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Jerusalem

Going from the Gracious Human Environment to Suffering under the Israeli Occupation

Hisham Yacoub



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This paper is a summary of a book titled **Jerusalem: Going from the Gracious Human Environment to Suffering under the Israeli Occupation**, authored by researcher Hisham Yacoub. The book was published in Arabic in 2019 by Al-Quds International Institution and Al-Aqsa Committee for Assistance (Hayat Nusrat Al-Aqsa).

Hisham Yacoub

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Jerusalem: Going from the Gracious Human Environment to Suffering under the Israeli Occupation





First: Jerusalem as a Universal Humanitarian Umbrella

Jerusalem is rich with elements of history, civilisation, and religion that elevate it to a level of uniqueness not found elsewhere across the world. It is the only city in the world that followers of the three monotheistic religions believe is sacred.

In Jerusalem, politics, religion, history, and humanity intersect, and it is extremely difficult to isolate these paths one from the other; they are intertwined and are almost one. This is why the city has such a crucial status.

It is equally important to point out that Muslims, since Caliph Umar's conquest of Jerusalem in 16 AH / 637 AD, have realised the special status of Jerusalem, translating that realisation into what might be called the 'Jerusalem Constitution', which is embodied in al-'Uhda al-'Umariyya [Umar's Assurance].

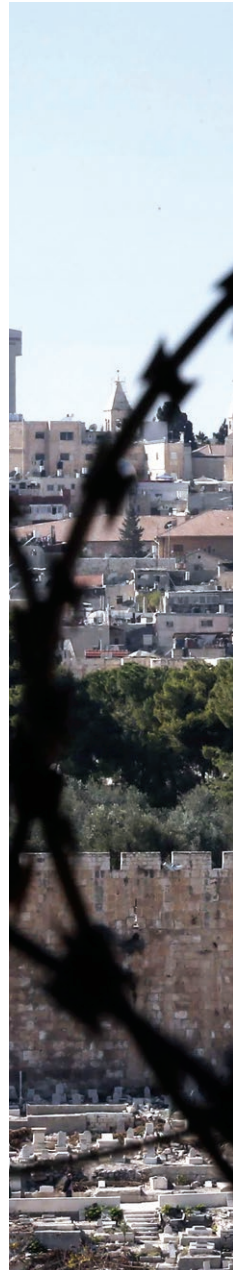
Umar's Assurance established lofty human values in keeping with the nature of Jerusalem, which has its place in the conscience of humanity, with its various divine laws and civilizations.

Second: How has Jerusalem lost its Universal Humanitarian Characteristic?

Many studies have summarised the principles of the Zionist movement in two aspects: Religion and nationalism, and the conflict in Palestine has been diminished to a conflict between 'two religions' or 'two nationalities'; consequently, we have lost the opportunity to introduce a broader definition of our conflict with Zionism. As a result, we have not been able to convince large sections of humanity that the conflict in Palestine touches them at heart; such sections may not be interested in a conflict that concerns only 'two religions' or 'two nationalities.'

The colonial foundations of the Zionist movement are among the most critical matters to pay attention to. Given the fact that it is a colonial movement that inherited colonialism from major colonial Powers, spearheaded by Britain, Israel is believed to be a functional state.

With the establishment of Israel on the Land of Palestine in May 1948, its features became clearly visible. It is an entity characterised by:





- Settler colonialism aiming to occupy and exploit territory.
- Desire to replace and displace others whilst keeping settlers independent of the indigenous people whom it seeks to dispose of.
- Disregard, paying no attention to the presence, history, identity, and legacy of others.
- Isolationism, governed by a mindset of hostility, suspicion, fear, and a 'ghetto' mentality which rejects others.
- Superiority, seeing others as inferior being 'the chosen people', while the rest of human beings are born to serve them
- Israel's doctrine entertains the notion that anyone who challenges its existence should be uprooted. To this extent, if all researchers agree that the notion of uprooting others is rooted in Zionist ideology, many narrow down its forms to two: displacement of the indigenous Palestinian population or killing them and confiscating Palestinian territory.



