



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**

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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.”

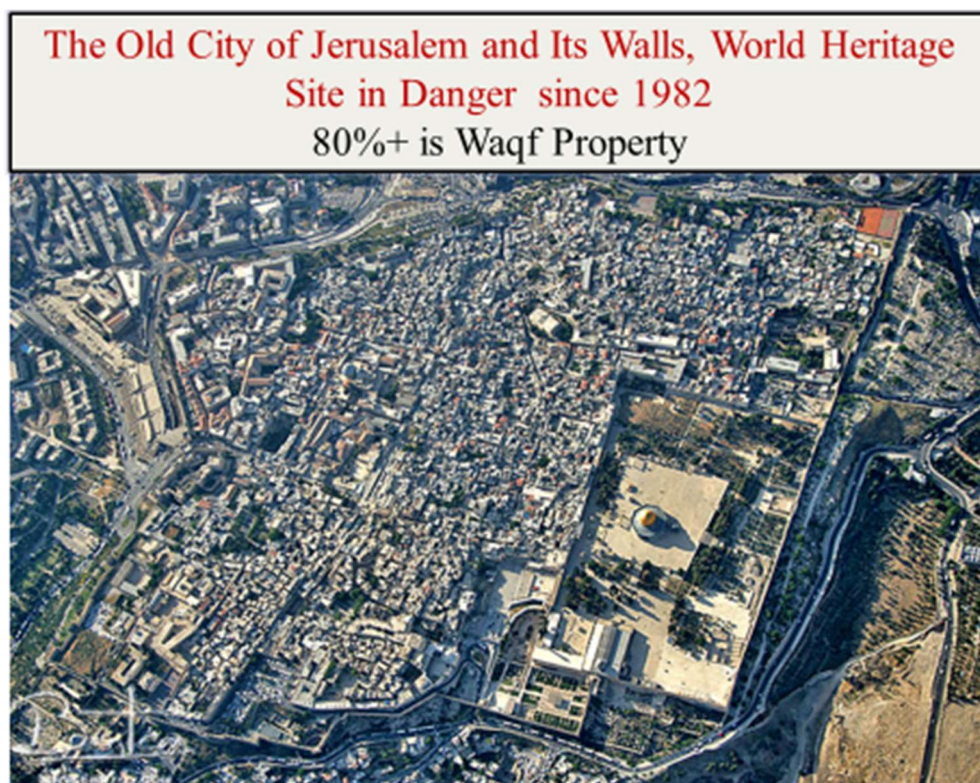


Figure 1: The Old City of Jerusalem and Its Walls

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.

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

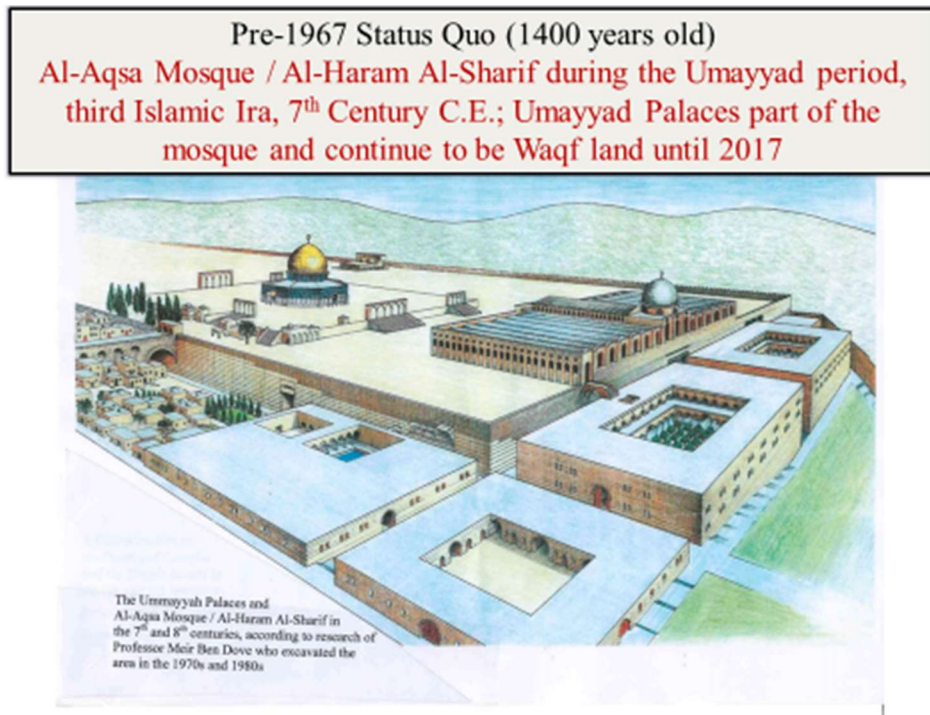


Figure 2: Al-Aqsa Mosque / Al-Haram Al-Sharif during the Umayyad period, third Islamic Era (7th Century CE)

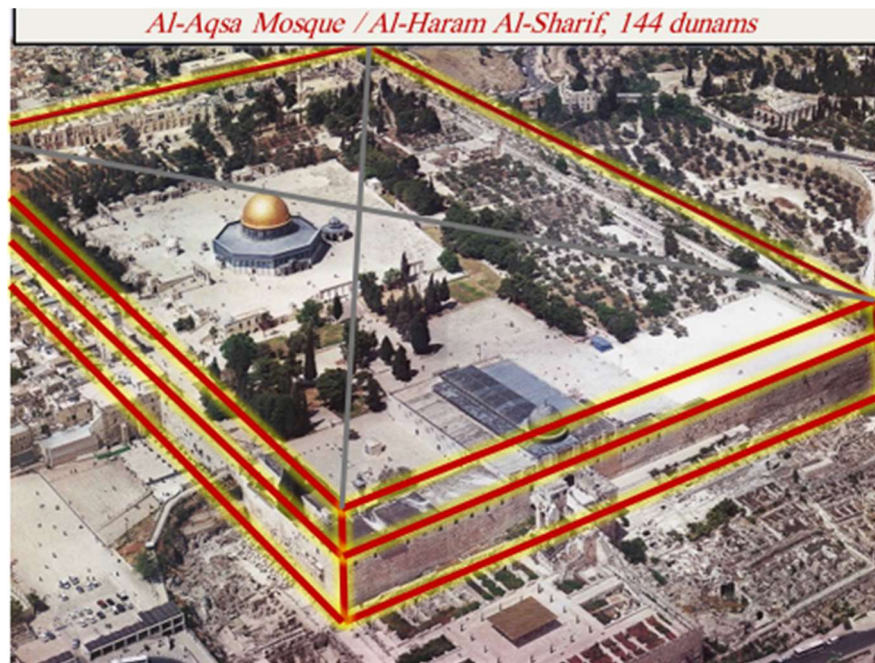


Figure 3: Al-Aqsa Mosque / Al-Haram Al-Sharif 2017

1930, British Mandate's Commission / Council of the League of Nations on Al-Haram Al-Sharif determined the following:

“To the Muslims 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 Muslims there also belongs the ownership of the pavement in front of the wall and of the adjacent so called Magharbeh Quarter opposite the wall, in as much as the last mentioned property was made *Waqf* under Muslim *Shari'ah* law, it being dedicated to charitable purposes.”

