME OF A L L A H , MOST GRACIOUS , EVER MERCIFUL

HP EXHIBIT 3

Statement from the " HIGHER MOSLEM COUNCIL "

in Jerusalem .

" WORTHY OF PRAISE IS HE WHO TOOK HIS SERVANT BY NIGHT FROM THE SACRED MOSQUE TO THE DISTANT MOSQUE , THE PRECINCTS OF WHICH WE HAVE BLESSED THAT WE MIGHT SHOW HIM SOME OF OUR SIGNS . SURELY IT IS HE WHO IS THE ALL SEEING " - HOLY KORAN .

The tragic act perpetrated by the Israeli Ministry of Religious Affairs in trying to make an opening on the Mojahideen Road - a private Islamic Waqf pathway - near Ghawanmeh Gate , to the tunnel that was excavated alongside the western wall of th Al- Aqsa Mosque , starting from the Tankiziyeh School in Chain Gate and stretching to Ghawanmeh Gate had deeply shocked the Moslem feelings in this Holy City and compelled the Higher Moslem Council and the Moslem population in Jerusalem to confront and ressist this aggressive act.

The Higher Moslem Council would like to put forward and clarify the following facts to Arab, Islamic , and International puplic opinion :-

1) The city of Jerusalem is an inextricable part of Moslem faith , in it being one of the three most sacred Moslem Mosques .

2) The Al- Aqsa Mosque has a special esteem amongst moslems , being mentioned in the " Holy Koran " as the Mosque to where Prophet Mohamad journeyed by night and from where he ascended to the Skies .

3) The Al- Aqsa Mosque and all surrounding buildings are eternal Islamic Waqf property and this type of ownership according to the Islamic Law includes any space below or above this property . Islamic Law prohibits any type of partnership or negotiations on the Waqf's complete sovereignty over such property ; and therefore the defence of it is a Holy Moslem duty .

Accordingly the opening of this tunnel that extends from the Tankiziyeh School near Chain Gate in the west to the Ghawanmeh Gate in the north is a trespass on Islamic Waqf in this part of Jerusalem and the dangers resulting are summarized in the following

.../2

HP EXHIBIT 3

a) These excavations commenced immediately after the Israeli occupation various departments of the Israeli Government .The excavations began from the Tankiziyeh School causing much damage . Waqf officials were even denied entry to inspect those damages. These excavations continued until now were they have reached Ghawanmeh Gate damaging along the way important Islamic Mamluk Schools amongst them:- Madrasseh Uthmaniyeh, Madrasseh Jawhariyeh, Ribbat Al - Kurd , Zawyeh Wafaiyeh , Manjikiyeh , Khatouniyeh School.

There were various other aggressive acts in the direction of the Al-Aqsa Mosque the most important being the attempt to reach the Dome of the Rock through the Kaytabaye tunnel in 1981.

All these attempts were confronted and repullsed by the Waqf and the Moslem population with all avaialable means, and every time the authorities claimed that they have stopped all excavations .

b) According to Islamic Law the ownership of all this property by the Islamic Waqf gives them the right of all space above and below such property and includes the right of passage and prohibits under any circumstances excavations below this Islamic property and categorically denies the right of ownership by any body else.

c) The intention to open the tunnel near Ghawanmeh Gate on a private Islamic pathway owned by the Waqf clearly has the intention of taking control of one of the Al-Aqsa Mosque Gates that leads to heavily populated Islamic areas and that eventually lead to undesirable friction and aggravate the situation in the area the consequences of which one cannot underestimate .

d) Various archaelogical excavations in the past have already proved the Islamic ownership of the above mentioned sites and all the archaelogical findings by and large go back to Islamic eras especially the Mamluk Era.

In conclusion the Moslem Higher Council after having presented the above mentioned facts and being the only responsible body for all Islamic Waqf categorically and unequivocally refuse the opening of the tunnel and demands returning to previous conditions and warns the authorities of the various repercussions that might errupt if all attempts of carrying on the work do not cease immediately .

We also call upon the Moslem World to be alert to all the dangers threatening the Al-Aqsa Mosque in the present circumstances .

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HP EXHIBIT 4

بسم الله الرحمن الرحيم

The Administration of Awqaf
& Islamic Affairs - Jerusalem

دائرة الأوقاف والشؤون والمقدسات
الهيئة العامة - القدس

Communiqué of the Islamic Waqf Authorities in East Jerusalem Regarding the Obliteration of Mughrabi Gate Access Pathway

The Islamic Waqf Authorities in East Jerusalem consider the unilateral decision by the Israeli government and the Israeli archeological authorities to destroy an Islamic historical site, which comprises part of the Al Aqsa Mosque Compound, a deliberate act to deface the Arab and Islamic character of the Old City. Unfortunately, the Waqf authorities consider Israel's unilateral actions belligerent and reminiscent of wartime behavior, rather than a civilized archeological "salvage" operation. The Islamic Waqf once again requests the Israeli government and the archeology authorities to halt the work immediately and coordinate with the Islamic Waqf authorities.

On the Morning of February 6, 2007, a very sad image was evoked in the mind of the Palestinians, the Arab and Islamic World and the rest of humanity, as they saw Israeli bulldozers, heavily escorted by Israeli military, proceed through Dung Gate to the Mughrabi Quarter to remove the historic pathway which leads from the Quarter to the Al Aqsa Mosque compound. The image is that of the obliteration of the Mughrabi (Moroccan) Quarter. Before the hostilities of the 1967 war were over, on June11, Israeli army sappers laid and detonated explosives in 135 houses, two mosques and two Sufi zawiyas, part of which date back to the 14the century. Bulldozers then drove through the Dung Gate and proceeded to clear the rubble. When the dust had settled a large plaza leading to the Western Wall was formed. A Sufi zawiya perched above ground level and clinging to the entrance to Al Aqsa Mosque was subsequently demolished for "safety reason".

The pathway which was the target of the Bulldozers recently, is the only remnant left from the Moroccan Quarter, which embraces the Al Aqsa Mosque compound from the south west area. The Mughrabi Quarter, almost exclusively Islamic Waqf (endowment) property, was razed to the ground and subsequently confiscated in 1967 . The Mughrabi Gate keys were also confiscated. On April 18, 1968, The Israeli Finance Minister issued an order expropriating an additional 29 acres (116 dunums) in the southern west part of the Old City, for "public purposes" under a British ordinance passed in 1943. This was for the "reconstitution" of the Jewish Quarter. No more than 20% of the quarter was owned by Jews at the outbreak of the 1948 war. Most of the properties that were confiscated belong to Palestinian landlords and Waqfs; Khayri and dhurri.

The pathway spared then, has been slowly battered by subsequent diggings to expose the Herodian blocks in the Western Wall on the northern side and diggings on the southern flank in search of the Jewish Temple ruins. Consequently, the ground level access from the Morrocan quarter to the Al Aqsa Mosque became a suspended "ramp", and inevitably became susceptible. Repeated appeals by the Waqf Administration to reinforce the "ramp", which constitutes part of the Al Aqsa Mosque compound, were turned down.

Al Waqf authorities in East Jerusalem who are the guardians of all Waqf property and custodians of the Islamic Holy Places affirm its property management rights of the Al Mughrabi Gate pathway. The Waqf Authorities asserts that its ownership of the

تلفون ٦٢٨٣٢٩٢ و ٦٢٨٣٣١٣ و ٦٢٧١٥٦١ ص.ب ١٩٠٠٤ فاكس ٦٢٨٥٥٦١

property is indisputable. It has been underscored by the findings of the diggings around the pathway which revealed Ummayad remains. Despite this fact, the Israeli government turned the area into an Israeli "Archeological Park" .

Therefore, it unequivocally calls on all the involved parties to assume their duties toward the protection of the Islamic historic and religious sites and heritage in the Old City. It strongly appeals to all parties to fulfill their obligations under the pertinent International Conventions and Agreements :

- International legal opinion holds that Israel, as the occupying power of East Jerusalem, is obliged to respect the international agreements enshrined in the Hague and Geneva Conventions. Jordan and Israel had signed and ratified the 1954 Hague convention for the protection of cultural property in the event of armed conflict. This convention covers both religious buildings and Waqf land and property.
- Similarly, Article 53 of the 1977 Geneva Protocol I (protection of cultural objects and places of worship) and article 16 of 1977 Geneva Protocol II (which has the same title) prohibits any act of hostility against cultural properties. Jordan had signed and ratified both protocols. Israel declined to do so.
- The Mughrabi Gate pathway is protected by the Convention concerning the Protection of World Cultural Heritage and Natural Heritage (1972). By virtue of which, the site is inscribed on the World Heritage List and on the List of World Heritage in Danger.
- Article 9 of the Jordan Israel Peace Treaty which stipulated that:
  - Each Party will provide freedom of access to places of religious and historical significance.
  - In this regard, in accordance with the Washington Declaration, Israel respects the present special role of the Hashemite Kingdom of Jordan in Muslim Holy shrines in Jerusalem. When negotiations on the permanent status will take place, Israel will give high priority to the Jordanian historic role in these shrines.
  - The Parties will act together to promote interfaith relations among the three monotheistic religions, with the aim of working towards religious understanding, moral commitment, freedom of religious worship, and tolerance and peace.

The Islamic Waqf Authorities further calls on all concerned parties to immediately and strongly:

- Urge the Israeli Government to stop the "salvage excavations works" which aim at demolishing the historic pathway.
- To enable the Islamic Waqf Authorities to assume its legal ownership responsibilities to safeguard the pathway.
- Convene a team of International legal and professional experts to examine the pathway and provide expert advice on ways to safeguard it.

The Hashemite Kingdom of Jordan

and

The State of Palestine

Status Report on

The State of Conservation of the Old City of Jerusalem and Its Walls

Presented to

The UNESCO World Heritage Centre

March 16th, 2015

HP EXHIBIT 5

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Status Report on

The State of Conservation of the Old City of Jerusalem and Its Walls

Introduction

In addition to the facts and illegal actions of Israeli Occupation Authorities that had been mentioned in the status report addressed to UNESCO World Heritage Centre by Jordan and Palestine in January 2014 (which shall constitute a supplement to the present status report as these facts and illegal actions have persisted), many further violations and aggressions have been implemented by the Israeli Occupation Authorities (IOA) against the authenticity, sanctity, identity, and integrity of the heritage of the Old City of Jerusalem during the period of January 2014 through February 2015. This Status Report is based on daily observations and reports of the Jordanian Awqaf (JA) and the Jordanian National Committee for World Heritage. Palestinian NGOs, Jerusalemite experts and domestic observers have, too, contributed to gathering information and documenting IOA's violations against the heritage of the Old City of Jerusalem and Its Walls, a site inscribed by Jordan on the UNESCO World Heritage List in 1981, and on the UNESCO list of World Heritage in Danger in 1982. Israeli official and NGOs' reports were also used in this report, especially to obtain evidence and some details regarding the covert digging and tunneling. This report also updates and confirms the major concerns of Jordan and Palestine regarding many IOA's violations and aggressions, some of which have already been deplored by the UNESCO decisions of the 194th and 195th Executive Board Sessions in Paris and the World Heritage Committee 38th Session in Doha.

Chapter 1

Al-Aqsa Mosque and Its Environs

This chapter aims at presenting A- clear definition of Al-Aqsa Mosque, B- examples of the IOA's aggressions and violations against Al-Aqsa Mosque and the historic status-quo of Jerusalem Muslim and Christian Holy Sites, C- activities and projects undertaken by the Jordanian Awqaf for the conservation of Al-Aqsa and the Waqf properties in the Old City of Jerusalem. Unfortunately, violations and aggressions against Al-Aqsa were intensified during 2014 and they had damaging impact on the integrity, authenticity, and cultural heritage of the Old City of Jerusalem and its Walls. The continuous Israeli violations against Al-Aqsa pushed the Jordanian Government to recall its Ambassador in Tel-Aviv for consultation, and asked its mission in New York to submit a complaint to the UN Security Council in protest of the Israeli continuous violations.

A- Historical and Religious Muslim Identification of Al-Aqsa Mosque/Al-Haram Al-Sharif

Al-Aqsa Mosque is a second name for Al-Haram Al-Sharif in Jerusalem; both expressions have the same meaning and refer to the same Holy Site and its components;[1] it is the place, which Allah, Exalted be He, allocated to be Prophet Muhammad's home of *al-Isra'*, the Holy Journey at Night, and al-*Mi'raj,* from which the Prophet ascended to Heavens. It was during this journey that the Noble Prophet Muhammad, peace be upon him, led all other prophets and messengers in prayer at Al-Aqsa Mosque. Al-Aqsa Mosque is the name of the space and land (inclusive of constructions) that is surrounded by the wall on all its four sides, with a total area of more than

[1] In fact, the expression "Al-Haram Al-Sharif" is regarded as a description of the holy site, meaning it is sanctified by Allah as a mosque of a special religious rank, whereas the expression Al-Aqsa Mosque is the distinctive name of the site. Indeed, the expression "Al-Haram Al-Sharif" is equally used to describe Al-Masjid Al-Haram in Mecca, comprising al-Ka'abah, and the Prophet Mosque located in Al-Madinah Al-Munawara. Hence, the expression Al-Haram Alsharif is followed by the location "in Jerusalem", "in Mecca" or "in Madina" to distinguish each holy site from the other two holy sites also described as Al-Haram Al-Sharif. Through long history, it has also been called Al-Haram Al-Qudsi Al-Sharif.

144 dunams (one dunam=1000sqm) with lengths of 491m west, 462m east, 310m north, and 281m south. Al-Aqsa Mosque includes the Qibli Mosque (al-Jami' Al-Aqsa), the Marwani Mosque, the Dome of the Rock Mosque, al-Buraq Mosque, the lower Aqsa, Bab al-Rahmah, all grounds, prayer halls, corridors with all the historical buildings built on them, elevated platforms, water cisterns and waterways, all that which exists above and underneath its space, all the roads and ramps that lead to its gates, and the walls themselves, including Al-Buraq Al-Sharif Wall.

Al-Aqsa Mosque is located in the southeastern corner of the walled Old City of Jerusalem, which is a total area of about one square kilometer (1000 dunams), containing tens of Waqf properties, real-estate and structures endowed for the benefit of Al-Aqsa Mosque under the custodianship of the Hashemite King of Jordan in continuation of the status that has existed before the occupation of Jerusalem in 1967. Al-Aqsa Mosque and the pertinent endowments continue to be administered by the organs of the Government of Jordan under Jordanian law. This status has been confirmed in the Hashemite Custodianship of the Holy Sites Agreement signed by His Majesty King Abdulah II and the President of Palestine Mahmoud Abbas in Amman on March 31st, 2013.

Al-Aqsa Mosque is an exclusive and sacred holy site for all Muslims; it is associated with their religious creed; it is of equal importance to al-Masjid al-Haram in Mecca and the Prophet Mosque in al-Madinah al-Munawara.

It is the Mosque that God Himself, Exalted be He, named "Al-Aqsa Mosque" in the first verse of Surat Al-Isra': "*Glory be to Him Who carried His servant by night from Al-Masjid Al-Haram to al-Masjid Al-Aqsa; the environs of which We have blessed, that We might show him some of Our signs. Indeed, He is the Hearing, the Seeing.*" (The Holy Qur'an, Al-Isra' 17:1)

Al-Aqsa is Islam's First Qibla and it is the Mosque to which Prophet Muhammad (Peace be upon him) ordered Muslims to make pilgrimage, as one of the three holiest mosques in Islam. The Prophet Muhammad said: *"Do not set out for pilgrimage except to three mosques; Al-Masjid Al-Haram [in Mecca], my Mosque [in Madina], and Al-Aqsa Mosque [in Jerusalem]."*

narrated by Bukhari and Muslim. Throughout Islamic history, Muslims from all over the world have constantly made pilgrimage to pray at Al-Aqsa Mosque and to safeguard it.

The above-set out identification of Al-Aqsa Mosque is established by Islamic religious and historical sources. History bears witness to this identification over fifteen centuries up-to the present, where Muslims strife to fulfill their duty towards Al-Aqsa Mosque and exercise their right to protect it. The Jordanian Ministry of Awqaf, Qadi Al-Qudah (the Supreme Judge), Public Ifta' Department, the Jerusalem Great Mufti, Jerusalem Awqaf Council, Islamic Supreme Commission, the Palestinian Ministry of Awqaf, Palestinian Qadi al-Qudah and the Muslim Scholars' unswerving consensus all around the Muslim World confirm the abovementioned right and identification of Al-Aqsa Mosque. They all reassure their rejection of the attempts to Judaize Al-Aqsa Mosque or any of its components by the Israeli Occupation Authorities, its various organs and the extreme Jewish organizations, which attempt interfering with its administration, preventing or disrupting Muslim worshippers from entering and praying, hampering its maintenance/renovation/repair, and attempts to befog the religious historic Muslim exclusive right and identification by forced use of un-Islamic names such as "The Temple Mount" as part of the Judaization policy enforced by the Israeli Occupying Power of the Occupied West Bank, including East Jerusalem.

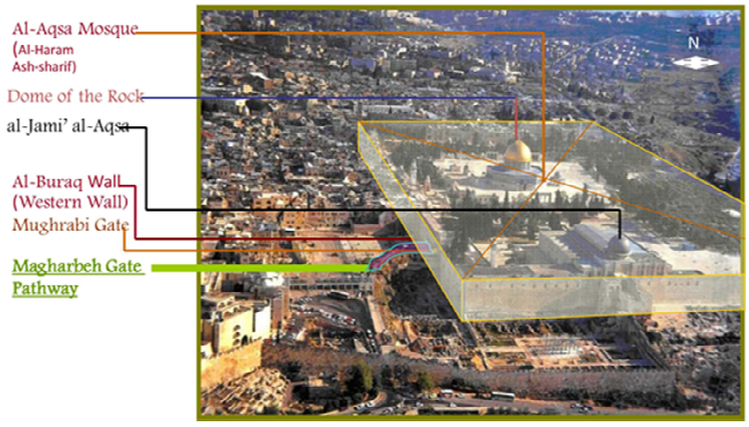


Figure 1: Definition of Al-Aqsa Mosque/Al-Haram Al-Sharif

B- Israeli Occupation violations against Al-Aqsa

In a flagrant violation of the International Law, International Humanitarian Law, Jordan – Israel Peace Treaty of 1994, Hague conventions and UNESCO decisions, Israeli Occupation Authorities' (IOA) aggressions against Al-Aqsa Mosque, worshippers and the staff of the Jerusalem Awqaf have escalated in 2014 and bluntly targeted the changing of the pre-1967 authentic status-quo of function and shape of Al-Aqsa Mosque and its surroundings. The IOA have imposed a persistent harsh siege on Al-Aqsa Mosque through most of the year 2014. Among the major violations against Al-Aqsa are the following:

1. **Jewish Extremists incursions**: Jewish extremists have been breaking into Al-Aqsa Mosque almost on a daily basis. These aggressions caused many injuries, abuse of Awqaf employees, physical damages of Al-Aqsa Mosque and, more significantly, the aggressions exposed the Israeli right wing policy and attempts to force "temporal division" of Al-Aqsa Mosque. Since the beginning of 2014, more than 12,000 extremists and about 3,000 soldiers unlawfully entered into Al-Aqsa Mosque against the will of the Jerusalem Awqaf.

2. **Aggressions against Muslim worshippers:** In facilitating the unlawful access of Israeli extremists to Al-Aqsa Mosque, the IOA were protected by severe Occupation military force deployed against Muslim worshippers. As a result of the forcible entry into Al-Aqsa Mosque, more than 2000 Muslims were injured and about 400 arrested by the IOA inside Al-Aqsa Mosque since the beginning of 2014.

3. **Access restrictions and Muslim victims during Ramadan 2014:** Muslims' attempts to reach Al-Aqsa Mosque on Laylat al-Qader (Ramadan 27th) and the Last Friday of Ramdan (July 24/25) were faced by Israeli Occupation's killing of 10 Palestinians and injuring more than 600 at the Jerusalem check points leading to al-Aqsa. The number of Muslim worshipers on Fridays of Ramadan decreased from 250,000-300,000 to 5000-7000 during 2014 as a result of the military siege and restrictions on Muslims' access to Al-Aqsa Mosque.

Figure 2: examples of Israeli military aggressions and threats against Al-Aqsa

4. **Obstruction of Al-Aqsa renovations:** the IOA are banning the implementation by the competent organs of Jordanian Awqaf of more than 19 restoration, consolidation and conservation projects in Al-Aqsa Mosque. This violation against Al-Aqsa included preventing some staff members of the Awqaf administration from reaching their offices within Al-Aqsa Mosque. The IOA have barred 12 Awqaf employees from accessing Al-Aqsa for long periods.

5. **Closure of Bab al-Rahmah (the Golden Gate):** The IOA continue to force the closure of the building of Bab Al-Rahmah and to obstruct its use or renovation without any acceptable justification, much less any legal basis since 2003. The hindrance by IOA of the Awqaf's renovation works at Bab Al-Rahmah threatens its integrity, especially because the building had water leak in its roof during the last two years.

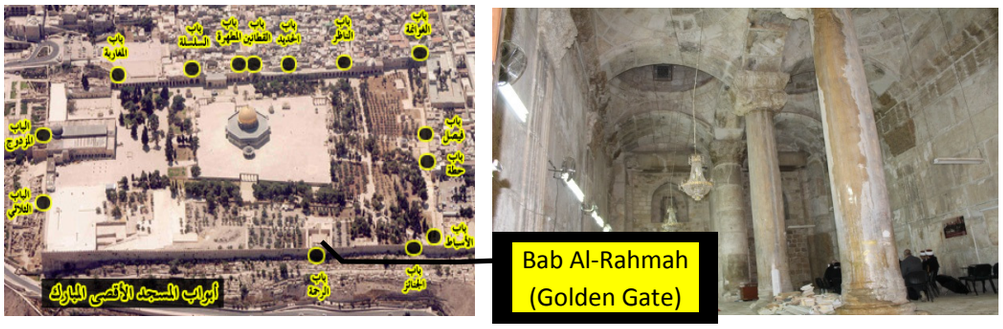


Figure 3: Left is the location of Bab AL-Rahmah; Right: Inside the structure of Bab Al-Rahmah (the Golden Gate)

6. **Confiscation of Ribat al-Kurd**: The IOA have confiscated control on the Islamic Waqf of Ribat al-Kurd (western part of Al-Aqsa Mosque) next to Bab al-Hadid (Iron Gate) and converted it into a Jewish prayer place called "mini western wall." IOA have banned Jerusalem Awqaf from practicing its legal and historic right to renovate the site.

7. **Physical aggressions against Imams of Al-Aqsa**: After the Friday prayer of July 18th, 2014, the IOA police targeted (from a short distance) the head of Sheikh Salhab the chairman of the Islamic Waqf Council by a sound bomb; the Palestinian Jerusalem Minister Adnan Al-Husseini by another bomb. IOA police also targeted the Director of Al-Aqsa Mosque Sheikh Kiswani by rubber bullets.

8. **Excavations and digging threats:** The IOA continued illegal archeological digging, excavations, demolitions and tunneling projects adjacent to the walls of Al-Aqsa Mosque, especially form the western side (under the Muslim Quarter) and southern side of the Umayyad palaces. Jordan is highly concerned regarding the increasing number of covert excavations that might breach or threaten to breach the walls of Al-Aqsa Mosque. Detailed explanations will be highlighted in the next Chapter 'excavations and tunneling in the Old City.' It is important to highlight that there are now about 20 excavations points capable of breaching the walls of al-Aqsa Mosque.

9. **Al-Aqsa Magharbeh Gate Pathway (MGP):** Observers and Jerusalem Awqaf have documented IOA's continued concrete constructions and irreversible demolition of major parts of the Magharbeh Gate Pathway (the Mughrabi Ascent). More details will be mentioned in the next Chapter.

10. **Blatant damages of al-Jame' Al-Aqsa (Al-Aqsa al-Qibli)**: IOA extremists, police and army incursions into Al-Aqsa were accompanied by flagrant physical damages of 7 gates, windows, carpet, light system, sound system and historic columns inside al-Jame' Al-Aqsa (Al-Aqsa al-Qibli) which is a southern component of Al-Aqsa Mosque.

Figure 4: Left: Ummayad column, carrying the dome of Aqsa Al-Qibli, fired by IOA bombs; Right: Gate of Al-Aqsa Al-Qibli (November 2014)

11. **Cracks in the Dome of the Rock**: IOA's frequent use of stun grenades caused serious cracks in the historic outside tiles of the Dome of the Rock, another well-known part of Al-Aqsa Mosque. This aggression occurred in 2013 and 2014.

Figure 5: Cracks in the outside gate of the Dome of the Rock

12. **IOA resumed the forcing of Jewish names on Arab buildings**, facades, yards and roads in the Old City of Jerusalem. The period of November 2014 through February 2015 has witnessed a shocking violation as IOA forced the "Temple Mount" name on signs at Al-Aqsa Gates of al-Asbat, al-Magharbeh, Al-Silsilah, al-Hadid and al-Majlis. The flagrant aggressive policy of Judiazation is manifested by the signs below which completely ignore mentioning the fact that Al-Haram Al-Sharif is Al-Aqsa Mosque.

Figure 6:2014-2015 forcing Jewish names on Al-Aqsa gates and entrances

13. **Tankaziyyah School/ the Court:** IOA have converted the main hall of the Islamic historic Tankaziyyah School into a police station and another part of it into a Jewish synagogue in 2013-2014. Tankaziyyah school has been confiscated from Al-Aqsa Mosque and been occupied by the Israeli Occupation police since 1967. Jerusalem Awqaf has been denied access to the school.

Planting Jewish fake graves: In 2013, the Jewish extremists groups planted more than 3000 fake graves in the Waqf land next to the eastern and southern wall of Al-Aqsa. In 2014, the IOA continued to condone extremists' aggressions of planting fake Jewish graves around Al-Aqsa Mosque in Ras El-Amoud, Mount of Olives, and Sloudhah in Silwan. The main purpose of fake graves is to confiscate the land and to Judaize the Waqf properties.

Figure 7: Jewish fake graves down to al-Rahmah Cemetery east of Al-Aqsa

14. **Most aggressive escalation was recorded on the 5th of November 2014**, when about 700 Israeli special military forces stormed Al-Aqsa in the early morning; 200 of them broke (with their shoes and weapons) into Al-Aqsa Al-Qibli. The Israeli forces evacuated

the Mosque after they set fire near *minbar Salahuddeen* and they locked the doors sieging a number of the worshipers inside. The soldiers used rubber bullets, stun grenades and tear gas leaving many injuries that were also denied access to medical help. On the same day, the Occupation army also secured the incursion into Al-Aqsa by Jewish extremists, settlers and Knesset members.

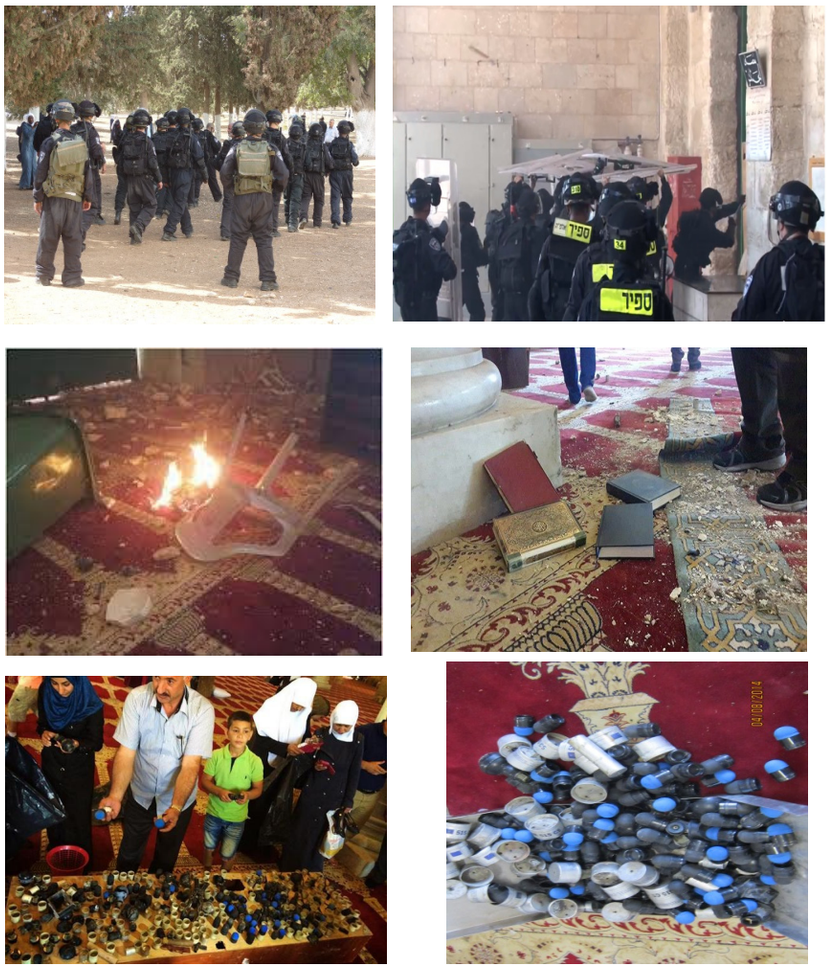


Figure 8: November 5 2014 storming of Al-Aqsa Al-Qibli, abusing the Holy Quran and throwing tens of stun and gas grenades inside the Mosque

C- Conservation projects undertaken by Jordanian Jerusalem Awqaf in the Old City of Jerusalem and Its Walls

1. Restorations of parts of the eastern wall of Al-Aqsa Mosque.
2. Two Mamluk wooden gates of Al-Aqsa Mosque out of seven gates damaged by the Israeli police have been restored.
3. Continuing the restoration work of the plastering and mosaic decorations inside the Dome of the Rock supervised by the Jordanian Restoration Committee of Al-Aqsa Mosque and the Dome of the Rock (RCAMD).

Figure 9: Hashemite restoration of the frescos of the Dome of the Rock inside

4. Covering the roofs of some buildings of Al-Aqsa Mosque with lead sheets.
5. Continuing marble restoration of the interior walls within the Dome of the Rock.
6. UNESCO retained Prof. Dr. Stefan Weber, a museum expert who finished a conceptual design for the Islamic Museum of Al-Aqsa Mosque. Jordanian Jerusalem Awqaf continues cooperation with UNESCO on other projects, such as the manuscript center and training of some employees.
7. Re-pointing of the stone courses of the seventh colonnade of al-Marwani Mosque.

Figure 10: seventh colonnade of the Marwani Mosque renovated.

Chapter 2

Israeli Occupation Authorities' Aggressions and Violations against the Historic Character of the Old City of Jerusalem and Its Walls

This chapter presents A- reminder of the illegality of all Israeli Occupation measures in Occupied Jerusalem, B- some of the continued illegal intrusive tunneling and underground excavations, C- new projects of Judaization of historic sites in the Old City of Jerusalem and its surroundings, and D- examples of demolition and change of status of historic remains in order to replace them with Jewish prayer places. One great risk is that the Israel Antiquities Authorities (IAA), which is part of IOA, has been illegitimately self-declared as having jurisdiction to conduct the excavations; and IAA writes their selective narrative in the Old City and in its environs from the Silwan Pool (south) to Bab el-Amoud (Damascus Gate) in the northern wall of the Old City. This risk is severely heightened by the fact that most of the recent excavations have been conducted at the initiative of some extremist settlers' organizations rather than the IAA.

During the year 2014 through 2015, excavations have been taking place within the area of the western wall of Al-Aqsa and in the spaces that extend westward to El-Wad Street, beneath the residential houses of the Muslim Quarter. Hundreds of square meters are under excavation, and the works involve piercing ancient walls and removing large amounts of historic remains (e.g., walls, rooms, graves, Mamluk and Ottoman baths and arches), only slight of which is methodically documented.

A- Reminder of the illegality of all Israeli measures in Occupied Jerusalem

Israel occupied East Jerusalem and the West Bank in the 1967 War. Since then, a number of demographic and physical changes have been imposed by the Occupying power on the ground. Both the United Nations General Assembly and the Security Council, in several resolutions, have

declared these measures taken by Israel to change the status of Occupied Jerusalem as invalid. Security Council resolution 252 (1968) considered "that all legislative and administrative measures and actions taken by Israel, including expropriation of land and properties thereon, which tend to change the legal status of Jerusalem are invalid and cannot change that status". Israel was urgently called upon "to retract all such measures already taken and to desist forthwith from taking any further action which tend to change the status of Jerusalem". The Security Council has reaffirmed these two positions many times. When Israel took steps to make a united Jerusalem its claimed capital, the Security Council adopted on 30 June 1980 the resolution number 476 (1980) urgently calling on Israel, the Occupying Power, to abide by this and previous Security Council resolutions and to desist forthwith from persisting in the policy and measures affecting the character and status of the Holy City of Jerusalem. After Israel's non-compliance with the resolution, the UN Security Council, on 20 August 1980, adopted the resolution number 478, in which it reiterated its position that all actions altering the status of the city were null and void, and called upon States that had established diplomatic missions in Jerusalem to withdraw them.

The General Assembly also considered Israel's measures aiming to alter the status of Occupied Jerusalem to be a violation of international law that did not affect the continued applicability of the Fourth Geneva Convention. This legal position of the UN, upheld by the UN General Assembly in December 1980, has been reaffirmed in subsequent years by all UN and most of other international organizations. The UNESCO was the most concerned organization to regularly monitor the IOA's measures changing the physical status and historic character of the Old City of Jerusalem in particular and to call upon Israel to retract all illegal and unilateral measures taken by the IOA. The UN Security Council stated in numerous occasions that the Fourth Geneva Convention applies to Israel's Occupation of the Palestinian Territories. The International Court of Justice (ICJ) in its July 2004 "the Wall Advisory" regarding the legal consequences of the construction of the separation wall has ruled that the Hague Regulations are part of the international customary law. This was recognized by all participants in the 2004 ICJ proceedings before the Court in the Wall case, including Israel.

B- Intrusive tunneling and underground excavations

1. **Tunnels Network: Western Wall, Wadi al-Hilweh and al-Wad Street:** Underground covert and overt excavation activities continue in the area of the 'Ein Umm al-Daraj in Silwan at the request of the settler and extremist organization El'ad and the Israel National Parks Authority. The turning point came in 2004 when extensive covert excavations began on the southern slopes of Wadi Hilweh neighborhood of Silwan and went up from it toward Al-Aqsa Mosque with many extensions still unknown until today. Hundreds of Islamic period relics and Roman remains were removed without documentation or documented in a way that serves exclusive Judaization narrative.

In the middle of al-Wad Street, extensive excavations began under the so-called Ohel Yitzhak Synagogue, a newly construction adjacent to the western wall of Al-Aqsa. The covert excavations are very hazardous: they might remove a lot of the Islamic underground rooms, and more seriously they are capable of breaching the western wall of Al-Aqsa Mosque. Israeli extremist groups announced that they are planning to establish the largest underground synagogue adjacent to the wall of Al-Aqsa at the same site. This massive series of ancient buildings excavated by IOAarchaeologists and ideological companies is set to open to the public beneath the houses of Old Jerusalem's Cotton Market neighborhood just a few meters from Al-Aqsa Mosque. Hebrew sources say that the complex named "*Ahar Kotlenu*" — Hebrew for behind our wall - features a grand hall that is roughly 3,500 square feet (325 square meters) in size "whose cross-vaulted stone roof is held aloft by six reinforced pillars." It once served as the storerooms and stables of the Mamluk caravansary, or inn for caravans, built in 1337, next to the Cotton Merchants Market.

For knowledgeable observers, it seems likely that the idea was already proposed to link up with those old excavations, both in a physical sense (the rediscovery of old tunnels) and an ideological one (the renewal of the long-abandoned method of digging new tunnels and excavations). Since more than a decade ago, the IAA has joined forces with the ideological organizations that are changing the face and status of the area of the Buraq Plaza and Silwan

with the purpose of realizing their plan to connect Silwan to the Buraq plaza in an underground system. Sources mention that the system includes excavated galleries, ancient drainage channels, and large underground spaces that were cleared of their historic contents. It should be noted that the excavations in Silwan are funded by the extremist El'ad organization**.**

2. **The Kittan Cave:** This cave is located beneath the Sa'diyah neighborhood of the Muslim Quarter of the Old City of Jerusalem and however access to it is from outside the old city from an area located between the Old City Gate of al-Amoud and the Gate of al-Sahira. A new exit gate had been dug up in the northern wall of the Old City near the Sahira Gate. Mysterious excavations are taking place inside the cave; it is likely to be connected to the tunnel network. The Kittan Cave served as a quarry for hundreds of years. An exclusivist narrative has been imposed on the location in order to undermine the historic significance of the location as the cave from which the building stones of the Ottoman Wall of the Old City were extracted, a project commissioned by the Ottoman Sultan Suleiman the Great. A Jewish name has been imposed on the cave and it is now being referred to as "Zedekiah's Cave" in an attempt to advocate a claim that this is the cave from which the stones of the "First Temple of Suleiman" were extracted.

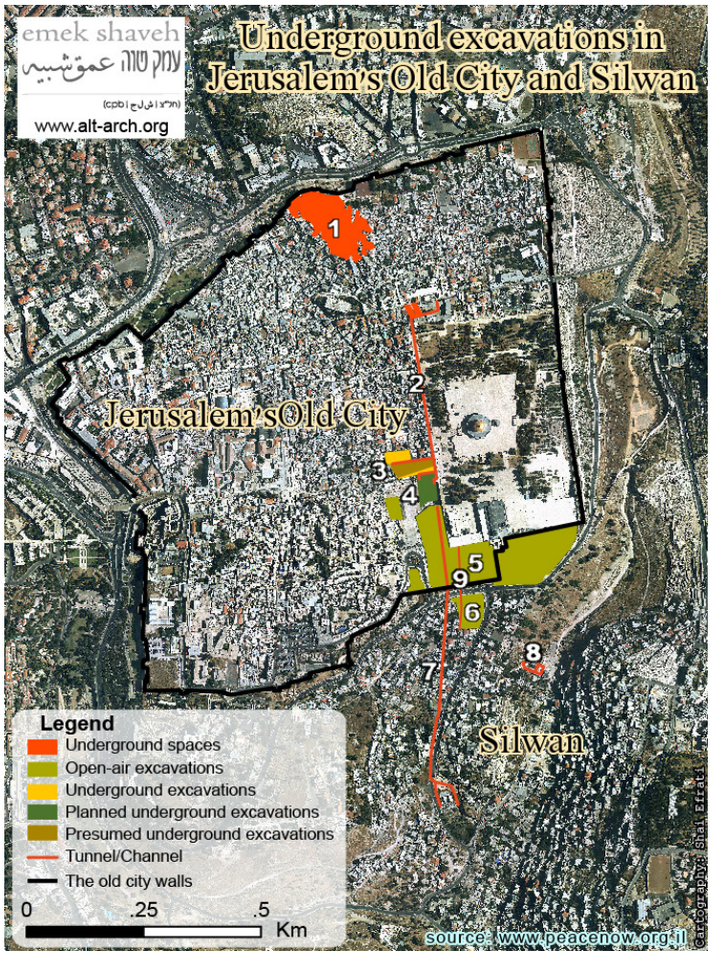


Figure 11: Old City and Silwan map - Number 1 is the Kittan cave, 3 and 4 al-Wad Street, 5 and 9 Ummayad Palaces, 6 Wadi Hilweh (Upper Silwan) and 8 Silwan

3. **<u>Mamluk-era caravansary beneath western wall</u>:** Part of the the tunneling in Al-Wad Street (see number 3 in the map above), Israeli media has recently reported that archaeologists recently dug up a Mamlukstructure just meters from Al-Aqsa Mosque in the area between the Cotton Market and the Buraq plaza. Observers, Israeli, Palesinain and Jordanian experts, have been banned from entering the area of the excavation several times during the years of 2012 through 2015.

Figure 12: Mamluk caravansary under the ground, next to the Cotton Market

4. **Qishleh excavations:** This building was constructed upon orders of Ibrahim Pasha Bin Muhammad Ali during his ruling over the city of Jerusalem (1831 to 1840). The Israeli Antiquities Authority recently completed excavations at the building's western courtyard, which is also located north of the Jerusalem Salahuddeen Castle found inside the Old City Walls near al-Khalil Gate. The building is now connected with the castle through a new gate that was intrusively opened in the wall. The location is now open for the public.

5. **Terra Santa (New Gate):** The Terra Santa excavations are located near the New Gate (Bab Jdeide) of the Old City. The excavations started in 2011 at the courtyard of the Terra Santa Monastery. The first report to be published on the excavation was released in 2014; in which it was stated that the excavations reached the depth of 6 meters and have uncovered Byzantine and Mamluk eras. Palestinian sources are very concerned for changing the historic face and function of the area of the Terra Santa and Bab Jdeide in purpose to transform flow of foreign tourism from the Damascus Gate and al-Wad Street to the new gate and the Terra Santa; the matter that will negatively influence historic Old City market in Khan al-Zeit and al-Wad streets.

6. **Upper Silwan excavations:** This is one of the most flagrant illegal excavations by the Israeli Occupation Authorities. In carrying out these excavations, IOA removed Muslim cemeteries, Roman layers and important historic rooms and walls without documentation. Access and participation in the excavation of Upper Silwan (Wadi Hilweh) was exclusively allowed to El'ad settlers' company and the Israeli IAA in a clear Judaization manner of imposing Jewish narrative on everything revealed or removing of every non-Jewish clear relics. The Upper Silwan (also called the Givati Parking Lot) is an open area at the north end of the Wadi al-Hilweh neighborhood of Silwan at a distance of twenty meters from the walls of the Old City. Intrusive

excavations, funded by Elad, have taken place at the site since 2003. These excavations started at first under the direction of Roni Reich and Eli Shukrun, subsequently extending under the direction of Doron Ben-Ami since 2007. The park is part of the open areas which were used by the original Arab residents of Silwan. An area of approximately 4000 square meters was confiscated by IOA for construction of a four-story building (The Kedem Compound) covering 9,000 square meters (see next section).

Figure 13: The site of the Wadi Hilweh excavation (so called Kedem copound)

C- Enforced Judaization construction projects in the Old City of Jerusalem

Many Islamic, Byzantine, Roman and Greek relics of history have been confiscated by IOA and removed in order to construct new Jewish religious and cultural institutions for the purpose of imposing an exclusivist narrative that undermines the authenticity, identity, integrity and cultural heritage of the Old City of Jerusalem and drastically alters the centuries-old *Status Quo*. Many of such IOA's actions are taking place in the vicinity of Al-Aqsa Mosque in a manner that negatively affects the function, visual view and skyline of Old City and, more importantly, contributes to isolating Al-Aqsa Mosque from its cultural surroundings and the Arab and Muslim community for whom it is unutterably holy. An example of these actions / violations is the increasing number of more than 60 synagogues, most of them newly created and enforced in the Old City of Jerusalem. Tens of Waqf properties andtunnels have been recently confiscated by IOA and converted into Jewish synagogues. Examples of Judaization projects are the following:

1. **Systematic Demolition of the Magharbeh Gate Pathway (MGP) 2004-2014:** The extensive aggressions against the MGP and its surroundings continued in 2014-2015. Demolition of the Magharbeh Quarter, an 800-year-old Muslim Waqf, started in 1967. The destruction of the MGP which has been ongoing for the last 11 years echoes, rather aims to complete, the terrible demolition of the entire ancient Magharbeh Quarter in 1967.

Figure 14: IOA demolition of the historic Waqf of the Magharbeh Quarter in June 1967

2010-2012 witnessed the most intensive demolitions and construction plans at the MGP site. Municipal plans were approved to extend the Buraq Wall / "Wailing Wall" Plaza at the expense of the extant parts of the authentic and historic MGP.

Figure 15: IOA demolishes historic room atop the MGP, August 2012.

Threats to construct a permanent MGP bridge, neglecting the calls of UNESCO and the international community to preserve the site's heritage continued in 2014. Intense demolitions of the historic remains, including entire rooms and parts of the Afdaliyya Mosque were conducted in 2013-2014. Demolishing and erasing part of the MGP is an utter manifestation of the Judaization policy of the area, whereby the Jewish women's prayer area is expanded. This expansion involved leveling and lowering large areas of the MGP and many new constructions and excavations are continuing through 2015. Of these constructions is the erection of a huge wooden platform for Jewish reform and conservative prayer place labeled as a new expansion of the "Western Wall," which constitutes an imposed change of Jerusalem status-quo, seriously indicating that other Judaization projects will gradually undermine all non-Jewish remains and practices.

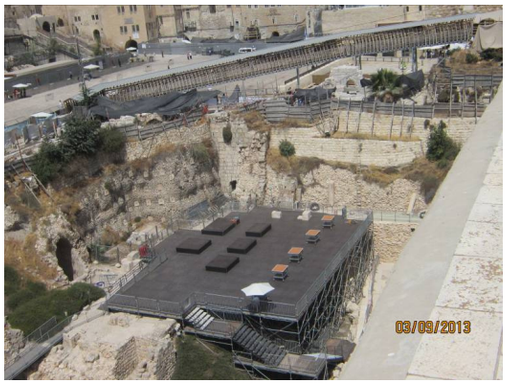


Figure 16: Construction of a platform as a prayer room for Liberal Jews, September 2013

The Government of Jordan is deeply concerned about Israeli prohibition of the entrusted the Jordanian Awqaf from performing emergency restorations and stabilization measures to the Ummayad, Ottoman and Mamluk walls at the site of the Magharbeh Gate Pathway. These historic treasures have recently been removed or covered with concrete and new walls erected by the IOA. The pictures below show the result of the Israeli Occupation Authorities' systematic demolition of the Magharbeh Gate Pathway.

Figure 17: systematic demolition of the Magharbeh Gate Pathway 2004-2015

2. **Umayyad Palaces Area: destruction, misrepresentation and disfigurement of relics:** Ummayad Palaces have witnessed one of the largest and continuous exclusivist excavations in Jerusalem since 1967. Since the middle of 1990s, the protests against the IOA's excavations have become harsher because of the shift from exploring what is beneath the earth to flagrantly faking history of what has been revealed so far. Israeli archaeologists who excavated the Ummayad Palaces during the 1960s and 1970s are now shocked that the Ummayad Palaces have recently suffered systematic Judaization projects that are changing names, narrative and function of the area. The excavations extend the entire length of Al-Aqsa Mosque on its southern side, and along a substantial part of its western side, where very worrisome covert excavations have been running during the last two years 2013 through 2015. The archaeological location of clear Islamic history

was shockingly declared a Jewish national park at the end of the 1990s, and a few years later, as 2010 approached, the Davidson Center was constructed and the site was turned into an active museum of the so-called "First Temple and Second Temple".

Figure 18: Enforcement of Jewish history on the Ummayad Palaces
Left: West of Al-Aqsa, Right: South of Al-Aqsa

IOA's purported justification could be that presentation of these excavations is merely a means of making Jerusalem's history over the ages known. In reality, however, upon contrasting the actual findings with the IOA's narrative reveals that IOA deliberately misrepresent them as exclusively reflecting Jewish history. Below are some examples of the recent significant exclusivist interventions and Judaization narrative of parts of the Ummayad Palaces:

a- **A project that claims Islamic history remains are "Jewish Ritual Bath (Mikve) Trail"**. The trail features a number of ritual baths alleged recently by IOA to be from Second Temple Period although Israeli archaeologists, such as Professor Meir Ben Dove and others exposed them in the 1970s as Abbasi and Mamluk period water reservation places or Hammams, especially those in the eastern side of the Ummayad Palaces. Observers record that Israeli tour leaders and location signs completely ignore to mention that these ritual baths are scattered among remains from other periods.

b- **A project that promotes and emphasizes a relationship between the so-called "City of David", which has been well known as Silwan for decades and the so called "the Ophel"**, which is at the core of the site of the Ummayad Palaces. The project marks exclusivist Juidaization narrative due to ideological aspiration to bolster a particular

historical narrative and not according to the importance of the archaeological findings. In June 2011, the Ummayad Palaces site of the so-claimed "Ophel halls" south of Al-Aqsa was opened to the public. No scientific archaeological analysis is presented to prove that the remains dated to the 8th and 7th centuries BCE or, as claimed by the ideological explanations, that these remains refer to the "Kingdom of Judea". Forcing a specific narrative or emphasis of a particular layer (with few findings) in a multi-layer locus will lead other extremist groups in the Middle East to react in a violent behavior towards hundreds of excavations that reveal history of different cultures.

c- **Digging a tunnel connecting Silwan to the western wall of Al-Aqsa Mosque**. The Israeli Antiquities Authority, since 2007, has been excavating a tunnel from the Silwan pool/ al-Hamra pool towards the north. In 2012, the tunnel reached area of the Ummayad Palaces inside the Old City and new tunneling exits have been opened in 2014 adjacent to the western wall of Al-Aqsa, exactly south of the Maghrabeh Gate Pathway. The ongoing covert tunneling raises many fears of not only exclusivist Jewish narrative but more significantly a threat of breaching the western wall of Al-Aqsa Mosque, a violation that would be an aggression against the Holiness of the Mosque, and carries a serious risk of weakening its walls, and would disrupt status-quo and security of the Old City of Jerusalem.

d- **Confiscation of part of the Muslim Cemetery of Bab al-Rahmah** has started in 2012 for the so-claimed conservation and excavation work at the southeastern end of the Ummayad Palaces. The continuing excavations are undertaken at the site under the supervision of Dr. Eilat Mazar. Muslims have been prevented of Muslim burial at the site. The new excavation and digging works aim at finding OR claiming a finding of remains that refer to the "Kingdom of Judea" to match the new exposed remains to the area known for some Israelis as the "Ophel Walls." This expansion in the Ummayyad Palaces excavations might be used as an excuse to confiscate remains of the eastern walls of Al-Aqsa and to impose on them a Jewish narrative.

Figure 19: Ummayad Palaces so-claimed as Jewish ritual baths at the southern wall of Al-Aqsa

3. **Beit Haliba in al-Buraq Plaza:** In early February 2012, a plan for construction on the western section of the Buraq plaza was deposited for public review by the Jerusalem Building and Planning District Committee. The plan was put forth by the Western Wall Heritage Fund, an Israeli Occupation body responsible for the Buraq /Western Wall plaza. The structure, known as "Beit Haliba," is planned to cover approximately 3,700sqm and to rise three stories above ground level and one and a half stories below ground level. The planned building will face Al-Aqsa Mosque. In 2004, the IAA began excavating on the western section of the Buraq plaza. The excavation was conducted almost non-stop between 2004 and 2015, on an area of approximately 1500sqm. The excavation of the Buraq plaza exposed remains of the Magharbeh neighborhood, which was destroyed by the IOA in 1967, as well as ancient remains from the Mamluk (13th–16th centuries C.E.), Byzantine (4th–7thcenturies C.E.), and Roman (2nd–4th centuries C.E.) periods. A group of Israeli archeologists protested the construction plans for the so-called Beit Haliba on the basis that the construction would harm the archeological remains as the area was authorized for the construction of a multi-layered building that will change the facts (Figure 20 below), on the ground and the skyline of the heart of the Old City of Jerusalem.

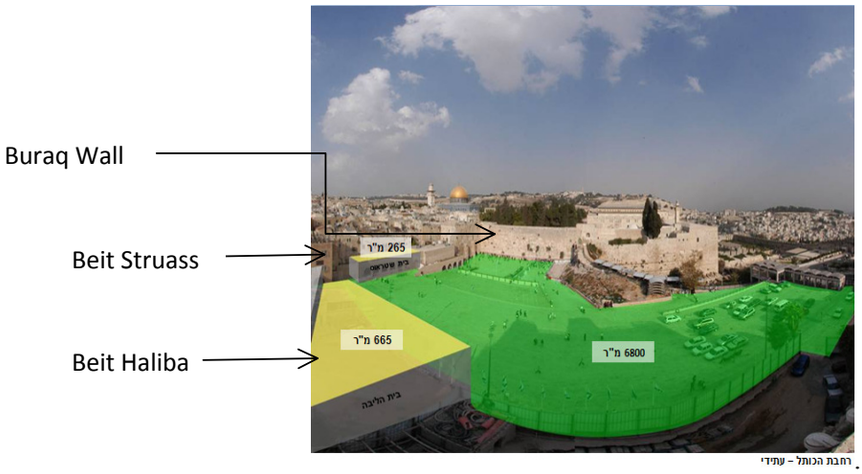


Figure 20: new constructions and Judaization of Al-Buraq Wall Plaza west of Al-Aqsa

4. **Beit Strauss:** Beit Strauss is a two-storey building that has been constructed by IOA through the year 2014 in the northern area of the Buraq Plaza. In September 2013, the Israeli Antiquities Authority began demolishing the appointed area without even doing the right excavation or documentation of the unearthed area. The place was part of the Magharbeh Quarter. The building is announced to include an Israeli police station that will be a center of rapid intervention into Al-Aqsa Mosque; a visitors' center, restrooms and a cultural center. Some Jewish sources say the building will house new ideological groups and activities and its construction purpose is only Judaization of every space inch in the area of al-Buraq Plaza. Other sources say it is also planned to be a passageway for a larger intrusive project of the planned highest synagogue on top of the roof of the Tankaziyah School.

Figure 21: 2013 demolitions for the construction of Beit Strauss on Muslim Waqf land

5. **Excavations and construction of new levels beneath the Buraq Plaza:** Israeli Occupation Authorities have been conducting one of the most massive underground covert excavations in the history of Jerusalem for different purposes. These excavations are highly likely to level most of the historic non-Jewish remains and to impose an exclusivist Jewish narrative on findings revealed in the excavations. One of the announced plans is to construct an underground level that will cover the entire area of the Buraq Plaza.

Figure 22: Covert excavations taking place beneath the Buraq Palza 2004-2015

6. **Kedem Compound on Upper Silwan Wadi Hilweh:** The Israeli Occupation Authorities are going ahead with plans to build the "Kedem Compound" on the site of the Upper Silwan "Givati Parking Lot" excavations, at the entrance of Silwan, and only a few meters from the walls of the Old City. According to the plan, the center will cover an area of about 16,400sqm (about 177,000 square feet), and will reach a height of seven stories. The building will contain lecture halls, classrooms, extensive commercial areas, and an underground parking lot, all devoted to the activities of the extremist Elad organization. As highlighted before in 'the Upper Silwan section' (Section B-6 above), the plan

contains no provision for the preservation of the antiquities that will ultimately be covered up by the building. The site has been under excavation by the Israeli Antiquities Authority since 2003, and since 2007 has represented the most extensive excavations in all of Jerusalem. The digging has uncovered the remains of a neighborhood from the early Islamic period (Abassid), part of a Byzantine structure, and an expansive structure from the late Roman period (third to fourth centuries C.E.). Most of these remains have been completely removed without any procedure of documentation. The placement of the building at the northern entrance to Silwan will cut off the Palestinian residents' direct connection to the Old City and to the Palestinian neighborhoods to the north and east of the village.

7. **Plan to open a parking lot on the site of Nea Maria Church:** The Nea Maria Church is located in the southern part of the Old City of Jerusalem a few meters away from the Nabi Dawoud Gate. The site was excavated by Israeli Occupation Authorities in the 1970s. This magnificent Byzantine church was constructed in the Sixth Century A.D. The location is not open for visitors and is highly neglected due to an Israeli municipality plan to establish a parking lot in its place. The Jewish neighborhood already has its own parking lot (as shown in the picture below) and expanding it, at the expense of huge parts of the Nea Maria Church remains, will only enhance Judaization plans.

Figure 23: Nea Maria Church remains south of Jewish Neighborhood's parking lot

D- Demolitions and confiscations designated for establishing new Jewish prayer places

1. **New plaza and prayer wall at the southern western wall of Al-Aqsa Mosque:** Al-Buraq Plaza, the Western Wall Plaza, was 22 meters length by 3 meters width until 1967, when the Magharbeh Quarter was completely demolished and the plaza was expanded to become 70 x 60 meters. The demolition of al-Magharbeh Gate Pathway in 2004 through 2014 enabled the expansion of the plaza to reach about 90 meters length adjacent to the wall of Al-Aqsa to more than 100 meters width with new excavations and public service area towards the west. The period of 2014 through 2015 is witnessing a new stage of identification and practice of considering the 70 meters wall south of the Magharbeh Gate Pathway (MGP) as part of the Western Wall (or the Wailing Wall). Newly created prayer plazas have been erected inside the excavation area adjacent to the southern western wall of Al-Aqsa, at a level lower than the present northern Western Wall Plaza. Observers recorded a new practice of leaving Jewish prayer notes between the stones of the wall, in an attempt to Judaize it and to impose a de-facto status of it, as an extension to the Western Wall (Jewish prayer space).

2. **Ribat al-Kurd / Hosh al-Shihabi:** This historic site is located near Bab Al Hadid (Iron Gate) of Al-Aqsa Mosque and is part in parcel of the western wall of Al-Aqsa. This property consists of a small plaza, an alleyway and a number of houses inhabited by several Palestinians, known as al-Shihabi Family. The property is an Islamic Waqf and dates back to the Mamluki Period. The site was confiscated by IOA and converted into a Jewish prayer place during the period 2006 through 2014. Israeli Occupation Authorities have recently imposed facts on the ground by banning the Awqaf from renovating the site, introducing a check point at its entrance and the Israeli municipality carried out restoration work at the site and installed surveillance cameras despite the continuous protests of the Jordanian Islamic Awqaf. In November 2015, the Israeli Occupation municipality has also fixed a new sign at the location claiming that the property is named the "small wailing wall", frivolously and unashamedly claiming that it is a wall of "Temple Mount". The property was also damaged several times due to tunneling taking place underneath it.

3. **Biblical and Talmudic Parks:** The Israeli Occupation Authorities have recently been imposing changes in the status of some confiscated land properties by initially designating them as natural

parks, and subsequently declaring them as national parks, then as Talmudic parks in a final stage of Judaization. The municipality is issuing new jurisdictions of zoning and plans to transform historic areas in and around the Walls of the Old City of Jerusalem into national parks. Of great risk is the municipal's delegation of certain authorities to Israeli settlers' NGOs, such as the extreme El-Ad organization, whose official objective is to Judaize Jerusalem through guided tours, Judaization narrative and educational programs and confiscation of Arab houses to convert them into Jewish synagogues or settlement outposts.

Figure 24: Al-Bustan neighborhood: Projected to be land free of Palestinians and to be announced a Judaized area to be called Gardens of the King

Jordan and Palestine's concern is not only the properties confiscation but also the fact that these plans are meant to promote political agendas such as removing non-Jewish archaeological remains, enforcement of Jewish representation in Jerusalem, creating a contiguous bloc of land free of Palestinian residents and to announce them as Judaized archaeological areas, such as Wadi Hilweh in Silwan and the Ummayad Palaces and al-Rahmah Cemetery among many other places such as the Nabi Dawoud Mosque (see below).

4. **Nabi Dawoud Mosque**: Nabi Dawoud Mosque, an Islamic Waqf property, is located next to the southern wall of the Old City of Jerusalem. Israeli settler extremists and NGOs (mentioned above) continue to demolish and remove Ottoman and Mamluk tiles that decorated the walls of Nabi Dawoud Mosque and to damage the graves of the Dajani family members at the site. At the same time, these extremist groups have gradually confiscated parts of the Mosque and converted them into a Jewish synagogue inside the first floor of the building.

Figure 25: Demolition of Muslim cemetery and enforcement of new Jewish synagogue at the Nabi Dawoud Mosque

Chapter 3

Recommendations

Jordan and Palestine call on UNESCO to implement its decisions taken by the Executive Board 195 and the World Heritage Committee 38th Session in Doha concerning the Old City of Jerusalem and Its Wall and other previous decisions in this regard.

As highlighted at the beginning of Chapter Two of this report, the UN, UNSC and most UN members states and the international organizations do not recognize Israel's 1967 occupation of East Jerusalem nor Israel's 1980 Jerusalem Law and the proclamation of East Jerusalem as the capital of Israel. Thus, Jordan and Palestine reiterate their request to the World Heritage Centre to refer to the legal status of each party according to Decisions & Resolutions of the UN bodies as well as the Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict 1954. Therefore, in the working document of the World Heritage Committee, Israel should be designated as the Occupying Power. Jordan and Palestine demand that all UNESCO bodies use international legal language, which describes Israel as Occupying Power or Israel Occupation Authorities, in all UNESCO monitoring reports, briefings and decisions that are related to the IOA measures, violations and aggressions in Occupied East Jerusalem, as part of the 1967 Occupied Territories. Jordan and Palestine also request that the report submitted by Israel be clearly presented, as the report of the Occupying Authorities according to the UN and UNSC resolutions and decisions relating to the status of East Jerusalem under international law.

Jordan and Palestine call on Israel to comply with the relevant provisions on the protection of cultural heritage including the four Geneva Conventions (1949), the Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict of 1954 and its related protocols, the Convention for the Protection of the World Cultural and Natural Heritage of 1972, the Delhi UNESCO Recommendation of 1956 concerning excavations undertaken in occupied territories, the inscription of the Old City of Jerusalem and its Walls at the request of Jordan on the World Heritage List (1981) and on the List of World Heritage in Danger (1982) and related recommendations, resolutions and decisions of UNESCO

Jordan and Palestine urge the intervention of UNESCO and the World Heritage Center to resume monitoring reports and to use all possible tools to document the observations mentioned in this Status Report.

Jordan and Palestine call on Israel, the Occupying Authority, to comply with the relevant UNESCO decisions, most importantly to refrain from the attempts to change the *Status Quo* at Al-Aqsa Mosque and to urgently stop all excavations and other illegal measures taken against the heritage of the Old City of Jerusalem and its Walls.

Jordan and Palestine insist on the demand that the IOA shall provide to the World Heritage Center all relevant information concerning all excavations and illegal works in the Old City of Jerusalem and its Walls as stipulated in previous World Heritage Committee and Executive Board Decisions.

Jordan and Palestine request that the World Heritage Centre and its Advisory Bodies undertake an appropriate analytical study on the effects of the aforementioned violations and convey the results to the World Heritage Committee 39th Session, 2015 for its consideration and action.

Jordan and Palestine underscore the necessity that UNESCO and the World Heritage Centre continue their guidance and direction towards fulfilling the obligations of all parties concerned, including UNESCO, towards the Old City of Jerusalem and its Walls, as a site listed by Jordan in the UNESCO World Heritage List in 1981 and in the List of World Heritage Sites in Danger in 1982.

Jordan and Palestine request presenting this Status Report in its entirety to all members of the World Heritage Committee and members of the UNESCO Executive Board and request this report to be reflected in the working document of the WHC's 39th Session, 2015.

HP EXHIBIT 6

ISRAELI VIOLATIONS

Against the Holy Places and the Historic Character of the Old City of Jerusalem

August 2016

INTRODUCTION

Ever since Israel occupied the West Bank and Gaza Strip in 1967, successive Israeli governments have used all possible means to consolidate control over Jerusalem, including the use of cultural heritage as an ideological and political tool. Employing and manipulating archaeology to serve the ideology of colonialism and attempt to gain political legitimacy is not a new phenomenon. In East Jerusalem, after almost 50 years of occupation, this is more evident than ever before.

The Old City is an integral part of occupied East Jerusalem and internationally recognised as such. In November 1967, the UN Security council called on Israel to withdraw from the territory it had occupied during the recent war, including East Jerusalem.[1] When Israel passed its own law in 1980, annexing East Jerusalem, the international community responded immediately through UN Security Council resolutions 476 and 478 *inter alia*:

> "[A]ll legislative and administrative measures and actions taken by Israel, the occupying Power, which purport to alter the character and status of the Holy City of Jerusalem have no legal validity and constitute a flagrant violation of the Fourth Geneva Convention …[and] all such measures which have altered the geographic, demographic and historical character and status of the Holy City of Jerusalem are null and void and must be rescinded in compliance with the relevant resolutions of the Security Council[.]"[2]

Today, archaeological excavations in East Jerusalem are taking place at an unprecedented rate, in order to create facts on the ground, control the land, and attempt to justify the expansion of Israeli settlements. These excavations are concentrated in the Old City and its environs[3] and include open, salvage, and tunnel excavations, as well as rehabilitation, restoration, and renovation work -all aimed at supporting a Jewish historical narrative, whilst disregarding, minimising and even eliminating evidence of other civilisations. Additional measures include the renaming of sites, streets, valleys, etc. and the removal of non-Jewish archaeological remains.

Most of these works are funded by government-supported settler organisations[4], which administer the important archaeological sites and develop them in line with their ideological goals. This allows such organisations to effectively redraft the history of Jerusalem and control the narrative that is presented to visitors. Such organisations not only invest in excavations, but also fund visits for students, soldiers and other groups to Jerusalem to learn about its history from an Israeli perspective. By presenting archaeological sites as Israeli "national" landmarks, this heavily edited narrative becomes a tangible reality, in which the Old City, with its various neighbourhoods and holy sites such as mosques and churches, and its rich multi-layered history, is replaced by a pre-70 A.D. account.

In recent years, the Israeli government has also been digging a network of tunnels beneath the Old City of Jerusalem. These tunnels are primarily used to facilitate the movement of tourists around the Old City from one Jewish site to another. By moving under the ground as opposed to above ground, visitors are not required to acknowledge the Arab Palestinian presence and history in the city nor to visit Islamic or Christian sites such as the Al-Aqsa Mosque/ Al-Haram Al-Sharif or the Church of the Holy Sepulchre. For those who do visit such sites, their understanding of them is influenced by the many Israeli museums spread throughout the Old City, notably the Museum of the History of Jerusalem and museums in the Jewish Quarter, retelling the history of Jerusalem as an almost exclusively Jewish city.

All of these policies are specifically aimed at Judaizing Jerusalem, thereby changing its historical significance, negating any non-Jewish heritage in the city, and displacing Muslim and Christian Palestinians from their homeland - a crime against humanity under international law.[5]

These policies also violate the status of the Old City of Jerusalem and its Walls, which was inscribed as a UNESCO World Heritage site in 1981, upon the request of the Jordanian government. At that time, UNESCO's advisory body

[1] UN Security Council Resolution 242 (1967)

[2] UN Security Council Resolution 476; S/RES/476 (1980) 30 June 1980.

[3] I.e., within the area referred to by Israel as "Holy Basin", which includes the Old City, Wadi Ar-Rababa to the west of the Old City to the Mount of Olives and over to Sheikh Jarrah.

[4] Principally El'Ad, an extremist settler group, which focuses on settling Jews in Silwan and the Old City.

[5] E.g., Art. 7(1)(d), Rome Statute, 1998, states that "crime against humanity' include "Deportation or forcible transfer of population."

confirmed that" Jerusalem is directly and materially associated with the history of the three great monotheistic religions of mankind," and "has been continuously inhabited from prehistory," thus presenting a series of exceptional testimonies to its vanished civilizations.[6]In 1982, the World Heritage Committee decided by a vote of 14:1 and 5 abstentions to inscribe the Old City of Jerusalem and its Walls on the List of World Heritage in Danger[7],thereby highlighting the threats and risks to the cultural heritage of the Old City sites.

Culturally sensitive sites designated as "world heritage" are legally protected pursuant to the Law of War, under the Geneva Convention, its articles, protocols and customs, together with other treaties including the Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict and international law.[8]

While the addition to the World Heritage List was a positive step, Israel's non-party status to the World Heritage Committee has stymied its actual effectiveness so far.[9]

1. JERUSALEM AND THE STATUS QUO OF THE HOLY PLACES

The now often referred to '*Status Quo* Arrangement in the Holy Places' was originally established in 1852, when Ottoman Sultan Abdul Majid issued an edict (*firman*) freezing claims of possession by religious communities over the Christian holy places in Jerusalem and Bethlehem and forbidding any construction or alterations to their existing "status".[10] This arrangement, which was a futile attempt by the Sultan to avoid a war between the Greek Orthodox and Catholic churches over the rights to some of the Christian places, was internationally recognised at the 1856 Conference of Paris (at the end of the Crimean War) and through the 1878 Treaty of Berlin (between European Powers and the Ottomans). The latter stated, in Article 62, that "[It is] well understood that no alternations can be made to the *status quo* in the Holy Places"[11] and extended that arrangement to include all - not only Christian - holy places.

The Maghribi Quarter before and after destruction

After the defeat of the Ottomans and the partitioning of their Empire after World War I, the British Mandate authorities in Palestine (1920-47) upheld the *status quo* arrangement, and included Al-Buraq (Western) Wall in Jerusalem and Rachel's Tomb on the outskirts of Bethlehem. The first major violation of the arrangement occurred in September 1928, when a group of Jewish worshippers set up chairs at the Wall to separate men and women performing Yom Kippur

[6] From the formal September 1981 recommendation of the UNESCO's advisory body, the International Council on Monuments and Sites (ICOMOS)that the Old City be included on the World Heritage List.

[7] The justification mentioned inter alia, the "significant loss of historical authenticity" and of "cultural significance" as "ascertained danger"and "modification of juridical status of the property diminishing the degree of its protection", "lack of conservation policy", and" threatening effect of town planning" as "potential danger". However, not all dangers can be attributed to the Israeli occupation and its Judaization attempts. Other threats and risks relate to overcrowded and unsuitable housing, illegal construction, poor infrastructure, lack of maintenance, and the sheer number of religious pilgrims and tourists.

[8] According to Article 53 of the Geneva Convention, for instance, it is prohibited:

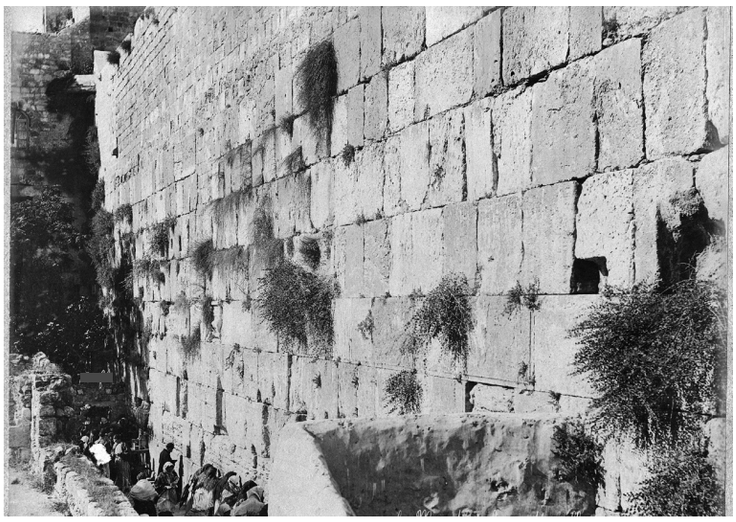
" (a) To commit any acts of hostility directed against the historic monuments, works of art or places of worship which constitute the cultural or spiritual heritage of peoples;
(b) To use such objects in support of the military effort;
(c) To make such objects the object of reprisals."

[9] Over the years, many UNESCO delegations sentto inspect preservation work in the Old City and assess its status of heritage and conservation were prevented from carrying out their work by Israeli authorities.

[10] Initially, this referred to seven Christian holy places: the Holy Sepulchre Church, the Sultan Monastery on the roof of the Church of St. Helena in the Holy Sepulchre, the Church of Maria's Tomb and the Church of the Ascension in Jerusalem, and the Church of the Nativity, the Milk Grotto and the Shepherds' Field in Bethlehem. See Berkowitz, Shmuel, *The Temple Mount and the Western Wall in Israeli Law*, Jerusalem: JIIS, 2001.

[11] "Modern History Sourcebook: The Treaty of Berlin, 1878 - Excerpts on the Balkans",https://legacy.fordham.edu/halsall/mod/1878berlin.asp.

prayers, triggering one of the first periods of serious unrest in the city. A subsequent White Paper, submitted to the British government in November 1928, reiterated the rights of Muslims to the Wall.[12]



Al-Buraq Wall (Western Wall) pre-1967

Although unsuccessful in their search for documentary evidence of Jewish rights to the Wall, the Zionist movement still demanded that it be expropriated for the Jews.[13] The following year, a dispute over prayer arrangements at the Wall escalated and, in August 1929, protests turned violent and resulted in the deaths of dozens of Jews and Arabs, and the injuring of hundreds more. The conclusions of the subsequent British Inquiry Commission, presented in December 1930, confirmed that although Jews have free access to the Wall for religious reasons,

> "the ownership of the Wall, as well as the possession of it and of those parts of its surroundings belong to the Moslems and that the Wall itself, as an integral part of Al-Haram Ash-Sharif area, is Moslem property".[14]

Despite this, in the course of the 1967 War, Israel forcibly seized control of Al-Buraq Wall, confiscated the key to Al-Magharbeh Gate, and destroyed the Al-Magharbeh Quarter, located in front of the Wall. Here they created a large prayer plaza for Jewish worshippers,[15]which was gradually extended from an area of 66m^2 (22 x 3m) to an area of 6300m^2 (90 x 70m). In 1984, a length of 155m, a width of 1.5 m and the entire height of the Haram Al-Sharif's western wall was registered in the Israeli Land Registry as property of the State of Israel.[16]

Immediately after the 1967 War, Israel nominally recognised the site's historical status and religious significance for Muslims, as well as the custodianship of Jordan (i.e. responsibility for administration and religious arrangements). Despite this recognition, Israeli authorities have since controlled entry to the compound's gates and can enter the compound at will. Moreover, all successive Israeli governments have made efforts to undermine the internationally recognised *status quo*.

Until the Oslo "Negotiations" Process in the early 1990s, the agreement between Jordan and Israel was relatively stable. A clause in the 1994 Peace Treaty between Jordan and Israel stipulated that "Israel respects the present special role of the Hashemite Kingdom of Jordan in Muslim holy shrines in Jerusalem" and that "when negotiations on the permanent status will take place, Israel will give high priority to the Jordanian historic role in these shrines."

With Oslo Process, however, Jewish extremist elements came to the foreground, who, fearing Israel would abandon Jewish worship rights to the Wall, pledged to do everything in their power to prevent this. These extremist elements have become increasingly more vocal, powerful and mainstream in the past few decades.

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[12] El-Farra, Muhammad H., "The Role of the United Nations Vis-a-Vis the Palestine Question", *Law and Contemporary Problems,* Vol. 33, No. 1 (Winter 1968), p. 73, quoted in http://foa.org.uk/uploads/al-aqsa-report2013.pdf. "The Wall is also part of the Haram Ash-Sharif; as such, it is holy to Moslems. Moreover, it is legally the absolute property of the Moslem community, and the strip of pavement facing it is Waqf property, as is shown by documents preserved by the Guardian of the Waqf."

[13] Lundsten, Mary Ellen, "Wall Politics: Zionist and Palestinian Strategies in Jerusalem, 1928", *Journal of Palestine Studies*, Vol. 8, No. 1 (Autumn 1978).

[14] Report of the Commission appointed by His Majesty's Government in the United Kingdom of Great Britain and Northern Ireland, with the approval of the Council of the League of Nations, to determine the rights and claims of Moslems and Jews in connection with the Western or Wall at Jerusalem, December 1930 (for the full text see UNISPAL doc A/7057-S/8427).

[15] Including two mosques and 135 homes, leaving 650 Palestinians homeless. See, for instance, "The Holy al-Aqsa Sanctuary Under Threat," 2013, available at http://www.foa.org.uk/wp-content/uploads/2016/01/al-aqsa-report2013.pdf.

[16] See Berkovitz, S. op.cit.

Since the second Palestinian Intifada, which erupted in September 2000 after the highly provocative visit of then Likud opposition leader Ariel Sharon to the Al-Aqsa Mosque/Al-Haram Al-Sharif, and against the wider backdrop of the failure of Oslo, there have been thousands of Israeli police and soldiers deployed in and around the Old City. Today, Israeli police are even stationed inside the compound, and while Palestinian Muslims are barred from accessing Al-Buraq Wall, Jews are routinely escorted by Israeli forces into the Al-Aqsa Mosque/Al-Haram Al-Sharif.[17]

Below are the main elements of the pre-September 2000 *status quo* regarding non-Muslim tourist groups and delegations to Al-Aqsa Mosque/Al-Haram Al-Sharif:

a. Access of non-Muslim groups and delegations was subject to the approval of the Jordanian Waqf Department through a prior written request;

b. Neither Non-Muslim prayers nor prayer tools or instruments were allowed inside the Al-Aqsa Mosque/ Al-Haram Al-Sharif compound;

c. Deployment of armed personnel was prohibited;

d. The Jordanian Waqf had the authority to regulate entry and access for non-Muslims, including:

1. determining and maintaining respectful appearance, conduct, and behaviour at the site;
2. taking required security measures to preserve order;
3. organising security escorts;
4. prohibiting tourists who breached visitation regulations from future visits; and
5. predetermining details of visits, including:

i. *size* of Jewish tourist groups (usually three and not exceeding five at one time);
ii. the *route* of the visits (usually 150 meters in each direction); and
iii. the *frequency* and *duration* of the visits.

Under the Fourth Geneva Convention, Israel, as the occupying power, is obliged to take measures to protect the religious rights of the occupied. However, instead of providing security to Palestinian worshippers, Israel routinely intimidates them and prevents them from accessing the holy site.

The Western Wall prayer area today

[17] It is worth noting that the *Jordanian-Palestinian Agreement to Jointly Defend Al-Aqsa Mosque/Al-Haram Al-Sharif*, signed by King Abdullah II and President Mahmoud Abbas in Amman on 31 March 2013 defines Al-Aqsa Mosque/Al-Haram al-Sharif as the entire 144 dunum-compound, "which include the Qibli Mosque of al-Aqsa, the Mosque of the Dome of the Rock and all its mosques, buildings, walls, courtyards, attached areas over and beneath the ground and the Waqf properties tied-up to al-Masjid al-Aqsa, to its environs or to its pilgrims".

Al-Aqsa Mosque/Al-Haram Al-Sharif

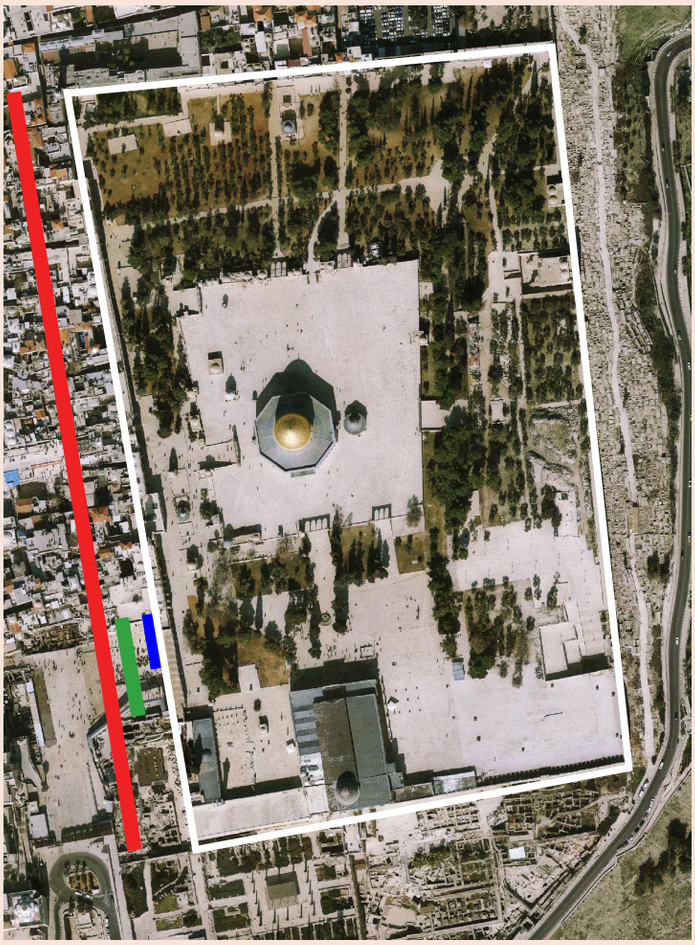
"Al-Aqsa Mosque" and "Al-Haram al-Sharif" are identical terms and should consistently be referred to jointly as the "Al-Aqsa Mosque/Al-Haram al-Sharif", which denotes the entire 144-dunum compound.[18] Sacred to approximately 1.6 billion Muslims worldwide, it is the third holiest mosque in Islam, the site of the Prophet's night journey, *Isra wa Miraj*. It is the original *Qibla* (i.e, direction for prayer) for Muslims.

Territorially, the Al-Aqsa Mosque/ Al-Haram al-Sharif extends down to the centre of the earth and includes the airspace directly above the entire compound (White line).[19]

The Western Wall of Al-Aqsa Mosque/ Al-Haram Al-Sharif extends from south corner of the Al-Aqsa Mosque/ Al-Haram al-Sharif to the north (Red line).

Al-Buraq Wall extends from south corner of the Al-Aqsa Mosque/Al-Haram al-Sharif to the north and is 50 meters long (Green line).

Al-Buraq Plaza is part of the Western Wall of Al-Aqsa and it is the Western Wall of Al-Buraq Mosque located inside Al-Aqsa Mosque/Al-Haram Al-Sharif. The Plaza has been known and used for decades as the **"Wall"**, i.e., the Jewish prayer area, which according to the pre-1967 *Status Quo* was only 3 meters wide and 22 meters long (Blue line).



2. ISRAELI VIOLATIONS AGAINST THE HOLY PLACES AND THE HISTORIC CHARACTER OF THE OLD CITY OF JERUSALEM

Israeli authorities are carrying out intensive and damaging tunnelling, excavation and construction projects in and around the Old City at an alarming rate, with the aim at further Judaizing the city. In doing so, many non-Jewish historic sites are either removed and/or converted into Jewish prayer spaces, in breach of international law and in defiance of international consensus. The Israel Antiquities Authority (IAA) plays a major role in this, having illegitimately self-declared jurisdiction over the excavations and creating an exclusively Jewish-only narrative for many sites. Of even greater concern is the fact that the IAA has delegated many excavations to extremist settler organisations, such as El'ad and Ateret Cohanim.

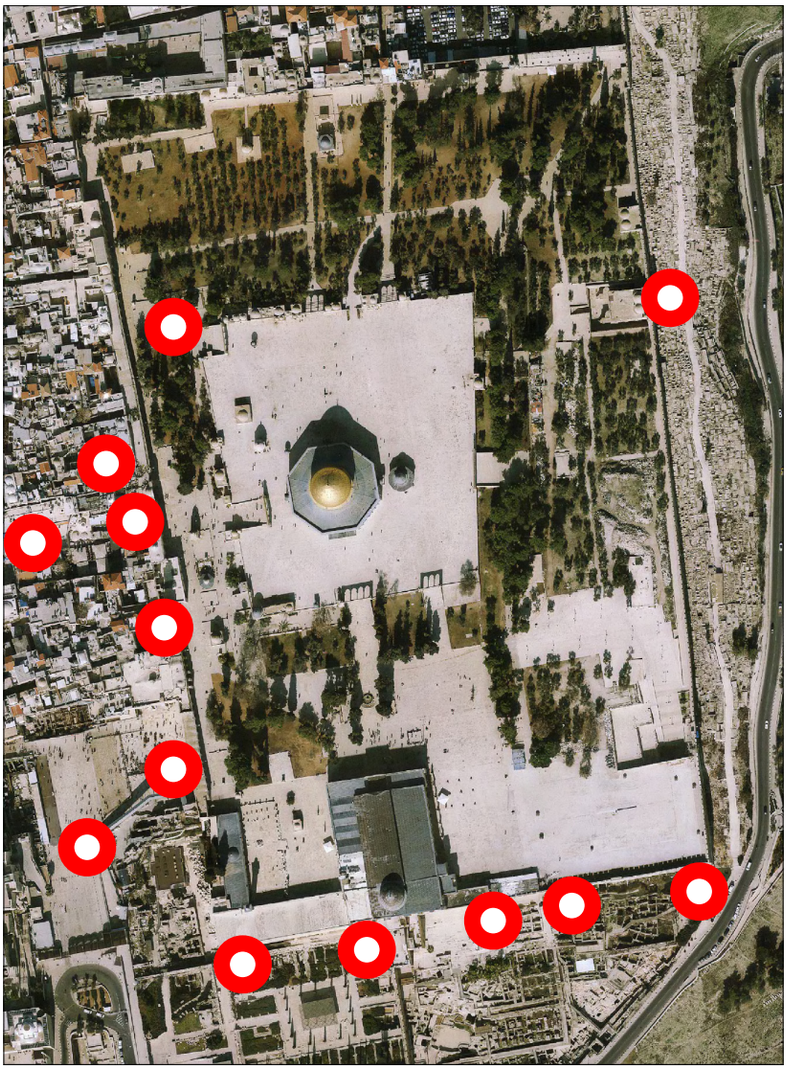
[18] 144 dunums = 144,000 m^2 - with lengths of 491m west, 462m east, 310m north and 281m south; see, e.g., the Agreement to Jointly Defend Al Masjid Al Aqsa signed by King Abdullah II and President Mahmoud Abbas in Amman on 31 March 2013, Preamble, paragraph C,http://kingabdullah.jo/index.php/en_US/news/view/id/10779.html.

[19] 144 dunums = 144,000 m^2 - with lengths of 491 m west, 462 m east, 310 m north and 281 m south; see, e.g., the Agreement to Jointly Defend Al Masjid Al Aqsa signed by King Abdullah II and President Mahmoud Abbas in Amman on 31 March 2013, Preamble, paragraph C, http://kingabdullah.jo/index.php/en_US/news/view/id/10779.html.

Since 2015, excavations have been intensively carried out within the areas at the western and southern walls of Al-Aqsa Mosque/Al-Haram Al-Sharif, and in spaces that extend westward to Al-Wad Street, beneath Palestinian homes in the Muslim Quarter. Hundreds of square meters are being excavated, involving the wide scale removalhistoric remains,such as walls, rooms, graves, Mamluk and Ottoman baths and arches.

2.1 Al-Aqsa Mosque/Al-Haram Al-Sharif

In flagrant violation of international humanitarian law, the 1994 Jordan-Israel Peace Treaty, and UNESCO decisions, Israeli forces have carried out numerous aggressions within the Al-Aqsa Mosque/Al-Haram Al-Sharif, against Muslim worshippers, the staff of the Waqf and the property itself. These aggressions have particularly intensified over the past year. In doing so, Israel has openly challenged the pre-1967 *status quo,* and is thus not only threatening the historic identity of the holy city but also the security and stability of the entire region.



Various points where settlers breached through the wall of Al-Aqsa Mosque/Al-Haram Al-Sharif during the period between 1967 and 2012

Recent violations include the following:

a. There are various points threatening to breach the walls of Al-Aqsa Mosque/Al-Haram Al-Sharif due to excavations, tunneling and other diggings, an increasing number of which are covert works.

b. Jewish extremists continue to force their way into Al-Aqsa Mosque/Al-Haram Al-Sharif to "tour" the site on an almost daily basis and under heavy police guard. In 2014, the Waqf recorded 11,524 such provocative intrusions, a number which rose to 11,645 in 2015.These "tours" often trigger violent clashes with, and resulting injuries among, Muslim worshippers, in addition to abuse of Waqf employees, and damage to the property at the holy compound.

c. In spite of the official Israeli Chief Rabbinate's position that no Jewish prayer is allowed inside Al-Aqsa, Israeli police have turned a blind eye to hundreds of incidents where "visitors" have tried to perform Jewish prayers and other religious rituals, only stopping them when they were recorded and protested by Waqf officials and/or Muslim worshippers.

d. In 2015, in an unprecedented violation of the sanctity of Al-Aqsa Mosque/Al-Haram Al-Sharif, Israeli forces allowed hundreds of extremist Jews to enter the holy place barefoot, in a bid to send the provocative message that they are "inside their holy site".

Provocative Incursions of Extremist Jews into Al-Aqsa Mosque under Police Escort

e. 2015 also saw an increase in incursions by Israeli forces into Al-Aqsa Mosque/Al-Haram Al-Sharif, which took place on a near daily basis, violating the sanctity, spirituality and historic character of the site. The interior of the Al-Aqsa Mosque/Al-Haram Al-Sharif (Al-Qibli Mosque) has been severely harmed during numerous raids. The worst raid, thus far, took place on 13 September 2015, when Israeli forces stormed the compound, using tear gas and stun grenades, in order to make way for extremist Jewish "visitors" while banning Muslim worshippers from entering the compound. During the assault, all seven gates of the mosque as well as its windows, carpets, lighting, sound systems and internal columns were damaged, with the repair and restoration costs estimated at over US $700,000.

Damage caused to the doors and windows of the Qibali mosque by Israeli forces.

f. Aggressions against worshippers further increased during 2015[20] as Israeli forces were frequently deployed inside the holy site, where they harrassed, arrested and injured Muslim worshippers on numerous occasions.

g. During most of 2015, Israeli forces restricted Muslim worshippers' access to Al-Aqsa Mosque/Al-Haram Al-Sharif, imposing age limitations and street closures against Palestinian Jerusalemites, while denying the vast majority of Muslims from the West Bank and Gaza entry to Jerusalem.

Examples of Israeli military aggressions and assaults against worshippers.

[20] Especially during the period from August 23rd to October 6th, 2015.

2.2 Violation at Al-Buraq Plaza and the Magharbeh Quarter

2.2.1 Ribat Al-Kurd

Israeli authorities continue to convert the Islamic Waqf of Ribat Al-Kurd,located north of the alley that leads to Bab Al-Hadid (Iron Gate) at the Western Wall of Al-Aqsa Mosque,into a place for Jewish prayer ritual. At the same time, the Wqaf is banned from practising its legal and historical right to renovate the area. The Ribat Al-Kurd, which dates back to the Mamluk era, consists of a small plaza, an alleyway and a few houses owned by the Palestinian Al-Shihabi family. Further violations include a permanent Israeli checkpoint and surveillance cameras placed at the entrance of the site, alongside a new sign naming it the "Small Western Wall" and claiming, in complete violation of the *status quo,* that it was a wall of the "Temple Mount". The digging of tunnels underneath the area has also resulted in cracks in the Palestinian property above the ground.

Ribat Al-Kurd, 2013-2016

2.2.2 "Beit Strauss"

In 2008, the so-called Western Wall Heritage Foundation, an Israeli governmental body, presented an architectural plan to the Israeli planning authorities to expand Beit Strauss (the 'Strauss Building'), which is located on the northern edge of Al-Buraq Plaza. Part of the plan is the confiscation of 360m^2 from the plaza to provide space for toilets (160 m^2), a lobby, a police station (125 m^2), offices, the "Jerusalem Traveller's Hall" (125 m^2), and other facilities.[21]

Ever since the announcement of this plan, the Waqf has closely monitored and reported on the project's progress, including to the UNESCO World Heritage Centre, listing the following violations:

[21] See http://alt-arch.org/en/wp-content/uploads/2016/02/Taktsirim-Eng-Web-03.pdf, p. 5-7, for details.

a. The IAA wanted the building to rest on a piles foundation, in order to avoid salvage excavations and to restrict its role of observation, while the Waqf, UNESCO, or foreign entities were prohibited from accessing or overseeing the works.

b. Beit Strauss forms a direct threat to the historical fabric of the complex and the area's archaeological remains.

c. Beit Strauss has a negative impact on the Palestinian and Arab cultural and visual integrity of the area.

d. In April 2013, concrete waspoured in the boreholes for the building's pillars without taking into consideration historic walls and archaeological remains, which have been irreversibly damaged due to extensive drilling.

e. Parts of the building, where centuries-old walls of religious schools existed, have beenrenovated to be used as public toilets.

f. In 2015-2016 an extra floor was added to Beit Strauss, which blocks the windows of two Palestinian homes belonging to the Sub-Laban and Al-Khalidi families.

g. Under the guise of security, Israeli forces have installed surveillance cameras observing the Sub-Laban family inside their home.

Demolitions for the construction of Beit Strauss on Muslim Waqf real-estate, 2013-2016

2.2.3 "Beit HaLiba"

In the western part of the historical Magharbeh Quarter, the so-called "Western Wall Heritage Foundation" is planning a multipurpose centre ("Beit HaLiba") with classrooms, an exhibition hall and administrative offices, although final approval is still pending.[22] These plans once again contravene international law and UNESCO conventions and decisions. To date, the following violations and changes to the *status quo* have been recorded:

a. In 2003/2004, the few remaining houses of the Magharbeh Quarter were confiscated and demolished in order to make way for the so-called Beit HaLiba.

b. Between 2005 and 2009, the IAA conducted covert excavations at the site. According to Israeli reports, these exposed important findings, including large vaulted structures, a sacred tomb, a bakery, shops and other structures from the Ottoman, Mamluk and early Islamic periods.

c. The IAA has closed the site to observers, the public and Israeli experts, who have all called on the IAA to conserve and not to remove or destroy Islamic layers of history.

d. Salvage excavations commenced before the IAA had received the necessary construction permits.

e. Most of the remains from the Islamic period were removed in order to expose earlier remains. According to observers, scarce but large structures with elaborate façades and vaults built above the eastern Cardo[23] were found at Beit HaLiba. Some of the pillars survived to their full height. East of the Cardo, parts of a large public building were exposed, which was attributed to the 12th Century Al-Madrasah Al-Afdaliyya (later known as Sheikh Eid Mosque). However, there is no record of what has been preserved or removed of those remains.

f. While some Israeli experts claim that the excavations were conducted in an extensive and professional manner, most of the Islamic-period remains were dismantled in a clear bid to subordinate archaeology to ideology.

g. According to Israeli experts and IAA sources, the entire Al-Buraq Plaza will be excavated to the depth of a full storey that will later be covered by a roof resting on pillars. While the plaza above will remain open and expanded, the underground level will be used for security checks, elevators, passages and other as of yet unannounced functions.

Beit HaLiba Project at the site of the historic Magharbeh Quarter

[22] See http://alt-arch.org/en/wp-content/uploads/2016/02/Taktsirim-Eng-Web-03.pdf, p.15-18 for details.

[23] The Cardo, was the main North-South "Boulevard" of Aelia Capetalina, the Roman and Byzantine city that was established in the 2nd Century AD. It was a monumental royal road, which was typical of the grand Roman cities. It is emphasized in the Madaba map, showing that it played a central role in the urban design of the Byzantine city.

h. According to Israeli experts who protested against "Beit HaLiba", there was no open tender for the architectural works, leaving the "competition" between ideologists, extreme settler groups and religious foundations.

i. The Western Wall Heritage Foundation, El'ad and Ateret Cohanim are blunt in pursuing their goals to improve transportation, parking, and visitor capacity, while disregarding archaeological ethics.[24]

j. The IAA claims it keeps samples of the remains; however, it is impossible to preserve and display archaeological remnants in areas earmarked for new constructions and public spaces.

k. Due to the secrecy of many of the excavations, it is impossible to know whether and what kind of important remains of non-Jewish heritage were irreversibly removed or covered by new constructions instead of being preserved.

2.2.4 Demolition of the Magharbeh Gate Pathway, 2004-2016

The Magharbeh Gate pathway area is a main target for extensive underground and excavation works. Violations and changes to the *status quo* during 2014-2015 included:

Demolitions of historic remains and continued excavations at the Magharbeh Gate Pathway.

[24] Archaeologists, for example, must not excavate a site all at once, and are required not only to refrain from doing harm, but to engage in activities that will promote understanding, rather than conflict, and promote inclusiveness as well as multiple narratives.

a. Extensive unlawful and covert work under tents.

b. Removal of historical remains, including entire rooms and parts of the Al-Afdaliyya Mosque.

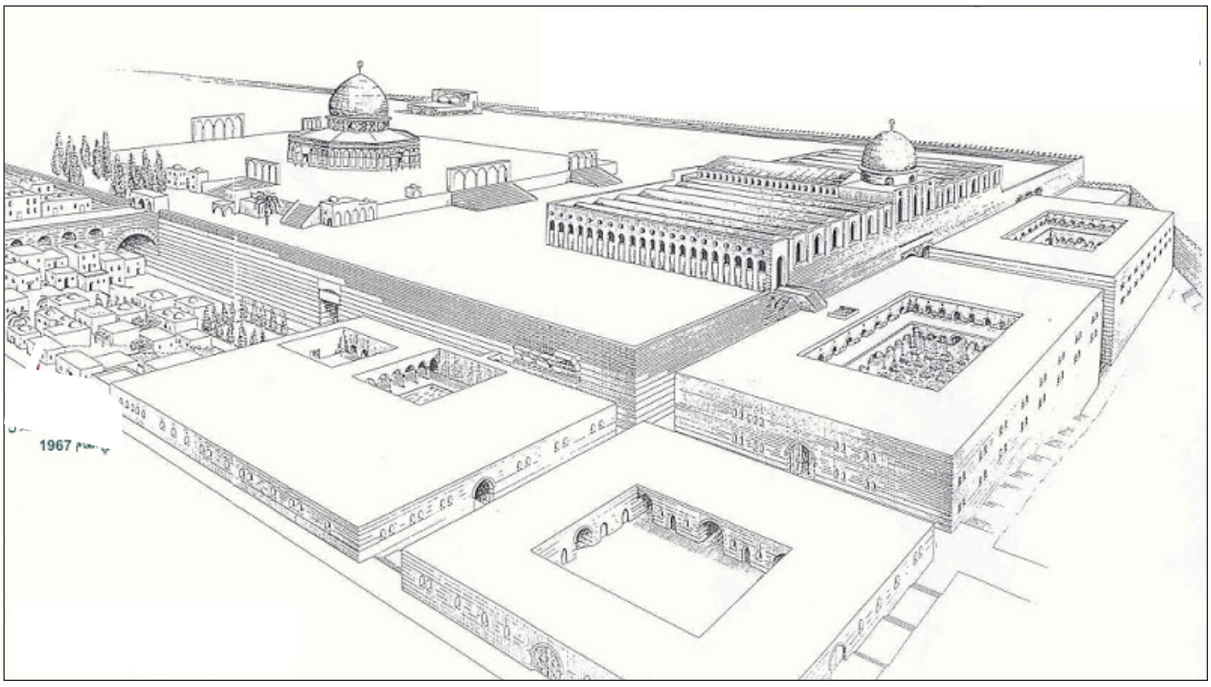
c. Demolition of parts of the Magharbeh Gate pathway, in order to expand Jewish prayer areas at the expense of Islamic and Roman remains located just south of the site.

d. Expansion of the Jewish prayer areas by levelling and lowering large areas of the Magharbeh Gate pathway. Ongoing excavations and new constructions, including a huge wooden platform, built in 2013 to serve as an additional prayer area(known as Sharansky or US Liberal Jews prayer platform), are expanding the area around the Wall.

Another two new platforms were constructed against the Western Wall in 2015. Jews visiting the site left prayers on pieces of paper between the stones of the wall, in order to Judaize it, and make it an extension of the Wall.

2.3 The Umayyad Palaces Area

Intrusive tunnelling, excavation works and other attempts to give priority to Jewish history have also targeted the area of the historic Umayyad Palaces[25],which are located south and west of Al-Aqsa Mosque/ Al-Haram Al-Sharif and were built in the same period as the Mosque's current structure by the Umayyad Khalifah Abdel Malik Bin Marwan and his son Al-Walid Bin Abdel Al-Malik, as well as successive Khalifs between 662A.D. and 750A.D.



Umayyad Palaces and Al-Aqsa Mosque in the 7th and 8th centuries AC (Umayyad period, third Islamic Era).

Archaeological excavations, led by Israeli professors Meir Ben-Dov, Dan Bahat and Benjamin Mazar from the 1960s to the 1980s, have exposed the foundations of four large palaces, which surrounded the southern and south western walls of Al-Aqsa Mosque and were connected by stairs, bridges, pathways and gates to the different levels of the Mosque. These included the Lower Al-Aqsa or "the old Al-Aqsa" (Al-Aqsa Al-Qadim), located beneath the present-day upper Qibli Mosque, which was almost double its current size. Israeli Professor Meir Ben-Dov, who led and documented most of the excavations, has described the Umayyad Palaces in numerous books and articles, including "the Discovery of Ancient Jerusalem".

[25] The Ummayyads placedhigh importance onJerusalem and considered it their spiritual capital.

Examples of illegal and damaging excavations and tunnelling at the Umayyad Palaces

From the creation of the State of Israel, in 1948, until the end of the 20th Century, Israeli authorities respected, to a certain extent, the remains of the Umayyad period and their scientific value. Since 2000, however, accelerated Judaization attempts have led to violations of the *status quo* and of the narrative of the Umayyad Palaces:

a. In 2001, the administration of the area south of the Magharbeh Gatewas given to the Davidson Centre - a museum/a**rchaeological park** which is linked to municipal infrastructure without the necessary permissions.

b. The Davidson Centre turned the entrance of the Umayyad Palaces into a museum with an extremely Judaized narrative, which, for instance, gives demonstrations to Israeli students and tourist guides on how Al-AqsaMosque/Al-Haram Al-Sharif could be demolished and the "Jewish Third Temple" rebuilt in its stead,[26]and teaches Jewish youth how they can contribute to the removal of Islamic historic and holy sites both in literature and on the ground, in order to serve the Jewish narrative. The centre's tools of education include films, guiding pamphlets, exhibitions, and wooden, plastic and virtual models of the "Second and Third Temples".

c. The Centre has encouraged extremist Jewish and settler organisations to distort history by portraying the Umayyad Palaces as Jewish ritual rooms and baths. Such actions have encouraged several authorities

[26] Currently the Centre features 30 different replacement proposals for Al-Aqsa Mosque.

and actors to remove Islamic layers in the search for Roman remains, which were mistakenly claimed to be Second Temple relics.

d. In complete ignorance of the fact that the area in question is a Waqf property, of which the Waqf is in charge, Israeli authorities are caught in an internal quarrel between the Davidson Centre and the Jewish Quarter Development and Reconstruction Company over the management of the site.

e. In 2013, the Jerusalem Development Company and the Jewish Quarter Development and Reconstruction Company granted extensive rights over the Davidson Centre (and thus to almost half of the Umayyad Palaces)to El'ad, an extremist settler organisation. This is possibly the most worrying development to date.

f. As the current official manager of the site, El'ad's violations are two-fold:
   - The organsiation falsely describes all Umayyad and Roman remains as Jewish temple remains, and
   - It converts historic areas into practical Jewish prayer and celebration spaces, platforms or ritual baths.

g. Furthermore, by linking the underground site which it manages in the area of Silwan with the excavations at the Umayyad Palaces and the area of the Western Wall of Al-Aqsa Mosque, El'ad predominantly presents the Roman-era findings as remains of the "First and Second Temple" period, while ignoring and often removing the majority of other relics.

Judaization of the Umayyad Palaces Area

2.4 Excavations in the Muslim Quarter and Al-Wad Street

Intrusive tunnelling and excavations are also taking place under and in the remaining Muslim Quarter of the Old City of Jerusalem, particularly in thearea of Al-Wad Street.

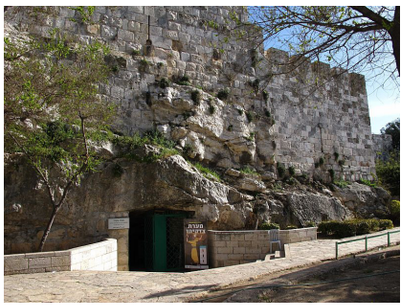
2.4.1 The Kittan Cave

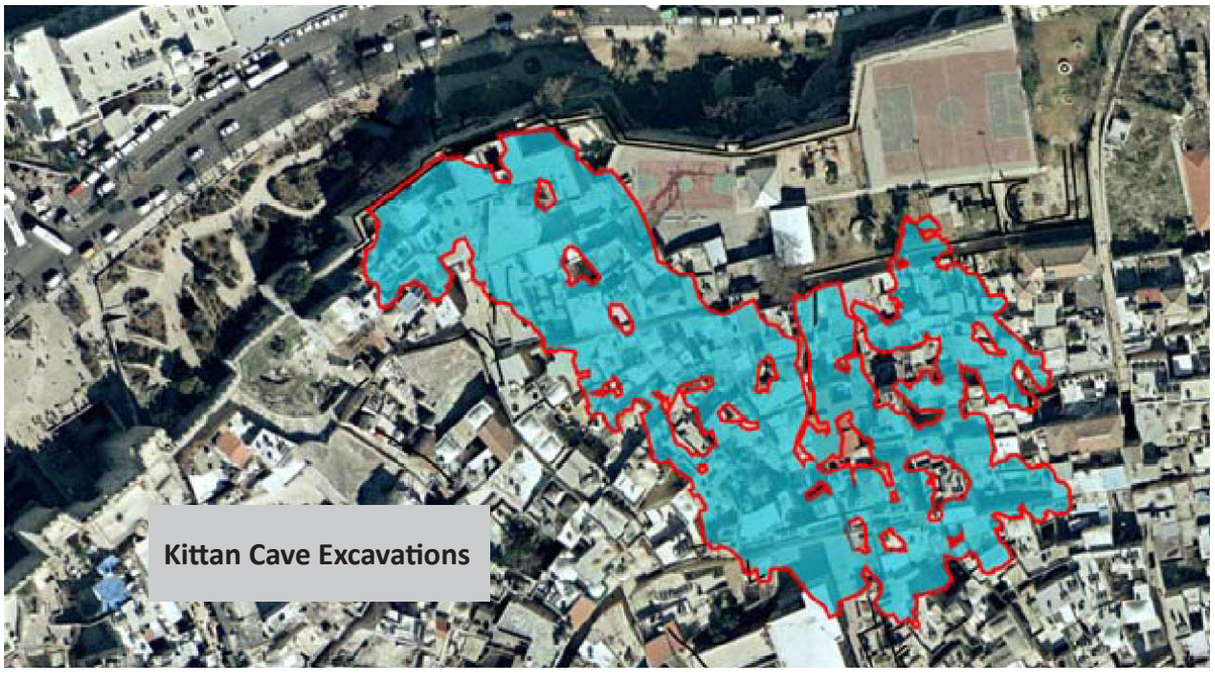
The Kittan Cave (also known as Solomon's Quarries) is accessible from outside the Old City's northern wall, between the Damascus and Herod's (As-Sahira) Gates. The cave extends beneath the Sa'diyah neighbourhood of the Old City's Muslim Quarter. During the Ottoman Era, it served as a quarry. Covert excavations have been taking place inside the cave since 2008 and observers suspect that there are plans to connect it to the Western Wall tunnels network. Most recently the following violations have been documented:

a. Pouring in large amounts of concrete (in 2013/14) to create a new exit point near Herod's Gate.

b. Undermining the site's historic significance by extracting building stones from the time of Ottoman Sultan Suleiman the Greatand by Judaizing its narrative.

c. Further Judaizing the site by renaming it "Zedekiah's Cave" in an attempt to claim that from here the stones of the "First Temple of Solomon" were extracted.





Area of the underground Kittan Cave excavations

2.4.2 Al-Wad Street

Covert excavations, tunnelling and concrete filling are part of the ongoing illegal underground works in Al-Wad Street, which includes the "Clearing" excavated galleries, ancient drainage channels, and large underground spaces of their historic contents, i.e. removing relics from the Islamic and Roman periods with or without "Judaized" documentation

Original Roman stones (left) at Al-Wad Street and their replacement (right).

2.4.3 Hammam Tankaz – the Mamluk Bathhouse

The Ottoman building housing Hammam Tankaz is documented by the Waq fas a *hammam* (bathhouse), constructed by the Mamluk Amir Tankaz Al-Nasiri in 1337 AD. It is divided into two parts:*Hammam Al-'Ein* to the north, which was built during the Mamluk-era renovation of the Cotton Market andand *Hammam Al-Daraj* to the south. At the *Hammam Al-Ein*, the Waqf has delegated the administration and renovation

Israeli excavations at Hammam Tankaz

Ohel Yitzchak Synagogue in the heart of the Muslim Quarter

of the site to the Department of Archaeology at Al-Quds University. *Hammam Al-Daraj*, mean while has been subjected to extensive Israeli excavations since 2003, following the approval of a 2001 plan to rehabilitate the so-called "Ohel Yitzhak" synagogue (which prior to this housed the Ateret Cohanim Yeshiva). In 2007, another plan added a Jewish museum to the site and linked it with the Western Wall Tunnels.

The excavations at Hammam Tankaz are a violation of international law and all international conventions pertaining to heritage conservation both because they are being conducted covertly, and also due to the following violations:

a. At the end of 2007, the "Ohel Yitzchak" project was transferred from the Moskowitz family, which funds many settler activities in East Jerusalem and the Old City, to the so-called Western Wall Heritage Foundation, although the site is clearly documented as Waqf property.

b. Since 2003, the IAA, in cooperation with the Western Wall Foundation, has excavated two tunnels starting at the site, i.e., on land that is not owned by any of the project's developers.

c. The museum deviated from the municipal building plan and the tunnelslacked building permits,as well as authorisation for archaeological excavation.

d. Israeli antiquities experts reported that the discovery of a large vaulted hall was neither properly documented nor were any details released.

e. The site has many passageways, education centres, prayer rooms and museums accommodating visitors and school children of mainly extremist Jewish organizations. Visitors receive displays and information that link the site to Jewish religious history and to the Western Wall tunnels.

f. One significant archaeological finding was a Mamluk caravansary (the main hall), which has *de facto* been converted into a Jewish synagogue, furnished with a table,a Torah scroll and other Jewish prayer tools.[27]

[27] While Ateret Cohanim announced the site as synagogue, the IAA claims that the prayer tools only served educational purposes.

g. Reports suggest that the main hall and other rooms focus solely on Jewish prayer with no association of the archaeological findings to Muslim history and heritage.

h. Although all Israeli archaeologists who excavated the site admit that the main hall is one of the most complete Mamluk structures ever found in Jerusalem, only remains which fall in line with the ideology of the site's managers were preserved.

The Waqf, as the rightful owner, has requested the Israeli authorities to stop all illegal excavations at the Hammam and hand it back.

Hammam Tankaz (top) connected to the so called "secret passage" (bottom)

2.5 Silwan

Another hotspot of extensive Israeli tunnelling and excavation works is Silwan, an area which lies to the south of the Al-Aqsa Mosque/Al-Haram Al-Sharif compound. In 2007,the IAA began excavating a tunnel from the Silwan pool (Al-Hamra Pool)northwards, where it reached the area of the Umayyad Palaces in 2012.In 2014,new exits for the tunnel opened next to the Western Wall, south of the Maghrabeh Gate pathway. At no point were the needs of the Palestinian community of Silwan taken into consideration while the works were underway, during which the following violations were committed:

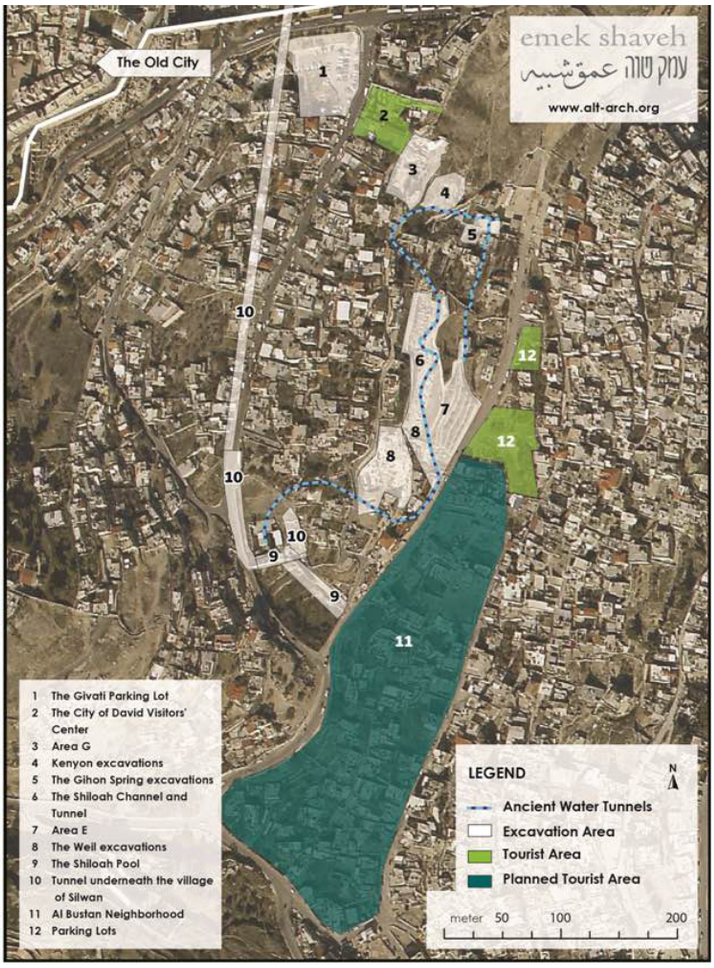
a. The stability of Al-Aqsa Mosque/Al-Haram Al-Sharif is threatened as the excavations seriously weaken its walls.

b. El'ad promotes a connection between upper Silwan, which it refers to as "City of David", and the so-called "Ophel" esplanade, which is at the core of the site of the Umayyad Palaces, promoting an exclusively Jewish narrative while neglecting the importance of the archaeological findings.

c. In June 2011, the Umayyad Palaces site (the so-called "Ophel Halls" south of Al-Aqsa Mosque/Al-Haram Al-Sharif)was opened to the public, linking it to the 'Kingdom of Judea' and making an unverified claim that it dates back to 7th or 8thcentury B.C.

d. Excavations at the so-called "Givati Parking Lot" in upper Silwan, have already caused significant damage to walls and other structures in the area. This is an area where El'ad, in cooperation with the IAA, intends to build the "Kedem Compound"– a seven-storey 16,400 m^2 centre with lecture halls, classrooms, commercial areas, and an underground parking lot. -.

e. Since 2003, most of the Roman, Byzantine, Umayyad and Abbasid historical remains that have been uncovered at the Givati site were either removed or covered up by new constructions without documentation.

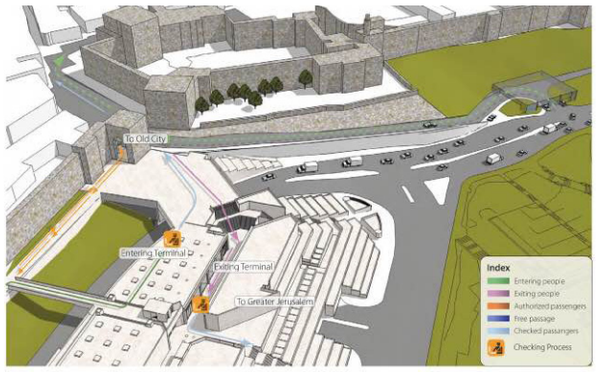


Excavations at the site of the "Kedem Centre"

2.6 Other Illegal Excavations in and around the Old City

a. Between 2012 and 2015, the IAA conducted unearthing and cleaning works outside the complex of Bab Al-Khalil (Jaffa Gate). In addition, excavations in the area revealed a Roman aqueduct, a Byzantine public bath and Ayyubid walls.

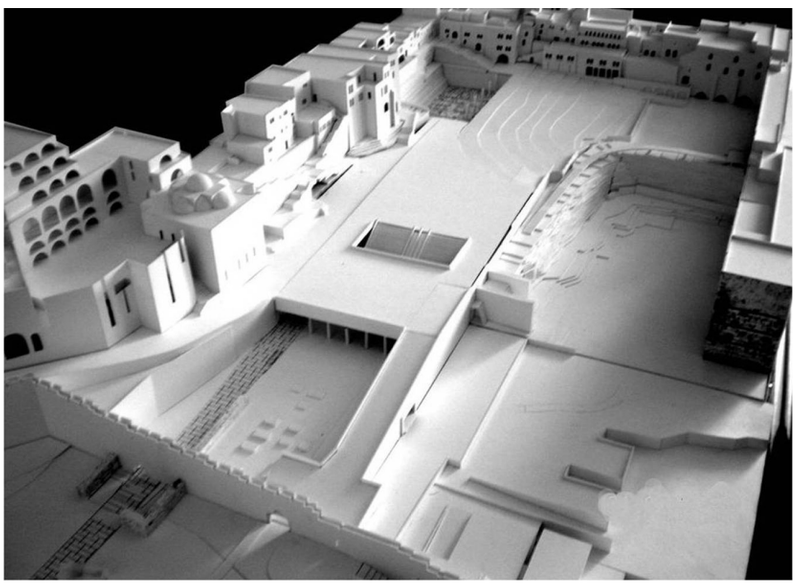
b. Several excavations took place in the western courtyard of the Qishleh (Taggart) building (constructed between 1831 and 1840), which is located inside the Old City walls near Bab Al-Khalil (Jaffa Gate)and is today occupied by the Israeli police. The building has been connected with the adjacent Burj Daoud (also known as Citadel or Tower of David) through a new gate that was drilled in the wall.[28]



Excavations at Bab Al-Khalil/Jaffa Gate

c. A project by the Jewish Quarter Development and Reconstruction Company,implemented in cooperation with the Israeli Jerusalem Municipality and its Jerusalem Development Authority, intends to construct residential and commercial buildings on an18,000m^{2}area of the parking lot at the south eastern section of the Jewish Quarter, which will have a negative impact on the authenticity and integrity of the Old City and its environs.

New gate drilled in the Old City southern wall



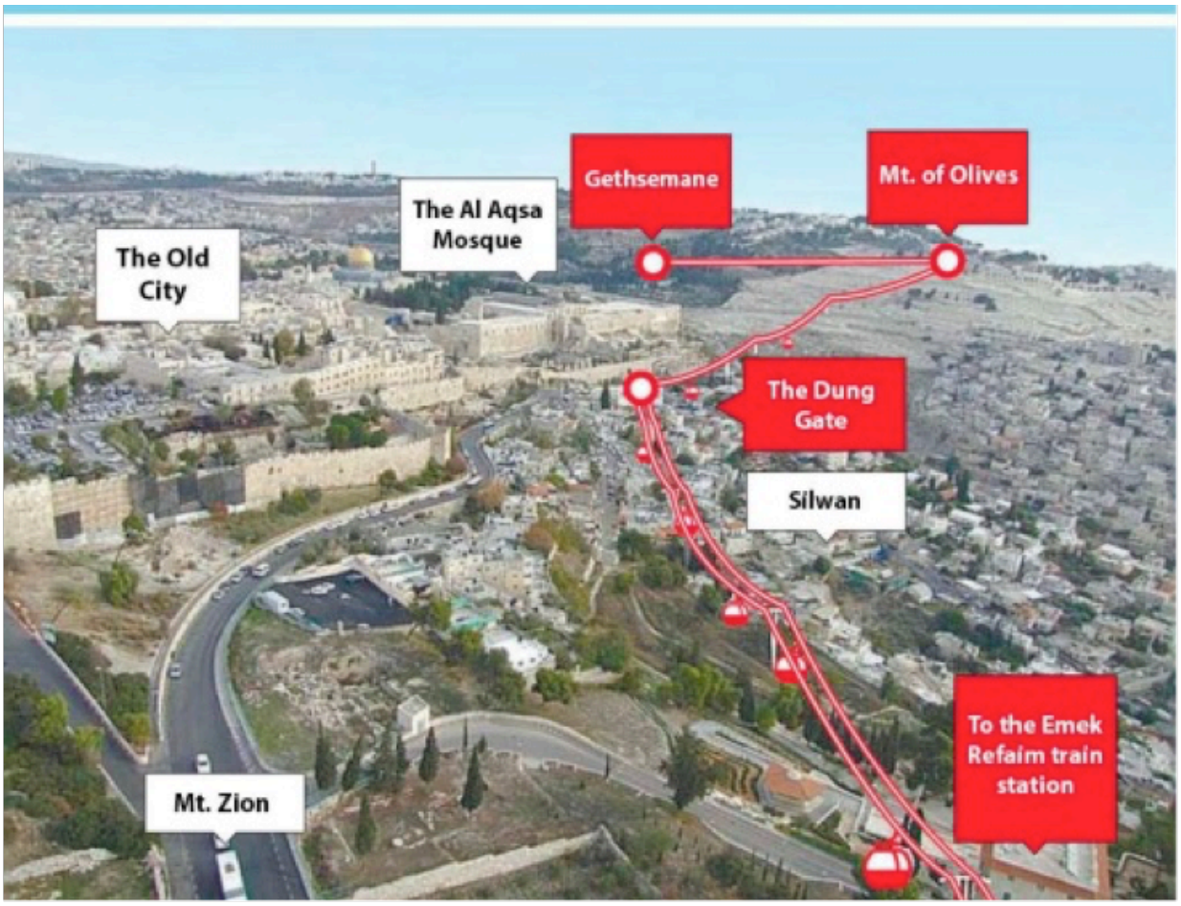
Western Wall Plaza plans

d. The Israeli tramway passes less than two meters away from the northern wall of the Old City, which not only affects the visual and physical integrity of the Old City, but also threatens the stability of its walls due to the vibrations from the movement of the trains. Although UNESCO resolutions, since 2011,have repeatedly called on Israel to relocate the tramway, it continues to operate.

Tramway outside the Old City walls

[28] http://www.sayarch.com/

e. Despite sensitivities and widespread opposition, the IsraeliJerusalem Municipality, together with the Jerusalem Development Authority and other tourism developers, has recently reintroduced its controversial plan to build a two-line cable car system to transport visitors to the Old City and other religious sites.[29]If realised, the project will not only impose major changes on the Old City's skyline, but will also pass over holy places and cemeteries.Meanwhile the massive columns that will have to be planted to support the cable cars will be mostly located on Waqfproperties and affect important archaeological remains. The Waqf is thereforedemanding an immediate stop to the plan.[30]In any case, the Old City of Jerusalem is a World Heritage Site; such a major project would also have to be approved by UNESCO.



Planned Jerusalem cable car

[29] The project was first announced in 2013, but halted in 2015 after the French company Safege, which was involved in the feasibility study, withdrew from theproject. Hasson, Nir, "The Jerusalem Municipality Planning renewing the cable car to the Western Wall", Haaretz [Hebrew edition], 16 February 2016.

[30] It is worth noting that the State of Palestine has protested the project in principle because it obstructs peace opportunities since the cable car system connects West Jerusalem with Occupied East Jerusalem, recognised by the international community and the UN as the capital of the future Palestine State.

3. ISRAELI RESTRICTIONS ON MAINTENANCE, RENOVATION AND REHABILITATION OF HOLY SITES

Israeli authorities undertake illegal archaeological works in the Old City and its environs, while at the same time regularly obstruct attempts by the Waqf - the legitimate institution in charge - to restore, renovate or simply maintain the holy sites under its custodianship. The following are examples of Waqf projects whose implementation have been barred by Israel.

a. At Al-Aqsa Mosque/Al-Haram Al-Sharif, the Waqf was banned from implementing over 20 projects, including the following:

- Completion of the fire alarm system.
- Installation of a ventilation system for the Dome of the Rock.
- Tiling of the courtyards of Al-Aqsa Mosque/Al-Haram Al-Sharif.
- Removal of construction waste from the eastern part of the compound.
- Renovation of the stone columns at the Marwani Mosque.
- Installation of a metal and glass covering at the entrance of the Marwani Mosque.
- Tiling the sidewalks around the generator area.
- Renovation of the western side of the Qibli Mosque.
- Restoration of wooden blocks on the windows on the western part of the Qibli Mosque.
- Planting of trees to replace those that were uprooted in past winter storms.
- Installation of a security window grill in the southern wall of Marwani Mosque.
- Installation of prayer speakers in the western part of the Qibli Mosque.
- Renovation of Bab Al-Rahmah (the Golden Gate) of Al-Aqsa Mosque/Al-Haram Al-Sharif.
- Completion of the restoration of the eastern wall of al-Aqsa Mosque/Al-Haram Al-Sharif.
- Covering of the electric generators with a protective ceiling.
- Renovation of the electricity cabinet located at the entrance of the Qibli Mosque.
- Installation of a security grill on the gate of the Restoration Committee storehouse.
- Installation of an outside lighting system for the Dome of the Rock.

b. The Waqf was banned from renovating Sabil Al-Wadat the entrance of Hamman Al-'Ein next to the Qataneen Market, SabilBab Al-Nazerat the junction of Aqbat Al-Takkiyeh and Al-Wad Street and Sabil Al-Asbatat Bab Al-Asbat (Lion's Gate),although these public water fountains wereendowed as public Waqf properties by the Ottoman Sultan Salim Al-Qanouni (1536-1537). Instead, the IAA undertook the works– in contradiction to UNSC resolutions and Israel's obligations as an occupying power to uphold the rights of the national authority and owner of properties.

c. Although the Waqf, as the owner of the site, has delegated Al-Quds University's Department of Archaeology to undertake renovation works at Hammam El-'Ein, and has followed this process openly in cooperation with the Waqf and with funding from the United Nations Development Program (UNDP), their efforts have been prohibited. Instead, the IAA have conducted works at the site themselves, proving once more that the interests of Jewish settler groups supersede the "obligation" to preserve past heritage[31]: In contradiction to its own procedural guidelines and ethical rules of archaeology, the IAA has poured massive amounts of concrete over historic remains in order to support the columns of the newly constructed "Ohel Yitzhak" synagogue. Moreover, as there was no excavation permit, the managers of the site had no legal obligations,nor time or space limits. As a result, the excavations were neither carried out in a scientific manner nor were they documented thoroughly, and the findings were notpublished in appropriate academic journals.

[31] Israeli-French archaeology expert Professor Haim Barbé, for example, expressed shock over the destruction of the building's façade next to the monumental entrance and of one of the heating pools which occurred in the process of installing an elevator and access route to the site.

d. The Waqf is denied access to Tankaziyyah School / the Islamic Shari'a Court, i.e., the historic Islamic school building that was confiscated from Al-Aqsa Mosque/Al-Haram Al-Sharif in 1967 and is today partially occupied by the Israeli police. The gates leading into the compound are closed and, in 2013-2014, Israel converted parts of the main hall into a Jewish synagogue.

Tankaziyyah School

e. The Waqf was banned from renovating the Mamluk-era Ribat Al-Kurd/Hosh Al-Shihabi,aWaqf property located near Bab Al-Hadid (Iron Gate). It forms part of the western wall of Al-Aqsa Mosque/Al-Haram Al-Sharif and consists of a small plaza, an alleyway and a number of houses belonging to the Al-Shihabi family. Despite the Aqwaf's continuous protests, the Israeli Jerusalem municipality has been carrying out restoration works at the site.

f. Israeli authorities continue to force the closure of Bab al-Rahmah (The Golden Gate),ban its use for worship and lectures, and have obstructed its renovation since 2003 without any acceptable justification or legal basis, although the building's integrity is threatened by damage caused due to water leaks.

Bab Al-Rahmah (the Golden Gate) and the structure's interior (right).

4. ISRAELI PRACTICES TO ALTERNATE OR ELIMINATE THE CULTURAL IDENTITY OF JERUSALEM

It is common Israeli practice to confiscate and remove or even eliminate Islamic, Byzantine, Roman and Greek archaeological remains - especially in the vicinity of Al-Aqsa Mosque/Al-Haram Al-Sharif - in order to construct and convey an exclusively Jewish religious and cultural narrative.[32] This drastically alters the centuries-old *status quo*, negatively affects the panorama and scenery of the Old City of Jerusalem, and undermines the authenticity, identity, and integrity of this Holy City.

Examples of Israeli Judaization efforts in and around the Old City, all of which impose changes on the status of the concerned properties, include the following:

a. **"Biblical and Talmudic Parks":** Israel has confiscated the area around the Old City walls and designated them as "parks" - initially called municipal, then national and eventually Biblical/Talmudic parks. Using new zoning jurisdictions and plans, as well as corresponding narratives, guided tours, signs, and educational programs, the Israeli Jerusalem municipality is trying to transform the historic areas especially in the vicinities of the New Gate, Damascus Gate, Lion's Gate and Jaffa Gate not for development purposes, as claimed, but to further Judaize Jerusalem.

b. **Converting Muslim and Christian historic sites into Jewish synagogues and prayer spaces:** Since 1967, over 30 Jewish museums and more than 65 synagogues have been established in the Old City, most of them in the vicinity of the Al-Aqsa Mosque/Al-Haram Al-Sharif. In addition, numerous Waqf properties and tunnels have been confiscated and converted into Jewish prayer places.

c. **Imposing Jewish names:** Israeli authorities have been placing signs referring to "Temple Mount" on pathways leading to Al-Haram Al-Sharif as well a son the Al-Aqsa gates of Al-Asbat, Al-Magharbeh, Al-Silsileh, Al-Hadid and Al-Majlis– of course without mentioning that Al-Haram Al-Sharif is Al-Aqsa Mosque. This erection of signage has taken place recently in an unprecedented manner, especially during the period from November 2014 to February 2015.

Jewish names on the gates and entrances of Al-Aqsa Mosque

[32] It should be noted here that,so far, no conclusive evidence has been found as to the existence of a "temple" in Jerusalem.

d. Converting historical entrances to the Old City into public parks: in establishing their so-called "Biblical Parks", Israeli authorities have changed the features and authentic scenery of the Old City's walls, main gates, and pathways drastically. In the process of converting the areas around the gates into parks and gardens, some historical foundations have been covered with earth and concrete or planted with trees, while a number ofolder trees have been cut down.

e. Nabi Dawoud Mosque: this Islamic Waqf property, located on Mount Zion next to the Old City's southern wall, is **believed to be the tomb of the Prophet Dawoud (David).**[33]On the upper floor directly above the tomb is the the Last Supper Room (or 'Cenale') where Jesus is said to have shared his last supper with the disciples.According to Israeli experts, the IAA excavated the area under the site but stopped after they did not find anything. It should be noted that most architectural and historical studies refer to the site as an Islamic grave and it only became of interest to Jewish groups in the 1950s.Since 2015, the property has been facing a new wave of attacks and seizures by Israeli extremists, including the following:

Nabi Dawoud established as Muslim Maqam since 1250 A.D. and a Mosque since 1520 A.D.

[33] Some historians believe that this is not his tomb but a 'maqam', to mark the place where David once stayed.

- Most of the Palestinian homes on the compound(belonging to the Dajani family) are now occupied by the "Diaspora Yeshiva" - a radical religious-Zionist school established by Rabbi Mordechai Goldstein (and now headed by his son Rabbi Yitzhak Goldstein).[34]
- Ottoman and Mamluk-era tiles that decorate the walls at the entrance and inside the Mosque continue to be damaged and removed.
- The Dajani family graves at the site are damaged and their renovation obstructed.
- Parts of the mosque have been converted into a Jewish synagogue; the mosque's *mihrab*[35] is hidden by bookshelves.
- Ottoman-period windows and iron grids were removed and replaced by a new iron grid featuring the Star of David in a bid to strengthen the Jewish narrative.

Enforced Judaization of Nabi Dawoud Mosque

[34] The Diaspora Yeshiva was founded in 1967 as a yeshiva for foreign students but soon began to control more buildings on the hill, mainly around the Tomb of David. Some of the students are said to be linked to the radical "hilltop youths" settler group, although the yeshiva denies any connection.

[35] A niche in the wall of a mosque that indicates the qibla, i.e.,the direction of Mecca.

Documented damae at Nabi Dawoud Mosque.

f. **Confiscation of parts of Al-Rahmah cemetery and the placement of fake Jewish graves**: Since 2013, Jewish extremists have erected numerous fake graves on Waqf land next to the eastern and southern wall of Al-Aqsa Mosque/Al-Haram Al-Sharif. This practice, which provides a pretext for confiscating land and Judaizing Waqf properties, has been largely tolerated by Israeli authorities. In 2014, further graves were placed in Ras Al-Amud, on the Mount of Olives, and on Sloudhah Waqf land in Silwan, and, in 2015, inSilwan and the Qidron Valley. In addition, Israel confiscated and fenced three parts of the Bab Al-Rahmah Cemetery – Waqf property of the Al-Husseini and the Al-Ansari families as well as public Waqf land – in 2015.

Fake Jewish graves, 2013-2015

5. ASSAULTS AND VIOLATIONS OF CHRISTIANS AND THEIR HOLY SITES

Churches and other Christian sites in and around the Old City of Jerusalem have also suffered from Israeli aggressions in blatant violation of international law and the Jerusalem *status quo*.

a. Israeli authorities have removed an antique metal protection grille from the Church of the Holy Sepulchre and replaced it with a new, unauthentic one. The original piece has still not been returned, which is a substance breach of international humanitarian law, the 1954 Hague Convention, and the 1972 World Heritage Convention.

b. Jewish extremists frequently "price tag" Christian holy places or cemeteries, vandalising them andspraying threatening, hateful or insulting slogans on walls, cars and other sites. Recent examples include an arson attack in February 2015 on a Greek Orthodox seminary next to Jaffa Gate, which left the bathroom destroyed and the walls smeared with graffiti reading "Jesus is a son of a bitch", and "the Redemption of Zion"[36], and writings on the walls of the Benedictine Monastery (Dormition Abbey) on Mount Zion in January 2016, reading, *inter alia,* "Christians to Hell" and "Death to the heathen Christians the enemies of Israel".[37]

Vandalized Christian Places. The top right graffiti was found at Dormition Abbey and reads "May His name and memory be erased"

c. After excavating the site of the 6th-Century Byzantine Nea Maria Church (located in the southern part of the Old City) in the 1970s, Israeli authorities abandoned the work following plans by the Israeli Jerusalem municipality to establish a parking lot in its place. (The site of the current Jewish Quarter parking lot is now earmarked for commercial and residential buildings). The site is not open to visitors and, in 2015, several structures for cultural and sporting activities were erected on the small

[36] Roi Yanovsky, "Christian seminary set alight in suspected hate crime," Ynet, 25 February 2015.

[37] "Jewish Extremists Vandalize Jerusalem's Dormition Abbey," Haaretz, 17 January 2016.

area between the Nea Maria Church and the Old City's southern wall, while the historic vaults and arches of the Church are denied any conservation or protective guarding.

A mosaic land at Nea Maria Church remains south of Jewish Quarter's parking lot.

d. The remains of the St. Mary's Hospice of the German Knights Church, built during the Crusader period (12th and 13thcenturies A.D.), are located in the middle of the new Jewish Quarter inside the Old City. While most of the church is now in ruins, its walls are still in good shape but suffer from neglect and attempts to Judaize the site: a Jewish prayer scroll (Mezoza) – indicating a Jewish residential or prayer site - has been placed at its entrance, and many Jewish celebrations are organised there.

Remains of the St. Mary Hospice of the German Knights Church

6. HASHEMITE RESTORATION PROJECTS AT AL-AQSA MOSQUE/AL-HARAM AL-SHARIF

In spite of the Israel's practices and obstructions, the Hashemite Fund for the Restoration of Al-Aqsa Mosque and the Hashemite Restoration Committee continue to undertake major and necessary restoration works. These include:

- Restoration of the plastering and mosaic decorations inside the Dome of the Rock

Hashemite restoration of the mosaicsin the Dome of the Rock in 2015

- Historic renovations of the mosaics in the eight major hallways of the Dome of the Rock.
- Renovation of the mosaics on the façade of the main arcade and the dome of Al-Qibli Mosque.
- Renovating the inside marble of the Dome of the Rock.
- Renovating part of the historic eastern wall of Al-Aqsa Mosque/Al-Haram Al-Sharif. (Although one of the most urgent projects to conserve the wall was stopped by Israel).
- Various urgent renovations inside the Marwani Mosque.
- Restoring seven gates of the Qibli Mosque damaged by Israeli forces.
- Restoring two Mamluk-era wooden gates of the Qibli Mosque which were damaged by Israeli forces on 13 September 2015.
- Completing extensive studies, experiments and tenders for installing a lighting system outside of the Dome of the Rock. However, this project was prohibited by Israel.
- Renovating and colouring the wooden column tie beams at the Qibli Mosque.
- Completing studies and preparing tender documents for the restoration of the chandleries of the Qibli Mosque.

OUTLOOK

Jordan and Palestine regularly call on UNESCO to continue condemning Israel for its constant attempts to alter the *status quo* of the Old City of Jerusalem and its holy sites, and request that UNESCOtake decisions accordingly – at least for the purpose of documenting the violations against the city's heritage and historical remains, in light of the fact that neither the UN body nor its World Heritage Committee are able to force Israel to abide by its resolutions.

Jordan and Palestine have therefore stressed that it is of fundamental significance that UNESCO resumes monitoring and uses all possible tools to document their observations. Additional tools to raise international awareness regarding the dangers threatening the world heritage of Jerusalem are also required. In doing so, UNESCO and all other international bodies must stress the illegality of Israel's attempts to change the *status quo*, *inter alia*, by using international legal language in all reports, briefings and decisions dealing with violations in and around the Old City, acknowledging it as part of the 1967 Occupied Territories and Israel as the occupying power under international law.

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Jordan and Palestine have also called on Israel to comply with the relevant UNESCO decisions, end all excavations and other illegal measures taken against the heritage of the Old City and its Walls, and, most importantly, ceaseattempts to change the *status quo* at Al-Aqsa Mosque/Al-Haram Al-Sharif. In line with World Heritage Committee and Executive Board decisions, Israel must provide all relevant information concerning its excavation and other unlawfulworks in the Old City and its walls.

UNESCO and its bodies should undertake an appropriate analytical study on the effects of the violations that have taken place to date and pressure Israel to return to the pre-2000 *status quo* regarding the Waqf's administration of Al-Aqsa Mosque/Al-Haram Al-Sharif, including maintenance and the regulation of access.

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and Maintenance of the Blessed Aqsa Mosque
Amman, Jordan

HP EXHIBIT 7

THE HASHEMITE KINGDOM OF JORDAN

And

THE STATE OF PALESTINE

STATUS REPORT

THE STATE OF CONSERVATION OF THE OLD CITY OF JERUSALEM AND ITS WALLS

Presented to

THE UNESCO WORLD HERITAGE CENTRE

April 28th, 2017

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HP EXHIBIT 7

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STATUS REPORT

INTRODUCTION: THE STATE OF CONSERVATION OF THE OLD CITY OF JERUSALEM AND ITS WALLS

The Hashemite Kingdom of Jordan and the State of Palestine present this report, as an annual update of the state of conservation of the Old City of Jerusalem and Its Walls, inscribed as a UNESCO World Heritage Site (proposed by Jordan) in 1981 and as a World Heritage Site in Danger since 1982. The report focuses on the violations and aggressions by the Israeli Occupation Authorities (IOA) against the authenticity, sanctity, identity, and integrity of the Holy Sites and many historic places in the Old City of Jerusalem and Its Walls during the period of January 2016 through February 2017. The report sheds light on some conservation plans and actions taken at the Al-Aqsa Mosque/Al-Haram Al-Sharif by the Jordanian Jerusalem Awqaf (JJA). Jordanian Jerusalem Awqaf, the Hashemite Fund for the Restoration of Al-Aqsa Mosque/Al-Haram Al-Sharif, Palestinian NGOs and some domestic concerned and aggrieved observers have contributed to gathering information and documenting the IOA's violations, highlighted in this report. Israeli media, experts and NGOs' reports were also useful sources to this report, especially to obtain evidence and some details regarding the covert digging and tunneling, where non-Israeli observers are banned access.

This report also reaffirms the position and concerns of Jordan and Palestine regarding many IOA's violations, claims and aggressions, some of which have already been deplored by the previous UNESCO decisions of the Executive Board and World Heritage Committee.

Ever since Israel occupied the West Bank and Gaza Strip in 1967, successive Israeli governments have used all possible means to consolidate control over Jerusalem, including the use of cultural heritage as an ideological and political tool. Employing and manipulating archaeology to serve the ideology of occupation and attempting to gain political legitimacy is not a new phenomenon. In East Jerusalem, after almost 50 years of occupation, this is more evident than ever before.

The Old City is an integral part of occupied East Jerusalem and internationally recognized as such. In November 1967, the UN Security council called on Israel to withdraw from the territory it had occupied

during the recent war, including East Jerusalem. When Israel passed its own law in 1980, annexing East Jerusalem, the international community responded immediately through UN Security Council resolutions 476 and 478 *inter alia*:

> "All legislative and administrative measures and actions taken by Israel, the occupying Power, which purport to alter the character and status of the Holy City of Jerusalem have no legal validity and constitute a flagrant violation of the Fourth Geneva Convention. All such measures, which have altered the geographic, demographic and historical character and status of the Holy City of Jerusalem are null and void and must be rescinded in compliance with the relevant resolutions of the Security Council."

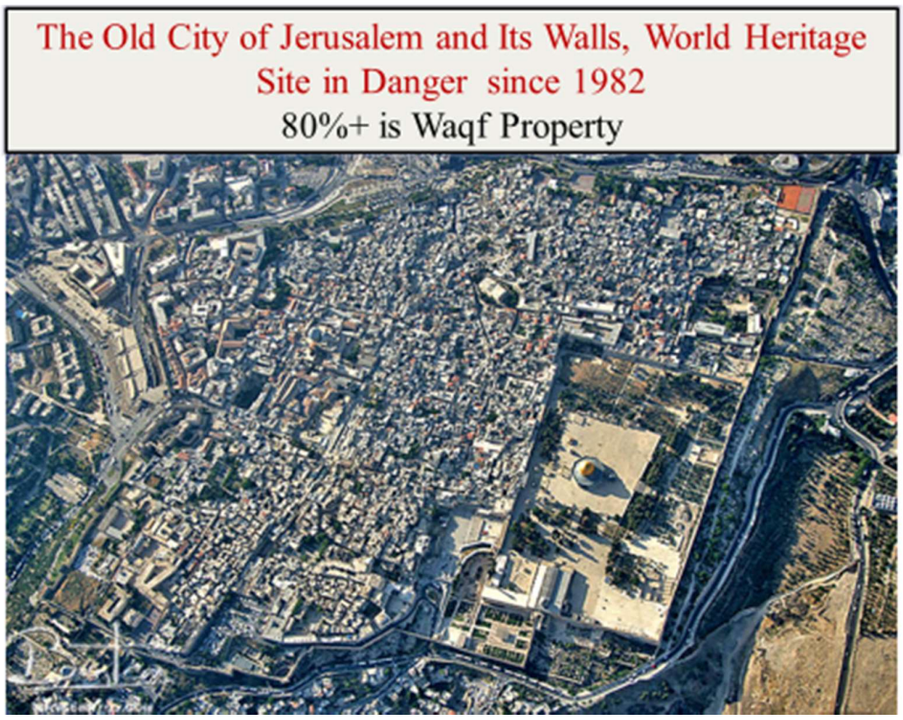

Figure 1: The Old City of Jerusalem and Its Walls

Today, archaeological excavations in East Jerusalem are taking place at an unprecedented rate, in order to create facts on the ground, control the land, and attempt to justify the expansion of Israeli settlements. These excavations are concentrated in the Old City and its environs and include open, salvage, and tunnel excavations, as well as rehabilitation, restoration, and renovation work—all aimed at supporting a Jewish historical narrative, whilst disregarding, minimizing and even eliminating evidence of other civilizations.

Additional measures include the renaming of sites, streets, valleys, etc. and the removal of non-Jewish archaeological remains.

Most of these works are funded by government-supported settler organizations which administer important archaeological sites and develop them in line with their ideological goals. This allows such organizations to effectively redraft the history of Jerusalem and control the narrative that is presented to visitors. Such organizations not only invest in excavations, but also fund visits for students, soldiers and other groups to Jerusalem to learn about its history from an Israeli perspective. By presenting archaeological sites as Israeli "national" landmarks, this heavily edited narrative becomes a tangible reality in which the Old City, with its various neighborhoods and holy sites such as mosques and churches, and its rich multi-layered history, is replaced by a newly-created and exclusive perspective.

In recent years, the Israeli government has also been digging a network of tunnels beneath the Old City of Jerusalem. These tunnels are primarily used to facilitate the movement of tourists around the Old City from one Jewish site to another. By moving under ground as opposed to above ground, visitors are not required to acknowledge the Arab Palestinian presence and history in the city nor to visit Islamic or Christian sites such as the Al-Aqsa Mosque/Al-Haram Al-Sharif or the Church of the Holy Sepulcher. For those who do visit such sites, their understanding of them is influenced by the many Israeli museums spread throughout the Old City, notably the Museum of the History of Jerusalem and museums in the Jewish Quarter, retelling the history of Jerusalem as an almost exclusively Jewish city.

All of these policies are specifically aimed at Judaizing Jerusalem, thereby changing its historical character and significance, negating any non-Jewish heritage in the city, and displacing Muslim and Christian Palestinians from their homeland—a crime against humanity under international law.

These policies also violate the status of the Old City of Jerusalem and its Walls, which was inscribed as a UNESCO World Heritage site in 1981, upon the request of the Jordanian government. Since that time, the UNESCO World Heritage Committee, its Executive Board and the General Conference have taken tens of decisions, which call on Israel, the occupying power, to stop the continuing violations against the heritage of the Old City of Jerusalem and its Walls. The Israeli Occupation has flagrantly ignored most of these decisions and continued to work against them by non-stop attempts to change Jerusalem's pre-1967

status quo. In 1982, the World Heritage Committee decided by a vote of 14:1 and 5 abstentions to inscribe the Old City of Jerusalem and its Walls on the List of World Heritage Sites in Danger, thereby highlighting the threats and risks to the cultural heritage of the Old City sites.

Culturally-sensitive sites designated as "world heritage" are legally protected pursuant to the Law of War, under the Geneva Convention, its articles, protocols and customs, together with other treaties, including The Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict,and international law.

While the addition to the World Heritage List was a positive step, Israel's non-party status to the World Heritage Committee has stymied its actual effectiveness so far.

CHAPTER 1: AL-AQSA MOSQUE / Al-HARAM AL-SHARIF

A- DEFINITION OF THE AL-AQSA MOSQUE / Al-HARAM AL-SHARIF

"Al-Aqsa Mosque" and "Al-Haram al-Sharif" are identical terms. They *must* be consistently referred to jointly as the "Al-Aqsa Mosque / Al-Haram al-Sharif". It is the mosque that God Himself, Exalted be He, named "Al-Aqsa Mosque" in the first verse of *Surat Al-Isra'* (The Holy Qur'an, *Al-Isra'* 17:1). It is Islam's First *Qiblah* (direction of prayer) and it is the Mosque to which Prophet Muhammad (Peace be upon him) ordered Muslims to make pilgrimage as one of the three holiest mosques in Islam. The Al-Aqsa Mosque / Al-Haram al-Sharif is a sacred site of unutterable significance to Muslims all over the world. (See full definition of Al-Aqsa Mosque / Al-Haram Al-Sharif).[1]

His Majesty King Abdullah II and His Excellency President Mahmoud Abbas in Amman signed the "Jordanian-Palestinian Agreement to Jointly Defend Al-Aqsa Mosque / Al-Haram Al-Sharif," on 31 March 2013. The agreement defines Al-Aqsa Mosque / Al-Haram al-Sharif, in the Preamble at paragraph C, as the 144 Dunums, i.e., 144,000 m², with lengths of 491m west, 462m east, 310m north and 281m south). The Al-Aqsa Mosque includes the Qibli Mosque of al-Aqsa, the Mosque of the Dome of the Rock and all its mosques, buildings, walls, courtyards, attached areas over and beneath the ground and the Waqf properties tied-up to Al-Aqsa Mosque / Al-Haram Al-Sharif, to its environs or to its pilgrims.[2]

Churches' Definition of Al-Aqsa Mosque

The General Assembly of the Middle East Council of Churches finished its meetings in Amman on Thursday September 8th 2016 with the participation of the major four Church Families: The Eastern Orthodox Family, the Orthodox Family, the Catholic Family and the Anglican Family. In their final statement, the Middle East Council of Churches expressed its appreciation to the role of the Hashemite Kingdom of Jordan and the historic role of the Hashemite Custodianship of the Christian and Islamic Holy Sites in the Holy Land. The council of Churches confirmed that the Church of Holy Sepulcher is for the Christians and the Al-Aqsa Mosque/Al-Haram Al-Sharif is for the Muslims, considering this recognition as a basis of coexistence in the blessed land of Jerusalem.

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[1] http://al-aqsa-mosque.org/en/2/3/191/Definition-of-Al-Aqsa-Mosque--Al-Haram-Al-Sharif.htm#.VsL8bE0cSM8

[2] See the Agreement to Jointly Defend Al Masjid Al Aqsa signed by His Majesty King Abdullah II and His Excellency President Mahmoud Abbas in Amman on 31 March 2013, Preamble, paragraph C. http://kingabdullah.jo/index.php/en_US/news/view/id/10779.html

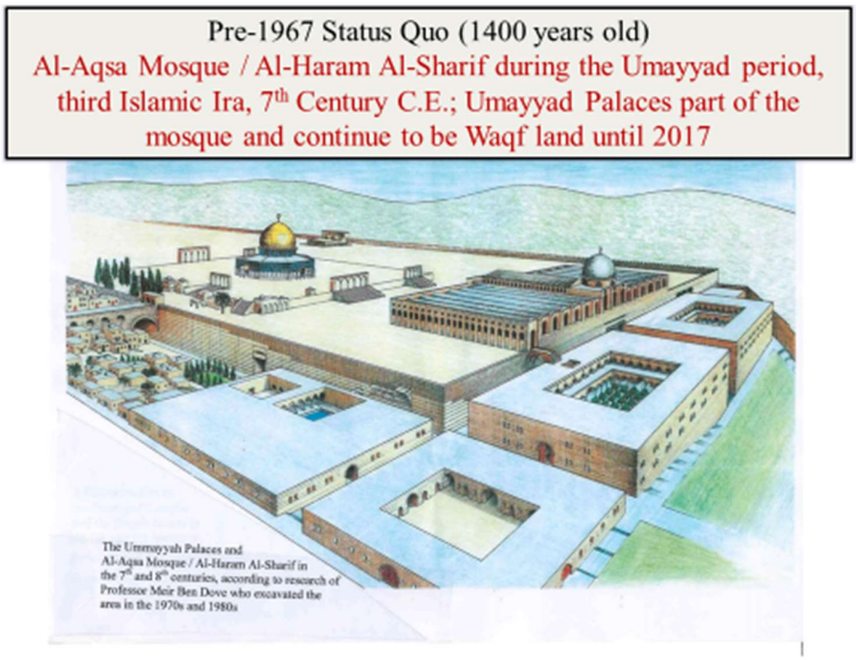


Figure 2: Al-Aqsa Mosque / Al-Haram Al-Sharif during the Umayyad period, third Islamic Ira (7th Century CE)

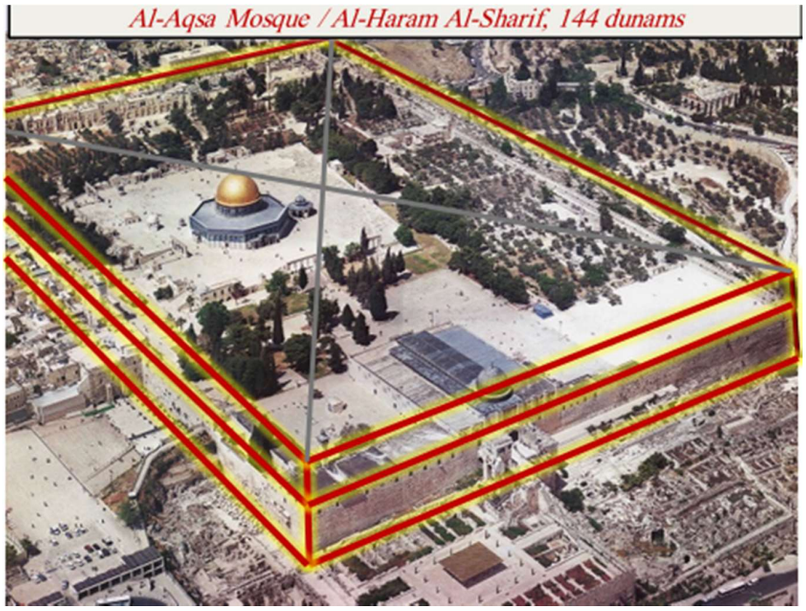


Figure 3: Al-Aqsa Mosque / Al-Haram Al-Sharif 2017

Figure 4: British Mandate Definition: Western Wall is integral part of Al-Haram Al-Sharif, Muslim Waqf

B- PRE-1967 *STATUS QUO* AT AL-AQSA MOSQUE / Al-HARAM AL-SHARIF

The historic pre-1967 *Status Quo* regarding the regulations at Al-Aqsa Mosque / Al-Haram Al-Sharif is the situation that prevailed up until September 2000, under which the Jordanian Jerusalem Awqaf Department exercised exclusive authority over Al-Aqsa Mosque / Al-Haram Al-Sharif, and its mandate extended to all affairs relating to the unrestricted administration of Al-Aqsa Mosque / Al-Haram Al-Sharif, including maintenance, restoration, and the regulation of access of Muslim worshippers and non-Muslim visitors. The Peace Treaty of 1994 between Jordan and Israel respected this *Status Quo*, as part of the special role of Jordan at Al-Aqsa Mosque / Al-Haram Al-Sharif.

The *Status Quo* regarding the Occupied City of Jerusalem, its heritage and Holy Sites is the pre-1967 situation. The clarification of pre-2000 regulations above is made without prejudice to the broader pre-1967 *Status Quo* and the administrative and property rights of the Jordanian Jerusalem Awqaf, including and without limitations the possession of the key of Al-Magharbeh Gate and other historic rights and remains confiscated by the IOA from Waqf, Islamic and Christian properties. The United Nations General

Assembly, the Security Council and the UNESCO, in many resolutions since 1967, have declared the measures taken by Israel, the Occupying Power, to change the status of Occupied Jerusalem as invalid. For example, the Security Council resolution 252 (1968) considered "that all legislative and administrative measures and actions taken by Israel, which tend to change the legal status of Jerusalem are invalid and cannot change that status". Israel was urgently called upon "to retract all such measures already taken and to desist forthwith from taking any further action which tends to change the status of Jerusalem". The UNSC Resolution 2334, taken on December 23rd, 2016, *reaffirmed* its relevant resolutions, including resolutions 242 (1967), 338 (1973), 446 (1979), 452 (1979), 465 (1980), 476 (1980), 478 (1980), 1397 (2002), 1515 (2003), and 1850 (2008); all of these resolutions assure Israel is an Occupying Power and that any actions taken by Israel, the occupying Power, to impose its laws, jurisdiction, narrative and administration on the City of Jerusalem, are illegal and therefore null and void and have no validity whatsoever. Al-Aqsa Mosque / Al-Haram Al-Sharif is part of the Occupied Territories of Palestine and any change to its Status Quo is null and void.

Following are the main elements of the pre-September 2000 *Status Quo* regarding the administration of the access of non-Muslim tourists to Al-Aqsa Mosque / Al-Haram Al-Sharif:

a. Access of non-Muslims was subject to the approval by the Jordanian Awqaf Department through a prior written request to the Jordanian Awqaf Department.

b. Non-Muslim prayers were not permitted in Al-Aqsa Mosque / Al-Haram Al-Sharif nor were prayer tools / instruments allowed in.

c. Deployment of armed personnel in Al-Aqsa Mosque / Al-Haram Al-Sharif was not allowed.

d. The Jordanian Awqaf Department had the authority to regulate entry and access to Al-Aqsa Mosque / Al-Haram Al-Sharif for non-Muslims, which included determining:

1. The respectful dressing, conduct, and behavior in Al-Aqsa Mosque / Al-Haram Al-Sharif.
2. The security measures that were intended to preserve order in Al-Aqsa Mosque/ Al-Haram Al- Sharif.
3. The security escort in Al-Aqsa Mosque / Al-Haram Al-Sharif was exclusive for the Jordanian Awqaf Department.
4. Tourists who breached visit regulations were put on a black list and were prohibited from entering in the future.
5. The time, route, and duration of visits were predetermined by the Jordanian Awqaf Department;

- Size of Jewish tourist groups (usually three and not exceeding five).

- The route of the visits. (The route was predetermined by the Jordanian Awqaf Department, usually 150 meters in each direction).
- The frequency of the visits.

C- THE ISRAELI VIOLATIONS AGAINST THE *STATUS QUO* OF AL-AQSA MOSQUE / AL-HARAM AL-SHARIF

In a flagrant violation against International Law, International Humanitarian Law, the Jordan–Israel Peace Treaty of 1994, Hague conventions and UNESCO decisions, Israeli Occupation Authorities (IOA) continued to carry out many aggressions against the authentic character of Al-Aqsa Mosque / Al-Haram Al-Sharif, the Muslim worshippers and the staff of the Jordanian Jerusalem Awqaf, in particular during the period 2012-2017. Israel has bluntly targeted the changing of the pre-1967 authentic *Status Quo* of the function and shape of Al-Aqsa Mosque / Al-Haram Al-Sharif and its surroundings. Among the major violations against Al-Aqsa Mosque / Al-Haram Al-Sharif are the following:

1- Jewish Extremists Storming of Al-Aqsa: Jewish extremists, protected by Israeli armed Special Forces and police, continued their storming into Al-Aqsa Mosque / Al-Haram Al-Sharif almost on a daily basis during the last two years 2015-2017. JJA records a clear escalation in the number of extremist intruders: from 11524 extremists in 2014; 11645 extremists in 2015;and 14,806 in 2016 exceeding 2015's incursions by around 3000 intruders. These aggressions of storming Al-Aqsa Mosque / Al-Haram Al-Sharif protected by hundreds of Israeli armed police and soldiers have led to many injuries, abuse of Awqaf employees and the ban of hundreds of Muslims from access to Al-Aqsa Mosque / Al-Haram Al-Sharif in order to facilitate the storming aggression. The aggressions, attempting to impose the Israeli right wing policy of Judaization of Al-Aqsa Mosque / Al-Haram Al-Sharif, threaten the historic identity of the mosque and thus the security and stability of Jerusalem and the region. On December 12th, 2016, the time set for Jewish incursions (unrecognised by Awqaf) was extended by an additional hour. Instead of starting at 7:30 a.m. and ending at 10:00 am, incursions started at 7:00 a.m. and ended at 10:30 a.m..

2- Allowing Jewish prayer and rituals: During 2016 and the beginning of 2017, the Israeli police has been tolerant with hundreds of incidents of Jewish prayer, rites and religious behavior more than any time before. The year 2016 also witnessed IOA's tolerance with extremists' practice of new forms of Jewish rituals and prayers, including brides' celebrations, death memorials and life passage ceremonies.

Figure 5: Jewish extremists allowed to perform prayers inside Al-Aqsa Mosque / Al-Haram Al-Sharif

3- Allowing barefoot extremists into Al-Aqsa Mosque / Al-Haram Al-Sharif: While this kind of violation was unprecedented in 2015, it has become an almost daily violation of the sanctity of Al-Aqsa Mosque / Al-Haram Al-Sharif in 2016. The IOA has allowed hundreds of extremist Jews to intrude into Al-Aqsa Mosque / Al-Haram Al-Sharif barefoot in a physical aggression sending a provocative message to Muslims showing that "Jews are inside their holy site". The Jerusalem Awqaf has bluntly protested the violation of these barefoot incursions.

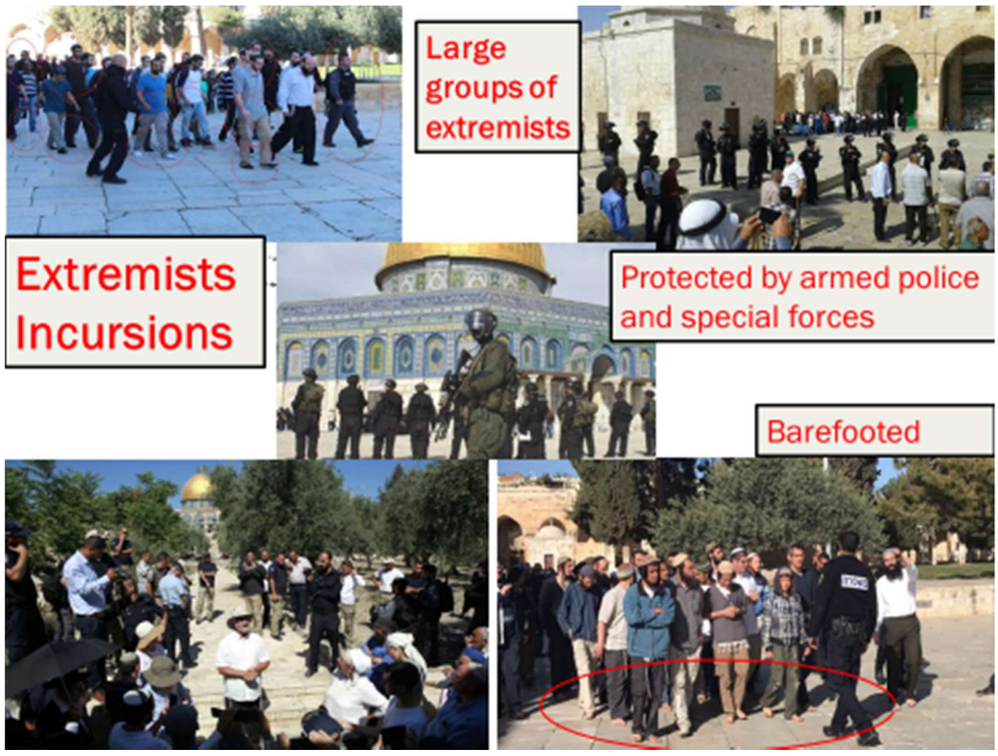


Figure 6: Extremist Jews storming Al-Aqsa protected by IOA's Special Forces and Police

4- IOA's uniformed police and Special Forces incursions into Al-Aqsa Mosque / Al-Haram Al-Sharif: 2016 witnessed increasing presence and incursion of tens of Israeli armed and uniformed police and Special Forces who intruded on Al-Aqsa Mosque / Al-Haram Al-Sharif in a violation of the sanctity, spirituality and historic character of the Muslim Holy Site. On the morning of Tuesday 16 February 2016; 30 members of the Police and the Special Forces, some of whom were fully armed, stormed Al-Aqsa Mosque / Al-Haram Al-Sharif accompanied by an Israeli officer [Shlomo] in a blatant attempt to enflame the feelings of Muslim worshippers. Later on, on the same day, Officer Shlomo guided 23 members of the Border Guards and the Special Forces into Al-Aqsa Mosque / Al-Haram Al-Sharif; bringing in with them their personal arms. On the same day, 79 extremists also stormed Al-Aqsa Mosque guarded by the police, some of whom were wearing religious garments.

Figure 7: Uniformed police and military personnel intruding on Al-Aqsa Mosque / Al-Haram Al-Sharif

5- **Aggressions and arrest of Jordanian Jerusalem Awqaf employees:** On May 6th, 2016 Al-Aqsa's Imam, Sheikh Mohammad Salim, was detained for hours after giving the Friday sermon and accused of "incitement" because he criticized extremist Jewish aggressions against Al-Aqsa Mosque / Al-Haram Al-Sharif. On August 1st, The Israeli Occupation police attacked Al-Aqsa Mosque / Al-Haram Al-Sharif guards who protested Talmudic prayers by some Jewish extremists (46 intruders), who stormed Al-Aqsa Mosque / Al-Haram Al-Sharif. The police detained 3 guards and a severe injury was taken to hospital the day before; 7 guards were exiled from Al-Aqsa Mosque / Al-Haram Al-Sharif and charged with fines the week before. On August 3rd, 2016, Bassam Hallaq, Head of the Hashemite Restoration Department at Al-Aqsa was arrested from inside the Dome of the Rock and investigated at the police station for the first time in his 38 years in service at the Hashemite Restoration Department at Al-Aqsa. Hallaq was expelled from Al-Aqsa for 5 days. On March 8th 2017, Israeli police again arrested Engineer Bassam Al-Hallaq, and two other employees carrying out routine and basic restorations at one of the gates of the Qibli Mosque. Al-Hallaq was interrogated for three hours.

Figure 8: Israeli police arresting Jordanian Jerusalem Awqaf employees

6- Exile and assault against Awqaf employees from Al-Aqsa Mosque / Al-Haram Al-Sharif: On January 31, 2016 the IOA exiled the Head of the Waqf Properties Department Dr. Sheikh Najeh Bkeirat from Al-Aqsa Mosque for 6 months for unjustified "political reasons". On June 12th 2016, the IOA and police intruded into Al-Aqsa Mosque; they arrested 4 Awqaf guards and exiled them from Al-Aqsa because the latter protested the Israeli police's enabling of 140 extremists to intrude into Al-Aqsa Mosque. On July 29th, 2016, the IOA exiled the JJA' Head of Media Department Firas Dibes from Al-Aqsa for 6 months because of his uploading of photos and news of the IOA's violations against Al-Aqsa Mosque / Al-Haram Al-Sharif on the JJA's facebook page/website. The IOA also expelled other two guards from Al-Aqsa for 4 months each. On August 1st, 2016, IOA summoned 3 Aqsa guards for interrogation, beat an Aqsa guard on the head causing him to lose consciousness, and expelled 1 Awqaf employee, 1 Imar employee and 6 Aqsa guards from al-Aqsa for different periods. On December 28th, 2016, the IOA assaulted and arrested Awqaf Guard Fadi Bakir because he protested an incursion of a large group of extremist Jews inside Al-Aqsa.

7- Installing a police electric car inside Al-Aqsa Mosque / Al-Haram Al-Sharif for the first time since 1967: On June 9th, 2016, the Israeli Occupation police entered an electric car into the Al-Aqsa Mosque / Al-Haram Al-Sharif through Bab Al-Asbat; the car knocked down and injured one of Al-Aqsa guards on the same day, on June 9th. At the beginning, the police justified the entry of the car for temporary and urgent need of transportation of food for the soldiers, which is a rejected reasoning for the JJA. Through the end of June 2016, the electric car started to be left parking inside Al-Aqsa Mosque / Al-Haram Al-Sharif and this violation has become part of the status of the illegal existence of the police inside Al-Aqsa. On June 15th, 2016, the JJA sent the Israeli Chief of Police General Roni Al-Shaikh a written protest note, considering this act a flagrant violation and asking the police to stop the violation against the sanctity of Al-Aqsa.

Figure 9: Enforced entry of Israeli police electric car inside Al-Aqsa Mosque/Al-Haram Al-Sharif, knocking down one of Al-Aqsa guards

8- IAA and Police's frequent attempts to interfere in the JJA's work: During the year 2016, the Israeli Antiquities Authority and the Israeli Police were more aggressive than any time before in their illegal demand to obstruct and interfere in the mandate of the Jordanian Jerusalem Awqaf's administration of Al-Aqsa Mosque / Al-Haram Al-Sharif. For example, the IAA were brought in Al-Aqsa several times on

August 11 and later on they attempted to enforce their supervision on the repair of a broken pipe at the southern wall of the Plaza of the Dome of the Rock. On October 3rd, 2016, the IOA banned a routine restoration work of cleaning the water channels that takes place each year prior to winter under the condition that this work has to be approved by the IOA in advance; a matter which is rejected by JJA. Another violation of IOA's banning and interfering in repairing a water pipe next to Bab Al-Majlis occurred on December 21st, 2016.

