

Arab and Islamic Efforts in Support of the Residents of Jerusalem Sheikh Jarrah Neighborhood as a Model

Dr. Sami Muhammad Alastal, Dr. Muhammad Abdul jawad Albatta

Palestina

***Corresponding Author:** Dr. Sami Muhammad Alastal, Palestine

Abstract: *The occupation practices apartheid policies against the Palestinian people, and commits Judaization operations for all of Palestine in general and Jerusalem in particular, in order to achieve permanent and eternal Jewish settlement majority in all of Palestine, under these policies; The process of expelling the residents of the Sheikh Jarrah neighborhood from Jerusalem came in May 2021 AD; For this reason, the people of Palestine, at home and abroad, gathered around Jerusalem, and most of the peoples of the Arab and Islamic countries joined them, in the form of a joint effort and a bond between those peoples, and raising the issue to a priority after its decline in the face of the peoples' demands for life*

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Keywords: *Seif al-Quds, occupying stat, Sheikh Jarrah neighborhood, demography, Judaization, settlement*

1. INTRODUCTION

This research was carried out under the supervision of the Academy of the General Authority for Youth and Culture, and the funding of the Strategic Initiative Center Palestine-Malaysia.

In mid-August 2022, Benny Ganes emphasized the strategies of the Jewish state and national Judaism by saying: "We will not allow the vision of a binational state, and whoever thinks that is delusional", so everything that is happening in Jerusalem and elsewhere currently enters into the midst of demographic conflict and demographic, spatial, historical and urban obliteration, and the control of West Jerusalem did not stop, but the situation extended to East Jerusalem and its surroundings, and even extended to Al-Aqsa Mosque.

What is happening in Jerusalem in terms of annexing neighborhoods, displacing residents, expelling them, harassing them, and the ongoing settlement operations is proceeding according to a well-studied Zionist plan, prepared immediately after the occupation of Jerusalem in June 1967, known as the Greater Jerusalem Project, and this project was designed for the next fifty years, on the basis that the population will increase to about 900,000 people, the majority of whom will be Jews and include 30% of the total area of the West Bank.

The borders of the project extend between Khan al-Ahmar in the east, Latrun in the west, Deir Dibwan and Beitin in the north, and the outskirts of Hebron "KiryatArba settlements" in the south, and this expansion leads to the inclusion of a number of cities and about 27 Arab villages, and this is considered the final expansion of the borders of the major city, and the occupation authorities expected that this project would be completed in 2022, and this project also aimed to isolate the city from the Palestinian people, isolate the people of Jerusalem from the Jerusalem institutions in the city, and isolate Jerusalem from the international community.

In this regard, Sheikh Jarrah neighborhood was under occupation in 1967, and this plan is being implemented, and because the neighborhood is adjacent to the borders of the fourth of June on the northern western side, it acquires its strategic and demographic importance, as it is adjacent to the armistice line that was demarcated in 1949, which is the green line separating the eastern and western parts of the city. The occupation is currently working to completely change the city's features, and the neighborhood is a link in this conflict.

2. RESEARCH PROBLEM AND QUESTIONS

It is clear that successive Israeli governments have been able to draw a fait accompli in the city of Jerusalem, holding the implementation of solutions on the principle of previous international

resolutions, or even returning to the borders of June 1967, and here lies the problem of research in the following main question: What are the Arab and Islamic efforts in support of the residents of Jerusalem?

The main question is divided into the following sub-questions:

- 1- What are the roots of the Sheikh Jarrah issue?
- 2- To what extent is the Judaization of the city of Jerusalem?
- 3- What are the Arab efforts to support the residents of Jerusalem?
- 4- What are the Islamic efforts to support the residents of Jerusalem?

3. RESEARCH OBJECTIVES

The research aims to monitor Arab and Islamic efforts in supporting the residents of Jerusalem, in addition to several things, the most important of which are:

- Clarifying Arab and Islamic efforts in supporting Jerusalem and raising its status.
- Showing the acts of occupation in the Judaization of Jerusalem.
- Identify the role of Arabs and Muslims and their efforts in preserving the Islamic and Arab identity of Jerusalem.
- Directing Arab efforts to a plan of action aimed at adopting the issue of Jerusalem as a cause and priority.
- Establishing the value that Jerusalem is Islamic and Arab against attempts to obliterate its identity, erase its history and steal its present.

Importance of Research:

- Providing Arab libraries with scientific studies on the issue of Jerusalem.
- Monitoring the efforts of Arabs and Muslims in supporting Sheikh Jarrah neighborhood.
- Orientation towards a strategic program for the renaissance of Jerusalem and its inhabitants.

4. RESEARCH METHODOLOGY

The historical method, both descriptive and analytical.

Research Themes:

The first axis: the roots of the issue of Sheikh Jarrah.

The second axis: the policy of Judaizing the city of Jerusalem and what it has reached.

The third axis: Arab efforts to support the residents of Jerusalem.

Fourth Theme: Islamic efforts to support the residents of Jerusalem.

The First Axis: the Roots of the issue of Sheikh Jarrah

Preface: Establishment of the Neighborhood: The importance of Sheikh Jarrah⁽¹⁾ lies in its strategic location, as it is the first Palestinian neighborhood outside the Old City⁽²⁾ and connects the Old City through Salah al-Din Street on the Nablus road to the northern neighborhoods of the city (Shuafat and Beit Hanina), and from there to the city of Ramallah and the northern West Bank, and is therefore an important link, with an area of 70 dunums⁽³⁾.

¹- Sheikh Jarrah neighborhood took its name from Prince Hussam al-Din bin Sharaf al-Din Issa al-Jarrahi, the doctor of Salah al-Din al-Ayyubi, and his surname was (the surgeon), who lived in this neighborhood and resided in it until he died and was buried in it during the twelfth century AD - about 900 years ago. There is a corner known as the Sheikh Jarrah corner.

²-The neighborhoods of East Jerusalem are: Beit Hanina, Shuafat, Shuafat Refugee Camp, KafrAqab, Issawiya, Sheikh Jarrah, Wadi Joz, At-Tur, Al-Sawaneh, Chiyah, Ras al-Amud, Silwan, Al-Thawri, the Old City, Jabal Mukaber, Al-Sawahra Al-Gharbiya, Sur Baher and um Tuba, and the largest neighborhoods in East Jerusalem are Beit Hanina, followed by KafrAqab, then Mount of Olives, followed by Jabal Mukabbir, and then Shuafat. Abdul Raouf Arnaout: The Jerusalem Report. A story of discrimination between two cities, Anatolia, <https://2u.pw/fdYfIAs>

³- Return Center: Sheikh Jarrah neighborhood in Jerusalem... The Point of No Return, n.d. May 18, 2021, pp. 2-3.

This neighborhood was founded in 1865 and quickly became a residential center for the Muslim elite in Jerusalem, especially the Husseini family, and foreign embassies for its beauty and tranquility, and includes a large number of national and international institutions, many of which most of the Palestinian people depend on, not only in Jerusalem, but also in the rest of the Palestinian territories, including: the Orient House, the American Colony Hotel, and the Palestinian National Theater⁽⁴⁾.