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.

Jewish extremists allowed to practice rituals and prayers inside Al-Aqsa in 2016-2017

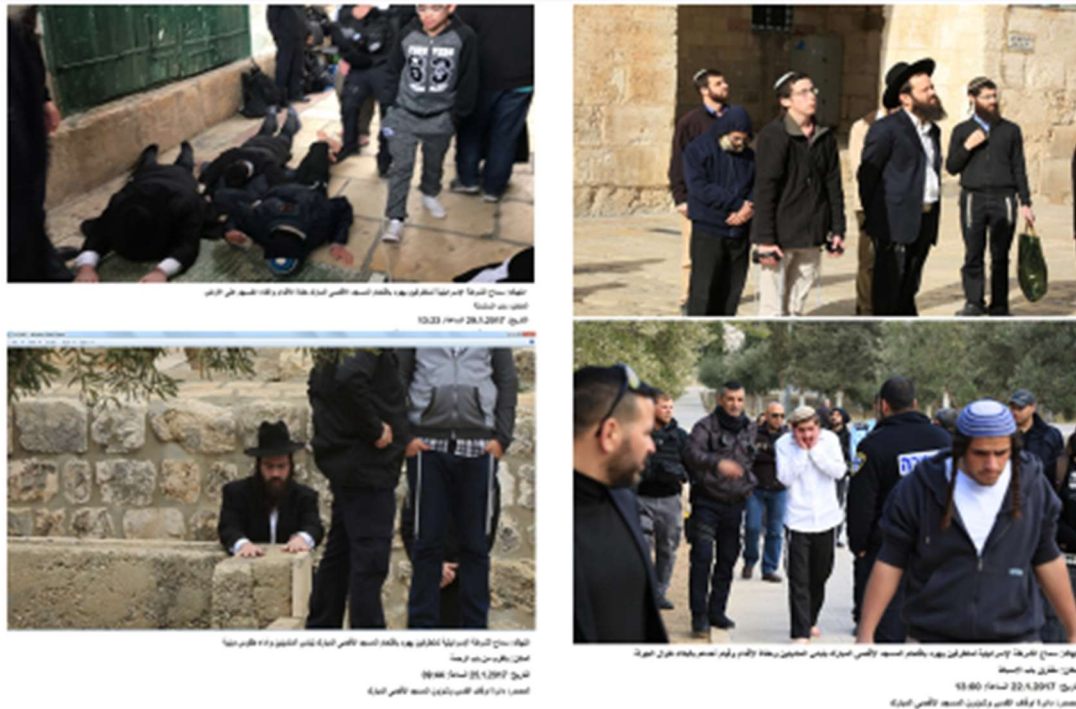


Figure 5: Jewish extremists allowed to perform prayers inside Al-Aqsa Mosque / Al-Haram Al-Sharif

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.

IOA's Police practiced the arrest of more than 20 Awqaf employees in 2016



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 Ghadiriya 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

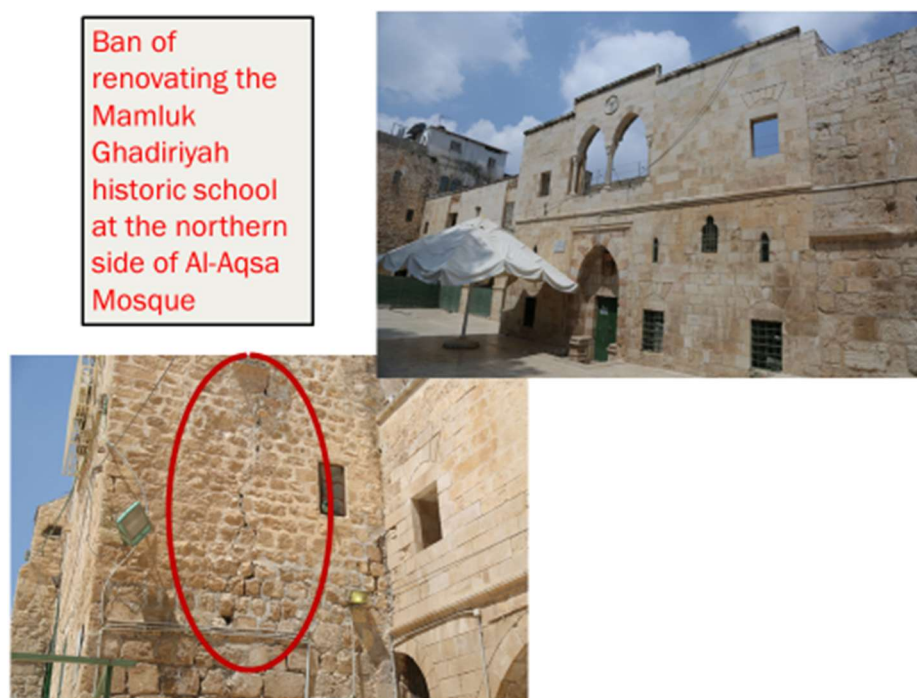


Figure14: IOA obstructed necessary renovation of a crack in the wall of the Ghadiriyyah School

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.