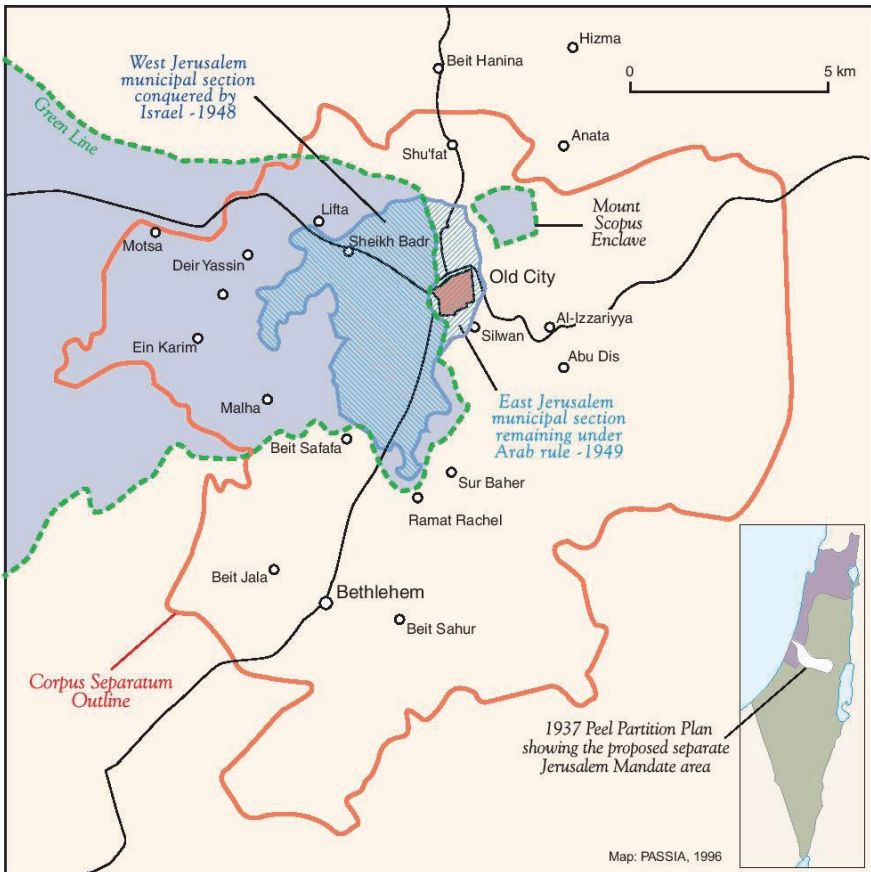
Third: How has the International Community Forsaken Jerusalem?

On 29 November 1947, the General Assembly of the United Nations passed Resolution 181, known as Resolution for the Partition of Palestine, which proposed the partition of Palestine into three parts: a 55% Jewish State, a 44% Arab State, while Jerusalem and some of its surrounding areas would be placed under a special international regime (*corpus separatum*) under the supervision of an international trusteeship council.



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Despite their support for the Zionist movement in Palestine, the great colonial Powers have never lost sight of the special status of Jerusalem. Resolution 181 had not been the only one in this regard. It was preceded by the report of the Peel British Royal Commission which recommended that Jerusalem, Bethlehem, Nazareth, and Lake Tiberias be placed under a separate British mandate.



Jerusalem according to Resolution 181

What concerns us in this regard is that the fact that Israel has sole control over Jerusalem, and is relentlessly trying to colour it with a Jewish character, to promote only its rhetoric, to be the sole authority, and to spread false geographical, historical, and cultural information constitutes a crime committed by Israel not only against Jerusalemites, but also against the will of the whole international community.

On 10 November, 1975, the international community took a huge step towards introducing a real description of Zionism. The United Nations General Assembly passed Resolution 3379, which stated that 'Zionism is a form of racism and racial discrimination.' However, 16 years later, the international community proved disappointing when the United Nations General Assembly passed Resolution 8646 which revoked Resolution 3379.

Fourth: The Israeli Occupation of Jerusalem as a Threat to Humankind: How?