Between 1905-1948, the neighborhood had the largest concentration of Muslims outside the Old City, most of whom were born in Jerusalem, including 185 people from the Husseini family alone, as well as a non-Muslim minority, and during the war to defend Palestine in 1948 the neighborhood was the target of gangs.

The Haggana, defeated and retreated from by the Palestinian resistance backed by Jordanian army forces, and after the end of the war, the neighborhood became on the edge of a no-go area under United Nations patrols between West Jerusalem and the Israeli enclave on Mount Scopus, dividing the city by a wall extending from Sheikh Jarrah to the Mandelbaum Gate⁽⁵⁾.

There is no doubt that the location of Sheikh Jarrah neighborhood made it the focus of attention of the theorists of the Zionist movement because it represented an important link between geography and the dream of the Zionist crossing to control all of Jerusalem, and link it to West Jerusalem in order to Judaize it, and after the process of extrapolation and investigation of the issue of Sheikh Jarrah, it can be said that the historical path that the issue of Sheikh Jarrah went through is completed in four important stops, namely:

The first stop is the beginning of the issue and the conclusion of the agreement: it was when an agreement was reached between the Jordanian government, which ruled the West Bank between 1951-1967, and the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA), which ensured the provision of assistance - food, clothing, housing, education, health care and job creation - to Palestinian refugees forcibly displaced from their lands following the Nakba, and twenty-eight Palestinian families from the Talbiya neighborhood of Jerusalem lived in the neighborhood, based on an agreement concluded between the Jordanian government and UNRWA on 16 November 1954 This agreement was followed by the signing of another agreement between the Jordanian Minister of Housing and Construction and the tenants, on the third of September 1956, this agreement stipulates that the Jordanian government shall provide a plot of land on which UNRWA will build houses for twenty-eight Palestinian families in return for a monthly wage paid by the residents to the Jordanian government for a period of three years, these three years ending with the ownership of homes by these families, provided that the heads of the twenty-eight families renounce their rights as refugees, and their names are removed from the refugee register. I have UNRWA, and they hand over ration cards⁽⁶⁾.

The Jordanian government delayed the implementation of its promise and commitment, which was supposed to take place in 1959, for several reasons that were not disclosed: where the Jordanian government found that these lands were registered to Palestinian families; they had owned them earlier, and Mr. "Hanna Elias Al-Bandak" from Bethlehem in 1934 registered the ownership of a large area of land, on which the Sheikh Jarrah neighborhood is located, by submitting an application to register it in his name, and then sell it to transfer its ownership to another citizen. He resides in the Saadia neighborhood in Jerusalem from the family of Hijazi Saadi, was sold and transferred ownership according to the applicable rules, as it was also found that there are Zionist parties claiming ownership of these lands, and that they are registered as enemy property with the Jordanian authorities, this matter made the Jordanian government postpone the transfer of ownership to the people in 1959 and this postponement continued until the occupation forces took control of the rest of

⁴ -United Nations: Office for the Coordination of Humanitarian Affairs Occupied Palestinian Territory, The Case of Sheikh Jarrah Neighborhood, Follow-up to Developments - October 2010, p 1.

⁵ -Nazmi Al-Jubeh: Sheikh Jarrah Neighborhood and the Battle of Survival, Journal of Palestine Studies, Issue 127 - Summer 2021, Ramallah - Palestine, pp. 36-41.

⁶ -Nidaa Yousef, et al.: Fact Sheet on the Case of Sheikh Jarrah – Occupied Jerusalem, Law for Palestine, May 2021, p. 2.

Palestine in 1967, including Sheikh Jarrah neighborhood ⁽⁷⁾. Here, for the first time, East Jerusalem came under Zionist occupation, and the Palestinians in the Sheikh Jarrah neighborhood had not received contracts to own their homes, although they had complied with everything that was asked of them.

The second stand represented the occupation and the loss of rights: after the occupation of all of Jerusalem in June 1967, the Israeli government began to implement elaborate plans to Judaize Jerusalem and developed long-term plans to annex all neighborhoods of Jerusalem to the Israeli municipality of Jerusalem, and strived to implement laws it had put in place in the fifties, including the Absentee Property Law⁽⁸⁾, and then other laws were enacted in 1970, and the Law on Legal and Administrative Affairs in Israel, which stipulated, among other things, that Jews who They lost their property in East Jerusalem in 1948 and can recover it to their ownership, which allowed the occupation authorities to:

- Confiscation of Islamic Waqf ownership of real estate inhabited by Palestinians.

Reduction in the number of Palestinians, as municipal planners determined that 20,000 was the optimal number of Arabs in the Old City of Jerusalem, when the Jewish population was 3.7% in the entire city of Jerusalem⁽⁹⁾.

- The expropriation of Palestinian homes from their Palestinian owners, their expulsion, the imposition of control over them and the replacement of settlers in their place, through the transfer of ownership of these properties from the Custodian of Absentee Property to the Israel Land Administration and then to Israeli settler associations, often resorting to falsifying documents claiming ownership of such property⁽¹⁰⁾.

Following the issuance of these laws, a group of settlers, including: the Association of Jews from Spain: (Sephardim) and the General Assembly of the Knesset of Israel: (Ashkenazim)⁽¹¹⁾, claimed that they own the area of refugee housing in the Sheikh Jarrah neighborhood, which was known as Karam Al-Jaouni, with this claim represented in 1972 the beginning of the case for the Sheikh Jarrah neighborhood, and these settler groups relied on an old lease contract obtained at the end of the Ottoman Empire for part of this land, and registered the said land in the Israel Land Administration (liberation certificate). Interestingly, the registration took place without approving a site plan, which confirms the existence of complete complicity on the part of the Israel Land Authority, and ten years after registration, specifically in 1982, the first lawsuit was filed by the "land owner" against 23 families of the neighborhood residents, demanding that they vacate their homes, considering that the land on which the project was built is registered Jewish property. Officially (legally) in a land department.

Israel⁽¹²⁾ and settlers have often falsified documents claiming ownership of property in Jerusalem in areas other than Sheikh Jarrah⁽¹³⁾.

⁷ -Nidaa Youssef: previous reference, p. 5.

⁸ - Abdul Karim Al-Madhoun: Judaization of Al-Quds Al-Sharif, Palestinian and Arab Studies, University of Palestine Publications, Gaza, 2010, p. 5.

⁹ - Ibrahim Abu Jaber and others: The Future of Jerusalem and Ways to Save it from Judaization, Al-Aqsa Association for the Care of Islamic Endowments, Center for Contemporary Studies, First Edition, Chapter One, um Al-Fahm, pp. 1997, pp. 20-21.