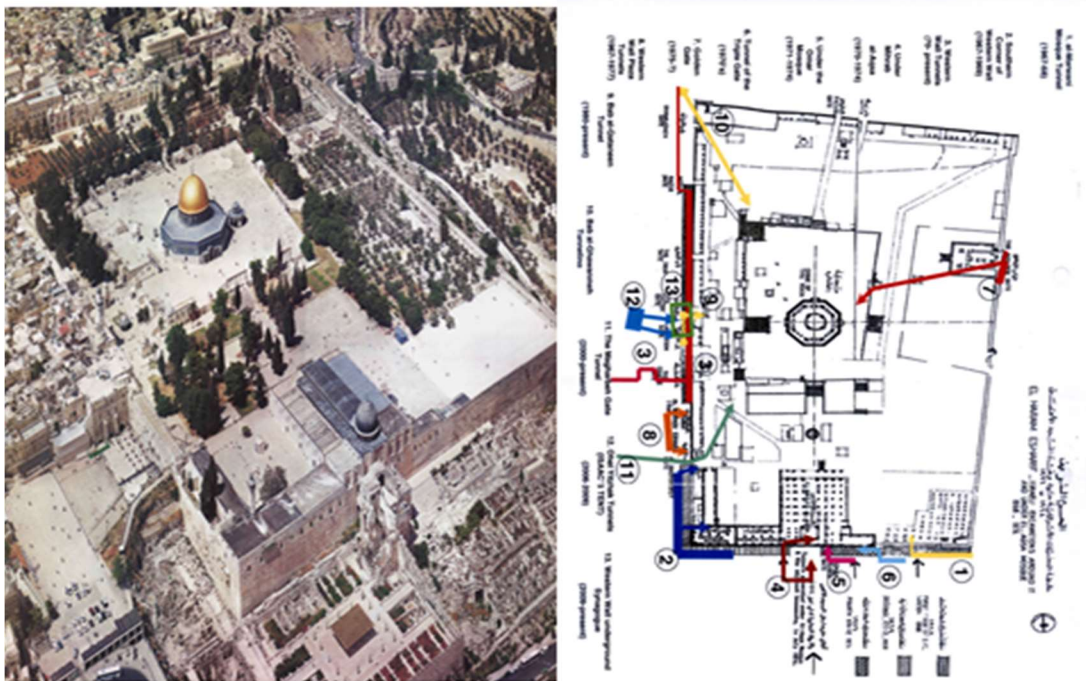


Figure 17: 13 points where the IAA and settlers breached the wall of Al-Aqsa Mosque / Al-Haram Al-Sharif during the period between 1967 and 2012

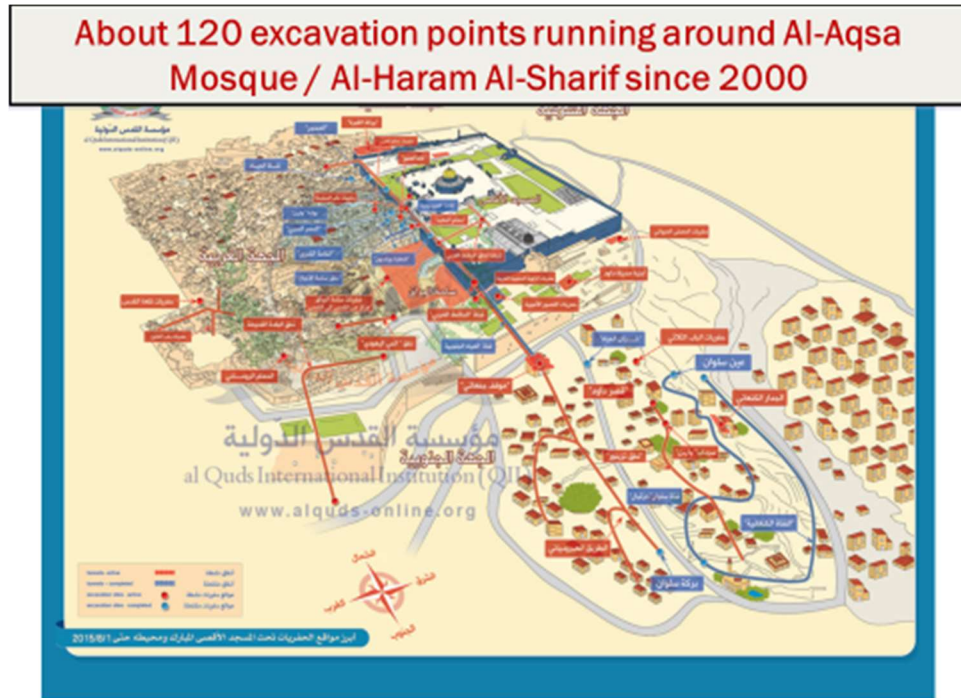


Figure 18: tunneling and excavations, policy to enforce new underground historic narrative

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 Ummayyad 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'ah 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 sensors, 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.

2012-2016 continued installing of surveillance cameras against
Muslims' freedom worship



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 Ministry and 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.

