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REPORT OF THE SPECIAL COMMITTEE TO INVESTIGATE ISRAELI
PRACTICES AFFECTING THE HUMAN RIGHTS OF THE POPULATION
OF THE OCCUPIED TERRITORIES

Report of the Secretary-General

Addendum

The information dated 14 October 1976 received from the League of Arab States in reply to the communication referred to in paragraph 2 of the Secretary-General's report (A/31/235) is transmitted herewith.

ANNEX

Information received from the League of Arab States

1. From the first day of the Israeli occupation of Al-Khalil in June 1967, Israelis have been entering the Holy Al-Ibrahimi Mosque, trampling underfoot the carpets used for Moslem prayers. This has occurred under the protection of armed Israeli soldiers who, at the same time, have now and then stopped Moslems from entering the Mosque to perform their religious rites. Moslems were therefore obliged to remove the carpets from the Mosque.
2. In the month of Ramadan, to Moslems a month of worship (November 1967), Israeli occupation authorities stopped Moslems from refurbishing the Mosque with carpets, although it was already winter. On 30 November 1967 the Chairman of the Islamic Ulema Authority and Islamic Endowment (Wakfs) Council protested to the Israeli Minister of Defence, asking for permission to lay carpets in the Mosque, but the Minister of Defence rejected their request.
3. In December 1967 Israelis brought a wooden closet into the Mosque in which they placed a copy of the Torah. The Director of Endowments protested to the Military Governor of Al-Khalil on 18 December 1967. The Governor promised to remove the closet and the Torah, but never kept his promise.
4. The Israelis continued to offend Moslem feelings: they entered the Holy Al-Ibrahimi Mosque in groups, chanting and singing while Moslems said their prayers inside the Mosque. The Director of Endowments again protested to the Israeli Military Governor in Al-Khalil on 13 January 1968 but his protest was ignored. Israelis continued those provocative acts, specifically at 12.30 on the night of 11 October 1968; as well as on 23 September 1968 and 1 October 1968. Once again, the Director of Endowments, the Mayor, the Religious Judge, the Mufti and dignitaries of Al-Khalil protested to the Israeli Prime Minister and the Minister of Defence. Protests were also made by all religious judges, Moslem men of religion, and all mayors of the Western Bank and the Gaza Strip. The answer they received from the Israeli authorities was that those authorities resented the protest by Moslems against the access of Israelis to Al-Ibrahimi Mosque, for that was the right of the Israelis.
5. On 11 October 1968 Israeli authorities blew up the stairway leading to Al-Ibrahimi Mosque, and the main gate on the eastern side of the Mosque known as "El-Nasser Qalawoon Portal", a monumental doorway with two historic bronze handles set up by El-Nasser Qalawoon 700 years ago. An Israeli officer took away one of the handles while the other was lost in the debris. The stairway that they demolished was built during the Abbassids Caliphate. The occupation authorities also demolished the well adjacent to the walls of Al-Ibrahimi Mosque, which was dug during the reign of Saladdin.
6. On 21 October 1968 an Israeli guard officer stopped the muezzin at the Mosque from calling for the afternoon prayer.

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7. On 23 May 1969 a group of Israelis, under the protection of three armed Israeli soldiers, entered the Holy Mosque during the night, bringing with them a number of tables and chairs. They remained there all night.
8. On 28 June 1969, Israelis prevented some Moslem women from visiting the Mausoleum of Isaac. Another Israeli, named Levinger, stopped Moslem women from saying their prayers inside the Mosque. The Director of Endowments protested against this act.
9. On 13, 14, 21 and 22 September 1969, a number of Israelis, escorted by Israeli soldiers, entered Al-Ibrahimi Mosque and said their prayers inside the Mosque, disturbing Moslems who were praying there at the time. The Moslems protested against this act.
10. On 17 January 1970, Israelis entered Al-Ibrahimi Mosque with dogs, which is taboo in Islam. They disturbed the Moslems praying, who again protested.
11. In April 1970, Israelis, under the protection of soldiers, brought chairs into the Mosque. The Director of Endowments protested to the Military Governor of Al-Khalil, who promised to remove the chairs but never did.
12. On 16 May 1970, Israelis entered the Mosque, chanting and singing and disturbing Moslems who were saying their prayers.
13. On 9 June 1970, at 10.30 a.m., Israelis entered the Holy Mosque with their dogs, bringing wooden tables with them. The Military Governor of Al-Khalil ignored the protests of the Moslems.
14. On 6 August 1970, Moslems seized an Israeli soldier who was hiding inside the Mosque with the intention of committing a theft. He was handed over to the Israeli Police but was never punished.
15. On 20 September 1970, and again on 29 September 1971, Israelis entered the Holy Mosque and prevented the body of a dead Moslem from being brought into the Mosque.
16. On 28 August and 29 September 1971, Israelis entered the Holy Mosque and performed their own religious rites, disturbing Moslems.
17. On 4 October 1971, a number of Israeli children and youths entered the Mosque chanting, causing a disturbance, playing and throwing pistachio shells inside the Holy Mosque.
18. On 9 October 1971, Israelis entered the Holy Mosque and disturbed Moslems.
19. On 11 October 1971, a group of Israelis entered the Holy Mosque, where they danced and sang while Moslems said their prayers.