¹⁰ - Nir Hassoun: "This is how the state helps right-wing associations to settle in East Jerusalem," Haaretz, 5/11/2010:<http://www.haaretz.co.il/news/investigations/1.1228499>

¹¹ - The first association: was founded in the middle of the ninth century with the aim of relations with the Jewish communities coming from the countries of the East and managing their various walks of life (Sephardim), and the second association: is an economic, social and religious organization that brings together groups of Jews (Ashkenazim) spread in Jerusalem since the beginning of the 19th century (Nidaa Joseph, op. cit., p. 7).

¹² - Same, p. 4.

¹³ - Nir Hassoun: The link has already been mentioned.

It is worth noting that there are some studies that confirm that these Zionist groups claimed ownership deliberately forged the content of the contract and changed its terms from a monopoly for three years to ownership, this case continued until 1991 and the Israeli court did not rule in favor of settler associations, but the "Tosia Cohen", a defense lawyer assigned by the Palestinian families in the Sheikh Jarrah neighborhood, concluded an agreement in which he did not refer to the clients, this agreement stipulates that the lawyer recognizes the ownership of land in the Sheikh Jarrah neighborhood for the groups. Zionism, and it was agreed with them to enable the inhabitants of their homes in exchange for paying rent for the house, this agreement did not specify the amount of rent or the duration⁽¹⁴⁾, This agreement greatly harmed the residents because the settlers were proven, and as a result, the families did not pay the rent, and the occupation courts continued to hear mutual cases between residents and settler associations after an Arab lawyer⁽¹⁵⁾ was assigned, With regard to resorting to Israeli courts, Ms. Mona al-Kurd, a resident of the neighbourhood, said that the judges in the Israeli courts are themselves settlers, and the laws are designed to serve the settlers and settlement expansion, which makes it impossible to redress the residents of Sheikh Jarrah, because the aim is to uproot Palestinians from their homes⁽¹⁶⁾.

As for the third stop: the legal counter-battle: The Palestinians intensified their efforts to try to prove that these lands are Palestinian property, through a counterclaim based on the Ottoman title deed, when the citizen "Suleiman Darwish Hijazi Al-Saadi", from the Saadia neighborhood of Jerusalem, filed a lawsuit in 1997 with the Israeli District Court, in which he confirmed his ownership of the land on which the houses are built.

In Sheikh Jarrah, and based on the documents of the Ottoman title deed, which were brought from Turkey, and after eight years of conflict in court, specifically in 2005, the court rejected the lawsuit filed by Hijazi, considering that the papers in his possession do not prove his ownership of the land, and in 2006 the Israeli Supreme Court also rejected Hijazi's appeal regarding the ownership of the land⁽¹⁷⁾, and the District Court's rejection of Hijazi's claim is due to two reasons:

The first is related to the procedural part of the admissibility of the lawsuit, and the issue of prescription, as more than 36 years have passed since the ownership of the land established according to the document from 1961 until the time of filing the lawsuit before the court in 1997, and the other issue is related to the mismatch of the boundaries claimed in the Kushan with the boundaries claimed in the lawsuit, the court concluded that the Kushan may have been forged or altered, and **the second reason** In its ruling, the Israeli court also cited evidence, including a Hebrew inscription found inside the cave in Sheikh Jarrah, to rule that the lands were under the legal responsibility of the Custodian of enemy property belonging to the Jordanian government between 1947 and 1967, and also adopted the registration of the two associations in 1978 as factors supporting the Jews' claim to ownership. in the ownership of land by the two associations.⁽¹⁸⁾

The Fourth Stop: Selling Rights and Starting Expulsion of Residents: Here comes the role of the Zionist associations that sold the property rights to a settler company, which in turn carried out the expulsion of the residents, in fact it was not only the Zionist associations trying to seize the real estate of Sheikh Jarrah, but the Israeli government was the first to seize the land, activating the Absentee Law in East Jerusalem, as previously said, in 1985, the Jewish millionaire bought

¹⁴ - Nazmi al-Jubeih: op. cit., pp. 36-41

¹⁵ - Ahmed Rady: Sheikh Jarrah Neighborhood - Roots and Transformations of the Conflict, Egyptian Institute for Studies, May 18, 2021, <https://eipss-eg.org/%>

¹⁶- Palestinian Return Center: Sheikh Jarrah neighborhood in Jerusalem. Point of No Return, publication date: 18 May 2021. P5.

¹⁷ - Abdul Raouf Arnaout: The tragedy of Sheikh Jarrah in Jerusalem The full story (report) Anatolia, 06.05.2021

<https://2u.pw/m5MkuLk>

¹⁸ -Nidaa Youssef, op. cit., p. 9.

The American Irving Moskowitz⁽¹⁹⁾, the Shepherd Hotel, which was the palace of the Mufti Haj Muhammad Amin al-Husseini⁽²⁰⁾, was by the Israeli government with the aim of establishing a colony on his site, demolishing part of the Palestinian national history, defiantly representing Haj Amin, and building 122 settlement housing units on his site⁽²¹⁾.

The case developed dangerously in 2003 when the settler associations sold the ownership rights to the land to the "Nahalat Shamoun" settlement company, a settlement company registered in the United States of America, to start the latter in turn to demand that Palestinians evacuate their homes, and in November 2008 the first expulsion of a family from its home was for the Kurd family, and the scene was repeated in August 2009 when the families of Hanoun and Al-Ghawi were expelled from their homes, and settlers moved to live in these houses, after the owners were expelled from them, and the Israeli flags mark a new phase of suffering for the residents of the neighbourhood⁽²²⁾.

In October 2020, the court issued a decision to forcibly evict twelve Palestinian families residing in the neighborhood, and to transfer the ownership of their homes to Israeli settlers with the support of Nahlat.

As a result of this decision, approximately five hundred Palestinians are threatened and exposed to being deprived of their right to property and housing, and the court's decisions did not stop at expelling the residents, but also ruled that each sentenced family must pay US\$ 20,000 to cover the legal fees incurred by the settlers during the trial⁽²³⁾.

Four days later, the Israeli Supreme Court issued a decision to expel Palestinian citizens from their homes in the Sheikh Jarrah neighborhood in occupied Jerusalem, and four other families were expelled on the first of August 2021, and these homes are owned by families: Al-Qasim, Al-Jaouni, Al-Kurds and Iskafi⁽²⁴⁾ It is noted here that with the issuance of this decision, all 23 families accused by settler groups have received an expulsion and eviction order, in preparation for the expansion of settlement space and the continued Judaization of the occupied city of Jerusalem, and the settler groups seek to establish a settlement of 250 settlement units on the rubble of houses once they are evacuated.