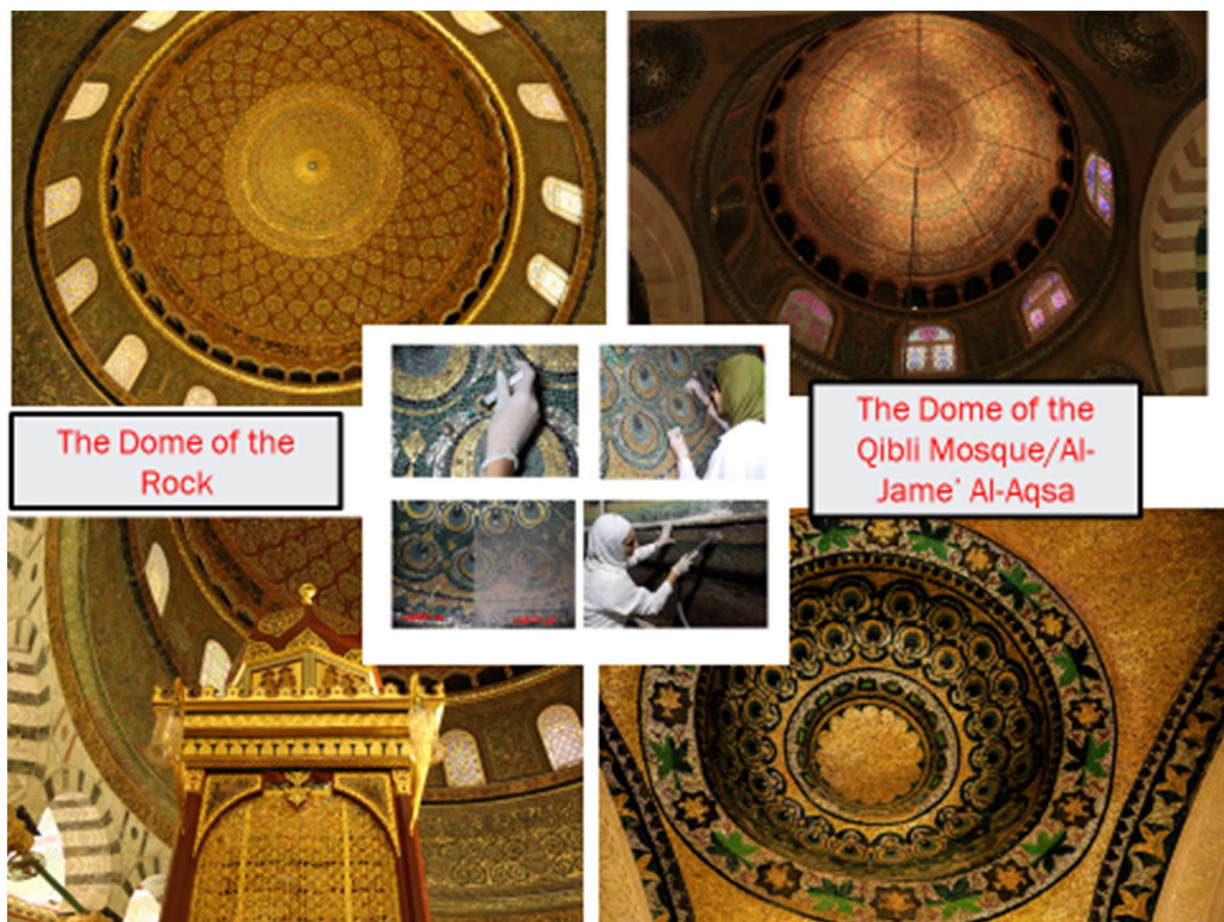


Figure 26: Finishing the Hashemite restoration of the mosaic of the Dome of the Rock and the Dome of Al-Jame' Al-Aqsa / the Qibli Mosque, November 2016

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 AGAINST 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 Buraq 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.

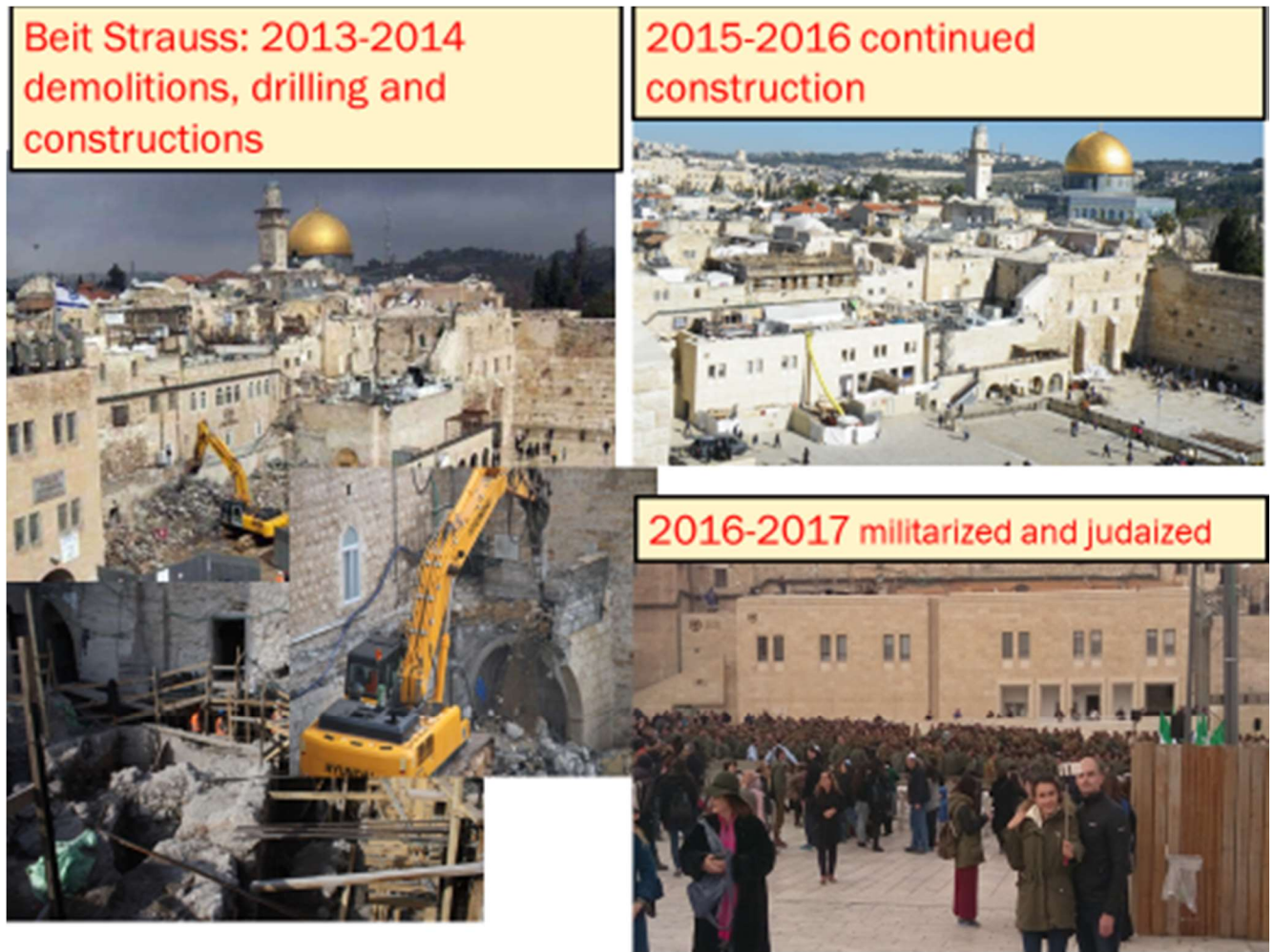


Figure 30: 2013-2016 demolitions for the construction of Beit Strauss on Muslim Waqf properties

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 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. 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.”