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20. On 13 January 1972, the Israeli Military Governor of Al-Khalil summoned the head gatekeeper of Al-Ibrahimi Mosque and ordered him not to allow the bodies of dead Moslems to be brought inside the Holy Al-Ibrahimi Mosque for religious services. He further told him that Al-Ibrahimi Mosque was a synagogue and that the bodies of dead Moslems were not allowed in it.
21. On 18 January 1972, Dr. Amnon came to the Holy Al-Ibrahimi Mosque and informed the head gatekeeper of a ban on religious services to bless the Moslem dead inside the Holy Mosque.
22. On 17 February 1972, the Military Governor asked the head gatekeeper of Al-Ibrahimi Mosque to close the eastern gate of the Mosque during any visits by Israelis to the Mosque, or else he would give orders for the gate to be closed forcibly.
23. On 19 May 1972, Israelis entered the Holy Mosque and disturbed Moslems.
24. On 20 July 1972, Israelis entered the Holy Mosque and challenged Moslems there; they trampled and tore the mats on which Moslems pray, saying "this is our house"; the Moslems' complaints were ignored.
25. On 1 September 1972, at 1 p.m., 11 armed Israelis entered the Holy Al-Ibrahimi Mosque by force and attacked Moslems who were saying their prayers. Complaints were made to no avail.
26. On 9 September 1972, Israelis entered the Holy Mosque and blew trumpets to disturb Moslems while they were saying their prayers. Moslems protested against the act.
27. At 7.30 a.m. on 10 September 1972, a large number of Israelis entered the Holy Al-Ibrahimi Mosque, accompanied by the Military Governor-General of the West Bank. They said their prayers after having turned out Moslems who were praying then and blew trumpets. The Governor-General said "this is our synagogue". The Director of Endowments and the Religious Judge protested in vain; the Moslem Mufti was prevented from entering the Holy Mosque. On 11 September 1972, Israelis entered the Mosque in large numbers, under the supervision and in the presence of the Military Governor-General of the West Bank. They blew trumpets and prevented the muezzin of the Holy Mosque from calling for prayers. Complaints made were ignored.
28. On 14 September 1972, some Israeli youths entered the Holy Mosque and danced, sang and acted in a profligate manner.
29. On 30 September 1972, Israeli soldiers prevented the bodies of two dead Moslems from being brought in for religious services inside the Holy Mosque.
30. On 31 October 1972, the Military Governor of Al-Khalil summoned both the Director of Islamic Endowments and the head gatekeeper of Al-Ibrahimi Mosque to his office and informed them that the Government of Israel had decided:

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- (a) To consider the Jacobean Corner and Al-Ibrahimi Mausoleum as consecrated for the prayers of Israelis alone;
- (b) To reserve the area between Al-Ibrahimi Mausoleum and the Jacobean Corner (the patio) for Israelis;
- (c) To stop Moslems from entering the Jacobean Corner and Al-Ibrahimi Mausoleum and the area in between (the patio);
- (d) To set up barriers to separate Moslems and Israelis so that each group would say their prayers in the section allotted to them;
- (e) To provide furniture in the section reserved for Israelis;
- (f) To establish the right of the Israelis to use the whole area of the Holy Al-Ibrahimi Mosque on their religious days;
- (g) To establish the right of Israelis to use the whole area of Al-Ibrahimi Mosque between 4 and 5 p.m. each Friday.

This meant that Al-Ibrahimi Mosque would be divided. The division was rejected by the Moslems but was implemented by force.

31. On 10 November 1972, under the supervision of the Military Governor of Al-Khalil, Israelis brought a second large closet into the Jacobean Corner of the Holy Mosque, other instruments necessary for their prayers, a third closet in which they placed a copy of the Torah, and a large number of chairs and other furniture; they also set up signs in Hebrew and English indicating exits and entrances, according to their arrangements, at the Holy Al-Ibrahimi Mosque.

32. On 12 February 1973, an Israeli armed force occupied the Holy Al-Ibrahimi Mosque, detained the Arab gatekeepers and stopped the muezzin from calling for prayers. The Military Governor was informed of this attack but said that they were looking for saboteurs.

33. On 18 and 19 March 1973, Israelis entered the Holy Mosque, started dancing and singing and prevented Moslems from entering the Holy Mosque.

34. On 7 June 1973, the Military Governor of Al-Khalil summoned both the Mufti and the Director of Islamic Endowments and informed them of the wish of the Israeli authorities to change the times of entry to the Mosque on Fridays. When they refused even to consider the matter, he said to them: "I am not making a request of you, and we have enough force and means to scare you and keep you quiet." He then fixed his own times.

35. On 31 August 1973, an Israeli entered the Holy Mosque and trampled on the carpets of the Mosque. When the head gatekeeper, Yaacob Badr, objected, the Israeli hit him with his shoes under the eyes of Israeli soldiers. A complaint was made, but it was ignored.

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36. On 18 September 1973, Israelis, under the supervision of the Military Governor of Al-Khalil himself, covered the patio of the Holy Mosque, after having seized it, with cloth and linen in spite of objections by Moslems.

37. On 20 September 1973, the Military Governor of Al-Khalil summoned the Religious Judge, the Director of Islamic Endowments, the head gatekeeper of the Holy Mosque and Sheikh Mustafa Tahboub and informed them of new instructions concerning the entry of Israelis into Al-Ibrahimi Mosque on Israeli religious days; they told him that the month of Ramadan coincided with those days. Ramadan is a holy month for Moslems, during which they say prayers all the time in Al-Ibrahimi Mosque. However, he threatened them, saying that he himself would decide on the time necessary for Israelis. From 22 September to 26 October 1973, Israelis held most parts of the Holy Al-Ibrahimi Mosque by force.

38. On 23 September 1973, the Military Governor of Al-Khalil brought in chairs and set up aluminium barriers inside the Mosque. He shut the door of Al-Ibrahimi Mausoleum which leads to the shrine of the prophet Isaac and closed a narrow corridor in the patio leading to the chamber of the head gatekeeper of the Holy Mosque.

39. On 3 October 1973, Israeli youths entered the Holy Mosque, blew trumpets and indulged in dancing and profligate actions.

40. On 6 October 1973, Israelis removed two alabaster tiles from the floor inside the Holy Mosque.

41. On 31 October 1973, the Military Governor of Al-Khalil brought in 50 wooden chairs and placed them in the Jacobean Corner of the Mosque.

42. On 8 February 1974, five Israelis attacked Ismail El Kawasmeh, a gatekeeper of the Mosque, hitting and beating him. But the Military Governor would not listen to a complaint on the matter.

43. On 8 February 1974, Israelis prevented the body of a dead Moslem from being brought into the Mosque for services according to Islamic rites.

44. On 26 May 1974, a large number of Israelis, headed by the Military Governor of Al-Khalil, entered the Mosque at 8.30 p.m. and stayed inside until 2 a.m. Complaints and objections were not listened to.

45. On 31 May 1974, at 5.45 p.m., a large number of Israelis entered the Al-Ibrahimi Mosque and the Mosque of El-Gawlieh, trampled on mats and carpets as well as the Al-Ibrahimi Mausoleum and the Shrine of the prophet Isaac and turned Moslems out. A complaint was made in vain.

46. On 1 June 1974, Israelis entered Al-Ibrahimi Mosque, attacked the Arab guard, Yaacob Badr, and insulted Moslems who were praying.

