



Doctoral Dissertations as the Basis of Knowledge Production in Jerusalem Studies (2001–2020): An Analytical Overview

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Abstract

This research aims to survey and analyze all doctoral dissertations within the field of Jerusalem Studies from the inception of this academic field in 2001 through 2020. The study provides a comprehensive overview of these academic works (theses), examining their objectives, findings, and core content, while categorizing them according to their primary themes. By documenting these dissertations, this research establishes a robust framework for the development of Jerusalem Studies and offers researchers a vital resource for selecting and developing their research topics. Additionally, this research assesses the academic output in the field of Jerusalem Studies to date, identifying well-explored areas as well as critical research gaps and weaknesses, and offering recommendations to address them. Utilizing a descriptive-analytical methodology, the study is structured into three parts: an introduction to the knowledge project known as Jerusalem Studies, a detailed analysis of dissertation abstracts, and a thematic classification that highlights neglected areas requiring further scholarly investigation.

Keywords: Knowledge Project, Jerusalem, Doctoral Dissertations, Palestinian Cause

Introduction

Knowledge empowers societies to face adversity and overcome adversaries; by prioritizing the spread of awareness and consciousness, and relying on knowledge when thinking and planning, societies transform from being ruled by emotion to using reason, and rather than using military, economic, social, etc., means to determine its future, it comes to rely primarily on awareness, science, and knowledge. As Constantin Zurayk observed: *“Knowledge is also a source of political power; for it is in the light of knowledge alone, not on the basis of emotion or sentiment, that we should befriend nations or oppose them; in its light, we should establish our internal systems and external relations; with its materials, resources, and people, we build our causes, claim our rights, and seek to win public opinion to our side”* (Zurayk, 1967, P. 16).

In the struggle against Zionism it is critical to understand the importance of Jerusalem and its crown jewel - Al-Aqsa Mosque - for the Muslim community. Only then can we discern the depth of the conflict Muslims are engaged in with their adversaries over this holy site. As stated in the Qur'an: *"Exalted is He who took His servant by night from al-Masjid al-Haram (the Sacred Mosque) to al-Masjid al-Aqsa (the Farthest Mosque), whose surroundings We have blessed, to show him of Our signs. Indeed, He is the all-Hearing, the all-Seeing"* (Surat al-Isra, Verse 1). Furthermore, it is recorded in the collection of the saying of the prophet Sahih al-Bukhari, on the authority of Abu Dharr al-Ghifari (may Allah be pleased with him): *"I asked: 'O Messenger of Allah, which mosque was first established on earth?' He said: 'al-Masjid al-Haram'. I said: 'Then which?' He said: 'al-Masjid al-Aqsa'. I asked: 'How long between them?' He said: 'Forty years'."* Consequently, the sanctity of Jerusalem has been intrinsically linked since the dawn of creation to the prophets, the oneness of God Almighty, and the religion of Islam (Shahada, 2014).

The English historian Karen Armstrong also notes: *"Although the Islamic armies did not conquer Jerusalem until 638 CE, six years after the death of the Prophet, the city had already held a special sanctity for Muslims from the early period of Islam. It was their first qibla, and when Muhammad (peace be upon him) began his mission in Mecca, one of the first practices he taught his few followers was to direct their prayers toward Jerusalem, thereby turning their backs on the ancient pagan traditions of Arabia* (Armstrong, 1998)."

In Islamic tradition, the Prophet Muhammad's (peace be upon him) prayer at Al-Aqsa Mosque during the night journey (Isra') serves as a profound symbol of the bond between the Prophet, the Muslim community, and Jerusalem. This site holds unique doctrinal significance as the only location outside the Arabian Peninsula where he is believed to have performed prayer. It is also believed to be the place in which he led all previous Prophets (peace be upon them) in prayer, in testament to his inheritance of their spiritual legacy and the leadership of all humanity (Omar 2014, p. 29).

In light of this, dedicated young scholars committed to knowledge and truth have stood on the front lines of knowledge and truth, parallel to the field of struggle, confronting those who have usurped rights and falsified history. Educational programs have been established globally across universities and institutes, producing classes of graduates committed to the defence of Al-Aqsa Mosque and Jerusalem. Their work – consisting of research papers and master's theses – has transcended rhetoric in favor of academic grounding. This effort has culminated in doctoral dissertations in the field of Jerusalem Studies, serving as the solid pillars upon which the discipline is built and through which its features and future directions are defined.

Scope of the Study

This research provides a comprehensive survey of doctoral dissertations in the field



of Jerusalem Studies, spanning from its inception in 2001 through 2020. The study seeks to provide a detailed summary of the abstracts of all these dissertations by analyzing each abstract's objective(s), result(s), and significance(s). This study also classifies these dissertations based on their primary subject matter.

Research Significance

Documenting and cataloging doctoral dissertation titles in Jerusalem Studies establishes a robust foundation for this field of knowledge and helps define its parameters. This effort assists researchers in selecting precise dissertation topics and tracking their academic work within the discipline. Furthermore, it fosters connections between scholars and emerging developments in their respective specialties.

Research Questions

This study seeks to address the following questions: How and when did the Jerusalem Studies knowledge project begin? What are the defining characteristics of its academic evolution? What scholarly dissertations has this project produced? Which specific themes has it addressed? Which areas remain neglected by existing research?

Research Goals

This study aims to assess the academic achievements of the Jerusalem Studies knowledge project, specifically the doctoral dissertations produced under its umbrella. It seeks to provide a comprehensive understanding of the themes addressed in these works while identifying under-researched areas and existing gaps. Ultimately, this research intends to offer practical solutions and recommendations to address these weaknesses in future scholarship.

Research Methodology

This study employs a descriptive-analytical approach to examine and categorize doctoral dissertation abstracts. Following this methodology, the introduction explores the concept of a knowledge project and how it evolved in the context of Jerusalem Studies. The first chapter details the project's primary academic outputs - doctoral dissertations - by analyzing their abstracts and assessing their contribution to scholarly discourse. The second chapter classifies these dissertations by subject matter, identifying which areas require further elaboration and highlighting both significant trends and neglected themes. Ultimately, this analysis pinpoints critical gaps for more comprehensive and in-depth future research.

Preface: The Establishment and Development of Jerusalem Studies

The field of Jerusalem Studies was establishing in London during the summer of 1415 AH/1994 AD, marking the 1,400th anniversary of the retaking of Jerusalem by Salah a-Din on 16 AH/637. the discipline took shape between 1994 and 2001 as its founders sought to institutionalise the field within Britain's higher education system.

It was developed into a Master's degree program at Al-Maktoum Institute at Abertay University in Dundee Scotland, and subsequently at the University of Aberdeen. Following the institute's establishment, the first academic chair in Jerusalem Studies was created, alongside the founding of the Centre for Jerusalem Studies, which dedicated its efforts to this nascent field (El-Awaisi, 2020, pp. 74–79).

A strategy was developed to expand the project to the Arab and Islamic worlds. The first academic conference on Jerusalem was held in the Arab world, in Sana'a on November 2009, and in 2007 the Jerusalem Studies Guidebook was published as part of the Jerusalem Studies Series. This guide provides detailed information for any university in the Arab and Islamic worlds interested in teaching Jerusalem Studies, introducing researchers to the field, its achievements, academic activities, and the titles of completed doctoral and master's theses.