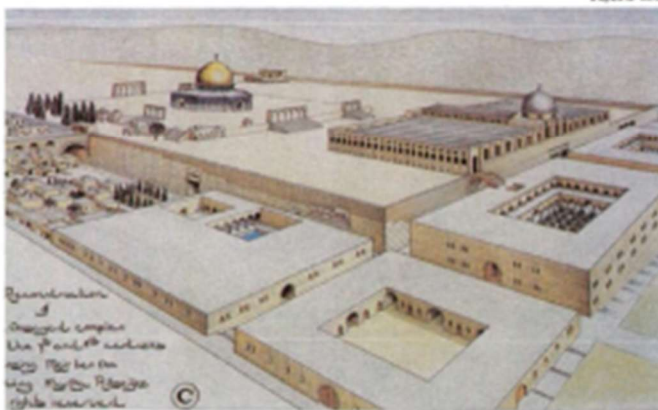
The Umayyad Palaces located south and West of Al-Aqsa Mosque / Al-Haram Al-Sharif were built in the period, when the current structure of Al-Aqsa Mosque / Al-Haram Al-Sharif was built by the Umayyad Khalifs Abdel Malik Bin Marwan and his son Al-Walid Bin Abdel Al-Malik 662AC (41Hijri) to 750BC (132Hijri). 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

Architectural drawing of the exterior of the church of San Giovanni Evangelista in Bergamo. The drawing shows the main facade with a large dome and a side section. The facade features a series of windows and a central entrance. The side section shows the interior structure, including the dome and the side walls.

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שדכר סרפסקי: קרית האלקטרוניקה והחללית

3.1.2 רקע היסטורי

ב. מפות ותצלומים היסטוריים.



הבט מעט: לרשימת השאלות והתשובות לחצו על הקישור, תמצית שאלות ותשובות - חצו
הכרזה על הבט מעט 2018

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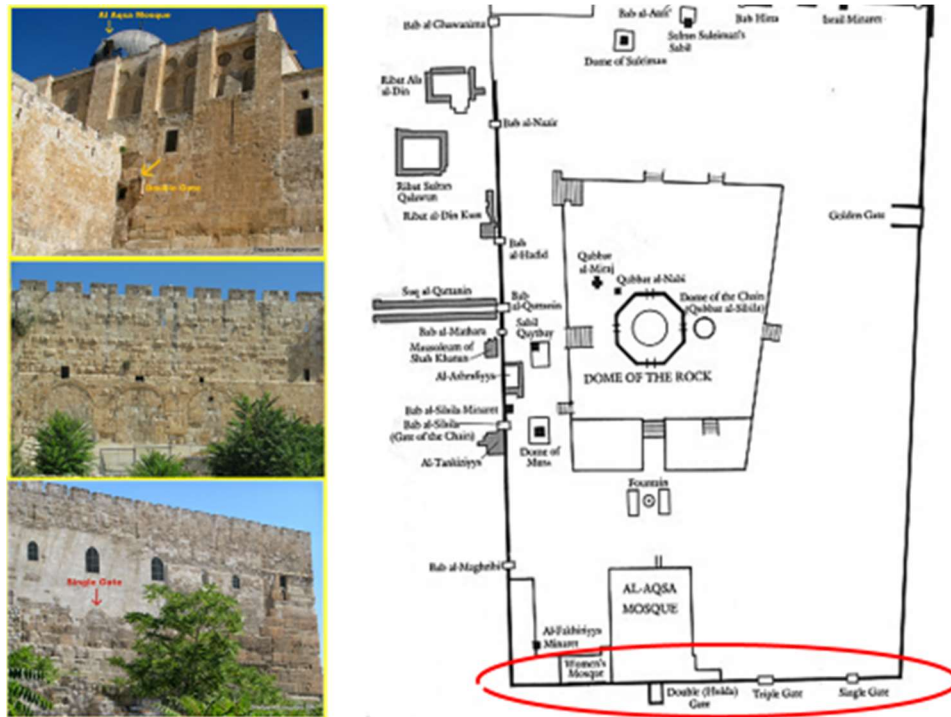


Figure 36: Left to right: Double, Triple and Single Gates of Al-Aqsa Mosque southern wall



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/January 2017, 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.

2007 -2017 more then 120 illegal and exclusivist excavations have been running in and around the Old City of Jerusalem

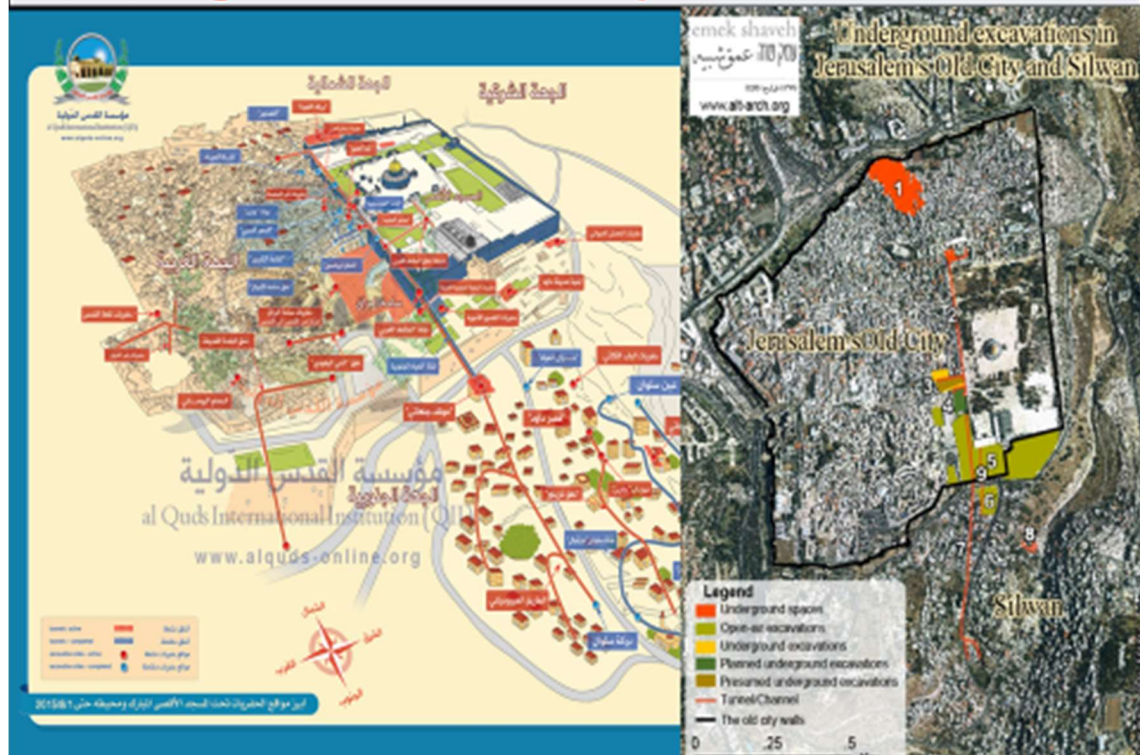


Figure 40: Israeli and Arab record of major places underground excavations in and around the Old City of Jerusalem

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*.