Figure 10: IOA Police obstructed the repair of water pipe more than 7 times in 2016

9- Worship and access restrictions: Israel Occupation Police and Military personnel continued to obstruct Muslims' access to their mosque during most of the year 2015, especially Palestinian Muslims who come from the West Bank and Gaza. A strict ban of access was imposed on groups of Israeli Muslim citizens who come from the north of Palestine inside the Green Line. In an attempt to detach the Palestinians from their Holy Sites, most East Jerusalem neighborhoods have been blocked very frequently in order to isolate Al-Aqsa Mosque / Al-Haram Al-Sharif from its demographic dimension. Against simple rights of freedom of worship, Muslim women who do worship at Al-Aqsa on a regular basis have

also been frequently punished by the Israeli security forces since the beginning of 2015 and this ban continued until the end of 2016. The Israeli separation wall has been the worst physical barrier between Palestinians and their Holy Sites in East Jerusalem. On August 12 and August 13, 2016, the IOA held a wide-scale security campaign detaining more than 30 Jerusalemite youths and expelling 90 from reaching Al-Aqsa. Palestinian sources state that since 2010, the residences and houses of more than 100,000 Palestinian Jerusalemites (with Israeli blue ID) have been physically exiled out of the city by the Separation Wall.

Figure 11: The Separation Wall and the Palestinian worshippers' risky route to Al-Aqsa

Figure 12: Muslim worshippers being banned from entering one of Islam's holiest sites: Al-Aqsa Mosque / Al-Haram Al-Sharif

10- Obstruction of Al-Aqsa renovations: Until the beginning of 2017, the Jordanian Jerusalem Awqaf and the Hashemite Fund for the Restoration of Al-Aqsa Mosque and Al-Haram Al-Sharif report that the IOA continues the ban of the implementation, by the competent organs of Jordanian Awqaf, of more than 24 restoration, consolidation and renovation projects in Al-Aqsa Mosque / Al-Haram Al-Sharif. Among the obstructed projects are the following:

1. Installing an outside lighting system for the Dome of the Rock.
2. On October 6th, 2016, the IOA banned the JJA restoration team from addressing damage at the Qattanin Gate.
3. Completing the firefighting system.
4. Banning the Jerusalem Awqaf Authority from both removing earth and trash from the eastern part of Al-Aqsa and also banning it from sifting it in cooperation with Jordanian and Palestinian archaeologists. IOA announces very frequently that there is an Israeli unilateral sifting of the earth that has been taken out of the Marwani Mosque during the end of 1990s. For the purpose of marketing an exclusivist narrative,

IAA keeps making statements that they "found remains of the second temple." The Jerusalem Awqaf Authority reaffirms that this is faking the history of thousands of broken pieces of Islamic Era pottery.

5. Renovating Bab Al-Rahmah / the Golden Gate of Al-Aqsa Mosque / Al-Haram Al-Sharif.
6. Installing prayer call speakers in the western part of Al-Jame' Al-Aqsa.
7. Completing the restoration of the eastern wall of Al-Aqsa Mosque / Al-Haram Al-Sharif.
8. Conducting stone-covering of part of roof of Al-Jame' Al-Aqsa.
9. Installing a metal and glass umbrella at the entrance of the Marwani Mosque.
10. Renovating the stone columns at the Marwani Mosque.
11. Installing protective a window grid in the southern wall of al-Marwani Mosque.
12. Conducting an urgent study of the status of conservation of the Marwani Mosque. On September 5th, 2016, a group of Israeli archaeologists and police intruded on the Marwani Mosque in order to reaffirm their obstruction of the abovementioned four projects.
13. Tiling of courtyards, especially in the Eastern part of Al-Aqsa Mosque / Al-Haram Al-Sharif.
14. Renovating the cracks on the outside walls of the Ghadiriyah School in the northern part of Al-Aqsa Mosque / Al-Haram Al-Sharif.
15. Taking out construction waste and earth from the eastern part of Al-Aqsa and renovating the prayer plazas there.
16. Covering the electrical generators with protective sealing.
17. Renovating the health care and emergency rooms inside Al-Aqsa.
18. Planting new trees in place of the old ones which fell down in the winters of 2012-2015.
19. Installing a ventilation system for the Dome of the Rock.
20. Renovating tiles on the outside walls of the Dome of the Rock.
21. Tiling the sidewalks around the electric generators area in the eastern part of Al-Aqsa.
22. Renovating the western side of Al-Jame' Al-Aqsa / The Qibli Mosque.
23. Renovating the electricity cabinet located at the entrance of Al-Jame' Al-Aqsa.
24. Carrying out a repair of the electric system in the Lower Aqsa / the Old Aqsa.
25. Renovating the removable lamps of Al-Jame' Al-Aqsa / the Qibli Mosque.
26. Renovating the water pipes network and in many places inside Al-Aqsa.

Figure 13: Obstructed restoration projects inside Al-Aqsa

Figure14: IOA obstructed necessary renovation of a crack in the wall of the Ghadiriyah School

11- Closure of Bab al-Rahmah (the Golden Gate): The IOA continues to force the closure of the building of Bab Al-Rahmah and to ban its use for worship, lectures and to obstruct its renovation without any acceptable justification, much less any legal basis since 2003. The prevention by IOA of the Awqaf's renovation works at Bab Al-Rahmah threatens its integrity, especially because the building had water leak in its roof during the last two years. Jordanian Jerusalem Awqaf has addressed a protest note to the Israeli police reaffirming that this closure is rejected and the IOA does not have any right to ban worship or renovation of an undividable part of Al-Aqsa Mosque / Al-Haram Al-Sharif. On February 19th, 2017, the IOA's police delivered a note of their plan to extend the closure of the building and later on the police decided to extend it for three months under the same unjustifiable reasons above. On February 28th, 2017, JJA DG Sheikh Azam Al-Khatib, sent a written protest note to Israel's Chief of Police, stating the following:

"I protest and call upon Israel to address violations of its international law obligations, including those pursuant to Israel's status as Occupying Power and those pursuant to Article 9(2) of the Treaty of Peace between the State of Israel and the Hashemite Kingdom of Jordan signed on 26 October 1994. In particular, the Jordanian Jerusalem Awqaf protests against the latest Israeli violation through:

1. Handing the Jerusalem Awqaf Department a note from the Jerusalem District Police addressed to a so-called "Heritage Committee" and the main idea behind it is that you intend to renew the police's orders of restricting the use the Bab Al-Rahma building located in the Eastern Wall of Al-Aqsa Mosque/Al-Haram Al-Sharif claiming that the building is being used by a terrorist entity, referring to it in your note as the "Heritage Committee" in Al-Aqsa Mosque/Al-Haram Al-Sharif. And I would like to clarify the following:

I. The so-called "Heritage Committee" has been evacuated from the Bab Al-Rahma Building since year 2003, i.e. before the Israeli Occupation Authorities' confiscation of the Building;

II. The so-called "Heritage Committee" has been dismantled for over 6 years, and it does not exist;

III. Referring to Al-Aqsa Mosque/Al-Haram Al-Sharif in the note as the "Temple Mount" is totally unacceptable and consists an attack against Al-Aqsa Mosque/Al-Haram Al-Sharif and a dangerous provocation against 1.7 billion Muslims around the world.

2. The continued banning of the restoration and repair of the Bab Al-Rahma building by the Awqaf's Hashemite Restoration Committee.
3. The continued banning of educational lessons from taking place in the al-Imam al-Ghazali's Integral Chair located inside the Bab Al-Rahma building that is part and parcel of Al-Aqsa Mosque/Al-Haram Al-Sharif.

The General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs requests that you lift any restrictions on the use of the building of Bab Al-Rahmah, reserves all Awqaf's rights and calls upon the Israeli police to bring to immediately halt all these violations and aggressions; as they constitute

a serious breach of the historic Status Quo; standing well before the 1967 occupation of Jerusalem." End of quotation from the protest note.

Figure 15: Bab Al-Rahmah (the Golden Gate) suffering closure and water leaks

12- Closure and Confiscation of Mat-harat Bab Al-Ghawanmeh: In May 2016**,** Israeli Antiquities Authority (IAA) filed a lawsuit on against al-Awqaf; demanding that it halts restoration work at a Mat-hara located in the Ghawanmeh Gate and to submit blueprints of the project to IAA. Later on in June 2016, the Israeli occupation municipality asked the police to confiscate the keys of the mat-harah and to lock the site . They passed a note to the Jordanian Jerusalem Awqaf that they should change the function of the project . On June 12th 2016, Director General of the Jordanian Jerusalem Awqaf Sheikh Azam Al-Khatib strongly protested the violation of the closure of the Mat-harah, in a letter delivered by fax and by hand to Israel's Chief of Police, stating the following:

> "I protest and call upon Israel to address violations of its international law obligations, including those pursuant to Israel's status as Occupying Power and those pursuant to Article 9(2) of the Treaty of Peace Between the State of Israel and the Hashemite Kingdom of Jordan signed on 26 October 1994. In particular, Jerusalem Awqaf protests against the following flagrant violation: the closure of *Matharat Bab Al-Ghawanmeh* on Friday 10/6/2016, whereas the Israeli Occupation Police intruded the site many times, installed iron locks at its doors and planted spy tools under the tiles of its walls. the Jordanian Jerusalem Awqaf considers this violation, as an obstruction and

halt of renovation and maintenance works being conducted by Awqaf since two years ago in spite of the fact that the police, accompanied by officials from the Antiquities Authority and the Municipality, have visited the ongoing works several times." End of quotation from the letter signed by Sheikh Mohammad Azam Al-Khatib.

Figure 16: Mat-harat Bab AL-Ghawanmeh locked by the Israeli municipality

13- Confiscation of Ribat al-Kurd: The IOA continues to confiscate the Islamic Waqf of Ribat al-Kurd (western part of Al-Aqsa Mosque) next to Bab Al-Hadid (the Iron Gate) and to convert it into a Jewish prayer place called "mini western wall." IOA continues to ban Jerusalem Awqaf from practicing its legal and historic right to renovate the site. The Jordanian Jerusalem Awqaf insists on its right to renovate and take care of the site, as an integrative part of the Western Wall of Al-Aqsa Mosque / Al-Haram Al-Sharif and as a Waqf property and requests the IOA to stop changing the historic shape, function and identity of the site.

14- Excavations and digging threats around Al-Aqsa Mosque / Al-Haram Al-Sharif: The IOA continued illegal archeological digging, excavations, demolitions and tunneling projects adjacent to the walls of Al-Aqsa Mosque / Al-Haram Al-Sharif. It is important to highlight that the excavations points

are capable of breaching the walls of al-Aqsa Mosque / Al-Haram Al-Sharif are increasing, especially from the western side (under the Muslim Quarter) and southern side of the Umayyad palaces. Detailed explanations will be highlighted in Chapter 2 on excavations and tunneling in the Old City. The worst threat of these excavations is the exclusivist documentation and description, which serve an extreme Judaization narrative of the historic Islamic remains and findings.

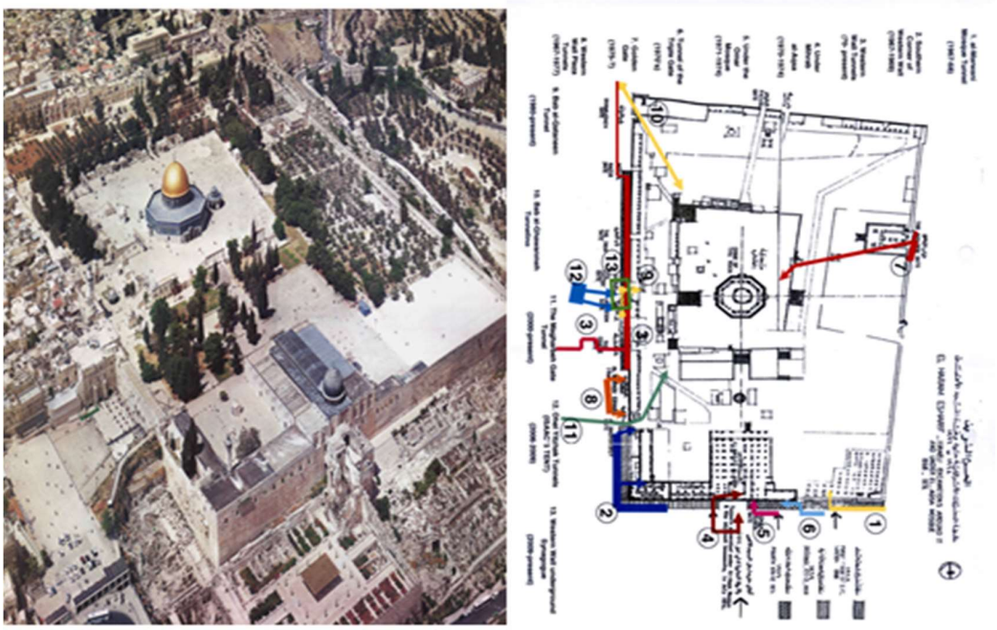


Figure 17: 13 points where the IAA and settlers breached the wall of Al-Aqsa Mosque / Al-Haram Al-Sharif during the period between 1967 and 2012

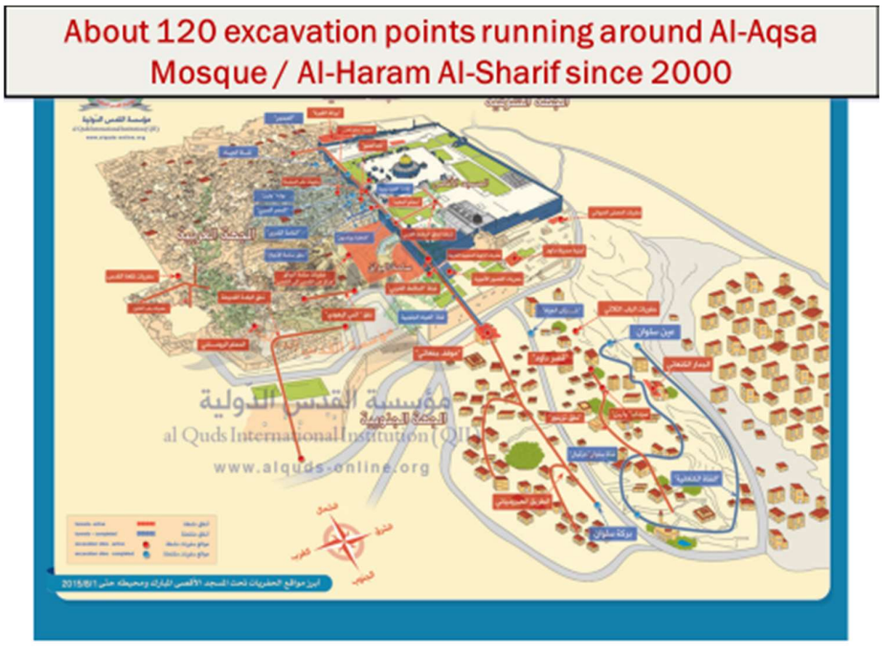


Figure 18: tunneling and excavations, policy to enforce new underground historic narrative

15- Al-Aqsa Magharbeh Gate Pathway (MGP): The Israeli Occupation Authorities continues to remove remains of the MGP for the purpose of expanding spaces of Jewish prayer place "the Western Wall Plaza" on the account of Islamic historic layers at the site. Observers and Jerusalem Awqaf have documented IOA's continued concrete constructions and irreversible demolition of major parts of the Magharbeh Gate Pathway (the Mughrabi Ascent), an inseparable and integral part of Al-Aqsa Mosque / Al-Haram Al-Sharif. Details of the Israeli violations against the MGP and Western Wall of Al-Aqsa Mosque / Al-Haram Al-Sharif are included in Chapter 2.

16- Damages to the structure and furniture of al-Jame' Al-Aqsa (the Qibli Mosque): The IOA, extremists, police and army's storming of Al-Aqsa were accompanied by flagrant physical damages to all 7 gates of Al-Jame' Al-Aqsa, its windows, carpet, lighting system, sound system and historic columns inside al-Jame' Al-Aqsa. The worst military and security forces' attack against Al-Aqsa was conducted on September 13th 2015 and it resulted in damaging 6 historic windows, burning electric boards, crushing iron grid of 6 windows and setting fire in 12 carpets among other major damages. The needed cost to restore the damages of September 13th 2015 exceeds 450,000JOD (about 700,000USD).

Figure 19: Damages by the IOA's security forces against the doors and windows of the Qibli Mosque / Al-Jame' Al-Aqsa during 2016

17- Enforcing Jewish names on the Pathways leading to Al-Aqsa Mosque / Al-Haram Al-Sharif: Judaization of authentic names of streets, squares, buildings and historic remains over and below the ground (e.g., water cisterns) has been escalating during the recent years. The period of November 2014 through February 2015 has witnessed an unprecedented shocking violation as IOA forced the "Temple Mount" name on signs at Al-Aqsa Gates of al-Asbat, al-Magharbeh, Al-Silsilah, al-Hadid and al-Majlis. The flagrant aggressive policy of Judiazation is manifested by the signs below which completely ignore mentioning the fact that Al-Haram Al-Sharif is Al-Aqsa Mosque. The aim of enforced alteration of Jewish names on historic places, such as calling the Ummayad Palaces, "Ophel plaza or ritual baths of the temple" is to strengthen the aggressive claim that "Al-Aqsa Mosque / Al-Haram Al-Sharif is the Jewish Temple." Muslims all over the world never tolerate this claim. His Majesty King Abdullah II, in behalf of 1.7 billion

Muslims and in his capacity as the Custodian of Al-Aqsa Mosque / Al-Haram Al-Sharif has stated it clearly that "the identity of Al-Aqsa Mosque Al-Haram Al-Sharif is a redline and it can never be dividable nor sharable."

Figure 20:2014-2017 forcing Jewish names on Al-Aqsa gates and pathways

18- Confiscation and ban of renovation of the Tankaziyyah School/ the Islamic Shari'yah Court: IOA have converted the main hall of the Islamic historic Tankaziyyah School into a police station and another part of it into a Jewish synagogue in 2013-2014. Tankaziyyah school has been confiscated from Al-Aqsa Mosque / Al-Haram Al-Sharif and been occupied by the Israeli police since 1967. Jerusalem Awqaf has been denied access to the school and its gates from inside Al-Aqsa have been closed off. During the the last two years 2015 through 2016, the Jerusalem Awqaf have been hearing the sounds of many

works, excavations and parties inside the Tankaziyah School. Among the most flagrant violations planned in Jerusalem is the plan for building the tallest synagogue to be constructed of glass over the roof of the Tankaziyah school. The synagogue will not only change the skyline of the western wall of Al-Aqsa Mosque / Al-Haram Al-Sharif, but it will also be an odd construction. Ottoman documents, which go back to 1553 record that the Tankaziyah School /the Court building, is an integrative part of Al-Aqsa Mosque and it was built on the platform of the Mosque.

19- Confiscation of parts of Al-Rahmah Cemetery and planting fake graves: Since the beginning of 2013, the Jewish extremists groups planted more than 5000 fake graves in the Waqf land next to the eastern and southern wall of Al-Aqsa. In 2014 through 2016, the IOA continued to tolerate extremists' aggressions of planting Jewish fake graves around Al-Aqsa Mosque in Ras El-Amoud, Mount of Olives, Wadi Al-Rababah and Sloudhah Waqf land in Silwan. In 2015, two new Jewish fake cemeteries were planted in the Waqf areas of Sloudhah and the Qidron Valley. The main purpose of fake graves is to confiscate the land and to Judaize the Waqf properties. In the second half of 2015, the IOA has confiscated and fenced three parts of Bab Al-Rahmah Cemetery: part of Al-Husseini family Waqf property, part of Al-Ansari family Waqf property and third part is a true public Waqf.

Figure 21: Jewish fake graves 2013-2016

Figure 22: Jewish fake graves 2013-2016

20- Banning Muslims from burying their deaths in the Cemetery of Bab Al-Rahmah – a Muslim Cemetery since more than 1400 years: Since the beginning of 2016, the IOA has been making restrictions and banning Muslims from burying their deaths in their historic Waqf property of the Cemetery of Bab Al-Rahmah. According to Municipality reports, the IOA's plan is to convert the cemetery and its surroundings into public parks of more than 1100 dunams in first step to allocate the land for the expanded Jewish cemetery, which will occupy more than 2800 dunams of the land of the Mount of Olives, Ras El-Amoud and Silwan. Most of this land is a Waqf property.

- In a very insulting action, the IOA has planted many signs inside the cemetery asking Muslims "not to burry their deaths and not to throw garbage in the cemetery." There were also incidents where the police interfered to take diseased bodies out of the graves in order to implement the ban.
- On May 12th, 2016, the IOA launched a severe aggression against the funeral and body of a Jerusalemite woman, when the body was laid down in her family's grave. A policewoman

attempted to take the body out of the grave and later on the police thrown tens of sound and gas grenades against those who participated in the funeral.

- In September and May 2016, the IOA attacked people of Silwan when they attempted burying their deaths in the southern part of Al-Rahmah Cemetery.
- In September 2016, the IOA damaged 3 graves in the southern part of the cemetery and 7 graves in the north-eastern part of the cemetery.
- On September 11, the IOA also cemented/blocked two graves of Jerusalemite families.
- On July 19th, 2016, the IOA also damaged some graves and installed a fixed police patrol in the cemetery.
- On November 10th , 2016, the IOA destructed 8 graves and damaged their signs.
- On the 5th of December 2016, the police banned the burial of Khadijeh Abu Douleh in the cemetery of Bab Al-Rahmah and arrested the body for hours under the condition that her family should find Abu Douleh another burial place.
- The police patrol bans Muslims not only to bury their death but also to visit the graves of their diseased relatives.
- On January 6th, 2017, a Jordanian delegation to Jerusalem was threatened of being arrested and taken to police station twice because the delegation was taking photos of the damaged and cemented graves.
- In a historic unimagined violation against the cemetery, the IOA planted under earthed censors, which send alarming gestures if Muslims start cleaning any of the graves.

Figure 23: Confiscation, fences and insulting signs at Bab Al-Rahmah Cemetery

21- IOA increased the number of surveillance cameras over the top roofs of Al-Aqsa Msoque buildings: On May 8th 2016, the Israeli forces installed two new cameras over the gate of Al-Ghawanmeh on the roof of the Omariyah School. Jerusalem Awqaf condemned the violation and considered it as tightening grip against the Muslims' freedom of worship. The IOA has increased the surveillance cameras over the Tankaziyah School, the Magharbeh Gate and Bab Al-Asbat earlier through the two years 2015-2016. The cameras have been intensively used against Muslim worshippers and for the purpose of protecting Jewish incursions and aggressions against AL-Aqsa Mosque / Al-Haram Al-Sharif.

Figure 25: New surveillance cameras over the gates and walls of Al-Aqsa Mosque

D- HASHEMITE RESTORATION PROJECTS AT AL-AQSA MOSQUE / AL-HARAM AL-SHARIF

The year 2016 was marked by accomplishing distinguished historic renovation projects in spite of the continued IOA's obstruction of more than 20 restoration projects at Al-Aqsa Mosque / Al-Haram Al-Sharif. The Hashemite Fund for the Restoration of Al-Aqsa Mosque and the Hashemite Restoration Committee continued in accomplishing some major and necessary projects, including the following :

1. In November 2016, the Jordanian Awqaf Ministryand the Hashemite Fund for the Restoration of Al-Aqsa Mosque announced the finishing of the eight years project (2008-2016) of renovation of the Dome of the Rock's mosaic and stucco decorations; and finishing the two years project (2014-2016) of renovation of the inside mosaic of the Dome of the Qibli Mosque / Al-Jame' Al-Aqsa. The announcement and final report were carried out under the patronage of Engineer Ra'ef Najem, representing the board of the Hashemite Fund for the Restoration of Al-Aqsa Mosque and the Vice Chair of the President of the Hashemite Restoration Committee. The project included the historic renovation of the mosaics in the major eight hallways of the Dome of the Rock.

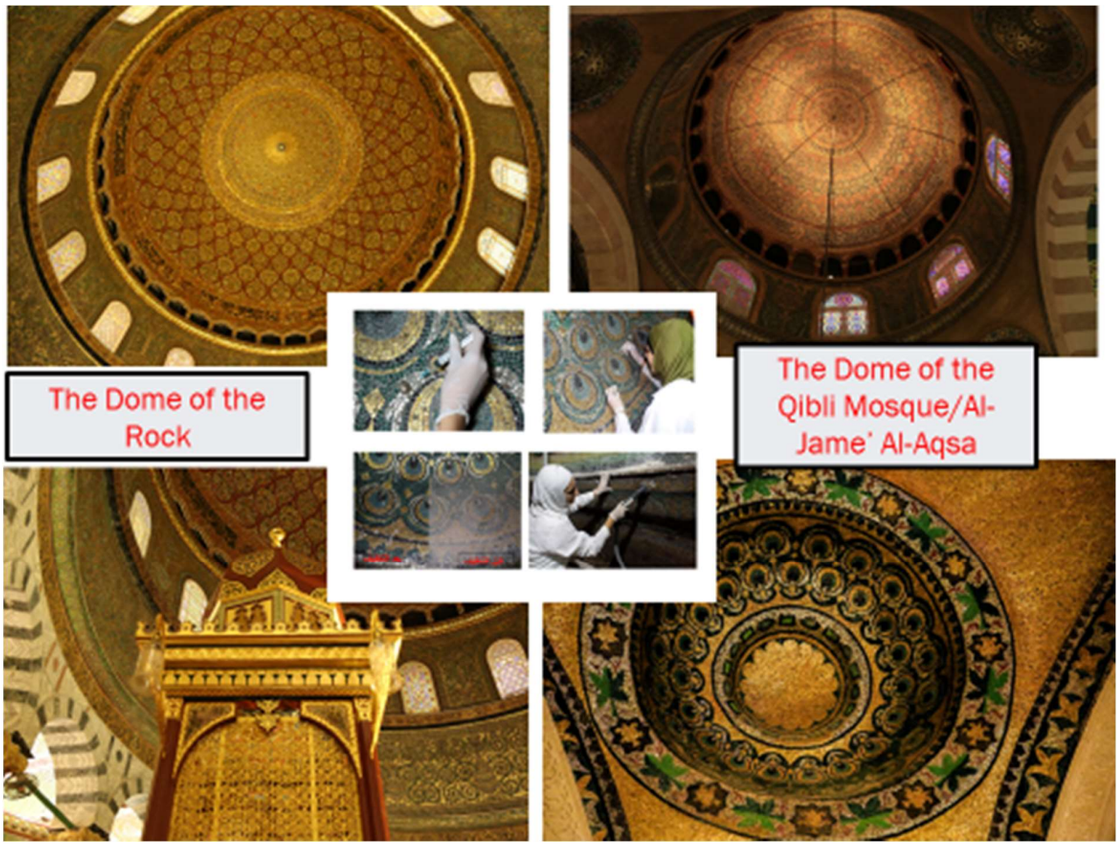


Figure 26: Finishing the Hashemite restoration of the mosaic of the Dome of the Rock and the Dome of Al-Jame' Al-Aqsa / the Qibli Mosque, November 2016

2. On November 29, 2016, Jordanian Awqaf Minister Dr. Wael Arabiyat, UNESCO representative Nao Hayashi, Norway representative in Ramallah Tor Eric, Director of Jerusalem Awqaf Sheikh Azam Al-Khatib and Coordinator of the Project, director of the Hashemite Fund for the Restoration of Al-Aqsa Mosque Wasfi Kailani attended a ceremony, in Amman, to mark the completion of the third phase of the project of Development of Al-Aqsa Mosque / Al-Haram Al-Sharif Manuscripts Restoration Centre. The event included the graduation ceremony of ten Manuscripts Center employees, who completed a training program. Earlier phases of the Project in the holy city of Jerusalem involved establishing a Manuscripts Restoration Center in al-Aqsa Mosque back in 1999, one of the several significant Hashemite restoration projects in coordination with UNESCO. His Majesty King Abdullah II has granted the project personal

care and support. Norway funded the third phase and expressed its willing to fund the fourth phase in cooperation with UNESCO and the Jordanian Jerusalem Awqaf.

إنجاز المرحلة الثالثة من مشروع مخطوطات المسجد الأقصى - إعمار ملكي مميز

Figure 27: Graduation Ceremony of the trainees of Al-Aqsa Mosque Manuscripts Centre, Amman, November 29 2016

3. Renovation of the mosaics of the façade of the main arcade and the dome of the Al-Jame' Al-Aqsa (the Qibli Mosque).
4. Renovating the inside marble of the Dome of the Rock.
5. Renovating part of the Eastern Wall of Al-Aqsa Mosque / Al-Haram Al-Sharif. This project has been stopped by the IOA although it is one of the urgent projects needed to conserve the historic wall, which is also the eastern wall of the Old City of Jerusalem.
6. Conducting studies for renovating the lead and covering the roof of Al-Jame' Al-Aqsa / the Qibli Mosque with lead.
7. Varied urgent renovations inside the Marwani Mosque are continued.
8. Restoring four Mamluk wooden gates of Al-Jame' Al-Aqsa / the Qibli Mosque out of seven gates damaged by the Israeli police have been restored; the gates were damaged by the IOA on September 13th, 2015 and in other military aggressions against the mosque.
9. Finishing extensive studies, experiments and tender for lighting the outside of Dome of the Rock. This project is banned by the IOA.

10. Finishing studies and preparing tender documents for the restoration of the chandleries of Al-Jame' Al-Aqsa / the Qibli Mosque. Implementation of this project is banned by the IOA.

CHAPTER 2: ISRAELI OCCUPATION AUTHORITIES' AGGRESSIONS AND VIOLATIONS AGAISNT THE HISTORIC CHARACTER OF THE OLD CITY OF JERUSALEM

Israeli illegal intrusive tunneling, excavations, projects of Judaization of historic sites in the Old City of Jerusalem and its surroundings is continuing and escalating more than any time before. This chapter updates the violations mentioned in previous annual reports and it brings examples of the ongoing Judaization process, through which many non-Jewish historic sites are either removed and/or converted into Jewish prayer spaces. During the year 2016, excavations have continued intensively within the areas at the western and southern walls of Al-Aqsa Mosque / Al-Haram Al-Sharif and in the spaces that extend westward to El-Wad Street, beneath the residential houses of the Muslim Quarter. During 2016, the most active violations of digging and exclusivist violations were reported from the area of the Umayyad palaces south of Al-Aqsa Mosque / Al-Haram Al-Sharif and these excavations and tunneling were connected with extensive underground and over the ground excavations at the entrance of Silwan next to the southern wall of the Old City of Jerusalem.

Facts on the ground prove that hundreds of square meters are underground excavations and unearthing, and the illegal excavations involve removing large amounts of historic remains (e.g., walls, rooms, graves, Mamluk and Ottoman baths and arches). Only few samples of the removed remains are logically documented.

One great threat is that the Israel Antiquities Authorities (IAA), which is part of IOA, has been illegitimately self-declared as having jurisdiction to conduct the excavations; and IAA writes an exclusivist Jewish narrative to many sites in the Old City and in its environs. A greater threat is the fact that most of the recent excavations have been delegated by the IAA to be the extremist settlers' organizations, such as *Elad* and *Ateret Cohanim*.

A- INTRUSIVE CONSTRUCTIONS, TUNNELING And UNDERGROUND EXCAVATIONS AT THE WESTERN WALL OF AL-AQSA MOSQUE And AL-BURAQ PLAZA

1- Changing Status Quo from Wailing Wall to Western Wall: "Al-Aqsa Mosque" and "Al-Haram Al-Sharif" are identical terms and should consistently be referred to jointly as the "Al-Aqsa Mosque/Al-Haram Al-Sharif", which denotes the entire 144-dunum compound.* Sacred to approximately 1.7 billion Muslims worldwide, it is in Islam the site of the Prophet's night journey, *Isra wa Miraj*. It is the original *Qibla* (i.e, direction for prayer) for Muslims. Territorially, the *Al-Aqsa Mosque/Al-Haram Al-Sharif* extends down to the center of the earth and includes the airspace directly above the entire compound.

The Western Wall of Al-Aqsa Mosque / Al-Haram Al-Sharif extends from south to north 491 meters long (see lined in red in the figure below).

Al-Buraq Wall is historically believed to be the place, where the Prophet Muhammed (peace and blessings of Allah be on him) tied the Buraq, the winged riding animal upon which he rode during the Night of Ascension (see lined in green in the figure below).

Al-Buraq Plaza is part of the Western Wall of Al-Aqsa and it is the Western Wall of Al-Buraq Mosque located inside Al-Aqsa Mosque / Al-Haram Al-Sharif. **Al-Buraq Plaza** has been known and used for decades, as the **"Wailing Wall"[3],** defined as the Jewish prayer area, which, according to pre-1967 *Status Quo*, used to be 3 meters wide by 22 meters along part of the Baraq Wall outside al-Aqsa. After 1967, the Israeli military demolished the houses, mosques and schools of the **Magharbeh Quarter** and started an ongoing violation of the *Status Quo* by expanding the "Wailing Wall" Jewish prayer area into the so-

[3] Under the terms of the Status Quo on holy sites, a decree fixed the Ottoman Sultan in 1757 and codified in more detail by a British government Commission in 1922, 1929 and 1933 the Wall is a Muslim Waqf property and the Waqf owns the Buraq Wall and the Buraq Plaza in front of the wall. In these decrees, Jews have the right to stand on the pavement in front of it and pray. The 1920s confrontations led the British Mandate to form a commission in 1930 with the approval of the Council of the League of Nations, to determine the rights and claims of Muslims and Jews in connection with Al-Buraq Wall, referred to by Jews as Wailing Wall. The report concluded: "*To the Moslems belong the sole ownership of, and the sole proprietary, right to, the western wall, seeing that it forms an integral part of Al-Haram Al-Sharif area, which is a Waqf property. To the Moslems there also belongs the ownership of the pavement in front of the wall and of the adjacent so called Magharbeh (Moroccan) Quarter opposite the wall, inasmuch as the last mentioned property was made Waqf under Moslem Shari'ah law*." See Harman, Graham; *The Mufti and the Wailing Wall, A History of Palestine,* Princeton University Press, 2008. And Kassim, Anis F; *Special Report, The Palestine Yearbook of International Law 1996-1997*, Martinus Nijhoff 1998.

called the "**Western Wall" Jewish prayer area, expanded from 3meters wide by 22meters long in 1967 to more than 90meters wide by 70meters long in 2015 and these extensions enforcing new Israeli occupational facts on the ground are continuing**. Major violations of the historic shape and function of the so-called Western Wall Jewish prayer area have been conducted during the recent years 2004 through 2016 to be explained in this section below.

Figure 28: Status Quo Definitions of the Western Wall, Al-Buraq Wall and the Wailing Wall

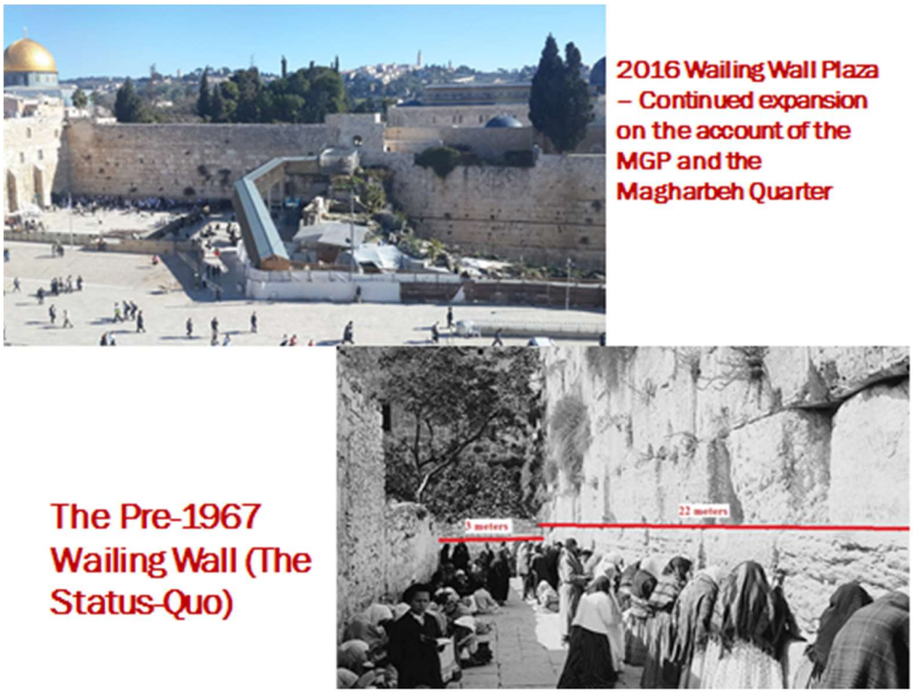


Figure 29: Left: western wall of Al-Aqsa Mosque / Al-Haram Al-Sharif, Al-Buraq Wall and "the Wailing Wall"; Right up: expansion of "the Wailing Wall" from 3x22sqm before 1967 to unlimited plaza

2- New Construction at the Northern Edge of Al-Buraq Plaza – "Beit Strauss":

On December 25th 2016, IOA inaugurated the first floor of the so called Beit Strauss Judaization building to be used for public services, toilets, police services and interconnection to the Western Wall tunnel. Construction of the third and fourth floors is continuing, while unearthing of huge amounts of remains from under the ground has also continued during the year 2016.

Beit Strauss (the 'Strauss Building'), is a building located on the northern edge of Al-Buraq Plaza, the expanded "Western Wall Plaza". The IOA's so-called **Western Wall Heritage Foundation** presented the architectural plan to the planning authorities **to expand the structure**, by confiscating 360 square meters from the open plaza. The additions were intended to provide space for toilets (160 square meters), a lobby, a police station (125 square meters), offices, the "Jerusalem Travelers' Hall" (125 square meters), and more services, which are planned to block the northern edge of the Buraq Plaza by Judaized structures and functions.

Jordanian Jerusalem Awqaf has kept an eye and reported on different phases of the project in the previous Jerusalem status reports submitted to UNESCO World Heritage Centre.

The major violations by Israeli Occupation Authorities and the project organizers of the new construction of Beit Strauss were:

1. The IAA's intention here was to come to an agreement with the designers that the building would rest on a piles foundation, allowing the IAA to avoid salvage excavations and to restrict its role of observation, while any foreign entity, Awqaf or UNESCO were banned access of oversight of the works.
2. Beit Strauss is a visual pollution, disappointment and direct threat to the historic complex fabric and the archaeological environment of the area.
3. Beit Strauss is flagrant damage to the historic skyline view of most important part of the Old City.
4. Since April 2013 and through 2016/2017, tons of cubic meters of concrete were poured in deep holes that were used as foundations to the new building over the historic walls and remains.
5. Extensive drilling in the site damaged invaluable walls and rooms beneath the surface.
6. Experts, journalists and domestic people were shocked of eye witnessing and documenting process of bulldozing earth and stones.
7. It is very terrible that the building of two stories kept a few historic vaults and renovated them to be used as toilets at the place where ancient walls of schools of religion stood for centuries.
8. Beit Strauss building of 2013-2014 blocked the walls of the Muslim Quarter. In 2015-2016 an extra floor has been built threatening to block the windows of the Arab families of Sub Laban and Al-Khalidi. The third and fourth floors planned to be built will completely block the view of the southern walls of historic façade of Muslim Quarter, Waqf properties, and more importantly the southern wall of the Shar'iyah Court, well known as the Tankaziyah School.
9. Under security excuses, many cameras have been installed to monitor and record movement of members of Sub Laban Arab and Khalidi families inside their living rooms and other parts of their houses.

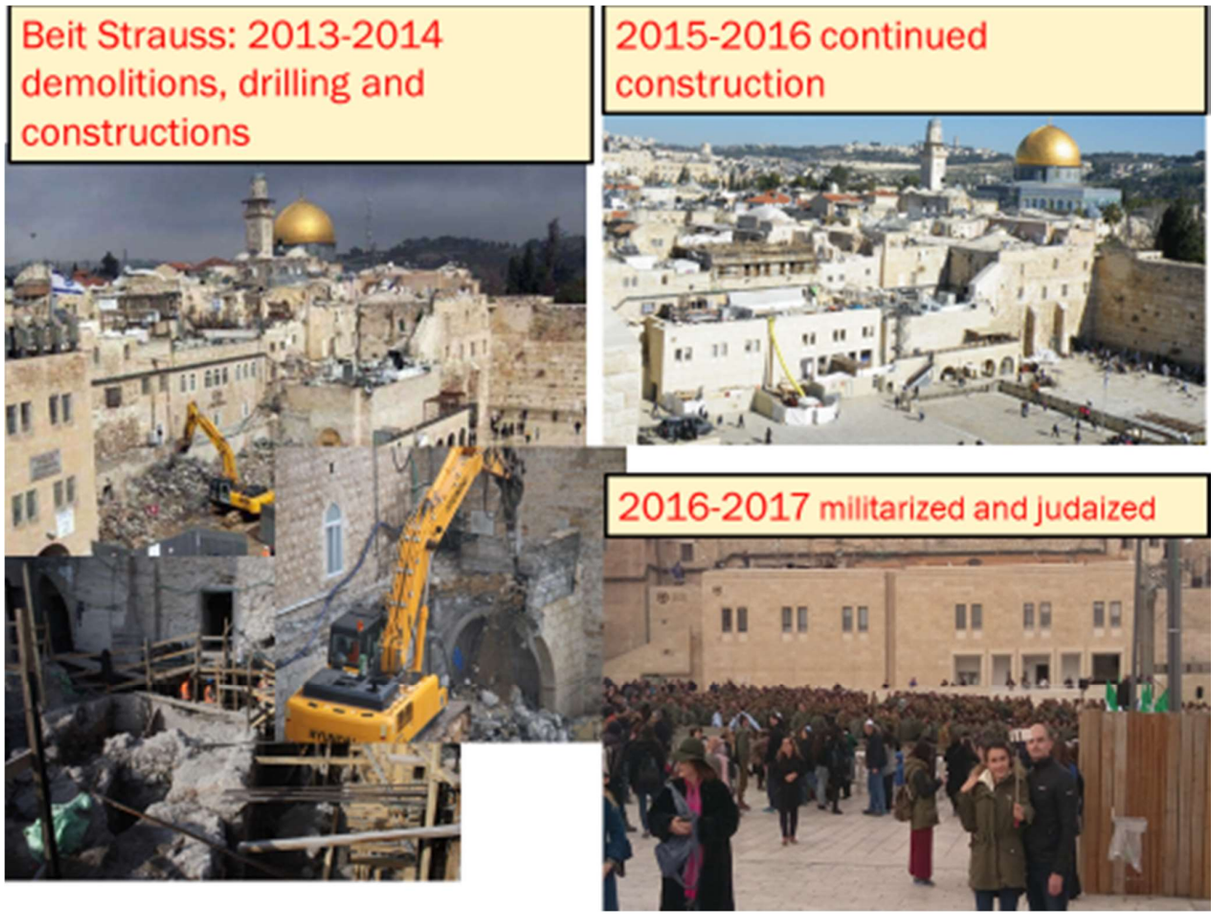


Figure 30: 2013-2016 demolitions for the construction of Beit Strauss on Muslim Waqf properties

3- Intrusive Excavations at Al-Buraq Plaza and the Magharbeh Quarter – "Beit Haliba" Project

In spite of a decade of protests of the project at the Israeli courts, the Israeli Central Court approved in August 2016 the construction of the so called "Beit Haliba" house in the middle of the location, where the Magharbeh Quarter was standing for decades. It isthe place of the contemporary expanded "Western Wall Plaza", which was known for decades as Al-Buraq Plaza, part of which was the "Wailing Wall". The last few houses of the Magharbeh Quarter were confiscated and demolished in 2003-2004 in order to prepare the space for constructing the planned Beit HaLiba. First designs by the so-called the Western Wall Heritage Foundation were to construct a large structure to serve the organization for various purposes such as classrooms, an exhibition hall, administrative offices and more.

Figure 31: IOA demolition of the historic Waqf of the Magharbeh Quarter in June 1967

Excavating the area and approving the construction of "Beit Haliba", the IOA is violating and changing the *Status Quo* in blatant violation of international law and UNESCO conventions and decisions of conservation of Jerusalem Heritage by the following violations:

1. In 2003-2004, the IOA has confiscated and demolished the last houses of the Magharbeh Quarter a few days after the June 1967.
2. The Israel Antiquities Authority (IAA) has conducted covert excavations at the site between 2005 and 2009. Israeli leaks and reports say important finds were exposed in the course of first excavations including large vaulted structures, a Sheikh's tomb, a bakery, shops and other findings from the Ottoman, Mamluk and early Islamic Periods.
3. The IAA has closed off the site in front of observers, the public and Israeli experts, who called on the IAA to conserve and not to remove Islamic layers of history.
4. At Beit HaLiba, the IAA promised approval of construction to the developer of the project in advance, and hastened to begin salvage excavations before receiving a construction permit.
5. The same way as in most excavations in the Old City of Jerusalem and surrounding its walls, most of the remains from the Islamic periods were removed in order to expose earlier remains. Observers say the

remains at Beit HaLiba were scarce large structures with elaborate façades and vaults built above the eastern Cardo centuries. Some of them survived to their full height. East of the Cardo, part of a large public building was exposed. These were the remains of al-Madrasah al-Afdaliya (later known as Sheikh Eid Mosque), constructed around the 12th century. There is no record of what has been preserved or removed of these remains.

6. Israeli experts say that the archaeological and salvage excavations were extensive and professional, but most of the remains from the Islamic periods were dismantled, and the archaeology was pushed to the ideological restrictions.

7. According to Israeli experts and IAA sources, the underground level will serve various purposes: security checks, elevators, passages for visitors and other unannounced functions.

8. On November 28th, 2016 the Jerusalem Municipality approved the construction of two elevators in the site: once goes up horizontally and one goes more than 60 meters vertically.

9. Israeli experts, who protested "Beit HaLiba" say there was no architectural competition, except between ideologists, extreme settler groups and religious foundations.

10. It is clear from all plans and reports that the IOA is giving an upper hand in planning the area to the Western Wall Heritage Foundation, *Elad* Foundation and *Ateret Cohamin* (all are extreme ideological organization), whose announced plans are bluntly to improve transportation, parking places and capacity of Jewish visitors to the area. The archaeological ethics saying it is forbidden to excavate everything at once. Covert works and excavations have been running since 2004.

11. Israeli Antiquities Authority claims it keeps samples of the remains. It is well known that it will be impossible to preserve and to display archaeological remains in the areas planned for new constructions and public serves.

12. Learning from other excavations by Israeli right wing and extremist groups, the major challenge will be the description narrative of the remains and the impracticality to reverse neither the removed remains nor the right history after years of enforcement of a Judaized narrative. Observers will never know what had been removed and a polish of the remains will be inscribed, as part of or remains of Jewish heritage. Then, removal of historic remains will be irreversible.

Figure 32: Continued covert, expanded and illegal excavations at the site of the historic Magharbeh Quarter; up left is example of remains (some removed), up right is Plan of Liba House building

4- Systematic Demolition of the Magharbeh Gate Pathway (MGP) 2004-2016: Most extensive aggressions against the MGP were the demolitions and construction plans at the MGP site in 2007 through 2014. These violations, which ended up in 2015 by many wooden and concrete constructions at the MGP and its surroundings, continued in 2016-2017. These violations included the following:

1. The IOA continues to prevent the owner of the MGP, the entrusted Jordanian Jerusalem Awqaf, from performing emergency restorations and stabilization measures to the Umayyad, Ottoman and Mamluk remains at the site of the Magharbeh Gate Pathway. 2. The period 2014 through 2017 has witnessed extensive underground tunneling beneath the MGP remains.

Figure 33: Systematic demolitions of historic room, walls and continued excavations and constructions at the MGP, 2004 through 2017.

2. Illegal covert work is going on under many tents in the MGP area. For example, under one of these tents (in the picture above), historic remains, including entire rooms and parts of the Al-Afdaliyya Mosque were removed.

3. Demolishing and erasing parts of the MGP is an utter manifestation of the Judaization policy of the area, whereby new Jewish prayer areas have been expanded and newly created on the account of the Islamic and Roman remains located just south and down to the MGP.

4. The expansion of the Jewish prayer areas involved leveling and lowering large areas of the MGP and new constructions and excavations are continuing through 2016. Of these constructions is the erection of a huge wooden platforms and pathways for Jewish reform and conservative prayer places labeled as a new expansion of the "Western Wall," which constitutes an imposed change of Al-Aqsa Mosque/Al-Haram

Al-Sharif *Status Quo*, seriously indicating that other Judaization projects will gradually undermine any non-Jewish remains and their important history.

5. In addition to the non-Orthodox platform, known as Sharansky or US Liberal Jews prayer platform built up in 2013, there are two new platforms constructed exactly on the Western Wall of Al-Aqsa Mosque in 2015. The later small was assigned to Orthodox Jews and this proves that the plan is to convert the whole area southern to the MGP into an extension to the "Western Wall Plaza" north of the MGP. Observers witnessed increasing Orthodox and non-Orthodox Jews practicing prayers and Jewish rituals and religious life passages at the two platforms and hundreds left Jewish prayer paper pieces in between the stones of Al-Aqsa Wall in order to Judaize it and to consider it an extension of the Wailing Wall.

Figure 34: construction of new Jewish prayer platforms next to and at the wall of Al-Aqsa Mosque allegedly for US and liberal Jews, 2013 through 2017

6. The IOA continues to ban the Jordanian Jerusalem Awqaf from implementing its design of the MGP although this demand has been reaffirmed by many UNESCO decisions since 2012.

The removal of some of the historic remains at the MGP site is going on. Some remains have been covered with concrete and new concrete walls were erected by the IOA.

B- INTRUSIVE TUNNELING, EXCAVATIONS AND JUDAIZATION OF THE UMMAYYAD PALACES AREA

The Umayyad palaces represent an example of the flagrant enforced Judaization and faking history of the Jerusalem historic remains. During 2016 through the beginning of 2017, remains of the Umayyad palaces faced under a dramatic intensive works of excavating the area and faking the scientific archaeological narrative of the walls, water cisterns and antiquities. One of the flagrant violations recorded was the covering of the remains with either newly created Jewish prayer plazas or hundreds of square meters of wooden and metal pathways of the so claimed "Jewish ritual baths."

The Umayyad Palaces located south and West of Al-Aqsa Mosque / Al-Haram Al-Sharif were built in the period, when the current structure of Al-Aqsa Mosque / Al-Haram Al-Sharif was built by the Umayyad Khalifs Abdel Malik Bin Marwan and his son Al-Walid Bin Abdel Al-Malik 662AC (41Hijri) to 750BC (132Hijri). The Umayyads gave high importance to Jerusalem and considered it their spiritual capital, as it is one of the third holiest sites in Islam. Archaeological excavations, led by Israeli professors Me'ir Ben-Dov, Dan Bahat and Benjamin Mazar during the 1960s through 1980s have explored foundations of four large palaces. These palaces surround the south and south-western walls of Al-Aqsa Mosque and they were connected by stairs, bridges, pathways and gates to Al-Aqsa Mosque different levels, including the well-known Al-Aqsa Al-Qadim (the Old Aqsa) also known as the Lower Al-Aqsa beneath the current upper Qibli Mosque / Al-Jame' Al-Aqsa, which was almost double size of the current Qibli Mosque / Al-Jame' Al-Aqsa (please see the figure below). The Marwani Mosque was also well known as the Old Aqsa before the crusaders. Israeli Professor of Archaeology Meir Ben-Dov, who led and documented most of the excavations at the Umayyad Palaces, has written tens of articles and books, such as "the Discovery of Ancient Jerusalem" describing the structures of the Umayyad Palaces.

Scientific archaeological interpretation and redrawing of the Umayyad Palaces south and west of Al-Aqsa Mosque prove that the underground gates (single, double and tribble in the south and the so called

underground Barclay gate of Al-Aqsa in the west) were all gates of Al-Aqsa Mosque used by Umayyads and others Muslims during the first Islamic eras.

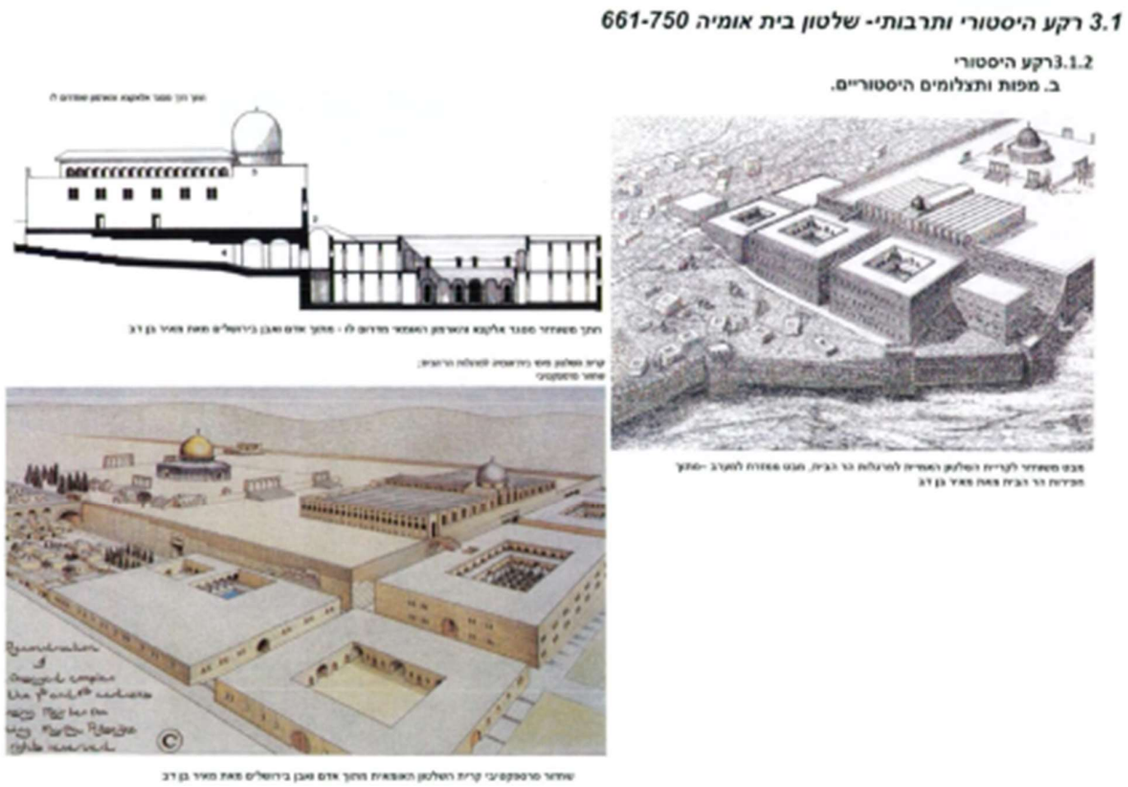


Figure 35: Umayyad Palaces and Al-Aqsa Mosque in the 7th and 8th Centuries AC

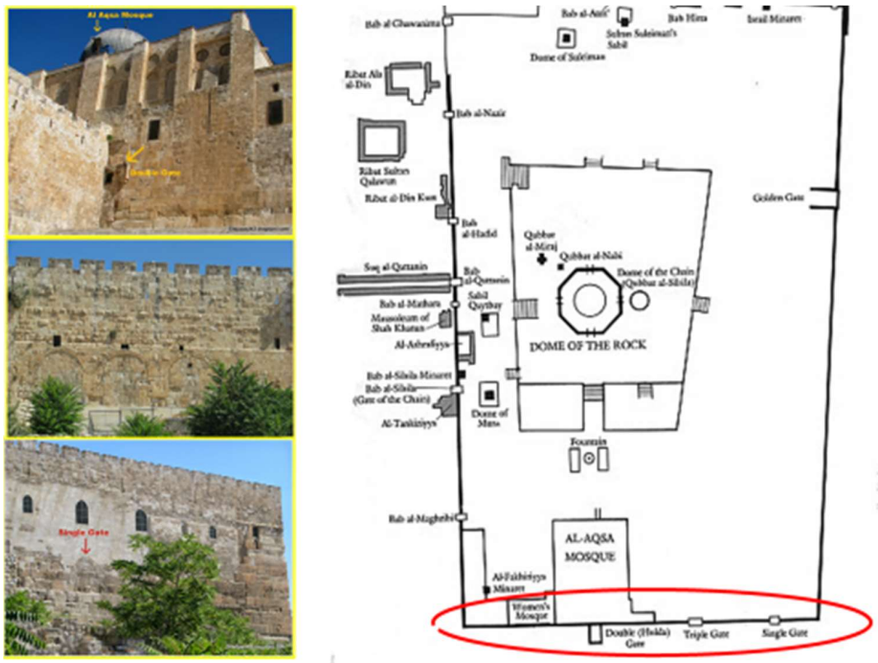


Figure 36: Left to right: Double, Triple and Single Gates of Al-Aqsa Mosque southern wall

Figure 37: examples of illegal and damaging excavations and tunneling at the Umayyad Palaces for imposing Jewish narrative on findings

Figure 38: 2017 has witnessed illicit trafficking of huge amounts of historic remains from the Umayyad palaces.

Until the end of the 20th Century, Israeli Occupation Authorities and excavators in the area respected, to certain extent, the remains of the Umayyad period and the scientific narrative of it.

Since the year 2000, a move of Judaization by many Israeli official actors and illegal developers of the area have been changing the *Status Quo* and narrative of the Umayyad Palaces by carrying out the following violations:

1. On 7th of February 2017, the Israeli Occupation Authorities inaugurated the so called "pathway to Jewish ritual baths" in the Eastern side of the Ummayyad palaces. The Inauguration by the Jerusalem municipality in cooperation with the so called Jerusalem development project No. 5800 and the Israeli Antiquities authority, was officially protested by the Jordanian Ministry of Foreign Affairs on 1st of March 2017 and the Jordanian Jerusalem Awqaf made a media protest on the 10th of February 2017.

2. During December 2016/January2017, observers recorded massive amounts of earth and remains evacuated from the Western corner next to the Jerusalem Wall inside the Umayyad palaces.

3. On February 23rd , 2016 Jerusalem Awqaf reported that a Christian Zionist Group from America set up a filming location at the Umayyad Palaces Area. The group installed platforms, columns, loudspeakers and decorations at the Waqf site next to the southern underground closed gates of Al-Aqsa Mosque / Al-Haram Al-Sharif. The Awqaf contacted the Israeli police and voiced their rejection to this violation of the Islamic Waqf site.

4. A flagrant violation against the Umayyad Palaces was in 2013, when the Municipal East Jerusalem Development Company and the Jewish Quarter Development and Reconstruction Company agreed that the extreme settlers *Elad* Foundation would receive extensive rights to the Davidson Centre and thus to almost half of the Umayyad Palaces. *Elad* is now the official manager of the site.

Figure 39: Judaization of the Umayyad Palaces by enforcing Jewish narrative, descriptions and practice of Jewish prayer at the wall of Al-Aqsa Mosque

5. In the year 2001, the IOA and the IAA have delegated the administration of the entrance to the Umayyad Palaces next to the Silwan Gate of the Old City of Jerusalem to an extreme settlers' organization of the Davidson Centre.

6. Davidson Centre developed the entrance of the Umayyad Palaces into an extreme Judaization narrative museum, which educated many Israeli students and tourist guides how to show the possibility of demolition of Al-Aqsa Mosque / Al-Haram Al-Sharif and to rebuild "Jewish Third Temple" in its places. The tools of education at this museum are simply movies, guiding pamphlets and wooden and plastic models of "Second and Third Temple". This move has created a phenomenon of more than 30 museums of Jewish Temple in the place of Al-Aqsa Mosque / Al-Haram Al-sharif.

7. More dangerous, the Davidson Centre has encouraged the extreme settlers' organizations to change the description of the Umayyad Palaces remains into Jewish ritual rooms and baths. This kind of enforced Judaization management of the site has also encouraged some authorities and extreme actors to remove many Islamic layers in the search of Roman remains, which were mistakenly alleged as Second Temple remains.

8. The Davidson Center, hooked up to municipal infrastructure without the necessary permissions and without proper studies of its strange shape and strange narrative to the area, is now a leading tourist guidance organization in the southern and western area of the Umayyad Palaces. Moreover, it is a socialization center, which is open to teaching Jewish youth on their social occasions how they can contribute to remove Islamic historic and Holy sites in literature and on the ground in order to achieve their vision / dream of building "Jewish third temple" in its place.

9. With blind ignorance of the documents in their hands proving this area is a Waqf property and it has to be run by its owner, the Jordanian Jerusalem Awqaf, Israeli authorities still discuss an internal conflict on the property of the area between the Davidson Centre and the Jewish Quarter Development and Reconstruction Company.

10. The extreme settler *Elad* Foundation has taken responsibility on management of archaeological excavations on the grounds of the archaeological park and it has conducted two major violations:
First, *Elad* is running extensive efforts to falsely describe all Umayyad and Roman remains as Jewish temple remains. Second, *Elad* is converting tens of historic areas into practical Jewish prayer and Jewish celebration spaces, platforms or ritual baths.

11. *Elad*, going on excavations on the grounds of the Umayyad archaeological park, is linking underground site, managed by *Elad*, in Silwan with the area of the Western Wall of Al-Aqsa Mosque.

12. Linking the Western Wall tunnels with Silwan tunnels already controlled by extreme settlers will encourage *Elad* to accelerate their announced plans to breach in underground parts of Al-Aqsa Mosque / Al-Haram Al-Sharif and to Judaize them.

13. In all excavations managed by *Elad* Roman, periods are predominantly emphasized and displayed as "first and second temple period remains", while the majority of other remains are ignored or removed.
Below is a letter by Sheikh Azam Al-Khatib, the Director General of Jordanian Jerusalem Awqaf to Israeli Jerusalem District Police Chief protesting the major violations against the Umayyad Palaces:

"By Fax and By Hand
Mr. Yoram Halevy
Jerusalem District Police Chief
State of Israel

Hashin Street 1, Russian Compound, Jerusalem, Tel: 5391100, Fax: 5898988

In my capacity as the General Director of the Jerusalem Awqaf and Al-Aqsa Mosque Affairs, which is one of the departments of the Ministry of Awqaf of the Hashemite Kingdom of Jordan, and in the exercise of His Majesty King Abdullah II's Custodian of Al-Aqsa Mosque/Al-Haram Al-Sharif, including its 144 Dunums, which includes the Qibli Mosque of al-Aqsa, the Mosque of the Dome of the Rock and all its mosques, buildings, walls, courtyards, attached areas over and beneath the ground and the Waqf properties tied-up to al-Masjid al-Aqsa, to its environs or to its pilgrims,

I protest and call upon Israel to address violations of its international law obligations, including those pursuant to Israel's status as Occupying Power and those pursuant to Article 9(2) of the Treaty of Peace Between the State of Israel and the Hashemite Kingdom of Jordan signed on 26 October 1994.

In particular, the Jordanian Jerusalem Awqaf protests against Israel's aggressions against the Waqf Property known as the Umayyad Palaces area located to the South and South West of Al-Aqsa Mosque / Al-Haram Al-Sharif; and demands the following:

1) Halt all excavations, removal and illicit transfer of the Arab and Islamic Heritage remains from the Umayyad Palaces area.
2) Remove the metal shade that has been set up at the center of the Umayyad Palaces area.
3) Remove all the wooden and metal platforms that have been recently installed and used as spaces for Jewish prayer adjacent to the Western Wall of al-Aqsa Mosque/Al-Haram Al-Sharif.
4) Cancel the last week Israeli Government's decision to expand the abovementioned Jewish prayer platforms to be used by non-orthodox Jews at the expense of the Waqf Property and of the Arab and Islamic Heritage of the area adjacent and surrounding the Western Wall of al-Aqsa Mosque/Al-Haram Al-Sharif.
5) Take out Judaization signs and names that have been installed in the area.
6) Halt all Jewish prayers and celebrations that have recently been permitted to take place in the area.
7) Return the area to its lawful owner, that being the Jordanian Jerusalem Islamic Awqaf, to manage and maintain it duly.

The General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs reserves all its rights and calls upon the Israeli police to bring to immediately halt all these violations and aggressions; as they constitute a serious breach of the historic *Status Quo*; standing well before the 1967 occupation of Jerusalem .

With respect,

General Director of Jerusalem Awqaf and Al-Aqsa Mosque Affairs

Sheikh "Mohammad Azam" Al-Khatib Al-Tamimi"

----End of Jordanian Jerusalem Awqaf Letter----

C- INTRUSIVE TUNNELING AND EXCAVATIONS UNDER THE MUSLIM QUARTER AND AL-WAD STREET

1- The Kittan Cave excavations: with an opening access from outside the Jerusalem Old City's northern wall, between the Damascus and al-Sahira gates of the Old City, this cave extends beneath the Sa'diyah neighborhood of the Muslim Quarter of the Old City of Jerusalem. Covert excavations have been taking place inside the cave since 2008.

The announced purpose of the excavations and digging is likely to connect the Kittan cave and tunnel to the Western Wall tunneling network. The real purposes of the continued tunneling and digging are clearly

to impose many Judaization narratives on the parts of the cave. This unilateral Judaization narrative has already been marketed to thousands of tourists since 2012.

The Kittan Cave served as a quarry for hundreds of years during the Ottoman time. The following violations have been carried out by the IAA and other IOAs in the Kittan cave:

1. Massive amounts of concrete have been poured to establish a new exit gate, which had been dug up in the northern wall of the Old City near the Sahira Gate in 2013 through 2014.

2. An exclusivist narrative has been imposed on the location in order to undermine the historic significance of the location as the cave from which the building stones of the Ottoman Wall of the Old City were extracted, a project commissioned by the Ottoman Sultan Suleiman the Great.

3. A Jewish name has been imposed on the cave and it is now being referred to as "Zedekiah's Cave" in an attempt to advocate a claim that this is the cave from which the stones of the "First Temple of Suleiman" were extracted.

4. In November 2016, reports recorded that the Israeli Occupation Municipality changed the historic name of Damascus Gate to call it the Heros Gate. This move was part of the Israeli policy of changing historic names of many other streets.

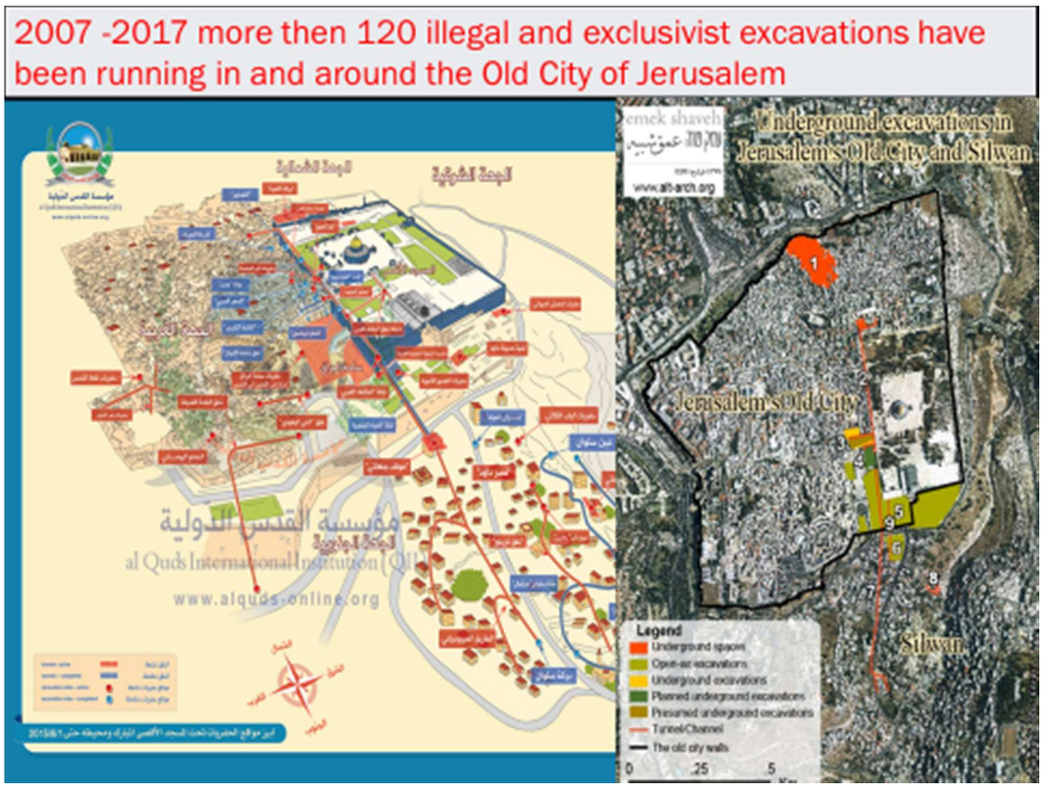


Figure 40: Israeli and Arab record of major places underground excavations in and around the Old City of Jerusalem

2- Al-Wad Street excavations: Underground covert and overt illegal excavations, tunneling, unearthing and concrete pouring has continued since the beginning of 2012. Islamic period relics and Roman remains were removed without documentation or documented in a way that serves exclusivist Judaization narrative. Observers mention that the illegal works included:

1. Excavated galleries, ancient drainage channels, and large underground spaces that were cleared of their historic contents.

2. Important Roman stones have been removed from the middle of Al-Wad Street. These were original stones of the Roman Cardo Street. This move of the Roman stones is only one example among hundreds of illicit trafficking of historic remains and nobody knows where these stones have been taken away.

3. In 2016 al-Wad Street witnessed the removal of signs of key sites and Churches of the Old City of Jerusalem. The tourist guides were advised to avoid bringing tourists through Al-Wad Street and Israeli media sources described it as dangerous. Israeli tourist guides were recorded describing the food in the Arab streets of Al-Wad and Khan El-Zeit, as "unclean and this is mentioned in history of the Cardo Streets of Jerusalem." Thus, the changing of the archaeological façade of Al-Wad Street not only had negative implications on the narrative and replacement of the historic stones but also Israeli restrictions and escalating grip against Palestinian shopkeepers threaten to turn Jerusalem's Muslim Quarter into a ghost neighborhood.

Figure 41: Roman stones removed from Al-Wad Street (the eastern Cardo) to unknown destination in 2013. The removed stones were replaced by new tiling.

3- Sabil Al-Wad, Sabil Bab Al-Nazer and Sabil Al-Asbat: There are many Wqaf property places, where the IOA banned the Jordanian Jerusalem Awqaf from performing its right to renovate 1) Sabil Al-Wad at the entrance of Hamman Al-E'in (close to Al-Buraq Restaurant) next to the Qataneen Market; 2) Sabil Bab Al-Nazer, located at the junction of Aqbat Al-Takkiyeh and Al-Wad Street and 3) Sabil Al-

Asbat at Al-Asbat Gate. According to the Shar'iyah Court documents, the three Sabils were endowed as public Waqf properties by the Ottoman Sultan Salim Al-Qanouni (1536 to 1537). However, the IAA has not only banned the Awqaf from renovating their properties but also the IAA interfered illegally and by force and renovated these Muslim Waqf historic sites in contrary to the UNSC resolutions and the obligations of the Occupying power that this is the right of the national authority and the owner of these properties, which is the Jordanian Administration of Jerusalem's Awqaf and Al-Aqsa Mosque Affairs.

Figure 42: Examples of enforced Israeli interfere in the restoration of properties purely owned by the Awqaf, concerned of Israeli changing their history

4- Judaization of Hamman/Khan Tankaz Tankaz– the Mamluk Bathhouse and Caravansary - "Ohel Yitzhak"

In August 2016, Jerusalem Awqaf Department of Antiquities reported that the IOA transformed a Mamluki Hall located 20 meters away from al-Aqsa and near the Qattanin market into an exhibition hall dedicated to showing a presentation under the title "A Journey to Jerusalem" that exhibits the connection

between the Jewish people and the City of Jerusalem. The report notes that Archeological activities in Israel are not subject to any form of supervision, which enables settlers' organizations like Elad to take over the activities. Observers who visit the site find out that the presentation gives inaccurate historical information, distorts the history of Jerusalem and a unilateral historical narrative. The presentation fails to mention anything about the authentic history of the hall and the compound (the hall, the Qattanin market, three baths, university and a women's Ribat).

Hammam Tankaz, according to Waqfiyat Tankaz, endowment document preserved among Waqf documents of the Islamic Shar'iyah Court, is a Mumluk Hammam (bathhouse) that was established and constructed by the Mamluk Amir Tankaz Al-Nasiri in 1337 AC / 737Hijri. Amir Tankaz is one of the Amirs of Sultan Al-Naser Muhammad Bin Qalawoon. Hammam Tankaz is divided into two parts, the northern side is well known as **Hammam El-'Ein**, which the Waqf authority delegated its administration and renovation to the Department of Archaeology of Al-Quds University and the southern side is **Hammam El-Daraj**, the subject matter of this section, which has been under extensive covert excavations by Israeli Occupation organizations since 2003.

First Israeli covert excavations at the site of the Mamluk Hammam El-Daraj started in 2001, when a plan of the so-called "Ohel Yitzhak" synagogue was approved to be constructed by the extreme settler Organization of *Ateret Cohanim*.

Figure 43: Hamam Tankaz excavated and Judaized.

The excavations at Waqf of Hammam Tankaz are a violation of the international law and all conventions of heritage conservation not only because it has been conducted covertly for the last 12 years but also due to the following violations:

1. At the end of 2007, the "Ohel Yitzchak" project was transferred by the Occupation settlement donor, the Moskowitz family, to the Western Wall Heritage Foundation. The transfer took place even though the area is not owned by the Western Wall Heritage Foundation. It is well documented as Waqf property of Hammam Tankaz. It is an ownership of the Jordanian Jerusalem Awqaf and any transaction related to Hamman Tankez should be managed and permitted by the JJA.

2. Since 2003 until today beginning of 2016, the Israeli Antiquities Authority in cooperation with the Western Wall Foundation excavated two tunnels, which were created that pass through the eastern section that is not owned by any of the project's managers.

3. Israeli antiquities sources report that this tunnel breach was not an archaeological excavation, and was performed without a license or authorization for archaeological excavation.

4. Israeli antiquities experts report that a large vaulted hall was discovered without proper documentation or release of details.

5. Visitors to the site observe that there are many passageways, education centers, prayer rooms and museums accommodating visitors and school children of mainly extremist Jewish organizations. The Hammam visitors are provided with many displays and information that link tour to Jewish religious history and to the Western Wall tunnels, the later are knocking the Al-Aqsa Mosque / Al-Haram Al-Sharif Western Wall tunnels.

6. The significant archaeological finding is the Mamluk caravansary (the main hall), which has recently been occupied by table with Torah scroll and other Jewish prayer tools to teach and practice Jewish prayer. This means that the main hall has been converted into a Jewish synagogue, as announced by the Ateret Kohanim settlers although the IAA claim that these are only education tools.

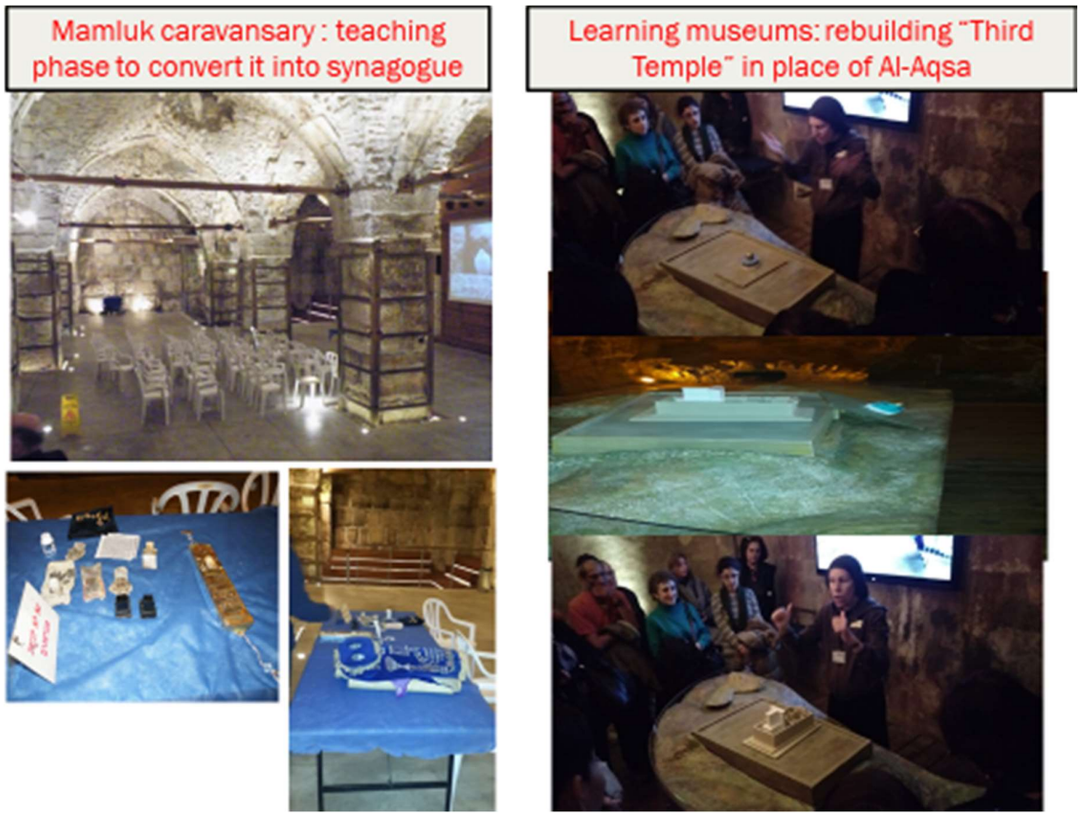


Figure 44: Hamam Tankaz (left) connected to the so-called "secret passage" (right), where the Dome of the Rock is shown to be destructed and to be replaced by a Jewish Temple; every tourist is informed this was the past and must be the future

7. Visiting the site many times among Jewish Children and visitors, experts reported that the main hall and many other rooms are all focusing solely on Jewish prayer without any correlation to the archaeological finding and the Muslim history of the site.

8. It appeared that only remains that suited the perspective of the managers of the site were to be saved although all Israeli archaeologists who excavated in the site admit that the main hall of Hammam Tankaz is one of the most complete Mamluk structures that has been found in Jerusalem. It is well documented to the Jerusalem Awqaf that the Ottoman building was based on impressive ruins of a Mamluk bathhouse, which, according to the sources, was known as Hammam Darj el-'Ein and it is part of Hammam Tankaz. The layout of the public bath of Hamam El-Darj is identical to that of the adjacent Hammam al-'Ein, which was built during the renovation of the Cotton Market in the Mamluk Period.

9. The IAA has banned the renovation works at Hammam El 'Ein by Al-Quds University Department of Archaeology in cooperation with the Jerusalem Awqaf (the owner of the property) and with a donation by the United Nations Development Program (UNDP).

10. The work on the ground indicates that the will of the donors supersedes the will to preserve past heritage. Professor Haim Barbé, an Israeli French archaeology expert said that he was shocked to discover the destruction of part of the façade of the building next to the monumental entrance, as well as the destruction of one of the heating pools, all in order to install an elevator and access route to the site.

11. The IAA contradicts its own procedural guidelines and ethical rules of archaeology. Visitors to the site observed massive amounts of concrete, which were poured in and over historic stone remains for the purpose of carrying up the columns of the newly constructed "Ohel Yitzhak" synagogue.

12. The IAA also does not care of the contradiction with its ethics of archaeology that it must at least follow structured and legal approach.

13. The excavations at the site have been conducted with no time and no space limits. Thus, in contrast to an archaeologist work under an excavation permit, the managers of the site and excavations have no legal obligation to excavate using scientific measures. They do not document the findings thoroughly and they hardly publish the findings in an appropriate academic journal.

The Jordanian Jerusalem Awqaf has requested the Israeli Occupation Authorities to stop all illegal excavations at Hamam El-Daraj and to return the management of the site to its owner, who is the Jordanian Jerusalem Awqaf Department, as soon as possible.

D- SILWAN - INTRUSIVE TUNNELING AND EXCAVATIONS SOUTH OF THE WALL OF AL-AQSA MOSQUE / AL-HARAM AL-SHARIF

The Israeli Antiquities Authority, since 2007, has been excavating a tunnel from the Silwan pool/ al-Hamra pool towards the north. In 2012, the tunnel reached the area of the Umayyad Palaces inside the Old City and new tunneling exits have, in 2014, been opened adjacent to the Western Wall of Al-Aqsa

Mosque / Al-Haram Al-Sharif, exactly south of the Maghrabeh Gate Pathway. On December 28, 2016, the IOA opened a new tunnel in Wadi Hilweh in Silwan while many houses were suffering cracks due to the continued digging. The new tunnel has been unearthed and dug covertly and reports say it goes up from Wadi Hilweh to an exit at the Umayyad places.

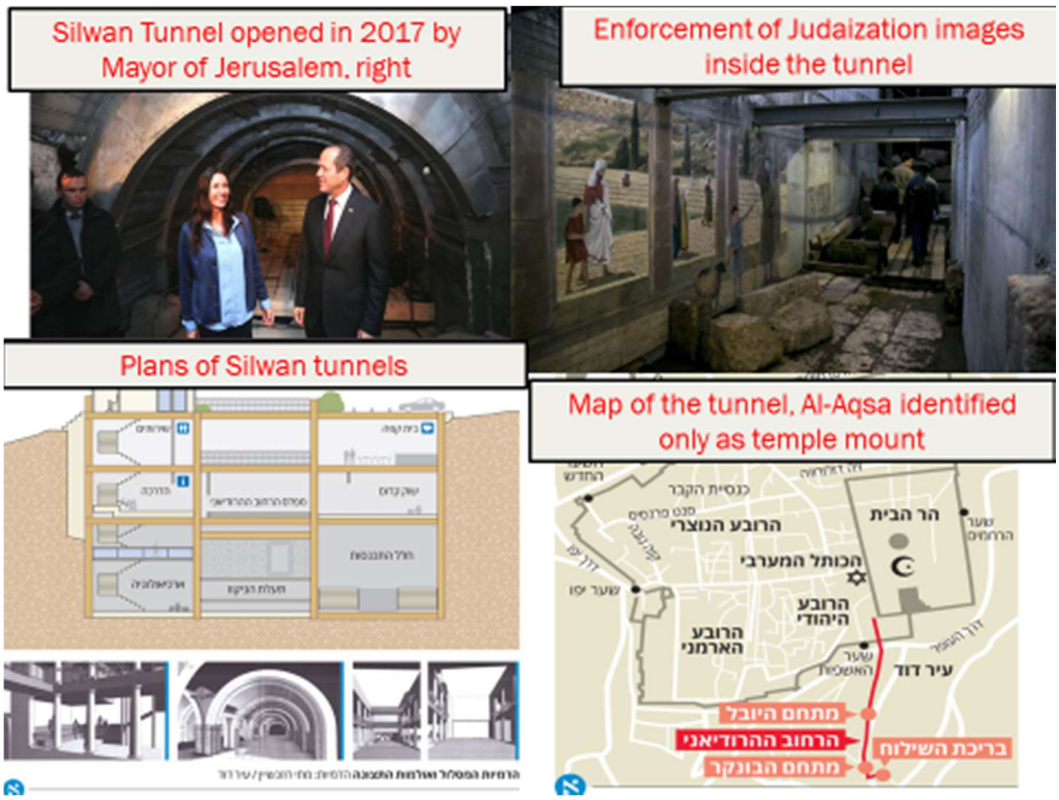


Figure 45: Israeli Minister of Culture and Jerusalem Mayor inaugurating Silwan - Umayyad Palaces' tunnel in 2017

Figure 46: Silwan tunnel aims at evacuating Silwan people and Judaization of Al-Aqsa

The Silwan Tunneling towards the Old City of Jerusalem has been accompanied with the following violations:

1. The ongoing covert tunneling from Silwan towards the Old City is threat of not only to impose exclusivist Jewish narrative on the tunneled area, but more significantly it is a threat of breaching the western and the southern walls of Al-Aqsa Mosque / Al-Haram Al-Sharif. It is an aggression against the Holiness of the Mosque and it is a serious risk of weakening its walls. This tunneling would disrupt *Status Quo* and security of the Old City of Jerusalem.

2. The Israeli extremist *Elad* Foundation has been conducting a project that promotes and emphasizes a relationship between Upper Silwan, which *Elad* claims it is "City of David" and the so-called "the Ophel" esplanade, which is at the core of the site of the Umayyad Palaces. The project marks exclusivist Judaization narrative due to ideological aspiration to bolster a particular historical narrative and not according to the importance of the archaeological findings.

3. In June 2011, the Umayyad Palaces site of the so-claimed “Ophel halls” south of Al-Aqsa was opened to the public. No scientific archaeological analysis is presented to prove that the remains dated to the 8th and 7th centuries BCE or, as claimed by the ideological explanations, that these remains refer to the "Kingdom of Judea".

4. The extremist *Elad* Foundation continues to use the Israeli Antiquities Authority, as a tool and umbrella to build up the Judiazation “Kedem Compound” on the site of the Upper Silwan, the so-called “Givati Parking Lot”. In order to achieve this project of “Kedem compound”, many damaging excavations have been running at the entrance of Silwan, and only a few meters from the walls of the Old City. In October 2016, Israeli sources reported that the Israeli Minister of Justice supported the Israeli settlers’ organization Elad in amending and expanding the Kedem project.

5. According to “Kedem Centre” plans, the center will cover an area of about 16,400sqm (about 177,000 square feet), and will reach a height of seven stories at southern edge of most sensitive historic site. Lecture halls, classrooms, extensive commercial areas, and an underground parking lot, all will be devoted to the activities of the extremist *Elad* organization.

6. The discovered antiquities in the area of “Kedem Centre” have to face two outcomes: either be removed as it happened with the majority of the archaeological remains at the site or they will ultimately be covered up by new constructions. Since 2003, Roman, Byzantine, Umayyad and Abbasid historic remains have been uncovered and most of these remains have been completely removed without any procedure of documentation.

7. In December 2016, the Israeli Occupation municipality decided to enforce new six Jewsih names on Batn El-Hawa neighborhood in Silwan. Shkhunat Hataymanim replaced Batn El-Hawa, Derekh Hagan replaced the garden road, Maalout Hashiloukh replaced Silwan Spring Road, Kerem Hazaytim replaced the Olives Garden and Derekh Kedem replaced the Abariq Road. City of David replaced Wadi Hilweh long time ago.

8. The interests of the original domestic community of Silwan village are completely ignored. The placement of the building at the northern entrance to Silwan will cut off the Palestinian residents' direct connection to the Old City and to the Palestinian neighborhoods to the north and east of the village.

Figure 47: Silwan excavations – over the ground: Arabs should leave; under the ground: layers of Roman, Byzantine and Islamic history were removed in the excavations of "Kedem Centre" (right)

E- JUDAIZATION PROJECTS IN AND AROUND THE OLD CITY OF JERUSALEM AND ITS WALLS

Many Islamic, Byzantine, Roman and Greek relics of history have been confiscated by IOA and removed in order to construct new Jewish religious and cultural institutions for the purpose of imposing an exclusivist narrative that undermines the authenticity, identity, integrity and cultural heritage of the Old City of Jerusalem and drastically alters the centuries-old *Status Quo*. Many of such IOA's actions are taking place in the vicinity of Al-Aqsa Mosque in a manner that negatively affects the function, visual

view and skyline of Old City and, more importantly, contributes to isolating Al-Aqsa Mosque from its cultural surroundings and the Arab and Muslim community for whom it is unutterably holy.

Among the enforced Judaization projects in and around the Old City of Jerusalem are the following:

1- Issuing an Israeli touristic official map, which omits most Muslim and Christian sites: In June 2016, the Israeli Ministry of Tourism published an official touristic map, which erases important Muslim and Christian holy sites in the Old City, completely erases entire neighborhoods around the historic basin, supplanting them not only with Hebrew names but with the names of settlements. Jewish unimportant sites are marked in bold red letters, on the Israeli tourism ministry's official Old City map, which is distributed free of charge at official tourist information centers in Jerusalem. But Al-Aqsa Mosque/ al-Haram al-Sharif, 14-hectare and one of the Islam's three holiest sites, is only referred to by a Judaized name: "the Temple Mount." Moreover, dozens of sites of questionable historical importance, many of them extremists' Jewish settlement outposts in the Muslim and Christian quarters of the Old City, are highlighted by the mapmakers in an "Old City Legend" numbered guide. Among 57 numbered sites, almost half are buildings occupied by Jews in the Muslim quarter of the city, many unknown to licensed tour guides. While buildings like Beit Wittenberg, Beit Danon and Beit Eliyahu feature among the list of 57 sites, there is no room on the list of the numbered sites for the Church of St Anne or the Church of the Redeemer.

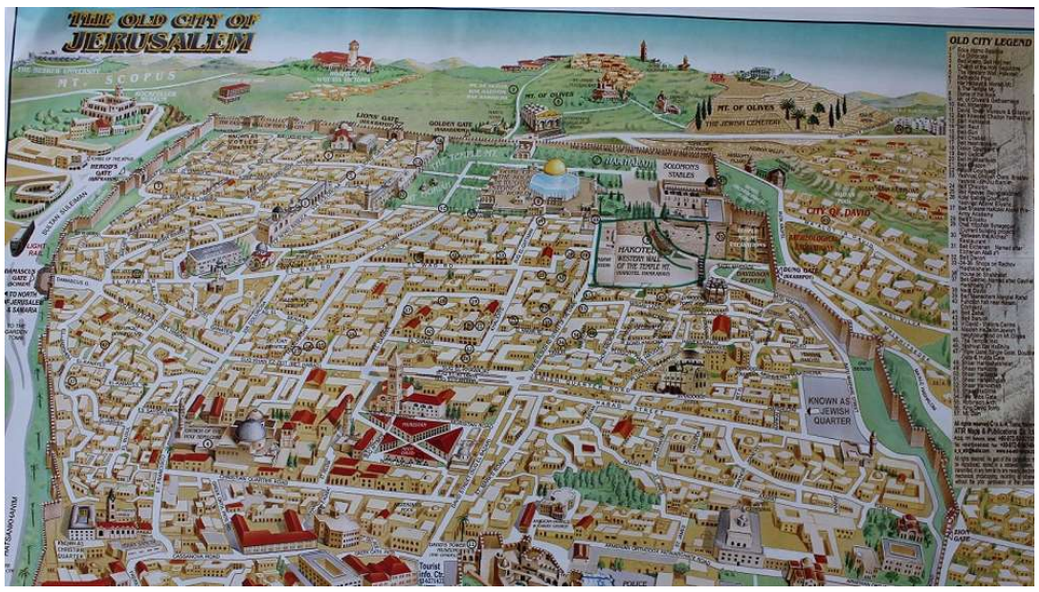


Figure 48: 2016 Israeli Ministry of Tourism Map, which omits most non-Jewish sites and highlight Jewish settlements in dark red, as important historic sites.

Indeed, the Palestinian neighborhoods outside the Old City walls are absent on the map, apart from Ras al-Amud, while Jewish-only settlements built in those neighborhoods are represented.
The City of David is easily spotted, but the neighborhood of Silwan that surrounds it is not labelled.
Palestinian communities, including At-Tur, Wadi al-Joz and Issawiya do not appear, but the settlement of Maale Har Hazeitim is labelled with the Star of David.

2- Israeli bill for silencing mosques call for prayers : In March 2017 Israeli Knesset approved in a preliminary reading the 2016 bill, proposed by the government of Israel, to silence mosques (Azan) calls for prayers via loudspeakers was approved in contrary to the Israeli consistent announcements that Jerusalem is important to the three monotheistic religions. It is important to recall this was in violation of the international law and human rights and in a challenge of the world wide calls on Israel to stop this move during November 2016. Jerusalem mosques, including Al-Aqsa Mosque / Al-Haram Al-Sharif and more than 35 historic mosques in the Old City of Jerusalem are included in the ban. It is very important to recall that Jerusalem Mosques have been using loudspeakers for Azan since the beginning of the 1920s. Israel claims the bill bans use of loudspeakers to call for prayer in all religions but they do not consider the Jewish Shofar , as a loudspeakers, so that the ban is only on mosques.

3- Announcing the Old City and Its Walls, as "Biblical and Talmudic Parks": The Israeli Occupation Authorities have recently been imposing changes on the status of many confiscated properties around the Walls of the Old City of Jerusalem. The confiscation passed initially as a designating phase by inscribing these sites as municipal or natural parks, and subsequently declaring them as national parks, then as Talmudic parks is a final stage of Judaization. The municipality is issuing new jurisdictions of zoning and plans to transform historic areas, the New Gate, Damascus Gate, Al-Asbat Gate (the Friday Market) and at Bab Al-Khalil / Jaffa Gate. Signs hanged by the municipality and other Israeli settlers' NGOs are clear evidence that the official objective of development at all these areas is to Judaize Jerusalem through guided tours, Judaization narrative and educational programs.

4- Confiscating Waqf land under the justificaltion of building public parks: In 2016, the Israeli municipality in Jerusalem announced many properties at the foot steps of the Old City of Jerusalem, as

public and biblical parks, especially in Al-Suwaneh (the Waqf land of Abdul-Muti Al-Ansari) and Bab Al-Rahmah (the Waqf properties of Al-Husseini Family). In January 11, 2017 the Jerusalem Awqaf, the Ansari Family and the Husseini family issued a statement rejecting the municipality's projects stressing that the municipality aims at only confiscating the land, banning Muslims from making use of it and changing its historic nature in service of occupational purposes.

5- Converting Muslim Historic Sites into Jewish Synagogues and Jewish Prayer Spaces: Since 1967, more than 30 Jewish museums of the "second temple" and "third temple" and more than 65 synagogues in the Old City of Jerusalem have been established in the Old City of Jerusalem. Most of them are newly created and enforced in the vicinity of the Al-Aqsa Mosque / Al-Haram Al-Sharif. Tens of Waqf properties and tunnels have been recently confiscated by IOA and converted into Jewish prayer places. Please see related photos under the subtopics of Hammam Tankaz, Ribat Al-Kurd.

6- Bab Al-Khalil / Jaffa Gate and Qishleh excavations: Many excavations and unilateral works have been going on at the area of the Qishleh building and Bab Al-Khalil / Jaffa Gate. The Qishleh building occupied today by the IOA's police administration was constructed upon orders of Ibrahim Pasha Bin Muhammad Ali during his ruling over the city of Jerusalem (1831 to 1840). The Israeli Antiquities Authority conducted excavations at the building's western courtyard, which is also located north of the Jerusalem Salahuddeen Castle found inside the Old City Walls near al-Khalil Gate. The building is now connected with the Castle through a new gate that was intrusively opened in the wall.

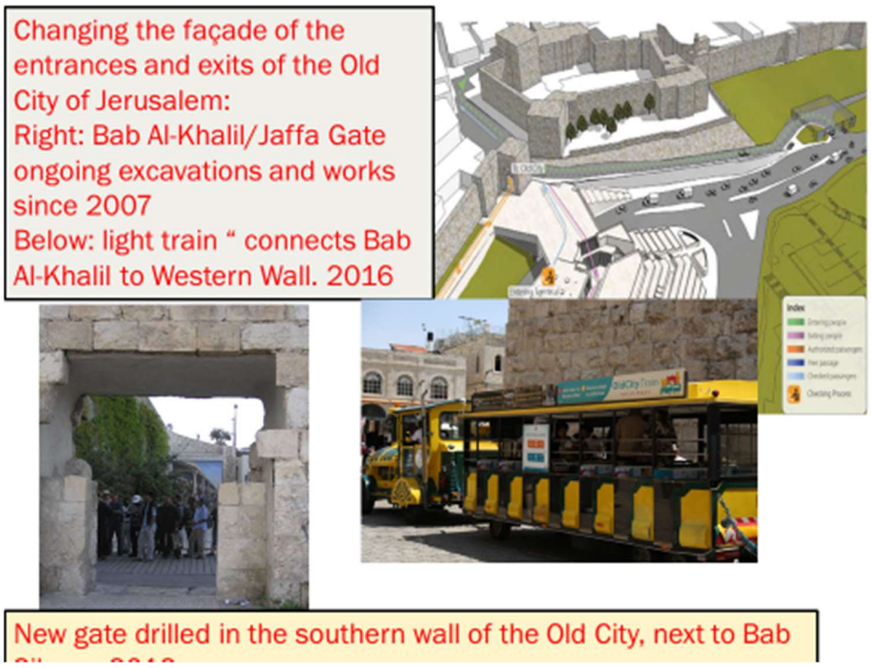


Figure 49: Excavations of Bab Al-Khalil / Jaffa Gate, change of the shape and Status Quo at the eastern wall of Al-Aqsa

7- Bab Al-Khalil / Jaffa Gate and the Old City Wall Excavations: During the period 2012 through the end of 2015, unearthing and cleaning works have been conducted by the IOA at the outside complex of Bab Al-Khalil / Jaffa Gate. In a number of excavations undertaken in this area researchers discovered an aqueduct from the late Roman period, a public bath from the Byzantine period and Ayyubi walls.

5- Ribat al-Kurd / Hosh al-Shihabi: This historic site, located near Bab Al Hadid (Iron Gate) of Al-Aqsa Mosque and is part in parcel of the western wall of Al-Aqsa Mosque / Al-Haram Al-Sharif. This property consists of a small plaza, an alleyway and a number of houses inhabited by members of the Palestinian al-Shihabi Family. The property is an Islamic Waqf and dates back to the Mamluk Period.
The major IOA's violations against Ribat Al-Kurd are:

1. Confiscating the site and converting it into a Jewish prayer place during the period 2006 through 2015.
2. Banning the Awqaf from renovating the site.
3. Enforcing permanent check point and installing surveillance cameras at the entrance of the site.
4. The Israeli municipality carried out restoration works at the site and despite the continuous protests of the JJA.

5. In November 2015, the Israeli Occupation municipality has also fixed a new sign at the location claiming that the property is named the "small wailing wall", frivolously and in flagrant violation of the *Status Quo* claiming that it is a wall of "Temple Mount".

6. Cracks in the property continue to be recorded from time to time due to tunneling taking place underneath it.

Figure 50: Judaization of Ribat Al-Kurd 2013-2016, an example of confiscation of part of Al-Aqsa Mosque / Al-Haram Al-Sharif

6- Jewish Quarter residential and commercial buildings: A plan by the Jewish Quarter Development and Reconstruction Company is to develop new construction over the Jewish Quarter Parking Lot at the southeastern section of the Jewish Quarter, above the existing parking lots. The Company is planning urban construction over an 18,000 square meter area that will include a combination of residential and commercial buildings, hotels and other public spaces. The project is in its final planning stages by architects. The project is planned to be done in cooperation with the Jerusalem Municipality and the Jerusalem Development Authority.

7- IOA tramway adjacent to the Northern Wall of the Old City of Jerusalem: In spite of many UNESCO Executive Board and World Heritage Committee resolutions calling on Israel to take the tramway operating since 2011, the tramway dangerously continues passing less than two meters next to the North-Western corner of the Walls of the Old City of Jerusalem. The tramway negatively affects the visual and physical integrity of the Old City since it passes at the location every five minutes and due to the vibrations of the movement of the train.

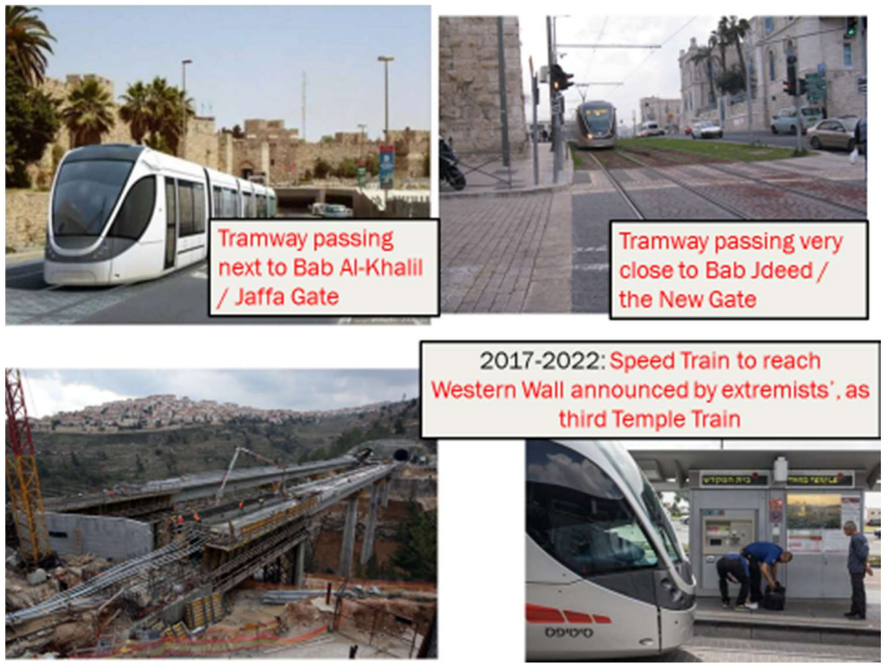


Figure 51: Tramway vibrations threatening the stability of wall of the Old City of Jerusalem

8- Plan of high-speed rail-line to include Western Wall station: Israeli Minister of Transportation announced in November 2016 that Israel is advancing a plan of extending a high-speed rail line from Tel-Aviv to Jerusalem. The line will reach a station to be located under the "Western Wall plaza", meaning in place where the demolished Maghrebeh Quarter was standing and where so many historic remains are being removed. The Palestinian Authority condemned the plan in January 2017 and called it "colonial project."

9- Plans to construct cable car system at the southern walls of the Old City of Jerusalem: The IOA, the municipality, the Jerusalem Development Company and other tourism developers have recently revived plans of the cable car project. In August 2016, Netanyahu government decided to start designing the plan to develop the Mount of Olives as a major tourist site. This is yet another stage in the strategic thrust sponsored by the government of Israel that aspires to transform the Old City and its visual basin into a pseudo-Biblical realm informed by the ideology of the East Jerusalem settlers, and dovetailing with the recent surge in the settlement activity is Silwan. One of these schemes is Jerusalem Mayor Nir Barkat's cable car initiative. Ringing the southern flank of the Old City and the Mount of Olives with a cable car would be a troubling contribution to the "Disney-fication" of Jerusalem. The project has been opposed by many experts, the Palestine State and the Jordanian Jerusalem Awqaf Directorate for the following reasons:

1. It will change the skyline and visual sight view of Jerusalem Old City from the south and the east.

2. The cable car baskets, planned to carry thousands of tourists and visitors to Jerusalem, require planting large number of massive columns over and on the account of very important historic remains.

3. Most of the massive columns will be planted in Waqf properties and the Jordanian Jerusalem Awqaf demands the IOA to stop aggressions against its land, real estate and properties.

4. The cable car system passes over holy places and cemeteries; the matter which is widely protested by the religious people.

5. The Old City of Jerusalem is a World Heritage Site and such major project has to be consulted and approved by UNESCO.
6. State of Palestine has protested the project in principle because it obstructs peace opportunities since the cable car system connects West Jerusalem with Occupied East Jerusalem, recognized by the international community and the UN as the capital of the future Palestine State.

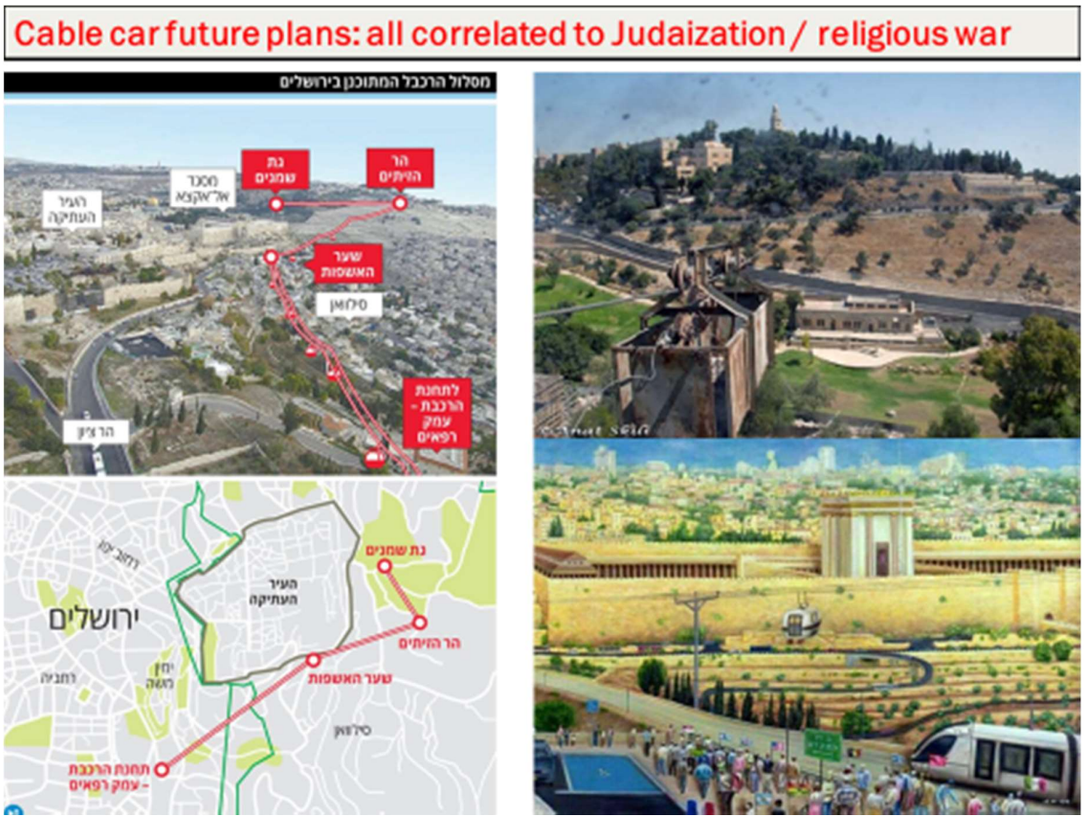


Figure 52: IOA's plan of the Jerusalem cable car, supposed to damage both historic sites by planting massive columns and to change the skyline of historic Jerusalem

10- Converting historical entrances of Old City gates into artificial public parks: IOA is changing the features of main gates and walls of the Old City of Jerusalem by establishing the so called "Biblical Parks", such as Damascus Gate, Bab al-Asbat (Lions' Gate) and Bab al-Sahera (Herod's Gate). The outside entrances of these gates have been changed and converted into parks and gardens. Some historical grounds have been covered with earth and concrete, planted with trees and new walking pathways have been created in a way that drastically changes the authentic characteristics of the Holy City. Tens of trees have recently been cut off and removed away at the Damascus Gate.

11- Transfer of the ancient library of the Palestinian Rockefeller Museum to a library in West Jerusalem: Beginning of 2016, the Israeli Antiquities Authority started to transfer thousands of books and documents from the library of the Rockefeller Museum, located next to northern wall of the Old City of Jerusalem, to a new IAA's library in West Jerusalem. On July 19, 2016, the Israeli High Court of Justice

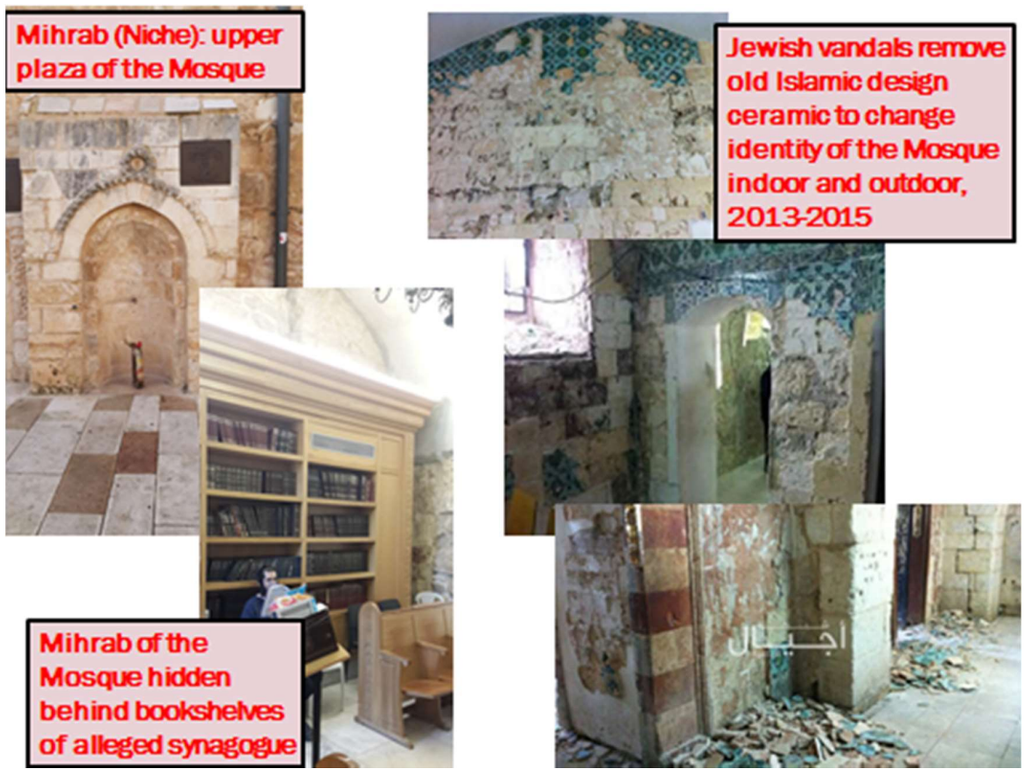
rejected the petition of the NGO of Emek Shaveh to stop this illegal transfer of the books. Emek Shaveh issued a statement condemning the Israeli court ruling that the IAA is responsible for antiquities at the Rockefeller Museum, and has the right to transfer the library from the museum to West Jerusalem. In doing so, the High Court ruled that the archeological artifacts at the Rockefeller Museum, most of which have been there since the British Mandate, are under Israeli possession, and Israel thereby has the right to take them. The group's spokesman, Yonatan Mizrachi, said in the statement that he High Court treated the artifacts in the museum as part of east Jerusalem – which is annexed to Israel, completely disregarding the fact that part of the artifacts originate from excavations that took place in the West Bank, including East Jerusalem. This transfer violates both the Israeli and the international law, which prohibits the transfer of cultural assets from an occupied territory to the places under sovereignty of the occupying power. The Palestinian Authority condemned the transfer of the library and reported on this violation to UNESCO and the UN.

12- Nabi Dawoud Mosque: Nabi Dawoud Mosque, an Islamic Waqf property located next to the southern wall of the Old City of Jerusalem is facing new wave of escalation by the Israeli settler extremists in 2015. Among the recent escalated violations are the following:

1. The majority of the Dajani family Waqf houses of the compound are now occupied by a very radical Jewish religious-Zionist school call "Diaspora Yeshiva", which was established by Rabbi Mordechai Goldstein, who carried out the massacre of 1994 at the Hebron Ibrahim Al-Khalil Mosque, when 34 Muslims were massacred while doing their prayer at Fajr time. The Diaspora Yeshiva is now headed by his son Rabbi Yitzhak Goldstein.

Figure 53: Enforced Judaization of Nabi Dawood Mosque is alarming model that can be used by extreme settlers to Judaize and divide Al-Aqsa Mosque / Al-Haram Al-Sharif

2. Extremists continue to demolish and remove Ottoman and Mamluk tiles that decorated the walls of Nabi Dawoud Mosque both at the entrance and inside the Tomb.



Photos 54: few examples of the damage documented before cleaning the evidence of the crime against the historic parts of Nabi Dawood Mosque

3. Extremists continue to damage and ban the renovation of the graves of the Dajani family members at the site.

4. At the same time, these extremist groups have gradually confiscated parts of the Mosque and converted the confiscated parts into a Jewish synagogue at the first floor of the building.

5. More Ottoman period windows and iron grids are removed and replaced by a new iron grid of David star in order to strengthen the enforced Judaization narrative.

Figure 55: Installing Jewish symbols and replacing historic Ottoman iron grille with David star are flagrant changes of function and shape of the Nabi Dawood Mosque and the Jesus Last Supper Room

6. The hall of the mosque is now a hall of a Jewish synagogue and the Mihrab of the Mosque is hidden by religious bookshelves.

7. Israeli experts say that the IAA has excavated the area underground the tomb of Nabi Dawood at the northern edge of the mosque and when the IAA did not find any cave or chamber beneath the tomb the IAA decided to close off the excavation. It is important to highlight that the first Jewish attachment to Nabi Dawood Tomb in history was in 1950s and most architectural and historic studies say the tomb is an Islamic grave.

F- AGGRESSIONS AGAINST CHURCHES AND CHRISTIAN SITES

Jerusalem Old City and its surroundings has witnessed a wave of violent aggressions by Israeli extremists against many Church buildings and cemeteries during the last three years. Most of these aggressions were the so-called "price tag" drawings and slogans painted on walls of Churches. Although the extreme organizations, such as "Price Tag," "Lahava" and the radical new face of Jewish settlers movement "Hilltop Youth," the police could barely stop these attacks, which are leaving a very bad impact on historic peaceful coexistence in the city. Among these violations are:

1. **Extremists Price tags and slogans to vandalize the Benedictine monastery (Dormition Abbey):** In the morning of 17 January 2016 monks of the Benedictine monastery, located on Mount Zion, woke up on drawings on the walls of their Church by extremists Jews saying "Christians to Hell," "Death to the heathen Christians the enemies of Israel," and "May his name be obliterated". This incident has recently become frequent against the same Church.

2. **Burning the Church of the Dome of Ascension on Mount of Olives:** On March 8th 2017, the newly-renovated Dome of Ascension was set to fire and vandalized by unknown extremists. The Church of Ascension was renovated by His Majesty King Abdullah II in January 2017. The police did not reveal the vandals until writing this report.

Figure 56: Two months after renovation, Dome of Ascension vandalized; on the right Awqaf and Patriarchate of Jerualem monitor damages of March 8th,2017

3. **Calls for ban of Christmas celebrations in Jerusalem:** In November 2016, head of Lahava extremist organization called for ban of Christmas celebrations in the city of Jerusalem under the explanation that these celebrations are against "Jewish holiness." In another hostile and anti-Jerusalem heritage statement in December 2016, Jerusalem city rabbinate informed hotels that displaying Christmas trees contravenes Jewish law and is prohibited. Reprinted on a website, the rabbinate's letter also said hotels should not hold New Year's parties on Dec. 31, since Jews observe a different new year.

4. **A Greek Orthodox Seminary in Jerusalem was set on fire** on February 26, 2015. The seminary has been vandalized with anti-Christian and ultra-nationalist Israeli graffiti. For ethical reasons, there is no need to translate the graffiti of the many abusing drawings painted at the walls of some Churches in Jerusalem.

Figure 57: Up right: an example of the g*raffiti at Dormition Abbey reads "May His name (Jesus) and memory be erased."*

5. **Israeli flag raised above Church of the Holy Sepulchre:** On November 1st 2016, Arab Knesset members and Christian leaders in Jerusalem asked the Israeli authorities to remove the Israeli flag from top of the eastern entry of the Church of Holy Sepulcher. The request statements considered the rising of a political flag over a religious site, as a violation of the status quo and enforcement of Occupation symbol over a worship holy site.

Against Status Quo and Corpus Separtum, Israeli flag raised the eastern entrance to the Church of Holy Sepulcher

Figure 58: Israeli flag waving over an entry to Church of Holy Sepulcher

6. **Vandalism against the Jerusalem Jasmine Church**: On November 8th 2016, number of Israeli extremists from the organization of Ateret Cohanim conducted a hostile aggression against the properties of the Greek Orthodox Patriarchate at the Jasmine Church next to the Church of Holy Sepulcher.

7. **Ignorance and misrepresentation of Nea Maria Church excavations:** There were new violations committed against the Nea Maria Church located in the southern part of the Old City of Jerusalem in 2015. The site was excavated by Israeli Occupation Authorities in the 1970s. This magnificent Byzantine church was constructed in the Sixth Century A.D. The location is not open for visitors and is highly neglected due to an Israeli municipality plan to establish a parking lot in its place. The Jewish neighborhood already has its own parking lot (as shown in the picture below) and expanding it, at the expense of huge parts of the Nea Maria Church remains, will only enhance Judaization plans. In 2015, many constructions of culture and sport activities have been imposed on the small area between the Nea Church and the Southern Wall of the Old City of Jerusalem while the historic vaults and arches of the Church continue to be neglected and left without any conservation or even a guard to protect the Old Church invaluable remains.

Figure 59: Nea Maria Church remains south of Jewish Quarter's parking lot

8. **ST. Marry Hospice of the German Knights**: The remains of the Church are located in the middle of the contemporary Jewish Quarter of the Old City of Jerusalem. ST. Marry Hospice of the German Nights Church was built during the Crusader period (12th and 13th Century C.E.). The Church is now almost in ruins although its walls are in good shape. The Church has recently suffered a lot of ignorance and attempts of Judaization. Jewish prayer scroll, known as Mezoza, is at the entrance of the Church and many Jewish religious celebrations are organized in the Church and in its eastern plaza. The hanging of the Mezoza at the main gate of the Church means the site is either used by Jews for prayer or resided by Jews, as their home.

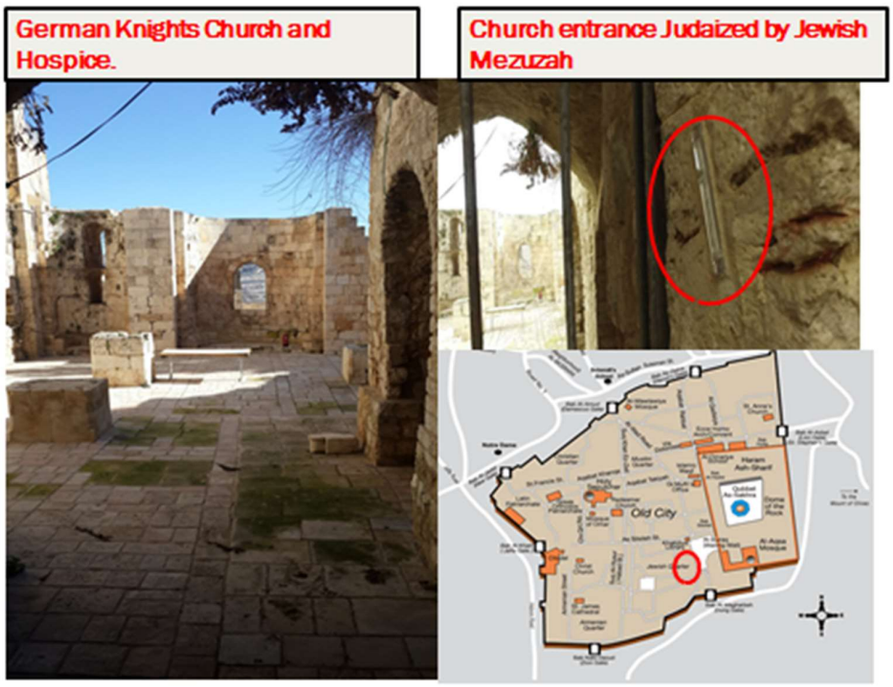


Figure 60: German knights Church, where many religious Jewish celebrations are organized, especially Rosh Khodesh (beginning of the month)

9- IOA removal of historical grille of the Church of Holy Sepulchre: IOA infringed upon the Western Wall of the Church of Holy Sepulcher; the wall is integral part of the Waqf historical building of Al-Khanqah Al-Salahiya. The IAA confiscated the antique metal protection grille located therein, noting that the Israeli Occupation authorities had erected a new unauthentic grille and did not return back the original one until now.

CHAPTER 3: **RECOMMENDATIONS**

Jordan and Palestine regularly call on UNESCO to continue condemning Israel for its constant attempts to alter the *status quo* of the Old City of Jerusalem and its holy sites, and request that UNESCO takes decisions accordingly – at least for the purpose of documenting the violations against the city's heritage and historical remains.

Since neither the UN nor the UNESCO are able to force Israel to abide by its resolutions, Jordan and Palestine therefore stress that it is of fundamental significance that UNESCO finds out a creative monitoring mechanism and uses all possible tools to document the IOA's violations against the Old City of Jerusalem and Its Walls. Additional tools to raise international awareness regarding the dangers threatening the world heritage of Jerusalem are also required.

UNESCO and all other international bodies must stress the illegality of Israel's attempts to change the *status quo*, *inter alia*, by using international legal language in all reports, briefings and decisions dealing with violations in and around the Old City, acknowledging it as part of the 1967 Occupied Territories and Israel as the occupying power under international law.

Jordan and Palestine have also called on Israel to comply with the relevant UNESCO decisions, end all excavations and other illegal measures taken against the heritage of the Old City and its Walls, and, most importantly, cease attempts to change the *status quo* at Al-Aqsa Mosque/Al-Haram Al-Sharif. In line with World Heritage Committee and Executive Board decisions, Israel must provide all relevant information concerning its excavations and other unlawful works in the Old City and its walls.

UNESCO and its bodies should undertake an appropriate analytical study on the effects of the violations that have taken place to date and pressure Israel to return to the pre-2000 *status quo* regarding the Waqf's administration of Al-Aqsa Mosque/Al-Haram Al-Sharif, including maintenance and the regulation of access.

One of the most important issues UNESCO should take into consideration, by monitoring and analyzing the abovementioned violations, is the Israeli continued enforcement of the exclusivist Judaization narrative on hundreds of non-Jewish sites. UNESCO should build up an archive of all authentic names of monuments, streets, schools, historic remains, walls, and holy sites before Israel removes and erases these layers and before the IOA changes their historic description.

While UNESCO does not have the access nor ability to protect the Old City of Jerusalem, Jordan and Palestine are confident of UNESCO's crucial responsibility in documenting the many irreversible and reversible changes and violations against the heritage of the Old City of Jerusalem.

Jordan and Palestine also request that the reports submitted by Israel be clearly presented by UNESCO, as the report of the Occupying Authorities according to the UN and UNSC resolutions and decisions relating to the status of East Jerusalem under international law.

Jordan and Palestine request the World Heritage Centre to present this Status Report in its entirety to all members of UNESCO and to upload this report to the webite of the World Heritage Centre.

HP EXHIBIT 8

THE HASHEMITE KINGDOM OF JORDAN

And

THE STATE OF PALESTINE

STATUS REPORT

THE STATE OF CONSERVATION OF THE OLD CITY OF JERUSALEM AND ITS WALLS

Presented to

THE UNESCO WORLD HERITAGE CENTRE

April 15th, 2019

200

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INTRODUCTION

A- EXECUTIVE SUMMARY

The Status Report focuses on Israeli violations and aggressions against Al-Aqsa Mosque / Al-Haram Al-Sharif, the Holy Sites and many other historic places in the Old City of Jerusalem and Its Walls during the last two years, as well as explaining conservation projects conducted by the Jordanian Jerusalem Awqaf.

In order to create a pretext for Israeli control of Jerusalem's heritage sites and landscape, and to justify Israeli expansion policy, the Israeli authorities continue to violate the historic *status quo* at Al-Aqsa Mosque / Al-Haram Al-Sharif in the following manners:

(1) unprecedented escalation in the number of Jewish extremists storming Al-Aqsa Mosque / Al-Haram Al-Sharif;
(2) allowing Jewish prayer and rituals;
(3) regulating barefooted extremists into Al-Aqsa Mosque / Al-Haram Al-Sharif;
(4) substantial increase in the IOA's uniformed and armed police and special forces incursions into Al-Aqsa Mosque / Al-Haram Al-Sharif;
(5) allowing non-Muslim tourism without permission and coordination with the Jerusalem Awqaf;
(6) restrictions on Muslim access to and worship at Al-Aqsa Mosque / Al-Haram Al-Sharif;
(7) physical abuse and arrest of Jordanian Jerusalem Awqaf employees;
(8) interference by IAA and Israeli police in the work of the Jordanian Jerusalem Awqaf;
(9) obstruction of Hashemite renovation projects at Al-Aqsa Mosque / Al-Haram Al-Sharif;
(10) closure of Bab Al-Rahmah (the Golden Gate);
(11) closure and confiscation of Matharat Bab Al-Ghawanmeh;
(12) conversion of Ribat Al-Kurd into a mini wailing wall;
(13) damage to the structure and furniture of Al-Aqsa Mosque / Al-Haram Al-Sharif;
(14) incitement by Israeli officials and Knesset Members against Al-Aqsa Mosque / Al-Haram Al-Sharif

Furthermore, Israeli authorities continue to violate the historic *status quo* against the surroundings of Al-Aqsa Mosque / Al-Haram Al-Sharif in the following manners:

(1) excavations and digging around Al-Aqsa Mosque / Al-Haram Al-Sharif;
(2) excavation and removal of the Magharbeh Gate Pathway;
(3) Judaization of names of pathways leading to Al-Aqsa Mosque / Al-Haram Al-Sharif and many streets and sites in and around the Old City of Jerusalem;
(4) confiscation of Tankaziyyah School and the conversion of the Islamic Shari'yah Court into a police station;
(5) confiscation of parts of Al-Rahmah Cemetery;
(6) prohibition of Muslims burying their dead in Al-Rahmah Cemetery;

(7) changes to the authentic shape and function of Bab Al-Asbat Pathway;
(8) increase in number of IOA surveillance cameras over the roofs of buildings at Al-Aqsa Mosque / Al-Haram Al-Sharif

However, and in spite of the proliferation of challenges presented by the actions of the Israeli authorities, the Hashemite Fund and the Jordanian Jerusalem Awqaf continue in their efforts to restore and maintain Al-Aqsa Mosque / Al-Haram Al-Sharif, including renovations of various external and internal aspects of the Dome of the Rock, the Qibli Mosque / Al-Jame' Al-Aqsa, and the Marwani Mosque

Furthermore, churches and Christian Holy Sites in Jerusalem have experienced significant aggressions at the hands of the Israeli authorities, including aggressive taxation policies, confiscation of properties and pressure upon Christian communities to leave the Holy Land.

In addition, the period 2017-2019 has marked an intensive period of Judaization of the historic character of the Old City of Jerusalem and its Walls, in the course of which many non-Jewish historic sites have either been removed entirely or converted into Jewish prayer spaces. In February 2018, cranes and other building equipment were installed at the location designated for the Judaization project "Beit Haliba", designed to alter the shape of Al-Buraq Plaza. Furthermore, extensive underground tunnelling beneath the Magharbeh Gate Pathway has been undertaken, involving the construction of enormous wooden platforms/pathways on the pretext of needing separate prayer spaces for Jews. The IOA also installed three metal/concrete security towers at the Damascus Gate at Al-Aqsa Mosque / Al-Haram Al-Sharif.

These (and many other) violations carried out by the Israeli authorities are set out in greater detail in this Status Report, which concludes with Jordan and Palestine requesting the World Heritage Centre to present this Status Report in its entirety to all members of UNESCO, to upload this report to the website of the World Heritage Centre, and to take all possible measures to pressure Israel to stop its constant attempts to alter the *status quo* of the Old City of Jerusalem and its Holy Sites.

B- STATUS QUO ARRANGEMENTS OF JERUSALEM HOLY SITES

1852

There is now a well-recognised arrangement that is often referred to as the 'Status Quo Arrangement of the Holy Places'. This arrangement was originally established in 1852, when the Ottoman Sultan Abdul Majid issued an edict (firman) freezing claims of possession by religious communities over the Christian holy places in Jerusalem and Bethlehem and forbidding any construction or alterations to their existing status.

1856-1878

Subsequently, this arrangement was internationally recognised at the 1856 Conference of Paris (at the end of the Crimean War) and through the 1878 Treaty of Berlin (between European Powers and the Ottomans). Article 62 of the Treaty of Berlin stated that: "it is well understood that no alterations can be made to the

status quo in the Holy Places". Article 62 extended that arrangement to include all – not only Christian – holy places.

1920

Following the defeat of the Ottomans and the partitioning of their Empire after World War I, the British Mandate authorities in Palestine (1920-1947) upheld the status quo arrangement, and included Al-Buraq (Western) Wall at Al-Aqsa Mosque / Al-Haram Al-Sharif in Jerusalem and Rachel's Tomb on the outskirts of Bethlehem.

1928

The first major violation of the status quo arrangement occurred in September 1928, when a group of Jewish worshippers set up chairs at the Al-Buraq Wall to separate men and women performing Yom Kippur prayers, triggering one of the first periods of serious unrest in Jerusalem. A subsequent White Paper, submitted to the British government in November 1928, reiterated the rights of Muslims to Al-Buraq Wall. Although unsuccessful in their search for documentary evidence of Jewish rights to Al-Buraq Wall, the Zionist movement continued to demand that it be expropriated for the Jews.

1929-1930

A dispute over prayer arrangements at Al-Buraq Wall escalated and, in August 1929, protests turned violent and resulted in the deaths of dozens of Jews and Arabs, and the injuring of hundreds more. The conclusions of the subsequent British Inquiry Commission, presented in December 1930, included the following:

"Subsequent to the investigation it has made, the Commission herewith declares that the ownership of the Wall, as well as the possession of it and of those parts of its surroundings that are here in question, accrues to the Moslems. The Wall itself as being an integral part of the Haram-esh-Sherif area is Moslem property. From the inquiries conducted by the Commission, partly in the Sharia Court and partly through the hearing of witnesses' evidence, it has emerged that the Pavement in front of the Wall, where the Jews perform their devotions, is also Moslem property."

https://unispal.un.org/DPA/DPR/unispal.nsf/0/59A92104ED00DC468525625B00527FEA

1967

Despite this, in the course of the 1967 War, Israel forcibly seized control of Al-Buraq Wall, confiscated the key to the Al-Magharbeh Gate of Al-Aqsa Mosque / Al-Haram Al-Sharif, and destroyed the Al-Magharbeh Quarter, located in front of Al-Buraq Wall. In place of the Al-Magharbeh Quarter was created a large prayer plaza for Jewish worshippers, which was gradually extended from an area of 66m2 (22m x 3m) to an area of some 6300m2 (90m x 70m).

Immediately after the 1967 War, Israel nominally recognised the historical status and religious significance for Muslims of Al-Aqsa Mosque / Al-Haram Al-Sharif, as well as the custodianship of Jordan (i.e. the responsibility for administration and religious arrangements) in respect of the site. Despite this nominal recognition, however, the Israeli authorities have ever since controlled entry to the Al-Aqsa Mosque / Al-Haram Al-Sharif's gates and can enter (or cause others to enter) at will. Moreover, successive Israeli governments and their police and military forces have made efforts to undermine the internationally-recognised status quo.

1981

International efforts have been made to protect the status and integrity of Al-Aqsa Mosque / Al-Haram Al-Sharif, including through the United Nations Educational, Scientific & Cultural Organisation ("UNESCO"). In 1981, the Old City of Jerusalem and its Walls was inscribed as a UNESCO World Heritage site upon the request of the Government of Jordan http://whc.unesco.org/archive/repext81.htm#148. In 1982, UNESCO's World Heritage Committee decided to inscribe the Old City of Jerusalem and its Walls on the List of World Heritage in Danger, thereby highlighting the threats and risks to the cultural heritage of the Old City sites http://whc.unesco.org/en/decisions/5284 . Since that time, the World Heritage Committee, its Executive Board and the UNESCO General Conference have taken tens of decisions which call on Israel, as the occupying Power, to stop the continuing violations against the heritage of the Old City of Jerusalem and its Walls http://whc.unesco.org/en/list/148/documents/ . Israel, however, has continued to attempt to change Jerusalem's pre-1967 status quo.

1994

Until the Oslo "Negotiations" Process in the early 1990s, the Jordanian Awqaf's administration of Al-Aqsa Mosque / Al-Haram Al-Sharif and the Waqf properties attached to it was relatively respected and stable. Article 9 of the Jordan-Israel Peace Treaty of 26 October 1994, http://www.kinghussein.gov.jo/peacetreaty.html , stipulated that:

"Israel respects the present special role of the Hashemite Kingdom of Jordan in Muslim holy shrines in Jerusalem" and that "when negotiations on the permanent status will take place, Israel will give high priority to the Jordanian historic role in these shrines".

With the Oslo process, however, Jewish extremist elements came to the foreground, who, fearing that Israel would abandon Jewish worship rights to Al-Buraq Wall, pledged to prevent this.

2000

These extremist elements have become increasingly more vocal, powerful and mainstream in the past few decades. Since the second Palestinian Intifada, which erupted in September 2000 after the provocative visit of then Likud opposition leader Ariel Sharon to Al-Aqsa Mosque / Al-Haram Al-Sharif, and against the wider backdrop of the failure of the Oslo process, there have been thousands of Israeli police and soldiers deployed in and around the Old City of Jerusalem (including inside Al-Aqsa Mosque / Al-Haram Al-Sharif).

2003-2004

During the course of the Second Intifada, Israel constructed a wall in and around East Jerusalem on the pretext that it was necessary for security purposes. On 8 December 2003, the General Assembly of the United Nations requested the International Court of Justice to give an advisory opinion on the question of the legal consequences of the construction of that wall by Israel as an occupying Power. On 9 July 2004, the International Court of Justice delivered its advisory opinion, http://www.icj-cij.org/files/case-related/131/131-20040709-ADV-01-00-EN.pdf . The International Court of Justice was of the opinion that the construction by Israel of that wall was contrary to international law as it impeded the Palestinian people's right to self-determination and further constituted a breach of Israel's obligations under international humanitarian law and human rights instruments. Israel continues to fail to comply with the

findings of the International Court of Justice that it is obliged to respect the international law obligations that it has violated.

2013

In furtherance of the ongoing and ceaseless efforts to maintain the status and integrity of Al-Aqsa Mosque / Al-Haram Al-Sharif, on 31 March 2013, His Majesty King Abdullah II of Jordan and His Excellency Dr. Mahmoud Abbas of Palestine signed an Agreement on the Holy Places in Jerusalem, http://en.lpj.org/2013/04/04/full-text-of-the-jordanian-palestinian-agreement-on-holy-places-in-jerusalem/ , which recalled the "unique religious importance, to all Muslims", of Al-Aqsa Mosque / Al-Haram Al-Sharif.

C- ISRAELI VIOLATIONS AGAINST THE STATUS OF JERUSALEM

Israeli unilateral archaeological excavations continue taking place in in the Old City of Jerusalem and its surroundings at an unprecedented rate. The main purpose of these illegal excavations in form of practical violations is to create facts on the ground, control the Jerusalem heritage sites and landscape, and to justify the expansion policy of Israeli Judaization of Jerusalem's heritage and its narrative. Most excavations are concentrated in the Old City and its environs and include overt and covert salvage tunneling and excavations. Israel claims these are restoration and renovation works aiming at supporting the conservation of the Jerusalem heritage. In fact, most works are imposing Jewish historical narrative, while disregarding, undermining and many times eliminating evidence of other civilizations.

Renaming monuments, sites, streets and valleys continue at many neighborhoods in East Jerusalem. The worst violation against the heritage of the Old City of Jerusalem is the blatant removal of non-Jewish remains. Most of these works are funded by the Israeli government-supported settler organizations, which administer important archaeological sites and develop them in line with their ideological goals. This allows such organizations to effectively redraft the history of Jerusalem and control the narrative that is presented to the visitors of the city.

Settler and extreme organizations, mandated by the Israeli government and the Israeli Antiquities Authority (IAA), also continue digging a network of tunnels beneath the Old City of Jerusalem in order to facilitate the movement of tourists around the Old City from one site to another in tours, which aim at presenting most of Jerusalem under the ground, as exclusively Jewish history.

The abovementioned violations will be detailed in the following chapters of this report. These violations are policies that are changing the status of the Old City of Jerusalem and its Walls, thereby highlighting the threats to the cultural heritage of the Old City sites.

The sixteen decisions of the UNESCO Executive Board (185 EX/Decision 14, 187 EX/Decision 11, 189 EX/Decision 8, 190 EX/Decision 13, 192 EX/Decision 11, 194 EX/Decision 5.I.D, 195 EX/Decision 9, 196 EX/Decision 26, 197 EX/Decision 32, 199 EX/Dec.19.1, 200 EX/Decision 25, 201 EX/Decision 30, 202 EX/Decision 38, 204 EX/Decision 25 and 205 EX/Decision 28, 206 EX/Decision 32) **and the ten World Heritage Committee decisions** (34 COM/7A.20, 35 COM/7A.22, 36 COM/7A.23, 37 COM/7A.26, 38 COM/7A.4, 39 COM/7A.27, 40 COM/7A.13, 41 COM/7A.36, 42 COM/7A.21 and 43 COM/7A.22 **recalled almost the all the relevant legal references, including** the provisions of the four Geneva Conventions (1949) and their additional Protocols (1977), the 1907 Hague Regulations on Land Warfare, the Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict (1954) and its additional Protocols, the Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (1970) and the Convention for the Protection of the World Cultural and Natural Heritage (1972), the inscription of the Old City of Jerusalem and its Walls at the request of Jordan on the World Heritage List (1981) and on the List of World Heritage in Danger (1982), and the recommendations, resolutions and decisions of UNESCO on the protection of cultural heritage, as well as resolutions and decisions of UNESCO relating to Jerusalem.

The Old City is an integral part of occupied East Jerusalem and internationally recognized as such. Since June 1967, the UNSC and the UNGA have frequently condemned the Israeli violations against Jerusalem and called on Israel to stop them. Similar to the Israeli Knesset legislations in 2017, when Israel passed its own law in 1980, annexing East Jerusalem, the international community responded immediately through UN Security Council resolutions 476 and 478 *inter alia*:

> "Recalling its resolution 476 (1980),
>
> Reaffirming again that the acquisition of territory by force is inadmissible,

Deeply concerned over the enactment of a "basic law" in the Israeli Knesset proclaiming a change in the character and status of the Holy City of Jerusalem, with its implications for peace and security,

Noting that Israel has not complied with resolution 476 (1980),

Reaffirming its determination to examine practical ways and means, in accordance with the relevant provisions of the Charter of the United Nations, to secure the full implementation of its resolution 476 (1980), in the event of non-compliance by Israel,

1. Censures in the strongest terms the enactment by Israel of the "basic law" on Jerusalem and the refusal to comply with relevant Security Council resolutions;

2. **Affirms that the enactment of the "basic law" by Israel constitutes a violation of international law and does not affect the continued application of the Geneva Convention** relative to the Protection of Civilian Persons in Time of War, of 12 August 1949, in the Palestinian and other Arab territories occupied since June 1967, including Jerusalem;

3. Determines that all legislative and administrative measures and actions taken by Israel, the occupying Power, which have altered or purport to alter the character and status of the Holy City of Jerusalem, and in particular the recent "basic law" on Jerusalem, are null and void and must be rescinded forthwith;

4. Affirms also that this action constitutes a serious obstruction to achieving a comprehensive, just and lasting peace in the Middle East;

5. Decides not to recognize the "basic law" and such other actions by Israel that, as a result of this law, seek to alter the character and status of Jerusalem and calls upon:

(a) All Member States to accept this decision;

(b) Those States that have established diplomatic missions at Jerusalem to withdraw such missions from the Holy City;"

After 37 years, 2017 witnessed a knockback to the Jerusalem Status Quo mainly due to the fact that many Israeli legislations tightened legal grip on Occupied East Jerusalem, most important legislations were the Knesset's February 2nd legislation, which requires special two-thirds plenum support to approve relinquishing any portion of the city to non-Israeli power under any future peace deal; and the Israeli Ministers' approve of Jewish state bill states that an Israeli Jew has exclusive right "to preserve his culture, heritage, language and identity," and the right to realize self-determination "is unique to the Jewish people."

The **majority of the United Nations members rebuked the above changes of Jerusalem status**, when the United Nations General Assembly voted 128 in favor to 9 against, with 35 abstentions, for a resolution demanding Israel, the Occupying Power, to rescind from all illegal decisions and actions that change the

status of Occupied East Jerusalem, as clearly reaffirmed in the text of the following UNGA decision ES-10/L.22:

Status of Jerusalem

The General Assembly,

Reaffirming its relevant resolutions, including resolution 72/15 of 30 November 2017 on Jerusalem,

Reaffirming also the relevant resolutions of the Security Council, including resolutions 242 (1967) of 22 November 1967, 252 (1968) of 21 May 1968, 267 (1969) of 3 July 1969, 298 (1971) of 25 September 1971, 338 (1973) of 22 October 1973, 446 (1979) of 22 March 1979, 465 (1980) of 1 March 1980, 476 (1980) of 30 June 1980, 478 (1980) of 20 August 1980 and 2334 (2016) of 23 December 2016,

Guided by the purposes and principles of the Charter of the United Nations, and reaffirming, inter alia, the inadmissibility of the acquisition of territory by force,

Bearing in mind the specific status of the Holy City of Jerusalem and, in particular, the need for the protection and preservation of the unique spiritual, religious and cultural dimensions of the city, as foreseen in relevant United Nations resolutions,

Stressing that Jerusalem is a final status issue to be resolved through negotiations in line with relevant United Nations resolutions,

Expressing, in this regard, its deep regret at recent decisions concerning the status of Jerusalem,

1. *Affirms* that **any decisions and actions which purport to have altered the character, status or demographic composition of the Holy City of Jerusalem have no legal effect, are null and void and must be rescinded in compliance with relevant resolutions of the Security Council**, and in this regard calls upon all States to refrain from the establishment of diplomatic missions in the Holy City of Jerusalem, pursuant to Security Council resolution 478 (1980);

2. *Demands* that all States comply with Security Council resolutions regarding the Holy City of Jerusalem, and not recognize any actions or measures contrary to those resolutions;

3. *Reiterates its call* for the reversal of the negative trends on the ground that are imperiling the two-States solution and for the intensification and acceleration of international and regional efforts and support aimed at achieving, without delay, a comprehensive, just and lasting peace in the Middle East on the basis of the relevant United Nations resolutions, the Madrid terms of reference, including the principle of land for peace, the Arab Peace Initiative1 and the Quartet road map, and an end to the Israeli occupation that began in 1967;

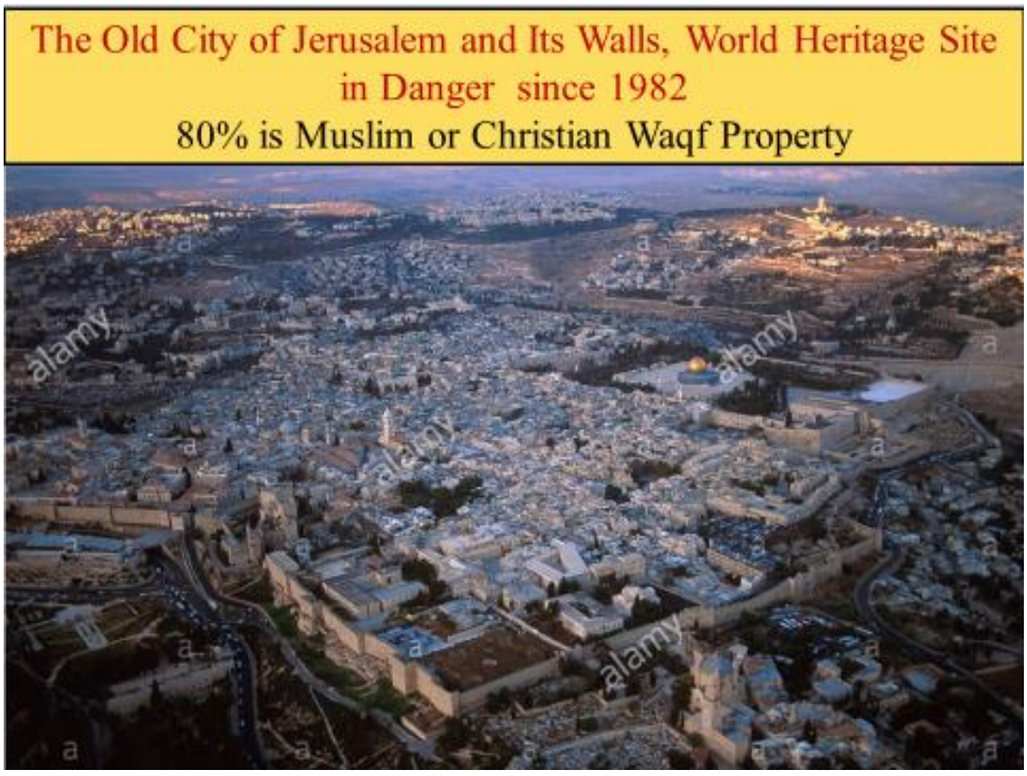

Figure 1: The Old City of Jerusalem and Its Walls, View from South Western Corner

CHAPTER 1: ISRAELI VIOLATIONS AGAINST AL-AQSA MOSQUE / Al-HARAM AL-SHARIF

A- DEFINITION OF THE AL-AQSA MOSQUE / Al-HARAM AL-SHARIF

"Al-Aqsa Mosque" and "Al-Haram al-Sharif" are identical terms. They *must* be consistently referred to jointly as the "Al-Aqsa Mosque / Al-Haram al-Sharif". It is the mosque that God Himself, Exalted be He, named "Al-Aqsa Mosque" in the first verse of *Surat Al-Isra'* (The Holy Qur'an, *Al-Isra'* 17:1). It is Islam's First *Qiblah* (direction of prayer) and it is the Mosque to which Prophet Muhammad (Peace be upon him) ordered Muslims to make pilgrimage as one of the three holiest mosques in Islam. The Al-Aqsa Mosque / Al-Haram al-Sharif is a sacred site of unutterable significance to Muslims all over the world.

His Majesty King Abdullah II and His Excellency President Mahmoud Abbas in Amman signed the "Jordanian-Palestinian Agreement to Jointly Defend Al-Aqsa Mosque / Al-Haram Al-Sharif," on 31 March 2013. The agreement defines Al-Aqsa Mosque / Al-Haram al-Sharif, in the Preamble at paragraph C, as the 144 Dunums, i.e., 144,000 m^2, with lengths of 491m west, 462m east, 310m north and 281m south). The Al-Aqsa Mosque includes the Qibli Mosque of al-Aqsa, the Mosque of the Dome of the Rock and all its mosques, buildings, walls, courtyards, attached areas over and beneath the ground and the Waqf properties tied-up to Al-Aqsa Mosque / Al-Haram Al-Sharif, to its environs or to its pilgrims.[1]

The Omari Pact and the Churches' Definition of Al-Aqsa Mosque

The General Assembly of the Middle East Council of Churches assembled in Amman, September 8th 2016, including the major four Church Families: The Eastern Orthodox Family, the Orthodox Family, the Catholic Family and the Anglican Family. Their final statement reaffirmed:

> "The General Assembly acknowledged the role of the Hashemite Kingdom of Jordan and its historic efforts in the Hashemite custody of the Christian and Islamic holy places in the Holy Land, especially in Jerusalem, for the Church of the Holy Sepulcher belongs to Christians just as Al-

[1] See the Agreement to Jointly Defend Al Masjid Al Aqsa signed by His Majesty King Abdullah II and His Excellency President Mahmoud Abbas in Amman on 31 March 2013, Preamble, paragraph C.
http://kingabdullah.jo/index.php/en_US/news/view/id/10779.html

> Aqsa Mosque and Al-Haram Al-Sharif belong to Muslims, as this matter is of great importance in establishing the foundations of the dialogue of life in that blessed land."

During the Christian religious leaders and figures Christmas' assembly at the Baptism Site, in the presence of His Majesty King Abdullah II on 17th December 2017 and in the presence of His Majesty and President Mahmoud Abbas in Amman on 19th December 2018, all Churches reaffirmed the same abovementioned principle of coexistence. Greek Orthodox Patriarch Theophilos III (2017) stated the following:

> "Your Majesty King Abdullah II Bin Al Hussein, Custodian of Islamic and Christian holy sites, and the protector of the holy sites in Jerusalem. I come today, carrying from the land of Nativity and Resurrection, the land of Al Aqsa and the Dome of the Rock, enormous gratitude. I stand witness to your great devotion to Jerusalem, as the rightful custodian over its holy sites. For us, Your Majesty, you represent an icon of love and peace, which was embodied when the Patriarch of the Holy City, Saint Sophronius, met with Caliph Al Faruq Omar Bin Al Khattab, bringing together the first Christian-Muslim spiritual encounter in Jerusalem.
>
> **Today, we emphasize the most important principles of the Pact of Omar: that the Church of the Holy Sepulcher is for Christians and Al Aqsa Mosque/Al Haram Al Sharif is for Muslims. Based on this fact, the Churches of Jerusalem will not hesitate to protect Islamic holy sites, just as the Jerusalem Awqaf protects our safety and property whenever we are threatened."**

The same speakers who affirmed Al-Aqsa is for Muslims and the Holy Sepulcher is for Christians reaffirmed the importance of Jerusalem for the three monotheistic religions. Apostolic Administrator of the Latin Patriarchate of Jerusalem Archbishop Pierbattista Pizzaballa's remarks (2017) stressed the following:

> " Your Majesty, The Holy Father, Pope Francis, publicly expressed his deep concern by making a heartfelt appeal to ensure that, I quote: "everyone is committed to respect the status quo of the city, in accordance with the relevant United Nations resolutions. Jerusalem is a unique city, sacred for Jews, Christians and Muslims, who in her venerate the Holy Places of their respective religions, and has a special vocation to peace." End of quotation from the Pope Francis .
>
> You, together with the Hashemite family, are the Custodian of the Holy Places of the city and of the communities that live and express themselves in those places. While we thank you for your testimony, which is one of the few sources of consolation in this tormented Middle East, we hope that you can have a voice at all international seats like the UN and UNESCO, and in chancelleries of the various countries."

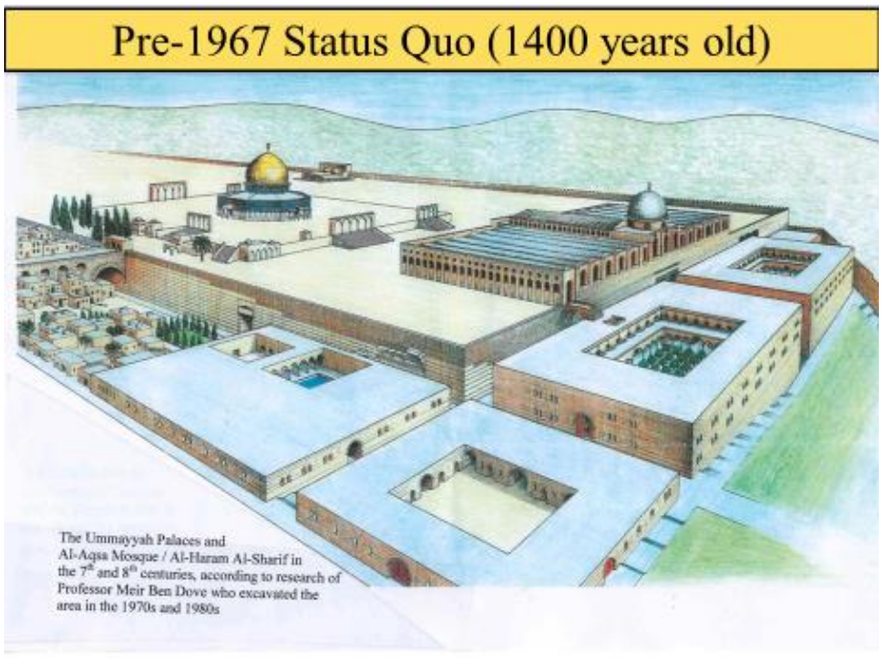

Figure 2: Al-Aqsa Mosque / Al-Haram Al-Sharif during the Umayyad period, third Islamic Era (7th Century CE)

B- PRE-1967 *STATUS QUO* AT AL-AQSA MOSQUE / Al-HARAM AL-SHARIF

The historic pre-1967 *Status Quo* regarding the regulations at Al-Aqsa Mosque / Al-Haram Al-Sharif is the situation that prevailed up until September 2000, under which the Jordanian Jerusalem Awqaf Department exercised exclusive authority over Al-Aqsa Mosque / Al-Haram Al-Sharif, and its mandate extended to all affairs relating to the unrestricted administration of Al-Aqsa Mosque / Al-Haram Al-Sharif, including maintenance, restoration, and the regulation of access of Muslim worshippers and non-Muslim visitors. The Peace Treaty of 1994 between Jordan and Israel respected this Status Quo expressed in article 9 of the treaty, "as the special role of Jordan" at Al-Aqsa Mosque / Al-Haram Al-Sharif.

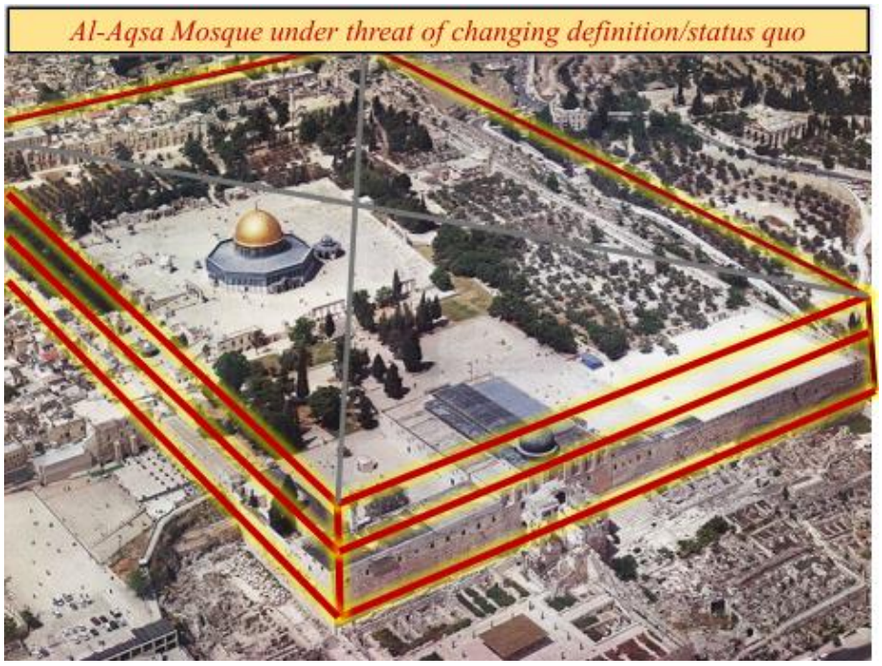

Figure 3: Al-Aqsa Mosque / Al-Haram Al-Sharif

The *Status Quo* regarding the Occupied City of Jerusalem, its heritage and Holy Sites is the pre-1967 situation. The clarification of pre-2000 regulations below is made without prejudice to the broader pre-1967 *Status Quo* and the administrative and property rights of the Jordanian Jerusalem Awqaf, including and without limitations the possession of the key of Al-Magharbeh Gate of AL-Aqsa and other historic rights and remains confiscated by the IOA from Waqf properties. The United Nations General Assembly, the Security Council and the UNESCO, in many resolutions since 1967, have declared the measures taken by Israel, the Occupying Power, to change the status of Occupied Jerusalem as invalid. For example, the Security Council resolution 252 (1968) considered "that all legislative and administrative measures and actions taken by Israel, which tend to change the legal status of Jerusalem are invalid and cannot change that status". Israel was urgently called upon "to retract all such measures already taken and to desist forthwith from taking any further action which tends to change the status of Jerusalem". The UNSC Resolution 2334, taken on December 23rd, 2016, *reaffirmed* its relevant resolutions, including resolutions 242 (1967), 338 (1973), 446 (1979), 452 (1979), 465 (1980), 476 (1980), 478 (1980), 1397 (2002), 1515 (2003), and 1850 (2008); all of these resolutions assure Israel is an Occupying Power and that any actions taken by Israel, the occupying Power, to impose its laws, jurisdiction, narrative and administration on the City of Jerusalem, are illegal and therefore null and void and have no validity whatsoever.

Al-Aqsa Mosque / Al-Haram Al-Sharif is part of the Occupied Territories of Palestine and any change to its Status Quo is null and void.

The following clarification includes the main elements of the pre-September 2000 *Status Quo* regarding the administration of the access of non-Muslim tourists to Al-Aqsa Mosque / Al-Haram Al-Sharif:

a. Access of non-Muslims was subject to the approval by the Jordanian Awqaf Department through a prior written request to the Jordanian Awqaf Department.

b. Non-Muslim prayers were not permitted in Al-Aqsa Mosque / Al-Haram Al-Sharif nor were prayer tools / instruments allowed in.

c. Deployment of armed personnel in Al-Aqsa Mosque / Al-Haram Al-Sharif was not allowed.

d. The Jordanian Awqaf Department had the authority to regulate entry and access to Al-Aqsa Mosque / Al-Haram Al-Sharif for non-Muslims, which included determining:

1. The respectful dressing, conduct, and behavior in Al-Aqsa Mosque / Al-Haram Al-Sharif.
2. The security measures that were intended to preserve order in Al-Aqsa Mosque/ Al-Haram Al-Sharif.
3. The security escort in Al-Aqsa Mosque / Al-Haram Al-Sharif was exclusive for the Jordanian Awqaf Department.
4. Tourists who breached visit regulations were put on a black list and were prohibited from entering in the future.
5. The time, route, and duration of visits were predetermined by the Jordanian Awqaf Department;
   - Size of Jewish tourist groups (usually three and not exceeding five).
   - The route of the visits. (The route was predetermined by the Jordanian Awqaf Department, usually 150 meters in each direction).
   - The frequency of the visits.

C-- ISRAELI VIOLATIONS AGAINST *STATUS QUO* OF AL-AQSA MOSQUE / AL-HARAM AL-SHARIF

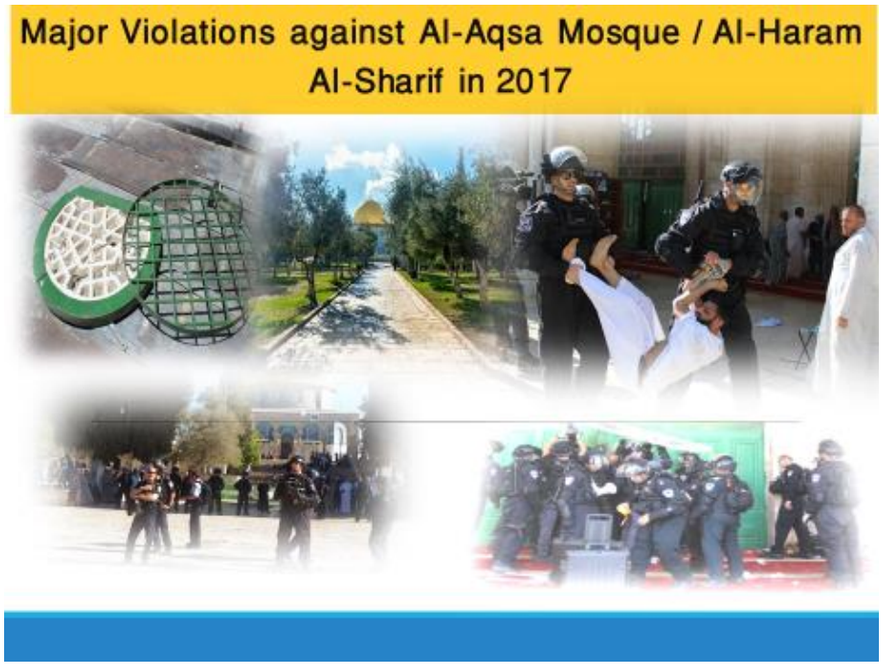

Figure 4: 2017/2018 records of Israeli violations against Al-Aqsa

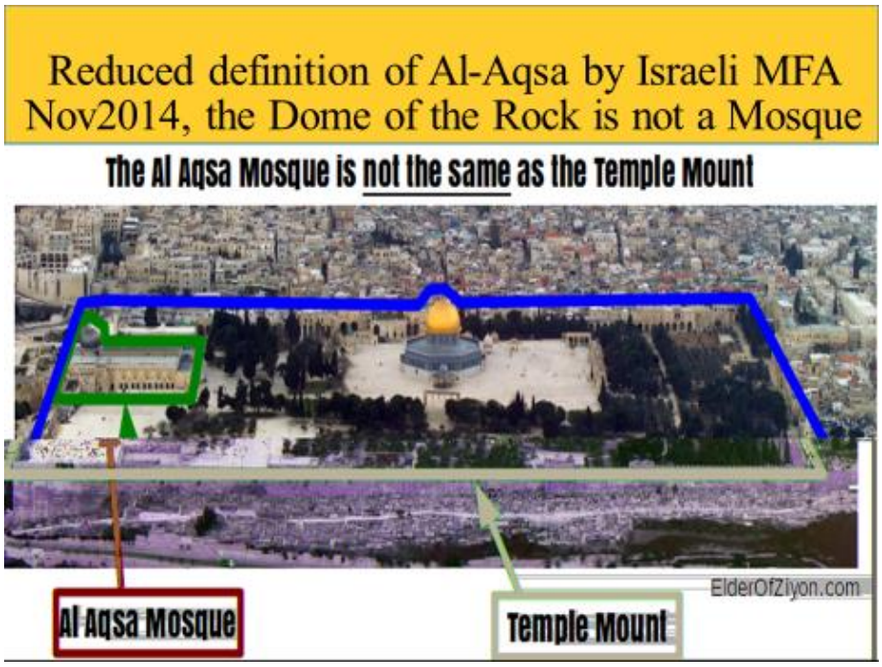

Figure 5: Israeli aggressive definition of Al-Aqsa Mosque

In a flagrant violation against International Law, International Humanitarian Law, the Jordan–Israel Peace Treaty of 1994, Hague conventions and UNESCO decisions, Israeli Occupation Authorities (IOA) continued its changing of the pre-1967 authentic *Status Quo* of the function and shape of Al-Aqsa Mosque / Al-Haram Al-Sharif and its surroundings. Among the major violations against Al-Aqsa Mosque / Al-Haram Al-Sharif are the following:

a. **Unprecedented escalation in number of Jewish Extremists Storming Al-Aqsa**: JJA records a clear escalation in the number of extremist intruders: from 2915 intruders in 2012, 11878 in 2014, 14,806 in 2016, 25630 in 2017 to 29801 in 2018. The extremists' incursions increased 16% from 2017 and the incursions of special occasions increased by 28% from 2017. Jewish extremists, protected by Israeli armed Special Forces and police, accelerated their storming into Al-Aqsa Mosque / Al-Haram Al-Sharif almost on a daily basis during 2017 and 2018. These aggressions of storming Al-Aqsa Mosque / Al-Haram Al-Sharif led to many injuries, abuse of Awqaf employees and the ban of hundreds of Muslims from access to Al-Aqsa. The aggressions, attempting to impose the Israeli right wing policy of Judaization of Al-Aqsa Mosque / Al-Haram Al-Sharif, threaten the historic function and identity of the mosque. The IOA also continued the violation of December 12th, 2016, of extending the time set for Jewish incursions by a daily

additional hour. Instead of starting at 7:30 a.m. and ending at 10:00 a.m., incursions started at 7:00 a.m. and ended at 10:30 a.m. Extremists are demanding and threatening to allow incursions also on Saturdays.[2] Israeli officials, such as Minister of Public Security Gilad Erdan made many provocative statements of his pride to register a new record of Jewish incursions into al-Aqsa 4 times than it was 10 years ago.

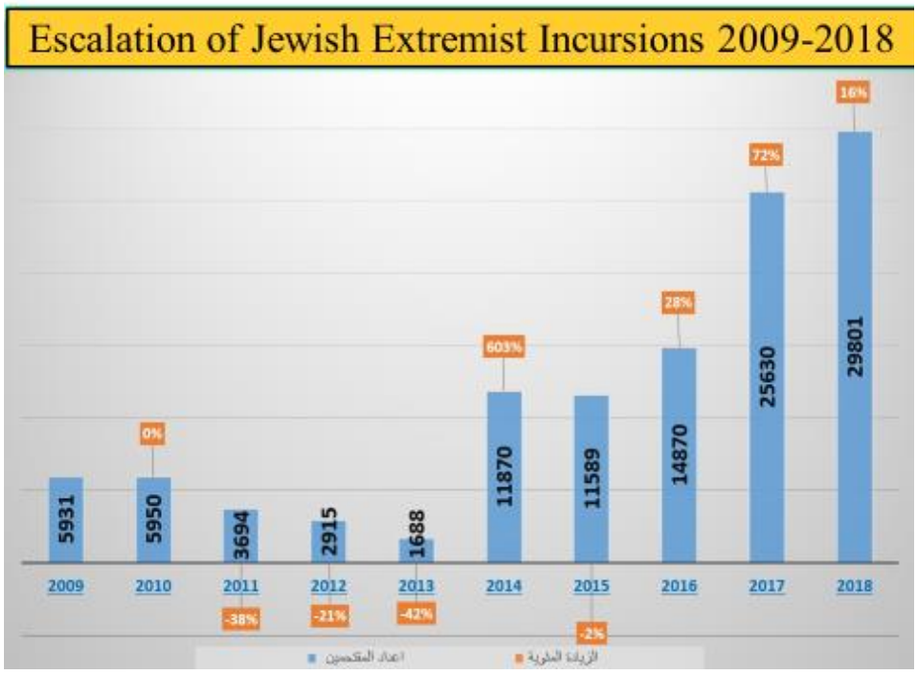

Figure 6: Jewish extremists' escalatory incursions 2009-2018

[2] https://www.breakingisraelnews.com/136638/first-chief-rabbinate-looking-biblical-justification-jews-pray-temple-mount/

Figure 7: 2018 Politicization of extremist incursions enlarged groups

Figure 8: 2018 enlarged collective prayers and incursions

Many Jewish extremists are calling for escalating the incursions to include non-limited groups, unlimited time during all days of the week and to enable the incursions through all gates of Al-Aqsa. Extremists are also expanding the incursions routs. Extremist Rabbis are increasing and pushing for changing the Israeli Chief Rabbinate's ban on Jews to enter Al-Aqsa.

b. **Allowing Jewish prayer and rituals**: The last two years 2017/2018 can be recorded, as the 2 years of daily violation of the Israeli police's tolerating hundreds of incidents of Jewish prayer, rites and religious behavior. The Police defectively keeps justifying this phenomenon by saying that "Jews don't pray; they are just standing"! While the year 2016 witnessed IOA's tolerance with extremists' practice of new forms of Jewish rituals and mainly barefooted extremists' incursions, 2017 marked new forms of prayers standing in groups and praying in military uniform. 2018 witnessed Jewish extremists' incitement of evangelical Christian tourists and religious people to join them in the incursions and to convince them make calls of destruction of al-Aqsa. Radical settlers were keen to push a few Christian extremists to do prostration on the ground of Al-Aqsa, mainly inside the mosque next Bab Al-Rahmah and at Bab Al-Asbat. The Jewish Holidays, mainly Passover, were extremely exploited by practicing rituals at the outside footsteps of al-Aqsa, especially at the Umayyad Palaces and over Muslim graves of the cemetery of Bab Al-Rahmah.