The establishment in Istanbul of the Endowment for the Jerusalem Knowledge Project was established in 2014 to oversee the project's management, funding, institutional expansion, the organization of events including the Annual International Academic Conference on Jerusalem, and the cultivation of a new generation of international scholars trained specifically in Jerusalem Studies through Master's and Doctoral programs.

In 2012, the Institute for Excellence in Jerusalem Studies was established at the Universiti Utara Malaysia (UUM). This institution became the first in the world permit the submission of master's and doctoral dissertations in Jerusalem Studies in the Arabic language (El-Awaisi, 2020, p. 105).

Furthermore, a cooperation protocol was signed between the Istanbul-based Awqaf (endowments) and the the Al-Aqsa Institute in Indonesia in order to introduce courses on Jerusalem and Al-Masjid Al-Aqsa at several Indonesian universities, along with the translation of numerous books into Indonesian.

In 2018, the Social Sciences University of Ankara (ASBU) established the *Center for Jerusalem Research and Application*, offering a dedicated master's program. That same year, a cooperation protocol was signed between ASBU, the Jerusalem Studies Endowment, and the Academy for the Jerusalem Studies (ISRA) in the UK to create a global academic forum for Jerusalem Studies (El-Awaisi, 2020, p. 115). Finally, in 2020, a master's degree program in Jerusalem Studies and the Palestinian Cause was launched at Mardin Artuklu University in the historic city of Mardin, Turkey. Offered in both Arabic and Turkish, this program marks a significant expansion in the field of Jerusalem Studies.

Chapter One: Doctoral Dissertations on Jerusalem – Abstracts and Significance

Educational programs dedicated to Jerusalem Studies were first established in the United Kingdom in 2000, followed by Malaysia in 2015 and Turkey in 2018, in addition to the Jerusalem Studies Center at Al-Quds University, which was established



in 1998 as part of the university's efforts to preserve the Palestinian cultural heritage in the Old City of Jerusalem. These programs have produced cohorts of specialists holding Master's and Doctoral degrees whose dissertations and distinguished research have contributed to the creation of the field of Jerusalem Studies.

This study provides an overview of doctoral dissertations concerning Jerusalem produced by doctoral candidates in the United Kingdom and Malaysia. The first seven of these doctoral works were completed in English in the United Kingdom between 2002–2006. Thereafter, four doctoral works were written at Universiti Utara Malaysia, followed by more in the United Kingdom, bringing the total count to sixteen: twelve from the United Kingdom and four from Malaysia. They are presented here in chronological order:

1. The First Islamic Conquest of Aelia (Jerusalem): A Critical Analytical Study of Early Islamic Historical Narratives and Sources *Researcher: Othman al-Tal, University of Abertay Dundee, United Kingdom, 2002.*

This dissertation is an attempt to present a unified scholarly historical explanation for various questions arising from inaccuracies and contradictions in early Islamic narratives and sources regarding the first Islamic conquest of Aelia (Jerusalem). The study seeks to provide new evidence and develop arguments for academic debate concerning the early Islamic history of Aelia. It examines the historical evidence surrounding the conquest based on early historical narratives and sources as well as the historical background of some of the major transmitters of the history of the conquest. Furthermore, it critically examines the topography and geographical boundaries of the Aelia region to determine its true historical limits. These findings are useful in identifying plausible explanations for the inconsistencies in early Islamic sources regarding several issues related to the first Islamic conquest of Jerusalem.

This study further analyzes the history of Aelia, from the beginning of early Islamic rule in Syria in 13 AH / 634 CE until the arrival of Caliph Umar Ibn al-Kha'ab in the region in 16 AH / 637 CE. The analysis focuses on two primary aspects: The first is the arrangement of early narratives to accurately determine the duration of the siege of the walled portion of Aelia, and the second is the reasons for the inconsistency in identifying the military commander who led the siege.

The research also highlights the reasons for Caliph Umar's various visits to Syria and his activities during each visit. Additionally, the study examines the stance of the people of Aelia toward the first Islamic conquest in light of the 'Aman' (assurance of safety) granted by Umar, while also addressing the skepticism of Orientalist scholars toward Islamic narratives. Finally, the study investigates the early Muslims' organization and administration of Aelia and the evident Islamic interest in the region.

The importance of this thesis lies in its attempt to address the lack of academic research regarding the early Islamic period and the conquest of Aelia. The researcher

focuses primarily on historical sources with limited reliance on literature and other types of sources. The dissertation was published as a book in English in 2003 (Al Tal, 2003).

2. The Architectural Development of Al-Aqsa Mosque in Jerusalem in the Early Islamic Period: Sacred Architecture in the Shape of “Al-Muqaddas” *Researcher: Haitham al-Ratrout, University of Strathclyde, United Kingdom, 2002.*

This dissertation discusses the architectural development of the Al-Aqsa Mosque during the early Islamic period. Information regarding architectural construction activities in Jerusalem during the early Islamic period is scarce, and much of it is questionable, despite the fact that much has been written about the Islamic architecture of the Al-Aqsa Mosque. The following are fundamental questions raised through this work: What is the nature of the Al-Aqsa Mosque mentioned in the Qur'an? What is its significance? What about its chronology? Why was this site chosen? Who decided its boundaries and limits? What type of evidence do scholars provide to support their claims, and what is its architectural classification? Did it exist previously, or was it newly established? Ultimately, what was the nature of the architecture and development of the Al-Aqsa Mosque in Jerusalem during the early period of the Islamic era, specifically in relation to sacred architecture and the formation of “Al-Muqaddas” (The Holy)?

Muslims claim that the present mosque in Jerusalem is that same Al-Aqsa Mosque mentioned in the Qur'an, and that it was built by Adam (peace be upon him). This belief does not contradict Jewish/Christian beliefs that King David (or King Solomon) built something at that location thousands of years ago. Christians do not do not argue much about the issue, even though the site holds religious importance for them in so far as it appears in biblical stories and through the Jewish tradition recorded throughout the Old Testament.

According to Jewish tradition the current site of the Al-Aqsa Mosque is the same as the reported site of Solomon's temple, though the evidence seems to dictate that Solomon's temple was much smaller than the Al-Aqsa mosque. The dissertation raises several important questions: Why is the wall, referred to as the Western Wall, viewed as sacred by Jews even though the Western Wall lies west of Al-Aqsa? Why do Muslims claim that the existing structures are a part of the Al-Aqsa Mosque mentioned in the Qur'an even though there were no buildings in the location at the time of the Prophet Muhammad?

Another factor causing controversy in the interpretation of the early Islamic architecture of the al-Aqsa Mosque is that the vast majority of scholars on the subject are not architects and not Muslims. Consequently, the vast majority of them have generated one-sided interpretations, either from a stereotypical and formal aesthetic perspective, or a historical one. Most of them ignore Islamic culture and the needs of



Muslims. The interpretation of historical Islamic architecture calls for contributions from other disciplines in order to fill the information gaps related to the history, archaeology, and architecture of the Mosque.

The researcher in this study discussed all theories related to the origin and development of this extraordinary structure from both Islamic and non-Islamic points of view; the author's blending of archaeological, architectural and historical references to understand this one-of-a-kind structure is the most remarkable characteristic of the dissertation. This dissertation was published as a book in English in 2004 (Al-Ratrout, 2004).