The Israeli occupation of Jerusalem and Palestine may be the most serious form of colonialism known to man throughout history. This is especially true considering all its characteristics since its beginnings, and these still persist. The occupation was founded on:



More than seven decades after its establishment, it is clear how Israel constitutes a threat to humanity:

1) The Israeli Occupation is a Threat to Civilisation in Jerusalem:

The price of the establishment of Israel has been the change of the narrative pertaining to the conflict with it, in addition to the oppression of human history, as well as the human being himself. In order to justify the establishment of Israel, the following had to be achieved:

- Falsification of history and invention of unfounded narratives.
- Employing archaeology to formulate a seemingly coherent narrative that supports 'Jews' right' to establish a home in Palestine.
- Distortion of the true geographical identity of territory.

Instead of independently seeking to interpret human presence in Jerusalem, Israeli archaeologists take the Jewish religious accounts for granted then provide an evaluation of archaeological discoveries that matches such accounts. All this happens under pressure from settler organisations, led by the Ir David Foundation [Elad].

Israel has worked hard to 'silence history' by reducing Palestine's history to the period when David and Solomon - peace be upon them - established a small kingdom, while the rest of the nations were passers-by, and fall within the Jewish interpretation of Palestine's history. Furthermore, they can only be seen from the perspective of the Jews' connection to Palestine!

The threat to human civilisation in Jerusalem does not stop at monument forgery, silencing history, or distorting geography. It goes beyond that to attempting to reduce the religious diversity in Jerusalem to a single Jewish guise. Islamic sanctities in the city are vulnerable to Judaisation, desecration, and restrictions, for example, prohibiting entry into Al-Aqsa Mosque, deportation, arrest, beating, and penalties are all actions taken by the Israeli authorities against worshippers seeking to exercise their legitimate right to worship.

Christian sanctities are also targeted; Israel is involved in the theft of endowment from Christian churches in Jerusalem. It also blackmails churches through forcing them to pay taxes they are exempt from. Several churches in Jerusalem have been burned or destroyed, while others found insulting phrases about Christ and Christianity written on their walls.



Israeli price tag gangs attack Christian holy sites in Jerusalem

Whoever diminishes Jerusalem to figures and statistics, used as indicators of the progression of Israeli aggression, is mistaken. The calamity is too huge to be expressed by numbers; it is an act of aggression against human existence, civilisation, and heritage.

2) The Israeli Occupation of Jerusalem: An Ongoing International Israeli Offence

International support for the Zionist movement led to the establishment of a colonial state on the ruins of a people rooted in their land. It can be said that the international community's crime can be summed up by the fact that never before in the history of mankind had the world's influential States colluded to replace a people with another like this.

Between 1947 and 2008, 300 recommendations and resolutions concerning Jerusalem were issued directly or indirectly by the United Nations and its principal or subsidiary organs. All

those resolutions were not implemented because of Israel's intransigence, which, since its establishment in May 1948, remained defiant against international resolutions.

In fact, the Jerusalem and Palestine issue is among a few issues which received such international attention, if not the first; however, the United Nations had to act according to political considerations, and collusion based on the common interests of the World Zionist Organisation and colonial Powers was a key and crucial factor in the realisation of the Zionist programme aimed at creating a state for Jews.

3) The Israeli Occupation is a Threat to Human Values

The literature of the United Nations and other nations of the world celebrates human values, such as justice, freedom, tolerance, the right to live with dignity, the right to self-determination, etc. Regardless of the extent to which such values are adhered to, they have at least created common ground between the nations of the world, which continuously mention these values in the course of their search for solutions to world conflicts, talking about the envisaged ideal world.

Israel has committed a crime that knocks the bottom out of these values, and the international community's wilful ignorance has only made it a perfect one. The most important value that has fallen victim to Israeli arrogance is the human being himself.

Since Zionist colonial settlement spread throughout Jerusalem, the Palestinian human being was the most difficult obstacle hindering the expansion of this settlement enterprise and its attempts to take

root. The founders of the Zionist movement realised the difficulty of creating a state for Jews in a place inhabited by an overwhelming Arab majority; consequently, the concept of deportation started to crystallise into a belief.