47. On 23 August 1974, Israelis entered Al-Ibrahimi Mosque, turned out Moslems and performed their own religious rites.
48. On 6 September 1974, Israelis performed their religious rites inside the Mosque after having turned out Moslems who had been praying there.
49. At 4 p.m. on 5 September 1974, Israelis, in the presence of the Military Governor of Al-Khalil, performed a marriage ceremony for two Israeli couples inside Al-Ibrahimi Mosque; they drank and spilt alcohol inside Al-Ibrahimi Mosque. A complaint was made but it was ignored.
50. On the night of 8 September 1974, Israelis entered Al-Ibrahimi Mosque by force under the protection of an officer and a number of armed Israeli soldiers; they remained inside the Mosque for 10 successive days. When a complaint was ignored, a number of Moslem Ulemas went to meet the Military Governor of Al-Khalil. However, he paid no attention to their complaint; they therefore told him that the Director of Islamic Endowments had decided to close the gates of Al-Ibrahimi Mosque to stop such Israeli acts of sacrilege. The Military Governor then called up the Director of Endowments and threatened to put him in gaol if he closed the gates of the Mosque.
51. On 16 September 1974, the Military Governor himself had three wooden closets as well as some chairs brought into the Jacobean Corner of the Mosque.
52. On 20 September 1974, the Israeli Governor of Al-Khalil brought other instruments of worship into Al-Ibrahimi Mosque.
53. On 26 September 1974, Israelis stopped the muezzin of the Mosque from calling for prayers; they formed rings for dancing and caused a disturbance inside the Mosque.
54. On 24 December 1974, the day of Moslems' Al Adha feast, a group of Israelis entered Al-Ibrahimi Mosque, where Moslems were saying their prayers. The Israelis were guarded by a number of Israeli soldiers and started making a noise, disturbing Moslems who were saying their prayers. The Military Governor of Al-Khalil was informed of the incident immediately and came right away and saw them. However, he took no action.
55. On 3 January 1975, the Military Governor brought eight wooden chairs into the Jacobean Corner of Al-Ibrahimi Mosque.
56. On 2 February 1975, Israelis removed the big projector floodlights from El-Gawlieh to Al-Ibrahimi Mausoleum. A complaint was ignored completely.
57. On 11 February 1975, Israelis entered Al-Ibrahimi Mosque and, near the Shrine of the prophet Isaac, they danced, shouted and acted in a profligate and rowdy manner.

58. On 22 February 1975, Israelis acted in a profligate manner and danced inside the Holy Mosque.
59. On 24 February 1975, Israelis, dressed in Israeli Army uniforms, but carrying no arms, stormed into the Mosque and attacked the Moslems who were praying there.
60. On 18 March 1975, Israelis performed the ceremony of circumcision on an Israeli child inside the Holy Mosque in the presence of the Military Governor of Al-Khalil. They drank and spilled alcohol inside the Mosque.
61. On 9 May 1975, large numbers of Israelis entered the Holy Al-Ibrahimi Mosque, where they indulged in dancing and profligacy. A complaint was again ignored.
62. On 10 May 1975, Israelis indulged in dancing and profligacy; a large number of Israeli soldiers headed by the Assistant Military Governor of Al-Khalil and the Israeli intelligence officer in Al-Khalil joined them. They also turned Moslems out of the Mosque.
63. On 15 May 1975, at 9.30 p.m., Israelis entered the Holy Mosque, where they held parties that continued until 1.30 a.m.
64. On 7 June 1975, while the Moslem preacher was giving his sermon to Moslems, a number of Israelis entered the Mosque and insulted and made fun of both the teacher and the congregation. A complaint was made but ignored.
65. On 10 June 1975, an Israeli guard closed the eastern gate of the Mosque, claiming to the head gatekeeper that he did so on instructions from the Military Governor.
66. On 7 June 1975, the Military Governor of Al-Khalil brought a new wooden closet into the Mosque.
67. On 11 June 1975, Israelis destroyed some electric lights inside the Mosque.
68. On 13 June 1975, Israelis damaged the lock on the door of the minaret of Al-Ibrahimi Mosque to stop the muezzin from calling for prayers.
69. In the morning of 13 January 1976, a number of Israeli tourists entered Al-Ibrahimi Mausoleum inside the Mosque, they were accompanied by an Israeli named Saadia from the settlement of Kyriat-Arba, which was set up by the Israelis on Arab land in Al-Khalil; the Israelis gave the tourists trumpets, and a number of Israeli soldiers led by an Israeli officer joined them in blowing the trumpets and acting in an immoral manner inside the Holy Mosque.
70. Israelis collect from tourists who visit the Holy Mosque donations against official receipts for the benefit of Israelis who live in the settlement of Kyriat-Arba.

71. On 30 January 1976, the Military Governor asked the Director of Endowments in Al-Khalil to open all gates of the Holy Mosque to the inhabitants of the settlement of Kyriat-Arba so that they could perform religious rites on the occasion of the death of one of the children. The Director of Endowments told the Governor "You prevent Moslems from holding religious services for their dead inside their own Mosque and so Moslems will not allow Israelis to perform the same rites", upon which the Assistant Military Governor of Al-Khalil opened the gates himself, saying that this was the order of the Israeli Minister of Defence. Israelis performed the rites from 11 p.m. till 4 a.m. in the presence of the Deputy Military Governor of Al-Khalil. A complaint was made but it was ignored.

72. On the evening of 3 February 1976, three armed Israelis climbed the wall of the Holy Mosque and opened the eastern gate of the Mosque, allowing seven others to enter the Mosque; they all trampled on the carpets of the Mosque, meddled with other items for prayers, removed bulbs from chandeliers, ate and drank inside the Mosque and threw empty bottles at each other. The Arab keeper of the Mosque informed the Director of Islamic Endowments, who in turn contacted the Military Governor of Al-Khalil. The latter sent his assistant who saw the Israelis acting immorally; nevertheless, he took no action, and the Israelis continued in their debauchery until dawn.

73. The foregoing is a summary of Israeli acts of aggression against the Holy Al-Ibrahimi Mosque in Al-Khalil. The Israelis, who occupy a section of the Mosque and provoke Moslems almost daily, do not conceal their intentions to take over the whole of Al-Ibrahimi Mosque, claiming that it belongs to them and not to Moslems (see also communication from the Government of Jordan, appendix I below; communication from the Head of the Council for Wakfs and Islamic Affairs to the Military Governor-General of the West Bank, appendix II. and excerpt from Akhbar Al Yom and appeal from the rector of Al Azhar, appendix III).