Many Jewish extremist groups have also made Al-Aqsa, as a place for celebrating their private holidays, marriage, age passages and death memorials. All these occasions are attempts to increase the number of Jews who intrude al-Aqsa and to Judaize the mosque's plazas in the minds of many Jews from all over the world. One of the most 2018 blunt aggressions was the frequent attempt to enter in groups carrying the Turah scrolls. In certain occasions such as the Passover 2018, extremist Jews even called on the police to completely evacuate Al-Aqsa of all Muslims in order to occupy it exclusively for Jews. In addition to these expansions of aggressions and in an unprecedented violation, the police allowed Jewish incursions during the last three days of Ramadan Month in 2018.

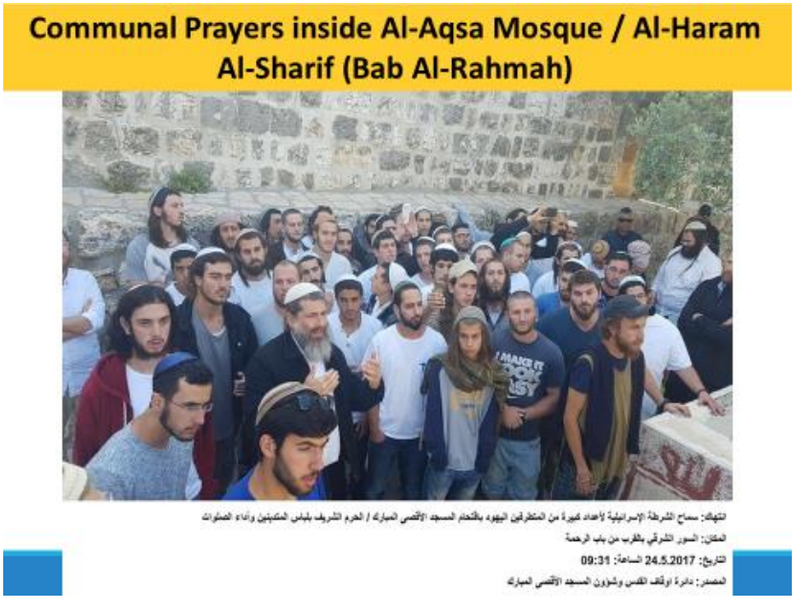

Figure 9: One of 2017 largest prayer gatherings

Figure 10: Police tolerating Jewish rituals next to Bab Al-Rahmah

Figure 11: 2018 new forms of Jewish rituals inside al-Aqsa (Bab al-Rahmah)

Figure 12: Police guarding Jewish prayer close to Bab Al-Majlis, April 2017

Figure 13: As long as there is no protest, police guards Jewish prayer everywhere in Al-Aqsa

Figure 14: Police tolerating Jewish prayer being conducted conveniently

Figure 15: 2018 Jewish practices imitating forms of Muslim prayers

c. **Regulating barefooted extremists into Al-Aqsa Mosque / Al-Haram Al-Sharif**: This kind of violation, which was unprecedented in 2015, has been regulated as a daily violation in 2016. The IOA has allowed hundreds of extremist Jews to intrude Al-Aqsa Mosque / Al-Haram Al-Sharif barefoot in a physical aggression sending a provocative message to Muslims showing that "Jews are inside their holy site" and that all plazas and pathways of the mosque are "the plazas and pathways of Jewish place". The Jerusalem Awqaf has bluntly protested the violation of these barefoot incursions, and understood it as a flagrant aggression against the definition of Al-Aqsa Mosque / Al-Haram Al-Sharif.

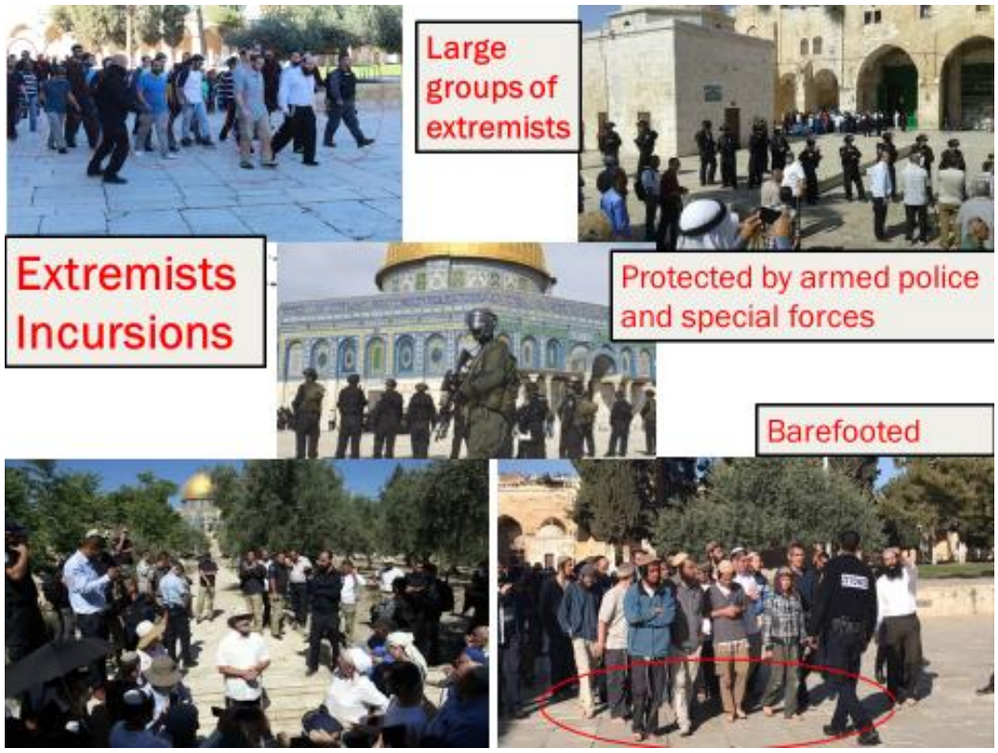

Figure 16: Extremist Jews storming Al-Aqsa protected by IOA's Special Forces and Police

Police and special forces protecting incursions and rituals in large groups
Left: Bab Al-Silsilah
Right: Bab Al-Qattaneen

Figure 17: Desecration attempts to Judaize the space of Al-Aqsa

Incursion of three extremist MKs (Yehuda Glick, Amir Ohan, Shuli Mu'alem) July 9 2018

الانتهاك: في انتهاك خطير لحرمة المسجد الأقصى المبارك وللیوم الثاني على التوالي ادخلت الشرطة الإسرائيلية ثلاثة من أعضاء الكنسيت المعروفين بالتطرف ودعواتهم المستمرة لهدم قبة الصخرة المشرفة وبناء الهيكل المزعوم، وهم (يودا غلك، وعمير أوهان، وشولي معلم)، ضمن مجموعة من المتطرفين اليهود بحماية مشددة من الشرطة الإسرائيلية والقوات الخاصة المدججة بالسلاح والذين منعوا اقتراب أي أحد من حراس المسجد أو طواقم الاعلام للتصوير من المجموعة.
وأدى أعضاء الكنسيت الصلوات التلمودية العلنية داخل باحات المسجد تحت مرأى الشرطة وأمام وسائل الاعلام التي كانت ترافقهم وتبث مباشرة عبر مواقع التواصل الاجتماعي الخاصة بمنظمة ما تسمى جبل الهيكل.

Figure 18: Three MKs intruding al-Aqsa together

4- Ten times increase in IOA's uniformed and armed police and Special Forces incursions into Al-Aqsa: 2017 / 2018 witnessed an increase of the presence and daily incursion from tens to hundreds of Israeli armed and uniformed police and Special Forces (5410 armed elements in 2018) who intruded Al-Aqsa Mosque / Al-Haram Al-Sharif in a violation of the sanctity, spirituality and historic character of the Muslim Holy Site. JJA recorded the following violations:

1) Joint incursions and cooperation of the heads of Israeli police units and the extremists groups were frequently recorded; Chief Commission of Israeli Police has made many provocative incursions accompanied by a large number of officers.
2) The increasing numbers of police and special forces enabled a jump of the extremists groups from 20 to 30 in 2016 to become 80 to 120 in 2017 / 2018;
3) The police started to enable more than one Jewish extremist group to intrude Al-Aqsa on the same time;
4) The police started to enable Jewish extremists groups to go over the plaza of the Dome of the Rock and to show up Torah scrolls, "manipulated" maps and written instructions, which present Al-Aqsa, as a "Jewish synagogue;"
5) The police tolerated the provocative extremists' incursions into Al-Aqsa many times on the same day; their inciting plan is to increase the recorded numbers of daily Jewish intruders;
6) In 2017 and for first time since 1967, the police started to enable Jewish extremists' incursions into Al-Aqsa during the last ten days of Ramadan;
7) Upon the demand of religious-Zionist groups, the police enabled Ultra-Orthodox Jews to intrude Al-Aqsa in their religious uniform dress;
8) Special forces tours inside Al-Aqsa have become daily incursions; more than 5000 soldiers of the special forces entered into Al-Aqsa during 2017 and about 6000 military personnel intruded Al-Aqsa in 2018 apart from the hundreds of daily duty special forces and police.
9) The number of police and special forces at each of the gates of Al-Aqsa Mosque/Al-Haram Al-Sharif increased from 3 and 5 to 15 to 20 soldiers and policemen;
10) In an unprecedented violation since 1967, the police has installed two check points at each of Al-Aqsa gates instead of one;
11) The police has installed a new check point on top roof of Bab al-Rahmah in 2018, and it has become almost a permanent check point.

12) Directed by the Prime Minister Office, the Israeli police resumed its non-compliance to the Status Quo, which enables Israeli officials and Knesset members to conduct their provocative and incitement incursions into Al-Aqsa. MKs who intrude Al-Aqsa often inflame anger and violence. Minister Uri Areil and MK Glick were the most two official extremists who led the incursions and kept calling on extremist Jews to escalate this violation.

Figure 19: Uniformed police and military personnel intruding Al-Aqsa Mosque / Al-Haram Al-Sharif

Figure 20: Increased police numbers who protect Jewish extremists' incursions

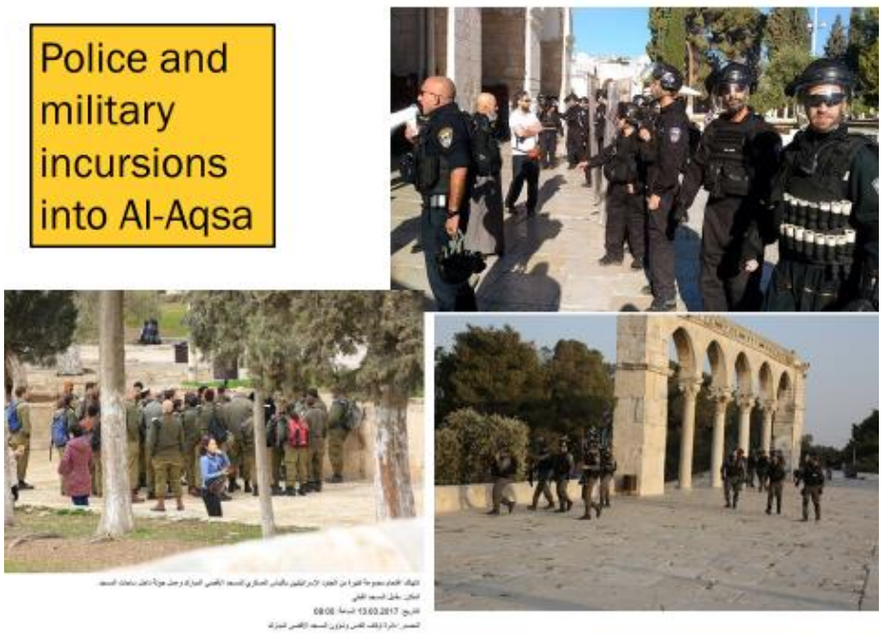

Figure 21: Militarization of Al-Aqsa esplanades

July 22 2018, 150 elements of police and special forces storm al-Aqsa

الانتهاك: تواجد شرطي مكثف من قبل شرطة الاحتلال وقواتها العسكرية الخاصة لتغطية اقتحامات المتطرفين فيما يعرف بذكرى خراب الهيكل المزعوم والتي تجاوز عديدها ال 150 عنصر.
المكان: 22/07/2018
التاريخ: امام باب السلسلة
المصدر: دائرة الأوقاف الاسلامية وشؤون المسجد الأقصى المبارك.

Figure 22: Al-Aqsa under heavy armed police presence

Left: Protection of ultra-extreme right wing incursions – next to Bab Al-Qattaneen
Right: Special Forces protecting large extremist incursions entering through Bab Al-Magharbeh

Figure 23: Special forces and police protect extremists' incursions

5- **Non-Muslim tourism without permission and coordination with J-Awqaf**: More than 300,000 non-Muslim tourists were enabled to intrude Al-Aqsa Mosque/ Al-Haram Al-Sharif without any permission or coordination with the Jerusalem Awqaf in 2017. The number increased to about 546,931 in 2018.

Jerusalem Awqaf asserts its demand that it has been its mandate to administrate non-Muslims' entry and tourism inside Al-Aqsa as the Status was ante-2000. In the last quarter of 2017, the Jerusalem Awqaf returned only one role of its status in this regard, which is the Awqaf's distribution of modest clothes to non-Muslim women. Because Awqaf is not allowed to practice its right of monitoring and managing the tourists' affairs, the 2018 high number of tourists' incursions included many Jews and thousands of cases of entry of women in immodest clothes were recorded. The worst aggression of the Israeli Occupation of non-Muslim tourism in Al-Aqsa is telling the story of the site in an exclusivist Jewish narrative.

After the US' recognition of Jerusalem, as capital of Israel State, many extremists Jews guided new groups of Christian Zionists to intrude Al-Aqsa in religious form of tourism, which calls for destruction of the Muslim Holy Structures of Al-Aqsa Mosque and building a Jewish synagogue in its place. It is very frightening that these groups are mobilizing for religious war under the religious belief that these aggressions will speed up the redemption and revival of the Messiah.

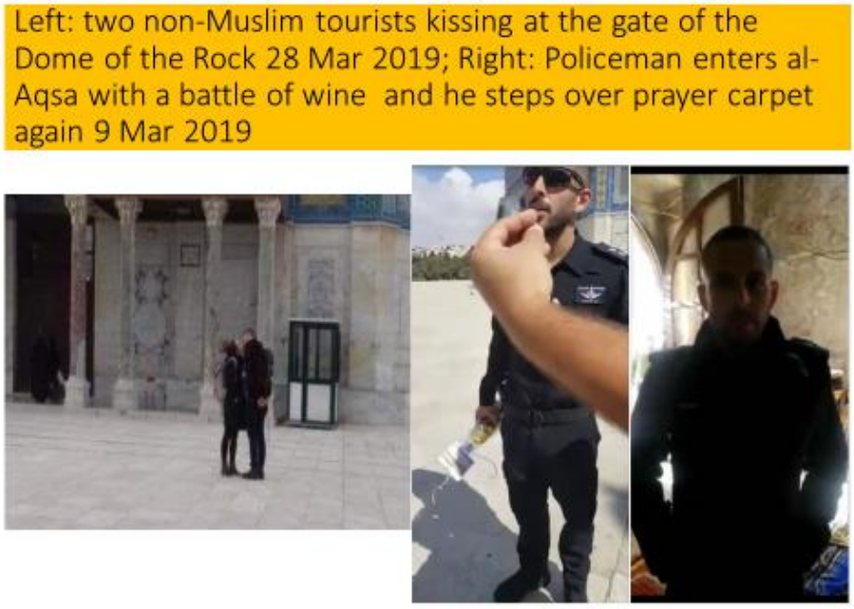

Figure 24: Non-Muslim tourists' and police's disrespect of holiness of the Mosque

6- Worship and access restrictions: IOA police and armed forces continued to obstruct Muslims' access to Al-Aqsa Mosque/Al-Haram Al-Sharif on many incidents and occasions during 2017 / 2018, especially Palestinian Muslims from the West Bank and Gaza. A strict ban of access was imposed on groups of Israeli Muslim citizens who come from the north of Palestine inside the Green Line, especially the ban of school trips to Al-Aqsa. In an attempt to detach the Palestinians from their Holy Sites, most East Jerusalem neighborhoods have frequently been blocked by check points at their entrances under different excuses. The Israeli Separation Wall continues to be the worst physical barrier between Palestinians and their Holy Sites in East Jerusalem. .

Figure 25: The Separation Wall and the Palestinian worshippers' risky route to Al-Aqsa

Figure 26: abuse and ban of access of Muslim children and worshippers to Al-Aqsa

7- Physical abuse and arrest of Jordanian Jerusalem Awqaf employees: The Israeli Occupation police continued to attack Al-Aqsa Mosque / Al-Haram Al-Sharif guards who protested Jews' prayers. While 2016 recorded Israeli police's detention of 3 guards and exile of 7 guards from Al-Aqsa, each of the two years 2017 and 2018 recorded about 200 incidents of physical aggressions against Awqaf employees. Awqaf recorded 219 incidents of physical beating of Awqaf employees. While 40 employees and guards were exiled from Al-Aqsa for different periods in 2017, the number jumped to 95 exile incidents in 2018. Aqsa guards and each year recorded more than. The police has obstructed the entry of 130 new employees into Al-Aqsa since July 2017; 72 newly appointed guards are still banned entry into Al-Aqsa until March 2019.

Incitement media and releases by the extremist Jewish groups against Awqaf employees has also made a new record in 2018. In many videos and releases, extremist Israelis called for outlawing the Awqaf administration and restricting the mandate and presence of Aqsa guards in monitoring and managing the admin affairs of the mosque.

Figure 27: Israeli police arresting Jordanian Jerusalem Awqaf employees

Figure 28: Awqaf employees targeted

Figure 29: Detaining Awqaf employees who protest the violations

8- IAA and Police's interfere in the JJA's work: The Israeli Antiquities Authority and the Israeli Police continued their illegal obstruction and interfere in the mandate of the Jordanian Jerusalem Awqaf's administration of Al-Aqsa Mosque / Al-Haram Al-Sharif. For example, the Israeli police and IAA's officials escorted into the Dome of the Rock, threatened the Awqaf employees and stopped the cleaning of the mosaic several times. This incident has been repeated as with regard to many projects at the Qibli Mosque, the Marwani Mosque, the Lower Aqsa, water pipes, Azan speakers, electric system and the renovation of Omariyah and Ghadiriyah schools.

Figure 30: Detaining Awqaf employees who conduct their work

Figure 31: IOA Police obstructed the repair of water pipe more than 7 times

9- Obstruction of the Hashemite renovation projects at Al-Aqsa Mosque: Through the beginning of 2019, the Jordanian Jerusalem Awqaf and the Hashemite Fund for the Restoration of Al-Aqsa Mosque reported that the IOA continues the ban of Awqaf to implement more than 20 restoration and renovation projects in Al-Aqsa Mosque / Al-Haram Al-Sharif. Among the obstructed projects are the following:

1. **Outside lighting system for the Dome of the Rock**. In March 2018, the IOA facilitated part of the project but it continues to obstruct the proper execution of lightening the Dome of the Rock.
2. **Firefighting system**, which is of vital importance for all parts of Al-Aqsa.
3. **Removing earth and trash from the eastern part of Al-Aqsa** and also banning Awqaf from sifting it in cooperation with Jordanian and Palestinian archaeologists. At the same time, Israeli Authorities removed tons of earth from the archaeological sites of the Umayyad palaces and at Bab al-Asbat pathway and threw the earth in unknown destination. IOA announces very frequently that there is an Israeli unilateral sifting of the earth that has been taken out of the Marwani Mosque during the end of 1990s. For the purpose of marketing an exclusivist narrative, IAA keeps making statements that they "found remains of the second temple." The Jerusalem Awqaf Authority reaffirms that this is faking the history of thousands of broken pieces of Islamic Era pottery.
4. **Renovating Bab Al-Rahmah** / the Golden Gate of Al-Aqsa Mosque / Al-Haram Al-Sharif.
5. **Installing prayer call speakers** in the northern and western part of Al-Aqsa Mosque.
6. Completing the proper restoration of the **eastern wall of Al-Aqsa** Mosque / Al-Haram Al-Sharif.
7. Stone-covering of **part of the roof of Al-Jame' Al-Aqsa**.
8. Renovating the stone **columns at the Marwani** Mosque.
9. Installing **window grid** in the southern wall of al-Marwani Mosque.
10. Conducting an urgent **study of the status of conservation of the Marwani** Mosque. On September 5th, 2016, a group of Israeli archaeologists and police intruded the Marwani Mosque in order to reaffirm their obstruction of the abovementioned four projects.
11. **Tiling of courtyards**, especially in the Eastern part of Al-Aqsa Mosque / Al-Haram Al-Sharif.
12. Renovating the **cracks on the outside walls of the Ghadiriyah** School in the northern part of Al-Aqsa Mosque / Al-Haram Al-Sharif.
13. **Covering the electrical generators** with protective sealing.
14. **Renovating the health care and emergency rooms** at Bab Al-Qattaneen and the Omar Mosque inside Al-Aqsa.

15. **Planting new trees in place of the old ones** which fell down in the winters of 2012-2015. Any employee, who plant new tree in place of the uprooted one, is usually arrested.
16. Renovating tiles of the **outside walls of the Dome** of the Rock.
17. Tiling of the **sidewalks around the electric generators area in the eastern part of the Plaza of the Dome** of the Rock.
18. Renovating historic **windows at the western side of Al-Jame' Al-Aqsa** / The Qibli Mosque.
19. **Entry of electric car,** and firefighting truck, and motorcycle.

Figure 32: Obstructed restoration of the Marwani Mosque

Figure 33: IOA obstructed necessary renovation of a crack in the wall of the Ghadiriyah School

10- Closure of Bab al-Rahmah (the Golden Gate): The IOA continues to force the closure of the building of Bab Al-Rahmah and to ban its by J-Awqaf, lectures and to obstruct its renovation under an invalid excuse that the site was used by an Islamist group, called "heritage committee" in 2003. In 2017 the Israeli police renewed the closure of Bab Al-Arahmah for the fourteenth year, falsely accusing Jordanian Jerusalem Awqaf of supporting "terror group" inside the Holy Site, although Israel knows for sure the Israeli Islamist group has been evacuated from the site and all Al-Aqsa since 2003. The prevention by IOA of the Awqaf's renovation works at Bab Al-Rahmah threatens its structural integrity, especially because the building has been suffering water leaks in its roof during the last four years. Jordanian Jerusalem Awqaf addressed protest notes to the Israeli police and the Jordanian Foreign Ministry posted protest notes to Israeli Foreign Ministry reaffirming that this closure is rejected and the IOA does not have any right to ban worship or renovation of an undividable part of Al-Aqsa Mosque / Al-Haram Al-Sharif.

On February 14th 2019 and due to the continued Israeli ignorance of the abovementioned Jordanian and JJA's protest notes, the Jerusalem Awqaf Council, accompanied by Jordanian experts, visited Bab Al-Rahmah to check the water leaks and the urgent need for renovating the building. It was the time of afternoon prayer. Since the site is part of Al-Aqsa, the group conducted the prayer in the building. In a

never-understandable aggression, the Israeli police reacted by closing off the upper grid gate with Israeli police's own chain/lock. Muslims understood this Israeli escalation, as a confiscation of inseparable part of Al-Aqsa, as also stated by UNESCO resolutions. Jerusalemites then decided to practice their visitation and worship right in the site by challenging the IOA's orders. Jordan and Israel engaged in negotiations, which could not solve the problem yet. The IOA court renewed the order of the closure of Bab Al-Rahmah on February 17th 2019. Jordanian officials and JJA rejected the order and announced their non-recognition of the Israeli law/courts in reference to the fact that the Mosque has never been and can never be under non-Muslim sovereignty or legislation. They also reaffirmed the international UN and UNESCO resolutions, which state that all Israeli post-1967 legislations and actions are null and void and must be rescinded.

Figure 34: Bab Al-Rahmah (the Golden Gate) suffering closure and water leaks

11- Closure and Confiscation of Matharat Bab Al-Ghawanmeh: In May 2016**,** Israeli Antiquities Authority (IAA) filed a lawsuit against al-Awqaf; demanding that it must halt the restoration works at the Mat-hara (toilets and prayer purification place) located 5 meters outside the Ghawanmeh Gate. In June 2016, the Israeli occupation municipality asked the police to confiscate the keys of the Mat-harah and to lock the site. They passed

a note to the Jordanian Jerusalem Awqaf that they should change the function of the project. Although Jerusalem Awqaf, under pressure and fear of losing the Waqf site, accepted the idea of changing the Mat-harah into a library for kids and women of Jerusalem, the Israeli police and municipality continued to close off the place and confiscate its keys until today, March 2019.

Figure 35: Mat-harat Bab AL-Ghawanmeh locked by the Israeli municipality

12- Converting Ribat al-Kurd into mini-wailing wall: The IOA continues to confiscate the Islamic Waqf of Ribat al-Kurd (historically known as Hosh Ashihabi located at the western wall of Al-Aqsa Mosque) next to Bab Al-Hadid (the Iron Gate). Since 2011, the IOA converted the site into a Jewish prayer place called "mini wailing wall." The IOA continues to ban both the Shihabi Family and the Jerusalem Awqaf from practicing its legal and historic right to maintain the site, which is an integrative part of the Western Wall of Al-Aqsa Mosque/Al-Haram Al-Sharif and it is a Waqf property. Jordan has requested the IOA to stop changing the historic shape, function and identity of the site. JJA protested the IOA's tiling of its ground with new stones replacing the authentic stones that were in very good condition and shape when removed.

13 - Damages to the structure and furniture of Al-Aqsa Mosque / Al-Haram Al-Sharif: The worst police and security forces' attack against Al-Aqsa was conducted during the period of July 14th to 28th 2017. The IOA took use of a violence security incident, as an opportunity to evacuate the mosque for 14 days for first time since 1967 and to intrude not only into all Al-Aqsa Mosque / Al-Haram Al-Sharif's rooms, mosques, cisterns and offices but also into all computers and cupboards. After July 28th, the Jordanian Jerusalem Awqaf formed scientific official committees to investigate the damages and they found out the following:

A- The Dome of the Rock:

1- The prayer carpet was removed and many distortions and damages were observed.

2- The electricity holes/sockets/conduits and cables were distorted.

3- Tiles of the ground of the cave under the Holy Rock were broken and removed.

4- Small destructions and drilling were observed in the Holy Rock.

5- Parts of the Holy Rock were dissolved and their color was changed into flash white due to the use of unknown chemical material.

6- Many small holes were drilled in the Holy Rock and some of the holes were filled with screws for unknown purposes.

B- Inside The Qibli Mosque / Al-Jame' Al-Aqsa:

1- Many distortions and damages were observed in the historic wooden painting inside Maqam Al-Arba'een.
2- Many screws were installed in the wooden calligraphic paintings for unknown purposes.
3- One of the marble tiles below the wooden painting of Maqam Al-Arba'een was broken.
4- The lower part of the calligraphic painting of Maqam Al-Arba'een was broken.
5- A mosaic wooden beam in Mihrab Zakariya was broken.
6- Many parts of the wooden beams in the middle of the Qibli Mosque were distorted and many damages were observed.
7- Pieces of the copper neck decorating the lower parts of Qibli Mosque's dome were distorted and broken.
8- Breaking the marble and making a hole in the southern wall.
9- Breaking the Western door of the Qibli Mosque.
10- Breaking the stone cover of the drainage canal and distorting parts of it.
11- Breaking most of the stone covers of the electric system in the ground of the Qibli and Omer mosques.
12- Breaking and moving some of the stones in the main walls of the Qibli Mosque.
13- Breaking a marble corner in one of the major columns of the Qibli Mosque.

C- The Old Aqsa/Lower Aqsa

1- Inside the main cistern of the Lower Aqsa, the investigation committee found out that the bleaching of the cistern's wall was removed at many places and many damages were made to some stones in the cistern.
2- Distortion and damages to the bleaching and earth in the ground of the Lower Aqsa.
3- Many stones were removed from the walls of the Lower Aqsa, including the Khantaniyah School. Some of these stones were returned into their places improperly.
4- Breaking a large piece of the old column at the entrance of the Khantaniya School. The broken piece of stone is taken away from the site.

D- The Marwani Mosque:

1- The Israeli police broke and opened all holes/sockets/conduits of electricity and distorted boxes of maintenance and renovation tools.
2- Some tiles of the roof of the Marwani Mosque were moved out and returned in their place improperly.
3- Digging was conducted next to the Mahed Essa (Jesus Nativity place) inside the Marwani Mosque.
4- Marble tiles of the Mahed's platform were moved out of their places, some were broken.
5- All locks were broken.

E- Bab Al-Rahmah (the Golden Gate):

1- The investigation committee revealed a removal of historic stones and conducting of an excavation in the upper part (in the window) of Bab Al-Rahmah.
2- Drilling a hole (10cm wide) penetrated the wall of Bab Al-Rhamh towards outside Al-Aqsa.
3- Stones in the second window of Bab al-Rahmah were broken.
4- A stone corner in the upper part of the southern wall of Bab Al-Rahmah was broken and a piece of lead was planted in the place.
5- The two locks of cisterns of Bab Al-Rahmah were boken; one of the two cisterns was filled with both water and earth.

F- Sulayman Chair:

1- Breaking stones and removing bleaching of the major column of the building.

G- Al-Buraq Mosque:

1- All carpets of the mosque were taken off.

H- Al-Aqsa Mosque Plazas:

1- Many tiles and historic stones were taken off their places.
2- Taking off a large stone from the wall of Al-Karak platform.
3- Making a hole in one of the stone tiles in front of the Islamic Museum.
4- Making many holes of different sizes and depths in the walls of the Palza of the Dome of the Rock.
5- Taking off the large red stone in front of the southern gate of the Dome of the Rock.

I- Office of the Restoration Committee:

1- All furniture was moved from its place.

2- The door of the lower room was crushed and opened.

3- Some stones and rocks in the lower room were broken; broken pieces disappeared; earth proves conducting slight excavation.

4- Bleaching was removed and earth was tunneled beneath the walls of the lower room.

J- Electric and voice system:

1- Opening all electricity cupboards by breaking more than 40 locks and distorting many cables causing the cut off electricity from the Dome of the Rock and other places.

2- Opening all computers of the Electricity Department and highly possible taking copies of the computers' data.

3- The police confiscated 25 wireless communication mobiles for two weeks, returned 23 of them and confiscated two devices.

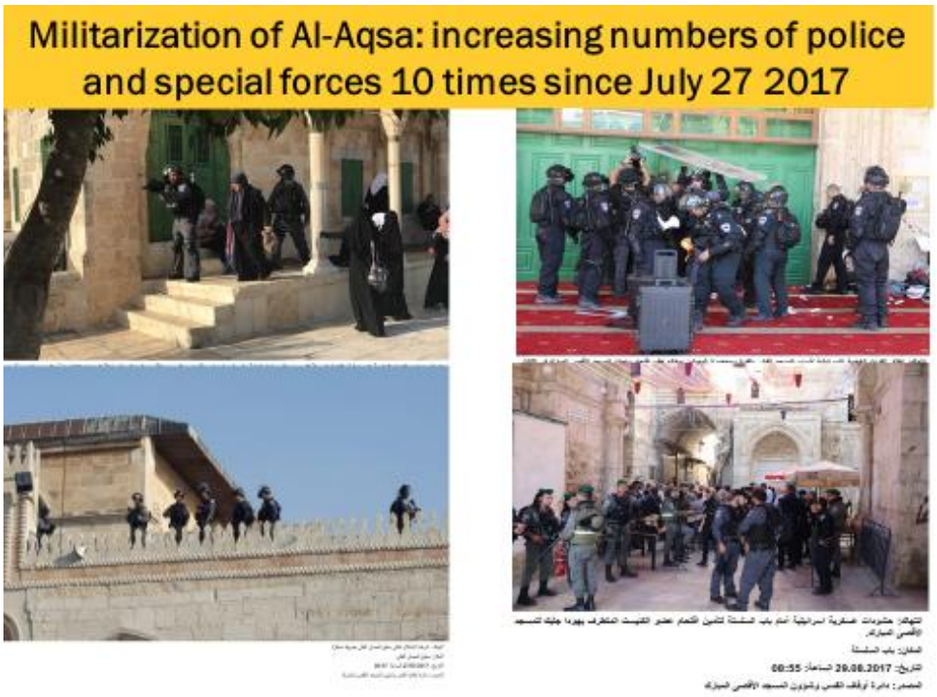

Figure 36: July 2017 14DAYS of complete evacuation and military occupation of Al-Aqsa

Figure 37: July2017 – 14DAYS ban of Muslims' access to Al-Aqsa; street alternative

Figure 38: July2017 electronic gates contest; Muslims refused exaggerated security measures

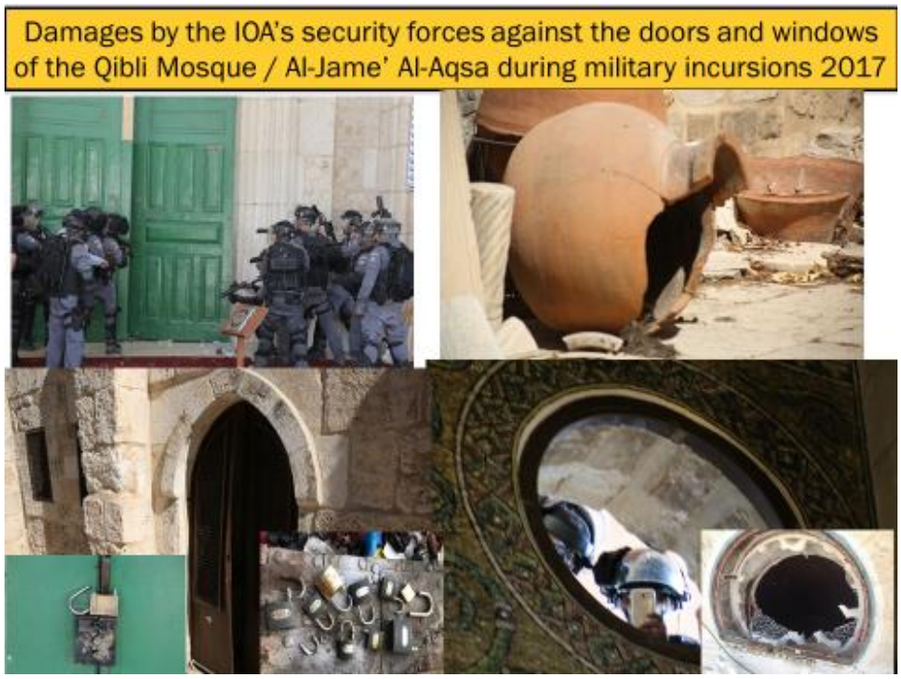

Figure 39: July2017 massive damages to historic properties of Al-Aqsa

Figure 40: July2017 destruction of historic marble and gates in Al-Aqsa

14- Israeli Official and Knesset Members' incitement against Al-Aqsa Mosque / AL-Haram Al-Sharif: After many years the Israeli restrain of politicians' incursions into al-Aqsa, PM allowed these incursions in 2018. The visits were very inciting for return of violence waves to al-Aqsa. MK Yehuda Glick and Minister Uri Areil recorded the highest number of such provocative incursions.

Figure 41: Israeli officials' incursions and extreme incitement against Muslims at Al-Aqsa

Figure 42: Extreme Knesset members lead the politicized incursions into Al-Aqsa

Israeli media instruments continue to be used, as incitement tools for the agenda of Israeli extremists, whose posters and publications bluntly call for destruction of Al-Aqsa Mosque. For example, on 25 January 2018, extremist Jews made a call for massive incursions. Minister of Education Naftali Bennet made an inciting statement saying: it is time for Jews to pray inside Al-Haram Al-Sharif. The call incited the police to kick the Jerusalem Awqaf and Al-Aqsa Guards from the mosque in order not to disturb Jewish extremist incursions. In an escalation move, the extremists (25 Jan 2018) presented a petition to the Israeli court requesting financial compensation to be paid to them by the Awqaf because the later does not allow them pray freely inside the mosque.

On 6 Feb 2018, Minister of Agriculture Uri Areil made a provocative statement (Haaretz) calling for building a Jewish shrine in place of Al-Aqsa and one sovereign state between Jordan River and the Mediterranean, which is Israel. On 11 February 2018 MK Yehuda Glick informed the Israel TV Ch10 that Former Minister Avi Dechter and Israeli Police Chief Commissioner asked him to bring more Jewish intruders in AL-Aqsa Mosque. Extremist Minister Meri Regev made another inciting statement (18 Feb 2018) and call extremist Jews to raise the Israeli flag in the Holy Site. While the Likud Party also incited to raise Israel flag over the mosque, extremist Jews have created an email address wafqout@gmail.com

threatening all Awqaf employees and Aqsa guards to be outlawed and exiled from al-Aqsa. On 9 April 2018, extremist Jew named Abraham Borg made a strong call for not only ending up the role of Awqaf authorities in Al-Aqsa but also to undermining the role of Jordan and the Hashemite Custodianship at the Holy Site. In July 2018 all these incitement announcements were supported by Israeli PM's decision to lift the ban on politicization visits by Israeli MKs and officials.

Figure 43: Far right wing Minister Uri Areil and MK Heskel compete in extremism

D-- HASHEMITE RESTORATION PROJECTS AT AL-AQSA MOSQUE / AL-HARAM AL-SHARIF

Inspite of so many challenges and IOA's obstruction of more than 25 major renovation projects and the IOA's violations of the sanctity of Al-Aqsa Mosque, the Jordanian Jerusalem Awqaf takes of every possible opportunity to conduct its planned projects in order to preserve the mosque and not to surrender to the pressure and obstruction. Most important duties that have been conducted are related either to salvage renovations of urgent needs and the routine works, such as the building capacity of the employees, supporting educational requirments at the Shari'yah schools, maintaining the Islamic Museum of Al-Aqsa and continuing the renovations and cleaning of the mosaic in the Dome of the Rock and the Qibli Mosque. Among the major achievements during the last year 2016-2019 are :

1- In November 2016, the Jordanian Awqaf Ministry and the Hashemite Fund for the Restoration of Al-Aqsa Mosque announced the finishing of the eight years project (2008-2016) of renovating of the Dome of the Rock's mosaic and stucco decorations; and finishing the two years project (2014-2016) of renovation of the inside mosaic of the Dome of the Qibli Mosque / Al-Jame' Al-Aqsa. The announcement and final report were carried out under the patronage of Engineer Ra'ef Najem, representing the board of the Hashemite Fund for the Restoration of Al-Aqsa Mosque and the Vice Chair of the President of the Hashemite Restoration Committee. The ceremony was attended by Jerusalem Awqaf Secretary General Engineer Abdallah Abbadi and Director of the Hashemite Fund Dr. Wasfi Kailani, among many Jerusalemite Awqaf's Directorate and Council figures. The project included the historic renovation of the mosaics in the major eight hallways of the Dome of the Rock. Experts stated that this kind of renovation was the first of its kind since about 400 years ago.

2- The Hashemite Fund for the Restoration of Al-Aqsa Mosque and the Dome of the Rock continued extensive cooperation with UNESCO and Norway in order to finalize the plan for the fourth phase of the development of Al-Aqsa Mosque Manuscripts Centre. The new phase, supposed to be UNESCO exit from the project, will hopefully launch in autumn 2019.

3- Six employees of the Hashemite Restoration Department engaged in a field course for mosaic renovation.

4- Renovating the wooden decorations of the neck of the Dome of the Rock from inside was accomplished. The project took 12 months February 2017-February2018.

5- Goldening and highlighting the colors of the marble strip of the neck of the Dome of the Rock.

6- Cleaning the mosaic of the octagon neck of the Dome of the Rock.
7- Renovating and cleaning the marble columns inside the Dome of the Rock.
8- Cleaning and renovating the mosaic of the Mihrab of the Qibli Mosque.
9- Finishing the two years project of renovating the Dome of the Prophet Mohammad's Hair inside the Dome of the Rock.
10- Renovating 4 gates of the Qibli Mosque. These gates were destructed by the Israeli police in the military harsh incurisons.
11- Restoring 4 windows in the upper western wall of the Qibli Mosque.
12- Lining the ninth and tenth Ruwaq of the Marwani Mosque.
13- Cleaning and showing the old crescents of the Qibli Mosque and that of the Dome of the Rock and installing them in a show place inside Al- Aqsa Museum.
14- Lightening the Eastern Wall of Al-Aqsa from outside and the Western Ruwaq from inside.
15- Follow up of the renovation of the Waqf properties in Salhuddeen and Sultan Sulayman Streets in cooperation with the UNDP and the Islamic Development Bank.
16- Administration of the Zakat Committee and Khaski Sultan Takiya ; both help hundreds of poor families in Jerusalem.
17- Supervision and maintenance of the structural situation of about 478 True Waqf buildings in the Old City of Jerusalem and helping the maitenance of hundreds of Family and Church Waqf properties.
18- Renovating and cleaning of all items of the Islamic Musuem of Al-Aqsa Mosque and renewing the description of all signs of the elements in the show boxes.
19- Maintaining three Shar'iyah schools in Al-Aqsa ; 56 employees and teachers work at these schools, which host 342 students.
20- Renovating *Sabil* Qaitbai (Qaitbai Fountain) in 2018.
21- Renovating *Sabil* Qasim Basha (Qasim Basha Fountain) in 2018.
22- Renovating Bab Al-Silsileh Mutawada' (place of ablution) in 2018>
23- Renovating the outside ladder of the Dome of the Rock, 2018.

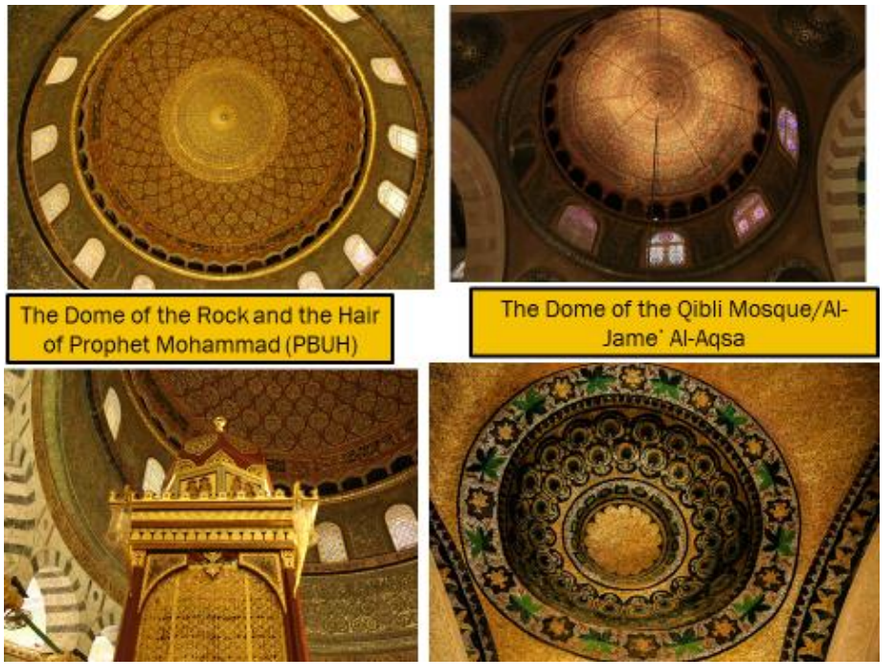

Figure 44: Finishing the Hashemite restoration of the mosaic of the Dome of the Rock and the Dome of Al-Jame' Al-Aqsa / the Qibli Mosque, November 2016

E- ISRAELI VIOLATIONS AGAINST THE *STATUS QUO* IN THE SURROUNDINGS OF AL-AQSA MOSQUE / AL-HARAM AL-SHARIF

1- Excavations and digging threats around Al-Aqsa Mosque / Al-Haram Al-Sharif: The IOA has recently escalated illegal archeological digging, excavations, demolitions and tunneling projects adjacent to the walls of Al-Aqsa Mosque / Al-Haram Al-Sharif. The excavations that are capable of breaching the walls of al-Aqsa are increasing, especially from the western side (under the Muslim Quarter) and southern side of the Umayyad palaces. More detailed explanations will be highlighted in Chapter 2 on the excavations and tunneling in the Old City.

The worst threat of these excavations is the exclusivist documentation and description, which serve an extreme Judaization narrative of the historic Islamic remains and findings. Although Israel continues to deny any breach of the walls of Al-Aqsa, the covert excavations and tunneling increase the concerns of Muslims and all interested observers regarding the nature and extensions of these projects, especially that most of the tunneling projects were revealed by coincidence and leaks of secret intensive excavations.

In addition to the 13 points, where the IAA and settlers breached the wall of Al-Aqsa Mosque / Al-Haram Al-Sharif during the period between 1967 and 2012, the recent years 2008-2018 recorded so many excavations and tunneling knocking the western wall of Al-Aqsa. The extremist company of El'ad has conducted most of these excavations, with a focus on the underground works going on in the area between Silwan south towards the north edge of Western Wall of Al-Aqsa.

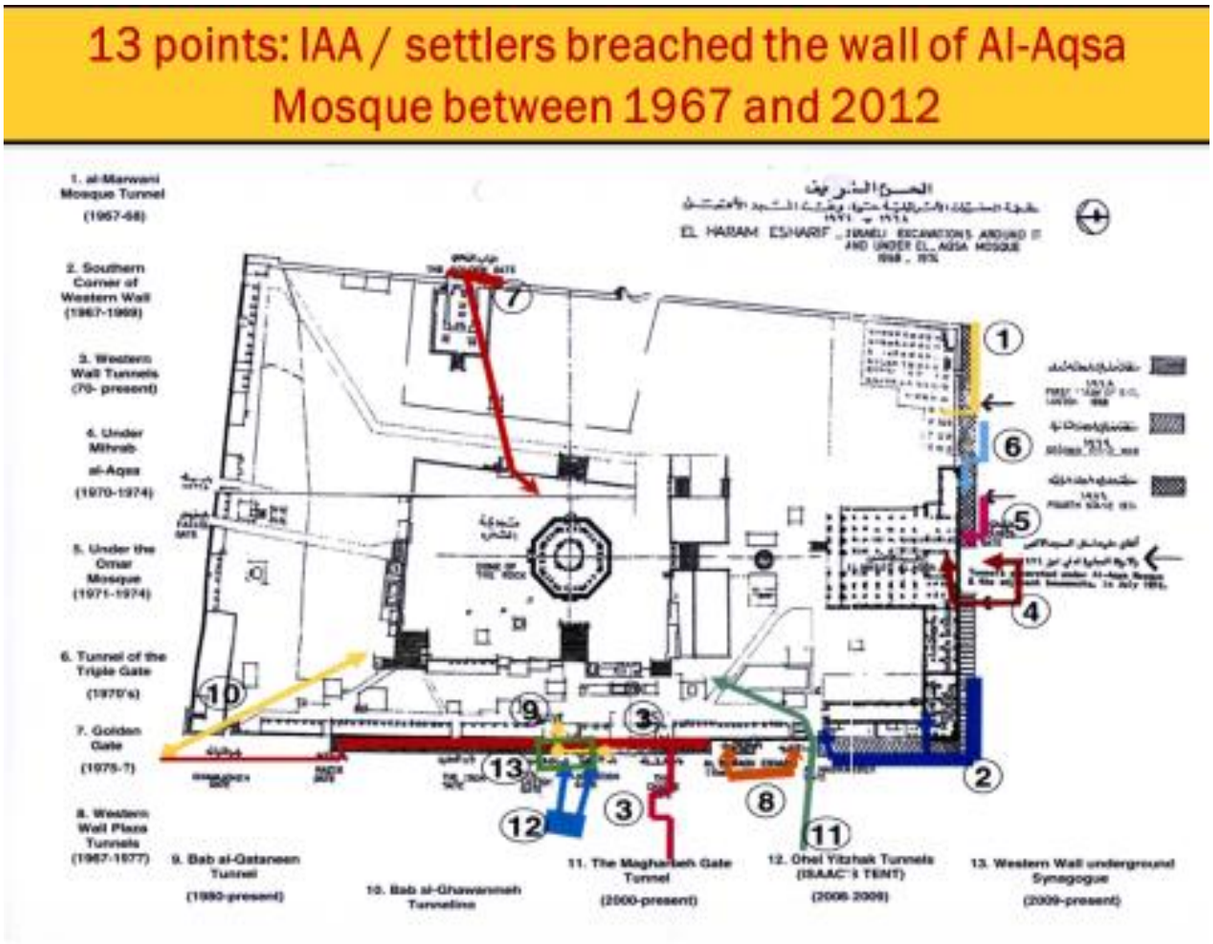

Figure 45: 13 points where the IAA and settlers breached the wall of Al-Aqsa Mosque / Al-Haram Al-Sharif during the period between 1967 and 2012

2 - Al-Aqsa Magharbeh Gate Pathway (MGP): Since 2004, The IOA has been excavating and thoroughly removing remains of the MGP for the purpose of expanding spaces of Jewish prayer place "the Western Wall Plaza" on the account of Islamic historic layers at the site.
Details of the Israeli violations against the MGP and Western Wall of Al-Aqsa Mosque / Al-Haram Al-Sharif are included in Chapter 2.

3- Judaization of the names of pathways leading to Al-Aqsa and many streets and sites in and around the Old City of Jerusalem: Judaization of authentic names of streets, squares, buildings and historic remains over and below the ground of Al-Aqsa Mosque / Al-Haram Al-Sharif has been escalating during the recent years. The most recent provocative escalation is the 2017 phenomenon of Jewish extremist tour leaders carrying imagined "Second Temple" maps and explaining the mosques' parts to their fellows via loudspeakers. Many Aqsa guards who protested the violation were taken out of the mosque and exiled from Al-Aqsa by the police. IOA forced a Judaized name on signs at Al-Aqsa Gates of al-Asbat, al-Magharbeh, Al-Silsilah, al-Hadid and al-Majlis. The flagrant aggressive policy of Judiazation is manifested by the signs below which completely ignore mentioning the fact that Al-Haram Al-Sharif is Al-Aqsa Mosque. The aim of enforced alteration of Jewish names on historic places, such as calling the Umayyad Palaces, as Ophel plaza or ritual baths of the Jewish prayer place is to strengthen the claim that "Jerusalem is first and foremost a Jewish city". Muslims never tolerate this claim. Among the Judaized names are also the following:

1- Aqabat Al-Khaldiyeh: HaKhashmon'im
2- Al-Wad Street: Hagai
3- Al-Midan: Mizgav Ladakh
4- Aqabat Ghnaim: Shoni Halshot
5- Omer Bin Al-Khattab Street: Batai Makhaseh
6- Daraj Al-Tabouneh: Plugat Hakotel
7- Souq AL-Husur: Khabad
8- Khan Azzait Street: Bait Khabad

9- Bab Al-Asbat: Sha'ar Ha'ryout

10- Bab Al-Sahirah: Sha'ar Haprakhim

11- Aqbat AL-Takiyyeh: Ma'lout HaMadrashah

12- Bab Al-Magharbeh: Sha'ar HaAshfout (Dunk Gate)

13- Hosh Al-Shihabi: HaKotel HaKatan

Figure 46: 2014-2017 enforcing Jewish names on Al-Aqsa gates and pathways

4- Confiscated Tankaziyyah School / the Islamic Shari'yah Court converted into police station:

The IOA converted the main hall of the Islamic Tankaziyyah School into a police station. Part of it was converted into a Jewish synagogue in 2013-2014. Tankaziyyah School has been confiscated from Al-Aqsa Mosque / Al-Haram Al-Sharif and occupied by the Israeli police since 1967. Jerusalem Awqaf has been denied access to the school and its gates from inside Al-Aqsa have been closed off long time ago. During the years 2015-2016, Jerusalem Awqaf recorded the sounds of many excavations and drilling in different parts inside the school. The IOA plan to build the tallest synagogue over the Tankaziyyah school is considered one of the most flagrant violations, which will change the skyline and shape of the Western Wall of Al-Aqsa. In addition, it will look as one of the most odd constructions to the authentic character of Jerusalem. Ottoman doucments,back to 1553 record that the Tankaziyyah School / the Court building is an integrative part of Al-Aqsa Mosque and it was built with its borders. In 2017-2018, Awqaf

employees and guards could have access to the Tankaziyah School for first time since 1967 but ironically as detainees arrested and guided to the place to be investigated by the police.

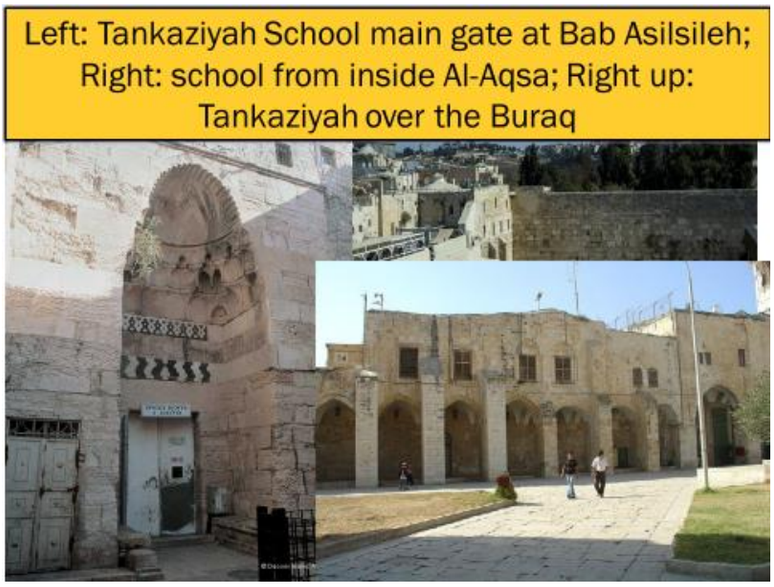

Figure 47: Tankaziyyah School in history and change of its function

5- Expansion of Jewish Cemetery and confiscating parts of Bab Al-Rahmah Cemetery: The IOA continued to tolerate extremists' different forms of aggressions against Waqf properties, especially in the area east to Al-Aqsa Mosque / Al-Haram Al-Sharif in Ras El-Amoud, Mount of Olives, Wadi Al-Rababah and Sloudhah in Silwan. Among these forms of aggressions were the expansion of the Jewish cemetery of Ras Al-Amoud and Mount of Olives on parts of the Waqf land. Jerusalem Awqaf recognizes the endowment of the Jewish cemetery but they reject its illegal expansion beyond its original size, especially in the area down to the cemetery of Bab Al-Rahmah. The IOA has also confiscated and fenced three parts of the Muslim Cemetery of Bab Al-Rahmah: part of Al-Husseini family Waqf property, part of Al-Ansari family Waqf property and in a third part, which is a true public Waqf. In 2017, the IOA announced new plans of developing parts of the cemetery into public parks. In spite of the many protests by Jordanian Jerusalem Awqaf's Islamic Cemeteries Committee against these aggressions, the violation is still standing.

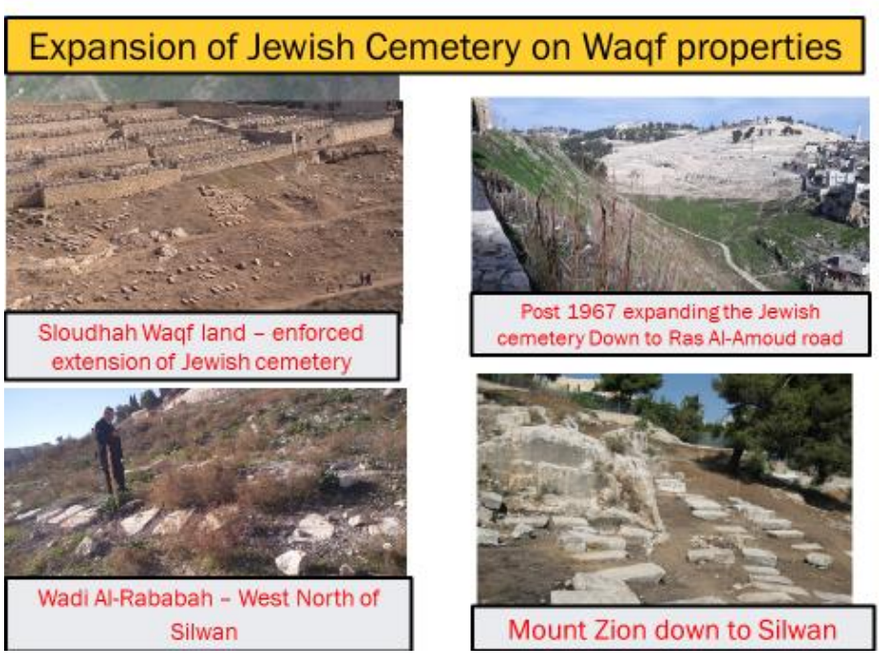

Figure 48: Expansion of Jewish Cemetery on Islamic Waqf land 2013-2019

Figure 49: Expansion of Jewish Cemetery beyond its original size

6- Banning Muslims from burying their deaths in the Cemetery of Bab Al-Rahmah – a Muslim Cemetery since more than 1400 years: Since the beginning of 2016, the IOA has been making restrictions and banning Muslims from burying their deaths in their historic Waqf property of the Cemetery of Bab Al-Rahmah. According to Municipality reports, the IOA's plan is to convert the cemetery and its surroundings into public parks of more than 1100 dunams in first step to allocate the land for the expanded Jewish cemetery, which will occupy more than 2800 dunams of the land of the Mount of Olives, Ras El-Amoud and Silwan. Jewish Cemetery's land is a small Waqf property, which has been massively expanded by confiscating many neighboring properties after 1967.

- In 2018, the IOA built up a metal wall fencing the cemetery of Bab Al-Rahmah in order to confiscate the land and ban Muslims from burying their deaths in their historic cemetery. In many cases, the IAA damaged many pre-prepared Muslim graves and the worst aggression was pouring liquid concrete in order to fill the graves with cement and ban future burials. NOTE: Jerusalemites, since centuries ago, used to bury their deaths in small family cemeteries and every 15 years their burry deceased family members in the same graves next to their former relatives.
- In 2017 and 2018, many IOA's official provocative announcements and visits were made in a plan to build up walls that restrict the burial area in Bab Al-Rahmah for the purpose of developing part of it into public parks and to establish the foundations for the cable car project.
- In a very insulting action, the IOA has planted many signs inside the cemetery asking Muslims "not to burry their deaths and not to throw garbage in the cemetery." There were also incidents where the police interfered to take diseased bodies out of the graves in order to implement the ban.
- On May 12th, 2016, the IOA launched a severe aggression against the funeral and body of a Jerusalemite woman, when the body was laid down in her family's grave. A policewoman attempted to take the body out of the grave and later on the police thrown tens of sound and gas grenades against those who participated in the funeral.
- In September and May 2016, the IOA attacked people of Silwan when they attempted burying their deaths in the southern part of Al-Rahmah Cemetery.
- In September 2016, the IOA damaged 3 graves in the southern part of the cemetery and 7 graves in the north-eastern part of the cemetery.
- On September 11, the IOA also cemented/blocked two graves of Jerusalemite families.

- On July 19th, 2016, the IOA also damaged some graves and installed a fixed police patrol in the cemetery.
- On November 10th , 2016, the IOA destructed 8 graves and damaged their signs.
- On the 5th of December 2016, the police banned the burial of Khadijeh Abu Douleh in the cemetery of Bab Al-Rahmah and arrested the body for hours under the condition that her family should find Abu Douleh another burial place.
- The police patrol bans Muslims not only to bury their death but also to visit the graves of their diseased relatives.
- On January 6th, 2017, a Jordanian delegation to Jerusalem was threatened of being arrested and taken to police station twice because the delegation was taking photos of the damaged and cemented graves.
- In a historic unimagined violation against the cemetery, the IOA planted under earthed censors, which send alarming gestures if Muslims start cleaning any of the graves.

Figure 50: Confiscation, fencing and insulting signs at Bab Al-Rahmah Cemetery

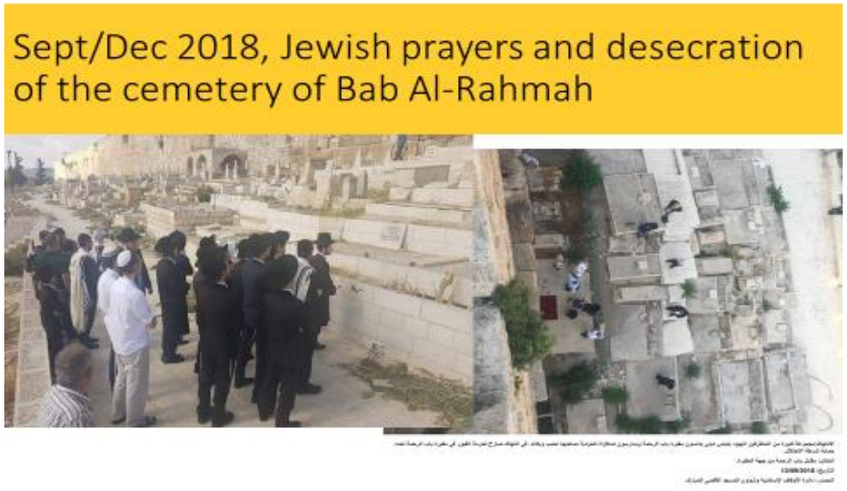

Figure 51: Desecration of Bab Al-Rahmah cemetery by mobilizing extremists to do prayers over Muslim graves

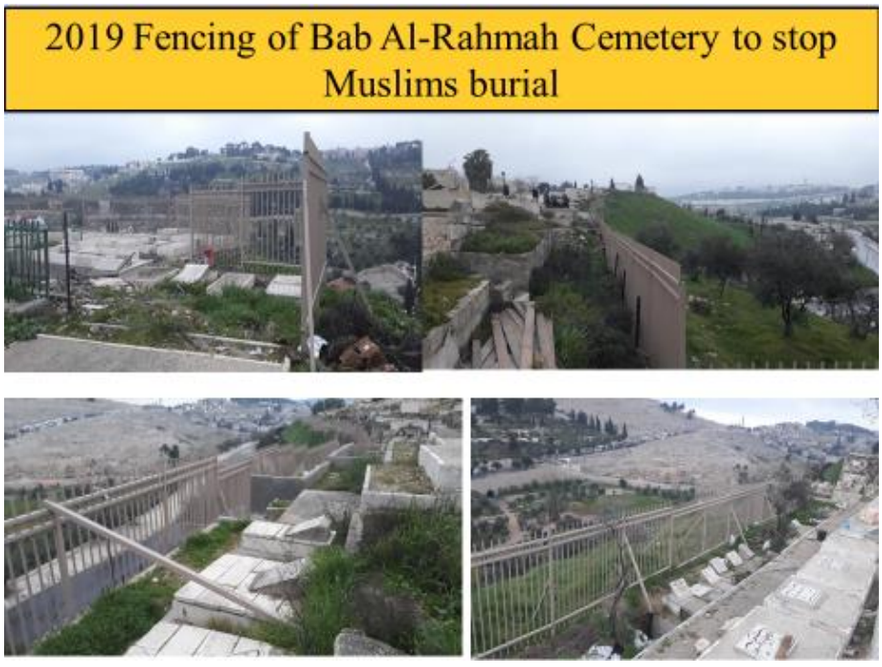

Figure 52: 2019 Israeli Municipality breaching of the Islamic Waqf property, fencing and restricting its borders and damaging some graves

7- Changing the authentic shape and function of Bab Al-Asbat Pathway to al-Aqsa (Al-Yusfiyeh Cemetery): Since July 2017 through beginning of 2019 the IOA started massive excavation works with heavy machines, as part of the municipal plan, to develop the area into wider pathway and public park. The Jerusalem Awqaf, the family Waqf owners and the Jerusalem Cemeteries Committee all protested the project for the following reasons: 1) most of the land is a family Waqf ownership for Jerusalemite families; 2) the eastern part of the pathway is a 'true waqf' since it is historically part of the Yusifiyeh Cemetery, where thousands of Shahids and Jerusalemites have been buried; 3) the excavations revealed and damaged so many pottery remains and graves of Muslims; 4) the municipality wants to change the function of the pathway into a public park and a main road that will be connected to another pathway that passes through Bab Al-Rahmah Cemetery until the end of the Eastern Wall of the Old City. The authentic pathway has been used mainly as walkway from the northern corner of the Old City to reach the cemeteries and Bab Al-Asbat. 5) As part of its historic right, Jerusalem Awqaf has proposed a plan to develop the area in an approach that does not undermine the identity of the place and does not violate the sanctity of the cemeteries.

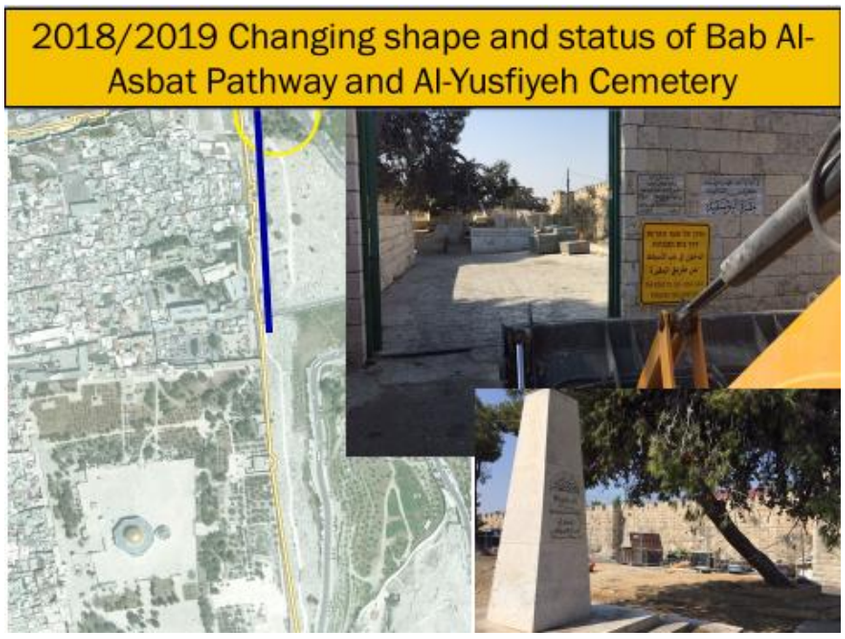

Figure 53: 2018-2019 excavating, confiscating and changing the historic shape of Bab Al-Asbat/Yusfiyeh Cemetery and pathway to Al-Aqsa

Figure 54: 2018-2019 excavations, tiling projects and cement concrete walls at Al-Yusfiyeh cemetery's pathway to AL-Aqsa

Figure 55: 2017 beginning of excavating Al-Yusfiyeh Cemetery in spite of the Jordanian Jerusalem Awqaf protest of changing the area's status quo

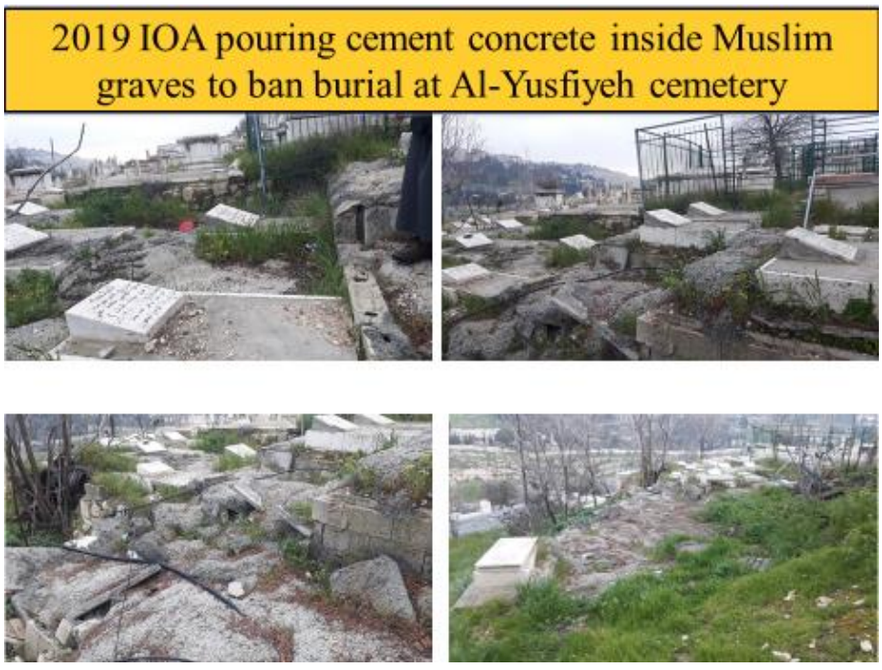

Figure 56: 2019 Israeli Occupation Authorities' pouring cement concrete inside the graves to ban Muslims' burial at Al-Yusfiyeh Cemetery

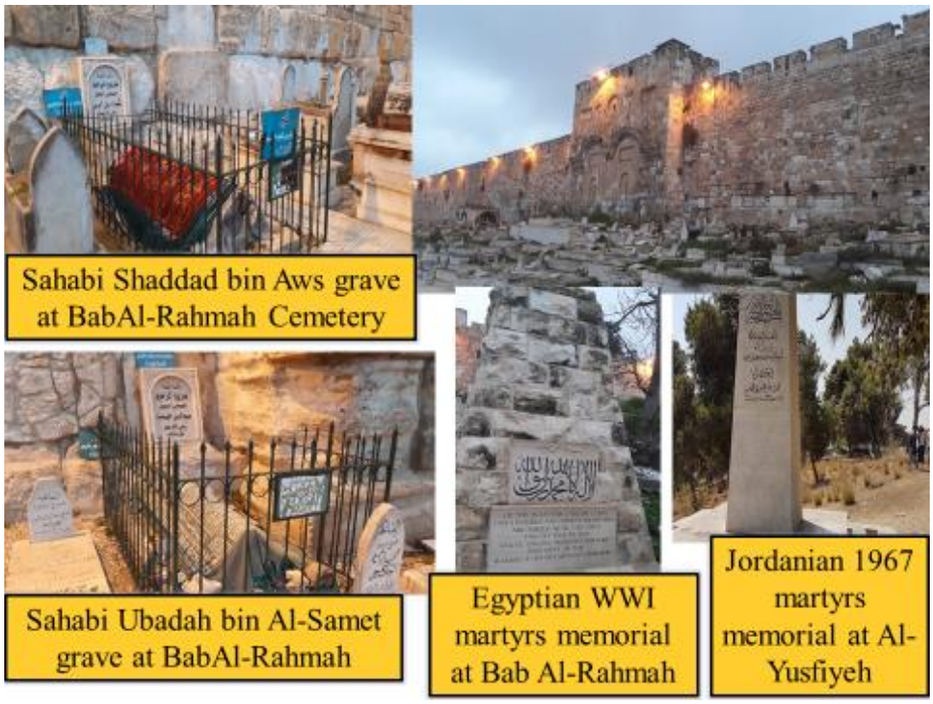

Figure 57: Bab Al-Rahmah and Al-Yusfiyeh cemeteries hold sacred bodies of Sahbis and Muslim martyrs since 1400 years until today

8- IOA increased the number of surveillance cameras over the top roofs of Al-Aqsa Mosque buildings: In 2017, the IOA installed tens of new cameras over the gates roofs of the Omariyah School, Ghawanmeh Gate, Asbat Gate, Majlis Gate, Silsileh Gate, Ashrafiyah School and many high points inside and outside Al-Aqsa Mosque / Al-Haram Al-Sharif. Jerusalem Awqaf continues to condemn the violation since it is tightening grip against the Muslims' freedom of worship. The main purpose of the surveillance cameras is to protect Jewish incursions and aggressions against Al-Aqsa Mosque / Al-Haram Al-Sharif.

Figure 58: New surveillance cameras over the gates and walls of Al-Aqsa Mosque

CHAPTER 2: TWENTY FOUR EXAMPLES OF AGGRESSIONS AGAINST CHURCHES AND CHRISTIAN HOLY SITES

Through 2017 and 2018, Jerusalem Churches issued many statements of complain and appeal to world leaders and international forums in order to stop the accelerated IOA's violations against their Christian Holy Sites and properties more than any time before since 1967. The frequent appeals by Jerusalem Council of Churches, composed of the 13 heads of the 13 major Christian denominations in the Holy Land, were addressed to both Israeli leaders and the international community asking them to rescue the Christian community of Jerusalem from severe targeting by settler groups and municipal legal rules, e.g. real-estate, public space, rent, property and taxation, that are dramatically damaging historic Status Quo.

Recent major aggressions against the Christian Holy Sites and Churches included: price tag crimes against the Churches and Christian religious figures and priests, confiscation of Church properties and pressuring the Christian communities to immigrate out of the Holy Land. The worst aggressions were the so-called "price tag" drawings and slogans painted on walls of Churches against Prophet Jesus Christ and the Blessed Virgin Mary. Although all these violations were conducted by the extreme organizations, such as "Price Tag," "Lahava" and the radical new Jewish settler movement "Hilltop Youth," the police could barely stop these attacks, which are leaving a very bad impact on historic religious and social synthesis in the city.

Due to the continued restrictions and violations against Christian Society in Jerusalem since 1967, the Christian population of Jerusalem decreased more than 90% of their expected normal growth. Palestinian Christians all over the world are about 2.5m; only 45k are still living in the West Bank; 117 inside the Greenline; only 4.5k live in Jerusalem and 733 in Gaza. In a normal population growth, Christian Jerusalemites are supposed to be about quarter million today. The immigration of the Palestinian community was a result of the continued pressure and restrictions against the Christians, especially in the Old City of Jerusalem. Worst recent restrictions were related to high tax imposed on their dwellings and the IOA's interfere in their cultural, religious and educational affairs. The IOA's interfere has been understood as a change of the Status Quo, which conserved an autonomous 'Corpus Separatum' of Jerusalem Churches.

On September 24, 2017, Haaretz authors Yottam Berger and Nir Hasson reported that over 50 Christian and Muslim sites have been vandalized in Israel and the West Bank since 2009, but only 9 indictments have been filed and only seven convictions handed down, according to Public Security Ministry data. The wave of vandalism peaked in 2013. That year, 11 investigations were opened and five people were convicted. Nine Christian and Muslim sites were vandalized in 2014 and the same number in 2015. In 2016, only three such attacks were recorded, but there were four in the first half of 2017. From 2009 through 2012, there were 17 such incidents – but there wasn't a single indictment.

According to Haaretz article, the Tag Meir organization, which monitors hate crimes, keeps its own records. It says there were 44 attacks on Christian and Muslim sites between the end of 2009 and the beginning of 2016.

Below are some examples of the price tag crimes and general policy violations committed against Jerusalem Churches since 1967, with a focus on the recent 8 years incidents:

1- **Coptic Church faced the first price tag after 1967 Occupation of Jerusalem**: in 1967, the Israeli police attacked the Coptic Church, its priests, and they burnt five religious centers and Christian publication houses, who resisted the Occupation of the City. In 1970, the Coptic Church was attacked again by the Israeli police, their Centre of the International Bible was burnt again in 1973.
2- **Killing Philiminos**: Israeli settler Raby Asher killed the Greek Orthodox Archimandrite Philiminos at his Church, the Monastery of Saint Jacob's Well, on 29th of November 1979.
3- **Mother of the Orthodox Father Yukaim** was killed in the Church of Ascendance in 1999. Parts of the Church were demolished by the Jerusalem Municipality in 2000 under the excuse that it was built up without a license.
4- **Restricting access to annual Holy Fire**: Since the year 2002 through 2018, the Israeli police has been obstructing access of worshippers, priests, nuns and organizers of the Holy Fire ceremony on Easter Saturday at the Church of Holy Sepulcher.
5- **School and Monastery of the Cross Vandalized**: On the 7th of February 2012 – In Jerusalem, a Jewish-Arab bilingual school, a symbol of coexistence, in which half the students are Jews and half are Arab, and the 11th-century Monastery of the Cross administered by the Greek Orthodox church

were defaced with graffiti saying "Death to Arabs", "Kahane was right" and "Death to Christians" as well as "price tag".

6- **Baptist Narkis Street Church**: On the 20th of February 2012 – Vandals smeared "Death to Christianity", "Jesus is dead," and "Mary was a prostitute" on the Jerusalem Baptist Narkis Street Congregation church, and slashed the tires of several cars parked in the compound. The acts were countersigned by price tag graffiti.

7- **Illegal entry and locking Greek Orthodox Chapel on Holy Sion Hill**: On the evening of Friday the 25th of May and 7th of June 2013, students at the Patriarchal-Hieratical School of the Patriarchate on the hill of the Holy Sion realized that unknown people had broken into the lock of the wrought iron door of the chapel-catacomb of the Pentecost, placed religious books and other items inside the chapel and closed it using a door chain and lock of their own. The underground chapel was excavated by the late Timotheos, Patriarch of Jerusalem, and in addition to a few other occasions, it is also used on Whit Monday (Monday of the Holy Spirit) of each year for reading out one of the Pentecost-Kneeling Prayers during the litany from St Trinity Church to the grave of prophet-king David and the gallery. On Sunday morning, after the Divine Liturgy, the School Principal, father Photios and the Grand Chancellor Aristarchos, Archbishop of Constanina, arrived at the chapel and, guided by the Israeli Police, tried to remove the chain that had been placed on the door, in order to step inside. At that point, about ten extreme-religious Israelis, probably from the nearby Synagogue of the tomb of prophet-king David, arrived to protest, holding the Bible, reading and praying out loud, denying the Patriarchate's jurisdiction. They even obstructed the police from entering the chapel to remove the items they had left inside. In the meantime, a religious woman, with her head covered, arrived at the scene and after fiercely reprimanding representatives of the Patriarchate and the Police, went on to cut a hole into the chapel's railing fence and, in the presence of the Police, allowed three young men with side curls to step inside. The extremist Jews who had arbitrarily trespassed to the Patriarchate's religious grounds, intended to occupy and appropriate the property. Their belongings were also removed, and the chapel was locked by means of keys kept at the School. Even so, the female protester went on to place a new chain with a lock on the door. Subsequently, the Patriarchate's Legal Service together with the School Principal gave a statement to Jerusalem Police, submitting evidence of the Patriarchate's ownership of the site, with the aim of resolving the problem and reestablishing order.

Figure 59: Damage, desecration and attempt to confiscate Greek Orthodox Chapel on Mount Zion

8- **Perpetrators trespass on Chapel and School of Sion:** On December 23rd, 2013, the Patriarchate of Jerusalem strongly denounced the trespassing on the fenced Chapel of the Pentecost and the rooting out of saplings planted around the chapel, committed on Sunday the 9th/22nd of December 2013 by unknown fanatical religious elements, inhabiting the area of the Tomb of Prophet David. The chapel of the Pentecost belongs to the Patriarchate and lies to the southeast of the Hieratical School and the cemetery. The Patriarchate filed a complaint against the act with the Israeli Police. **On the morning of Friday the 31st of May/13th of June 2014**, the Dragoman's Office of the Patriarchate of Jerusalem, notified by the Israeli Police, arrived at the chapel/catacomb of the Holy Spirit on St Sion and witnessed the vandalisms caused again by extreme fanatic activists from the area around David's Tomb. The aforementioned activists broke into the heavy iron gate of the chapel, after breaking the chain, and desecrated the chapel with garbage, spreading to the holy Altar in the Eastern niche.

Figure 60: Chapel and School of Sion desecrated by extreme settlers

9- **Desecration of Latin Church in Latrun**: On the 4th of September 2012, Graffiti reading "Jesus is a monkey" were sprayed on a Christian monastery, and its door was set on fire, at Latrun in a suspected price tag attack for the evacuation of Migron. In late June, 2013, police arrested a Bnei Brak resident on suspicion that he had been involved in the incident. [3]

[3] Although the church is not in the vicinity of the Old City of Jerusalem, but this example is brought her to show that these price tag violations extend outside Jerusalem and spark hatred and violence across the country.

Figure 61: A Catholic monk standing in a doorway of the Latrun Trappist Monastery where vandals spray-painted with anti-Christian and pro-settler graffiti, Sept. 4, 2012.AP

https://www.pinterest.com/pin/541346817686267949/

https://www.haaretz.com/church-israelis-don-t-respect-christians-1.5296299

10- **Church of Dormition at Mount Zion**: On the 3rd of October 2012 -The entrance to the Church of the Dormition on Mount Zion was sprayed with graffiti that read "Jesus, son of a bitch, price tag."

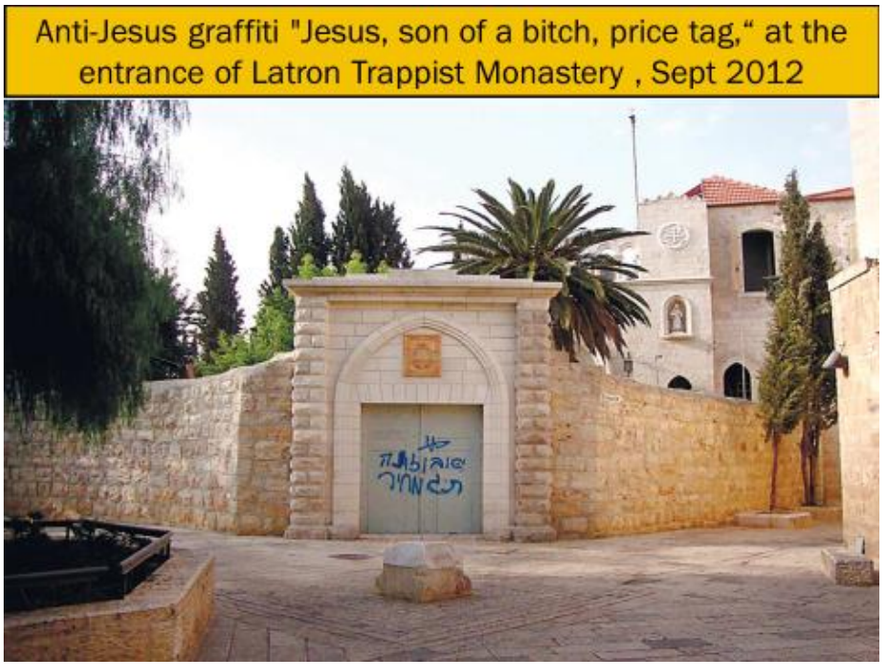

Figure 62: A hand-out picture released Tuesday by the Franciscan monastery showing anti-Christian graffiti denigrating Jesus.AP/HO, https://www.haaretz.com/j-lem-church-marred-with-hate-graffiti-1.5174277

11- **Graffiti against St. George Romanian Orthodox Church**: On the 9th of May 2014, graffiti reading 'Price tag, King David is for the Jews, Jesus is garbage' were sprayed on the walls of the St. George Romanian Orthodox Church at Shivtei Israel 46 Street less than 1000 mtrs of distance north to the Old City of Jerusalem, very close to the pre-1967 seam line.

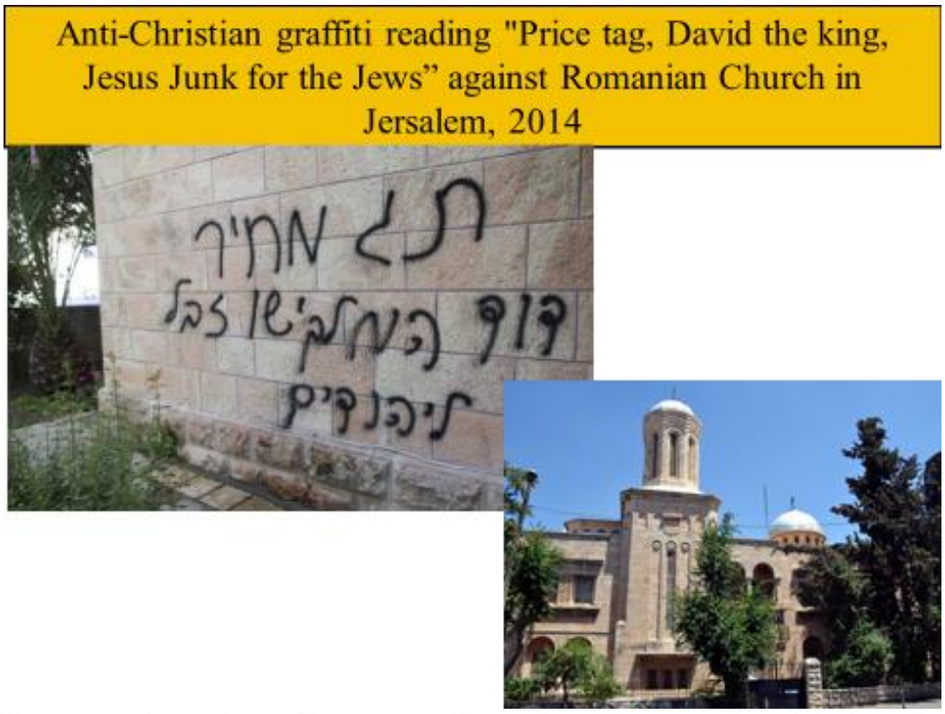

Figure 63: Illustrative photo of anti-Christian graffiti reading "Price tag, David the king, Jesus Junk for the Jews" spray painted on the Romanian Church in Jerusalem on May 9, 2014 (Photo credit: Yonatan Sindel/Flash90) https://www.timesofisrael.com/church-defaced-in-jerusalem-in-suspected-price-tag-attack/

12- **Arson attack against the Patriarchal Hieratical School of St Sion**: At 4:00 am of Thursday the 13th/26th of February 2015, two unknown masked men deposited burning material in the building of the Patriarchal Hieratical School of St Sion through a bathroom window in the east wing which is adjacent to the Patriarchate's cemetery. The complex, which includes the Church of the Holy Trinity, houses the Hieratical School and the boarding house for high school and lyceum students trained to join the Hagiotaphite Brotherhood. The fire was perceived by the Israeli Police and Fire Department which rushed to extinguish it, thus preventing human losses. Damages were caused to the building, including profane graffiti sprayed on the walls. The same Church was attacked on the 30th December 2014 by an extreme settler, who damaged a cross and a statue at the Church.

Figure 64: deposited burning material in the building of the Patriarchal Hieratical School of St Sion through a bathroom window next to the cemetery

13- **Extremists Price tags and slogans to vandalize the Benedictine monastery (Dormition Abbey):** In the morning of 17 January 2016 monks of the Benedictine monastery, located on Mount Zion, woke up on drawings on the walls of their Church by extremists Jews saying "Christians to Hell," "Death to the heathen Christians the enemies of Israel," and "May his name be obliterated". This incident has recently become frequent against the same Church.

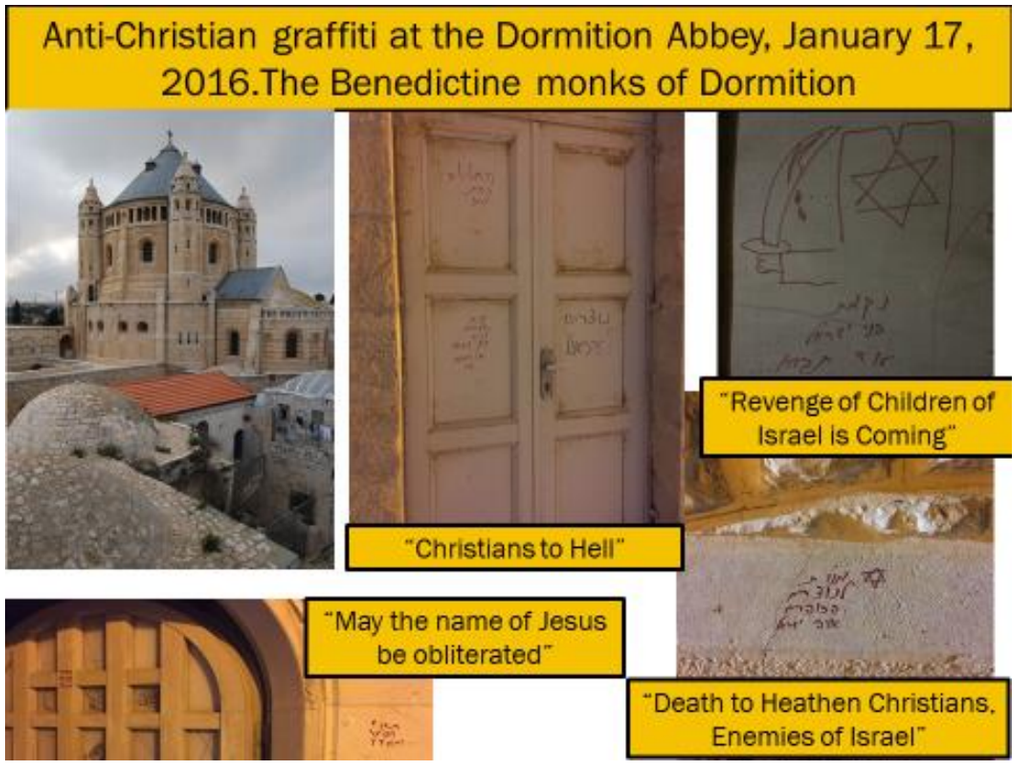

Figure 65: Anti-Christian graffiti reading 'May his name be obliterated' at the Dormition Abbey, January 17, 2016.The Benedictine monks of Dormition

https://www.haaretz.com/israel-news/.premium-jewish-extremists-vandalize-a-jerusalem-abbey-1.5391716

14- Burning the Church of the Dome of Ascension on Mount of Olives: On March 8th 2017, the newly-renovated Dome of Ascension was set to fire and vandalized by unknown extremists. The Church of Ascension was renovated by His Majesty King Abdullah II in January 2017. The police did not reveal the vandals until writing this report.

Figure 66: Two months after renovation, Dome of Ascension vandalized; on the right Awqaf and Patriarchate of Jerusalem monitor damages of March 8th,2017

15- Calls for ban of Christmas celebrations in Jerusalem: In November 2016, head of Lahava extremist organization **called for ban of Christmas celebrations in the city of Jerusalem under the explanation that these celebrations are against "Jewish holiness."** In another hostile and anti-Jerusalem heritage statement in December 2016, Jerusalem city rabbinate informed hotels that displaying Christmas trees contravenes Jewish law and is prohibited. Reprinted on a website, the rabbinate's letter also said hotels should not hold New Year's parties on December 31st, since Jews observe a different new year.

16- Greek Orthodox Seminary set on fire. On February 26th, 2015, the seminary was vandalized with anti-Christian and ultra-nationalist Israeli graffiti, including many abusing drawings painted at the walls of the Church.

Figure 67: Up right: an example of the g*raffiti at Dormition Abbey reads "May His name (Jesus) and memory be erased*."

17- Israeli flag raised above an entry of the Church of the Holy Sepulcher: On November 1st 2016, Arab Knesset members and Christian leaders in Jerusalem asked the Israeli authorities to remove the Israeli flag from top of the eastern entry of the Church of Holy Sepulcher. The statements considered the rising of a political flag over a religious site, as a violation of the status quo and enforcement of Occupation symbol over a worship holy site.

Figure 68: Israeli flag waving over an entry to Church of Holy Sepulcher

18- Israeli settlers violate Status Quo in the Gethsemane opposite to Church of Resurrection on Mt. Olives: On the morning of Tuesday, the 26th of October and on the 8th of November 2016, St Demetrius feast-day, Israeli settlers, members of the Ateret Cohanim extreme right organization, striving to liberate the Holy Land from non-Jewish elements and, in the same spirit, seizing Patriarchal property opposite the Church of the Resurrection in 1991, namely St John Hostel – in breach of a judicial agreement and deceiving the Israeli Police in Jerusalem, set an iron fence and broke the roof on the Dependency of Gethsemane opposite the Church of the Resurrection in order to gain access inside. Hagiotaphite Fathers, Metropolitan Isychios of Kapitolias, Archbishop Isidoros of Hierapolis, Archbishop Aristarchos of Constantina, Archimandrite Mathew and others, led by His Beatitude Theophilos, Patriarch of Jerusalem, strongly protested to the Israeli Police on the breach of a court to maintain the situation in the hostel, as well as on the violation of the status quo in the Church of the Resurrection, seeing that the aforesaid chapel stands within its area.

Figure 69: Damage and desecration of the Gethsemane Church, Nov. 2016

http://spc.rs/eng/israeli_settlers_violate_status_quo_church_resurrection

19- St. John Hostel Settlers violate pilgrimage Status Quo again and again: On Sunday, the 31st of October/13th of November and Monday the 1st/14th of November 2016, settlers-invaders of St John Hostel, members of the Ateret Cohanim organization, misinterpreting and distorting a temporary agreement signed between the Patriarchate's legal consultants and their own legal consultants, entered a room that does not belong to the hostel they have been occupying, but to the building complex of Gethsemane Dependency, and set to work there by force and arbitrarily, whilst preventing the Patriarchate's workman to work as agreed. Patriarch Theophilos of Jerusalem went to the site on Monday, accompanied by Metropolitan Isychios of Kapitolias, Archbishop Aristarchos of Constantina and Archbishop Isidoros of Hierapolis, the Greek Consul to Jerusalem and they strongly protested against the Hostel's settlers, whilst also calling on the Israeli Police to stop the violation.

Figure 70: Settlers frequent aggressions against St. John Hostel in an attempt to confiscate the place
http://theorthodoxchurch.info/blog/news/st-john-hostel-settlers-violate-pilgrimage-status-again/

20- Ignorance and misrepresentation of Nea Maria Church excavations: There were new violations committed against the Nea Maria Church located in the southern part of the Old City of Jerusalem in 2015 through 2018. The site was excavated by Israeli Occupation Authorities in the 1970s. This magnificent Byzantine church was constructed in the Sixth Century A.D. The location is not open for visitors and is highly neglected due to an Israeli municipality plan to establish a parking lot in its place. The Jewish neighborhood already has its own parking lot (as shown in the picture below) and expanding it, at the expense of huge parts of the Nea Maria Church remains, will only enhance Judaization plans. In 2015, many constructions of culture and sport activities have been imposed on the small area between the Nea Church and the Southern Wall of the Old City of Jerusalem while the historic vaults and arches of the Church continue to be neglected and left without any conservation or even a guard to protect the Old Church invaluable remains. Part of the Church was developed by the municipality and open, as children's playing park.

Figure 71: Nea Maria Church remains south of Jewish Quarter's parking lot

21- ST. Marry Hospice of the German Knights: The remains of the Church are located in the middle of the contemporary Jewish Quarter of the Old City of Jerusalem. ST. Marry Hospice of the German Nights Church was built during the Crusader period (12th and 13th Century C.E.). The Church is now almost in ruins although its walls are in good shape. The Church has recently suffered a lot of ignorance and attempts of Judaization. Jewish prayer scroll, known as Mezoza, is at the entrance of the Church and many Jewish religious celebrations are organized in the Church and in its eastern plaza. The hanging of the Mezoza at the main gate of the Church means the site is either used by Jews for prayer or resided by Jews, as their home.

Figure 72: German knights Church, where many religious Jewish celebrations are organized, especially Rosh Khodesh (beginning of the month)

22- IOA removal of historical grille of the Church of Holy Sepulcher: IOA infringed upon the Western Wall of the Church of Holy Sepulcher; the wall is integral part of the Waqf historical building of Al-Khanqah Al-Salahiya. The IAA confiscated the antique metal protection grille located therein, noting that the Israeli Occupation authorities had erected a new unauthentic grille and did not return back the original one until now.

Figure 73: In 2010 the original iron grille, with historic symbols, was take out by Israeli authorities under the excuse of renovating and returning it, still disappeared in 2019

24- Taxation threat to change Status Quo and confiscate Church properties: Beginning of 2018, Churches and Islamic Awqaf were in panic situation due to Jerusalem's Municipality release (February 4) stating that "The Municipality of Jerusalem began collecting Arnona (municipal tax) from properties belonging to the Churches which are used for commerce and other activities – debts that Israel has banned the municipality to collect since 1967. Anglican Church's bank accounts of a school and a hotel were frozen and reserved by a municipal order. The municipality expected to collect about $191m from the Churhes. **Jerusalem Council of 13 Churches**, headed by Patriarch Theophilos strongly protested the move and, when the municipality escalated the seizure on more Churches' accounts, the Churches were obligated to close off the Holy Sepulcher on February 25th, 2018, for first time since hundreds of years ago. T**his threat is flagrant violation of Status Quo for the following reasons:**

- This is serious violation of the status quo, exempting all churches and religious institutions' properties from taxes since 1850. This status quo authorized by Sultan Abdul-Majid was respected by

Berlin Agreement 1855, British Mandate 1920, Jordan government 1948-1967 and the Israeli Occupation until February 2018.

- Once the Churches refuse or are unable to pay the tax, the municipality would help religious-Zionist organizations to either buy real estate of churches or to buy the "right of using it" by paying the tax.
- The rule will change not only Status Quo, but also Holy Sites' definitions and map by separating places of worship from their endowments, mainly schools, hotels and hospitals.
- Churches say their hotels and schools financial returns have been used to cover the expenses of the Churches' candles, priests, nuns, orphans, and Jerusalem poor.
- Residents and tenants of Christian and Islamic Waqf houses and commerce stores have already been obligated to pay Arnona Tax since long time ago.

The Church of Holy Sepulcher was reopened on by the Jerusalem Greek Orthodox Patriarchate, Armenian Patriarchate and the Franciscan Holy Custody on February 27th, when Israel responded to Churches and international pressure by halting the taxation rule. On behalf of the Patriarchs, Jerusalem Council of Churches and the Council of Churches in Jordan, as well as thousands of pilgrims, Patriarch Theophilos III sent a letter of gratitude to HM King Abdullah II, as Custodian of Jerusalem's Christian Holy Sites, for the support HM has given to them in the tax crisis.

CHAPTER 3: ISRAELI VIOLATIONS AGAISNT THE HISTORIC CHARACTER OF THE OLD CITY OF JERUSALEM AND ITS WALLS

2017 through 2019 marks an intensive period of exclusive Judaization of Jerusalem history: Israeli illegal intrusive tunneling, excavations, projects of Judaization of historic sites in the Old City of Jerusalem and its surroundings have been escalating more than any time before. This chapter updates the violations, some of them mentioned in previous annual reports, and it brings examples of the ongoing Judaization processes, through which many non-Jewish historic sites are either removed and/or converted into Jewish prayer spaces.

During the year 2017-2018, excavations have continued rapidly within the areas at the western and southern walls of Al-Aqsa Mosque / Al-Haram Al-Sharif. News plans started implementation and new developments east and south of Al-Aqsa Mosque have been permitted. The Umayyad palaces south of Al-Aqsa Mosque / Al-Haram Al-Sharif have been awkwardly suffering many eroding under and over ground excavations both at the southern wall of Al-Aqsa and at the entrance of Silwan next to the southern wall of the Old City of Jerusalem. Most works focused on changing function and identity of the historic site of the Umayyad Waqf and archaeological site.

In the so-called Western wall tunnels, hundreds of square meters are under excavations and unearthing. The illegal excavations involve removing large amounts of historic remains (e.g., walls, rooms, graves, Mamluk and Ottoman baths and arches). Few samples of the removed or the preserved remains are logically documented.

One excessive threat is that the Israel Antiquities Authorities (IAA) has been illegitimately self-declared as having jurisdiction to conduct the excavations; and IAA writes an exclusivist Jewish narrative to many sites in the Old City and in its environs. The worst development is the fact that most of the recent excavations have been delegated by the IAA to be the extremist settlers' organizations, such as *Elad* and *Ateret Cohanim*. Due to the Israeli official support, the two extremist organizations have won so many legal and political fights in their realm of controlling more historic sites in the Umayyad places, Western Wall Plaza, the Jewish Quarter, Silwan and in the surrounding area of the Old City, well-known as the Holy Basin.

Our previous Status Reports highlighted the IOA's trend to categorize so many sites in and around the Old City of Jerusalem, as national parks – especially in Silwan, where settlers' projects are culturally and politically indifferent to the dense population and sensitive nature of the Old City and its adjoining Palestinian neighborhoods. The Israeli government's tolerance with settlers' organizations enables the later to exploit tourism as a tool for reinforcing settlement initiatives in the Old City and its environs, erasing the significant historic layers and Palestinian presence there, and propagating the entire area as Jewish. Their main goal is to impose a religious-nationalistic Jewish character that blurs the authentic nature of the space, primarily in disadvantage of the Muslim identity and presence in the sites.

In 2017, at least 10 touristic settlement sites in the hearts of the Muslim Quarter, Bab Al-Rahmah Cemetery, Bab Al-Asbat pathway to Al-Aqsa, Silwan, Ras al-Amud and At-Tur, Al-Suwanneh, Al-Qa'ah Land and Damascus Gate advanced in the planning and implementation: a plan for a **visitors' center in the cemetery on the Mount of Olives in Ras al Amud**; a plan for a **promenade in the center of At-Tur** that would create a continuum between the settlements of Beit Orot in the heart of Mount Olives; a plan for the **Kedem Compound at the entrance to Silwan** (officially approved), the plan for a **cable car linking to the Kedem Compound**, and a **bridge above the Hinnom Valley** (building permit approved), a plan for excavation and reconstruction of the **pathways in Bab Al-Rahmah and Al-Yusfiyah Cemeteries**; Beith Ha-Libah **multi floors building in Al-Buraq Plaza** (already started) and many other projects to be described in this report below.

The two 2017 significant mega projects officially approved by the Israeli government are the **Kedem Compound** in Silwan, a four-story visitors' center planned and promoted by the Elad settler organization, and **the cable car over the Old City** and the cable car, which will start in West Jerusalem to transport passengers to the Magharbeh Gate and to the mount of Olives in a later phase. **Below are the major ongoing violations of Status Quo against the historic character of the Old City of Jerusalem**:

A-INTRUSIVE CONSTRUCTIONS, TUNNELING and UNDERGROUND EXCAVATIONS AT THE WESTERN WALL OF AL-AQSA MOSQUE and AL-BURAQ PLAZA

1- **Changing Status Quo from Wailing Wall to Western Wall:** "Al-Aqsa Mosque" and "Al-Haram Al-Sharif" are identical terms and should consistently be referred to jointly as the "Al-Aqsa Mosque/Al-Haram Al-Sharif", which denotes the entire 144-dunum compound.* Sacred to approximately 1.8 billion Muslims worldwide, it is in Islam the site of the Prophet's night journey, *Isra wa Miraj*. It is the original *Qibla* (i.e, direction for prayer) for Muslims. **The Western Wall of Al-Aqsa Mosque / Al-Haram Al-Sharif** extends from south to north 491 meters long (see lined in red in the figure below).

Al-Buraq Wall is historically believed to be the place, where the Prophet Muhammed (peace and blessings of Allah be on him) tied the Buraq, the winged riding animal upon which he rode during the Night of Ascension (see lined in green in the figure below). **Al-Buraq Plaza** is part of the Western Wall of Al-Aqsa and it is the Western Wall of Al-Buraq Mosque located inside Al-Aqsa Mosque / Al-Haram Al-Sharif. **Al-Buraq Plaza** has been known and used for decades, as the **"Wailing Wall"[4],** defined as the Jewish prayer area, which, according to pre-1967 *Status Quo*, used to be 3 meters wide by 22 meters along part of the Baraq Wall outside al-Aqsa.

After 1967, the Israeli military demolished the houses, mosques and schools of the **Magharbeh Quarter** and started an ongoing violation of the *Status Quo* by expanding the "Wailing Wall" Jewish prayer area into the so-called the "**Western Wall" Jewish prayer area, expanded from 3 meters wide by 22 meters long in 1967 to more than 90 meters wide by 70 meters long in 2015 and these extensions enforcing**

[4] Under the terms of the Status Quo on holy sites, a decree fixed the Ottoman Sultan in 1757 and codified in more detail by a British government Commission in 1922, 1929 and 1933 the Wall is a Muslim Waqf property and the Waqf owns the Buraq Wall and the Buraq Plaza in front of the wall. In these decrees, Jews have the right to stand on the pavement in front of it and pray. The 1920s confrontations led the British Mandate to form a commission in 1930 with the approval of the Council of the League of Nations, to determine the rights and claims of Muslims and Jews in connection with Al-Buraq Wall, referred to by Jews as Wailing Wall. The report concluded: *"To the Moslems belong the sole ownership of, and the sole proprietary, right to, the western wall, seeing that it forms an integral part of Al-Haram Al-Sharif area, which is a Waqf property. To the Moslems there also belongs the ownership of the pavement in front of the wall and of the adjacent so called Magharbeh (Moroccan) Quarter opposite the wall, inasmuch as the last mentioned property was made Waqf under Moslem Shari'ah law."* See Harman, Graham; *the Mufti and the Wailing Wall, A History of Palestine,* Princeton University Press, 2008. And Kassim, Anis F; *Special Report, the Palestine Yearbook of International Law 1996-1997*, Martinus Nijhoff 1998.

new Israeli facts on the ground are continuing. During 2017, the Israeli institutions including the Prime Minister Office, Western Wall Rabbinate, Israel Chief Rabbinate, Elad Extremist NGO, IAA, Reform Jews and Jerusalem Municipality have been in intensive confrontations over the Western Wall area south to the Magharbeh Gate Pathway. The discussions and confrontations have presented the planned divisions, as an intra-Jewish conflict, ignoring that fact that this is a Waqf property and it has been part of Al-Aqsa Mosque/Al-Haram Al-Sharif for centuries.

Figure 74: Status Quo Definitions of the Western Wall, Al-Buraq Wall and the Wailing Wall

Figure 75: Left: western wall of Al-Aqsa Mosque / Al-Haram Al-Sharif, Al-Buraq Wall and "the Wailing Wall"; Right up: expansion of "the Wailing Wall" from 3x22sqm before 1967 to unlimited plaza

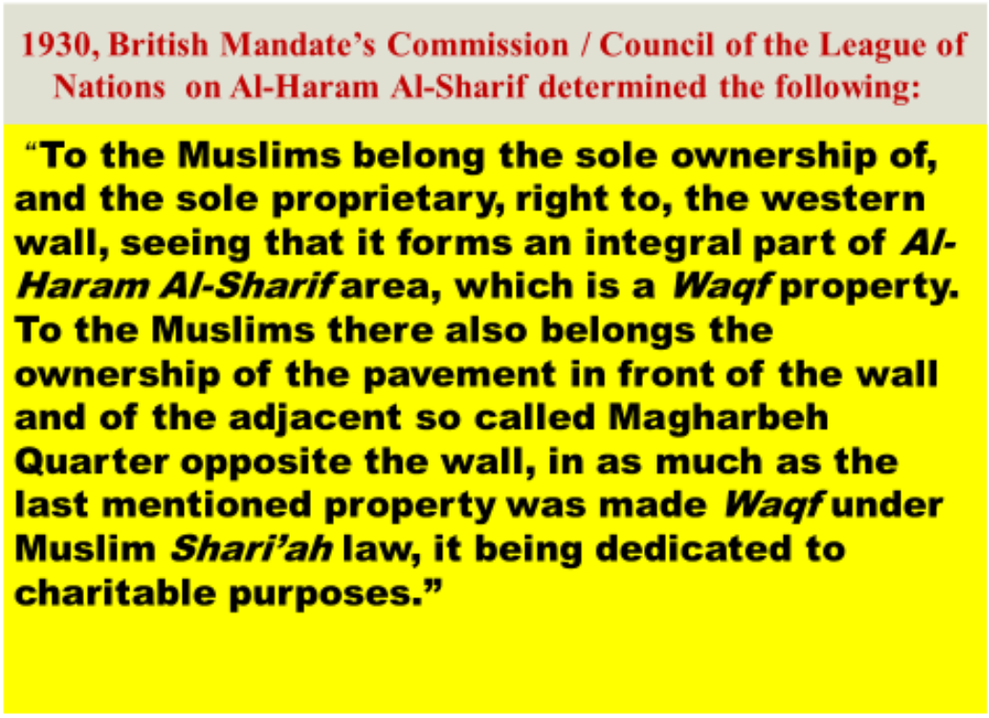

Figure 76: British Mandate Definition: Western Wall is integral part of Al-Haram Al-Sharif, Muslim Waqf

2- New Construction at the Northern Edge of Al-Buraq Plaza – "Beit Strauss":

After the inauguration of the first floor of so called Beit Strauss building on December 25th 2016 the Judaization of the building continued in 2017 and the second floor was completed and opened to the public and police services. The lower floor is used, as a passageway to the Western Wall tunnel. Construction and Judaization developments in the third and fourth floors are continuous while unearthing of huge amounts of remains from under the ground has also continued during the year 2016.

Beit Strauss (the 'Strauss Building'), is a building located on the northern edge of Al-Buraq Plaza, the expanded "Western Wall Plaza". The IOA's so-called **Western Wall Heritage Foundation** advanced in implementing its architectural plans to expand the structure, by confiscating 360 square meters from the open plaza. The project blocks the northern edge of the Buraq Plaza by Judaized structures and functions. During 2017 through 2018, intensive work continued to develop and open a large area of toilets over the archaeological remains. Jordanian Jerusalem Awqaf has kept an eye and reported on different phases of the project in the previous Jerusalem status reports submitted to UNESCO World Heritage Centre since 2014.

The major violations by Israeli Occupation Authorities and the project organizers of the new construction of Beit Strauss were:

1. The IAA's intention came out to an agreement with the designers that the building would rest on piles of historic remains, avoiding salvage excavations and restricting IAA's role of observation. Awqaf or UNESCO were banned access of oversight of the works.
2. Beit Strauss is a visual pollution and direct threat to the historic complex fabric and the archaeological environment of the area.
3. Beit Strauss is flagrant damage to the historic skyline view of most sensitive part of the Old City.
4. Tons of cubic meters of concrete were poured in deep holes that were used as foundations to the new building over the historic walls and remains.
5. Extensive drilling in the site damaged invaluable walls and rooms beneath the surface.
6. Experts, journalists and domestic people were shocked of eye witnessing and documenting process of bulldozing earth and stones.
7. It is very terrible that the building of two stories kept a few historic vaults and renovated them to be used as toilets at the place where ancient walls of schools of religion stood for centuries.
8. Beit Strauss blocked the walls of the Muslim Quarter. In 2015 through-2017 an extra floor has been built threatening to block the windows of the Arab Sub Laban and Al-Khalidi families and more importantly blocking the south-western facade of the Shar'iyah Court, well known as the Tankaziyah School.
9. Under security excuses, many cameras have been installed to monitor and record movement of members of Sub Laban and Khalidi families inside their living rooms and other parts of their houses.

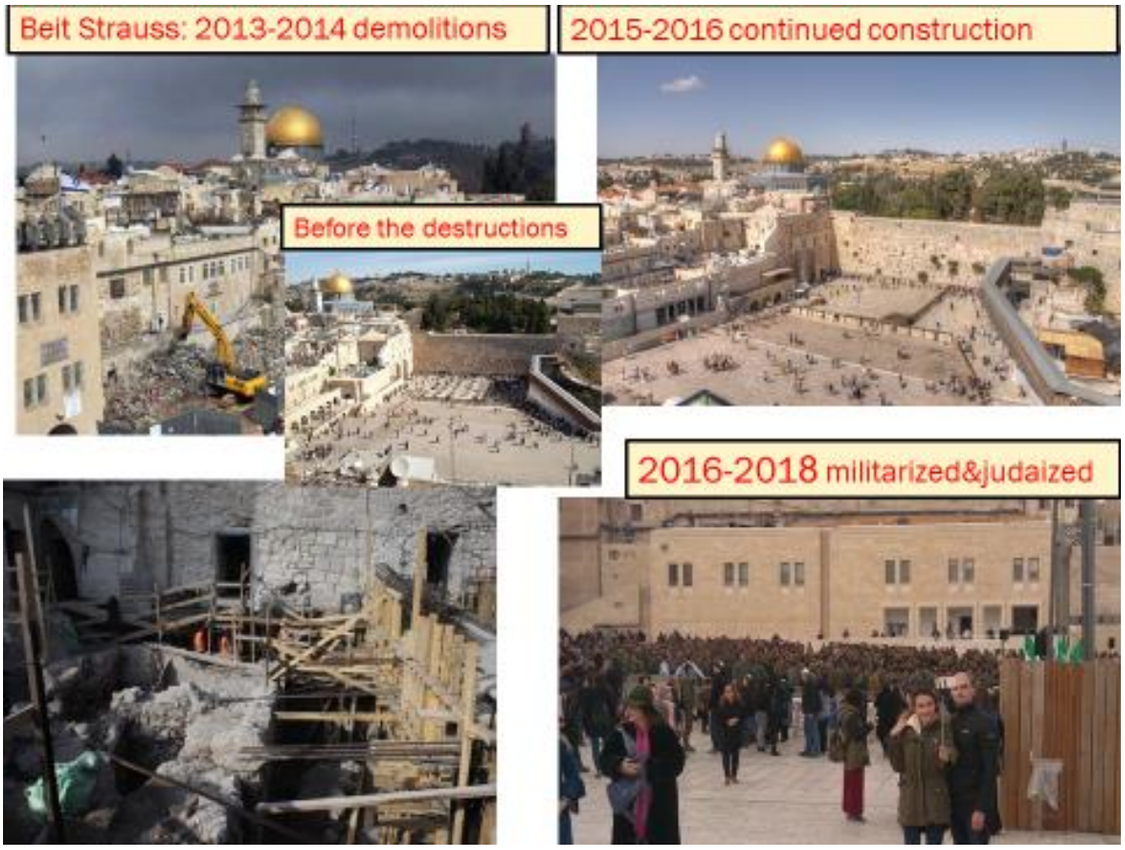

Figure 77: 2013-2016 demolitions for the construction of Beit Strauss on Muslim Waqf properties

3- "Beit Haliba": changing history and shape of Al-Buraq Plaza

On 13 February 2018, the Israeli authorities settled a crane and other equipment in the location designated for establishing the Judaization project of Beit Haliba. The construction process continued significantly through the end of 2018 beginning of 2019. According to the project approved in 2015 and tabled by the *"Israeli Company for the Reconstruction and Development of the Jewish Quarter"* with full support by the Israeli municipality, the Israeli authorities intend to establish a three storey building on an area of 2825 square meters. The IOA started this multipurpose religious and museum project near the western wall of Al-Aqsa Mosque in 2018.

According to publications on this project, the first 740-square-meter floor of this Talmudic center will include administrative rooms, educational centers, auditorium, VIP lounge and festive hall. The second 765-square-meter room will include a library, religious educational room and room for the guides in addition to an open glassed-balcony on the roof overlooking the Western Wall and al-Aqsa Mosque. The underground 1320-square-meter floor will exhibit remnants of archeological assets found

after years of excavations and the Israeli authorities unilaterally claim they belong to the first and second Temple periods. The project's location is around 100 meters away from the Western Wall to the far northwestern side of it and will be established on an area of 1840 square meters.

In spite of more than a decade of protests of the project at the Israeli courts, "Beit Haliba" has been approved in the middle of the location, where the Magharbeh Quarter was standing for decades. It is the place of the contemporary expanded "Western Wall Plaza", which was known for decades as Al-Buraq Plaza, part of which was the "Wailing Wall". The last few houses of the Magharbeh Quarter were confiscated and demolished in 2003-2004 in order to prepare the space for constructing the planned Beit HaLiba.

Figure 78: Massive archaeological facts disappeared through Beit HaLiba excavations

Excavating the area and approving the construction of "Beit Haliba", the IOA is violating and changing the *Status Quo* in blatant violation of international law and UNESCO conventions and decisions of conservation of Jerusalem Heritage by the following violations:

1. Beit Haliba has the same illegal status in international law as Israeli settlements scattered all over the occupied city and West Bank.
2. In 2003-2004, the IOA has confiscated and demolished the last houses of the Magharbeh Quarter, demolished a few days after the June 1967.
3. The Israel Antiquities Authority (IAA) has conducted covert excavations at the site between 2005 through 2017. Israeli reports say important findings were exposed in the course of first excavations including large vaulted structures, a Sheikh's tomb, a bakery, shops and other findings from the Ottoman, Mamluk and early Islamic Periods.
4. The IAA has closed off the site in front of observers, the public and Israeli experts for more than 12 years and this closure is continued.
5. The absence of salvage excavations before receiving a construction permit leaves many questions on which remains were removed and or moved from their original place.
6. Observers say the remains at Beit HaLiba were scarce large structures with elaborate façades and vaults built above the eastern Cardo centuries. Some of them survived to their full height. East of the Cardo, part of a large public building was exposed. These were the remains of al-Madrasah al-Afdaliya (later known as Sheikh Eid Mosque), constructed around the 12th century.
7. Israeli experts say most of the remains from the Islamic periods were dismantled, and the archaeology was pushed to the ideological restrictions.
8. The underground level will serve various purposes: security checks, elevators, passages for visitors and other unannounced functions at the heart of one of the most sensitive historic sites in Jerusalem.
9. Israeli experts, who protested "Beit HaLiba" say there was no architectural competition, except between ideologists, extreme settler groups and religious foundations. The IOA has been giving an upper hand in planning the area to the Western Wall Heritage Foundation, *Elad* Foundation and *Ateret Cohamin* (all are extreme ideological organizations), whose announced plans are bluntly to improve transportation, parking places and capacity of Jewish visitors to the area.
10. Israeli Antiquities Authority claims it keeps samples of the remains. It is well known that it will be impossible to preserve and to display archaeological remains in the areas planned for new constructions and public serves.
11. Learning from other excavations by Israeli right wing and extremist groups, the major challenge will be the description narrative of the remains and the impracticality to reverse neither the removed remains nor the right history after years of enforcement of a Judaized narrative.

Figure 79: Continued covert, expanded and illegal excavations at the site of the historic Magharbeh Quarter; up left is example of remains (some removed), up right is Plan of Liba House building

Figure 80: Beit Haliba 2018/2019 plan implemented

4- Systematic Demolition of the Magharbeh Gate Pathway (MGP) 2004-2018: Demolitions and construction plans at the MGP site have continued since 2007 through 2018 in a persistent change of the historic identity of the site. These violations include the following:

1. The IOA continues to prevent the owner of the MGP, the entrusted Jordanian Jerusalem Awqaf, from performing emergency restorations and stabilization measures to the Umayyad, Ottoman and Mamluk remains at the site of the Magharbeh Gate Pathway. The IOA also continues to ban the implementation of the Jordanian MGP design, which was submitted to UNESCO in 2012. Many UNESCO decisions urged Israel to enable Jordanian Jerusalem Awqaf to execute its design.
2. 2014 through 201 8has witnessed extensive excavations beneath the MGP remains.

Figure 81: Systematic demolitions of historic room, walls and continued excavations and constructions at the MGP, 2004 through 2017.

3. Unlawful secret excavations under tents at the MGP site, especially during the period 2012, as shown in figure 85 above. Under these tents, as in the picture above, historic remains, including entire rooms and parts of the Al-Afdaliyya Mosque were removed.

4. To the south of the MGP, the expansion of the Jewish prayer areas involved many excavations plans leveling historic remains. In July 2018, Jordanian Jerusalem Awqaf demanded the Occupation Authorities to stop excavations that might be the direct reason for falling of a 100kg stone from the Western Wall of Al-Aqsa / the Western Wall of the Islamic Museum. In January 2019, Jordanian Foreign Ministry and Awqaf demanded Israel to remove the scaffolds, which the Israeli authorities installed 5meters high and 12 meters long at the Western Wall of the Al-Aqsa / the Museum.

Huge wooden platforms and pathways, under the excuse of the need for separate prayer spaces for Jewish reform and conservatives are still standing until April 2019. In fact, these platforms are part of the plans

to expand the "Western Wall Plaza." In addition to the non-Orthodox platform, known as egalitarian or US Liberal Jews prayer platform built up in 2013, there were two new platforms constructed on the Western Wall of Al-Aqsa Mosque in 2015. The later small was assigned to Orthodox Jews and this proves that the plan is to convert the whole area southern to the MGP into an extension to the "Western Wall Plaza" north of the MGP.

6. The fact that the US conservative Jewish movement welcomed the new construction while the Reform Movement condemned the government for pushing ahead with the construction without consulting any of the other parties involved could prove that the platforms will fall in hands of the conservatives and the extremist Elad Orthodox organization. This is exactly what happened in the deals between the government and Elad organization in 2018.

7.On June 25th, 2017, Prime Minister Benjamin Netanyahu froze the 2016 compromise while the PM ordered the construction to be expedited of the new plaza.

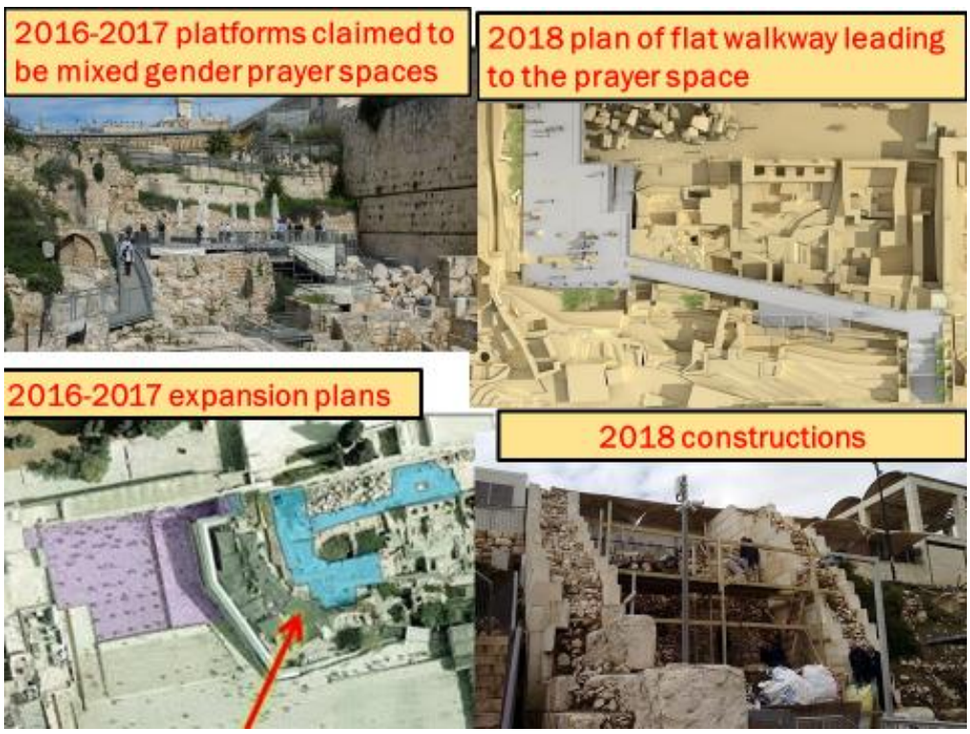

Figure 82: construction and plans of new Jewish prayer platforms next to and at the wall of Al-Aqsa Mosque allegedly for US and liberal Jews, 2013 through 2017

B- EXCAVATIONS AND JUDAIZATION OF THE UMMAYYAD PALACES

During 2017 through 2018, remains of the Umayyad palaces continue to face intensive excavations and faking of the scientific archaeological narrative of walls, water cisterns and antiquities. The worst development was the normalization of the Judaization of the function of the palaces and the increase of Jewish rituals, celebrations and tolerating extremists to conduct Jewish Passover sacrifice in 2018. One of the flagrant violations recorded was the covering of the remains with either newly created Jewish prayer plazas or hundreds of square meters of wooden and metal pathways of the so claimed "Jewish ritual baths." The Umayyad palaces represent an example of the flagrant enforced Judaization and faking history of the Jerusalem historic remains.

The Umayyad Palaces located south and West of Al-Aqsa Mosque / Al-Haram Al-Sharif were built in the period, when the current structure of Al-Aqsa Mosque / Al-Haram Al-Sharif was built by the Umayyad Khalifs Abdel Malik Bin Marwan and his son Al-Walid Bin Abdel Al-Malik 662AC (41Hijri) to 750BC (132Hijri). The Umayyads gave high importance to Jerusalem and considered it their spiritual capital since it is one of the third holiest sites in Islam. Archaeological excavations, led by Israeli professors Me'ir Ben-Dov, Dan Bahat and Benjamin Mazar during the 1960s through 1980s have explored foundations of four large palaces. These palaces surround the south and south-western walls of Al-Aqsa Mosque and they were connected by stairs, bridges, pathways and gates to Al-Aqsa Mosque different levels, including the well-known Al-Aqsa Al-Qadim (the Old Aqsa) also known as the Lower Al-Aqsa beneath the current upper Qibli Mosque / Al-Jame' Al-Aqsa, which was almost double size of the current Qibli Mosque / Al-Jame' Al-Aqsa (please see the figure below). The Marwani Mosque was also well known as the Old Aqsa before the crusaders. Israeli Professor of Archaeology Meir Ben-Dov, who led and documented most of the excavations at the Umayyad Palaces, has written tens of articles and books, such as "the Discovery of Ancient Jerusalem" describing the structures of the Umayyad Palaces.

Scientific archaeological interpretation and redrawing of the Umayyad Palaces south and west of Al-Aqsa Mosque prove that the underground gates (single, double and dribble in the south and the so called underground Barclay gate of Al-Aqsa in the west) were all gates of Al-Aqsa Mosque used by Umayyad and Muslim worshippers during the first Islamic eras.

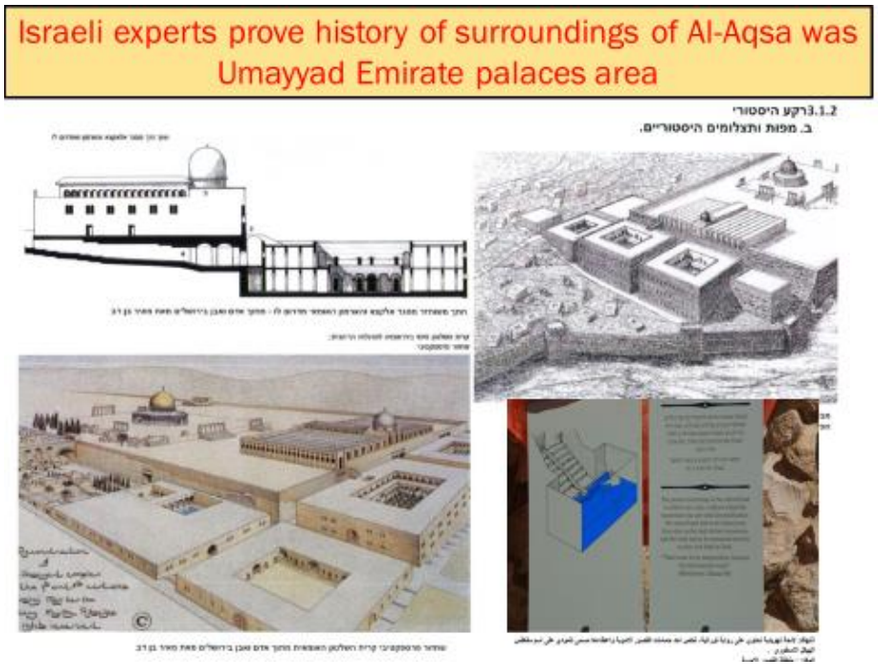

Figure 83: Umayyad Palaces and Al-Aqsa Mosque in the 7th and 8th Centuries AC

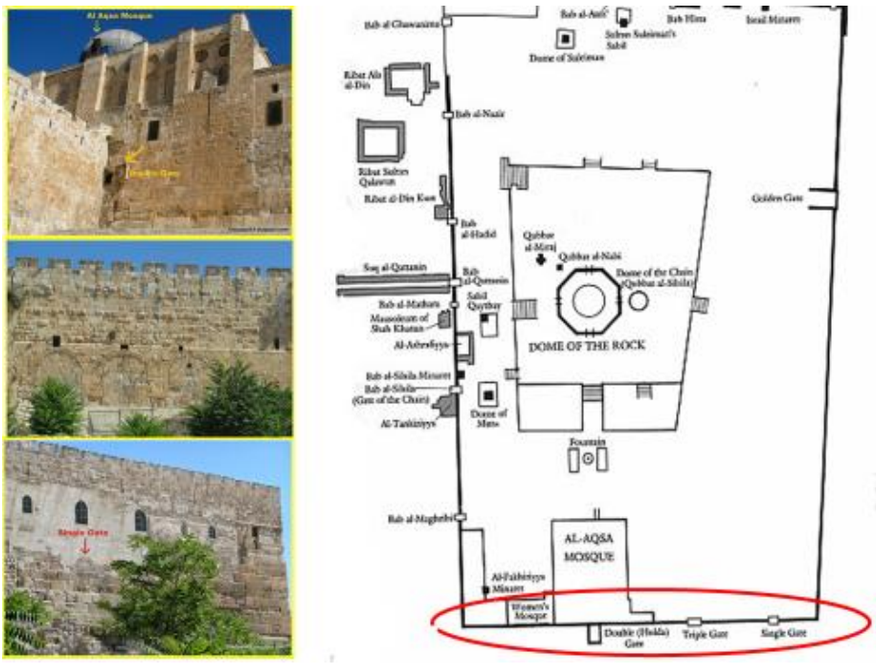

Figure 84: Left to right: Double, Triple and Single Gates of Al-Aqsa Mosque southern wall

Figure 85: Judaization activities of the Umayyad Palaces

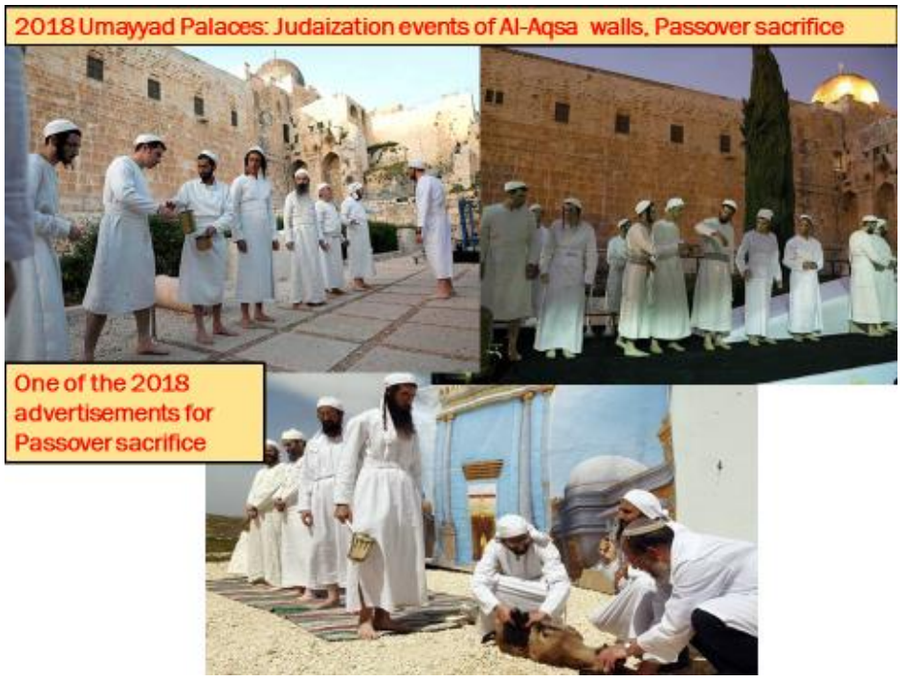

Figure 86: Judaization rituals at footsteps of Al-Aqsa at the Umayyad Palaces

Figure 87: examples of illegal and damaging excavations and tunneling at the Umayyad Palaces for imposing Jewish narrative on findings

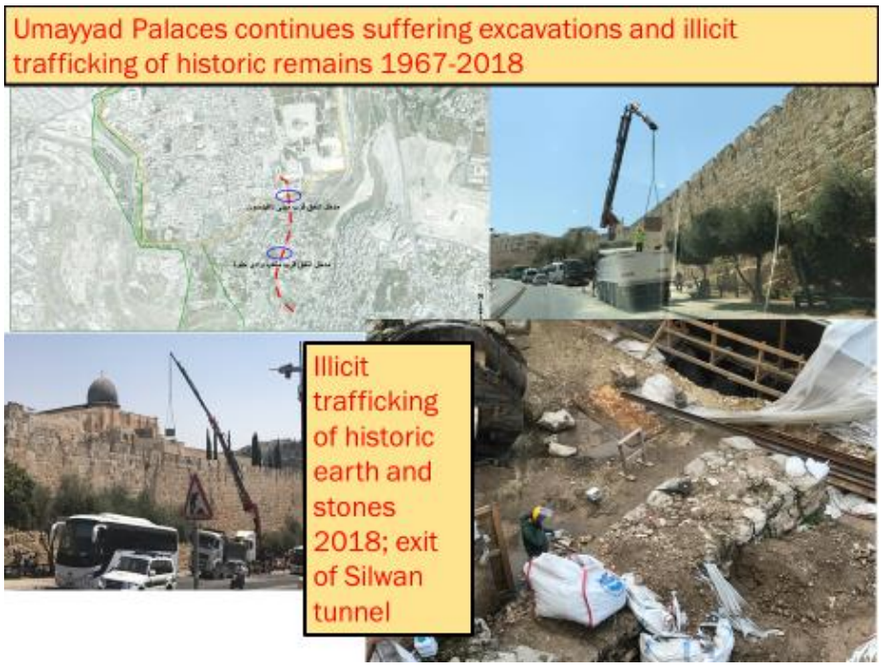

Figure 88: Continued illicit trafficking of archaeological remains

Figure 89: 2017 has witnessed illicit trafficking of huge amounts of historic remains from the Umayyad palaces.

Until the end of the 20th Century, Israeli Occupation Authorities and excavators in the area respected, to certain extent, the remains of the Umayyad period and the scientific narrative of it.

Since the year 2000, a move of Judaization by many Israeli official actors and illegal developers of the area have been changing the *Status Quo* and narrative of the Umayyad Palaces by carrying out the following violations:

1. On March 26th and 27th, 2018 the IOA enabled extremist groups to conduct the role playing of Jewish Passover sacrifice at the Umayyad Palaces. This violation is allowed at the Wall of al-Aqsa for first time since 1967.
2. In November 2018, the Israeli government approved extremist Jewish organization of Elad's control over the rest of the Umayyad palaces both south and south east of the walls of al-Aqsa Mosque. This

control empowers extremists' Judaization narrative over the Old City historic sites in addition to Elad's running tourist and archaeological sites in Silwan, south **of the Old City** walls.

At a government meeting on Sunday, February 11th 2018, the government approved the agreement to hand to the Elad Foundation operational responsibilities for the Davidson Center archaeological site, located at the foot of Al-Aqsa Mosque/Haram a-Sharif, https://alt-arch.org/en/elad-davidson_en/. The arrangement strengthens Elad's hold on central antiquity sites in the area between the neighborhood of Silwan and al-Haram el-Sharif. These moves started with the flagrant violations against the Umayyad Palaces in 2013, when the Municipal East Jerusalem Development Company and the Jewish Quarter Development and Reconstruction Company agreed that the extreme settlers *Elad* Foundation would receive extensive rights to the Davidson Centre and thus to almost half of the Umayyad Palaces. *Elad* is now the official most effective manager of the site.

3. During July and August 2017, the El'ad company has transferred huge amounts of earth from the exit of the newly excavated Silwan-Aqsa tunnel. The exit point is located inside the southern corner of the Umayyad Palaces, a few meters east of the Silwan Gate to the Old City.

4. During May and June 2017, the IOA enabled extremist companies to construct a very large platform for Jewish private and ritual celebrations, to thousands of participants were invited in a flagrant desecration and change of the function of the site. The platform was rebuilt and used for national and religious mobilizations several times.

5. On 7th of February 2017, the Israeli Occupation Authorities inaugurated the so called "pathway to Jewish ritual baths" in the Eastern side of the Umayyad palaces. The Inauguration by the Jerusalem municipality in cooperation with the so called Jerusalem development project No. 5800 and the Israeli Antiquities authority, was officially protested by the Jordanian Ministry of Foreign Affairs on 1st of March 2017 and the Jordanian Jerusalem Awqaf made a media protest on the 10th of February 2017.

6. During January2017, observers recorded massive amounts of earth and remains evacuated from the Western corner next to the Jerusalem Wall inside the Umayyad palaces. Most of the earth came out of excavating the new Silwan-Western Wall tunnel. The process of earth evacuation from the same earea continued intensively in 2018 through the first half of 2019. Jerusalem Muslim Awqaf never has access and it never knows the nature of excavations running there.

Figure 90: Judaization of the Umayyad Palaces by enforcing Jewish narrative, descriptions and practice of Jewish prayer at the wall of Al-Aqsa Mosque

7. Davidson Centre developed at the entrance of the Umayyad Palaces into an extreme Judaization narrative museum, which educated many Israeli students and tourist guides how to show the possibility of demolition of Al-Aqsa Mosque / Al-Haram Al-Sharif and to rebuild Jewish shrine in its places. This move has created a phenomenon of many museums of "Jewish Temple" in the place of Al-Aqsa Mosque / Al-Haram Al-Sharif. *Elad* is running extensive efforts to falsely describe all Umayyad and Roman remains as Jewish remains.

8. *Elad* is converting tens of historic areas into practical Jewish prayer and Jewish celebration spaces, platforms or ritual baths.

9. Linking the Western Wall tunnels with Silwan tunnels already controlled by extreme settlers will encourage *Elad* to accelerate their announced threats to breach in underground parts of Al-Aqsa Mosque / Al-Haram Al-Sharif and to Judaize them.

10. In all excavations managed by *Elad,* Roman periods are predominantly emphasized and displayed as Jewish remains, while the majority of other remains are ignored or removed.

C- TUNNELING AND EXCAVATIONS UNDER THE MUSLIM QUARTER

1- **Damascus Gate Security Towers**: Since the beginning of 2018, the IOA Israel started the construction of three security towers at the Damascus Gate: two concrete big structures at the main entrances leading from Sultan Suleiman street down into the esplanade of Bab Al-Amoud, and a metal tower was constructed two meters from the wooden gate of the Old City. Jordan and Palestine protested the structures because they change the historic status quo and view of the Damascus Gate in centuries. In addition to the abovementioned towers, Israel has dramatically made many security points at Bab Al-Amoud esplanade and it has created many security police rooms over the stairs of the gate, beneath its bridge and on top of the gate towers.

Figure 91: Damascus Gate 2018 security towers changing façade of most visible part of the Jerusalem Old City Wall

Figure 92: Damascus Gate Judaized and militarized to ban continuity of its authentic Arab character

Figure 93: Damascus Gate esplanades changed into municipal parks with intensive security presence and surveillance cameras

2- **Damascus Gate excavations / al-Kurd Waqf:** In June and Juley 2017, the IOA started extensive works and excavations in the area of Bab Al-Amoud / Damascus Gate inside the Old City of Jerusalem. The excavation purposes are not known. The excavators did not ask for permission form the owners neither from the Waqf authorities. The municipality confiscated the site from al-Kurd family beginning of the 1980s.

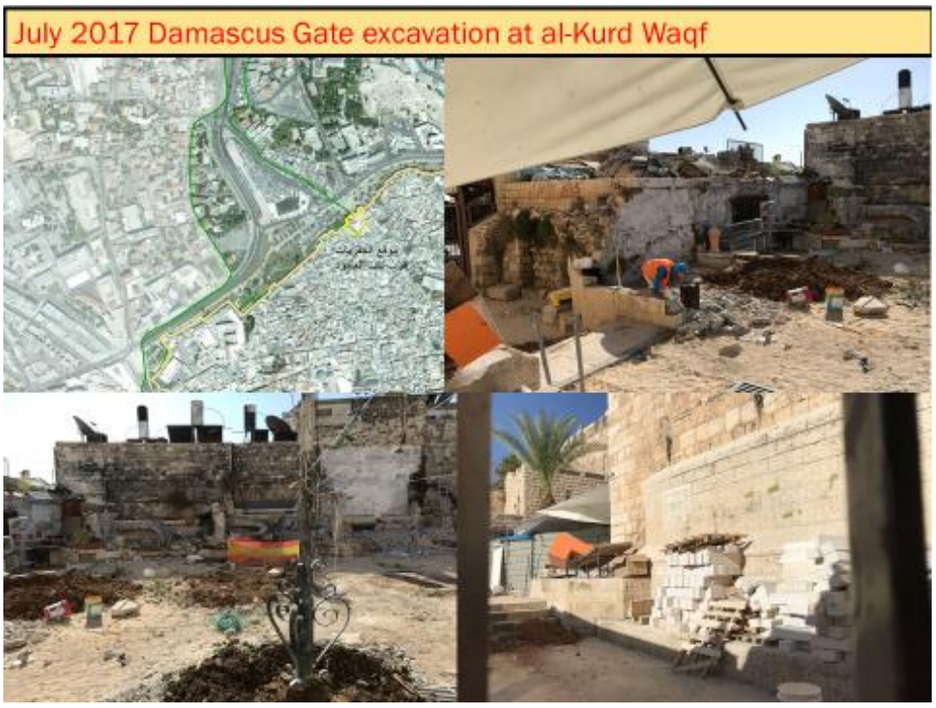

Figure 94: Excavating Al-Kurd Waqf at the Damascus Gate is leading to its confiscation

3- **Sulyman Cave / The Kittan Cave excavations**: Covert and overt excavations and extensive works have been taking place inside the cave since 2008. With an opening access from outside between the Damascus and al-Sahira gates of the Old City, this cave extends beneath the Sa'diyah neighborhood of the Muslim Quarter of the Old City of Jerusalem. The purpose of the excavations and digging is likely to connect the Kittan Cave and tunnel to the Western Wall tunneling network. The real purposes of the continued tunneling and digging are clearly to impose many Judaization narratives on the parts of the cave. This unilateral Judaization narrative has already been marketed to thousands of tourists since 2012.

The Kittan Cave served as a quarry for hundreds of years during the Ottoman time. The following violations have been carried out by the IAA and other IOAs in the Kittan cave:

1. Massive amounts of concrete have been poured to establish a new exit gate, which had been dug up in the northern wall of the Old City near the Sahira Gate in 2013 through 2014.

2. An exclusivist narrative has been imposed on the location in order to undermine the historic significance of the location as the cave from which the building stones of the Ottoman Wall of the Old City were extracted, a project commissioned by the Ottoman Sultan Suleiman the Great.

3. A Jewish name has been imposed on the cave and it is now being referred to as "Zedekiah's Cave" in an attempt to advocate a claim that this is the cave from which the stones of Jewish worship places.

4. In November 2016, reports recorded that the Israeli Occupation Municipality changed the historic name of Al-Asbat Gate to call it the Herod's Gate. This move was part of the Israeli policy of changing historic names of many other streets.

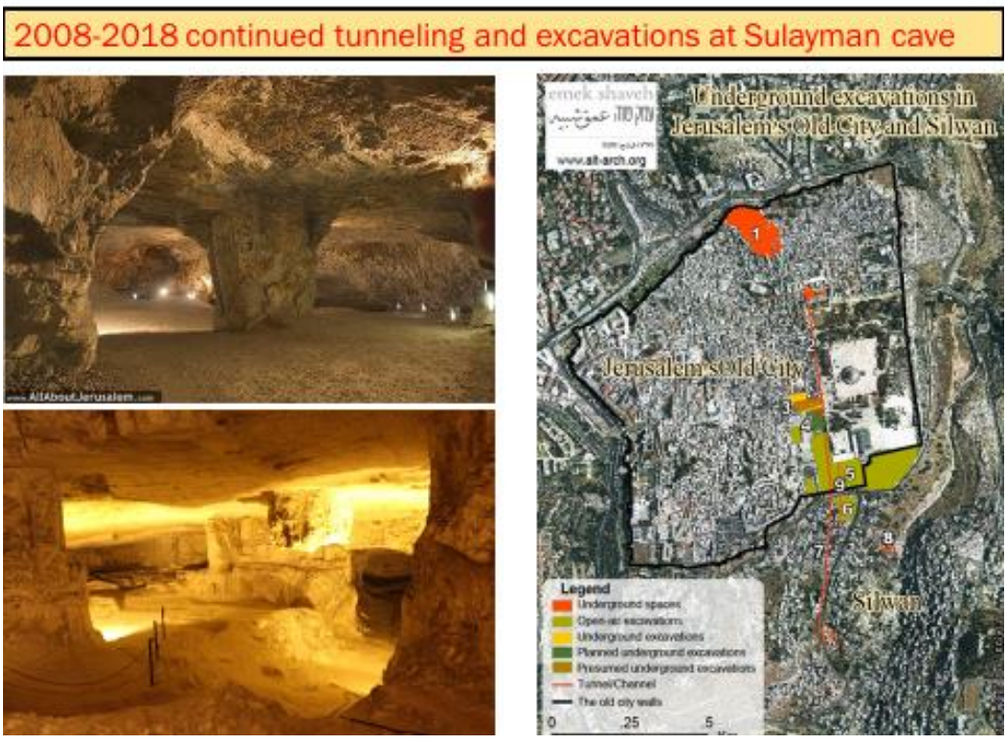

Figure 95: Sulayman cave is one of major Judaized underground excavations in Old City of Jerusalem

3- Judaization of Hammam Tankaz/Khan Tankaz– the Mamluk Bathhouse and Caravansary - "Ohel Yitzhak"

Hammam Tankaz, according to Waqfiyat Tankaz, endowment document preserved among Waqf documents of the Islamic Shar'iyah Court, is a Mumluk Hammam (bathhouse) that was established and constructed by the Mamluk Amir Tankaz Al-Nasiri in 1337 AC / 737Hijri. Amir Tankaz is one of the Amirs of Sultan Al-Naser Muhammad Bin Qalawoon. Hammam Tankaz is divided into two parts, the northern side is well known as **Hammam El-'Ein**, of which the Waqf authority delegated its administration and renovation to the Department of Archaeology of Al-Quds University and the southern side is **Hammam El-Daraj**, the subject matter of this section, which has been under extensive covert excavations by Israeli Occupation organizations since 2003.

The IOA transformed a Mamluk Hall located 20 meters away from al-Aqsa and near the Qattaneen market into an exhibition hall dedicated to showing a presentation under the title "A Journey to Jerusalem" that

exhibits the connection between the Jewish people and the City of Jerusalem. Observers report that archeological activities are not subject to professional supervision; they are in service of the agenda of settlers' organizations like Elad to take over the activities; the presentation distorts the history of Jerusalem and gives a exclusivist historical narrative.

First Israeli covert excavations at the site of the Mamluk Hammam El-Daraj started in 2001, when a plan of the so-called "Ohel Yitzhak" synagogue was approved to be constructed by the extreme settler Organization of Ateret Cohanim.

Figure 96: Hamam Tankaz excavated and Judaized.

The excavations at the Waqf of Hammam Tankaz violate the international law and all conventions of heritage conservation not only because it has been conducted covertly for the last 12 years but also due to the following violations:

1. "Ohel Yitzchak" project was transferred by the Occupation settlement donor, the Moskowitz family, to the Western Wall Heritage Foundation. The transfer took place even though the area is not owned by the Western Wall Heritage Foundation. It is well documented as Waqf property of Hammam Tankaz. It

is an ownership of the Jordanian Jerusalem Awqaf and any transaction related to Hamman Tankez should be managed and permitted by the JJA.

2. Roman Theater discovered: In October 2017, Israeli archaeologists announced the discovery of a Roman Theater in the extended excavations of the Western Wall tunnels west of Hammam Tankaz just below the so-called Wilson arch, which is part of the Buraq Wall. The discovery, although clearly announced as Roman remains, was claimed by many Israeli officials, archaeologists and media articles, as Jewish remains. Rabbi Shmuel Rabinovitch, rabbi of the Western Wall and the holy places said: "Time after time the amazing archaeological findings allow our generation to actually touch the ancient history of our people and Jewish heritage and its deep **connection** to Jerusalem."

3. Visitors to the site observe that there are many passageways, education centers, prayer rooms and museums accommodating visitors and school children of mainly extremist Jewish organizations. The Hammam visitors are provided with many displays and manipulated information that link tour to Jewish religious history and to the Western Wall tunnels. The later are knocking Al-Aqsa Mosque / Al-Haram Al-Sharif Western Wall tunnels.

2. The significant archaeological finding is the Mamluk caravansary (the main hall), which has been occupied by table with Torah scroll and other Jewish prayer tools to teach and practice Jewish prayer. This means that the main hall has been converted into a Jewish synagogue, as announced by the Ateret Kohanim settlers although the IAA claim that these are only education tools. From time to time, extreme settlers celebrate the announcement of converting newly excavated spaces into new Jewish synagogues under different names. Visiting the site many times among Jewish Children and visitors, experts reported that the main hall and many other rooms are all focusing solely on Jewish prayer without any correlation to the archaeological finding and the Muslim history of the site.

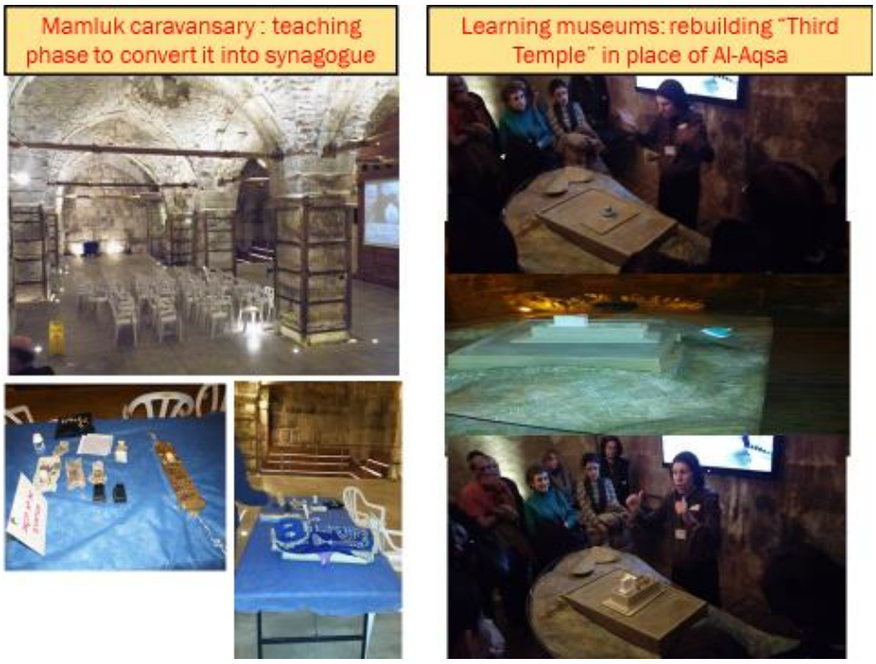

Figure 97: Hamam Tankaz (left) connected to the so-called "secret passage" (right), where the Dome of the Rock is shown to be destructed and to be replaced by a model of Jewish Temple; every tourist is informed this was the past and must be the future

Figure 98: Roman theatre discovery raises many questions about Israeli exclusivist excavations

3. The IAA has several times banned the renovation works at Hammam El 'Ein by Al-Quds University Department of Archaeology in cooperation with the Jerusalem Awqaf (the owner of the property) and with a donation by the United Nations Development Program (UNDP). In 2018, parts of Hammam El 'Ein were renovated and inaugurated by the JJA and Al-Quds University.

4. The work on the ground indicates that the will of the donors supersedes the will to preserve past heritage. Professor Haim Barbé, an Israeli French archaeology expert said that he was shocked to discover the destruction of part of the façade of the building next to the monumental entrance, as well as the destruction of one of the heating pools, all in order to install an elevator and access route to the site.

5. The IAA contradicts its own procedural guidelines and ethical rules of archaeology. Visitors to the site observed massive amounts of concrete, which were poured in and over historic stone remains for the purpose of carrying up the columns of the newly constructed "Ohel Yitzhak" synagogue.

6. The excavations at the site have been conducted with no time and no space limits. Thus, in contrast to professional archaeological work under an excavation permit, the managers of the site and excavations have no legal obligation to excavate using scientific measures. They do not document the findings thoroughly and they hardly publish the findings in an appropriate academic journal.

7. The worst aggression was the beginning, in 2017, to guide top level political leaders to Hamam Tankaz and the Western Wall tunnel in a clear move to politicize archaeological exclusivist Jewish narrative, claiming the Al-Aqsa was a Jewish place, which should be destructed and rebuilt, as Jewish structure.

The JJA has requested the Israeli Occupation Authorities to stop all illegal excavations at Hamam El-Daraj and to return the management of the site to its owner, who is the Jordanian Jerusalem Awqaf Department, as soon as possible.

Figure 99: Israeli government place of meeting at Western wall tunnel became later on, an attempt of official Judaization of Al-Aqsa

Figure 100: Israeli politicization of Jewish religious narratives against history of Al-Aqsa Mosque and its surroundings

Figure 101: Politicization of Judaized history of Al-Aqsa Mosque threatens peace and heritage of Jerusalem

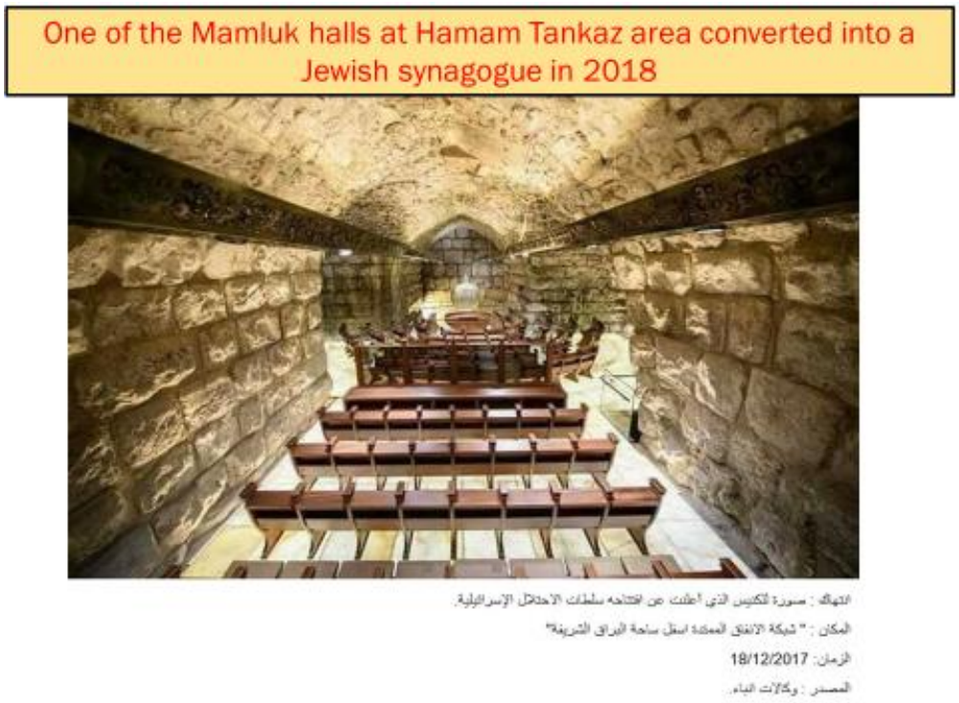

Figure 102: Mamluk hall near Hamam Tankaz in the Western Wall tunnel converted into a Jewish synagogue to market for the Judaized narrative of Arab-Islamic remains

Figure 103: Israeli authorities do not save any effort to Judaize the Western Wall of Al-Aqsa.

D- TUNNELING AND EXCAVATIONS SOUTH OF Al-AQSA / SILWAN

Israeli Occupations Authorities continue every possible effort to empower settlers' takeover of Silwan, especially the closest lands to the Walls of the Old City of Jerusalem. Among the recent violations against Silwan land are the following:

1. "Kedem Centre" and "Urban Parks" Law: On July 14 2017, the IOA announced the approval of plans for the construction of Kedem Center due to be built at the entrance to Silwan, across the road from the Old City walls. With that, the prolonged legal and planning struggle against the Kedem Center has come to a failure end. Construction now depends on the government's decision and the funds raised by the Elad Foundation – the developer of the project.

The announcement in the press stated that the center will be part of the "Jerusalem Walls" National Park at the northern entrance to Silwan. The building will compromise up to seven stories. As mentioned, the center will include over 15,000 square meters of commercial and tourist spaces as well as a parking lot, and two national projects – the "Bible Center" and a cable car station.

2. **"Urban Parks"**: On Wednesday, January 10th, 2018, the Knesset Internal Affairs Committee discussed an amendment to the Nature and Parks Law (1997). The amendment, which passed in the Knesset in a preliminary vote, proposes defining a new type of national park, called an "urban park", for sites with residents living in them, in which residents will be allowed to submit building plans for housing purposes. Residents who live in the vicinity of a park pay the price of restriction on building and development. The amendment shows that it is intended to help the settlers in Silwan living in the "Jerusalem Walls National Park". The Elad Foundation has been populating Silwan with settlers since the beginning of the 1990s. Silwan is one of the only neighborhoods declared as a national park in Jerusalem. The settlers in Silwan are the only Jewish residents who live within a national park. The amendment proposed by the Elad Foundation with MK Nurit Koren from Likud was intended to allow settlers in Silwan to build housing while at the same time continuing the enforcement of Parks policies against the Palestinians. Today, every time the Palestinian residents in Silwan build a fence, enlarge an opening or plant a tree in their garden, the INPA can, by law, enforce the regulations by destroying the construction, and imposing fines, among other measures. More than 110 Arab Jerusalemites living in the area have already received orders of demolishing their houses, which are facing the risk of evacuation at any moment.

3. Silwan-Western Wall Tunnel: The Israeli Antiquities Authority, since 2007, has been excavating a tunnel from the Silwan pool/ al-Hamra pool towards the north. In 2012, the tunnel reached the area of the Umayyad Palaces inside the Old City and new tunneling exits have, in 2014, been opened adjacent to the Western Wall of Al-Aqsa Mosque / Al-Haram Al-Sharif, exactly south of the Maghrabeh Gate Pathway. On December 28, 2016, the IOA opened a new tunnel in Wadi Hilweh in Silwan while many houses were suffering cracks due to the continued digging. The new tunnel has been unearthed and dug covertly and reports say it goes up from Wadi Hilweh to an exit at the Umayyad palaces / south-western edge of Al-Aqsa.

Figure 104: Israeli Minister of Culture and Jerusalem Mayor inaugurating Silwan - Umayyad Palaces' tunnel in 2017

Figure 105: Silwan tunnel aims at evacuating Silwan people and Judaization of Al-Aqsa

The Silwan Tunneling towards the Old City of Jerusalem has been accompanied with the following violations:

1. The ongoing covert tunneling from Silwan towards the Old City is threat of not only to impose exclusivist Jewish narrative on the tunneled area, but more significantly it is a threat of breaching the western and the southern walls of Al-Aqsa Mosque / Al-Haram Al-Sharif. It is an aggression against the Holiness of the Mosque and it is a serious risk of weakening its walls. This tunneling would disrupt *Status Quo* and security of the Old City of Jerusalem.

2. The Israeli extremist *Elad* Foundation has been conducting a project that promotes and emphasizes a relationship between Upper Silwan, which *Elad* claims it is "City of David" and the so-called "the Ophel" esplanade, which is at the core of the site of the Umayyad Palaces. The project marks exclusivist Judaization narrative due to ideological aspiration to bolster a particular historical narrative and not according to the importance of the archaeological layers and findings.

3. In June 2011, the Umayyad Palaces site of the so-claimed “Ophel halls” south of Al-Aqsa was opened to the public. No scientific archaeological analysis is presented to prove that the remains dated to the 8th and 7th centuries BCE or, as claimed by the ideological explanations, that these remains refer to the "Kingdom of Judea".

4. The discovered antiquities in the area of “Kedem Centre” have faced two outcomes: either they were removed as it happened with the majority of the archaeological remains at the site or they were ultimately covered up by new constructions. Roman, Byzantine, Umayyad and Abbasid historic remains have been uncovered and most of these remains have been completely removed without any proper documentation.

5. In December 2016, the Israeli Occupation municipality decided to enforce new six Jewish names on Batn El-Hawa neighborhood in Silwan. Shkhunat Hataymanim replaced Batn El-Hawa, Derekh Hagan replaced the garden road, Maalout Hashiloukh replaced Silwan Spring Road, Kerem Hazaytim replaced the Olives Garden and Derekh Kedem replaced the Abariq Road. City of David replaced Wadi Hilweh long time ago.

6. The interests of the original domestic community of Silwan village are completely ignored. The placement of the building at the northern entrance to Silwan will cut off the Palestinian residents’ direct connection to the Old City and to the Palestinian neighborhoods to the north and east of the village.

Figure 106: Silwan excavations – over the ground: Arabs should leave; under the ground: layers of Roman, Byzantine and Islamic history were removed in the excavations of “Kedem Centre” (right)

E- JUDAIZATION PROJECTS IN AND AROUND THE OLD CITY OF JERUSALEM AND ITS WALLS

1. Israeli touristic official map and Judaizing Muslim and Christian names of streets / sites:

2017 EU Commission report on Jerusalem highlighted that many East Jerusalem sites have been used "as a political tool to modify the historical narrative and to support, legitimize and expand settlements". The report identified settler-run excavation sites in the heart of majority-Arab districts, a proposed cable car project with stops on confiscated land and the designation of built-up urban areas as national parks. "East Jerusalem is the only place where Israeli national parks are declared on populated neighborhoods," the report said. "Israeli settlers' tourism has been turning the World Heritage site of Jerusalem into a commercial theme park while local Palestinian residents are absent from the narrative being promoted to the visitors," the report said.

2. In June 2016, the Israeli Ministry of Tourism published an official touristic map, which erases important Muslim and Christian holy sites in the Old City, completely erases entire neighborhoods around the historic basin, supplanting them not only with Hebrew names but with the names of settlements. Many Jewish sites, much less important than the erased ones, are marked in bold red letters, on the Israeli tourism ministry's official Old City map, which is distributed free of charge at official tourist information centers in Jerusalem. But Al-Aqsa Mosque/ al-Haram al-Sharif, 14-hectare and one of the Islam's three holiest sites, is only referred to by a Judaized name. Moreover, dozens of sites of questionable historical importance, many of them extremists' Jewish settlement outposts in the Muslim and Christian quarters of the Old City, are highlighted by the mapmakers in an "Old City Legend" numbered guide. Among 57 numbered sites, almost half are buildings occupied by Jews in the Muslim quarter of the city, many unknown to licensed tour guides. While buildings like Beit Wittenberg, Beit Danon and Beit Eliyahu feature among the list of 57 sites, there is no room on the list of the numbered sites for the Church of St Anne or the Church of the Redeemer.

Figure 107: 2016 Israeli Ministry of Tourism Map, which omits most non-Jewish sites and highlight Jewish settlements in dark red, as important historic sites.

Indeed, the Palestinian neighborhoods outside the Old City walls are absent from the map, apart from Ras al-Amud, while Jewish-only settlements built in those neighborhoods are represented.
The City of David is easily spotted, but the neighborhood of Silwan, with its more than 30k population that surrounds it is not labelled. Palestinian communities, including At-Tur, Wadi al-Joz and Issawiya do not appear, but the settlement of Maale Har Hazeitim is labelled with the Star of David.

The Old City of Jerusalem and its surroundings has witnessed a severe campaign of altering names of streets, especially in Silwan, Assuwaneh, Mount Olives, Ras Al-Amoud, Bab Al-Khalil and other places. For example, the municipality gave the name of "Derekh Ha-Ophel" to the Silwan Street that goes from Silwan to the northern corner of the Old City of Jerusalem; it passes next to the Islamic Cemetery of Bab Al-Rahmah at the Eastern Wall of Al-Aqsa Mosque / Al-Haram Al-Sharif.

In Sheikh Jarrah, five streets have recently been given Jewish names. Below are a few examples of tens of streets that have been gradually given Jewish names replacing their Arab authentic names, which could be lost and forgotten in the future.