3. Jerusalem and Its Christians: A History of Tolerance and Conflict *Researcher: Maher Younes Abu Munshar, University of Abertay Dundee, Scotland, 2003.*

This dissertation investigates the policy of tolerance and coexistence adopted by both Caliph Umar Ibn Al-Khattāb (may he rest in peace) and Sultan Salah Al-Din Al-Ayyubi (may he rest in peace). Each leader provided a model for tolerance and peaceful coexistence with the followers of different religions and cultures in the city of Jerusalem with God's blessing.

Islamic rule in Jerusalem, long in its duration compared to other historical periods in the city, was predicated by two distinct conquests: The first was led by Caliph Umar ibn al-Kha āb (d. 24 AH / 644 CE). The Second was the conquest led by Sultan alā al-Dīn al-Ayyūbī (d. 589 AH / 1193 CE). Both periods witnessed a history of tolerance as well as tension towards non-Muslims, particularly Christians. Umar liberated the Christians from the persecution of Byzantine rule and permitted Jews to return to the city after they had been expelled for nearly five hundred years. In the second conquest, Salah al-Din liberated Muslims, Eastern Orthodox Christians, and Jews from the control of the Latin Crusaders, who had taken control over these three religious groups while they were fighting amongst each other.

The central goal of the dissertation is to discuss the treatment of Christians by Muslims in Islamic Jerusalem, focusing on the policies and perspectives of Umar and alā al-Dīn, who provided a model for the respectful treatment and cohabitation between people of varying religious backgrounds. After centuries of friction, Christians and Jews could coexist in harmony with one another. The study also focuses on the notion of *birr* (i.e., kindness) as it appears in the Qur ān—an idea that was initially used to demonstrate a child's respectful comportment towards its parents—utilizing it to refer to the care that Muslims must exercise in their dealings with others. The concepts of the "*Dhimma*" pact and "*Jizya*" (tribute) have led to confusion and inaccurate interpretations among Western writers; however, the *Dhimma* pact is a contract like any other contract between citizens and the state. *Jizya* is a tax that is no more than an economic arrangement for a group of citizens to provide as state revenue in exchange for exemption from military service. The poor, females, children, slaves, and monks

were exempted from it, and the level of the tax varied according to time, place, and economic conditions

The research concluded that Jihad is a means and not an end in the religion of Islam, and it is only used when all other measures fail. Its purpose is to remove injustice and oppression, and Muslims are commanded not to exceed the limits of their fellow human being.

In summary, during the first and second Islamic conquests of Jerusalem, the guarantees of safety granted by Caliph Umar ibn al-Khattab – which were reaffirmed and reimplemented by Salah al-Din after 550 years – reflect the spirit of religious tolerance toward non-Muslims in general and Christians in particular. This is consistent with the tolerance found in the many treaties made by Muslims to conquered populations at that time. Salah al-Din did not establish any new practices but continued the precedent set by Umar when he did not destroy the Church of the Holy Sepulchre, collected the *Jizya* from the Christians living under his rule, recognized the rights of the indigenous Christians to continue living under the protection of *Dār al-Islam*, and allowed Christian pilgrims to travel to the holy sites. Thus, both Umar and Salah al-Din can be viewed as adherents to Islamic principles concerning the treatment of non-Muslims.

The researcher completely rejects the arguments of some modern writers who claim that the treatment of non-Muslims by Muslims was unjust or violent. The dissertation was published as a book in English in 2007 (Al-Ratrout, 2007).

4. The Significance of Jerusalem in Islam from the Perspective of the Qur'an and Sunnah *Researcher: Muhammad Ruslan Muhammad Noor, University of Aberdeen, United Kingdom, 2006.*

This dissertation addresses the significance of Islamic Jerusalem to Islam and Muslims. The thesis aims to establish and develop a new framework based on evidence and academic debate regarding Islamic Jerusalem from the perspective of the Qur'an and Hadith, as well as historical documentation.

The study focuses on two main points: First, it addresses the Quranic verses and prophetic traditions whose meanings point and refer to Islamic Jerusalem; second, it explains the reason for Islamic Jerusalem's importance in Muslim beliefs. The study also discusses new terminology to describe and define *Bayt Al-Maqdis*, a term which has prompted younger scholars to enter into debates regarding how they should understand and define Islamic Jerusalem.

The researcher addresses Qur'anic, Hadith, and historical terminology to define what is meant by Islamic Jerusalem. In the second chapter, he describes Islamic Jerusalem as the «Land of Blessing» both materially and spiritually as well as traces examples of how this blessing has been manifest throughout the lives of Abraham, Solomon, Moses, and Muhammad (peace be upon them). The third chapter focuses



on understanding Islamic Jerusalem as the «Land of Hope» the meaning of hope, the first reference to it by the Prophet Abraham, and his migration to Islamic Jerusalem. It also discusses the mission of the Prophet Moses and Joshua's completion of his mission in Jerusalem, as well as the story of the Prophet Muhammad and Islamic Jerusalem and the challenges that preceded his journey there.

In the fourth chapter, the researcher addresses the land of the Night Journey (Isrā) and the Ascension (Mi rāj), analyzing Qur ān and Hadīth references to the journey, the location of the journey, and why it passed through Jerusalem. He views it as a re-establishment of the link between Mecca and Jerusalem, which was first established by Abraham. He also investigates whether the Al-Aqsa Mosque existed during the Night Journey and the difference between the *Masjid* (Mosque) and the *Jami'* (Congregational Mosque) of Al-Aqsa. In the fifth chapter, he sheds light on the «Land of the Prophets,» the reason for going to it, and the activities of the Prophets therein. As for the sixth chapter, it investigates the future of Islamic Jerusalem from a Qur'anic perspective in Surat al-Isra, verses 4–8, concerning the two times of rising in the land and the punishment that befalls the Children of Israel after each harm they cause in *Bayt al-Maqdis*. It also looks at its future from the perspective of Hadith, in addition to addressing Orientalist skepticism regarding Hadiths related to Islamic Jerusalem. This includes the belief that the first Islamic conquest of Islamic Jerusalem is a sign of the Last Hour, that it is the land where the «Righteous Group» (*al-Ta'ifa al-Mansura*) will continue to exist, the center of the future Caliphate, the clash between Jews and Muslims, and the Land of Gathering (*Ard al-Mahshar*).

5. The Concept of Sovereignty among Muslims from the First Conquest to the End of the Early Abbasid Period (16–264 AH / 637–877 CE) *Researcher: Amin Rashid Batiban, University of Aberdeen, United Kingdom, 2006.*

Sovereignty is a topic that has generated great interest from both researchers and politicians; however, Muslim scholars did not address issues of sovereignty until the 19th century CE. Their examination of sovereignty has been predominantly reactive and expressive rather than innovative or proactive.

Consequently, this dissertation sets out to assist to re-frame Islamic sovereignty theory by reviewing historical Muslim scholarship as well as contemporary debates on related themes, ultimately aiming for a different approach toward Islamic Sovereignty theory that may help augment existing literature.