Hamam Tankaz Pouring massive amounts of concrete in order to support new building of "Ohel Yitzhak Synagogue."



Extended digging and tunneling towards the Western Wall of Al-Aqsa Mosque



Figure 43: Hamam Tankaz excavated and Judaized.

The excavations at Waqf of Hamam 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 Yitzhak" 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 Hamam 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.

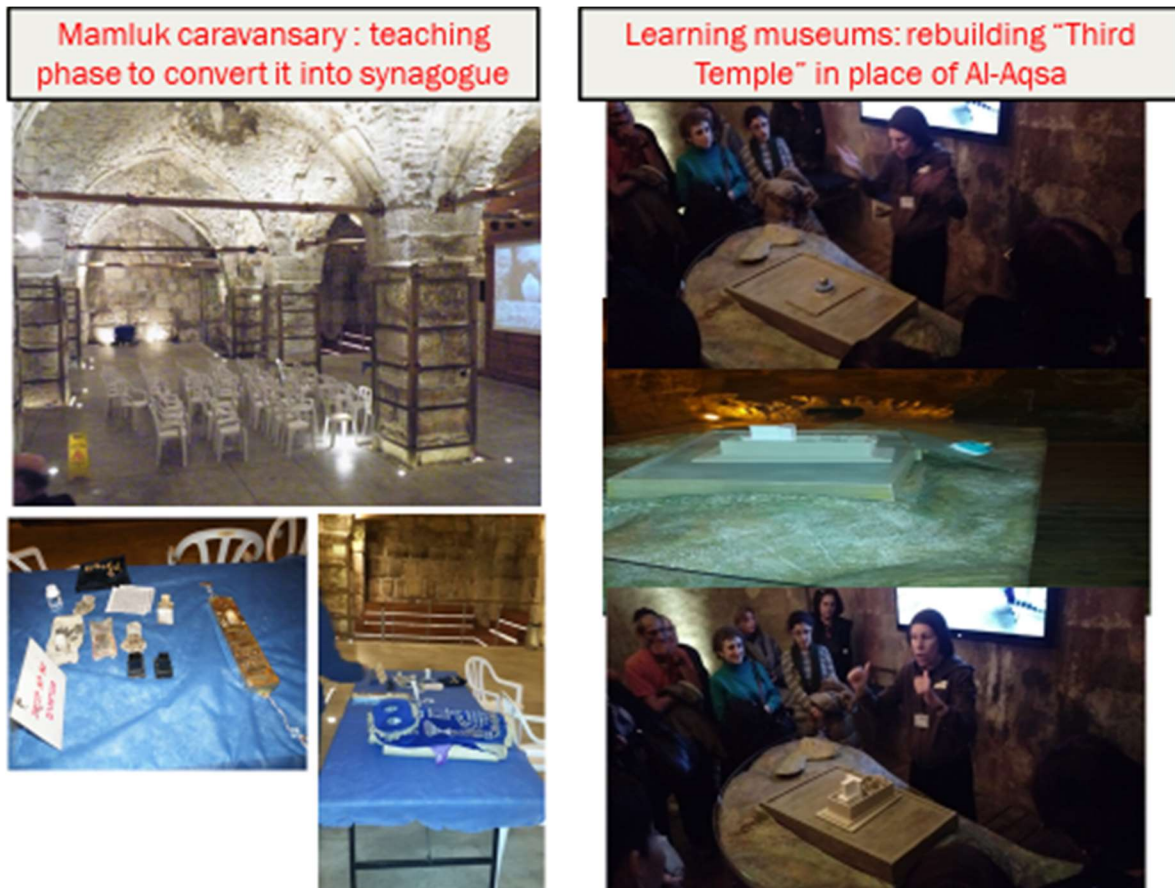


Figure 44: Hamam Tankaz (left) connected to the so-called “secret passage” (right), where the Dome of the Rock is shown to be destroyed and to be replaced by a Jewish Temple; every tourist is informed this was the past and must be the future

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.