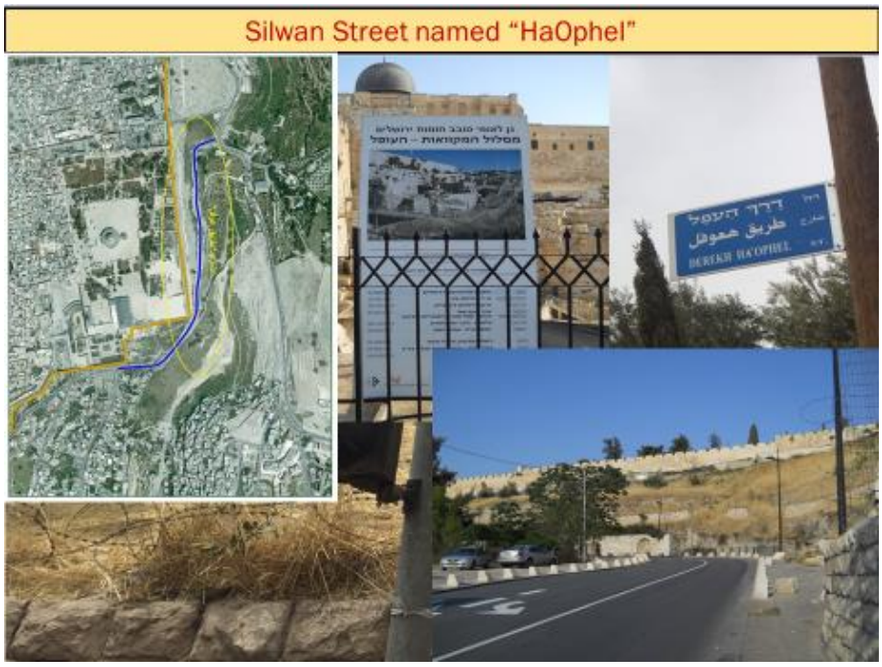

Figure 108: Enforcing Jewish names on Silwan street

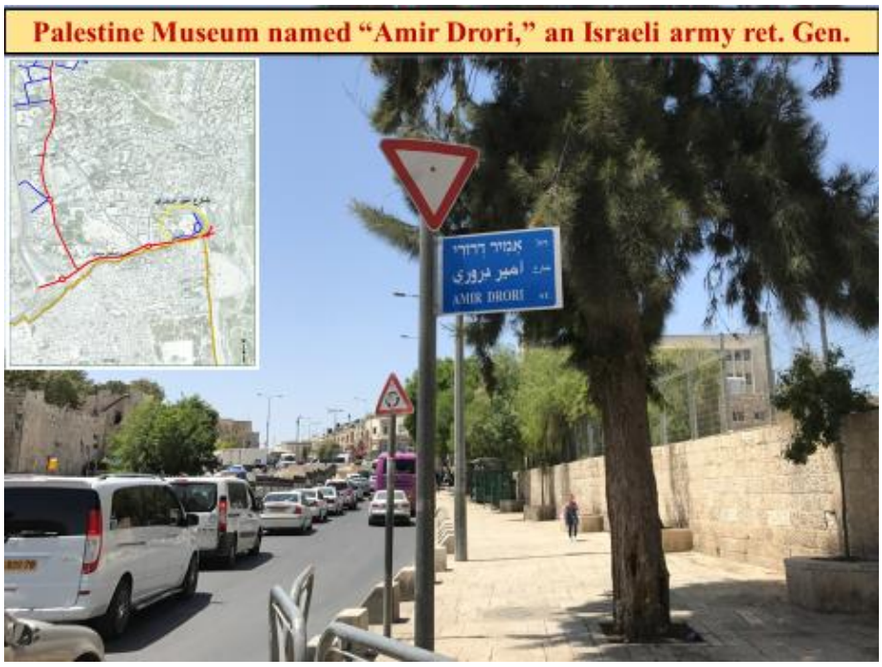

Figure 109: Street of Palestine Museum named Amir Drori

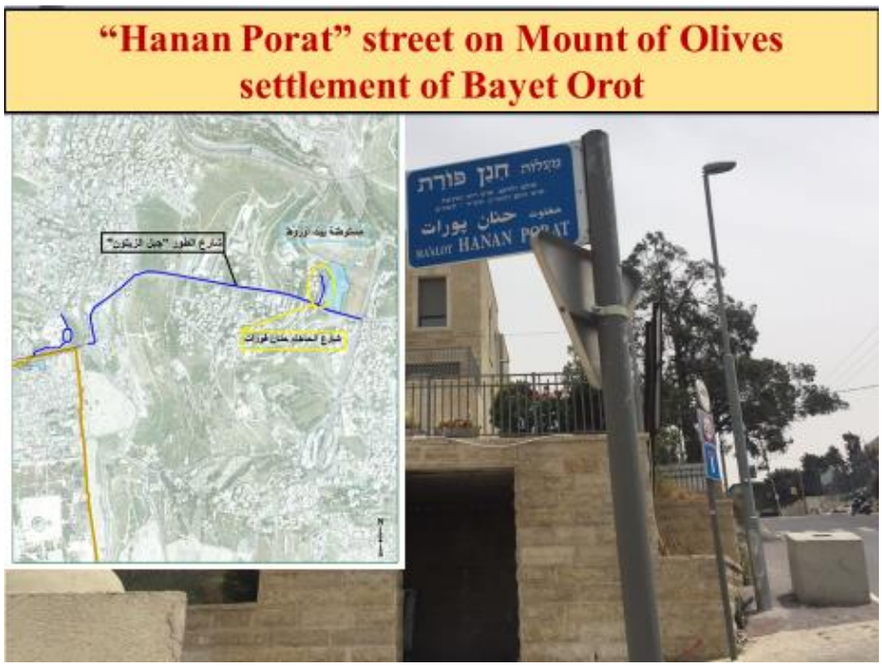

Figure 110: Street on Mount of Olives named Hanan Porat

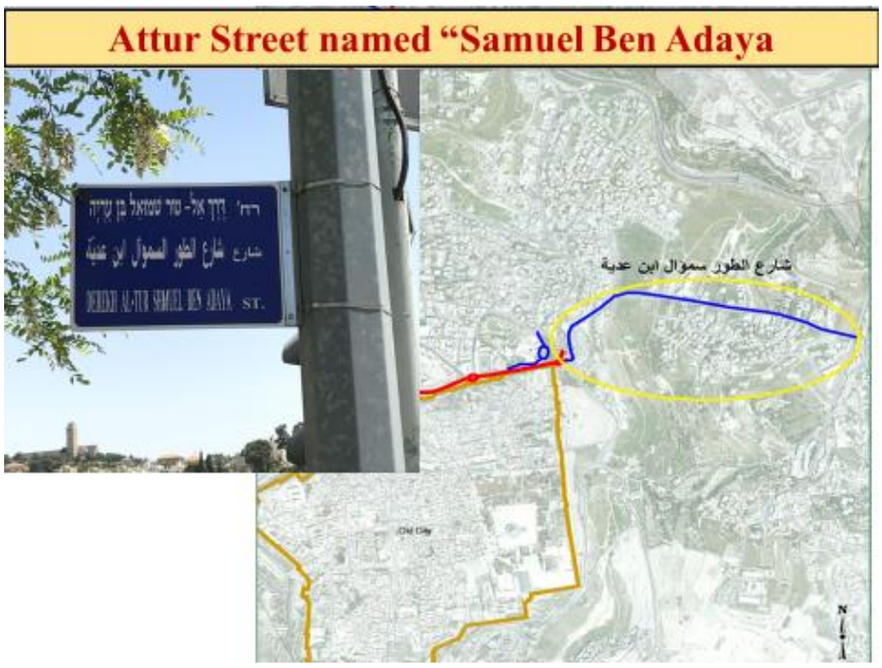

Figure 111: Attur Street named “Samuel Ben Adaya”

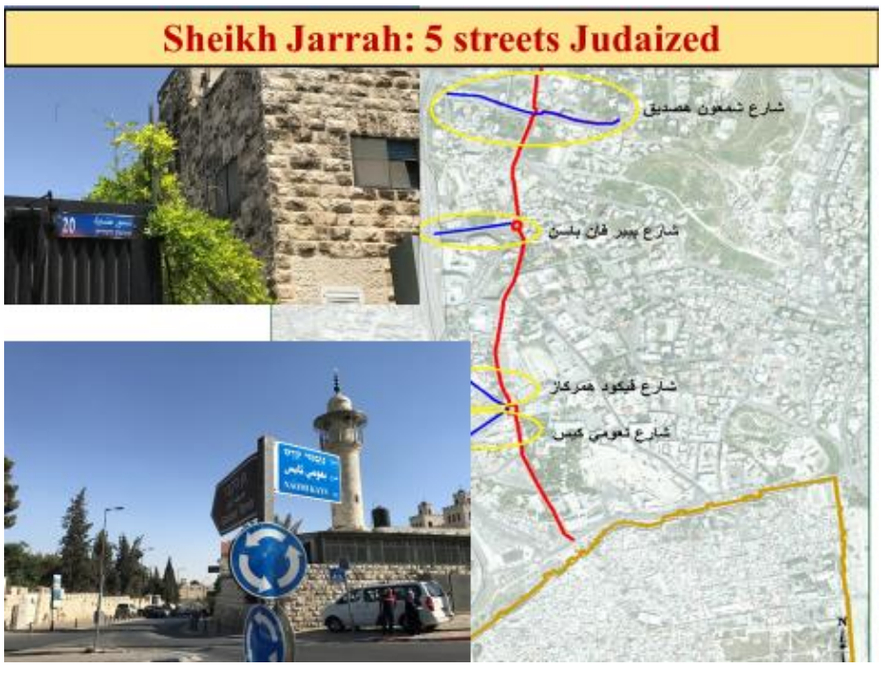

Figure 112: Enforced Jewish names on 5 Sheikh Jarrah streets

3. **Israeli Muzzen bill continues threat against Muslim and Christian freedom of worship**: Beginning of 2018, the Knesset far right wing MKs and Netanyahu revived their threat to resubmit the Muzzen bill for approval. The threat was put on Knesset table in March 2017. The Israeli Knesset approved in a preliminary reading the 2016 bill, proposed by the government of Israel, to silence mosques (Azan) calls for prayers via loudspeakers Jerusalem mosques, including Al-Aqsa Mosque / Al-Haram Al-Sharif and more than 35 historic mosques in the Old City of Jerusalem are included in the ban. It is very important to recall that Jerusalem Mosques have been using loudspeakers for Azan since the beginning of the 1920s. Israel claims the bill bans use of loudspeakers to call for prayer in all religions, including Church bills during night time 11p.m. to 7a.m.. However, the draft of the bill does not consider the Jewish Shofar, as loudspeaker, so that the ban is only on Mosques and Churches. All Muslim and Church leaders, not only in Jerusalem but all over the world, warned that the move is flagrantly against the conservation of the historic religious harmony and identity of Jerusalem.

4. Confiscating Waqf land under the justification of building public parks: In 2016 through 2018, the Israeli municipality in Jerusalem announced many properties at the footsteps of the Old City of Jerusalem, as "public," "urban," natural," and "biblical parks," especially in Al-Suwaneh (the Waqf land of Abdul-Muti Al-Ansari) and Bab Al-Rahmah (the Waqf properties of Al-Husseini Family). On January 11th, 2017 the Jerusalem Awqaf, the Ansari Family and the Husseini family issued a statement rejecting the municipality's projects stressing that the municipality aims at only confiscating the land, banning Muslims from making use of it and changing its historic nature in service of occupational purposes. In spite of all protests and alternative projects submitted by the Jerusalem Awqaf sub-committees, such as the Muslim Cemeteries' Committee, Israel razed and reshaped all the pathway connecting the Friday Suq at Sultan Suleiman Street with Bab Al-Asbat of the Old City. The municipal aggression against the Waqf land and the Yusfiyah Cemetery started in the middle of 2017 and it continues through April 2018. The project has removed remains, graves, and many historic remains without any second party observation. Many sources report that a flagrant erasing of historic elements was often recorded.

5. Converting Muslim Historic Sites into Jewish Synagogues and Jewish Prayer Spaces: Since 1967, about 100 synagogues/Jewish prayer spaces have been established in the Old City of Jerusalem. Most of them are newly created and enforced in the area surrounding Al-Aqsa Mosque / Al-Haram Al-Sharif. Tens of Waqf properties and tunnels have been recently confiscated by IOA and converted into Jewish prayer

places. Please see related photos under the subtopics of Umayyad Palaces, Hammam Tankaz and Ribat Al-Kurd.

On December 20th, 2017, Sheikh Muhammad Hussein, the Grand Mufti of Jerusalem, condemned the inauguration of a new synagogue in the Western Wall tunnels on December 19th. The synagogue is located opposite the Dome of the Rock inside the Western Wall tunnels, almost below Suq al-Qattaneen. The Mufti stated that the synagogue constitutes a "blatant violation and genuine provocation of the feelings of the Palestinians" and "an attempt to wipe out Islamic history and to imprint the false Jewish seal in the region. He said that the attempts to "legitimize the occupation" are baseless and in violation of international law.

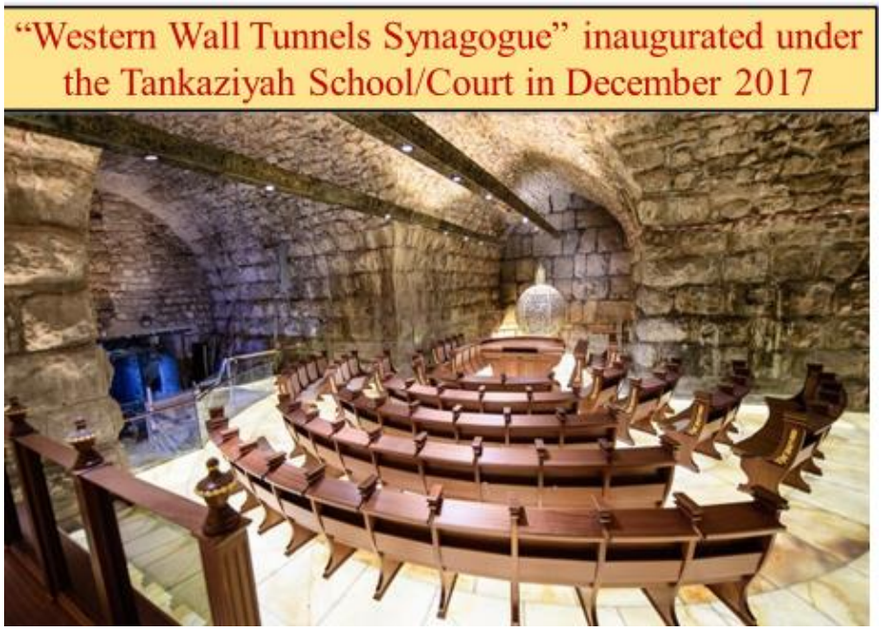

Figure 113: One of tens of synagogues and Jewish prayer spaces created at the Western Wall of Al-Aqsa to claim its Judaization

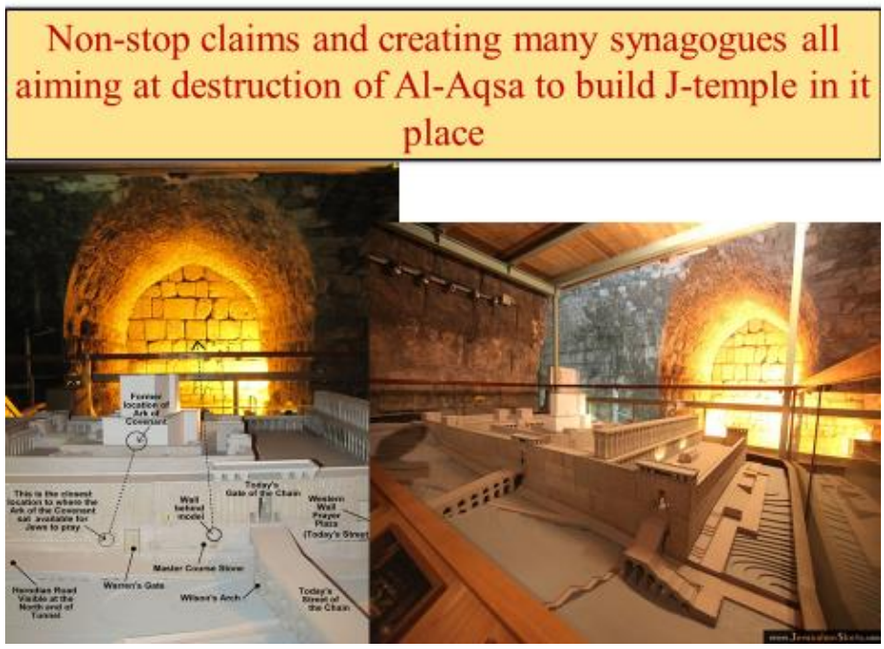

Figure 114: Synagogues and museums aiming at Judaizing the Wall of Al-Aqsa mosque

6. Targeting Bab Al-Khalil / Jaffa Gate and Qishleh excavations: A visitor, who has been absent from Jerusalem for the last decade would not recognize Jaffa gate from outside due to the so many alterations to its landscape. Many excavations and unilateral works have been going on at the area of the Qishleh building and Bab Al-Khalil / Jaffa Gate. The Qishleh building occupied today by the IOA's police administration was constructed upon orders of Ibrahim Pasha Bin Muhammad Ali during his ruling over the city of Jerusalem (1831 to 1840). The Israeli Antiquities Authority conducted excavations at the building's western courtyard, which is also located north of the Jerusalem Salahuddeen Castle found inside the Old City Walls near al-Khalil Gate. The building is now connected with the Castle through a new gate that was intrusively opened in the wall.

Since 2004, heads of Jerusalem Churches warned many times of the very vicious threat of the support of the Israeli state and courts to the Ateret Cohamin settler organization's confiscation of three Greek Orthodox Patriarchate's properties of the Petra Hotel, Imperial Hotel and al-Mu'zamiyyah residence. The Church leaders kept warning that if these properties are passed to settlers, the Christian Quarter and the Christian community and tourists will lose their major entrance to the Old City and the Christian Quarter will be at risk of a new wave Judaization that may undermine a historic character of the city. It is important to highlight that the three properties are Christian Waqf and their ownership can never be transferred to any purchaser.

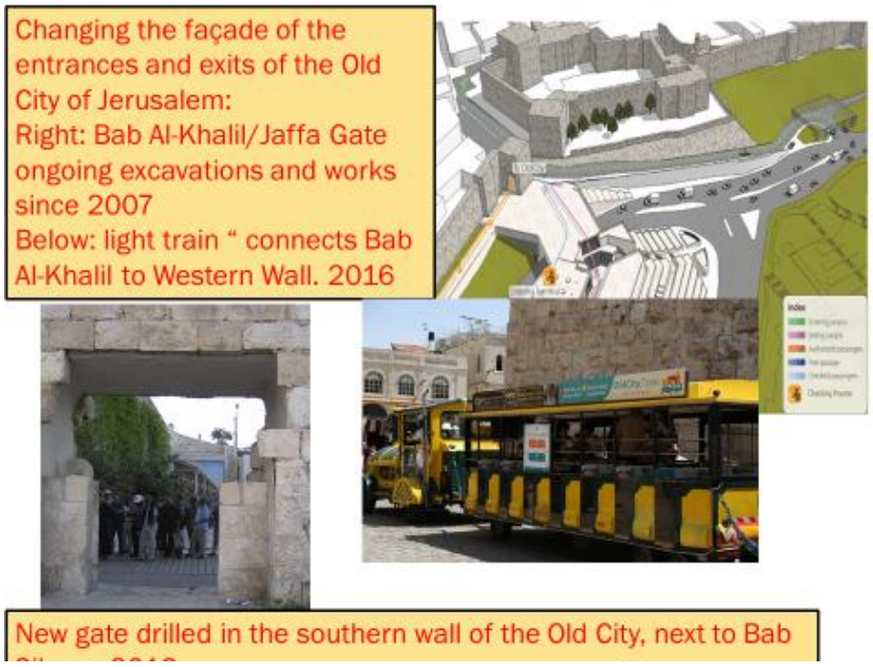

Figure 115: Excavations of Bab Al-Khalil / Jaffa Gate, change of the shape and Status Quo at the eastern wall of Al-Aqsa

7. Ribat al-Kurd / Hosh al-Shihabi: This item has been reported in the previous five Status Reports. The site is now normalized and completely Judaized, ignoring all Jerusalem Awqaf complains and requests that it is part of al-Aqsa and Awqaf has the right to maintain the Waqf property. Due to the intensive security measures, residents of the site almost avoid entering their own *Hosh* / courtyard. This historic site, located near Bab Al Hadid (Iron Gate) of Al-Aqsa Mosque and is part in parcel of the western wall of Al-Aqsa Mosque / Al-Haram Al-Sharif. This property consists of a small plaza, an alleyway and a number of houses inhabited by members of the Palestinian al-Shihabi Family. The property is an Islamic Waqf and dates back to the Mamluk Period.

The major IOA's violations against Ribat Al-Kurd are:

1. Confiscating the site and converting it into a Jewish prayer place during the period 2006 through 2015.
2. Banning the Awqaf from renovating the site.
3. Enforcing permanent check point and installing surveillance cameras at the entrance of the site.

4. The Israeli municipality carried out restoration works at the site and despite the continuous protests of the JJA.

5. In November 2015, the Israeli Occupation municipality has also fixed a new sign at the location claiming that the property is named the "small wailing wall", frivolously and in flagrant violation of the *Status Quo* claiming that it is a wall of a Jewish Shrine.

6. Cracks in the property continue to be recorded from time to time due to tunneling taking place underneath it.

7. The Judaization model of the Ribat Al-Qurd is now implemented on Aqabat Al-Khalidiyah, being called mini-Jewish Quarter in the Muslim Quarter, similar to the mini-kotel, the Ribat al-Kurd.

Figure 116: Judaization of Ribat Al-Kurd 2013-2016, an example of confiscation of part of Al-Aqsa Mosque / Al-Haram Al-Sharif

8. Jewish Quarter residential and commercial buildings: A plan by the Jewish Quarter Development and Reconstruction Company is to develop new construction over the Jewish Quarter Parking Lot at the southeastern section of the Jewish Quarter, above the existing parking lots. The Company is planning urban construction over an 18,000 square meter area that will include a combination of residential and commercial buildings, hotels and other public spaces. The project is in its final planning stages by

architects. The project is planned to be done in cooperation with the Jerusalem Municipality and the Jerusalem Development Authority. In February 2019, The Company for the Reconstruction and Development of the Jewish Quarter in the Old City of Jerusalem has also announced several projects underway at a total cost of 200 million shekels ($55 million).

9. IOA tramway adjacent to the Northern Wall of the Old City of Jerusalem: In spite of many UNESCO Executive Board and World Heritage Committee resolutions calling on Israel to take the tramway operating since 2011, the tramway dangerously continues passing less than two meters next to the North-Western corner of the Walls of the Old City of Jerusalem. The tramway negatively affects the visual and physical integrity of the Old City since it passes at the location every five minutes and due to the vibrations of the movement of the train.

Figure 117: Tramway vibrations threaten stability of the Wall of the Old city of Jerusalemn

10. Plan of high-speed rail-line to include Western Wall station: Israeli Minister of Transportation announced in November 2016 that Israel is advancing a plan of extending a high-speed rail line from Tel-Aviv to Jerusalem. The line will reach a station to be located under the "Western Wall plaza", meaning in place where the demolished Maghrebeh Quarter was standing and where so many historic remains are

being removed. The Palestinian Authority condemned the plan in January 2017 and called it "colonial project." First phase of the Tel-Aviv West Jerusalem railway has been inaugurated in 2018.

11. Cable Car Project amended and approved: Plans of the cable car project have been in advanced level to be implemented during 2019. As part of a series of many projects that are being heavily promoted to Judaize the walls of the Old City of Jerusalem and Jerusalem's Historic Basin, the Israeli cabinet ministers approved, May 28th 2017, the plan to build a cable car that would transport tourists from West Jerusalem to Silwan\City of David and the Western Wall area; https://www.timesofisrael.com/cabinet-approves-building-cable-car-to-western-wall/. For the first phase of the project, which precedes a building permit, the Ministry of Tourism has allocated around 5 million USD to promote the cable car plans. The cable car will reinforce the site of the "City of David" in the Village of Silwan as a major tourist attraction and bolster the government policy of bringing millions of tourists a year to the Western Wall and the Old City through Silwan.

In August 2016, Netanyahu government decided to start designing the plan to develop the Mount of Olives as a major tourist site to drop cable car tourists there. This was yet another stage in the strategic thrust sponsored by the government of Israel that aspires to transform the Old City and its visual basin into a pseudo-Biblical realm informed by the ideology of the East Jerusalem settlers, and merging with the recent surge in the settlement activity is Silwan.

The cable car project has been opposed by many international missions, experts, the Palestine State and the Jordanian Jerusalem Awqaf Directorate for the following reasons:

1. It will change the skyline and visual sight view of Jerusalem Old City and its surroundings from the south and the east.
2. The cable car baskets, planned to carry thousands of tourists and visitors to Jerusalem, require planting large number of massive columns over and on the account of very important historic remains.
3. Most of the massive columns will be planted in Waqf properties and the Jordanian Jerusalem Awqaf demands the IOA to stop aggressions against its land, real estate and properties.
4. The cable car system passes over holy places and cemeteries; the desecration of these holy places is widely protested by the religious people.
5. The Old City of Jerusalem is a World Heritage Site and such major project has to be consulted and approved by UNESCO.

6. Previous Status Reports recounted the plans to construct a cable car over the last two years. The latest 2017 approval was intended to facilitate the original plan by dividing it into phases. The new plan no longer includes a stop at the Mount of Olives; Silwan will be the cable car's last stop. The assumption is that in the future the government will try to realize the original plan and extend the cable car to the Mount of Olives.

The station at Silwan will most probably be built at the Kedem Compound. The cable car and the tunnel routes, continuously under excavation, has put Silwan's residents at risk of evacuation. Part of the plan is to create a busy entry point for tourists above and underneath the village of Silwan.

7. The arrival of hundreds of thousands of tourists via cable cars and tunnels to the Old City will facilitate an unusual form of control over the tourist experience. Tourists will not be travelling within the authentic heterogeneous urban environment but will be ushered into sites which present a "closed" narrative shaped by Israeli religious-nationalist perspective. The tourists will will be exposed to a very tendentious narrative, which conceals periods of history not associated with the Jerusalem authentic history. The presence of the Palestinians will be ignored in between air and underground Judaized narratives.

8. Jordan and State of Palestine has protested the project in principle because it obstructs peace opportunities since the cable car system connects West Jerusalem with Occupied East Jerusalem, recognized by the international community and the UN as the capital of the future Palestine State.

Figure 118: Cable car to threaten sky line threatening the stability of wall of the Old City of Jerusalem

12. Converting historical entrances of the Old City gates into security and artificial public parks: During 2017/2018, the IOA has Converted the Old City Gates into security or artificial parks by cutting off trees, installing surveillance cameras and creating many police platforms. The starting extensive works of the Bab Al-Asbat pathway to Al-Aqsa is still at the beginning of a complete change of the area during the coming two years. Silwan Gate is already in advanced levels of Judaization by opening a new side entry into the wall of the Old City and the massive excavation and building of the Kedem Centre. In 2017, new plans are also heading forward to change the area of Zion Gate. IOA is changing the features of main gates and walls of the Old City of Jerusalem by establishing the so called "Biblical Parks", such as Damascus Gate, Bab al-Asbat (Lions' Gate) and Bab al-Sahera (Flowers Gate). Some historical grounds have been covered with earth and concrete, planted with trees and new walking pathways have been created in a way that drastically changes the authentic characteristics of the Holy City.

Figure 119: Plan of the so called Kedem Centre project threaten face of Silwan entrance

13. Transfer of the ancient library of the Palestinian Rockefeller Museum to a library in West Jerusalem: Beginning of 2016, the Israeli Antiquities Authority started to transfer thousands of books and documents from the library of the Rockefeller Museum, located next to northern wall of the Old City of Jerusalem, to a new IAA's library in West Jerusalem. On July 19th, 2016, the Israeli High Court of Justice rejected the petition of the NGO of Emek Shaveh to stop this illegal transfer of the books. Emek Shaveh issued a statement condemning the Israeli court ruling that the IAA is responsible for antiquities at the Rockefeller Museum, and has the right to transfer the library from the museum to West Jerusalem. In doing so, the High Court ruled that the archeological artifacts at the Rockefeller Museum, most of which have been there since the British Mandate, are under Israeli possession, and Israel thereby has the right to take them.

The group's spokesman, Yonatan Mizrachi, said in the statement that he High Court treated the artifacts in the museum as part of east Jerusalem – which is annexed to Israel, completely disregarding the fact that part of the artifacts originate from excavations that took place in the West Bank, including East Jerusalem. This transfer violates both the Israeli and the international law, which prohibits the transfer of cultural

assets from an occupied territory to the places under sovereignty of the occupying power. The Palestinian Authority condemned the transfer of the library and reported on this violation to UNESCO and the UN. Jordan had protested lending artefacts of the Rockefeller Museum to international museums' exhibitions several times. In 1966, the government of Jordan nationalized the Palestine Archaeological Museum and all its contents, assuming the Museum's debts and financial responsibilities. The Dead Sea Scrolls in the Museum became the property of Jordan.

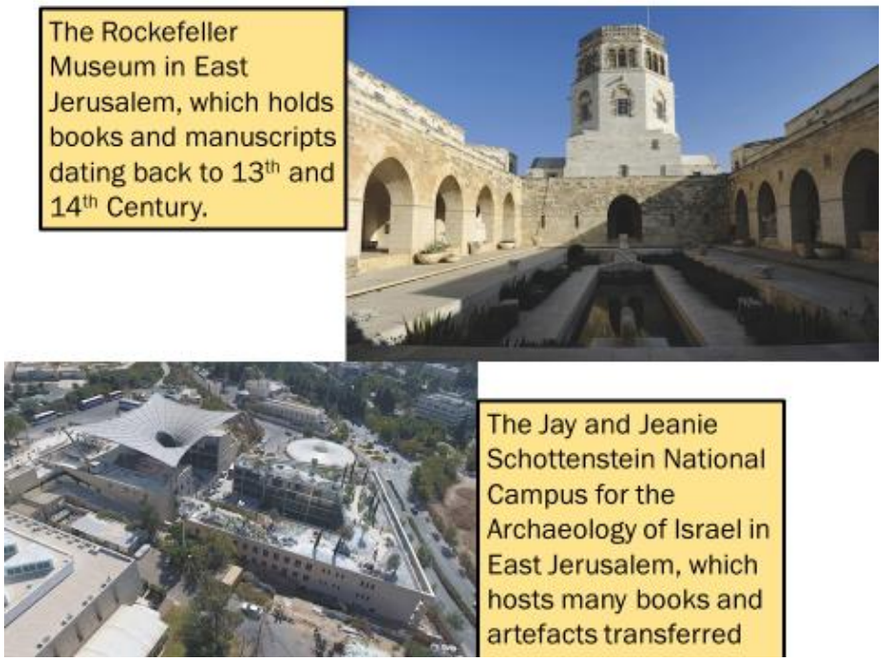

Figure 120: Palestine Rockefeller Museum original and newly created site

14. Nabi Dawoud Mosque: Although the Churches in Mount Zion suffered the worst price tag crimes ever in the history of the Occupation, the Occupied Nabi Dawoud Mosque and the Dajani Islamic Cemetery, an Islamic Waqf property located next to the southern wall of the Old City of Jerusalem has been facing waves of aggressions by the Israeli settler extremists during the last four years. Among the recent escalated violations are the following:

1. Most of the Dajani family Waqf houses of the compound are now occupied by very radical Jewish religious-Zionist students and Rabbis of the so called "Diaspora Yeshiva"/school, which was established by Rabbi Mordechai Goldstein, who carried out the massacre of 1994 at the Hebron Ibrahim Al-Khalil

Mosque, when 34 Muslims were massacred while doing their prayer at Fajr time. The Diaspora Yeshiva has been for long time headed by his son Rabbi Yitzhak Goldstein, who passed away in 2018.

Figure 121: Enforced Judaization of Nabi Dawood Mosque is alarming model that can be used by extreme settlers to Judaize and divide Al-Aqsa Mosque / Al-Haram Al-Sharif

2. Extremists continue to demolish and remove Ottoman and Mamluk tiles that decorated the walls of Nabi Dawood Mosque both at the entrance and inside the Tomb.

Photos 122: few examples of the damage documented before cleaning the evidence of the crime against the historic parts of Nabi Dawood Mosque

3. Extremists continue to damage and ban the renovation of the graves of the Dajani family members at the site.

4. At the same time, these extremist groups have gradually confiscated parts of the Mosque and converted the confiscated parts into a Jewish synagogue at the first floor of the building.

5. More Ottoman period windows and iron grids are removed and replaced by a new iron grid of David star in order to strengthen the enforced Judaization narrative.

Figure 123: Installing Jewish symbols and replacing historic Ottoman iron grille with David star are flagrant changes of function and shape of the Nabi Dawood Mosque and the Jesus Last Supper Room

6. The hall of the mosque is now a hall of a Jewish synagogue and the Mihrab of the Mosque is hidden by religious bookshelves.

7. Israeli experts say that the IAA has excavated the area underground the tomb of Nabi Dawood at the northern edge of the mosque in 2016 and when the IAA did not find any cave or chamber beneath the tomb the IAA decided to close off the excavation. It is important to highlight that the first physical Jewish attachment to Nabi Dawood Tomb in history was in 1950s and most architectural and historic studies say the tomb is an Islamic grave.

8. Due to the above mentioned excavation, it was observed only in 2016 that the Tomb of King David is signed in Arabic, as Tomb of Prophet Dawood.

9. In November 2017, Dajani family gravestones were once again smashed in the Muslim cemetery on Mount Zion, and large amounts of trash were dumped at the complex. These frequent acts were intended to damage relations between religions and to threaten any opportunity of dialogue, such as that has started to take place Mount Zion. In December 2017, an initiative, known as Tag Meir Hebrew University student chapter visited the cemetery and began repairing the damage. The mission was joined by members of the

nearby Greek Orthodox Dormition Abbey, volunteers, and members of the Dajani family, who according to family tradition had preserved Prophet David's tomb for six hundred years. Together, Jews, Christians and Muslims cleaned the cemetery and were able to reconstruct some of the gravestones.

CHAPTER 4: **RECOMMENDATIONS**

Jordan and Palestine demand UNESCO to take of all possible measures to pressure Israel to stop its constant attempts to alter the *status quo* of the Old City of Jerusalem and its holy sites, and request that UNESCO takes decisions and practical steps accordingly. Since the Old City of Jerusalem and Its Walls is seriously a World Heritage Site in Danger, spontaneous and routine documentation of the Israeli violations against the city's historical remains and should be one of the top priorities of UNESCO.

Since neither the UN nor the UNESCO are able to force Israel to abide by their resolutions, Jordan and Palestine therefore stress that it is of fundamental significance that UNESCO finds out a creative monitoring mechanism and uses all possible tools to document the IOA's violations against the Old City of Jerusalem and Its Walls. Additional tools to raise international awareness regarding the dangers threatening the world heritage of Jerusalem are also required.

It is illegal and unjust to recognize the brief the reports by the Occupying Power, Israel and its organs, in an equal level and consideration to reports by the parties who represent the history of the abused people and the erased remains. Israel has been changing many facts in its recent reports to UNESCO and the International Community. Jordan and Palestine thank the Israeli institutions, which revealed many violations included in this Status Report.

In spite of the fact that Israeli violations enjoy the support of certain countries, UNESCO should continue to represent justice and preservation of the city's authentic identity; UNESCO and all other international bodies must be aware of the illegality of Israel's attempts to change the *status quo*, *inter alia*, by using international legal language in its reports, briefings and decisions dealing with violations in and around the Old City.

Jordan and Palestine have also call on Israel to comply with the relevant UNESCO decisions, end all excavations and other illegal measures taken against the heritage of the Old City and its Walls. In line with World Heritage Committee and Executive Board decisions, Israel must provide all relevant true information/plans concerning its excavations and other illegal works in the Old City and its Walls.

The UN and its bodies, including UNESCO, should undertake appropriate analytical study on the effects of the violations that have taken place to date and pressure Israel to return to the pre-2000 *status quo* regarding the Waqf's administration of Al-Aqsa Mosque/Al-Haram Al-Sharif, including maintenance and the regulations both Muslims and non-Muslims' access to the site.

One of the most important issues UNESCO should take into consideration, by monitoring and analyzing the abovementioned violations, is the Israeli continued enforcement of the exclusivist Judaization narrative on hundreds of non-Jewish sites. UNESCO should build up an archive of all authentic names of monuments, streets, schools, historic remains, walls, and holy sites before Israel removes and erases these layers and before the IOA remove some remains, as it happened in the Umayyad Palaces area.

Jordan and Palestine call on Israel to ratify the Second Protocol to the Hague Convention of 1954 for the Protection of Cultural Property in the Event of Armed Conflict. They also call on Israel, the Occupying Power to adhere to Human Rights Council's resolution HRC/33/L.21, which "calls for enhanced international cooperation in preventing and combating the organized looting, smuggling, theft and illicit trafficking of cultural objects and in restoring the stolen, looted or trafficked cultural property."

While UNESCO does not have the access nor ability to protect the Old City of Jerusalem, Jordan and Palestine are confident of UNESCO's crucial responsibility in documenting most of the irreversible and reversible changes to the heritage of the Old City of Jerusalem.

Jordan and Palestine request the World Heritage Centre to present this Status Report in its entirety to all members of UNESCO and to upload this report to the website of the World Heritage Centre.

HP EXHIBIT 9

THE HASHEMITE CUSTODIANSHIP OF JERUSALEM'S ISLAMIC AND CHRISTIAN HOLY SITES 1917–2020 CE

White Paper

The Royal Aal Al-Bayt Institute for Islamic Thought

346

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THE HASHEMITE CUSTODIANSHIP OF JERUSALEM'S ISLAMIC AND CHRISTIAN HOLY SITES 1917–2020 CE

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ABSTRACT

THIS WHITE PAPER *summarises* the century-plus history of the Hashemite Custodianship of the Islamic and Christian Holy Sites in Jerusalem. It *explains* the significance, functions and legal status of this Custodianship. And it *shows* how this unique historical institution guarantees the rights of Muslims and Christians to worship in their own Holy Sites and preserve their own distinct religious and cultural identities, thereby enabling and maintaining the fragile peace between religions in the Holy Land.

The Hashemite Custodianship of the Islamic and Christian Holy Sites in Jerusalem has been acknowledged by (among others): the State of Palestine, represented by the Palestinian Liberation Organisation and the Palestinian Authority; the Arab people of Jerusalem and of Palestine; the twenty-two countries of the Arab League; the fifty-six countries of the Organisation of Islamic Cooperation (OIC); the EU; the USA; Russia; Turkey; H.M. King Mohammed VI of Morocco (who is also the Head of the OIC Jerusalem Committee); H.H. the Pope; all the Primates of Anglican Church (including H.G. the Archbishop of Canterbury); H.H. the Patriarch of Russia; the President of the World Lutheran Federation, all the Christian Church leaders of Jerusalem (starting with H.B. the Orthodox Patriarch of Jerusalem), and the Director General of UNESCO. It is also referred to in the 1994 Jordan-Israel Peace Treaty.

In the Name of God, the Compassionate, the Merciful
Praise be to God, and may peace and blessings be upon the Prophet Muhammad

INTRODUCTION

THE HASHEMITE CUSTODIANSHIP OF THE HOLY SITES IN JERUSALEM

1. Starting from 1917 CE and until the present, the Hashemite Kings' Custodianship of Jerusalem's Holy Sites has preserved and guaranteed the religious rights of Muslims and Christians in Jerusalem and the integrity of their Holy Sites. His Majesty King Abdullah II inherited the Custodianship of Jerusalem's Islamic and Christian Holy Sites from his Hashemite ancestors starting with his great-great-grandfather King and Sharif Hussein bin Ali.[1] When H.M. King Abdullah II's father, the late H.M. King Hussein bin Talal (d. 1999), declared Jordan's disengagement from the West Bank in 1988, he specifically excluded East Jerusalem's Holy Sites and *Waqf* properties from the disengagement, and so maintained the Hashemite Custodianship that he had inherited from his own great-grandfather Sharif Hussein bin Ali. The exclusion was coordinated with PLO President Yasser Arafat. Jordan's special role was subsequently acknowledged in the 1994 peace treaty between Jordan and Israel. After Palestine was recognised as a non-member observer state by the UNGA in 2012, the President of the State of Palestine, H.E. Mahmoud Abbas,[2] reaffirmed and defined the scope of the Hashemite Custodianship with H.M. King Abdullah II in the 2013 Hashemite Custodianship of the Holy Sites Agreement (*see* Appendix IV).

[1] H.M. Sharif Hussein bin Ali (1853–1931 CE), the Emir of Mecca and King of the Hejaz and the Arabs (r. 1908–1924 CE) was the 42nd Hashemite to serve as Emir of Mecca, and Custodian of Mecca and Medina, as well as (starting from 1917 CE) Jerusalem. The Hashemite family are the direct descendants of the Prophet Muhammad ﷺ through the male line of Al-Hasan bin 'Ali bin Abi Taleb ﷺ, his grandson ﷺ. Al-Hasan bin 'Ali bin Abi Taleb ﷺ was also the fifth of the Righteous Caliphs (*Khulafaa Rashidun*) after the Prophet Muhammad ﷺ, succeeding his father, the fourth Caliph, 'Ali bin Abi Taleb ﷺ for a period of six months. The name 'Hashem', after whom the family was named refers to Hashem bin 'Abd Manaf (fl. 5th century CE), from who the family is descended and who was the paternal great-grandfather of the Prophet Muhammad ﷺ, and whom, in addition to being the grandson of Qusayy bin Kilab, the first King of Mecca, was also the landowner of what is now Gaza where he died and was buried. H.M. Sharif Hussein bin Ali was the 37th generation direct descendant of the Prophet Muhammad ﷺ.

[2] After signing the Hashemite Custodianship of the Holy Sites Agreement on 13th March, 2013 CE, HE President Mahmoud Abbas said the following to reporters: 'We coordinate our positions regarding the Awqaf with Jordan. The Agreement that was signed the day before yesterday is a renewal of what was done in 1987 CE. The sovereignty over all the Palestinian land is ours; there is no debate about that.' Abbas further clarified that 'In 1988 CE when the decision to disengage was announced, we spoke to the late King Hussein bin Talal about the matter and how to follow up and we agreed that the responsibility of the Awqaf would rest with Jordan, which was the situation originally. Jordan would continue to uphold its responsibilities and it continues to do so until today.' *Al-Ghad Newspaper*, 1st April, 2013 CE. After signing the Hashemite Custodianship of the Holy Sites Agreement, President Abbas also declared that the Agreement was 'a reiteration of what has been the state of affairs between us for decades.' *Al-Ra'i Newspaper*, 1st April, 2013 CE.

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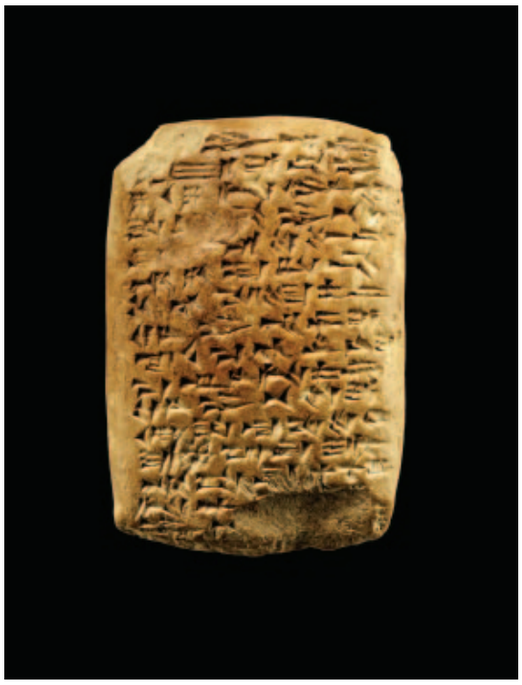
Part One

THE ARAB, JEWISH, CHRISTIAN AND ISLAMIC HISTORY OF JERUSALEM IN BRIEF

Backpage: Dome of the Rock in the center of the Al-Aqsa Mosque/Al-Haram Al-Sharif. Photo taken from Wadi Al-Joze (Suwwaneh houses); Al-Yusfiyyeh Cemetery is seen just behind the view of the houses (*right*); Bab Al-Rahmah Cemetery exactly at the Eastern Wall of the Al-Aqsa. [© Raja'i Al-Khatib/JTV Eye On Jerusalem]

THE ARAB ORIGIN OF JERUSALEM (3000 BCE–1000 BCE)

2. The Arabs were the first inhabitants of Palestine in history, including in Jerusalem. This is shown in the archaeological record where Jerusalem is mentioned by name in the Amarna Correspondence, a series of diplomatic letters between Canaanite city-state kings and their Egyptian overlords during the 14th century BCE. These cuneiform tablets were uncovered in Egypt in the late 19th century CE. In these letters, King Abdi-Heba, the soldier-king of Jerusalem, writes to Pharaoh Amenhotep III asking for archers to help defend Jerusalem from brigands and other Canaanite city-state kings.



A clay tablet from the Amarna Correspondence located in the Metropolitan Museum of Art NYC (E153).

THE BIBLICAL RECORD (1000 BCE–33 CE)

3. The Biblical record shows that the Arabs, Hamites, Canaanites and Jebusites were the original inhabitants of the land of Palestine, including the area of Jerusalem, as attested in Genesis, 10: 1–20:

> 10 These are the generations of the sons of Noah, Shem, Ham, and Japheth; sons were born to them after the flood. …
> 6 The sons of Ham: Cush, Egypt, Put, and Canaan. 7 …
> 15 Canaan became the father of Sidon his first-born, and Heth, 16 and the Jeb'usites, the Amorites, the Gir'gashites, 17 the Hivites, the Arkites, the Sinites, 18 the Ar'vadites, the Zem'arites, and the Ha'mathites. Afterward

> the families of the Canaanites spread abroad. [19] And the territory of the Canaanites extended from Sidon, in the direction of Gerar, as far as Gaza, and in the direction of Sodom, Gomor'rah, Admah, and Zeboi'im, as far as Lasha. [20] These are the sons of Ham, by their families, their languages, their lands, and their nations.

4. Indeed, the Canaanites and Jebusites were there long before (at least 2,000 years before) the Jews, and even long before Judaism was revealed. They were also still there when the Jews arrived. This is attested in the Book of Exodus, 3:7–8:

> [7] Then the LORD said, "I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; I know their sufferings, [8] and I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Per'izzites, the Hivites, and the Jebusites.

5. Moreover, it was Jebusites who first built and inhabited Jerusalem. This is attested in the Book of Judges, 19:10–11:

> [10] But the man would not spend the night; he rose up and departed, and arrived opposite Jebus (that is, Jerusalem). He had with him a couple of saddled asses, and his concubine was with him. [11] When they were near Jebus, the day was far spent, and the servant said to his master, "Come now, let us turn aside to this city of the Jeb'usites, and spend the night in it."

6. Consequently, Jerusalem was always an Arab city. This is attested in the Book of Ezekiel, 16:3:

> 'And say, "This is what the Sovereign Lord says to Jerusalem: Your ancestry and birth were in the land of the Canaanites; your father was an Amorite and your mother a Hittite".'

7. However, when the Ancient Jews came, they attacked, killed and destroyed everyone and everything they could. This is attested in the Book of Joshua, 10:40:

> [40] So Joshua defeated the whole land, the hill country and the Negeb and the lowland and the slopes, and all their kings; he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded.

8. Even after they conquered the city of Jerusalem, however, they were never able to expel all the original Arab inhabitants. This is attested in the Book of Joshua, 15:63:

> As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

9. Indeed, the Palestinian Arabs of today are largely the direct descendants of the indigenous Canaanite Arabs who were there over 5,000 years ago. Modern-day Arab Muslim and Christian Palestinian families (such as the prominent 'Kanaan' tribe who are, literally, the direct descendants of the Canaanites) are the oldest inhabitants of the land, and perhaps of any land on earth.[3]

10. In short, the Biblical record shows that the Palestinian Arabs are the first and original inhabitants of Palestine and Jerusalem; that they first built Jerusalem and settled Jerusalem itself; that they have been there continuously and uninterruptedly through Biblical times. And they are still here today, over 5,000 years later.

~

JERUSALEM IN THE JEWISH PERIOD (C.1000 BCE–600 BCE)

11. Around 1,000 BCE, the Prophet-King David ﷺ conquered Jerusalem and it became the capital of his kingdom. Despite invasions from the Pharaohs, the Assyrians and others, it remained under Jewish control off and on for about 400 years until around 605 BCE when it was besieged by the Neo-Babylonians. From around 597 BCE until 581 BCE many of its inhabitants were taken into captivity in Babylon.

JERUSALEM AS A MIXED JEWISH CITY (539 BCE–37 BCE)

12. Jews were then allowed to return in 539 BCE after the Persian King Cyrus the Great conquered Babylon. Persian over-lordship of Jerusalem ended when the Persian Empire fell to Alexander the Great of Macedon (d.323 BCE), and Jerusalem then came under his successors: first the Ptolemies, and then the Seleucids. However, Jews became more or less independent again in Jerusalem under the Hasmonean dynasty from 140 BCE to 37 BCE, when it became a Roman Province with Jewish Kings (the Herods).

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[3] See *Al-Mufasal fi Tarikh Al-Quds*, Al-Ma'arif Publishing, 1950.

JERUSALEM UNDER THE ROMAN PERIOD (37 BCE–324 CE)

13. The Jewish population rebelled against Rome in 66 CE but it was conquered and sacked in 70 CE by the future Emperor Titus. Jerusalem remained under Roman pagan rule until the Roman Emperor, Constantine the Great (d.337 CE), converted to Christianity. Jerusalem then fell under his Byzantine heirs.

JERUSALEM UNDER BYZANTINE AND SASANIAN RULE (324–638 CE)

14. Jerusalem remained under Christian Byzantine rule until 614 CE when it was conquered by the Persian Sasanian Empire. The Sasanians expelled all the Christian inhabitants and left their Jewish allies. When in 630 CE it returned to the Byzantine Emperor Heraclius, he expelled all the Jewish inhabitants. When the Muslims entered in 638 CE, they found no Jews and allowed the Jews to return.

THE FIRST ISLAMIC PERIOD IN JERUSALEM (638–1099 CE)

15. In 638 CE, Sophronius, the Patriarch of Jerusalem, peacefully surrendered the city and the welfare of the Christian community to the Second Caliph Omar bin Al-Khattab in person. In an age when conquest was often characterised by intolerance and violence towards a conquered community, the terms of surrender of Jerusalem, which is known as the Pact of Omar, were generous and humane:

> *In the Name of God, the Compassionate, the Merciful.*
> This is what the servant of God, Omar bin Al-Khattab, the Commander of the Faithful, has offered the people of Jerusalem: their security, granting them protection for their selves, their money, their churches, their children, their lowly and their innocent, and the remainder of their people. Their churches are not to be taken, nor are they to be destroyed, nor are they to be degraded or belittled, neither are their crosses or their money, and they are not to be forced to change their religion, nor is any one of them to be harmed.

16. Omar also ordered that the Al-Aqsa Mosque/Al-Haram Al-Sharif be built on the very place where the Prophet Muhammad ﷺ had made the Night Journey (*Al-Isra' wal-Mi'raj*). This marks the beginning of the Muslim presence in Jerusalem.

17. Muslim rule over Jerusalem continued under the Umayyad Dynasty. Caliph Abdel Malik bin Marwan rebuilt the then Al-Aqsa Mosque/Al-Haram Al-Sharif and expanded it with the golden Dome of the Rock, which was completed in 691 CE.

بسم الله الرحمن الرحيم

صورة مرسوم سيدنا عمر ابن الخطاب رضي الله عنه

الحمد لله الذي اعزنا بالاسلام واكرمنا بالايمان ورحمنا بنبيه محمد صلى الله عليه
وسلم وهدانا من الظلالة وجمعنا بعد الشتات والف قلوبنا ونصرنا على الاعدا
وملكنا من البلاد وجعلنا اخوة متحابين فالحمد لله على هذه النعمه هذا كتاب
عمر ابن الخطاب لعهد وميثاق اعطى الى البطريرك المبجل المكرم صفرونيوس بطريرك
الملة الملكية في طور الزيتون بمقام القدس الشريف في الاشتمال على الرعايا
والقسوس والرهبان والراهبات حيث كانوا واين وجدوا واذ يكون عليهم الامان
وان الدمي اذا حفظ احكام الذمة وجب له الامان والصون منا نحن المومنين والي
من يتولى بعدنا وليقطع عنهم اسباب جوائحهم حسب ما قد جرى منهم من الطاعة
والخضوع وليكون عليهم الامان وعلى كنايسهم وزياراتهم التي بيدهم داخلا وخارجا
وهي القمامة وبيت لحم مولد عيسى عليه السلام كنيسة الكبرا والمغارة ذي الثلاثة
ابواب قبلي وشمال وغربي وبقية اجناس النصارة الموجودين هناك وهم الكرج
والحبش والذين ياتون للزياره من الافرنج والقبط والسريان والارمن والنساتره
واليعاقبه والموارنة تابعين للبطرك المذكور ويكون متقدم عليهم لانهم اعطوني
حضرة التي الكريم والحبيب المرسل من الله تعالى وشرفوا بختم يده الكريمه وامر
بالنظر عليهم والامان اليهم كذلك نحن المومنين نحسن اليهم اكراما لمن احسن اليهم
ويكونوا معافا من الجزية والغفر والمواجب ومسلمين من كافة البلايا في البر والبحور
وفي دخولهم للقمامة وبقية زياراتهم لا يوخذ منهم شيا واما الذين يقبلون الى الزياره

Above and page.15: A photo of one of the copies of the Pact of Omar which is preserved in the Greek Orthodox Patriarchate in Jerusalem. The copy is signed by Muhammad Ali Al-Khalidi who worked as Jerusalem's Shari'ah Judge during the reign of the Ottoman Sultan Mahmud II, (reigned 1808–1938 CE). In other copies of the Pact of Omar is what is reported in Al-Tabari's third volume of *Tarikh al-Rusul wa al-Muluk* (History of the Prophets and Kings), p.609: 'and no Jews will dwell with them in Aelia.'

18. Jerusalem remained central in its importance to the Abbasid and Fatimid dynasties that followed the Umayyads as rulers of the Islamic Empire, and the city became a hub for spiritual and religious scholarly life for Muslims throughout the Empire. Indeed, the Abbasid Caliph Abu Ja'far Al-Mansur visited Jerusalem and ordered that renovations be conducted on the Al-Aqsa Mosque/Al-Haram Al-Sharif

CRUSADER RULE (1099–1187 CE)

19. In 1099 CE, Muslim Jerusalem fell to the European forces of the First Crusade. The devastation caused by the Crusaders is well documented. Meron Benvenisti writes that the Crusaders, drunk with victory, conducted a massacre in the city, such as has seldom been paralleled in the history of war. The troops ran amok through the streets of the city, stabbing everyone they encountered[4] (Muslim, Jew and Orthodox Christian alike). The few thousand people remaining from a population which had numbered 40,000 were assembled near the gates and sold into slavery. The Crusaders controlled the city from 1099 to 1187 CE, proclaiming their Latin Kingdom of Jerusalem.

AYYUBID AND MAMLUK RULE IN JERUSALEM AFTER THE CRUSADES (1187–1517 CE)

20. In 1187 CE, Salah Al-Din Al-Ayyubi—known in the West as 'Saladin'—recovered Jerusalem. In contrast to the Crusaders' slaughter when they conquered Jerusalem, he granted amnesty and free passage to all common Catholics and to the defeated Christian army, as long as they were able to pay a paltry ransom for themselves. Salah Al-Din allowed the native Christians to remain and alowed Jews expelled from Jerusalem by the Crusaders to resettle in the city. Salah Al-Din also restored the rights of pilgrimage to several eastern Christian denominations whom the Crusaders considered heretics.

21. After Salah Al-Din's recovery of the Holy City, an extensive restoration of the Al-Aqsa Mosque/Al-Haram Al-Sharif took place with endowments established for many of its buildings and public areas for the service of Muslim pilgrims. The most prominent Waqf established by Salah Al-Din was *Al-Khanqah Al-Salahiyyeh* on the roof of the Holy Sepulchre; where he built a small retreat and lodging (*al-Khulwah al-Salahiyyah*) within that endowment in order to protect the church from the return of

[4] Meron Benvenisti, *The Crusaders in the Holy Land*, Jerusalem, 1970. See also, Amin Ma'louf, *The Crusades through Arab Eyes,* Saqi Books, London, 2012.

the Crusaders or others. H.M. King Abdullah I adopted *al-Khulwah al-Salahiyya*h as his own retreat during some of his visits to Jerusalem. In 2012, H.M. King Abdullah II ordered that *al-Khulwah al-Salahiyyah* be renovated and it currently houses the Hashemite Fund for the Restoration of Al-Aqsa Mosque/Al-Haram Al-Sharif. *Al-Khulwah al-Salahiyyah* is protected both by Muslims and Christians until today.

22. Ayyubid rule was followed by that of the Mamluks. Under the direct rule of the Sultan in Cairo, Jerusalem flourished. The majority of *madrassas* (schools), *ribats* (hostels), *sabils* (water fountains) and bazaars in and around the Al-Aqsa Mosque/Al-Haram Al-Sharif today date back to this period. During the reign of Mamluk Sultan Al-Ashraf Al-Ghuri, rule over Jerusalem was eventually handed over to the Ottoman Sultan Selim I.

OTTOMAN JERUSALEM (1517–1917 CE)

23. The peaceful transition of power to the Ottomans was welcomed by Jerusalem's dwellers, especially since endowments had lapsed and travellers on roads to the city were being terrorised by bandits. The Ottomans sought to retain the city's Islamic identity. Sultan Suleiman the Magnificent renovated the Dome of the Rock and wholly reinforced the walls of the city. During his rule, the city market became a centre for trade.

24. Ottoman decrees were issued in 1757 CE, 1852 CE, and 1853 CE that preserved the division and responsibilities of ownership of Holy Sites between the various Christian communities. These decrees were later recognised internationally in the 1856 Treaty of Paris and the 1878 Treaty of Berlin—the latter defining this as the 'Status Quo'.

PALESTINE UNDER THE BRITISH MANDATE (1917–1948 CE)

25. Following the Great Arab Revolt in 1916 CE, the land of Palestine fell under the British Mandate in 1917 CE , but also in the same year the Custodianship of Jerusalem's Islamic and Christian Holy Sites passed on to the Hashemite family under H.M. Sharif Hussein bin Ali, the leader of the revolt (and it remains until this day [2020 CE]). Under the British Mandate of Palestine, the British acknowledge in Article 9:

> Respect for the personal status of various peoples and communities and for their religious interests shall be fully guaranteed. In particular, the control and administration of Wakfs shall be exercised in accordance with religious laws and the dispositions of the founders.[5]

[5] *Mandate for Palestine*, League of Nations, July 24th, 1922.

JERUSALEM AS PART OF THE HASHEMITE KINGDOM OF JORDAN (1948–1967 CE)

26. In 1948 CE, after the first Arab-Israeli war in Palestine, the Hashemite Kingdom of Jordan took control of the West Bank including Jerusalem and unified the Banks of Jordan in the December 1948 Jericho Conference. During that war, around 750,000 Palestinians were expelled from their lands in the territory of what became Israel.

JERUSALEM UNDER ISRAELI CONTROL (1967–2020 CE)

27. Israel conquered the West Bank (including Jerusalem) from Jordan in the June 1967 War. In 1980, it declared the annexation of Jerusalem, but up until 2017 no country has formally recognised this annexation, including the USA. Moreover, UNSC Resolutions 242 (in 1967) and 338 (in 1973) recognised Jerusalem as occupied territory and called on Israel to withdraw, and UNSC Resolutions 476 and 478 (in 1980 CE) specifically rejected Israel's declared annexation. Even during this period, the Hashemite Custodianship and Jordanian *Waqf* were maintained, and indeed recognised in the 1994 Jordan-Israel Peace Treaty.

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RELIGIOUS DEMOGRAPHICAL CHANGE IN PALESTINE IN THE 20TH CENTURY CE

28. The religious demographics of Palestine changed dramatically during the 20th Century CE. During the first half of the twentieth century, this was largely caused by Jewish immigration into Palestine, fleeing antisemitism and religious persecution in Europe, particularly by the Nazis in Germany before the Second World War, and then as a result of the Holocaust of approximately 6 million Jews in Europe during the War itself.

29. In 1922, the British Census put Palestine's population at 752,048 with approximately 589,177 Muslim Arabs, 71,464 Christian Arabs and 83,790 Jews. Most of the pre-1948 Jewish immigration was facilitated during the British Mandate period when more than 400,000 Jews immigrated to Palestine (between 1920 and 1945). The Jewish community grew from one-sixth to almost one-third of the population. Immigration accounted for most of the increase in the Jewish population at that time, while the much less dramatic increase of the non-Jewish population was due to high birth rates.

30. As a result of the Arab Palestinian revolt of 1936 and the protest against Jewish immigration to Palestine, the British government issued the MacDonald White Paper,

a document that sought to restrict Jewish immigration and land acquisition in Palestine. Nevertheless, Zionist organisations succeeded in increasing the number of Jews in Palestine to about 630,000 by 1948. A British Report cited in 'Aref Al-'Aref's *Al-Mufasal fi Tarikh Al-Quds* states that the population in the Old City of Jerusalem in 1947 was 33,600 Arabs and 2,400 Jews.[6]

31. This increase in Jewish immigration to Palestine was in parallel to the Zionist massacres against Palestinians, killing 3,650 Palestinians and driving out 750,000 Palestinians from their homeland, creating the Palestinian '*Nakbah*' 1946–1948. Many Palestinians and their descendants are still living as refugees outside of Palestine. The following chart shows the ethnic demographic change in the land of Palestine.

ESTIMATES OF POPULATION GROWTH IN HISTORIC PALESTINE OVER THE 20TH CENTURY ARE AS FOLLOWS:

YEAR	ARABS [*Muslims and Christians and others*]	JEWS
1900	600,000[7]	36,000[8]
1922	673,400[9]	83,800[10]
1931	861,216[11]	174,717[12]
1946	1,237,334[13]	608,225[14]
1967	1,355,900[15]	2,383,600[16]
2008	5,700,000[17]	5,886,300[18]
2019	7,357,610[19]	6,668,000[20]

[6] Aref Al-Aref, *Al-Mufasal fi Tarikh Al-Quds,* 1950, p. 191.
[7] According to Ottoman statistics studied by Justin McCarthy, the population of Palestine in the early 19th century was 350,000, in 1860 it was 411,000 and in 1900 about 600,000 of which 94% were Arabs. See Justin McCarthy, *The Population of Palestine: Population History and Statistics of the Late Ottoman Period and Mandate*; Columbia University Press; 1990, pp. 26,
[8] Ibid.
[9] *British Report on Palestine Administration*, December 31st, 1922.
[10] Ibid.
[11] A. Zaiman, "Census of Palestine, 1931", *Journal of the Royal Statistical Society*, Vol. 96, No. 4 (1933), pp. 660–662
[12] Ibid.
[13] United Nations General Assembly, A/364, "UNSCOP Report to the General Assembly," September 3, 1947
[14] Ibid
[15] The number of 1,355,900 Palestinians is the total of the population of Palestinians in the West Bank and Gaza (963,200, from UNCDAT report Population and Demographics in the West Bank and Gaza Strip until 1990, page 80) added to 392,700 Israeli Arabs, as per the *Jerusalem Statistical Yearbook.*
[16] Ibid.
[17] *The Jerusalem Statistical Yearbook*, 2019.
[18] Ibid.
[19] The Palestinian Central Bureau of Statistics; (the total of 2,304,000 Palestinians living in Israel added to 5,053,610 Palestinians living in the West Bank and Gaza, according to the *Jerusalem Statistical Yearbook*).
[20] *The Jerusalem Statistical Yearbook*, 2019.

SUMMARY AND CONCLUSION

32. In summary then, the historical record of Jerusalem inexorably shows:

(1) That the Arabs were the *first* inhabitants of Jerusalem for at least 5,000 years—and that they founded and built it in the first place—and that they have been there ever since. In other words, contrary to the misperception that Arabs are newcomers to Jerusalem, *Arabs founded Jerusalem and have been there continuously for 5,000 years.*

(2) That Jews have been there for about 3,000 years, Christians have been there for about 2,000 years, and Muslims have been there for about 1,400 years. However, Islam has been dominant in Jerusalem for 1,210 out of the last 1,388 years. This is more than the period of Jewish domination over the last 3,020 years (953 years) or Christian domination over the last 2000 years (417 years). In other words, contrary to the misperception that Islam is a stranger to Jerusalem, *Islam has been dominant in Jerusalem for longer in total than either Christianity or Judaism, despite being the youngest of the three religions.*

(3) That whenever Muslims took over in Jerusalem (in 638 CE, in 1187 CE, and in 1948 CE), they did not expel Christians and Jews. Rather they guaranteed their rights and their religious rights and even welcomed Jews into the city. This is in contrast to the Christian expulsion of Jews in 630 CE and their slaughter of Jews and Muslims (and even Orthodox Christians) in 1099 CE. It is also unlike the Jewish slaughter of Jerusalem's original inhabitants in 1000 BC; the Sasanian-Jewish expulsion of Christians in 614 CE, and even the expulsion of Palestinians in 1948 CE. In other words, contrary to the misperception that Islam has no moral right to Jerusalem, *Islam has historically been more peaceful and tolerant of other religions than either Judaism or Christianity.*

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HP EXHIBIT 9

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Part Two

THE CUSTODIANSHIP OF THE ISLAMIC HOLY SITES IN JERUSALEM

Backpage: Northern Gate of the Dome of the Rock and the Dome of Al-Silsilah [© Shutterstock]

I. THE RELIGIOUS SIGNIFICANCE OF JERUSALEM AND ITS HOLY SITES TO MUSLIMS

33. To understand the significance of the Custodianship of the Islamic Holy Sites, it is first necessary to understand the importance of Jerusalem and its Holy Sites in Islam.

THE THREE HOLY SITES

34. The Al-Aqsa Mosque/Al-Haram Al-Sharif—and by extension the whole ancient city of Jerusalem—is one of Islam's three Holy Sites. It is not the 'third holiest'—as is sometimes falsely claimed—it is simply and inseparably one of the three Holy Sites. That is to say, the Islamic Holy Sites in Jerusalem are as important to Muslims as those of its sister cities, Mecca and Medina in the Hejaz in the Arabian Peninsula. Jerusalem was the first direction of prayer (*qiblah*) for the first sixteen or seventeen months of Islam whilst the Prophet Muhammad ﷺ was in Medina. This is attested to by God's words in the Holy Qur'an:

> *The fools among the people will say, 'What has turned them from the direction they were facing in their prayers formerly?' Say: 'To God belong the East and the West. He guides whomever He will to a straight path'. | Thus, We appointed you a midmost community that you might be witnesses to the people; and that the Messenger might be a witness to you, and We did not appoint the direction you were facing, except that We might know, who followed the Messenger from him who turned on his heels—though it were a grave thing, save for those whom God has guided; but God would never cause your faith to be wasted; truly, God is Gentle with people, Merciful.* (*Al-Baqarah,* 2:142–3)

THE PROPHET MUHAMMAD'S ﷺ NIGHT JOURNEY

35. Jerusalem is also the place to which the Prophet Muhammad ﷺ was miraculously transported from Mecca through the miracle of *Al-Isra'* (Night Journey) to *Al-Masjid Al-Aqsa* (literally, the 'Farthest Mosque') in Jerusalem. There, the Prophet Muhammad ﷺ led all God's prophets in prayer, and then ascended to Heaven where he received the gift of the all-important five daily prayers, which all Muslims have been required to perform ever since. God says in the Holy Qur'an:

> *Glory be to Him Who carried His servant by night from the Sacred Mosque to the Farthest Mosque (Al-Masjid Al-Aqsa); the environs of which We have blessed, that We might show him some of Our signs. Indeed He is the Hearer, the Seer.* (*Al-Isra',* 17:1)

JERUSALEM IN THE QUR'AN

36. Jerusalem is referred to many other times in the Qur'an, including in the following verses:

> *And when We said, 'Enter this city, and eat freely therein wherever you will, and enter it at the gate prostrating, and say, 'exoneration', and We shall forgive you your transgressions and We shall give more to those who are virtuous'.* (*Al-Baqarah*, 2:58)

> *And when We made a covenant with you, and We raised above you the Mount, 'Take forcefully what We have given you, and remember what is in it so that you might preserve yourselves'.* (*Al-Baqarah*, 2:63)

> *And when We made a covenant with you, and raised over you the Mount, 'Take forcefully what We have given you, and listen', they said, 'We hear and disobey'; and they were made to drink the calf in their hearts on account of their unbelief. Say: 'Evil is that which your belief enjoins on you, if you are believers'.* (*Al-Baqarah*, 2:93)

> *And We raised above them the Mount, by the covenant with them, and We said to them, 'Enter the gate, bowing'; and We said to them, 'Transgress not the Sabbath, and We took from them a firm covenant.* (*Al-Nisa'*, 4:154)

> *O my people, enter the Holy Land which God has ordained for you, and do not turn back in flight, or you will end up as losers'.* (*Al-Ma'idah*, 5:21)

> *Glory be to Him Who carried His servant by night from the Sacred Mosque to the Farthest Mosque; the environs of which We have blessed, that We might show him some of Our signs. Indeed He is the Hearing, the Seeing. | And We gave Moses the Scripture, and made it a guidance for the Children of Israel [saying] that they should not choose beside Me any guardian. | [They were] descendants of those whom We carried with Noah. Indeed he was a grateful servant. | And We decreed to the Children of Israel in the Scripture: 'You shall indeed work corruption in the land, twice and you shall indeed become great tyrants'.* (*Al-Isra'*, 17: 1–4)

> *And We decreed to the Children of Israel in the Scripture: 'You shall indeed work corruption in the land, twice and you shall indeed become great tyrants'. | So when the time for the first of the two [prophecies] came, We roused against you servants of Ours of great might, who ransacked [your] habitations, and it was a promise fulfilled. | Then We gave you back the turn, [to prevail] over them, and We aided you with children and wealth, and made*

you greater in number. | 'If you are virtuous, you are being virtuous to your own souls, and if you do evil, it is for them'. So when the time for the other [prophecy] comes, that they might ravage you, and that they might enter the Temple, just as they entered it, the first time, and that they might destroy all that they conquered, utterly. (*Al-Isra'*, 17:4–7)

And after him We said to the Children of Israel, 'Dwell in the land; but when the promise of the Hereafter comes to pass, We shall bring you [gathered] in mixed company'. (*Al-Isra'*, 17:104)

And We called him from the right side of the Mount and We brought him near in communion. (*Maryam*, 19:52)

By the fig and the olive, (*Al-Tin*, 95:1)

37. According to the classical commentaries on the Qur'an 'the city', 'the land', 'the Holy Land', 'the Mount', 'the Temple' and 'the Olive' all refer to Jerusalem, or places in Jerusalem.

JERUSALEM IN THE *HADITH*

38. The Prophet Muhammad ﷺ also mentioned Jerusalem in a number of his sayings (*hadith*, pl. *ahadith*) such as:

'Count six things that will happen before the Hour: my death, then the conquest of *Bayt Al-Maqdis* (Jerusalem), then two deaths that will overtake like the sudden plague that afflicts sheep; then an abundance of money so that a man is given one hundred dinars and yet remains displeased; then a sedition that enters into the house of every Arab; and then a truce between you and the fair-skinned people, but then they will trick you and come against you under eighty banners, and under each banner twelve thousand.' [This last part can be understood as a reference to the Crusades.] (*Sahih Bukhari*, *Kitab al-Jizya*)

And:

'Whoever dies in Jerusalem, it is as though he has died in the heavens.' (*Musnad al-Bazzar*; *Musnad Abu Hamzah Anas ibn Malik*)

And:

'A prayer in my mosque is superior to one thousand prayers anywhere else other than Al-Masjid Al-Aqsa.' (*Musnad Al-Imam Ahmad*)

ISLAMIC PILGRIMAGE TO JERUSALEM

39. Accordingly, for over 1300 years, it was customary for Muslim pilgrims to visit Jerusalem after they had completed the *Hajj* (pilgrimage) to Mecca, and visited Medina. This became known as 'the Long *Hajj*'. The Prophet Muhammad ﷺ himself enshrined this rite when he ﷺ said:

> 'There is no journeying except to three mosques: *Al-Masjid Al-Haram* [in Mecca], *the Mosque of Al-Aqsa [in Jerusalem], and my mosque [in Medina].*' (*Sahih Bukhari, Kitab al-Sawm*)

JERUSALEM AND ALL THE PROPHETS

40. Jerusalem is also important to Muslims because of its association with the prophets mentioned in the Holy Qur'an such as Adam, Abraham, Ishmael, Isaac, Jacob, Joshua, David, Solomon, Zechariah, John, the Blessed Virgin Mary, and in particular Jesus Christ, the Messiah (peace be upon them all). All of these personages are sacred in Islam, and in fact they are regarded as free of sin, including David and Solomon who are regarded as perfect prophets, not merely as wise kings. So all the reasons that Judaism and Christianity have to regard Jerusalem as holy are also part of what makes it holy to Muslims. This is particularly so for Jerusalem's association with Jesus Christ ﷺ, whom Muslims recognise as the Messiah, and about whom the Prophet Muhammad ﷺ said:

> 'Whoever testifies that there is no god but God, Alone, with no partner, that Muhammad is His servant and Messenger, and that Jesus is the servant of God and His Messenger and a Word that He cast into Mary and a Spirit from Him, and that heaven is real and hellfire is real will enter heaven whatever his [or her] actions (*Sahih Bukhari, Kitab Ahadith Al-Anbiya'*)

JERUSALEM AND THE DAY OF JUDGEMENT

41. Moreover, Jerusalem is the place where creation will be alerted to the beginning of the Day of Judgment. God says in the Holy Qur'an:

> *And listen on the day when the caller calls out from a place that is near.* (*Qaf*, 50:41)

42. The commentators on this verse write that the caller is the Archangel Israfil (Seraphiel) ﷺ and a place that is near is Jerusalem:

> *'The rock of the Holy House [of Jerusalem], the place on earth that is nearest to heaven'* (*Tafsir al-Jalalayn*, 50:41)

43. For all these reasons, Jerusalem is an integral part of Islam, no less important than Mecca or Medina.

THE HOLIEST PART: THE DOME OF THE ROCK

44. The Dome of the Rock, which is within the sanctuary of the Al-Aqsa Mosque/Al-Haram Al-Sharif, houses the Blessed Rock bearing the footprint of the Prophet Muhammad ﷺ. It is from this rock that the Prophet ﷺ ascended to Heaven. This means that the Dome of the Rock is actually the holiest part of the Al-Aqsa Mosque/Al-Haram Al-Sharif, although all of it is holy and sacred to Muslims.

'BLESSED', 'HOLY' AND 'SACRED'

As mentioned earlier, the Qur'an states that the 'environs' (the surrounding area) of the Al-Aqsa Mosque/Al-Haram Al-Sharif have been '*blessed*'. The Arabic word for 'blessed' is *mubarak*, which is derived from the word *barakah*, meaning 'an increase' or 'growth'. This blessing is a Divine favour not limited to Muslims, but to anyone living in, or even visiting, the area surrounding the Al-Aqsa Mosque/Al-Haram Al-Sharif. God says in the Holy Quran:

> *And We delivered him, as well as Lot [and brought them] to the land which We have blessed for all peoples.* (*Al-Anbiya*, 21:71)

45. Jerusalem itself is also 'holy' as its name in Arabic ('*Al-Quds*', meaning 'the Holy') shows. To be 'holy' means to have been sanctified by God.

46. Finally, the Al-Aqsa Mosque/Al-Haram Al-Sharif is also 'sacred' ('haram' in Arabic) as its name 'Al-Haram Al-Sharif' shows. To be 'sacred' means to be made inviolable by God, so that certain activities are not permitted there in particular, according to Islamic Law.

47. This means that the Al-Aqsa Mosque/Al-Haram Al-Sharif is unique in that it is 'blessed', 'holy' and 'sacred', and that its blessings encompass non-Muslims and Muslims alike, unlike Mecca and Medina, where non-Muslims are not allowed to go.

II. WHAT IS MEANT BY THE 'ISLAMIC HOLY SITES OF JERUSALEM?

48. God says in the Holy Qur'an:

> *Glory be to Him Who carried His servant by night from the Sacred Mosque to the Farthest Mosque (Al-Masjid Al-Aqsa); the environs of which We have blessed, that We might show him some of Our signs. Indeed He is the Hearer, the Seer.* (*Al-Isra'*, 17:1)

An aerial view of Al-Aqsa Mosque/Al-Haram Al-Sharif from south to north: the Umayyad Palaces remains (outside); the Qibli Mosque with the silver dome (center inside); the Khataniyah School south to lower level of the Qibli Mosque (inside-outside); the lower level Marwani Mosque (right); Al-Aqsa Library and the Islamic Museum (left to the Qibli Mosque).

THE DEFINITION AND DELINEATION OF THE 'AL-AQSA MOSQUE/AL-HARAM AL-SHARIF'

49. 'Al-Aqsa Mosque/Al-Haram Al-Sharif', also defined as the 'Al-Aqsa Mosque Compound', is one of Islam's three holiest sites. It is located in the south-eastern corner of the walled, Old City of Jerusalem. The Al-Aqsa Mosque is defined by Muslim clerics and UNESCO as the entire Al-Haram Al-Sharif in Jerusalem. The expressions 'Al-Aqsa Mosque' and 'Al-Haram Al-Sharif' herein signify identical things. 'Al-Aqsa Mosque' is the name of the space and land (inclusive of constructions) that is surrounded by walls on all four sides with a total area of more than 144 *dunams* (one *dunam* equals 1,000 m^2) with lengths of 491m west, 462m east, 310m north, and 281m south. The Al-Aqsa Mosque/Al-Haram Al-Sharif includes the Qibli Mosque (*Al-Jami' Al-Aqsa*); the Marwani Mosque; the Dome of the Rock Mosque; Al-Buraq Mosque; the Lower Aqsa, and Bab Al-Rahmah. It also includes all grounds, prayer halls, schools, libraries, Sufi *zawiyahs*, offices, ritual baths, sabils (drinking-water fountains), corridors, *mistabahs* (elevated platforms), water cisterns, waterways, and all that exists above and underneath the Al-Aqsa Mosque/Al-Haram Al-Sharif's space. This includes all the roads and ramps that lead to its gates, and the walls themselves, including Al-Buraq Al-Sharif Wall. It also includes the *Waqf* ('*Waqf*' means a permanent inviolable Islamic charitable endowment) properties tied to the Al-Aqsa Mosque/Al-Haram Al-Sharif, its environs and its pilgrims. Indeed, inside and outside the 144 *dunam* space of the Al-Aqsa Mosque, there are hundreds of *Waqf* properties, real-estate and structures endowed to the Al-Aqsa Mosque.[21]

[21] The Waqf Deed issued in 1155 AH indicates that all the schools around Al-Aqsa Mosque (such as: the Fanariyyah School, the Talouniyyah School, the Dawoudriyyah School, the school in which Mr. Ali Jar-Allah lives, the Awhadiyyah School, the Basitiyyah School, the Aminiyyah School, the Malikiyyah School, the Sa'radiyyah School, the Farisiyyah School, the Mankajiyyah School, the Jawhariyyah School, the Mazhariyyah School, the home attached to Bab Al-Qattanin, the Zamaniyyah School, and the Uthmaniyyah School), are all Waqf buildings attached to the land of the blessed Al-Aqsa Mosque/Al-Haram Al-Sharif and are part of it. Their sanctity is part and parcel of the sanctity of Al-Aqsa Mosque/Al-Haram Al-Sharif.

THE 'STATUS QUO' OF THE 'AL-AQSA MOSQUE/AL-HARAM AL-SHARIF'

50. All of the 'Al-Aqsa Mosque/Al-Haram Al-Sharif' is under the Custodianship of H.M. King Abdullah II ibn Al Hussein of Jordan, as it was before him under his father, H.M. King Hussein bin Talal; and before him under his grandfather, H.M. King Talal ibn Abdullah I; and before that under his great grandfather, H.M. King Abdullah I bin Al-Hussein, and before that under his great, great grandfather H.M. King and Sharif Hussein bin 'Ali. This is a continuation of the historical 'Status Quo' that has existed before the occupation of Jerusalem in 1967. The 'Al-Aqsa Mosque/Al-Haram Al-Sharif' continues to be administered by the organs of the Government of Jordan under Jordanian law. This too is part of the 'Status Quo'.

51. This definition was adopted by several UNESCO Executive Boards and World Heritage Committees (2015–2019) in an effort to stop attempts to change 'Al-Aqsa Mosque's' meaning, definition and functions (see: Appendix V). This definition was also reiterated in the Hashemite Custodianship of the Holy Sites Agreement signed by H.M. King Abdullah II and the President of Palestine Mahmoud Abbas on March

31st, 2013. Finally, the Jordanian Ministry of *Awqaf* and Islamic Affairs, the Supreme Judge of Jordan, the Jordanian General *Iftaa'* Department, the Grand Mufti of Jerusalem, the Jerusalem *Awqaf* Council, the Islamic Supreme Council, the Palestinian Ministry of *Awqaf* and Islamic Affairs, the Supreme Judge of Palestine, and Muslim scholars all over the Muslim world maintain an unwavering consensus about the above-mentioned definition of the 'Al-Aqsa Mosque/Al-Haram Al-Sharif'.

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III. THE SIGNIFICANCE OF THE CUSTODIANSHIP OF JERUSALEM'S ISLAMIC SITES

52. The word for 'Custodianship' ('*wisayah*') in Arabic indicates 'something that is entrusted to the care of'. This makes the Custodian—currently H.M. King Abdullah II ibn Al Hussein of Jordan, on behalf of approximately 1.9 billion Muslims worldwide—responsible for:

(1) The care and physical upkeep of the Al-Aqsa Mosque/Al-Haram Al-Sharif

(2) The very purpose of the Al-Aqsa Mosque/Al-Haram Al-Sharif in the first place, which is for Muslims to pray in.

(3) The other facilities at the Al-Aqsa Mosque/Al-Haram Al-Sharif including an Islamic Museum.

(4) The salaries of all the employees of the Al-Aqsa Mosque/Al-Haram Al-Sharif.

(5) All funding for the Al-Aqsa Mosque/Al-Haram Al-Sharif, and indeed any fundraising for the Al-Aqsa Mosque/Al-Haram Al-Sharif outside that which is organised by the Custodian is illegitimate and usually a fraud.

(6) Finally, and crucially, the Custodian is responsible (*Sahib al-amr*) for protecting the Al-Aqsa Mosque/Al-Haram Al-Sharif. This means that it is only the Custodian that can call for the defence of the Al-Aqsa Mosque/Al-Haram Al-Sharif. Thus, any and all the other calls for *jihad* in the name of defence of Al-Aqsa Mosque/Al-Haram Al-Sharif are illegitimate, false and attempts at sedition which lead to terrorism.

~

IV. THE HISTORY OF THE HASHEMITE CUSTODIANSHIPOF JERUSALEM'S ISLAMIC HOLY SITES

Photo taken in 1915 showing the Dome of the Rock and the Qibli Mosque [Library of Congress]

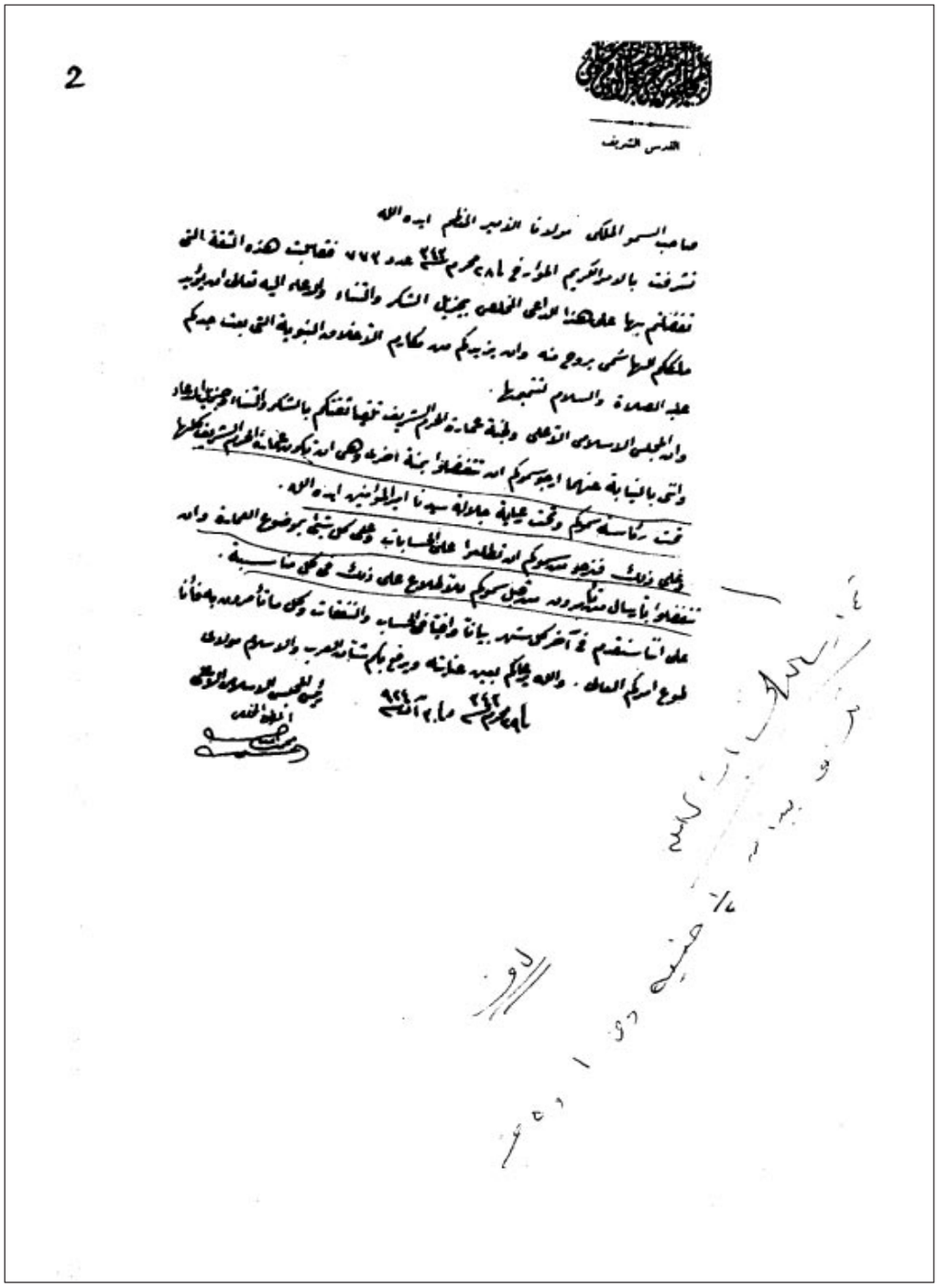
THE FALL OF OTTOMAN JERUSALEM AND THE TRANSITION TO HASHEMITE CUSTODIANSHIP UNDER H.M. SHARIF HUSSEIN (1917–1931 CE)

53. The British Mandate archive records show that the first time that H.M. Sharif Hussein bin Ali was mentioned in the Friday sermon by the imam of the Al-Aqsa Mosque/Al-Haram Al-Sharif was in 1917 CE.[22] This marked a historic transition from the 400-year-old responsibility of the Ottoman Sultan, as Caliph of the Muslim *Ummah*, to Sharif Hussein. *Al-Qiblah* newspaper No. 38 of 1917 CE quotes the text of the supplication (*du'a*) during the Friday sermon:

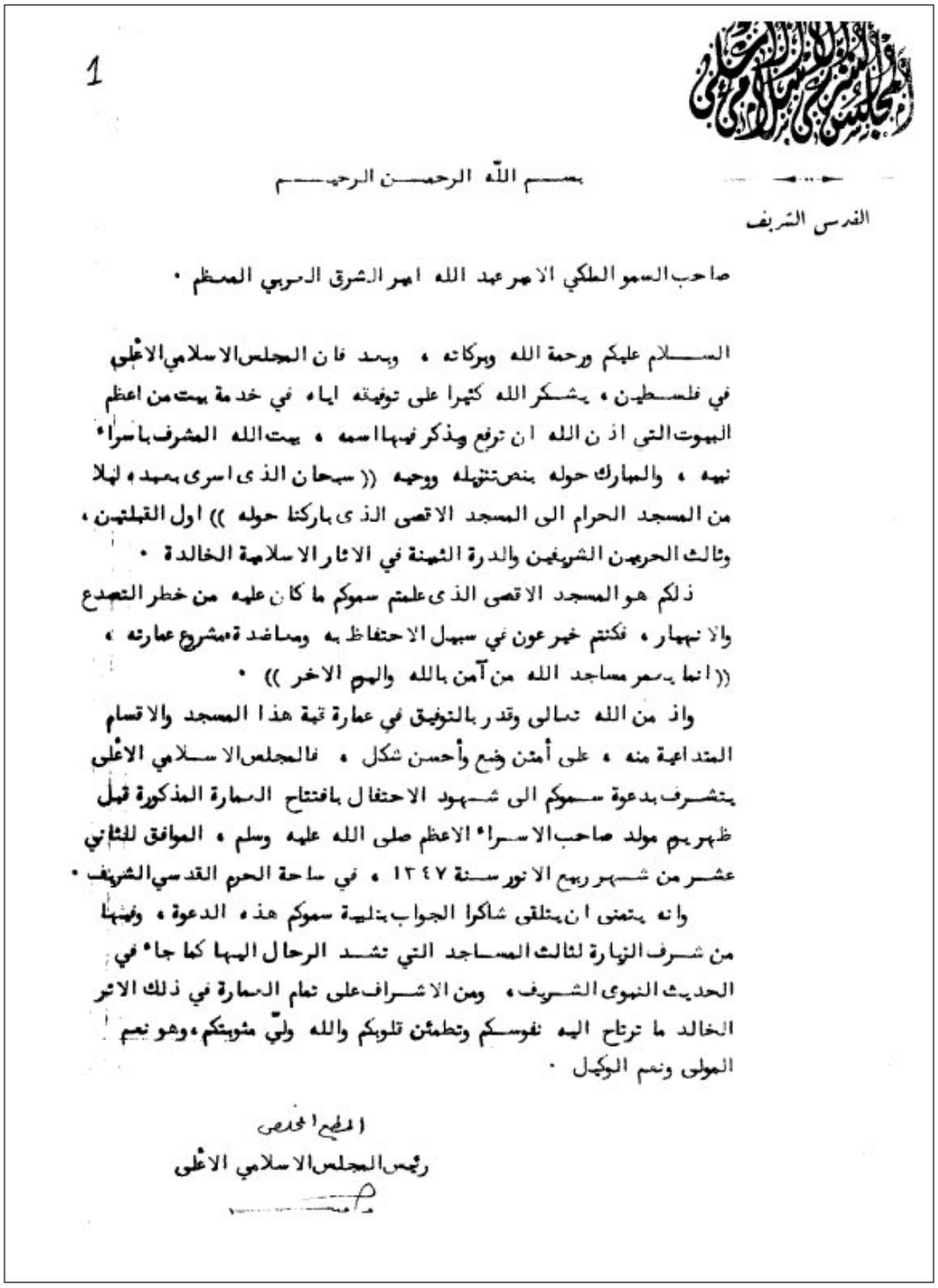
> 'May God keep His support and His help to *sayidna* and *mawlana* Al-Sharif Al-Hussein bin Ali bin Muhammad bin Abdul-Mu'in bin 'Awn, the Caliph of Muslims and the Emir and Sharif of Mecca and the King of the Arabs…'

54. In the years 1918 and 1919 CE, residents of Jerusalem renewed the *bay'ah* to Sharif Hussein bin Ali as King of the Arabs, Caliph of Muslims and protector of the city's people and its Holy Sites. (*Al-Qibla Newspaper*, issue no.164; Monday 5th *Jumada Al-Thaniya* 1336 AH / 1918 CE.). In 1924 CE, when the Ottoman Caliphate officially ended, the Arabs of Hejaz, Syria, Jordan, Lebanon, Palestine and others searched for a *de jure* caliph. The Hashemite Emir Abdullah bin Hussein bin Ali (later H.M. King Abdullah I) of Transjordan and the Palestinian leader Hajj Amin Al-Husseini were the first two figures to pledge allegiance to Sharif Hussein on March 11th, 1924. Arab and Palestinian figures followed in pledging allegiance to him in Aqaba and from cities across the West Bank.

[22] In *Ma Ra'ayt wa ma Sam'it*, in the chapter entitled *'Tis'un Lalya ma' Al-Sharif Al-Malik Al-Hussein bin Ali'*, Khair Al-Din Al-Zarkali mentions that in 1917 CE he witnessed the *bay'ah* of Sharif Hussein bin Ali as Commander of the Faithful by the Arab and Muslim Ummahs. The text of the bay'ah was: 'I pledge allegiance to my Sayyid and Liege-Lord Al-Hussein bin Ali bin Muhammad bin Awn Al-Qurashi Al-Hasani as Commander of the Faithful who works under the guidance of the Book of God and the Sunnah of his Prophet ﷺ. I hereby swear an oath of obedience and loyalty; privately and publicly, as long as he upholds the religion, and consider him a religious authority for the Islamic World on the Covenant of God.' *Al-Qibla Newspaper*, issue 22, Mecca' Monday 3rd of *Muharram*, 1335 AH / 1917 CE.



March 30th, 1924 CE Letter by Haj Amin Al Husseini to HRH Prince Abdullah bin Al-Hussein Amir of Trans-Jordan, thanking HRH for trusting the Higher Islamic Council and the Restoration Committee of Al-Haram Al-Sharif. Haj Amin, on behalf of the two entities, requests HRH Amir Abdullah to supervise the entire restoration of Al-Haram Al-Sharif and to view the detailed accounts and process 'under the sponsorship of His Majesty Amir Al-Mu'mineen' Sharif Hussein Bin Ali.



1

بسم الله الرحمن الرحيم

القدس الشريف

صاحب السمو الملكي الامير عبد الله امير الشرق العربي المعظم ٠

السلام عليكم ورحمة الله وبركاته ، وبعد فان المجلس الاسلامي الاعلى في فلسطين ، يشكر الله كثيرا على توفيقه اياه في خدمة بيت من اعظم البيوت التي اذن الله ان ترفع ويذكر فيها اسمه ، بيت الله المشرف باسراء نبيه ، والمبارك حوله بنص تنزيله ووحيه ((سبحان الذي اسرى بعبده ليلا من المسجد الحرام الى المسجد الاقصى الذي باركنا حوله)) اول القبلتين ، وثالث الحرمين الشريفين والدرة الثمينة في الاثار الاسلامية الخالدة ٠

ذلكم هو المسجد الاقصى الذي علمتم سموكم ما كان عليه من خطر التصدع والانهيار ، فكنتم خير عون في سبيل الاحتفاظ به ومساعدة مشروع عمارته ، ((انما يعمر مساجد الله من آمن بالله واليوم الاخر)) ٠

واذ من الله تعالى وقدر بالتوفيق في عمارة قبة هذا المسجد والاقسام المتداعية منه ، على أمتن وضع وأحسن شكل ، فالمجلس الاسلامي الاعلى يتشرف بدعوة سموكم الى شهود الاحتفال بافتتاح العمارة المذكورة قبيل ظهر يوم مولد صاحب الاسراء الاعظم صلى الله عليه وسلم ، الموافق للثاني عشر من شهر ربيع الاخر سنة ١٣٤٧ ، في ساحة الحرم القدسي الشريف ٠

وانه يتمنى ان يتلقى شاكرا الجواب بتلبية سموكم هذه الدعوة ، وفيها من شرف الزيارة لثالث المساجد التي تشد الرحال اليها كما جاء في الحديث النبوي الشريف ، ومن الاشراف على تمام العمارة في ذلك الاثر الخالد ما ترتاح اليه نفوسكم وتطمئن قلوبكم والله ولي مثوبتكم ، وهو نعم المولى ونعم الوكيل ٠

المخلص المخلص

رئيس المجلس الاسلامي الاعلى

August 27th, 1928 CE, Hajj Amin Al-Husseini invites Emir Abdullah 'to witness and honour the celebration of finishing the restoration of the Dome of the Rock.'

THE HASHEMITE CUSTODIANSHIP UNDER KING ABDULLAH I (1931–1951 CE)

55. After the passing of Sharif Hussein in 1931 CE, the Custodianship of Islamic and Christian Holy Sites in Jerusalem was transferred to his elder ruling son Emir Abdullah, who was Emir of Transjordan at the time (later H.M. King Abdullah I of the Hashemite Kingdom of Jordan). The Custodianship reflected the fact that in 1924 CE, the Head of the Islamic Supreme Council in Jerusalem Hajj Amin Al-Husseini had sent a letter on behalf of the council and on behalf of the Committee for the Restoration of the Al-Aqsa Mosque/Al-Haram Al-Sharif requesting that the entire restoration of the Al-Aqsa Mosque/Al-Haram Al-Sharif be supervised by Emir Abdullah, under the sponsorship of H.M. Sharif Hussein bin Ali, whom the letter referred to as '*Emir Al-Mumineen*' (Commander of the faithful).

Above Right: The tomb of HM Sharif Hussein in Al-Aqsa Mosque

Above Left/Below: The funeral procession of HM Sharif Hussein in 1931 CE [Library of Congress/ Alamy]

HP EXHIBIT 9

56. In December 1948 CE, after the Arab-Israeli war, groups of Palestinian leaders and notables from the West Bank convened a conference in Jericho, and conferences in Ramallah, Nablus and Amman where they called for King Abdullah I to take immediate steps to unite the two Banks of the Jordan River into a single state under his leadership. On April 11th, 1950 CE, elections were held for a new Jordanian parliament that included MPs representing the population of the West Bank. On 24th April 1950 CE, the Jordanian Parliament endorsed the unity of the two Banks headed by H.M. King Abdullah I and emphasized that the unity is to preserve and maintain the full Arab rights in Palestine and defend them by all legal means. This was endorsed by the Arab League on May 11th, 1950 CE. Thus, the unity of the two Banks of the Jordan River constitutionally expanded the Hashemite Kingdom of Jordan and safeguarded what was left of Palestine until 1967 CE. As the Hashemite ruler, H.M. King Abdullah I maintained the role of Hashemite Custodian of Islamic and Christian Holy Sites in Jerusalem. King Abdullah I visited Jerusalem often, especially on Fridays, and when hosting kings and presidents of Arab states. In 1951 CE, King Abdullah I was assassinated inside the Al-Aqsa Mosque/Al-Haram Al-Sharif.

Above Right/Below Left:
Emir Abdullah of Jordan with his younger brother King Feisal I of Iraq at the Al-Aqsa Mosque in Jerusalem. c. 1933. [Library of Congress]

Below Right:
King Abdullah I and his sons Prince Talal bin Abdullah (to the King's right) and Prince Nayef in military uniform (to the King's left) 1948.

Above Left: The 1924 Pledge of Allegiance by Jerusalem and Levantine notables to Sharif Hussein bin Ali as the Caliph of Muslims
Above Right: The 1948 Pledge of Allegiance by Jerusalemite and Palestinian notables to H.M. King Abdullah I

THE HASHEMITE CUSTODIANSHIP UNDER H.M. KING TALAL BIN ABDULLAH I (1951–1952 CE)

57. After the assassination of King Abdullah I on July 20th, 1951 CE, as he was entering the Qibli Mosque/Al-Jami' Al-Aqsa accompanied by his grandson, the then Prince Hussein bin Talal, to perform Friday prayer in the Al-Aqsa Mosque/Al-Haram Al-Sharif, Custodianship was passed on to his eldest son, H.M. King Talal of the Hashemite Kingdom of Jordan, who fought in Jerusalem as an Arab Legion officer in the 1948 war.

THE HASHEMITE CUSTODIANSHIP UNDER H.M. KING HUSSEIN BIN TALAL (1952–1999 CE)

58. The Hashemite Custodianship passed to King Talal's son, H.M. King Hussein of the Hashemite Kingdom of Jordan, in 1952 CE. In 1954 CE, King Hussein established the Jordanian Law of the Hashemite Restoration Committee, which continues to work effectively in funding and supervising restoration projects at the Al-Aqsa Mosque/Al-Haram Al-Sharif to this day. Between the years 1967 and 1988, Custodianship continued with King Hussein under the Israeli occupation of Jerusalem.

THE HASHEMITE CUSTODIANSHIP AFTER DISENGAGEMENT FROM THE WEST BANK (1988 CE)

59. Jordan's decision to disengage from the West Bank in 1988 CE, under the reign of King Hussein, excluded Holy Sites in East Jerusalem,[23] thereby maintaining the

[23] In H.M. King Hussein's speech on 31st July, 1988 CE in which he excluded Muslim and Christian Holy Sites from the disengagement decision and declared that they would remain under Jordanian control.

Custodianship of the Hashemite King of Jordan over them. Due to this exclusion, the Jordanian Jerusalem *Awqaf* Department has continued to practise its role of administrating the Al-Aqsa Mosque/Al-Haram Al-Sharif and the affairs of hundreds of Waqf properties until this day (2020 CE). This role also included the supervision and support of the Palestinian Authority's administration of 40 schools that are Waqf properties.

60. The purpose of exclusion of the Holy Sites from the 1988 CE disengagement, for both Jordan and Palestine, was to ensure that while political negotiations were ongoing between the PLO and Israel, no vacuum or 'protection gap' would result or allow Israel to alter the religious character and status of East Jerusalem as an occupied city. Jordan retains legal and administrative control of Islamic and Christian Holy Sites in East Jerusalem, in particular the Al-Aqsa Mosque/Al-Haram Al-Sharif and the Church of Holy Sepulchre, with H.M. the King of Jordan personally as their Custodian. The Hashemite Custodianship of the Holy Sites has thus continued uninterrupted even after the 1967 CE occupation and the 1988 CE disengagement decision.

THE WASHINGTON DECLARATION (1994 CE)

61. The Hashemite Custodianship of Jerusalem's Islamic Holy Sites was affirmed by the Washington Declaration of July 25th, 1994. It was signed by King Hussein and Israeli Prime Minister Yitzhak Rabin at the White House, formally ending the 46-year state of war between the two countries and seeking the achievement of 'a just, lasting and comprehensive peace between Arab States and the Palestinians, with Israel.'

62. The declaration safeguards H.M. the King of Jordan's control over the Islamic Holy Sites of Jerusalem, as follows as:

> 'Israel respects the present special role of the Hashemite Kingdom of Jordan in the Muslim Holy Shrines in Jerusalem. When negotiations on the permanent status will take place, Israel will give high priority to the Jordanian historic role in these shrines.' (Article B (3) of the Washington Declaration.)

THE 1994 JORDAN-ISRAEL PEACE TREATY

63. The October 26th, 1994 Jordan-Israel Peace Treaty acknowledges the Hashemite special and historic role in Jerusalem's Holy Sites. The Treaty stipulates in Article 9: 'Israel respects the present special role of the Hashemite Kingdom of Jordan in Muslim Holy shrines in Jerusalem. When negotiations on the permanent status will take place, Israel will give high priority to the Jordanian historic role in these sites'.

HP EXHIBIT 9

THE HASHEMITE CUSTODIANSHIP UNDER H.M. KING ABDULLAH II (1999 CE–PRESENT)

suffering, the Parties will seek to further alleviate those problems arising on a bilateral level.

2. Recognising that the above human problems caused by the conflict in the Middle East cannot be fully resolved on the bilateral level, the Parties will seek to resolve them in appropriate forums, in accordance with international law, including the following:

a. In the case of displaced persons, in a quadripartite committee together with Egypt and the Palestinians;

b. In the case of refugees,

i. In the framework of the Multilateral Working Group on Refugees.

ii. In negotiations, in a framework to be agreed, bilateral or otherwise, in conjunction with and at the same time as the permanent status negotiations pertaining to the Territories referred to in Article 3 of this Treaty;

c. Through the implementation of agreed United Nations programmes and other agreed international economic programmes concerning refugees and displaced persons, including assistance to their settlement.

Article 9. Places of Historical and Religious Significance and Interfaith Relations

1. Each Party will provide freedom of access to places of religious and historical significance.

2. In this regard, in accordance with the Washington Declaration, Israel respects the present special role of the Hashemite Kingdom of Jordan in Muslim Holy shrines in Jerusalem. When negotiations on the permanent status will take place, Israel will give high priority to the Jordanian historic role in these shrines.

3. The Parties will act together to promote interfaith relations among the three monotheistic religions, with the aim of working towards religious understanding, moral commitment, freedom of religious worship, and tolerance and peace.

Article 10. Cultural and Scientific Exchanges

The Parties, wishing to remove biases developed through periods of conflict, recognise the desirability of cultural and scientific exchanges in all fields, and agree to establish normal cultural relations between them. Thus, they shall, as soon as possible and not later than 9 months from the exchange of the instruments of ratification of this Treaty, conclude the negotiations on cultural and scientific agreements.

Article 11. Mutual Understanding and Good Neighbourly Relations

1. The Parties will seek to foster mutual understanding and tolerance based on shared historic values, and accordingly undertake:

a. To abstain from hostile or discriminatory propaganda against each other, and to take all possible legal and administrative measures to prevent the dissemination of such propaganda by any organisation or individual present in the territory of either Party;

A page from the 1994 Jordan-Israel Peace Plan highlighting article 9 respecting the Hashemite Kingdom of Jordan's special role in Jerusalem.

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64. After the passing of H.M. King Hussein in 1999 CE, the Custodianship was transferred to his son, H.M. King Abdullah II of the Hashemite Kingdom of Jordan. H.M. King Abdullah II started his work with directives to restore the Minbar of Salah Al-Din in Al-Aqsa Mosque. In 2007 CE, King Abdullah II established the Hashemite Fund for the Restoration of the Al-Aqsa Mosque/Al-Haram Al-Sharif and the Dome of the Rock, which has facilitated numerous significant donations and restoration projects.

65. The 2013 Hashemite Custodianship of the Holy Sites Agreement signed between H.M. King Abdullah II and Palestinian President Mahmoud Abbas, in his capacities as head of the PLO, the Palestinian Authority and the State of Palestine, reaffirmed that King Abdullah II is the Custodian of the Holy Sites in Jerusalem, and has the full right to exert all legal efforts to safeguard and preserve them, including the entire Al-Aqsa Mosque/Al-Haram Al-Sharif (of 144 *dunams*).

INTERNATIONAL ACKNOWLEDGEMENTS OF THE HASHEMITE CUSTODIANSHIP OF THE ISLAMIC AND CHRISTIAN HOLY SITES DURING THE REIGN OF H.M. KING ABDULLAH II IBN AL HUSSEIN

66. There has been a world-wide consensus on H.M. King Abdullah II's Custodianship of the Islamic and Christian Holy Sites of Jerusalem. Specific acknowledgements include the following:

Organisation of Islamic Cooperation (OIC)

- May 18th, 2018, in the final communiqué of the 7th OIC Extraordinary Summit in response to the grave developments in the State of Palestine.
- June 1st, 2019, in the final communiqué of the OIC's 14th Islamic Summit held in Mecca.

The Arab League

- April 16th 2013, the Arab League issued a letter accrediting the Hashemite Custodianship of the Holy Sites Agreement as an Arab League official document.
- April 15th, 2018, at the 29th Arab Summit in Dhahran, Saudi Arabia, Arab leaders declared their support for the Hashemite Custodianship in the final communiqué.
- May 31st, 2019, at the 30th Arab Summit in Tunis, the final communiqué affirmed support for the historical Hashemite Custodianship of Islamic and Christian Holy Sites in Jerusalem.

The European Union

- February 25th, 2019, the EU-League of Arab States Summit in Sharm El Sheikh reaffirmed the importance of upholding the historic Status Quo for the Holy Sites in Jerusalem, including the Custodianship undertaken by the Hashemite Kingdom of Jordan.

• June 17th, 2019, High Representative of the European Union for Foreign Affairs and Security and Vice-President of the European Commission Federica Mogherini said at a press conference in Luxembourg: 'I would like to take this opportunity to thank once again—as we always do—His Majesty [King Abdullah II] and the Hashemite Kingdom of Jordan for the special role as Custodian of the Holy Sites. This is particularly important for the European Union and we stand by Jordan in this important responsibility that His Majesty has.'

The Arab Inter-Parliamentary Union

• March 10th, 2019, the Arab Inter-Parliamentary Union sent a letter to H.M. King Abdullah II reaffirming its support for the Hashemite Custodianship of Islamic and Christian Holy Sites in Jerusalem.
• February 8th, 2020, the Arab Inter-Parliamentary Union sent a letter to H.M. King Abdullah II reiterating Arab parliamentarians' support for the Hashemite Custodianship.

Russia

• April 3rd, 2013, the Russian Ministry of Foreign Affairs released a statement welcoming the Hashemite Custodianship of the Holy Sites Agreement.

Turkey

• December 13th, 2017, President of Turkey Recep Tayyip Erdogan, addressing the OIC's Extraordinary Summit in Istanbul, noted King Abdullah II's role as the protector of the Al-Aqsa Mosque/Al-Haram Al-Sharif.

The United States of America

• February 14th, 2018, US Secretary of State Rex Tillerson stated: 'I think it's important to note that when President Trump made his decision to recognise Jerusalem as the capital of Israel, he first committed to respecting Jordan's role as the Custodian of the Holy Sites.'

Morocco

• March 28th, 2019, Their Majesties King Mohammed VI of Morocco and King Abdullah II released a joint communiqué in which H.M. King Mohammed VI of Morocco stressed the importance of the historic Hashemite Custodianship of Islamic and Christian Holy Sites in Jerusalem. This is especially significant since H.M. King Mohammed VI is the head of the OIC Jerusalem Committee.

The Vatican

• December 19th, 2017, H.H. Pope Francis recognised H.M. King Abdullah II's Custodianship of the Islamic and Christian Holy Sites in Jerusalem. According to the Vatican, 'the cordial conversations [between H.H. Pope Francis and H.M. King Abdullah II] focused above all on the theme of the promotion of peace and stability in the Mideast, with particular reference to the question of Jerusalem and the role of the Hashemite Sovereign (the king of Jordan) as Custodian of the Holy Places.'[24]

[24] https://www.ncronline.org/news/vatican/pope-meets-jordans-king-amid-rising-tensions-jerusalem

• October 3rd, 2019, the Vatican's cardinal for eastern churches, Leonardo Sandri, and Father Francisco Patton Custos of the Holy Land led a high-level group of Franciscan religious leaders to Al-Aqsa Mosque, together with the Director General of Jerusalem's *Awqaf* Department Sheikh Azzam Khatib and members of the Jerusalem *Awqaf* Council, the Franciscan delegation issued a seven-point communiqué reaffirming the participants' adherence to the Pact of Omar, support for the Hashemite Custodianship of H.M. King Abdullah II of Islamic and Christian Holy Sites, and rejection of attempts to change the Historic Status Quo.

The Anglican Church

• January 13th, 2020, the Archbishop of Canterbury Justin Welby, on behalf of 37 Primates of Anglican Churches from all over the world during a meeting in Jordan, underscored the importance of the Hashemite Custodianship of Holy Sites in Jerusalem, commending King Abdullah II's efforts to safeguard them and maintain the Christian presence in the Holy Land and the region.

The Heads and Representatives of Orthodox Churches around the World

H.B. Orthodox Patriarch Theophilos III of Jerusalem; H.H. Patriarch Kirill of Moscow and All Russia; H. H. Patriarch Irinej of Serbia, the Romanian Orthodox Church representative H. E. Metropolitan Nifon of Targoviste; Polish Orthodox H.E. Archbishop Abel of Lublin and Chelm, and the Orthodox Church H.B. Metropolitan Rastislav of the Czech Lands and Slovakia.

• On February 26th, 2020 they released a statement in which they expressed their 'gratitude to His Majesty King Abdullah II, King of the Hashemite Kingdom of Jordan and Hashemite Custodian of the Christian and Muslim Holy Places in the Holy Land and to the people of Jordan for facilitating [their] gathering in their capital city, Amman, noting His Majesty's outstanding work in promoting interfaith dialogue internationally'.

Unesco

• March 3rd–6th, 2020, the Director-General of UNESCO, Audrey Azoulay, during her first official visit to the Hashemite Kingdom of Jordan, 'commended King Abdullah II for his constructive role as custodian of the holy sites in Jerusalem, as well as for his vision in aiming to ensure that Jerusalem remains a unifying city of peace and harmony for the three monotheistic religions. UNESCO, within the scope of its mandate, will work with all concerned parties to preserve the cultural heritage of the World Heritage site of the Old City of Jerusalem and its Walls. This site of outstanding universal value requires safeguarding in line with relevant international standards, including UNESCO's World Heritage Convention and World Heritage Committee decisions.'[25]

[25] https://en.unesco.org/news/visit-director-general-unesco-jordan-3-6-march-2020.

V. THE FUNCTIONS OF THE CUSTODIANSHIP OF JERUSALEM'S ISLAMIC HOLY SITES

THE ROUTINE FUNCTIONS OF THE CUSTODIANSHIP OF JERUSALEM'S ISLAMIC HOLY SITES

67. The routine functions of the Custodianship of Jerusalem's Islamic Holy Sites include:

(1) to maintain, preserve and physically upkeep the entire Al-Aqsa Mosque/Al-Haram Al-Sharif and its facilities, and functions;
(2) to protect and ensure decorum in it;
(3) to administer it, hire and pay its employees including its preachers, guards, administrators, cleaners, lawyers, accountants, architects etc.;
(4) to supply and raise funds for it;
(5) to maintain prayer and pilgrimage, and access to it;
(6) to maintain the Status Quo;
(7) to maintain correct moral behaviour and preaching in it; to co-ordinate with the Palestinian Authority about it; to represent it in the face of the occupying power (and Israel is legally bound by UN Security Council Resolutions 242, 338, 252, 476, 478, and by the 1954 The Hague Convention, to protect and not alter the Holy Sites of Jerusalem), and before international bodies.
(8) to speak for its condition before God and the entire Islamic World,
(9) to co-ordinate with the Palestinian Authority about it;
(10) to defend it and protect it if necessary.

68. This last point ('to defend it and protect it if necessary') is extremely sensitive, because the very permission and justification for a just war (*casus belli*) is given in the Holy Qur'an as the defence of religious sites (including churches and synagogues). God says in the Holy Qur'an:

> *Permission is granted to those who fight because they have been wronged. And God is truly able to help them; Those who were expelled from their homes without right, only because they said: 'Our Lord is God'. Were it not for God's causing some people to drive back others, destruction would have befallen the monasteries, and churches, and synagogues, and mosques in which God's Name is mentioned greatly. Assuredly God will help those who help Him. God is truly Strong, Mighty.* (*Al-Hajj*, 22:39–40).

69. Accordingly, responsibility for the Al-Aqsa Mosque/Al-Haram Al-Sharif is '*fard 'ayn*' (an individual obligation) on every single Muslim in the world. However, it is

only the Custodian H.M. King Abdullah II who can call for its defence physically, and for him to determine the exact way to do that. All other claims in the name of the Al-Aqsa Mosque/Al-Haram Al-Sharif are illegitimate, false and attempts at sedition which lead to terrorism. It is the Custodian who keeps the peace in the Holy Land, and consequently interfaith peace in the world.

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THE HASHEMITE KINGS' SERVICES IN DEFENCE OF PALESTINE, JERUSALEM AND ITS HOLY SITES

70. From the first day of the Great Arab Revolt in 1916, the Hashemite Kings have led the Arab Army in defence of the identity of Palestine, its people, and the Holy Sites of Jerusalem. Below the soil of Palestine and Jerusalem are the bodies of thousands of Jordanian soldiers who paid with their blood in defence of the Holy Land. This fight and these sacrifices can be summarised in the following major historic stages:

- **1917–1933**: T.M. Sharif Hussein and King Abdullah I supported all Palestinian and Jordanian efforts to foil the implementation of the Balfour Declaration. Their most important role was the defence of Al-Buraq Wall; 1929-1931. It ended with a clear decision that Al-Buraq Wall and its Plaza are integral parts of the western wall of the Al-Aqsa Mosque.
- H.M. King Abdullah I was at the frontline of the **1936–1939** Arab uprising in opposition to the sale of Palestinian land to Jewish settlers of that period.
- In **1947**, H.M. King Abdullah I ordered the Arab Legion to enter Palestine and protect its cities and people.
- In **1948**, H.M. King Abdullah I was at the forefront of many fights in Jerusalem's surroundings including Bab Al-Wad, Atzion, Al-Khan Al-Ahmar, and more importantly in the salvage of the Old City of Jerusalem. In this fight, the Jewish Haganah surrendered to the Arab Legion and Jordan maintained control over Jerusalem until 1967.
- In **1948**, H.M. King (then Prince) Talal bin Abdullah personally fought in Jerusalem as an officer in the Arab Legion.
- In **1967**, H.M. King Hussein bin Talal engaged in heavy battles in defence of Jerusalem and the West Bank. The most documented of the Arab Army's sacrifices were at the Walls of the Old City, Jabal Al-Mukabber, Al-Khan Al-Ahmar, Mount of Olives, Sheikh Jarrah, and others.
- In **1968**, H.M. King Hussein led both the Jordanian Arab Army and the Palestinian volunteers to victory in defence of Jordan against an Israeli incursion. The Karamah Battle stopped the aggressive ambitions of achieving an expansionist vision of a 'Greater Israel'. It was also the first Arab victory after the 1948 '*Nakbah*'.
- From **1967–2020**, under the Hashemite Custodianship of H.M. King Hussein and H.M. King Abdullah II, not a single inch of the Al-Aqsa Mosque/Al-Haram

Al-Sharif's 144 *dunams* has been lost to Israel. For 53 years, the Custodianship has preserved and maintained the Al-Aqsa Mosque/Al-Haram Al-Sharif under occupation.

~

THE HASHEMITE RESTORATIONS OF JERUSALEM'S HOLY SITES

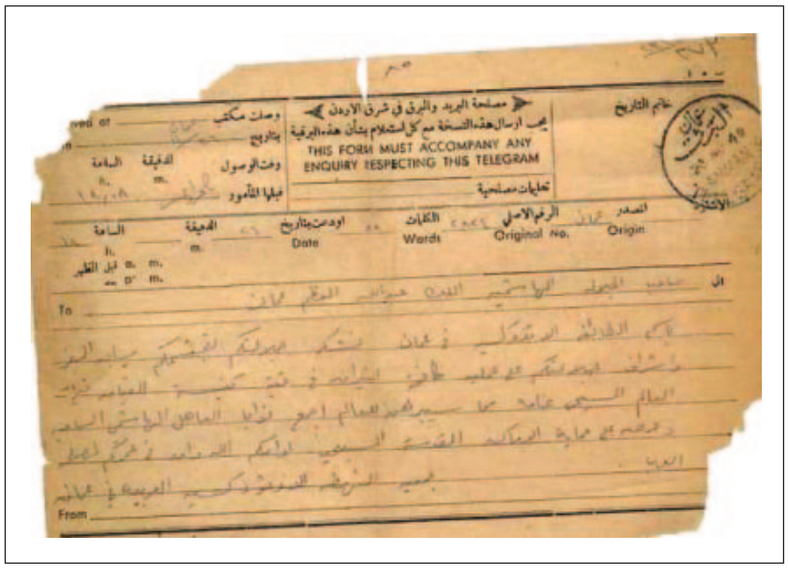
71. In addition to all of the above, the Hashemite Kings have restored the Al-Aqsa Mosque/Al-Haram Al-Sharif no less than five major times in the last hundred years, at great personal expense.

First Restoration (1922–1952 CE)

72. In 1922 CE, the Islamic Higher Council (IHC) was established to preserve Islamic ideals and protect the sanctuaries of Palestine. The IHC, headed by Hajj Amin Al-Husseini, took responsibility for raising funds to restore the Dome of the Rock. A delegation visited H.M. Sharif Hussein in 1924 CE and explained to him the mosque's condition. H.M. Sharif Hussein contributed 38,000 golden lira.

73. H.M. Sharif Hussein's son, Emir Abdullah, the first ruler and Emir of Transjordan, personally supervised the restorations. He also supervised the 1940s renovations, known as the Egyptian Restoration due to Egyptian technical participation and the import of ceramic tiles from Egypt.

74. During the 1948 War, the Old City of Jerusalem, the Al-Aqsa Mosque/Al-Haram Al-Sharif, and the roof of the Holy Sepulchre suffered considerable damage. H.M. King Abdullah I succeeded in saving the Al-Aqsa from occupation, and the Zionist Haganah surrendered to the Arab Legion, under the leadership of Officer Abdullah Al-Tall. Immediately after the end of the war, King Abdullah I visited the Al-Aqsa and declared the restoration of *Mihrab Zakariah* (Niche of the Al-Aqsa) as part of the re-construction of surrounding buildings which had also suffered structural damages.


مصلحة البريد والبرق في شرق الأردن
يجب ارسال هذه النسخة مع كل استعلام بشأن هذه البرقية
THIS FORM MUST ACCOMPANY ANY ENQUIRY RESPECTING THIS TELEGRAM
تعليمات مصلحية
Words
Original No.
Origin
To
From

TELEGRAM TO HIS MAJESTY KING ABDULLAH I, AMMAN

'On behalf of the Orthodox denomination in Amman, we thank Your Majesty for traveling a distance and for Your Majesty's supervision in extinguishing the fire in the dome of the Church of the Holy Sepulchre. Christendom has witnessed that which will prove to the entire world the noble intentions of the Hashemite monarch and his keenness in protecting Christian Holy Sites. May God preserve you and extend your life for the benefit of Arabs.'

The Orthodox Arab Renaissance Society in Amman

1. King Hussein bin Talal with King Muhammad V and Gen. Habis Al-Majali, Chairman of the Joint Chiefs of Staff of the Jordanian Armed Forces at the Al-Aqsa Mosque in 1958.

2. King Hussein bin Talal (*left*) and Shah Muhammad Reza of Iran and Habis Al-Majali, Chairman of the Joint Chiefs of Staff of the Jordanian Armed Forces (*centre*) in 1959.

3. King Hussein bin Talal (*right*) hosts President of Tunis Habib Bourguiba (*centre*) with Jordan's Prime Minister Wasfi Al-Tal (*left*) at the Seven Arches Hotel on the Mount of Olives in 1965.

4. King Hussein bin Talal (*right*), King Faisal bin Abdulaziz of Saudi Arabia (*left*) and Jordan's Governor of Jerusalem Anwar Al-Khatib (*centre*) in 1966.

5. King Hussein bin Talal (*left*), Chief Commander of the Joint Arab Army Abdul-Hakim Amer (*centre*) and Governor Jerusalem Anwar Al-Khatib in 1964.

6. King Hussein bin Talal (*centre*), the Amir of Kuwait Sheikh Sabah Al-Salem (*right*) and Jordan's Governor of Jerusalem Anwar Al-Khatib in 1966.

75. In 1949, H.M. King Abdullah I personally helped to extinguish a fire that destroyed parts of the Church of the Holy Sepulchre. H.M. King Abdullah I assiduously maintained the role of the Custodian of the Holy Sites in Jerusalem throughout his reign, until his assassination in the Qibli Mosque in the Al-Aqsa Mosque/Al-Haram Al Sharif when he went to perform the Friday prayer on July 20th, 1951.

Second Restoration (1952–1964 CE)

76. The 1950s restorations replaced the lead plates of the dome of the Dome of the Rock, which allowed water to leak in, with aluminium support beams and gilded plates. The dome was also losing its golden polish. In 1952–1953, the newly sworn-in H.M. King Hussein oversaw the maintenance of these plates.

77. In 1954, H.M. King Hussein issued a directive to establish the Jordanian Law of the Hashemite Restoration Committee, upon which H.M. supervised the restoration of the Dome of the Rock, the Silsileh Dome, Sabil Qaytbay, the Women's Mosque and other sites.

78. H.M. King Hussein personally guided his royal guests around the Al-Aqsa Mosque/Al-Haram Al-Sharif. Some of these guests included President Shukri Al-Quwatli of Syria in 1957, H.M. King Mohammed V of Morocco in 1958, Shah Mohammad Reza of Iran in 1959, Abdul-Hakim Amer, Commander in Chief of the Joint Arab Military in 1964, President Habib Bourguiba of Tunisia in 1965, H.M. King Faisal bin

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Abdul-Aziz of Saudi Arabia in 1966, and Sheikh Sabah Al-Salem, Amir of Kuwait in 1966.

Third Restoration—Emergency Restorations (1969 CE–present)

79. The Minbar of Salah Al-Din in Al-Qibli Mosque in Al-Aqsa Mosque/Al-Haram Al-Sharif suffered great damage when it was set on fire on August 21st, 1969, by an Australian Zionist, Dennis Michael Rohan. The Minbar, which was made by Sultan Nur Al-Din Zengi, was brought from Aleppo to Jerusalem by Salah Al-Din after his liberation of Jerusalem from the Crusaders in 1187 CE. Its restoration was supervised and sponsored by H.M. King Abdullah II and cost the Jordanian treasury US$2.115 million. The Minbar was installed in its proper historic place in the Al-Aqsa Mosque/Al-Haram Al-Sharif on February 2nd, 2007. Some restorations of the damages of the 1969 fire continue to this day.

Above:
Renovation of the Qibli Mosque's wooden beams and ceiling decorations, 1969–2012
[© Rami Al-Khateeb / Jerusalem Awqaf]

Fourth Restoration (1990-1994 CE)

80. By the 1990s, the Dome of the Rock was again beginning to suffer damage due to both environmental conditions and frequent Israeli police sound bombs. This could be seen on both the interior and exterior. In 1992 CE, the late H.M. King Hussein sold his house in London for US$ 11.636 million in order to pay for the 1994 restorations to the Dome of the Rock. Under H.M. King Hussein's instructions, Jordan's Ministry of Awqaf and Islamic Affairs commissioned professionals to undertake the job of covering the Dome of the Rock with 1200 copper and nickel plates gilded with 24-carat gold, as well as rebuilding the roof supports, repairing the basic structure of the building and fireproofing of the Dome from inside.

The Dome of the Rock

***Fifth Restoration* (1994 CE–present)**

81. The Christian and Islamic holy sites in Jerusalem remain of great importance to H.M. King Abdullah II. As a continuation of the royal commitment to their care, H.M. King Abdullah II established the Hashemite Fund for the Restoration of the Al-Aqsa Mosque/Al-Haram Al-Sharif and the Dome of the Rock under a new law issued in 2007.

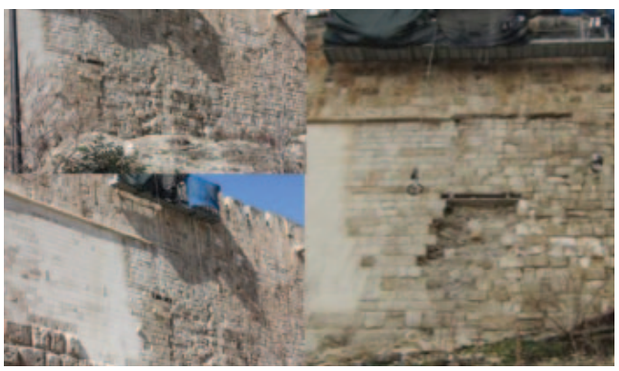
82. Projects for the care and reconstruction of Holy Sites in Jerusalem under H.M. King Abdullah II include the reconstruction of the Minbar of Salah Al-Din and the renovation and strengthening of the southern and eastern walls of the Al-Aqsa Mosque/Al-Haram Al-Sharif. In December 2016 CE, an eight-year-long project of renovating and preserving the mosaics of the Dome of the Rock and the Qibli Mosque was completed. More than 20 other restoration and maintenance projects have been completed. Many have been obstructed by Israeli authorities.

83. From 1924 and until early 2020 CE, the Hashemite restoration projects of the Al-Aqsa Mosque/Al-Haram Al-Sharif alone have cost US$ 1.25 billion, according to estimates by the Jerusalem *Awqaf* Department and the Jordanian Ministry of Awqaf and Islamic Affairs. The restoration projects are executed by the Jerusalem Awqaf Department, which is also responsible for maintaining Islamic Holy Sites and endowments in Jerusalem.

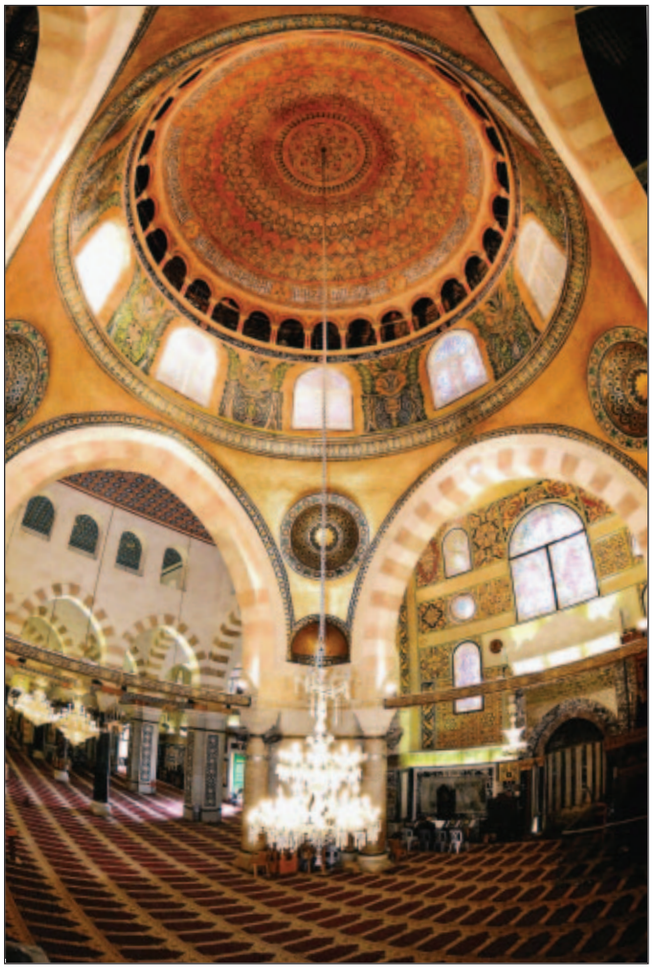
84. The Jerusalem Awqaf Department has at least 938 employees, who receive their salaries from the Government of Jordan, in addition to a similar number of pensioners. Under royal benefactions, East Jerusalemite employees of the *Awqaf* department have received a 400% pay raise to support their steadfastness and to help them cope with the high cost of living in Jerusalem. Since the Arab Summit in Beirut in 2002, Arab and Muslim states have pledged about US $ 3.5 billion to support Jerusalem's people and its Holy Sites. The Jerusalem *Awqaf* Department, however, maintains that it has only received minor sums (less than US $ 20 million in total) that have been paid through NGOs.

Left and Centre:
Reconstruction of the Minbar Salah Al-Din Al-Ayyubi, 1999–2007

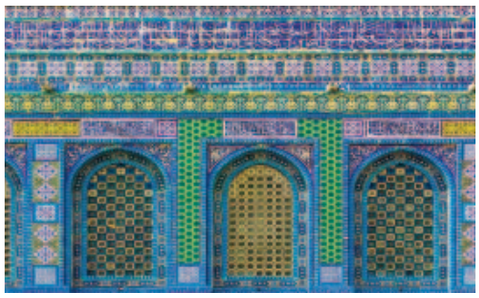
Right:
Photo of the original minbar



Top Left: Renovations to the Southern Wall of Al-Aqsa Mosque/Al-Haram Al-Sharif, 2006–2009
Bottom Left: Renovations to the Eastern Wall of Al-Aqsa Mosque / Al-Haram Al-Sharif, 2013 and onwards
Right: Covering the Roof of the Qibli Mosque/Al-Jami' Al-Aqsa with lead



(*Left*) Interior of the Dome of the Rock and (*Right*) the Qibli Mosque (renovations by H.M. King Abdullah II, 2008–2016) [© Rami Al-Khateeb / Jerusalem Awqaf]



Renovations of the Dome of the Rock, the Dome of the Silsilah and renovations to 13 out 16 colonnades in the Marwani Mosque (2005–2020)

HP EXHIBIT 9

THE HASHEMITE CUSTODIANSHIP'S SAFEGUARDING OF THE PRE-1967 STATUS QUO AT THE AL-AQSA MOSQUE/AL-HARAM AL-SHARIF

85. The historic Status Quo at the Al-Aqsa Mosque/Al-Haram Al-Sharif is defined as the situation up until 1967 CE. This prevailed intact up until September 2000. Under the historic Status Quo, the Jordanian Jerusalem *Awqaf* Department exercised exclusive authority over the Al-Aqsa Mosque/Al-Haram Al-Sharif. Its mandate extended to all affairs relating to the unrestricted administration of Al-Aqsa Mosque/Al-Haram Al-Sharif, including maintenance, restoration, and the regulation of access of Muslim worshippers and non-Muslim visitors. The Peace Treaty of 1994 between Jordan and Israel respected the Status Quo as expressed in Article 9 of the Treaty.

86. In many resolutions since 1967 CE, the United Nations General Assembly, the UN Security Council and the UNESCO have declared any and all measures taken by Israel to change the Status Quo of occupied Jerusalem are invalid. Security Council Resolution 252 (1968) considered 'that all legislative and administrative measures and actions taken by Israel, which tend to change the legal status of Jerusalem, are invalid and cannot change that status'. Israel was urgently called upon 'to retract all such measures already taken and to desist forthwith from taking any further action which tends to change the status of Jerusalem'. UN Security Council Resolution 2334, taken on December 23rd, 2016, reaffirmed its relevant resolutions, including Resolutions 242 (1967); 338 (1973); 446 (1979); 452 (1979); 465 (1980); 476 (1980); 478 (1980); 1397 (2002); 1515 (2003), and 1850 (2008). All of these resolutions confirm that Israel is an occupying power and that any actions taken by Israel to impose its laws, jurisdiction, narrative and administration on the City of Jerusalem are illegal and therefore null and void and without validity.

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VI. TERMINATION OF THE ISLAMIC CUSTODIANSHIP

87. The Hashemite Custodianship of the Islamic Holy Sites can only be terminated in the same way it came about, through all four of the following steps:

(1) through the request of the Palestinian people (or their legitimate representatives);
(2) through the consent of the Hashemite Custodian himself;
(3) through the unanimous consensus of the Islamic world (or their legitimate representatives, the OIC); and
(4) through the presence of a viable replacement.

Additionally, because the Al-Aqsa Mosque/Al-Haram Al-Sharif is under Israeli occupation, there would have to be:

(5) a legal mechanism (under international law) that ensures that the occupying power (Israel) could not claim Custodianship or responsibility for the Holy Sites. In fact, it was primarily to avoid that very danger that in 1988, the late H.M. King Hussein, when Jordan officially disengaged from the West Bank, retained the Custodianship and left the Jordanian *Waqf* in place (with the agreement of the then Palestinian leader, Yasser Arafat).

HP EXHIBIT 9
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Part Three

THE CUSTODIANSHIP OF THE CHRISTIAN HOLY SITES IN JERUSALEM

HP EXHIBIT 9

Backpage: View of the Church of Holy Sepulchre taken from Dair Al-Sultan / the Coptic Church [© Chr. Offenberg/Shutterstock]

I. THE RELIGIOUS SIGNIFICANCE OF JERUSALEM AND ITS HOLY SITES TO CHRISTIANS

ASSOCIATION WITH JESUS CHRIST

88. Whilst Christians revere the association of Old Testament personages and events with Jerusalem, Jerusalem is primarily significant to Christians because of its association with Jesus Christ, the Messiah. Christians understand Jesus to be a prophet and more than a prophet. They believe him to be the incarnation of the Eternal Word of God, the incarnation as a human being and at a particular point in human history of one of the Three Persons of the Trinitarian understanding of the One God. This momentous belief about the decisive and redemptive action of God in Jesus is geographically and temporally anchored in Jerusalem. Jesus is believed to be 'the Messiah, the son of David, the son of Abraham' (Matthew 1:1). Consequently, Christians believe that Jesus is the fulfilment of the promises given to Abraham, '… By your offspring shall all the nations of the earth gain blessing' (Genesis 22:18). This means that Jesus is understood as the fulfilment of the covenant since Jesus is descended from Abraham (according to Galatians 3:16). Even more fundamentally, Jesus is understood as the second Adam, a new beginning and a renewal of creation, '… as all die in Adam, so all will be made alive in Christ. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ…' (1 Corinthians 15: 22–3) and 'The first man, Adam, became a living being; the last Adam became a life-giving spirit…' (I Corinthians 15:45). Consequently, by association with Jesus Christ the Holy Sites are not external to the Christian faith but are within it and actually help to constitute that faith.

JESUS' CHILDHOOD

89. Although Jesus' childhood and teaching ministry took place in Nazareth, the definitive final acts of his life took place in Jerusalem. These acts inevitably took place in Jerusalem as the teaching of Jesus and the access to God which he promised were a direct and sustained challenge to the authorities of the Temple in Jerusalem.

ENTRY INTO JERUSALEM

90. The four Christian gospels give accounts of the triumphal entry of Jesus into Jerusalem before his betrayal, trial and death (Matthew 21:1–11, Mark 11:1–11, Luke 19:28–44, and John 12:12–19). This is in fulfilment of prophecy, 'Tell the daughter of Zion, 'Here is your king, who comes to you in gentleness, riding on a donkey….' (Matthew 21:5). Jesus enters Jerusalem, the City of David, hailed as a different kind of king. The tradition tells us that in a further challenge, Jesus entered the Temple and drove out those who were selling and buying, and overturned the tables of the money changers and the seats of those who sold pigeons. He said, 'It is written, "My house

shall be called a house of prayer" but you are making it a den of robbers' (Matthew 21:13 and see Mark 11:15-19 and Luke 19:45-48). This act crystalized Jesus' conflict with the Temple authorities and precipitated his betrayal and death. This act has made the site of the Temple a place of pilgrimage for Christians for whom the cleansing of the Temple is very important.

THE LAST SUPPER

91. The gospel traditions relate that, having had the Last Supper with his disciples, Jesus, foreseeing his death, withdrew to pray in the garden of Gethsemane at the foot of the Mount of Olives. Here Jesus was betrayed by Judas Iscariot, deserted by his disciples, arrested by the emissaries of the chief priests, and taken for questioning to the house in Jerusalem of Annas, the father-in-law of Caiaphas who was high priest that year (John 18:13). It was in the courtyard of Annas that the disciple Peter initially denied Jesus. Annas had Jesus bound and sent him to the house of Caiaphas the high priest, and early in the morning he was sent to the headquarters of the Roman governor, Pilate. All of these locations are of enormous importance to Christians.

THE CRUCIFIXION

92. It was to Pilate that Jesus declared, 'My kingdom is not from this world' (John 18:36) and Pilate offered to release him, affirming that he could find no case against him. The crowd instead demanded the release of a bandit, Barabbas, and Pilate ordered Jesus to be flogged. According to the gospel tradition, the soldiers placed a crown of thorns upon Jesus' head in mockery of his kingship and dressed him in a purple robe. They derided him and struck him on the face (John 19:3). Pilate sat on the judge's bench at The Stone Pavement (Gabbatha) and asked the people whether he should have Jesus crucified. Consequently, the place of the imprisonment of Jesus, the place where he was beaten, and the Pavement (Gabbatha) where he was condemned by Pilate are places in the Old City of Jerusalem of great sanctity. At the insistence of the crowd, Jesus was condemned to death by crucifixion.

93. Carrying his cross, Jesus was taken to The Place of the Skull (Golgotha, John 19:17). Here Jesus was crucified between two thieves, and the soldiers cast lots for his clothing. From the cross, Jesus said, 'Father, forgive them, for they do not know what they are doing' (Luke 23:34). Seeing his mother, Jesus (referring to his disciple John) said, 'Woman, here is your son' (John 19:26). After being given a drink of sour wine, Jesus said, 'It is finished' (John 19:30) and died. After his death, one of the soldiers pierced his side with a spear.

THE RESURRECTION

94. Joseph of Arimathea gained the permission of Pilate to remove the body of Jesus from the cross and anointed it for burial in a nearby rock-cut tomb. On the third day, Jesus rose from the dead and his disciples found that the stone which had closed the tomb had been rolled away and his grave clothes were left folded inside the tomb.

95. The risen Jesus appeared to his disciples and comforted them. To the doubting disciple Thomas, he said, 'Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe' (John 20:27). He led them to Bethany, a village on the Mount of Olives, and from there he ascended into heaven (Luke 24:50-51).

THE HALLOWED PLACES

96. To Christians, every detail of the life of Jesus, the incarnate life of the Eternal Word of God, is of incalculable significance at a number of different levels. As both 'the Word of God' and 'the perfect human response to God' under any imaginable temptation and trial, every step of Jesus' journey is revered and none more so than his death on behalf of the world and his last two days in Jerusalem. Every place where Jesus went, visited lived or prayed is revered and hallowed.

THE HOLIEST PLACE: THE CHURCH OF THE HOLY SEPULCHRE

97. The death of Jesus is of indescribable importance for all Christians and it follows that the place where he died, Golgotha, within the structure of the Church of the Holy Sepulchre, is the holiest place of all. In the Church of the Holy Sepulchre, on the ground floor, underneath the Golgotha chapel where Jesus was crucified, there is the Chapel of Adam. According to tradition, Jesus was crucified over the place where Adam's skull was buried. Jesus is understood as the Second Adam, who brings a new creation. All of these complicated strands and overlapping traditions are present and remembered in the Church of the Holy Sepulchre.

98. The Church of the Holy Sepulchre also contains the tomb within which the body of Jesus was placed after his crucifixion and from which he rose from the dead on the third day. Following the teaching of the Apostle Paul, Christians believe that the resurrection of Jesus provides the possibility of everlasting life for those who believe in him. St Paul wrote, 'If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Jesus from the dead will give life to your mortal bodies also through his Spirit that dwells in you' (Romans 8:11). Thus Holy Sites within the Church of the Holy Sepulchre are of absolutely fundamental importance to Christian faith and practice. Christianity is a historical faith and Christians have to know where the key events in the life of Jesus took place.

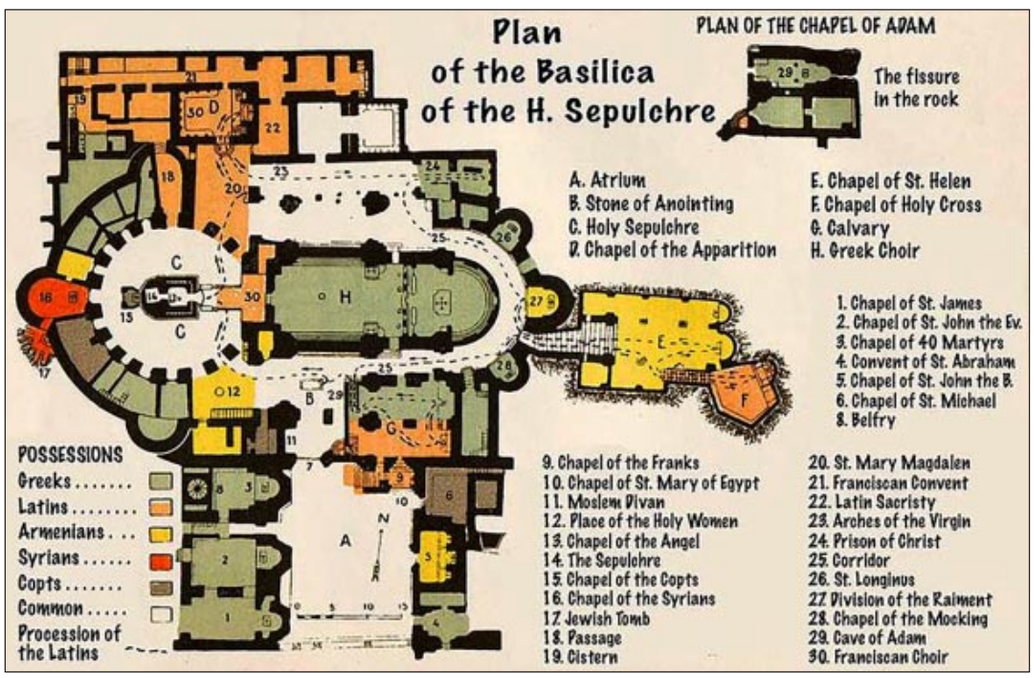
II. WHAT IS MEANT BY THE 'CHRISTIAN HOLY SITES' OF JERUSALEM?

99. The city of Jerusalem is full of very significant Churches related to Jesus' life and to Christianity in general. These include: Mary's Tomb, the Grotto of the Apostles, and the Church of St Anne, which marks the traditional site of the home of Jesus' maternal grandparents, Saints Anne and Joachim, and the birthplace of the Virgin Mary. All of these Holy Sites are places of pilgrimage for all Christians. However, perhaps the most important Holy Sites to Christians in Jerusalem are (A) the Church of the Holy Sepulchre; (B) the Church of Gethsemane, (C) the *Via Dolorosa* (the Way of Grief), and (D) the Chapel of the Ascension.

(A) The Church of the Holy Sepulchre

100. The Church of the Holy Sepulchre, known in Arabic as the Church of the Resurrection, was built by the Emperor Constantine and his mother Empress Helena in 326 CE. It houses (1) Golgotha or Calvary, which is the place where Jesus was crucified (Matthew 27: 32-55, Mark 15:16-41; Luke 23: 13-49, and John 19: 16-27). The Church also contains (2) the place where Joseph of Arimathea took down the body of Jesus and wrapped it in linen cloth (Mark 15: 42-46), and (3) the Tomb of Christ, known as the Aedicule, which encases the empty tomb where Joseph of Arimathea laid Jesus 0in the rock (Mark 15: 42-46, Matthew 27: 57- 62, Luke 23: 50-56, and John 19: 38-42). According to tradition, St Helena, the mother of the Emperor Constantine, found the True Cross of Christ in a cistern not far from the Hill of Calvary, and it is now (4) also at the Church of the Holy Sepulchre. In addition, the Church includes (5) the place where the Virgin Mary received the body of her son after crucifixion. This spot symbolically features a statue of the Virgin Mary with a silver dagger in her chest (Our Lady of Sorrows).

Plan of the Basilica of the Holy Sepulchre



(B) The Church of Gethsemane

101. The Church of Gethsemane is built on the lower western slopes of the Mount of Olives. It is also known as the Basilica of the Nations. The Basilica has the Rock of Agony where Jesus prayed all night before he was betrayed and arrested by the servants of the chief priests. The Gospel of Mark relates this as follows:

> 32 And they went to a place which was called Gethsemane; and he said to his disciples, 'Sit here, while I pray.' 33 And he took with him Peter and James and John, and began to be greatly distressed and troubled. 34 And he said to them, 'My soul is very sorrowful, even to death; remain here, and watch.' 35 And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. 36 And he said, 'Abba, all things are possible to thee; remove this cup from me; yet not what I will, but what thou wilt.' 37 And he came and found them sleeping, and he said to Peter, 'Simon, are you asleep? Could you not watch one hour? 38 Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak.' 39 And again he went away and prayed, saying the same words. 40 And again he came and found them sleeping, for their eyes were very heavy; and they did not know what to answer him. 41 And he came the third time, and said to them, 'Are you still sleeping and taking your rest? It is enough; the hour has come; the Son of man is betrayed into the hands of sinners. 42 Rise, let us be going; see, my betrayer is at hand.' (Mark 14: 32–42. See also: Matthew 26: 36 54; Luke 22: 39–51; John 18: 1–14)

The Church of Gethsemane [© Robert Hoetink/Shutterstock]

(C) The *Via Dolorosa*

102. The Via Dolorosa is the path where Jesus was led in agony, carrying the cross, as detailed in the Gospels. It comprises 14 stations:

(1) where Jesus is condemned to death (Mark 15:1–15);
(2) where he receives the cross (John 19; 13-17);
(3) where he falls for the first time under the cross (Isaiah 53: 4–7);
(4) where he meets his mother (Luke 2: 48-49; Luke 2: 34-35; John 19: 26–27);
(5) where Simon of Cyrene helps him carry his cross (Mark 15: 21);
(6) where Veronica wipes his face (Luke 23:27);
(7) where he falls the second time (according to Christian tradition);
(8) where he speaks to the women of Jerusalem (Luke 23: 27–32);
(9) where he falls the third time (Hebrews 4: 15–16);
(10) where he is stripped of his garments (John 19: 23-24);
(11) where he is nailed to the cross (Luke 23: 33–43);
(12) where he dies on the cross (John 19: 28–37);
(13) where he is taken down from the cross (John 19: 38-40), and
(14) where he is laid in the tomb (Mark 15: 46–47).

The Via Dolorosa
[© Rami Al-Khateeb/Jerusalem Awqaf]

(D) The Chapel of the Ascension

103. The Chapel of the Ascension is located on the Mount of Olives, and it is where Jesus is believed to have ascended to heaven and where the rock that bears his footprints rests.. The Gospel of Luke relates this as follows:

> [50] Then he led them out as far as Bethany, and lifting up his hands he blessed them. [51] While he blessed them, he parted from them, and was carried up into heaven. (Luke 24: 50-51)

The Chapel of the Ascension on the Mount of Olives renovated by the Hashemite Restoration team of the Jerusalem Awqaf 2015–2017.

III. THE SIGNIFICANCE OF CUSTODIANSHIP OF JERUSALEM'S CHRISTIAN SITES

104. The Hashemite Custodianship of Jerusalem's Christian Holy Sites is significant because:

(1) it represents the continuity of the historic Status Quo that all Churches of Jerusalem, whether those which were existent since the time of the Pact of Omar, 1400 years ago, or those established in later centuries, have enjoyed in terms of Sultanic or Royal accreditation.

(2) The Hashemite Custodianship guarantees the rights of churches to their Holy Sites and the protection and support of the rights of all denominations in the Holy Land. Under Islamic Law, Christians have an inviolable right to worship in their churches; the Hashemite Custodianship preserves and guarantees those rights.

(3) The Custodian protects the Christian legal status in Jerusalem as the Custodianship maintains laws under which churches function, including the election of patriarchs.

(4) The Custodian guarantees and maintains the Christian Church Courts, whereby Christians determine and apply their own laws of personal status, marriage, divorce and inheritance, and are exempt from Muslim Shari'ah law. This is a unique arrangement that gives Christians their own religious and cultural independence safeguarding Christian identity, and is present in the Hashemite Kingdom of Jordan as well.

(5) The Custodian also guarantees and supports the Christian Church Council, which not only determines the official recognition of Churches, but also allows them to write their own religious curricula in state schools (and of course private ones). This is a unique arrangement that safeguards future Christian identity, and is present in the Hashemite Kingdom of Jordan as well.

(6) H.M. the King supports the Heads of Churches with Jordanian passports, donations, and accreditation. Jerusalem Patriarchs and archbishops do not start their official work before obtaining accreditation from H.M. the King of Jordan. Similar to the majority of East Jerusalemites, Christian Heads of Churches avoid obtaining Israeli passports in order to avoid being part of the illegal occupation of their Holy Sites.

(7) The Custodianship of both Islamic and Christian Holy Sites reflects a historic relationship between Muslims and Christians in respecting each

other and protecting each other's Holy Sites in peace and harmony. A Hashemite Muslim king preserving the rights of Christians to their Holy Sites is unique in world history. H.M. King Abdullah II's Custodianship of Christian Holy Sites holds legal and historic significance for the world's 2.4 billion Christians. It underpins the continuation of the Muslim duty in caring for and protecting Christian Holy Sites in Jerusalem and, more importantly, in protecting the principles of coexistence between the people of the two faiths. Thus, Custodianship of Christian Holy Sites is also equally important to the world's 1.9 billion Muslims.

Letter from 13 Patriarchs and Heads of Churches in Jerusalem affirming the Hashemite Custodianship of Jerusalem's Christian Holy Sites, 2020

PATRIARCHS AND HEADS
OF LOCAL CHURCHES IN JERUSALEM

A Statement by the Patriarchs and Heads of the Holy Land churches on the "Deal of the Century"

After a thorough consideration of the United States of America's Middle East peace plan, also known as, the "Deal of the Century", and after reviewing the reactions of all concerned parties on the matter, we, Patriarchs and Heads of the Holy Land churches, affirm our strong devotion to achieving a just and comprehensive peace in the Middle East based on the international legitimacy and the relevant UN resolutions and in a manner that guarantees security, peace, freedom and dignity to all of the peoples of the region.

The American peace plan that was announced yesterday in the White House in the presence of the Israelis and the absence of the Palestinians, invites us to request from the U.S. administration as well as the international community to build on the vision of two states and develop it in line with international legitimacy in addition to opening a political communication channel with the Palestine Liberation Organization, the internationally recognized sole legitimate representative of the Palestinian people, to ensure that its legitimate national aspirations is also satisfied within the framework of a comprehensive and durable peace plan to be accepted by all relevant parties. And on Jerusalem we refer again to our statement addressed to President Donald Trump on Dec 6, 2017 and recall our vision for the Holy City to be open and shared by the two people, Palestinians and Israelis, and for the three monotheistic religions and our confirmation to uphold the Hashemite custodianship over the Holy sites. The resurrection of our Lord from Jerusalem reminds us all of the sacrifices to ensure justice and peace in the Holy Land.

We also call upon all Palestinian political parties, factions, and leaders to meet to discuss all disputes, end the state of internal conflict, terminate division, and adopt a unified stand towards concluding the state building based on plurality and democratic values.

Patriarchs and Heads of Churches in Jerusalem (January 30, 2020)

+Patriarch Theophilos III, Greek Orthodox Patriarchate
+Patriarch Nourhan Manougian, Armenian Apostolic Orthodox Patriarchate
+Archbishop Pierbattista Pizzaballa, Apostolic Administrator, Latin Patriarchate
+Fr. Francesco Patton, ofm, Custos of the Holy Land
+Archbishop Anba Antonious, Coptic Orthodox Patriarchate, Jerusalem
+Archbishop Gabriel Daho, Syrian Orthodox Patriarchate
+Archbishop Aba Embakob, Ethiopian Orthodox Patriarchate
+Archbishop Yaser AL-Ayash, Greek-Melkite-Catholic Patriarchate
+Archbishop Mosa El-Hage, Maronite Patriarchal Exarchate
+Archbishop Suheil Dawani, Episcopal Church of Jerusalem and the Middle East
+Bishop Ibrahim Sani Azar, Evangelical Lutheran Church in Jordan and the Holy Land
+Bishop Pierre Malki, Syrian Catholic Patriarchal Exarchate
+Most Rev. Krikor-Okosdinos Coussa, Armenian Catholic Patriarchal Exarchate

IV. THE HISTORY OF THE HASHEMITE CUSTODIANSHIP OF JERUSALEM'S CHRISTIAN HOLY SITES

JERUSALEM'S CHRISTIAN LEADERS' PLEDGE OF ALLEGIANCE TO H.M. KING AND SHARIF HUSSEIN BIN ALI IN 1924

105. In 1924 CE, the Heads of Churches in Jerusalem, including the Latin Patriarch, the Armenian Patriarch, the Coptic Patriarch, the Ethiopian Patriarch, the Syrian Patriarch and the Greek Orthodox Patriarch, all pledged their allegiance (*bay'ah*[25]) to H.M. King and Sharif Hussein. They reaffirmed the Hashemites' historic role in safeguarding and protecting Jerusalem's Holy Sites.

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PROTECTION OF JEWS AND JEWISH SYNAGOGUES UNDER H.M. KING HUSSEIN BIN ALI AND H.M. KING ABDULLAH I'S CUSTODIANSHIP (1922-1951 CE)

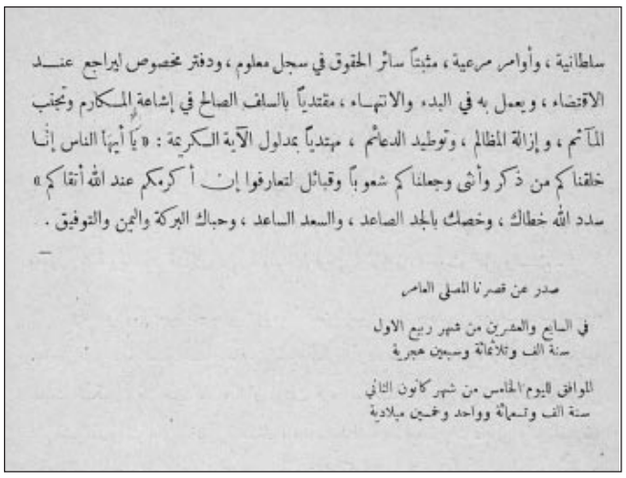
106. The Hashemite Custodianship also protected Jewish rights in the City. Records show Sharif Hussein's commitment to protect and defend the rights of the then Jewish minority of Palestine, as mentioned in a letter sent to him by the National Jewish Palestinian Commission in Jerusalem on August 18th, 1922. The letter says:

> 'The cable of Your Majesty to the Executive Islamic Christian Society in Jerusalem regarding the Holy Sites reminded us of the former Muslim Caliphs' protection of their Jewish brethren in many historic roles. The Jews respect the Holy Sites, the same way Muslims respect these sites. We pray to God that Your Majesty, *mawlana* [our liege-lord], is assured of the respect of all Jews for Your Majesty and for all Muslims. We congratulate Your Majesty and all Muslims on the occasion of *Eid Al-Adha*.'[27]

107. The protection of Jewish synagogues and Jewish religious rights was included in many Royal Decrees before the occupation of East Jerusalem in 1967 CE. On January 5th, 1951, King Abdullah I issued a royal decree addressed to Raghib Basha Al-Nashashibi, naming him Overseer of the Al-Aqsa Mosque/Al-Haram Al-Sharif and High Caretaker of the Holy Sites of Jerusalem. According to King Abdullah I, the duties of this position included:

> '… that you consolidate the Custodianship and protection of all denominations and religious pilgrims under your authority; strive to uphold their

[26] The *bay'ah* is a pledge of allegiance that the residents of Palestine pledged to the Hashemite King, including a *bay'ah* regarding the Islamic Khilafah. The Hashemites protected the Holy Sites and the people of the sacred city by virtue of their being successors over the Islamic political body, the Muslim Ummah.
[27] From the papers of Akram Zu'aiter in the National Library of Jordan, MK/46/1.



براءة تعيين
معالي راغب باشا النشاشيبي
ناظراً للحرم الشريف ومدارسنا سامياً للأماكن المقدسة

من عبد الله بن الحسين ملك المملكة الأردنية الهاشمية بعونه الله إلى فخر الأماثل والأعيان وقدوة أهل الفضل والشأن، منجز أمور الطوائف والأديان، بالفكر الثاقب والرأي الصائب، من توشح سوالف المجد والكرم، وامتطى سوابق حسن الشيم، ونرسنا دعزمنا حامل وسام النهضة من الدرجة الاولى حضرة صاحب المعالي

راغب باشا النشاشيبي

لما عهدنا في شخصك من الصفات الحميدة، وفي نهجك من السابقات الرشيدة، فقد أصدرنا إرادتنا الملكية الهاشمية بتعيينك في منصب ناظر الحرم الشريف والحارس السامي للاماكن المقدسة، مؤملين أن تتذرع بالجهود المثمرة، والآراء النيرة في تعهد المسجد الاقصى الذي بارك الله حوله، ووفق عساكرنا ومجاهدينا برده إلى عهده المعهود، وورده المورود، وأن توطد كنف الرعاية والحماية لجميع الطوائف وحجاج الامم، وتبذل في صون أمنهم وحرياتهم وحرماتهم وشعائرهم وأماكن عباداتهم أقصى الهمم، وأن ترد كل أمر إلى نصابه، وتضع كل حق في موضعه، وفق الحالة الراهنة المعروفة مما إلى حقوق الطوائف والمساجد والكنائس والبيع جميعاً، ليطمئن الكافة، ويسود السلام والوئام، ومُثل الانبياء العظام، ولتبرز العقائد السماوية في اطار الاخوة الانسانية، في بلد عربي مقدس تجله الديانات، وتقام فيه الصلوات، وترفع الدعوات، وتحفظ الامانات، مراعياً في نهجك العهد العمري والتقاليد الموروثة كابراً عن كابر، في جميع العهود الاسلامية، آخذاً بما في أيدي حضرات البطاركة من فرمانات

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ساطانية، وأوامر مرعية، مثبتاً سائر الحقوق في سجل معلوم، ودفتر مخصوص ليراجع عند الاقتضاء، ويعمل به في البدء والانتهاء، مقتدياً بالسلف الصالح في إشاعة المكارم وتجنب المآثم، وإزالة المظالم، وتوطيد الدعائم، مهتدياً بمدلول الآية الكريمة: «يا أيها الناس إنا خلقناكم من ذكر وأنثى وجعلناكم شعوباً وقبائل لتعارفوا إن أكرمكم عند الله أتقاكم» سدد الله خطاك، وخصك بالجد الصاعد، والسعد الساعد، وحباك البركة واليمن والتوفيق.

صدر عن قصرنا المعلى العامر

في السابع والعشرين من شهر ربيع الاول
سنة الف وثلاثمائة وسبعين هجرية

الموافق لليوم الخامس من شهر كانون الثاني
سنة الف وتسعمائة وواحد وخمسين ميلادية

The Royal Decree addressed to Raghib Basha Al-Nashashibi, naming him Overseer of Al-Haram Al-Sharif and High Caretaker of the Holy Sites of Jerusalem

safety, freedoms, rites, and places of worship with utmost determination; set every matter in its proper place and rectify every due right according to the Status Quo pertaining to the rights of denominations, mosques, churches, and synagogues one and all. This is in order that all people may find peace of mind; peace, harmony, and the examples of the great prophets may prevail; heavenly creeds may manifest themselves under the rubric of human brotherhood in a sacred Arab country that religions exalt, where prayers are established, supplications are raised, and goodwill is preserved. In doing so, follow the path of the Pact of Omar and received tradition… And also to take into consideration all Sultanic *firmans* already in the hands of the Patriarchs.'

108. By asking their executive employees, like Raghib Nashashibi, to take care of the Jewish community and its synagogues in Jerusalem, Sharif Hussein and King Abdullah I were following in the footsteps of former Muslim Caliphs, starting with Omar ibn Al-Khattab, and continuing through to the Umayyad, Abbasid, Fatimid, Ayyubid, Mamluk and Ottoman Caliphs.[28]

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[28] Gil, Moshe, *A History of Palestine, 634–1099*, Cambridge University Press, 1997, pp. 70–71.

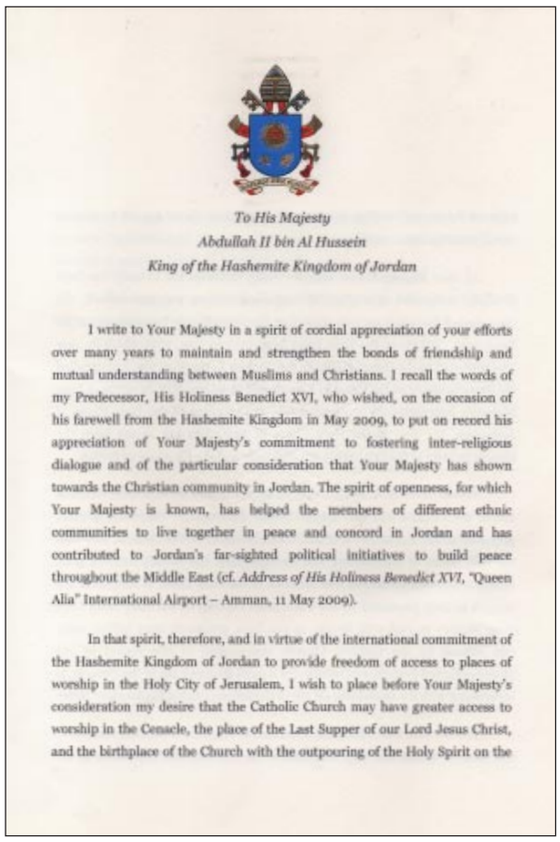
THE HASHEMITE CUSTODIANSHIP OF CHRISTIAN HOLY SITES AFTER THE DISENGAGEMENT OF THE WEST BANK (1988 CE)

109. After King Hussein's 1988 decision to disengage from the West Bank, a delegation of Christian notables met with H.M. the King and asked him to continue his Custodianship of Christian churches in Jerusalem and that they be excluded from the disengagement decision.

110. On January 21st, 2009 the Jordanian government officially recognised the Council of the Heads of Churches in Jordan as the government's reference point for all Christian affairs. The Council comprises all the heads of officially-recognised Christian denominations in the Holy Land. All the denominations have headed churches in Jerusalem and Jordan since the beginning of Christianity and continued to do so in the 20th century. While Jerusalem's Churches are religiously responsible and have ultmate authority over all their Jordanian denominations, H.M. the King of Jordan is personally and politically the Custodian and has the authority of accreditation and protection of Jerusalem's Churches.

Letter from H.B. Patriarch Theophilos III, the Greek Orthodox Patriarch of the Holy City of Jerusalem, October 1st, 2015:

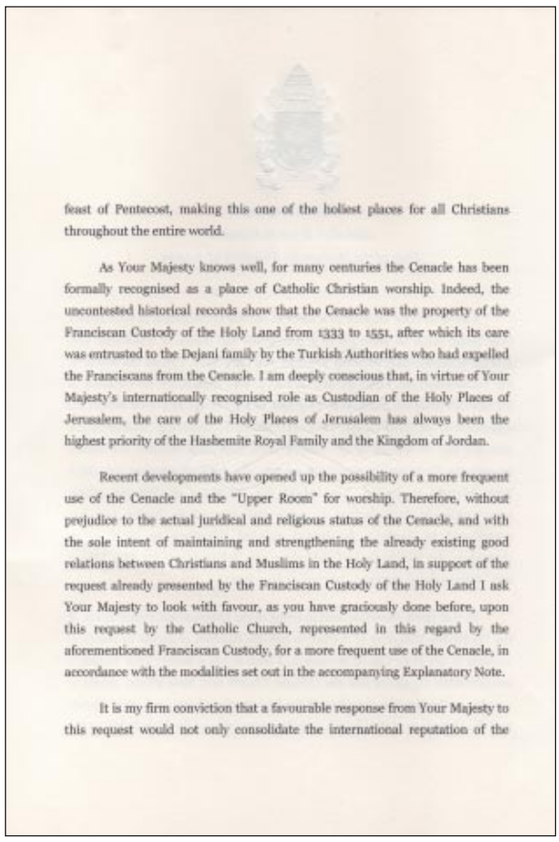
'I present to you today a testimony for the sake of Jerusalem, the city that is dear to your heart, of whose Holy Sites you are Custodian. I write to renew the pledge of 11 March 1924, when the dignitaries, scholars, religious leaders, and people of Jerusalem and Palestine pledged allegiance to your great-great-grandfather Sharif Hussein bin Ali… we deduce from your position and your legitimate and historical Custodianship, every day, the great love you have for Jerusalem, its sanctity, and its history of coexistence since the meeting between its Patriarch Sophronius and the leader of the Arab nation Caliph Omar Al-Farouq … We hereby call on all people of goodwill to uphold their duty to protect the Holy City and support your efforts to safeguard its Holy Sites, so that it can become the capital of spiritual and humanitarian values, and an example of the coexistence of people of various sects, religions and nationalities … And from Jerusalem, the home of believers and the heart and mind of this blessed land, we come forward to renew our allegiance to you as Custodian of the Church of the Holy Sepulchre, Christ's Tomb, and all Christian sites in the city of the path of Via Dolorosa that our Lord Jesus Christ walked, culminating in His resurrection, making Jerusalem the Christian direction for prayer (*qiblah*) for the past 2000 years.'



To His Majesty
Abdullah II bin Al Hussein
King of the Hashemite Kingdom of Jordan

I write to Your Majesty in a spirit of cordial appreciation of your efforts over many years to maintain and strengthen the bonds of friendship and mutual understanding between Muslims and Christians. I recall the words of my Predecessor, His Holiness Benedict XVI, who wished, on the occasion of his farewell from the Hashemite Kingdom in May 2009, to put on record his appreciation of Your Majesty's commitment to fostering inter-religious dialogue and of the particular consideration that Your Majesty has shown towards the Christian community in Jordan. The spirit of openness, for which Your Majesty is known, has helped the members of different ethnic communities to live together in peace and concord in Jordan and has contributed to Jordan's far-sighted political initiatives to build peace throughout the Middle East (cf. *Address of His Holiness Benedict XVI*, "Queen Alia" International Airport – Amman, 11 May 2009).