On the outskirts of Jerusalem, Zionist gangs committed the most infamous massacre in the history of Zionist criminality: the Deir Yassin massacre in which 254 villagers were martyred after Zionist gangs killed them in every conceivable way.



The practice of murdering Jerusalemites has not stopped for nearly 100 years, and the culprits are Israel's soldiers, gangs, and settlers alike. There is ample evidence in this regard, not least the killing and burning by Israeli settlers of the child Mohammed Abu Khdeir in July 2014.

4) The Israeli Occupation is a Threat to Peace and Security in the World

The United Nations' top objective has been maintaining peace and security across the world. In violation of that, Israel was founded on the skulls of Palestinians and Arabs. The Arab and Muslim region has become a hotbed of relentless conflict as a result of inserting a foreign entity into it. The whole world has been impacted by this conflict. Israel's doctrine is founded on the unbridled desire to kill, persecute, and discriminate. This means that stability in the region cannot be achieved as long as this entity exists.



Bab al-Asbat uprising in July 2017

If we follow the course of the conflict in Jerusalem and Palestine, we will find that confrontations have not stopped there since the 1920s until the time of writing; they subside only to break out once again. The region will not calm down until the great Powers realise that the natural, legal, historical, and religious rights of the people of Palestine are stronger than their colonial greed.



Palestinian protests following Al-Buraq Uprising in 1929

Fifth: What Has Humankind Lost with the Occupation of Jerusalem?

In order to imagine the magnitude of the loss the occupation of Jerusalem inflicted upon humanity, we put forward a number of questions, the answers to which will be left to the imagination of those who sincerely care for this world:

- How much will historians suffer when they scrutinise the false narratives propagated by the founders of Israel to legitimise their actions?
- How much world archaeologists will suffer trying to realign the objectives of excavations in Jerusalem with their abstract scientific approach, away from the control of biblical interpretations, then re-reading the archaeological findings with the eye of a truth seeker, not the eye of one inventing a history that does not exist?
- How much effort will practitioners of law need to convince people that





there exists justice which retaliates upon perpetrators when they see Israel has gone unpunished all these decades?

- How much the world's security, stability, and economy have endured due to the creation of Israel?
- How much effort do we need to restore confidence in human values after they have been dragged through the mud of international and Zionist conspiracies?

Sixth: The Jerusalem Occupation Crime: Criminals, Victims, and Tools

In order to have a better understanding of the nature of the humanitarian catastrophe that resulted from the occupation of Jerusalem, it is worth determining the criminals who committed the crime of the occupation of Jerusalem and who the victims are.

It is clear from the above presentation that there are two criminals: The first is the major colonial Powers, and all members of the international community who support Israel. The second is Israel itself.

The victims are Jerusalem and its people and identity, as well as humanity with its values, heritage, and history.



The tools are murder, displacement, restriction, siege, deportation, arrest, Judaisation, settlement, forgery, destruction, the functional international organisations, baseless legislation, unjust veto, among others.





Seventh: How Can Jerusalem Return to the Human Environment?

The most important thing to do is to re-evaluate the conflict with Israel being a serious colonisation of all humanity, with its civilisations and heritage, and then to dismantle the Zionist project, and restore what has been destroyed by Israel in Jerusalem, namely the areas belonging to the common heritage of mankind. The most serious deed that Israel has done is isolating the issue of Jerusalem from its human base, and reducing its account and history to the temporary Jewish presence in Jerusalem.

| Conclusion

It is a mistake to reduce the conflict to one between a Palestinian people and a Jewish people, and to say there are casualties on both sides. In fact, the conflict has to be re-evaluated and placed in its broader context, as it is a conflict between an international Zionist colonial project spearheaded by Israel and a human project led by the Palestinian people.

Jerusalem is an issue as significant as humanity itself, although it is not merely a humanitarian issue; it is not just a human rights issue, or only about aiding the people of Jerusalem. Any attempt to leave out politics, history, religion, and civilisation from the cause is a lacking attempt that diminishes the importance of Jerusalem, and undermines the course of action necessary to get Jerusalem back on track towards its gracious human environment.