Appendix I

Communication from the Government of Jordan

1. Soon after the war of June 1967, the Jewish settlers directed their attention to the town of Al-Khalil (Hebron). Early in 1968, Rabbi Moshe Levinger and a group of his partisans trekked to the western outskirts of Al-Khalil, where they decided to settle forcibly, even without a decision by the Israeli Government. Within a few days these settlers were able to lay the foundation stone for the settlement which is today known as Kyriat-Arba. It is so planned as to compete as a town with Al-Khalil and may, later on, be called "Al-Khalil-Alet" following the example of "Nazareth-Alet".
2. Although this settlement was initially rather small and met with a sort of feigned official disapproval and silence, it soon began to expand, and considerable funds were provided to enlarge it, increase the number of its inhabitants and supply it with such vital facilities as water, electricity, telephones, schools and synagogues.
3. The first step in a plan aimed at the gradual seizure of all of Al-Khalil as well as all the surrounding Arab areas was the establishment and consolidation of Kyriat-Arba. As actual practice has shown, the Jewish settlers wanted to make Kyriat-Arba a point of departure for their successive attacks against Al-Khalil.
4. While the settlement of Kyriat-Arba was the beginning of a Jewish move to settle in the area of Al-Khalil and its suburbs, other subsequent events were aimed at the town of Al-Khalil itself. Those events took place approximately three years after the consolidation of the settlement of Kyriat-Arba.
5. This time, however, it was Rabbi Meir Kahane, leader of the Jewish Defense League, who assumed the leadership of the settlement campaign, which took on a religious character. On 27 August 1972, Kahane succeeded in entering Al-Khalil with 100 of his followers. They prayed demonstratively near the holy Al-Ibrahimi Mosque. During the prayers, Kahane delivered a speech in which he announced his determination to settle the question of repatriating those whom he called "displaced Jews" from Al-Khalil, and to hold a public trial of the then Mayor of Al-Khalil - Sheikh Mohamed Aly El-Jaabary - who was responsible for what had befallen Jews in Al-Khalil in 1929 and 1948.
6. At the time some people thought that the matter could be settled if the Jews were allowed to pray in or visit the holy Al-Ibrahimi Mosque and the occupation authorities announced their disapproval of the provocations perpetrated by Meir Kahane's group.
7. Such was the beginning of the Jewish move, which assumed a religious character, to settle in the heart of Al-Khalil. Thereafter, events occurred in the following sequence:

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- One: The occupation authorities allowed the Jews to visit Al-Ibrahimi Mosque and pray there in a non-demonstrative manner and at times when Moslem prayers were not being said. This took place late in June 1972.
- Two: The occupation authorities decided to permit Jews to pray at times when Moslem prayers were being said at Al-Ibrahimi Mosque, provided that Moslems praying were not disturbed. This step came in response to a request made by both the Jews praying at Al-Ibrahimi Mosque and the so-called Popular Committee of Kyriat-Arba's Jewish citizens, early in July 1972 (Haaretz, 7 September 1972). Rabbi Kahane then received approval from Al-Khalil's Military Governor for him and his followers to pray collectively at Al-Ibrahimi Mosque on the evening of the Day of Atonement, 17 September 1972, and at 10 a.m. the following day.
- Three: On 11 November 1972, Al-Khalil's Israeli Military Governor decided to increase the hours of prayer allocated to Jews at Al-Ibrahimi Mosque. This decision was carried out as from 1.30 p.m. Friday. A number of chairs for Jews to sit on during prayers and two closets - one of which was placed in the Jacobean Corner - were brought into the Mosque. This decision was followed by continuous actions by the Jewish settlers through which they managed to seize large sections of Al-Ibrahimi Mosque, including the area which was provided with a ceiling, the Jacobean Corner, the Al-Ibrahimi Mausoleum and the Machpela Cave, despite the outcries, condemnation and protests of religious and popular bodies on the West Bank.
- Four: In the meantime, on 3 October 1972 the Israeli newspaper Davar published an article by one of its editors, Danny Rubinstein, in which he clearly disclosed the Zionist intentions regarding not only Al-Ibrahimi Mosque but the whole of Al-Khalil as well. Part of the article reads as follows:

"The Jewish settlers have now attained their aim. Some of them feel satisfied because their struggle is taking the form of asking for an additional half hour of prayer or praying inside the Mosque loudly. For this purpose they can mobilize a far larger part of Israeli public opinion than if they demanded the annexation of the town of Hebron to the State of Israel.

"However, the settlers will not cease to arouse Israeli public opinion until the Jewish people have obtained full rights to the Mosque and until the town of Hebron has become subject to Israeli sovereignty and jurisdiction like any other Israeli town."

Rubinstein went on to write:

"The issue of Jewish settlement in Hebron has many other aspects, including claims by the settlers to the centre of town, where the old Jewish quarter and old synagogues are located. The aim of the settlers is to restore the glory of those historical places in the religious awareness of the Jewish people."

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Five: On 8 August 1976, a group of members of the Israeli Knesset belonging to various blocs delivered a memorandum to the Israeli Minister for Defence, Shimon Peres, in which they called upon him to issue instructions to the Government military authorities on the West Bank with a view to permitting Jews to settle in three buildings inside the town of Al-Khalil, claiming that prior to 1948 those buildings had belonged to various Jewish institutions and adding that this was meant to create a Jewish presence in the town of Hebron, so that Kyriat-Arba might not turn into a mere Jewish enclave inside an Arab area.

On 9 August 1976 the newspaper Masriv, which carried the report, mentioned the names of the Knesset members who took this initiative. They were Yadidia Berry, Guela Cohen, Mates Drobles, Abraham Freddeger, Pessach Grupper, Mathilda Guez, Hilel Seidel and Eliezer Shostak. Those members belong to the Maarakh, Liberal, Likhud and the Torah Front blocs. They met with the Rabbi of Kyriat-Arba, Moshe Levinger, who informed them that the settlers of Kyriat-Arba intended to transform the three buildings into a Jewish synagogue and a religious boarding school.

8. On 14 and 15 August 1976, a large group of Kyriat-Arba settlers and members of Gush Emunim staged an angry demonstration in the streets of Al-Khalil, demanding settlement in the city and waving their weapons, knives and axes in a provocative way. On the following day, 16 August 1976, a group of settlers from Kyriat-Arba tried to seize the Dabawia building in Al-Khalil. Members of this group beat a number of the townspeople, called them names and basely insulted them. These events were accompanied by a campaign of incitement in the Israeli press.