In that spirit, therefore, and in virtue of the international commitment of the Hashemite Kingdom of Jordan to provide freedom of access to places of worship in the Holy City of Jerusalem, I wish to place before Your Majesty's consideration my desire that the Catholic Church may have greater access to worship in the Cenacle, the place of the Last Supper of our Lord Jesus Christ, and the birthplace of the Church with the outpouring of the Holy Spirit on the

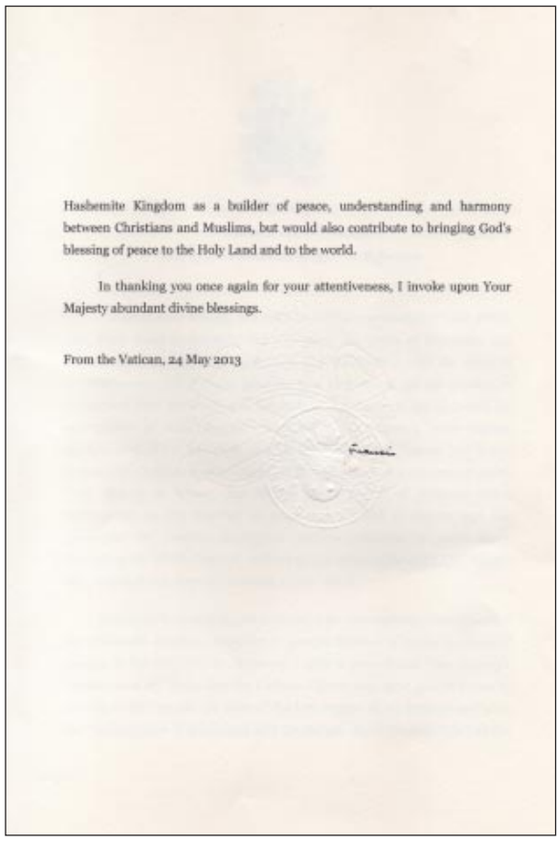


feast of Pentecost, making this one of the holiest places for all Christians throughout the entire world.

As Your Majesty knows well, for many centuries the Cenacle has been formally recognised as a place of Catholic Christian worship. Indeed, the uncontested historical records show that the Cenacle was the property of the Franciscan Custody of the Holy Land from 1333 to 1551, after which its care was entrusted to the Dejani family by the Turkish Authorities who had expelled the Franciscans from the Cenacle. I am deeply conscious that, in virtue of Your Majesty's internationally recognised role as Custodian of the Holy Places of Jerusalem, the care of the Holy Places of Jerusalem has always been the highest priority of the Hashemite Royal Family and the Kingdom of Jordan.

Recent developments have opened up the possibility of a more frequent use of the Cenacle and the "Upper Room" for worship. Therefore, without prejudice to the actual juridical and religious status of the Cenacle, and with the sole intent of maintaining and strengthening the already existing good relations between Christians and Muslims in the Holy Land, in support of the request already presented by the Franciscan Custody of the Holy Land I ask Your Majesty to look with favour, as you have graciously done before, upon this request by the Catholic Church, represented in this regard by the aforementioned Franciscan Custody, for a more frequent use of the Cenacle, in accordance with the modalities set out in the accompanying Explanatory Note.

It is my firm conviction that a favourable response from Your Majesty to this request would not only consolidate the international reputation of the



Hashemite Kingdom as a builder of peace, understanding and harmony between Christians and Muslims, but would also contribute to bringing God's blessing of peace to the Holy Land and to the world.

In thanking you once again for your attentiveness, I invoke upon Your Majesty abundant divine blessings.

From the Vatican, 24 May 2013

Letter from H.H. Pope Francis, May 24th, 2013:

'I recall the words of my predecessor, His Holiness Benedict XVI, who wished, on the occasion of his farewell from the Hashemite Kingdom in May 2009, to put on record his appreciation of Your Majesty's commitment to fostering inter-religious dialogue… I am deeply conscious that, in virtue of Your Majesty's internationally recognised role as Custodian of the Holy Places of Jerusalem, the care of the Holy Places of Jerusalem has always been the highest priority of the Hashemite Royal Family and the Kingdom of Jordan.'

111. After signing the Hashemite Custodianship of the Holy Sites Agreement of 2013, the Greek Orthodox Patriarchate (which still runs its affairs according to the Jordanian 1958 Law of Churches), the Armenian Patriarchate, the Latin Patriarchate, the Anglican Church, the Lutheran Church, the Syrian Orthodox Church, and His Holiness the Pope sent letters recognising that their Christian Holy Sites in Jerusalem are under H.M. King Abdullah II's Custodianship and asking that they continue to be so.

THE CHRISTIAN CHURCHES' OF JERUSALEM'S APPLICATION OF JORDANIAN LAW

112. Jerusalem's churches, notably the Greek Orthodox Patriarchate of Jerusalem, continue to function under, and use, the 1933 and 1958 versions of the Jordanian Law of Churches. This indicates their legal acknowledgment of, and functioning under, the Jordanian Constitution. According to the Jordanian Law of Christian Denominations, Jerusalem's patriarchs and bishops are required to obtain a Royal Decree of approval to appoint the new patriarch or bishop in order that he can officially start his work.

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الكنيسة الإنجيلية اللوثرية في الأردن والأراضي المقدسة

The Evangelical Lutheran Church in Jordan & the Holy Land

Bishop Dr. Munib A. Younan — المطران الدكتور منيب أ. يونان

القدس في ٢ نيسان ٢٠١٣

حضرة صاحب الجلالة الملك عبدالله الثاني المعظم حفظه الله ورعاه

عمـــــــــان

من القدس الشريف نرفع إلى مقامكم السامي خالص المودة والاعتزاز والتقدير وبعد،

فقد اضطلعنا على فحوى الاتفاقية التي أبرمت مؤخرا بين جلالتكم وبين فخامة الرئيس محمود عباس (أبو مازن) في عمان.

أولا: نود أن نعرب عن كامل ترحيبنا بهذه الاتفاقية والتي تمت بناء على تنسيق أخوي. وقد كان ذلك ضروريا لأننا اليوم، أكثر من أي وقت مضى، بحاجة الى مواقف عربية منسقة تهدف الى حماية عروبة القدس والأماكن المقدسة فيها المسيحية والمسلمة على حد سواء.

ثانيا: لقد عهدنا فيكم يا صاحب الجلالة وفي النهج الهاشمي الثابت على مدى العصور الماضية حرصكم ومحبتكم وعملكم الدؤوب من أجل هذه المدينة المقدسة العزيزة على قلوبنا جميعا. وقد جاءت هذه الاتفاقية الأخيرة لتعزز قناعاتنا بأنكم الرجال الأوفياء الذين يسهرون ويعملون جاهدين من أجل الحفاظ على عروبة القدس وأماكنها المقدسة المسلمة والمسيحية على حد سواء.

إننا نهيب بجلالتكم بأن يستمر هذا التنسيق الأخوي مع فخامة الرئيس أبو مازن من أجل الحفاظ على الحقوق العربية المشروعة في القدس الشريف ومن أجل تطبيق الشرعية الدولية للقضية الفلسطينية.

نكرر خالص اعتزازنا ومحبتنا وتقديرنا لجلالتكم، داعين لجلالتكم أن تبقوا ذخراً وسنداً ومدداً منيعاً يحفظ القدس ويؤكد عدالة قضايا الأمة. والرب القدير يمنحكم الصحة والقوة ويحفظكم.

أخوكم المخلص،

المطران د.منيب أ. يونان

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Telephone : +972-2-6266800 / Fax: +972-2-6285764
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www.elcjhl.org

Letter of Allegiance to His Majesty King Abdullah II by the Evangelical Lutheran Church in Jordan and the Holy Land

113. The first Jordanian Law of Christian Denominations was decided upon by the Jordanian Legislative Council and approved by Emir Abdullah of Transjordan on February 23rd, 1933 CE. The law was named 'The Law of Mandate of the Councils of the Religious Non-Muslim Sects'. The primary mandate of this law is that the non-Muslim denominations in Jordan are allowed to form their own legal councils or religious courts in order to deal with personal law, such as marriage, divorce and inheritance within their religious communities. Under this law, religious denominations are also able to appoint or elect heads of their own communities, and the new appointee (patriarch, bishop or head of court) requires the accreditation of His Highness the Emir of Transjordan (and later that of the King of Jordan).

الكنيسة الانجيلية الأسقفية في القدس والشرق الأوسط
مطرانية القدس
رئيس الأساقفة سهيل سلمان دواني

حضرة صاحب الجلالة الهاشمية الملك عبد الله الثاني ابن الحسين حفظه الله ورعاه

انهى ان تصلكم رسالتنا هذه وانتم با صاحب الجلالة بخير وصحة ونعمة ، و لا يسعنا الا ان نكون ممتنين وفخورين بحراستكم للمقدسات الاسلامية والمسيحية في القدس ، كيف لا وانتم حماتها منذ عهود ، فكما تسلم الفاروق عمر مفاتيح القدس وكان الامين عليها كذلك انتم با صاحب الجلالة الامين العادل على شواهد الدينين الاسلامي والمسيحي في القدس. هذه المدينة هي أمانة في أعناق جميع المؤمنين بقداستها. فتسييس القدس واحتكارها والاستئثار بها هو تدنيس لقداستها وتهديد لتاريخها ووجودها.

اليوم وبصفتي رئيس اساقفة الكنيسة الانجيلية في القدس والشرق الاوسط نرسل لكم كلماتنا هذه مؤكدين على متابعتكم كصاحب للوصاية وأنتم اصحاب الدور التاريخي والشرعي والقانوني في حماية المقدسات المسيحية والاوقياء الحامين للقدس والحاملين همها والم شعبها وقضيتها ، فانتم آل هاشم كنتم وستبقون أهل الثقة والامانة ومصدر الامن لمقدسات القدس واهلها من بعد الله تعالى.

و اذ نقدر مواقفكم التي تعكس الحرص والاهتمام الخاص بالمسيحيين نثمن جهودكم الكريمة تجاه القضية الفلسطينية وفخورين بانكم انتم حماة مقدساتها وحاملوا رسالة العيش المشترك. ونؤكد دعمنا الراسخ للوصاية الهاشمية ودورها المبارك في رعاية المقدسات الإسلامية والمسيحية.

واذ نصلي من أجل أن يحفظ الله الاردن مثال التعايش و الوئام وان يسدد خطى جلالتكم وبوفقكم ومن خلفكم.

٢٠١٥/١٠/١

التوقيع

سيادة المطران سهيل دواني
رئيس المجمع الكنسي

القدس ص.ب ١٩١٢٢ الرقم البريدي ٩١١٩١ تلفون ٠٢٦٢٧١٦٧٠ / ٠٢٦٢٧٢١٣٣ - فاكس ٠٢٦٢٧٣٨٤٧
عمان ص.ب ٩٣٧٠ الرقم البريدي ١١١٨١ تلفون ٠٦٤٦٤٥٣٨٣ - فاكس ٠٦٤٦٢٥٣٨٣
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Letter of Allegiance to His Majesty King Abdullah II from the Episcopal Diocese of Jerusalem and the Middle East:

'Just as Al-Farouq Omar received the keys to Jerusalem and was the custodian of it, Your Majesty is the just custodian of Islamic and Christian monuments in Jerusalem.'

'We affirm our firm support for the Hashemite Custodianship and its blessed role in caring for Muslim and Christian Holy Sites.'

114. The 1958 Law (Article 9) remains in effect until today. It was signed by H.M. King Hussein bin Talal after being approved by the members of both banks of the Jordanian Parliament. It is simply an amended version of the 1933 Law and its 1938 version. In accordance with the 1958 Law, it became applicable in the West Bank. The law was named 'The Law of Non-Muslim Religious Denominations Councils—Its Implementation in the West Bank'. The amended 1977 Law (Article 38) pertaining to religious denominations also applied to the West Bank and included Article 4(a) stating that the head and members of religious denominations in both banks of Jordan are appointed by the Jordanian Prime Ministerial Council upon nomination by the higher spiritual authority/chair of the religious group, and that his appointment must be approved by the Royal Decree of His Majesty the King.

115. In light of the above laws pertaining to religious denominations, the Greek Orthodox Church in Jerusalem officially passed its law under the title of 'The Law of Jerusalem Greek Orthodox Patriarchate No. 27 1958'. The details and implementation of this law represent the continuity of the historic Status Quo, as the law maintains the Church's autonomous administration. It also manifests the Greek Orthodox Patriarchate's legal acknowledgement of Hashemite Custodianship, since all important appointments require an approval by His Majesty's Royal Decree.

٦— تستبدل عبارة (او يحاول) الواردة في الفقرة (١) من المادة (٢١) للقانون بعبارة (او يصر على) .

« عبد الله »

٢٢-٢-١٩٣٣

رئيس الوزراء

عبد الله سراج

نحن عبد الله بن الحسين أمير شرق الاردن .

بمقتضى المادة (١٩) من القانون الاساسي .

وبناءً على ما قرّره المجلس التشريعي في جلسته المنعقدة بتاريخ ٢٣-٢-١٩٣٣ .

نصادق على القانون الآتي ونأمر باصداره :

(قانون مجالس الطوائف الدينيّة غير المسلمة لسنة ١٩٣٣)

المادة

١— يسمى هذا القانون (قانون صلاحية المجالس للطوائف الدينية غير المسلمة لسنة ١٩٣٣) و يعمل به من تاريخ نشره في الجريدة الرسمية .

٢— يجوز للطوائف الدينية غير المسلمة الموجودة في شرق الاردن والمدرجة في جدول هذا القانون وأية طوائف دينية اخرى غير مسلمة قد تؤسس في شرق الاردن بعد نفاذ هذا القانون وتعترف بها الحكومة تضاف بعد ذلك الى جدول هذا القانون ان تؤلف محاكم تعرف بمجالس طوائف دينية لها صلاحية النظر والبت في قضايا الاحوال الشخصية بمقتضى احكام المواد ٤—١٢ من هذا القانون

٣— يجوز تعيين رؤساء الطوائف الدينية غير المسلمة في شرق الاردن ورؤساء مجالس الطوائف الدينية واعضائها من قبل الطائفة الدينية التي ينتمون اليها على ان يصادق على ذلك سموّ الأمير المعظم في المجلس التنفيذي .

٤— لمجالس الطوائف الدينية صلاحية مطلقة في النظر في الدعاوى التالية المتعلقة بالاحوال الشخصية بقدر ما تسمح بذلك قواعد دياناتهم :

١— الزواج

٢— المهر

٣— الطلاق

٤— النفقة

٥— الاهلية بين الزوج والزوجة

٦— تصديق وصايا افراد الطائفة المختصة غير الاجانب منهم ما عدا ما يتعلق بالمسائل الداخلة في صلاحية المحاكم النظامية .

The 1933 Jordanian Law of Churches

بمقتضى المادة (٣١) من الدستور

وبناء على ما قرره مجلسا الاعيان والنواب

نصادق على القانون الآتي ونأمر باصداره واضافته الى قوانين الدولة :

قانون رقم (٩) لسنة ١٩٥٨

قانون مجالس الطوائف الدينية غير المسلمة

(تطبيقه على الضفة الغربية)

المادة ١ — يسمى هذا القانون (قانون مجالس الطوائف الدينية غير المسلمة تطبيقه على الضفة الغربية لسنة ١٩٥٨) ويعمل به من تاريخ نشره في الجريدة الرسمية .

المادة ٢ — اعتبارا من تاريخ العمل بهذا القانون يسري مفعول قانون مجالس الطوائف الدينية غير المسلمة رقم (٢) لسنة ١٩٣٨) المعمول به في الضفة الشرقية من المملكة مع جميع التعديلات التي طرأت عليه وجميع الانظمة الصادرة بمقتضاه على الضفة الغربية منها .

المادة ٣ — يبطل العمل في الضفة الغربية من المملكة باي تشريع فلسطيني سابق والى الحد الذي يتعارض فيه مع احكام هذا القانون .

المادة ٤ — رئيس الوزراء والوزراء كل فيما يخصه مكلفون بتنفيذ احكام هذا القانون .

١٩٥٨/١/٢٢

الحسين بن طلال

وزير الاقتصاد الوطني	وزير الداخلية	نائب رئيس الوزراء ووزير الخارجية	رئيس الوزراء
خلوصي الخيري	فلاح المدادحه	منير الرياشي	ابراهيم هاشم
وزير الصحة والشؤون الاجتماعية	وزير التربية والتعليم ووزير العدلية بالوكالة	وزير المواصلات	وزير المالية ووزير الانشاء والتعمير بالوكالة
جميل النوتنجي	احمد الطراونه	هاشم الفيومي	استطفان حنانيا
		وزير الاشغال العامة	وزير الزراعة والصناعة
		سليم البطيحي	ماكس الجاز

The 1958 Jordanian Law of Churches

REITERATION OF THE HASHEMITE CUSTODIANSHIP OF THE CHRISTIAN HOLY SITES, 2013 CE

116. In April 2013, the Greek Orthodox Church and Chair of the Council of Jerusalem Churches, commended the 2013 agreement 'considering it a continuation of the Hashemite Custodianship of the Holy Sepulchre and the Greek Orthodox Patriarchate.'[29] During a joint Jordanian-Palestinian Christmas celebration attended by H.M. King Abdullah II and President Mahmoud Abbas on December 18th, 2018 H.B. Patriarch Theophilos III of Jerusalem said:

> 'For you, Your Majesty, the King of beloved Jordan, are the Custodian of the Islamic and Christian Holy Sites in Jerusalem, includingthe Holy Sepulchre and the Greek Orthodox Patriarchate of Jerusalem. This Custodianship forms a shield of protection and an extension to the Pact of Omar that took place between the Patriarch Sophronius and Caliph Omar bin Al-Khattab. We will keep this covenant with you until God inherits the earth.'

[29] Article D of the Preamble of the Agreement states that H.M. King Abdullah II's Custodianship encompassaes the Orthodox Patriarchate of Jerusalem.

٥٥٦

نحن الحسين بن طلال ملك المملكة الاردنية الهاشمية

بمقتضى المادة (٣١) من الدستور .
وبناء على ما قرره مجلسا الاعيان والنواب .
نصادق على القانون الآتي ونأمر باصداره واضافته الى قوانين الدولة .

قانون رقم (٢٧) لسنة ١٩٥٨

قانون بطريركية الروم الارثوذكس المقدسية

المادة ١ — يسمى هذا القانون (قانون بطريركية الروم الارثوذكس المقدسية لسنة ١٩٥٨) ويعمل به بعد مرور شهر على نشره في الجريدة الرسمية .

الفصل الاول

تمهيد

المادة ٢ — يكون للالفاظ والعبارات التالية الواردة في هذا القانون المعاني المخصصة لها ادناه الا اذا دلت القرينة على خلاف ذلك : —

تعني لفظة (البطريركية) البطريركية المعروفة ببطريركية الروم الارثوذكس المقدسية او بدير القبر المقدس ، او بأخوية القبر المقدس او بالقبر المقدس ، او بدير الروم الارثوذكس . وتكون لها شخصية معنوية يمثلها البطريرك بمقتضى احكام هذا القانون .

تعني لفظة (البطريرك) بطريرك الروم الارثوذكس المقدسي ، وتشمل قائمقام البطريرك في حالة عدم وجود البطريرك او غيابه .

وتعني عبارة (البطريرك في المجمع) البطريرك عاملا بموافقة المجمع المقدس او منفذا لقراراته .

وتعني عبارة (البطريرك في المجلس) البطريرك عاملا بموافقة المجلس المختلط او منفذا لقراراته .

الفصل الثاني

(واجبات البطريرك)

المادة ٣ — ١ ـ البطريرك هو الرئيس الاعلى للكنيسة الارثوذكسية في الكرسي البطريركي المقدسي ويمثلها ورئيس مجمعها المقدس ومجلسها المختلط ورابطة اتحادها مع الكنائس الارثوذكسية المستقلة ويتمتع بالحقوق والامتيازات المذهبية وله الولاية العامة على ما في الكرسي البطريركي المقدسي من اديرة وكنائس ومدارس وهيئات وجمعيات ولجان طائفية واوقاف خيرية سواء كانت داخل البلاد او خارجها .

البطريرك مكلف : —

أ ـ باجراء جميع المراسيم الدينية على الوجه المقتضى في الاوقات المرسومة لها في الكنائس والمزارات العائدة للبطريركية بالانفراد او بالاشتراك مع طوائف اخرى .

The 1958 law of the Greek Orthodox Patriarchate

ՀԱՅԱՐԱԿԱԿԱՆ ՏԱՃԱՌ
ARMENIAN PATRIARCHATE

Date 2018/09/12 :التاريخ

ملك المملكة الأردنية الهاشمية/ عمان

صاحب الجلالة الملك عبد الله الثاني بن الحسين المعظم حفظه الله

تحية طيبة وبعد،

باسمي وباسم السنود المقدس لدير مار يعقوب في القدس، وباسم الطائفة الأرمنية في الأراضي المقدسة وفي المملكة الأردنية الهاشمية، أرفع إلى جلالتكم كامل التقدير والاعتزاز بحكمكم الرشيد ووصايتكم المكرمة لجميع الأماكن المقدسة الإسلامية والمسيحية، بما فيها الكنيسة الأرمنية بالقدس.

التي كبطريرك الطائفة الأرمنية في مدينة القدس، ومعي كامل السنود المقدس وجميع أخوية مار يعقوب، سواء في الأراضي المقدسة أو في سائر أنحاء العالم، كنا وما زلنا، نكنّ لجلالتكم التقدير العظيم لما قدمتموه، وما زلتم تقدمونه، لمدينة القدس الشريف، وخاصة لحمايتكم ووصايتكم لجميع الأماكن المقدسة في المدينة المقدسة، سواء تلك التي تخص الطوائف المسيحية أو التي تخص أخوتنا أبناء الديانة الإسلامية.

إننا نرى أن العلاقة المسيحية الإسلامية في مدينة القدس هي حجر الزاوية لحماية جميع الأماكن المقدسة فيها وصمود أهلها. ونحن لا نجد شيئاً فيما نقول، حيث أننا نتبع الأسلاف في مواقفهم واهتماماتهم، وها هو البطريرك الأرمني أبراهام يستلم العهدة العمرية من الخليفة عمر بن الخطاب سنة 637م، وتلاه البطريرك أبراهام الثالث فيستلم عهدة الفاتح لمدينة القدس لقائد صلاح الدين الأيوبي سنة 1187م، الذي عاد وأكد على ما جاء في العهدة العمرية، وتلاهم سلاطين المماليك، ومن بعدهم سلاطين الإمبراطورية العثمانية، الذين منحوا الطائفة الأرمنية عدة فرمانات، أرفق بعضها، ومنها فرمان السلطان سليم الأول للبطريرك سركيس سنة 1520م، وفرمان السلطان سليمان القانوني سنة 1521م، وآخرها الفرمان الحديث المرسوم الصادر عن المرحوم بإذن الله تعالى والدكم الملك حسين لبطريرك الأرمن يغيشيه درديريان ولبطريرك طوروكوم ماتوجيان.

وجميع هذه الفرمانات والمراسيم حافظت وأكدت على الاحترام المتبادل القائم بين الأديان السماوية، وعهدة الخلفاء والسلاطين والملوك لحماية الأماكن المقدسة المسيحية وحماية الطوائف المسيحية المختلفة، ومنها بالطبع الطائفة الأرمنية العريقة والموجودة في مدينة القدس منذ القرن الرابع الميلادي.

من جانبنا نحن، أبناء الطوائف المسيحية عامة، وأبناء الطائفة الأرمنية خاصة، سررنا بهذه العهدة ويقيناً سابقاً، ونعود ونتابع جلالتكم مجدداً لحماية ووصاية جلالتكم على جميع الأماكن المقدسة في القدس الشريف، وخاصة الأماكن المقدسة للطوائف المسيحية، بما فيها بطريركية الأرمن الأرثوذكس، ونعتبر وصايتكم لهذه الأماكن ، والتي تم التأكيد عليها من خلال اتفاق الوصاية الموقع بين السلطة الوطنية الفلسطينية والمملكة الأردنية الهاشمية بتاريخ 31 آذار سنة 2013، كنزاً لا بد الحفاظ عليه لما فيه من خيرات تعزز على بطريركيتنا وعلى شعبنا ولتحافظ على كيفنا في هذا البيت المقدس.

1/2

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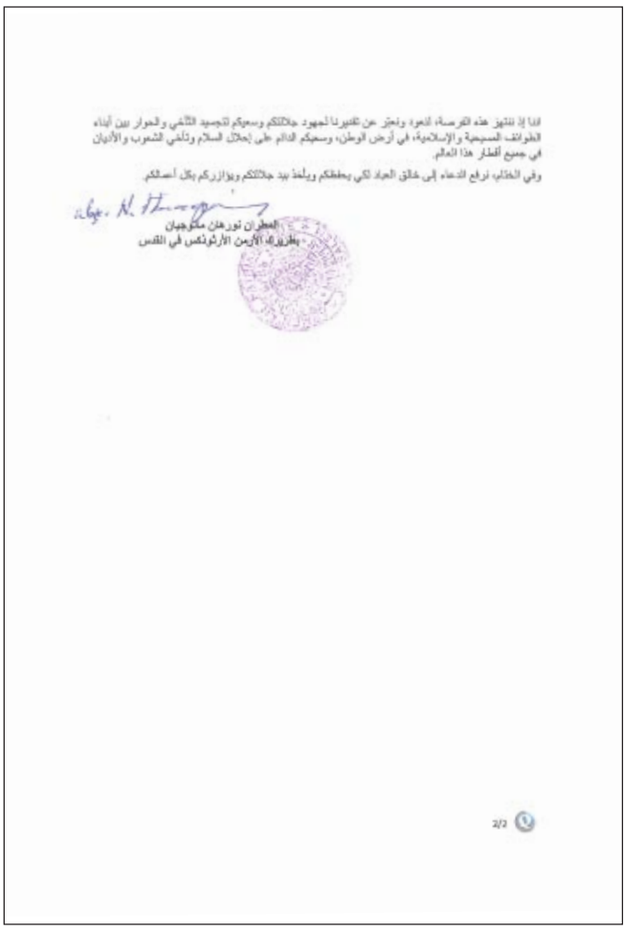

لذا إذ نتهنئ هذه الفرصة، لنعبر ونعترف عن تقديرنا لجهود جلالتكم وسعيكم لتوحيد الكلمة والحوار بين أبناء الطوائف المسيحية والإسلامية، في أرض الوطن، وسعيكم الدائم على إحلال السلام وتآخي الشعوب والأديان في جميع أقطار هذا العالم.

وفي الختام، نرفع الدعاء إلى خالق العباد لكي يحفظكم ويأخذ بيد جلالتكم ويؤازركم بكل أعمالكم.

المطران نورهان مانوجيان
بطريرك الأرمن الأرثوذكس في القدس

2/2

Letter on 12th September, 2018 from Bishop Nourhan Manougian, the Armenian Patriarch in Jerusalem to H.M. King Abdullah II reiterating the bay'ah and H.M.'s Custodianship of the Holy Places in Jerusalem and particularly the Holy Places of Christian denominations, including the Orthodox Armenian Patriarchate.

V. THE FUNCTIONS OF THE CUSTODIANSHIP OF JERUSALEM'S CHRISTIAN HOLY SITES

THE ROUTINE FUNCTIONS OF THE CUSTODIANSHIP OF JERUSALEM'S CHRISTIAN HOLY SITES

117. The routine functions of the Custodianship of Jerusalem's Christian Holy Sites include:

(1) To guarantee the rights of Christians to their own Holy Sites, to live and pray in peace;
(2) To protect Christians from any and all parties, including Muslims
(3) To maintain the Status Quo;
(4) To maintain the correct moral behaviour and interfaith tolerance, harmony and goodwill in the Holy Land;
(5) To maintain the independence of the Churches and of Church Courts from any state interference or pressure;
(6) To maintain Christian laws and traditions, in accordance with the laws, and that the Orthodox Patriarch is elected according to the 1958 Jordan Law of Churches and that of the Orthodox Church;
(7) To protect senior Christian Clergy (who are given Jordanian diplomatic passports);
(8) To co-ordinate with the official Palestinian Authorities regarding the Christian Holy Sites; to represent them in the face of the occupying power (and Israel is legally bound by UN Security Council Resolutions 242, 338, 252, 476, 478, and by the 1954 The Hague Convention, to protect and not alter the Holy Sites of Jerusalem), and before international bodies.
(9) To fund and help raise funds for the upkeep and restoration of these Holy Sites.

~

The Custodianship of Jerusalem's Christian Holy Sites in Action

118. Between 1948–1950 CE, and in response to a request from the Patriarch of the Holy City, the Greek Orthodox Patriarch of Jerusalem and H.E. the Franciscan Apostolic Nuncio, H.M. King Abdullah I renovated the dome of the Holy Sepulchre at his own expense, (see Appendix VI). In early 2016 CE, H.M. King Abdullah II issued a Royal Benefaction (makruma) to provide for the restoration of Christ's Tomb in the Church of the Holy Sepulchre in Jerusalem, at H.M.'s personal expense. In the same year, H.M. also made a major contribution to the restoration of the Dome of the Ascension on the Mount of Olives. H.B. Patriarch Theophilos III, Patriarch of the Holy City of Jerusalem and All Palestine and Jordan, thanked H.M., saying,

> 'The generosity of His Majesty for remaining the faithful custodian of the Christian and Muslim Holy Sites in Jerusalem. His Majesty Abdullah

> embodies in deed, and not only in word, the shared living of Muslims and Christians all over the world and particularly in the Holy Land'.

H.B. Patriarch Theophilos III also said:

> '[this] continuing Jordanian Hashemite patronage has been an indelible source of support for all the churches in the Holy Land and all the Christians in the East'.

119. In 2017 CE, H.M. King Abdallah II met H.B. Patriarch Theophilos III twice and together they launched a campaign defending the Patriarchate against attempts to confiscate Church properties in Jerusalem. This demonstrated H.M. King Abdallah II's awareness of the fact that toppling the Greek Orthodox Patriarch would undermine the Status Quo and consequently all other Churches would fall under the pressure of Israeli policies. Since the Greek Orthodox Church is the largest land owner in the Holy Land, it has also been the most targeted Church by settler groups and the Israeli policy of confiscating as much Palestinian land as it can.

120. In November 2018, H.M. King Abdullah II announced his plan to help fund the restoration of the entire Church of the Holy Sepulchre from his own funds, in particular the US$1.4 million received from the 2018 Annual Templeton Prize. Jerusalem church leaders welcomed the donation both as a demonstration of the King's commitment to the Custodianship and as a way around the stalemate of who would fund the restoration. This project is expected to enable the greatest and most inclusive renovations ofthe Holy Sepulchre in centuries.

Below: Christ's Tomb in the Holy Sepulchre (renovated in 2016–2017 with a donation by H.M. King Abdullah II). [© Shutterstock]

VI. TERMINATION OF THE CHRISTIAN CUSTODIANSHIP

121. The Hashemite Custodianship of the Christian Holy Sites can only be terminated in the same way it came about, through all four of the following steps:

(1) through the request of the Palestinian people (or their legitimate representatives);
(2) through the consent of the Hashemite Custodian himself;
(3) through the unanimous consensus of the traditional Christian Churches of the Holy Land; and
(4) through the presence of a viable replacement.

HP EXHIBIT 9

SUMMARY AND CONCLUSION

SUMMARY AND CONCLUSION

In summary, the Hashemite Custodianship is a unique historical, one-hundred-year-plus interfaith institute that pertains to Islam's oldest dynasty and most prestigious family, and that maintains the Islamic Holy Sites and protects the Christian Holy Sites whilst guaranteeing the rights of four billion Muslims and Christians to worship in their Holy Sites in the Holy Land. It is a universally acknowledged bond of trust that represents both the consensuses of the Palestinian and Jordanian peoples, the Arab World, the Islamic World, the Christian Churches and that predates the founding of modern Jordan, and ultimately keeps peace between religions in the Holy Land.

HP EXHIBIT 9

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HP EXHIBIT 9

HP EXHIBIT 9

APPENDICES

APPENDIX I: MAP OF THE AL-AQSA MOSQUE/ AL-HARAM AL-SHARIF

Backpage Spread: The Dome of the Rock in the center of Al-Aqsa Mosque / Al-Haram Al-Sharif, the Qibli Mosque / Al-Jame' Al-Aqsa and part of Bab Al-Rahma Cemetery, and part of the Eastern Wall of Al-Aqsa Mosque. Photo taken from Ras Al-Amoud [© Rami Al-Khateeb / Jerusalem Awqaf]

Photo source: Wikipedia CC BY-SA 4.0 (Andrew Shiva)

The Hashemite Fund for Building and Maintenance of the Blessed Aqsa Mosque, Amman

Department of Awqaf and Islamic Affairs, Jerusalem

October 2018/1440 AH
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Mosques · Domes · Minarets · Arched Gates · Gates · Schools · Water Sources · Platforms · Cemeteries/Landmarks · Chambers

THE HOLY ESPLANADE

1 Dome of the Rock
2 Paradise (Al-Janneh) Well
3 Dome of the Chain
4 Pomegranate (Ar-Ruman) Well
5 Southeastern Arched Gate
6 Al-Karak Platform
7 Eastern Arched Gate
8 Birds' (Al-Asafeer) Well
9 Chamber of Ahmad Pasha Ibn Radwan Zawiya
10 Al-Ahmediyah School Platform (behind the trees)
11 Northeastern Chamber of Ahmad Pasha Ibn Radwan
12 Northeastern Arched Gate
13 Northwestern Chamber of Ahmad Pasha Ibn Radwan
14 Chamber of Mohammad, the Brigadier General of Jerusalem
15 Northern Arched Gate
16 Chamber of Mohammad Agha
17 Chamber of Arsalan Pasha
18 Al-Junblattiya Chamber
19 Dome of the Spirits
20 Chamber of Qitas
21 Chamber of Parawiz
22 Northwestern Arched Gate
23 Al-Khadr School
24 Sha'lan's Public Fountain and Platform
25 Dome of Al-Khadr
26 Mohammadiyah Lodge Dome
27 Dome of the Prophet (hidden, behind the Dome of the Rock)
28 Dome of Ascension
29 Western Arched Gate
30 A) Chamber of Islam Beik B) Az-Zakat Committee
31 Chamber of Bayram Pasha
32 King Issa Al-Moathem's Cistern
33 Chamber of the Mufti
34 Chamber of Abdel Hay Ad-Dajani
35 Southeastern Chamber (upper floor: Al-Aqsa Chief of Protocol)
36 Southwestern Arched Gate
37 An-Nahawiyah School
38 Dome of Yusuf
39 Burhan Ad-Din's Pulpit
40 A) Southern Arched Gate B) Sundial
41 Great Sea's Well
42 A) Al-Marwani Mosque (western entrance) B) Al-Marwani Mosque (eastern entrance)
43 Sabra & Shatila Platform
44 Gate of Mercy (Bab Ar-Rahma) Public Fountain (behind the trees)
45 Al-Ghazali Platform (behind the trees)
46 Funerals Gate
47 Gate of Mercy (Bab Ar-Rahma) Cemetery
48 A) Golden Gate (Ar-Rahma and At-Tawbah Gates) and Mosque B) Al-Ghazaliyah School
49 Tomb of Shaddad Bin Aws
50 Seat of Suleiman (PBUH) (Dar Al-Hadith Ash-Sharif)
51 Circular Platform
52 Tomb of Ubada Ibn As-Samit
53 A) Tribes Gate (one of Al-Aqsa Mosque's Gates) B) Tribes Gate (one of the Old City Gates)
54 Martyrs' Cemetery
55 Al-Yusufiyah's Cemetery
56 Al-Aqsa Mosque Sharī'a Secondary School for Boys
57 Tribes Gate Minaret
58 Al-Ghadiriyah School
59 A) Men's Ablution B) Women's Ablution
60 Gate of Remission (Bab Hutta) Public Fountain
61 Gate of Remission (Bab Hutta)
62 Al-Basitiyah School
63 A) Northern Corridor B) Heritage Revival Center C) Riyad Al-Aqsa School
64 Suleiman the Magnificent Public Fountain and Platform
65 Al-Khanqah/Al-Dawadariyah School
66 Sultan Mahmud II's Dome/Dome of Lovers of the Prophet's (PBUH)
67 Gate of the Honor of the Prophets (Gate of King Faisal)
68 Al-Aminiyah School
69 Al-Farisiyah School
70 Al-Malakiyah/Al-Jukendar School
71 Dome of Suleiman
72 Al-Asa'rdiyah School
73 A) Al-Asa'rdiyah School Platform B) Al-Dhaheri Platform
74 Al-Rifaiya School
75 Al-Jawiliyah/Al-Omariyah School
76 Bani Ghanim Gate Minaret
77 Bani Ghanim Gate
78 Al-Manjakiyah School (Islamic Higher Council)
79 Inspector's/Council's Gate
80 Ibrahim Ar-Rumi Well/Al-Busiri Public Fountain
81 Al-Wafa'iyah School (Tomb of Sheikh Budeir Bin Hubeish)
82 Al-Busiri Platform (behind the trees)
83 Al-Budeiri/Mustafa Agha Platform (behind the trees)
84 Mustafa Agha/Al-Budeiri Public Fountain
85 A) Western Corridor B) Western Corridor
86 A) Iron Gate Platform B) Ai Pasha Platform
87 A) Iron Gate B) Ribat Al-Kurd (part of the western wall of Al-Aqsa Mosque)
88 Al-Khatuniyah School (tombs of several Islamic and national figures, including from the Al-Husseini family)
89 Al-Arghuniyah School (tomb Hashemite King Ash-Sharif Hussein Bin Ali)
90 Cotton Merchants Gate (Bab Al-Qattanin)
91 Cotton Merchants Gate's Platform
92 Qaitabay Public Fountain and Platform
93 Ottoman School
94 A) Gate of the Chain Minaret B) Al-Aqsa Mosque Sharī'a Secondary School for Girls
95 Ablution Gate
96 Qaitabay's Well
97 Al-Ashrafiyah School (Manuscript Restoration Center)
98 An-Nareni Pool
99 Qasem Pasha Public Fountain
100 Mud Platform
101 Dome of As-Salih Najim Addin (Dar Al-Qur'an)
102 Tranquility Gate
103 Gate of the Chain (Bab As-Silsileh)
104 Al-Tankaziyah School
105 Al-Buraq Wall
106 Abu Baker/Al-Buraq Platform
107 Al-Buraq Ash-Sharif Mosque
108 Moroccan Gate (Bab Al-Maghariba), beneath it: the closed Al-Buraq Gate
109 Al-Fakhriya School
110 Moroccan Gate/Al-Fakhriya Minaret
111 Islamic Museum (Al-Malikiya/ Moroccan Mosque)
112 Moroccan Gate Public Fountain
113 Islamic Museum Platform
114 Women's Mosque (Al-Aqsa Library)
115 Dome of Yusuf Agha
116 Pines Platform
117 A) West Goblet Platform B) Floral Platform
118 Al-Aqsa Mosque/Al-Qibly Mosque
119 A) Pulpit of Nour Ad-Din Zinki B) Prayer Niche of Salah Addin Al-Ayoubi
120 Az-Zaytounah Public Fountain
121 Goblet Public Fountain
122 East Goblet Platform
123 Funerals Platform
124 Leaves Well
125 Omar Bin Al-Khattab (PBUH) Mosque
126 Ancient Al-Aqsa/Double Corridor
127 Double Gate/Prophet's Gate
128 Al-Khataniyah/Al-Khitabah Gate
129 Al-Khataniyah School
130 Moroccan and Shaf Quarters Destroyed by Israel in 2007
131 A) Umayyad Palace B) Umayyad Palace
132 A) Al-Khataniyah Land B) Al-Khataniyah
133 Triple Gate
134 Prayer Niche of Iqbal (from the inside)
135 Single Gate
136 Cradle of Issa (underground)

APPENDIX II: WAQF DEED OF THE SCHOOLS LOCATED ON THE LAND OF AL-AQSA MOSQUE/AL-HARAM AL-SHARIF

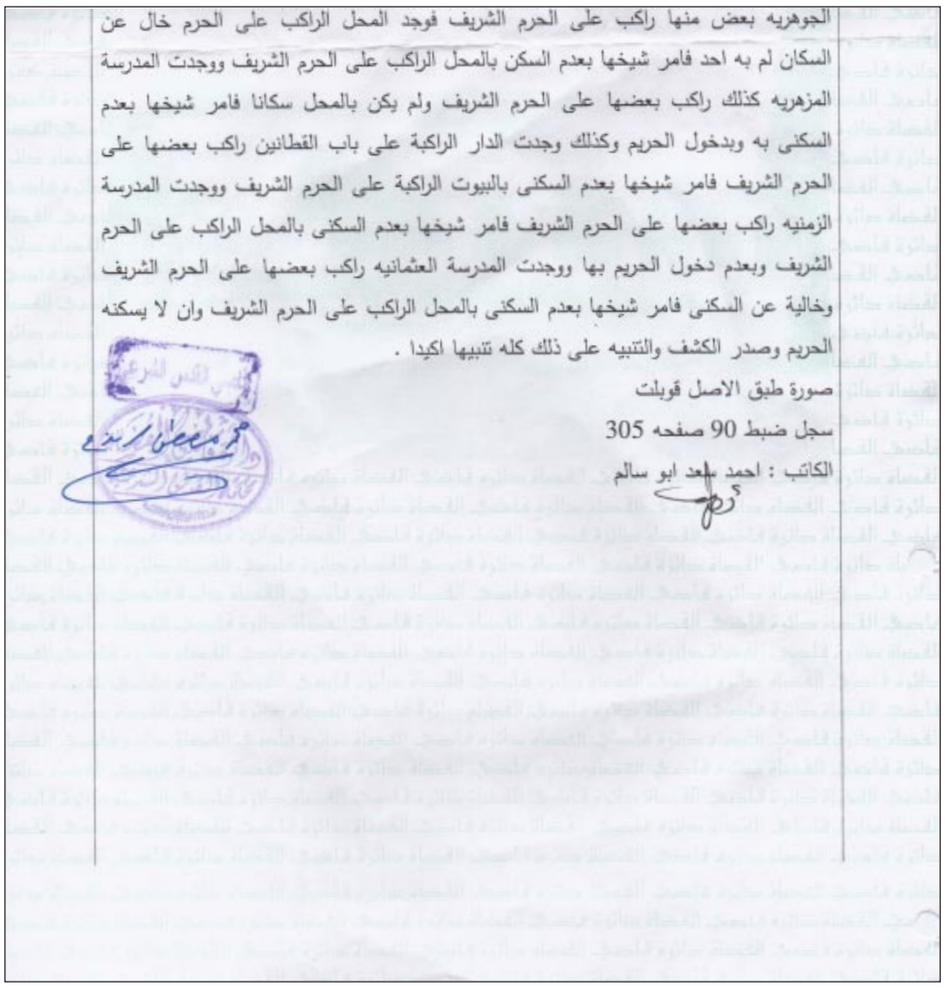
بسم الله الرحمن الرحيم

المحكمة الشرعية
في القدس

الرقم: سجل ٣٠٥/٩٠
التاريخ: _____
وفق: _____

حجة شرعية بالكشف على المدارس في المسجد الاقصى المبارك

لما كان بيوم السادس من شهر ربيع الثاني سنة 1155 حصل الكشف على المدارس الراكبة على المسجد الأقصى جميعا بحضور عمدة العلما والمدرسين العظام السيد نجم الدين أفندي مفتي القدس الشريف وعمدة المدرسين السيد علي افندي جار الله وعمدة العلما والمحدثين أحمد افندي المؤقت والسيد ابراهيم الفتياني والسيد هداية الله افندي الدجاني وجم غفير بحضور عمدة العلماء العظام محمد افندي الضاغستاني وحصل الكشف اولا على المدرسة الفنرية فوجدت جميعا راكبة على سطح لواوين الحرم الشريف ما عدا بيتا لجهة الشمال خارجا عن الحرم الشريف فامر شيخها السيد احمد الجاعوني وشركاه بان لا يسكنوا بها حريم وان يرفعوا الادب خانات الموجوده بها ووجدت المدرسة الطيلونية المحاذية للفنرية جميعا راكبة على الحرم الشريف فامر من بها بالخروج منها وان لا يسكنها حريم ووجدت المدرسة الداودريه راكبة على الحرم الشريف فامر باخراج من بها من الحريم وان لا يسكنها حريم ووجدت المدرسة الساكن بها السيد علي جار الله راكب بعضها من جهة القبلة على الحرم الشريف وبها بيتا على الحرم فامر بعدم السكون به وان لا يدخله حريم وان يفتح للدرجة بابا من جهة الغرب ووجدت المدرسة الاوحديه راكب بعضها على الحرم الشريف وبها بيتا على الحرم والساحة الواقعة تجاه البيت فامر الا يسكن في البيت حريم وان يسد البيت من دخول الحريم ووجدت المدرسة الباسطيه راكب بعضها على الحرم الشريف فامر شيخها السيد عبد الرحمن بمنع الحريم من الدخول للبيوت الراكبة على الحرم الشريف ويفتح باب المدرسة من الخارج لاستطراق الحريم من غير المستحدث الى بيوتهن الغير راكبات على الحرم الشريف ووجدت المدرسة الامينيه راكب بعضها على الحرم الشريف فامر شيخها الشيخ يوسف بمنع الحريم من السكنى والدخول الى البيوت الراكبة على الحرم الاقصى وان يستطرق الحرم من الباب الواقع خارج الحرم ويسد استطراق الحريم من باب المدرسة الكاين بالحرم ووجدت المدرسة الملكية والسعرديه راكب بعضها على الحرم الشريف ولها ابواب من خارج المسجد ومن المسجد فامر شيخها فتح باب كل واحدة من الخارج والاستطراق منه الى الحريم ومنع الحريم من السكنى والدخول الى الاماكن الراكبة على الحرم الشريف ويسد ابواب الاماكن الراكبة على الحرم الشريف ووجدت المدرسة الفارسيه راكب بعضها على الحرم الشريف خالية عن السكنى لم بها احد ساكن فامر شيخها بعدم السكنى من الحريم ووجدت المدرسة المنجكية راكب بعضها على الحرم الشريف من جهة الغرب فامر متوليها وشيخها باخراج من ساكن من الحريم على الاماكن الراكبة على الحرم الشريف ووجدت المدرسة



الجوهريه بعض منها راكب على الحرم الشريف فوجد المحل الراكب على الحرم خال عن السكان لم به احد فامر شيخها بعدم السكن بالمحل الراكب على الحرم الشريف ووجدت المدرسة المزهريه كذلك راكب بعضها على الحرم الشريف ولم يكن بالمحل سكانا فامر شيخها بعدم السكنى به وبدخول الحريم وكذلك وجدت الدار الراكبة على باب القطانين راكب بعضها على الحرم الشريف فامر شيخها بعدم السكنى بالبيوت الراكبة على الحرم الشريف ووجدت المدرسة الزمنيه راكب بعضها على الحرم الشريف فامر شيخها بعدم السكنى بالمحل الراكب على الحرم الشريف وبعدم دخول الحريم بها ووجدت المدرسة العثمانيه راكب بعضها على الحرم الشريف وخالية عن السكنى فامر شيخها بعدم السكنى بالمحل الراكب على الحرم الشريف وان لا يسكنه الحريم وصدر الكشف والتنبيه على ذلك كله تنبيها اكيدا .

صورة طبق الاصل قوبلت

سجل ضبط 90 صفحه 305

الكاتب : احمد سعد ابو سالم

APPENDIX III: MAP OF THE OLD CITY OF JERUSALEM

THE OLD CITY of JERUSALEM
MOSQUE
CHURCH
CONVENT
SYNAGOGUE
HOTEL
OLD CITY ROAD
STAIRS
BUS STATION
AL-HARAM ASH-SHARIF
AL-AQSA MOSQUE
DOME OF THE ROCK
CHRISTIAN QUARTER
MUSLIM QUARTER
JEWISH QUARTER
ARMENIAN QUARTER
CHURCH OF THE HOLY SEPULCHRE
FRANCISCAN HEADQUARTERS
CITADEL
UMAYYAD PALACES
Notre Dame of Jerusalem Center
Jerusalem City Museum
David's Village
Monteflore
Monteflore's Windmill
Dormition Church
Last Supper Room David's Tomb
Christian Cemetery
Armenian Orthodox Patriarchate
Armenian Museum
St. James Church
Christ Church
St. Peter in Gallicantu Ch.
Muslim Cemetery
Rockefeller Museum
Rashidiyya School
Post Office
Al-Aqhamy Mosque
Muslim Cemetery
Garden's Tomb
Schmidt Girls' College
White Sisters
Allenby Bridge Taxi
Parking
Suore Salesiane Don Bosco
St. Louis Hospital
Terra Sancta
St. Saviour Ch.
Frères College
Latin Patriarchate
Petra
Mamilla (Ma'rmen Allah)
Jaffa Road
Bab Al-Khalil (Jaffa Gate)
Hebron Road
Bab Al-Amoud (Damascus Gate)
Bab As-Sahirah (Herod's Gate)
Bab An-Nabi Daoud (Zion Gate)
Bab Al-Magharbeh (Dung Gate)
Bab Al-Asbat (St. Stephen's / Lion's Gate)
Bab Ruhmeh (Golden Gate)
Sultan Sulaiman
Prophet's Road
Nablus Road
Al-Musrarah
Road No. 1
Via Dolorosa
Suq Khan Ez-Zeit
Suq Al-Attarin
Suq Al-Qattanin
Suq Al-Lahamin
Suq Al-Khawajat
Suq Al-Qaramy
Suq Al-Bazar
Suq Al-Hussr
Suq Al-Dabbagha
Suq Al-Aqabah
Suq Al-Silsileh
Suq Al-Wad
Suq Al-Khanqah
Suq Al-Khawajat

APPENDIX IV: TEXT OF THE 2013 HASHEMITE CUSTODIANSHIP OF THE HOLY SITES AGREEMENT

بسم الله الرحمن الرحيم

اتفاقية بين جلالة الملك عبدالله الثاني ابن الحسين صاحب الوصاية وخادم الأماكن المقدسة في القدس و فخامة الرئيس محمود عباس رئيس دولة فلسطين ورئيس منظمة التحرير الفلسطينية ورئيس السلطة الوطنية الفلسطينية

قال تعالى: "سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ" سورة الإسراء، آية 1

قال تعالى: "إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُم بُنْيَانٌ مَّرْصُوصٌ" سورة الصف، آية4

أبرمت هذه الاتفاقية بين الأطراف السامية:

جلالة الملك عبد الله الثاني ابن الحسين، ملك المملكة الأردنية الهاشمية، صاحب الوصاية وخادم الأماكن المقدسة في القدس،

و

فخامة الرئيس محمود عباس، بصفته رئيساً لدولة فلسطين و رئيس اللجنة التنفيذية لمنظمة التحرير الفلسطينية، الممثل الشرعي للشعب الفلسطيني، ورئيس السلطة الوطنية الفلسطينية.

مقدمة

(أ) انطلاقا من الجذور الوثقى بين جميع أبناء الأمة العربية والإسلامية؛

(ب) وانطلاقا من المكانة الخاصة للقدس في الإسلام باعتبارها مدينة مقدسة ومباركة، واستلهاما لارتباط الأماكن المقدسة في القدس في الحاضر والأزل وفي الأبد بالمسلمين في جميع البلاد، والصورا ومسلكارين أهمية القدس لأهل ديانات أخرى؛

(ج) وانطلاقا من الأهمية الدينية العليا التي يمثلها لجميع المسلمين المسجد الأقصى المبارك الواقع على مساحة 144 دونم والذي يضم الجامع القبلي ومسجد قبة الصخرة وجميع مساجده ومصاليه ومحترابه وساحاته وتوابعه فوق الأرض وتحتها والأوقاف الموقوفة عليه أو على زواره (ويشار إليه بـ "الحرم القدسي الشريف")؛

(د) وبناء على دور الملك الشريف الحسين بن علي في حماية ورعاية الأماكن المقدسة في القدس وإعمارها منذ عام 1924، واستمرار هذا الدور بشكل متصل في ملك المملكة الأردنية الهاشمية من سلالة الشريف الحسين بن علي حتى اليوم؛ وذلك انطلاقا من البيعة التي بموجبها انعقدت الوصاية على الأماكن المقدسة للشريف الحسين بن علي والتي تأكدت بمبايعته في 11 آذار سنة 1924من قبل أهل القدس وفلسطين؛ وقد آلت الوصاية على الأماكن المقدسة في القدس إلى جلالة الملك عبد الله الثاني ابن الحسين؛ بما في ذلك بطريركية الروم الأرثوذكس المقدسية التي تجمع القانون الأردني رقم 27 لسنة 1958؛

(ه) إن رعاية ملك المملكة الأردنية الهاشمية المستمرة للأماكن المقدسة في القدس تجعله أقدر على العمل للدفاع عن المقدسات الإسلامية و صيانة المسجد الأقصى (الحرم القدسي الشريف)؛

(و) وحيث أن منظمة التحرير الفلسطينية هي الممثل الشرعي والقانوني الوحيد للشعب الفلسطيني؛

(ز) وإيمانا بأن حق الشعب الفلسطيني في تقرير مصيره يتجسد في إقامة دولة فلسطين التي يشمل إقليمها الأرض الواقع فيها المسجد الأقصى المبارك (الحرم القدسي الشريف)؛

(ح) وانطلاقا من نصوص التصريح الرسمي الصادر بتاريخ 31 تموز من عام 1988 عن المغفور له جلالة الملك الحسين، ملك المملكة الأردنية الهاشمية، صاحب الوصاية على الأماكن المقدسة في القدس، والخاص بفك الارتباط بين الأردن والضفة الغربية الذي اعطى الأماكن المقدسة في القدس من فك الارتباط؛

(ط) وانطلاقا من نصوص التصريح الرسمي الصادر عن الحكومة الأردنية بتاريخ 28 حزيران من عام 1994 بخصوص دورها في القدس، والذي أعاد تأكيد موقف الأردن الثابت ودوره التاريخي الحصري على الأماكن المقدسة؛

وبهدف إنشاء التزامات قانونية وتأكيد احترامهم بالمراكز القانونية المبينة للأطراف السامية في هذه الاتفاقية، اتفقت الأطراف السامية المذكورة أعلاه على ما يلي:

المادة الأولى:

تعتبر مقدمة هذه الاتفاقية جزءا لا يتجزأ منها وتقرأ وتفسر معها كوحدة واحدة.

المادة الثانية:

2-1 يعمل جلالة الملك عبد الله الثاني ابن الحسين بصفته صاحب الوصاية وخادم الأماكن المقدسة في القدس على بذل الجهود الممكنة لرعاية والحفاظ على الأماكن المقدسة في القدس وبشكل خاص الحرم القدسي الشريف (المعرف في البند (ج) من مقدمة هذه الاتفاقية) وتمثيل مصالحها في سبيل:

(أ) تأكيد احترام الأماكن المقدسة في القدس؛

(ب) تأكيد حرية جميع المسلمين في الانتقال إلى الأماكن المقدسة الإسلامية ومنها وأداء العبادة فيها بما يتفق وحرية العبادة؛

(ج) إدارة الأماكن المقدسة الإسلامية وصيانتها بهدف (1) احترام مكانتها وأهميتها الدينية والمحافظة عليها؛ (2) تأكيد الهوية الإسلامية المسيحية والمحافظة على الطابع المقدس للأماكن المقدسة ؛ (3) احترام أهميتها التاريخية والثقافية والمعمارية وبكيانها المادي والمحافظة على ذلك كله؛

(د) مناقشة مصالح الأماكن المقدسة وقضاياها في المحافل الدولية ولدى المنظمات الدولية المختصة بالوسائل القانونية المتاحة؛

(ه) الإشراف على موسسة الوقف في القدس ومتلكاتها وإدارتها وفقا لقوانين المملكة الأردنية الهاشمية.

2-2 يشعر ملك المملكة الأردنية الهاشمية بصفته صاحب الوصاية وخادم الأماكن المقدسة في القدس جدل المساعي للتوصل إلى تنفيذ المهام المشار إليها في المادة 2-1 من هذه الاتفاقية.

3-2 تعارف منظمة التحرير الفلسطينية والسلطة الوطنية الفلسطينية بدور ملك المملكة الأردنية الهاشمية المبين في الفقرتين(1) و(2) من هذه المادة الثانية والتزامان باحترامه.

المادة الثالثة:

3-1 لحكومة دولة فلسطين، باعتبارها المجسدة لحق الشعب الفلسطيني في تقرير مصيره، ممارسة السيادة على جميع أجزاء إقليمها بما في ذلك القدس.

3-2 يسعى ملك المملكة الأردنية الهاشمية والرئيس الفلسطيني للتنسيق والتشاور حول موضوع الأماكن المقدسة كلما دعت الضرورة.

تم تحرير هذه الاتفاقية باللغة العربية وتوقيعها في عمان هذا اليوم الأحد الموافق ليوم ١٩ جمادى الأولى ١٤٣٤ للهجرة الموافق لـ ٣١ آذار ٢٠١٣ ميلادية.

جلالة الملك عبدالله الثاني ابن الحسين	فخامة الرئيس الدكتور محمود عباس
ملك المملكة الأردنية الهاشمية صاحب الوصاية على الأماكن المقدسة في القدس	رئيس دولة فلسطين رئيس منظمة التحرير الفلسطينية، الممثل الشرعي والوحيد للشعب الفلسطيني ورئيس السلطة الوطنية الفلسطينية

شهد التوقيع:

Below is the official translation of the Agreement.

Agreement between His Majesty King Abdullah II ibn Al Hussein, the Custodian of the Holy Sites in Jerusalem, and His Excellency Dr. Mahmoud Abbas, President of the State of Palestine, Head of Palestinian Liberation Organisation, and President of the Palestinian National Authority.

> *Glory to Him Who carried His servant by night from the Sacred Mosque to Al Masjid Al Aqsa, the environs of which We have blessed, that We might show him of our signs! Indeed He is the Hearing, the Seeing.* (*Al Isra'*, 17:1)
>
> *Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.* (*Al Saff*, 61:4)

This agreement has been made by and between:

His Majesty King Abdullah II ibn Al Hussein, King of the Hashemite Kingdom of Jordan, the Custodian of the Holy Sites in Jerusalem,

And:

His Excellency President Mahmoud Abbas, in his capacity as President of the State of Palestine, and Head of The Palestine Liberation Organisation, the representative of the Palestinian people, and President of the Palestinian National Authority,

Preamble

A. Recalling the indissoluble bond between all members of the Arab and Muslim Ummah;

B. Recalling the special status of Jerusalem as a holy and sacred city in Islam, and recalling the present and eternal association of the Holy Sites with Muslims of all lands and all ages; and bearing in mind the significance of Jerusalem to those of other faiths;

C. Recalling the unique religious importance, to all Muslims, of Al Masjid Al Aqsa with its 144 dunams, which include the Qibli Mosque of Al Aqsa, the Mosque of the Dome of the Rock and all its mosques, buildings, walls, courtyards, attached areas over and beneath the ground and the *Waqf* properties tied-up to Al-Masjid Al-Aqsa, to its environs or to its pilgrims (hereinafter referred to as 'Al-Haram Al-Sharif');

D. Recalling the role of King Sharif Hussein bin Ali in protecting, and taking care of the Holy Sites in Jerusalem and in the restoration of the Holy Sites since 1924; recalling the uninterrupted continuity of this role by His Majesty King of the Hashemite Kingdom of Jordan, who is a descendant of Sharif Hussein bin Ali; recalling that the *Bay'ah* (oath of allegiance) according to which Sharif Hussein bin Ali held the Custodianship of the Jerusalem Holy Sites, which Custodianship was affirmed to Sharif Hussein bin Ali by the people of Jerusalem and Palestine on March 11, 1924; and recalling that the Custodianship of the Holy Sites of Jerusalem has devolved to His Majesty King Abdullah II ibn Al Hussein; including that which encompasses the 'Rum' (Greek) Orthodox Patriarchate of Jerusalem that is governed by the Jordanian Law No. 27 of the year 1958;

E. The continuity of the Hashemite King of Jordan's Custodianship of the Holy Sites since 1924 makes His Majesty more able to maintain the Holy Sites and to preserve the Al-Masjid Al-Aqsa (Al-Haram Al-Sharif);

F. Recognising that the Palestine Liberation Organisation is the sole legitimate and legal representative of the Palestinian people and;

G. Recognising that the right of self-determination of the Palestinian people is expressed in realising the State of Palestine whose territory encompasses the land within which Al-Masjid Al-Aqsa (Al-Haram Al-Sharif) is situated;

H. Recalling the terms of the official statement by His Majesty King Hussein Bin Talal, King of the Hashemite Kingdom of Jordan, custodian of the Holy Sites in Jerusalem, concerning Jordan's qualified disengagement from the West Bank, made on 31 July, 1988; the statement excluded the Jerusalem Holy Sites;

I. Recalling the terms of the official statement by the Jordanian Government on its role in Jerusalem, made on 28 July, 1994, reaffirming Jordan's invariable position and historic, exclusive role over the Holy Sites;

Intending to establish legal obligations and to affirm their recognition of the legal status of the parties set out in this agreement, the parties to this agreement have agreed and declare as follows:

ARTICLE 1:
The 'Preamble' to this agreement shall be an integral part of this agreement and is to be read and construed with it as a whole.

ARTICLE 2:
2.1. His Majesty King Abdullah II, as the custodian of the Jerusalem Holy Sites, exerts all possible efforts to preserve the Jerusalem Holy Sites, especially Al-Haram

Al-Sharif, which is defined in item (c) in the Preamble to this agreement, and to represent their interests so as to:

A. assert the respect for the Jerusalem Holy Sites;

B. affirm that all Muslims, now and forever, may travel to and from the Islamic Holy Sites and worship there, in conformance with freedom of worship;

C. to administer the Islamic Holy Sites and to maintain them so as to (i) respect and preserve their religious status and significance; (ii) reaffirm the proper identity and sacred character of the Holy Sites; and (iii) respect and preserve their historical, cultural and artistic significance and their physical fabric;

D. to represent the interests of the Holy Sites in relevant international forums and competent international organisations through feasible legal means;

E. to oversee and manage the institution of *Waqf* in Jerusalem and its properties in accordance with the laws of the Hashemite Kingdom of Jordan.

2.2. The King of the Hashemite Kingdom of Jordan, the custodian of the Holy Sites in Jerusalem, will continue to endeavour to procure that the duties referred to in Article 2.1. here be fulfilled.

2.3. The Palestine Liberation Organisation and the Palestinian National Authority recognise the role of the King of the Hashemite Kingdom of Jordan set out in paragraphs (1) and (2) of this Article 2 and undertake to respect it.

ARTICLE 3:

3.1. The Government of the State of Palestine, as the expression of the right of self-determination of the Palestinian people, shall have the right to exercise sovereignty over all parts of its territory, including Jerusalem.

3.2. The King of the Hashemite Kingdom of Jordan and the Palestinian President will consult and coordinate with each other concerning the Holy Sites when necessary.

Done at the Royal Palace in Amman on Sunday, March 31, 2013 on Jumada I 19, 1434 Hijri.

APPENDIX V: THE LEGAL STATUS OF JERUSALEM UNDER INTERNATIONAL LAW

JERUSALEM'S STATUS QUO AND THE HASHEMITE CUSTODIANSHIP'S ROLE IN PRESERVING IT

In the period 1917-2020, the Hashemite Kings' Custodianship has been a religious and legal commitment to safeguard Jerusalem's historic Status Quo that has been continuously supported and respected by international and humanitarian law. Below is a brief illustration of the major historic incidents and agreements that represent the maintenance of Jerusalem's Status Quo. The brief illustrates some specifics of H.M.'s Custodianship in preserving the Status Quo, especially at the Al-Aqsa Mosque/Al-Haram Al-Sharif.

1852 CE

There is a well-recognized arrangement that is referred to as the 'Status Quo Arrangement of the Holy Places'. This arrangement was originally established in 1852 CE, when the Ottoman Sultan Abdul Majid issued an edict (firman) freezing claims by religious communities in Jerusalem and Bethlehem to Christian holy places and forbidding any construction or alterations to their existing status.

1856–1878 CE

Subsequently, this arrangement was internationally recognized at the 1856 CE Conference of Paris (at the end of the Crimean War) and through the 1878 CE Treaty of Berlin (between European powers and the Ottomans). Article 62 of the Treaty of Berlin states that: 'it is well understood that no alterations can be made to the Status Quo in the Holy Places'. Article 62 extended that arrangement to include all—not only Christian—holy places.

1920 CE

Following the defeat of the Ottomans and the partitioning of their Empire after World War I, the British Mandate authorities in Palestine (1920–1947) upheld the Status Quo arrangement, and included Al-Buraq (western) Wall at Al-Aqsa Mosque/Al-Haram Al-Sharif in Jerusalem and Rachel's Tomb on the outskirts of Bethlehem.

1928 CE

The first major violation of the Status Quo arrangement occurred in September 1928, when a group of Jewish worshippers set up chairs at the Al-Buraq Wall to separate men and women performing Yom Kippur prayers, triggering one of the first periods of serious unrest in Jerusalem. A subsequent White Paper, submitted to the British government in November 1928, reiterated the rights of Muslims to Al-Buraq Wall. Although unsuccessful in their search for documentary evidence of

Jewish rights to Al-Buraq Wall, the Zionist movement continued to demand that it be expropriated for the Jews.

1929–1930 CE
A dispute over prayer arrangements at Al-Buraq Wall escalated and, in August 1929, protests turned violent and resulted in the deaths of dozens of Jews and Arabs, and the injuring of hundreds more. The conclusions of the subsequent British Inquiry Commission, presented in December 1930, included the following:

> 'Subsequent to the investigation it has made, the Commission herewith declares that the ownership of the Wall, as well as the possession of it and of those parts of its surroundings that are here in question, accrues to the Moslems. The Wall itself as being an integral part of the Haram-esh-Sherif area is Moslem property. From the inquiries conducted by the Commission, partly in the Sharia Court and partly through the hearing of witnesses' evidence, it has emerged that the Pavement in front of the Wall, where the Jews perform their devotions, is also Moslem property.'

1967 CE
Despite this, in the course of the 1967 War, Israel forcibly seized control of Al-Buraq Wall, confiscated the key to Al-Magharbeh Gate of the Al-Aqsa Mosque/Al-Haram Al-Sharif, and destroyed Al-Magharbeh Quarter, located in front of Al-Buraq Wall. In place of Al-Magharbeh Quarter a large prayer plaza for Jewish worshippers was created and was gradually extended from an area of 66m² (22m x 3m) to an area of some 6300m² (90m x 70m).

Immediately after the 1967 War, Israel nominally recognised the historical status and religious significance of the Al-Aqsa Mosque/Al-Haram Al-Sharif for Muslims, as well as the Custodianship of Jordan (i.e. the responsibility for administration and religious arrangements) regarding the site. Despite this nominal recognition, however, the Israeli authorities have controlled entry to the Al-Aqsa Mosque/Al-Haram Al-Sharif's gates and can enter (or cause others to enter) at will. Moreover, successive Israeli governments and their police and military forces have made efforts to undermine the internationally-recognised Status Quo.

1981 CE
International efforts have been made to protect the status and integrity of Al-Aqsa Mosque/Al-Haram Al-Sharif, including through the United Nations Educational, Scientific & Cultural Organisation (UNESCO). In 1981, the Old City of Jerusalem and its Walls were inscribed as a UNESCO World Heritage site upon the request of the Government of Jordan. In 1982, UNESCO's World Heritage Committee decided to inscribe the Old City of Jerusalem and its Walls on the List of World Heritage in Danger, thereby highlighting the threats and risks to the cultural

heritage of the Old City and its sites. Since that time, the World Heritage Committee, its Executive Board and the UNESCO General Conference have taken numerous decisions which call on Israel, as the occupying power, to stop the continuing violations against the heritage of the Old City of Jerusalem and its Walls. Israel, however, has continued to attempt to change Jerusalem's pre-1967 Status Quo.

1994 CE

Until the Oslo negotiations process in the early 1990s, the Jordanian Awqaf's Administration of the Al-Aqsa Mosque /Al-Haram Al-Sharif and the Waqf properties attached to it was relatively respected and stable. Article 9 of the Jordan-Israel Peace Treaty of October 26th, 1994 stipulates that:

> 'Israel respects the present special role of the Hashemite Kingdom of Jordan in Muslim holy shrines in Jerusalem," and that, "when negotiations on the permanent status will take place, Israel will give high priority to the Jordanian historic role in these shrines'.

2000 CE

Extremist elements have become increasingly more vocal, powerful and mainstream in the past few decades. Since the second Palestinian Intifada, which erupted in September 2000 after the provocative visit of then Likud opposition leader Ariel Sharon to the Al-Aqsa Mosque/Al-Haram Al-Sharif, and against the wider backdrop of the failure of the Oslo process, there have been thousands of Israeli police and soldiers deployed in and around the Old City of Jerusalem (including inside the Al-Aqsa Mosque/Al-Haram Al-Sharif).

2003-2004 CE

During the course of the Second Intifada, Israel constructed a wall in and around East Jerusalem on the pretext that it was necessary for security purposes. On December 8th, 2003, the General Assembly of the United Nations requested the International Court of Justice to give an advisory opinion on the question of the legal consequences of the construction of the wall by Israel as an occupying power. On July 9th, 2004, the International Court of Justice delivered its advisory opinion. The International Court of Justice was of the opinion that the construction of the wall by Israel was contrary to international law as it impeded the Palestinian people's right to self-determination and further constituted a breach of Israel's obligations under international humanitarian law and human rights instruments. Israel continues to fail to comply with the findings of the International Court of Justice which it is obliged to respect.

2013 CE

In furtherance of the ongoing and ceaseless efforts to maintain the status and integrity of the Al-Aqsa Mosque/Al-Haram Al-Sharif, on March 31st, 2013,

H.M. King Abdullah II of Jordan and His Excellency Dr. Mahmoud Abbas, President of Palestine signed the Hashemite Custodianship of the Holy Sites Agreement. The agreement recalled the 'unique religious importance, to all Muslims of the Al-Aqsa Mosque/Al-Haram Al-Sharif'.

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Recent Violations of the Status Quo

Unilateral Israeli archaeological excavations continue to take place in the Old City of Jerusalem and its surroundings at an unprecedented rate. The main purpose of these illegal excavations is to create facts on the ground, control Jerusalem's heritage sites and landscape, and to justify Israel's Judaisation of Jerusalem's heritage and narrative. Most excavations are concentrated in the Old City and its environs and include overt and covert salvage tunnelling and excavations. Israel claims these are restoration and renovation works aiming at supporting the conservation of Jerusalem's heritage. In fact, most works are imposing a Jewish historical narrative, while disregarding, undermining and often eliminating evidence of other civilizations.

Renaming monuments, sites, streets and valleys continue in many neighbourhoods in East Jerusalem. The worst violation against the heritage of the Old City of Jerusalem is the blatant removal of non-Jewish remains. Most of these works are funded by the Israeli government-supported settler organisations, which administer important archaeological sites and develop them in line with their ideological goals. This allows such organisations to effectively redraft the history of Jerusalem and control the narrative that is presented to the visitors to the city.

Settler organisations, mandated by the Israeli government and the Israeli Antiquities Authority, also continue digging a network of tunnels beneath the Old City of Jerusalem in order to facilitate the movement of tourists around the Old City from one site to another in tours. This aims to present most of Jerusalem under the ground as exclusively Jewish history.

These violations are policies that are changing the status of the Old City of Jerusalem and its Walls, thereby highlighting the threats to the cultural heritage of the Old City sites.

The sixteen decisions of the UNESCO Executive Board (185 EX/Decision 14, 187 EX/Decision 11, 189 EX/Decision 8, 190 EX/Decision 13, 192 EX/Decision 11, 194 EX/Decision 5.I.D, 195 EX/Decision 9, 196 EX/Decision 26, 197 EX/Decision 32, 199 EX/Dec.19.1, 200 EX/Decision 25, 201 EX/Decision 30, 202 EX/Decision 38, 204 EX/Decision 25 and 205 EX/Decision 28, 206 EX/Decision 32).

And the ten World Heritage Committee decisions (34 COM/7A.20, 35 COM/7A.22, 36 COM/7A.23, 37 COM/7A.26, 38 COM/7A.4, 39 COM/7A.27, 40 COM/7A.13, 41 COM/7A.36, 42 COM/7A.21 and 43 COM/7A.22 recalled almost all the relevant legal references, including the provisions of the four Geneva Conventions (1949) and their additional Protocols (1977), the 1907 Hague Regulations on Land Warfare, the Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict (1954) and its additional Protocols, the Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (1970) and the Convention for the Protection of the World Cultural and Natural Heritage (1972), the inscription of the Old City of Jerusalem and its Walls at the request of Jordan on the World Heritage List (1981) and on the List of World Heritage in Danger (1982), and the recommendations, resolutions and decisions of UNESCO on the protection of cultural heritage, as well as resolutions and decisions of UNESCO relating to Jerusalem.

The Old City is an integral part of occupied East Jerusalem and internationally recognized as such. Since June 1967, the UNSC and the UNGA have frequently condemned the Israeli violations against Jerusalem and called on Israel to stop them. Israel passed its own law in 1980 annexing East Jerusalem. The international community responded immediately through UN Security Council resolutions 476 and 478 inter alia:

Recalling its resolution 1980),

Reaffirming again that the acquisition of territory by force is inadmissible,

Deeply concerned over the enactment of a 'basic law' in the Israeli Knesset proclaiming a change in the character and status of the Holy City of Jerusalem, with its implications for peace and security,

Noting that Israel has not complied with resolution 476 (1980),

Reaffirming its determination to examine practical ways and means, in accordance with the relevant provisions of the Charter of the United Nations, to secure the full implementation of its resolution 476 (1980), in the event of non-compliance by Israel,

1. Censures in the strongest terms the enactment by Israel of the 'basic law' on Jerusalem and the refusal to comply with relevant Security Council resolutions;

2. Affirms that the enactment of the 'basic law' by Israel constitutes a violation of international law and does not affect the continued application of the

Geneva Convention relative to the Protection of Civilian Persons in Time of War, of 12 August 1949, in the Palestinian and other Arab territories occupied since June 1967, including Jerusalem;

3. Determines that all legislative and administrative measures and actions taken by Israel, the occupying Power, which have altered or purport to alter the character and status of the Holy City of Jerusalem, and in particular the recent "basic law" on Jerusalem, are null and void and must be rescinded forthwith;

4. Affirms also that this action constitutes a serious obstruction to achieving a comprehensive, just and lasting peace in the Middle East;

5. Decides not to recognize the 'basic law' and such other actions by Israel that, as a result of this law, seek to alter the character and status of Jerusalem and calls upon:

(a) All Member States to accept this decision;

(b) Those States that have established diplomatic missions at Jerusalem to withdraw such missions from the Holy City.

2017 CE witnessed a blow to the Jerusalem Status Quo mainly due to the fact that many Israeli laws tightened Israel's legal grip on Occupied East Jerusalem. The most damaging was the Knesset's February 2nd, 2017 legislation which required a special two-thirds majority to approve relinquishing any portion of the city to non-Israeli power under any future peace deal. Israeli Ministers also approved articles of the Jewish State Bill which gives any Israeli Jew the exclusive right 'to preserve his culture, heritage, language and identity,' and that the right to realise self-determination 'is unique to the Jewish people.'

The majority of the United Nations members rebuked the above changes to Jerusalem's status, when the United Nations General Assembly voted 128 in favor to 9 against, with 35 abstentions, for a resolution demanding that Israel, the Occupying Power, to rescind all illegal decisions and actions that change the status of Occupied East Jerusalem, as clearly reaffirmed in the text of the following UNGA decision ES-10/L.22:

Status of Jerusalem

The General Assembly,

Reaffirming its relevant resolutions, including resolution 72/15 of 30 November 2017 on Jerusalem,

Reaffirming also the relevant resolutions of the Security Council, including resolutions 242 (1967) of 22 November 1967, 252 (1968) of 21 May 1968, 267 (1969) of 3 July 1969, 298 (1971) of 25 September 1971, 338 (1973) of 22 October 1973, 446 (1979) of 22 March 1979, 465 (1980) of 1 March 1980, 476 (1980) of 30 June 1980, 478 (1980) of 20 August 1980 and 2334 (2016) of 23 December 2016,

Guided by the purposes and principles of the Charter of the United Nations, and reaffirming, inter alia, the inadmissibility of the acquisition of territory by force,

Bearing in mind the specific status of the Holy City of Jerusalem and, in particular, the need for the protection and preservation of the unique spiritual, religious and cultural dimensions of the city, as foreseen in relevant United Nations resolutions,

Stressing that Jerusalem is a final status issue to be resolved through negotiations in line with relevant United Nations resolutions,

Expressing, in this regard, its deep regret at recent decisions concerning the status of Jerusalem,

1. *Affirms* that any decisions and actions which purport to have altered the character, status or demographic composition of the Holy City of Jerusalem have no legal effect, are null and void and must be rescinded in compliance with relevant resolutions of the Security Council, and in this regard calls upon all States to refrain from the establishment of diplomatic missions in the Holy City of Jerusalem, pursuant to Security Council resolution 478 (1980);

2. *Demands* that all States comply with Security Council resolutions regarding the Holy City of Jerusalem, and not recognize any actions or measures contrary to those resolutions;

3. *Reiterates its call* for the reversal of the negative trends on the ground that are imperilling the two-States solution and for the intensification and acceleration of international and regional efforts and support aimed at achieving, without delay, a comprehensive, just and lasting peace in the Middle East on the basis of the relevant United Nations resolutions, the Madrid terms of reference, including the principle of land for peace, the Arab Peace Initiative and the Quartet road map, and an end to the Israeli occupation that began in 1967.

United Nations
Educational, Scientific and
Cultural Organization

Executive Board

Hundred and ninety-ninth session

199 EX/PX/DR.19.1 Rev.
PARIS, 11 April 2016
Original: English

PROGRAMME AND EXTERNAL RELATIONS COMMISSION (PX)

Item 19 OCCUPIED PALESTINE

DRAFT DECISION

Submitted by: Algeria, Egypt, Lebanon, Morocco, Oman, Qatar, and Sudan

I.

I.A Jerusalem

The Executive Board,

1. Having examined document 199 EX/19,

2. Recalling the provisions of the four Geneva Conventions (1949) and their additional Protocols (1977), the 1907 Hague Regulations on Land Warfare, the Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict (1954) and its additional Protocols, the Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (1970) and the Convention for the Protection of the World Cultural and Natural Heritage (1972), the inscription of the Old City of Jerusalem and its Walls at the request of Jordan on the World Heritage List (1981) and on the List of World Heritage in Danger (1982), and the recommendations, resolutions and decisions of UNESCO on the protection of cultural heritage, as well as resolutions and decisions of UNESCO relating to Jerusalem, also recalling previous UNESCO decisions related to the reconstruction and development of Gaza as well as UNESCO decisions on the two Palestinian sites in Al-Khalil/Hebron and in Bethlehem,

3. Affirming that nothing in the present decision, which aims, *inter alia*, at the safeguarding of the cultural heritage of Palestine and the distinctive character of East Jerusalem, shall in any way affect the relevant Security Council and United Nations resolutions and decisions on the legal status of Palestine and Jerusalem,

4. Deeply regrets the Israeli refusal to implement UNESCO previous Decisions concerning Jerusalem particularly 185 EX/Decision 14 and notes that its request to the Director-General to appoint, as soon as possible, a permanent representative to be stationed in East Jerusalem to report on a regular basis about all the aspects covering the fields of competence of UNESCO in East Jerusalem,has not been fulfilled and reiterates its request to the Director-General to appoint the abovementioned representative;

5. Deeply deplores the failure of Israel, the Occupying Power, to cease the persistent excavations and works in East Jerusalem particularly in and around the Old City, and reiterates its request to Israel, the Occupying Power, to prohibit all such works in conformity

with its obligations under the provisions of the relevant UNESCO conventions, resolutions and decisions;

6. Thanks the Director-General for her efforts to implement previous UNESCO decisions on Jerusalem and asks her to maintain and reinvigorate such efforts;

I.B Al-Aqsa Mosque/Al-Haram Al-Sharif and its surroundings

I.B.1 Al-Aqsa Mosque/Al-Haram Al-Sharif

7. Calls on Israel, the Occupying Power, to allow for the restoration of the historic *Status Quo*, that prevailed until September 2000, under which the Jordanian Awqaf (Religious Foundation) Department exercised exclusive authority on Al-Aqsa Mosque/Al-Haram Al Sharif, and its mandate extended to all affairs relating to the unimpeded administration of Al-Aqsa Mosque/Al-Haram Al Sharif, including maintenance, restoration, and regulating access;

8. Strongly condemns the Israeli aggressions and illegal measures against the freedom of worship and Muslims' access to their Holy Site Al-Aqsa Mosque/Al-Haram Al Sharif, and requests Israel, the Occupying Power, to respect the historic Status Quo and to immediately stop these measures;

9. Firmly deplores the continuous storming of Al-Aqsa Mosque/Al-Haram Al-Sharif by the Israeli right-wing extremists and uniformed forces, and urges Israel, the Occupying Power, to take necessary measures to prevent provocative abuses that violate the sanctity and integrity of Al-Aqsa Mosque/Al-Haram Al-Sharif;

10. Deeply decries the continuous Israeli aggressions against civilians including sheikhs, and priests, further decries the large number of arrests and injuries among Muslim worshippers and Jordanian Awqaf guards in Al-Aqsa Mosque/Al-Haram Al-Sharif by the Israeli forces and also urges Israel, the Occupying Power, to end these aggressions and abuses which inflame the tension on the ground and between faiths;

11. Disapproves the Israeli restriction of access to Al-Aqsa Mosque/Al-Haram Al-Sharif during the Eid Al-Adha 2015 and the subsequent violence and calls on Israel, the Occupying Power, to stop all violations against Al-Aqsa Mosque/Al-Haram Al-Sharif;

12. Deeply regrets the refusal of Israel to grant visas to UNESCO experts in charge of the UNESCO project at the Centre of Islamic Manuscripts in Al-Aqsa Mosque/Al-Haram Al-Sharif and requests Israel to deliver visas to UNESCO experts without restrictions;

13. Also regrets the damage caused by the Israeli Forces, especially since 23 August 2015, to the historic gates and windows of the Qibli Mosque inside Al-Aqsa Mosque/Al-Haram Al-Sharif, and reaffirms, in this regard, the obligation of Israel to respect the integrity, authenticity and cultural heritage of Al-Aqsa Mosque/Al-Haram Al-Sharif, as reflected in the historic *status quo*, as a Muslim Holy Site of worship and as an integral part of a World Cultural Heritage Site;

14. Calls on Israel, the Occupying Power, to stop violations against the Waqf properties east and south of Al-Aqsa Mosque/Al-Haram Al-Sharif, such as the recent confiscations of parts of Al-Youssefeyah cemetery and Al-Sawanah area by banning Muslims from burying their dead in some spaces and by planting Jewish fake graves in other spaces of the Muslim cemeteries, in addition to the dramatic change of the status and distinctive character of the Umayyad Palaces, in particular the violation of the continued conversion of many Islamic and Byzantine remains into the so-called Jewish ritual baths or into Jewish prayer places;

15. Expresses its deep concern over the Israeli closure and ban of the renovation of the Al-Rahma Gate building, one of Al-Aqsa Mosque/Al-Haram Al-Sharif gates, and urges Israel,

the Occupying Power, to reopen the Gate, and stop obstruction of the necessary restoration works, in order to repair the damage caused by the weather conditions, especially the water leakage into the rooms of the building;

16. Calls on Israel, the Occupying Power, to stop the obstruction of the immediate execution of all the 18 Hashemite restoration projects in and around Al-Aqsa Mosque/Al-Haram Al-Sharif;

17. Further deplores the Israeli decision to approve a plan to build a two-line cable car system in East Jerusalem and the so called "Liba House" project in the Old City of Jerusalem as well as the construction of the so called "*Kedem Center*", a visitor centre near the southern wall of the Mosque, the construction of the Strauss Building and the project of the elevator in Al-Buraq Plaza "Western Wall Plaza" and urges Israel, the Occupying Power, to renounce the above-mentioned projects and to stop the construction works in conformity with its obligations under the relevant UNESCO conventions, resolutions and decisions;

I.B.2 The Ascent to the Mughrabi Gate in Al-Aqsa Mosque/Al-Haram Al-Sharif

18. Reaffirms that the Mughrabi Ascent is an integral and inseparable part of Al-Aqsa Mosque/Al-Haram Al-Sharif;

19. Takes note of the 15th Reinforced Monitoring Report and all previous reports, together with their addenda prepared by the World Heritage Centre as well as the State of Conservation reports submitted to the World Heritage Centre by the Hashemite Kingdom of Jordan and the State of Palestine;

20. Deprecates the persisting Israeli unilateral measures and decisions regarding the Ascent to the Mughrabi Gate, including the latest works conducted at the Mughrabi Gate entrance in February 2015, the instalment of an umbrella at that entrance as well as the enforced creation of a new Jewish prayer platform south of the Mughrabi Ascent in Al-Buraq Plaza "Western Wall Plaza", and the removal of the Islamic remains at the site and reaffirms that no Israeli unilateral measures, shall be taken in conformity with its status and obligations under the Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict of 1954;

21. Further expresses its deep concern regarding the illegal demolitions of Ummayyad, Ottoman and Mamluk remains as well as other intrusive works and excavations in and around the Mughrabi Gate Pathway, and also requests Israel, the Occupying Power, to halt such demolitions, excavations and works and to abide by its obligations under the provisions of the UNESCO conventions mentioned in para 2;

22. Reiterates its thanks to Jordan for its cooperation and further urges Israel, the Occupying Power, to cooperate with Jordanian Awqaf Department, in conformity with its obligations under the provisions of the Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict of 1954, to facilitate access of Jordanian Awqaf experts with their tools and material to the site in order to enable the execution of the Jordanian design of the Ascent to the Mughrabi Gate in accordance with UNESCO and World Heritage Committee decisions particularly 37 COM/7A.26, 38 COM/7A.4 and 39 COM/7A.27;

23. Thanks the Director-General for her attention to the sensitive situation of this matter and asks her to take the necessary measures in order to enable the execution of the Jordanian design of the Ascent to the Mughrabi Gate;

I.C The UNESCO Reactive Monitoring Mission to the Old City of Jerusalem and its Walls and The UNESCO experts meeting on the Mughrabi Ascent

24. Stresses yet again the urgent need of the implementation of the UNESCO Reactive Monitoring Mission to the Old City of Jerusalem and its Walls;

25. Recalls, in this regard, 196 EX/Decision 24 that requests, in case of non-implementation, to consider, in conformity with the International Law, other means to ensure its implementation;

26. Notes with deep concern that Israel, the Occupying Power, did not comply with any of the 11* decisions of the Executive Board as well as the six** resolutions of the World Heritage Committee that request the implementation of the Reactive Monitoring Mission to the Old City of Jerusalem and its Walls;

27. Regrets the continued Israeli refusal to act in accordance with UNESCO and World Heritage Committee decisions that request a UNESCO experts meeting on the Mughrabi Ascent and the dispatch of a Reactive Monitoring Mission to the Old City of Jerusalem and its Walls;

28. Invites the Director-General to take necessary measures to implement the above-mentioned Mission in accordance with World Heritage Committee decision 34 COM/7A.20, prior to the next session of the Executive Board, also invites all concerned parties to facilitate the implementation of that mission and experts meeting;

29. Requests that the report and recommendations of the mission as well as the report of the technical meeting on the Mughrabi Ascent, be presented to the concerned parties;

30. Thanks the Director-General for her continuous efforts to implement the above-mentioned UNESCO joint Reactive Monitoring Mission and all related UNESCO decisions and resolutions;

II. Reconstruction and development of Gaza

31. Deplores the military confrontations in and around the Gaza Strip and the civilian casualties caused, including the killing and injury of thousands of Palestinian civilians, including children, as well as the continuous negative impact in the fields of competence of UNESCO, the attacks on schools and other educational and cultural facilities, including breaches of inviolability of UNRWA schools;

32. Strongly deplores the continuous Israeli blockade of the Gaza Strip, which harmfully affects the free and sustained movement of personnel and humanitarian relief items as well as the intolerable number of casualties among Palestinian children, the attacks on schools and other educational and cultural facilities and the denial of access to education, and requests Israel, the occupying Power, to immediately ease this blockade;

33. Reiterates its request to the Director-General to upgrade, as soon as possible, the UNESCO Antenna in Gaza in order to ensure the prompt reconstruction of schools, universities, cultural heritage sites, cultural institutions, media centres and places of worship that have been destroyed or damaged by the consecutive wars on Gaza;

34. Thanks the Director-General for the information meeting held on March 2015 on the current situation in Gaza in the fields of competence of UNESCO and on the outcome of the projects conducted by UNESCO in the Gaza Strip-Palestine, and invites her to organize another information meeting on the same matter;

35. Also thanks the Director-General for initiatives that have already been implemented in Gaza in the fields of education, culture and youth and for the safety of media professionals, and

---

* The 11 Executive Board decisions: 185 EX/Decision 14, 186 EX/Decision 11, 187 EX/Decision 11, 189 EX/Decision 8, 190 EX/Decision 13, 191 EX/Decision 9, 192 EX/Decision 11, 194 EX/Decision 11, 195 EX/Decision9, 196EX/Decision26, 197 EX/Decision 32.

** The six World Heritage Committee resolutions: 34 COM/7A.20, 35 COM/7A.22, 36 COM/7A.23, 37 COM/7A.26, 38COM/7A.4, 39 COM/7A.27.

calls upon her to continue her active involvement in the reconstruction of Gaza's damaged educational and cultural components;

III. The two Palestinian sites of Al-Ḥaram Al Ibrāhīmī/Tomb of the Patriarchs in Al-Khalīl/Hebron and the Bilāl Ibn Rabāḥ Mosque/Rachel's Tomb in Bethlehem

36. Reaffirms that the two concerned sites located in Al-Khalīl/Hebron and in Bethlehem are an integral part of Palestine;

37. Disapproves the ongoing Israeli illegal excavations, works, construction of private roads for settlers and a separation wall inside the Old City of Al-Khalīl/Hebron, that harmfully affect the integrity of the site, and the subsequent denial of freedom of movement and freedom of access to places of worship, and urges Israel, the occupying Power, to end these violations in compliance with provisions of relevant UNESCO conventions, resolutions and decisions;

38. Deeply deplores the new cycle of violence, since October 2015, in the context of the constant aggressions by the Israeli settlers and other extremist groups against Palestinian residents including schoolchildren, and asks Israel, the Israeli authorities to prevent such aggressions;

39. Deeply regrets the Israeli refusal to comply with 185 EX/Decision 15 which requested the Israeli authorities to remove the two Palestinian sites from its national heritage list and calls on the Israeli authorities to act in accordance with that decision;

IV.

40. Decides to include these matters under the item entitled "Occupied Palestine" in the agenda of the Executive Board at its 200th session, and invites the Director-General to submit to it a progress report on these matters.

United Nations S/RES/2334 (2016)

Security Council

Distr.: General
23 December 2016

Resolution 2334 (2016)

Adopted by the Security Council at its 7853rd meeting, on 23 December 2016

The Security Council,

Reaffirming its relevant resolutions, including resolutions 242 (1967), 338 (1973), 446 (1979), 452 (1979), 465 (1980), 476 (1980), 478 (1980), 1397 (2002), 1515 (2003), and 1850 (2008),

Guided by the purposes and principles of the Charter of the United Nations, and reaffirming, inter alia, the inadmissibility of the acquisition of territory by force,

Reaffirming the obligation of Israel, the occupying Power, to abide scrupulously by its legal obligations and responsibilities under the Fourth Geneva Convention relative to the Protection of Civilian Persons in Time of War, of 12 August 1949, and *recalling* the advisory opinion rendered on 9 July 2004 by the International Court of Justice,

Condemning all measures aimed at altering the demographic composition, character and status of the Palestinian Territory occupied since 1967, including East Jerusalem, including, inter alia, the construction and expansion of settlements, transfer of Israeli settlers, confiscation of land, demolition of homes and displacement of Palestinian civilians, in violation of international humanitarian law and relevant resolutions,

Expressing grave concern that continuing Israeli settlement activities are dangerously imperilling the viability of the two-State solution based on the 1967 lines,

Recalling the obligation under the Quartet Roadmap, endorsed by its resolution 1515 (2003), for a freeze by Israel of all settlement activity, including "natural growth", and the dismantlement of all settlement outposts erected since March 2001,

Recalling also the obligation under the Quartet roadmap for the Palestinian Authority Security Forces to maintain effective operations aimed at confronting all those engaged in terror and dismantling terrorist capabilities, including the confiscation of illegal weapons,

16-22920 (E)

Please recycle

Condemning all acts of violence against civilians, including acts of terror, as well as all acts of provocation, incitement and destruction,

Reiterating its vision of a region where two democratic States, Israel and Palestine, live side by side in peace within secure and recognized borders,

Stressing that the status quo is not sustainable and that significant steps, consistent with the transition contemplated by prior agreements, are urgently needed in order to (i) stabilize the situation and to reverse negative trends on the ground, which are steadily eroding the two-State solution and entrenching a one-State reality, and (ii) to create the conditions for successful final status negotiations and for advancing the two-State solution through those negotiations and on the ground,

1. *Reaffirms* that the establishment by Israel of settlements in the Palestinian territory occupied since 1967, including East Jerusalem, has no legal validity and constitutes a flagrant violation under international law and a major obstacle to the achievement of the two-State solution and a just, lasting and comprehensive peace;

2. *Reiterates* its demand that Israel immediately and completely cease all settlement activities in the occupied Palestinian territory, including East Jerusalem, and that it fully respect all of its legal obligations in this regard;

3. *Underlines* that it will not recognize any changes to the 4 June 1967 lines, including with regard to Jerusalem, other than those agreed by the parties through negotiations;

4. *Stresses* that the cessation of all Israeli settlement activities is essential for salvaging the two-State solution, and calls for affirmative steps to be taken immediately to reverse the negative trends on the ground that are imperilling the two-State solution;

5. *Calls* upon all States, bearing in mind paragraph 1 of this resolution, to distinguish, in their relevant dealings, between the territory of the State of Israel and the territories occupied since 1967;

6. *Calls* for immediate steps to prevent all acts of violence against civilians, including acts of terror, as well as all acts of provocation and destruction, calls for accountability in this regard, and calls for compliance with obligations under international law for the strengthening of ongoing efforts to combat terrorism, including through existing security coordination, and to clearly condemn all acts of terrorism;

7. *Calls upon* both parties to act on the basis of international law, including international humanitarian law, and their previous agreements and obligations, to observe calm and restraint, and to refrain from provocative actions, incitement and inflammatory rhetoric, with the aim, inter alia, of de-escalating the situation on the ground, rebuilding trust and confidence, demonstrating through policies and actions a genuine commitment to the two-State solution, and creating the conditions necessary for promoting peace;

8. *Calls upon* all parties to continue, in the interest of the promotion of peace and security, to exert collective efforts to launch credible negotiations on all

final status issues in the Middle East peace process and within the time frame specified by the Quartet in its statement of 21 September 2010;

9. *Urges in this regard* the intensification and acceleration of international and regional diplomatic efforts and support aimed at achieving, without delay a comprehensive, just and lasting peace in the Middle East on the basis of the relevant United Nations resolutions, the Madrid terms of reference, including the principle of land for peace, the Arab Peace Initiative and the Quartet Roadmap and an end to the Israeli occupation that began in 1967; and *underscores* in this regard the importance of the ongoing efforts to advance the Arab Peace Initiative, the initiative of France for the convening of an international peace conference, the recent efforts of the Quartet, as well as the efforts of Egypt and the Russian Federation;

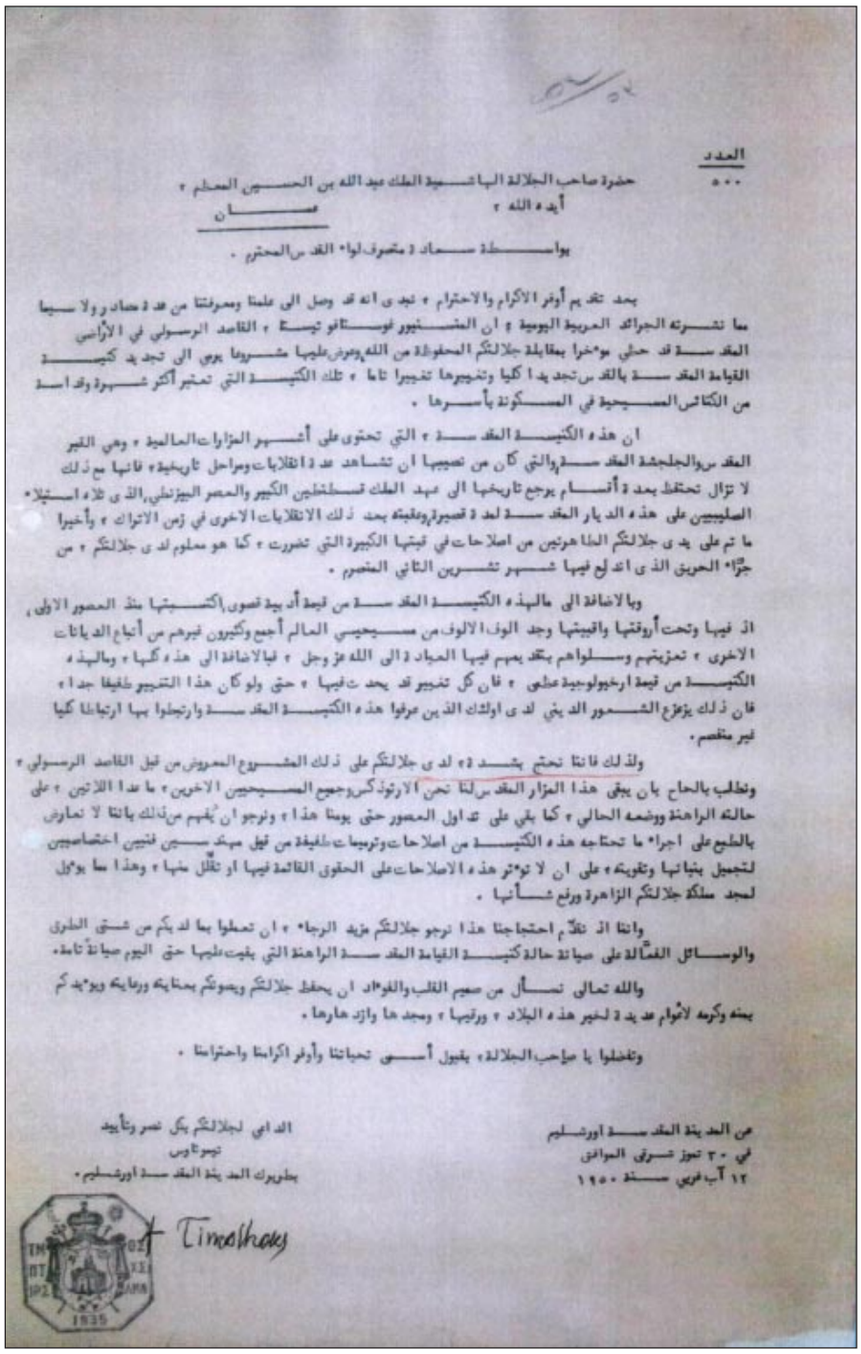
10. *Confirms its determination* to support the parties throughout the negotiations and in the implementation of an agreement;

11. *Reaffirms* its determination to examine practical ways and means to secure the full implementation of its relevant resolutions;

12. *Requests* the Secretary-General to report to the Council every three months on the implementation of the provisions of the present resolution;

13. *Decides* to remain seized of the matter.

APPENDIX VI: DOCUMENTS ON THE HASHEMITE RENOVATIONS TO THE HOLY SEPULCHRE 1948–1950 CE



العدد
٥٠٠

حضرة صاحب الجلالة الهاشمية الملك عبد الله بن الحسين المعظم ،
أيده الله ،
عمان

بواسطة سعادة متصرف لواء القدس المحترم .

بعد تقديم أوفر الاكرام والاحترام ، نبدي انه قد وصل الى علمنا ومعرفتنا من عدة مصادر ولا سيما مما نشرته الجرائد العربية اليومية ، ان المستر نيوبيرت فوستانو تيستا ، القاصد الرسولي في الارض المقدسة قد حظي مؤخرا بمقابلة جلالتكم المحفوفة من الله وعون عليها مشروعا يرمي الى تجديد كنيسة القيامة المقدسة بالقدس تجديدا كليا وتعميرها تعميرا تاما ، تلك الكنيسة التي تعتبر أكثر شهرة وقداسة من الكنائس المسيحية في المسكونة بأسرها .

ان هذه الكنيسة المقدسة ، التي تحتوي على أشهر المزارات العالمية ، وهي القبر المقدس والجلجثة المقدس والتي كان من نصيبها ان تشاهد عدة انقلابات ومراحل تاريخية ، فانها مع ذلك لا تزال تحتفظ بعدة أقسام يرجع تاريخها الى عهد الملك قسطنطين الكبير والعصر البيزنطي ، الذي تلاه استيلاء الصليبيين على هذه الديار المقدسة لمدة قصيرة وعقبته بعد ذلك الانقلابات الاخرى في زمن الاتراك ، وأخيرا ما تم على يدي جلالتكم الظاهرتين من اصلاحات في قبتها الكبيرة التي تضررت ، كما هو معلوم لدى جلالتكم ، من جرّاء الحريق الذي اندلع فيها شهر تشرين الثاني المنصرم .

وبالاضافة الى مالهذه الكنيسة المقدسة من قيمة أدبية قصوى ، اكتسبتها منذ العصور الاولى ، اذ فيها وتحت أروقتها واقبيتها وجد الوف الالوف من مسيحيي العالم أجمع وكثيرون غيرهم من أتباع الديانات الاخرى ، تعزيتهم وسلواهم بقدر يعهم فيها العباد الى الله عز وجل ، فبالاضافة الى هذه كلها ، وبالهذه الكنيسة من قيمة ارخيولوجية عظمى ، فان كل تغيير قد يحدث فيها ، حتى ولو كان هذا التغيير طفيفا جدا ، فان ذلك يزعزع الشعور الديني لدى اولئك الذين عرفوا هذه الكنيسة المقدسة وارتجلوا بها ارتجالا كليا غير منقصم .

ولذلك فاننا نحتم بشدة لدى جلالتكم على ذلك المشروع المعروض من قبل القاصد الرسولي ، ونطلب بالحاح بان يبقى هذا المزار المقدس لنا نحن الارثوذكس وجميع المسيحيين الاخرين ، ما عدا اللاتين ، على حالته الراهنة ووضعه الحالي ، كما بقي على تداول العصور حتى يومنا هذا ، ونرجو ان يُفهم من ذلك باننا لا نعارض بالطبع على اجراء ما تحتاجه هذه الكنيسة من اصلاحات وترميمات طفيفة من قبل مهندسين فنيين اخصائيين لتجميل بنيانها وتقويته ، على ان لا تؤثر هذه الاصلاحات على الحقوق القائمة فيها او تقلل منها ، وهذا ما يؤول لمجد سلطة جلالتكم الزاهرة ورفع شأنها .

واننا اذ نقدم احتجاجنا هذا نرجو جلالتكم مزيد الرجاء ، ان تعطوا بما لديكم من شتى الطرق والوسائل الفعالة على صيانة حالة كنيسة القيامة المقدسة الراهنة التي بقيت عليها حتى اليوم صيانة تامة .

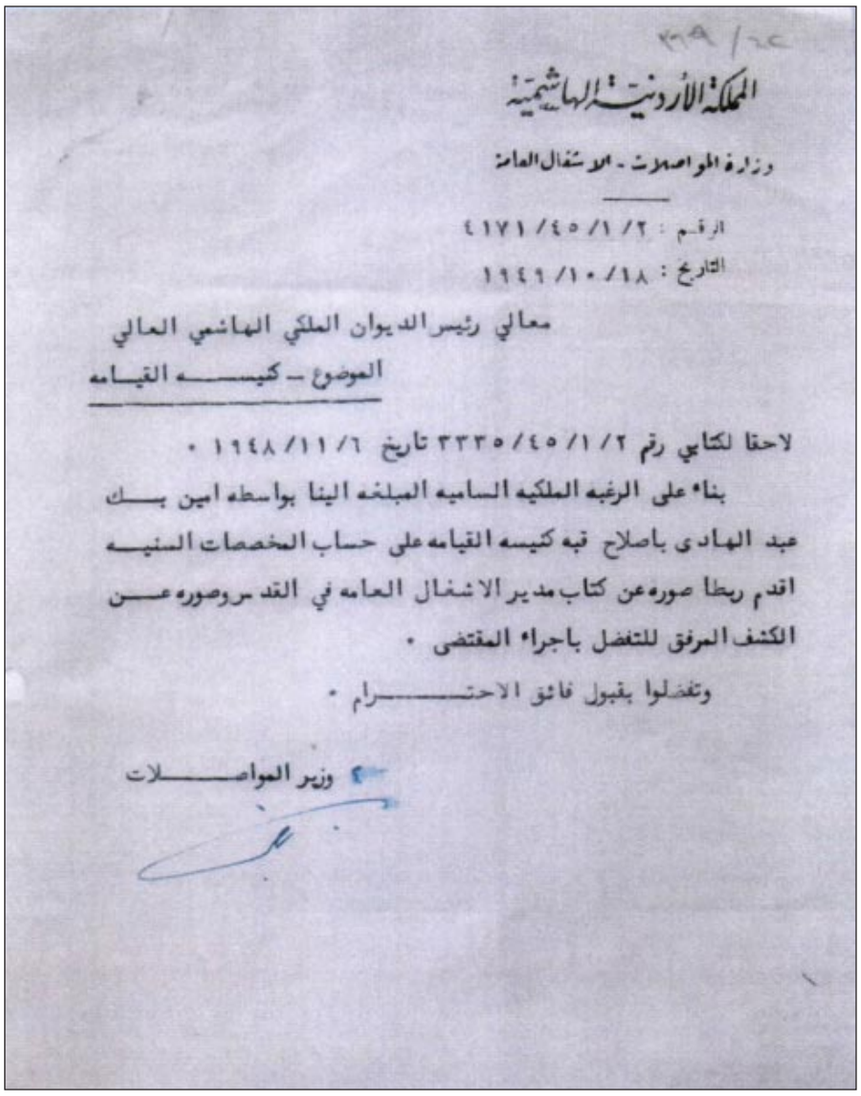
والله تعالى نسأل من صميم القلب والفؤاد ان يحفظ جلالتكم ويصونكم بعنايته ورعايته ويؤيدكم بمنه وكرمه لأعوام عديدة لخير هذه البلاد ، ورقيها ، ومجدها وازدهارها .

وتفضلوا يا صاحب الجلالة ، بقبول أسمى تحياتنا وأوفر اكرامنا واحترامنا .

من المدينة المقدسة اورشليم
في ٣٠ تموز شرقي الموافق
١٢ آب غربي سنة ١٩٥٠

الداعي لجلالتكم بكل نصر وتأييد
تيموثاوس
بطريرك المدينة المقدسة اورشليم .

† Timotheos



المملكة الأردنية الهاشمية

وزارة المواصلات - الاشغال العامة

الرقم : ٢/١/٤٥/٤١٧١

التاريخ : ١٨/١٠/١٩٤٩

معالي رئيس الديوان الملكي الهاشمي العالي

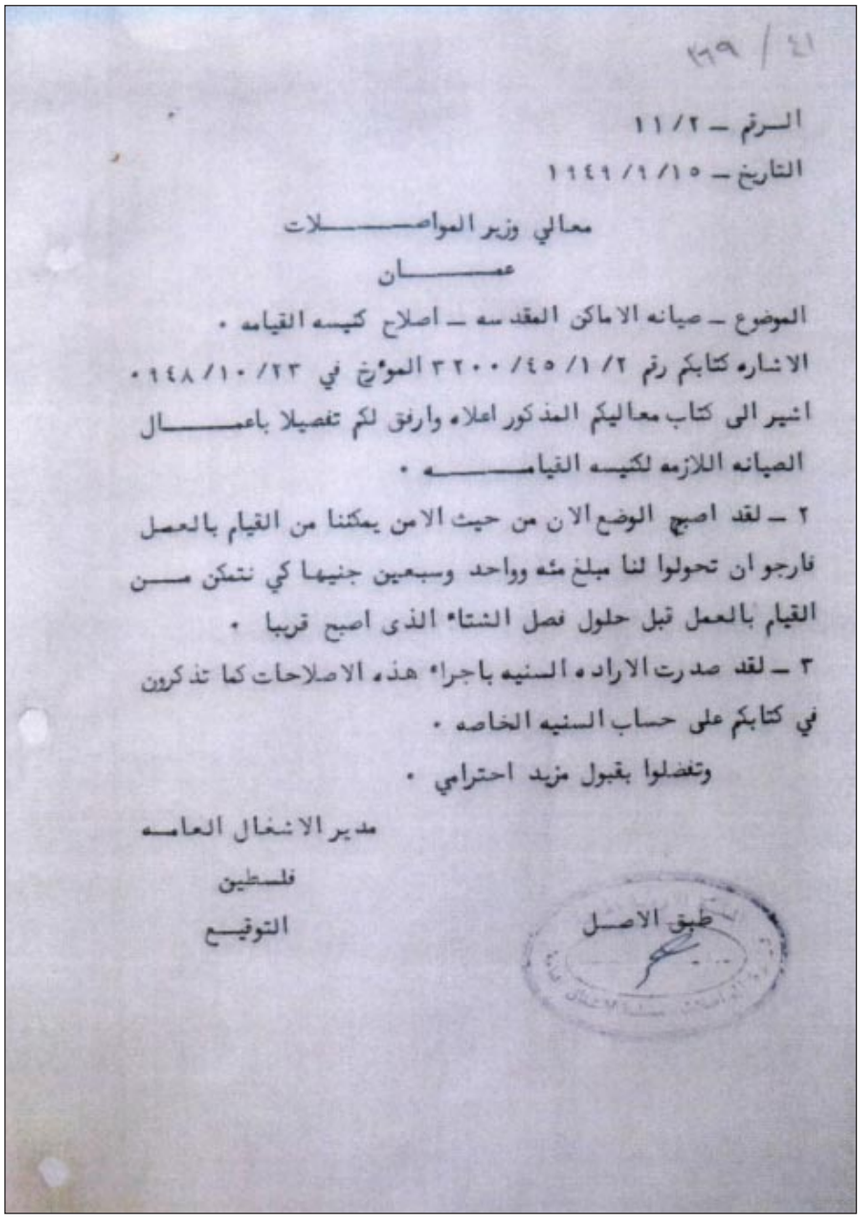
الموضوع – كنيسه القيامه

لاحقا لكتابي رقم ٢/١/٤٥/٣٣٣٥ تاريخ ٦/١١/١٩٤٨ .

بناء على الرغبه الملكيه الساميه المبلغه الينا بواسطه امين بك عبد الهادي باصلاح قبه كنيسه القيامه على حساب المخصصات السنيه اقدم ربطا صوره عن كتاب مدير الاشغال العامه في القدس وصوره عن الكشف المرفق للتفضل باجراء المقتضى .

وتفضلوا بقبول فائق الاحترام .

وزير المواصلات



٤٦٩ / ٤١

الرقم ـ ٢/ ١١

التاريخ ـ ١٥/ ١/ ١٩٤٩

معالي وزير المواصـــــلات

عمـــــان

الموضوع ـ صيانه الاماكن المقدسه ـ اصلاح كنيسه القيامه .

الاشاره كتابكم رقم ٢/ ١/ ٤٥/ ٣٢٠٠ المؤرخ في ٢٣/ ١٠/ ١٩٤٨ .

اشير الى كتاب معاليكم المذكور اعلاه وارفق لكم تفصيلا باعمـــال الصيانه اللازمه لكنيسه القيامـــــه .

٢ ـ لقد اصبح الوضع الان من حيث الامن يمكننا من القيام بالعمل فارجو ان تحولوا لنا مبلغ مئه وواحد وسبعين جنيها كي نتمكن مـــن القيام بالعمل قبل حلول فصل الشتاء الذى اصبح قريبا .

٣ ـ لقد صدرت الاراده السنيه باجراء هذه الاصلاحات كما تذكرون في كتابكم على حساب السنيه الخاصه .

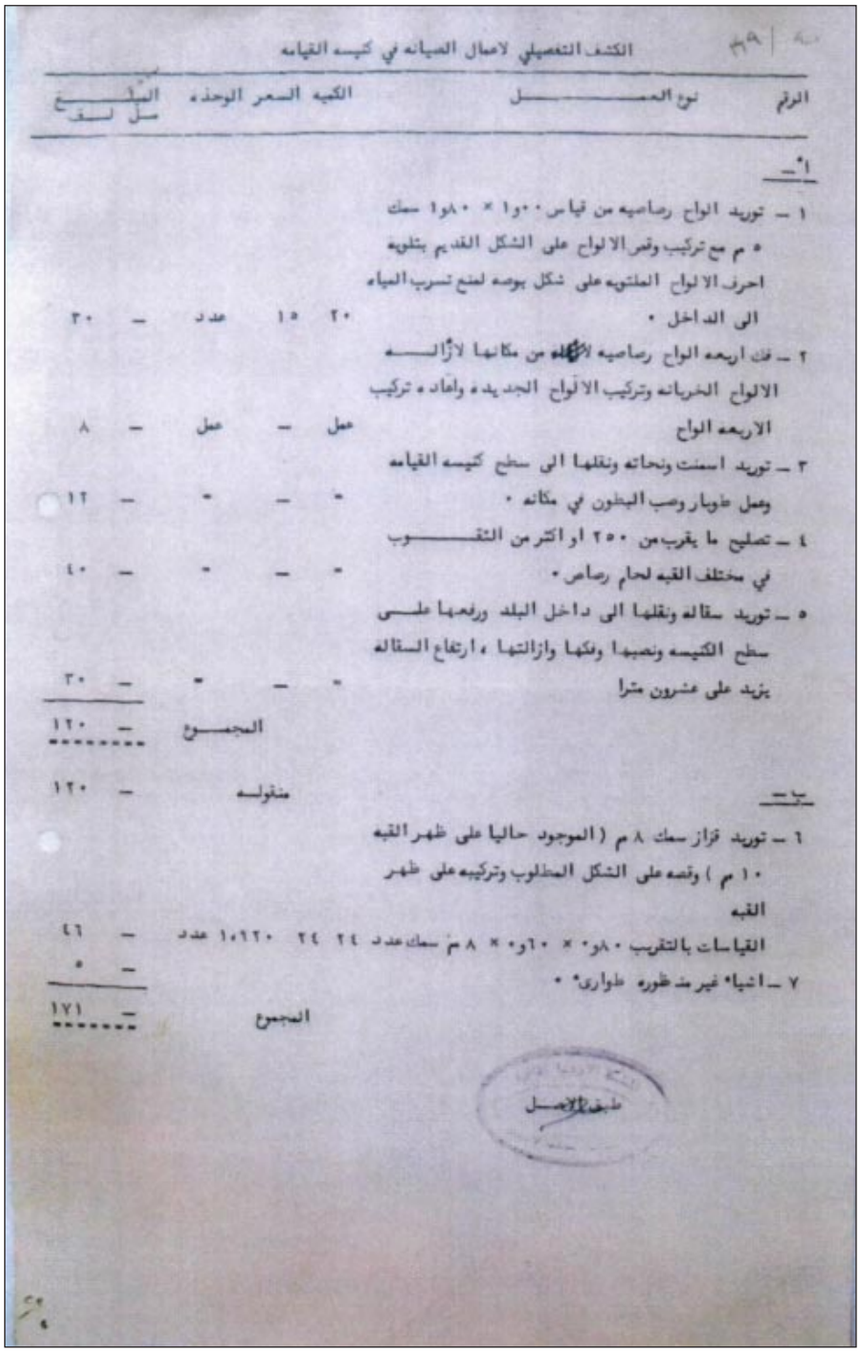
وتفضلوا بقبول مزيد احترامي .

مدير الاشغال العامـه

فلسطين

التوقيـع

طبق الاصـل

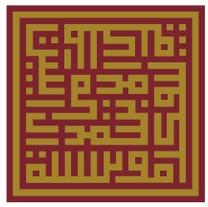


الكشف التفصيلي لاعمال الصيانه في كنيسه القيامه

الرقم	نوع العمل	الكميه	السعر الوحده		المبلغ	
					مل	لس ف
أ ـ						
١ ـ	توريد الواح رصاصيه من قياس ١٫٠٠ × ١٫٨٠ سمك ٥ م مع تركيب وقص الالواح على الشكل القديم بتلويه احرف الالواح الملتويه على شكل يوصه لمنع تسرب المياه الى الداخل .	٢٠	١٥	عدد	٣٠	ـ
٢ ـ	فك اربعه الواح رصاصيه لازاله من مكانها لازاله الالواح الخربانه وتركيب الالواح الجديده واعاده تركيب الاربعه الواح	عمل	ـ	عمل	٨	ـ
٣ ـ	توريد اسمنت ونحاته ونقلها الى سطح كنيسه القيامه وعمل طوبار وصب البطون في مكانه .	"	ـ	"	١٢	ـ
٤ ـ	تصليح ما يقرب من ٢٥٠ او اكثر من الثقوب في مختلف القبه لحام رصاص .	"	ـ	"	٤٠	ـ
٥ ـ	توريد سقاله ونقلها الى داخل البلد ورفعها على سطح الكنيسه ونصبها وفكها وازالتها ، ارتفاع السقاله يزيد على عشرون مترا	"	ـ	"	٣٠	ـ
	المجموع				١٢٠	ـ
	منقوله				١٢٠	ـ
ب ـ						
١ ـ	توريد قزاز سمك ٨ م (الموجود حاليا على ظهر القبه ١٠ م) وقصه على الشكل المطلوب وتركيبه على ظهر القبه					
	القياسات بالتقريب ٠٫٨٠ × ٠٫٦٠ × ٨ م سمك عدد ٢٤	٢٤	١٠٦٢٠	عدد	٤٦	ـ
٧ ـ	اشياء غير مذكوره طوارئ .				٥	ـ
	المجموع				١٧١	ـ

HP EXHIBIT 9

Western Gate of the Dome of the Rock opposite Bab Al-Qataneen, Jerusalem [© Shutterstock]



The Royal Aal Al-Bayt Institute for Islamic Thought

ISBN 978-9957-635-47-3

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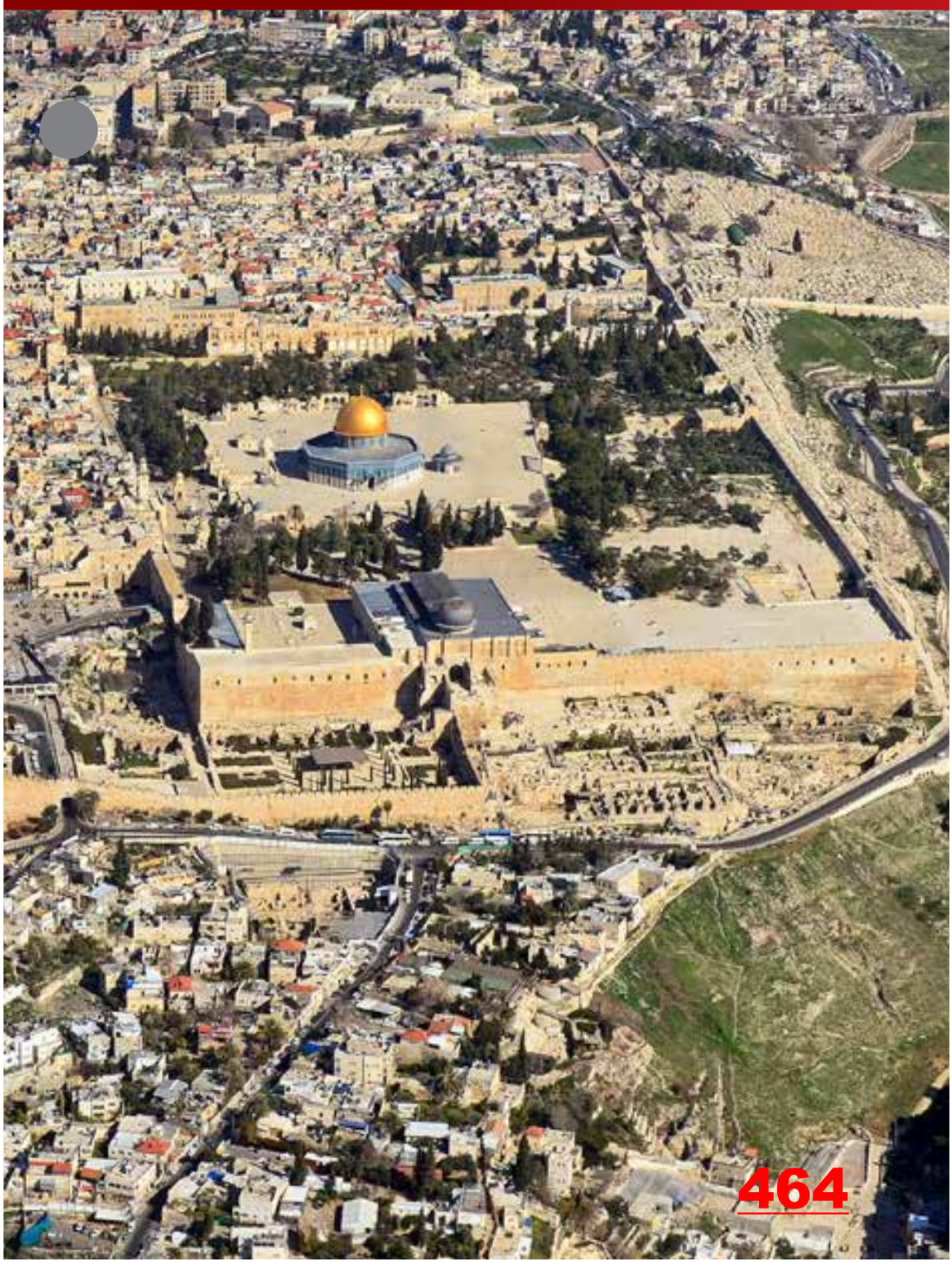
HP EXHIBIT 10

A GUIDE TO
AL-AQSA MOSQUE
AL-HARAM ASH-SHARIF



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The Hashemite Fund for the Restoration
of Al-Aqsa Mosque and the Dome of the Rock
www.haramalaqsa.com
queries@haramalaqsa.com

Department of Awqaf and Islamic Affairs, Jerusalem

Palestinian Academic Society for the Study
of International Affairs, PASSIA, Jerusalem
www.passia.org | passia@passia.org

1st edition, Jerusalem, January 2015
2nd edition, Jerusalem, 2022
English Translation of 2nd Edition, 2022

HP EXHIBIT 10

In the name of Allah, most compassionate, most merciful

Introduction

This booklet serves as an informative guide to Al-Aqsa Mosque/Al-Haram Ash-Sharif and the monuments it encompasses. They have been under Hashemite custodianship since 1335 AH/1917 AD. This brochure will guide you through 136 landmarks, including mosques, minarets, domes, arched gates, schools, corridors, gates, pulpits, platforms, water sources, the Islamic Museum and Al-Buraq Wall. This booklet hopes to counter the continuous attempts to falsify historical and religious facts about these landmarks.

This guide provides a historical overview of each site and monument, along with an illustrated description and directions for visitors of Al-Aqsa Mosque/ Al-Haram Ash-Sharif.

Al-Aqsa Mosque/Al-Haram Ash-Sharif and the Dome of the Rock are considered among the pillars of the Islamic cultural and humanitarian scene in Jerusalem.

Jerusalem is considered a holy city in Islam because it is the city of the prophets, who preached of the Messenger of God, Prophet Mohammad (PBUH):

> *And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allah] said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses." (Qur'an 3:81).*

It is also the place where one of Prophet Mohammad's miracles, the Night Journey (*Al-Isra' wa Al-Mi'raj*), took place:

> *Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing (Qur'an 17:1).*

In addition, it was the first Qibla towards which Muslims turned for their daily prayers for 16 months until they were ordered to turn towards Al-Ka'aba in Mecca:

> *We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qibla with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do (Qur'an 2:144).*

Moreover, according to the Qur'an and Prophet Mohammad's (PBUH) traditions, Al-Aqsa Mosque is considered one out of three restricted destinations to which Muslims travel in pilgrimage:

> *Do not prepare yourself for a journey except to three Mosques, i.e. Al-Masjid Al-Haram, the Mosque of Aqsa (Jerusalem) and my Mosque (Sahih-Muslim 2:21:288).*

Al-Aqsa Mosque/ Al-Haram Ash-Sharif

Al-Aqsa Mosque is located in the southeast corner of the Old City of Jerusalem, covering one-sixth of its area. Al-Aqsa Mosque comprises the entire area within the compound walls (a total area of 144,000 m^2)—including all the mosques, prayer rooms and open courtyards located above and under the grounds, as well as the minarets, platforms, domes, schools, gates and walls surrounding the open terraces of Al-Aqsa Mosque from its four sides. It exceeds 200 historical monuments each pertaining to various Islamic eras. Many Muslims believe that the Dome of the Rock is the holiest place in Al-Aqsa Mosque/Al-Haram Ash-Sharif because of the many narrations that say that it is the place where the Prophet Mohammad (Peace be upon Him – PBUH) was taken up to heavens on the Night Journey of Al-Isra' wa Al-Mi'raj, as stated in the Holy Qur'an. However, according to Islamic creed and jurisprudence, all these buildings and courtyards enjoy the same degree of sacredness because they are built on Al-Aqsa's holy grounds. This sacredness is not exclusive to the physical structures allocated for prayer, like the Dome of the Rock, Al-Qibly Mosque (the mosque with the large silver dome), Al-Marwani Mosque or the buildings located on the surface of Al-Aqsa's premises. Thus, a worshiper receives the same reward for praying anywhere within the Mosque, including the open courtyards.

The Origin of Al-Aqsa's Name

The name of Al-Aqsa Mosque was mentioned in Chapter 17 (Al-Isra') of the Qur'an. The literal Arabic meaning of Al-Aqsa is two-fold: (1) the furthest, in reference to distance; (2) the supreme, in reference to status. Therefore, Al-Aqsa Mosque could mean the furthest from Mecca in the time when the Prophet Mohammad (Peace be upon Him - PBUH) received the divine revelations (the Qur'an), or the mosque with the supreme status, which is doctrinally closer in belief and meaning than limiting it to physical distance.

It is located in a blessed land as stated by the Qur'an:

> *Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing (Qur'an 17:1).*

In Islam, there are three mosques that are considered the holiest and are the sole destinations for Muslims pilgrimage according to Prophet Mohammad's tradition: Al-Haram Mosque in Mecca, the Prophet's Mosque (An-Nabawi) in Medina and Al-Aqsa Mosque in Jerusalem:

> *Do not prepare yourself for a journey except to three Mosques, i.e. Al-Masjid-Al-Haram, the Mosque of Aqsa (Jerusalem) and my Mosque (Sahih-Bukhari 2:21:288).*

According to Islamic belief, Al-Aqsa Mosque is also the first Qibla* and the second mosque built on earth after the Ka'aba** in Mecca.

Narrated by Abu Dahr: I said, "O Allah's Apostle! Which mosque was first built on the surface of the earth?" He said, "Al-Masjid-ul-Haram (in Mecca)." I said, "Which was built next?" He replied "The mosque of Al-Aqsa (in Jerusalem)." I said, "What was the period of construction between the two?" He said, "Forty years." He added, "Wherever (you may be, and) the prayer time becomes due, perform the prayer there, for the best thing is to do so (i.e. to offer the prayers in time)"
(Sahih Bukhari 4:55:585).

Al-Aqsa Mosque has the following three different levels:

An underground level beneath the Holy Mosque level. It contains cisterns, water canals and buildings, some of which are currently filled with earth waste.

This level also includes the Marwani Mosque (located to the east of Al-Aqsa Mosque) the Buraq prayer hall (below the Moroccan Gate in the west) and the Bab Ar-Rahmah prayer hall located behind the Golden Gate (which are two conjoined gates called in Arabic "Bab Ar-Rahmah" and "Bab At-Tawbah"). It is also behind the closed gates: the single, the double, the triple, the Buraq's Gate and the lower Gate of the Chain.

A first level which includes the Southern Al-Qibly Mosque and the main courtyard that includes open gates, corridors, platforms, wells, *sabeels* (public fountains) and other structures.

An upper level that rises slightly above the ground; it includes the Dome of the Rock and its surroundings, including the domes, the buildings and the arched colonnades surrounding it.

* The direction toward which Muslims turn for their daily prayers.

** The Holiest Structure in the court of the Great Mosque at Mecca that contains a sacred black stone and is the goal of Islamic pilgrimage as well as the point toward which Muslims worldwide turn when praying.

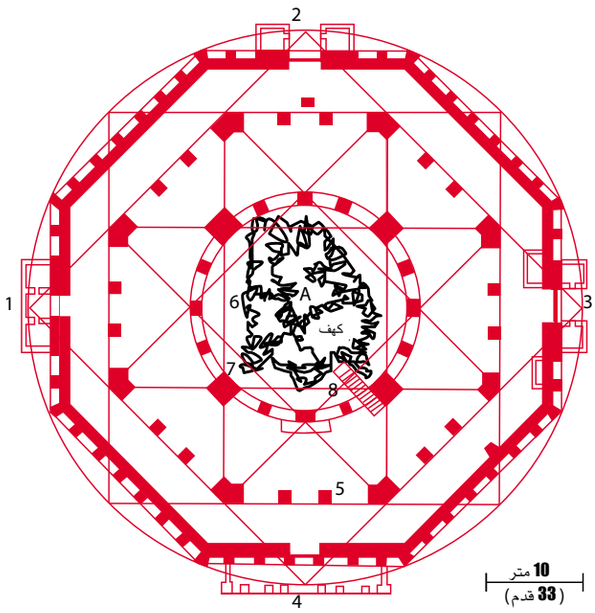
1 A) The Dome of the Rock

The hemispherical gilded dome is covered with gold-plated copper and topped by a golden crescent. The Umayyad Caliph Abdul Malik bin Marwan ordered the building of the golden dome between 69–72 AH/688–692 AD on the highest spot of Al-Aqsa Mosque.

It was built in the middle of a plateau that is 4 meters higher than the rest of the mosque's courtyards. The Dome of the Rock, which is the earliest existing model of Islamic architecture, was built over what Muslims believe to be the Rock of Ascension.* The Dome is sitting on top of an octagonal-shaped building with four doors; the building's dimensions (below the Dome) are 20.59 meters in length and 9.5 meters in height. The dome is based on a circular drum ornamented with faience* and decorated with verses from chapter 17 (Al-Isra') of the Qur'an. The dome has a 2.5-3° indentation in the structure of its circular pillars that grants the viewer a full view of its interior including the stone columns and pillars if he/she stands at any of its four entrances. Eight arched gates surround the Dome of the Rock's plateau. They serve to beautify and increase the awe of the ascent toward the mosque. In 1994 AD, a celebration was held on the occasion of completing the first phase of renovating the dome. With the donation of the late King Hussein bin Talal in 1433 AH/2011 AD, the Islamic Waqf and the Committee for the Restoration of Al-Aqsa Mosque carried out a comprehensive renovation of the building of the Dome's exterior. The dome consists of two layers of wood, internal and external. Between them is a void which ranges in width from one meter at the bottom to a narrow half meter at the top of the dome.

* According to Muslim tradition, the rock is the spot where Prophet Mohammad (PBUH) ascended to heaven during his night journey (Al-Isra' wa Al-Mi'raj).

* Glazed ceramic ware, in particular decorated tin-glazed earthenware.



A.	الصخرة المشرفة	5.	المحراب
1.	الباب الغربي	6.	ما يعتقد أنه اثر حافر دابة البراق
2.	باب الجنة	7.	ما يعتقد أنه اثر قدم الرسول صلى الله عليه وسلم
3.	باب السلسلة	8.	الدرجات المؤدية لكهف الصخرة المشرفة
4.	باب القبلة		

The Dome of the Rock consists of:

- The dome, built around the Holy Rock of the Ascension;
- Four doors;
- Sixteen windows made of colored glass ornamented with Islamic motifs and writings;
- Three *mihrabs*, two of which are located inside the cave, one of them is the oldest *mihrab* preserved in the Islamic world, while the third is located near Al-Qibly (southern) door, to the right of the entrance.
- The Holy Rock of Ascension: a natural, irregularly shaped rock that has a small cave underneath it in which two *mihrabs*, called the "Prophets' chapel," have been carved. One mihrab is flat, while the other is deep. A lot of Muslims believe that this particular rock is the Rock of Ascension, which many Muslims pray near, believing it is blessed.

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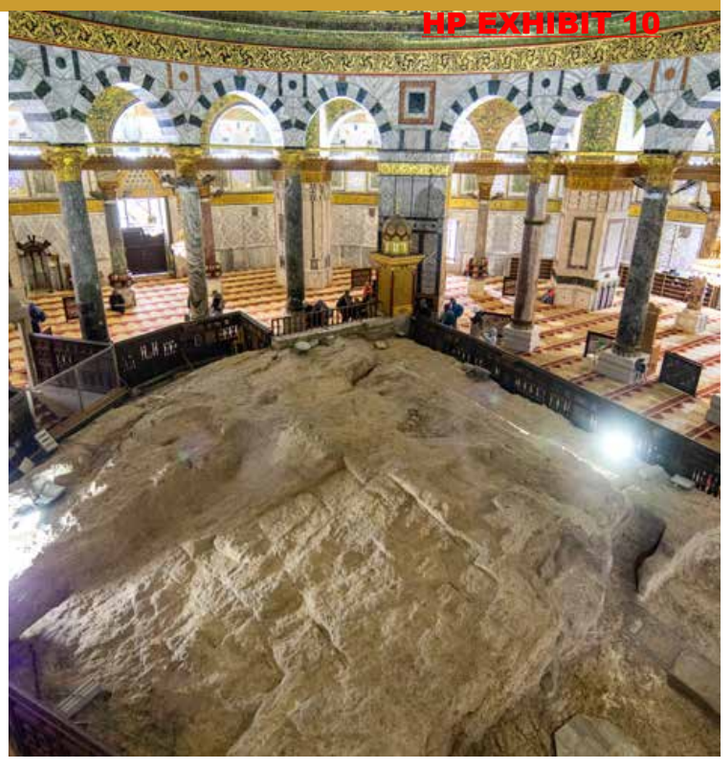

The Dome of the Rock and the Umayyads

Caliph Mu'awiya Ibn Abi Sufyan, the founder of the Umayyad dynasty, was the first caliph to receive the oath of allegiance (ba'ya) at Al-Aqsa Mosque in Jerusalem. Caliph Abdul Malik bin Marwan built the magnificent Dome of the Rock and reconstructed Al-Aqsa Mosque between 69AH/688 AD and 72AH/691AD. His son, Al-Walid Ibn Abdul Malik, continued the reconstruction mission.

Caliph Suleiman Ibn Abdul Malik also received delegations of allegiance in the courtyard of Al-Aqsa Mosque and took Jerusalem as the seat of his rule. The Dome of the Rock is one of the most prominent features of Islamic architectural design and is the oldest Islamic building in Jerusalem that we can see in its original form.

The Dome of the Rock and the Abbasids

The Abbasids renovated the Dome of the Rock more than once. Most notably are the works carried out by Caliph Al-Ma'mun in 216 AH/831 AD, as written on the mosaic decoration inside the Dome of the Rock. The installation of new wooden doors ordered by the mother of Caliph Al-Muqtadir Bi'llah in 301 AH/913 AD.

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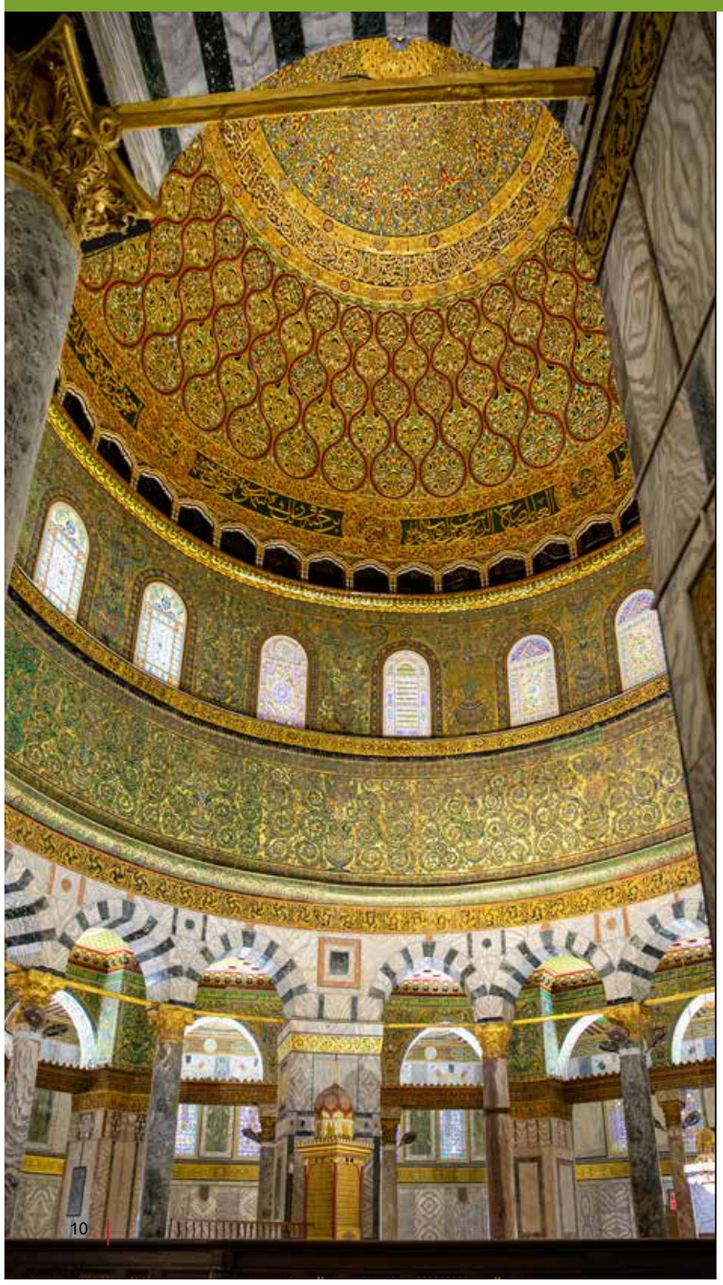

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The Dome of the Rock and the Fatimids

The Fatimids carried out a comprehensive renovation of the Dome of the Rock after it sustained severe damage in an earthquake in 413 AH/1022 AD during the reign of Caliph al-Zahir li-i'zaz Din Allah Abu al-Hasan Ali ibn al-Hakim. It was renovated again by Caliph Abu Jaafar Abdullah in 467 AH/1074 AD.

The Dome of the Rock and the Crusaders

When the Crusaders occupied the city of Jerusalem in 492 AH/1098 AD, they turned the Dome of the Rock Mosque into their headquarters. They added ornaments, crosses and icons to its original design and surrounded the Rock of Ascension with an iron fence to prevent people from stealing pieces of it. The Easter celebration of Palm Sunday used to start from the courtyards of the Dome of the Rock and ended there. However, when Saladin liberated Jerusalem from the Crusaders in 583 AH/1187 AD, he returned the building to its original function as a mosque.

The Dome of the Rock and the Ayyubids

After liberating Jerusalem and reclaiming the Dome of the Rock, Saladin ordered its comprehensive renovation. Crusader remnants were removed from it, it was washed with rose water, the Dome was coated with gold and its walls were fortified. The Ayyubids also added the wooden frame surrounding the Holy Rock of Ascension, which is still stands to this day.

The Dome of the Rock and the Mamluks

The Mamluks took great interest in the Dome of the Rock and renovated it several times. In 659 AH/1260 AD, Al-Zahir Baibars the Mamluk Sultan, ordered a comprehensive restoration of the mosque and replaced the mosaic decorating its drum. It was renovated again in 694 AH/1294 AD by King Al-Adil Zayn Al-Din Kitbugha Al-Mansouri and later by Sultan Mohammad ibn Qalawun and Prince Mohammad bin Saif Ad-Din al-Zahiri.

The Dome of the Rock and the Ottomans

Ottoman Sultans took great interest in the Dome of the Rock, which witnessed architectural prosperity during their era. Between 955–969 AH/1548–1561 AD, Sultan Suleiman the Magnificent replaced the mosaic decorating the Dome's drum and its outside walls with pieces of faience specially manufactured in Istanbul. He also renovated the Dome's building, opened new windows for its drum from the inside and coated its doors with copper. In 1270 AH/1853 AD, Sultan Abdul Majid II ordered a comprehensive renovation of the building and reconstructed a large part of it in in 1270 AH/1853 AD. Sultan Abdul Aziz had the Dome coated with lead sheets and the magnificent chandelier placed in its center. The chandelier was moved in 1964 AD to the middle hall of Al-Qibly Mosque,

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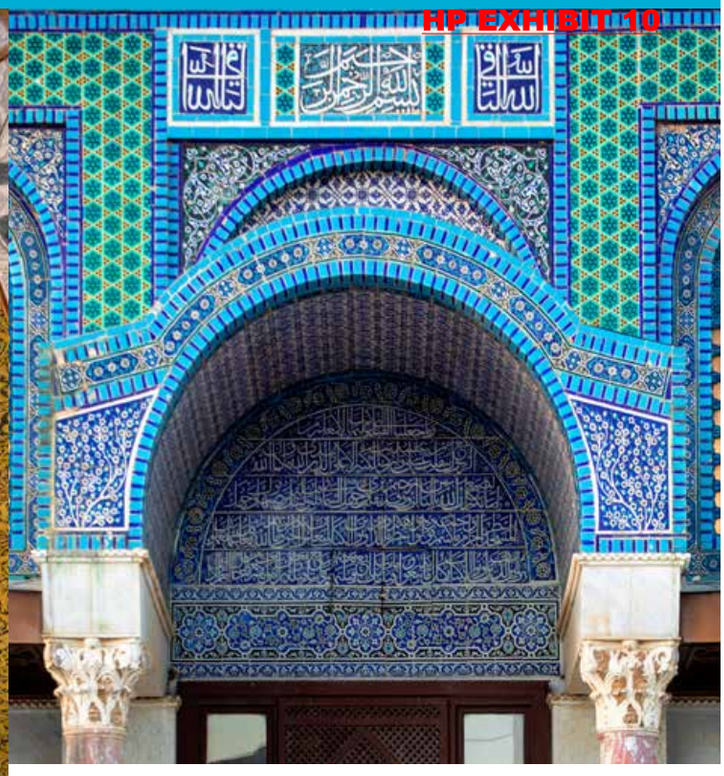
between Al-Qibly Mosque's door and the *mihrab*. In 1293 AH/1876 AD Sultan Abdul Hamid II ordered the inscription of Chapter 36 ("Ya-sin") of the Noble Qur'an on the upper part of the dome's octagonal building.



The Dome of the Rock and the Hashemites

The Hashemites have held custodianship of Al-Aqsa Mosque since 1917 when Al-Sharif Al-Hussein Bin Ali of Jordan was appointed to be its custodian. The Hashemites renovated the Dome of the Rock and Al-Qibly Mosque several times, first in 1342 AH/1924 AD during the reign of King Abdullah I who ordered comprehensive restoration of the Dome of the Rock. The first restoration continued until 1928, followed by the 1940 restoration, which included the Dome of the Rock and large parts of Al-Haram Al-Sharif. In 1372 AH/1952 AD King Hussein bin Talal had the dome coated with gold-colored aluminum sheets and its walls covered with marble slabs. He also renovated the faience decorating the dome's drum. The last major works were conducted during the period 1389–1415 AH/1969–1994 AD: the exterior golden dome was replaced by a new one made of zinc-copper sheets, covered with a film of 24-karat gold. The Islamic motifs decorating the interior wooden dome were rearranged and a fire alarm system was installed. King Abdullah II Ibn Al-Hussein ordered a historic restoration of the mosaic on the inside of the Dome of the Rock from 2008–2018 AD.

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1 B) The Afternoon (Asr) Prayer Sundial

It was established by Sheikh Mohammad Taher Abu Saud in the middle of the nineteenth century, towards the end of the Ottoman period. It is located on the marble of the southwestern wall of the Dome of the Rock. It was used to determine the time of the Asr prayer.

2 The Paradise (Al-Janneh) Well

This well is located to the north of the Dome of the Rock. It measures 40 meters in length and 7 meters in width. With a depth of 5.5 meters, its shape resembles a channel, or rectangle, and it has two openings.

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3 The Dome of the Chain (Umayyad Era)

The Umayyad Caliph Abdul Malik bin Marwan ordered the building of this dome in 72 AH/691 AD. It is located to the east of the Dome of the Rock. Although some people believe it was built as a prototype for the Dome of the Rock, it is smaller in size and different in shape. Historians differ over the purpose of the Dome of the Chain's construction. Some say it was used as an exchequer, but this theory is quite unlikely because the building's open structure would make keeping money safe a very difficult task. Others suggest it was used as a lounge for architects and builders while they were building the Dome of the Rock itself. As for the Dome's physical characteristics, it is an open building that has eleven sides which are based on eleven marble columns, while the dome is sitting on a hexagonal drum. The faience that decorates the dome was brought to Al-Aqsa Mosque upon the Ottoman Sultan Suleiman the Magnificent's orders in 969 AH/1561 AD. In 1433 AH/2012 AD, the Al-Aqsa Mosque Restoration Committee carried out a renovation of the dome and its floor. This included re-installing the two pillars that make up the inside and outside of its arches and replacing the faience decorating its drum with newer ones specially manufactured in Iznik, Turkey, donated by the Turkish Cooperation and Coordination Agency (TIKA).

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4 The Pomegranate (Al-Ruman) Well

This well is located on the Dome of the Rock Platform, to the south of the Dome of the Chain. It is rectangular in shape and consists of four rooms. The largest room is 5.4 meters long and 6.4 meters wide.

5 The Southeastern Arched Gate (Al-Ba'ikah)

This gate was built in 421 AH/1030 AD during the Fatimid era and renovated in 608 AH/1211 AD during the Ayyubid Period. It consists of two stone pillars linked by two marble columns and topped with three stone arches.

6 Al-Karak Platform (Mastabah)

This platform is located in the southeast corner of the Dome of the Rock courtyard. A platform is a flat space made of stone which is elevated from Al-Aqsa's surface. It was built on a spot where you could see Al-Karak Castle during the Mamluk era. It was used in the past as a place for Muezzin.

7 The Eastern Arched Gate (Al-Ba'ikah)

The accurate year or era in which this gate was constructed remains unknown. Some historians claim it was built during the Abbasid era, while others say it was built under the Fatimids. However, it is most likely that it was built during the Abbasid era and renovated by the Fatimids later. The gate consists of two stone pillars that have four marble columns topped with arches between them. It was renovated during The Hashemite Reconstruction in 1982 AD.

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8 Birds' (Al-Asafeer) Well

This well is located to the northeast of the Dome of the Rock, close to Al-Ahmadiyah School. It is also known as the well of Sawana.

9 Al-Ahmadiyah School

This school is located on the eastern side of the Dome of the Rock. It consists of two floors. It was built on the order of Gaza District Governor, Prince Ahmad Pasha Radwan. It was named after him at the beginning of the Ottoman period and used as a Sufi prayer chamber and a school of Islamic sciences.

10 Al-Ahmadiyah School Platform (Mastabah)

This platform is located to the east of the basement of Al-Ahmadiyah School. It is rectangular in shape. Its construction dates back to the twentieth century.

11 Northeastern Worship Chamber (Khlwah) of Ahmad Pasha Ibn Radwan

This chamber is located at the northern perimeter of the Dome of the Rock platform, northeast the Dome of the Rock. The chamber was built by on the order of Ahmad Pasha Ibn Radwan in 1598 during the Ottoman period. Today, it is used for the head of the guard department. Previously it was used as a chamber for worship and teaching.

HP EXHIBIT 10

12 The Northeastern Arched Gate (Al-Ba'ikah)

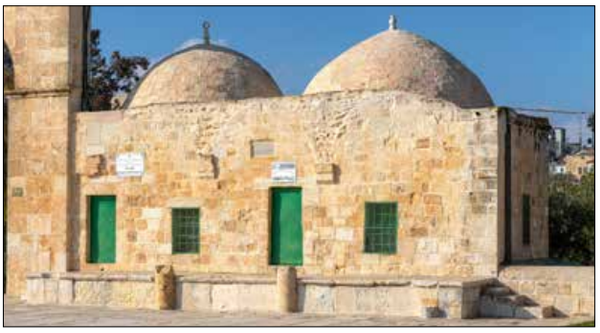
Sultan Mohammad ibn Qalawun built this gate in 726 AH/1325 AD. It consists of two stone pillars connected by two thin stone columns topped with pointed arches.

13 The Northwestern Worship Chamber (Khlwah) of Ahmad Pasha Ibn Radwan

This chamber is located on the northern side of the platform of the Dome of the Rock. The Chamber was completed in 1598 and dedicated to Sheikh Radi Al-Din Al-Lufti. The Chamber is considered one of the jewels of Ottoman architecture, revered for its design, proportions and use of space. Today, it is used as a room for the director of Al-Aqsa Mosque.

14 The Chamber (Khlwah) of Mohammad Bey, the Brigadier General of Jerusalem

This chamber is adjacent to the northern arched gate from the East. It was built in 1567 AD following an order by Mohammad Bey, Brigadier General of Jerusalem, as described in a poetic inscription on its façade. Today, it houses the offices of the female guards of Al-Aqsa Mosque.



15 The Northern Arched Gate (Al-Ba'ikah)

This gate was built during the Mamluk era in 1321 AD. It consists of two stone pillars linked by two columns in the middle.

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16 The Chamber (Khlwah) of Mohammad Agha

The chamber is located in the north side of the Dome of the Rock platform, west of the Northern Arched Gate. It was built in 1588 by Mohammad Agha, during his son, Khudawardi Bey abi Sayfayn's rule of Jerusalem. Today, it houses the offices of the guards of Al-Aqsa Mosque.

17 The Chamber (Khlwah) of Arsalan Pasha

The chamber of Arsalan Pasha is located on the northern side of the Dome of the Rock platform. It was renovated by the ruler of Jerusalem in 1697. Its architectural design exemplifies Ottoman architecture in Jerusalem. Today, it is used as the office of the Israeli Police.

18 The Al-Junblattiya Worship Chamber (Khlwah)

This chamber is located at the northwest edge of the Dome of the Rock platform, between the chambers of Qitas and Arsalan Pasha. It is an authentic Ottoman contribution to the compound. Janbulad, the son of Prince Qasim Al-Kurdi Al-Qasiri (Ruler of the Kurds in Aleppo) instructed Al-□u□ayn Ibn Numayr to build a chamber bearing his name for 18 gold pieces in 1556. In 1602, the Chief Architect of Jerusalem, Abd Al-Muhsin, was asked by Ahmad Pasha to renovate the chamber at the cost of 50 gold pieces. 11 years later, a group of Kurds were known to reside there. The chamber was used as the headquarter of police during the Jordanian period and it has been used as the office of the Israeli Police since 1967.

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19 The Spirits Dome (Ottoman Era)

This is a small octagonal dome located to the northwest of the Dome of the Rock's courtyard. It is based on eight marble columns attached to eight arches carrying the dome's drum. The Dome was probably built during the 10th Century AH/16th Century AD. The reason for calling it the "Spirits Dome" remains unknown.

20 The Worship Chamber (Khlwah) of Qitas

This chamber is located on the northwest side of the upper Dome of the Rock platform (between the Parwiz and Al-Junblattiya chambers). The inscription on the south-facing wall of the chamber indicates that it was built by Qitas Bey, the ruler of Jerusalem and Gaza in 1559. Today, it is used as the offices of the Al-Aqsa guards, which are also known as "Al-Ahwal," the community office.

21 Worship Chamber (Khlwah) of Parwiz

This chamber is located in the northwest corner of the Dome of the Rock platform. It was built by Burhan Al-Din Ibrahim in 1532 and rebuilt by Parwiz Katikhda (the father of Amir Qitas Bey, the Ruler of Jerusalem) in 1559. As such, one can observe two commemorative inscriptions written on the south façade of the chamber: one from Burhan Al-Din Ibrahim, Ibn Wali Al-Kurd and another from Parwiz Katikhda, Today, it is included in what is known as "Al-Ahwal".

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22 The Northwestern Arched Gate (Ba'ikah)

The Northwestern Arched Gate was built by the Mamluk King Al-Ashraf Sha'ban in 778 AH/1376 AD. It was renovated in 926 AH/1520 AD by the Ottoman Sultan Suleiman the Magnificent. It consists of three stone pillars that have two marble columns topped with four pointed arches between them.

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23 Al-Khadr Zawiyah

This zawiyah is located in the northwest corner under the Dome of the Rock platform, this is an ancient Zawiyah, or place of Sufi worship mentioned by Al-Musharraf Ibn Al-Murajja as being located next to the northwestern arched gate. This Zawiyah was used in the time of Mujir Al-Din Al-Hanbali during the Mamluk era as storage for the mosque. It is used today as a storage of construction materials.

24 Sha'lan's Sabeel (Public Fountain) and Platform (Mastabah)

The fountain is located at the bottom of the northwest steps that lead up to the Dome of the Rock platform. The fountain and platform were built by Mohammad Ibn Urwah Ibn Siyyar Al-Mawsili in 1216 AD. It was subsequently renovated twice, in the time of Sultan Al-Malik Al-Ashraf Barsbay by Shahin and by Bayram Pasha in 1627. It is believed that the platform and its mihrab were added during the Ottoman period.

25 Al-Khadr's Dome (Ottoman Era)

This small hexagonal dome was built in the 10th Century AH/16th Century AD on the Dome of the Rock Plateau. It marks the spot where Muslims believe a righteous man, Al-Khadr (PBUH), who is mentioned in verses 65-82 of Chapter 18 ("Al-Kahf") of the Noble Qu'ran, used to pray to Allah. The dome is based upon six marble columns which form a circle on the interior and a hexagon from the exterior. The building includes a mihrab of red stone.

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26 The Zawiyah Mohammadiyya Dome / Sheikh Al-Khalili Dome (Ottoman Era)

Mohammad Bek Hafez, an Ottoman Governor of Jerusalem, ordered the building of this dome in 1112 AH/1700 AD. The dome is located to the northwest of the Dome of the Rock and consists of two rooms, one at the ground level, the other an underground basement. This dome is also known by the name "Sheikh Al-Khalili Dome" after a Sufi Sheikh who used to lead prayers there. Today, the dome is used as an office for the Committee of the Hashemite Fund for the Restoration of Al-Aqsa Mosque.

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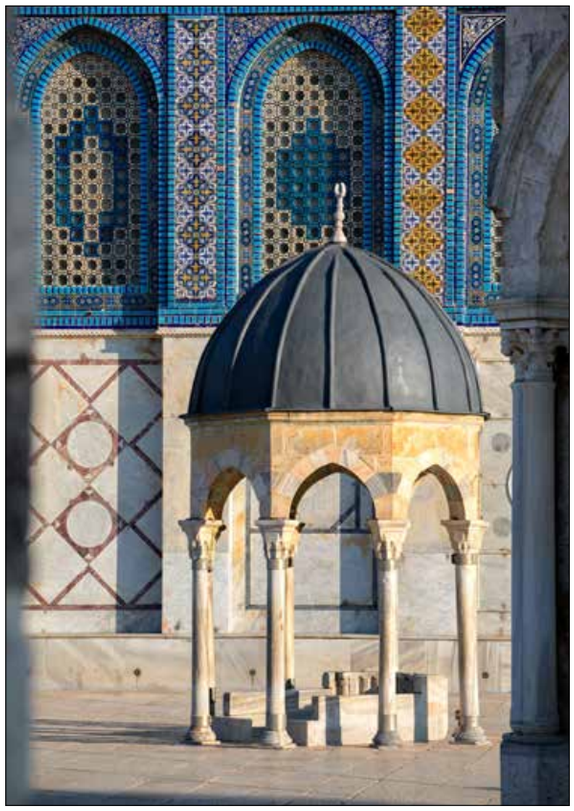
27 The Prophet's Dome and Mihrab (Ottoman Era)

The Prophet's Dome is a small dome located northwest of the Dome of the Rock and near the Dome of Ascension. This dome and its mihrab were built in two phases. The first included the building of the mihrab in 945 AH/1538 AD by Mohammad Bey, the governor of Gaza and Jerusalem during the Ottoman Sultan Suleiman the Magnificent's reign. The mihrab is 70 cm height and was built on this location to mark the place where Muslims believe Prophet Mohammad (PBUH) led the prophets and angels in prayer at Al-Aqsa Mosque. The second phase included the building of an octagonal dome that is based on eight marble columns topped with pointed arches during the reign of the Ottoman Sultan Abdul Al-Majid in 1261 AH/1845 AD.



28 The Dome of Ascension (Ayyubid Period)

The Dome of Ascension was built in commemoration of the Prophet Mohammad's (PBUH) ascension to heaven (Al-Mi'raj). It stands on a small building with a small octagonal dome supported by 30 marble columns. The open space between the columns was later sealed using marble slabs. The Dome has a mihrab pointing towards the Qibla and its main entrance is located on its northern side. This Dome stands out due to the smaller dome on top of it that looks like a crown. The Dome's accurate year of construction and its founder's name remain unknown. It was renovated by Prince Ezz Ad-Din Uthman bin Ali Az-Zanjabily, the Governor of Jerusalem, during the era of Al-Sultan Al-Adil Abu Bakr's bin Ayyub, who reigned in 597 AH/1200 AD. The dome was previously clad with sheets of lead which have been recently refurbished. The lead plates were removed and returned to their original condition. It is used today as an office for the restoration of Al-Aqsa Mosque.

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29 The Western Arched Gate (Ba'ikah)

The Western Arched Gate was built in 340 AH/951 AD and its founder remains unknown. It consists of two stone pillars that have three marble columns topped with a number of arches between them. It was renovated during the Fatimid era.

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30 A) Chamber (Khlwah) of Islam Bey

The chamber of Islam Bey consists of two floors and is located on the western side of the upper Dome of the Rock platform, behind the Zawiyah Al-Mohammadiyya. Islam Bey, the Governor of Jerusalem, began construction of the chamber in 1593. He spent an additional 500 Egyptian gold pieces to complete its construction. It was used as a place for Sufism and worship. Today, it includes the Accounting Office of Al-Aqsa Mosque Restoration Committee.

30 B) Az-Zakat Committee

This committee was located on the lower end of the western side the Dome of the Rock platform. The committee was established in 1988 under supervision of the Ministry of Waqf Islamic Affairs and Holy Places. It is a nonprofit committee which aims at serving Al-Aqsa Mosque, the obligatory Hajj and to receive Zakat funds and donors for charitable work.

31 Chamber (Khlwah) of Bayram Pasha

This chamber is located in the west side of the upper side of the Dome of the Rock platform. Initially built by Mustafa Agha before 1628, the cost of construction was paid by Bayram Pasha, the Governor of Egypt. It was used as a Sufi Zawiyah and today houses the Al-Aqsa Mosque fire department.

32 King Issa Al-Mu'azzam's Cistern (Ayyubid Period)

King Isa Al-Mu'azzam ordered the building of the cistern in 607 AH/1210 AD. The cistern corridors are believed to have been built in the same year that the Grammarian Dome (al-Nahwiyya) was erected in 604 AH/1207 AD. Then, a bridge was made between them to create a cistern in 607 AH/1210 AD. The cistern is made up of three hallways that are separated by constructed partitions and are covered with overlapping vaults. It has three entrances on its southern side. The cistern's year of construction and its founder's name are engraved over the middle door. During the Mamluk Sultan Al-Mansour Qalawun's reign, part of the cistern was used as a storage room for Al-Aqsa Mosque, while the other part was used as a mosque by Hanbalis. The cistern later suffered from neglect and is used today as a health clinic.

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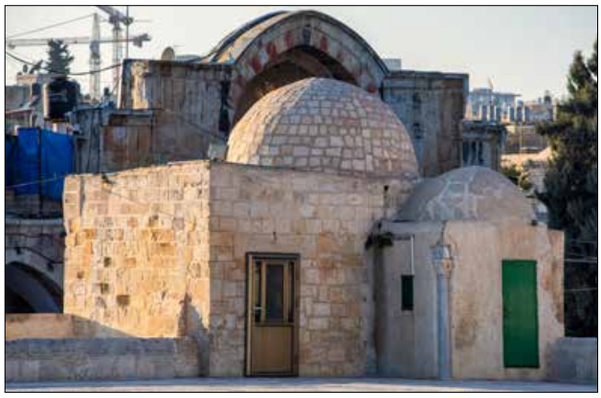
33 Worship Chamber of the Mufti (Khalwet Al-Mufti)

The Chamber of Mufti Hasan Afandi Al-Husseini is located on the west side of the Dome of the Rock platform. Documents indicate that the chamber was built before the death of the Mufti in 1811 and later renovated in 1878. It was used in the past as a room for the Muezzin. Today it contains recording and early warning devices.



34 Worship Chamber (Khlwah) of Abd Al-Hayy Al-Dajani

The chamber is located on the west side of the Dome of the Rock platform between the Western and southwestern arched gates. It was built by Abd Al-Hayy Al-Dajani in 1735, as indicated by the inscription. Sheikh Yahya Al-Dajani lived there in 1705. Today, it houses a health clinic.

35 Southeastern Worship Chamber (Khlwah)

(Upper floor: Al-Aqsa Chief of Protocol, lower floor: Store)

It was known in the past as Sheikh Khalil Al-Danaf Chamber. It is adjacent to the southwestern arched gate and close to Al-Nahwiyyah School, established by Sheikh Khalil Al-Danaf, Al-Aqsa Chief Guardian in 1890. It is still used today as the headquarters of the Al-Aqsa Guardian (the upper floor) and the lower floor is used as a storeroom.

36 The Southwestern Arched Gate (Ba'ikah)

Prince Naser Ad-Din An-Nashashibi, the governor of Jerusalem during Sultan Qaitbay's reign, supervised the building of this gate in 877 AH/1472 AD. It consists of two stone pillars intersected by two marble columns topped with three pointed arches.

HP EXHIBIT 10

37 Al-Nahwiyah School

This school was located at the extreme southwestern side of the Dome of the Rock platform. It is known as the Grammarian (Al-Nahwiyyah) Dome. It was established by King Issa the Magnificent in 1208. Its architecture was undertaken by Prince Hossam Al-Din Abu Saed Othman Ibn Abdullah, Ruler of Jerusalem. Today, it serves as a headquarter of the Acting Chief Justice.

38 Yusuf's Dome (Ayyubid/Ottoman Era)

The dome was built in 587 AH/1191 AD during the reign of Saladin Al-Ayoubi and was renovated in 1092 AH/1681 AD during the reign of the Ottoman Sultan Mehmet IV. Its name was first attributed to its founder Yusuf bin Ayoub, who is famously known by the nickname Saladin, and in a later stage it was attributed to its renovator, the son of the Ottoman governor, Yusuf Agha. The dome's structure is open from all sides, except for the southern side which is sealed by a wall

on the southern end of the Dome of the Rock's courtyard. It is based on two stone columns and contains two inscriptions: one in Arabic documenting the actions of Saladin Al-Ayoubi, the other in Ottoman Turkish indicating the name of its renovator, Ali ibn Yusuf Agha.

39 Burhan Ad-Din's Pulpit (Mamluk Era)

This pulpit is located in the southern part of the Dome of the Rock's courtyard, west of the Southern Arched Gate leading to Al-Qibly Mosque. The Supreme Judge Burhan Ad-Din bin Jamaa' ordered the building of this marble pulpit (minbar) in 709 AH/1309 AD to replace a previous portable wooden one. The minbar consists of an entrance and some steps leading to a stone seat on which the first speakers sat after the completion of the construction in 790 AH/1388 AD. The minbar is topped with a dome that rests on four columns, referred to as the "Dome of the Scale" due to its adjacent location to the Arched Gate that was once known as "The Scales" Gate. There are two mihrabs (niche) carved in the minbar: one under the speaker's chair on its western side, the other on its eastern side next to the arched door. This minbar is the only open-air pulpit in Al-Aqsa's Mosque and was renovated in 1259 AH/1843 AD by Prince Mohammad Rashid during the reign of Sultan Abdulmejid I. The minbar was used in summertime to perform the prayer rituals for rain, as well as for Friday prayers in summer seasons and on holidays.

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Mosques Domes Minarets Arched Gates Gates Schools/Zawaya Water Sources Platforms Cemeteries/Landmarks Chambers

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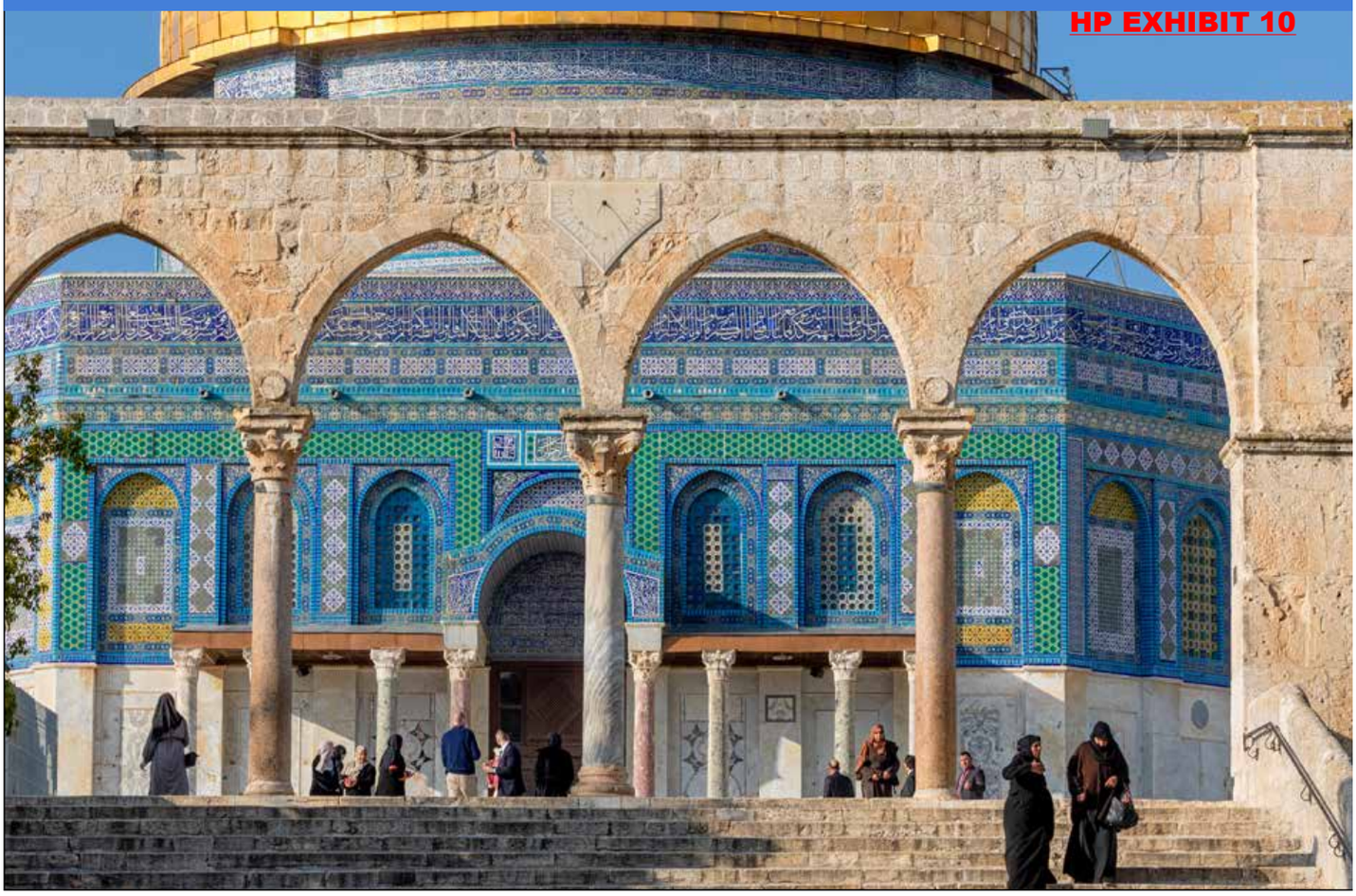

40 A) The Southern Arched Gate (also known as "The Scales" or Al-Qantarah)

The Southern Arched Gate was built during the Abbasid period and subsequently renovated twice, during the Fatimid period and during the reign of the Ottoman Sultan Abdul Hamid II in 1311 AH/1893 AD. It consists of two stone pillars separated by three marble columns supporting four arches. The gate has a south-facing sundial sculpted on top of its middle column by the engineer Rushdi Al-Imam in 1927 AD.