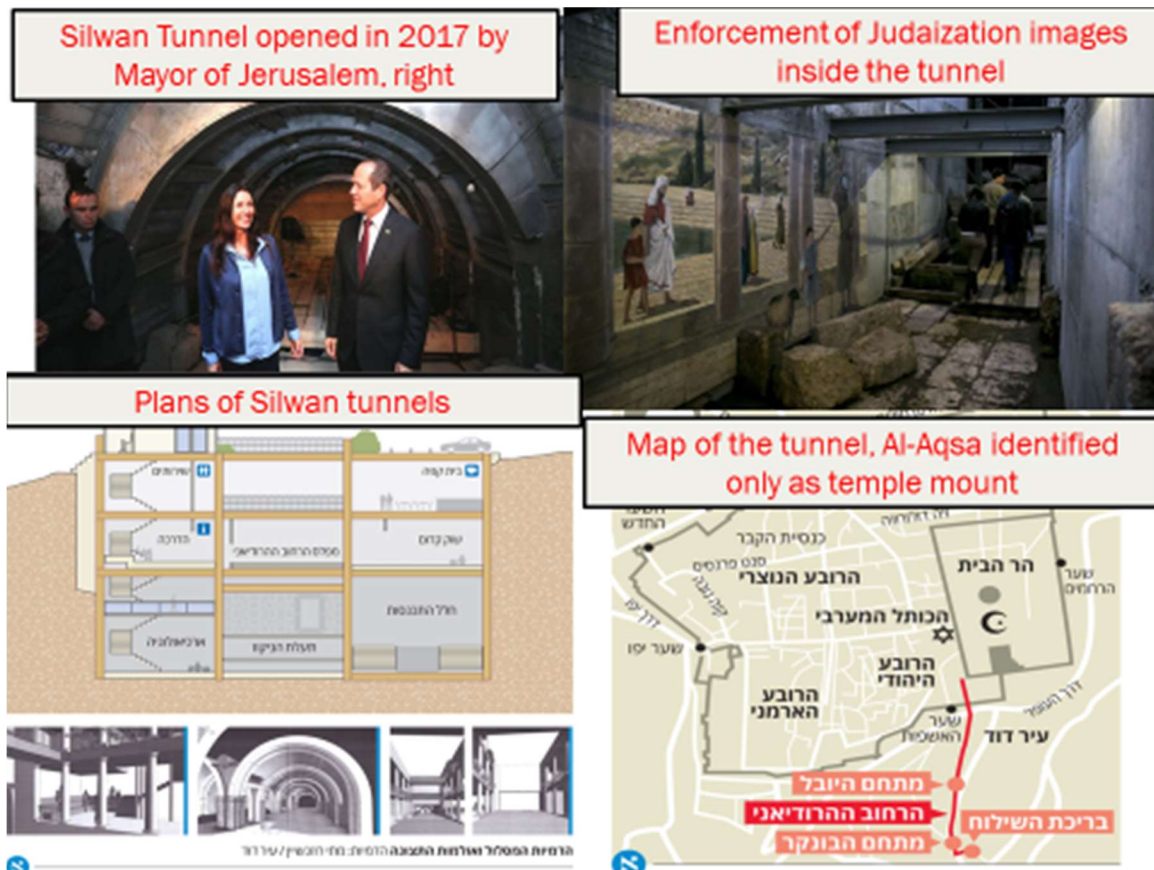


Figure 45: Israeli Minister of Culture and Jerusalem Mayor inaugurating Silwan - Umayyad Palaces' tunnel in 2017



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 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.

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 justification 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.

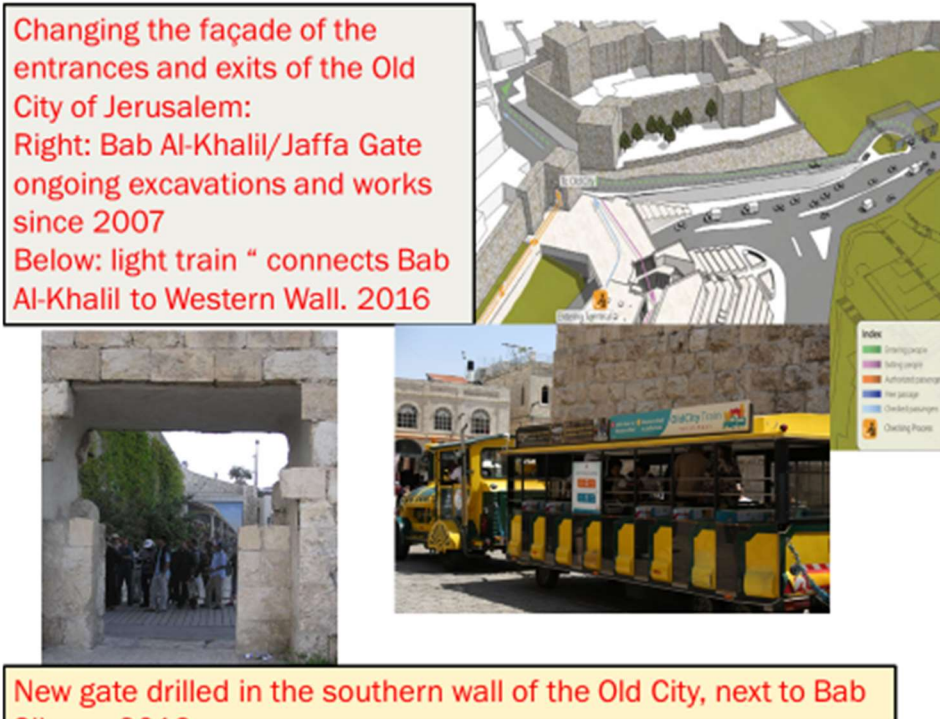


Figure 49: Excavations of Bab Al-Khalil / Jaffa Gate, change of the shape and Status Quo at the eastern wall of Al-Aqsa

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 in 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.