¹⁹ - He is a good and Jewish American businessman who was born in New York in 1928 and died in Jerusalem in 2016, after suffering from Alzheimer's disease, he was seeking to provide all the money and effort he could to make Jerusalem complete for the Jews, and in this regard he established the Moscovich Charitable Association, which began to provide aid to Jews and projects to Judaize Jerusalem through the establishment of parks, hospitals and gambling clubs in Hawaii and California, and the profits of these institutions went to finance = = Two settler organizations to Elad and Ateret Cohanim, who are working on Creating a Jewish majority in the Palestinian Arab neighborhoods of East Jerusalem He also established the Xinlong Foundation to support immigration to Israel, https://ewikiar.top/wiki/Irving_Moskowitz

²⁰ - He is the Mufti of Palestine and President of the Supreme Islamic Council, born in Sheikh Jarrah neighborhood in Jerusalem in 1895 and died in Beirut on the fourth of July 1974, is one of the most important Palestinian political figures and most prominent in the twentieth century, headed the Arab Higher Committee, which included all the Arab parties that leaders of the 1936 revolution, after the martyrdom of Izz al-Din al-Qassam, and then founded the Arab Higher Authority, dismissed by the Mandate government from his position as a fighter for Palestine and fled to Lebanon and was arrested by French forces and then fled from its prisons and went to Germany and stayed there for four years during World War II and is the only Arab who met Hitler and issued him a promise to establish a Palestinian state and cancel the Balfour Declaration in the event of Germany prevailing, this promise was issued on 2/11/1944, the same date as the Balfour Declaration.

²¹ -Nazmi Al-Jubeih: previous reference, p. 48.

²² - Ahmed Radi: The link has already been mentioned.

²³-Ghada Moussa Saqr: Newspaper coverage of the issue of Sheikh Al-Jarrah neighborhood in Jerusalem, an analytical study on some newspapers (Al-Ahram - CNN in Arabic - - Palestine), Egyptian Journal of Public Opinion Research, Cairo University - Faculty of Mass Communication - Public Opinion Research Center, Volume 20, Volume 3, July / September 2021, Part 1, p. 233.

²⁴ -Nidaa Youssef: previous reference, pp. 9-10.

According to a survey conducted by the United Nations Office for the Coordination of Humanitarian Affairs (OCHA), at least 180 Palestinian families are evicted in East Jerusalem, and in Sheikh Jarrah alone, more than 60 per cent of those at risk of eviction are Palestine refugee families registered with UNRWA⁽²⁵⁾.

The second axis: the policy of Judaizing the city of Jerusalem and what it has reached

Since the first moments of the occupation of Jerusalem on the fourth of June 1967, successive Israeli governments have Judaized the demographic and geographical reality of Jerusalem, by implementing an action plan aimed at more land and less Arabs.

- Laws for the Judaization of Jerusalem.
- Procedures for the Judaization of Jerusalem.
- The status of the process of Judaization of Jerusalem.

First: The laws of Judaization of Jerusalem: In this regard, many laws have been issued that legislate and legalize the process of violations and attach them to military orders that facilitate the process of robbing them and controlling the rights of Arabs that lead to the Judaization of Jerusalem and the Israelization of all aspects of life in Jerusalem, which in this regard are many and this research cannot be mentioned, so we will focus on three laws issued during the period from 1967 to 2018 targeting Jerusalem by denying its Arabism and making it the capital of the Jews, and they are as follows:

The first law: (Annexation of Jerusalem) came only twenty days after the occupation of Jerusalem, on June 25-27, 1967, to annex Jerusalem and carries - No. (1 of 1967), where the Israeli Knesset issued legislation amending the laws in force to allow the imposition of its law and administration on East Jerusalem (a general legislation that allows this for any land that was part of the historical land of Israel) and authorizing the Minister of the Interior to expand the municipal boundaries of Jerusalem, and the Minister issued his decision to extend the city boundaries to include the two parts of the city and its public facilities and remove Barriers between them⁽²⁶⁾.

As for the second law: (Jerusalem is a unified capital) issued in the midst of the Egyptian-Israeli peace process, and while talking about Jerusalem and the rest of the Palestinian territories to be included in the peace process, and it stated the final annexation of Jerusalem to the Zionist entity, and its declaration as a unified and capital of the State of Israel, and stated in the decision taken by the Israeli government on July 30, 1980 and approved by the Knesset on August 17, 1980, Jerusalem as the capital of Israel:

- Full and united Jerusalem is the capital of Israel
- Jerusalem is the seat of the President of the State, the Knesset, the Government and the Supreme Court
- Preservation of holy places
- Development of Jerusalem⁽²⁷⁾.
- The aim of the law was to embarrass and handcuff the incumbent Israeli Government and subsequent Governments to prevent them from making proposals or reaching agreements against any possible settlement that could affect the status of Jerusalem⁽²⁸⁾.

²⁵ - Report: The displacement of the people of Sheikh Jarrah. War Crime, Not Property Conflict - Position Paper, Palestinian Refugee Portal, Friday 09 April 2021, <https://refugeesps.net/p/17256>

²⁶ - Taher Al-Shash: Final Settlement Negotiations and the Palestinian State: Hopes and Challenges, 1st Edition, Dar Al-Shorouk, Cairo, 1999, p. 200.

²⁷ - Abd Maarouf: The Palestinian State and Settlement Projects, 1st Edition, Dar Al-Kitab Al-Hadith Foundation, Beirut, 1994, p. 96.

The third law, "**fortifying Jerusalem**", also came within the most dangerous stage of development around Jerusalem. This happened during the Netanyahu government from 2009 to 2018, which was able to rob American recognition that Jerusalem is the capital of Israel with the transfer of the US embassy to Jerusalem, in December 2017, and the issuance of a number of legislations to Israelize Jerusalem, including: The Jerusalem fortification project, which was issued in July 2017 and aims to amend the Basic Law of "United Jerusalem" issued in July 1980 and referred to earlier to pose a difficulty in dividing Jerusalem within the framework of Future political agreement⁽²⁹⁾.

The law has the most severe impact on Arab and Islamic rights in general, and Palestinian rights in particular, in addition to culminating in the Zionist dream, to transform the Jewish religion into a nationality, on the land of Palestine, and we mean the Jewish Nationality Law, which was issued in July 2018, and includes eleven articles, and the first article of this law bears the title of the basic principles that define Israel and its people, as follows:

(a) The Land of Israel is the historic homeland of the Jewish people, and in it the State of Israel was established.

On the right to self-determination, the first article of the Israeli Nation-State Law states:

(b) The State of Israel is the nation-state of the Jewish people, in which they exercise their natural, cultural, religious and historical right to self-determination.

(c) The exercise of the right to self-determination in the State of Israel is exclusive to the Jewish people.

Any change to this law would require an absolute majority of Knesset members.

It is noted that this law cancels the previous borders, the partition borders, and the borders of June 1967, and speaks of biblical Israel, and therefore it violates international law and legitimacy on the basis of which Israel established Resolution 181, issued in November 1947⁽³⁰⁾, this law provoked wide controversy in some Jewish and Arab circles in Israel, and was labeled racist and that it officially and legally establishes a new Israel.