The latter eventually joined a committee of five engineers to oversee of the construction, renovation and restoration of Al-Aqsa Mosque and the Dome of the Rock under the supervision of the Supreme Islamic Council, established in 1340 AH/1922 AD during the British Mandate era.

40 B) Sundial

This is the second sundial in Al-Aqsa Mosque. It indicates the time of the noon (Dhuhr) prayer (Dhuhr). It is located at the Southern Arched Gate and was designed by Rushdi Al-Imam, Engineer of the Supreme Islamic Council in 1927 AD.

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41 Great Sea's Well

This well is located to the west of the eastern square of Al-Marwani Mosque. It is considered one of the largest wells, as it is 36 meters long, 6 meters wide and 20 meters deep. The well has two openings. The historian Ibn Fadlallah al-Umari described it as "a well, known as 'the lake', and it has two gates".

42 a) Al-Marwani Mosque (Western Entrance)

The western entrance to Al-Marwani Mosque remained the only entrance until the mid-1990s when the mosque was renovated and re-opened for prayers. Muslims used to enter Al-Marwani Mosque from its southern doors (the single door and the triple door) until the end of the Ayyubid period when Saladin ordered the closure of the gates of Al-Aqsa that opened directly to outside the Holy City.

42 B) Al-Marwani Mosque (Eastern Entrance)

The mosque was formerly known as the Eastern Basement, as it was built to level the roof of the south-eastern corner of Al-Aqsa Mosque in preparation for its construction. Its names dates back to the its status as the first part of the construction of Al-Aqsa Mosque, which was built by the Umayyad Caliph Marwan Bin Al-Hakam (Marwan I), his son Abdul Malik bin Marwan, whose sons Hisham, Suleiman, and Al-Walid I also played a significant role in constructing Al-Aqsa Mosque/ Al-Haram Al-Sharif. Although the construction of Al-Marwani Mosque preceded the construction of Al-Aqsa Mosque, the exact date of its building remains unknown.

The mosque consists of 16 naves that extend over four and a half dunams of land, making it the largest physical structure inside Al-Aqsa's premises. It has the capacity to accommodate 6,000 worshipers at once. It can be accessed by a stone staircase connected to two huge gates located to the northeast of Al-Qibly Mosque. These were built after the renovation of the mosque to allow the large numbers of worshipers and visitors to enter and exit and to improve the ventilation system, since the building lacks a sufficient number of windows.

In coordination with the Al-Aqsa Institution for the Renovation of Islamic Sites in the Galilee and under the executive supervision of the Islamic Waqf in Jerusalem, thousands of young volunteers from Jerusalem, the Galilee and the Negev participated in building and renovating Al-Marwani Mosque. Moreover, carpets for its interior were donated by the Arabic Republic of Egypt in 1417 AH/1996 AD. His Majesty King Abdullah II renovated the Marwani's carpets, among a large-scale project of carpeting all the roofed mosques in al-Aqsa in 2015. The Hashemite restoration also renovated the 16 naves of Al-Marwani 2003 through 2022.

HP EXHIBIT 10

43 Sabra & Shatila Platform (Mastabah)

This platform is one of the most recent additions to Al-Aqsa Mosque compound. It was built to commemorate the victims of the 1982 massacre in the Sabra and Shatila camps in Lebanon. The platform is inscribed with the Qur'anic verse (17:33):

> *"And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly – We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]"*

44 Gate of Mercy (Bab Ar-Rahmah) Sabeel

The *Sabeel* is located west of the Gate of Mercy of (Bab Ar-Rahmah & Bab At-Tawbah), in front of the stairs of Al-Ahmadiyah School. It was built by the Islamic Heritage Committee in 1995 AD.

45 Al-Ghazali Platform (Mastabah)

This platform is located on the eastern side of Al-Aqsa Mosque, between the olive trees and near the Gate of Mercy. It is where the scholar Imam Al-Ghazali stayed and wrote one of his seminal texts, *The Revival of the Religious Sciences*.

46 The Funerals Gate

The Funerals Gate is one of Al-Aqsa's hidden gates, located on its eastern wall. Its name stems from the fact that it was used exclusively by Muslims restrictedly to carry out funerals in Ar-Rahmah ("The Mercy") Graveyard, which is located in the eastern part of Al-Aqsa Mosque. Today, the gate is permanently closed.

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47) Gate of Mercy (Bab Ar-Rahmah) Cemetery

It is located along the eastern wall of Al-Aqsa Mosque, it extends from the Tribes Gate to the end of Al-Aqsa Mosque wall, beside the southern Umayyad palaces. It covers an area of about 23 dunams. It contains tombs of the Companions, most notably Ubada Ibn al-Samit and Shaddad ibn Aws, as well as the graves of the fighters "Mujahideen" who participated in the conquest of Jerusalem during the Umayyad and Ayyubid periods.

48) A) Gate of Mercy (Bab Ar-Rahmah & Bab At-Tawbah) (Golden Gate) and Its Prayer Hall Prayer Hall of the Gate of Mercy (Bab Ar-Rahmah & At-Tawbah)

Its construction dates back to the Umayyad period. Its length is 30 cubits from east to west, while its width is 14.4 cubits from Al-Qibla to the north. Its mihrab is 3.25 cubits, and it accommodates one Imam. The building was closed by order of the Occupation police between 2003 and 2019 AD, until Muslim Jerusalemites insisted on reopening it and using it as a mosque.

Prayer Hall of the Gate of Mercy (Bab Ar-Rahmah & Bab At-Tawbah) (from the inside)

(Prayer Hall of the Gate of Mercy (Bab Ar-Rahmah & Bab At-Tawbah) (from the outside

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Gate of Mercy (Bab Ar-Rahmah & At-Tawbah) (Golden Gate) (Umayyad Era)

The Golden Gate is located along the eastern wall of Al-Aqsa. It is a historic huge door that is 11.5 meters high. It consists of two adjoining gates, one to the south (Ar-Rahmah - "The Mercy") and one to the north (At-Tawbah - "The Repentance"). The Bab Ar-Rahmah Cemetery was named after the Gate of Mercy, which is located next to it. It contains the remnants of Prophet Mohammad's (PBUH) companions Shaddad ibn Aws and Ubada Ibn al-Samit. Experts say that this gate was probably built during the Umayyad era and that Imam Al-Ghazali, a prominent Islamic scholar and philosopher, wrote at least one section of his famous book The Revival of the Religious Sciences while staying in a room located above the gate. This gate is currently closed; it was probably closed by Saladin after conquering Jerusalem to protect Al-Aqsa Mosque and the city from future conquests. King Abdullah II of Jordan established there the Integral Chair for the Study of Imam Ghazali's Work in Al-Aqsa Mosque in 1433 AH/2012 AD.

48 B) Al-Ghazaliyah School

The school is located above the Gate of Mercy (Bab Ar-Rahmah) and is also known as Al-Nasriyyah School after Nasr Ibn Ibrahim. Imam Al-Ghazali wrote a section of his famous book *The Revival of the Religious Sciences* in this school. It was rebuilt by the Ayyubid Emir Al-Mu'azzam Isa and was demolished before the Mamluk era.

49 Shaddad ibn Aws Tomb

The tomb is located outside the eastern wall of Al-Aqsa Mosque, in the Bab ar-Rahmah tomb, which contains the tombs for two companions of the Prophet Mohammad (PBUH): Ubada Ibn al-Samit and Shaddad ibn Aws.

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50 Seat of Suleiman (Dar Al- Hadith Ash-Sharif)

This place is located on the northeastern side of Al-Aqsa Mosque, near the Tribes Gate. The name is attributed to Prophet Suleiman. Today, it is used as a room for teaching Qur'an and Hadith.

51 Circular Platform (Mastabah)

It is a modern platform with a distinctive circular shape located to the north of the Al-Aqsa Mosque, close to Dar Al-Hadith.

52 Tomb of Ubada Ibn Al-Samit

The tomb is located outside the Eastern Wall of Masjid Al-Aqsa, in the Gate of Mercy (Bab Ar-Rahmah) Cemetery. It contains the tombs of two companions of the Prophet Mohammad (PBUH): Ubada Ibn al-Samit and Shadad bin Aws.

53 A) The Tribes Gate (Ayyubid Period)

The Tribes Gate was first built in 610 AH/1213 AD. It is a four-meter-high arched gate located on the north-eastern side of the Al-Aqsa Mosque. It was renovated several times. The construction of the present gate dates to 945 AH/1538 AD during the reign of Ottoman Sultan Suleiman the Magnificent. The gate was later renewed in 1232 AH/1816 AD.

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53 B) The Tribes Gate (One of the Old City's Gates)

This gate is located in the eastern wall of the Old City of Jerusalem. The Ottoman Sultan Suleiman the Magnificent ordered its building in 1538 AH/1539 AD at the beginning of the Ottoman period. It was once called the "Jericho Gate" by Arabs because people who exited from the city through this gate could reach Jericho. It is also called "St. Stephen's Gate", "Sitti Maryam Gate" and "The Lions Gate".

54 Martyrs' (Al-Ikhshidiyya's) Cemetery

The cemetery is located next to the wall of Al-Aqsa Mosque, to the left of the Tribes Gate. It was named after the Ikhshidid kings who preferred to be buried in Jerusalem. Today, a significant number of 20th-century Palestinian martyrs and notables are buried here.

55 Al-Yusufiyah Cemetery

This cemetery is located to the north of the Gate of Mercy (Bab ar-Rahmah) Cemetery, at the Tribes Gate (Bab Al-Asbat), established by Prince Qansoh Yahyawi, Kafel of Al-Shamiya Kingdom, in 1467 AD. In the cemetery lie the bodies of many residents of Jerusalem from throughout the ages, including the martyrs of the Arab army who died defending Jerusalem in the wars of 1948 and 1967.

56 Al-Aqsa Mosque Shari'a Secondary School for Boys

This school is located at the northern corridor of Al-Aqsa Mosque, between the Tribes Gate and the Tribes Gate Minaret. It was established in the early 1980s and today it is a secondary school for boys. It is still affiliated with and managed by the General Administration of the Islamic Waqf Council for Jerusalem.

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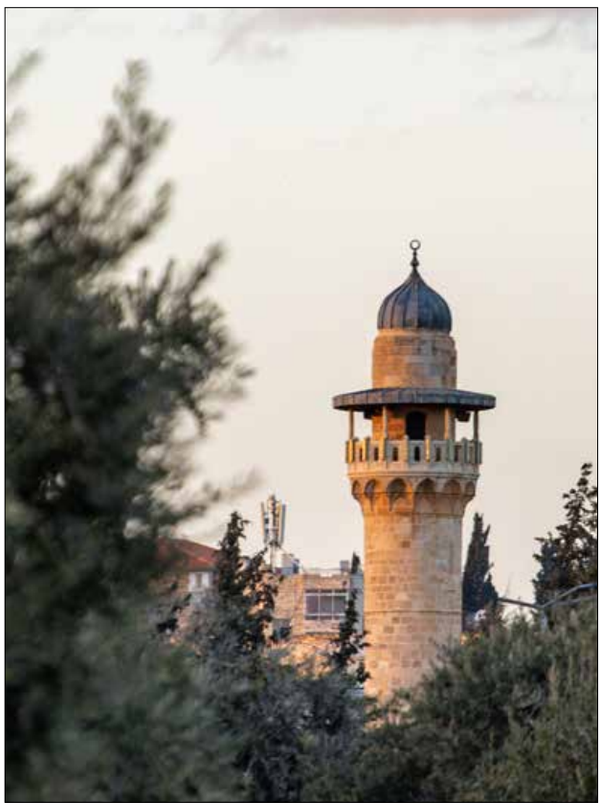
57 The Tribes Gate Minaret/The Salahya Minaret (Mamluk Era)

The Tribes Gate Minaret is located next to the Tribes Gate that leads to Al-Aqsa Mosque. It was originally built by the Governor of Jerusalem and Saif Ad-Din Qatlo Pasha during the Mamluk Sultan Al-Ashraf Sha'ban's reign. It used to be a square-shaped minaret similar to the style of Mamluk minarets until the Ottomans ordered its reconstruction in 1007 AH/1598 AD during the reign of Sultan Mehmet III, in a style similar to Ottoman minarets, making it the only cylindrical-shaped minaret inside Al-Aqsa. The Tribes Minaret was renovated twice, first in 1345 AH/1926 AD after being damaged in an earthquake and then in 1387 AH/1967 AD after being damaged during Israeli raids. The Al-Aqsa Mosque's Committee reconstructed the minaret and covered its dome with lead sheets.



58 Al-Ghadiriyah School

This school is located along the northern corridor, between the Gate of Remission and the Tribes Gate. It was built by the Lady Khatun, the wife of Amir Nasir Al-Din Mohammad Ibn Dulghadir. It is distinguished by its facade which is located inside Al-Aqsa Mosque, its entrance is adorned with white and red stones. The Islamic Waqf Department failed to restore it, as the Israeli occupation authorities prevented the completion of its renovation, and as a result, the school is still roofless.

59 A) Men's Ablution (Matharah), B) Women's Ablution

These were recently built in the middle of the 20th century. It was restored at the end of the last century by the Islamic Waqf Council with the support of a donor to meet the needs of visitors to the Al-Aqsa Mosque. It is located in the northern portico, to the left of the Al-Aqsa's interior, from the Gate of Remission.

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60 Gate of Remission (Bab Hutta) Sabeel

This gate is located to the north of Al-Aqsa Mosque, to the left of the stairs leading to the Gate of Remission (Bab Hutta) Ablution. It dates back to the Ottoman period and was so named because it is located inside the eastern wall of the Gate of Remission (Bab Hutta). It was built by the Ottomans and restored by the Al-Aqsa Foundation for the reconstruction of Islamic Holy Sites. It is a simple *sabeel* with sharp pointed knot covering its basin. Above the arch is a decoration similar to horse teeth, which is characteristic of Ottoman buildings. It was endowed by Ali Jarallah, son of the Mufti of Jerusalem in 1060 AH/1650 AD.

61 The Gate of Remission (Ayyubid/Ottoman Era)

The Gate of Remission is one of the oldest gates of Al-Aqsa; it is located in the Mosque's northern corridor between the Gate of the Tribes and the Gate of Darkness. The accurate year in which the gate was built remains unknown. It was renovated during the Ayyubid and Ottoman eras. It is a simple gate topped with stone hangers that were used to carry fire lamps in the past. This gate leads to Bab Hutta Quarter and As-Sadiyah Quarter in the Old City.

62 Al-Basitiyah School (Mamluk Era)

Al-Basitiyah School is located in Al-Aqsa Mosque's northern corridor, between the Gate of Remission and the Gate of Darkness and next to Al-Duwaidaryah School. It was endowed by Judge Zein Ad-Din Abdul-Basit Khalil Al-Dimashqi who was in charge of the treasury and army during the reign of King Al-Mu'ayyad Saif Ad-Din Sheikh Al-Mamluki between 815–824 AH/1412–1421 AD.

The school's foundation is credited to Sheikh Al-Islam Shams Ad-Din Mohammad Al-Harawi, inspector of the two noble mosques (Al-Aqsa and Al-Ibrahimi), who commenced its construction but passed away before its completion. It consists of three rooms and an outdoor yard. The school was concerned with teaching Shafi'i jurisprudence, Hadith and the Holy Qur'an to orphans, especially Sufis. Today, it serves as a residential building.

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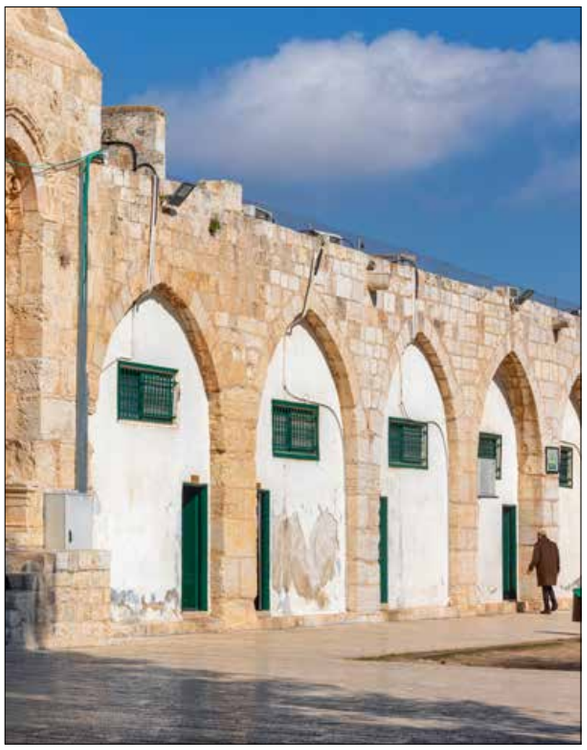
63 A) The Northern Corridor (Rewaq) (Ayyubid Period)

Ayyubid King al-Mu'azzam Sharaf al-Din Isa built the oldest section of the northern corridor, which extends west from the Gate of Darkness, in 610 AH/1213 AD. An inscription can be found on this section of the corridor documenting the name of its founder and the year of its construction. A number of schools were built over the corridor: Al-Aminiyah School, Al-Farisyah School, Al-Malakiyah School, Al-Asa'rdiyah School, and Al-Sabibyah School. The rest of the corridor was built by a number of Sultans, caliphs and princes between the Ayyubid and Mamluk eras. The corridor is made up of huge stone columns that are topped with arched ceilings and overlapping vaults and hallways. It is paved with stone floors that are slightly higher than the rest of Al-Aqsa's courtyards. During the Ottoman era, the corridor was sealed with stone partitions and turned into a lodge for poor pilgrims.



63 b) Riyad Al-Aqsa School

Riyad Al-Aqsa School for Boys was established in the late 1970s. It is located between the Gate of Remission and the Gate of Bani Ghanim. A large part of the school was located inside Al-Duwaidaryah School, which was named after Prince Alam Ad-Din Abu Musa Sanjar Al-Duwaidar who built and endowed the school in 695 AH/1295 AD. It later became the Riyad Al-Aqsa Islamic Schools. This corridor was open for centuries and then used as a workshop for maintaining Al-Aqsa Mosque. Later it was closed and turned into classrooms.

64 Sultan Suleiman's Sabeel and Platform (Mastabah)

Sabeel Sultan Suleiman the Magnificent is located near the Gate of Darkness over a platform that carries the same name. It was endowed in 948 AH/1541 AD. In 1417 AH/1997 AD, the Islamic Heritage Committee, in coordination with the Waqf Directorate, supplemented it with an ablution fountain which is situated between the *sabeel's* building and the Dome of the Lovers of the Prophet. A stone *mihrab* stands on the southern side of the platform, and on its opposite side stands the fountain.

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65 Dar As-Salihin (Al-Khanaqah/Al-Duwaidaryah School (Mamluk Era)

Prince Alam Ad-Din Abu Musa Sanjar As-Salihi Al-Duwaidar built this school in 695 AH/1295 AD near the Gate of Darkness, which was known as Al-Duwaidaryah Gate. It was used as an Islamic school for teaching the Shafi'i jurisprudence and was devoted later to teaching girls. It remained an educational place until the British Mandate. The school is made up of a two-storey building with a beautiful entrance decorated with stalactites; it also contains a mosque. Today, the building is used as a school called Al-Bakriyah School for people with special needs.

66 The Sultan Mahmud II's Dome/The Lovers of the Prophet's (PBUH) Dome (Ottoman Era)

To leave a self-commemorating landmark inside Al-Aqsa Mosque, the Ottoman Sultan Mahmud II Ibn Abdul Hamid built this dome in the northern part of the mosque, next to the Gate of Darkness, in 1223 AH/1808 AD. The dome is made of a square building which is open from all sides and topped with a small dome with a beautiful *mihrab* in the middle of its southern side. The building is based on four stone pillars built over a platform that is half a meter higher than the rest of Al-Aqsa's grounds. It is mostly known by the name "The Lovers of the Prophet's (PBUH) Dome" because Sufi Sheikhs used to gather under it for prayers and remembrance of Allah.

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67 The Gate of Darkness (The Gate of King Faisal) (Ayyubid Period)

The Gate of Darkness is located in Al-Aqsa's northern part. It was last renovated in 610 AH/1213 AD during the reign of the Ayyubid King al-Mu'azzam Sharaf al-Din Isa. The gate is known by a variety of names such as the Gate of Darkness, the Gate of Faisal (in tribute to the Hashemite King Faisal's visit to Al-Aqsa Mosque in 1348 AH/1930 AD), the Gate of the Honor of the Prophets (after the Honor of the Prophets Quarter to which the gate leads) and the Duwaidaryah Gate (because of its proximity to Al-Duwaidaryah School).

68 Al-Aminiyah School (Mamluk Era)

Amin Ad-Din Abdullah built this two-story school overlooking Al-Aqsa Mosque's northern corridor in 730 AH/1329 AD. It has an entrance that connects it to the courtyard of Al-Aqsa Mosque. A number of Muslim scholars are buried inside the first story of the building, while its second story is located above the Gate of Darkness. The structure overlaps with Al-Farisyah School. Until recently, the school building was used as a house.

69 Al-Farisyah School (Mamluk Era)

Al-Farisyah School is named after its endower, Prince Faris Al-Baki bin Al-Amir Qatlo Malik bin Abdullah. The school was built in 755 AH/1354 AD on Al-Aqsa Mosque's northern corridor. It is west of Al-Aminiyah School and its primary façade faces it. Al-Farisyah School can be accessed by a staircase inside Al-Aqsa Mosque which leads to its entrance. The entrance is crowned with a pointed arch, and there are two stone arches on either side. Inside the school are an open

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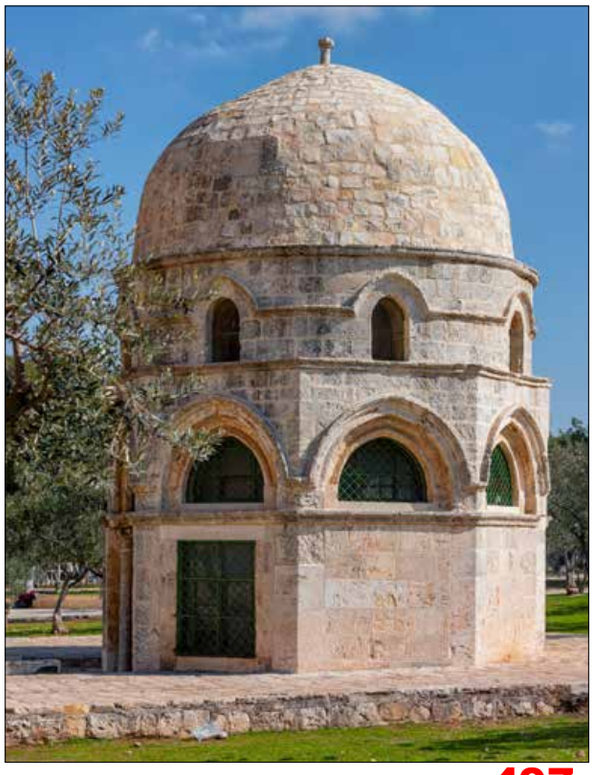
semi-square courtyard and a staircase connecting the place to the adjacent Aminiyah School's first floor, as the two schools' structures overlap. Today, the school is used as a place of residence for a number of Jerusalemite families.

70 Al-Aalmalakiyya Al-Jukandar School (Mamluk Era)

It was built in 741AH/1340 AD during the reign of Al-Nasir Mohammad ibn Qalawun. Its founder was the Mamluk Al-Malik Al-Jukandar al-Nasiri. The school consists of two floors with a beautiful Mamluk style entrance decorated with white and red stones. The school's initial corridor leads to a *daragh*, which is Persian term for an inner foyer specific to Islamic architecture. The *daragh* then leads to another narrow passage, and finally to an open square nave overlooked by rooms and school halls. The biggest of the school's rooms and windows overlook Al-Aqsa Mosque's courtyard. Today, the school is used as a residence.

71 Suleiman's Dome (Umayyad / Ayyubid Eras)

This dome is located in the northern part of Al-Aqsa Mosque to the southwest of The Gate of the Prophets / The Gate of Faisal / the Gate of Darkness. It is believed that it was first built during the Umayyad era, but its present construction dates back to the Ayyubid period. It is similar in terms of construction and structure to the Ayyubid Dome of the Ascension. Some say it was named in tribute to Prophet Suleiman (PBUH), while others believe it was named after its original founder, the Umayyad Caliph Suleiman bin Abdul Malik. The dome is octagonal and based on 24 marble columns. Inside, a small rock is displayed. The rock is believed to be a piece taken from the Holy Rock of Ascension, which is why it used to be protected by an iron fence. The dome has a *mihrab* pointing towards the Qibla, and a small entrance to the north. Today, the building is used as headquarters for female preachers in Al-Aqsa Mosque.



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72 Al-Asa'rdiyah School (Mamluk Era)

Majd Ad-Din Abdul Ghani bin Saif Ad-Din Abu Bakr Yusuf Al-Asa'rdi ordered the building of this school in 760 AH/1358 AD. It was officially endowed in 770 AH/1368 AD. The school's entrance is located in Al-Aqsa's northern corridor. It is a two-story building and has an open courtyard surrounded with rooms and chambers. The Supreme Islamic Council restored it during the first Hashemite restoration in 1925 AD. The school is topped with three domes and possesses a beautiful mosque overlooking Al-Aqsa Mosque. Today, the building is used as a residence.

73 A) Al-Asa'rdiyah School Platform (Mastabah)

This platform is located west of the Dome of Suleiman, close to the Gate of Bani Ghanim (Bab Al-Ghawanmeh), northwest of Al-Aqsa Mosque and southwest Al-Asa'rdiyah school. It was built by the Ottomans in the late 19th century.

73 B) Al-Zahiri Platform (Mastabah)

This platform is located northwest of Al-Aqsa Mosque, near the Gate of Bani Ghanim (Bab Al-Ghawanmeh), and northwest of the Dome of the Rock. The platform was built in 793 AH/1391 AD, by the order of Balawi Al-Zahiri, the Inspector of the Two Holy Mosques. During the Mamluk period, the platform was used to hold the Judicial council, as mentioned in Mamluk documents. It is one of Al-Aqsa Mosque's widest platforms and it has a beautiful stone *mihrab*.

74 Al-Zawiyah Al-Rifa'eyeh School

It was also known as the Indian Zawiyah. It followed the Rifa'i Tariqa (a Sufi Order) due to its founder, Ahmad Ibn Ali Al-Rifa'i, who was based near Basra, Iraq. Al-Rifa'i was famous for capturing snakes as well as for not harming or killing animals. Rifa'i took the building near the Gate of Bani Ghanim as his seat. Today it is occupied by the Mufti of Jerusalem and the Palestinian Territories.

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75 Al-Jawiliyah School (Mamluk Era)

This school is located on the northwestern side of Al-Aqsa in 712 AH-1312 AD /720 AH -1320 AD. Parts of the construction dates back to the pre-Islamic Era, which makes it one of the most ancient buildings in Jerusalem. It was erected by Prince Alam Al-Din Sanjar ibn Abdullah Al-Jawli, Governor of Jerusalem during Sultan Al-Nasir ibn Qalawun's reign. The school is a two-story building that overlooks an open courtyard surrounded by a number of rooms. Its southern façade overlooks Al-Aqsa Mosque's courtyards. Teaching in the school continued until the Ottomans turned it into a prosecutor's office in the 9th century AH/15th century AD. It later became a residence for Jerusalem representatives, then a governmental building. In the 1930s, the Islamic Conference was held there, chaired by the Mufti of Palestine, Haj Amin Al-Husseini. Today, it is used as part of Al-Umariya School.

76 Al-Ghawanmeh Gate Minaret (Ayyubid Period)

The Ayyubid judge Sharaf Ad-Din bin Abdul Rahman Bin As-Sahib built the Bani Ghanim Gate Minaret in 697 AH/1297 AD during the reign of Sultan Hussam Ad-Din Lajeen. It is a square-shaped minaret topped with a quadrilateral structure, the upper part of which is octagonal. It is located near Bani Ghanim's Gate and considered the tallest and most decorative of Al-Aqsa's minarets. With a height of 38.5 meters, it is the highest minaret inside Al-Aqsa. It contains a staircase of 120 steps. The Western Wall Tunnel that was dug by the Israeli Occupation Forces weakened the minaret's foundations, requiring its renovation in 1422 AH/2001 AD.

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77 Al-Ghawanmeh Gate (Mamluk Era)

The Gate is located in the northwestern part of Al-Aqsa Mosque and was last renovated in 707AH/1307 AD by Sultan Mohammad ibn Qalawun. It is a relatively small gate named after the Old City's Bani Ghanim Quarter to which it leads. In the past, the Gate was called Al-Khalil Gate after Prophet Abraham (PBUH) who was also called Khalilullah. The Islamic Waqf Directorate renovated the Gate after it was burnt by an Israeli extremist in 1419 AH/1998 AD.

78 Al-Manjakiyah School (Mamluk Era)

This school is located on the northwestern wall of Al-Aqsa Mosque, to the left when entering the mosque from the Inspector's Gate. It is attributed to its founder and Waqf registrar, Prince Saif Ad-Din Manjak Al-Yousifi An-Nasiri in the 8th Century AH/14th Century AD.

It comprises two floors which include many rooms and halls. Teaching continued there until the Ottomans turned it into a residential house towards the beginning of the twentieth century. It also served as a shelter for those visiting Jerusalem. During the British Mandate, it became an elementary school. It was later renovated by the Supreme Islamic Council to use as its headquarters. Today, it serves as the headquarters of the Jerusalem Waqf Directorate, which is subordinate to the Jordanian Ministry of Endowment and Islamic Affairs.

79 The Inspector's Gate (Mamluk Era)

The Inspector's Gate is located on Al-Aqsa Mosque's western corridor, south of Bani Ghanim's Gate. It was renovated in 600 AH/1203 AD in the Mamluk Era during the reign of King al-Mu'azzam Sharaf al-Din Isa. It is a huge gate with a 4.5-meter-high entrance. The gate takes its name from the Inspector of the two Noble Mosques (Al-Aqsa Mosque and Al-Ibrahimi Mosque), who was believed to reside nearby during the Mamluk era. In the past, it was also called Michael's Gate, the Jail Gate (because of its proximity to an Ottoman jail located at the adjacent Ribat Al-Mansouri) and the Council Gate (after the Supreme Islamic Council).

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80 Fountain of Ibrahim Rumi/ Al-Busiri Sabeel

Located ten meters to the east of the Inspector's/Council's Gate, the sabeel was renewed twice. First by Al-Hajj Ibrahim Al-Rumi in 839 AH/1435 AD during the reign of Prince Husam Al-Din Hasan Quja and later by Sultan Qaitbay in 883 AH/1478 AD. Architecturally, the well is distinctly of Mamluk construction.

81 Al-Wafa'iyah Zawiyah (Tomb of Sheikh Budeir Ibn Hubeish)

The school is located south of the Inspector's Gate/Council's Gate and was previously known as the school of Mu'awiyah Ibn Abi Sufyan (the first Umayyad caliph), who purchased it in 782 AH/1380 AD. The school had a number of famous residents: the Abu Al-Wafa family (728 AH/1328 AD), Sheikh Mustafa Al-Bakri Al-Siddiqi Al Khilwati in the 12 AH/18th AD century, and finally as the residence of Sheikh Mohammad Al-Budeiri who served in the army that defeated Napoleon's siege of Acre in 1212 AH/1797 AD.

82 Al-Busairi Platform (Mastabah)

This Platform is located slightly south of the front of the Inspector's/ Council's Gate, northwest of the Dome of the Rock. The platform was named after Ala ad-Din al-Busairi, the Inspector of Al-Aqsa Mosque during the Ayyubid period, in 800 AH/1397 AD. It has two, small, unique marble pillars, which make it distinctive. The platform has other names, such as Platform of Jarkas named after the prince Jarkas An-Nassri, who added the current *mihrab* to the platform.

83 Al-Budeiri / Mustafa Agha Platform (Mastabah)

This platform is located in the northwestern part of the Al-Aqsa Mosque compound. The platform is square-based and was built by Mustafa Agha, Governor of Jerusalem in 1153 AH/1740 AD.

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84 Mustafa Agha Sabeel (Al-Budairi)

Located approximately 20 meters southeast of the Inspector's Gate (Bab Al-Nazir / Bab Al-Majlis). It was built by Mustafa Agha during the Ottoman period during the reign of Sultan Mahmoud I, in 1153 AH/1740 AD. It is a construction with a square base that measures a length of 1.5 meters and a height of 4 meters.

85 The Western Corridor (Rewaq) (Mamluk Era)

This corridor was built during the Mamluk era between 707–737 AH/1307–1336 AD. It consists of stone columns topped with arched ceilings and a number of overlapping hallways. The stone-paved floor of the corridor is slightly higher than the rest of Al-Aqsa's courtyards. In the past, the western corridor's hallways were used for scholarly gatherings.

86 A) Iron Gate Platform (Mastabah)

The platform faces the Iron Gate on the west side of Al-Aqsa Mosque. It has a square shape and lacks a *mihrab*.

86 B) Ali Pasha Platform (Mastabah)

This platform is located west of the Dome of the Rock and next to the Cotton Merchants Gate (Bab Al-Qattanin). It was built by Ali Pasha, the Governor of Jerusalem, in 1047 AH/1637 AD. There is a beautiful stone *mihrab* on the platform with an inscription of the date it was built.

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87 A) The Iron Gate (Mamluk Era)

The Iron Gate is located on the western corridor of Al-Aqsa Mosque, between the Inspector's Gate and the Cotton Merchants Gate. It was last renovated in 755 AH–758 AH/1354–1357 AD. It is also called Arghun's Gate, after its renovator and founder of the Arghuniyya School, Prince Arghun Al-Kamili.

87 B) Ribat Al-Kurd

The Ribat Al-Kurd is located outside of the Iron Gate, adjoining the Wall of the Al-Aqsa Mosque compound, below Al-Jawhariya School, and in front of Al-Arghuniyya School. A "ribat" is a space used as a hospice for Muslim pilgrims. The Ribat Al-Kurd is attributed to its founder, the owner of the Egyptian Diyar, Prince Sayf al-Din Kurd who founded it in 693 AH/1296 AD, during the reign of Sultan An-Nasir Mohammad Ibn Qalawun.

88 Al-Khatuniyya School (The burial site of a group of famous people, including members of Al-Husseini family) (Mamluk Era)

It is located along the western corridor of Al-Aqsa Mosque. It was built by Lady Oghul Khatun of Baghdad in the 6th century AH/13th AD. The school was dedicated to teaching Islamic jurisprudence and Qur'anic Sciences. Its eastern windows overlook Al-Aqsa Mosque's courtyard. It holds Lady Oghul Khatun's tomb as well as the following tombs: the tomb of Mohammad Ali Jauhar, an Indian Muslim man who fought for the Palestinian cause; the tomb of the chairman of the Arab Executive Committee of the Third Palestinian Conference, Musa Kathem Al-Husseini; the tomb of the Palestinian hero of the 1948 Battle of Al-Qastal, Abdul Qader Al-Husseini; the tomb of Abdul Qader Al-Husseini's son, Faisal Al-Husseini, the representative of the Palestine Liberation Organization in Jerusalem at The Orient House); and the tomb of Al-Shareef Abdul Hameed ibn Awn; and the tomb of the well-known Palestinian, Abdul Hameed Shoman.

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89 Al-Arghuniyya School (Tomb of the Hashemite Sharif, King Hussein Bin Ali) (Mamluk Era)

Prince Arghun Al-Kamili started building this school in 758 AH/1357 AD, but he died before its construction was completed. Consequently, the mission was carried on by the Mamluk Sultan Al-Zahir Baibars. The school is located between the Cotton Merchants Gate and the Iron Gate at the western end of the Al-Aqsa Mosque Compound. It is located in the southern part of the Iron Gate alley. It consists of a two-story building with a high entrance decorated with red and white bricks. The entrance contains an inscription of the school's founder's name and the year of construction, topped by a group of interlocking stones. The school also houses two tombs, one belonging to its founder, Prince Arghun, and the other to the Hashemite King Al-Hussein bin Ali, which is located in the eastern hall on the first floor. Today, the school is used as a house. However, it was evacuated due to the cracking of its walls caused by the excavations carried out below by the Israeli authorities.

90 The Cotton Merchants Gate (Mamluk Era)

The Mamluk Sultan Mohammad ibn Qalawun built the Cotton Merchants Gate in 737 AH/1336 AD. It is along the western side of the Al-Aqsa Mosque compound, between the Iron Gate and the Ablution Gate. The gate leads to the Cotton Merchant's Market, from which it derives its name. This gate is considered one of Al-Aqsa Mosque's most beautiful gates, with decorations made up of Islamic motifs and *muqaranas*, a distinct type of Mamluk stalactite vaulting.

91 Cotton Merchants Gate's Platform (Mastabah)

This platform is located near the Cotton Merchants Gate (Bab Al-Qattanin). It was mentioned by the historian Al-Umari in the year 748 AH/1347AD. It was built by the Mamluk Sultan Mohammad Ibn Qalawun in 737 AH/1337AD.

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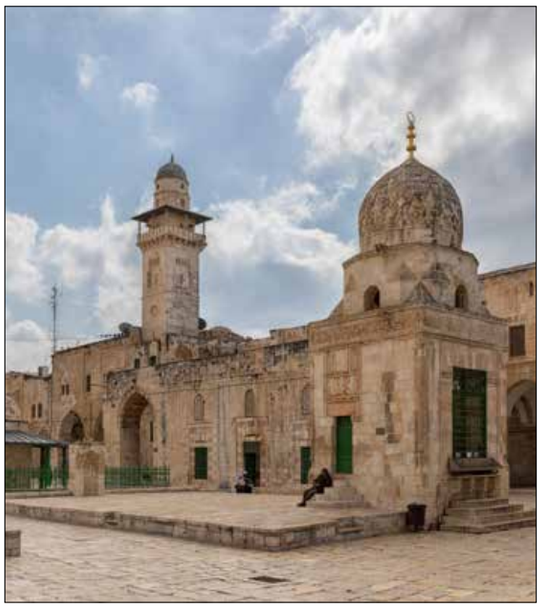
92 Sabeel Qaitbay (Mamluk Era)

Sultan Saif Ad-Din Ennal built this sabeel in 860 AH/14556 AD. However, as only a well had remained of its original structure, the Mamluk Sultan Qaitbay reconstructed it and added a colorful brick and marble floored building, topped with an octagonal-dome ornamented with Islamic motifs. The *sabeel* was renovated again by the Ottoman Sultan Abdul Hamid II in 1300 AH/1882 AD. Today, it is made up of two floors; a well is situated on the ground floor and a tank used for storing water on the second. Colored and white stones were used in building the *sabeel*. It is square in shape on an octagonal base, topped by an exquisitely crafted dome, the only one of its kind and shape outside of Egypt.

Qaitbay Platform (Mastabah)

Sultan Ennal who ruled Jerusalem from 857–865 AH/1453–1461 AD built this platform. It took its current form and name from the building of Sultan Qaitbay, then it was renewed by the Ottoman Sultan Abdul Hamid II.



93 The Uthmaniyya School (Mamluk era)

The Uthmaniyya School is located south of the Ablution Gate, next to Al-Ashrafiyah School. It is named after Lady Asfahan Shah Khatun Bint Mahmoud Al-'Uthmaniyah, a Turkish woman who established it in 840 AH/1436 AD during the reign of Sultan Al-Ashraf Barsbay.

The school consists of two floors and can be reached through a beautiful Mamluk entrance that is surmounted by an inscription invoking its foundation and decorated with alternating red and white stones. The school consists of several rooms and a small open courtyard overlooking Al-Aqsa Mosque. It has a façade made of red and white stones. Of the two tombs situated on the left side of the entrance, one houses the remnants of Lady Asfahan.

The school and its mosque were damaged by Israeli excavations beneath it. The Israeli authorities confiscated the school's mosque, allegedly to create ventilation for the tunnel underneath. Today, the remainder of this school building is used as a residence for some Jerusalemite families.

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HP EXHIBIT 10

94 A) The Gate of the Chain Minaret (Mamluk Era)

Prince Saif Ad-Din Tankaz bin Abdullah An-Nasiri built this minaret over Al-Aqsa's western corridor during the reign of An-Nasir Qalawun in 730 AH/1329 AD next to the Gate of the Chain. The square-shaped minaret can be accessed through Al-Ashrafiyah School using an 80-step staircase. It is built on a square base and topped with a covered porch resting on a set of stone columns. The minaret was restored by the Supreme Islamic Council in 1340 AH/1921 AD after being damaged in an earthquake. Israeli forces banned Muslims from entering and using this minaret to "protect" Jewish worshipers at Al-Buraq Wall (the "Western Wall"), which the minaret overlooks.

94 B) Al-Aqsa Mosque Shari'a Secondary School for Girls

Located in the western portico, close to The Gate of the Chain, above the Ashrafiyah School building.

95 The Ablution Gate (Ayyubid Period)

This gate is located along the western corridor of the Al-Aqsa Mosque compound, near the Cotton Merchants Gate and close to the Dome of the Rock. It is the only gate of Al-Aqsa that does not lead to one of the Old City's quarters but rather to an ablution fountain built by the Ayyubid Sultan Al-Adil I. The gate and the ablution fountain were last renovated in 666 AH/1267 AD.

96 The Well of Sabeel Qaitbay

The well is located west of the Qaitabay *sabeel*, but the Islamic Waqf Council closed its opening and restored the well to its previous state. It is one of the wells of Al-Aqsa Mosque.
It was established in the Ayyubid period and was subjected to an Israeli infiltration attempt in 1981, through excavations of the Western Wall Tunnel of Al-Aqsa.

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97 Al-Ashrafiyah School (Mamluk Era)

Prince Hassan bin Tatr Ath-Thahiry built this school as a gift for King Ath-Thaher Khashqoum in 872 AH/1467 AD. As the latter died before the construction was completed, Prince Ath-Thahiry decided to dedicate it to Sultan Al-Ashraf Qaitbay, who assigned scholars and teachers to the place. When Sultan Qaitbay came to Jerusalem in 880 AH/1475 AD, he visited the school but was not quite impressed by the building. So, he demolished it and ordered its reconstruction in 885 AH/1480 AD. Al-Ashrafiyah School is considered to be the third architectural jewel of the Al-Aqsa compound, besides Al-Qibly Mosque and the Dome of the Rock. Half of the school is located inside the Al-Aqsa compound, while the other half (Al-Baladiyah School) is outside its borders. The school consists of a two-story building with a beautiful entrance decorated with white and red bricks. It also has a mosque that was once used by the followers of the Hanbali school. There are two graves inside its mosque, with one thought to belong to Sheikh Al-Khalili. Today, a significant part of the school is used as Al-Aqsa Shar'ia School for Girls, another part is used as Al-Aqsa Mosque Manuscripts Center, subordinate to the Islamic Waqf Directorate, while the remaining part houses some Jerusalemite families. In 1420 AH/1999 AD, the Islamic Waqf Department and the Welfare Association carried out a comprehensive renovation of the building.

98 An-Narenj Pool (Mamluk Era)

An-Narenj pool is located on the western courtyard of the Al-Aqsa Mosque compound between *Sabeel* Qasim Pasha and *Sabeel* Qaitbay's platform. The Mamluk Sultan Qaitbay renovated it in 887 AH/1482 AD when he built Al-Ashrafiyah School. The 49-meter square-shaped pool contains at its center a marble-floored fountain which is out of use today. The Al-Aqsa Reconstruction Committee renovated the pool and turned it into an ablution fountain by adding 24 faucets on three of its sides. It is supplied with water from the nearby tank of *Sabeel* Qasim Pasha.

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99 The Fountain of (Sabeel) Qasim Pasha (Ottoman Era)

Sabeel Qasim Pasha is located on the western side of Al-Aqsa Mosque close to the Gate of the Chain. Built by the Governor of Jerusalem Qasem Pasha in 933 AH/1526 AD during the reign of Sultan Suleiman the Magnificent. It is an octagonal *sabeel* with 16 faucets. It is topped with a wooden sunshade to protect its users from rainwater and sunlight. One can enter by descending via a small staircase. It is also called the *Sabeel* of the Courthouse.

100 Mud Platform (Mastabah)

This platform is located west of the southern arched gate. According to inscription on the *mihrab,* it was built in 1174 AH/1760 AD during the Ottoman period.

101 Dome of Al-Salih Najm ad-Din Ayyub (Dar Al-Qur'an)

It was built by the order of Al-Salih Najim ad-Din Ayyub in 1249 AD. It is considered the last of the Ayyubid constructions built at Al-Aqsa Mosque. It was the first "Dar Al-Qur'an" for teaching the Qur'an in Palestine.

102 The Tranquility (Al-Sakeenah) Gate (Ayyubid Period)

The Tranquility Gate is one of Al-Aqsa Mosque's main gates. It is located to the north of the Gate of the Chain and is also known as the Wizards' Gate and David's Gate. The gate was built and renovated during the Ayyubid Dynasty. it is relatively tall and decorated with overlapping ornamented stones. The gate has a double wooden door with a small opening that allows a single person to pass through when the double door is closed. Today, the gate remains closed.

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103 The Gate of the Chain (Ayyubid Period)

The Gate of the Chain was built during the Ayyubid Period. It is one of Al-Aqsa Mosque's main entrances. It is located on the southern part of Al-Aqsa's western wall. The gate is relatively tall, topped with ornamented bricks, and has a double wooden door with a small opening that allows a single person to pass through when the double door is closed. The Ayyubids renovated it around 600 AH/1200 AD.

104 At-Tankaziyah School (Mamluk Era)

This school was named after Prince Saif Ad-Din Tankaz An-Nasiri who built the school in 729 AH/1328 AD during the Mamluk Era. The school is located between the Gate of the Chain to the north and Al-Buraq Wall to the south. Part of its construction is located inside the western portico of Al-Aqsa Mosque, while the rest is located outside it. It was a great school for teaching the sayings of the Prophet Mohammad (PBUH), known as "Hadith." It was turned into a courthouse during the Mamluk Sultan Qaitbay's reign. Under the Ottomans it became a Shari'a Court, until the early days of the British Mandate when the Grand Mufti of Jerusalem, Hajj Amin Al-Husseini, made it his place of residence. It is a two-floored school with an open courtyard, a *mihrab*, four pavilions, and a large hall that was used as a library, in addition to a number of rooms and other facilities. The building reverted to being a school for teaching Islamic jurisprudence until it was confiscated by the Israeli Authorities in 1388 AH/1969 AD, after which it was turned into an Israeli Border Police Station to monitor and oversee Al-Aqsa Mosque.

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105 Al-Buraq Wall

Al-Buraq Wall is located in the southwestern section of Al-Aqsa Mosque's wall. It is part of Al-Aqsa Mosque and considered an Islamic property.* The Israelis seized it following their occupation of the city of Jerusalem in 1387 AH/1967 AD, referred to it as the "Wailing Wall," and claimed it is the remaining part of Suleiman's Temple. The British Mandate decided after an extensive study from 1347–1350 AH/1929–1932 AD that Al-Buraq Wall is an integral part of Al-Aqsa Mosque and thus the Jewish people had no right to make any changes or additions to the place but to only visit it and pray. The area of the square did not exceed 3 meters wide by 22 meters long until 1387 AH/1967 AD. After the year 1967 AD, the Reconstruction Committee added an additional two rows of stone.

According to Islamic tradition, the Western Wall is the place where Prophet Muhammad (PBUH) tied Al-Buraq creature before ascending to the sky on the night of the Isra and Mi`raj.

The Moroccan Gate Road and the Moroccan hill: these are the remaining parts of the Moroccan quarter which was entirely demolished in 1387 AH/1967 AD. The demolition of the Moroccan Gate Road began in 1424 AH/2004 AD and continues until this day. Thus, despite the huge international opposition to this assault and demolition, especially from the UNESCO, we still witness an example of the gradual destruction of Islamic Heritage.

106 Abu Bakr/Al-Buraq Platform (Mastabah)

This platform is located to the east of the Moroccan Gate (Bab Al-Maghariba) and north of Al-Fakhariyya Zawiyah. The platform was mentioned by the historian Al-Umari in 748 AH/1347 AD. It has a rectangle shape with a stone *mihrab*.

107 Al-Buraq Mosque (Umayyad / Mamluk Eras)

Al-Buraq Mosque was built next to Al-Buraq Wall (the Western Wall) in the western portico of Al-Aqsa Mosque's wall. It is directly to the north of the Moroccan Gate, accessible by descent via staircase. It is called Al-Buraq Mosque based on the Hadith in which Muslims believe Prophet Mohammad (PBUH) tied Al-Buraq, a magnificent creature that carried

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him from Mecca to Jerusalem in the Night Journey of "Al-Isra' wa Al-Mi'raj." The current building of Al-Buraq Mosque was reconstructed in the Mamluk Era during the period between 707 AH–737 AH/ 1307 AD–1336 AD. In terms of construction, it is on the same level as the construction of Bab Ar-Rahmah, the Ancient al-Aqsa Mosque, and the Marwani Mosque. The main gate of Al-Buraq Mosque is located in Al-Aqsa's western wall, but it is permanently sealed. However, the mosque itself is still open for prayers to this day.

108 The Moroccan Gate/ The Buraq Gate below (Closed) (Mamluk Era)

The Moroccan Gate is located in Al-Aqsa Mosque's western wall (Al-Buraq Wall). It was last renovated in the Mamluk Era 713 AH/1313 AD. Below it, there is the Buraq Gate, which is closed. and Al-Nabi Gate. The Moroccan Gate led to the Moroccan Quarter, which was demolished by the Israeli Occupation Forces in 1387 AH/1967 AD to build the Wailing Wall Plaza to provide more space and facilities to Jewish worshipers. The Israeli forces took control of the keys to the gate in 1967 and banned Muslims from using it, under the pretext of protecting Jewish worshippers.

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109 Al-Zawiyah/ Al-Fakhariyya School (Mamluk Era)

Judge Fakhr Ad-Din Mohammad bin Fadlallah built this school in 730 AH/1329 AD. It was originally an Islamic religious school and was later turned into a Sufi lodge. Israeli forces demolished a large part of the school, leaving only three rooms and a small mosque out of its original building. The school's mosque structure is simple; it is an oblong room with three stone pillars that are topped with three magnificent domes which were added during the Ottoman era. The mosque also has a beautiful red-brick *mihrab*.

110 The Moroccan Gate Minaret / Al-Fakhriya (Mamluk Era)

The minaret is located in the southwestern corner of Al-Aqsa Mosque. The Mamluk Judge Sharf Ad-Din Abdul Rahman Ibn Fakhr Ad-Din Al-Khalili built the Moroccan Gate Minaret in 677 AH/1278 AD next to the Moroccan Gate. The 23.5 meters high minaret is the shortest minaret inside Al-Aqsa Mosque and is standing without any foundations. The top of the minaret was damaged due to an earthquake that hit Jerusalem in 1340 AH/1921 AD and was repaired by the Islamic Supreme Council which complemented it with a dome, later covered with lead sheets by the Hashemite Fund for the Restoration of Al-Aqsa Mosque.

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111 Al-Malakiyah Mosque (The Moroccan Mosque) / The Islamic Museum (Ayyubid Period)

This ancient mosque is located in the southwestern part of Al-Aqsa Mosque, next to the Moroccan Gate (Western Wall). It was built during the 6th and 7th centuries AH/12th and 13th centuries AD. It pertains to the Ayyubid period, but the exact year for its construction and its founder remains unknown. In the past, the mosque was dedicated to the followers of the Maliki School of Islamic jurisprudence. It is now used as a hall for the Islamic Museum where a number of historical Islamic historical artifacts and monuments are displayed. Mujier Ad-Din Al-Hanbali mentions that the Moroccan Mosque was built by the Caliph Umar ibn al-Khattab or in the Umayyad Era.

The Islamic Museum

The Islamic Museum was established in 1341 AH/1922 AD by the Supreme Islamic Council. It is considered to be the first museum founded in Palestine. Initially, it was housed at the Ribat Al-Mansouri which is located opposite the current Islamic Waqf headquarters, next to Al-Nazir Gate. In 1348 AH/1929 AD, the museum was moved from there to its current location at the southwestern corner of Al-Aqsa Mosque, next to the Moroccan Gate.

The museum has two halls that form an L-shape. The northern hall building was known as the Moroccan Mosque, while the southern hall was part of the Women's Mosque.

The Islamic Museum includes rare and expensive historical Islamic archeological collections which chronicle the history of Al-Aqsa Mosque from the conquest of Caliph Umar until now. In addition, the museum has a collection of rare manuscripts of the Holy Qur'an, with the oldest copy dating back to the 2nd century AH/8th century AD. There is also a rare copy of the Holy Qur'an that the Mamluk Sultan Barsbay ordered to be transcribed between the years 825-840 AH/1422-1436 AD. At 110 cm by 170 cm, it is considered the largest copy of the Holy Qur'an in Palestine.

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112 The Moroccan Gate Sabeel

It was built at the beginning of the Ottoman era. It is located east of the Moroccan Gate and north of the Moroccan Mosque, along the western side of Al-Aqsa Mosque.

113 The Islamic Museum Platform (Mastabah)

The Islamic Museum platform is located east of the Islamic Museum. It is considered the largest of the platforms and is believed to date back to the Mamluk era.

114 The Women's Mosque (Al-Aqsa Library) (Ayyubid Period)

The building extends east to west along Al-Aqsa's western wall, toward the southwestern corner of the western wall of the compound. Saladin turned it into a women's-only mosque. However, during the past three decades, the building was divided into three sections for three different uses: the southwestern section is used as the southern hall of the Islamic Museum; the central section served as Al-Aqsa's main library before it was moved to the Ancient Aqsa Mosque; and the eastern section, adjacent to Al-Qibly Mosque, is used as a warehouse for the Islamic Waqf.

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115 Yusuf Agha's Dome (Ottoman Era)

Yusuf Agha, a governor of Jerusalem during the reign of the Ottoman Sultan Mehmet IV, built this dome to the west of Al-Qibly Mosque in 1092 AH/1681 AD. It is an Ottoman, square-shaped building topped with a low dome. Today, it is used as the information office of Al-Aqsa Mosque. In the past, it was used to sell tickets to Al-Aqsa Mosque for non-Muslim visitors until 2001 AD.

116 Pine Platform (Mastabah)

This platform is located near the Dome of Yusuf Agha. It was, constructed prior to 748 AH/1347 AD, then rebuilt in 980 AH/1572 AD by the Judge Muhyi al-Din Abd al-Qader al-Hariri. It was later renovated by Ahmad Pasha Ridwan in 1010 AH/1601 AD for 10 gold pieces.

117 A) The West Ka'as Platform (Al-Kas Al-Gharbi Mastabah)

This platform is located to the west of the *Sabeel al-Ka'as* and dates back to the Ottoman era. The platform is shaped like a rectangle. It was renovated in the 20th century and a corridor was opened inside of it for a row of water taps for ablutions. A simple iron *mihrab* is located at its southern end.

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117 B) The Flower Platform (Mastabah)

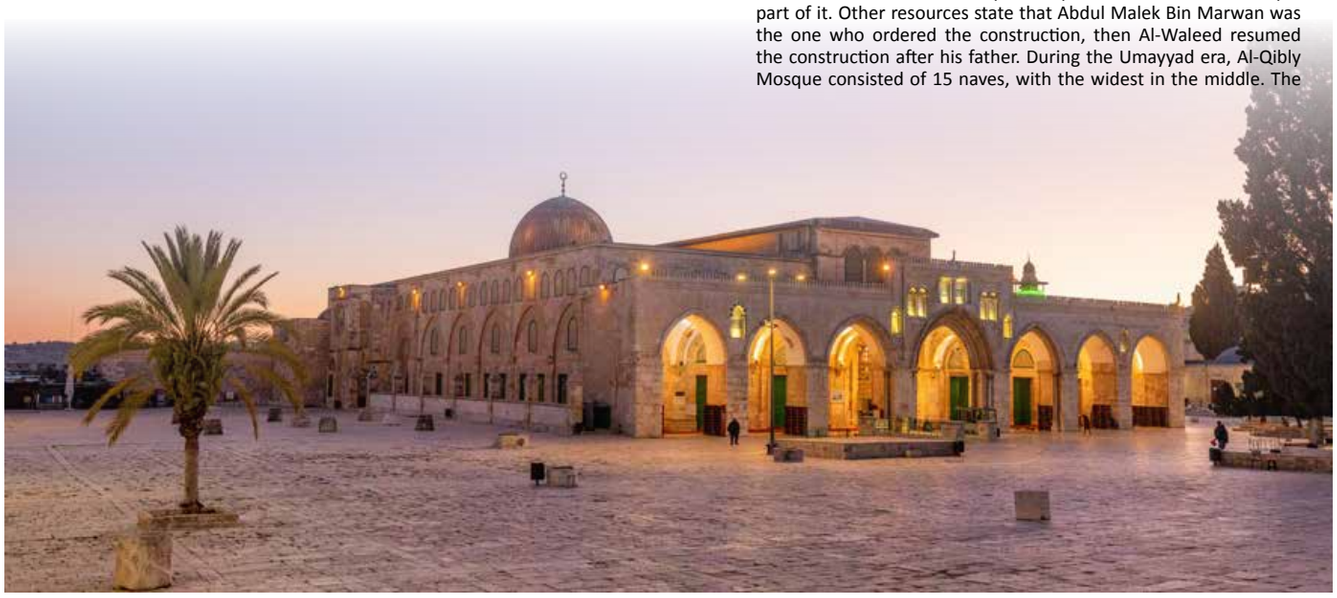
This platform is located southwest of the Dome of the Rock, specifically in the northwest corner of Al-Qibly Mosque. It was built in the Ottoman period. It holds its name because of the basin of flowers near it. It has a simple iron *mihrab* in addition to a ground *mihrab*.

118 Al-Jame' Al-Aqsa /Al-Qibly Mosque

Al-Qibly Mosque, which is also known as Al-Jame' Al-Aqsa, is the first physical structure ever built by Muslims on the Al-Aqsa Mosque compound. When Muslims first entered Jerusalem in 16 AH/637 AD, the site was deserted and neglected with no signs of construction. Caliph Umar ibn al-Khattab and his companions cleared it of the rubble and built the first Al-Qibly Mosque on the southern part of the area. This was chosen after much deliberation over the best location. Although some of the Prophet's (PBUH) companions had suggested building it in front of the Rock of Ascension to the north, the Caliph decided to build the mosque in the heart of Al-Aqsa, next to the southern wall, instead.

The first mosque was a simple building that sat on wooden trusses. It was designed to accommodate 3,000 worshipers. However, Al-Qibly Mosque as we know it today was first built by the Umayyad Caliph Walid bin Abdul Malik bin Marwan between 90-96 AH/706-714 AD. Some narratives say that Caliph Abdul Malik bin Marwan was the one who initiated the mosque's construction. When he died before the building was completed, his son, Al-Walid I, carried on the mission.

Between 90 – 96 AH/708 – 714 AD, Umayyad Caliph Al-Walid bin Abdul Malik established Al-Aqsa Mosque and the Al-Omari Mosque part of it. Other resources state that Abdul Malek Bin Marwan was the one who ordered the construction, then Al-Waleed resumed the construction after his father. During the Umayyad era, Al-Qibly Mosque consisted of 15 naves, with the widest in the middle. The



HP EXHIBIT 10

building was covered by a lead ceiling that sloped southwards toward a magnificent dome. The mosque was renovated for the first time during the Abbasid era by Caliph Abu Jafar Al-Mansur, and again by Abbasid Caliph Al-Mahdi. Another Abbasid Caliph, Al-Ma'mun, rebuilt the central hallway. Later, Prince Abdullah bin Tahir of the Tahirid Dynasty which ruled the Khorasan during the Abassid era from 205-259 AH/820-872 AD, later built an open corridor for the mosque.

The Fatimid Caliphs also renovated Al-Qibly Mosque several times, including when Caliph al-Zahir li-i'zaz Din Allah renovated the mosque in 426 AH/1034 AD.

When the Ayyubid Caliph Saladin liberated Jerusalem from the Crusaders, he returned Al-Qibly Mosque (Al-Aqsa Mosque) to its earlier form. Before his death, he ordered Nur ad-Din Zengi to build the pulpit in Aleppo specially for Al-Aqsa Mosque. This pulpit was burned down by Zionists in 1969 AD.

The Ottomans also showed a significant care for Al-Qibly Mosque. In particular, Ottoman Sultan Suleiman Khan, also known as Suleiman al-Qanuni, entirely renovated the mosque. Later, Sultan Mehmet II, Sultan Abdulaziz, and Sultan Abdul Hamid II all renovated Al-Qibly Mosque. The latter refurnished the mosque and lit it with lamps.

Since the 1920s AD, Al-Qibly Mosque/Al-Aqsa Mosque have witnessed the Hashemite reconstruction efforts started by Al-Sharif Al-Hussein Bin Ali. The Hashemite kings' efforts are still evident to this day in the renovations of of Al-Aqsa Mosque under the Hashemite Custodianship of His Majesty King Abdullah II Ibn Al-Hussein.

The current Al-Qibly Mosque (Al-Aqsa Mosque) building is rectangular in shape and has a huge hall at its center. The hall lies directly beneath the main dome and is surrounded by three corridors to the east and three corridors to the west. Its length from north to south is 80 meters and its width from east to west is 55 meters. It also has 9 entrances, 7 of which are on the northern side of the mosque. Each door leads to one of the mosque's 7 corridors where there are 2 other entrances to the west and the east. The central, northern entrance is considered the main entrance for Al-Qibly Mosque. The other entrances lead to corridors that

are connected to one other but partly separated by huge trusses, some of which are made of stone, such as the ones in the 2 western corridors and the one below the dome. The other trusses that were renovated at the beginning of the twentieth century were built with marble columns. Most of those are white with bases and crowns of marble, topped with great arches that reach the ceiling.

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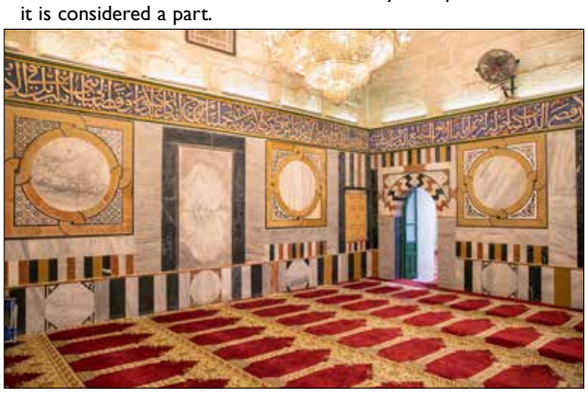
Omar Mosque

Umar ibn al-Khattab's Mosque is located within the eastern wing of Al-Qibly Mosque and is considered part of the Mosque. It is a rectangular-shaped building with two entrances, one located in Al-Qibly Mosque and the other overlooking the courtyard of Al-Aqsa Mosque. Today, part of the mosque is used as an emergency clinic.

Maqam Al-Arbayeen (Shrine of the Forty)

The Shrine of the Forty is a large room located north of Omar Mosque, where one of its entrances is located, and south of Zakaria's *Mihrab*. It is said that it is called *Maqam Al-Arbayeen* because forty righteous men were buried in the shrine. Others say it is because some councils of knowledge used to read the hadith of Al-Nawawi, but there is no evidence for this. The other entrance to the shrine is located in Al-Qibly Mosque, of which it is considered a part.



Zakariya's Mihrab

This mihrab is located in a room on the northern side of Al-Qibly Mosque. The room is part of the mosque and opens into it. Zakariya's *mihrab* is considered one of Jerusalem's and Palestine's most beautiful *mihrabs*, and it is named after the Prophet Zakariya (peace be upon him).

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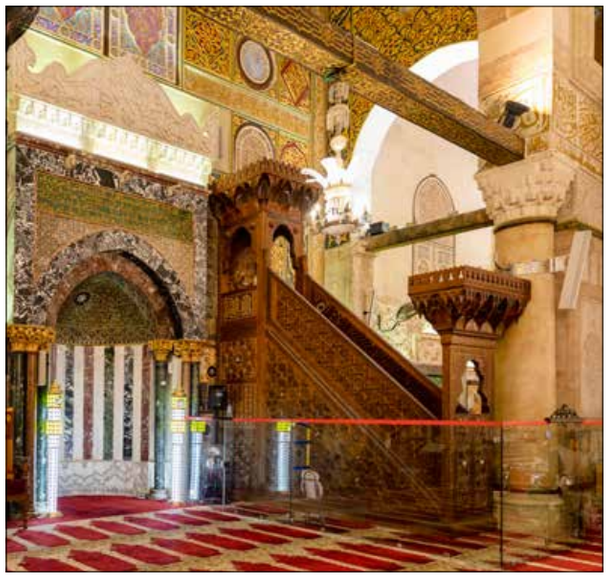
119 A) Pulpit of Nur ad-Din Zengi

B) Saladin's Mihrab (Ayyubid Period)

Nur ad-Din Zengi had this pulpit built in Aleppo in 564 AH/1168 AD. His intention was to place it inside Al-Aqsa Mosque after its liberation from the Crusaders, but he died before this was possible. When Saladin conquered liberated Jerusalem from the Crusaders, he shipped Nur ad-Din Zengi's pulpit from Aleppo and placed it in Al-Aqsa Mosque. The pulpit was made of cedar wood decorated with ivory and sea shells. Its gate was topped with a magnificent crown believed to have been added by Prince Tankaz An-Nasiri in 731 AH/1330 AD. The pulpit includes a staircase that is topped with an arch and a wooden porch.

In 1389 AH/1969 AD, Dennis Michael Rohan, an Australian Christian Zionist, set Al-Qibly Mosque on fire. The historical pulpit was completely destroyed in the arson attack. It was temporarily replaced with a simpler iron one until an identical pulpit was designed and built in Al-Balqa' Applied University in Jordan with the same original materials between 1413-1422 AH/1993 – 2002 AD. After its design, the effort took an additional 4 years until it was finally brought to Al-Qibly Mosque upon the orders of King Abdullah Ibn Al-Hussein II in 1428 AH/2007 AD.



120 Az-Zaytounah Fountain (Sabeel)

This *sabeel* is located north of the *Sabeel al-Ka'as* and south of Al-Aqsa Mosque. It was built in the modern era by the Islamic Heritage Committee. Its name comes from the olive tree located in the middle of the sabeel.

121 The Goblet Fountain (Sabeel Al-Ka'as) (Ayyubid Period)

Sabeel Al-Ka'as is an ablution fountain that was built by Ayyubid Sultan Al-Adil I in 589 AH/1193 AD. It is a circular basin surrounded by an ornamented iron fence further encircled by stone stools. It contains a central fountain and 20 side-faucets used for ablutions. Al-Ka'as was renovated once by Sultan Qaitbay and last by Prince Tankaz An-Nasiri in 728 AH/1327 AD.

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122 East Goblet Platform (Al-Ka'as Al-Sharqi Mastabah)

This platform is located east of the *Sabeel al-Ka'as* and dates back to the Ottoman era. It is rectangular with a simple iron *mihrab* located at its southern end.

123 Funeral's Platform (Mastabah)

This platform is located in front of Al-Qibly Mosque and dates back to the Ottoman era. The families of the deceased used to sit on this platform. A simple iron *mihrab is* located on its southern edge.

124 Al-Waraqa Well

Al-Waraqa Well (Well of Leaves) is located east of Al-Qibly Mosque and extends beneath the mosque. It is 8 meters long, 12 meters wide and 6 meters high. It is said that its name is derived from the shape of its cavity which resembles a leaf. It is said that one of the companions of the prophet went inside and returned with one of the leaves of paradise.

125 Umar ibn al-Khattab's Mosque

This Ayyubid building is located in the southeast corner of Al-Qibly Mosque. It is rectangular in shape, narrow, devoid of decoration, and part of it has been turned into a clinic for the mosque. On its southern side, there is a beautiful *mihrab* with ornate marble columns. It is believed that it is the place where Umar ibn al-Khattab placed the first *mihrab* of Al-Aqsa Mosque when he conquered Jerusalem in 16 AH/638 AD.

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126 Ancient Al-Aqsa / The Double Gate

Ancient Al-Aqsa is located underneath the central nave of Al-Qibly Mosque. It is a linear building that extends from north to south. It can be accessed by using an old stone staircase of 18-steps located in front of Al-Qibly Mosque's exterior northern corridor. The mosque is a barrel-shaped vault comprised of three cylindrical arches that extend from north to south. It is on an incline due to the natural geography of Al-Aqsa Mosque's location. The interior of the building consists of two naves that are surrounded by huge stone pillars. It originally served as passage for the Umayyad Caliphs connecting their palaces to Al-Aqsa, as the palaces were built next to its southern wall. Ancient Al-Aqsa ends with a door that is called "The Door of the Prophet" or "The Double Gate." Ancient Al-Aqsa Mosque's building that was restored and reconstructed by Al-Aqsa's Committee for the Reconstruction of Holy Sites in 1419 AH/1998 AD was originally an Umayyad building. Today, the building hosts Al-Aqsa Mosque's library, called "Al-Khutniyya Library."

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127 The Double Gate/The Prophet's Gate (Umayyad Era)

This gate is located to the west of the Triple Door underneath the *mihrab* of Al-Qibly Mosque. It was used by Umayyad Caliphs as an entrance. Saladin sealed it when he built Al-Khatuniyya School that is adjacent to Al-Aqsa Mosque's southern wall. Today, the gate is permanently closed and the interior corridor has been turned into a mosque called the "Ancient Al-Aqsa" or al-Aqsa al-Qadeemi.

128 Al-Khutniyya Gate (Al-Khitabah)

This gate is located on the southern side of Al-Qibly Mosque, and to the west of its pulpit. It is believed that the gate's construction dates back to the Ayyubid period. Khatibs used the gate to reach their room behind the *mihrab* of Al-Qibly Mosque. It is believed that the Umayyad princes also used to ascend from their palaces to the Qibly Mosque through this door.

129 Al-Khutniyya Zawiya / School (Ayyubid Period)

The Khutniyya School was built during Saladin's reign in 587 AH/1191 AD. It is adjacent to Ancient al-Aqsa Mosque' wall and Al-Qibly Mosque, directly behind Saladin's pulpit. It was named after Sheikh Al-Khutni, a scholar who taught Islamic Sciences there. The school's original structure was subject to several changes, including the addition of some rooms and restrooms. Today, only a few arches and windows remain of the school's original building.

130 Moroccan Quarter, destroyed by Israel in 1967

The Moroccan Quarter/Neighborhood was located in the southeast of the Old City of Jerusalem, next to Al-Buraq Wall. It was named after the Moroccan immigrants who resided in this neighborhood since 296 AH/909 AD. On 6 June 1967, the Israeli army occupied the eastern part of Jerusalem during the Six-Day War, after it had been under the Jordanian administration. At the end of the war, Israel destroyed the neighborhood, which included 131 residential homes and two mosques, one of which was Al-Buraq Al-Sharif Mosque. The neighborhood was then turned into the Western Wall Plaza.

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131 A) The Umayyad Palaces

B) Umayyad Palaces

These palaces are located to the southwest of Al-Aqsa Mosque. They are named after the Umayyad Caliph Al-Walid Ibn Abd Al-Malik Ibn Marwan (r. 86-96 AH/705-714 AD). The palaces form a huge complex that was built on an area of about 15 dunams. It was known as "Dar al-Imara "(Palace of the Governor). It was used as the headquarter for the governor, his senior companions and the custodians of Al-Aqsa Mosque.

132 A) The Land of Al-Khatuniya

B) The Land of Al-Khatuniya

This area is bounded to the south by the Old City walls and to the north by Al-Aqsa Mosque. It is considered one of the endowments of Al-Khutniyya School that dates back to the Mamluk era. An Arab school affiliated with UNRWA was built on the land in the 1960s. The Israeli authorities demolished the school after the 1967 War, conducted extensive archaeological excavations on the site and then established the Jerusalem Archaeological Park. Today, they call it the Davidson Center Jerusalem Archaeological Park.

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133 The Triple Gate (Fatimid Era)

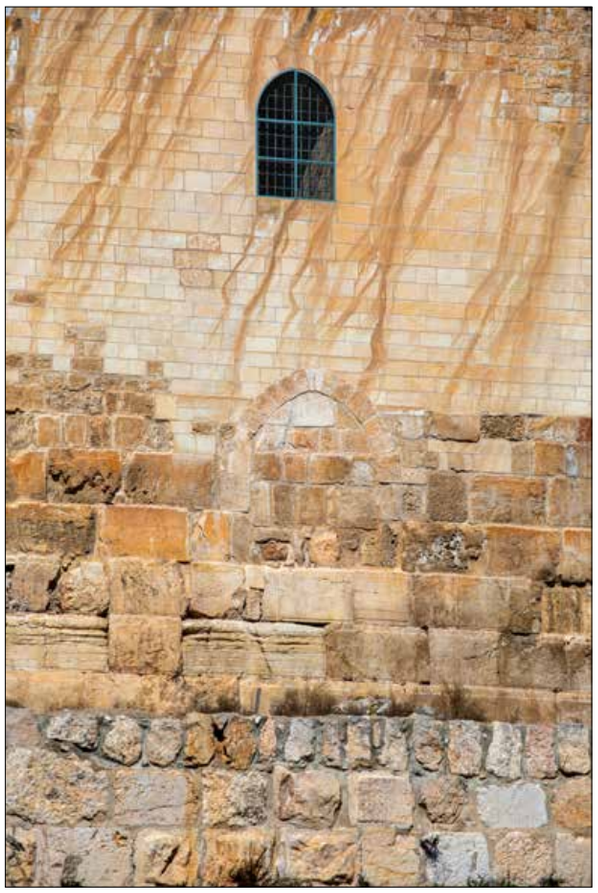
The Fatimid Caliph al-Zahir li-i'zaz Din Allah ordered the building of the Triple Gate in 452 AH/1034 AD. It is located in the middle of the southern wall of Al-Aqsa Mosque. It consists of three entrances that overlook the Umayyad palaces that are located to the south of Al-Aqsa Mosque. The gate leads to the southern wall of Al-Marwani Mosque, which is one of the mosques that sits inside the borders of Al-Aqsa Mosque. Some archaeologists state that the Umayyads constructed these doors as private entrances for the Umayyad princes of Al-Aqsa Mosque. Saladin closed this door after liberating Jerusalem to protect the city from future raids.

134 Mihrab of Daoud

This is a huge *mihrab* located in the southern wall of Al-Aqsa Mosque, east of Al-Qibly Mosque. It was built to commemorate Umar ibn al-Khattab's prayer at Al-Aqsa Mosque when he conquered the city of Jerusalem. It was named in honor of the mihrab prayer of Prophet Daoud.

135 The Single Gate (Fatimid Era)

This gate was reopened by the Fatimid Caliph al-Zahir li-i'zaz Din Allah in 425 AH/1034 AD. It is located on the southern wall of Al-Aqsa Mosque, to the east of the Triple Gate. It is permanently closed.
The Crusaders opened the gate in Al-Aqsa Mosque's southern wall to facilitate entry by horse into what is now Al-Marwani Mosque, which had been used as a stable for their horses.



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136 Cradle of Issa (Jesus) (Ottoman Era)

The Cradle of Issa is a small dome built in the last decades of the Ottoman era during the reign of the Ottoman Sultan Abdul Hamid II in 1316 AH/1898 AD. It is located next to the middle of a staircase in the southeastern corner of Al-Marwani Mosque, which leads to the surface of the mosque. It consists of a dome based on four columns that were built over a stone basin called "The Cradle of Issa." In front of the cradle is a simple, hollowed stone *mihrab*. The name "the Cradle of Issa" goes back to a stone basin named "The Cradle of Issa" probably built during the Abbasid or Fatimid eras. Despite the mosque's name, there is no evidence in Islamic tradition that places Jesus (PBUH) in this location. Moreover, Christian clergymen in Jerusalem issued a statement declaring that Christians do not have any monuments or holy sites anywhere inside Al-Aqsa Mosque.

Al-Aqsa Mosque's Gates

Al-Aqsa Mosque has 16 gates, 11 of which are open and 5 of which are closed. The Islamic Waqf has the keys to all the gates except for the Moroccan Gate, to which the Israeli occupation authorities have possessed the keys since 1387 AH/1967 AD to facilitate the entry of non-Muslim visitors. Despite the fact that the Islamic Waqf holds the keys to the other gates, the Israeli occupation authorities control the opening and closing of the gates and authorize the entry of worshipers into Al-Aqsa. The occupation authorities frequently prevent worshipers under the age of 45-50 from performing prayers, and the occupation police have a security station inside Al-Aqsa Mosque, near the Dome of the Rock.

Water Sources

There are many water sources in Al-Aqsa Mosque, among them are 2 pools and 2 tanks. In addition to 8 sabeels, there are 27 wells, most of which are rich with water and used to serve the visitors and worshipers of Al-Aqsa Mosque. The water is necessary for ablutions, drinking, etc.

Wells

There are 27 wells in Al-Aqsa Mosque compound. Most of them are rich with water. 8 of them are located atop the Dome's platform and the other 17 wells are distributed across the courtyards of Al-Aqsa mosque, Al-Khutniyya Library and another well is inside Ancient Al-Aqsa. Those wells were drilled during various Islamic eras in order to serve the worshipers, provide drinking water, and for the use of the residents of the old town as well.

Pulpits (Minbar)

A pulpit stands inside Al-Aqsa Mosque for the speaker (Khatib) to narrate sermons. Sermons are part of Islamic rituals and include the Friday sermon (Khutba), and other sermons for different religious occasions such as Eid Al-Fitr and Eid Al-Adha.

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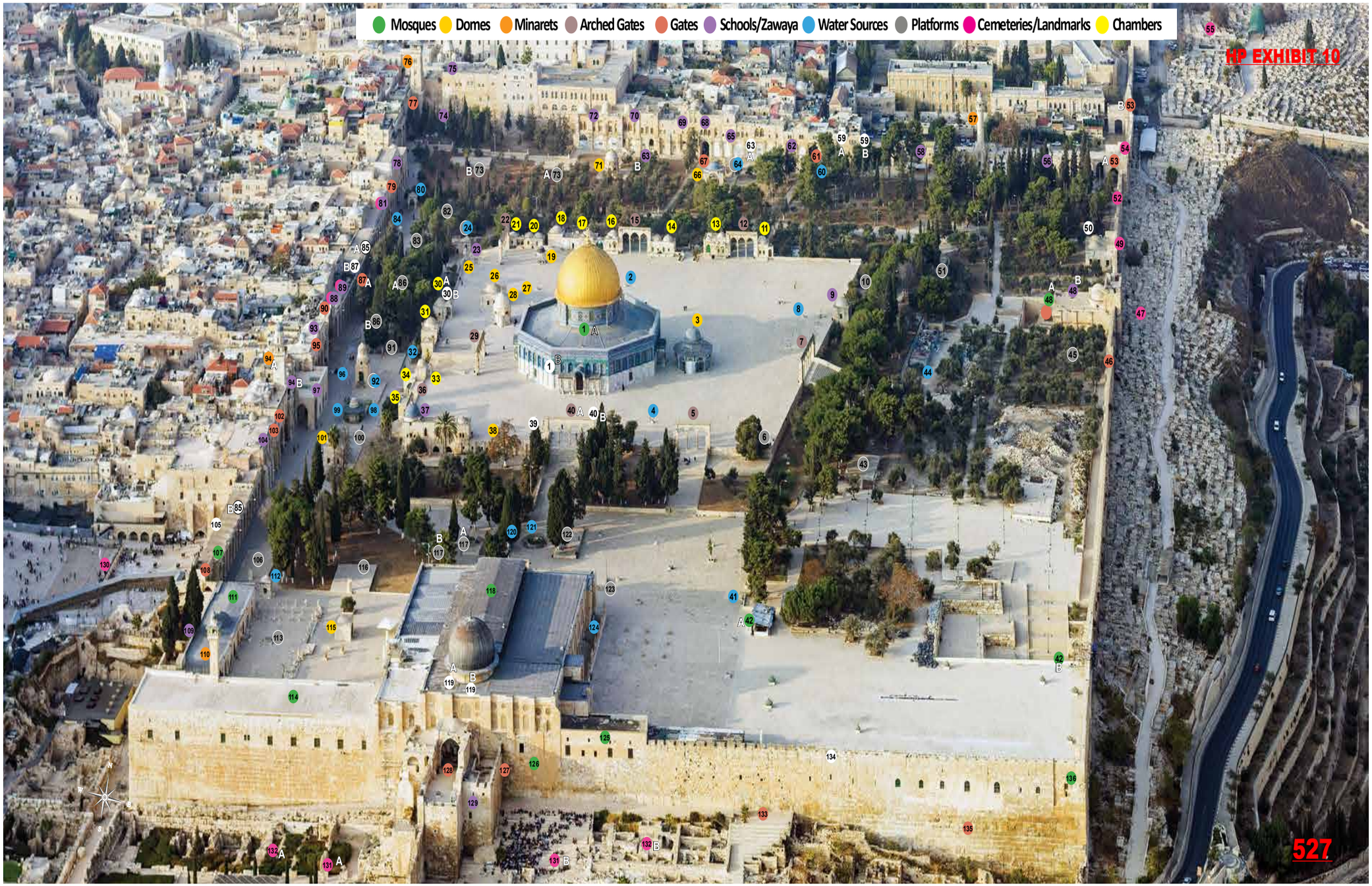
Platforms (*Mastabah*)

There are around 40 platforms in Al-Aqsa Mosque. A platform is a flat space made of stone which is elevated from Al-Aqsa's surface. It usually comprises a few steps and a carved *mihrab* pointing towards the Qibla. In the past, these platforms were allocated for prayers, as well as for scholarly gatherings and sermons by famous international Islamic scholars. Some scholars who preached on Al-Aqsa mosques' platforms included Mujir Ad-Din Al-Hanbali and his book "The Solemn in the History of Jerusalem and Hebron" in 900 AH/1494 AD, Sheikh Yacoub Al-Buderi who taught Forensic Sciences near Bab al-Nazir (Inspector's Gate) in 1287 AH/1870 AD, Murad Effendi Al-Masri who taught language sciences and Arabic calligraphy in early 13th century AH/19th century AD, Al-Shirazi, known as Al-Maqdisi (Abu Al-Faraj Abdul Wahed Bin Ahmad) who taught Fiqh and fundamentals of religion according to the Hanbali School in late 386 AH/996 AD, and others who taught from the four mainstream schools of Sunni Fiqh (Islamic jurisprudence): Maliki, Shafi'i, Hanbali, and Hanafi. Out of the 40 platforms, only two were built recently. The rest pertain to the various historic Islamic eras, especially the Mamluk and Ottoman.


Mosques
Domes
Minarets
Arched Gates
Gates
Schools/Zawaya
Water Sources
Platforms
Cemeteries/Landmarks
Chambers
HP EXHIBIT 10
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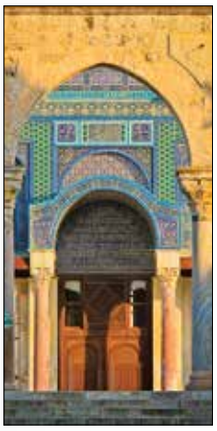
Map Legend

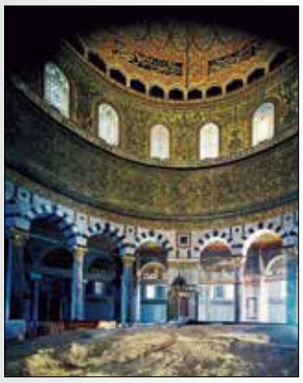
A) 1) A) The Dome of the Rock
1) B) The Afternoon (Asr) Prayer Sundial
2) The Paradise (Al-Janneh) Well
3) The Dome of the Chain
4) The Pomegranate (Al-Ruman) Well
5) The Southeastern Arched Gate (Al-Ba'ikah)
6) Al-Karak Platform (Mastabah)
7) The Eastern Arched Gate (Al-Ba'ikah)
8) Birds' (Al-Asafeer) Well
9) Al-Ahmadiyah School
10) Al-Ahmadiyah School Platform (Mastabah)
11) Northeastern Worship Chamber (Khlwah) of Ahmad Pasha Ibn Radwan
12) The Northeastern Arched Gate (Al-Ba'ikah)
13) The Northwestern Worship Chamber (Khlwah) of Ahmad Pasha Ibn Radwan
14) The Chamber (Khlwah) of Mohammad Bey, the Brigadier General of Jerusalem
15) The Northern Arched Gate (Al-Ba'ikah)
16) The Chamber (Khlwah) of Mohammad Agha
17) The Chamber (Khlwah) of Arsalan Pasha
18) The Al-Junblattiya Worship Chamber (Khlwah)
19) The Spirits Dome
20) The Worship Chamber (Khlwah) of Qitas
21) Worship Chamber (Khlwah) of Parwiz
22) The Northwestern Arched Gate (Ba'ikah)
23) Al-Khadr Zawiyah
24) Sha'lan's Sabeel (Public Fountain) and Platform (Mastabah)
25) Al-Khadr's Dome
26) The Zawiyah Mohammadiyya Dome / Sheikh Al-Khalili Dome
27) The Prophet's Dome and Mihrab
28) The Dome of Ascension
29) The Western Arched Gate (Ba'ikah)
30) A) Chamber (Khlwah) of Islam Bey
30) B) Az-Zakat Committee
31) Chamber (Khlwah) of Bayram Pasha
32) King Issa Al-Mu'azzam's Cistern
33) Worship Chamber of the Mufti (Khalwet Al-Mufti)
34) Worship Chamber (Khlwah) of Abd Al-Hayy Al-Dajani
35) Southeastern Worship Chamber (Khlwah) (Upper floor: Al-Aqsa Chief of Protocol, lower floor: Store)
36) The Southwestern Arched Gate (Ba'ikah)
37) Al-Nahwiyah School
38) Yusuf's Dome
39) Burhan Ad-Din's Pulpit
40) a) The Southern Arched Gate (also known as "The Scales" or Al-Qantarah)
40) B) Sundial
41) Great Sea's Well
42) a) Al-Marwani Mosque (Western Entrance)
42) B) Al-Marwani Mosque (Eastern Entrance)
43) Sabra & Shatila Platform (Mastabah)
44) Gate of Mercy (Bab Ar-Rahmah) Sabeel
45) Al-Ghazali Platform (Mastabah)
46) The Funerals Gate
47) Gate of Mercy (Bab Ar-Rahmah) Cemetery
48) A) Gate of Mercy (Bab Ar-Rahmah) Bab At-Tawbah) (Golden Gate) and Its Prayer Hall
48) B) Al-Ghazaliyah School
49) Shaddad ibn Aws Tomb
50) Seat of Suleiman (Dar Al- Hadith Ash-Sharif)
51) Circular Platform (Mastabah)
52) Tomb of Ubada Ibn Al-Samit
53) A) The Tribes Gate
53) B) The Tribes Gate (One of the Old City's Gates)
54) Martyrs' (Al-Ikhshidiyya's) Cemetery
55) Al-Yusufiyah Cemetery
56) Al-Aqsa Mosque Shari'a Secondary School for Boys
57) The Tribes Gate Minaret/The Salahya Minaret (Mamluk Era)
58) Al-Ghadiriyah School
59) A) Men's Ablution (Matharah), 59) B) Women's Ablution
60) Gate of Remission (Bab Hutta) Sabeel
61) The Gate of Remission
62) Al-Basitiyah School
63) A) The Northern Corridor (Rewaq)
63) b) Riyad Al-Aqsa School
64) Sultan Suleiman's Sabeel and Platform (Mastabah)
65) Dar As-Salihin (Al-Khanaqah/Al-Duwaidaryah School (Mamluk Era)
66) The Sultan Mahmud II's Dome/The Lovers of the Prophet's (PBUH) Dome
67) The Gate of Darkness (The Gate of King Faisal)
68) Al-Aminiyah School
69) Al-Farisyah School
70) Al-Aalmalakiyya Al-Jukandar School
71) Suleiman's Dome
72) Al-Asa'rdiyah School
73) A) Al-Asa'rdiyah School Platform (Mastabah)
73) B) Al-Zahiri Platform (Mastabah)
74) Al-Zawiyah Al-Rifa'eyeh School
75) Al-Jawiliyah School
76) Al-Ghawanmeh Gate Minaret
77) Al-Ghawanmeh Gate
78) Al-Manjakiyah School
79) The Inspector's Gate
80) Fountain of Ibrahim Rumi/ Al-Busiri Sabeel
81) Al-Wafa'iyah Zawiyah (Tomb of Sheikh Budeir Ibn Hubeish)
82) Al-Busairi Platform (Mastabah)
83) Al-Budeiri / Mustafa Agha Platform (Mastabah)
84) Mustafa Agha Sabeel (Al-Budairi)
85) The Western Corridor (Rewaq)
86) A) Iron Gate Platform (Mastabah)
86) B) Ali Pasha Platform (Mastabah)
87) A) The Iron Gate
87) B) Ribat Al-Kurd
88) Al-Khatuniyya School (The burial site of a group of famous people, including members of Al-Husseini family)
89) Al-Arghuniyya School (Tomb of the Hashemite Sharif, King Hussein Bin Ali)
90) The Cotton Merchants Gate
91) Cotton Merchants Gate's Platform (Mastabah)
92) Sabeel Qaitbay
Qaitbay Platform (Mastabah)
93) The Uthmaniyya School
94) A) The Gate of the Chain Minaret
94) B) Al-Aqsa Mosque Shari'a Secondary School for Girls
95) The Ablution Gate
96) The Well of Sabeel Qaitbay
97) Al-Ashrafiyah School
98) An-Narenj Pool
99) The Fountain of (Sabeel) Qasim Pasha
100) Mud Platform (Mastabah)
101) Dome of Al-Salih Najm ad-Din Ayyub (Dar Al-Qur'an)
102) The Islamic Library/Al-Aqsa Archive Gate
103) The Gate of the Chain
104) At-Tankaziyah School
105) Al-Buraq Wall
106) Abu Bakr/Al-Buraq Platform (Mastabah)
107) Al-Buraq Mosque
108) The Moroccan Gate/ The Buraq Gate below
109) Al-Zawiyah/ Al-Fakhariyya School
110) The Moroccan Gate Minaret / Al-Fakhriya
111) Al-Malakiyah Mosque (The Moroccan Mosque)/ The Islamic Museum
112) The Moroccan Gate Sabeel
113) The Islamic Museum Platform (Mastabah)
114) The W omen's Mosque (Al-Aqsa Library)
115) Yusuf Agha's Dome
116) Pine Platform (Mastabah)
117) A) The West Ka'as Platform (Al-Kas Al-Gharbi Mastabah)
117) B) The Flower Platform (Mastabah)
118) Al-Jame' Al-Aqsa /Al-Qibly Mosque
119) A) Pulpit of Nur ad-Din Zengi
B) Saladin's Mihrab
120) Az-Zaytounah Fountain (Sabeel)
121) The Goblet Fountain (Sabeel Al-Ka'as)
122) East Goblet Platform (Al-Ka'as Al-Sharqi Mastabah)
123) Funeral's Platform (Mastabah)
124) Al-Waraqa Well
125) Umar ibn al-Khattab's Mosque
126) Ancient Al-Aqsa / The Double Gate
127) The Double Gate/The Prophet's Gate
128) Al-Khutniyya Gate (Al-Khitabah)
129) Al-Khutniyya Zawiya / School
130) Moroccan Quarter, destroyed by Israel in 1967
131) A) The Umayyad Palaces
B) Umayyad Palaces
132) A) The Land of Al-Khatuniya
B) The Land of Al-Khatuniya
133) The Triple Gate
134) Mihrab of Daoud
135) The Single Gate
136) Cradle of Issa (Jesus)

HP EXHIBIT 10

The above numbers correspond to the points on the map and their respective entry in the text of this guide.

HP EXHIBIT 10





529

HP EXHIBIT 11

King receives Russian FM, stresses need to stabilise southern Syria

Amman
03 November 2022

HP EXHIBIT 11

His Majesty King Abdullah received Russian Foreign Minister Sergey Lavrov in Amman on Thursday and stressed the importance of stabilising Syria, especially southern Syria.

King Abdullah noted the need to activate efforts to reach a political solution to the crisis in Syria, safeguarding its unity and territorial integrity, while guaranteeing the safe and voluntary return of refugees.

The meeting also covered the challenges facing Jordan due to the Syrian crisis, including organised drug-smuggling attempts.

His Majesty and the Russian foreign minister discussed bilateral ties and the latest regional developments of mutual concern.

Discussions also covered the Palestinian cause and efforts to resume serious and active negotiations to achieve just and comprehensive peace on the basis of the two-state solution.

The King stressed that Jordan will continue its efforts to safeguard Islamic and Christian holy sites in Jerusalem, under the Hashemite Custodianship.

HP EXHIBIT 11

The meeting covered efforts to resolve the crisis in Ukraine and address its implications.

Deputy Prime Minister and Foreign Minister Ayman Safadi, Director of the Office of His Majesty Jafar Hassan, and Russian Ambassador in Amman Gleb Desyatnikov attended the meeting.

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HP EXHIBIT 12

King meets Pope Francis in Vatican

Vatican City
10 November 2022

HP EXHIBIT 12

His Majesty King Abdullah met with Pope Francis during a visit to the Vatican City on Thursday.

The meeting, attended by Her Majesty Queen Rania Al Abdullah, focused on the need to promote interfaith dialogue, harmony, and coexistence, as well as safeguarding the Christian presence in the region.

Discussions at the meeting—attended by His Royal Highness Prince Ghazi bin Muhammad, His Majesty's chief adviser for religious and cultural affairs and personal envoy—underscored the importance of maintaining efforts to achieve peace in order for peoples to live in security and stability.

King Abdullah lauded the Pope's positions on regional issues.

His Majesty also held an expanded meeting with Secretary of State of the Holy See Cardinal Pietro Parolin, during which the connection between security and peace was highlighted, and the importance of breaking the stalemate in the Middle East peace process was affirmed as critical for bolstering regional security and stability, and promoting harmony in the region.

During the meeting, also attended by His Royal Highness Prince Ghazi, the King and

HP EXHIBIT 12

Cardinal Parolin highlighted Jerusalem as key to achieving peace in the region, noting that any attempts to alter its historical and legal status quo will undermine the rights of worshippers in the holy city.

The Cardinal noted Jordan's vital role in safeguarding holy sites in Jerusalem, under the Hashemite Custodianship, and in a manner that preserves the city's identity as a symbol of peace.

Cardinal Parolin commended Jordan's efforts, under His Majesty's leadership, to safeguard the Christian presence in the region as an integral part of the Middle East's past, present, and future, and its demographic composition.

The King expressed Jordan's keenness to preserve and restore Christian religious sites, especially the Baptism Site of Jesus Christ (Bethany beyond the Jordan), located on the East Bank of the Jordan River.

His Majesty said the Baptism Site receives the utmost care, noting that the upcoming phase will be marked by further development and improvement to the facilities and services provided to visitors and Christian pilgrims, within Jordan's commitment to the freedom of worship.

The meeting also covered the latest international developments and the need for joint action to achieve peace.

Deputy Prime Minister and Foreign Minister Ayman Safadi, Director of the Office of His Majesty Jafar Hassan, Jordan's non-resident Ambassador to the Vatican Makram Queisi attended the meeting on the Jordanian side, while Archbishop Paul Richard Gallagher, the Vatican's secretary for relations with states and international organisations, and Monsignor Marco Formica attended the meeting from the Vatican.

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HP EXHIBIT 13

King meets UK PM

London
11 November 2022

HP EXHIBIT 13

His Majesty King Abdullah met with United Kingdom Prime Minister Rishi Sunak on Friday in London, covering strategic relations between Jordan and the UK, as well as regional and international developments.

King Abdullah wished Prime Minister Sunak success in his term in office, expressing Jordan's keenness to advance the deep-rooted ties of friendship with the UK and bolster cooperation across the political, economic, and defence fields.

His Majesty—at the meeting attended by His Royal Highness Prince Ghazi bin Muhammad, His Majesty's chief adviser for religious and cultural affairs and personal envoy—expressed appreciation of the United Kingdom's economic and development support for Jordan.

The King stressed the importance of continuing close coordination on issues of mutual concern, in service of the two countries and to enhance international security and stability.

His Majesty added that collective efforts and solidarity among countries are needed to address the ramifications of the Ukrainian crisis, especially concerning food and energy security.

HP EXHIBIT 13

Concerning the Palestinian cause, the King reaffirmed the importance of working actively to achieve just and comprehensive peace between the Palestinians and the Israelis on the basis of the two-state solution, guaranteeing the establishment of an independent Palestinian state on the 4 June 1967 lines, with East Jerusalem as its capital.

His Majesty stressed the importance of preserving the historical and legal status quo in the holy city and preventing unilateral Israeli measures that lead to continued escalations in the Palestinian Territories.

The King added that Jordan will continue to safeguard Islamic and Christian holy sites in Jerusalem under the Hashemite Custodianship.

Discussing the situation of refugees, His Majesty stressed the importance of maintaining support for refugees through the UNHCR and UNRWA.

Moreover, discussions covered regional and international efforts to counter terrorism within a holistic approach.

For his part, Prime Minister Sunak noted the deep-rooted ties between the two countries and keenness to strengthen them further, commending Jordan’s key role in the region.

The prime minister stressed the importance of maintaining bilateral cooperation towards economic prosperity, describing Jordan as one of the United Kingdom’s most important allies in the region.

Deputy Prime Minister and Foreign Minister Ayman Safadi, Director of the Office of His Majesty Jafar Hassan, Jordan’s Ambassador to the UK Manar Dabbas, and a number of British officials attended the meeting.

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HP EXHIBIT 14

King, France president hold talks in Amman

Amman
21 December 2022

HP EXHIBIT 14

His Majesty King Abdullah and France President Emmanuel Macron on Wednesday held talks at Al Husseiniya Palace, covering bilateral ties and the latest regional and international developments.

At bilateral talks that were followed by an expanded meeting attended by His Royal Highness Crown Prince Al Hussein bin Abdullah II, the two leaders stressed the deep-rooted ties of friendship between Jordan and France, as well as keenness to advance them further.

Speaking at the beginning of the expanded meeting, King Abdullah noted the warm and historical bilateral relationship, adding, “I only see that the relationship between our two countries is growing by leaps and bounds and I wanted to thank your leadership for that and how you help us.”

Referring to the second Baghdad Conference for Cooperation and Partnership held at the Dead Sea, His Majesty said, “I very much appreciated your support for the Baghdad II conference yesterday, which I think went very successfully as we broke many boundaries to be able to move forward.”

“We look at France as an integral part of our history in the region,” the King continued, adding, “This is an amazing relationship that we have always had with

HP EXHIBIT 14

France politically, more so militarily, unfortunately because of issues in our region."

His Majesty said discussions with President Macron address the challenges in Iraq, Syria, and Lebanon, as well as the Palestinian cause, noting that the French president's "role in being able to focus on the issues and the challenges that we have has been of tremendous help".

For his part, President Macron stressed the importance of France's cooperation with Jordan and the outcomes of his talks with the King, highlighting the meetings held on the sidelines of the Baghdad conference.

"I think the bilateral relations are delivering great results and we want to do more," he said, expressing France's desire to support Jordan's projects and what is important for the Jordanian people.

"Your role in the region and our cooperation and critical issues for peace and stability in the whole region are absolutely essential to us," President Macron said, describing Jordan and His Majesty as "very clear partners, allies, and friends in the region for us."

The French president described the second Baghdad conference as a success, commending Jordan and the King for their "convening power and the ability to gather all these countries around the table and then sharing the same agenda, framing the discussion in the region and supporting Iraqi sovereignty and the different prospects".

"I want to thank you and congratulate you because I think it was not a done deal, and a few months ago all of the people probably doubted the collective ability to organise such a conference, and you did it, so thank you very much," President Macron added.

At the talks, His Majesty thanked France for providing development support for Jordan across various sectors, expressing the Kingdom's keenness to expand economic cooperation with France.

The King also commended France and the European Union for supporting peace efforts on the basis of the two-state solution, stressing that Jordan continues to undertake efforts to safeguard Islamic and Christian holy sites in Jerusalem, under the Hashemite Custodianship.

His Majesty stressed the importance of maintaining support for refugees and UNRWA.

The talks also covered international developments and challenges, including ways to cooperate in ensuring food security and mitigating the impact of climate change, while maintaining efforts to counter terrorism within a holistic approach.

Prime Minister Bisher Khasawneh, Deputy Prime Minister and Foreign Minister Ayman Safadi, Director of the Office of His Majesty Jafar Hassan, Jordan's Ambassador to France Makram Queisi, and senior French officials accompanying President Macron attended the talks.

Earlier, an official welcoming ceremony was held at Al Husseiniya Palace for President Macron, who later concluded his visit to Jordan.

The French president had arrived in the Kingdom on Tuesday to participate in the Baghdad conference at the Dead Sea.

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King receives Israeli PM, stresses need to respect historical, legal status quo in Al Aqsa Mosque

Amman
24 January 2023

His Majesty King Abdullah on Tuesday received Israeli Prime Minister Benjamin Netanyahu in Amman.

King Abdullah stressed the importance of respecting the historical and legal status quo in Al Aqsa Mosque/Al Haram Al Sharif.

His Majesty stressed the need to maintain calm and cease all acts of violence, in order to pave the way for a political horizon for the peace process, calling for an end to any measures that could undermine peace prospects.

The King reaffirmed Jordan's steadfast position in support of the two-state solution, which guarantees the establishment of an independent Palestinian state on the 4 June 1967 lines, with East Jerusalem as its capital, living side by side with Israel in peace and security.

Discussions also covered bilateral ties and the need for the Palestinian people to benefit from economic and regional projects.

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Deputy Prime Minister and Foreign Minister Ayman Safadi, Director of the Office of His Majesty Jafar Hassan, General Intelligence Department Director Maj. Gen. Ahmad Husni, and the accompanying Israeli delegation attended the meeting.

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HP EXHIBIT 16

King holds talks with Canada PM in Ottawa

Amman
27 January 2023

HP EXHIBIT 16

His Majesty King Abdullah and Canada Prime Minister Justin Trudeau on Friday held talks in Ottawa that covered bilateral ties and the latest regional and international developments.

In bilateral talks followed by expanded ones at Parliament Hill, King Abdullah and Prime Minister Trudeau noted the deep-rooted strategic ties between the two countries and keenness to advance them in education, trade, investment, and defence cooperation.

Speaking at the top of the talks, His Majesty expressed appreciation for the strong ties of friendship between Jordan and Canada, voicing pride in the level of bilateral ties and political cooperation to counter challenges in the region.

The King commended Canada's support for Jordan in countering economic challenges, stressing its important role in bolstering security and stability in the region.

"We have challenges this year, and Canada's voice is always a voice of reason and hope for all of us," His Majesty said.

For his part, Prime Minister Trudeau noted productive work over the past years to

HP EXHIBIT 16

expand ties between the two countries, highlighting the "tremendous amount of opportunities for us to deepen and strengthen our bilateral relationship, whether it's around investments, whether it's around people to people connections."

"Your leadership has been tremendous on that, and of course in the region as well," the prime minister added, addressing the King.

"Complicated situations going on around the world these days, following the pandemic, following Russia's invasion of Ukraine, and I look forward to very good conversations amongst friends about how we can work together to bring peace and stability in the region and around the world," Prime Minister Trudeau said.

Deputy Prime Minister and Foreign Minister Ayman Safadi, Director of the Office of His Majesty Jafar Hassan, Jordan's Ambassador to Canada Majed Qatarneh, and a number of senior Canadian officials attended the talks.

As part of His Majesty's visit, the Jordanian and Canadian governments signed a Sovereign Loan agreement valued at up to 120 million Canadian dollars.

At the conclusion of the talks, the following joint statement was released:

"Canada and Jordan: Advancing Cooperation and Addressing Global Challenges Together

January 27, 2023
Ottawa, Ontario

In the spirit of enduring partnership and commitment to advancing ties of friendship and addressing key global issues, Prime Minister Justin Trudeau and His Majesty King Abdullah II of Jordan met in Ottawa today.

The two leaders held extensive talks on ways to advance bilateral cooperation and expressed their commitment to work together to further develop the Canada-Jordan bilateral trade and investment relationship. Canada has been an important trade and investment partner for Jordan since the implementation of the Canada-Jordan Free Trade Agreement, and today, Prime Minister Trudeau and King Abdullah II discussed opportunities to further enhance trade and investment between our two countries.

The two leaders reaffirmed their commitment to bolstering international security and stability and to continuing to work together to overcome regional and global challenges and crises.
His Majesty and the Prime Minister expressed deep concern about the deteriorating situation in the West Bank and Gaza. They stressed the importance of increasing efforts to achieve a just, lasting, and comprehensive Middle East peace on the basis of the two-state solution. They emphasised the need to stop all unilateral and

HP EXHIBIT 16

provocative measures that undermine the two-state solution, increase tension, and lead to violence. They also encouraged efforts to relaunch peace negotiations to achieve the two-state solution that will ensure an independent, viable, and sovereign Palestinian state living side by side with Israel in peace and security in accordance with international law, relevant United Nations resolutions, and agreed upon terms of reference.

In that regard, the Prime Minister and His Majesty stressed the importance of preserving the historical status quo in Jerusalem and its holy sites. The Prime Minister reiterated Canada's support for the Hashemite Custodianship of the Holy Sites.

King Abdullah II and Prime Minister Trudeau also stressed the importance of finding a political solution to the crisis in Syria in accordance with United Nations Security Council Resolution 2254. Prime Minister Trudeau expressed Canada's appreciation for Jordan's generosity in hosting Syrian refugees. He reaffirmed that Canada's engagement in the Middle East will continue to respond to the region's existing security and humanitarian challenges, including the Syrian refugee crisis and the economic crisis in Lebanon. The two leaders affirmed their support for Iraq and its stability.

The Prime Minister and His Majesty also discussed the war in Ukraine and its implications for global security. His Majesty and the Prime Minister jointly called for an immediate end to the war and for respecting international law, the UN charter, and the sovereignty and territorial integrity of Ukraine.

The Prime Minister and His Majesty affirmed that Jordan and Canada will continue their bilateral cooperation, alongside other partners, to combat violent extremism and terrorism. Both countries will continue to participate in the Global Coalition Against Daesh to ensure its enduring defeat. The two countries will also continue cooperation through the Aqaba Process.

King Abdullah II and Prime Minister Trudeau reiterated their shared commitment to building upon the bilateral relations between Jordan and Canada in various areas. Canada and Jordan signed a Sovereign Loan agreement valued at up to CAD $120 million over 10 years. This loan will be funded through Global Affairs Canada's Sovereign Loans Program, an innovative finance tool that supports government-led development efforts in middle-income partner countries. His Majesty expressed gratitude for Canada's continued support for Jordan. The Prime Minister stressed the importance of Jordan's economic reforms and its modernisation vision. He valued Jordan's role as a force for peace and stability in the region."

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King, President Biden discuss cooperation to enhance regional stability, ensure de-escalation in Palestinian Territories

Washington, DC
02 February 2023

His Majesty King Abdullah and US President Joe Biden on Thursday discussed means of bolstering cooperation between Jordan and the United States to enhance regional stability and ensure de-escalation in the Palestinian Territories.

During a meeting at the White House, attended by His Royal Highness Crown Prince Al Hussein bin Abdullah II, King Abdullah commended the United States' crucial efforts in restoring calm and creating a political horizon that maintains prospects for just and comprehensive peace, based on the two-state solution.

His Majesty stressed the need to cease Israeli measures that undermine the two-state solution and push towards escalation, calling for stepping up efforts to support the Palestinian people in attaining their just and legitimate rights, by establishing an independent Palestinian state on the 4 June 1967 lines, with East Jerusalem as its capital, living side-by-side with Israel in peace and security.

President Biden reaffirmed his support for the two-state solution, noting the vital role of the Hashemite Custodianship of holy sites in Jerusalem.

President Biden also emphasised the importance of preserving the status quo in Al Haram Al Sharif.

Moreover, the leaders discussed the deep-rooted, strategic partnership between Jordan and the United States, and keenness to enhance it across various sectors.

The King expressed appreciation of the deep friendship between the governments and peoples of the two countries, thanking the United States for its continued support for Jordan in various fields.

President Biden thanked His Majesty for the partnership between Jordan and the United States and for his leadership as a stabilising force in the Middle East, stressing the United States' commitment to the Kingdom's stability and economic prosperity, amid various regional and international challenges.

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بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

By Fax No.5898988 and By Hand

Mr. Moshe 'Chico' Edri
Jerusalem District Police Chief
State of Israel
Hashin Street 1, Russian Compound, Jerusalem, Tel: 5391100, Fax: 5898988

In my capacity as General Director of the Jerusalem Awqaf and Al-Aqsa Mosque Affairs, which is one of the departments of the Ministry of Awqaf of the Hashemite Kingdom of Jordan, and in the exercise of His Majesty King Abdullah II's Custodian of Al-Aqsa Mosque/Al-Haram Al-Sharif, including its 144 Dunums, which includes the Qibli Mosque of al-Aqsa, the Mosque of the Dome of the Rock and all its mosques, buildings, walls, courtyards, attached areas over and beneath the ground and the Waqf properties tied-up to al-Masjid al-Aqsa, to its environs or to its pilgrims, I protest and call upon Israel to address violations of its international law obligations, including those pursuant to Israel's status as Occupying Power and those pursuant to Article 9(2) of the Treaty of Peace Between the State of Israel and the Hashemite Kingdom of Jordan signed on 26 October 1994.

In particular, Jerusalem Awqaf protests against Israel's violations of its international law obligations by:

1) The Israeli police enabling the incursion of a group of 72 extremists on Thursday 10th of December 2015 into al-Aqsa Mosque/Al-Haram Al-Sharif;
   The Israeli police also enabled the incursion of 105 Jewish extremists on the 13th of December 2015; the fact that some of them were barefoot is a dangerous precedence; and some of them practiced Talmudic prayers;
2) The Israeli police continues, in all means, to obstruct and ban the implementation of more than twenty projects of renovation and maintenance of Al-Aqsa Mosque/Al-Haram Al-Sharif; among these are the obstruction and ban of implementation of the external lightening of the Dome of the Rock and the ban of Jerusalem Awqaf to move in the necessary material for renovating Bab Al-Rahmah and for using the site by the Awqaf.

بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

3) The Israeli police continues to interfere in works that are irrelevant to the security duties of the police, as it interferes in minor things such as the maintenance of the water pipe and the police's attempt to ban the Awqaf from its maintenance on the morning of 16th December 2015.

The General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs reserves all its rights and calls upon the Israeli police to bring to account those responsible for the violations described above.

- Attached are fifteen photos of evidence of the abovementioned violations which, inter-alia, show individuals accompanied by heavily armed men dressed in black who must be Israeli state operatives or permitted by the Israeli authorities to carry arms into Al-Aqsa Al-Aqsa Mosque/Al-Haram Al-Sharif in a manner which violates the sanctity of the sacred space and is provocative;
- I herein remind you of the violations and photos of evidence in the previous protest note sent to you on the 19th of November 2015;
- This English letter is a translation of the Arabic protest note above.

With respect,,,
General Director of Jerusalem Awqaf and Al-Aqsa Mosque Affairs
Sheikh "Mohammad Azam" AL-Khatib Al-Tamimi

[Signature]
[Date / Time when sent]

17-12-2015

Fax:(++00972-6285561) فاكس P.O.Box:(19004) صندوق بريد Tel.(++00972-6283313) (++00972-6283292) هاتف

HP EXHIBIT 18

انتهاك : سماح الشرطةلمتطرفين يهود باقتحام باحات المسجد الأقصى - الحرم الشريف - حفاة القدمين وبلباس المتدينين اليهود
المكان : منطقة الحرش القريبة من باب الرحمة
التاريخ :10/12/2015 الساعة : 8:53
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الأقصى

انتهاك : منع الشرطة لموظفي الاعمار عمل صيانة لماسورة مياه
المكان : سطح الصخرة بجانب منبر برهان الدين
التاريخ :15/12/2015 الساعة : 10:20
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الأقصى

انتهاك : دخول القوات الخاصة الى باحات المسجد الأقصى - الحرم الشريف - مدججين بالسلاح
المكان : بالقرب من باب المغاربة وفي ساحة الجامع القبلي ومرافقتهم للمتطرفين
التاريخ :14/12/2015 الساعة : 9:32
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الأقصى

انتهاك سماح الشرطة لمتطرفين يهود باقتحام المسجد الأقصى -الحرم الشريف- حفاة القدمين
المكان :أمام درج البائكة الجنوبية الغربية لقبة الصخرة المشرفة
التاريخ : 26/11/2015 الساعة 9:12
أرشيف انتهاكات دائرة أوقاف القدس وشؤون المسجد الأقصى

HP EXHIBIT 18

انتهاك سماح الشرطة لمتطرفين يهود باقتحام المسجد الأقصى -الحرم الشريف- لاداء صلوات تلمودية
المكان : بالقرب من باب القطانين
التاريخ : 14/12/2015 الساعة 9:38
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الأقصى

انتهاك : سماح الشرطة لمتطرفين يهود باقتحام المسجد الأقصى - الحرم الشريف - حفاة الاقدام وبتغير نعالهم (باستخدام الخف)
المكان :بالقرب من موازين باب حطة
التاريخ : 1/12/2015 الساعة 9:13
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الأقصى

انتهاك : دخول القوات الخاصة الى باحات المسجد الأقصى - الحرم الشريف - مدججين بالسلاح
المكان : بالقرب من باب المغاربة وفي ساحة الجامع القبلي ومرافقتهم للمتطرفين
التاريخ :8/12/2015 الساعة : 8:51
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الأقصى

HP EXHIBIT 18

انتهاك : سماح الشرطة لمتطرفين يهود باقتحام المسجد الأقصى - الحرم الشريف - حفاة القدمين
المكان : بالقرب من سبيل قتباي
التاريخ :29/11/2015 الساعة : 9:35
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الأقصى

انتهاك : سماح الشرطة لمتطرفين اليهود باقتحام المسجد الأقصى - الحرم الشريف - لاداء صلوات تلمودية
المكان : بالقرب من باب القطانين وسبيل قطباي
التاريخ :11/12/2015 الساعة : 9:30
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الأقصى

انتهاك : سماح الشرطة لمتطرفين يهود باقتحام المسجد المسجد الأقصى _ الحرم الشريف _ لاداء صلوات تلمودية
المكان :بلقرب من سبيل قطباي في ساحات المسجد الأقصى - الحرم الشريف -
التاريخ : 1/12/2015 الوقت : 9:12
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الأقصى

انتهاك : دخول القوات الخاصة الى باحات المسجد الأقصى - الحرم الشريف - تفتيش شاب
المكان : بالقرب من الجامع القبلي
التاريخ :6/12/2015 الساعة : 8:30
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد

نتهاك : عدم السماح الشرطة لدائرة الأوقاف بتصليح ماسورة المياه
المكان : سطح قبة الصخرة بجانب منبر برهان نور الدين
التاريخ : 16/12/2015 الساعة 9:12
أرشيف انتهاكات - دائرة أوقاف القدس والنؤون المسجد الأقصى

نتهاك : عدم السماح الشرطة لدائرة الأوقاف بتصليح ماسورة المياه
المكان : سطح قبة الصخرة بجانب منبر برهان نور الدين
التاريخ : 16/12/2015 الساعة 9:12
أرشيف انتهاكات - دائرة أوقاف القدس والئؤون المسجد الأقصى

نتهاك : عدم السماح الشرطة لدائرة الأوقاف بتصليح ماسورة المياه
المكان : سطح قبة الصخرة بجانب منبر برهان نور الدين
التاريخ : 16/12/2015 الساعة 9:12
أرشيف انتهاكات - دائرة أوقاف القدس والئوون المسجد الأقصى

HP EXHIBIT 18

انتهاك : منع الشرطة دائرة الأوقاف عمل صيانة لماسورة مياه
المكان : سطح الصخرة بجانب منبر برهان الدين
التاريخ :15/12/2015 الساعة : 10:32
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الأقصى

بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

By Fax No.5898988 and By Hand

Mr. Yoram Halevy
Jerusalem District Police Chief
State of Israel
Hashin Street 1, Russian Compound, Jerusalem, Tel: 5391100, Fax: 5898988

In my capacity as General Director of the Jerusalem Awqaf and Al-Aqsa Mosque Affairs, which is one of the departments of the Ministry of Awqaf of the Hashemite Kingdom of Jordan, and in the exercise of His Majesty King Abdullah II's Custodian of Al-Aqsa Mosque/Al-Haram Al-Sharif, including its 144 Dunums, which includes the Qibli Mosque of al-Aqsa, the Mosque of the Dome of the Rock and all its mosques, buildings, walls, courtyards, attached areas over and beneath the ground and the Waqf properties tied-up to al-Masjid al-Aqsa, to its environs or to its pilgrims,
I protest and call upon Israel to address violations of its international law obligations, including those pursuant to Israel's status as Occupying Power and those pursuant to Article 9(2) of the Treaty of Peace Between the State of Israel and the Hashemite Kingdom of Jordan signed on 26 October 1994.

In particular, the Jordanian Jerusalem Awqaf protests against Israel's aggressions against the Waqf Property known as the Umayyad Palaces area located to the South and South West of Al-Aqsa Mosque / Al-Haram Al-Sharif; and demands the following:

1) Halt all excavations, removal and illicit transfer of the Arab and Islamic Heritage remains from the Umayyad Palaces area.
2) Remove the metal shade that has been set up at the center of the Umayyad Palaces area.
3) Remove all the wooden and metal platforms that have been recently installed and used as spaces for Jewish prayer adjacent to the Western Wall of al-Aqsa Mosque/Al-Haram Al-Sharif.
4) Cancel the last week Israeli Government's decision to expand the abovementioned Jewish prayer platforms to be used by non-orthodox Jews at the expense of the Waqf Property and of the Arab and Islamic Heritage of the

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بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

area adjacent and surrounding the Western Wall of al-Aqsa Mosque/Al-Haram Al-Sharif.

5) Take out Judaization signs and names that have been installed in the area.
6) Halt all Jewish prayers and celebrations that have recently been permitted to take place in the area.
7) Return the area to its lawful owner, that being the Jordanian Jerusalem Islamic Awqaf, to manage and maintain it duly.

The General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs reserves all its rights and calls upon the Israeli police to bring to immediately halt all these violations and aggressions; as they constitute a serious breach of the historic Status Quo; standing well before the 1967 occupation of Jerusalem .

- I herein remind you of the violations and photos of evidence in the previous two protest notes sent to you on the 19th of November 2015 and 17th December 2015;
- This English letter is a translation of the Arabic protest note above.

With respect,,,

General Director of Jerusalem Awqaf and Al-Aqsa Mosque Affairs
Sheikh "Mohammad Azam" Al-Khatib Al-Tamimi

[Signature]
4.2.2016
[Date / Time when sent]

Copy: Minister of Awqaf, Islamic Affairs and Holy Places
Copy: Chair of the Jerusalem Awqaf Council, Islamic Affairs and Holy Places
Copy: Ambassador of the Hashemite Kingdom of Jordan
Copy: Legal Advisor of Jerusalem Awqaf Mr. Jamal Abu Tu'meh

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بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
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المملكة الأردنية الهاشمية
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إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

By Fax No.5898988 and By Hand

Mr. Yoram Halevy
Jerusalem District Police Chief
State of Israel
Hashin Street 1, Russian Compound, Jerusalem, Tel: 5391100, Fax: 5898988

In my capacity as General Director of the Jerusalem Awqaf and Al-Aqsa Mosque Affairs, which is one of the departments of the Ministry of Awqaf of the Hashemite Kingdom of Jordan, and in the exercise of His Majesty King Abdullah II's Custodian of Al-Aqsa Mosque/Al-Haram Al-Sharif, including its 144 Dunums, which includes the Qibli Mosque of al-Aqsa, the Mosque of the Dome of the Rock and all its mosques, buildings, walls, courtyards, attached areas over and beneath the ground and the Waqf properties tied-up to al-Masjid al-Aqsa, to its environs or to its pilgrims,
I protest and call upon Israel to address violations of its international law obligations, including those pursuant to Israel's status as Occupying Power and those pursuant to Article 9(2) of the Treaty of Peace Between the State of Israel and the Hashemite Kingdom of Jordan signed on 26 October 1994.
In particular, the Jordanian Jerusalem Awqaf protests against the following recent Israel's aggressions against Al-Aqsa Mosque / Al-Haram Al-Sharif:

1) On Wednesday February 3rd, 2016, 78 extremist Jews intruded Al-Aqsa Mosque / Al-Haram Al-Sharif under the protection of police and special forces; 19 soldiers intruded Al-Aqsa with their arms; 33security men and tour leaders intruded Al-Aqsa; some extremists conducted Talmudic prayers in their religious clothes;
2) On Sunday February 7th, 2016, 6 policewomen accompanied by a police officer intruded Al-Aqsa Mosque after the visits time allocated by the Awqaf for non-Muslim.
3) On Monday February 8th , 2016, 67 extremist Jews intruded Al-Aqsa Mosque / Al-Haram Al-Sharif ; some of them were bare-footed and in their religious clothes.
4) On Tuesday February 9th , 2016, a policeman conducted a Talmudic prayer at Bab Al-Silsileh and with the attendance of other police and special forces; on the same day 3 policemen intruded the building of *Al-Wa'ez and Wal-Irshad* attached to the Jerusalem Awqaf Directorate at Bab Al-Silsileh;
5) On Wednesday February 10th , 2016, a group of policewomen intruded Al-Aqsa Mosque/Al-Haram Al-Sharif; they laughed loudly, joked and behaved in a

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بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
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القدس الشريف

tactless way without any respect to the sanctity of the holy place neither to the Muslims' feelings who were at the site;

6) On Wednesday February 14th , 2016, 63 extremist Jews intruded Al-Aqsa Mosque / Al-Haram Al-Sharif; some of them attempted to practice Talmudic rituals and the Awqaf guards interfered to prevent them;
7) On Sunday February 16th , 2016, the Israeli police, accompanied by the officer Shlomi, enabled two groups of 30 and 23 fully-armed policemen and special forces to intrude Al-Aqsa Mosque / Al-Haram Al-Sharif; 79 extremist Jews also were enabled by the police to intrude Al-Aqsa with their religious clothes;
8) On Wednesday 17th , 2016, 116 extremist Jews and 9 security men intruded Al-Aqsa Mosque / Al-Haram Al-Sharif; some of them were in their religious clothes and they carried out Talmudic prayers;

The General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs reserves all its rights and calls upon the Israeli police to bring to immediately halt all these violations and aggressions; as they constitute a serious breach of the historic Status Quo; standing well before the 1967 occupation of Jerusalem .

- Attached are some photos documenting the above-mentioned aggressions.
- This English letter is a translation of the Arabic protest note above.

With respect,,,

General Director of Jerusalem Awqaf and Al-Aqsa Mosque Affairs
Sheikh "Mohammad Azam" Al-Khatib Al-Tamimi

[Signature]
[Date / Time when sent] 21.2.2016

Copy: Minister of Awqaf, Islamic Affairs and Holy Places
Copy: Chair of the Jerusalem Awqaf Council, Islamic Affairs and Holy Places
Copy: Ambassador of the Hashemite Kingdom of Jordan
Copy: Legal Advisor of Jerusalem Awqaf Mr. Jamal Abu Tu'meh

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انتهاك : سماح الشرطة لمتطرفين يهود باقتحام المسجد الأقصى - الحرم الشريف - حفاة الأقدام وبالباس المتدينين
الماكن : بالقرب من باب السلسلة
التاريخ : 1/2/2016 الساعة : 9:56
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الأقصى

انتهاك : سماح الشرطة لمتطرفين يهود باقتحام المسجد الأقصى - الحرم الشريف - بالباس المتدينين وبرفقة القوات الخاصة
المكان بالقرب من باب الحديد
التاريخ :2/2/2016 الساعة :
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الأقصى

HP EXHIBIT 20

انتهاك : سماح الشرطة لمتطرفين يهود باقتحام باحات المسجد الأقصى - الحرم الشريف - بالباس المتدينين ومحاولتهم اداء صلوات تلموديه
المكان : بالقرب من باب الرحمة
التاريخ :3/2/2016 الساعه :1:5
أرشيف انتهاك - دائرة أوقاف القدس وشؤون المسجد الأقصى

HP EXHIBIT 20

انتهاك : سماح الشرطة المتطرفين باقتحام المسجد الأقصى - الحرم الشريف - برفقة القوات الخاصة وبالباس المتدينين
المكان : بالقرب من الجامع القبلي
التاريخ :4/2/2016 الساعة : 8:35
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الأقصى

HP EXHIBIT 20

انتهاك : سماح الشرطة المتطرفين باقتحام المسجد الأقصى - الحرم الشريف - برفقة القوات الخاصة وبالباس المتدينين
المكان : بالقرب من الجامع القبلي
التاريخ :4/2/2016 الساعة : 9:30
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الأقصى

HP EXHIBIT 20

انتهاك : سماح الشرطة لمتطرفين يهود باقتحام المسجد الأقصى - الحرم الشريف - بالباس المتدينين وحفاة الأقدام وبرفقة القوات الخاصة
المكان بالقرب من المصلى المرواني
التاريخ :7/2/2016 الساعة :9:17
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الأقصى

انتهاك : سماح الشرطة لمتطرفين يهود باقتحام المسجد الأقصى - الحرم الشريف - بالباس المتدينين وحفاة الأقدام وبرفقة القوات الخاصة
المكان : مرواني العمل
التاريخ :8/2/2016 الساعة :9:37
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الأقصى
579

HP EXHIBIT 20

انتهاك : سماح الشرطة لمتطرفين يهود باقتحام المسجد الأقصى - الحرم الشريف - بالباس المتدينين وحفاة الأقدام
المكان : باب المغاربة
التاريخ :9/2/2016 الساعة :9:49
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الأقصى

HP EXHIBIT 20

انتهاك : سماح الشرطة لمتطرفين يهود باقتحام المسجد الأقصى - الحرم الشريف - بالباس المتدينين وبرفقة القوات الخاصة

المكان : مقابل باب القطانين

التاريخ :8/2/2016 الساعة :9:10

أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الأقصى

HP EXHIBIT 20

انتهاك :سماح لمتطرفين يهود باقتحام المسجد الأقصى - الحرم الشريف في لباس المتدينين وحفاة الأقدام وبرفقة القوات الخاصة
المكان : بالقرب من الجامع القبلي
التاريخ 14/2/2016 الساعة : 8:35
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الاقصى

HP EXHIBIT 20

انتهاك : اقتحام مجموعه من حرس الحدود للمسجد الأقصى - الحرم الشريف - باسلحتهم
المكان : بالقرب من المصلى المرواني
التاريخ 16/2/2016 الساعة : 9:20
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الأقصى
583

انتهاك : أقتحام مجموعات مكونة من 52 من افرد الشرطة والقوات الخاصة للمسجد الأقصى المبارك - الحرم الشريف - باسلحتهم
المكان : بالقرب من الجامع القبلي (واتم اجراء جوله لهم في باحات المسجد الاقصى)
التاريخ : 16/2/2016 الساعة : 9:8
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الأقصى

HP EXHIBIT 20

انتهاك :سماح لمتطرفين يهود باقتحام المسجد الأقصى - الحرم الشريف في لباس المتدينين وحفاة الأقدام وبرفقة القوات الخاصة
المكان : بالقرب من الجامع القبلي
التاريخ 17/2/2016 الساعة : 9:11
أرشيف انتهاكات - دائرة أوقاف القدس وشؤون المسجد الاقصى

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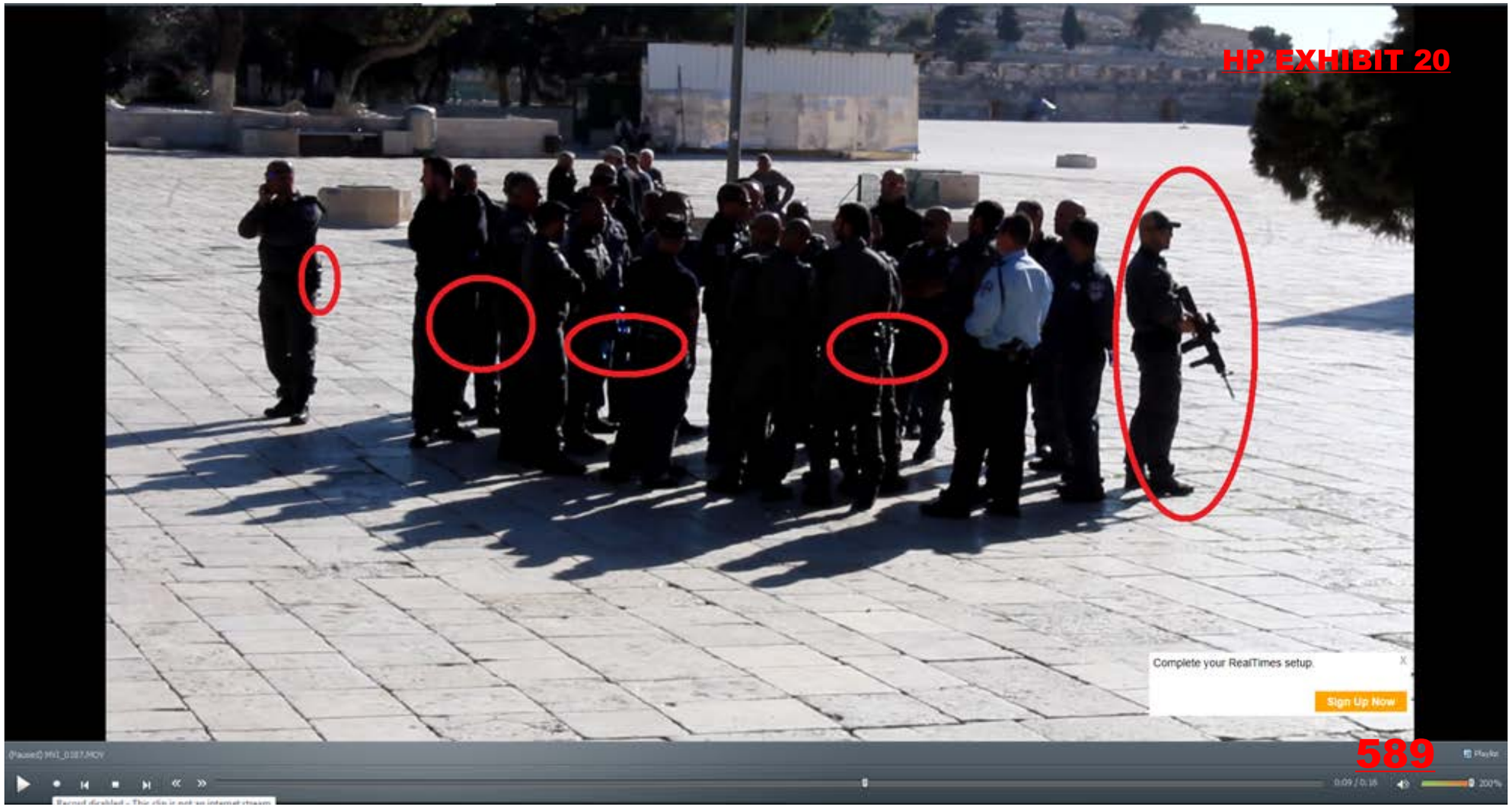
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بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

By Fax No.5428118 and By Hand

Mr. Roni Sheikh
Commissioner of Israel Police
State of Israel

To The Police Headquarter, Sheikh Jarrah, Jerusalem

In my capacity as General Director of the Jerusalem Awqaf and Al-Aqsa Mosque Affairs, which is one of the departments of the Ministry of Awqaf of the Hashemite Kingdom of Jordan, and in the exercise of His Majesty King Abdullah II's Custodian of Al-Aqsa Mosque/Al-Haram Al-Sharif, including its 144 Dunums, which includes the Qibli Mosque of al-Aqsa, the Mosque of the Dome of the Rock and all its mosques, buildings, walls, courtyards, attached areas over and beneath the ground and the Waqf properties tied-up to al-Masjid al-Aqsa, to its environs or to its pilgrims,
I protest and call upon Israel to address violations of its international law obligations, including those pursuant to Israel's status as Occupying Power and those pursuant to Article 9(2) of the Treaty of Peace Between the State of Israel and the Hashemite Kingdom of Jordan signed on 26 October 1994.

In particular, the Jordanian Jerusalem Awqaf protests your letter on February 28th, 2016, in which the Israeli police renews the order of the closure of [the offices of the Heritage Association] at Al-Aqsa Mosque / Al-haram Al-Sharif for a period another year until March 1st, 2017 claiming that the abovementioned offices are used by a 'terrorist organization'; I hereby would like to explain the following:

1) There is no association at Al-Aqsa Mosque / Al-Haram Al-Sharif named [the heritage association];
2) There isn't any terrorist organization at Al-Aqsa Mosque / Al-Haram Al-Sharif;
3) The building of Bab Al-Rahamah is undividable part of Al-Aqsa Mosque / Al-Haram Al-Sharif ;

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4) It is unlawful for any Israeli institution, the police or whoever, to interfere in the affairs of Al-Aqsa Mosque / Al-Haram Al-Sharif and its structures since this interfere is considered flagrant aggression against the feelings of the Muslims;
5) We consider this 'order' an aggression against Al-Aqsa Mosque / Al-Haram Al-Sharif, which is a property only for the Muslims all over the world;
6) This decision by the Commissioner of the Police does not refer to any legal basis;

The General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs reserves all its rights and calls upon the Israeli police to bring to immediately halt all these violations and aggressions; as they constitute a serious breach of the historic Status Quo; standing well before the 1967 occupation of Jerusalem .

With respect,,,

General Director of Jerusalem Awqaf and Al-Aqsa Mosque Affairs
Sheikh "Mohammad Azzam" Al-Khatib Al-Tamimi

[Signature]
[Date / Time when sent] 16.3.2016

Copy: Minister of Awqaf, Islamic Affairs and Holy Places
Copy: Chair of the Jerusalem Awqaf Council, Islamic Affairs and Holy Places
Copy: Ambassador of the Hashemite Kingdom of Jordan
Copy: Legal Advisor of Jerusalem Awqaf Mr. Jamal Abu Tu'meh

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بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
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المملكة الأردنية الهاشمية
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إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

HP EXHIBIT 22

File no: 1674/6/1/17/3
Date: 15 June 2016
10 Ramadan 1437 Hijri

By Fax No.[5428118] and By Hand

Mr. Roni Alsheikh
Commissioner of Israel Police
State of Israel

To The Police Headquarters, Sheikh Jarrah, Jerusalem

In my capacity as General Director of the Jerusalem Awqaf and Al-Aqsa Mosque Affairs, which is one of the departments of the Ministry of Awqaf of the Hashemite Kingdom of Jordan, and in the exercise of His Majesty King Abdullah II's Custodian of Al-Aqsa Mosque/Al-Haram Al-Sharif, including its 144 Dunums, which includes the Qibli Mosque of al-Aqsa, the Mosque of the Dome of the Rock and all its mosques, buildings, walls, courtyards, attached areas over and beneath the ground and the Waqf properties tied-up to al-Masjid al-Aqsa, to its environs or to its pilgrims,

I protest and call upon Israel to address violations of its international law obligations, including those pursuant to Israel's status as Occupying Power and those pursuant to Article 9(2) of the Treaty of Peace Between the State of Israel and the Hashemite Kingdom of Jordan signed on 26 October 1994.

In particular, Jerusalem Awqaf protests against the flagrant violation of the Israeli Occupation police's attempt to enter an electric car into the Al-Aqsa Mosque/Al-Haram Al-Sharif through Bab Al-Asbat on Thursday 9/6/2016; the car knocked and injured one of Al-Aqsa guards;

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Hashemite Kingdom of Jordan
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المملكة الأردنية الهاشمية
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Jerusalem Awqaf also protests that the Israeli Occupation Police determined and entered the electric car several times through Bab Al-Magharbeh;

Jerusalem Awqaf considers this unprecedented obliteration, as a flagrant violation of the Status-Quo since 1967;

Jerusalem Awqaf does not accept the entry of this car under any justification.

The General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs reserves all its rights and calls upon the Israeli police to bring to immediately halt all these violations and aggressions; as they constitute a serious breach of the historic Status Quo; standing well before the 1967 occupation of Jerusalem .

With respect,,,

General Director of Jerusalem Awqaf and Al-Aqsa Mosque Affairs
Sheikh "Mohammad Azam" Al-Khatib Al-Tamimi

[Signature]
[Date / Time when sent]

Copy: Minister of Awqaf, Islamic Affairs and Holy Places
Copy: Chair of the Jerusalem Awqaf Council, Islamic Affairs and Holy Places
Copy: Ambassador of the Hashemite Kingdom of Jordan
Copy: Legal Advisor of Jerusalem Awqaf Mr. Jamal Abu Tu'meh

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بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
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المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

No. 3/17/6
Date: 20/December/2016
Hijri: 21 Rabi' Awal 1438

By Fax No.[5898988] and By Hand

Mr. Roni Alsheikh
Commissioner of Israel Police
State of Israel

To The Police Headquarters, Sheikh Jarrah, Jerusalem

Subject: Protest note - constituted of 3 pages in Arabic and translated in 3 pages in English and attached with 5 pages of 10 photos

Dear Sir,

In my capacity as General Director of the Jerusalem Awqaf and Al-Aqsa Mosque Affairs, which is one of the departments of the Ministry of Awqaf of the Hashemite Kingdom of Jordan, and in the exercise of His Majesty King Abdullah II's Custodian of Al-Aqsa Mosque/Al-Haram Al-Sharif, including its 144 Dunums, which includes the Qibli Mosque of al-Aqsa, the Mosque of the Dome of the Rock and all its mosques, buildings, walls, courtyards, attached areas over and beneath the ground and the Waqf properties tied-up to al-Masjid al-Aqsa, to its environs or to its pilgrims,

I protest and call upon Israel to address violations of its international law obligations, including those pursuant to Israel's status as Occupying Power and those pursuant to Article 9(2) of the Treaty of Peace between the State of Israel and the Hashemite Kingdom of Jordan signed on 26 October 1994.

In particular, the Jordanian Jerusalem Awqaf protests against the latest Israeli violation through:

1. In a violation to the status quo and Jerusalem Awqaf's rules of allowing non-Muslim tourists during the morning time (7:30 to 10a.m.) in winter, the Israeli police extended the daily Jewish extremists' incursions' period by opening the Magharbeh Gate before 7a.m. and closing the gate off after 10a.m. since the 12th of December 2016. For example, the Israeli police enabled 55 Jewish extremists to enter the Al-Aqsa Mosque/Al-Haram Al-

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Sharif during the extended abovementioned morning period on 18 December 2016, as evidenced in the attached 10 photos:

Photo No.1: Entry of Israeli Special Forces armed and in their uniform into Al-Aqsa Mosque/Al-Haram Al-Sharif through the Magharbeh Gate at 06:56 a.m. on 18th December 2016;
Photo No.2: The Israeli police opening the Magharbeh Gate, in order to prepare it for the incursions by Jewish extremists/persons whose presence in Al-Aqsa Mosque/Al-Haram Al-Sharif was calculated and/or likely to provoke an angry and/or violent response, at 06:58a.m., 18th December, 2016;
Photo No.3: The Israeli police allowing Jewish extremists to intrude Al-Aqsa through the Magharbeh Gate on at 7:11a.m., 18th December, 2016;
Photo No.4: The Israeli police allowing a group of ten Jewish extremists to intrude Al-Aqsa Mosque/Al-Haram Al-Sharif and to tour the site in their religious clothes in front of the the Qibli Mosque/Al-Jame' Al-Aqsa at 07:13a.m., on 18th December, 2016;
Photo No.5: Entry of the Israeli police's electric car through the Magharbeh Gate at 06:45a.m., on 18th December, 2016;
Photo No.6: Enabling the Israeli police's electric car (plate number 95-199m) to tour and park in the plaza of the Dome of the Rock at 06:50a.m., on 18th December 2016;
Photos No.7 and 8: The Israeli police closing off the Magharbeh Gate at 10:31a.m., on 18th December 2016;
Photo No.9: The Israeli police allowing two Jewish extremists to make a tour bare footed and to practice certain religious rites next to Bab Al-Majlis at 13:22p.m., on 18th December, 2016.
Photo No.10: The Israeli police enabling 13 Jewish extremists to tour Al-Aqsa Mosque/Al-Haram Al-Sharif in their religious clothes, some of them are bare footed, in front of the Gate of Al-Silileh at 08:15a.m., on 7th December, 2016.

2. It is important to note that the abovementioned measures constitute yet further flagrant violations in addition to the Jewish extremists frequent incursions, which are considered aggressions against the sanctity of Al-Aqsa Mosque/ Al-Haram Al-Sharif; the major violation in this regard is the enabling by the Israeli authorities of non-Muslims to enter Al-Aqsa Mosque without permission from the Islamic Awqaf, which has the sole territorial,

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بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

religious and historic right of administrating the said Holy Site according to the pre-1967 Status Quo.

3. The Israeli Occupation Authorities will be held fully responsible for any legal, security or political ramifications resulting from the abovementioned violations and the other continued violations against the sacred nature and sanctity of Al-Aqsa Mosque/Al-Haram Al-Sharif.

The General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs reserves all its rights and calls upon the Israeli police to bring to immediately halt all these violations and aggressions; as they constitute a serious breach of the historic Status Quo; standing well before the 1967 occupation of Jerusalem .

- This English letter is a translation of the Arabic protest note above.

With respect,,,

General Director of Jerusalem Awqaf and Al-Aqsa Mosque Affairs
Sheikh "Mohammad Azam" Al-Khatib Al-Tamimi

[Signature]

Attachment: a file of ten photos explaining the violations mentioned in this protest note.

Copy: Minister of Awqaf, Islamic Affairs and Holy Places
Copy: Chair of the Jerusalem Awqaf Council, Islamic Affairs and Holy Places
Copy: Ambassador of the Hashemite Kingdom of Jordan
Copy: Legal Advisor of Jerusalem Awqaf Mr. Jamal Abu Tu'meh
Copy: General File

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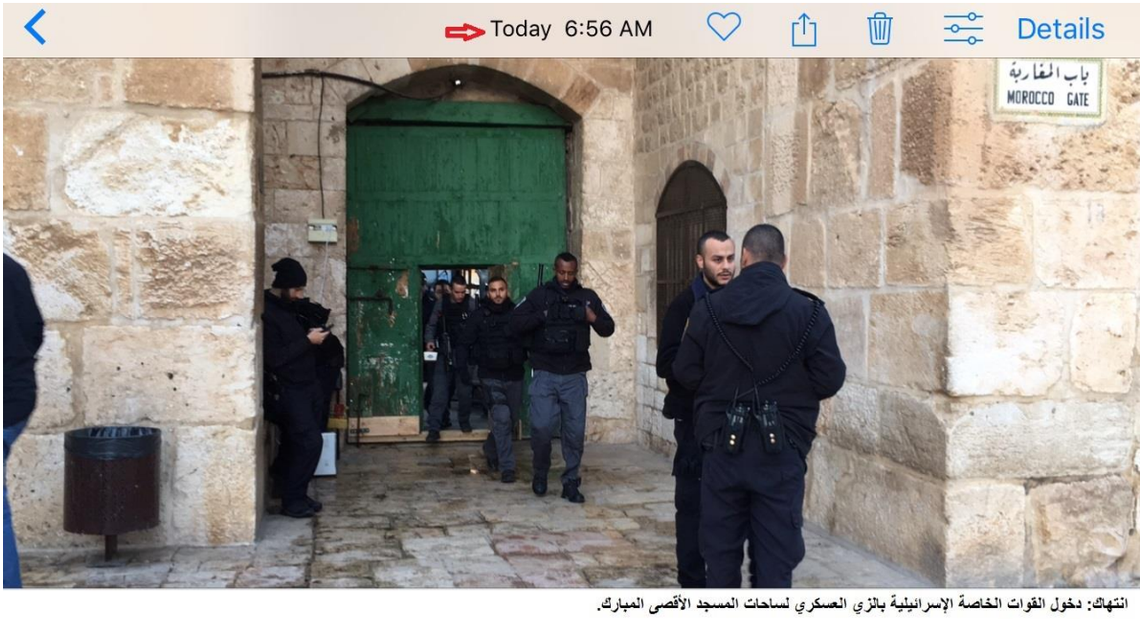
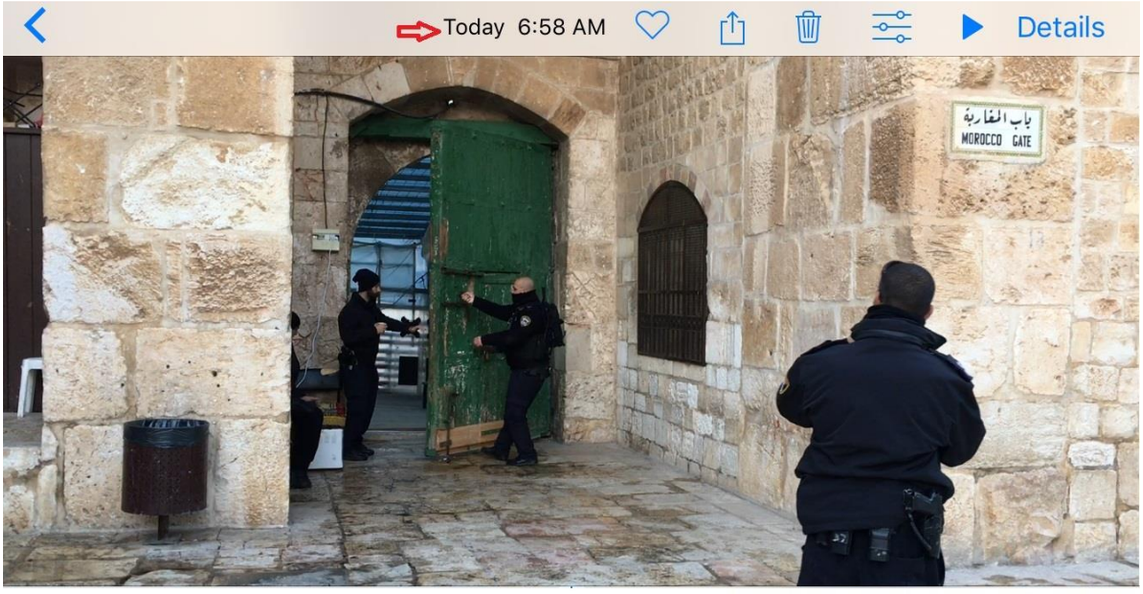


انتهاك: دخول القوات الخاصة الإسرائيلية بالزي العسكري لساحات المسجد الأقصى المبارك.

المكان: باب المغاربة.

التاريخ: 18/12/2016 الساعة: 06:56 صباحا.

مصدر الصورة: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك

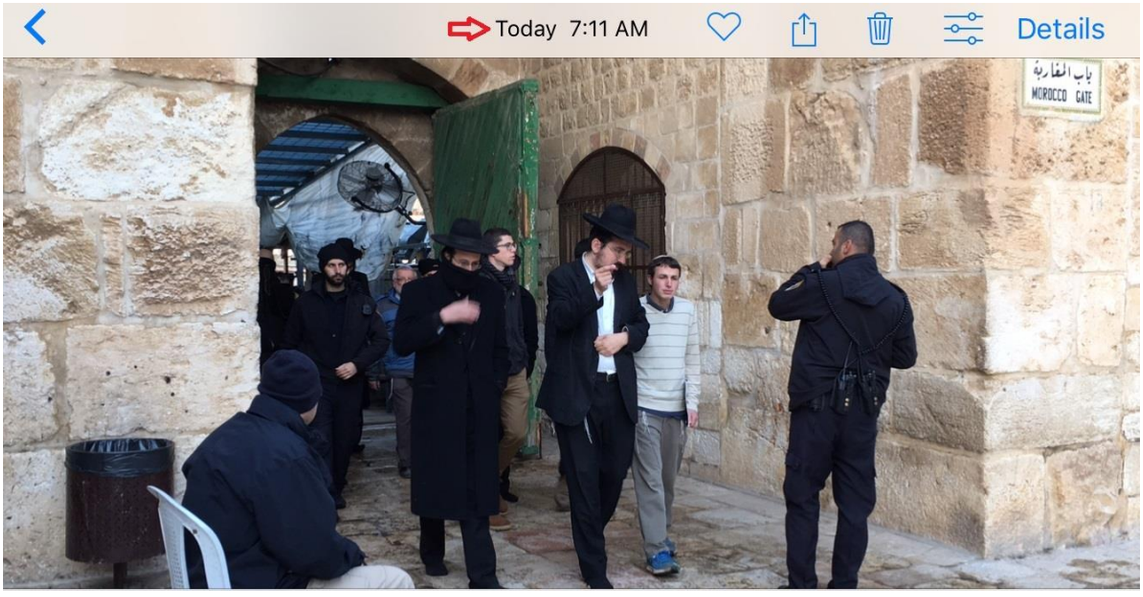


انتهاك: قيام الشرطة الإسرائيلية بفتح باب المغاربة تمهيدا لاقتحام المتطرفين اليهود

المكان: باب المغاربة.

التاريخ:18/12/2016الساعة: 06:58 صباحاً

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى

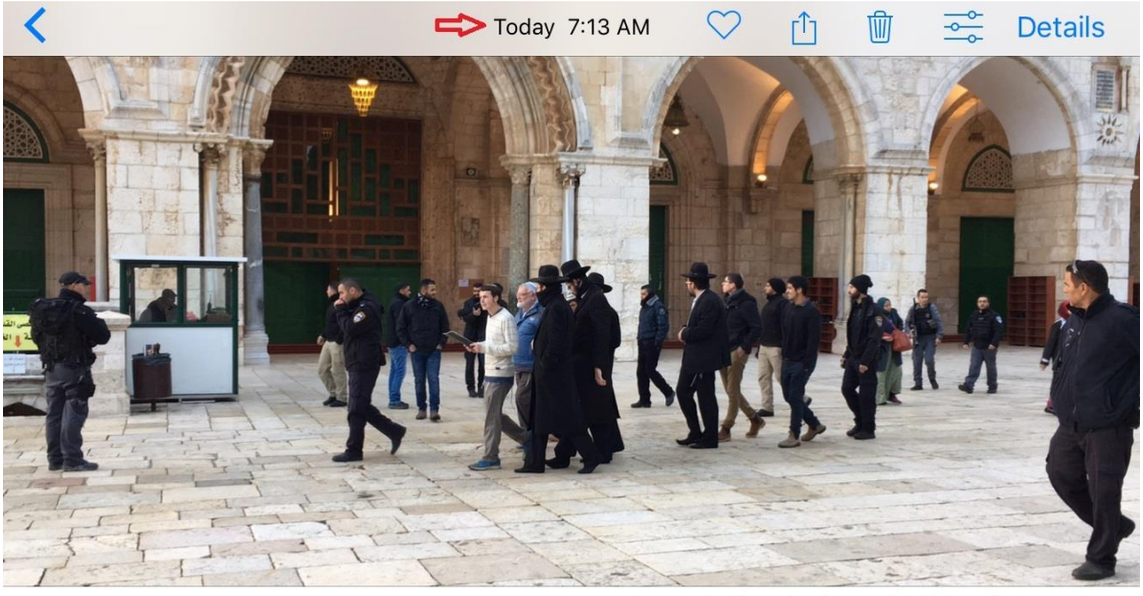


انتهاك: سماح الشرطة الإسرائيلية للمتطرفين اليهود باقتحام المسجد الأقصى المبارك صباح اليوم

المكان: باب المغاربة.

التاريخ:18/12/2016الساعة: 07:11 صباحاً

المصدر : دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك



انتهاك: سماح الشرطة الإسرائيلية للمتطرفين اليهود باقتحام المسجد الأقصى المبارك صباح اليوم بلباس المتدينين.

المكان: باب المسجد القبلي.

التاريخ: 18/12/2016 الساعة: 07:13

المصدر : دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك

Rami on 12/18/16, 6:45 AM ☆ All Media

انتهاك: ادخال سيارة الشرطة الإسرائيلية الى ساحات المسجد الأقصى المبارك من باب المغاربة

المكان: باب المغاربة.

التاريخ: 18/12/2016 الساعة: 06:45

المصدر: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك

Rami on 12/18/16, 6:50 AM ☆ All Media

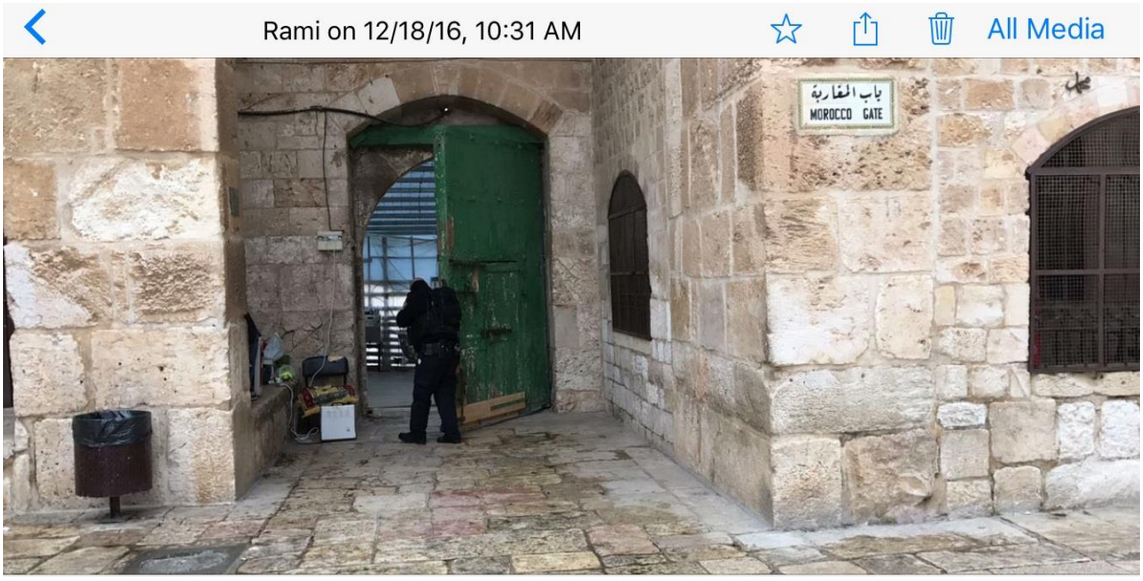
انتهاك: أدخال سيارة الشرطة الإسرائيلية لساحات المسجد الأقصى المبارك.

المكان: سطوح قبة الصخرة.

التاريخ: 18/12/2016 الساعة: 06:50

المصدر: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك

HP EXHIBIT 23

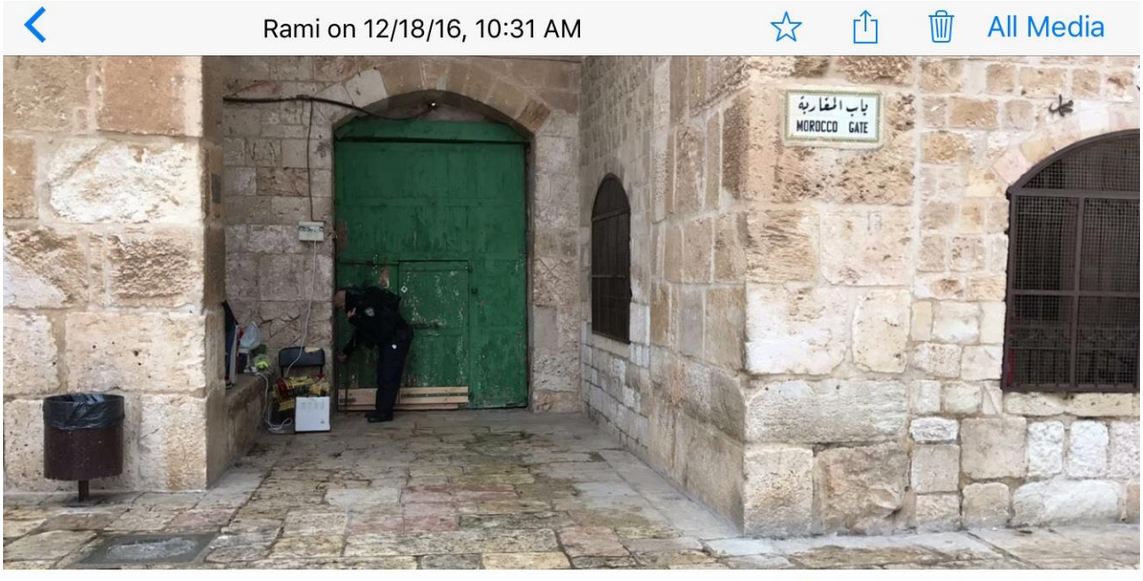


انتهاك: اغلاق الشرطة الإسرائيلية باب المغاربة في تمام الساعة 10:30

المكان: باب المغاربة

التاريخ: 18/12/2016 الساعة: 10:31

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك



انتهاك: اغلاق الشرطة الإسرائيلية باب المغاربة في تمام الساعة 10:31 صباحا

المكان: باب المغاربة

التاريخ: 18/12/2016 الساعة: 10:31

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: سماح الشركة الإسرائيلية للمتطرفين اليهود باقتحام المسجد الأقصى المبارك حفاة الأقدام وبلباس المتدينين

المكان:بالقرب من باب المجلس.

التاريخ: 8/12/2016 الساعة: 13:22

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: سماح الشرطة الإسرائيلية للمتطرفين اليهود باقتحام المسجد الأقصى المبارك بلباس متدينين وحفاة الأقدام

المكان: باب السلسلة.

التاريخ: 07/12/2016 الساعة: 08:15

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

بسم الله الرحمن الرحيم

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

No. 3/17/6/485

Date: 27/February/2016
Hijri: 21 Rabi' Awal 1438

By Fax No.[5428118] and By Hand

Mr. Roni Alsheikh
General Commissioner of Israeli Police
State of Israel

Subject: Protest note - constituted of 3 pages in Arabic and translated in 3 pages in English and attached with 6 pages of 10 photos

Dear Sir,
In my capacity as General Director of the Jerusalem Awqaf and Al-Aqsa Mosque Affairs, which is one of the departments of the Ministry of Awqaf of the Hashemite Kingdom of Jordan, and in the exercise of His Majesty King Abdullah II's Custodianship of Al-Aqsa Mosque/Al-Haram Al-Sharif, including its 144 Dunums, which includes the Qibli Mosque of al-Aqsa, the Mosque of the Dome of the Rock and all its mosques, buildings, walls, courtyards, attached areas over and beneath the ground and the Waqf properties tied-up to al-Masjid al-Aqsa, to its environs or to its pilgrims,
I protest and call upon Israel to address violations of its international law obligations, including those pursuant to Israel's status as Occupying Power and those pursuant to Article 9(2) of the Treaty of Peace between the State of Israel and the Hashemite Kingdom of Jordan signed on 26 October 1994.

In particular, the Jordanian Jerusalem Awqaf protests against the latest Israeli violation through:

1. **In a violation to the status quo and Jerusalem Awqaf's rules against non-Muslim prayer in Al-Aqsa Mosque/Al-Haram Al-Sharif; the Israeli Police recently started to allow/enable Jewish intruders to practice Jewish prayers and rites inside the Plazas and at the gates of Al-Aqsa Mosque/Al-Haram Al-Sharif on almost daily basis. As evidenced in the attached 12 photos, as the following:**

Photo No.1: Israeli Occupation Authorities (IOA) allow a group of Jewish intruders, in religious dress and barefooted, to carry out a Jewish coming of age ritual known as the Bar Mitzvah for a Jewish boy accompanied by a rabbi who carried out blessings and readings

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بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
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القدس الشريف

from the Torah. And that was inside the Aqsa Mosque Plazas, in front of the Mat-hara Gate, at 13:25 on Monday the 16th of January 2017;

Photo No.2: IOA allows a group of six Jewish intruders in religious dress to pray inside Al-Aqsa Mosque/Al-Haram Al-Sharif in front of Al-Qattanin Gate; at 10:20 on Tuesday the 17th of January, 2017;

Photo No.3: IOA allows a Rabbi in his religious dress to pray inside Al-Aqsa Mosque/Al-Haram Al-Sharif, in front of al-Qattanin Gate on 09:58 on Wednesday the 18th of January, 2017;

Photo No.4: IOA allows a Jewish intruder in his religious dress to perform religious rites that includes him lying on the ground at al-Silsilah Gate at 10:20 on Wednesday 18th of January 2017.

Photo No.5: IOA allows a Group of barefooted Jews in their religious dress to storm al-Aqsa Mosque, where one of the intruders continued to wail for the length of the tour. The attached photo was taken at al-Asbat Gate junction at 13:00 on Sunday 22nd of January 2017.

Photo No.6: IOA allows a group of four Jewish intruders in their religious dress and accompanied by a Rabbi to pray inside Al-Aqsa Mosque/Al-Haram Al-Sharif near al-Rahma Gate at 09:44 on Wednesday 25th of January, 2017.

Photo No.7: IOA allows a group of five barefoot Jewish intruders in their religious dress to pray inside Al-Aqsa Mosque/Al-Haram Al-Sharif near al-Rahma Gate at 09:30 on Thursday 26th of January, 2017.

Photo No.8: IOA allows a group of five Jewish intruders in their religious dress to pray inside Al-Aqsa Mosque/Al-Haram Al-Sharif near ar-Rahma Gate at 09:45 on Sunday 29th of January, 2017.

Photo No.9: IOA allows a group of three Jewish intruders to perform religious rites inside Al-Aqsa Mosque/Al-Haram Al-Sharif in front of Hitta Gate at 13:23 on Sunday 30th of January, 2017.

Photo No.10: IOA allows a group of Jewish intruders in their religious dress and accompanied by a Rabbi to perform Religious rites at 10:15 on Monday 30th of January, 2017.

Photo No.11: IOA allows a Rabbi to perform religious rites that include lying on the ground inside Al-Aqsa Mosque/Al-Haram Al-Sharif at al-Silsilah Gate at 10:30 on Monday 30th of January, 2017.

Photo No.12: IOA allows a group of Jewish intruders in their religious dress, accompanied by a Rabbi to pray inside Al-Aqsa Mosque/Al-Haram Al-Sharif near ar-Rahma Gate at 13:00 on Sunday 29th of January, 2017.

It is important to note that the abovementioned measures constitute yet further flagrant violations in addition to the Jewish extremists frequent incursions; the major violation in this

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Hashemite Kingdom of Jordan
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إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

regard is the enabling by the Israeli authorities of non-Muslims to enter Al-Aqsa Mosque without permission from the Islamic Awqaf, which has the sole right of administrating Al-Aqsa Mosque / Al-Haram Al-Sharif according to the pre-1967 Status Quo.

The Israeli Occupation Authorities will be held fully responsible for any legal, security or political ramifications resulting from the abovementioned violations and the other continued violations against the sacred nature and sanctity of Al-Aqsa Mosque/Al-Haram Al-Sharif.

The General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs reserves all its rights and calls upon the Israeli police to bring to immediately halt all these violations and aggressions; as they constitute a serious breach of the historic Status Quo; standing well before the 1967 occupation of Jerusalem .

- This English letter is a translation of the Arabic protest note above.

With respect,,,

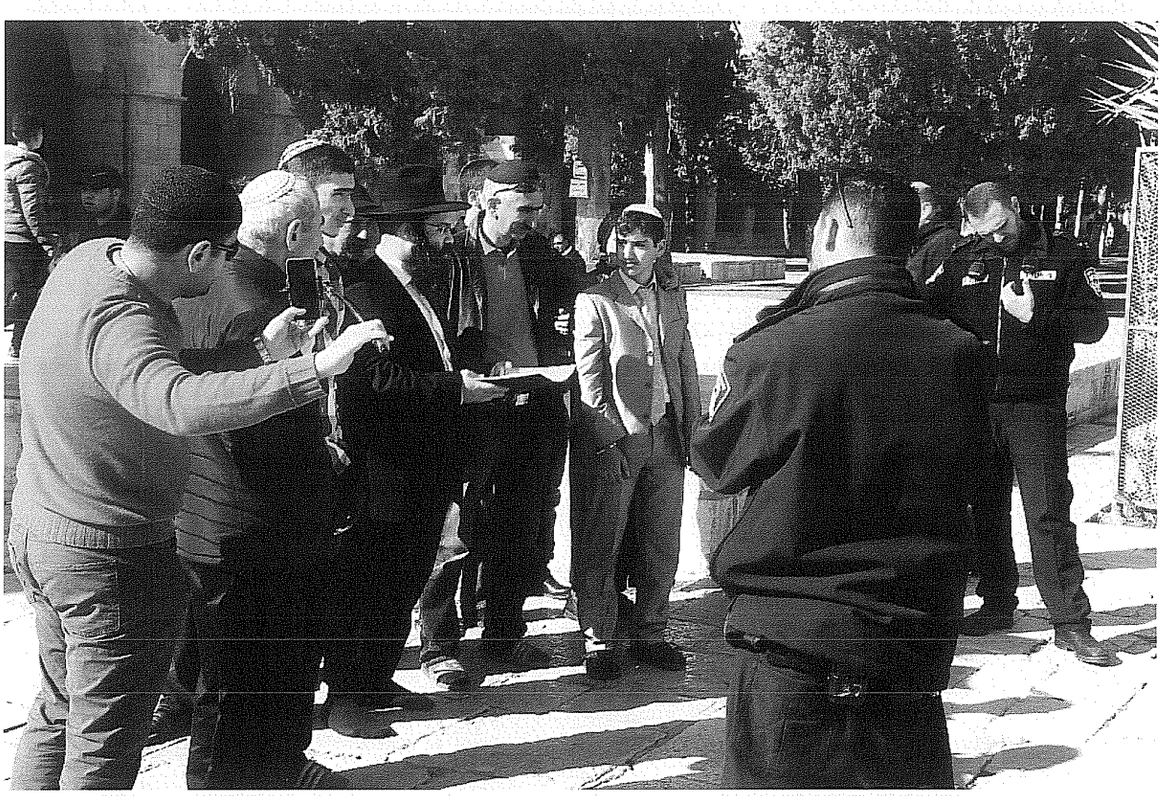
General Director of Jerusalem Awqaf and Al-Aqsa Mosque Affairs
Sheikh "Mohammad Azam" Al-Khatib Al-Tamimi

[Signature]

Attachment: a file of 6 pages, which include 12 photos explaining the violations mentioned in this protest note.