Islamic Jerusalem, from the first Muslim conquest of Jerusalem to the early Abbasid period, was chosen as a historical case study. This dissertation explores how the concepts of Islamic sovereignty in Jerusalem originated during the specified time frame.

Much research has been done regarding the meaning of vision and sovereignty, the residents of Jerusalem's view of Muslim rule, and how the shifts and variations within

Islam have affected both how to implement the various political concepts.

This study utilizes a multidisciplinary approach to meet the needs of the new field of research, Islamic Jerusalem studies, and the study of Islam and Muslims (Yatiban, 2006).

6. Rediscovering the Geographical Boundaries of Bayt al-Maqdis: Defining the Limits of the Land of Bayt al-Maqdis, the Holy Land, and the Blessed Land
Researcher: Khalid al-Awaisi, University of Aberdeen, United Kingdom, 2006.

When *Bayt al-Maqdis* is mentioned, most people only refer to the small section of the walled city. However, classical sources and the understanding of early scholars regarding the boundaries of Islamic Jerusalem point to an area of approximately 40 Arabic miles (85.04 km). This dissertation discusses the narratives referring to the extent of this region, in addition to the evolution of the names used to identify various areas associated with Bayt al-Maqdis, from Aelia to the prophetic name *Bayt al-Maqdis*, until its development in the third century AH to *al-Quds*, and the further development of the honorific title *al-Sharif*, during the time of the Crusades.

The author discusses in detail the concept of *Bayt al-Maqdis* (i.e., Jerusalem) as an area that covers a larger geographic area than simply the walled city, extending out into surrounding towns and larger regional areas. By expanding the definition of *Bayt al-Maqdis*, the researcher proposes to clarify many historical accounts describing contradictions regarding the conquest of Bayt al-Maqdis, which are often attributable to mistakes made in identifying the city in terms of the broader regional area. The researcher redraws a map of the *Bayt al-Maqdis* region, comparing it to the boundaries of the *Harams* (sacred precincts) of Makkah (Mecca) and Madīnah (Medina). He also investigates the changing administrative boundaries, emphasizing that they are distinct from the fixed boundaries of the region.

The dissertation considers the geographical extent of two Qur'anic concepts associated with Bayt al-Maqdis, namely, the Holy Land and the Blessed Land. The dissertation takes into account the eschatological aspect of the land, which is deemed to be the land of the last caliphate, one of the places that the Antichrist (al-Masī al-Dajjāl) shall not enter, as well as the place of resurrection (ma shar). The conclusion reached in the dissertation is that legal rulings about Bayt al-Maqdis apply to the entire geographical area in question, rather than simply to the actual walled city.

Linguistic and geographical methodologies were employed, alongside the analysis of maps and data and mathematical analysis to reach ancient measurements. The comparative and historical methods were also used, as well as biographies of individuals and Hadith sciences to interpret texts and the exegesis of the Qur'an by the Qur'an. A number of questions requiring deeper research were presented.

The importance of this dissertation lies in the attempt to rediscover the possible historical boundaries of *Bayt al-Maqdis*, which have faded and been neglected in



scholarly memory. This creates, for the academic study of *Bayt al-Maqdis*, new evidence for the discipline and possibilities for future research. The dissertation was published as a book in English in 2007 (El-Awaisi, 2007).

7. The Jurisprudential Rulings Related to Bayt al-Maqdis with a Focus on Acts of Worship in Al-Aqsa Mosque: A Comparative Study *Researcher: Raed Fathi Jabarin, University of Aberdeen, United Kingdom, 2006.*

This thesis addresses the Islamic jurisprudential rulings pertaining to Islamic Jerusalem – ruling that have been frequently overlooked, whether intentionally or inadvertently. It critically discusses the legal and religious status of the city through a meticulous study of Muslim juristic opinions, particularly those scattered across classical works of jurisprudence, Hadith, and the literature of the “Virtues of Bayt al-Maqdis”.

The literature review for this study draws on both primary and secondary sources, primarily those written in Arabic. However it also incorporates scholarly works in English and Hebrew to facilitate the development of a critical comparative analysis.

The thesis asserts that there are indeed specific legal rulings unique to Islamic Jerusalem. The study’s chapters establish a framework for these rulings across various fields, focusing largely on ritual acts of worship. In this regard, the study details the rules of prayer in Jerusalem, covering obligatory, voluntary, individual, and congregational prayers, as well as special prayers such as the Eid and rain prayers (*alāt al-istisqā*). Furthermore, it examines the regulations on certain “innovated” prayers associated specifically with Jerusalem. It also discusses the jurisprudential rules of *ajj* (pilgrimage) in relation to Bayt al-Maqdis, including travel for the purpose of visiting al-Quds al-Sharif, while critiquing the views of several Israeli scholars and presenting the author’s own perspective. Additionally, the dissertation addresses the rules for visiting in Silwan, Bethlehem, and Hebron and sheds light on some of the objections raised by some Orientalist and Israeli academics on the matter.

Ultimately, this study establishes new evidence for a critical and comparative academic discourse on the jurisprudence of Islamic Jerusalem, making a vital contribution to this emerging field of inquiry. Indeed, this work should be regarded as a new chapter in classical jurisprudential literature, belonging to the same category as the rulings (*ahkam*) of Mecca and Medina. It serves as a guide for Muslim conduct and attitudes toward *Bayt al-Maqdis*. Finally, the study recommends further clarification of the identity of Islamic Jerusalem from the perspective of Islamic jurisprudence (Jabareen, 2006).

8. The Strategic Plan of Prophet Muhammad for the Conquest of Bayt al-Maqdis: A Critical Study of Muslim Sources *Researcher: Abdullah Ma ruf Umar, University of Aberdeen, Scotland, 2008.*

The first Islamic conquest of Bayt al-Maqdis in the seventh-century A.D. represents a

major turning point in world history. At that time, Bayt al-Maqdis was under the rule of the greatest empire of the era - The Byzantine Empire. Consequently, the conquest of a city of such significance required extensive preparation and strategic planning.

While most people, specialists and laypeople alike, attribute the conquest of Bayt al-Maqdis to the second Rashidun Caliph, Umar ibn al-Kha āb (may God be pleased with him), and others attribute it to the first caliph, Abū Bakr al- iddīq (may God be pleased with him), the role of the Prophet Muhammad and his specific plan for Jerusalem is seldom mentioned. This is despite the fact that his influence is clearly evident in the events and conditions leading to the liberation of these holy lands. Thus, this dissertation critically assesses early Muslim sources in order to reconstruct the strategic framework developed by the Prophet Muhammad (PBUH) in orchestrating the first Islamic conquest of Bayt al-Maqdis.

This study examines the hypothesis that Prophet Muhammad was the original and primary strategist behind the Muslim conquest of Bayt al-Maqdis; according to this premise, Abū Bakr al- iddīq and Umar ibn al-Kha āb (may God be pleased with them) merely executed the will of God through carrying out the command of His Prophet .

The leadup to the opening of Bayt al-Maqdis consisted of two phases: the first the preparatory stage, which established the importance of Bayt al-Maqdis through implicit and explicit Qur'anic references, its designation as the first *Qibla* (direction of prayer) for Muslims, and the *Isra'* and *Mi'raj* (Night Journey and Ascension), which affirmed Muhammad's leadership of the prophets.