Second: Measures to Judaize Jerusalem: The first of these measures came immediately after the fall of East Jerusalem, by implementing long-term plans to Judaize Jerusalem with daily procedures that do not stop, these plans were developed by Dr. Morne Benvenisti, Deputy Mayor and Rafel Bunker and the project of a "technical committee", where they all saw the need to intensify settlement and expand the boundaries of the Jerusalem municipality to reach its borders between Khan al-Ahmar in the east, Latrun in the west, Deir Dibwan and Beitin in the north, and the outskirts of Hebron "Kiryat settlements"

This project was designed for the next fifty years on the basis that the population will increase to about 900,000 people, the majority of whom are Jews, and include 30% of the total area of the West Bank, and the occupying authorities have called this project "the father" and includes about 27 Arab villages⁽³¹⁾.

According to this plan, which was known as the "Father - Greater Jerusalem" project, the Israeli government changed the features of Jerusalem, so it worked to remove Arab neighborhoods and neighborhoods and build roads, under the pretext of facilitating the visit of Jews to what they claimed was the "Western Wall", which is (Al-Buraq)⁽³²⁾; The streets that cross the armistice line were

²⁸ - Manal Mokhtar Tawfiq: Jerusalem from Ben-Gurion to Netanyahu, Arab Affairs, No. 96, December 1998, p. 2018.

²⁹ - Report on the relocation of the US Embassy to Jerusalem: accessed: 11/7/2023, <https://2u.pw/0SxDtpv>

³⁰ - Ibrahim Abrash: The Israeli Nation-State Law and the Palestinian National Charter, 28/7/2018, Al-Ghad, <https://2u.pw/K74cNZd>

³¹ - Muhammad Awad Al-Hazaimeh: Jerusalem in the Arab-Zionist Conflict, 1st Edition, Dar Sarah for Advertising, Publishing and Distribution, Amman, Jordan, 2000, p. 181.

³² - Raef Yousef Najm: The Danger of Israeli Excavations on the Temple Mount, Symposium on Israeli Excavations in Jerusalem, Department of Palestinian Affairs in Cooperation with the League of Arab States, Cairo, 20-21 April 2011, p. 8.

widened and paved again, 135 Arab homes were demolished in the Al-Maghariba neighborhood opposite the Western Wall, and the Jewish sector in West Jerusalem was opened and merged into East Jerusalem⁽³³⁾.

But the most important Judaization measures are: that the Israeli government conducted on the twenty-sixth of June / June 1967, a census of the residents of East Jerusalem, and offered them Israeli citizenship, but only a few accepted it, and considered the rest of the population permanent residents in Israel, and allowed those with Jordanian nationality to keep their passports, and subjected these residents to the Israeli law, judiciary and administration, and Israel resorted to several means to restrict the Palestinian residents of the city.

In order to reduce their number, including not granting them building permits, demolishing their unauthorized buildings, withdrawing their identity cards on the grounds that they have lived outside Jerusalem for more than seven years (even if they are in the West Bank), and taxing them at 22% of the total population⁽³⁴⁾.

The Jewish quarter in the Old City was also built in 1985, and a cordon of residential neighborhoods was established surrounding East Jerusalem from the northern and southern sides, so that those neighborhoods blocked the city's outlet from these two sides, while the remaining outlet in the direction of the east was subject to the implementation of the plan for the establishment of Greater Jerusalem⁽³⁵⁾, which aimed at settlement outside the city wall.

The first episode is the attempt to isolate the city from the Palestinian people.

The second episode: the attempt to isolate the people of Jerusalem from the institutions of Jerusalem in the city.

Episode Three: Attempt to isolate Jerusalem from the international community⁽³⁶⁾.

After the Oslo Declaration in September 1993, the Israeli government escalated its plan to erase the Arabism of Jerusalem and abolish Arab Jerusalem⁽³⁷⁾.

These measures were accompanied by a campaign of violations against Muslim and Christian religious sites, while limiting the freedom of Muslims and Christians to access religious sites, in preparation for their removal and the establishment of the alleged Temple in their place⁽³⁸⁾. Netanyahu's policy during his first government (1996-1999) towards East Jerusalem adhered to several things:

The first is to confirm its annexation of sovereignty with West Jerusalem, and to reject the idea of dividing Jerusalem into Western Israeli and Eastern Arab.

The second thing: confirming the Israeli rejection of the "absolute" Kodat

Third: Confirmation of the closure of Orient House "and any PLO offices in Jerusalem"⁽³⁹⁾.

To achieve this policy, the Netanyahu government decided to start the establishment of the settlement of Harhuma on Mount Abu Ghneim with the aim of achieving territorial contiguity with Jerusalem and towards the northwest and to the heights overlooking Jericho to the east and linking the

³³ - Ibrahim Abu Lughod: Judaization of Palestine, translated by: Asaad Rizk, Publications: Kuwait Sociologists Association and the Research Center of the Palestine Liberation Organization, Kuwait, February 1972, p. 384.

³⁴ - Taher Al-Shash: previous reference, p. 95.

³⁵ - Ibid., p. 152.

³⁶ - Imad al-Din Helmy Abd al-Fattah: Al-Quds: History and the Future, Arab Affairs, No. 96, December 1998, p. 221.

³⁷ - Muhammad Khaled al-Az'ar: The Zionist Project and Jerusalem in the Mandate Era: An Attempt at a Capital, Arab Affairs, No. 96, December 1998, p. 170.

³⁸ - Abdullah Kanaan: Jewish Settlement in the City of Jerusalem, Publications of the Royal Committee for Jerusalem Affairs, 1st Edition, Amman, 2003, p. 31.

³⁹ - Ahmed Sidqi Dajani: The Issue of Jerusalem in the Thought of the Zionist Netanyahu, Conference of the Faculty of Arts at Zarqa National University, The Hashemite Kingdom of Jordan, 1998, p. 268.

southwestern settlements, with the aim of separating "Greater Jerusalem" from the rest of the West Bank by closing south Jerusalem, and until 1998, 28 settlements⁽⁴⁰⁾ and 180,000 settlers were established in East Jerusalem⁽⁴¹⁾.

Under Netanyahu's second government between 2009 and 2018, Jerusalem witnessed a systematic Judaization campaign targeting various areas, including the Judaization of education and curricula in Jerusalem, and the establishment of new settlements, which included thousands of population units, as well as American recognition of Jerusalem as the capital of Israel, the relocation of the American embassy to Jerusalem, and the issuance of a number of legislation to Israelize Jerusalem⁽⁴²⁾.

Third: It can be said that what the process of Judaization of Jerusalem has reached is: that the occupation government announced that the number of Jews in East Jerusalem has exceeded the number of Palestinians, while before June 1967 there were not a single Jew compared to 66,000 Palestinians in Jerusalem, "The number of Jews in East Jerusalem in 1993 was about 160,000 compared to 155,000 Palestinians"⁽⁴³⁾, and this matter developed significantly in 2020, due to the policy of Judaization and the expulsion of the people of Jerusalem from it, according to the Israeli report. Annual May 2022 issued by the Jerusalem Institute for Policy Research; The population in Jerusalem reached 951,100 in 2020, including 570,100 Jews (61%) and 366,800 Palestinians (39%), including 353,800 Muslims and 12,900 Christians⁽⁴⁴⁾. During the preparation of this research on the seventeenth of August 2022, the Israeli government announced its claim Construction of 400 settlement units on the Jerusalem-Hebron road in the Sur Baher area, less than 6 km from Jerusalem and belonging to the Jerusalem Municipality⁽⁴⁵⁾.