Copy: Minister of Awqaf, Islamic Affairs and Holy Places
Copy: Chair of the Jerusalem Awqaf Council, Islamic Affairs and Holy Places
Copy: Ambassador of the Hashemite Kingdom of Jordan
Copy: Legal Advisor of Jerusalem Awqaf Mr. Jamal Abu Tu'meh
Copy: General File

Fax:(++00972-6285561) فاكس P.O.Box:(19004) صندوق بريد Tel.(++00972-6283313) (++00972-6283292) هاتف



انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك بلباس متدينين وأداء طقوس البلوغ لأحد اليافعين بمرافقة أحد الحاخامات الذي بارك البلوغ وقرأ التوراة عليه.

المكان: مقابل باب المطهرة.

التاريخ: 16.1.2017 الساعة: 13:25

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

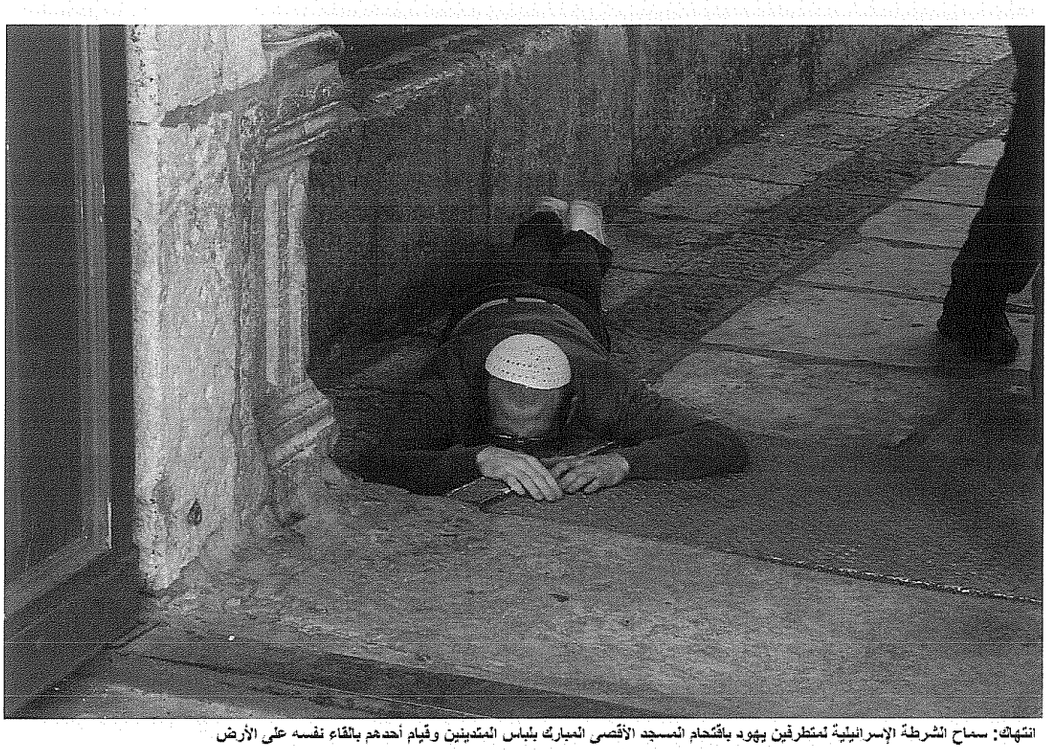
HP EXHIBIT 24

انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك بلباس المتدينين وأداء الصلوات

المكان: باب القطانين

التاريخ: 17.1.2017 الساعة: 10:20

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك



انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك بلباس المتدينين وقيام أحدهم بالقاء نفسه على الأرض

المكان: باب السلسلة

التاريخ: 18.1.2017 الساعة: 10:20

المصدر: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك

HP EXHIBIT 24

انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك بلباس المتدينين وحفاة الأقدام وأداء الصلوات

المكان: مقابل باب القطانين

التاريخ: 18.1.2017 الساعة: 09:58

المصدر: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك بلباس المتدينين وحفاة الأقدام وقيام أحدهم بالبكاء طوال الجولة

المكان: مفترق باب الاسباط

التاريخ: 22.1.2017 الساعة: 13:00

المصدر: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك بلباس المتدينين وأداء الصلوات

المكان: بالقرب من باب الرحمة

التاريخ: 25.1.2017 الساعة: 09:44

المصدر: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك

HP EXHIBIT 24

انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك بلباس المتدينين وحفاة الأقدام وأداء الصلوات

المكان: بالقرب من باب الرحمة

التاريخ: 26.1.2017 الساعة: 09:30

المصدر: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك

HP EXHIBIT 24

انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك بلباس المتدينين وأداء الطقوس الدينية

المكان: بالقرب من باب الرحمة

التاريخ: 29.1.2017 الساعة: 13:00

المصدر: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك

HP EXHIBIT 24

انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك حفاة الأقدام والقاء انفسهم على الأرض

المكان: باب السلسلة

التاريخ: 29.1.2017 الساعة: 13:23

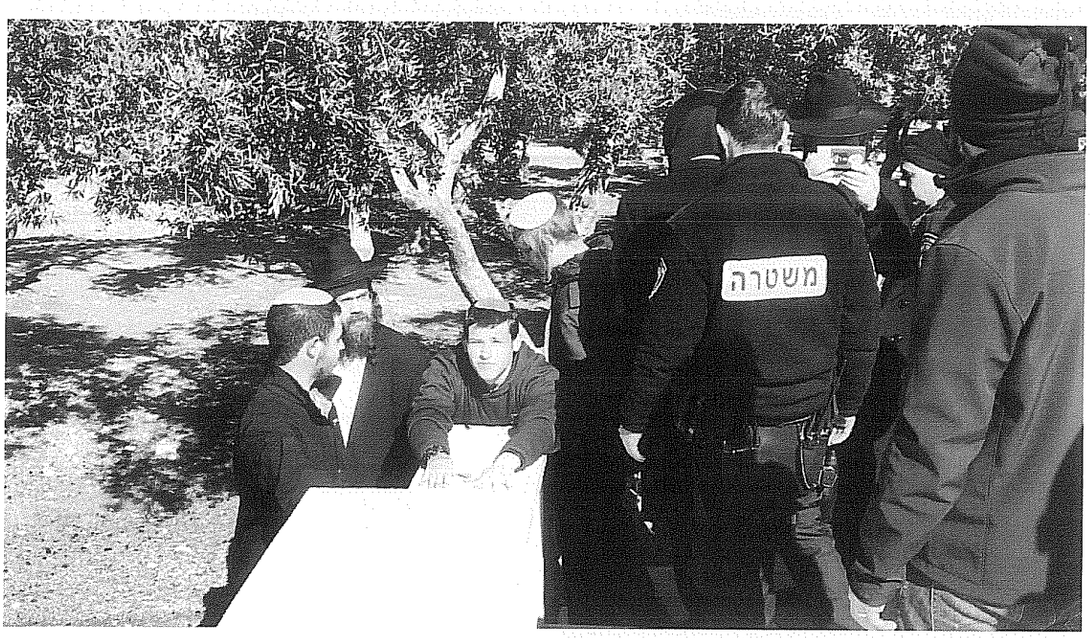
المصدر: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك بلباس المتدينين وأداء الصلوات

المكان: بالقرب من باب الرحمة

التاريخ: 29.1.2017 الساعة: 09:45

المصدر: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك

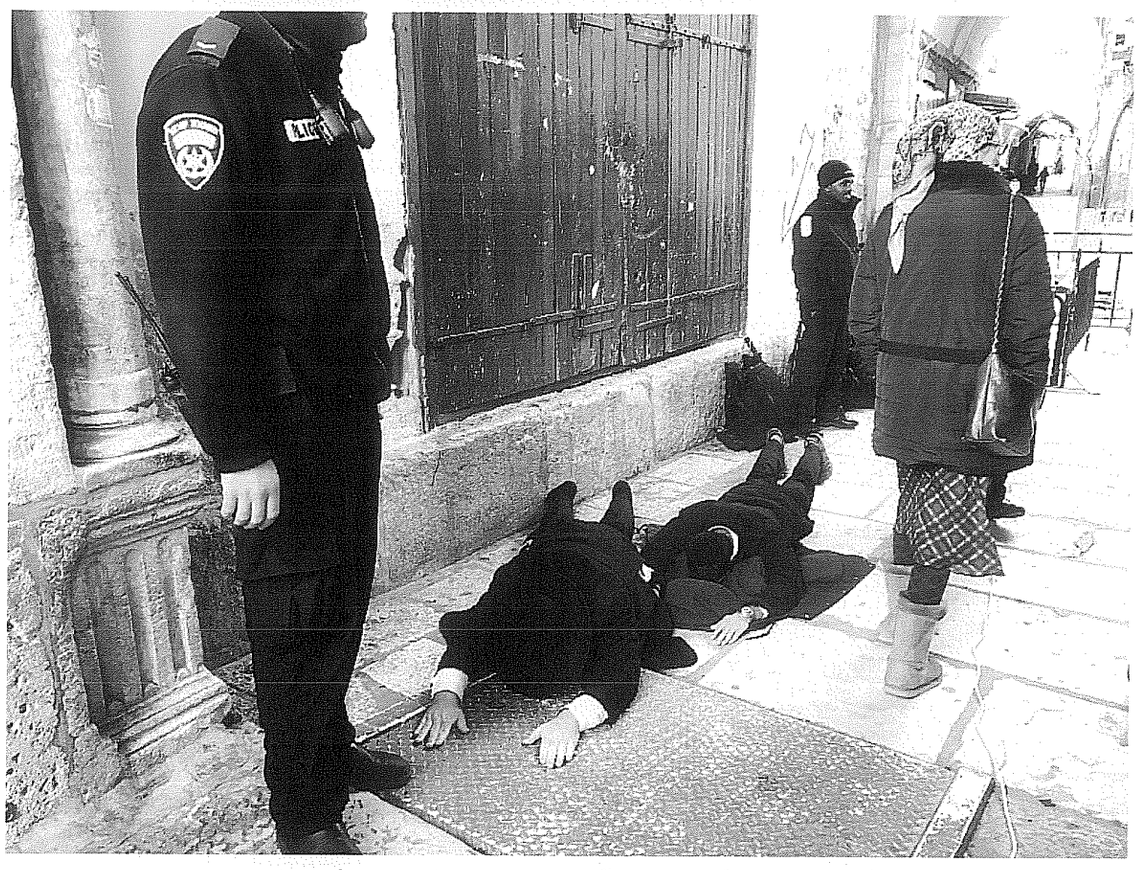


انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك بلباس المتدينين أداء طقوس دينية

المكان: مقابل باب حطه

التاريخ: 30.1.2017 الساعة: 10:15

المصدر: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك



انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك والقاء انفسهم على الأرض

المكان: باب السلسلة

التاريخ: 29.1.2017 الساعة: 13:23

المصدر: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك بلباس المتدينين وقيام أحدهم بإلقاء نفسه على الأرض باب السلسلة

المكان: باب السلسلة

التاريخ: 30.1.2017 الساعة: 10:30

المصدر: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك

بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

No.3/17/1/6/904
Date: 19/04/2017
Hijri: 22/07/1438

By Fax No.[5428118] and By Hand

Mr. Roni Alsheikh
General Commissioner of Israeli Police
Israel Police Headquarters, Sheikh Jarrah, Occupied Jerusalem

Subject: Protest note - constituted of 4 pages in Arabic and translated in 4 pages in English and attached with 15 pages of 15 photos, as evidences of the violations of the Israeli Occupation Authorities and Police enabling Jewish extremists to intrude Al-Aqsa and to practice Jewish prayers and rituals inside Al-Aqsa Mosque/Al-Haram Al-Sharif.

Dear Sir,

In my capacity, as General Director of the Jerusalem Awqaf and Al-Aqsa Mosque Affairs, which is one of the departments of the Ministry of Awqaf of the Hashemite Kingdom of Jordan and in the exercise of His Majesty King Abdullah II's Custodianship of Al-Aqsa Mosque/Al-Haram Al-Sharif, including its 144 Dunums, which include the Qibli Mosque of al-Aqsa, the Mosque of the Dome of the Rock and all its mosques, buildings, walls, courtyards, attached areas over and beneath the ground, and the Waqf properties tied-up to al-Masjid al-Aqsa, to its environs or to its pilgrims,

I protest and call upon Israel to address violations of its international law obligations, including those pursuant to Israel's status as Occupying Power and those pursuant to Article 9(2) of the Treaty of Peace between the State of Israel and the Hashemite Kingdom of Jordan signed on 26 October 1994.

In particular, the Jordanian Jerusalem Awqaf protests against the latest violations of the Israeli Occupation Authorities and Police through:

The Israeli Occupation Authorities, Police and Special Forces violated the Status Quo and the Jerusalem Awqaf rules, by enabling large groups of Jewish extremists, including those with terrorist background, to intrude Al-Aqsa Mosque/Al-Haram Al-

Fax:(++00972-6285561) فاكس P.O.Box:(19004) صندوق بريد Tel.(++00972-6283313) (++00972-6283292) هاتف

بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

Sharif. The Israeli police also enabled some of the extremists to practice Jewish prayers and rituals inside Al-Aqsa, in particular during the recent Jewish Passover period of April 10th to 17th, 2017, during which the number of Jewish extremists reached 2100 intruders. For example, I present below the evidence of many violations, explained in the 17 photos attached to this protest letter, as the following:

Photo No. 1: The Israeli Occupation Authorities and Police enabled a large group of Jewish extremists in their religious clothes, some of them were barefooted and their shirts displayed provocative slogans, to intrude Al-Aqsa Mosque/Al-Haram Al-Sharif and to practice religious rituals in front of the Qibli Mosque at 09:05a.m., on 12/4/2017.

Photo No 2: The Israeli Occupation Authorities and Police enabled a large group of ultra-extremist Jews in their religious clothes, some of them were barefooted and their shirts displayed provocative slogans, to intrude Al-Aqsa Mosque/Al-Haram Al-Sharif and to practice religious rituals next to Bab Al-Rahmah at 09:13a.m., on 12/4/2017.

Photo No 3: The Israeli Occupation Authorities and Police enabled a group of Jewish extremists in their religious clothes to practice religious rituals next to Bab Al-Rahmah inside Al-Aqsa Mosque/Al-Haram Al-Sharif at 08:39a.m., on 9/4/2017.

Photo No 4: The Israeli Occupation Authorities and Police enabled a group of 24 Jewish extremists in their religious clothes to practice religious rituals and Talmudic prayers next to Bab Al-Qattaneen inside Al-Aqsa Mosque/Al-Haram Al-Sharif at 08:08a.m., on 10/4/2017.

Photo No 5: The Israeli Occupation Authorities and Police enabled a group of Jewish extremists in their religious clothes to practice religious rituals and Talmudic prayers next to Bab Al-Qattaneen inside Al-Aqsa Mosque/Al-Haram Al-Sharif at 14:10p.m., on 17/4/2017.

Photo No 6: The Israeli Occupation Authorities and Police enabled a group of Jewish extremists in their religious clothes to practice Talmudic prayers next to Bab Al-Qattaneen inside Al-Aqsa Mosque/Al-Haram Al-Sharif at 10:43a.m., on 11/4/2017.

Photo No 7: The Israeli Occupation Authorities and Police enabled the ultra-extreme Jewish Rabbi Yehuda Atzion, who is well-known of his terrorist background, to lead a group of Jewish extremists in their incursion into Al-Aqsa Mosque/Al-Haram Al-Sharif and to practice Talmudic prayers next to Bab Al-Rahmah at 07:50a.m., on 12/4/2017.

Photo No 8: The Israeli Occupation Authorities and Police enabled the ultra-extreme Jewish Rabbi Yehuda Atzion, who is well-known of his terrorist background, to lead a

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بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

group of Jewish extremists in their incursion into Al-Aqsa Mosque/Al-Haram Al-Sharif and to practice Talmudic prayers next to Bab Al-Silsileh at 08:10a.m., on 12/4/2017.

Photo No 9: The Israeli Occupation Authorities and Police enabled the ultra-extremist, Sigal, assistant of ultra-extreme Rabbi and MK Yehuda Glick, to intrude Al-Aqsa Mosque/Al-Haram Al-Sharif and allowed him to practice Talmudic prayers next to Bab Hitta inside Al-Aqsa Mosque/Al-Haram Al-Sharif at 13:49p.m., on 17/4/2017.

Photos No. 10: The Israeli Occupation Authorities and Police enabled a group of Jewish extremists, dressed in their religious clothes to practice religious rituals, one extremist prostrated on the ground next to Bab Al-Rahmah inside Al-Aqsa Mosque/Al-Haram Al-Sharif at 07:55a.m., on 18/4/2017.

Photo No. 11: The Israeli Occupation Authorities and Police enabled a group of Jewish extremists, dressed in religious clothes and barefooted, some of them were barefooted and in military uniform, to practice Talmudic prayers at the stairs descending to the Marwani Mosque inside Al-Aqsa Mosque/Al-Haram Al-Sharif at 10:05 a.m., on 9/4/2017.

Photo No. 12: The Israeli Occupation Authorities and Police enabled a group of Jewish extremists, dressed in religious clothes and barefooted, some of them were barefooted and in military uniform, to practice Talmudic prayers and to discrete the plazas of Al-Aqsa Mosque/Al-Haram Al-Sharif next to Bab Al-Qattaneen inside Al-Aqsa at 08:06a.m., on 13/4/2017.

Photo No. 13: The Israeli Occupation Authorities and Police tightened the grip and increased security check points at all gates of Al-Aqsa Mosque/Al-Haram Al-Sharif and banned large number of Muslims from entering into their mosque, as shown in the attached photo taken at Bab Al-Majlis at 14:52p.m., on 14/4/2017.

Photo No. 14: The Israeli Occupation Authorities and Police tightened the grip and increased security check points at all gates of Al-Aqsa Mosque/Al-Haram Al-Sharif, banned large number of Muslim worshippers from entering into their mosque and arrested a number of Muslim youth, as seen in the attached photo, taken in front of the Qibli Mosque at 13:00p.m., on 14/4/2017.

Photo No. 15: The Israeli Occupation Authorities and Police enabled large groups of Special Forces to intrude Al-Aqsa Mosque/Al-Haram Al-Sharif in order to protect the extremists' incursions into Al-Aqsa, as evidenced in the photo taken next to Bab Al-Silsileh at 11:00a.m., on 12/4/2017.

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بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

The Jordanian Jerusalem Awqaf notes that the abovementioned measures constitute yet further flagrant violations, in addition to the Jewish extremists' frequent incursions. The major violation in this regard is also the enabling by the Israeli authorities of non-Muslims to enter Al-Aqsa Mosque without permission from the Islamic Awqaf, which has the sole right of administrating Al-Aqsa Mosque / Al-Haram Al-Sharif according to the pre-1967 Status Quo.

The Israeli Occupation Authorities will be held fully responsible for any legal, security or political ramifications resulting from the abovementioned violations and the other continued violations against the sacred nature and sanctity of Al-Aqsa Mosque/Al-Haram Al-Sharif.

The General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs reserves all its rights and calls upon the Israeli police to bring to immediately halt all these violations and aggressions; as they constitute a serious breach of the historic Status Quo; standing well before the 1967 occupation of Jerusalem .

- This English letter is a translation of the Arabic protest note above.

With respect,,,

General Director of Jerusalem Awqaf and Al-Aqsa Mosque Affairs
Sheikh "Mohammad Azam" Al-Khatib Al-Tamimi

[Signature]

Attachment: a file of 15 pages, which include 15 photos explaining the violations mentioned in this protest note.

Copy: Minister of Awqaf, Islamic Affairs and Holy Places
Copy: Chair of the Jerusalem Awqaf Council, Islamic Affairs and Holy Places
Copy: Ambassador of the Hashemite Kingdom of Jordan
Copy: Legal Advisor of Jerusalem Awqaf Mr. Jamal Abu Tu'meh
Copy: General File

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انتهاك: سماح الشرطة الإسرائيلية لمجوعة من المتطرفين اليهود باقتحام المسجد الأقصى المبارك بلباس متدينين وحفاة الأقدام والتجوال وأداء حركات دينية داخل المسجد الأقصى المبارك

المكان: مقابل المسجد القبلي

التاريخ 12.4.2017 الساعة: 09:05

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: سماح الشرطة الإسرائيلية لمجموعة من المتطرفين اليهود باقتحام المسجد الأقصى المبارك/ الحرم الشريف بلباس متدينين من ضمنهم بلباس يحمل شعارات تحريضية وأداء حركات دينية

المكان: بالقرب من باب الرحمة

التاريخ 12.04.2017 الساعة: 09:13

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

2

انتهاك: سماح الشرطة الإسرائيلية لمجموعة من المتطرفين اليهود باقتحام المسجد الأقصى المبارك بلباس متدينين واداء الصلوات داخل المسجد الأقصى المبارك/الحرم الشريف

المكان: بالقرب من باب الرحمة

التاريخ 09.04.2017 الساعة: 08:39

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: سماح الشرطة الإسرائيلية لمجموعة من المتطرفين والحاخامات اليهود باقتحام المسجد الأقصى المبارك/ الحرم الشريف بلباس متدينين واداء الصلوات

المكان: باب القطانين

التاريخ 10.04.2017 الساعة: 08:08

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: سماح الشرطة الإسرائيلية لمجموعة من المتطرفين اليهود باقتحام المسجد الأقصى المبارك/ الحرم الشريف بلباس متدينين وأداء الصلوات

المكان: باب القطانين

التاريخ 17.04.2017 الساعة: 14:10

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: سماح الشرطة الإسرائيلية لمجموعة من المتطرفين اليهود باقتحام المسجد الأقصى المبارك بلباس متدينين وأداء الصلوات داخل المسجد الأقصى المبارك/الحرم الشريف

المكان: بالقرب من باب القطانين

التاريخ 11.04.2017 الساعة: 10:43

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

6

انتهاك: سماح الشرطة الإسرائيلية لمجموعة من المتطرفين اليهود باقتحام المسجد الأقصى المبارك/ الحرم الشريف بصحبة الحاخام المتطرف يهودا عصيون وأداء طقوس دينية

المكان: باب الرحمة

التاريخ 12.4.2017 الساعة: 07:50

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: سماح الشرطة الإسرائيلية لمجموعة من المتطرفين اليهود باقتحام المسجد الأقصى المبارك/ الحرم الشريف برفقة الحاخام اليهودي المتطرف يهودا عصيون وأداء طقوس دينية

المكان: بالقرب من باب السلسلة

التاريخ 12.04.2017 الساعة: 08:10

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: سماح الشرطة الإسرائيلية لمجموعة من المتطرفين اليهود باقتحام المسجد الأقصى المبارك/ الحرم الشريف برفقة المتطرف سيجال مساعد الحاخام المتطرف يهودا جليك واداء الصلوات

المكان: مقابل باب حطة

التاريخ 17.04.2017 الساعة: 13:49

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: سماح الشرطة الإسرائيلية لمجموعة من المتطرفين اليهود باقتحام المسجد الأقصى المبارك بلباس متدينين وقيام أحدهم بالقاء نفسه على الأرض

المكان: بالقرب من باب الرحمة

التاريخ 18.04.2017 الساعة: 07:55

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: سماح الشرطة الإسرائيلية لمجموعة من المتطرفين اليهود باقتحام المسجد الأقصى المبارك/ الحرم الشريف بلباس متدينين وحفاة الأقدام ومن بينهم متطرفين بالزي العسكري الرسمي

المكان: ساحة المسجد المرواني

التاريخ 09.04.2017 الساعة: 10:05

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: سماح الشرطة الإسرائيلية لمجموعة من المتطرفين اليهود باقتحام المسجد الأقصى المبارك/ الحرم الشريف بلباس متدينين وحفاة الأقدام من بينهم متطرفين بالزي العسكري الرسمي

المكان: باب القطانين

التاريخ 13.04.2017 الساعة: 08:06

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

12

انتهاك: تشديد الخناق ونصب الحواجز الأمنية من قبل الشرطة الإسرائيلية على مداخل المسجد الأقصى المبارك/ الحرم الشريف والتدقيق في هويات المصلين

المكان: باب المجلس

التاريخ 14.04.2017 الساعة: 14:52

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: تشديد الخناق ونصب الحواجز الامنية من قبل الشرطة الإسرائيلية على مداخل المسجد الأقصى المبارك واعتقال مجموعة من الشباب من داخل ساحات المسجد

المكان: مقابل المسجد القبلي

التاريخ 14.04.2017 الساعة: 15:00

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: سماح الشرطة الإسرائيلية لمجموعة كبيرة من القوات الخاصة باقتحام المسجد الأقصى المبارك لحماية المتطرفين اليهود المقتحمين للمسجد الأقصى المبارك/ الحرم الشريف

المكان: باب السلسلة

التاريخ 12.4.2017 الساعة: 11:00

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

HP EXHIBIT 26

بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

No. 3/17/6
Date: 04/May/2017
Hijri: 22 Rabi' Awal 1438

By Fax No.[5898988] and By Hand
Mr. Roni Alsheikh
Commissioner of Israel Police
State of Israel

To The Police Headquarters, Sheikh Jarrah, Jerusalem

Subject: Protest note - constituted of 2 pages in Arabic and translated in 2 pages in English and attached with 7 pages of 7 photos, protesting Israeli police allowing Talmudic prayers and military protocol inside Al-Aqsa Mosque / Al-Haram Al-Sharif.

Dear Sir,

In my capacity as General Director of the Jerusalem Awqaf and Al-Aqsa Mosque Affairs, which is one of the departments of the Ministry of Awqaf of the Hashemite Kingdom of Jordan, and in the exercise of His Majesty King Abdullah II's Custodian of Al-Aqsa Mosque/Al-Haram Al-Sharif, including its 144 Dunums, which includes the Qibli Mosque of Al-Aqsa, the Mosque of the Dome of the Rock and all its mosques, buildings, walls, courtyards, attached areas over and beneath the ground and the Waqf properties tied-up to al-Masjid Al-Aqsa, to its environs or to its pilgrims,

I protest and call upon Israel to address violations of its international law obligations, including those pursuant to Israel's status as Occupying Power and those pursuant to Article 9(2) of the Treaty of Peace between the State of Israel and the Hashemite Kingdom of Jordan signed on 26 October 1994. In particular, the Jordanian Jerusalem Awqaf protests against the latest Israeli violation evident in the attached photos:

Photo No.1: Israeli Occupation Authorities (IOA) allow/failed to prevent a group of Jewish intruders to storm Al-Aqsa Mosque in military uniform; making a formal salute as standing behind another Jewish extremists performing Talmudic rituals; all while facing

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بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
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المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
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القدس الشريف

the Dome of the Rock Mosque in a highly provocative scene at 08:50 a.m. on May 2nd , 2017;

Photo No.2: IOA allows/fails to prevent Jewish extremists to storm Al-Aqsa Mosque in their religious dress and barefoot, and are furthermore allowed to perform Jewish prayers publically and under the watchful eye of the Israeli police at 09:50a.m. on May 2nd , 2017;

Photo No.3: IOA allows/fails to prevent Jewish extremists to storm Al-Aqsa Mosque in their religious dress and perform Talmudic rites at 09:41a.m. on May 2nd, 2017;

Photo No.4: IOA allows/fails to prevent a group of Jewish extremists to storm Al-Aqsa Mosque accompanied by Special Forces personnel; one of which pointed his weapon towards the worshippers to terrorize them 09:03a.m. on May 2nd, 2017;

Photo No.5: IOA allows/fails to prevent a large group of Jewish extremists to storm Al-Aqsa Mosque in their religious dress, barefooted and were also allowed to perform Talmudic rites at 08:19a.m. on May 2nd, 2017;

Photo No.6: IOA allows/fails to prevent a group of Jewish extremists, including the well-known extremists named Segal, to storm Al-Aqsa Mosque in their religious dress and barefooted. One of the extremists sat on the ground and performed a Talmudic ritual; claiming that he was tying his shoe laces at 08:10a.m. on May 2nd, 2017;

Photo No.7: a Jewish extremists throws himself onto the ground [as part of a Jewish ritual] as he was leaving Al-Aqsa Mosque from the Silsilah Gate at 09:50a.m. on May 2nd, 2017.

It is important and disturbing to note that the abovementioned measures constitute yet further flagrant violations in addition to the Jewish extremists frequent incursions, which are considered provocative acts intended or likely to inflame tension and/or incite a violent reaction and/or constitute violations/aggressions against the sanctity of Al-Aqsa Mosque/ Al-Haram Al-Sharif; the major violation in this regard is the enabling by the Israeli authorities of non-Muslims to enter Al-Aqsa Mosque without permission from the Islamic Awqaf, which has the sole territorial, religious and historic right of administrating the said Holy Site according to the pre-1967 Status Quo.

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بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

The Israeli Occupation Authorities will be held fully responsible for any legal, security or political ramifications resulting from the abovementioned violations and the other continued violations against the sacred nature and sanctity of Al-Aqsa Mosque/Al-Haram Al-Sharif.

The General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs reserves all its rights and calls upon the Israeli police to bring to immediately halt all these violations and aggressions; as they constitute a serious breach of the historic Status Quo; standing well before the 1967 occupation of Jerusalem .

- Attached is the Police note referred to and discussed in this protest note.
- This English letter is a translation of the Arabic protest note above.

With respect,,,

General Director of Jerusalem Awqaf and Al-Aqsa Mosque Affairs

Sheikh "Mohammad Azam" Al-Khatib Al-Tamimi

[Signature]

Attachment: a file of ten photos explaining the violations mentioned in this protest note.

Copy: Minister of Awqaf, Islamic Affairs and Holy Places

Copy: Chair of the Jerusalem Awqaf Council, Islamic Affairs and Holy Places

Copy: Ambassador of the Hashemite Kingdom of Jordan

Copy: Legal Advisor of Jerusalem Awqaf Mr. Jamal Abu Tu'meh

Copy: General File

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HP EXHIBIT 26

انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك حفاة الأقدام وبلباس المتدينين وأداء الصلوات علناً أمام أعين الشرطة

المكان: باب الرحمة

التاريخ: 02.05.2017 الساعة: 09:50

المصدر : دائرة اوقاف القدس والمسجد الأقصى المبارك

HP EXHIBIT 26

انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك بالزي العسكري وتأدية التحية العسكرية في مظهر استفزازي ووجوههم باتجاه قبة الصخرة المشرفة وخلفهم السور الشرقي للمسجد الأقصى المبارك وأمامهم احد المتطرفين يؤدي الصلاة التلمودية.

المكان: باب الرحمة

التاريخ: 02.05.2017 الساعة: 08:50

المصدر: دائرة اوقاف القدس والمسجد الأقصى المبارك

641

انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك بلباس المتدينين وجلوسهم على أحد المساطب بشكل استفزازي للاستماع لشروحات حول الهيكل المزعوم

المكان: بالقرب من المتحف الاسلامي

التاريخ: 02.05.2017 الساعة: 09:35

المصدر: دائرة اوقاف القدس والمسجد الأقصى المبارك

HP EXHIBIT 26

انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك بلباس المتدينين ومن ضمنهم المتطرف فيغلين وقيام احدهم بالجلوس على أرض بحجة ربط حذائه

المكان: باب الرحمة

التاريخ: 02.05.2017 الساعة: 08:10

المصدر: دائرة اوقاف القدس والمسجد الأقصى المبارك

HP EXHIBIT 26

انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك حفاة الأقدام بلباس المتدينين وحفاة الأقدام وأداء الصلوات

المكان: باب القطانين

التاريخ: 02.05.2017 الساعة: 08:19

المصدر: دائرة اوقاف القدس والمسجد الأقصى المبارك

644

HP EXHIBIT 26

انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك حفاة الأقدام وبلباس المتدينين وأداء الصلوات علناً أمام أعين الشرطة

المكان: باب الرحمة

التاريخ: 02.05.2017 الساعة: 08:48

المصدر: دائرة اوقاف القدس والمسجد الأقصى المبارك

HP EXHIBIT 26

انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك حفاة الأقدام وبلباس المتدينين والقاء أنفسهم على الأرض لدى الخروج مباشرة من باب السلسلة

المكان: باب السلسلة

التاريخ: 02.05.2017 الساعة: 08:50

المصدر: دائرة اوقاف القدس والمسجد الأقصى المبارك

بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

No. 3/17/6//242
Date: 29/May/2017
Hijri: 3 Ramadan 1438

By Fax No. [5898988] and By Hand
Mr. Roni Alsheikh
Commissioner of Israel Police
State of Israel
The Police Headquarters, Sheikh Jarrah, Jerusalem

Subject: Protest note - constituted of 3 pages in Arabic and translated in 3 pages in English and attached with 12 photos, explaining our protest against the Police enabling of 968 Jewish extremists to storm Al-Aqsa Mosque/Al-Haram Al-Sharif in large groups and many of them to practice Jewish rituals on May 24, 2017.

Dear Sir,

In my capacity as General Director of the Jerusalem Awqaf and Al-Aqsa Mosque Affairs, which is one of the departments of the Ministry of Awqaf of the Hashemite Kingdom of Jordan, and in the exercise of His Majesty King Abdullah II's Custodianship of Al-Aqsa Mosque/Al-Haram Al-Sharif, including its 144 Dunums, which includes the Qibli Mosque of al-Aqsa, the Mosque of the Dome of the Rock and all its mosques, buildings, walls, courtyards, attached areas over and beneath the ground and the Waqf properties tied-up to al-Masjid al-Aqsa, to its environs or to its pilgrims;I protest and call upon Israel to address violations of its international law obligations, including those pursuant to Israel's status as Occupying Power and those pursuant to Article 9(2) of the Treaty of Peace between the State of Israel and the Hashemite Kingdom of Jordan signed on 26 October 1994. In particular, the Jordanian Jerusalem Awqaf protests against the latest Israeli violation, where the Occupation Police enabled 968 Jewish extremists to storm Al-Aqsa Mosque/Al-Haram Al-Sharif in large groups and allowed many of them to practice Jewish rituals on May 24, 2017, as documented in the attached photo, explained as the following:

Photo No.1: Israeli Occupation Authorities (IOA) allows large numbers of Jewish extremists to storm Al-Aqsa Mosque/Al-Haram Al-Sharif in their religious dress and barefooted; and allows them to perform religious rites without any intervention from the IOA despite Al-Aqsa Guards' protests, and that was near Al-Majlis Gate on Wednesday May 24th, 2017 at 08:05 AM.

Fax:(++00972-6285561) فاكس P.O.Box:(19004) صندوق بريد Tel.(++00972-6283313) (++00972-6283292) هاتف

بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

Photo No.2: IOA allows a group of Jewish extremists to storm Al-Aqsa Mosque/Al-Haram Al-Sharif in their religious dress and barefooted and under the protection of Israeli Special Forces and that was near As-Silsilah Gate on Wednesday May 24th, 2017 at 08:17 AM.

Photo No.3: Israeli Occupation Authorities (IOA) allows large numbers of Jewish extremists to storm Al-Aqsa Mosque/Al-Haram Al-Sharif in their religious dress and barefooted. Where a number of the intruders threw themselves onto the ground [as part of a Jewish ritual] and that was near Ar-Rahma Gate on Wednesday May 24th, 2017 at 08:32 AM.

Photo No.4: IOA allows a large group of Jewish extremists to storm Al-Aqsa Mosque/Al-Haram Al-Sharif in their religious dress and barefooted; and allows them to perform religious and Talmudic rites at the entrance to Al-Qibli Mosque and that was on Wednesday May 24th, 2017 at 09:09 AM.

Photo No.5: IOA allows large numbers of Jewish extremists to storm Al-Aqsa Mosque/Al-Haram Al-Sharif in their religious dress and barefooted; and allows them to perform Jewish prayers without any intervention form the IOA and that was near Ar-Rahma Gate on Wednesday May 24th, 2017 at 09:31 AM.

Photo No.6: IOA allows a group of Jewish extremists to storm Al-Aqsa Mosque/Al-Haram Al-Sharif in their religious dress and barefooted, and allows them to perform Jewish prayers without any intervention form the IOA and that was near Ar-Rahma Gate on Wednesday May 24th, 2017 at 10:27 AM.

Photo No.7: large numbers of fully armed Israeli Special Forces storm Al-Aqsa Mosque/Al-Haram Al-Sharif to protect Jewish extremists and to terrorize worshippers and that was near Al-Silsilah Gate on Wednesday May 24th, 2017 at 11:00 AM.

Photo No.8: Israeli Special Forces batter Aqsa Guard Nidal Al-Wa'ri, while one member of the Special Forces threatened the rest of the guards and the worshipers using his weapons and that was near As-Silsilah Gate on Wednesday May 24th, 2017 at 11:00 AM.

Photo No.9: Israeli Special Forces batter Aqsa Guards and worshippers for no reason and that was near As-Silsilah Gate on Wednesday May 24th, 2017 at 11:00 AM.

Photo No.10: Israeli Special Forces batter Al-Aqsa Mosque employee, Raed Zghayir for no reason and that was near As-Silsilah Gate on Wednesday May 24th, 2017 at 11:00 AM.

Photo No.11: Israeli Special Forces batter Aqsa Guard Nidal Al-Wa'ri, and arrests him for no reason; and that was near As-Silsilah Gate on Wednesday May 24th, 2017 at 11:00 AM.

Photo No.12: Israeli Special Forces batter Aqsa guard, Khalil At-Tarhouni and arrests him for no reason and that was near As-Silsilah Gate on Wednesday May 24th, 2017 at 11:00 AM.

Fax:(++00972-6285561) فاكس P.O.Box:(19004) صندوق بريد Tel.(++00972-6283313) (++00972-6283292) هاتف

بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

It is important to note that the abovementioned measures constitute yet further flagrant violations in addition to the Jewish extremists frequent incursions, which are considered aggressions against the sanctity of Al-Aqsa Mosque/ Al-Haram Al-Sharif; the major violation in this regard is the enabling by the Israeli authorities of non-Muslims to enter Al-Aqsa Mosque without permission from the Islamic Awqaf, which has the sole territorial, religious and historic right of administrating the said Holy Site according to the pre-1967 Status Quo.

The Israeli Occupation Authorities will be held fully responsible for any legal, security or political ramifications resulting from the abovementioned violations and the other continued violations against the sacred nature and sanctity of Al-Aqsa Mosque/Al-Haram Al-Sharif.

The General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs reserves all its rights and calls upon the Israeli police to bring to immediately halt all these violations and aggressions; as they constitute a serious breach of the historic Status Quo; standing well before the 1967 occupation of Jerusalem .

- Attached is the Police note referred to and discussed in this protest note.
- This English letter is a translation of the Arabic protest note above.

With respect,
General Director of Jerusalem Awqaf and Al-Aqsa Mosque Affairs
Sheikh 'Mohammad Azam' Al-Khatib Al-Tamimi
[Signature]

Attachment: a file of ten photos explaining the violations mentioned in this protest note.
Copy: Minister of Awqaf, Islamic Affairs and Holy Places
Copy: Chair of the Jerusalem Awqaf Council, Islamic Affairs and Holy Places
Copy: Ambassador of the Hashemite Kingdom of Jordan
Copy: Legal Advisor of Jerusalem Awqaf Mr. Jamal Abu Tu'meh
Copy: General File

Fax:(++00972-6285561) فاكس P.O.Box:(19004) صندوق بريد Tel.(++00972-6283313) (++00972-6283292) هاتف

HP EXHIBIT 27

انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك / الحرم الشريف بأعداد كبيرة حفاة الأقدام وبلباس المتدينين وأداء الطقوس الدينية دون تدخل الشرطة لمنعهم، رغم ملاحظات الحراس على ذلك.

المكان: الرواق الغربي بالقرب من باب المجلس.

التاريخ: 24.5.2017 الساعة: 08:05

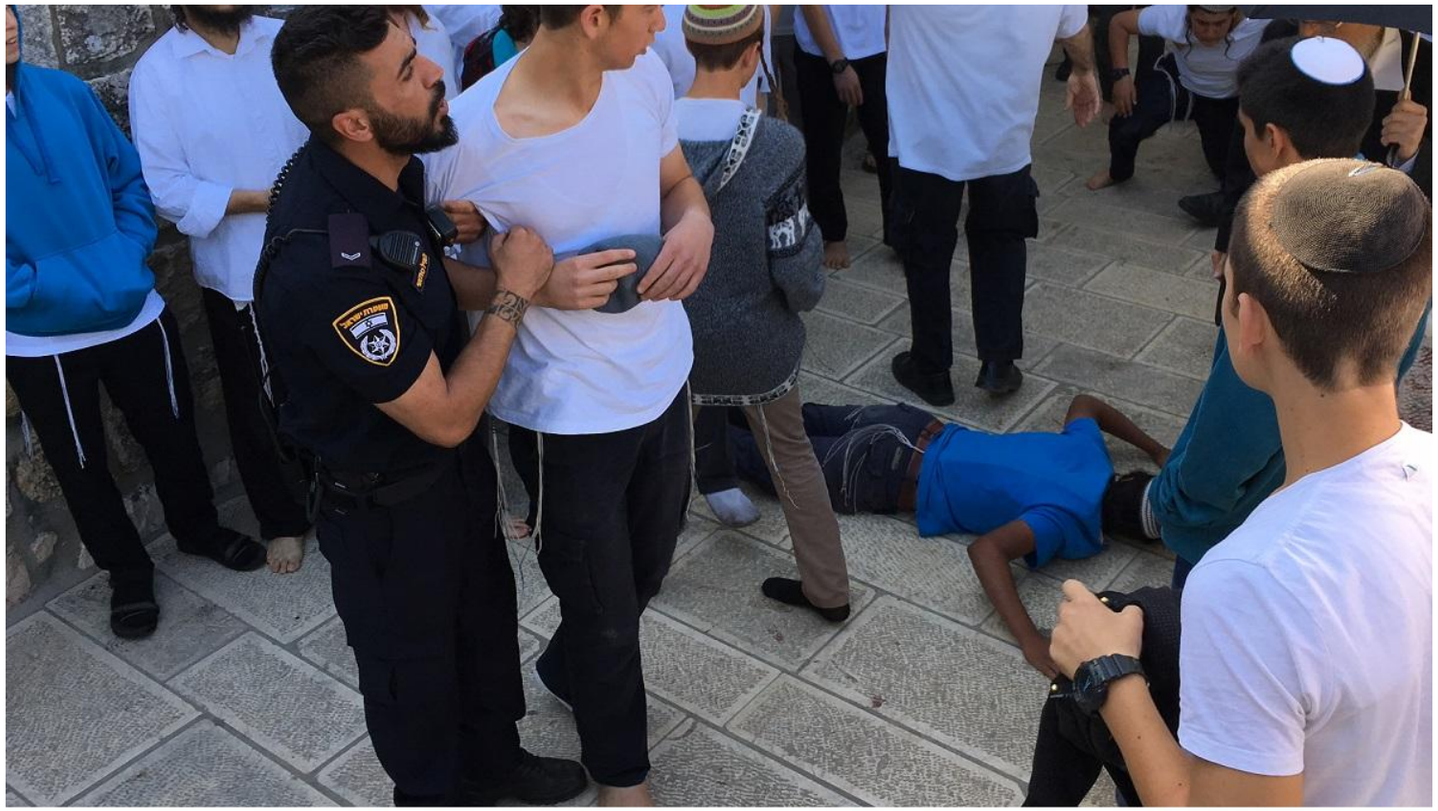
المصدر: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك / الحرم الشريف بأعداد كبيرة حفاة الأقدام وبلباس المتدينين

المكان: باب السلسلة.

التاريخ: 24.5.2017 الساعة: 08:17

المصدر: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك



انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك / الحرم الشريف بأعداد كبيرة حفاة الأقدام وبلباس المتدينين والقاء عدد منهم أنفسهم على الأرض.

المكان: السور الشرقي بالقرب من باب الرحمة.

التاريخ: 24.5.2017 الساعة: 08:32

المصدر: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: سماح الشرطة الإسرائيلية لأعداد كبيرة من المتطرفين اليهود باقتحام المسجد الأقصى المبارك / الحرم الشريف حفاة الأقدام وبلباس المتدينين وأداء طقوس مختلفة

المكان: بالقرب من المسجد القبلي.

التاريخ: 24.5.2017 الساعة: 09:09

المصدر: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: سماح الشرطة الإسرائيلية لأعداد كبيرة من المتطرفين اليهود باقتحام المسجد الأقصى المبارك / الحرم الشريف بلباس المتدينين وأداء الصلوات

المكان: السور الشرقي بالقرب من باب الرحمة

التاريخ: 24.5.2017 الساعة: 09:31

المصدر: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود باقتحام المسجد الأقصى المبارك / الحرم الشريف بلباس المتدينين وحفاة الأقدام وأداء الصلوات

المكان: السور الشرقي بالقرب من باب الرحمة

التاريخ: 24.5.2017 الساعة: 10:27

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك اقتحام أعداد كبيرة من القوات الخاصة الإسرائيلية بأسلحتهم للمسجد الأقصى المبارك/ الحرم الشريف لحماية المتطرفين وإرهاب المصلين

المكان: باب السلسلة

التاريخ: 24.5.2017 الساعة: 11:00

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك قيام القوات الخاصة الإسرائيلية بالاعتداء على حارس المسجد الأقصى المبارك نضال الوعري دخال ساحات المسجد وقيام احد القوات الخاصة بتهديد الحراس والمصلين بالسلاح

المكان: باب السلسلة

التاريخ: 24.5.2017 الساعة: 11:00

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: اعتداء القوات الخاصة الإسرائيلية على حراس المسجد الأقصى المبارك والمصلين بالضرب المبرح

المكان: باب السلسلة

التاريخ: 24.5.2017 الساعة: 11:00

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

اعتداء القوات الخاصة الإسرائيلية على موظف دائرة الأوقاف الإسلامية في المسجد الأقصى المبارك رائد زغير بالضرب المبرح

المكان: باب السلسلة

التاريخ: 24.5.2017 الساعة: 11:00

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك: اعتداء القوات الخاصة الإسرائيلية بالضرب المبرح على حارس المسجد الأقصى المبارك نضال الوعري واعتقاله دون أي أسباب

المكان: باب السلسلة

التاريخ: 24.5.2017 الساعة: 11:00

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

انتهاك:اعتداء القوات الخاصة الإسرائيلية على حارس المسجد الأقصى المبارك خليل التهوني بالضرب المبرح واعتقاله دون سبب

المكان: باب السلسلة

التاريخ: 24.5.2017 الساعة: 11:00

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

HP EXHIBIT 28

بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

No. 3 17 1 _ 6 _ 1924
Date: 5 / 9 / 2018
Hijri: 25 / 12 / 1439

משטרת ישראל
משטרת המפקח הכללי
05 -09- 2018
דואר נכנס

By Fax No.[5428118] and By Hand

Mr. RoniAlsheikh
Commissioner of Israel Police
State of Israel
To The Police Headquarters, Sheikh Jarrah, Jerusalem

Subject: Protest note - constituted of 2 pages in Arabic and translated in 2 pages in English.

In my capacity as General Director of the Jerusalem Awqaf and Al-Aqsa Mosque Affairs, subsidiary to the Ministry of Awqaf of the Hashemite Kingdom of Jordan, and in the exercise of His Majesty King Abdullah II's Custodianship over Al-Aqsa Mosque/Al-Haram Al-Sharif, including its 144 Dunums, which includes the Qibli Mosque of al-Aqsa, the Mosque of the Dome of the Rock and all its mosques, buildings, walls, courtyards, attached areas over and beneath the ground and the Waqf properties tied-up to al-Masjid al-Aqsa, to its environs or to its pilgrims; I would like to bring the following issue to your attention;

On the morning of Monday the 23rd of July, 2018, a boulder fell from the western wall of Al-Aqsa Mosque/Al-Haram Al-Sharif, from beneath the Islamic Museum building [az-Zawiya al-Fakhriya] located at the southern west corner of al-Masjid Al-Aqsa. We strongly protest the matter that the Israeli Occupation Authorities, represented by the Israeli Antiquities Authority and other Israeli bodies, seized the fallen boulder and moved it to the Buraq Plaza on July 25th 2018.

Hence, and in accordance with the Awqaf Council for Islamic Holy Sites Affairs' decision no. 98/2018 reached on August 16th, 2018; I demand the return of the boulder to be reinstalled in its original place byJerusalem Awqaf's technical team, as it is part in parcel of the architectural fabric of al-Aqsa's western wall; which bears witness to the Isra' and Mi'raj miracle and owned exclusively by Muslims. This wall is known in Islamic creed and tradition as the Buraq Wall and was recognized in 1930 by an

Fax:(++00972-6285561) فاكس P.O.Box:(19004) صندوق بريد Tel.(++00972-6283313) (++00972-6283292) هاتف

بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

international commission approved by the League of Nations as being the solely owned by the Muslim waqf. I demand the police not to obstruct the Awqaf's staff and duty to reinstall the stone in its authentic place.

Herein I reiterate that the duty of restoring this boulder and this wall falls under the mandate of Jerusalem Awqaf department and its subsidiary I'mar Projects' Directorate; who over the past years was capable of restoring the Eastern wall of al-Aqsa, in addition to parts of its southern wall.

Hence the Jerusalem Awqaf and al-Aqsa Mosque Affairs' Department demands that you give directives to those concerned to return the boulder back to the Awqaf department, and not to obstruct Awqaf staff's efforts to restore the boulder and the Wall; including their need to be present at the site, carrying out inspections, restorations and bringing required tools and materials.

I hope that this happens promptly; keeping in mind that the Jerusalem Awqaf department holds you responsible for all hazards that may arise in that site or any other site connected to it.

- This English letter is a translation of the Arabic protest note above.

With respect,,,

General Director of Jerusalem Awqaf and Al-Aqsa Mosque Affairs
Sheikh "Mohammad Azam" Al-Khatib Al-Tamimi

[Signature]

משטרת ישראל
05 -09- 2018

Copy: Minister of Awqaf, Islamic Affairs and Holy Places
Copy: Chair of the Jerusalem Awqaf Council, Islamic Affairs and Holy Places
Copy: Ambassador of the Hashemite Kingdom of Jordan
Copy: Legal Advisor of Jerusalem Awqaf Mr. Jamal Abu Tu'meh
Copy: General File

بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

No. 3/17/1/6/2343
Date: _30_/Oct/2018
Hijri: 21 Rabi' Awal 1440

By Fax No.[5428118] and By Hand

Mr. Roni Alsheikh
Commissioner of Israel Police
State of Israel

To The Police Headquarters, Sheikh Jarrah, Jerusalem

Subject: Protest note - constituted of 2 pages in Arabic and translated in 4 pages in English and attached with 18 pages of 18 photosevidence protesting the Israeli police's allowing Talmudic prayers, military protocols and aggressions against worshippers, children and Awqaf employees inside Al-Aqsa Mosque/Al-Haram Al-Sharif.

In my capacity as General Director of the Jerusalem Awqaf and Al-Aqsa Mosque Affairs, which is one of the departments of the Ministry of Awqaf of the Hashemite Kingdom of Jordan, and in the exercise of His Majesty King Abdullah II's Custodian of Al-Aqsa Mosque/Al-Haram Al-Sharif, including its 144 Dunums, which includes the Qibli Mosque of Al-Aqsa, the Mosque of the Dome of the Rock and all its mosques, buildings, walls, courtyards, attached areas over and beneath the ground and the Waqf properties tied-up to al-Masjid Al-Aqsa, to its environs or to its pilgrims,

I protest and call upon Israel to address violations of its international law obligations, including those pursuant to Israel's status as Occupying Power and those pursuant to Article 9(2) of the Treaty of Peace between the State of Israel and the Hashemite Kingdom of Jordan signed on 26 October 1994. In particular, the Jordanian Jerusalem Awqaf protests against the latest Israeli violation evident in the attached pictures:

Photo No. (1): On Sept. 9th 2018, Israeli Police officer, Mathan intrudes into Al-Aqsa Mosque/Al-Haram Al-Sharif with a bottle of wine in his hand; bringing it into one of the buildings located at the Dome of the Rock Plaza (illegally converted by the Israeli occupation into a police office) in an obvious violation of the sanctity of the Mosque. The police did nottake any measure against the officer and allows him to return to work on Sept. 19th 2018.

Fax:(++00972-6285561) فاكس P.O.Box:(19004) صندوق بريد Tel.(++00972-6283313) (++00972-628329[illegible]

بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

Photo No. (2): On Sept. 9th 2018, a group of armed police officers and Special Forces abuses a Muslim child suffering from Darwin syndrome, in front of the Silsileh Gate inside Al-Aqsa Mosque/Al-Haram Al-Sharif.

Photo No. (3): On Sept.9th 2018, members of Israeli police force obstruct cleaning work taking place near the Qattaneen Gate, inside Al-Aqsa Mosque/Al-Haram Al-Sharif.

Photo No. (4): On Sept. 9th 2018, Armed Israeli Special Forces arrest and forcefully expel a worshipper from Al-Aqsa Mosque/Al-Haram Al-Sharif merely for being present near the Silsilah Gate during Jewish incursions.

Photo No. (5): On Sept. 6th 2018, an extremist Jewish intruder performs full prostration, with his body pressed flat to the earth (Talmudic Religious rite) near the Rahma Gate, under Israeli police supervision.

Photo No. (6): On Sept. 6th 2018, a group of extreme Jewish intruders perform public group prayers near the Rahma Gate; under the supervision of Israeli Police Force.

Photo No. (7): On September 6th 2018, Israeli police force allows a large group of Jewish extremists to storm Al-Aqsa Mosque/Al-Haram Al-Sharif in religious clothing and barefooted.

Photo No. (8): On September 18th 2018, members of the Israeli police force and Special Forces physically assault an Awqaf employee in side Al-Aqsa Mosque/Al-Haram Al-Sharif.

Photo No. (9):On September 18th 2018, a large group of Israeli policemen and Special Forces beat a worshipper inside Al-Aqsa Mosque/Al-Haram Al-Sharif, near King Faisal Gate.

Photo No. (10):On September 18th 2018, Armed Israeli Special Forces arrest and forcefully expel a worshipper from Al-Aqsa Mosque/Al-Haram Al-Sharif merely for being present at the route taken by extremist Jews during their incursions into Al-Aqsa Mosque/Al-Haram Al-Sharif.

Photo No. (11):On September 23th 2018, armed members of the Israeli police and Special Forces encircles and terrorizes a worshipper for merely praying near the Rahma Gate, inside Al-Aqsa Mosque/Al-Haram Al-Sharif during Jewish incursions.

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بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

Photo No. (12) :On September 26th 2018, a group of Jewish extremists shut the Hadeed gate of Al-Aqsa Mosque/Al-Haram Al-Sharif; disturbing the entry of worshippers into the Holy Site.

Photo No. (13):On September 27th 2018, large numbers of armed Special Forces roam inside Al-Aqsa Mosque/Al-Haram Al-Sharif's Plazas; turning the Holy Site into a military barracks.

Photo No. (14):On September 30th 2018, and after taking permission from PM Netanyahu, member of Knesset Shuli Mualem storms Al-Aqsa Mosque/Al-Haram Al-Sharif and performs Jewish prayers near the Rahma Gate and under the protection of police forces.

Photo No. (15):On September 9th 2018, Israeli Minister of Agriculture and Member of Knesset Uri Ariel storm Al-Aqsa Mosque/Al-Haram Al-Sharif under heavy protection of armed Israeli Police and Special Forces. From within the Holy Site's Plazas, Ariel calls for expelling the Islamic Awqaf department from Al-Aqsa Mosque/Al-Haram Al-Sharif and putting an end to His Majesty's custodianship.

Photo No. (16):On September 5th 2018, Member of Knesset Yehuda Glick storms Al-Aqsa Mosque/Al-Haram Al-Sharif under heavy protection of armed members of Israeli Police and Special Forces. Glick provocatively performs Jewish prayers, greets foreign tourists and takes photos with them.

Photo No. (17):On August 25th 2018, Israeli Police Forces arrest four Hashemite I'mar employees for attempting to restore Sabeel Qasim Pasha located within Al-Aqsa Mosque/Al-Haram Al-Sharif near the Silsila Gate.

Photo No. (18):On September 25th 2018 Israeli Police Force arrests two Hashemite I'mar employees after banning them from bringing in pipes needed for restorations at the Dome of the Rock Mosque.

It is important to note that the abovementioned measures constitute yet further flagrant violations in addition to the Jewish extremists daily incursions, which are considered aggressions against the sanctity of Al-Aqsa Mosque/ Al-Haram Al-Sharif; the major violation in this regard is the enabling by the Israeli authorities of non-Muslims to enter Al-Aqsa Mosque without permission from the Islamic Awqaf, which has the sole territorial, religious and historic right of administrating the said Holy Site according to the pre-1967 Status Quo.

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القدس الشريف

The Israeli Occupation Authorities will be held fully responsible for any legal, security or political ramifications resulting from the abovementioned violations and the other continued violations against the sacred nature and sanctity of Al-Aqsa Mosque/Al-Haram Al-Sharif.

The General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs reserves all its rights and calls upon the Israeli police to bring to immediately halt all these violations and aggressions; as they constitute a serious breach of the historic Status Quo; standing well before the 1967 occupation of Jerusalem .

- This English letter is a translation of the Arabic protest note above.

With respect,,,

General Director of Jerusalem Awqaf and Al-Aqsa Mosque Affairs
Sheikh "Mohammad Azam" Al-Khatib Al-Tamimi

[Signature]

Attachment: a file of ten photos explaining the violations mentioned in this protest note.

Copy: Minister of Awqaf, Islamic Affairs and Holy Places
Copy: Chair of the Jerusalem Awqaf Council, Islamic Affairs and Holy Places
Copy: Ambassador of the Hashemite Kingdom of Jordan
Copy: Legal Advisor of Jerusalem Awqaf Mr. Jamal Abu Tu'meh
Copy: General File

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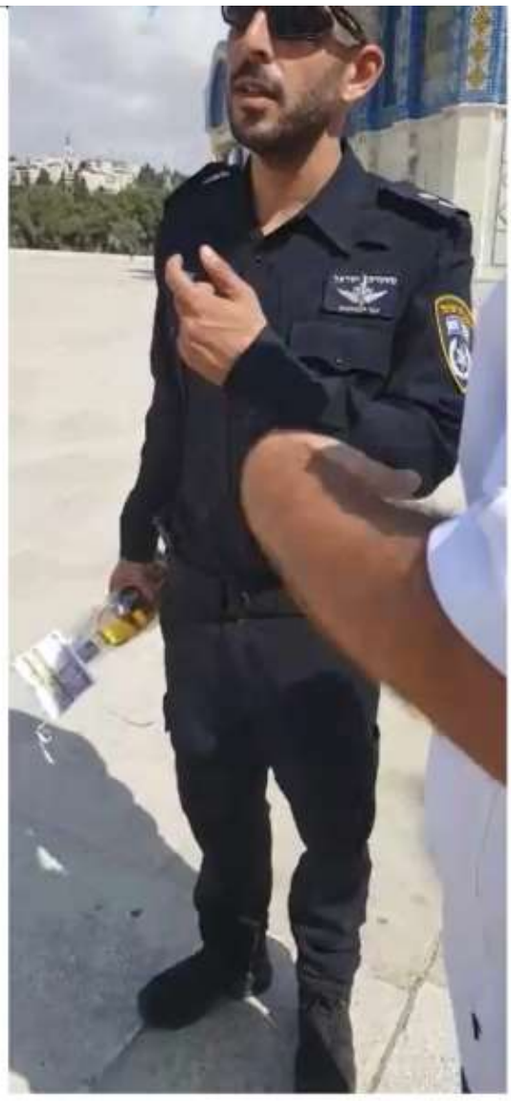
HP EXHIBIT 29

صورة رقم (1):



الانتهاك: قيام أحد ضباط الشرطة المدعو "متن" بإدخال زجاجة خمر الى باحات المسجد الأقصى المبارك/الحرم القدسي الشريف من باب السلسلة الى مخفر الشرطة على سطح قبة الصخرة المشرفة، في انتهاك لحرمة المسجد، هذا وللعلم لم يتم اتخاذ اي اجراء بحقه من قبل الشرطة ليعود لعمله بتاريخ 19/09/2018 .

المكان: سطح قبة الصخرة المشرفة.

التاريخ: 09/09/2018

المصدر: دائرة الأوقاف الإسلامية وشؤون المسجد الأقصى المبارك.

HP EXHIBIT 29

صورة رقم (2):

الانتهاك: مجموعة من افراد الشرطة والقوات الخاصة المدججين بالسلاح يقومون بالتنكيل بأحد الأطفال المصاب بمتلازمة داروين" ذوي احتياجات خاصة" داخل ساحات المسجد الأقصى المبارك/الحرم القدسي الشريف

المكان: امام باب السلسلة.

التاريخ: 09/09/2018

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

HP EXHIBIT 29

صورة رقم (3):

الانتهاك: أفراد من الشرطة الإسرائيلية يقومون بتعطيل اعمال النظافة داخل ساحات المسجد الأقصى المبارك / الحرم القدسي الشريف دون سبب يذكر.
المكان: بالقرب من باب القطانين.
التاريخ: 09/09/2018
المصدر: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك.

صورة رقم (4):

الانتهاك: القوات الخاصة المدججة بالسلاح تقوم باعتقال أحد المصلين وطرده بالقوة من داخل ساحات المسجد الأقصى المبارك / الحرم القدسي الشريف لمجرد تواجده اثناء فترة اقتحامات المتطرفين اليهود للمسجد
المكان: بالقرب من باب السلسلة.
التاريخ: 09/09/2018
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

صورة رقم (5):

الانتهاك: قيام احد افراد المتطرفين اليهود المقتحمين للمسجد الأقصى المبارك/الحرم القدسي الشريف بالقاء نفسه على الأرض امام اعين الشرطة التي لم تحرك ساكن.

المكان: بالقرب من باب الرحمة.

التاريخ: 06/09/2018

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

صورة رقم (6):

الانتهاك: قيام مجموعة من المتطرفين اليهود المقتحمين للمسجد الأقصى المبارك / الحرم القدسي الشريف بأداء صلوات علنية وجماعية امام مرأى ومسمع افراد الشرطة التي لم تحرك ساكن.
المكان: بالقرب من باب الرحمة.
التاريخ: 06/09/2018
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

صورة رقم (7):

الانتهاك: اقحام الشرطة الإسرائيلية لمجموعة كبيرة من المتطرفين اليهود للمسجد الأقصى المبارك / الحرم القدسي الشريف، بلباس ديني وحفاة الاقدام.
المكان: امام المصلى القبلي.
التاريخ: 06/09/2018
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

صورة رقم (8):

الانتهاك: مجموعة كبيرة من افراد الشرطة والقوات الخاصة يقومون بالاعتداء على أحد موظفي دائرة الأوقاف الاسلامية داخل المسجد الأقصى المبارك / الحرم القدسي الشريف

المكان: بالقرب من الملك فيصل.

التاريخ: 18/09/2018

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

صورة رقم (9):

الانتهاك: مجموعة كبيرة من افراد الشرطة والقوات الخاصة يقومون بالاعتداء بالضرب على أحد المصلين داخل المسجد الأقصى المبارك / الحرم القدسي الشريف
المكان: بالقرب من الملك فيصل.
التاريخ: 18/09/2018.
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

صورة رقم (10):

الانتهاك: قيام أفراد الشرطة باعتقال أحد المصلين وطرده بالقوة من داخل ساحات المسجد الأقصى المبارك/ الحرم القدسي الشريف لمجرد تواجده في المسار الذي يسلكه المتطرفين اليهود أثناء اقتحامهم للمسجد.
المكان: بالقرب من البائكة الغربية الجنوبية.
التاريخ: 18/09/2018.
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

صورة رقم (11):

الانتهاك: قيام أفراد الشرطة والقوات الخاصة المدججة بالسلاح بمحاصرة أحد المصلين لمجرد قيامه بأداء الصلاة داخل ساحات المسجد الأقصى المبارك م الحرم القدسي الشريف أثناء مرور المتطرفين اليهود المقتحمين للمسجد.

المكان: امام باب الرحمة.

التاريخ: 23/09/2018

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

صورة رقم (12):

الانتهاك: مجموعة من المتطرفين اليهود بلباس ديني يغلقون باب الحديد مدخل باب المسجد الأقصى المبارك / الحرم القدسي الشريف ويشوشون على دخول المصلين الى المسجد.

المكان: باب الحديد من الخارج.

التاريخ: 26/09/2018.

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

صورة رقم (13):

الانتهاك: اعداد كبيرة من افراد القوات الخاصة المدججين بالسلاح تحول ساحات المسجد الأقصى المبارك / الحرم القدسي الشريف إلى ما يشبه الثكنة العسكرية.
المكان: باب السلسلة.
التاريخ: 27/09/2018
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

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صورة رقم (14):

الانتهاك: اقتحام عضوة الكنيست "شولة المعلم" المسجد الأقصى المبارك / الحرم القدسي الشريف، وأداء الصلاة العلنية تحت حماية الشرطة.

المكان: امام باب الرحمة.

التاريخ: 30/09/2018

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

صورة رقم (15):

الانتهاك: اقتحام وزير الزراعة الاسرائيلي وعضو الكنيست (أوري أرئيل)، المسجد الأقصى المبارك/ الحرم القدسي الشريف، وسط حماية مجموعة من القوات الخاصة المدججين بالسلاح والشرطة والدعوة من داخل المسجد لطرد الأوقاف الإسلامية وانهاء وصاية جلالة الملك على المسجد الأقصى المبارك.

المكان: بالقرب من باب الرحمة وامام باب المطهرة.

التاريخ: 09/09/2018

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

صورة رقم (16):

الانتهاك: اقتحام عضو "الكنيست الإسرائيلي" يهودا كليك المسجد الأقصى المبارك/الحرم القدسي الشريف ضمن حماية مشددة من الشرطة الإسرائيلية والقوات الخاصة المدججة بالسلاح ومارس تصرفاته الاستفزازية من خلال الصلوات والحديث مع السياح الأجانب والتقاط الصور معهم.

المكان: بالقرب من البابكة الغربية الشمالية.

التاريخ: 05/09/2018

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

صورة رقم (17):

انتهاك: اعتقال الشرطة الإسرائيلية 4 من موظفي اعمار المسجد الأقصى المبارك/ الحرم القدسي الشريف لعملهم في ترميم سبيل قاسم باشا بالقرب من باب السلسلة.

المكان: سبيل قاسم باشا بالقرب من باب السلسلة

التاريخ: 25/08/2018

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

صورة رقم (18):

انتهاك: اعتقال موظفي اعمار المسجد الأقصى المبارك/الحرم القدسي الشريف علي بكيرات وأنس الدباغ ومنعهم من إدخال مواسير لقبة الصخرة المشرفة لإعمال الترميم اللازمة،

المكان: سطح قبة الصخرة المشرفة

التاريخ: 25/09/2018

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

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القدس الشريف

Ref No.: 3/17/1/6/ 914
Date: 18/May/2022
Hijri: **17/Shawwal**/1443 Hijri

By Fax No.[5428118] and By Hand

Mr.
General Commissioner of Israel Police
Major General Yaakov (Kobi) Shabtai
Israel Police Headquarters, Sheikh Jarrah, Jerusalem

Subject: Protest note - constituted of 20 pages in Arabic (17 pages of images of violations incidents); the letter is translated into 20 pages in English (17 pages explain the images). The letter and the attached images show evidence of specific violations committed by the Israeli police and the Occupation Authorities through intruding al-Aqsa and enabling large numbers of Israeli extreme settlers to storm Al-Aqsa Mosque / Al-Haram Al-Sharif and allowing some of them to perform Talmudic rituals in al-Aqsa during the Holy month of Ramadan 1443 hijri / April 2nd through May 5th, 2022 AC.

In follow up of the protest notes previously posted to Commissioner of Israel Police, I reiterate that in my capacity as General Director of the Jerusalem Awqaf and Al-Aqsa Mosque Affairs, which is one of the departments of the Ministry of Awqaf of the Hashemite Kingdom of Jordan, and in the exercise of His Majesty King Abdullah II's Custodianship of Al-Aqsa Mosque / Al-Haram Al-Sharif, including its 144 Dunums, which includes the al-Jame' al-Aqsa / Qibli Mosque of Al-Aqsa, the Mosque of the Dome of the Rock and all its mosques, buildings, walls, courtyards, attached areas over and beneath the ground and the Waqf properties tied-up to al-Masjid Al-Aqsa, to its environs or to its pilgrims,

I protest Israel's violations of its international law obligations, including those pursuant to Israel's status as Occupying Power and those pursuant to Article 9(2) of the Treaty of Peace between the State of Israel and the Hashemite Kingdom of Jordan signed on 26 October 1994. In particular, the Jordanian Jerusalem Awqaf protests against latest, unprecedented, Israeli violations manifested in:

1) Enabling 4548 Jewish extremists to storm Al-Aqsa Mosque / Al-Haram Al-Sharif during the month of April 2022 through Bab al-Magharbeh and under the protection of armed police and special forces and allowing the intruders, including 3670 extremists were enabled to intrude Al-Aqsa Mosque / al-Haram al-Sharif during the Jewish Passover, April 17th to 21st 2022.
2) Enabling Jewish extremists to intrude al-Aqsa Mosque barefooted and dressed in their religious clothes, conduct Talmudic public prayers, raise Israeli flags and loudly sing the Israeli national anthem inside al-Aqsa Mosque / al-Haram al-Sharif, especially on May 5th, 2022.

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3) Allowing extremist Knesset Member Itmar Ben-Gvir to intrude al-Aqsa Mosque / al-Haram al-Sharif and make provocative and inciting anti-Aqsa and anti-Jerusalem Awqaf statements ahead of Ramadan.
4) Hundreds of Israeli police and special forces intruded al-Aqsa almost every day during the Holy month of Ramadan and they frequently and brutally attacked the Muslim worshippers, including old people, women, youth and children by batons, rubber bullets, sound bombs and gas grenades; the attacks caused hundreds of injuries among the Muslim worshippers and Jerusalem Awqaf employees.
5) Attacking the Muslim worshippers, arresting hundreds of them and kicking most of them out of al-Aqsa at the time, when the police enabled the Jewish extremists to intrude al-Aqsa Mosque.
6) The Israeli police used cruel force against the Muslim worshippers especially that some policemen shot rubber bullets against the old, women, children and emergency crews from a very close distance.
7) Damaging many historic monuments of al-Aqsa Mosque / al-Haram al-Sharif, especially in the morning of Friday April 15th. The damages included the destruction of 29 windows of the Qibli Mosque: breaking 11 double face stucco-colored glass windows in the western wall of the top roof of the Qibli Mosque, breaking the glass of the wooden windows in the eastern and western walls of the Qibli Mosque, causing severe damages to most of the gates of the Qibli Mosque, complete destruction of the clinic gate leading into the Mosque of Omar, damages to the marble of Maqam al-Arb'een, uprooting part of the historic marble of the Mu'zineen's mezzanine, burning many places inside the Qibli Mosque by the sound bombs and breaking the outer gate of the sound system room in the eastern part of the Qibli Mosque.
8) Breaking the glass wall of Salahuddeen Minber inside the Qibli Mosque by shooting it with rubber bullets in the morning of May 5th, 2022.
9) Tens of armed special forces stormed the Qibli Mosque in the Second Friday of Ramadan, April 15th 2022, with their shoes and arrested 400 Muslim worshippers from inside the mosque and left many injuries, including 5 Awqaf employees, some of them are still receiving treatment in Jerusalem hospitals until today.
10) On April 17th, 2022, hundreds of the Israeli armed special forces intruded al-Aqsa, spread out in all its spaces, including the Plaza of the Dome of the Rock and the courtyard of Bab al-Rahmeh, turning al-Aqsa almost into a military base, attacked Muslim worshippers, brutally hit many of them and pushed them out of the Mosque, evacuated most of its prayer places and prevented Muslims of access and worship.
11) In an unprecedented violation, after the Israeli police and special forces evacuated al-Aqsa Mosque / al-Haram al-Sharif off Muslim worshippers on April 18th , 2022, one of the Israeli personnel of the special forces conducted Talmudic prayers next to Bab Hittah inside al-Aqsa Mosque.

It is important to note that the abovementioned measures constitute yet further flagrant violations in addition to the Jewish extremists frequent incursions, which are considered aggressions against the sanctity of Al-Aqsa Mosque / Al-Haram Al-Sharif; the major violation in this regard is the

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القدس الشريف

Israeli authorities' enabling non-Muslims to enter Al-Aqsa Mosque without permission from the Islamic Awqaf, which has the sole territorial, religious and historic right of administrating the said Holy Site according to the pre-1967 Status Quo.

The Israeli Occupation Authorities will be held fully responsible for any legal, security or political ramifications resulting from the abovementioned violations and the other continued violations against the sacred nature and sanctity of Al-Aqsa Mosque / Al-Haram Al-Sharif.

The General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs reserves all its rights and calls upon the Israeli police to bring to immediately halt all these violations and aggressions; as they constitute a serious breach of the historic Status Quo; standing well before the 1967 occupation of Jerusalem .

- This English letter is a translation of the Arabic protest note above.

With respect,,,

General Director of Jerusalem Awqaf and Al-Aqsa Mosque Affairs
Sheikh "Mohammad Azam" Al-Khatib Al-Tamimi

[Signature]

Attachment: a file of ten photos explaining the violations mentioned in this protest note.

Copy: Minister of Awqaf, Islamic Affairs and Holy Places
Copy: Chair of the Jerusalem Awqaf Council, Islamic Affairs and Holy Places
Copy: Ambassador of the Hashemite Kingdom of Jordan
Copy: Legal Advisor of Jerusalem Awqaf Majed Ghanayyem and Sami Daqqah
Copy: General File

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HP EXHIBIT 31

Image No 1

Violation: The Israeli police enabling number of Jewish extremist group to intrude Al-Aqsa Mosque / Al-Haram Al-Sharif and conduct Jewish prayer, dressed in their religious clothes, in Al-Aqsa.

Location: Next to Bab al-Silsileh.

Date: 3 April 2022, 10:10 am.

Source: General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs.

انتهاك: السماح لمجموعة من المتطرفين اليهود اقتحام المسجد الأقصى المبارك / الحرم القدسي الشريف حفاة الأقدام وبلباس ديني وأداء الصلوات العلنية داخل باحات المسجد تحت انظار أحد أفراد الشرطة.

المكان: بالقرب من باب السلسلة.

التاريخ: 03.04.2022، الساعة 10: 10.

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

Image No 2

Violation: The Israeli police allowing Knesset Member Itmar Ben Gvir to intrude Al-Aqsa Mosque / Al-Haram Al-Sharif and make incitement statements a day before Ramadan.

Location: Bab al-Magharbeh.

Date: 31 March 2022, 07:10 am.

Source: General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs.

انتهاك: السماح لعضو الكنيست ايتمار بن غفير اقتحام المسجد الأقصى المبارك / الحرم القدسي الشريف وعمل جولة كاملة داخل باحاته قبيل شهر رمضان مباشرة.

المكان: باب المغاربة.

التاريخ: 31.03.2022، الساعة 07:10.

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

Image No 3

Violation: The Israeli police enabling extremist Jews to intrude al-Aqsa and conduct Talmudic prayers, some of them dressed in their religious ornaments, inside Al-Aqsa Mosque / Al-Haram Al-Sharif.

Location: Eastern part of al-Aqsa.

Date: 11 April 2022, 07:16 am.

Source: General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs.

انتهاك: السماح لمتطرفين يهود اقتحام المسجد الأقصى المبارك / الحرم القدسي الشريف أحدهم بلباس عسكري، وأداء الصلوات العلنية داخل باحات المسجد.
المكان: الجهة الشرقية من المسجد الأقصى المبارك.
التاريخ: 11.04.2022، الساعة 07:16.
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

Image No 4

Violation: The Israeli police enabling extremist Jews to intrude al-Aqsa and conduct Talmudic prayers loudly and in gatherings inside Al-Aqsa Mosque / Al-Haram Al-Sharif.

Location: Eastern part of al-Aqsa.

Date: 21 April 2022, 07:54 am.

Source: General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs.

انتهاك: السماح لمتطرفين يهود اقتحام المسجد الأقصى المبارك / الحرم القدسي الشريف وأداء الصولات العلنية الجماعية داخل باحات المسجد.

المكان: الجهة الشرقية من المسجد الأقصى المبارك.

التاريخ: 21.04.2022، الساعة 07:54.

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

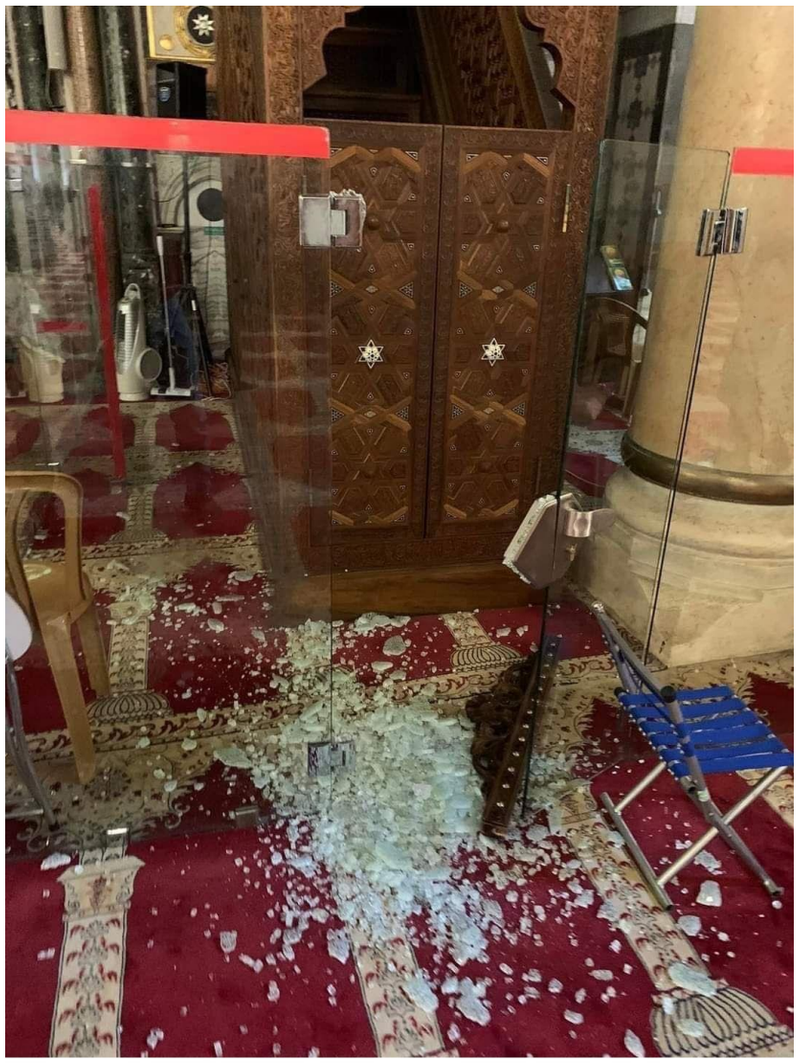
Image No 5

Violation: The Israeli Special Forces broke the glass wall of Salahuddeen Minber by shooting it with rubber bullets. .

Location: Inside the Qibli Mosque.

Date: 5 May 2022 morning.

Source: General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs.



انتهاك: إطلاق لقوات الخاصة الإسرائيلية الأعيرة المطاطية داخل المسجد القبلي في المسجد الأقصى المبارك مما أدى الى كسر زجاج الحماية الخاص بمنبر صلاح الدين داخل المسجد

المكان: المسجد القبلي.

التاريخ: 05.05.2022، صباحا.

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

Image No 6

Violation: The Israeli police allowed extremist Jews to intrude Al-Aqsa Mosque / Al-Haram Al-Sharif and raise the Israeli flag inside the Mosque.

Location: The Western Ba'ikah (stairway) ascending to the Dome of the Rock Plaza.

Date: 5 May 2022, 08:58 am.

Source: General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs.

انتهاك: السماح لمتطرفين يهود اقتحام المسجد الأقصى المبارك/الحرم القدسي الشريف ورفع العلم الإسرائيلي داخل باحات المسجد.

المكان: مقابل البائكة الغربية للمسجد الأقصى المبارك، بالقرب من باب القطانين.

التاريخ: 05.05.2022، الساعة 08:58.

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

Image No 7

Violation: The Israeli police enabling extremist Jews to intrude Al-Aqsa Mosque / Al-Haram Al-Sharif and raise the Israeli flag inside the Mosque.

Location: The Western Ba'ikah (stairway) ascending to the Dome of the Rock Plaza.

Date: 5 May 2022, 09:12 am.

Source: General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs.

انتهاك: السماح لمتطرفين يهود اقتحام المسجد الأقصى المبارك/الحرم القدسي الشريف ورفع العلم الإسرائيلي داخل باحات المسجد.
المكان: بالقرب من باب القطانين.
التاريخ: 05.05.2022، الساعة 09:12.
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

Image No 8

Violation: Armed Israeli police and Special Forces intruded the Qibli Mosque keeping on their shoes, tied up about 40 worshippers on their faces down on the ground and arrested more than 400 after attacking them with rubber bullets and gas grenades.

Location: The Qibli Mosque.

Date: 15 April 2022 morning.

Source: General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs.

انتهاك: اقتحام القوات الخاصة المدججين بالسلاح المسجد القبلي في المسجد الأقصى المبارك / الحرم القدسي الشريف بالأحذية والبساطير واعتقال أكثر من 400 مصل كانوا متواجدين بالمسجد والاعتداء على المصليين المتواجدين بالرصاص المطاطي والقنابل الصوتية

المكان: المسجد القبلي.

التاريخ: 15.04.2022، صباحاً.

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

Image No 9

Violation: Israeli forces stormed the Qibli Mosque, ransacking the site, assaulting worshippers, tied up over 40 youth and forced them, in a very insulting way, to lie face down on the prayer carpet.

Location: The Qibli Mosque.

Date: 15 April 2022 morning.

Source: General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs.

انتهاك: اقتحام القوات الخاصة المدججين بالسلاح المسجد القبلي في المسجد الأقصى المبارك / الحرم القدسي الشريف بالأحذية والبساطير واعتقال أكثر من 400 مصل كانوا متواجدين بالمسجد والاعتداء على المصليين المتواجدين بالرصاص المطاطي والقنابل الصوتية

المكان: المسجد القبلي.

التاريخ: 15.04.2022، صباحاً.

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

Image No 10

Violation: Number of Israeli Special Forces brutally attack Jerusalem Awqaf journalist photographer Rami al-Khatib and broke his right hand.

Location: The Plaza of the Dome of the Rock.

Date: Friday morning 15 April 2022.

Source: General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs.

انتهاك: اعتداء القوات الخاصة المدججين بالسلاح على مصور دائرة الأوقاف الإسلامية وشؤون المسجد للأقصى المبارك رامي الخطيب بالضرب المبرح داخل باحات المسجد الأقصى المبارك مما أدى الى كسر يده اليمنى.

المكان: سطح قبة الصخرة المشرفة.

التاريخ: 15.04.2022، صباحاً.

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

Image No 11

Violation: The Israeli special forces are beating an innocent worshipper without any reason.

Location: The Dome of the Rock Plaza.

Date: Friday morning 15 April 2022.

Source: General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs.

انتهاك: اعتداء القوات الخاصة المدججين بالسلاح على رجل كبير بالسن بالضرب المبرح داخل باحات المسجد الأقصى المبارك/الحرم القدسي الشريف.

المكان: سطح قبة الصخرة المشرفة.

التاريخ: 15.04.2022، صباحاً.

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

Image No 12

Violation: Israeli policeman pushing a woman in her back by his baton to kick her out of al-Aqsa Mosque.

Location: Bab al-Majlis.

Date: Friday morning 15 April 2022.

Source: General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs.

انتهاك: اعتداء القوات الخاصة المدججين بالسلاح على النساء بالضرب بالهروات داخل باحات المسجد الأقصى المبارك/الحرم القدسي الشريف.

المكان: باب المجلس.

التاريخ: 15.04.2022، صباحاً.

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

Image No 13

Violation: Israeli police is beating with baton another innocent Muslim worshipper for no reason.

Location: Plaza of the Dome of the Rock.

Date: Friday morning 15 April 2022.

Source: General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs.

انتهاك: اعتداء القوات الخاصة المدججين بالسلاح على الرجال والنساء بالضرب المبرح داخل باحات المسجد الأقصى المبارك/الحرم القدسي الشريف.

المكان: سطح قبة الصخرة المشرفة.

التاريخ: 15.04.2022، صباحاً.

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

Image No 14

Violation: An Israeli soldiers terrorizing a defenseless teacher of al-Aqsa school and his pupil for no reason. They want to scare the people away in order to give the Extreme Jews the space to break into Al Aqsa Mosque.

Location: Close to Bab Hitta.

Date: Friday morning 15 April 2022.

Source: General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs.

انتهاك: اعتداء القوات الخاصة المدججين بالسلاح بالضرب المبرح على أحد معلمين مدرسة الأقصى الشرعية داخل باحات المسجد الأقصى المبارك/الحرم القدسي الشريف.

المكان: بالقرب حطة.

التاريخ: 15.04.2022، صباحاً.

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

Image No 15

Violation: The Israeli armed forced attack the medical emergency crew and obstruct their work inside al-Aqsa Mosque / al-Haram al-Sharif.

Location: Bab al-Matharah.

Date: Friday morning 15 April 2022.

Source: General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs.

انتهاك: اعتداء القوات الخاصة المدججين بالسلاح طواقم الإسعاف والطواقم الطبية داخل باحات المسجد الأقصى المبارك/الحرم القدسي الشريف.

المكان: باب المطهرة.

التاريخ: 15.04.2022، صباحاً.

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

Image No 16

Violation: Israeli forces attacked by rubber bullets Jerusalem Awqaf restoration staff and critically injured him in his head.

Location: Plaza of the Marwani Mosque.

Date: Friday morning 15 April 2022.

Source: General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs.

انتهاك: إطلاق القوات الخاصة المدججين بالسلاح الرصاص المطاطي على رأس موظف اعمار المسجد الأقصى المبارك /الحرم القدسي الشريف واصابته إصابة خطيرة بالرأس.

المكان: ساحة المرواني.

التاريخ: 15.04.2022، صباحاً.

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

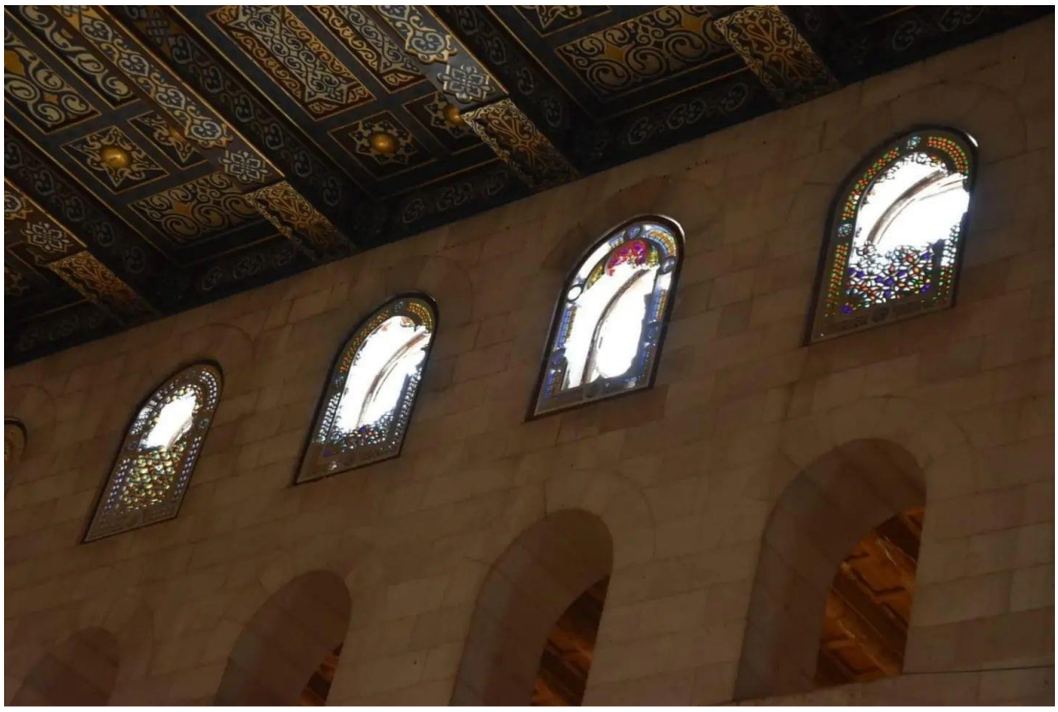
Image No 17

Violation: Israeli forces broke down 29 windows of the Qibli Mosque, including the 11 double face stucco colored glass windows of the western wall of the top roof of the Qibli Mosque.

Location: the Qibli Mosque.

Date: Friday morning 15 April 2022.

Source: General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs.



انتهاك: تعمد القوات الخاصة تكسير وتدمير معالم المسجد الأقصى المبارك ومن ضمنها تكسير 29 شباك جصي تاريخي داخلي وخارجي من الشبابيك الغربية الجصية التاريخية للمسجد القبلي في المسجد الأقصى المبارك.

المكان: المسجد القبلي.

التاريخ: 15.04.2022، صباحاً.

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

No. 03/17/01/06/ 1017
Date: 01 /Jun/2022
Hijri: 01 / Thul-Qedah /1443 hijri

By Fax No.[5428118] and By Hand

Mr. General Commissioner of Israel Police
Major General Yaakov (Kobi) Shabtai
Israel Police Headquarters, Sheikh Jarrah, Jerusalem

Subject: Protest note - constituted of 9 pages in Arabic (including 6 pages of images of violations incidents); the letter is translated into 9 pages in English (6 pages explain the images). The letter and the attached images show evidence of specific violations committed by the Israeli police and the Occupation Authorities through intruding al-Aqsa and enabling large numbers of extremist Jews to storm Al-Aqsa Mosque / Al-Haram Al-Sharif and allowing groups them to perform Talmudic rituals, dance, sing, bow on the ground and raise the Israeli flags on Sunday 28 Shawal 1443 hijri / May 29th 2022 AC.

Dear Sir,

In follow up of the protest notes previously posted to Commissioner of Israel Police, I reiterate that in my capacity as General Director of the Jerusalem Awqaf and Al-Aqsa Mosque Affairs, which is one of the departments of the Ministry of Awqaf of the Hashemite Kingdom of Jordan, and in the exercise of His Majesty King Abdullah II's Custodianship of Al-Aqsa Mosque / Al-Haram Al-Sharif, including its 144 Dunums, which includes the al-Jame' al-Aqsa / Qibli Mosque of Al-Aqsa, the Mosque of the Dome of the Rock and all its mosques, buildings, walls, courtyards, attached areas over and beneath the ground and the Waqf properties tied-up to al-Masjid Al-Aqsa, to its environs or to its pilgrims,

I protest Israel's violations of its international law obligations to preserve the pre-1967 Status Quo, including those pursuant to Israel's status as Occupying Power and those pursuant to Article 9(2) of the Treaty of Peace between the State of Israel and the Hashemite Kingdom of Jordan signed on 26 October 1994. In particular, the Jordanian Jerusalem Awqaf protests against latest, unprecedented, Israeli violations manifested in:

1) **Israeli police's allowing 1687 Jewish extremists to storm Al-Aqsa Mosque / Al-Haram Al-Sharif on May 29th 2022 through Bab al-Magharbeh under the protection of armed police and special forces and allowing the intruders to loudly conduct Talmudic prayers inside al-Aqsa Mosque.**
2) **Israeli police's enabling Jewish extremists to intrude al-Aqsa Mosque to communally conduct dances and religious singing inside al-Aqsa Mosque; it was observed that the Israeli police unprecedentedly tolerated these very provocative violations.**

Fax:(++00972-6285561) فاكس P.O.Box:(19004) صندوق بريد Tel.(++00972-6283313) (++00972-6283292) هاتف

بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

3) Israeli police's enabling extremist Jews to intrude al-Aqsa Mosque / al-Haram al-Sharif and to collectively bow down on the ground in an unprecedented, very risky and provocative violation.
4) Israeli police's allowing large number of extremist Jews to intrude al-Aqsa Mosque / al-Haram al-Sharif and to raise the Israeli flag in a very risky unprecedented provocative violation.
5) Israeli police's enabling extremist Knesset member Itmar Ben-Gvir to intrude al-Aqsa Mosque / al-Haram al-Sharif and allowing him to make provocative and inciting media interviews and statements from inside al-Aqsa Mosque.
6) Hundreds of armed Israeli police and special forces intruded al-Aqsa Mosque / al-Haram al-Sharif and damaged the gates of the Qibli Mosque, as a result of their locking of the gates with iron series; the forces also attacked some worshippers, including two of our Jerusalem Awqaf, an employee and a guard; they also arrested two Jerusalem Awqaf employees without any justifiable reason.

It is important to note that the abovementioned measures constitute yet further flagrant violations in addition to the Jewish extremists frequent incursions, which are considered aggressions against the sanctity of Al-Aqsa Mosque / Al-Haram Al-Sharif; the major violation in this regard is the Israeli authorities' enabling non-Muslims to enter Al-Aqsa Mosque without permission from the Islamic Awqaf, which has the sole territorial, religious and historic right of administrating the said Holy Site according to the pre-1967 Status Quo.

The Israeli Occupation Authorities will be held fully responsible for any legal, security or political ramifications resulting from the abovementioned violations and the other continued violations against the sacred nature and sanctity of Al-Aqsa Mosque / Al-Haram Al-Sharif.

The General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs reserves all its rights and calls upon the Israeli police to bring to immediately halt all these violations and aggressions; as they constitute a serious breach of the historic Status Quo; standing well before the 1967 occupation of Jerusalem .

- This English letter is a translation of the Arabic protest note above.

With respect,,,

General Director of Jerusalem Awqaf and Al-Aqsa Mosque Affairs

Sheikh "Mohammad Azam" Al-Khatib Al-Tamimi

Attachment: a file of ten photos explaining the violations mentioned in this protest note.
Copy: Minister of Awqaf, Islamic Affairs and Holy Places
Copy: Chair of the Jerusalem Awqaf Council, Islamic Affairs and Holy Places
Copy: Ambassador of the Hashemite Kingdom of Jordan
Copy: Legal Advisors of Jerusalem Awqaf Majed Ghanayyem and Sami Daqqah
Copy: General File

Fax:(++00972-6285561) فاكس P.O.Box:(19004) صندوق بريد Tel.(++00972-6283313) (++00972-6283292) هاتف

Image No 1

Violation: The Israeli police enabling Jewish extremists group to intrude Al-Aqsa Mosque / Al-Haram Al-Sharif and to conduct public Jewish prayer in a provocative violation in al-Aqsa.

Location: Easter part of al-Aqsa, close to Bab al-Rahmah.

Date: 29 May 2022.

Source: circulated image and video on May 29, 2022.

انتهاك: سماح الشرطة الإسرائيلية لمجموعات كبيرة من المتطرفين اليهود اقتحام المسجد الأقصى المبارك/الحرم القدسي الشريف وأداء الصلوات العلنية.

المكان: الجهة الشرقية بالقرب من باب الرحمة.

التاريخ: 29.05.2022

المصدر: صور متداولة

Image No 2

Violation: The Israeli police enabling number of Jewish extremist group to intrude Al-Aqsa Mosque / Al-Haram Al-Sharif and to dance and sing loudly in a provocative violation in Al-Aqsa.

Location: Between the southern Ba'ekah and the Marwani Mosque Plaza.

Date: 29 May 2022.

Source: General Directorate of Jerusalem Awqaf and al-Aqsa Mosque Affairs.

انتهاك: سماح الشرطة الإسرائيلية لمجموعات كبيرة من المتطرفين اليهود اقتحام المسجد الأقصى المبارك/الحرم القدسي الشريف والرقص والغناء بصوت مرتفع داخل باحاته.

المكان: ساحة المرواني، بالقرب من البانكة الجنوبية الشرقية.

التاريخ: 29.05.2022

المصدر: دائرة الأوقاف الإسلامية وشؤون المسجد الأقصى المبارك.

Image No 3

Violation: The Israeli police enabling number of Jewish extremist group to intrude Al-Aqsa Mosque / Al-Haram Al-Sharif and to bow down on the ground in an unprecedented provocative violation in Al-Aqsa.

Location: Easter part of al-Aqsa, close to Bab al-Rahmah.

Date: 29 May 2022.

Source: General Directorate of Jerusalem Awqaf and al-Aqsa Mosque Affairs.

انتهاك: سماح الشرطة الاسرائيلية لمجموعات كبيرة من المتطرفين اليهود اقتحام المسجد الأقصى المبارك/الحرم القدسي الشريف والانبطاح على الأرض بشكل جماعي.

المكان: الجهة الشرقية بالقرب من باب الرحمة.

التاريخ: 29.05.2022

المصدر: صور متداولة

Image No 4

Violation: The Israeli police enabling number of Jewish extremists to intrude Al-Aqsa Mosque / Al-Haram Al-Sharif and to raise the Israeli flags in a provocative violation in Al-Aqsa.

Location: Bab al-Silsilah.

Date: 29 May 2022.

Source: General Directorate of Jerusalem Awqaf and al-Aqsa Mosque Affairs.

انتهاك: سماح الشرطة الإسرائيلية لمجموعات كبيرة من المتطرفين اليهود اقتحام المسجد الأقصى المبارك/الحرم القدسي الشريف ورفع الأعلام الإسرائيلية داخل باحاته.
المكان: باب السلسلة.
التاريخ: 29.05.2022
المصدر: دائرة الأوقاف الإسلامية وشؤون المسجد الأقصى المبارك.

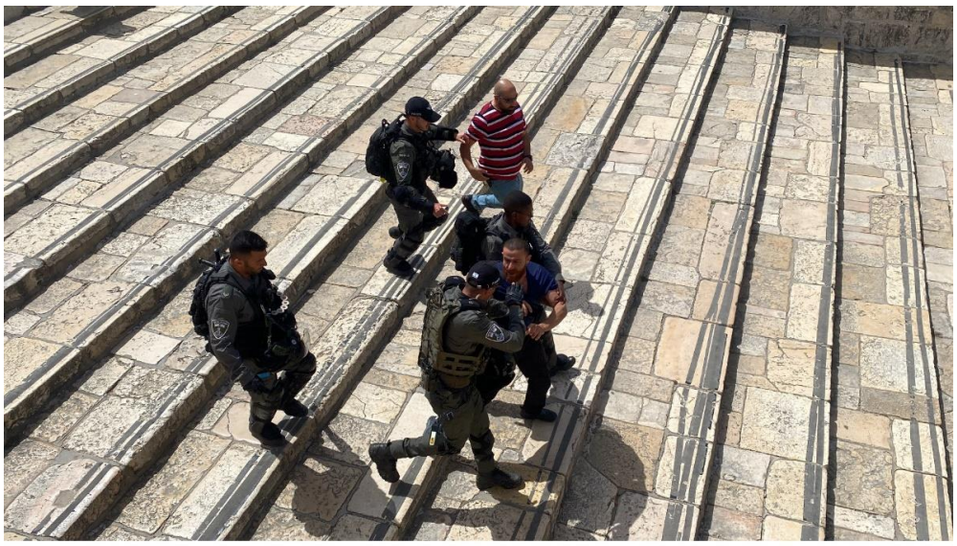
Image No 5

Violation: The Israeli special forces harshly attack a Jerusalem Awqaf employee, fire fighter, in al-Aqsa Mosque / Al-Haram Al-Sharif without any justifiable reason.

Location: Western Ba'ekah of Bab al-Qattaneen.

Date: 29 May 2022.

Source: General Directorate of Jerusalem Awqaf and al-Aqsa Mosque Affairs.



انتهاك: اعتداء القوات الخاصة المدججة السلاح على أحد موظفي اطفائية المسجد الأقصى المبارك بالضرب المبرح دون أي أسباب.
المكان: البائكة الغربية/ بائكة باب القطانين.
التاريخ: 29.05.2022
المصدر: دائرة الأوقاف الإسلامية وشؤون المسجد الأقصى المبارك.

Image No 6

Violation: The Israeli police causing severe damages to the gates of the Qibli Mosque via locking by iron series.

Location: Easter part of al-Aqsa, close to Bab al-Rahmah.

Date: 29 May 2022.

Source: General Directorate of Jerusalem Awqaf and al-Aqsa Mosque Affairs.

انتهاك: اقتحام القوات الخاصة المدججة السلاح المسجد الأقصى المبارك / الحرم القدسي الشريف وتخريب أبواب المسجد القبلي واغلاقها بالقوة.

المكان: المسجد القبلي.

التاريخ: 29.05.2022

المصدر: دائرة الأوقاف الإسلامية وشؤون المسجد الأقصى المبارك.

بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

No. 03/17/01/06/
Date: 03 /May/2023
Hijri: 13 / Shawal /1444 hijri

By Fax No.[5428118] and Post

Mr. General Commissioner of Israel Police
Major General Yaakov (Kobi) Shabtai
Israel Police Headquarters, Sheikh Jarrah, Jerusalem

Subject: Protest note - constituted of 2 pages in Arabic, translated to English in 2 pages and attached to it are 5 photos with descriptions; showing violations committed by Israeli Occupation Authorities against Bab ar-Rahma Building, an authentic part of Al-Aqsa Mosque/Al-Haram Al-Sharif, with its over 144 Dunums (a dunum equals a thousand squared meters). The violations consisted of raiding into the Bab ar-Rahmah Building, inspecting it, breaking and ripping off all electrical installations, confiscating and damaging all belongings found inside the Musallah.

Following the nineteen protest notes addressed to the commissioner of Israel Police previously; I reiterate that in my capacity as General Director of the Jerusalem Awqaf and Al-Aqsa Mosque Affairs, which is one of the departments of the Ministry of Awqaf of the Hashemite Kingdom of Jordan, and in the exercise of His Majesty King Abdullah II's Custodian of Al-Aqsa Mosque/Al-Haram Al-Sharif, including its over 144 Dunums, which includes the Qibli Mosque of Al-Aqsa, the Mosque of the Dome of the Rock and all its Mosques, Musallahs, hallways, buildings, platforms, wells, walls, courtyards, all roads leading to it, all areas attached to it over and beneath the ground and all Waqf properties tied-up to it, or in its environs or dedicated to its pilgrims,

I protest and call upon Israel to address violations of its international law obligations, including those pursuant to Israel's status as Occupying Power and those pursuant to Article 9(2) of the Treaty of Peace between the State of Israel and the Hashemite Kingdom of Jordan signed on 26 October 1994. In particular, the Jordanian Jerusalem Awqaf protests against latest violations against Bab ar-Rahmah Building in Al-Aqsa Mosque/Al-Haram Al-Sharif, whereby :

1) **Elements of Israeli police force stormed Bab ar-Rahmah Building in Al-Aqsa Mosque/Al-Haram Al-Sharif on the morning of Saturday the 22nd of April, 2023, which also marked the second Day of Muslim Eid al-Fitr Holiday and ripped off and damaged all electric installations inside the building in an unjustifiable manner.**

بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

2) Elements of Israeli police forces stormed Bab ar-Rahmah building in Al-Aqsa Mosque/Al-Haram Al-Sharif again on Monday the 24th of April, 2023, banning Aqsa guards from accompanying them and destroying and confiscating all belongings found inside the building including fans, heaters and speakers.

The Israeli Occupation Authorities will be held fully responsible for any legal, security or political ramifications resulting from the abovementioned violations and the other continued violations against the sacred nature and sanctity of Al-Aqsa Mosque/Al-Haram Al-Sharif.

The General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs reserves all its rights and calls upon the Israeli police to bring to immediately halt all these violations and aggressions; as they constitute a serious breach of the historic Status Quo; standing well before the 1967 occupation of Jerusalem .

- This English letter is a translation of the Arabic protest note above.

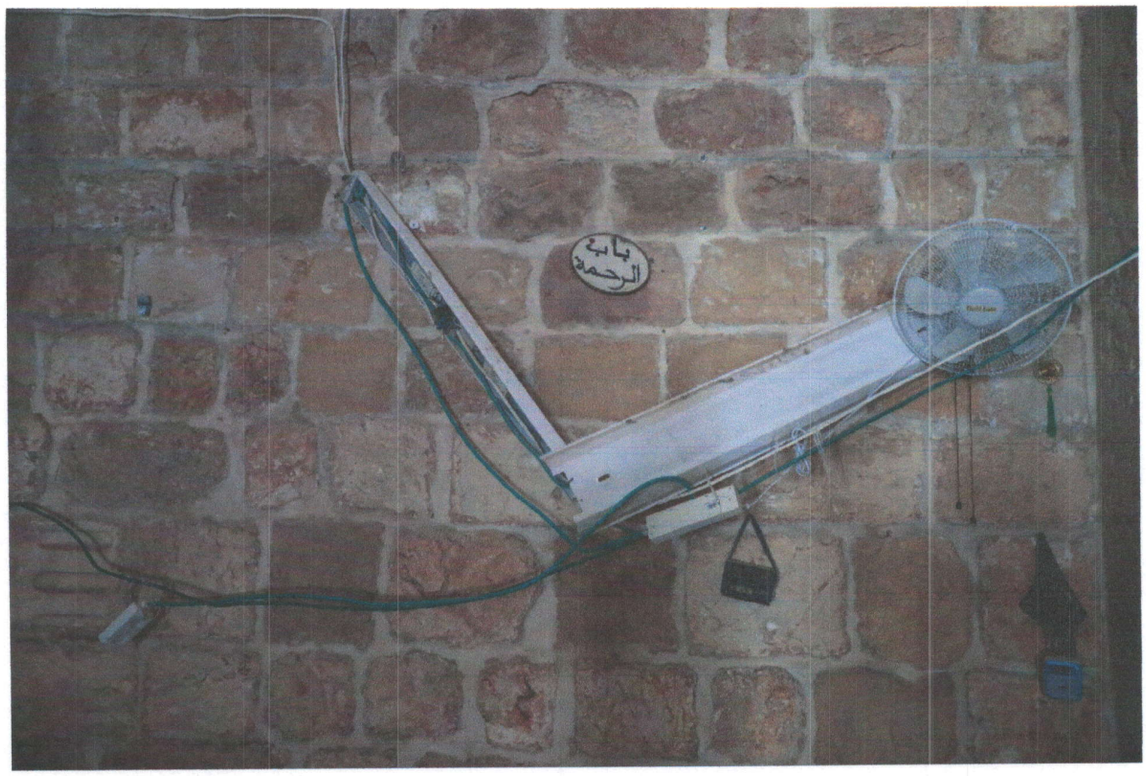
With respect,,,

General Director of Jerusalem Awqaf and Al-Aqsa Mosque Affairs

Sheikh "Mohammad Azam" Al-Khatib Al-Tamimi

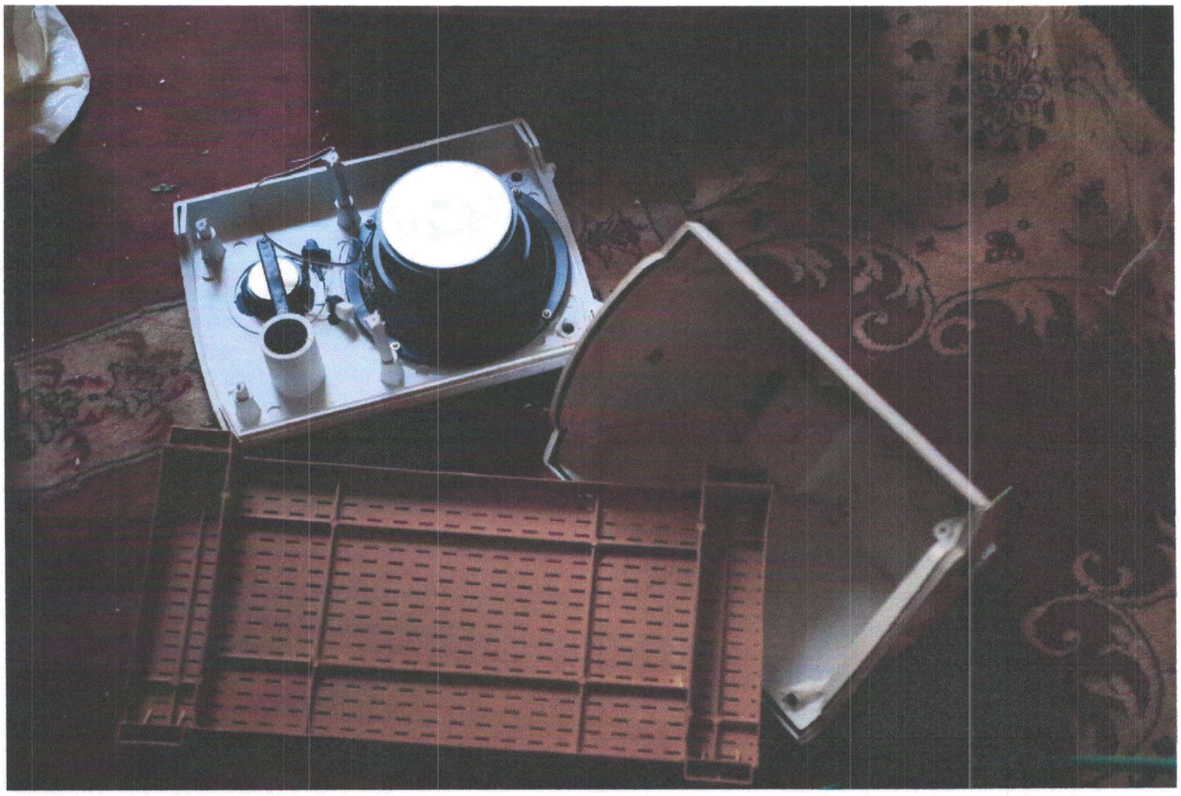
Attachment: a file of ten photos explaining the violations mentioned in this protest note.
Copy: Minister of Awqaf, Islamic Affairs and Holy Places
Copy: Chair of the Jerusalem Awqaf Council, Islamic Affairs and Holy Places
Copy: Ambassador of the Hashemite Kingdom of Jordan
Copy: Legal Advisors of Jerusalem Awqaf Majed Ghanayyem and Sami Daqqah
Copy: General File

Fax:(++00972-6285561) فاكس P.O.Box:(19004) صندوق بريد Tel.(++00972-6283313) (++00972-628329) هاتف



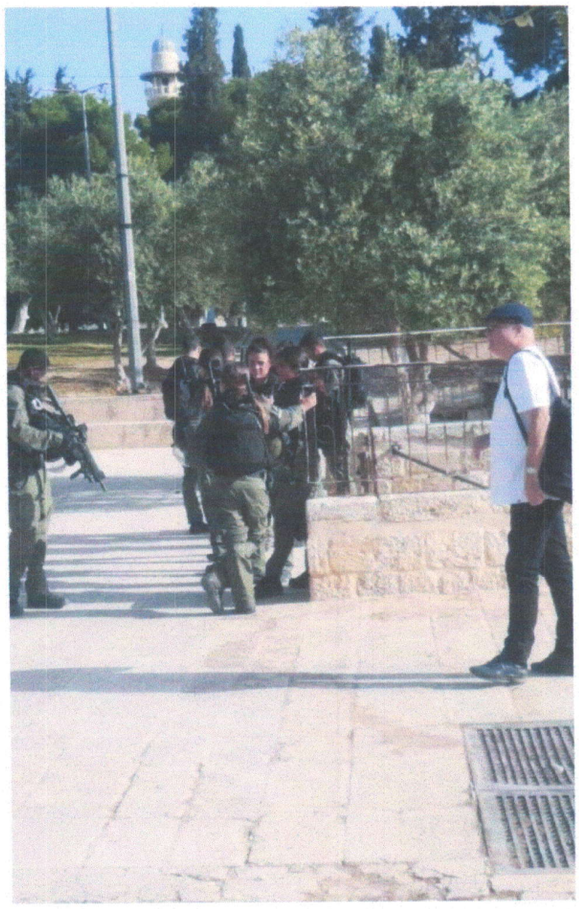
انتهاك: قيام الشرطة الإسرائيلية بخلع التمديدات الكهربائية في مصلى باب الرحمة في المسجد الأقصى المبارك / الحرم القدسي الشريف.
المكان: مصلى باب الرحمة
التاريخ: 22.04.2023
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: Israeli police forces destroyed electric installations inside Bab ar-Rahma Building at Al-Aqsa Mosque/Al-Haram Al-Sharif.
Location: Bab ar-Rahma Building
Date: 22 April 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department



انتهاك: قيام الشرطة الإسرائيلية بتحطيم السماعات في مصلى باب الرحمة في المسجد الأقصى المبارك / الحرم القدسي الشريف.
المكان: مصلى باب الرحمة
التاريخ: 22.04.2023
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: Israeli police forces destroyed speakers inside Bab ar-Rahma Building at Al-Aqsa Mosque/Al-Haram Al-Sharif.
Location: Bab ar-Rahma Building
Date: 22 April 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department



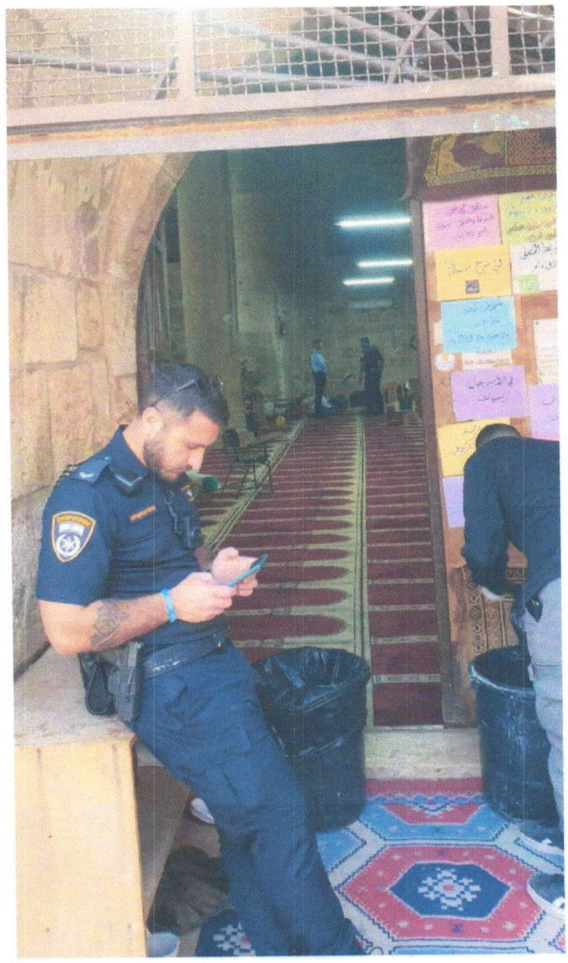
انتهاك: محاصرة القوات الخاصة المدججة بالسلاح مصلى باب الرحمة في المسجد الأقصى المبارك/الحرم القدسي الشريف ومنع المصلين من الدخول اليه.

المكان: مصلى باب الرحمة

التاريخ: 24.04.2023

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: armed Israeli police forces impose a siege on Bab ar-Rahma Building at Al-Aqsa Mosque/Al-Haram Al-Sharif and bans worshippers from entering it.
Location: Bab ar-Rahma Building
Date: 22 April 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department



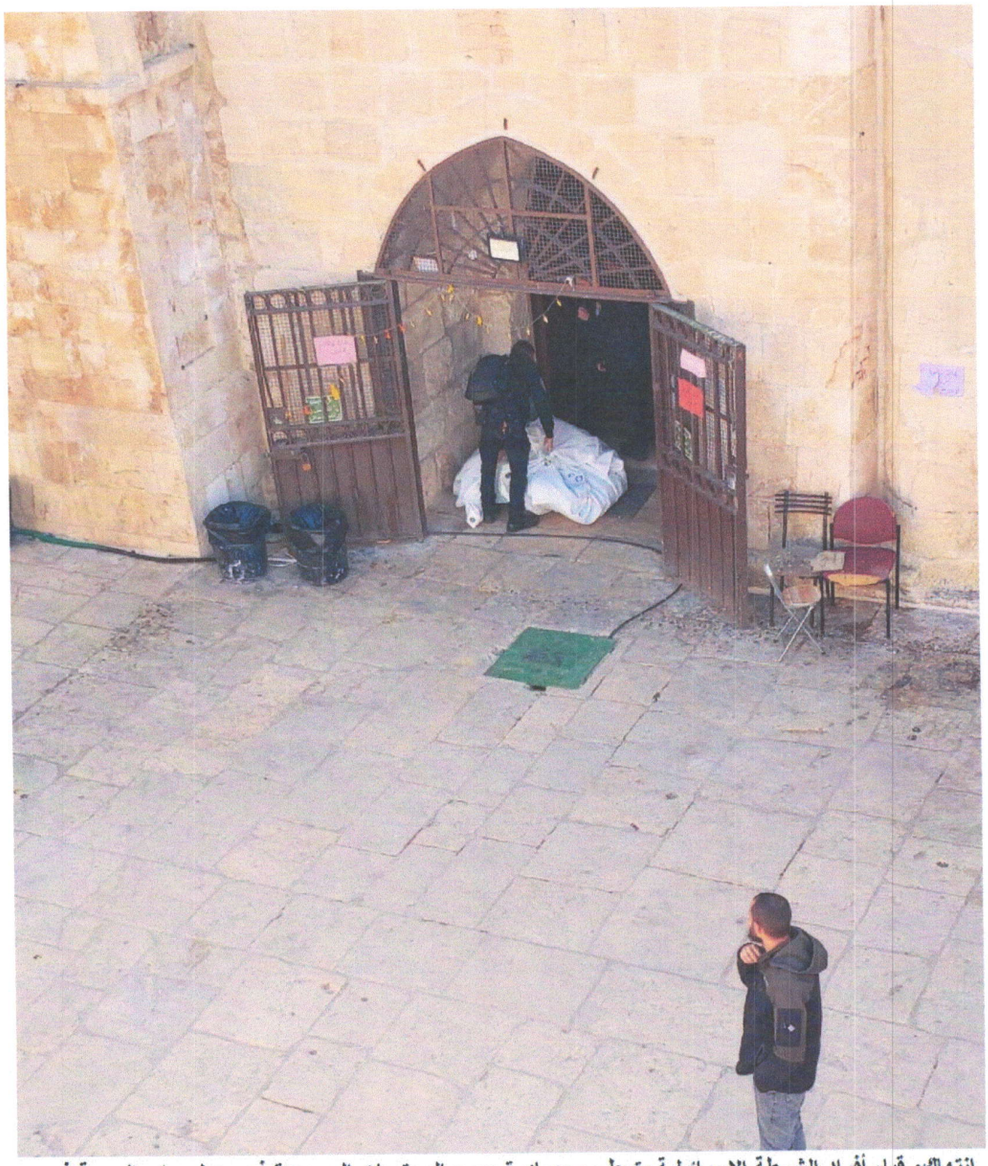
انتهاك: اقتحام أفراد الشرطة الإسرائيلية لمصلى باب الرحمة في المسجد الأقصى المبارك/ الحرم القدسي الشريف ومنع المصلين من الدخول اليه.

المكان: مصلى باب الرحمة

التاريخ: 24.04.2023

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: Israeli police forces storm Bab ar-Rahma Building at Al-Aqsa Mosque/Al-Haram Al-Sharif and ban Worshippers from entering it.
Location: Bab ar-Rahma Building
Date: 24 April 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department



انتهاك: قيام أفراد الشرطة الإسرائيلية بتحطيم ومصادرة جميع المحتويات الموجودة في مصلى باب الرحمة في المسجد الأقصى المبارك/ الحرم القدسي الشريف.

المكان: مصلى باب الرحمة

التاريخ: 24.04.2023

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: Israeli police forces destroyed and confiscate all belongings found inside Bab ar-Rahma Building at Al-Aqsa Mosque/Al-Haram Al-Sharif.
Location: Bab ar-Rahma Building
Date: 24 April 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department

بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

No. 03/17/01/06/
Date: 03 /May/2023
Hijri: 13 / Shawal /1444 hijri

By Fax No.[5428118] and Post

Mr. General Commissioner of Israel Police
Major General Yaakov (Kobi) Shabtai
Israel Police Headquarters, Sheikh Jarrah, Jerusalem

Subject: Protest note - constituted of 3 pages in Arabic, translated to English in 3 pages and attached to it are 13 photos with descriptions; showing violations committed by Israeli Occupation Authorities against Al-Aqsa Mosque/Al-Haram Al-Sharif, and worshippers inside it during the holy month of Ramadan; whereby Israeli Occupation Authorities stormed Al-Aqsa Mosque more than once and inflicted intentional damage on different Mosque facilities, physically assaulted and arrested worshippers, enabled large groups of jews to storm Al-Aqsa and perform Talmudic Prayers and Rituals inside the mosque, obstructed the entry of muslim worshipper to the Mosque and imposing their control over the Mosques' gates; closing them in the face of large numbers of worshipers.

Following the twenty protest notes addressed to the commissioner of Israel Police previously; I reiterate that in my capacity as General Director of the Jerusalem Awqaf and Al-Aqsa Mosque Affairs, which is one of the departments of the Ministry of Awqaf of the Hashemite Kingdom of Jordan, and in the exercise of His Majesty King Abdullah II's Custodian of Al-Aqsa Mosque/Al-Haram Al-Sharif, including its over 144 Dunums (a Dunum equals one thousand squared meters) , which includes the Qibli Mosque of Al-Aqsa, the Mosque of the Dome of the Rock and all its Mosques, Musallahs, hallways, buildings, platforms, wells, walls, courtyards, all roads leading to it, all areas attached to it over and beneath the ground and all Waqf properties tied-up to it, or in its environs or dedicated to its pilgrims,

I protest and call upon Israel to address violations of its international law obligations, including those pursuant to Israel's status as Occupying Power and those pursuant to Article 9(2) of the Treaty of Peace between the State of Israel and the Hashemite Kingdom of Jordan signed on 26 October 1994. In particular, the Jordanian Jerusalem Awqaf protests against latest unprecedented violations committed against Al-Aqsa Mosque/Al-Haram Al-Sharif during the holy month of Ramadan, whereby :

1) **Israeli occupation authorities enables large groups of Jewish extremists to storm Al-Aqsa Mosque/Al-Haram Al-Sharif, particularly during Jewish Passover Holiday, which fell on the third week of Ramadan, and allowing them to perform Talmudic Prayers and rituals publically, Dance and sing inside the Mosque's Plazas.**
2) **Large numbers of armed Israeli Police Forces and Special forces stormed Al-Aqsa Mosque/Al-Haram Al-Sharif and stormed into Al-Qibli Mosque, several times, with their shoes on, and attacking worshippers present inside the mosque with rubber-tipped bullets, tear gas, severe beating and arresting them in large numbers.**
3) **Assaulting worshippers present at Al-Aqsa Mosque/Al-Haram Al-Sharif's Plazas, including women and elderly, and dragging them on the floor and expelling them outside the Mosque.**

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بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
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المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

4) Israeli police and Special Forces inflicted intentional damage on various monuments and facilities inside Al-Aqsa Mosque/Al-Haram Al-Sharif. Whereby during the raid carried out on the 5th of April, 2023 corrsponding to 14th of Ramadan, 1444, the following occurred:
   a. the wooden and emergency doors of the Khataniya Library where ripped off.
   b. The wooden cabinets at Maqam al-Arba'een.
   c. Destruction of three decorated windows at he Qibli Mosque
   d. Total destruction of the Al-Aqsa Mosque Clinic located near the Qibli Mosque.
   e. Qibli Mosque carpet caught on fire, as a result of the use of sound bombs.
   f. Destruction of a number of chandeliers, the door and the steps leading to the attic and the door of the Athan Room in the Qibli Mosque.
   g. Igniting electric cables located behind Mihrab al-Aqsa on fire.
   h. Destruction of lockers, refrigerator and some of the windows at the Guards' room.
   i. Breaking the electrical panel, the electrical control panel and several electrical cabinets.
   j. Breaking 8 of the outdoor loudspeakers.
5) Israeli forces imposed their control over the Mosques' gates; closing them in the face of large numbers of worshipers, locking them inside.

The Israeli Occupation Authorities will be held fully responsible for any legal, security or political ramifications resulting from the abovementioned violations and the other continued violations against the sacred nature and sanctity of Al-Aqsa Mosque/Al-Haram Al-Sharif.

The General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs reserves all its rights and calls upon the Israeli police to bring to immediately halt all these violations and aggressions; as they constitute a serious breach of the historic Status Quo; standing well before the 1967 occupation of Jerusalem .

- This English letter is a translation of the Arabic protest note above.

With respect,,,

General Director of Jerusalem Awqaf and Al-Aqsa Mosque Affairs

Sheikh "Mohammad Azam" Al-Khatib Al-Tamimi

Attachment: a file of ten photos explaining the violations mentioned in this protest note.
Copy: Minister of Awqaf, Islamic Affairs and Holy Places
Copy: Chair of the Jerusalem Awqaf Council, Islamic Affairs and Holy Places
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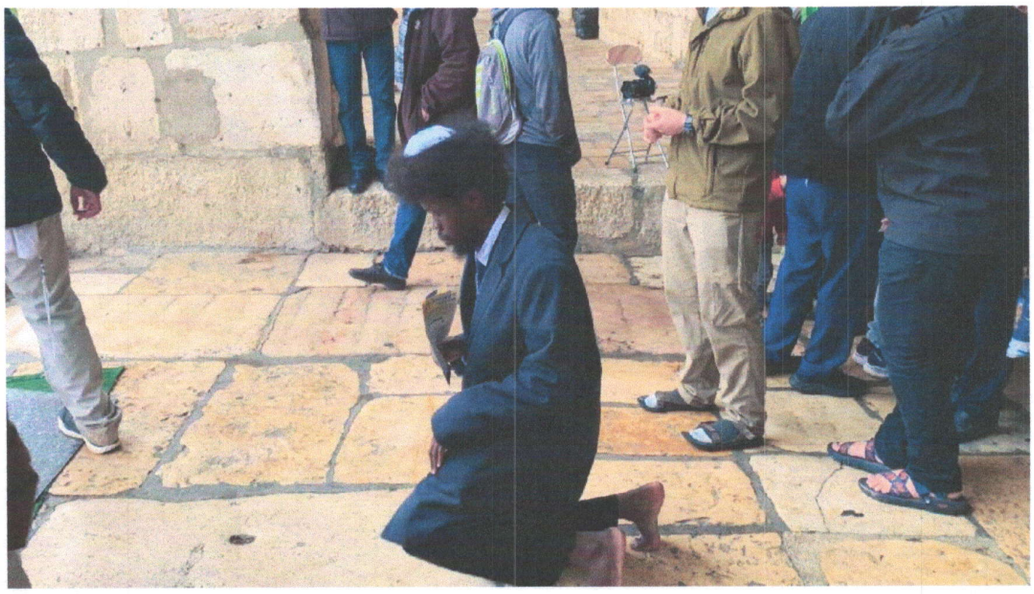
Fax:(++00972-6285561) فاكس P.O.Box:(19004) صندوق بريد Tel.(++00972-6283313) (++00972-6283292) هاتف



انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود اقتحام المسجد الأقصى المبارك / الحرم القدسي الشريف وأداء الصلوات العلنية داخل باحاته.

المكان: باب السلسلة

التاريخ: 11.04.2023

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: Israeli police facilitates Jewish extremists as they storm Al-Aqsa Mosque/Al-Haram Al-Sharif and perform public prayers inside its plazas.
Location: al-Silsilah Gate
Date: 11 April 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department

انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود اقتحام المسجد الأقصى المبارك / الحرم القدسي الشريف وأداء الصلوات الطقسية داخل باحاته وانبطاح أحدهم على الأرض.

المكان: باب السلسلة

التاريخ: 11.04.2023

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: Israeli police facilitates Jewish extremists as they storm Al-Aqsa Mosque/Al-Haram Al-Sharif and perform public prayers inside its plazas.
Location: al-Silsilah Gate
Date: 11 April 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department

انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود اقتحام المسجد الأقصى المبارك / الحرم القدسي الشريف وأداء الصلوات العلنية داخل باحاته.

المكان: باب السلسلة

التاريخ: 10.04.2023

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: Israeli police facilitates Jewish extremists as they storm Al-Aqsa Mosque/Al-Haram Al-Sharif and perform public prayers inside its plazas.
Location: al-Silsilah Gate
Date: 10 April 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department

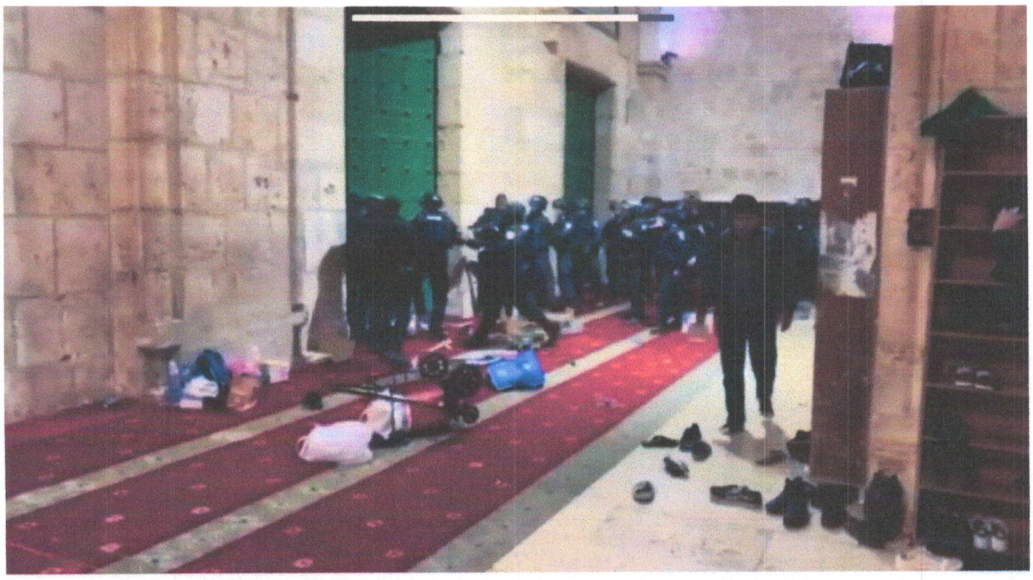
انتهاك: سماح الشرطة الإسرائيلية لمتطرفين يهود اقتحام المسجد الأقصى المبارك/ الحرم القدسي الشريف وأداء الصلوات العلنية داخل باحات المسجد بحماية القوات الخاصة المدججة بالسلاح

المكان: مقابل المسجد القبلي

التاريخ: 09.04.2023

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: Israeli police facilitates Jewish extremists as they storm Al-Aqsa Mosque/Al-Haram Al-Sharif and perform public prayers inside its plazas.
Location: in front of Al-Qibli Mosque
Date: 9 April 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department



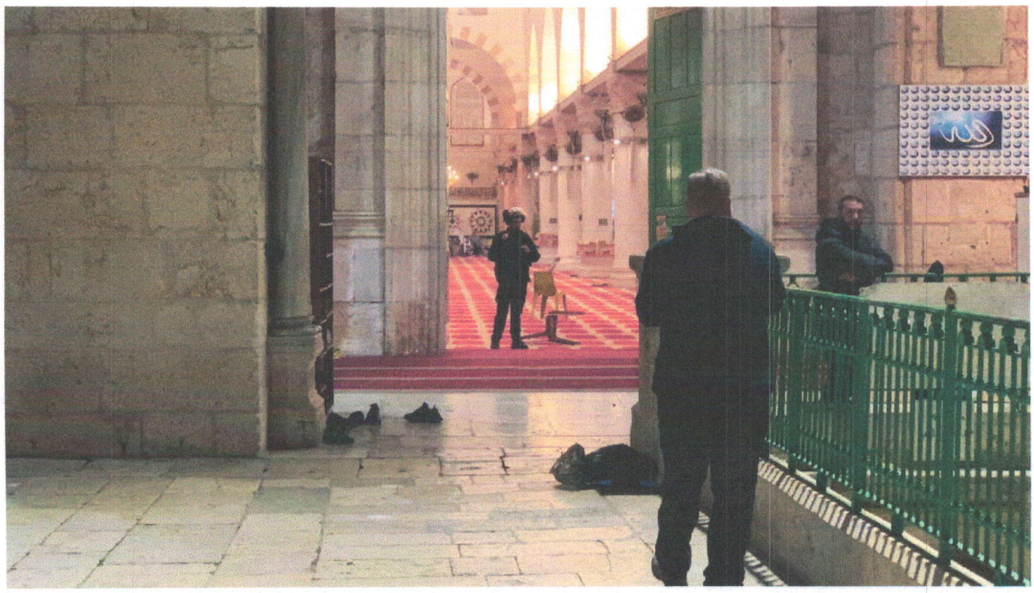
انتهاك: اقتحام القوات الخاصة المدججة بالسلاح المسجد القبلي داخل المسجد الأقصى المبارك/الحرم القدسي الشريف والاعتداء على المصلين في داخله بالأعيرة المطاطية والغاز المسيل للدموع.

المكان: باب المسجد القلبي

التاريخ: 05.04.2023

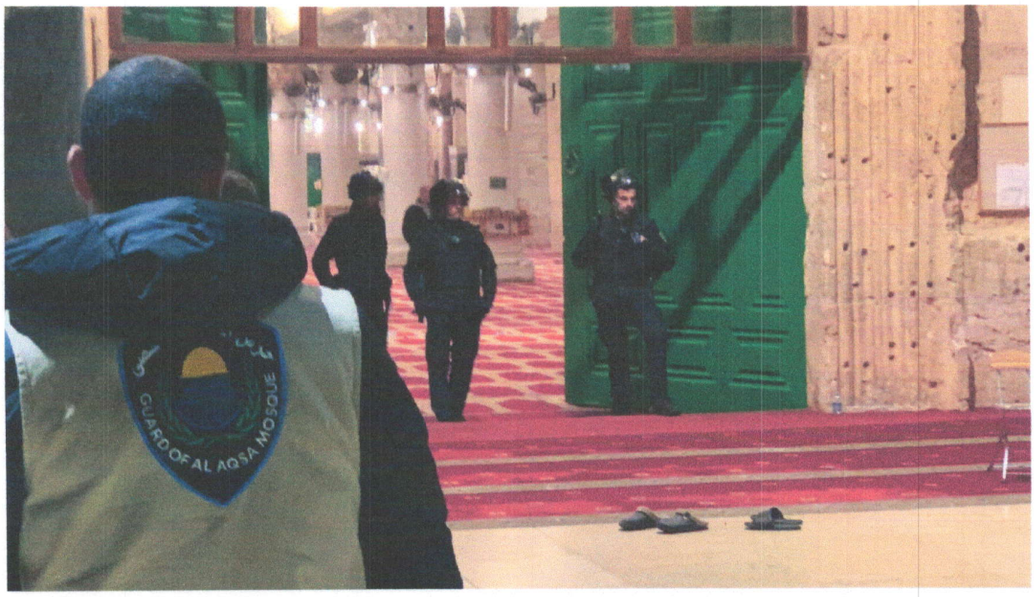
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: Armed Israeli special forces storm the Qibli Mosque at Al-Aqsa Mosque/Al-Haram Al-Sharif and assaults worshippers using rubber-tipped bullets and tear Gas.
Location: al-Qibli Mosque's Gate
Date: 5 April 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department



انتهاك: قيام افراد الشرطة الإسرائيلية بإفراغ المصلى القبلي في المسجد الأقصى المبارك/الحرم القدسي الشريف من المصلين ومنع المصلين من الدخول اليه.
المكان: باب المسجد القبلي
التاريخ: 05.04.2023
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: Israeli police forces expelled worshippers outside Al-Qibli Mosque at Al-Aqsa Mosque/Al-Haram Al-Sharif and banned worshippers from entering it.
Location: Al-Qibli Mosque Gate
Date: 5 April 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department



انتهاك: قيام الشرطة الإسرائيلية بإفراغ المصلى القبلي في المسجد الأقصى المبارك/الحرم القدسي الشريف من المصلين ومنع المصلين من الدخول اليه
المكان: باب المسجد القبلي.
التاريخ: 05.04.2023
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: Israeli police forces expelled worshippers outside Al-Qibli Mosque at Al-Aqsa Mosque/Al-Haram Al-Sharif and banned worshippers from entering it.
Location: Al-Qibli Mosque Gate
Date: 5 April 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department

انتهاك: اعتداء أفراد الشرطة الإسرائيلية على امرأة من المصلين داخل المسجد الأقصى المبارك/الحرم القدسي الشريف وسحلها على الأرض بالقوة.
المكان: مقابل المسجد القبلي
التاريخ: 11.04.2023
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: Israeli police forces assault a female worshipper at Al-Aqsa Mosque/Al-Haram Al-Sharif and drags her on the floor.
Location: in front of al-Qibli Mosque
Date: 11 April 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department

انتهاك: اعتداء أفراد الشرطة الإسرائيلية على المصلين داخل باحات المسجد الأقصى المبارك / الحرم القدسي الشريف أثناء أداءهم الصلاة ومنعهم من استكمال صلاتهم

المكان: مقابل المسجد القبلي

التاريخ: 06.04.2023

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: Israeli police forces assault worshippers at Al-Aqsa Mosque/Al-Haram Al-Sharif, during prayer and banning them from resuming it.
Location: Bab Al-Qibli Mosque
Date: 6 April 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department

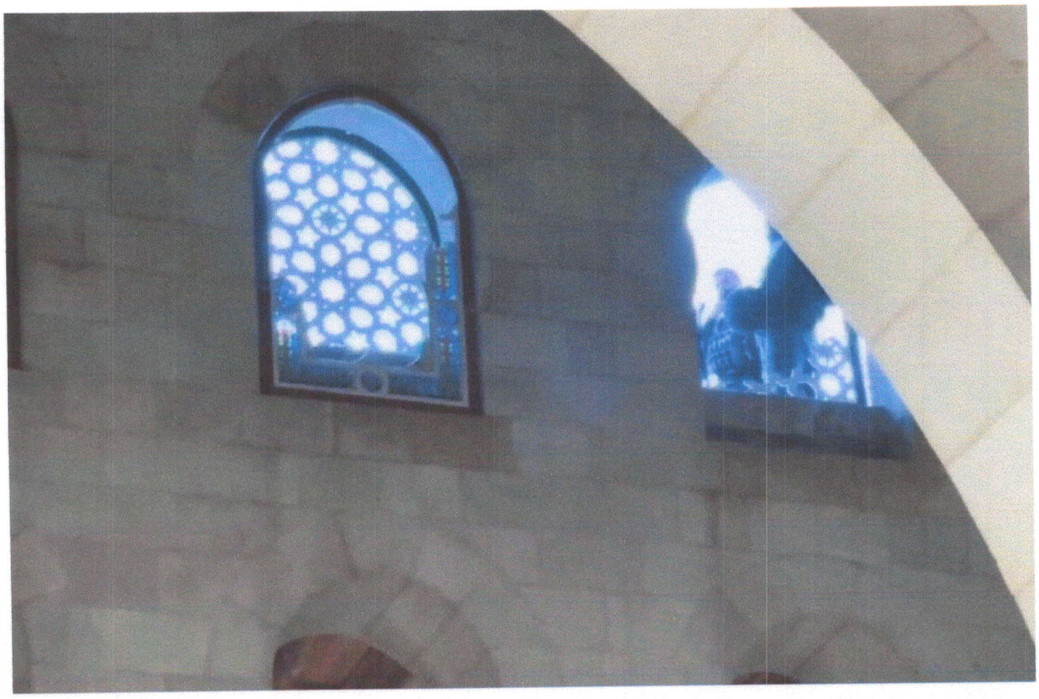
انتهاك: اعتداء أفراد الشرطة الإسرائيلية على امرأة من المصلين داخل المسجد الأقصى المبارك/الحرم القدسي الشريف وسحلها على الأرض بالقوة.

المكان: مقابل المسجد القبلي

التاريخ: 11.04.2023

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: Israeli police forces assault a female worshipper at Al-Aqsa Mosque/Al-Haram Al-Sharif and drag her on the floor.
Location: in front of Qibli Mosque
Date: 11 April 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department



انتهاك: اعتلاء القوات الخاصة الإسرائيلية سطح المسجد القبلي في المسجد الأقصى المبارك/الحرم القدسي الشريف وتكسير أحد شبابيك المسجد القبلي الجصية

المكان: سطح المسجد القبلي

التاريخ: 06.04.2023

المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: Israeli police forces storms the Roof of Al-Qibli Mosque at Al-Aqsa Mosque/Al-Haram Al-Sharif and breaks its decorated windows.
Location: roof of al-Qibli Mosque
Date: 6 April 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department

انتهاك: قيام الشرطة الإسرائيلية بتحطيم كامل محتويات عيادة المسجد الأقصى المبارك / الحرم القدسي الشريف المحاذية للمسجد القبلي.
المكان: عيادة المسجد القبلي
التاريخ: 05.04.2023
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: Israeli police forces destroy all properties inside Al-Aqsa Mosque/Al-Haram Al-Sharif's clinic adjacent to Al-Qibli Mosque.
Location: Al-Qibli Mosque Clinic
Date: 5 April 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department

انتهاك: قيام الشرطة الإسرائيلية بتحطيم باب ومحتويات المكتبة الختنية في المسجد الأقصى المبارك / الحرم القدسي الشريف المحاذية للمسجد القبلي.
المكان: مكتبة المسجد الأقصى المبارك / المسجد القديم.
التاريخ: 05.04.2023
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: Israeli police forces break the door and destroy properties of the Khantaniyah Library at Al-Aqsa Mosque/Al-Haram Al-Sharif.
Location: al-Aqsa Mosque Library/ Old Mosque
Date: 5 April 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department

بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

No. 03/17/01/06/
Date: 03 /May/2023
Hijri: 13 / Shawal /1444 hijri

By Fax No.[5428118] and Post

Mr. General Commissioner of Israel Police
Major General Yaakov (Kobi) Shabtai
Israel Police Headquarters, Sheikh Jarrah, Jerusalem

Subject: Protest note - constituted of 2 pages in Arabic, translated to English in 2 pages, attached to it are 11 photos with descriptions and a download link to two videos; showing violations committed by Israeli Occupation Authorities against the Umayyad Palaces Area, adjacent to Al-Aqsa Mosque/Al-Haram Al-Sharif Southern and Western Walls. Where Israeli associations and Institutions continue to carry out excavations that led to the dislodging of stones from within Al-Aqsa Mosque's Plaza. In addition to the ongoing destruction of historic stones and transferring them elsewhere and preventing Islamic Awqaf Department, in its capacity as the owner of the property, from entering the area to inspect the excavations and carry out restoration work. Noting that the entire area is an Islamic Waqf property, owned by the Islamic Awqaf of Jerusalem and exclusively cared for by the Jerusalem Islamic Awqaf General Directorate.

Following the twenty one protest notes addressed to the commissioner of Israel Police previously; I reiterate that in my capacity as General Director of the Jerusalem Awqaf and Al-Aqsa Mosque Affairs, which is one of the departments of the Ministry of Awqaf of the Hashemite Kingdom of Jordan, and in the exercise of His Majesty King Abdullah II's Custodian of Al-Aqsa Mosque/Al-Haram Al-Sharif, including its over 144 Dunums (a Dunum equals one thousand squared meters) , which includes the Qibli Mosque of Al-Aqsa, the Mosque of the Dome of the Rock and all its Mosques, prayer chambers, hallways, buildings, platforms, wells, walls, courtyards, all roads leading to it, all areas attached to it over and beneath the ground and all Waqf properties tied-up to it, or in its environs or dedicated to its pilgrims,

I protest and call upon Israel to address violations of its international law obligations, including those pursuant to Israel's status as Occupying Power and those pursuant to Article 9(2) of the Treaty of Peace between the State of Israel and the Hashemite Kingdom of Jordan signed on 26 October 1994. In particular, the Jordanian Jerusalem Awqaf protests against latest unprecedented violations committed against the Umayyad Palaces Area adjacent to Al-Aqsa Mosque/Al-Haram Al-Sharif's Southern and Western walls, whereby:

بسم الله الرحمن الرحيم

Hashemite Kingdom of Jordan
The Ministry of Awqaf and Islamic Affairs
The Administration of Jerusalem's Awqaf
and Al-aqsa Mosque Affairs

المملكة الأردنية الهاشمية
وزارة الأوقاف والشؤون والمقدسات الإسلامية
إدارة أوقاف القدس وشؤون المسجد الأقصى المبارك
القدس الشريف

1) Israeli occupation authorities enables Israeli associations and institutions to carry out continuous excavations at the area (an Islamic Waqf property); leading to the dislodging of stones from within Al-Aqsa Mosque/Al-Haram Al-Sharif, from the indoor columns of the Old Aqsa and from the outer walls.
2) Allowing these associations to destroy and crush historic boulders, stones and relics dating back to Islamic periods area. Placing then in bags and transferring them elsewhere.
3) Allowing these associations to transfer some historic boulders from the area, using big trucks to unidentified locations.
4) Not allowing Islamic Awqaf department, as the owner and the body exclusively responsible for the up keeping of the property, from entering the Area to inspect excavations. as well as banning the Islamic Awqaf department from fulfilling its historic duty of restoring Al-Aqsa Mosque/Al-Haram Al-Sharif's Western, Southern and Eastern Walls.

The Israeli Occupation Authorities will be held fully responsible for any legal, security or political ramifications resulting from the abovementioned violations and the other continued violations against the sacred nature and sanctity of Al-Aqsa Mosque/Al-Haram Al-Sharif.

The General Directorate of Jerusalem Awqaf and Al-Aqsa Mosque Affairs reserves all its rights and calls upon the Israeli police to bring to immediately halt all these violations and aggressions; as they constitute a serious breach of the historic Status Quo; standing well before the 1967 occupation of Jerusalem .

- This English letter is a translation of the Arabic protest note above.

With respect,,,

General Director of Jerusalem Awqaf and Al-Aqsa Mosque Affairs

Sheikh "Mohammad Azam" Al-Khatib Al-Tamimi

Attachment: a file of ten photos explaining the violations mentioned in this protest note.
Copy: Minister of Awqaf, Islamic Affairs and Holy Places
Copy: Chair of the Jerusalem Awqaf Council, Islamic Affairs and Holy Places
Copy: Ambassador of the Hashemite Kingdom of Jordan
Copy: Legal Advisors of Jerusalem Awqaf Majed Ghanayyem and Sami Daqqah
Copy: General File

Fax:(++00972-6285561) فاكس P.O.Box:(19004) صندوق بريد Tel.(++00972-6283313) (++00972-6283292) هاتف

انتهاك: استمرار جمعيّات ومؤسسات إسرائيلية عمل حفريات ضارة مستمرة في منطقة القصور الأموية أسفل الحائط الجنوبي للمسجد الأقصى المبارك/ الحرم القدسي الشريف من كشف اساسات وأزاله اتربة.
المكان: القصور الأموية على السور الجنوبي للمسجد الأقصى المبارك
التاريخ:21.02.2023
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

The Violation: Israeli Institutions and associations continue to carry out destructive excavations at the Umayyad Palaces area, exposing Foundations of Al-Aqsa Mosque/Al-Haram Al-Sharif and removing debris.
Location: Umayyad Palaces Area, adjacent to Al-Aqsa Mosque/Al-Haram Al-Sharif's Southern Wall
Date: 21 February 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department

انتهاك: قيام عمال تابعين لجمعيات ومؤسسات إسرائيلية بتكسير الصخور واثار إسلامية في منطقة القصور الأموية باستخدام مطارق كبيرة.
المكان: القصور الأموية على السور الجنوبي للمسجد الأقصى المبارك
التاريخ:10.08.2022
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

The Violation: workers employed by Israeli Institutions and associations destroy boulders and relics dating back to Islamic periods using hammers at the Umayyad Palaces area.
Location: Umayyad Palaces Area, adjacent to Al-Aqsa Mosque/Al-Haram Al-Sharif's Southern Wall
Date: 10 August 2022
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department

انتهاك: قيام عمال تابعين لجمعيات ومؤسسات إسرائيلية بتكسير الصخور واثار إسلامية في منطقة القصور الأموية باستخدام حفارة كهربائية.
المكان: القصور الأموية على السور الجنوبي للمسجد الأقصى المبارك
التاريخ:09.08.2022
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

The Violation: workers employed by Israeli Institutions and associations destroy historic boulders and Islamic relics at the Umayyad Palaces area using an electric breaker
Location: Umayyad Palaces Area, adjacent to Al-Aqsa Mosque/Al-Haram Al-Sharif's Southern Wall
Date: 9 August 2022
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department

انتهاك: قيام عمال تابعين لجمعيات ومؤسسات إسرائيلية بتنخيل وتنقية الأتربة والأثار الإسلامية التي تم تفتيتها وتعبئتها في أكياس خاصة لنقلها بطريقة غير علمية وموثقة لخارج منطقة القصور الأموية.
المكان: القصور الأموية على السور الجنوبي للمسجد الأقصى المبارك.
التاريخ:21.08.2022
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

The Violation: workers employed by Israeli Institutions and associations sift debris that resulted from evcavations and destructions and fill it up in Special bags before that transfere them to unknown locations in an unscientific manner.
Location: Umayyad Palaces Area, adjacent to Al-Aqsa Mosque/Al-Haram Al-Sharif's Southern Wall
Date: 9 August 2022
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department

انتهاك: قيام إحدى العاملات بتكسير الصخور وتفتيتها في منطقة القصور الأموية على السور الجنوبي للمسجد الأقصى المبارك/الحرم القدسي الشريف

المكان: القصور الأموية

التاريخ: كانون الثاني 2023

المصدر: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: a female worker employed by Israeli Institutions and associations destroys a boulder using hammers at the Umayyad Palaces area, located to the south of to Al-Aqsa Mosque/Al-Haram Al-Sharif's Southern Wall
Location: Umayyad Palaces Area
Date: January 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department

انتهاك: قيام عمال تابعين لجمعيات ومؤسسات إسرائيلية بنقل المحتوى الحضاري والأثار الإسلامية من منطقة القصور الأموية الى الخارج بعد تمديرها.
المكان: القصور الأموية على السور الجنوبي للمسجد الأقصى المبارك
التاريخ:30.01.2023
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

The Violation: workers employed by Israeli Institutions and associations transferring bags filled with debris containing what is left of Islamic relics and world heritage after their destruction and removal from the Umayyad Palaces area.
Location: Umayyad Palaces Area, adjacent to Al-Aqsa Mosque/Al-Haram Al-Sharif's Southern Wall
Date: 1 January 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department

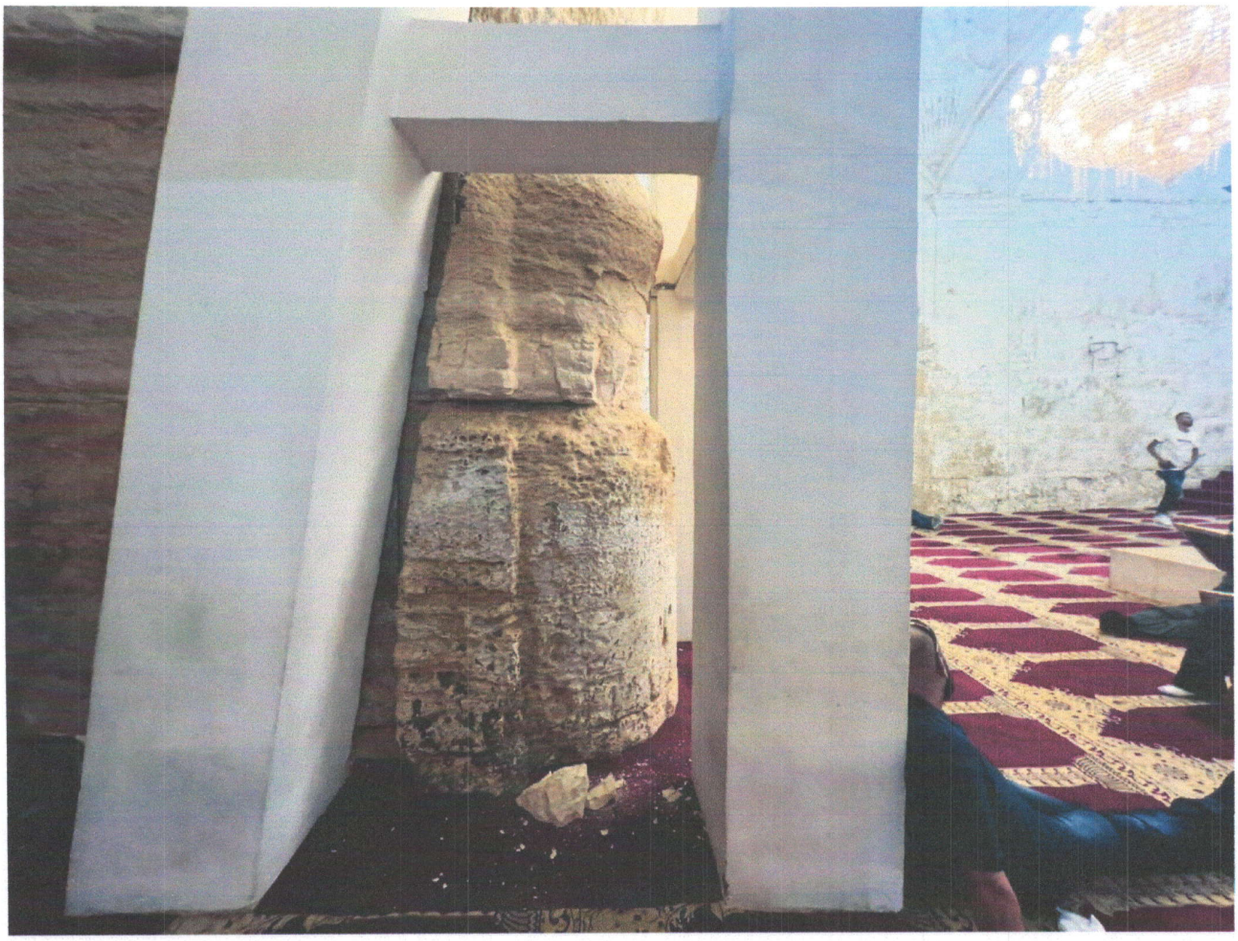
انتهاك: نقل الأحجار التاريخية بعد تكسيرها وتفتيتها وتعبئتها من داخل منطقة القصور الأموية على السور الجنوبي للمسجد الأقصى المبارك/الحرم القدسي الشريف الى خارج المنطقة

المكان: السور الجنوبي للبلدة القديمة المحاذي لمنطقة القصور الأموية

التاريخ: 23.08.2022

المصدر: دائرة اوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: removal of bags filled with crushed historical boulders from Umayyad Palaces area before transferring them to unknown locations
Location: Umayyad Palaces Area, adjacent to Al-Aqsa Mosque/Al-Haram Al-Sharif's Southern Wall
Date: 23 August 2022
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department

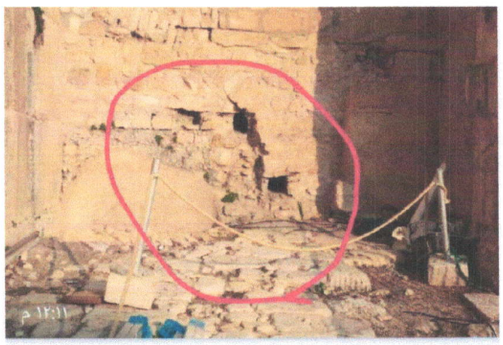


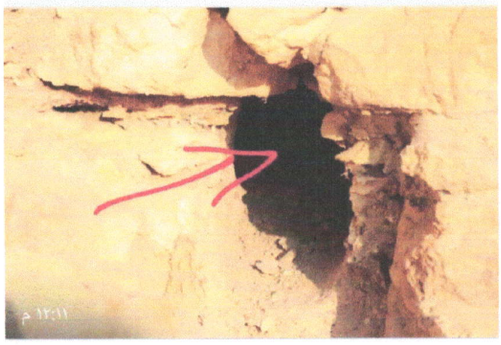
انتهاك: تساقط حجارة من أعمدة الأقصى القديم في المسجد الأقصى المبارك/الحرم القدسي الشريف نتيجة استمرار الحفريات في محيط المسجد
المكان: الأقصى القديم/مدخل المكتبة الختنية في المسجد الأقصى المبارك
التاريخ:14.07.2022
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

The Violation: fragments of boulders falling off the columns of the Old Aqsa due to continued excavations near Al-Aqsa Mosque/Al-Haram Al-Sharif's walls.
Location: the Old Aqsa/ the enterance of the Khataniya Library at Al-Aqsa Mosque/Al-Haram Al-Sharif
Date: 14 July 2022
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department

انتهاك: استمرار اعمال انشاء منشئات جديد غير معلومة الهدف على السور الغربي للمسجد الأقصى المبارك/الحرم القدس الشريف في ساحة البراق الأقصى المبارك أسفل جسر المغاربة.
المكان: ساحة البراق على السور الغربي للمسجد الأقصى المبارك.
التاريخ:2022
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك.

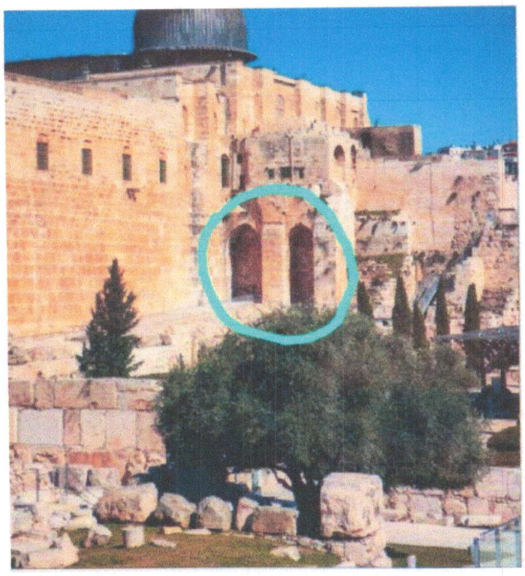
The Violation: continued construction work, with unclear purpose, adjacent to the Western Wall of Al-Aqsa Mosque/Al-Haram Al-Sharif, at Al-Buraq Wall Plaza, southern of the Magharbeh Gate Bridge.
Location: Al-Buraq Wall Plaza/ the western wall of Al-Aqsa Mosque/Al-Haram Al-Sharif
Date: 2022
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department





الانتهاك: قيام جمعيات ومؤسسات إسرائيلية باستحداث حفر بأعماق مختلفة بالحائط الجنوبي للمسجد الأقصى/ الحرم القدسي الشريف.
المكان: الحائط الجنوبي للمسجد الأقصى/ الحرم القدسي الشريف.
التاريخ: تم رصد هذه التشققات وسقوط الحجارة أشهر حزيران وتموز وآب 2022
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: Israeli institutions and associations creating wholes with different depths and dimensions in Al-Aqsa Mosque/Al-Haram Al-Sharif's Southern Wall.
Location: Al-Aqsa Mosque/Al-Haram Al-Sharif's Southern Wall
Date: Cracks and fallen stones were recorded in June, July and August 2022
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department



الانتهاك: سقوط حجارة من أقواس المكتبة الختنية الواقعة في المسجد الأقصى/ الحرم القدسي الشريف نتيجة الحفريات الإسرائيلية في منطقة القصور الأموية.
المكان: الحائط الجنوبي للمسجد الأقصى/ الحرم القدسي الشريف.
التاريخ: 14 حزيران 2022
المصدر: دائرة أوقاف القدس وشؤون المسجد الأقصى المبارك

The Violation: Stones falling off from the arches of the Khataniya Library at Al-Aqsa Mosque/Al-Haram Al-Sharif due to israeli excavations at the Umayyad Palaces Area.
Location: the Old Aqsa/ the Khataniya Library at Al-Aqsa Mosque/Al-Haram Al-Sharif
Date: 14 June 2023
Source: Jerusalem Awqaf and Al-Aqsa Mosque Affairs Department

Download link to two videos showing Israeli workers destroying Historical Stones at the Umayyad Palaces area using Hammers and electric breakers

https://wetransfer.com/downloads/bfd3dd7b9bd2736ee190284fa1ef202d20230504080859/cf2ec2a72e8c918ef40b3292ff96caf820230504080921/0e4372

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THE JORDAN NATIONAL COMMISSION
FOR EDUCATION CULTURE & SCIENCE

اللجنة الوطنية الأردنية
للتربية والثقافة والعلوم

7453

No. 49-6-5

Date 13/2/2007

Mr. Koichiro Matsuura
Director-General
UNESCO

Your Excellency :

With reference to the provisions of the Geneva Conventions (1949), the Hague Convention (1954), and the Convention concerning the Protection of the World Cultural and Natural Heritage (1972), the inclusion of the Old City of Jerusalem in the World Heritage List and the List of World Heritage in Danger, and all related resolutions and decisions of UNESCO, and on behalf of the Government of Jordan and as Chair of the Jordan National Commission, I wish to make the following representation to Your Excellency.

This letter confirms the serious concerns of the Government of Jordan regarding the recent and current archaeological excavations and new construction, if sustained, will eventually demolish the cultural heritage of the Old City of Jerusalem. This is especially true of those works undertaken at the Magharbeh Gate, behind the Western Wall of Al Aqsa Mosque and Silwan, in addition to the practices against facilitating the entrance of materials and equipments for restoration.

Allow me, to express our sincere gratitude to Your Excellency for your recent and sustained efforts in support of the safeguarding of the cultural and natural heritage of the Old City of Jerusalem. Furthermore, I wish to inform you that the Government of Jordan has highlighted the recent declaration of Your Excellency concerning the resumption of tension in the area, and particularly the letter addressed to Israeli Prime Minister Ehud Olmert which asked him to provide UNESCO with information related to the recent construction activities. The Government of Jordan is encouraged by the good efforts pursued by Your Excellency and strongly supports the importance of sending a special mission or envoy to assess the situation on the ground.

Tel: 5607181 - P.O.Box : 1646 Amman 11118 Jordan
Telex : 21396 EDUCAT JO - TeleFax: 5685691

تلفون ٥٦٠٧١٨١ ـ ص.ب : ١٦٤٦ عمان ١١١١٨ الأردن
تلكس ٢١٣٩٦ ـ تلفاكس ٥٦٨٨٠٦١

Taking note of the recent decision of Israeli Prime Minister Ehud Olmert concerning postponement of the work which took place on the 6th of February,2007 that is damaging the historical approach road leading to Magharbeh Gate, we kindly ask Your Excellency to pursue every effort to cancel the scheme completely. This will enable the Directorate of Al Awqaf and the Restoration Committee of Jerusalem to perform their duties in general and restore the approach road to Magharbeh Gate in particular.

Since UNESCO has a clear mandate to safeguard the Cultural Heritage of the Old City of Jerusalem, the Government of Jordan is ready to work closely with Your Excellency and will provide UNESCO with whatever is required to collaborate on the determination to suspend any action that would endanger the spirit of mutual cultural respect. This would only lead to further tension in a time and area where more than ever we need to resort to dialogue and consensus to ensure that peace prevails over conflict.
Please accept the assurances of my highest consideration.

Chairman of J.N.C
Minister of Education
Khaled Toukan
Dr.Khaled Toukan

سعادة السفير وزير الخارجية
سعادة السفير وزير الأوقاف والشئون الإسلامية
سعادة السفير الأردني الدائم لدى اليونسكو

18-FEB-2007 08:54

The Permanent Delegation of the
Hashemite Kingdom of Jordan to UNESCO

The Permanent Delegation of the
State of Palestine to UNESCO

Paris, March 6, 2018

Dear Madam Director-General,

You are, certainly, following the recent developments in Jerusalem and in particular the latest serious actions against the Churches in the Holy City that have resulted in an exceptional and unprecedented decision; the closing of the Church of the Holy Sepulcher.

We are writing to you to bring to your attention the content of the statement signed by the heads of churches in Jerusalem. This statement highlights the gravity of the situation following the Israeli administrative decisions against the Churches that *"seems as an attempt to weaken the Christian presence in Jerusalem"* and thus deprive the Holy City of its most beautiful features: diversity and tolerance.

To end such threats against the Churches and the Christian presence in the Holy City of Jerusalem, we kindly ask you to remind Israel, the Occupying Power, of the urgency to respect the pre-1967 historic status quo as well as the principles of UNESCO concerning the freedom of worship, tolerance and cultural diversity.

In order to inform the members of the Executive Council, we kindly request reflecting the content of this letter and the aforementioned violations as well as the attached declaration of Churches in the appropriate working document of the 204th session of the Board.

Please accept, Madam Director-General, the expression of our highest consideration.

Makram Queisi
Permanent Representative of Jordan

Elias Sanbar
Permanent Representative of Palestine

Cc: President of the General Conference
President of the Executive Board
President of the PX Commission

The Permanent Delegation of the
Hashemite Kingdom of Jordan to UNESCO

The Permanent Delegation of the
State of Palestine to UNESCO

Paris, March 9, 2018

Dear Madam Director-General,

Since the inscription of "The Old City of Jerusalem and its Walls", upon the request of Jordan in 1981 on the World Heritage List and on the List of World Heritage in Danger in 1982, Jordan and Palestine were, and will always be, committed to the conservation and protection of this site of great universal value and symbolic importance for the three monotheistic religions.