9. On 15 August 1976, the Israeli newspaper Yediot Aharonot carried an article by Uri Foratt in which the writer said: "Exactly 47 years ago, and for two full hours the Arabs of Hebron massacred their Jewish neighbours, thus putting an end to the oldest Jewish Community in Israel. During those two hours, about 70 Jews were slain or tortured to death." In another article in the same newspaper, Dr. Israel Eldad said: "The blood of mothers slain in Hebron flows in the veins of the inhabitants of Kyriat-Arba, and this blood calls for revenge or the liberation of the place at least."

10. About 4,000 Jews took part in the march of 16 August. They included Rabbi Shlomo Goron, the two Ministers Josef Borg and Zebolon Hammer, and a number of the members of the Israeli Knesset. Rabbi Goron delivered a speech in front of the Jewish cemetery in the town, in which he called for the reconstruction of the cemetery in order to, as he put it, rehabilitate the Jews.

11. On 19 August 1976, Arab citizens of Al-Khalil were surprised to see a group of Jewish workers from among the settlers of Kyriat-Arba digging under some of the buildings at Al Nahlah site, which connects the main commercial market-place with the vegetable market, and carrying out demolition work in these buildings. Fearing that clashes might take place, the Israeli security forces arrested them but released them the following day, when they returned to the town and stormed one of its buildings, where they said a prayer. One of them went up to the roof, where he fixed a sign bearing the name of a Jewish synagogue.

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12. The same operation was repeated on 22 August 1976, when a group estimated to consist of 40 settlers forced their way into the Dabawia building, went up to the roof, danced, beat drums and shouted. Newspapers reported that the Israeli Police arrested eight of them.

13. Provocations by Israeli settlers against the population of Al-Khalil and attempts to settle inside the town are still going on. Recently these provocations have increased despite statements by Shimon Peres that his Government is determined to stop the continued provocations of the settlers, which have developed to the degree of an attempted assault on Sheikh Mohamed Aly El-Jaabary, ex-Mayor of Al-Khalil, in his home.

14. Furthermore, settlers have started to try to expand the settlement of Kyriat-Arba so that it encompasses most of the hills of Al-Khalil. At present, the occupation authorities are preventing Arab citizens from carrying out construction work on their lands in the vicinity of Kyriat-Arba.

15. This is, in brief, a record of the settlement attempts in Al-Khalil and its suburbs. It seems that these attempts will not cease until the whole town has been Judaized and Israeli laws have been enforced in it, as previously stated by the Davar editor, Danny Rubinstein, on 3 October 1976.

Appendix IICommunication on Al-Ibrahimi Mosque from the Head of the Council
for Wakfs and Islamic Affairs addressed to the Military Governor-
General of the West Bank

1. Moslems including myself have come to believe in the futility of whatever is written or said in argument concerning the Holy Al-Ibrahimi Mosque, the great Islamic place of worship. We have come to believe that no measures will restrain the provocations carried out by the settlers in Al-Ibrahimi Mosque.
2. In spite of this, I must, out of a desire to do my duty and in order to inform the authorities, refer to the provocations this Mosque has been subjected to recently in the presence of officers and soldiers therein. I do this so that you may add these provocations to the list of incidents, in the hope that accumulation of such incidents will one day bear fruit and make you take the measures necessary to check the irritations and insults to which Moslems, with their religious feelings, are subjected inside their Mosque, which was and still is one of the most important of all Moslem mosques.
3. On the morning of 13 January 1976, a number of tourists entered the Holy Al-Ibrahimi Mausoleum. One of the settlers, named Saariya, handed (in the presence of the officer who was there at that time) a horn to those tourists who started to use it and laugh loudly together with the officer and soldiers in a manner showing extreme disrespect for the place and its holiness as well as for the feelings of Moslems in their Mosque. In addition, this Saariya gets in touch with all tourists and asks for voluntary contributions against receipts issued in the name of Kyriat-Arba, as if Al-Ibrahimi Mausoleum had become a place for begging. This has been allowed in Al-Ibrahimi Mausoleum, where Moslems are prevented from passing in funeral processions towards graveyards, a passage which is considered an act of blessing their dead.
4. About midnight on Friday 23 January 1976, the guards of the Holy Mosque, hearing some footsteps inside the Holy Mosque, awakened. It turned out that three armed Jews had climbed up the walls and down into the yard of the Holy Mosque. They made their way towards the eastern gate of the Holy Mosque, which they opened, giving way to seven others who entered the Jacobean Corner and Al-Ibrahimi Mausoleum. There they trod on and scattered the carpets and brought in their instruments of worship. They disarranged the carpets that were placed on the floor in preparation for Friday prayers in the Mausoleum the following day, as happens every week. They also brought in with them food and coffee as well as bottles. They threw food and bottles at each other in the Mausoleum and the Jacobean Corner. This was done in the presence of the Governor's consultant, who came to the Holy Mosque when the Director of Endowments complained to him that night. Those persons remained there until 30 minutes before dawn prayers. Moslems were prevented from entering the Holy Mosque except through the eastern gate. It appeared also the next day that they had replaced the electric lamp hanging over the chandelier in the

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Mausoleum by another lamp exceeding 300 watts. A delegation formed of His Eminence the Mayor of Al-Khalil municipality, the Al-Khalil Religious Judge, the Director of Endowments and the chief attendant of the Holy Mosque met the Military Governor of Al-Khalil, to whom they protested. They also asked him to investigate and put an end to violations perpetrated in the Holy Mosque. The Military Governor informed the delegation that he considered such acts to be against the law, that he had referred the persons concerned to the police and that they were awaiting trial.

5. After 10 p.m. on Friday, 30 January 1976, the Director of Endowments contacted me and said that the Assistant Military Governor of Al-Khalil had contacted him and told him that he wished the gates of the Holy Mosque to be opened to the settlers during that night because they wished to perform religious rites on the occasion of the death of some of their children during the preceding weeks. The Director of Endowments answered him, saying that he could not open the gates. The Assistant Governor replied that that was an order from the Minister of Defence. Then the Assistant Governor went to the Holy Mosque and asked the guards to open the gates on his authority. They opened the eastern gate as well as the new gate, through which the settlers entered and made their way to the Jacobean Corner, where they stayed from 11 p.m. until 3.40 a.m. They said their prayers in the presence of the Assistant Governor and some of the soldiers.