The second part was the operational stage of the Prophet's plan, which included forging treaties and agreements, as well as dispatching military expeditions (*saraya* and *ghazawat*) toward Bayt al-Maqdis to pave the way for its eventual opening by the Caliphs who followed him. This stage concluded with the preparation of Usāma ibn Zayd's expedition to the region of Abna, near Bayt al-Maqdis, and the Prophet's insistence, even on his deathbed, on its dispatch (Omar, 2008).

9. The Legal Status of Jerusalem in Islamic Jurisprudence and International Law *Researcher: Luay Ghazawi, Glasgow Caledonian University, Scotland, 2001.*

The growing confusion among the Muslim population of Jerusalem regarding the Islamic legal status (*ukm shart*) of their lands following its occupation has necessitated detailed research. Drawing on primary sources, this study clarifies the Islamic legal perspective on the status of Jerusalem,.

This dissertation analyzes the current legal status of Jerusalem (both East and West) through the lens of Islamic Law, specifically within the context of the Islamic theory of the division of the world, as well as under Public International Law. It examines various Islamic viewpoints to determine the most plausible framework for the study .

The central focus of the study is the legal status of Jerusalem, evaluated through



the most compelling methodology to determine the implications of applying Islamic theory to the city, particularly regarding issues of population, residency, and land use. Furthermore, the study examines the legal status of Jerusalem in light of the rules and principles of Public International Law, analyzing the various legal claims presented by conflicting parties to validate or refute their positions. Finally, the study offers concise comparisons between Islamic Law and Public International Law to determine where the two legal systems converge or diverge regarding the legal status of Jerusalem.

This pioneering study provides a detailed analysis of the Islamic theory of the divisions of the world and its practical application to the case of Jerusalem. A unique feature of this work is the use of various charts and graphs to illustrate the relationships between the different concepts involved. Notably, this research is intended not only to provide an in-depth academic legal discussion, but also serve as a valuable reference in this field (Al Ghazaw, 2001).

10. Jerusalem in the British Press, 1967–2000: The Times, The Guardian, and The Daily Telegraph *Researcher: Abeer Ismail al-Najjar, University of Edinburgh, United Kingdom, 2003.*

This thesis is an exploratory study of the representation of Jerusalem in the British press, examining material published in three major daily newspapers – *The Times*, *The Guardian*, and *The Daily Telegraph* – over a thirty-three year period. Using both qualitative and quantitative methods, the study conducts an event-based analysis, employing both horizontal (cross-newspaper) and vertical (longitudinal) comparisons to track the changing nature of reporting on Jerusalem in these newspapers and highlight major trends.

The study reveals that Jerusalem enters media coverage in relation to events and actors actively involved in the conflict over the city. It explores the specific interests and priorities of each newspaper by scrutinizing their coverage of key events, including efforts to encourage peace, wars, diplomatic incidents, and popular uprisings (*Intifada*). Furthermore, the study examines depictions of Jerusalem, characterizations of the actors involved in the conflict, as well as interpretations of reported events. It also addresses professional and non-professional decisions made in regards to news coverage, specifically as relates to selection and/or framing.

The first chapter examines the portrayal of Jerusalem during and following the June 1967 War, when Israel captured and militarily occupied East Jerusalem. The second chapter focuses on coverage of diplomatic developments surrounding Jerusalem, in particular the content and impact of the 1980 “Basic Law” passed by the Israeli Knesset (Legislature) to effectively annex East Jerusalem and declare the entire city (including both West and East Jerusalem) as the capital of Israel under Israeli law.

Chapter Three addresses two pivotal events from the year 2000: the Second Camp

David Summit and the outbreak of the Second Intifada. Chapter Four provides a quantitative analysis of the material published throughout the entire period under study. Chapter Five highlights the primary trends in news selection and framing, focusing on the characterization of the city and its identity as a point of divergence between the newspapers. Finally, Chapter Six discusses the factors that led to the convergence and/or divergence in coverage among the three outlets (Al-Najjar, 2003).

11. The Strategy of the Muslim Brotherhood toward Bayt al-Maqdis: An Analytical Study of the Thought of the Founder Ḥasan al-Bannā (1906–1949)

Researcher: āriq Abd al-Fattā al-Jabari, Universiti Utara Malaysia (UUM), 2018.

This dissertation discusses asan al-Bannā's strategy toward *Bayt al-Maqdis* and the intellectual framework that shaped his work. This strategy was rooted in several premises, concepts, and terms which al-Bannā reconstructed according to his own understanding. These concepts, derived from the Islamic reference points, formed the foundation for the Muslim Brotherhood's strategy and their perception of both *Bayt al-Maqdis* and the Palestinian Cause.

According to the study, the most important concepts in al-Bannā's strategy for Bayt al-Maqdis were: *Bayt al-Maqdis*, the *Ummah*, the *Watan* (homeland), Jihad, and a stance toward Jews. These concepts constitute the core intellectual blocks of the Muslim Brotherhood movement, regarding the Palestinian issue. Once cannot understand the movement's position on the Palestinian cause without an acquaintance with these foundational intellectual premises.

Al-Banna emphasized the Prophetic term "*Bayt al-Maqdis*" (the Holy House). Regarding the concept of the *Ummah*, he consolidated its usage in the twentieth century as a religious principle, asserting that Muslims constitute a single, fraternal nation. He maintained that the Palestinian people are an integral part of this entity and are in need of support. His definition of "homeland" (*Watan*) encompassed all Muslim lands, not simply those of his native Egypt, thereby providing the term an Islamic foundation and new political meaning.

Furthermore, Al-Banna's formulation of the concept of Jihad served as the primary driver for the Brotherhood's engagement with the Palestine cause and *Bayt al-Maqdis*; his vision for *Jihad* and his efforts for change in Egypt were entirely consistent with his vision for *Bayt al-Maqdis*. Al-Banna's stance toward Jews was aligned with the Islamic mandate to treat with respect and kindness the "People of the Book" (*Ahl al-Kitab*). Conversely, his opposition to them both in Egypt and in *Bayt al-Maqdis* was consistent with the Qur'anic understanding of them as "belligerent aggressors". Al-Banna distinguished between Judaism as a religion and the Zionist Jews as aggressors (al-Ja'bari 2018).

12. Jerusalem and the Politics of Settlement in the Middle East *Researcher: Ahmad Jamil Ahmad Hamad, University of Edinburgh, United Kingdom, 2002.*



This dissertation examines the role of Jerusalem in the Arab-Israeli conflict since the British occupation of Jerusalem in 1917. Its primary hypothesis is that – contrary to assertions that the issue of Jerusalem has always been and will remain non-negotiable between the parties to the conflict – the conflict itself has defined and redefined the positions of the parties (state and non-state) involved. Utilizing conflict resolution theory and the literature on nationalism, the study posits that the construction of nation-states and national identities are the primary drivers behind these shifting definitions. The thesis validates this theoretical framework by closely scrutinizing the positions adopted by the conflicting parties.

The dissertation comprises an introduction, five chapters, and a conclusion. The introduction discusses the underlying theory of defining conflict as a tool for resolution and introduces key concepts regarding the construction of nationalism and identity.