Third Theme: Arab Efforts to Support the Population of Jerusalem

Jerusalem symbolizes the biggest issue of this era; and talking about Jerusalem and Arab and international support and assistance extends over time, Jerusalem was the common denominator not only for the Palestinians but for the Arab and Islamic world, and the importance of Jerusalem and the conflict around it increases due to the demographic factor heading

In favor of Jerusalem, despite the Judaization and obliteration operations committed by the occupation, in mid-2020, the population of the Jerusalem governorate reached about 461.700 individuals⁽⁴⁶⁾.

There is no doubt that some of the events that afflict the Palestinians in particular and the Arab world in general have an immediate impact on the scene, such as: the division and the situation of the Arab world and what swept through major transformations after 2011, which reflected on the official and popular Arab interest in the city of Jerusalem⁽⁴⁷⁾, and constituted an Arab retreat and self-retreat.

After the aggressive occupation policies against Sheikh Jarrah neighborhood in 2021 in particular and the whole of Jerusalem in general, the Sword of Jerusalem War broke out, and there is no doubt that it is not equal, but it paralyzed the vital occupation airports and disrupted the overall life, and the Palestinians succeeded in uniting the fronts in both the occupied West Bank and Jerusalem, the Palestinian interior in 1948, and the Gaza Strip⁽⁴⁸⁾ against the policies of aggression.

⁴⁰ - The most prominent of these are the settlement: Nabi Yaakov, Pisgat Ze'ev, French Hill, Ramot, Ramat Shlomo, Talpiot, Armon Hanatzif, Gilo, Har Homah, GivatHamatos, and the Atarot Industrial Zone. Abdul Raouf Arnaout: The Jerusalem Report. A story of discrimination between two cities, Anatolia, 06.12.2021, <https://www.aa.com.tr/ar>

⁴¹ - Taher Al-Shash: previous reference, p. 151.

⁴² - Together: The link has already been mentioned.

⁴³ - Taher Al-Shash: previous reference, p. 95.

⁴⁴ - Bilal Daher: Israeli statistics: 61% of Jerusalem residents are Jews and 39% are Palestinians, published on: 26/05/2022 - 11:21, Arab48, <https://www.arab48.com>

⁴⁵ - Ajyal Radio, Ramallah, 12 pm news bulletin, Wednesday 2022/8/17

⁴⁶ - Palestinian Central Bureau of Statistics: Al-Quds Statistical Yearbook June 2021 No. 30, Ramallah, Palestine, p. 25.

⁴⁷ - Osama Abu Nahl, Bahaa Khalaf Allah: The Palestinian division and its repercussions on the issue of Jerusalem 2016, within the Jerusalem Conference in light of local, regional and international changes 2016.

⁴⁸ - Safa Ramallah. 21/5/2022, <https://safa.ps/post/328317/%D9%83%D9%8A%D9%81>

All this was to repel a series of aggression since the first moment of the occupation in 1967, which tried to dissolve and Judaize the city, create a state of geographical contiguity within the depth of the occupation and increase the settlement area at the expense of the West Bank, even if this was through the destruction of residential communities, which may constitute an obstacle to the occupation policies, as happened to the villages of: Latrun, Emmaus, Yalo and Beit Nuba.

The occupation enshrined its policies as laws by issuing invalid orders to annex East Jerusalem to the western part of the city, then dissolving the Palestinian Secretariat Council and distributing the Israeli identity.

Jordanian laws were abolished, Sharia courts and Arab banks were closed, Israeli education curricula were imposed, and land and population were subjected to all forms of the Palestinian Authority⁽⁴⁹⁾.

The unity of these popular fronts came as a victory for the occupied city of Jerusalem and the blessed Al-Aqsa Mosque, following the storming of Al-Aqsa Mosque on the morning of May 10, 2021, by the occupation forces, arresting and injuring dozens of protesters, as well as an attempt to demolish Palestinian homes in Sheikh Jarrah neighborhood.

In the face of the above, the resistance factions in Gaza warned the occupation of the consequences of crossing the red lines in Jerusalem and Al-Aqsa, and for the sake of Jerusalem and Sheikh Jarrah neighborhood, despite the layers of the siege paths, its types and the hoops imposed on it regionally and internationally, but the battle of the sword of Jerusalem achieved a set of facts and facts:

The resistance in Gaza has proven to be a national resistance for all Palestinians and is not confined to the Gaza Strip, and its cause is not only the lifting of the siege on the Strip.

- Resistance to all Palestinians, and it is related to a liberation project, not a geographical place."

The battle of Jerusalem came to achieve the goal of defending Al-Aqsa Mosque and the people of Jerusalem and to come out to the circle of action by imposing the reality of the priority of Jerusalem and the centrality of the Palestinian cause at the level of any approach to the region and not to ignore and neglect it⁽⁵⁰⁾.

For the sake of Palestinian causes, especially Jerusalem, the West Bank is almost a daily arena, recording about 200 cases of resistance per month in addition to stone-throwing, "but this arena must be strengthened, and we must try to understand the problems that have arisen in it, and seek to restore and develop the organizational work of the resistance."

The one who united the fronts is Jerusalem, because it is the heart of the resistance, and its exposure to Israeli aggression is an existential threat to all Palestinians⁽⁵¹⁾.

He pointed out that this Palestinian force was supported by most of the peoples of the world, as the Palestinian position in its popular and armed resistance was consistent with its right, and this was one of the main reasons for the unity of anger and resistance against the occupation and its policies⁽⁵²⁾.

Jerusalem is still under the weight of apartheid policies and arbitrary occupation measures represented by checkpoints, separation between its neighborhoods and obstruction of the movement of its people. With regard to the Arab side, Algeria's position has been advanced since the escalation of events in Jerusalem, where leaders of Algerian parties, associations and unions participated on Sunday 9/5/2021 in launching a solidarity and support campaign for Jerusalem and the Palestinian people, under the slogan "Jerusalem hand in hand", against the attempts of displacement and the continuous violations of the Israeli occupation in occupied Jerusalem, especially in Al-Aqsa Mosque. Sheikh Jarrah Revelation.

⁴⁹ -Palestinian Central Bureau of Statistics, p. 20.-

⁵⁰ - Saleh Hassan: The Battle of the Sword of Jerusalem in the Balance 2021, Al-Zaytouna Center for Studies and Consultations - Beirut, May 2022. P9.

⁵¹ - Mahmoud Ali: "Sheikh Jarrah" in East Jerusalem, Assiut University, without mentioning the year of printing, p. 10.