6. The opening of the Holy Mosque by night is an act without precedent in history and whatever this Mosque is subjected to, day and night, is contradictory to freedom in general, and is a violation of sanctities as well as of religious rights.

7. I repeat that by giving an account of this I mean to inform you of what has happened so that perhaps you may prevent those settlers from continuing to defy the feelings of Moslems in their Mosque. There is no power and no strength save in God.

Appendix III

Profanation and disfigurement by the Israeli occupation
forces of the Holy Al-Ibrahimi Mosque

In the occupied territories, Israel is pursuing a policy of aggression against religious freedoms and the Holy Places, moved by a feeling of human contempt for world public opinion and a shameful disregard for international resolutions which, through the United Nations and its specialized agencies, have invited it to "... desist from any archaeological excavations, the transfer of such properties and any change of their features or their cultural and historical character, particularly with regard to Christian and Islamic religious sites ..." (Resolution of the Executive Board of UNESCO adopted at the 88th session, 1971), and scrupulously preserve all sites (Executive Board of UNESCO, 1970). Those resolutions were adopted following the change in the character of the city of Jerusalem, the profanation of the Holy Places and the burning of the Aqsa Mosque in 1970.

Moreover, after international circles had condemned Israel's actions and had expressed their grave concern over Israel's violation of the Charter, which provides for the safeguarding of religious sites (1971), they invited the Israeli occupation authorities to "conform strictly to the obligations set out in the Hague International Convention and in the two resolutions, 3.342 and 3.343, adopted by the General Conference at its fifteenth session ...".

Israel, however, is still continuing its violations in Hebron, as was the case in Jerusalem. The events which have occurred at Hebron go back to the 1967 war; since then, Israel has been trying to threaten the Holy Al-Ibrahimi Mosque, as is shown by the following acts of aggression:

(a) Israeli soldiers hoisted their flag and the Star of David over the Al-Ibrahimi Mosque;

(b) The occupation authorities proceeded to destroy houses adjacent to the Mosque. It is supposed that they were hoping to reach the source of the cave where the Prophets are laid to rest; there is only one way to reach it, which is inside the Mosque and which is pervaded by the sweetest perfumes;

(c) Israel ordered the Mosque to be closed, for the first time in history, in late September 1969, for a period of 24 hours;

(d) Israel authorized groups of Jews, scandalously dressed and armed, to pray within the very Tomb of Ibrahim; Jewish religious symbols were inscribed there;

(e) Extremist Jewish factions undertook to exert continuing influence to bring about the construction of a synagogue beside the Mosque; that would constitute a first step towards the complete appropriation of the Mosque;

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(f) Jewish settlers then tried to obtain additional privileges: they submitted a note to the occupation authorities in which they demanded the appointment of a Jewish director of the Cave of Machpela, on the pretext that the Cave was theirs by right, as well as permission to pray within the Mosque itself every day of the week at any hour of the day; it is common knowledge, however, that the Tomb is closed to Jews on Fridays and that it is open to them during the week from 7.30 a.m. to 11.30 a.m., from 1.30 p.m. to 3 p.m. and from 4 p.m. to 5 p.m.

Israel is now undertaking archaeological excavations which threaten to shake the foundations of the Tomb of Ibrahim El-Khalil and is planning to divide it in two and disfigure it.

Israeli designs on the town of Hebron

On 1 April 1970, Golda Meir stated in the Knesset that Israel would always remain in Judea, between Bethlehem and Hebron; she added that two settlements had been established there since the war of June 1967 and that a third settlement was under construction.

Golda Meir's speech was in a sense the final declaration of Israeli plans for the town of Hebron and signalled the start of the execution of the works and plans which had previously been decided upon.

Initial plans

Israel's designs on Hebron go back approximately seven years. On 26 March 1968, the "Greater Israel Movement", which proclaims the annexation of all the occupied territories, held a meeting during which it decided to establish itself at Hebron and to reconstruct the settlement of Kfar Etzion on the road between Bethlehem and Hebron. The Movement gathered together about 30 families, 100 people in all, and went to Hebron on the pretext of performing the prayer rites held on the occasion of a religious feast in the Cave of the Prophets (Machpela). Everyone went to one of the hotels in the town and, after the feast, the members of about 20 families declared that they would never leave the town and that they had decided to remain there for ever.

A week later, Yigal Allon, then Minister of Immigration and currently Deputy Prime Minister, visited the Jewish settlers; he addressed them, hailing their efforts and calling for the more rapid establishment of Jewish settlements. Subsequently, Menachem Begin, leader of the Herut Party and formerly leader of the Irgun terrorist band, also visited them and commended them for their loyalty to Zionist principles and aims.

Gradually, the settlement operation carried out by a few Jewish families received the approval of the Israeli authorities and was finally adopted by the Israeli Government which made such settlements its policy.

Described below are the measures adopted and implemented by the Israeli authorities concerning the settlement of Hebron and the support given to it.

1. On 20 May 1968, the Israeli authorities transported the Jewish settlers from their hotel to the headquarters of the Israeli Military Governor. In October 1968, they established a number of buildings for them, including two apartment buildings of three storeys each and two apartment buildings of two storeys each, as well as training and prayer centres and a hospital.

Following the construction of those buildings, commentators and observers were faced with two hypotheses: either Israel was proposing to make those buildings "the nucleus of Upper Hebron", which will be referred to later, or those buildings would become the cornerstone of one of a number of Jewish settlements which were to surround the Arab town.

2. The Israeli authorities next had the settlement of Kfar Etzion constructed on the same spot as the Arab village of Beit Amr, in implementation of the aforementioned Government decision. It should be noted in that connexion, that Zionist bands had conquered the land of that village before the 1948 war, but it had subsequently been liberated by the Arab armies. After 1967, Israel had the settlement rebuilt, being fully convinced of the importance of the region from the strategic point of view since that settlement had played a decisive role in delaying the advance of the Arab armies towards Jerusalem.

3. At the beginning of August 1968, Israel held a ceremony, presided over by Yigal Allon, at which the first stone of the settlement of Rus Tsurim, near Kfar Etzion, was laid.

4. On 19 June 1969, Israel decided to seize an area of approximately 1,200 "dunums" (300 "feddans") of land at Bethlehem, Kfar Etzion, Al Jabaliah and Al Jabaa, including, inter alia, 31 houses whose inhabitants were ordered to evacuate. In response to the protests of the inhabitants, Allon invited them to his office to announce to them, in essence: "We have invited you, not in order to accede to your request concerning the repeal of the expropriation order, but to inform you that when we decide something, our decisions are final."