Cable car future plans: all correlated to Judaization / religious war

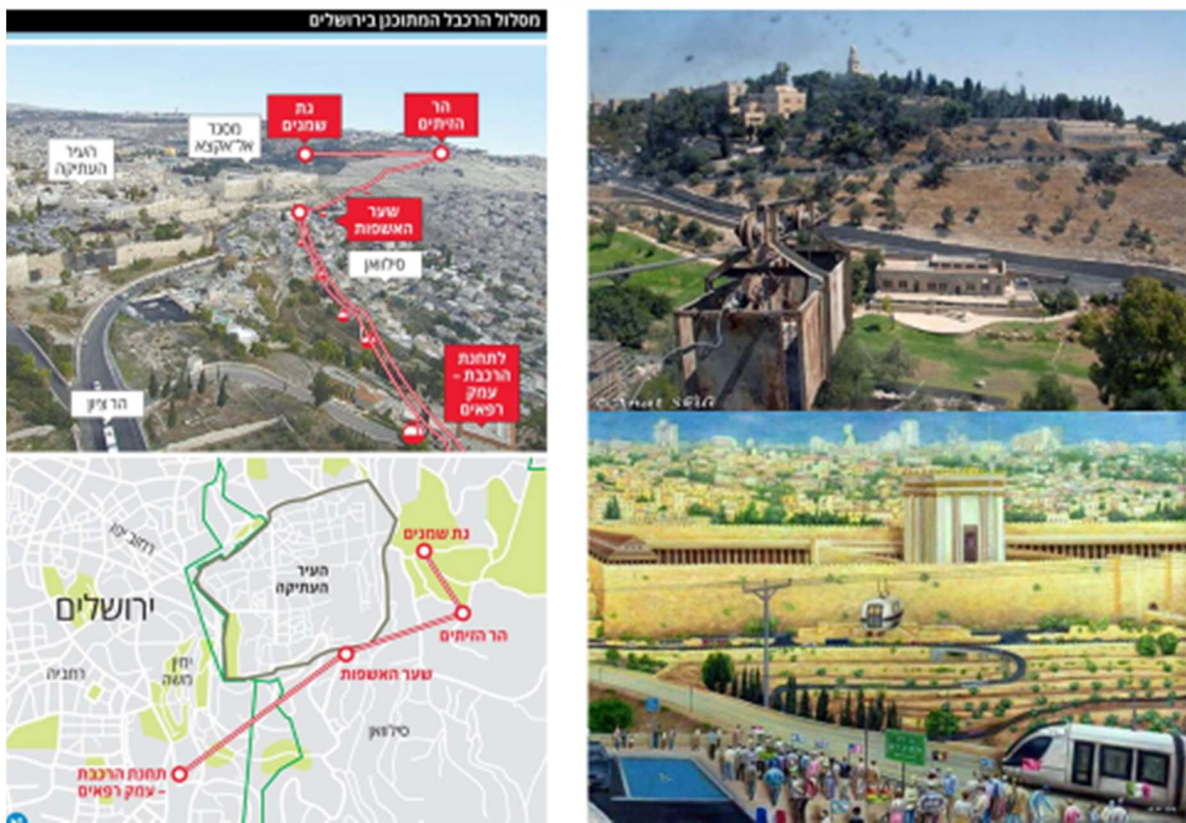


Figure 52: IOA's plan of the Jerusalem cable car, supposed to damage both historic sites by planting massive columns and to change the skyline of historic Jerusalem

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 Mizrahi, said in the statement that the 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.

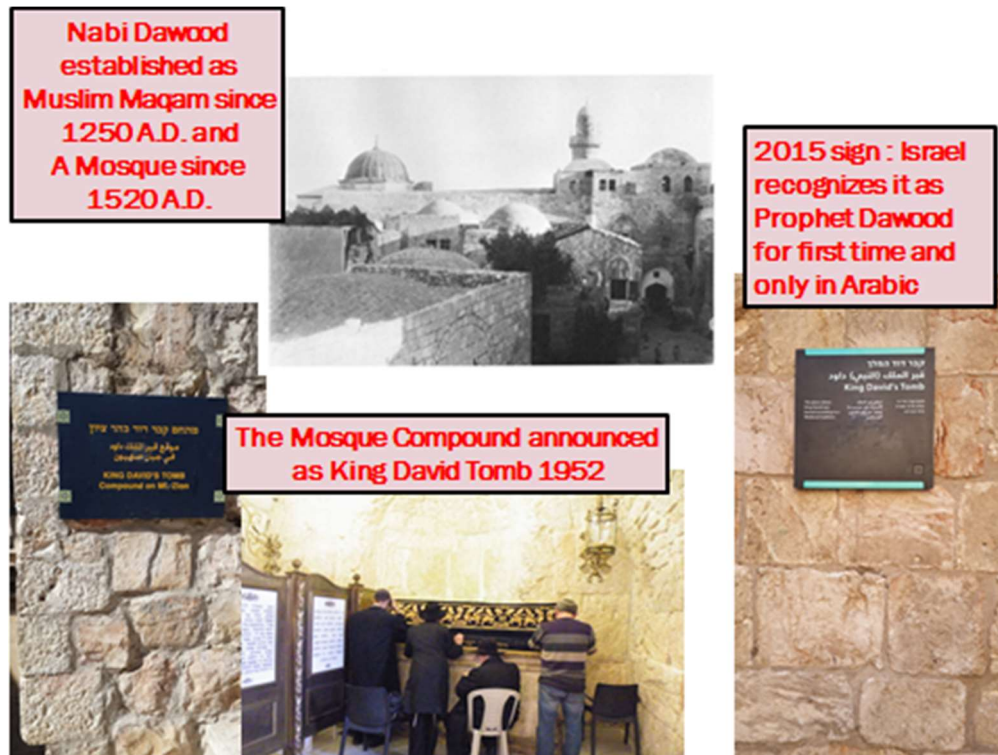


Figure 53: Enforced Judaization of Nabi Dawood Mosque is alarming model that can be used by extreme settlers to Judaize and divide Al-Aqsa Mosque / Al-Haram Al-Sharif

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.

Installing Jewish symbols are major steps to Judaize the Nabi Dawood Mosque and the Jesus Last Supper Room at the compound

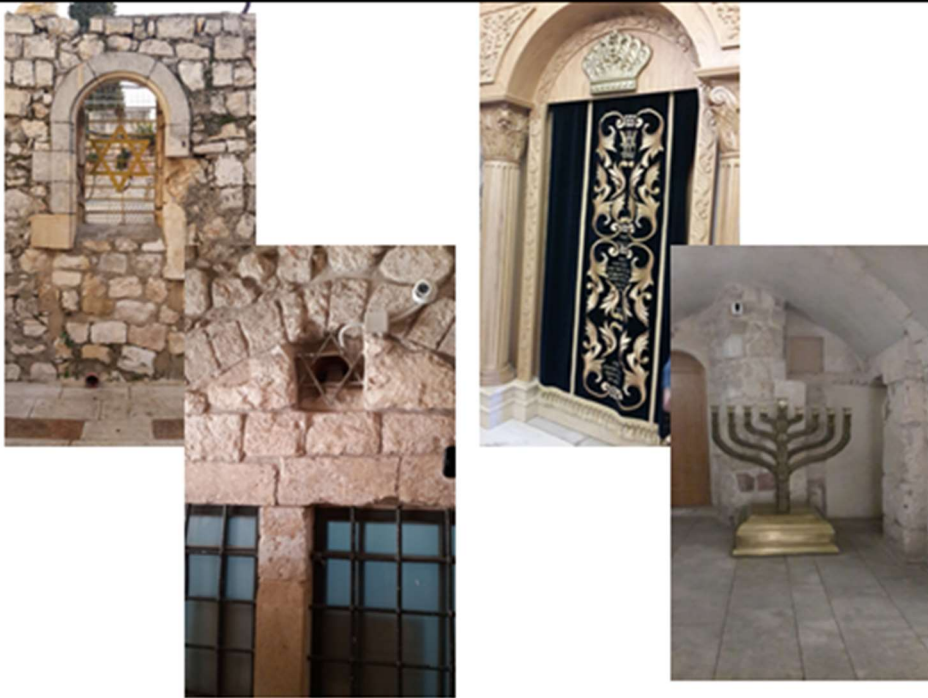


Figure 55: Installing Jewish symbols and replacing historic Ottoman iron grille with David star are flagrant changes of function and shape of the Nabi Dawood Mosque and the Jesus Last Supper Room

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 graffiti 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 website of the World Heritage Centre.