⁵² - Safa Ramallah.21/+ 5/2022, <https://safa.ps/post/328317/%D9%83%D9%8A%D9%81>

In a seminar attended by a number of leaders of political parties, associations and trade unions, Ahmed Ibrahim, head of Al Baraka Association, warned of the seriousness of the situation in Jerusalem and all of Palestine, with renewed Israeli attempts to displace Palestinians from their homes and neighborhoods.

"The Zionist project has reached a dangerous stage related to Al-Aqsa Mosque, where it wants to realize its false myth at the expense of the sanctities, that Israel will not single out the Palestinian people. He also called on the Algerian authority to take positions that honor the history and struggles of Algeria for Palestine and that: "The only solution is for the Palestinian people to escalate the various types of resistance in Jerusalem and the West Bank."

Western and from Gaza. It is the duty of Muslims and the free people of the world to support the legitimate struggle of the Palestinian people."

The movement called on "all national and Islamic forces, popular and official, in the Islamic world to clearly express their support for the cause and coordinate among them to stabilize the Palestinian people stationed, and to send clear messages to the occupying entity and its supporters that the Palestinian cause cannot be besieged."

For his part, the Palestinian ambassador to Algeria, Amin Maqbool, said that "the Palestinian people are fighting an honorable battle in defense of Jerusalem and the sanctities of the nation," adding that "Algeria, the state, people, parties and associations, our return to historical positions in defense of the right of the Palestinian people."

In this context, the National Building Movement published a statement, condemning the Israeli violations in Jerusalem, "including barbarism, aggression against peaceful worshippers, violation of rituals, and raids on fasting people in Al-Aqsa squares in front of the eyes of the whole world."

The movement called on the Organization of the Islamic Conference to take immediate action "to protect our Palestinian brothers and stop the attacks of the occupation soldiers against them." It also called for "discussing ways to embrace the Jerusalem intifada, which expresses the continued Palestinian rejection of the occupation and Judaization."

She urged human rights groups to "register Zionist violations and submit them before fair courts and international organizations."

The movement called on President Abdelmadjid Tebboune to take another stand like its predecessors to do what can be done towards Al-Aqsa and the just cause of Palestine.

Since the beginning of Ramadan, Al-Aqsa and its surrounding neighborhoods have turned into a battlefield between Jerusalemites and the occupation forces and settlers.

Israeli attacks on worshippers in Al-Aqsa, Sheikh Jarrah and Damascus Gate on Friday evening injured 205 people, with "most of the injuries in the face, eye and chest by rubber bullets," according to the Palestinian Red Crescent.

With regard to the official response, the Algerian government condemned, in a statement, the attacks, which it described as "racist and extremist", recorded in the occupied city of Jerusalem, on Palestinian civilians, and depriving them of the freedom to practice religious rites at the blessed Al-Aqsa Mosque.

It condemned in the strongest terms "the repeated attempts to legitimize the logic of seizing the lands of others by force and imposing sovereignty over this holy city, in flagrant violation of the resolutions of international legitimacy."

According to the text of the statement, Algeria called on the international community, in particular the United Nations Security Council, to take urgent action to provide the necessary protection for the Palestinian people and their holy sites, and to put an end to these criminal acts and the Israeli occupation policy in the Palestinian territories⁽⁵³⁾.

⁵³ - The New Arab: Omar Lahyani Report: 9/5/2021 ,<https://2u.pw/EOVBV1A>

Jordan's popular and official position was one of the most advanced positions, as protest marches began towards the border, and the House of Representatives unanimously announced the lifting of a memorandum signed by 130 members out of 130 members of the Council of Ministers demanding the expulsion of the Israeli ambassador⁽⁵⁴⁾ and the summoning of the Jordanian ambassador from the occupying power.

With the escalation of the situation in all of Palestine, the crowds were heading to the northern borders of Palestine with Lebanon, from Maroun Al-Ras, and along the border line and the demonstrators raised the Palestinian and Lebanese flags⁽⁵⁵⁾, but things evolved towards the launch of projectiles from southern Lebanon towards the occupation to confirm that the area of fire may expand⁽⁵⁶⁾, and in the far Arab world in Morocco rose up most cities in support of Most Moroccan parties organized solidarity vigils with Al-Aqsa⁽⁵⁷⁾.

The fourth axis: Islamic efforts in support of Jerusalem: The positions of most Islamic countries came in support of the Palestinian position, as Malaysia and Indonesia constitute an important weight in supporting the Palestinian cause in East Asia in particular, and at the Asian level in general, as the two countries did not rush to open diplomatic relations with Israel at the start of the settlement path at the beginning of the nineties, which made their role important as a Palestinian support card and as a disruptor to penetrate Asia Israeli, but structural and behavioral differences in the political systems of the two countries led to a specificity in each country's reading of the Palestinian issue from On the one hand, in the form of support and its ideological foundations⁽⁵⁸⁾.

Malaysia and Indonesia have a peculiarity at the level of Southeast Asia as two countries with a Muslim population, as Indonesia sits at the top of Islamic countries in terms of population, while Malaysia constitutes a distinctive economic weight at the level of its region and at the level of Islamic countries in general.

The Palestinian relationship with these two countries constituted an important support for the Palestinian cause in two parts: the first is their role in limiting Israel's penetration into Southeast Asia, and the ASEAN countries in particular, and their work to mobilize support and advocacy for the Palestinian cause in that region, and the second is the lack of official diplomatic relations between the two countries and Israel, and linking them to any official relations with Israel to end the occupation and establish a Palestinian state.

Malaysia recently opened a fully representative embassy for its country in the State of Palestine and on the territory of Jordan due to the obstacles of the occupation, while Indonesia deterred Australia and prevented it from moving its embassy to Jerusalem, using the influence of mutual interests between the two countries.

On the other hand, Palestine has begun to look to the East with greater interest during the last ten years, as the visit of President Mahmoud Abbas to Japan in 2010 resulted in the crystallization of the idea of a conference for East Asian Cooperation for Development in Palestine (CEPAD), which was organized three editions in 2013, 2014 and 2018 in the member countries of Asia, while the fourth edition was held in 2019 in Palestine.

Although the basic identity of CEPAD is based on Palestine benefiting from the Asian development experience in building institutions and establishing sustainable development, the political identity is present through the permanent emphasis on the two-state solution, ending the occupation and supporting Palestinian rights. In the final communiqué of the third meeting held in Bangkok, the conference committed to working to create an enabling environment for the establishment of a Palestinian state, and to emphasize the support of UNRWA in the face of the crises it faces, and the

⁵⁴ - Anatolia: Naqir Laith Al-Junaidi: <https://2u.pw/bQ7uLok>

⁵⁵ - Al-Quds Al-Arabi: Accessed on 21/5/2023: <https://2u.pw/QmSDxA>

⁵⁶ -ChafikChoucair: May 14, 2021 Al Jazeera Center for Studies <https://studies.aljazeera.net/ar/article/4996>

⁵⁷ - Mohammed Al-Raji's Report, accessed on 14/5/2021 <https://2u.pw/Ov9HrjE>

⁵⁸ - Ibrahim Samih Rabaya: Research Center, Palestine Liberation Organization, Al-Bireh Ramallah, p. 1.

statement spoke of a three-year development support plan focusing on the sectors of local governance, water, agriculture, medium and small enterprises, technology, vocational education and other vital sectors, and this was followed up in the next meeting held in Palestine.