5. Early in 1970 the Israeli plan increased in scope. On 9 March 1970, Yigal Allon stated: "Israel is now preparing a major project aimed at creating a large Jewish settlement in Hebron." Moreover, during discussions in the Knesset concerning the settlement of Jews in the occupied territories, he announced that the Council of Ministers had given instructions that studies should be undertaken concerning the creation of a "large Jewish district" and added that "the implementation of the project will take 18 months; that is why the Government is currently considering the possibility of increasing the Jewish population now living in the region".

Thus, pursuant to the decision of Golda Meir, who announced publicly that Israel had decided to occupy that region for ever, Israel began the practical execution of the Hebron settlement project and the construction of a large

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settlement. On 20 May 1970, the Commission on Foreign Affairs and Security of the Knesset endorsed the decision taken by the Israeli authorities to build 250 housing units in Hebron.

The adoption of that decision was preceded by extensive military operations in Hebron, including a total curfew and the dispatch of large military reinforcements, with a view to controlling the inhabitants, who were threatening to strike if Israel carried out its decision to confiscate approximately 750 feddans of the town.

Despite the Israeli measures, the community leaders of Hebron convened a large meeting, in which the women of Hebron also participated; decisions were adopted which gave the lie to the assertions of Moshe Dayan, Minister of Defence, who claimed that the lands actually confiscated by Israel (750 feddans) would be used for military purposes.

Israel completely disregarded the protests of the inhabitants of Hebron. On 26 May 1970, at a party meeting, Allon stated that 250 housing units would be available before the end of 1971, and that the Government intended to have new housing built for a group of 140 Jewish settlers currently living in Hebron. Zev Sharif, the Minister of Housing, said that each Ministry intended to devote 0.4 per cent of its budget to the construction of the 250 housing units.

On 10 December 1970, the Israeli Minister of Finance announced that the Israeli Government had decided to allocate £I 30 million (\$8.5 million) for the implementation of the Hebron housing project.

Discussion of the problem in the Israeli Government

It is true that the Israeli Government decided, as noted above, to build a large Jewish settlement in Hebron. It should, however, be noted in this connexion that that decision was taken after many disputes between the members of the Government. The existence of such disputes is confirmed by the statement made by Menachem Begin, leader of the Herut Party, to the newspaper Maariv on 24 February 1970: "Abba Eban has stated that the Government has taken no decision concerning the establishment of a Jewish settlement in Hebron. I, Menachem Begin, state that the Government has decided to establish a Jewish settlement in Hebron, which will be the home of 250 new families in addition to the 'blessed' /sic/ families already living in Hebron."

Moreover, it should be noted that there were different schools of thought within the Government concerning the settlement of Hebron. Yigal Allon, for example, advocated the construction of a new town near Hebron, which would be called "Upper Hebron", by analogy with Upper Nazareth, established by Israel near the Arab town of Nazareth in an attempt to dominate the latter town which was doomed to failure. Allon also urged that the whole Hebron region should be surrounded by Jewish settlements, as part of his famous project for the creation of a "safety belt" of strategic Jewish settlements surrounding the towns of the western strip and the Gaza strip.

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It should be noted that Allon has stated: "Our presence in Hebron is of little importance ... the important thing is for us to be masters of Hebron ...". On 2 August 1968 the newspaper Haaretz published a statement by Allon in which he said: "If we want to dominate Mount Hebron, it is because it is important from the standpoint of defence and history." That mountain does indeed occupy a strategic site of the utmost importance, for it dominates the highway leading from Hebron to Bethlehem.

Menachem Begin, well known for his fanatical tendencies, goes even further than Allon and advocates Jewish settlement in the very centre of the town of Hebron, completely ignoring the problems which might ensue. In that connexion, he cried in one of his famous statements: "The land is ours ... why do we hesitate to return? Oh! What cowardice! What shame!"

An even greater fanatic, namely Ben Elyazar, one of the leaders of the Herut Party and a member of the Knesset, has stated: "We are continuing the struggle to instal Jewish settlements in the liberated territories; every Israeli Jew or immigrant Jew is entitled to settle anywhere in the land of Israel: in Hebron, Bethlehem, Nablus or any other place."

It is alleged that Moshe Dayan, Minister of Defence, was opposed to the installation of Jewish settlements in Hebron; that could be explained by his personal rivalry with Allon. In any event, his attitude proved that he was opposed to it, for he ordered troops to destroy a shop modelled on Arab shops and built by Jews close to the Cave of Machpela. The shop was in fact demolished; moreover, Dayan told the Jews not to speak to Arabs and subsequently ordered the removal of three Jewish immigrants. It is true that the latter order was not carried out because of the intervention of other Ministers, who annulled it.

In this short text, and on the basis of the sources available to us, we have revealed the various stages in the establishment of Jewish settlements in Hebron, the destruction of the Arab character of the town and the imposition of a Jewish presence.

From the point of view of Israel and zionism, the town of Hebron is just as important as the city of Jerusalem. Consequently Israel is gradually carrying out there the same operations as in Jerusalem, such as the confiscation, expropriation and appropriation of property. The Arabs must now concern themselves with the fate of the town of Hebron, just as they have been and are still concerned with the question of Jerusalem, at both the Arab and the international levels.

Extracts from UNESCO resolutions concerning the violation of holy places by Israel

The General Conference,

"Addresses an urgent international appeal in accordance with the said United Nations resolution /General Assembly resolution 2253 (ES-V) of 4 July 1967/ calling upon Israel:

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(a) to preserve scrupulously all the sites, buildings, and other cultural properties, especially in the old city of Jerusalem;

(b) to desist from any archaeological excavations, transfer of such properties and changing of their features or their cultural and historical character."

(Extract from resolution 3.343 adopted by the General Conference at its fifteenth session, October-November 1968.)

* * *

The Executive Board,

"Asks the Israel occupation authorities to conform strictly to the obligations set out in The Hague International Convention and in the two resolutions, 3.342 and 3.343, adopted by the General Conference at its fifteenth session; ..."

(Paragraph 4 of decision 82/EX/Decisions 4.4.2 of the Executive Board, 1969.)