We regret to bring to your attention the serious deterioration of the situation in the "Old City of Jerusalem and its Walls". Israel, the Occupying Power, began extensive works at three locations near the Damascus Gate. Last month, Israel completed the construction of a watchtower checkpoint for the occupying army at the entrance of the Gate. This watchtower checkpoint is the first of three of its kind set to be erected in the area. In addition to the towers, forty surveillance cameras have been installed. These reinforced concrete towers and cameras positioned at the Damascus Gate, the main artery of the Old City of Jerusalem, will certainly create a visual impact on the site and they will irreversibly alter the distinctive character of the Holy City. (Technical details in Pictures in the Appendix)

Additionally, the militarization of this gate constitutes another measure for restricting the freedom of movement and consequently results in Palestinians' inability to enjoy a wide range of other human rights, particularly those related to economic, social and cultural rights as well as the freedom of worship.

To end such violations against a heritage site of outstanding universal value, we kindly ask you to remind Israel, the Occupying Power, of the principles of UNESCO and the provisions of the 1972 Convention. We also ask you to take all appropriate measures to preserve and safeguard the integrity and authenticity of "the Old City of Jerusalem and its Walls".

We kindly request reflecting the violations contained in this letter in the appropriate working document of the 204th session of the Executive Board, in order to inform the members of the Council.

Please accept, Madam Director General, the expression of our highest consideration.

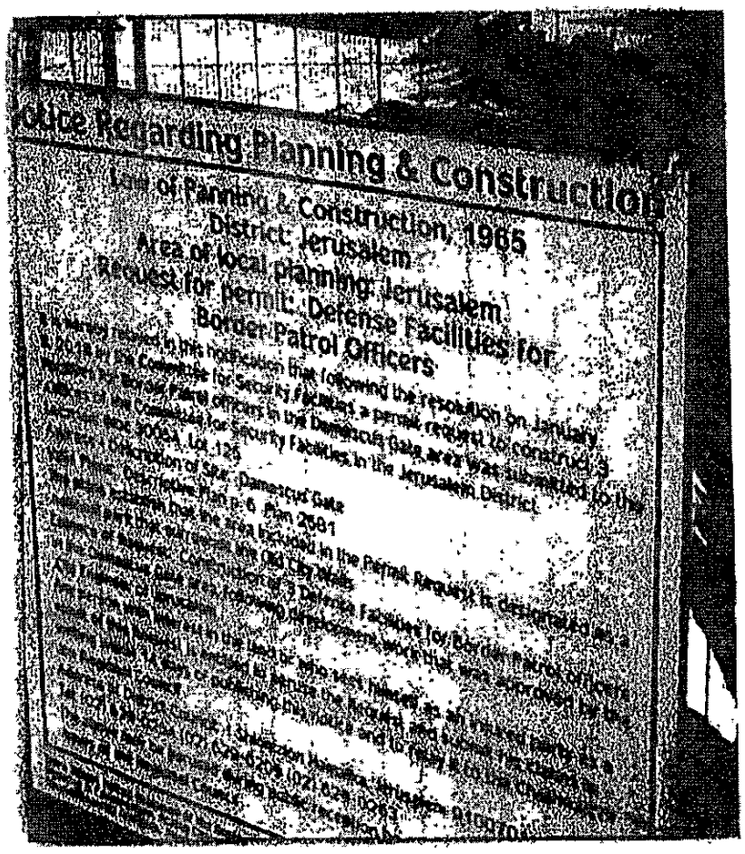
Makram Queisi
Permanent Representative of Jordan

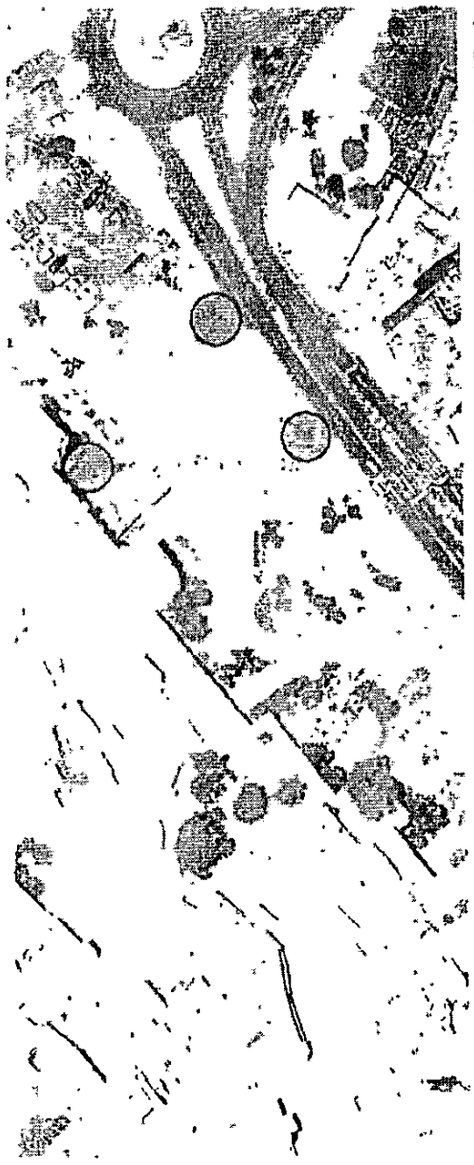
Elias Sanbar
Permanent Representative of Palestine

Cc: President of the General Conference
President of the Executive Board
President of the PX Commission

Appendix

Israel, the occupying power, has placed a notice regarding the ongoing construction works for 3 *"defense facilities for border patrol officers"* undertaken around the main entrance of the Damascus Gate. Here is a brief summary:





This is an aerial view of the site detailing the locations of the three observation towers that the occupying power plans to install around the main entrance of the Damascus Gate:

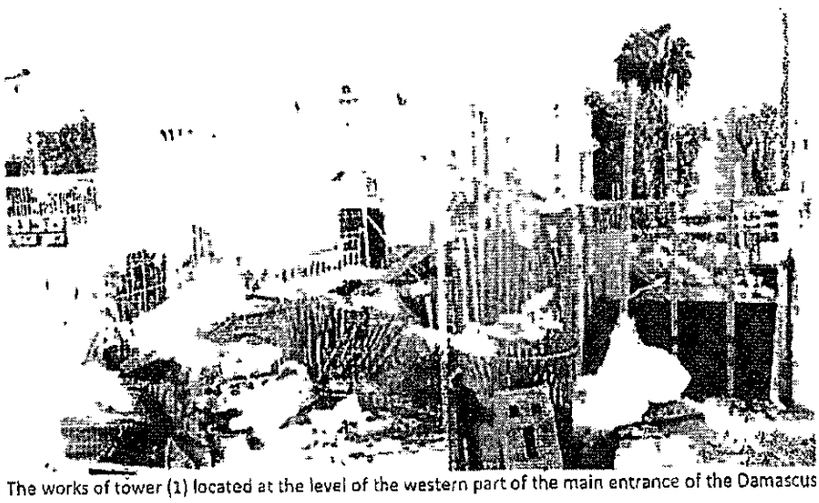
1. Tower (1) on the east side is to control people coming from Sultan Suleiman Street and from the bus company in front. It is currently under construction.
2. Tower (2) on the west side is to control people coming from Al Musrara Street. It is currently under construction.
3. The third point on the map designates the metal platform that will be replaced by the largest tower adjacent to the main entrance of the Damascus Gate.

These control towers, as well as the forty surveillance cameras, aim to impose even more drastic restrictions on Palestinian access to the Old City and to the Christian and Muslim holy sites. This constitutes a serious violation of the fundamental principle of the right to freedom of worship.

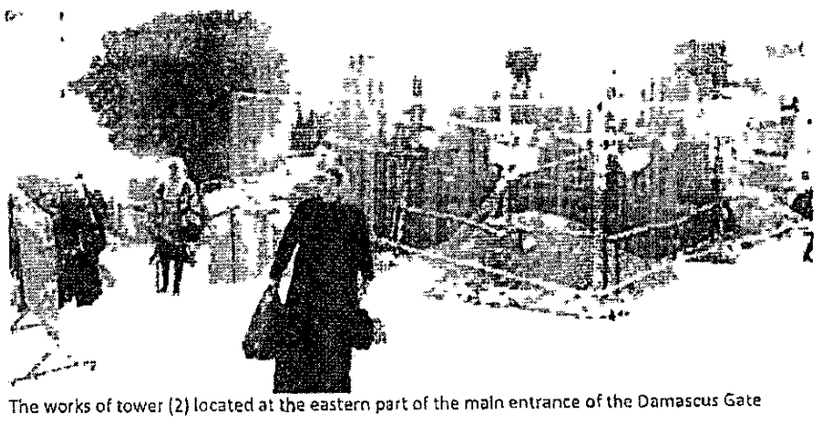
The Damascus Gate is also the main entrance to all the historical and famous markets such as Souk Khan El Zeit, Souk Al Qattanin, Souk Al-Attarin and Souk Al-Lahamin. These traditional businesses are in danger, knowing that 250 of them have already closed because of the measures imposed by the occupying power, and that this project represents a threat for those who still remain.

Technical description of the towers:

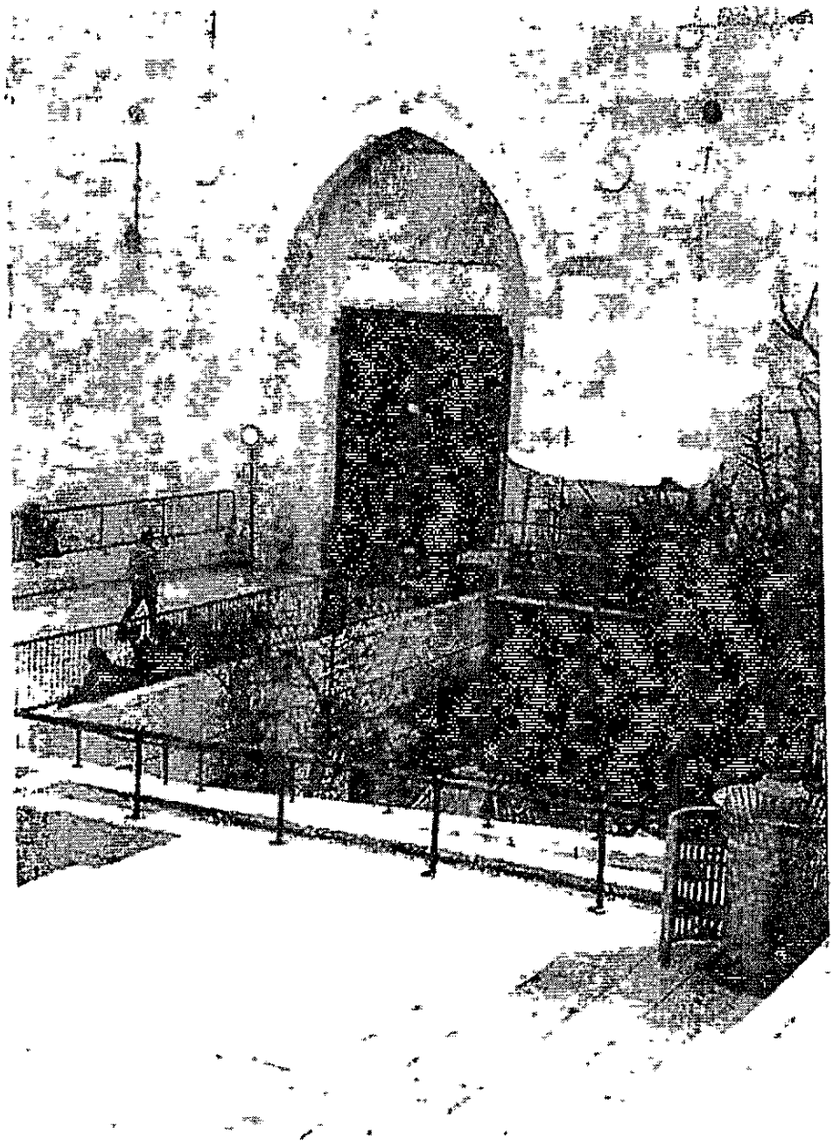
Two control towers are made of reinforced concrete. One meter up from the base, the towers will be made of stone and armored glazing over their entire surface on all four sides. The dimensions of the interior of each tower are approximately (5x4) meters. The foundation and construction works are already finalized as the height of the structures is (1.5) meters from the outside, knowing that the works are in process.



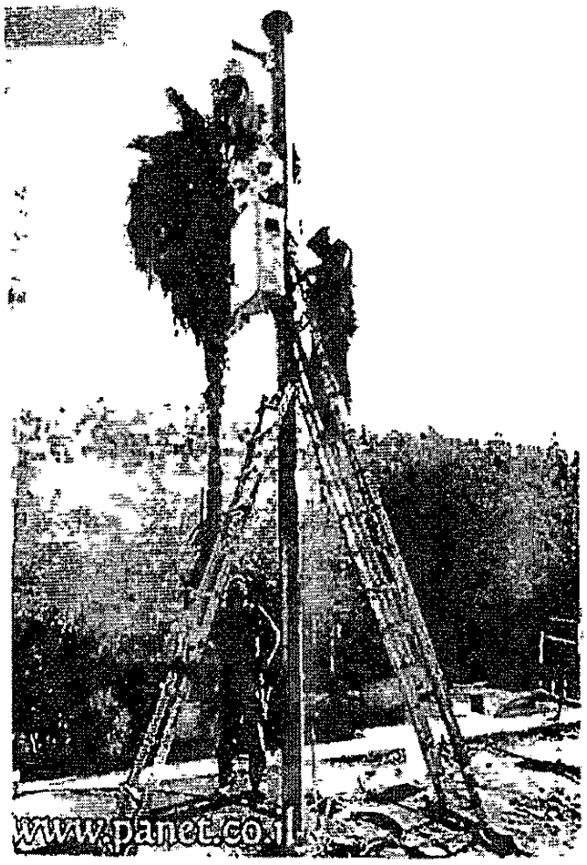
The works of tower (1) located at the level of the western part of the main entrance of the Damascus Gate



The works of tower (2) located at the eastern part of the main entrance of the Damascus Gate



The largest control tower (3) will be built in replacement of the iron platform which is currently adjacent to the Damascus Gate on the east side. The temporary platform is an inspection point for all those who come in and out of the main gate of the Damascus Gate.



In addition, forty surveillance cameras will be installed in order to visualize all the entrances of the Damascus Gate.

The Permanent Delegation of the
Hashemite Kingdom of Jordan to UNESCO

The Permanent Delegation of the
State of Palestine to UNESCO

Paris, September 5, 2018

Madam Director-General,

We are addressing you concerning the continuous Israeli violations of the World Heritage in the Old City of Jerusalem and its Walls inscribed, at the request of Jordan, on the World Heritage List (1981) and on the List of World Heritage in Danger (1982).

On the 23rd of July 2018, a large boulder from the Buraq Wall of Al-Aqsa Mosque/ Al-Haram Al-Sharif was dislodged from the ancient structure of the Wall, tumbling down onto the Buraq Plaza.

The Israeli Occupation authorities denied the Jordanian Awqaf Department the examination of the boulder in order to restore and fix the damage occurred in the site; knowing that the Jordanian Awqaf Department is the exclusive national competent authority to administer all affairs of Al-Aqsa Mosque/Al-Haram Al-Sharif without any hindrance, in accordance with the international law and the pre-1967 status quo at Al-Aqsa Mosque/Al-Haram Al-Sharif.

Later on, the Israeli Occupation authorities had transferred the boulder to another site. This represents a blatant violation of the international law including the provisions of 1970 UNESCO convention on the means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property.

On the 30th of August 2018 the occupation authorities have destroyed and removed a significant amount of historic and authentic stones of the wall in order to open a door between Sahat Abu Al-Dab'at (ساحة ابو الضبعات) and Harat Al-Nasara (حارة النصارى) in the heart of the Old City of Jerusalem (pictures attached). We are profoundly concerned by this major change which is a violation that affects the integrity of the site.

The opening of the above-mentioned door is a clear violation of the provisions of the 1954 Hague convention for the Protection of Cultural Property in the Event of Armed Conflict and its two protocols as well as the 1972 UNESCO Convention concerning the Protection of the World Cultural and Natural Heritage and its Operational Guidelines.

The Permanent Delegation of the
Hashemite Kingdom of Jordan to UNESCO

The Permanent Delegation of the
State of Palestine to UNESCO

Following these deplorable developments that are occurring at a time of unprecedented escalating Israeli violations particularly in and around the Old City of Jerusalem and its Walls, we urge you, Madam Director-General, to remind the occupying Power of the principles of UNESCO, International Law, and the provisions of the 1972 Convention. We also ask you to take all appropriate measures to preserve and safeguard the integrity and authenticity of "the Old City of Jerusalem and its Walls" by calling on the occupation authorities to respect the UNESCO conventions and recommendations, the historic status quo and the mandate of the Jordanian Awqaf Department.

We kindly ask you to reflect the above-mentioned violations in the appropriate working document of the Executive Board.

Please accept, Excellency, the assurances of our highest consideration.

Mohammed S. Hindawi
Chargé d'Affaires a.i

Mounir Anastas
Ambassador, Alternate Permanent Delegate

CC: President of the General Conference
President of the Executive Board
Assistant Director General for Culture

The Permanent Delegation of the
Hashemite Kingdom of Jordan to UNESCO

The Permanent Delegation of the
State of Palestine to UNESCO

Paris, November 14, 2018

Madam Director-General,

We would like to bring to your attention the most recent violations by the occupying Power, in regards to Al-Aqsa Mosque/Al-Haram Al-Sharif in the Old City of Jerusalem. The Old City of Jerusalem and its Walls have been inscribed on the World Heritage list in 1982 on the request of Jordan, and on the list of World Heritage in Danger since 1982.

On the 18th of September, hundreds of Israeli settlers, accompanied by the police and the Israeli armed forces, stormed into Al-Aqsa Mosque / Al-Aqsa Mosque/Al-Haram Al-Sharif compound and performed religious Jewish rituals in violation of the historic status quo. Consequently, disrupting and interrupting the holy prayers of many Muslim worshippers. In addition, the police and armed forces attacked, abused, and detained many Palestinians, resulting in 7 injures.

This action is a violation to many UNESCO principles and conventions; most significantly, the Declaration of Principles on Tolerance (1995), the Convention on Protection and Promotion of Diversity of Cultural Expressions (2005), specifically, relating to respect of human rights and fundamental freedoms in relation to identity on a national and international level, and the International Covenant on economic, social, and cultural rights (1966).

In light of these continuous violations, we urge you, Madam Director-General to take the appropriate and necessary measures to end these abuses, which are likely to inflame the situation on the ground and lead to a renewed cycle of violence. Therefore, we also urge you to stress the necessity of abiding by the above-mentioned UNESCO principles and conventions and to remind Israel, the occupying Power, of the necessity to respect the historic status quo in Jerusalem.

We kindly ask you to annex this letter to the appropriate working document of the Executive Board at its 206th session.

Please accept, Madam Director-General, the assurances of our highest consideration.

Permanent Delegation of the
the Hashemite Kingdom of Jordan to
UNESCO

Mohammed S. Hindawi
Chargé d'Affaires a.i

Permanent Delegation of
the State of Palestine to
to UNESCO

Mounir Anastas
Ambassador, Alternate
Permanent Delegate

CC: President of the General Conference
President of the Executive Board
Assistant Director General for Culture

The Permanent Delegation of the
Hashemite Kingdom of Jordan to UNESCO

The Permanent Delegation of the
State of Palestine to UNESCO

Paris, December 3rd, 2018

Madam Director-General,

We regret to bring to your attention the detrimental plans that the occupying power, Israel, aims to implement over the Old City of East Jerusalem. "The Old City of Jerusalem and its walls" has been inscribed on the World Heritage list, at the request of Jordan, since 1981, and on the list of the World Heritage in Danger since 1982.

By 2021, Israel plans to construct and operate a city cable car that will stretch 1,400 meters over the Old City of Jerusalem. The track will start at the German Colony, and end at the Mughrabi Gate. This constitutes a violation to the Hague Convention of 1954, for the protection of Cultural Property in the event of Armed Conflict as well as to the Convention concerning the Protection of World Cultural and Natural Heritage 1972.

As confirmed by many architects and independent organizations, the construction of the cable car will impact and impair the visual integrity of the site and drastically alter the distinctive character of the Old City. Moreover, the World Heritage Committee raised, on several occasions and on technical ground, serious concerns regarding visual impacts due to elements in other sites that are less intrusive than the cable car project in Jerusalem.

The Permanent Delegation of the
Hashemite Kingdom of Jordan to UNESCO

The Permanent Delegation of the
State of Palestine to UNESCO

In consideration of the above-mentioned factors, most significantly the detrimental visual impact to the World Heritage property, we urge you, Madam Director-General to take the appropriate measures to prevent this damaging project in the Old City of Jerusalem. We kindly ask you to stress the necessity of abiding by the above-mentioned UNESCO conventions, and to remind Israel, the occupying Power, of the inevitability to respect the historic status quo in Jerusalem.

Madam Director-General, we kindly ask you to annex this letter to the appropriate working document of the executive board in its 206th session.

Please accept, Madam Director-General, the assurances of our highest consideration.

Permanent Delegation of the
the Hashemite Kingdom of Jordan to
UNESCO

Mohammed S. Hindawi
Chargé d'Affaires a.i

Permanent Delegation of
the State of Palestine to
to UNESCO

Mounir Anastas
Ambassador, Alternate
Permanent Delegate

CC: President of the General Conference
President of the Executive Board
Assistant Director General for Culture

The Permanent Delegation of the
Hashemite Kingdom of Jordan to UNESCO

The Permanent Delegation of the
State of Palestine to UNESCO

Réf:DP/19-01/DG/Jerus/CableCar/29

Paris, February 27th, 2019

Madam Director-General,

On December 3rd 2018, we addressed a letter to you in order to bring to your attention the detrimental plans by which the Occupying Power, Israel, aims to implement a city cable car that will cross over the Old City of Jerusalem. "The Old City of Jerusalem and its walls" has been inscribed on the World Heritage list, at the request of Jordan, since 1981, and on the list of the World Heritage in Danger since 1982.

As reported on the 30th of January by the Israeli newspaper 'Haaretz', these damaging plans have just been approved by the *Israeli Ministry of Tourism, the Israel National Infrastructure Committee, and The Jerusalem Development Committee*. According to this article, the concerned parties have 60 days to oppose the construction of the cable car.

We would like to emphasize the illegality of this project, which constitutes a clear violation to the Hague Convention 1954, for the protection of Cultural Property in the event of Armed Conflict, in addition to the Convention concerning the Protection of World Cultural and Natural Heritage 1972.

As widely acknowledged by a host of architects and NGOs, many of which are Israeli, the construction of this cable car will have an extremely detrimental impact on the visual integrity of the Old City of Jerusalem, and will drastically alter its distinctive character. The World Heritage Committee has raised, on multiple occasions, serious concerns regarding visual impact on World Heritage sites due to elements less intrusive and damaging than the planned cable car in Jerusalem. Furthermore, The World Heritage committee in its decisions concerning the Old City of Jerusalem and its Walls has repeatedly requested Israel, the occupying power, to abandon the project of the cable car in Jerusalem since the 37th session in 2013.

The Permanent Delegation of the
Hashemite Kingdom of Jordan to UNESCO

The Permanent Delegation of the
State of Palestine to UNESCO

In consideration of the above mentioned factors, the conventions and decisions of UNESCO which are directly pertinent to this issue, as well as the importance that UNESCO attaches to the protection of the World Heritage sites, we urge you, Madam Director-General, to take, within the scope of UNESCO's mandate, the appropriate measures to prevent this damaging project in the City of Jerusalem, and remind Israel, the occupying power, of its obligations under the relevant UNESCO conventions.

We kindly ask you to inform us of the actions you intend to undertake vis-à-vis this project. We trust that your reaction to this serious violation would be commensurate to its importance.

Madam Director-General, we kindly demand you to annex this letter to the appropriate working document of the executive board at its 206th session.

Please accept, Madam Director-General, the assurances of our highest consideration.

Permanent Delegation of the
Hashemite Kingdom of Jordan to UNESCO

Bisher Al-Khasawneh
Ambassador, Permanent Delegate

Permanent Delegation of the
the State of Palestine to UNESCO

Elias Sanbar
Ambassador, Permanent Delegate

CC: President of the General Conference
President of the Executive Board
Assistant Director General for Culture

The Permanent Delegation of the
Hashemite Kingdom of Jordan to UNESCO

The Permanent Delegation of the
State of Palestine to UNESCO

Paris, July 10, 2020

Dear Madam Director-General,

Since the inscription of "The Old City of Jerusalem and its Walls", upon the request of Jordan in 1981 on the World Heritage List and on the List of World Heritage in Danger in 1982, Jordan and Palestine were, and will always be, committed to the conservation and protection of the Holy site. "The Old City of Jerusalem and its Walls" has an outstanding universal value and a symbolic importance for the three monotheistic religions.

We regret to bring to your attention, one more time, another serious deterioration of the situation in the "Old City of Jerusalem and its Walls". Israel, the Occupying Power, revealed plans of projects of major works in the Old City of Jerusalem including an elevator and tunnels that will lead to the Buraq Wall of Al-Aqsa Mosque/Al-Haram Al-Sharif. The elevator and passageway encompass a total of 2000 square meters in the inscribed property "The Old City of Jerusalem and its Walls". The elevator is expected to be operational by January 2022.

These works and excavations are illegals under UNESCO conventions namely The Hague Convention of 1954, for the protection of Cultural Property in the event of Armed Conflict and the 1972 Convention concerning the Protection of World Cultural and Natural Heritage. The Ministry of Foreign Affairs and Expatriates of the State of Palestine and the Ministry of Foreign Affairs and Expatriates of the Hashemite Kingdom of Jordan have strongly condemned these plans.

Israel, the Occupying Power, is systematically imposing new modern and post-modern structures in and around the Old City of Jerusalem, which is a serious violation to the provisions of The Hague Convention of 1954, for the protection of Cultural Property in the event of Armed Conflict. Moreover, these new structures will certainly create an impact on the site and will irreversibly alter the distinctive character of the Old City of Jerusalem and its status-quo. In our previous joint letters, we brought to your attention the extensive works at different locations in and around the Old City.

The Permanent Delegation of the
Hashemite Kingdom of Jordan to UNESCO

The Permanent Delegation of the
State of Palestine to UNESCO

In consideration of the aforementioned developments, all relevant decisions and resolutions of UNESCO, which are directly pertinent to this issue, we urge you, Madam Director-General, to take all appropriate measures to halt these damaging projects in the OldCity of Jerusalem. We also ask you to remind Israel, the Occupying Power, to respect the integrity, authenticity and the distinctive character of the Old City as well as the exclusive authority of Jordanian Awqaf Department (Religious Foundation) on Al-Aqsa Mosque/al-Haram ash-Sharif and the holy places in the City. We kindly ask you to inform us of the actions you intend to undertake vis-à-vis this project.

Madam Director-General, we kindly demand you to annex this letter to the appropriate working documents of the Executive Board at its 210th session and the World Heritage Committee at its 44th session.

Please accept, Madam Director-General, the assurances of our highest consideration.

Makram Queisi
Permanent Representative of Jordan

Elias Sanbar
Permanent Representative of Palestine

Cc: President of the World Heritage Committee

The Permanent Delegation of the
Hashemite Kingdom of Jordan to UNESCO

The Permanent Delegation of the
State of Palestine to UNESCO

Paris, January 22nd, 2020

Dear Madam Director-General,

Since the inscription of "The Old City of Jerusalem and its Walls", upon the request of Jordan in 1981 on the World Heritage List and on the List of World Heritage in Danger in 1982, Jordan and Palestine were, and will always be, committed to the conservation and protection of the Holy City which has an outstanding universal value and a symbolic importance for the three monotheistic religions.

We regret to bring to your attention, one more time, another serious deterioration of the situation in the "Old City of Jerusalem and its Walls", Israel, the Occupying Power, installed for several days, construction scaffolds on the southern wall of Western Wall of Al-Aqṣa Mosque/Al-Ḥaram Ash-Sharif in The Old City of Jerusalem in addition to the persistent illegal excavations. The "Ummayyad Palaces" near the wall of the Mosque, where these scaffolds were erected, continue to face intensive excavations and hundreds of square meters of wooden and metal pathways.

These works and excavations are illegals under UNESCO conventions namely the 1972 Convention concerning the Protection of World Cultural and Natural Heritage and the Hague Convention of 1954, for the protection of Cultural Property in the event of Armed Conflict.

Israel, the Occupying Power, is systematically imposing new metal structures around the Old City of Jerusalem that will certainly create a visual impact on the site and will irreversibly alter the distinctive character of the Holy City and its status-quo. In our joint letter dated March 9, 2018, we brought to your attention the extensive works at three locations near the Damascus Gate and the construction of a watchtower checkpoint for the Occupying Power at the entrance of the Gate.

We would like to reaffirm, in this regard, the obligation of Israel, the Occupying Power, to respect the integrity, authenticity and cultural heritage of Al-Aqṣa Mosque/Al-Ḥaram Ash-Sharif, as reflected in the historic status quo, as a Muslim holy site of worship and as an integral part of a world cultural heritage site.

In consideration of the aforementioned developments, all relevant decisions and resolutions of UNESCO which are directly pertinent to this issue, we urge you, Madam Director-General, to take the appropriate measures to halt these damaging projects in the Old City of Jerusalem, and remind Israel, the Occupying Power, to respect the exclusive authority of the Jordanian Awqaf Department on Al-Aqṣa Mosque/Al-Ḥaram Ash-Sharif, and its

mandate that extends to all affairs relating to the un-impeded administration of Al-Aqṣa Mosque/Al-Ḥaram Ash-Sharif, including maintenance, restoration, and regulating access.

We kindly ask you to inform us of the actions you intend to undertake vis-à-vis this project. We trust that your reaction to this serious violation would be commensurate with its importance.

Madam Director-General, we kindly demand you to annex this letter to the appropriate working documents of the Executive Board at its 209th session and the World Heritage Committee at its 44th session.

Please accept, Madam Director-General, the assurances of our highest consideration.

Makram Queisi
Permanent Representative of Jordan

Elias Sanbar
Permanent Representative of Palestine

Cc: President of the General Conference
President of the Executive Board
President of the PX Commission
President of the World Heritage Committee

The Permanent Delegation of the Hashemite Kingdom of Jordan to UNESCO

The Permanent Delegation of the State of Palestine to UNESCO

Paris, April 25, 2022

Madam Director-General,

It is with deep concern that we address you with this letter, drawing your kind attention once again to the deplorable worsening situation in "the Old City of Jerusalem and its Walls", a site inscribed on the World Heritage List at the request of Jordan in 1981 and on the World Heritage List in danger in 1982.

Since the beginning of this year, the Israeli Antiquities Authority and the colonial association Elad, have been excavating in the southern and western parts adjacent to the outer pillars of Al-Aqsa Mosque/Al-Haram Al-Sharif (in the areas of Al-Buraq Wall and the Umayyad Palaces), where an Israeli archaeologist, named Meir Ben Dov, has been excavating for decades. Recently, however, the Israeli Antiquities Authority began excavating in the area adjacent to the lower pillars of Al-Aqsa Mosque/Al-Haram Al-Sharif by clearing the ground and penetrating into the walls adjacent to the southern wall of the Mosque as well as in the walls adjacent to the "Qibli" Mosque. Also, emptying the corridors in order to hide the excavations conducted at the site, excavations which constitute a flagrant violation of the international law and an alteration of the status-quo.

In addition, a tunnel was constructed next to the lower pillars of Al-Aqsa Mosque/Al-Haram Al-Sharif on the southern and western sides, which led to the collapse of this side as a direct result of the digging of the tunnel to a depth of about seven meters. Therefore, these illegal activities will pose a great danger to the external foundations of the Mosque, which in return, will also pose a great danger to the foundations of the entire area around the Mosque, as future collapses can be expected. Meanwhile, the Israeli Occupying Authorities ban the Jordanian Awqaf Department in Jerusalem from conducting necessary renovations in the western and eastern walls of Al-Aqsa Mosque/Al-Haram Al-Sharif.

The Jordanian Awqaf Department in Jerusalem observed with great concern the appearance of numerous ventilation pipelines on the lower western side of the southern wall of the Mosque, which indicates the depth of the excavated tunnel. The Jordanian Awqaf Department in Jerusalem also observed the extensions of electrical and electronic cables installed in the area that encircles the "Qibli" wall of the Islamic Library and Museum (from east to west) and then heads the right angles to the western facade of the Islamic Museum (from south to north).

Consequently, the Jordanian Awqaf Department in Jerusalem has been observing the excavations carried out by the Israeli Antiquities Authority and the colonial association Elad around Al-Aqsa Mosque/Al-Haram Al-Sharif on the south-western side, which includes the area of the Umayyad Palaces. This was evident by clearing the ground from the tunnels adjacent to the foundations of the Mosque which constitutes a great danger to the foundations, especially as they have noticed long, transversal fissures in the southern hall of the Islamic Museum as a result of the excavations.

Since the inscription of "the Old City of Jerusalem and its Walls" on the World Heritage List at the request of Jordan in 1981 and the decision of the World Heritage Committee to include "the Old City of Jerusalem and its Walls" on the World Heritage List in Danger in 1982, the Hashemite Kingdom of Jordan and the State of Palestine were, and always will be, committed to the conservation and protection of the property, to preserve its Outstanding Universal Value, stressing the importance of the City for the followers of the three monotheistic religions and the whole world. We also stress the illegality of the Israeli Occupying

The Permanent Delegation of the Hashemite Kingdom of Jordan to UNESCO

The Permanent Delegation of the State of Palestine to UNESCO

Power unilateral actions in and around "the Old City of Jerusalem and its Walls" which constitute a flagrant violation of international law and conventions namely, the 1954 Hague Convention, for the Protection of Cultural Property in the Event of Armed Conflict and the 1972 Convention on the Protection of the World Cultural and Natural Heritage.

The Governments of the Hashemite Kingdom of Jordan and the State of Palestine strongly condemn the plans of Israel, the Occupying Power, which systematically impose a new modern and post-modern structures in and around "the Old City of Jerusalem and its Walls", which also constitute a serious violation of the above-mentioned conventions and international law. It is very important to note that these new excavations will irreversibly change the distinctive authentic character of "the Old City of Jerusalem and its Walls".

Madam Director-General,

In view of the above-mentioned developments, all relevant decisions and resolutions of UNESCO Executive Board and World Heritage Committee, which relate directly to this question, we urge you to take all appropriate measures to demand the Israeli Occupying Authorities to immediately stop the digging of tunnels and all forms of excavation works in and around "the Old City of Jerusalem and its Walls". We also kindly ask you to remind Israel, the Occupying Power, to respect the integrity, authenticity and distinctive character of "the Old City of Jerusalem and its Walls", as well as the exclusive authority of the Jordanian Awqaf Department in Jerusalem (National and Religious Foundation) over Al-Aqsa Mosque/Al-Haram Al-Sharif and its historic *status quo*.

We also kindly ask you to appoint your special representative to be stationed in East Jerusalem and send a reactive monitoring mission to report to UNESCO Executive Board and World Heritage Committee on a regular basis, in accordance with all relevant UNESCO Executive Board and World Heritage Committee decisions and resolutions.

Madam Director-General,

We also kindly ask you to reflect and annex this letter to the appropriate working documents of the Executive Board at its 215th session and of the World Heritage Committee at its 45th session.

Please accept, Madam Director-General, the assurances of our highest consideration.

Makram M. Queisi
Ambassador, Permanent Delegate

Mounir Anastas
Ambassador, Permanent Delegate

CC: President of the General Conference
President of the Executive Board
Assistant Director General for Culture

The Permanent Delegation of the
Hashemite Kingdom of Jordan to UNESCO

The Permanent Delegation of the
State of Palestine to UNESCO

Paris, June 20th, 2022

Madam Director-General,

In light of the recent deterioration of the situation in "The Old City of Jerusalem and its Walls", a site that was inscribed on the World Heritage list, at the request of Jordan, since 1981, and on the list of the World Heritage in Danger since 1982, we regret to draw your attention once again to the detrimental plans of Israel, the Occupying Power, to build an illegal city cable car.

On May 15, 2022, the Israeli High Court of Justice rejected four petitions opposing the construction of the cable car over East Jerusalem, removing all obstacles to the implementation of the illegal project. An Israeli judge whose name is Yoseph Elron ignored the claims of various groups opposing this illegal construction, ranging from Palestinians to international organizations, architects, academics, artists, Jewish residents, Israeli ministers and global and domestic activists.

The illegal cable car project will seriously damage the historical, cultural, religious and social fabric of the "Old City of Jerusalem and its Walls" and drastically alter the distinctive universal value character of the City. The illegal construction which is planned to be at 1.4 kilometer (0.9 mile) long cable car line which will start at the German Colony, and end at the Mughrabi Gate which is an integral part of "Al-Aqsa Mosque/Al-Haram Al-Sharif" in the center of the occupied Palestinian neighborhood, Silwan.

The illegal construction of the cable car has been opposed by many personalities and groups for various reasons: The Israeli Transportation Minister Merav Michaeli opposed the plan as she claimed that the cable car will not play significant role in terms of transportation and stressed that planners should consider "*the scenic damage the* [cable car] *project will cause in the Old City and in "our"* [as she claims] *heritage sites, as well as the political and security ramifications of promoting such a project.*" Attorney Samid Arshid, representing the residents of Silwan in the High Court petitions, deplored the decisions of the court which did not prevent this disaster to Jerusalem, and will cause great damage to the livelihood and properties of the residents of Silwan and the Old City. The Emek Shaveh NGO, which aims at preserving archeological sites also deplored the decision taken by the court.

As mentioned in our previous letters, dated January 18, 2022; December 18, 2019; February 27, 2019 and December 3, 2018; the construction of this illegal city cable car constitutes a flagrant violation of the Hague Convention of 1954, for the Protection of Cultural Property in the event of Armed Conflict as well as to the Convention concerning the Protection of the World Cultural and Natural Heritage 1972, and all relevant UNESCO Executive Board and World Heritage Committee decisions and resolutions.

The Government of the Hashemite Kingdom of Jordan and the Government of the State of Palestine strongly condemn the plans of Israel, the Occupying Power, which systematically impose new modern and post-modern structures in and around "The Old City of Jerusalem and its Walls" and represent a serious violation of the above-mentioned conventions. It is very important to note that these new structures will create a negative impact on the site and irreversibly change the distinctive character of the Old City of Jerusalem.

Madame Director-General,

In view of the above-mentioned developments, and in consideration of all relevant decisions and resolutions of UNESCO, which related directly to this question, we kindly urge you, to take all appropriate measures to employ UNESCO's mandate under the Organization's fields of competence and request Israel, the Occupying Power, to stop the illegal cable car project in the Old City of Jerusalem. We also kindly ask you to remind Israel, the Occupying Power, to respect the integrity, authenticity, and distinctive character of "The Old City of Jerusalem and its Walls" as well as the exclusive authority of the Jordanian Department of Awqaf (Religious Foundation) over Al-Aqsa Mosque/Al-Haram Al-Sharif and the Holy Places of the City and preserve its historic *status-quo*.

We trust, Madam Director-General, that you will take all necessary measures to prevent Israel, the Occupying Power, from taking such unilateral illegal action and kindly ask you to inform us on the action you intend to take regarding this issue.

We also kindly invite you to reflect and annex this letter to the appropriate working documents of the Executive Board at its 215th session and of the World Heritage Committee at its 45th session.

Please accept, Madam Director-General, the assurance of our highest consideration.

Links to relevant articles:

1. https://www.haaretz.com/israel-news/2022-05-15/ty-article/.premium/high-court-okays-controversial-western-wall-cable-car-project/00000180-d635-d572-aba5-debdbbc90000
2. https://www.timesofisrael.com/high-court-rejects-petitions-against-plan-to-build-cable-car-to-jerusalems-old-city/
3. https://www.france-palestine.org/La-Haute-Cour-autorise-le-projet-controverse-de-telepherique-du-mur-des#:~:text=L'arr%C3%AAt%20de%20la%20Haute,Lamentations%2C%20dans%20la%20vieille%20ville.
4. https://www.lemonde.fr/international/article/2022/05/25/a-jerusalem-est-la-justice-israelienne-donne-son-feu-vert-au-telepherique-des-colons_6127564_3210.html

Makram M. Queisi
Ambassador, Permanent Delegate

Mounir Anastas
Ambassador, Permanent Delegate

Attached document: *Media coverage 2022 – City cable car project*

CC:

- President of the General Conference
- Chairperson of the Executive Board
- Chairperson of the World Heritage Committee
- Assistant Director General for Culture
- Assistant Director General for Priority Africa & External Relations

The Permanent Delegation of the Hashemite Kingdom of Jordan to UNESCO

The Permanent Delegation of the State of Palestine to UNESCO

H.E. Mrs. Audrey Azoulay
UNESCO Director-General
7 Place de Fontenoy
75007 Paris

Paris, August 4, 2022

Madam Director-General,

Following the joint letter sent to UNESCO by the Hashemite Kingdom of Jordan and the State of Palestine on the 25th April 2022 concerning the excavations performed by Israel, the Occupying Power, underneath Al-Aqsa Mosque/Al-Haram Al-Sharif (copy enclosed), we would like to bring new evidence of these serious violations in the form of images showing the ongoing excavation works.

It is with deep concern that we address you with this letter, drawing your kind attention once again to the deplorable worsening situation in "the Old City of Jerusalem and its Walls", a site inscribed on the World Heritage List at the request of Jordan in 1981 and on the World Heritage List in danger in 1982.

The serious violations conducted by Israel, the Occupying Power, have raised deep concerns within the international community, activists and officials. The Director General of the Jerusalem Islamic Awqaf and Al-Aqsa Mosque/Al-Haram Al Sharif Affairs Department has warned that the illegal excavations could lead to the collapse of Al-Aqsa Mosque/Al-Haram Al Sharif and deplored the refusal of the Israeli police to allow specialized engineers and technicians to examine the illegal excavations. The Grand Mufti of Al-Quds, also warned on the ongoing illegal Israeli excavations carried out by the Israeli Antiquities Authority (IAA) and Elad settlement group as they pose serious threat to the Mosque compound and are weakening the Mosque's foundations.

The Governments of the Hashemite Kingdom of Jordan and the State of Palestine strongly condemn the plans of Israel, the Occupying Power, which systematically impose a new modern and post-modern structures in and around "the Old City of Jerusalem and its Walls", which also constitute a serious violation of international law and conventions, namely the 1954 Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict, the New Delhi 1956 recommendation and the 1972 Convention

The Permanent Delegation of the Hashemite Kingdom of Jordan to UNESCO

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on the Protection of the World Cultural and Natural Heritage. It is very important to note that these new excavations will irreversibly change the distinctive authentic character of "the Old City of Jerusalem and its Walls".

Madam Director-General,

In view of the above-mentioned developments and new evidence, recalling all relevant decisions and resolutions of UNESCO Executive Board and World Heritage Committee, we urge you to take all appropriate measures to demand the Israeli Occupying Authorities to immediately stop the digging of tunnels and all forms of excavation works in and around "the Old City of Jerusalem and its Walls". We also kindly ask you to remind Israel, the Occupying Power, to respect the integrity, authenticity and distinctive character of "the Old City of Jerusalem and its Walls", as well as the exclusive authority of the Jordanian Awqaf Department in Jerusalem (National and Religious Foundation) over Al-Aqsa Mosque/Al-Haram Al-Sharif and its historic *status quo*.

Once again, we kindly ask you to appoint your special representative to be stationed in East Jerusalem and send a reactive monitoring mission to report to UNESCO Executive Board and World Heritage Committee on a regular basis, in accordance with all relevant UNESCO Executive Board and World Heritage Committee decisions and resolutions. We also kindly request that you annex this letter to the appropriate working documents of the 215th session of the Executive Board and of the 45th session of the World Heritage Committee.

Please accept, Madam Director-General, the assurances of our highest consideration.

Makram M. Queisi
Ambassador, Permanent Delegate

Mounir Anastas
Ambassador, Permanent Delegate

CC: President of the General Conference
President of the Executive Board
Assistant Director General for Culture

The Permanent Delegation of the
Hashemite Kingdom of Jordan to UNESCO

The Permanent Delegation of the
State of Palestine to UNESCO

H.E. Mrs. Audrey Azoulay
UNESCO Director-General
7 Place de Fontenoy
75007 Paris

Paris, March 10, 2023

Madam Director-General,

As your Excellency are well aware Jordan and Palestine are deeply committed to the conservation and protection of the Holy City of Jerusalem and its walls, this unwavering commitment stems from recognition of the historic city's outstanding universal value and symbolic importance for the three monotheistic religions, the holy city's deeply rooted value was stressed upon through the inscription of "The Old City of Jerusalem and its Walls", in 1981 on the World Heritage List, upon the request of Jordan, and on the List of World Heritage in Danger in 1982.

We regret to inform you, once again, of another serious deterioration of the situation in the " Old City of Jerusalem and its Walls", as Israel, the Occupying Power, have installed construction scaffolds on the southern wall of Western Wall of Al-Aqsa Mosque/ Al-Haram Ash-Sharif underneath the Islamic Museum in the Old City Jerusalem.

These works and excavations are illegal under relevant UNESCO conventions, namely the 1972 Convention concerning the Protection of World Cultural and Natural Heritage and the Hague Convention of 1954 for the protection of cultural Property in the event of Armed Conflict. We stress, again, the illegality of any construction, maintenance, or restoration works that do not fall under the full of control/authority of the Jordan Awqaf Department.

In our joint letter dated January 22nd, 2020, we brought to your kind attention violations of a similar nature that was committed by Israel, where scaffolds were erected on the southern wall, and continuous and extensive excavations took place in the "Umayyad palaces".

In consideration of the aforementioned developments, and all relevant decisions and resolutions of UNESCO which are directly pertinent to this issue, we urge you, Madam Director-General, to take the appropriate measures to halt these damaging projects in the Old City of Jerusalem. We request that you remind Israel, the occupying Power, to respect the exclusive authority of the Jordan Awqaf Department on Al-Aqsa Mosque/ Al-Haram Ash-Sharif, and its mandate that extends to all affairs relating to the un-impeded administration of Al-Aqsa Mosque/ Al-Haram Ash-Sharif, including maintenance and restoration. We urge you to take all appropriate measures

The Permanent Delegation of the
Hashemite Kingdom of Jordan to UNESCO

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State of Palestine to UNESCO

to demand Israel, the occupying power, to immediately stop the digging of tunnels and all forms of excavation works in and around "The Old City of Jerusalem and its Walls".

Madam Director-General, we kindly demand you to annex this letter to the appropriate working documents of the Executive Board at its 216th session and the World Heritage Committee at its 45th session.

Please accept, Madam Director-General, the assurances of our highest consideration.

Mounir Anastas
Ambassador, Permanent Delegate

Nash'at Al-Hadid
Chargé d'Affaires a.i

CC: President of the General Conference
President of the Executive Board
Chairperson of the World Heritage Committee
Assistant Director General for Culture
Assistant Director General for Priority Africa & External Relations

The Permanent Delegation of the State of Palestine to UNESCO

The Permanent Delegation of the Hashemite Kingdom of Jordan to UNESCO

Paris, April 11, 2023

Madam Director-General,

It is with deep concern that we address you with this letter, to bring to your attention, once again, the aggressions committed by Israel, the occupying Power, during this Holy Month of Ramadan in occupied East Jerusalem.

In the early hours of Wednesday the 5th of April, the occupying forces, stormed Al-Aqsa Mosque/Al-Haram Al-Sharif. The Israeli occupying forces beat worshippers with batons and used tear gas and sound bombs inside the holy mosque and forced worshippers out of the prayer halls. They broke the upper windows of the mosque and began throwing stun grenades at the worshippers, forcing them to lie handcuffed on the ground.

The worshippers were then forcefully expelled outside the mosque. As a result of the aggression and excessive use of force, carpets were burnt in some places, several chandeliers were broken, as well as damage to several doors of Al Qibli Mosque. These illegal acts constitute a serious violation of the right to worship and the desecration of a Holy site.

Those violations were strongly condemned by scores of countries and heads of State around the world mainly by the United Nations Secretary-General Mr. Antonio Guterres who described the scenes of the Israeli security forces beating worshippers at the mosque and the attacks on the holy mosque as "shocking and appalling" particularly because it came at a time that is holy to Jews, Christians, and Muslims.

We strongly condemn this illegal storming which constitutes a flagrant violation of International Law and conventions including the 1966 International Covenant on Civil and Political Rights, the 1954 Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict, and its two protocols, the 1972 Convention concerning the Protection of World Cultural and Natural Heritage, the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, as well as all relevant UNESCO conventions and resolutions, UN Security Council, and UN General Assembly resolutions.

We express in the strongest terms our indignation at this continued violation of the historic & legal *Status-Quo* in the Old City of Jerusalem and its Walls, and in particular in the Al-Aqsa Mosque/Al-Haram Al-Sharif. Since the inscription of "the Old City of Jerusalem and its Walls" on the World Heritage List at the request of Jordan in 1981 and the decision of the World Heritage Committee to include "the Old City of Jerusalem and its Walls" on the World Heritage List in Danger in 1982, the Hashemite Kingdom of Jordan and the State of

The Permanent Delegation of the State of Palestine to UNESCO

The Permanent Delegation of the Hashemite Kingdom of Jordan to UNESCO

Palestine were, and always will be, committed to the conservation and protection of the property, to preserve its Outstanding Universal Value and to protect the right of worshippers.

Madam Director-General,

In view of the above-mentioned developments, we urge you to condemn these acts and call upon Israel, the occupying Power, to immediately cease its flagrant violations of religious and human rights of the Palestinian people in occupied Palestine, including East Jerusalem, and to revoke all legislative and administrative measures that hinder full access of Palestinian worshippers to their religious sites and to respect the Historic & legal *Status-Quo* and the right to worship.

Once again, we ask you to appoint your special representative to be stationed in East Jerusalem to report to UNESCO Executive Board and World Heritage Committee on a regular basis, and to dispatch the reactive monitoring mission in accordance with all relevant UNESCO Executive Board and World Heritage Committee decisions and resolutions.

We also kindly ask you to annex this letter and to reflect the above-mentioned violations in the appropriate working document of the Executive Board at its 216th session, as well as in the appropriate working document of the World Heritage Committee at its 45th session.

Please accept, Madam Director-General, the assurances of our highest consideration.

Mounir Anastas
Ambassador, Permanent Delegate

Nash'at Al-Hadid
Chargé d'Affaires a.i

CC: President of the General Conference
President of the Executive Board
Chairperson of the World Heritage Committee
Assistant Director General for Culture
Assistant Director General for Priority Africa & External Relations

HP EXHIBIT 48

02-APR-2013 15:39 FROM ELCJHL JERUSALEM TO 0096264636836 P.01

The Anglican Lutheran Church in Jordan and the Holy Land

THE EVANGELICAL LUTHERAN CHURCH IN JORDAN AND THE HOLY LAND

FACSIMILE TRANSMITTAL SHEET

TO: Dr. Wasfi Al-Kilani The Royal Hashemite Court	FROM: Archbishop Dr. Munib A. Greece
COMPANY:	DATE: 02/04/2013
FAX NUMBER: ٠٠٩٦٢ _ ٦ _ ٤٦٢٦٨٢٦	TOTAL NO. OF PAGES INCLUDING COVER: (٢)
PHONE NUMBER:	SENDER'S REFERENCE NUMBER:
RE: A message to His Majesty King Abdullah II, may God protect him	YOUR REFERENCE NUMBER:

☐ URGENT X FOR REVIEW OPIRASE HOW ☐ PLEASE REPLY ☐ PLEASE RECYCLE

NOTES/COMMENTS:

, Dear brother Dr. Wasfi Al-Kilani, esteemed

After greeting ,

We kindly ask you to convey the attached letter to His Majesty King Abdullah II, may God protect and preserve him.

Archbishop Dr. Munbib A. Younan,

Archbishop of the Evangelical Lutheran Church in Jordan and the Holy Land, President

of the Lutheran World Federation

P.O.BOX 14076

Jerusalem 91140

TEL: +972 - 2 - 6266800

FAX: +972 - 2 - 6285764

E-MAIL: ADMINISTRATION@ELCJHL.ORG

 HP EXHIBIT 48

The Evangelical Lutheran
Church in Jordan & the Holy Land

Bishop Dr. Munib A. Younan

Archbishop Dr. Munib A. Greece

Jerusalem on April 2, 2013

His Majesty King Abdullah II, the Great, may God protect and protect him

- them

From Al-Quds Al-Sharif, we raise to your high position our sincere affection, pride and appreciation.

We have seen the contents of the agreement recently concluded between Your Majesty and His Excellency President Mahmoud Abbas Abu Mazen) in Amman.

First, we would like to express our full welcome to this agreement, which was based on fraternal coordination. This was necessary because today, more than ever before, we need coordinated Arab positions aimed at protecting the Arabism of Jerusalem and its holy places, both Christian and Muslim.

Second: We have entrusted you, Your Majesty, and the unwavering Hashemite approach over the past ages, your keenness, love, and tireless work for the sake of this holy city that is dear to all of our hearts. This latest agreement came to reinforce our convictions that you are loyal men who watch and work hard to preserve the Arab identity of Jerusalem and its holy places, both Muslim and Christian.

We call upon Your Majesty to continue this brotherly coordination with His Excellency President Abu Mazen in order to preserve the legitimate Arab rights in Al-Quds Al-Sharif and in order to apply international legitimacy to the Palestinian cause.

We repeat our sincere pride, love and appreciation for your majesty, praying for your majesty to remain an asset, support and impenetrable bulwark that preserves Jerusalem and confirms the justice of the nation's issues. May the Almighty God give you health and strength and protect you.

Your sincere brother,

Metropolitan Qais of +

Greece, Archbishop Dr. Munib

A. Younan Alwan, Evangelical Lutheran Church in Jordan and the Holy Land,

President of the Lutheran World Federation

P. O. Box 14076 – Muristan Road – Jerusalem 91140
Telephone : +972-2-6266800 / Fax: +972-2-6285764
Email: administration@elcjhl.org

P.O. Box 14076 - Al-Maristan Street - Jerusalem
91140 Tel: 97-98 / Fax: 2-6285764-2-1972
www.elcjhl.org

سلمت باليد خلال استقبال افتتاح جامعة مادبا
من مختار البابا الى مولاي سيدي
صاحب الجلالة حفظه الله ورعاه.

هاردكاجل

نبارك
وزيت هذه السنة المقدسة
+ الأحبة للتبشير
وصحة القديس ورتو
السماء

١١/٦/٢٠١٢

To His Majesty
Abdullah II bin Al Hussein
King of the Hashemite Kingdom of Jordan

I write to Your Majesty in a spirit of cordial appreciation of your efforts over many years to maintain and strengthen the bonds of friendship and mutual understanding between Muslims and Christians. I recall the words of my Predecessor, His Holiness Benedict XVI, who wished, on the occasion of his farewell from the Hashemite Kingdom in May 2009, to put on record his appreciation of Your Majesty's commitment to fostering inter-religious dialogue and of the particular consideration that Your Majesty has shown towards the Christian community in Jordan. The spirit of openness, for which Your Majesty is known, has helped the members of different ethnic communities to live together in peace and concord in Jordan and has contributed to Jordan's far-sighted political initiatives to build peace throughout the Middle East (cf. *Address of His Holiness Benedict XVI,* "Queen Alia" International Airport – Amman, 11 May 2009).

In that spirit, therefore, and in virtue of the international commitment of the Hashemite Kingdom of Jordan to provide freedom of access to places of worship in the Holy City of Jerusalem, I wish to place before Your Majesty's consideration my desire that the Catholic Church may have greater access to worship in the Cenacle, the place of the Last Supper of our Lord Jesus Christ, and the birthplace of the Church with the outpouring of the Holy Spirit on the

feast of Pentecost, making this one of the holiest places for all Christians throughout the entire world.

As Your Majesty knows well, for many centuries the Cenacle has been formally recognised as a place of Catholic Christian worship. Indeed, the uncontested historical records show that the Cenacle was the property of the Franciscan Custody of the Holy Land from 1333 to 1551, after which its care was entrusted to the Dejani family by the Turkish Authorities who had expelled the Franciscans from the Cenacle. I am deeply conscious that, in virtue of Your Majesty's internationally recognised role as Custodian of the Holy Places of Jerusalem, the care of the Holy Places of Jerusalem has always been the highest priority of the Hashemite Royal Family and the Kingdom of Jordan.

Recent developments have opened up the possibility of a more frequent use of the Cenacle and the "Upper Room" for worship. Therefore, without prejudice to the actual juridical and religious status of the Cenacle, and with the sole intent of maintaining and strengthening the already existing good relations between Christians and Muslims in the Holy Land, in support of the request already presented by the Franciscan Custody of the Holy Land I ask Your Majesty to look with favour, as you have graciously done before, upon this request by the Catholic Church, represented in this regard by the aforementioned Franciscan Custody, for a more frequent use of the Cenacle, in accordance with the modalities set out in the accompanying Explanatory Note.

It is my firm conviction that a favourable response from Your Majesty to this request would not only consolidate the international reputation of the

Hashemite Kingdom as a builder of peace, understanding and harmony between Christians and Muslims, but would also contribute to bringing God's blessing of peace to the Holy Land and to the world.

In thanking you once again for your attentiveness, I invoke upon Your Majesty abundant divine blessings.

From the Vatican, 24 May 2013

Francis

APOSTOLIC DELEGATION
JERUSALEM

Explanatory Note

For a more frequent use of the Cenacle, the following is expected:

1 - ORDINARY CELEBRATION

The use of the room called *Gift of the Holy Spirit* and/or the room called *Last Supper*, every day from 6:30 to 8:30 a.m. led by Franciscan religious.

2 - EXTRAODINARY CELEBRATION

a. A solemn Eucharistic celebration, led by the Franciscan religious, on the following days: Holy Thursday, *Dominica in albis* (first Sunday after the Catholic Easter), Pentecost, Corpus Domini and the Immaculate Conception (December 8th).
Such celebrations would take place at an hour which will be considered suitable by the Custody of the Holy Land.
The celebration of Pentecost takes place in three different moments: the Vigil, the following morning, the afternoon. The Custody will take care to respect the times at which, according to the custom of the Orthodox communities, these latter come to cense the Upper Room, without thereby recognizing their rights.

b. The Upper Room ("Last Supper") should be entirely evacuated at the end of every celebration.

The actual rights of use of the Greek Orthodox and Armenian Orthodox communities will remain unchanged.

P.O.Box 19199, JERUSALEM 91191

GREEK ORTHODOX PATRIARCHION

of Jerusalem

بطريركية الروم الأرثوذكس

القدس

His Majesty the Hashemite King Abdullah Ibn Al-Hussein, may God protect and preserve him

I ascend to the position of your majesty from Al-Quds Al-Sharif, the city of prayer and peace, sincere supplication, pride and appreciation.

Your Majesty

In and from Jerusalem, where we smell the fragrance of holiness and recite pages of the history of faith witnessed by its land, around which God has blessed, we read in the face of dear Amman every morning the act of her sincere love for the city of prayer. And in the midst of what is happening in and around the city and what its sanctities are subjected to, I came to you today, presenting the testimony for the sake of Jerusalem dear to your great heart - and you are the guardian of its sanctities, so 1924 when the dignitaries of Jerusalem and Palestine, its scholars, its rabbis and its people covenant of March of 11 that we may renew the pledged allegiance to your honorable great grandfather, Hussein bin Ali, may God be kind. Its wealth, so our love for Jerusalem prompts us to affirm our pride in the faithful and faithful stances of Oman, which holds Jerusalem with all the sacred and deserved attention to the places where faith and human obedience to God are good.

And from its pure expanse where the first Church, the mother of churches, was established, we read in your position and your legal and historical will every day the travel of your love for Jerusalem, its sanctity and the image of its coexistence since the same meeting between its saint Sophrenius and the head of the Arab state, Caliph Al-Faruq Omar, so encounter. they recorded the first spiritual, holy, Christian and Islamic

Your Majesty, the message emanating from the sanctity with which God singled out this city is a trust in the necks of all believers in its holiness. Politicizing Jerusalem, monopolizing it and monopolizing it is a desecration of its sanctity and a threat to its history and existence. The salvation of this city, and through it, the salvation of the earth and the establishment of peace in it and for all its people, must be found in its sanctity and in the sanctification and respect of the believers for it, the most beautiful motive to keep away from violence, war, pride, extremism, intolerance, fanaticism, racism, religious and ethnic discrimination and an incentive to defend it, and work to find appropriate solutions. To free it from its suffocating crisis that defiles its pure soil. This means that the nature of sanctity in it should be a political, civilized, religious and social factor, contributing to finding appropriate solutions that guarantee justice, dignity, freedom, safety and living in peace for all followers of monotheistic religions. Here we call on people of good will to fulfill their duty to protect the Holy City and to support your efforts in protecting the sanctities in it, so that it becomes the capital of high spiritual and human values, and a wonderful example of coexistence among people of different sects, sects, religions and nationalities.

today, as Patriarch of the Holy City, in which we have the honor to sit on Jacob's throne, we stand before the Blessed Jordan standing befitting its genius harmony, which is confirmed by the Jordanian model of religious coexistence. Jerusalem and its blessings, love and loyalty, and from Jerusalem, the bosom of the believers and the head of this blessed land as well as its heart, we came to renew our allegiance to you as the guardian of the Church of the Resurrection and the Holy Sepulcher and all Christian places in it, which knew the holiest path of pain that our Lord Jesus Christ traversed and was completed by the glorious resurrection, to give to Christians since Two thousand years is a reason for Jerusalem to remain their kiss.

GREEK ORTHODOX PATRIARCHION

of Jerusalem

بطريركية الروم الأرثوذكس
القدس

And we renew our allegiance to your majesty as guardian while you play a historical, legitimate and legal role in protecting Christian as well as Islamic sanctities.

We especially appreciate your efforts, may God preserve you, in supporting our affairs in the Orthodox Patriarchate or the Churches and your stances that reflect the special care and interest in what the Orthodox Patriarchate and all the other Churches are doing in it. We congratulate your continuous endeavors and good efforts and your brother, His Excellency the President of the State of Palestine, Mr. Mahmoud Abbas, and we see in it an appreciation and respect for the feelings of all Christians. Despite the multiplicity of their churches, we affirm our firm support for the legitimacy of the Hashemite Custodianship and its blessed role in caring for Islamic and Christian sanctities. We see in it an expression of a legacy that we are proud of and that it constitutes a model for the relationship between Muslims and Christians and an embodiment of wise political will and the visions of the Hashemite school and its concepts in respect for man and his beliefs and the values of tolerance and coexistence among peoples.

We also express our appreciation for your majesty's efforts, may God protect you, and your continued endeavor to embody the meanings of harmony, fraternity and dialogue among followers of religions. We also commend your tireless endeavors on the international arena for the sake of peace in the Middle East and the world.

While we congratulate you and the Hashemite family for your inherited and blessed role in guardianship, we gather around you and renew the covenant and pledge of allegiance to you as a legal and historical guardian, and we raise our supplication - this is good and pleasing to God in order for God to preserve the Jordan of harmony and take the hand of your majesty and guide you and your loyal and honest assistants behind you, and support you for goodness and peace For homelands and people, so that we may spend a calm and peaceful life under your security.

and peace to you,,,

Wishing you well

+ star biture

Theophilus III m

Patriarch of the Holy City

2005

Al-Quds Al-Sharif: 01/10/2015

The Episcopal Evangelical Church in Jerusalem and the Middle East

Archdiocese of

Jerusalem Archbishop Suhail Salman Dawani

And he nurtured it

His Majesty the Hashemite King Abdullah II Ibn Al-Hussein, may God protect him

I hope that this message of ours reaches you while you, Your Majesty, are well, healthy and blessed, and we can only be grateful and proud of your guarding the Islamic and Christian sanctities in Jerusalem, how not when you are their protectors for ages, just as Farouk Omar received the keys to Jerusalem and was the trustee of them, so are you, Your Majesty the Trustee Just on the evidence of the Islamic and its holiness. Politicizing Jerusalem, monopolizing of all in the necks in Christian religions in Jerusalem. This city is the trust of believers it, and monopolizing it is a desecration of its sanctity and a threat to its history and existence.

Today, in my capacity as the Archbishop of the Evangelical Church in Jerusalem and the Middle East, we send you these words of ours, confirming your allegiance as the owner of the guardianship, and you are the owners of the historical, legitimate and legal role in protecting the Christian sanctities and the loyal protectors of Jerusalem and the bearers of its concern and the pain of its people and its cause. and its people after God Almighty.

And while we appreciate your positions that reflect the concern and special concern for Christians, we value your generous efforts towards the Palestinian cause, and we are proud that you are the protectors of its sanctities and the bearers of the message of coexistence. We affirm our firm support for the Hashemite Guardianship and its blessed role in the care of Islamic and Christian sanctities.

As we pray that God preserves Jordan as an example of coexistence and harmony, and that He directs the steps of Your Majesty and grants success to you and those behind you.

٢٠١٥/١٠/١

the signature

His Excellency Bishop Suhail

President of the Synod

Jerusalem, P.O. Box 19122, Postal Code: 91191, Tel: 02-6271670 / 02-62721335, Fax: 3-1273847, Amman, P.O. www.j-diocese.org

Syrian Orthodox Patriarchate
of Antioch - In Jerusalem,
Jordan & The Holy Land

The Patriarchate of Antioch and All the East
of the Syriac Orthodox in Jerusalem,
Jordan and the rest of the Holy Land

His Majesty the Hashemite King Abdullah II Ibn Al-Hussein, may God protect and protect him

I hope that this message of ours will reach you while you, Your Majesty, are in good health and wellness. I thank you, O inheritor of the Hashemite Doha, for all that you are doing as leadership and people towards the Palestinian cause. Jerusalem, and its protectors after God Almighty عز وجل.

His Majesty

The pain that passed over the land of Jerusalem is a global responsibility that you alone carried with courage and audacity. Today, in my capacity as Patriarchal Vicar for Jerusalem, Jordan and the rest of the holy lands of the Syriac Orthodox Patriarch, I support your generous and benevolent hands. I humbly send these words of mine, assuring you of you as protectors of the Christian sanctities in Jerusalem, for you are the holders of the mandate of history. And you, Your Majesty, are capable of faithfully defending the message of the heavenly religions. via

Appreciating your generous efforts towards the Palestinian cause and your stances that reflect the special concern and concern for Christians, and we affirm our firm support for the Hashemite Guardianship and its blessed role in caring for Islamic and Christian sanctities and for President Mahmoud Abbas, President of the State of Palestine.

As we pray that God preserves Jordan as an example of coexistence and harmony, and that He guides the steps of Your Majesty and grants you success. And protects Jordan from every accident and harm.

Jerusalem on: 01/10/2015

Bishop Sawyer Yossi Ali Murad

Bishop Swerios Melki Murad
Patriarchal Vicar in Jerusalem, Jordan
and the rest of the Holy Land

Patriarchate or a hill
SYRIA, ORTHODOX PATRIARCHATE

Saint Afram Church & Center For Syrian Orthodox
Amman - Jordan
P.O.Box 370 - Tel.: 5816210

St. Ephrem Syriac Orthodox Church and Center
Amman -
Jordan, P.O. Box 370 - Tel: 5816210

Date: 12/18/2017

No.: JS/538/1/2

Sir, His Majesty King Abdullah II bin Al-Hussein

666 Greetings and respect, and after

After praying to God to protect you and prolong your life and to preserve this country and to provide it with security and peace.

We are pleased to inform you that after the death of the late Priest Emmanuel Al-Banna, Father Raban Benjamin Shimon was appointed as his successor to manage the spiritual affairs of the Syriac Orthodox community in Jordan. Long life, and our beloved Jordan, permanent progress and prosperity.

President of the Syriac Charity Association

When is Moses?

0795490762

Syriac parish priest

Father Benjamin Shimon,

St. Ephrem Syriac Orthodox Church
Ammaan Jordan
Mar Afram For Syrian Orthodox Church
Amman - Jordan

07982303070

THE SYRIAN CHARITY
ASSOCIATION
AMMAN

The Hashemite Kingdom of Jordan
P.O.Box 370 - Tel 5816210

Charity Association riac

Amman,
Hashemite Kingdom of
Jordan, p. Box 370 - Tel. 5816210

Ref. No. : .....

Date : .....

Number: Sale / 539/2

: the date

Gentlemen of the Royal Court Amer

Greetings and respect, and then,,,

We extend our sincere thanks from the Royal Court for inviting some members of the sect's General Assembly and the new parish priest, Father Benjamin Shimon, to attend the meeting with our master, His Majesty King Abdullah II Bin Al-Hussein, may God prolong his life and grant him health and wellness. To our master, His Majesty King Abdullah II Bin Al-Hussein, and his pledge of allegiance to the guardianship of the lands Holy and all Christian sanctities.

We would also like to inform you that the Syriac Charitable Society in Jordan is a charitable organization registered with the Ministry of Social Development, and its members are elected by the General Assembly of the Syriac Orthodox Church in accordance with its bylaws, a copy of which is attached. The members of the administrative body for the current session (2016-2018) are the following:

The president of the association	1- Mr. Matta Musa Jabreh
Vice President of the Association	2- Mr. Sami Issa Al-Khoury
secret keeper	3- Mr. Shabu Yitzhak Bisso
cashier	4 - Mr. Sami Abdo Khan
to bite	5- Mr. Sami Hanna Azar
bite	6- Mr. Walid Karim, yes
عضـــــوا	7- Mrs. Helena Ibrahim Asmar
to bite	Khoury Victor Annie 8- Miss
to bite	Malak and Mr. Hammam Samir
to bite	10 - Dear Mr. Mark Lewis

And Yours sincerely

Aya Al-Suryan
President of the Hope Association

When did he make it 0795490762

The Syrian
Amman Amman
Charity Association

AESTHETETEL Skana

ARMENIAN PATRIARCHATE

Date: Date: 2018/09/12

King of the Hashemite Kingdom of Jordan /

Amman, His Majesty King Abdullah II Bin Al-Hussein, may God protect him

After Greetings

In my name and in the name of the Holy Sanud of Saint Jacob Monastery in Jerusalem, and in the name of the Armenian community in the Holy Land and in the Hashemite Kingdom of Jordan, I raise to your majesty full appreciation and pride for your wise judgment and wise guardianship of all Islamic and Christian holy places, including the Armenian Church in Jerusalem. I am the patriarch of the Armenian community in the city of Jerusalem, and with me the entire Holy Synod and all the brotherhood of Saint Jacob,

Whether in the Holy Land or around the world, we have always held Your Majesty in high esteem for what you have done And you still offer it to the Holy City of Jerusalem, especially for your protection and guardianship of all the holy places in the city Whether those pertaining to the Christian denominations or those pertaining to our brothers of the Islamic religion. sacred,

We see that the Christian-Islamic relationship in the city of Jerusalem is the cornerstone for protecting all the holy places in it and for the steadfastness of its people, and we do not renew anything in what we say, as we follow the ancestors in their stances and interests, and here is the Armenian Patriarch Abraham receiving the Omari mandate from Caliph Omar Ibn Al-Khattab in the year 637, He was followed by Patriarch Abraham III, and he received the mandate of the conqueror of the city of Jerusalem, the leader Salah al-Din al-Ayyubi in the year 1187 AD, who reaffirmed what came in the Omari pledge, followed by the Mamluk sultans, and after them the sultans of the Ottoman Empire, who granted the Armenian community several firmans, some of which were attached, including the firman of Sultan Selim The first was by Patriarch Sarkis in 1520, and the legal firman by Sultan Suleiman in 1521, and the last of which was the modern decree issued by the late, God willing, your father, King Hussein, by the Armenian Patriarch Yeghisheh Durian and by the Patriarch of Torkom Manoogian.

These firmans and decrees reaffirmed the mutual respect that exists between the monotheistic religions, and the and all covenant of the caliphs, sultans and kings to protect Christian holy places and protect the various Christian sects, including, of course, the ancient Armenian community that has existed in the city of Jerusalem since the fourth century AD.

For our part, we, the children of the Christian denominations in general, and the sons of the Armenian denomination in particular, were pleased with this covenant and pledged allegiance to us previously, and we return and pledge allegiance to Your Majesty again for the protection and guardianship of Your Majesty over all the holy places in Al-Quds Al-Sharif, especially the holy places of the Christian denominations, including the Armenian Orthodox Patriarchate, and we consider your guardianship of these places, Which was confirmed through the trusteeship agreement signed between the Palestinian National Authority and the Hashemite Kingdom of Jordan on March 31, 2013, as a treasure that must be preserved because of the bounties it contains for our Patriarchate and our people and preserves our entity in this holy country.

P.O.BOX: 14235 TEL: (972)-2-6284549 JERUSALEM ZIP CODE 9191141
Email: patriarchateofjerusalem@yahoo.com - FAX: (972)-2-6264861

We seize this opportunity to come back and express our appreciation for your majesty's efforts and your striving to embody fraternity and dialogue between the people of the Christian and Islamic denominations in the homeland, and your constant striving to establish peace and brotherhood of peoples and religions in all countries of this world.

In conclusion, we raise our supplication to the Creator of the servants so that he may preserve you, take the hand of your majesty, and support you in all your deeds.

Archbishop Nourhan Matojian

Armenian Orthodox Patriarch in Jerusalem

Coptic Orthodox Patriarchate
H.H. Pope Tawadros II
Pope of Alexandria and
Patriarch of the See of St. Mark
The Papal Center

Book of Revelation

Coptic Orthodox Patriarchate, His
Holiness, Pope Tawadros II, Pope of
Alexandria and Patriarch
of the See of St. Mark,
Papal Headquarters

Senior Adviser to His Majesty the King for Religious and Cultural

Affairs, His Royal Highness Prince Ghazi bin Muhammad

Al-Muazzam

We would like to inform Your Highness that the Coptic Orthodox Patriarchate in Cairo has formed a committee to follow up on the problem of Deir al-Sultan in Jerusalem, after the unfortunate events that occurred recently and resulted from the intervention of the occupation municipality, and the municipality's attempt to restore the monastery and change its features and historical identity. This committee is composed of:

1- His Eminence, Metropolitan Dr. Anba Anthony, Metropolitan of Jordan, the Holy Land and the Near East. -2- His Eminence Bishop Bayman, Bishop of Naqadah and responsible for the Crisis Committee of the Holy Synod

E. Eng. Kamel Michel, member of the Crisis Committee and coordinator of the Deir al-Sultan Committee -6- Father Anthony Subhi Hanna, head of the Coptic Orthodox denomination in Jordan and deputy head of the ecclesiastical court

His Royal Highness

Since His Majesty King Abdullah II Ibn Al-Hussein, may God preserve him, is the custodian of Islamic and Christian sanctities, including the sanctities of the Coptic Orthodox Patriarchate in Al-Quds Al-Sharif, the Committee wishes to have the honor of meeting Your Highness (as it is possible in the last week of February (2019) to discuss the possibility of confronting This challenge and informing Your Highness of the results of the report of this committee after the field visit following the recent unfortunate events.

His Royal Highness

We would be grateful if you would consider giving the members of the Committee the honor of meeting His Majesty King Abdullah II Ibn Al-Hussein, may God protect him, for his participation in our concerns and the challenges facing our Coptic Orthodox Church in Jerusalem.

please accept, Your Highness, the abundance of respect and appreciation

Tahai and Mahti

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Pope Tawadros II, Pope Tawad

of Alexandria and Patriarch of the See of St. Mark

Baba's front

222 Ramses St., Abbaseya, Cairo, Egypt
Tel: 024822580 Fax: 0235365880 - 0226836691
email: office@popetawadros.org

222 Ramses Street, Abbasseya, Cairo,
Egypt Tel: 0224822517 Fax: 0235365880 -

PATRIARCHS AND HEADS OF LOCAL CHURCHES IN JERUSALEM

A Statement by the Patriarchs and Heads of the Holy Land churches on the "Deal of the Century"

After a thorough consideration of the United States of America's Middle East peace plan, also known as, the "Deal of the Century", and after reviewing the reactions of all concerned parties on the matter, we, Patriarchs and Heads of the Holy Land churches, affirm our strong devotion to achieving a just and comprehensive peace in the Middle East based on the international legitimacy and the relevant UN resolutions and in a manner that guarantees security, peace, freedom and dignity to all of the peoples of the region.

The American peace plan that was announced yesterday in the White House in the presence of the Israelis and the absence of the Palestinians, invites us to request from the U.S. administration as well as the international community to build on the vision of two states and develop it in line with international legitimacy in addition to opening a political communication channel with the Palestine Liberation Organization, the internationally recognized sole legitimate representative of the Palestinian people, to ensure that its legitimate national aspirations is also satisfied within the framework of a comprehensive and durable peace plan to be accepted by all relevant parties. And on Jerusalem we refer again to our statement addressed to President Donald Trump on Dec 6, 2017 and recall our vision for the Holy City to be open and shared by the two people, Palestinians and Israelis, and for the three monotheistic religions and our confirmation to uphold the Hashemite custodianship over the Holy sites. The resurrection of our Lord from Jerusalem reminds us all of the sacrifices to ensure justice and peace in the Holy Land.

We also call upon all Palestinian political parties, factions, and leaders to meet to discuss all disputes, end the state of internal conflict, terminate division, and adopt a unified stand towards concluding the state building based on plurality and democratic values.

Patriarchs and Heads of Churches in Jerusalem (January 30, 2020)

+Patriarch Theophilos III, Greek Orthodox Patriarchate
+Patriarch Nourhan Manougian, Armenian Apostolic Orthodox Patriarchate
+Archbishop Pierbattista Pizzaballa, Apostolic Administrator, Latin Patriarchate
+Fr. Francesco Patton, ofm, Custos of the Holy Land
+Archbishop Anba Antonious, Coptic Orthodox Patriarchate, Jerusalem
+Archbishop Gabriel Daho, Syrian Orthodox Patriarchate
+Archbishop Aba Embakob, Ethiopian Orthodox Patriarchate
+Archbishop Yaser AL-Ayash, Greek-Melkite-Catholic Patriarchate
+Archbishop Mosa El-Hage, Maronite Patriarchal Exarchate
+Archbishop Suheil Dawani, Episcopal Church of Jerusalem and the Middle East
+Bishop Ibrahim Sani Azar, Evangelical Lutheran Church in Jordan and the Holy Land
+Bishop Pierre Malki, Syrian Catholic Patriarchal Exarchate
+Most Rev. Krikor-Okosdinos Coussa, Armenian Catholic Patriarchal Exarchate

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DIOCESE OF JERUSALEM
The Episcopal Church in Jerusalem and the Middle East

Previous Next

HP EXHIBIT 57

PATRIARCHS AND HEADS
OF LOCAL CHURCHES OF JERUSALEM

Statement on the Current Threat to the Christian Presence in the Holy Land

13 December, 2021

Throughout the Holy Land, Christians have become the target of frequent and sustained attacks by fringe radical groups. Since 2012 there have been countless incidents of physical and verbal assaults against priests and other clergy, attacks on Christian churches, with holy sites regularly vandalized and desecrated, and ongoing intimidation of local Christians who simply seek to worship freely and go about their daily lives. These tactics are being used by such radical groups in a systematic attempt to drive the Christian community out of Jerusalem and other parts of the Holy Land.

We acknowledge with gratitude the declared commitment of the Israeli government to uphold a safe and secure home for Christians in the Holy Land and to preserve the Christian community as an integral part of the tapestry of the local community. As evidence of this commitment we see the government's facilitation of the visit of millions of Christian pilgrims to the holy sites of the Holy Land. It is therefore a matter of grave concern when this national commitment is betrayed by the failure of local politicians, officials and law enforcement agencies to curb the activities of radical groups who regularly intimidate local Christians, assault priests and clergy, and desecrate Holy Sites and church properties.

The principle that the spiritual and cultural character of Jerusalem's distinct and historic quarters should be protected is already recognised in Israeli law with respect to the Jewish Quarter. Yet radical groups continue to acquire strategic property in the Christian Quarter, with the aim of diminishing the Christian presence, often using underhanded dealings and intimidation tactics to evict residents from their homes, dramatically decreasing the Christian presence, and further disrupting the historic pilgrim routes between Bethlehem and Jerusalem.

Christian pilgrimage, in addition to being the right of all the Christians around the world, brings great benefits to Israel's economy and society. In a recent report by the University of Birmingham, it was highlighted that Christian pilgrimage and tourism contributes $3bn to the Israeli economy. The local Christian community, while small and decreasing in number, provides a disproportionate amount of educational, health and humanitarian services in communities throughout Israel, Palestine, and Jordan.

In accordance with the declared commitment to protect religious freedom by the local political authorities of Israel, Palestine, and Jordan, we are requesting an urgent dialogue with us the Church Leaders, so as to:

1. Deal with the challenges presented by radical groups in Jerusalem to both the Christian community and the rule of law, so as to ensure that no citizen or institution has to live under threat of violence or intimidation.
2. Begin dialogue on the creation of a special Christian cultural and heritage zone to safeguard the integrity of the Christian Quarter in Old City Jerusalem and to ensure that its unique character and heritage are preserved for the sake of well-being of the local community, our national life, and the wider world.

—The Patriarchs and Heads of Churches in Jerusalem

Statement on the Current Threat to the Christian Presence in the Holy Land.

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HP EXHIBIT 57

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—The Patriarchs and Heads of Churches in Jerusalem

December 14th, 2021 | Interfaith, Parishes

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Supreme Presidency for Church Affairs "The continued encroachment of settler movements on church property is a continuation of the Israeli Judaization plans in Jerusalem"

hcc.ps/archives/8892

The Higher Presidential Committee for the Follow-up of Church Affairs in Palestine, represented by its chairman, a member of the Executive Committee of the Palestine Liberation Organization (PLO), Dr. Ramzi Khoury, condemned the storming of land belonging to the Greek Orthodox Patriarchate of Jerusalem, in Wadi Hilweh in Silwan, south of the Old City of Jerusalem.

The statement said that these groups do not act on their own, but within a racist approach studied through successive Israeli governments to achieve their ambitions and endeavors to Judaize the holy city, with all its Islamic and Christian historical monuments, and the blessed Al-Aqsa Mosque, which is subjected to daily raids.

He added that Israel seeks to disturb the atmosphere of Christmas for Christians at this time of the year, especially after the lighting of the Christmas tree on the balcony of the Imperial Hotel in Omar Ibn Al-Khattab Square in the Jaffa Gate, which is threatened with confiscation, and the statements of His Beatitude the Patriarch about the repeated attacks of extremists, and the statement of the heads of the churches of Jerusalem, which warned of the danger of targeting the inherent Christian church presence in Jerusalem.

The Presidential Committee called on the international community, human rights institutions and churches of the world to act immediately, to stop all forms of violations targeting holy places, especially in occupied Jerusalem, and to hold Israel accountable for its crimes, pointing out that all Israeli measures and courts in East Jerusalem are illegal and contrary to the resolutions of the Security Council and the General Assembly of the United Nations, as Jerusalem is occupied territory and within the borders of the fourth of June 1967.

HP EXHIBIT 59

11 APRIL 2022

Statement by the Orthodox Patriarchate of Jerusalem for Easter 2022

The Orthodox Patriarchate of Jerusalem congratulates its congregations and all the people of the Holy Land on both sides of the Jordan River for the occasion of Easter and Saturday of the Holy Light, and at the same time we affirm our strong and renewed commitment to our natural right to celebrate our holidays along with our communities, families and to participate together in prayers at our churches in the Old City of Jerusalem, including the basic right of all our communities to access the Church of Holy Sepulchre and its vicinity during Easter festivities including Holy Light Saturday. Our communities have been exercising this divine right freely throughout the ages and different rulers, regardless of the circumstances that the Holy City went through in history.

For many years, participating in prayers and even having access to churches in the Old City, especially during Easter holidays, has become very difficult for our congregations and our people in general, due to police unilaterally enforced restrictions and its violence against believers who insist on exercising their natural divine right to worship. Previously, we had cooperated with different Christian bodies and leaders to bring our case to the international, domestic and judicial levels, and we also coordinated with the police themselves, with the aim of preventing the police from continuing their unacceptable practices, but unfortunately the promises were great and what actually took place on the ground was not even remotely close to those promises.

Instead of reversing its habitual unacceptable practices on Easter and Holy Fire Saturday, the police have recently informed the Patriarchate of additional new unilateral measures that increase restrictions on Holy Fire Saturday, to the effect that the police will only allow one thousand people to enter the Church of the

HP EXHIBIT 59

and reach the Patriarchate yards and the overlooking roof of the Holy Sepulchre Church. The Patriarchate believes that there is no justification for these additional unjust restrictions, and affirms its explicit, clear and complete rejection of all restrictions. The Patriarchate is fed up with police restrictions on freedom to worship and with its unacceptable methods of dealing with the God given rights of Christians to practice rituals and have to access their holy sites in the Old City of Jerusalem.

Accordingly, the orthodox Patriarchate of Jerusalem has decided, by the power of the Lord, that it will not compromise its right to provide spiritual services in all churches and squares. It also announces that prayers will be held as usual by the Patriarchate and its priests, hoping that believers are able to participate. This position of the Patriarchate stems from the basis of divine right, heritage and history. The police must stop imposing restrictions and violence that, unfortunately, have become part of our sacred ceremonies. We also urge our congregations to uphold our historical heritage through participating in the rituals and celebrations of Easter and Holy Fire Saturday this year in the Church of Holy Sepulchre and its vicinity.

WHO WE ARE

This campaign has been convened by the Patriarch of Jerusalem Theophilos III, along with the Heads of Churches in Jerusalem, with the aim to halting the decline of Christian communities in the Holy Land.

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21 APRIL 2022

Statement by the Jerusalem Patriarch Rejecting the Proposed Restrictions on the Holy Fire Ceremonies

The Orthodox Patriarchate of Jerusalem officially informed the Israeli police yesterday through a letter addressed to its District Commander it's rejection of any restrictions on the number of celebrants on Holy Fire Saturday inside the Church of the Holy Sepulchre, its courtyard, its surroundings, its roof, or the entrances leading to it. The letter was signed by the Secretary General of the Patriarchate, Archbishop Aristarchus, in which he refuted the police's arguments for placing restrictions on the number of worshipers and limiting them to 1,700. The Patriarchate rejected this offer on principled grounds that it doesn't accept any infringement to the right to freedom of worship.

The letter stated that the number of worshippers in the Church of the Holy Sepulchre annually on Holy Fire Saturday ranges between ten thousand and eleven thousand people, which is the normal capacity of the church. The letter argued that over the past years there has not been any incident that endangered the safety of worshipers, so the police's argument that restricting the number of worshippers due to "public safety" concerns lacks any logical basis. The Patriarchate asked in its letter: If the pretext of public safety is a reason for reducing the number of worshipers inside the Church of the Holy Sepulchre, then why are there restrictions on in its courtyard, rooftop, adjacent neighborhoods, or even the entrances to the Old City? Especially at the main entrances to the Church of the Holy Sepulchre and the Christian Quarter.

The patriarch made it clear that it will proceed as usual with its normal procedures related to Holy Fire Saturday and that it will issue invitations as it deems appropriate and without any limits. It also confirmed that all priests will

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Jacob, without any obstacles.

In the letter, the Patriarchate demanded the police not to put up barriers in the alleys of the Old City, as they impede the access of worshipers and priests from different monasteries to the Church of the Holy Sepulchre. Furthermore the Patriarchate demanded the police facilitation to freely transfer the Holy Light to the airport in order to transport it to different parts of the world, as is the custom on this important holiday, which is at the heart of the Christian faith.

WHO WE ARE

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A STATEMENT BY THE GREEK ORTHODOX PATRIARCHATE OF JERUSALEM REGARDING THE ILLEGAL TAKE OVER OF CHURCH LAND IN SILWAN BY AN ISRAELI RADICAL GROUP

The Greek Orthodox Patriarchate of Jerusalem condemned the storming of its land today, Tuesday, December 27, by an Israeli radical group in Wadi Hilweh in Silwan, south of the Old City of Jerusalem.

This radical group has no right or judicial backing in their favour to allow them to enter or occupy the land. The Patriarchate also condemns the fact that the raid took place with the protection of armed Israeli police and border guards.

The Patriarchate affirms that this piece of land, known as ‘the red land’, is five dunums in size (around 1.2 acres) and has been leased to the Sumrin family by the Greek Orthodox Patriarchate of Jerusalem since the beginning of the last century.

The Sumrin family is still cultivating it to this day, and this intrusion is a clear encroachment on the Patriarchate’s properties in Jerusalem.

This incident represents a direct reaction of the radical Israeli groups to the Patriarchate’s criticism of their expansionist practices that are being deliberately targeted against the Christian churches in Jerusalem, as His Beatitude Patriarch Theophilos III, Patriarch of the Holy City of Jerusalem, made it clear in his speech during the Christmas

tree lighting ceremony in Jaffa Gate on Friday, December 16th.

The Patriarchate of Jerusalem clarifies that an attempt was made to attack this land previously in 2008 when the municipality tried to use it. The Patriarchte went to court, fighting a judicial proceeding against the municipality, only to be surprised that an Israeli radical organization possessed documents linking this plot of land to the suspected forgery deal in 2004, which included the properties of Jaffa Gate.

The Greek Orthodox Patriarchate of Jerusalem stresses its commitment to all its rights, properties, and endowments, and that it will spare no effort to protect and defend its rights, and that it will not retreat from defending the Orthodox rights, which the Church and its people have adopted unanimously since His Beatitude Patriarch Theophilos III assumed his position as Patriarch of Jerusalem in 2005.

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31 MARCH 2023

Patriarchs and Heads of the Churches in Jerusalem Easter Message — 2023

"Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead." (1 Peter 1:3)

We, the Patriarchs and Heads of the Churches in Jerusalem, convey our Easter Greetings from the Holy City of the Resurrection to faithful Christians around the world, both far and near.

It was from here in Jerusalem that the angel first greeted the women at the empty tomb, proclaiming, "Do not be afraid . . . He is not here; for He has been raised (Matt 28:5-6). It was from here that Jesus himself saluted these same women with the words, "Do not be afraid" (Matt 28:10). And it was from here that the Risen Lord calmed the fears of his disciples as they hid behind closed doors, saying to them, "Peace be with you," and breathing upon them the Holy Spirit (John 20:21-22).

From those first encounters until today, the fulfillment of God's promise in the Risen Christ has remained the Easter message. For just as Christ has been raised, so too have we been raised with him to a new life in the hope of that same resurrection (Romans 6:4-5).

As the Apostle Peter would later write, Christ's resurrection offers us "a new birth into a living hope." That hope would sustain the Apostles and early Christians through many trials and tribulations, giving them the strength to endure with joy, dignity, and grace. "In this you rejoice," continued St. Peter, "even if now for a little while you have had to suffer various trials, so that the

HP EXHIBIT 62

These words both encourage and empower us during these tumultuous times, when our own faith continues to be tested. As we have all seen in recent months, escalating violence has engulfed the Holy Land. Local Christians in particular have increasingly suffered adversities similar to the ones about which St. Peter wrote.

For over the past year, some of our churches, funeral processions, and places of public gathering have become targets of attack; some of our holy sites and cemeteries have been desecrated; and some of our ancient liturgies, such as the Palm Sunday Procession and the Holy Fire Ceremony, have been closed off to thousands of worshipers. This is in spite of our agreements to cooperate with the governing authorities, and to accommodate any reasonable requests that they might present.

While we will persevere in these good-faith efforts, we ask the overseeing officials to work cooperatively and collaboratively with us, even as we call upon international community and local residents of goodwill to advocate on our behalf, in order to help secure the safety, access, and religious freedom of the resident Christian community and the millions of Christian pilgrims annually visiting the Holy Land—as well as the maintenance of the religious Status Quo.

Yet in welcoming this support, we do not finally place our hope in the hands of any human source. We place our ultimate hope only in God. For through Christ's resurrection, we have the blessed assurance of the Almighty's gracious providence through the Holy Spirit, a source of divine power that is able to sustain us today, just as it sustained Jerusalem's first Christians those many centuries ago.

And so it is in the hope offered in Christ's resurrection that we exchange with our fellow believers around the world that ancient Christian greeting that continues to resound so powerfully today: "Christ is Risen! (Al Maseeh Qam! Christos Anesti! Christos harjav i merelotz! Pikhirstos aftonf! Christ est Ressuscité! Cristo è risorto! Christus resurrexit! Meshiha qam! Christos t'ensah em' muhtan! Christus ist auferstanden!) He is Risen, indeed! Alleluia!"

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PROTECTING HOLY
LAND CHRISTIANS

This campaign has been convened by the Patriarch of Jerusalem Theophilos III, along with the Heads of Churches in Jerusalem, with the aim to halting the decline of Christian communities in the Holy Land.

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12 APRIL 2023

CELEBRATION OF ONE OF CHRISTIANITY'S MOST IMPORTANT RELIGIOUS CEREMONIES – HOLY LIGHT – TO BE UNREASONABLY RESTRICTED BY ISRAELI POLICE

This week marks the holiest week in Christianity – Holy Week. We recall the events that led to the crucifixion of Jesus Christ our Lord and Saviour and we remember His glorious resurrection.

The celebration of the Holy Light Ceremony, is a great moment that ties the faithful to the light of Jesus Christ. This ceremony has been faithfully taking place in the Church of the Holy Sepulchre for nearly 2,000 years, attracting Christians from around the world.

Each year, the Churches coordinate with the authorities to ensure this ceremony can take place without issue. Notably, last year barriers were imposed by the Israel Authority throughout the Old City that made impossible the access of our local Christian Communities pilgrims from attending the Holy Light Ceremony in the Holy Sepulchre, impeding their freedom to worship and witness the miracle of the resurrection.

This year, after many attempts made in good will, we are not able to coordinate with the Israeli authorities, as they are enforcing unreasonable, and unprecedented restrictions on access to the Holy Sepulchre – more so than last year. These heavy-handed restrictions will limit access to the Church of the Holy Sepulchre and the Holy Light Ceremony.

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This make difficult our coordination with the police.

As we the Greek Orthodox Patriarchate, the Custody of the Holy Land and the Armenian Patriarchate clearly stated in our various statements, we shall continue to uphold the Status Quo customs, and the ceremony will be held as customary for two millennia and all who wish to worship with us are invited to attend. With that made clear, we leave the authorities to act as they will. The Churches will freely worship and do so in peace.

-The Armenian, Catholic and Greek Orthodox Churches in Jerusalem

WHO WE ARE

This campaign has been convened by the Patriarch of Jerusalem Theophilos III, along with the Heads of Churches in Jerusalem, with the aim to halting the decline of Christian communities in the Holy Land.

FIND OUT MORE >

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"Beit Haliba" and the Givati Parking Lot

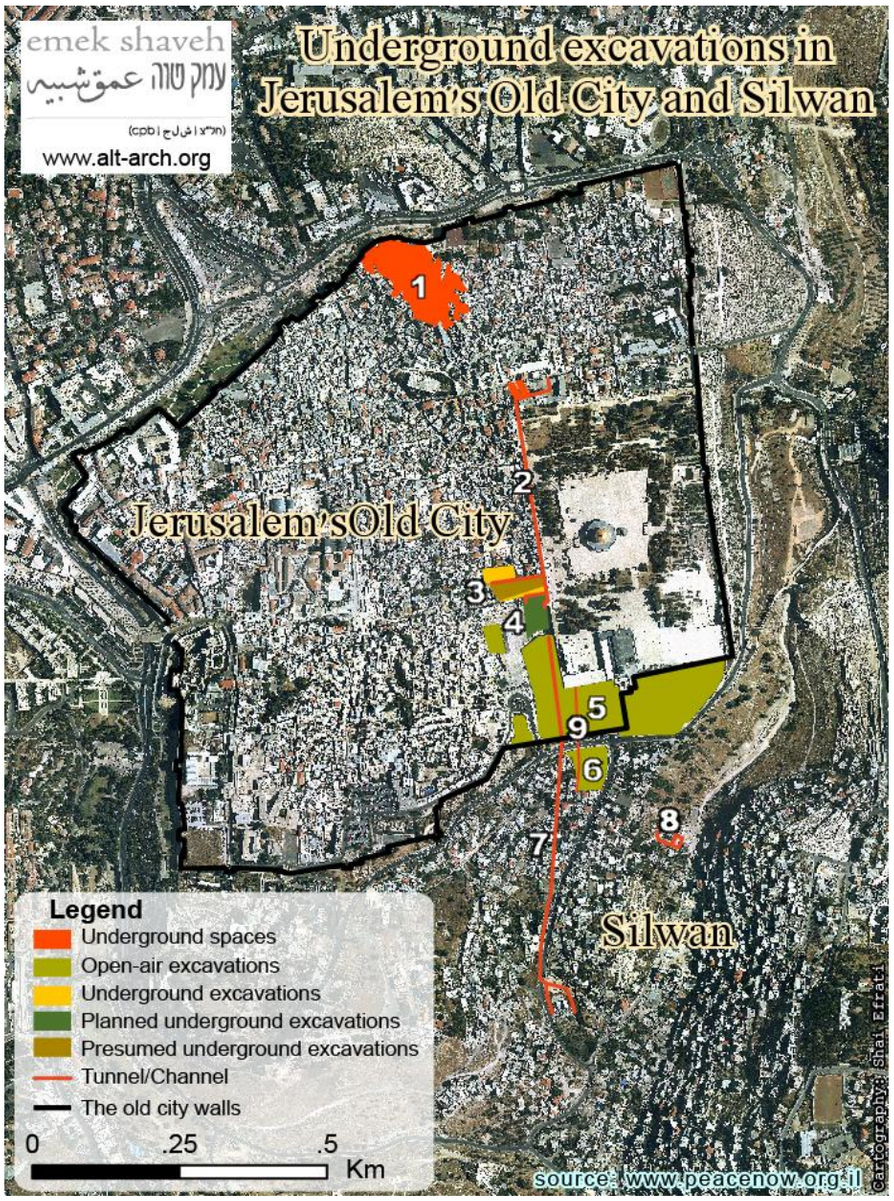
Archeological Excavations and their Effect on the Status Quo in the Old City of Jerusalem and in Silwan

Introduction

On February 13, 2012, the Jerusalem Building and Planning District Committee held a discussion on the issue of the construction of a four-story structure on the area known as the Givati Parking Lot in the village of Silwan. Also at the beginning of February, media reports were released about the submission of the building plan for "Beit Haliba"—a three-story building on the Western Wall plaza. On the surface, there is no direct connection between the two building projects (the construction in the Givati Parking Lot is being promoted by Elad, the private settler organization focused on promoting Jewish settlement in East Jerusalem; while "Beit Haliba" is an initiative of the Western Wall Heritage Fund, a governmental organization under the jurisdiction of the Prime Minister's office). However, if one looks more closely at the two plans, one can discern a similar modus operandi for the procurement and preparation of the areas for construction. It is apparently not by chance that the two plans are being presented to the committee at virtually the same time.

In this document we examine the significance of the archeological excavations that were conducted before presenting the plans to the construction committees, and the ways in which these excavations have in fact furthered the construction plans. In both cases, before the beginning of excavations, the Israel Antiquities Authority (IAA) agreed to conduct excavations in order to enable eventual construction on the sites. To our understanding, the archeological excavations served as a central factor in the preparation of the area for construction: physically, the salvage excavations help prepare the foundations for construction in the area; and from a public relations

perspective, the excavations served to garner public support and interest through the ostensibly disinterested and non-political scientific activity of the archeological excavation.



The Givati Parking Lot (number 6 on the map)

The Givati Parking Lot is an open area at the north end of the Wadi al-Hilweh neighborhood of Silwan, across the street from the entrance to the Visitors Center of the City of David archeological park and at a distance of twenty meters from the walls of the Old City. Salvage excavations, funded by Elad and conducted under the auspices of the IAA, have taken place on the site since 2003, at first under the direction of Roni Reich and Eli Shukrun, and since 2007 under the direction of Doron Ben-Ami. The goal of the salvage excavation is to prepare and authorize the area for development and construction for the benefit of the City of David archeological park. In the past, the lot was part of the open areas used by the residents of Silwan.

The Givati Parking Lot excavations with Silwan houses in the background

Over the years of the excavation, the media have reported about extraordinary findings in the excavations, from the greatest cache of gold coins from the Byzantine era[1], to a Second-Temple-period structure, which some suggested was the palace of Queen Helena.[2] These reports and others created public interest in the archeological excavation and its findings. For many, the findings and the academic publications around them were proof that this was an archeological excavation free of political interests. Thus, the IAA's statements that its activities are not political, but purely scientific, have fallen on sympathetic ears.

Exposed for the first time on the site were remains of residential compounds (Karaite or Jewish) from the Abbasid period (8th–9th centuries C.E.); impressive foundations of Byzantine or Roman structures; a large residential structure from the late Roman period (2nd–3rd centuries C.E.); a two-story structure from the 1st century C.E.; remains of the destruction of the Second Temple (perhaps from 70 C.E.); and some more ancient remains. The primary remains on the site are the large structure from the late Roman/Byzantine period.[3]

[1] "Tourists Uncovers hidden golden Truseare in Holy Land", Youtube, December 23, 2008.
[2] "Massive Complex Dating From 70 AD Uncovered Near Old City's Dung Gate" YouTube, December 6, 2007
[3] D. Ben-Ami and Y. Tchehanovetz, "Jerusalem, Giv'ati Parking Lot: Preliminary Report," *Hadashot Arkheologiyot—Excavations and Surveys in Israel* 122 (2010).

The model of the planned building in the Givati Parking Lot
that was presented to the District Planning and Construction Committee

After five years of excavations, in which depths of ten meters and more were reached, an area of approximately four dunam was sanctioned for construction, on which the Elad organization plans to build a four-story building covering 9,000 square meters. The plan of the building includes a visitors center, museum, coffee shop, and more. The archeological excavation prepared the area on three levels: (1) the deep excavation prepared the infrastructure and foundations for the future structure, so that once permits are attained from the planning and construction committees, construction will be able to begin immediately; (2) The public viewed the excavation as a scientific archeological excavation, and overlooked the fact that the dig was being used in order to advance the political goals of Elad and of certain government bodies. Thus, although the excavation in fact contributed to the creation of the infrastructure of Jewish settlement in Arab East Jerusalem, the Israeli governmental authorities and settlers were able to present their work as an exclusively scientific archeological excavation;

and (3) The archeological findings themselves not only deflected potential opposition, but even aroused public sympathy and support for the excavation among the Israeli public.

The proposed building for the Givati Parking Lot overshadows the village of Silwan. Along with the City of David Visitors Center, it will create a single tourist zone under settler and Israeli governmental control. The placement of the building at the northern entrance to Silwan will cut off the Palestinian residents' direct connection to the Old City and to the Palestinian neighborhoods to the north and east of the village. As can be seen in the model of the plan, the presentation of the Palestinian homes as small boxes outside of the limits of the compound is an indication of the disregard for the residents, who will live in the shadow of the tourist center on the Givati Parking Lot site.

The Givati Parking Lot excavations with the Al-Aqsa Mosque and Old City wall in the background

Beit Haliba (Number 4 on the map)

At an AIPAC conference in September 2011, Benjamin Netanyahu spoke about a clay seal that has been found in the excavations of the Western Wall plaza. On the seal appears the inscription "Netanyahu Ben-Yoash." The seal was discovered during the excavations of a structure that is dated to the 7th century B.C.E., in the western section of the Western Wall plaza. Netanyahu mentioned the seal as an example of the Jewish people's three-thousand-year-old connection to Jerusalem.[4] Netanyahu's speech is emblematic of the Israeli conception by which remains from thousands of years ago justify the Jewish people's exclusive right to the land of Israel. For many in Jewish-Israeli society, the fact that various remains from other periods were exposed in the same excavation, some of them more important than that seal (such as a Muslim neighborhood or Byzantine structures), does not grant those who descend from those other cultures any right to the same place. The connection between Jewish remains from the past and present-day sovereignty is seen by many Israelis and much of Diaspora Jewry as an inalienable and legitimate right.

[4] Israel Antiquities Authority website, "An ancient Hebrew seal dedicated to 'Netanyahu Ben Yoash'"

View of the western section of the Western Wall plaza.
On the front side of the photo is the site of the projected "Beit Haliba"

In early February 2012, a plan for construction on the western section of the Western Wall plaza was deposited for public review by the Jerusalem Building and Planning District Committee. The plan was put forth by the Western Wall Heritage Fund, an Israeli government body responsible for the Western Wall plaza and the Western Wall tunnels. The structure, known as "Beit Haliba," is planned to cover approximately 3,700 square meters and to rise three stories above ground level and one and a half stories below ground level. The planned building will face the Temple Mount/Haram al-Sharif.

In 2005, the IAA began excavating on the western section of the Western Wall plaza. The excavation was conducted almost non-stop between 2005 and 2009, on an area of

approximately 1.5 dunam.[5] The excavation of the Western Wall plaza exposed remains of the Mugrabi neighborhood, which was destroyed by the State of Israel in 1967, as well as ancient remains from the Mamluk (13th–16th centuries C.E.), Byzantine (4th–7th centuries C.E.), and Roman (2nd–4th centuries C.E.) periods, and all the way back to a structure from the 7th century B.C.E. The high point of the findings was a Roman road from the days of Aelia Capitolina (the name of the Roman colony built in Jerusalem by Hadrian), which dates to the 2nd century C.E. This is a road that ran through ancient Jerusalem from north to south, and which follows the same contours as today's Al-Wad/Ha-Gai Street leading through the Old City from the Western Wall plaza to Damascus Gate. What is unique about this finding is that it exposes a section of dozens of meters of the road and shows us that this was the central street of Jerusalem in the 2nd–4th centuries C.E., around which the Roman city was built up. A group of archeologists protested the construction plans for Beit Haliba on the claim that the construction would harm the archeological remains.[6]

And yet, the excavations on the Western Wall plaza received less public criticism than the excavations in Silwan or in the Muslim Quarter of the Old City, since the Western Wall plaza is perceived by most Israelis as undisputed Israeli territory. The fact that the area was authorized for the construction of a building that will change the skyline of the heart of the Old City was not taken into account during the archeological excavations.

[5] S. Weksler et al., "Jerusalem – The Western Wall Plaza Excavations, 2005–2009: Preliminary Report" *Hafirot Arkheologiyot—Excavations and Surveys in Israel* 121 (September 23, 2009).
[6] N. Hasson, "Western Wall museum plans threaten Roman relics, archaeologists warn," *Haaretz* (June 27, 2010)

Excavations on the Western Wall plaza – preparation of a visitors' path alongside remains of the Roman road

Archeology as a Tool for Changing Topography and Landscape

There is no disputing the fact that archeological excavations change the lay of the land. Large amounts of soil are excavated and removed, remains of structures are exposed, and the perception of the place changes according to the way in which the exposed remains are presented. The excavation creates a new reality on the ground, but it can also constitute infrastructure works that enable the building of structures that change the skyline of the area. Beit Haliba, planned as a three-story building, and the building on the Givati Parking Lot, with its projected four stories, are both planned as complexes in the area surrounding the Temple Mount/Haram al-Sharif. Both of these compounds will have an effect on the local landscape. With the completion of the construction of the compounds, the new skyline will minimize the prominence of the Dome of the Rock and the Al-Aqsa mosques for the observer from a distance,

obstructing them with symbols of Jewish-Israeli sovereignty over Jerusalem. To be accurate about these excavations, however, one must emphasize that the bulk of the findings in both compounds are from the Roman and Byzantine eras (2nd–7th centuries C.E.) and Muslim periods. While the findings themselves can teach us about the variety of cultures that shaped the city throughout history, the act of containing them within a closed compound allows the owners of the buildings to appropriate the findings and limit their exposure to the general public. The planned structure for the area of the Givati Parking Lot will enable the convenient passage of visitors from the Ophel excavations (number 5 on the map) and the Old City to the area of the City of David archeological site. Making Silwan accessible to tourists and emphasizing it as a Jewish and Israeli archeological and touristic site is a motive of the Israeli authorities and Jewish settlers in the village, which minimize the importance of the Palestinian presence there.

Summary and Recommendations

Archeological excavations in a conflicted area are an integral part of the actions that influence the political status quo in the area. In this sense, an archeological dig is no different from paving a road, or digging a foundation for a new building. The professional-scientific image of and public interest in archeology serves to blur the political influence that archeology has in the political conflict in East Jerusalem. In the political reality of the Old City of Jerusalem and the village of Silwan, it seems that the best solution is to halt all archeological activity until a political solution is reached for the area. The archeological excavations that have already been done should be made part of the public space. From the remains exposed in the Davidson Center in the Old City, through the walls of the Old City, to the remains in the "City of David" site, and those that were uncovered on the Western Wall plaza and in the Givati Parking Lot—all these must be open for the public at large and not enclosed within a structure under private or even public ownership. A good example for a way to display archeological remains to the public can be found in the Davidson Center and in the Ophel excavations. The remains of the past must be presented in an open garden, with

remains from several periods exposed alongside one another and as an integral part of their present-day context. The Givati Parking Lot is part of the village of Silwan and as such it must be presented to the public. Likewise, the excavations on the Western Wall plaza must be part of a public area that is open for residents, and not part of a closed building that stands impermeably facing the Dome of the Rock and al-Aqsa. It seems that both of the proposed buildings will heighten alienation and estrangement between residents, visitors, and the archeological remains. In the political reality surrounding the Temple Mount/Haram al-Sharif, the establishment of such places has political and social ramifications that must be taken into account. It must be understood that the goal of strengthening the Israeli hold around the Temple Mount/Haram al-Sharif is to change the status quo and bolster Israeli claims to sovereignty over the Old City, the village of Silwan, and their environs.

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From Silwan to the Temple Mount

Archaeological Excavations as a Means of Control in the Village of Silwan and in Jerusalem's Old City – Developments in 2012

HP EXHIBIT 65

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Emek Shaveh is an organization focusing on the role of archaeology in Israeli society and in the Israeli-Palestinian conflict. We view archaeology as a resource for building bridges and strengthening bonds between different peoples and cultures, and we see it as an important factor impacting the dynamics of the Israeli-Palestinian conflict.

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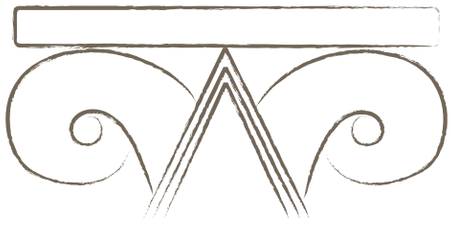
From Silwan to the Temple Mount

Archaeological Excavations as a Means of Control in the Village of Silwan and in Jerusalem's Old City – Developments in 2012



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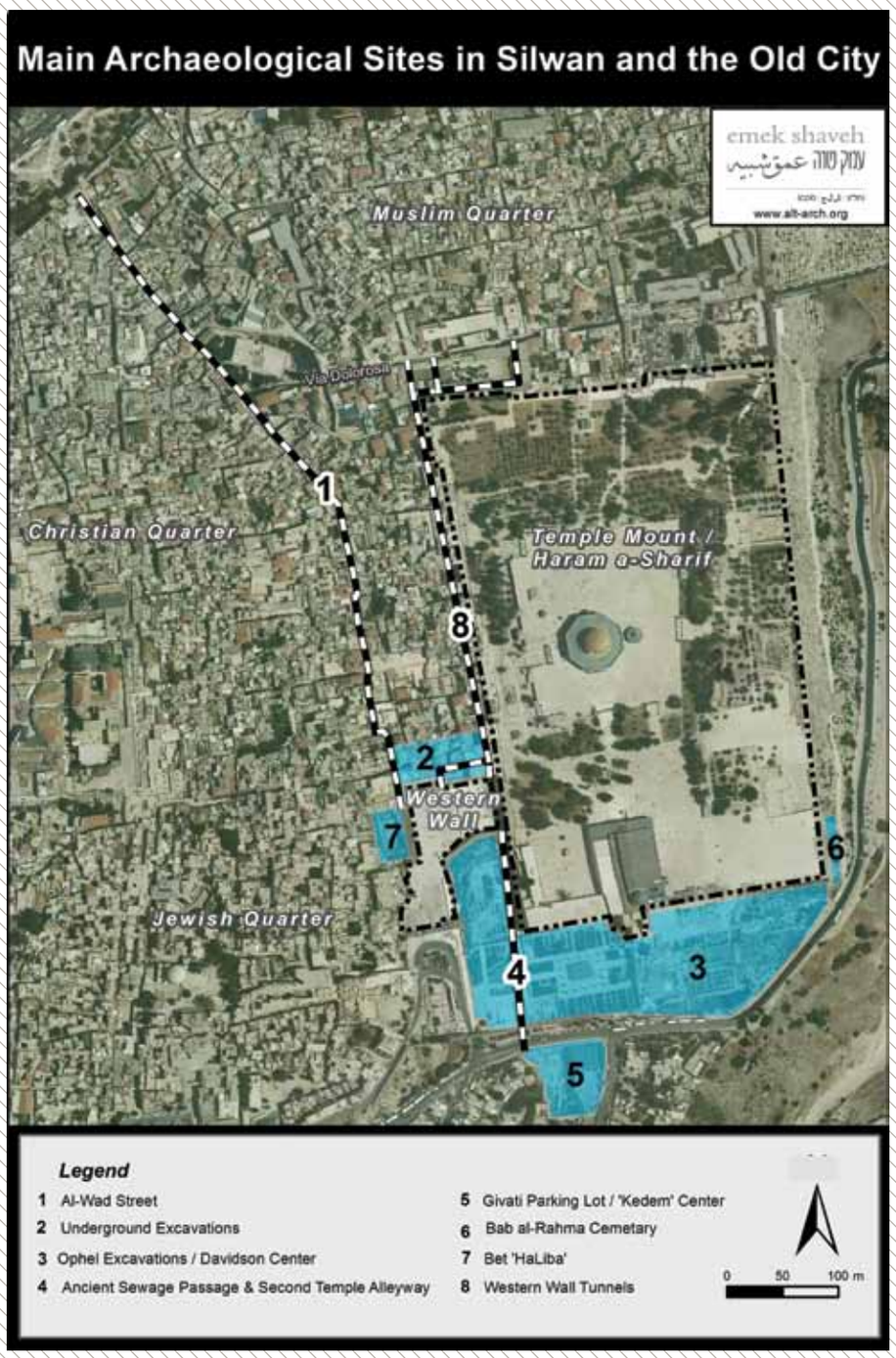
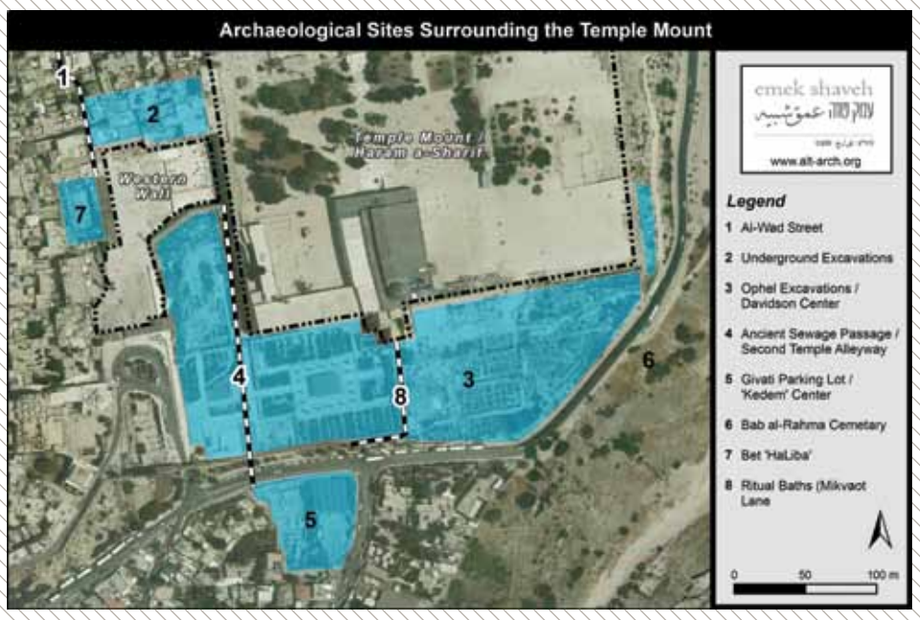
Israeli activity in the Old City of Jerusalem since 2005, has focused on archaeological excavations and on the advancement of construction plans for public and tourist buildings on the excavation grounds, mainly in the vicinity of the Temple Mount/al-Haram a-Sharif and the Village of Silwan. The archaeological excavations have become a main channel for efforts to create a new "Old City". Excavation sites are changing the lay of the land, lending force to an historical narrative focusing on the Jewish people, and marginalizing the Palestinian residents from their environment and from their connection to the Temple Mount/al-Haram a-Sharif. The excavations have broad implications for the multi-cultural character of the city and for the Israeli-Palestinian conflict. In this document, we seek to present the main archaeological-tourism initiatives advanced in 2012 and those planned for 2013.

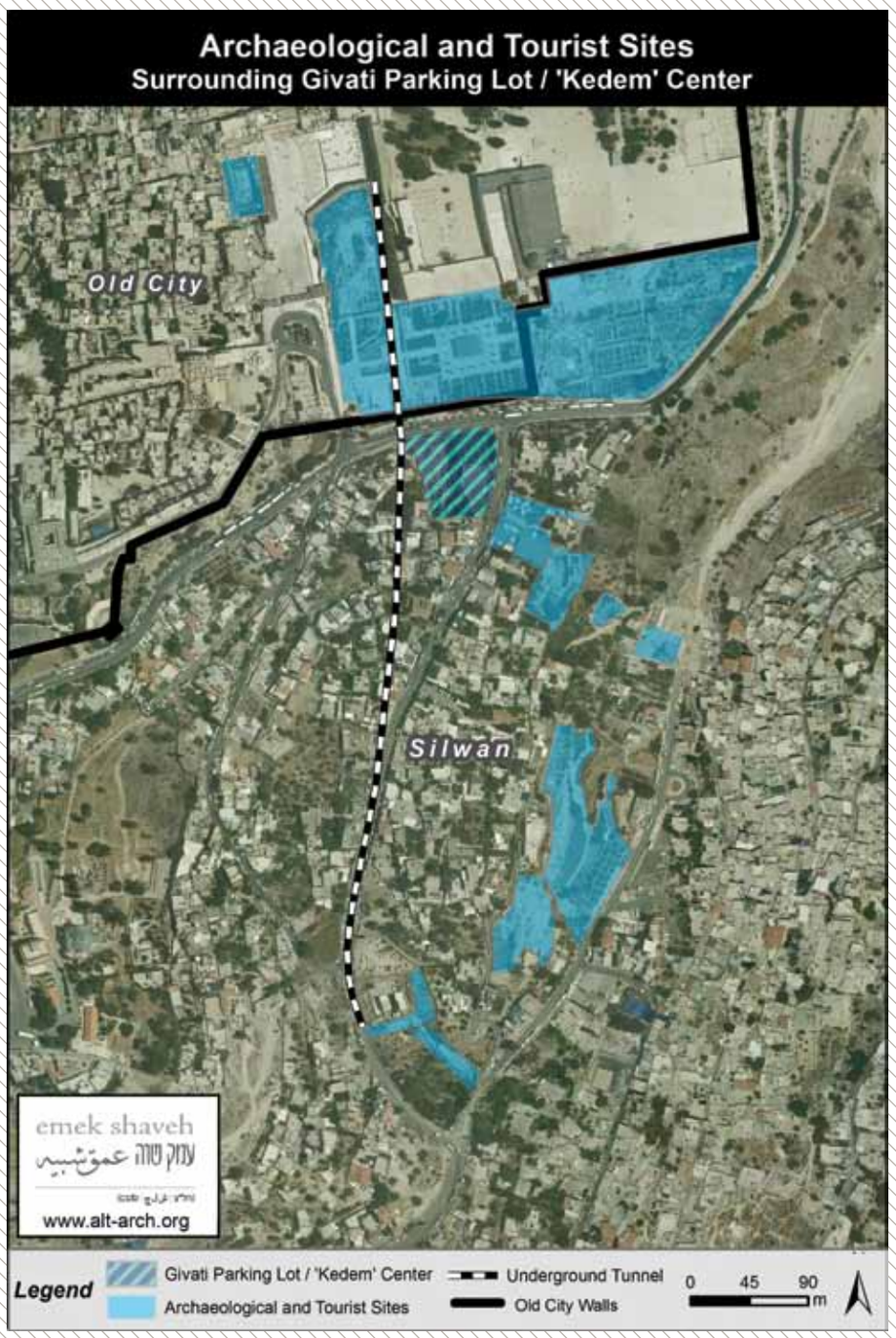
According to the view that has gained ground in Israel since the annexation of the Old City to Jerusalem in 1967, the Old City is an inseparable part of Israeli Jerusalem. This idea runs contrary to the international perspective, which views the Old City as part of the West Bank. The Palestinians view the Old City as an integral part of Palestinian Jerusalem, which in the future will be transferred to their jurisdiction in the framework of a political agreement.



Map 1 Main excavation sites in Silwan and the Old City

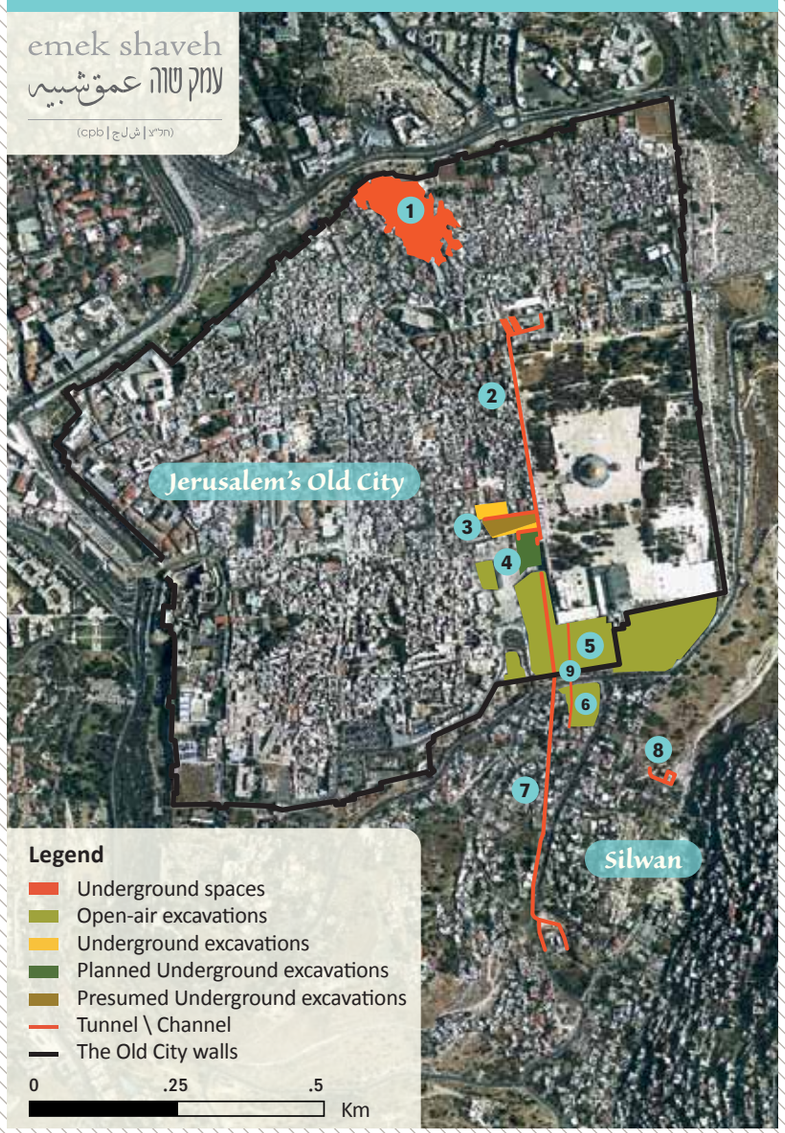


Map 2 Archaeological excavations around the Temple Mount/al-Haram a-Sharif



Map 3 Kedem Center/Givati Parking Lot and antiquities sites in its vicinity

Underground excavations in Jerusalem's Old City and Silwan



Map 4

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12,13. Underground tunnel excavation
14. Al-Bustan neighborhood
15. The Parking lots

Introduction

Since 2005, the government of Israel has been promoting tourism development as an overarching project in the historical basin of Jerusalem. The initiative focuses on the Old City, the Village of Silwan, and the open spaces surrounding them. From 2005-2013, the Israeli government and Jerusalem municipality allocated more than 620 million shekels for the development of tourism and archaeology in the area of this historic basin. A budget of 480 million shekels was allocated from the government budget, and 144 million shekels from the municipal budget.[1] In the government meeting that took place in May 2012 in honor of Jerusalem Day, a decision was made to allocate an additional sum of 350 million shekels for continuation of the project in the years 2013-2019.[2] The overall investment stands at 970 million shekels.

One of the plan's main projects is located primarily in the area of the Givati Parking Lot in the Village of Silwan. This site is the future location of a tourist center known as "The Kedem Center". The complex is expected to be joined with other archaeological sites in Silwan and in the Old City via existing underground spaces and tunnels that will be dug out between them. The Kedem Center is one of the main buildings that will have an impact, if current plans are carried out, on the landscape between the Old City and Silwan, and on the way in which this area is perceived. In parallel, in the Ophel area, which is south of the Temple Mount/Haram a-Sharif, excavations are being carried out – conservation and development work that will lead to the creation of tourist routes that end at the Kedem Center.

In this publication, we present the main project of the excavation or archaeological development of the Old City and Silwan that are anticipated to have a political impact on these areas. When examining each initiative individually, a mistaken impression may be created that each project makes an important contribution to the understanding of the city's history and development. However, when one considers the projects as a composite whole, it becomes clear that the Israeli government is also using the archaeological excavations and conservation work to reinforce the physical connection between the Village of Silwan and the Old City in order to fortify the Israeli hold on the Old City itself, and as a cover for the advancement of monumental building plans. For example, between 2005 and 2009, archaeological excavations were carried out in the Western Wall (Kotel) Plaza area as preparation for the establishment of a planned building, known as "Beit Haliba". Although the building will affect the Western Wall Plaza and holy places in the vicinity of the Temple Mount, its construction has received almost no public attention or critique.[3]

In what follows, the relevant sites are reviewed systematically. The overview begins in the northern part of the Old City, continues south, and ends at the edge of the Village of Silwan. The report concludes with a description of the role played by the Israel Antiquities Authority and UNESCO in shaping the heritage and preservation of Jerusalem.

1 Al-Wad Street

(Map 1, Site 1)

Not long after entering the Old City from the Damascus Gate, the street splits into two main thoroughfares that transverse the Old City across almost its entire length. The easternmost of these is al-Wad/HaGai Street, and a walk down it brings one into an encounter with the sites holiest to the three monotheistic religions. The street crosses the Via Dolorosa, sacred to the Christians, and identified with Jesus' path prior to the crucifixion. Continuing along this route, one finds the Muslim entrances to the al-Haram a-Sharif; at its far end is the entrance to the Western Wall. Based on excavations undertaken during the twentieth century in a number of sections of the street, the prevalent estimation is that it was built by the Romans in the second century BCE. During that period, Jerusalem was part of the Roman Empire, and was called Aelia Capitolina. Examples of this period include the smaller, side entrances of the main Roman gate, exposed under what is today the Damascus Gate. Additionally, remains of paving from this period were found where the street intersects with the Via Dolorosa at the western part of the Kotel Plaza, the area slated for the construction of Beit Haliba. The southernmost section of the street was exposed near Tanners' Gate in the Old City wall, a pedestrian gate located a few dozen meters from the Dung Gate.

In October 2012, the Jerusalem municipality began development work on the street. Among other things, the sewage line passing below it is being replaced. Over the past forty years, many underground excavations have been carried out beneath the houses and streets of the Old City. Such excavations are also being carried out today in the area between the Western Wall and al-Wad/HaGai Street, in the area of the Ohel Yitzhak Synagogue. Excavations deep under the earth are also being carried out in various segments that are adjacent to the Western Wall Tunnels. Based on conversations with settlers, settler organizations and some of the authorities have long been aspiring to create an underground connection within the Muslim Quarter between the various homes of settlers and antiquities sites there, such as Zedekiah's Cave; beyond hearsay, however, we have been unable to obtain evidence of these intentions. Upgrading the sewage system is an opportunity to dig along the entire length of the street and to explore its history. As stated, at the southern end of al-Wad/HaGai Street is the Ohel Yitzhak Synagogue (see Map 1, Site 2). Beneath this synagogue, since 2005, there have been excavations of underground spaces that on one end connect to the Kotel Tunnels, and on their other end can be ultimately joined to spaces that will be exposed in al-Wad/HaGai Street. Based on precedents in the Old City and following the interest in underground passageways among certain groups, we believe it is highly likely that if expandable underground spaces are discovered, the Antiquities Authority will decide to expand the excavation area using government funding.[4]

Remnants of the Roman gate beneath the Damascus Gate >>>

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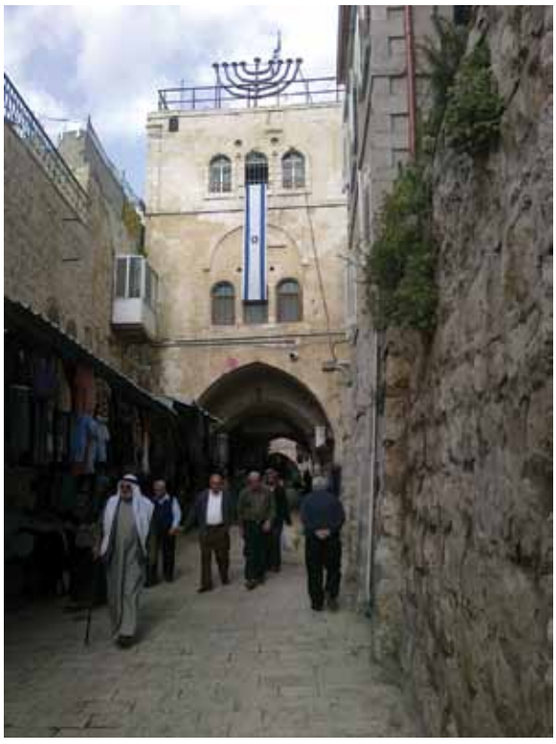
The development plans for al-Wad/HaGai Street, which accentuate the paving from the Aelia Capitolina period could potentially serve as an example for the continuous connection between the various periods in the city's history and the influence of each culture on those that followed. Instead, it appears that the developers aim to imbue visitors with the sense that they are walking along a road in an ancient Roman City, obscuring the character of the street that exists today. While the preservation and restoration work along the street will not erase the traffic of Palestinian shoppers or its Arab character, emphasis of the Roman past, during which there was no Muslim or Arab character to the street, will serve to deflect attention from this present reality.[5]

Along al-Wad/HaGai Street are a number of key buildings under the jurisdiction of the settler organization Ateret Cohanim. The organization's activity is devoted to Judaization of the Muslim and Christian quarters of the Old City. One of the buildings under its control is the home of Ariel Sharon, purchased in the 1990s and located a short distance north of corner of the Via Dolorosa and al-Wad/HaGai Street. Among the first structures purchased by the settlers in the Muslim quarter, also located on al-WadStreet, is the Ateret HaCohanim Yeshiva. The yeshiva serves as a study and spiritual center for hundreds of students who visit it yearly. Further along the street are several homes of settlers, and a path that leads to the "Little Kotel", adjacent to the Temple Mount and serves as a prayer site for the ultra-Orthodox and settlers. Prayer services at the Ohel Yitzhak Synagogue were renewed in 2007 after it was renovated.[6] The preservation work will give the street an appearance that will blend in well with the houses of the settlers scattered along it, and will strengthen the Jewish presence there.

Remnants of the street from the Roman Period, beneath the Tanners' Gate



Home of Ariel Sharon on al-Wad/HaGai Street

Remnants of the street from the Roman Period, beneath the Tanners' Gate

2 Western Wall Plaza

Beit Haliba (Map 1, Site 7)

In 2005, the Antiquities Authority began excavating the western portion of the Kotel Plaza. The excavations, in an area spanning approximately 1.5 dunam (just under two-fifths of an acre) went on almost consecutively until 2009.[7] Remnants of the Mughrabi neighborhood, which Israel destroyed in 1967, were unearthed, as well as ancient remains, including from the Mamluk Period (13th- 16th c. CE), from the Byzantine Period (4th-7th c.) and from the Roman Period (between the 2nd-4th c), and even a building dating to the 7th century BCE. After removing the archaeological layers from the Muslim and Byzantine periods, the Roman street, dated to the 2nd c. CE –from the days of Aelia Capitolina – was exposed.

The excavations serve as a foundation for the plan to establish an office and conference building for the Kotel Heritage Foundation, a government organization under the auspices of the Prime Minister's Office. The foundation is vested with overseeing prayer arrangements at the Kotel Plaza and tourism in the Kotel Tunnels. The construction plan for Beit Haliba is reminiscent of the planning in the Givati Parking Lot (see below): the archaeological area compromises the ground level of the building, and above it three floors, spanning 3,700 square meters, are to be erected. The building will be identical in height to the Kotel, and after it is erected, the character of the plaza will change from an open area to a compound that ends in a monumental building across from the mosques on the mount. In Emek Shaveh's publication: "Beit Haliba and the Givati Parking Lot – Archaeological Excavations and their Impact on the Status Quo in the Old City and in Silwan", we elucidate how the archaeological excavations are utilized to advance the establishment of controversial buildings in the area of the Old City. Beit Haliba will obscure the archaeological excavations, and create a link between the history of the location and the building, while ignoring thousands of years of history exposed in the excavation.

Establishment of the building has sparked opposition on the part of various Muslim groups. They claim that the status quo in the holy sites must be maintained, and all construction must be carried out in coordination and cooperation with Jordan and the Muslim Waqf. These claims are anchored in decisions by Israel's High Court of Justice regarding the construction at the Mughrabi Gate, and in the peace agreement between Israel and Jordan, in which it was agreed that the latter would be part of any permanent status agreement over the Old City.[8]

Excavations at the Mughrabi Bridge

The Mughrabi Bridge, leading to the Mughrabi Gate, is the only entrance to the Temple Mount/al-Haram a-Sharif for non-Muslims. The bridge divides the Kotel Plaza from the area where the Davidson Center archaeological excavations are underway. The Israeli authorities have been working for many years on a plan to build a new bridge via which visitors can reach the Temple Mount/al-Haram

Excavations in the Western Wall Plaza and remnants of the Roman street that were exposed

Awnings erected over the archaeological excavations adjacent to the Mughrabi Gate

a-Sharif. Every attempt to renovate the bridge, however, meets immediately with international pressure and arouses fears among the Muslim Waqf, which claims that the renovation will change the status quo of the Temple Mount.[9] In June 2012, the Antiquities Authority initiated archaeological excavations alongside the Mughrabi Bridge. The excavations are located at a number of segments along the base of the bridge, and it appears that their goal is to prepare surfaces that will serve as foundations for construction of the new bridge.

The Western Wall Plaza

Jerusalem's local building committee approved expansion of the area of the Kotel Plaza by 600 sq.m.[10] It appears that the bulk of the expansion will be carried out through underground archaeological excavations that will enable prayers on two levels, one at the surface and two deep below it. The plan goes hand-in-hand with various other projects being carried out in the Kotel Plaza, including the establishment of Beit Haliba and the excavations near the Mughrabi Bridge. In this chapter, we present three projects being carried out today or that will be carried out in the future in the area of the Western Wall: Beit Haliba, the Mughrabi Bridge, and plans to dig beneath the Kotel Plaza. Each of these is viewed by the Israeli public as an isolated activity, whose influence on the historic basin is miniscule. However, when examined as part of an overall program, it becomes clear that all of these initiatives together contribute to a dramatic alteration of the Western Wall area, and herald further significant ramifications for the space surrounding the Temple Mount/al-Haram a-Sharif.

3 The Ophel Excavations – The Davidson Center

(Map 1, Site 3)

This is the largest contiguous excavation area in the Old City. The site is located south of the Temple Mount/al-Haram a-Sharif and the Old City Walls, and north of the Village of Silwan. The excavations extend the entire length of the Temple Mount on its southern side, and along a sizable portion of its western side. Remains from the early Muslim period were exposed in the area: graves from the 'Abbasid Period (the 8th - 9th centuries CE), and the remains of large buildings identified as palaces or government buildings from the 'Umayyad Period (7th and 8th c.). Beneath and alongside them a Byzantine level has been exposed (4th-7th c.) with dwelling structures and an additional building identified as a monastery. Most of the remains found from the Late Roman Period (1st-4th c.) have been identified as military buildings, such as a bakery that served the 10th Roman Legion stationed in Jerusalem. An additional layer at this site is dated to the Early Roman Period, that is, the Second Temple Period (2nd c. BCE – 1st c. CE). In addition, a relatively small quantity of findings was revealed from the days of the Kingdom of Judea (8th and 7th c. BCE).[11]

The location was declared a national park at the end of the 1990s, and a few years later, as 2010 approached, the Davidson Center was constructed and the site was turned into an active museum. The center is run by East Jerusalem Development Ltd., a municipal government corporation. In order to prepare the site to receive visitors, conservation work was carried out to restore the 'Umayyad Palaces, identified with the beginnings of Islam, the Herodian Street, identified with the Second Temple days, structures from the Byzantine Period (beginning of the Christian rule in Palestine) and more.

While it could be claimed that presentation of these excavations is merely a means of making Jerusalem's history over the ages known, when the actual findings are reviewed, it becomes clear that those remains identified with Jewish history are specially emphasized.

Following is a description of four highly significant initiatives advanced at the site during the years 2011-2012:

a. Conservation work on what is referred to as the "Ritual Bath (Mikve) Trail", (Map 2, Site 7). The trail features a number of ritual baths from the Second Temple Period exposed in the eastern section of the Ophel excavations, outside of the Old City Walls. The ritual baths are scattered among remains from other periods, and in some of the cases, served during various periods for different needs (mainly to collect water). Immersing in the ritual baths was part of a religious ritual during Temple days, and remains a Jewish observance to this day.[12] The Ritual Bath Trail begins beneath the southern wall of the Temple Mount/al-Haram a-Sharif and the al-'Aqsa Mosque. A system of gates was exposed there, known as "Hulda's Gates", and the staircase leading to them. The gates and the stairs are dated to the Second Temple Period, and are identified with the route taken by pilgrims on their way to

pray in the Temple. The path ends at the exit adjacent to the wall of the Old City, across from the northern entrance to the Village of Silwan and just a few meters from the excavations at the Givati Parking Lot and the City of David site. The Israeli authorities are planning to create an underground or aboveground connection between this path and the excavations in Silwan.

The physical reality created by the site's current presentation misleads the visitor into an imprecise historical conception of an uninterrupted continuum from Temple-period ritual bathing to contemporary observance of the practice. This impression serves a simplistic narrative that erases the intervening years of a multi-cultural Jerusalem, and sets the ground for a political present in which the city's non-Jewish inhabitants are marginalized politically and culturally.

b. In June 2011, the "Ophel Walls" site was opened to the public. This is a small segment of the Ophel excavation area, located east of the Ritual Bath Trail. There, a number of remains dated to the 8th and 7th centuries BCE, that is, to the period of the Kingdom of Judea, were exposed. They include wall segments identified as part of a tower or a residence. In later periods, building was continued on top of these walls. Due to their subsequent use during later periods and the destruction brought upon the site over the years, scholars are not in agreement regarding identity of the remains and their significance.[13] Generally speaking, this section has few findings, particularly relative to the Ophel layer. However, it has become a central part of the tourist route. Emphasis of a particular layer (with few findings) in a multi-layer locus leads to a partial understanding of the site. The project emphasizes the relationship between the City of David site and the Ophel excavations, and marks one period as more important due to the aspiration to bolster a particular historical narrative and not according to the importance of the archaeological findings.

c. An initiative for digging a tunnel connecting the Village of Silwan/City of David to the Kotel Plaza. The Antiquities Authority, since 2007, has been excavating a tunnel from the Shiloah/al-Hamra Pool towards the north. In 2012, the tunnel reached the Davidson Center area in the Old City, south of the Western Wall Plaza and the Mughrabi Bridge (Map 1, site 4; see also the chapter "Jerusalem Underground", from Emek Shaveh's publication, Between Holiness and Propaganda, and enclosed films.[14]

d. In August 2012, conservation and excavation work at the southeastern end of the Ophel excavation area began, continuing the excavations undertaken at the site of the Ophel Walls by Dr. Eilat Mazar. The area on its northeastern side borders on the Muslim cemetery Bab a-Rahmeh (for information on prevention of Muslim burial at the site, see Chapter 4, below). The area was excavated in the 1970s, at which time remains from various periods in Jerusalem's history were exposed. Those digging there now aspire to find at this site remains from the days of the Kingdom of Judea, to match those exposed in the area known as the "Ophel Walls".

The conserved ritual baths and the Ophel Walls, together with the excavation of the tunnels, create a tourist route contiguous with the City of David site in the Village of Silwan. Excavation of a tunnel that will connect the Old City and portions of the

Davidson Center – Remains of the street dated to the first century CE (Second Temple Period)

Conservation work along the Ritual Baths (Mikve) Trail

site, and identifying the Ophel Walls with King Solomon are part of the same trend expressed by presenting the archaeological remains in the City of David as part of King David's Palace, and by presenting the site overall as connected to King David and his descendants. In both cases, the remains are ostensibly from one of the most important periods in the history of Israel, but this period – the remnants from which are most scarce – is not presented proportionally relative to the other periods from which remains were exposed at the site. While the actual findings at the excavations bring to life the history of the city of Jerusalem and illustrate the tremendous impact of the Roman, Byzantine and Muslim periods of the city, the visitor receives the impression that the site's importance stems mainly from its connection to Jewish history. Since in Israeli society ancient Jerusalem is identified as an inseparable part of Israel and Israeli identity, most of the visitors are not aware that this presentation of the site is problematic. Rather than using the archaeological finding as a key tool for illustrating the multicultural nature of Jerusalem in the past and present, the authorities chose to present the site in a manner that strengthens their Israeli historical narrative regarding the Old City, and the Temple Mount in particular.

Ophel Walls at the Davidson Center after conservation

Excavation work – the Ophel Excavations

The excavation area with the al-Aqsa Mosque in the background

4 Bab a-Rahmeh

(Map 1, Map 2, Site 6)

The Muslim cemetery Bab a-Rahmeh is immediately adjacent to the eastern wall of the Old City. It appears that the Golden Gate/Bab a-Rahmeh was closed off in the 8th century CE, and therefore apparently was built long before construction of the Ottoman Wall in the 16th century. No archaeological excavations were carried out to date the earliest graves there, but according to Muslim tradition, burial at the cemetery – which continues to this day and still take place all along the eastern wall of the Old City – began not long after the gate was closed off.

A number of Israeli organizations have in recent years been waging a struggle against burials in the southern part of the cemetery, which serves the residents of Silwan. In 2005, The Public Committee for the Prevention of Destruction of Temple Mount Antiquities, comprising archaeologists, public figures and legal professionals, petitioned the Israeli High Court of Justice, demanding that it order the state to enforce the prohibition against burial in the southern portion of the cemetery. An additional petition on the matter was submitted in 2004.[15] According to the committee's claim, the area was declared an archaeological site comprising part of the Jerusalem Walls National Park, and therefore, digging and burial at the site constituted damaging antiquities.[16] Following submission of the petition, the State agreed, even before the High Court (HCJ) discussion, to prevent burial at the site. In 2009, the HCJ ruled that the law dictated rejection of the petitions, but at the same time, it stated the authorities' obligation to enforce the law and to protect the site from harm, including prevention of additional burials there.[17] Today, residents seeking to bury their dead in the southern portion of the cemetery require a court permit. In most cases, the families do not apply to the court after the death of their loved ones, and in some cases, burial attempts there have ended with arrests of family members or transfer of the corpses to other family plots.

In August 2012, which coincided with the end of the month of Ramadan, the Israeli authorities extended the strip where burial was forbidden northward. The difficulties heaped on Muslim burial along the eastern side of the Temple Mount/al-Haram a-Sharif go hand in hand with the Israeli aspiration to prevent or at least to reduce the Muslim presence in the area and to attenuate the Muslim ties to this cemetery, so close to the Temple Mount/al-Haram a-Sharif.

The Bab a-Rahmeh Muslim cemetery, southward-facing view

5 Givati Parking Lot

(Map 1, Map 2, Site 5)

The area known by Israelis as the "Givati Parking Lot" is located at the northern edge of the Village of Silwan, and has been excavated almost continuously from 2007 to this day. The government and the Elad non-profit organization, whose agenda is settlement and operation of tourist sites in East Jerusalem in order to strengthen the Jewish hold on it, are planning to establish a visitor center there to be called the "Kedem Center". According to the plan, visitors will use the center as a starting point for a variety of routes in the Village of Silwan and the Old City. The excavations at the Givati Parking Lot, immediately adjacent to the Western Wall, are already connected to a tunnel north of the Ophel/Davidson Center excavations. Moreover, the excavations are connected to the Shiloah Pool in the southern part of the Village of Silwan. Two additional future projects relating to the Givati Parking Lot are the underground connection between it and the City of David visitor center, located across the street to the east, and an additional underground connection to the Ritual Bath Trail, located in the Ophel excavation area, immediately adjacent to the Old City Wall and ending just a few meters away from the Givati Parking Lot. The existing routes, together with the planned routes, will establish the Kedem Center as an alternative to today's main tourist entrance to the Old City, the Jaffa Gate. This trend has been further enforced by the government decision of May 20, 2012 in a meeting held on the occasion of Jerusalem Day. According to the decision, the possibility of establishing a Bible museum in the Givati Parking Lot/Kedem Center in the Village of Silwan is being considered.[18]

The government's decision constitutes an additional example of the close association between the plans of the settlers and the government plans. The Givati Parking Lot excavations were initially run by the Antiquities Authority and funded by Elad; subsequently, the Nature and Parks Authority joined Elad's plan to build the Kedem Center in the excavation area. Approximately two months following the decision of the Jerusalem District Planning and Building Committee to approve the complex, the government announced that it had been decided to consider erecting a Bible museum there. If this decision is approved, the structure will receive much more legitimacy among the Israeli public, and strengthen the presence of the Elad organization in Silwan.

The archaeological excavations in the Givati Parking Lot are the main pretense for establishing the Kedem Center tourism complex above them. In Emek Shaveh's publication "Beit Haliba and the Givati Parking Lot – Archaeological Excavations and their Impact on the Status Quo in the Old City and in Silwan", we make clear the way in which the archeological excavations are used to advance the construction of various buildings under debate, without any adjustment and proportionality to the

Excavations at the Givati Parking Lot in Silwan – view towards the al-Aqsa Mosque

area. The planned area of the Kedem Center is some 16,000 square meters, and it is expected to reach the height of the Old City walls. The structure is anticipated to have a decisive influence on the landscape, on the way in which the walls of the Old City are perceived and enter the public consciousness, the character of the space between the Village of Silwan and the Temple Mount/al-Haram a-Sharif, and the Village of Silwan itself. Additionally, it is expected to have far-reaching implications for movement in the area, access to residents' homes, and development of the Wadi Hilweh neighborhood.

6 Tunnels and Underground Spaces

(Map 4)

The tunnels are underground passageways that follow a course through archaeological remains, and create a structural separation between the reality in the field and the way through which the authorities are interested in conveying an historical narrative onto the public. The proliferation of underground spaces creates a physical link between the Village of Silwan and the Old City, and among various areas in the Old City. The two central axes of the underground routes are the Givati Parking Lot and the Western Wall Plaza. Excavation of the tunnels and the underground spaces in the depths of the earth is a very important means for creating a narrative that focuses on Jerusalem's Jewish past, emphasizing the Second Temple Period and remains identified with it (a detailed description of the role of the tunnels in the political struggle can be found in Emek Shaveh's publication: "Between Holiness and Propaganda", in the chapter Jerusalem Underground. For a description of the main underground route, beginning at the Pool of Shiloah and ending near the Western Wall, see also Chapter 8, below).

Model of the Kedem Center Visitor Complex, planned for the entrance of Silwan

7 Pool of Shiloah/Birket al-Hamra

(Map 5, Site 11)

At the southern tip of the City of David site and the northern border of the al-Bustan neighborhood in the Village of Silwan, the remnants of an ancient building were exposed in 2004. Sections of the complex were known from many excavations undertaken in the area since the 19th century. The archaeologists estimate that it is a pool from the 1st century BCE, i.e. from the early Roman Period, and have identified it as the Pool of Shiloah from the Second Temple days. For purposes of the excavations, the area was closed off from village residents, and later became a tourist complex with a mandatory entrance fee. The complex is presented as a place where Jewish pilgrims used to immerse in a ritual bath prior to ascending to the Temple, and from which they set out to make sacrifices. The connection between the Temple Period and the site is emphasized both in the signage posted there, and in video clips produced by the City of David and the Antiquities Authority.[19] An underground path sets out from the pool, arriving ultimately at the Old City.

Pool of Shiloah / Birket al-Hamra

Sign at the entrance to the Pool of Shiloah/Birket al-Hamra

THE SHILOAH (SILOAM) POOL AND TEMPLE WORSHIP

From Shiloah to the Temple Mount

"The pouring out of the water took place thus: He [the priest] would fill a golden flask holding three logs [liquid measure] with water from Shiloah..." (Mishnah, Sukkah 4:9)

The importance of the Pool of Shiloah during the Second Temple period is known from the ancient sources. Water drawn from the Shiloah was poured on the Temple altar on the festival of Sukkot (Tabernacles). Shiloah water was used in the purification rite performed after contact with the dead. Archaeologists Reich and Shukron suggest that the pilgrims also used the pool as a ritual bath in which to purify themselves before ascending to the Temple.

Sign at the Pool of Shiloah /Birket al-Hamra, focusing on the Temple service

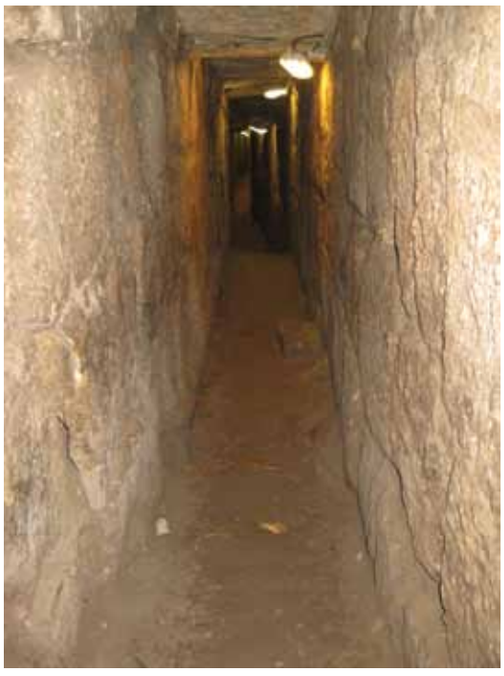
8 Underground connection that passes under the Village of Silwan and reaches the Western Wall (Map 4, Site 7)

Since 2007, the Antiquities Authority has been digging adjacent to the Pool of Shiloah/Birket al-Hamra along a length of street dated to the 1st c. BCE, in other words, the Second Temple Period. The street was documented already during the 19th century by the scholars Bliss and Dickie.[20] The length of the stretch of road exposed is approximately forty meters. Further down, at a level higher than that of the previous street, a covered drainage channel was exposed, taller than the height of the average man, and constructed of stone. The channel passes beneath Wadi Hilweh Street in the Village of Silwan along its entire length, and below the surrounding houses. It continues through the excavation area at the Kotel (the area of the Davidson Center) in the Old City, arriving at the Kotel Plaza.[21]

While excavation of the tunnel exposed an ancient street, further along there is an ancient sewage system that is higher than the street level, leading one to conclude that the two were built during different periods. The question of dating of the street remnants and the sewage system has still not been resolved. Despite this, the Antiquities Authority and the City of David site present both the street segment and the sewage system as part of the street constructed during the Second Temple Period (the period of Roman Antiquity, i.e. between the 1st and 2nd century BCE). The authority and the site administration even present this section of the street and the sewage system as the path tread by pilgrims on their way to the Temple Plaza.[22]

Steps along the Herodian street

Ladder connecting the level of the Herodian street and the ancient sewage channel



Ancient sewage channel beneath homes of Silwan residents

9 Northern Entrance to the Village of Silwan

(Map 5)

In 2012, four new projects in the area of the City of David National Park were approved by the Israeli government and/or the Jerusalem District Planning and Building Committee. All of the projects are located in the northern part of the Village of Silwan. Sites excavated in the past (no. 4 and no. 6 on the map) together with the approved projects create a continuous strip of archeological sites which disconnects the houses of Silwan from the Old City and the Temple Mount/al-Haram a-Sharif.

Givati Parking Lot (Map 5, Site 2)

See chapter 5, above

Jeremiah's Pit (Western Edge of Site 3, Map 5)

Near the entrance to the visitor center there is a water cistern used by the residents of Silwan before their homes were hooked up to the municipal water system. With the establishment of the visitor center there at the beginning of the millennium, those in charge of the center began referring to the place as "The Prophet Jeremiah's Pit", and to present it as the example of the pit into which Jeremiah was cast as punishment for his prophecy. The visitors descend into the water cistern via a ladder, and listen to the biblical story of the Prophet Jeremiah and his imprisonment in the pit (Jeremiah 38, 2-13). According to archaeologists, the pit originated during the Byzantine Period or later, that is, at least a thousand years after the event relayed in the Bible. The combination of the seven-meter-deep pit, the biblical story, and the biblical quotes, creates the sensation that this is the location where Jeremiah was cast into the pit.[23] In May 2012, the State of Israel and City of Jerusalem approved a four million shekel budget for producing a sound-and-light show in the cistern that will describe the story of Jeremiah the prophet.[24] Critique of the work for readying Jeremiah's Pit as a public site, and of the gap between the archaeological finding and the story told by the visitor center was also voiced even by researchers working with Elad who identify with a large portion of the biblical content presented at the City of David site.[25]

Excavation at the Entrance to the City of David Visitor Center

Since 2011, the Antiquities Authority has been carrying out excavations at the entrance to the City of David Visitor Center. The excavations are taking place on the main road of the Village of Silwan, some two meters from Jeremiah's Pit. In the framework of the excavations, a mosaic floor was exposed, as well as part of an expansive building from the Late Roman Period. A similar structure from this period, attesting to the importance of the area at the time, was exposed in the Givati Parking Lot across from the visitor center. The archaeological excavation immediately adjacent to the entrance of the City of David Visitor Center will in the future connect underground to the planned building in the Givati Parking Lot. This connection will be the last link necessary for creating a tourist route that begins at

Excavations at the Givati Parking Lot with Silwan houses in the background

The Silwan Spring complex

the Givati Parking Lot and ends at Beit Ha-Ma'ayan / the Spring House (see below).

Beit Ha-Ma'ayan – The Spring House (Map 5, Site 7)

During a discussion that took place on June 11, 2012 at the District Planning and Building Committee in Jerusalem, Elad's plan for preparing the building in the vicinity of Ein Um a-Darej /HaGihon Spring in the Village of Silwan, and subsequent expansion, was presented. The plan includes approval of the existing building and readying ground for visitors at the City of David site, connecting the Warren Shaft, the spring, and the beginning of the walking path through the tunnel. The complex includes three buildings constructed over the spring and alongside it; an additional floor and a porch will be added to the central building, with a view to the wadi. The area totals 200 square meters.

The spring of the Village of Silwan for hundreds of years served as the water source for the residents, and later, as a relaxation spot for children and their parents. Since 1995, the site has witnessed the most protracted archaeological excavations ever carried out in Jerusalem. In this context, the area was annexed from the village for the benefit of the settlers and the City of David tourist site. What began as an archaeological excavation for "research purposes" and as development work on the site, again became a tool for Israeli control over one of the village's few water sources, also doubling as one of its only public spaces. And yet, among Israelis, the work there is not considered as wresting control of public land.

Excavations at the entrance to the visitor center at the City of David in Silwan, with village homes in the backdrop

HP EXHIBIT 65

10 The Antiquities Authority in East Jerusalem

Almost all of the archaeological excavations in the Village of Silwan and in the Old City are carried out by the Antiquities Authority. The excavating archaeologists are subordinate to this authority, and it is vested with scientific responsibility for their activities. Funding for the excavations comes from settler organizations, such as Elad in the Village of Silwan, and from government organizations such as the Company for the Reconstruction and Development of the Jewish Quarter in the Old City of Jerusalem. As part of the archaeological digs, the surface and subsequent layers are necessarily being destroyed. Since the surface layer will never return to its original state, the Antiquities Authority bears the legal responsibility for preventing excavations expected to wreak irreparable destruction. The archaeological excavations in the Givati Parking Lot and in Beit Haliba included removal of various archaeological layers that are no longer visible in the area. The Antiquities Authority could have left some of the archaeological structures from later periods, for example, the Abbasid layer in the Givati Parking Lot, and the Ayyubid-Mamluk layer at Beit Haliba. In so doing, the authority could have presented a continuum of the layers excavated. It appears that the decision to remove these layers was intended to ease the work of the entrepreneurs in the event of future building. The more that layers are removed en masse, and the deeper the excavation, the larger the underground area available to the builder. The decision of the authority to excavate was undertaken without consulting with other interest groups and without soliciting the opinion of the local residents. A discussion involving all of those affected by the excavation, including the residents, leaders of the various ethnic groups in the Old City and independent professionals, would enable excavations that took into account the needs of the place and not the political needs of one group or another, or political interests.

The agreement of the Antiquities Authority to carry out excavations that suit the political plan of the government of Israel, leads to the implementation of work methods that are unacceptable in scientific research. For example, horizontal excavations of the tunnels and underground spaces, rather than stratigraphic (vertical) excavation, from the surface to the depths of the earth, that would expose all levels of the site. One can see that in East Jerusalem, the professional status of the Antiquities Authority lends credibility to a policy that emphasizes particular strata and ignores others.

11 Jerusalem – World Heritage Site

The 1972 Convention concerning the Protection of the World Cultural and Natural Heritage, created a system that enabled signatory countries to propose the candidacy of sites for the World Heritage List.[26] In 1981, the Old City of Jerusalem and its walls were declared by the Kingdom of Jordan as a World Heritage Site.[27] In 1982, Jerusalem and its walls were declared an **Endangered World Heritage Site**.[28] Jerusalem is the only city on the World Heritage List that, according to this list, are not considered to be under the sovereignty of any nation. The city is mentioned only as a site proposed by Jordan. Due to the ongoing political conflict, an overall and comprehensive plan could not be implemented for protection of cultural heritage in Jerusalem. In its plan formulated in 2003, some three years after the outbreak of the Second Intifada, UNESCO initiated an activity for protecting the cultural heritage of the Old City of Jerusalem. In the framework of the initiative, a comprehensive plan was prepared, which included the establishment of a unified information bank for all heritage resources in Jerusalem, implementation of projects for the preservation of abandoned buildings, streets, sites or open areas, and restoration of residential and commercial buildings with the goal of improving the quality of life of the residents while preserving the original architecture and supporting cultural activity for youth.[29]

According to the World Heritage Site Convention (WHC), the Old City must be protected from building and development within and **outside** of its walls. In keeping with this, extensive archaeological excavations adjacent to the walls, and building such as the tourist complex known as the Kedem Center, which will be erected outside of the walls, constitutes a violation of the preservation of Jerusalem as a World Heritage Site.[30]

Because the Old City of Jerusalem was declared as a World Heritage Site without being associated with a particular country, it is under the jurisdiction of the UNESCO offices in Paris, and not in Jerusalem or Ramallah. Despite this, UNESCO is attempting to work with all the parties involved in Jerusalem. The head of the Israel Committee for World Heritage in UNESCO is a key partner in protecting the city's heritage. In 2011, the Ministry of Education appointed an architect, Aryeh Rachamimov, to head the committee.[31] Rahamimov is one of the main architects working in East Jerusalem, and he is involved in many plans of settlers and the authorities. He is also the planner of the Kedem Center, slated for construction in the Givati Parking Lot. Therefore, it seems that the appointment testifies to collaboration between settler organizations in East Jerusalem and the Israeli government, and their shared interests. Naturally, this situation obviates the ability of UNESCO's Israel Committee for World Heritage to consolidate a professional and independent opinion pertaining to the plans for construction and development in the Old City of Jerusalem.

12 Summary and Conclusions

The funds that Israel has invested in tourism and archaeological initiatives in Jerusalem's historic basin since 2005 and the funds that it plans to invest in these projects by 2019 amount to approximately one billion shekels. A significant portion of the money was invested and will be invested in the future, in the area of the Village of Silwan and the Old City. The project at hand is complex and long-term, and it is anticipated that its various parts over time will create a new reality. Each excavation is perceived by the public as an isolated issue, and the relationship between the excavations and their cumulative influence are not always clear. Only an overall treatment of the issue illustrates the change that the excavations bring about in the nature of the area and the changes that they bring about in the space, both above and below ground.

The large investments and archaeological excavations changing the lay of the land, together with the presentation of the antiquities as proof of the historical right of the people of Israel to these sites, create a new historical basin. The Village of Silwan thus becomes the City of David site, the area of the Temple Mount/al-Haram a-Sharif is identified with the Ophel excavations and the Kotel Tunnels, and all of these emphasize Jerusalem of the Second Temple Period and ignore the importance of the city for members of other religions and cultures. The tunnels that connect Silwan and the Old City create a physical contiguity and uniform historical narrative that ignores the Palestinian residents. The excavations under the canopy of sky and those in the depths of the earth together create a new Jerusalem, a city based on a physical connection established between the various archaeological sites. The structure that will be erected according to plan in the Givati Parking Lot will serve as a central tourist route for the entire area. Any political solution that separates between the various parts of the Old City and the Village of Silwan will have to cope with this tourist setup that spreads out across the area and beneath it underground.

The State of Israel is responsible for enabling freedom of worship and culture to members of all of the ethnic groups and people in Jerusalem. As the body responsible for this city, it must present the history of the city from its inception and to this day in a balanced manner in which all of its layers are present. The authorities responsible for the antiquities of the city can present a city whose complex past comprises an inseparable part of its complex present. In Jerusalem's reality, and in an environment that is daily growing more extreme, emphasis of Jerusalem's past as part of life today is not a privilege but a necessary result of the struggle against extremists on both sides and a means of building a life of dignity for all residents of the city, side-by-side.

13 Principles for Subsequent Archaeological Development

• The initiation of new excavations should be limited to the greatest extent possible. Every excavation must proceed slowly, with maximum sensitivity both to the needs of the residents and to scientific integrity. Unacceptable excavation methods should be rejected out of hand, such as excavation in the tunnels, and the enabling of visits of active excavations should be strived for as a standard.

• The excavation area of the Givati Parking Lot is a fait accompli. It should be integrated into the urban and archaeological environment where it is located, left open and accessible to the entire public, and any construction that would hide the antiquities and separate the excavation area from the Village of Silwan and from the Old City opposing it must be avoided.

• Public awareness of the political effect of archaeological excavations in the Jerusalem historic basin area and the Temple Mount must be strengthened.

• Recognition of the fact that Jerusalem's cultural heritage arises from the city's historical importance to all of humanity, and not to a specific religion or people, must be increased.

Footnotes

1. Government decision 4090, "Priorities – Strengthening the City of Jerusalem" (in Hebrew), August 9, 2005, as well as based on publications of the Jerusalem Development Authority on its internet site.
2. Government decision No. 4651, "Development of the City of Jerusalem, May 20, 2012
3. Plan 11053, "Western Wall Heritage Center, Kotel Plaza in the Old City", (in Hebrew)
4. See, for example, a report concerning underground spaces beneath the Old City: M. Rapaport, "Underground Jerusalem", Haaretz (Hebrew edition), September 13, 2005.
5. S. Poni, "Conservation and Development at the foot of the Temple Mount – Solomon's Gates and the Ophel Ritual Baths", (in Hebrew) presented at the annual conference of the Israel Antiquities Authority, entitled, Archaeological Innovations in Jerusalem and Environs, October 2012.
6. On the relationship between Ateret HaCohanim and the excavation of underground spaces in the Old City and the house of Ariel Sharon, see M. Rapaport, "Underground Jerusalem", Haaretz (Hebrew edition), September 13, 2005.
7. S. Wexler and A. On, "Jerusalem – Excavations at the Western Wall Plaza", Hadashot Archeologiyot, 121, 2009.
8. Atty. Qays Nasser, speaking before the district committee against the construction of Beit Haliba. Protocol, District Planning and Building Committee discussion, pp. 13-14, par. 35. [*This does not cite a meeting date or other vital publication info] and Dr. Mahmoud Maslha v Western Wall Heritage Foundation, Admin. Pet. 7490/10.
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12. The conservation project of the Ritual Bath Trail south of the Temple Mount was carried out from 2010-2012 at the initiative of East Jerusalem Development, Ltd.
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14. N. Hasson, Israeli Archaeologists Uncover 3000-Year-Old Cistern in Jerusalem, Haaretz (English edition), September 6, 2012.
15. HCJ 05/7800 and HCJ 04/7192.
16. N. Shragai, "Temple Mount Politics Make Strange Bedfellows", Haaretz (English edition), May 16, 2006, and N. Shragai, "State Struggles against Illegal Muslim Burial beneath Temple Mount", Haaretz (Hebrew edition), June 21, 2009.
17. HCJ 05/7800, and HCJ 04/7192, ruling of July 19, 2009.
18. Protocol of government meeting 151, May 20, 2012, Development of the City of Jerusalem, appendix 812, revised version (in Hebrew).

19. City of David video clip: “Herodian Road from Shiloah Pool to the Western Wall”, November 4, 2010, as well as video clip of the Antiquities Authority: “City of David – Exposing the Road to the Temple”, July 29, 2012.

20. Bliss, F.J. and A.C. Dickie, Excavations at Jerusalem, London, 1898.

21. N. Hasson, “Digging Completed on Tunnel Under Old City Walls in East Jerusalem”, Haaretz (English edition), January 25, 2011.

22. City of David film, “Herodian Road from Shiloah Pool to the Western Wall” (in Hebrew), April 5, 2012.

23. Video clip about Jeremiah’s Pit produced by the City of David: “The Cistern – City of David”.

24. N. Hasson, “Jerusalem Planning NIS 4 Million Light Show to Draw Tourists to East Jerusalem”, Haaretz (English edition), May 29, 2012

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