- **Chapter One:** *Jerusalem and Palestinian State Policy* - explores how Palestinian leaders initially accepted international protection for Jerusalem prior to 1948, but after the war demanded sovereignty and rejected internationalization.
- **Chapter Two:** *Israel and Jerusalem: The Zionist Movement and the Jewish State* - argues that early Zionist thought did not assign Jerusalem a special status until 1967, and even then, compromise was not entirely ruled out.
- **Chapter Three:** *Jordan and Jerusalem: A Second Capital or Arab Solidarity* - explains Jordan's evolving stance, from initial acceptance of internationalization to later division of the city with Israel.
- **Chapter Four:** *Arab-Islamic Jerusalem* - highlights the city's symbolic importance for Arab and Islamic identity, though regimes often treated it as a foreign policy issue secondary to domestic concerns.
- **Chapter Five:** *Jerusalem in the International Arena* - concludes that global interest in Jerusalem stems primarily from its political significance for Middle Eastern stability.

The conclusion reinforces the general context upon which the parties' positions may be redefined. Overall, the thesis provides a critical review of prevailing assumptions and generalizations, aiming to provide a deeper understanding that may facilitate a peaceful resolution to the issue (Hamad, 2002).

13. The Attitude of the Umayyads and Fatimids toward Christian Holy Sites in Palestine, with Special Reference to Abd al-Malik and al-Ḥākim bi-Amr Allāh
Researcher: Nūr Yaqūb Abū Asab, University of Aberdeen, Scotland, 2014.

This dissertation investigates the extent to which the Umayyad and Fatimid dynasties adhered to Islamic teachings regarding tolerance and the treatment of Christian holy sites in Palestine, focusing specifically on the Umayyad caliph Abd al-Malik ibn Marwān and the Fatimid caliph al-ākim bi-Amr Allāh. The research presents a theoretical framework

for the protection of Christian sites based on Sunni and Shii Qur'anic exegesis, alongside the Sunnah of the Prophet Muhammad and the actions of the Companions.

Evidence from both history and archaeology supports that the Umayyads respected Christian sanctuaries and the protection of ancient churches and monasteries; many new churches were established, while others were rebuilt or renovated. Religious ceremonies were performed publicly, and the practice of pilgrimage continued. However, the study notes that economic decline, natural disasters like earthquakes and floods, political shifts, and demographic changes eventually led to a decrease in the number of active churches.

As for the Fatimids, historical records demonstrate that the state officially participated in Christian festivals, permitted the public display of the cross, and allowed the continued flow of pilgrims. While fewer religious monuments were built compared to the Umayyad era, the study suggests that Fatimid policy was largely shaped by political and strategic considerations related to the Byzantines. Notably, apart from the destruction of the Church of the Holy Sepulchre, there is no compelling evidence of a deliberate state policy to destroy churches or monasteries.

In terms of the conduct of Abd al-Malik and al-ākim bi-Amr Allāh, the research finds that neither of them showed any particular animosity toward the Holy Sepulchre or other Christian holy sites as a general rule. The rebuilding of the Holy Sepulchre and other churches took place during the time of the Fatimids.

The study concludes that while both dynasties appeared tolerant, their motivations differed: the Umayyad Dynasty of Syria sought political stability and the consolidation of their power by providing financial assistance to Christians and the building of churches. On the other hand, the Fatimid Dynasty of Egypt supported the practice of Christianity to secure their support as a minority group, following the Fatimids' failure to convert the larger Sunni majority to the Ismaili creed (Abu Assab, 2013).

14. The Impact of Israeli Political-Educational Practices on Arab Primary Schools in East Jerusalem, 2000–2006 *Researcher: Sabrin al-Awawda, Universiti Utara Malaysia (UUM), 2020.*

Since the occupation of the West Bank in 1967, the Israeli authorities have have pursued policies aimed at controlling and restructuring the educational system by imposing an Israeli narrative upon the Palestinian educational system. This study aims to identify the impact of this Israelization policy in primary schools that service Arab students in East Jerusalem. The research reviews literature concerning Israeli government policies toward the primary education system in East Jerusalem, and presents statistics documenting Israeli measures against the educational apparatus in the West Bank generally, and East Jerusalem specifically.

The research addresses the issue through three main axes:

- The types of politicization policies practiced by the Israeli authorities on Arab



schools, students, and teachers in East Jerusalem.

- The effects of these policies on the educational system.
- The strategies for confronting such policies.

The study adopted a quantitative approach, using interviews with school principals and teachers to collect precise data on the various policies imposed on these schools and to document the number of attacks made against Palestinian schools, teachers, and the education sector in East Jerusalem.

The findings indicate that the Israeli occupation implements politically charged restrictions on Palestinian curricula, Arab schools, students, and teachers using methods such as checkpoints and denying access to educational facilities. The study also found that these policies are also aimed at negatively impacting the Palestinian identity. The results show that Palestinian school districts and the Ministry of Education work to mitigate these restrictions to the best of their available capabilities (al-Awawda, 2020).

15. Israeli Settler Colonialism in Jerusalem and Its Impact on Palestinian Community Security *Researcher: Sarah Juma Za'af, Universiti Utara Malaysia (UUM), 2020.*

The population share of Palestinians in East Jerusalem has changed significantly over time. Once the majority, Palestinians faced the onset of Israeli settler-colonialism, which drastically threatened their survival as a coherent community. The sustainability of their development according to traditional patterns is increasingly targeted; furthermore, the specific relationship between settler-colonialism and societal security remains under-researched, while the international community has failed to fulfill its responsibility to provide protection. Consequently, this study explores the policies of settler-colonialism and analyzes their impact on the societal security of the indigenous population, the motivations behind these policies, and the mechanisms and factors necessary to achieve societal security.

This study employs a qualitative methodology, drawing on both primary and secondary data. Primary data was gathered through semi-structured interviews with a wide range of participants while secondary data included key treaties and legal instruments. The data was analyzed using thematic analysis, utilizing both settler-colonial theory and the Copenhagen School of security studies as analytic frameworks.

A primary finding of this study is that Israeli settler-colonialism constitutes an existential threat to the societal security of Palestinians in East Jerusalem. The study argues that these policies seek to displace the population and acquire their land for the establishment of a Jewish state, resulting in adverse social, economic, and psychological consequences, as well as a profound identity crisis.

The dissertation calls upon international organizations and bodies responsible for

maintaining peace and security to provide immediate and effective interventions to ensure the protection and continued existence of Palestinians in East Jerusalem and the realization of their community's peace and security (Zaāf, 2020).

16. The Question of Jerusalem in Turkish–Israeli Relations, 2002–2017 *Researcher: Mūsā Muammad Akkāri, Universiti Utara Malaysia (UUM), 2020.*

This study explores Turkish-Israeli diplomatic and foreign relations from their inception in 1949 through 2017. Specifically it focuses on the period following the 2002 ascent of Turkey's Justice and Development Party (AKP), up until 2017 – the year U.S. President Donald Trump recognized Jerusalem as the capital of Israel and relocated the US Embassy on December 6, 2017).

The primary research question investigates the factors that transformed the bilateral relationship from an intimate one—characterized by Israelis as a «honeymoon» period—into a state defined by a clear conflict of interests. This shift is analyzed through the lens of the respective ideological backgrounds of the ruling parties in both Turkey and Israel.