* * *

The Executive Board,

"Expresses its deep concern at the violations by Israel of The Hague Convention of resolutions 3.342 and 3.343 of the fifteenth session of the General Conference and of decision 82 EX/Decisions 4.4.2 of the Executive Board and at the disregard of the Recommendation on Archaeological Excavations which emerge from the reports of the Commissioners-General;

"Invites Israel:

(a) to preserve scrupulously all the sites, buildings and other cultural properties, especially in the old city of Jerusalem;

(b) to desist from any archaeological excavations, the transfer of such properties and any change of their features or their cultural and historical character; ..."

(Decision 83 EX/Decisions 4.3.1. of the Executive Board, 1970.)

Condemnation of the burning of the Aqsa Mosque on 21 August 1969

"The Executive Board condemns the criminal burning of the Aqsa Mosque as well as all those who are responsible for it ..."

(Paragraph 4 of decision 83 EX/Decisions 4.3.1.1. of the UNESCO Executive Board.)

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"The Executive Board,

Urgently calls upon Israel to:

...

(b) desist from any archaeological excavations, the transfer of such properties and any change of their features or their cultural and historical character, particularly with regard to Christian and Islamic religious sites."

(Decision 88 EX/Decisions 4.3.1. of the UNESCO Executive Board, 1971.)

* * *

Israel and the division of the Holy Al-Ibrahimi Mosque

According to information obtained, Israel is dividing the Holy Al-Ibrahimi Mosque in Jerusalem into two parts, of which it will keep the larger part, namely the whole esplanade of the Mosque which will be reserved for the Israelis, while a very small portion, comprising the actual Mosque, will be left for the Moslems. It is not at all surprising that Israel should be pursuing its misguided policy in this way and taking measure after measure to disfigure and Judaize the holy city by degrees, showing its contempt for all that is sacred, the resolutions of the United Nations and its various agencies, and international laws, customs and standards.

The Union of Arab Lawyers, reiterating that "what has been taken by force can only be regained by force"

- Once again denounced the measures that Israel has taken and is still taking to spoil the appearance and sacred character of the holy city;
- Urges the United Nations and its specialized agencies to respect the resolutions adopted on this matter and find appropriate means of implementing them;
- Urges the Arab League to intensify its efforts in this important matter with a view to taking all necessary measures to uphold the rights of the Arab Nation on the one hand and the rights of the Palestinian Arab people on the other hand;
- Invites all Arab and international leagues, organizations, trade unions and groups to organize and adopt a single policy to save the holy city and its cultural heritage.

The Union of Arab Lawyers emphasizes that the usurped rights of the Arab Nation can only be restored through its unity and firm solidarity, against a background of scientific thinking, and serious and continuing planning and action."

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The Mosque of Ibrahim El Khalil is situated at Hebron above a cave containing the tombs of a number of Prophets, including the tomb of "Abraham", his wife Sarah and the tombs of Leah, Isaac and Jacob. The Mosque is enclosed by a wall made of large stones, some of which measure 5 to 7 metres. Above the wall there are two minarets. The town of Hebron is situated 44 kilometres from Jerusalem. It was conquered by the crusaders in 1100, by the Mongols in 1269 and was rebuilt by Al Zaher Bibars in 1367.

(Extract from the newspaper Akhbar Al Yom of 12 August 1975.)

The Judaization of the Mosque of Ibrahim El Khalil
by Israel causes considerable tension on the West
Bank of the Jordan

Appeal by the Rector of Al Azhar University to the Islamic world

The changes made by Israel for the purpose of Judaizing the Mosque of Ibrahim El Khalil at Hebron has met with a sharp reaction in the occupied territories and in various Islamic circles. The information agencies report that, because of these changes, there is serious tension on the West Bank of the Jordan and that the mayors of the main towns have sent the Israeli Military Governor telegrams containing strong protests, in which they call the division of the Mosque of Abraham an "act of serious contempt for human rights and a violation of the Geneva Convention".

At Amman, the radio has officially announced that the Jerusalem Commission, established as a result of the sixth conference of Ministers for Foreign Affairs of Islamic States was to hold a meeting to prepare for the Conference of Ministers of Foreign Affairs, convened by the Jordanian Government, to consider the Israeli violations committed against the Mosque of Ibrahim El Khalil.

His Eminence the Grand Imam, Dr. Abdel Halim Mahmoud, Rector of Al Azhar University, issued an important statement on the subject of the Judaization of the Mosque of Ibrahim by Israel, which he addressed to the Arab Kings and Presidents, the Secretariats of the League of Arab States and the League of the Islamic World at Mecca, the Islamic Conference and the United Nations, and in which he called for urgent action to prohibit Israel from continuing to profane the holy places in the occupied territories.

In his statement the Grand Imam announced that the Israeli Minister of Defence had ordered the Judaization of the Mosque of Ibrahim and its division between Moslems and Jews, the occupation of the larger portion of the Mosque by the Jews and its conversion into a place for the holding of ceremonies, in which the consumption of alcohol will be allowed, where trumpets will blare, where marriage and circumcision rites will be performed, and where the Moslem faithful will no longer be allowed to enter or practise their religion.

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Such acts as these are a desecration of the holy places and an affront to the Moslem faithful; they constitute a violation of human rights with respect to the protection of the holy places.

Furthermore the Grand Imam states: "We urge all Moslems throughout the world to be mindful at all times of their religious obligations to free Jerusalem from the Zionists and act according to the dictates of their conscience to safeguard the sacred and Arab character of those places and to keep in mind the other annexes of the sanctuary, namely, the Dome of the Rock and the Mosque of Ibrahim."

The Grand Imam goes on to state, inter alia, that the aggression committed against a portion of the holy places represents an aggression against the sacred character of the Aqsa Mosque, the third sacred sanctuary of Islam, on which the foot of the Prophet Mohammed rested and to which the Moslems turn when praying. The sanctuary of Ibrahim al Khalil at Hebron is a holy mosque, and any profanation of its holy character or attempt to wrest it from the hands of the Moslems will be a criminal act.

"We denounce the Israeli aggression against the holy places of Islam and the violation of human rights regarding prayer. We also denounce the policy pursued by the Israeli occupation authorities in changing the character of the city of Jerusalem and profaning religious, historical and cultural monuments."

We call upon all religious and humanitarian organizations throughout the world to protest against this blatant aggression and to promote the implementation of United Nations resolutions concerning the protection of Jerusalem and its holy places. We also ask United Nations bodies to take all appropriate measures to put an end to this further aggression and prevent Israel from continuing to commit such crimes."

(Al Ahram, 11 August 1975)