In light of the common denominators between Palestine, Indonesia and Malaysia, the most important of which is religious culture, they represent two basic bases for any expansion of Palestinian diplomacy in Asia, hence it is important to note that both countries have a political structure and different determinants of foreign policy, and despite their continuous support for the Palestinian cause politically, diplomatically and less developmentally and economically, the determinants, causes and forms of this support are different, and the transformations of the structures of the two systems impose a re-reading of the future of the relationship and support by Indonesia and Malaysia for the Palestinian solution⁽⁵⁹⁾.

The popular movement rejecting the Israeli aggression on the Gaza Strip and occupied Jerusalem continued in a number of Indonesian cities and reached its peak in the capital Jakarta on Thursday morning, after a day full of similar demonstrations in several cities around the world.

In Jakarta, the opposition Justice and Welfare Party (JWP) joined the line of organizing protest demonstrations against Israeli aggression, preceded by student organizations and trade unions in the world's most populous Muslim country⁽⁶⁰⁾.

From another angle, the Turks at the official and popular level stressed the stability of the Turkish position in solidarity with the Palestinians, as thousands of Turkish citizens participated and carried Turkish and Palestinian flags in front of the Israeli embassy and chanted slogans that said: "The Turkish army will go to Gaza"⁽⁶¹⁾.

Iran: Iranian Supreme Leader Khamenei said: Palestinians wherever they are are one body, and stressed the importance of solidarity and cohesion of the Palestinian sectors in the face of Israeli aggressions, and the Speaker of the Shura Council condemns Israeli crimes, and dozens of Iranians in the capital Tehran demonstrate in solidarity with Palestine and in support of Jerusalem and Gaza.

Iran's Supreme Leader Ali Khamenei said that Palestinians, whether in Gaza, Jerusalem or the West Bank, whether in the territories occupied in 1948 or in the camps, "constitute one body." Khamenei stressed the importance of the Palestinian people turning to "a strategy of cohesion, so that each sector defends the others." He pointed out that the young Palestinian, who once defended himself with stones, is now "responding to the enemy by firing precision rockets," and in this context, Iranian Shura Council Speaker Mohammad Bagher Qalibaf condemned "the continuous Israeli crimes against the Palestinian people" and "violating the sanctity of Al-Aqsa Mosque."

"This entity is not committed to human rights, and we see it committing crimes daily against Palestinians, but our question is where are the universal human rights of these crimes and why do they do nothing? Why don't international forums say something?" Iranian Foreign Minister Mohammad Javad Zarif spoke with the political bureau of Hamas, Ismail Haniyeh, on Monday, on the latest developments in occupied Palestine, expressing "Iran's solidarity with the Palestinian people," and strongly condemning the Israeli actions.

Zarif wrote on Twitter earlier yesterday that "it was not enough for Israel to steal Palestinian homes and land, and establish an apartheid regime, and today it is targeting and shooting innocent worshipers inside the third holiest place of Muslims and in the holiest."

In the context of popular movements, dozens of Iranians staged a sit-in in the capital Tehran in solidarity with Palestine and in support of Jerusalem and Gaza. During the sit-in, participants waved the Palestinian flag and slogans calling for the fight against normalization and the protection of the city of Jerusalem in the face of the Israeli onslaught⁽⁶²⁾.

⁵⁹ - Ibrahim Samih Rabaya: previous reference, p. 1.

⁶⁰ - Al Jazeera, accessed on 20/5/2021, <https://2u.pw/TK8mrTa>

⁶¹ - Al Jazeera, accessed on 7/4/2023, <https://2u.pw/cVcOCyp>

⁶¹ - BBC 18/5/2021, <https://www.bbc.com/arabic/interactivity-57160061>

⁶² - Mayadeen: 11/5/2021, <https://2u.pw/gKhhbfg>

In Iran, Supreme Leader Khamenei stressed the importance of the Palestinian people's orientation towards a strategy of cohesion, pointing out that the young Palestinian who once defended himself with stones is now responding to the aggression by firing precision missiles⁽⁶³⁾.

5. RESULTS

The case of Sheikh Jarrah was not a case of a legal dispute between two parties over the ownership of a house or a property in a court, but rather a case of homeland in a miniature way, which is the same policy that he followed in controlling Palestine; the case of Sheikh Jarrah was a battle carefully planned and executed with perfection by the occupying power, the aim of which was to control and Judaize Jerusalem, and to make matters worse, the Jordanian government left them without a solution that guarantees them their rights, especially after the people committed to the conditions of Agreement between them, UNRWA and Jordan and they gave up their rights as refugees in exchange for receiving houses with a lease agreement ending in ownership after 3 years.

It was also found that the occupation authorities sought to separate Jerusalem from its Arab surroundings, isolate the people from Arab institutions, and isolate Jerusalem from the international community, by surrounding Jerusalem with a large belt of settlements, and preventing the existence of Palestinian institutions of a political nature, such as the closure of the Orient House.

Despite the policies of the occupation, all Palestinian areas stood united behind Jerusalem and Sheikh Jarrah neighborhood, and most Arab and Islamic peoples turned against the aggression of the occupation.

6. RECOMMENDATIONS

- Popular coordination in what is known as popular diplomacy between Arab and Islamic countries through communities and civil society institutions.
- Unifying the efforts of international and regional human rights institutions.
- Supporting the steadfastness of the people of Jerusalem and supporting them in various fields to confront aggression and its Judaization policies.

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⁶³ -Bara'a Darzi et al.: The Palestinian Scene, Researcher for Palestinian and Strategic Studies, Beirut, 2021, p. 59.

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AUTHORS' BIOGRAPHY



Sami Muhammad Saeed Al-Astal, is Vice Dean of the Faculty of Arts and Humanities, Al-Aqsa University Adviser in the Palestinian Ministry of Foreign Affairs. Supervisor of many master's theses in diplomacy, international relations, modern and contemporary history. Co-author of the Palestinian Curriculum in the Palestinian Ministry of Education in 2017.



Dr. Mohamed Abdel-Gawad Al-Batta, is Researcher and writer in modern and contemporary history, independent researcher, specialist in the history of the Palestinian cause, and part-time professor at Al-Quds Open University. Fellow, arbitrator, and international academic resident accredited by the American Research Foundation, and member of the scientific committee of many international and local conferences. Member of the Supreme Advisory Board of the I want platform for Arabic-speaking scholars, experts and researchers for the year 2023, and a member of the Arab Arbitrators Team of the Arab Conferences Network.

Member of the Board of Directors of the Citadel Association for Heritage Care in Khan Yunis / Palestine, and coordinator of the cultural forum for the Khan Yunis Governorate Families Forum 2018-2020.

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