The research employs a descriptive and qualitative analytical methodology, utilizing primary data from official government publications in Turkish and Israel, as well as personal interviews. Secondary sources, including books, scholarly research, and online news sources were consulted in Arabic, English, Turkish, and Hebrew. To interpret the phases of expansion and contraction in the relationship, the study employs Realist Theory as its analytical framework.

The findings indicate that both nations pursued their interests through rational considerations of domestic and foreign factors, with decision-makers in both Ankara and Tel Aviv carefully managing the development or deterioration of their relationship. Regarding Jerusalem, the study asserts that persistent Turkish involvement in the issue is a primary factor in the tension characterizing bilateral ties. The Israeli government remains suspicious of the Turkish government under the Islamic-rooted and regionally ambitious AKP government, perceiving Turkey's expanding role as a challenge to Israeli national interests, and its standing in the Middle East (Akkāri, 2020).

Chapter Two: Doctoral Dissertations: Themes Addressed, Current research Gaps, and Prospects for Development

Doctoral dissertations in the field of Jerusalem Studies are relatively new and remain in the foundational stages of establishing a robust academic base. These theses have addressed significant aspects of the field and laid the groundwork for future scholarship, however several neglected areas remain that warrant the attention and efforts of researchers. The aspects of the field covered thus far are as follows:

A. Legal and Jurisprudential Dimensions:

1. *The Jurisprudential Rulings Related to Bayt al-Maqdis, with Special Focus on*



the Rituals of Worship in al-Masjid al-Aqā by Dr. Rāid Fatī Jabbārīn, concentrates on the religious–jurisprudential dimension.

2. *The Significance of Bayt al-Maqdis in Islam from the Perspective of the Qur'an and Sunnah* by Dr. Muammad Raslān Muammad Nūr, belongs to the field of Islamic jurisprudence.
3. *The Legal Status of Jerusalem in Islamic Jurisprudence and International Law* by Dr. Luayy Ghazāwī, combines both the religious–jurisprudential aspects and the legal characterizations within international law.

B. Architectural Dimensions This axis includes one dissertation: *The Architectural Development of al-Masjid al-Aqā in Bayt al-Maqdis during the Early Islamic Period* by Dr. Haitham al-Raru. The study relies on archaeology, architecture, and history to examine the early design and engineering of al-Masjid al-Aqā.

C. Political Dimensions The following dissertations fall under this axis:

1. *The Question of Jerusalem in Turkish–Israeli Relations, 2002–2017* by Dr. Mūsā Muammad Akkāri, analyzes bilateral relations and the impact of Jerusalem on their dynamics.
2. *The Concept of Sovereignty among Muslims, from the First Conquest to the End of the Early Abbāsīd Era* by Dr. Amīn al-Rashīd Batībān, discusses overlapping religious and political concepts within a historical framework.
3. *Jerusalem and the Politics of Settlement in the Middle East* by Dr. Amad Jamīl Amad amad, addresses the Arab–Israeli conflict and its political background in the search for a peaceful resolution.

D. Historical Dimensions This axis encompasses four dissertations:

1. *The First Islamic Conquest of Īliyā (Bayt al-Maqdis)* by Dr. Uthmān al-al, addresses a historical dilemma concerning the precise timing of the initial conquest.
2. *The Attitude of the Umayyads and Fatimids toward Christian Holy Sites in Palestine, with Special Reference to Abd al-Malik and al-ākīm bi-Amr Allāh* by Dr. Nūr Yaqūb Abū Aab, compares two distinct historical phases.
3. *Bayt al-Maqdis and Its Christians: A History of Tolerance and Conflict* by Dr. Māhir Yūnus Abū Minshār, which both the jurisprudential dimension-grounding the rulings on relations with non-Muslims-and the historical dimension of Muslim interactions with other communities.
4. *The Prophet Muammad's Strategic Plan for the Liberation of Bayt al-Maqdis: A Critical Study of Muslim Sources* by Dr. Abd Allāh Marūf Umar, re-examines a neglected historical reality: the prophetic steps and preparations for the liberation

of Bayt al-Maqdis, later completed by the caliphs who succeeded him.

E. Geographical Dimensions

This axis is represented by one dissertation: *Rediscovering the Geographical Boundaries of Bayt al-Maqdis* by Dr. Khālīd al-Uwīsī. This study redraws the region's boundaries from both religious and historical perspectives, employing mathematics and geography to reinterpret historical issues and highlight the jurisprudential implications of such findings.

F. Intellectual Dimensions

This axis includes one dissertation: *The Strategy of the Muslim Brotherhood toward Bayt al-Maqdis: An Analytical Study of the Thought of the Founder asan al-Bannā, 1927–1949* by āriq Abd al-Fattā al-Jabarī. Here, the intellectual dimension intersects with religious, political, and historical aspects.

G. Educational Dimensions

This axis is represented by one dissertation: *The Impact of Israeli Political-Educational Practices on Arab Primary Schools in East Jerusalem, 2000–2006* by Dr. Sabrīn al-Awawda. Although it primarily addresses the educational dimension, the study is closely linked to sociology and politics.

H. Social Dimensions

This axis is represented by one dissertation: *Israeli Settler Colonialism in Jerusalem and Its Impact on Palestinian Community Security* by Dr. Sārah Juma Zaāf. The dissertation highlights the social dimension alongside the political.

I. Media Dimensions

This axis is represented by one dissertation: *Jerusalem in the British Press, 1967–2000: The Times, The Guardian, and The Daily Telegraph* by Dr. Abīr Ismāīl al-Najjār.

II. Research Gaps: Dimensions and Issues Unaddressed in Current Scholarship

Discussions surrounding *Bayt al-Maqdis* inherently describe a state of conflict. Every conflict involves specific parties, a defined location, and a core subject of contention. It is, therefore, notable that academic research within this project remains absent across several vital dimensions:

- 1. Studies of the “Other”:** There is a conspicuous lack of research examining the perspectives of Judaism, Zionism, and Christian Zionism, particularly in the medieval and modern eras. Critical areas for inquiry could include: the origins and nature of settlement activity, the emergence of Protestant Christian regarding the “Promised Land,” the status of Jews in Jerusalem after the first Islamic conquest, the diversity of Jewish sects and intellectual schools, and their contradictory views of Bayt al-Maqdis and Palestine more broadly. In addition, the political



thought of contemporary Zionists—who are far from unanimous—requires detailed study to achieve a deeper understanding of this side of the conflict.

2. **Neglected Islamic Perspectives:** Although there are studies on topics such as the boundaries of Bayt al-Maqdis, its parallels with the Kabah, the history of the first conquest of Īliyā, and the Islamic legal view of the site, important dimensions remain underexplored. Greater scholarly attention is needed to the theological, historical, and jurisprudential aspects of this sacred landmark and its region. Such research would strengthen the academic argument against those who question the religious and spiritual significance of Bayt al-Maqdis for Muslims, and would help produce a precise, scholarly image—rather than merely an emotional one—of its importance in Islamic thought.
3. **Regional and Holistic Studies:** Despite innovative dissertations such as the rediscovery of Bayt al-Maqdis's boundaries or the Prophet's strategic plan, there remains a need for more diverse studies that address the entire region, including all its cities. These should cover geographical, demographic, topographical, cultural, and historical dimensions, so that Muslims can develop a clear and comprehensive understanding of the identity of the region.
4. **Shift in Research Focus:** It is noticeable that the earliest dissertations produced in Britain addressed fundamental, profound, and essential topics. In contrast, subsequent dissertations—while still valuable and important—have tended to focus on issues that are less central to the foundational basis of this field of knowledge.
5. **The Need for Non-Traditional Dimensions:** There is a pressing need to cover unconventional aspects that intersect with contemporary life. For example, the dissertation on Jerusalem in the British press helps us understand Western perspectives on our issues, while the study on Israeli educational practices in Arab schools in Jerusalem sheds light on the politicization of education. The potential fields of inquiry here are virtually limitless.
6. **The Problem of Translation and Accessibility:** A major obstacle lies in the fact that most doctoral dissertations on this crucial Islamic and Arab issue are written in English. This creates a barrier for Arab and Muslim researchers, despite the necessity of making such works available in their primary languages. This challenge was particularly evident during the data collection process for this research, compounded by the fact that dissertations remain scattered across various university repositories rather than being consolidated in specialized libraries dedicated to the field.

III. Strategies for Advancing Doctoral Scholarship

This task is an integral part of the broader effort to advance the knowledge project on Bayt al-Maqdis and the Palestinian question as a whole. It requires several key

measures, most notably:

1. **Promoting Bayt al-Maqdis Studies:** Launching targeted promotional activities to increase the visibility of *Bayt al-Maqdis* Studies. This involves introducing the field to graduate students, incentivizing them to pursue innovative research within this domain, and facilitating their entry through dedicated scholarships.
2. **Expanding Institutional Infrastructure:** Intensifying efforts among scholars and stakeholders to establish academic departments and programs across universities in Arab and Islamic countries. This expansion should follow a structured progression, beginning with the implementation of Master's programs and culminating in the supervision of advanced Doctoral dissertations.
3. **Compilation and Dissemination:** Consolidating dissertations and publishing them in specialized scholarly journals and digital platforms to ensure students can access the latest research findings. This is essential for identifying research gaps and pursuing in-depth analysis of critical issues. The researcher personally encountered significant difficulty in accessing these works; had it not been for the efforts of Dr. Khalid El-Awaisi, who assisted in securing several of these dissertations, reviewing them would not have been possible.
4. **Translation Efforts:** Strengthening academic efforts to translate dissertations—the majority of which are currently in English—into the primary languages of the Islamic world, most notably Arabic, Turkish, Persian, Malay, and Urdu. This undertaking requires dedicated financial sponsorship from stakeholders committed to the cause.
5. **Publishing Research as Books:** Encouraging doctoral graduates to adapt and publish their research in book form. This ensures that the findings reach the widest possible audience, extending the impact of the research beyond purely academic circles to the general public.

Published Dissertations as Books

- Uthmān al-al: *The First Islamic Conquest of Iliyā (Bayt al-Maqdis): A Critical Analytical Study of Early Islamic Historical Narratives and Sources*, 1st ed., Al-Maktoum Institute, United Kingdom, 2003.
- Māhir Yūnus Abū Minshār: *Bayt al-Maqdis and Its Christians: A History of Tolerance and Conflict*, 1st ed., I.B. Tauris Academic Publishing, London–New York, 2007.
- Haitham al-Raru: *The Architectural Development of al-Masjid al-Aqā in Bayt al-Maqdis during the Early Islamic Period: Sacred Architecture in the Form of “al-Maqdis”*, 1st ed., Al-Maktoum Institute, 2004.
- Khālīd al-Uwīsī: *Rediscovering the Geographical Boundaries of Bayt al-Maqdis:*



Defining the Limits of the Land of Bayt al-Maqdis, the Holy Land, and the Blessed Land, 1st ed., Al-Maktoum Institute, United Kingdom, 2007.

- Abd Allāh Marūf Umar: *Bayt al-Maqdis in the Prophet's Strategic Vision*, 1st ed., Arab Scientific Publishers, Beirut, 2014.
- **Doctoral Dissertations Submitted to the Department of Bayt al-Maqdis Studies**
- āriq Abd al-Fattā al-Jabarī: *The Strategy of the Muslim Brotherhood toward Bayt al-Maqdis: An Analytical Study of the Thought of the Founder asan al-Bannā, 1927–1949*, Universiti Utara Malaysia (UUM), 2018.
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- Othman Ismael Al-Tel, The First Islamic Conquest of Aelia (Islamic Jerusalem) A Critical Analytical Study of the Early Islamic Historical Narratives and Sources, By BA, MA. Islamic Historical, the University of Abertay Dundee For degree of-Doctor of Philosophy, UK, October2002.
- Raid Fathi Jabareen, Muslim Juristic Rulings of Islamic jerusalem with special reference to IBADAT IN AL AQSA MOSQUE, Acritical comparative study, University of Aberdeen, UK, 2006.
- Sabreen Awawda, the Impacts of the Israeli Educational Politicization Policy on Arab Primary Schools in the Eastern Part of the City of Islamicjerusalem (2000 to 2016), University utara Malaysia, 2020.
- Zahaf Djemaa, the Israeli Colonial Settlement of the City of Islamic Jerusalem and its Implications on the Societal security of the Palestinians, University Utara Malaysia, 2020.

Conclusion

The epistemological crisis facing the *Ummah*, and prevalence of emotional rhetoric, is the primary driver for its decline as a civilization. Military, economic, and political setbacks are merely symptomatic of this deeper intellectual stagnation and erosion of collective consciousness and awareness.

Jerusalem studies have emerged as a vital discipline for Muslims and advocates of justice worldwide. Scholars in this field have dedicated themselves to defending the sanctity and rights of the Islamic *Ummah* in *Bayt al-Maqdis* and the Al-Aqsa Mosque through rigorous and systematic academic research. This academic endeavor serves as a necessary vanguard against Orientalist and Zionist narratives that distort history and obscure the truth. While these opposing institutions benefit from massive funding and organized propaganda, the Arab and Islamic response has remained, in general, characterized by silence and a discernible academic and methodological weakness.

Successive cohorts of students specializing in *Bayt al-Maqdis Studies* have now graduated from various universities and institutes, producing significant research and theses that have shed light on forgotten or overlooked realities. This collective effort has resulted in the awarding of sixteen doctoral degrees between 2001 and 2020, covering many different fields such as Jurisprudence, Politics, History, Architecture, Society, Geography, and Education,. Consequently, the contours of this scientific discipline have begun to take shape, establishing a robust foundation that awaits further development and continuity.

Furthermore, there is an increased awareness of the neglected dimensions in the



ongoing conflict over *Bayt al-Maqdis*, Al-Aqsa Mosque, and Palestine. This includes the necessity for comprehensive historical, political, and sociological studies of the «other,» as well as the need to expand research into the conflict's core themes and address existing gaps in Islamic perspectives.

The journey ahead remains long and is still in its nascent stages. However, if Allah is willing, with the burgeoning interest and activity surrounding this cause across the Muslim world, young researchers will continue to join this effort, earning the honor of defending these sanctities through scholarship. It is imperative to encourage graduate students to enter this field by providing scholarships and facilities, establishing academic programs across various universities, and ensuring the documentation, translation, and accessibility of all theses and dissertations for researchers and interested parties alike.

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