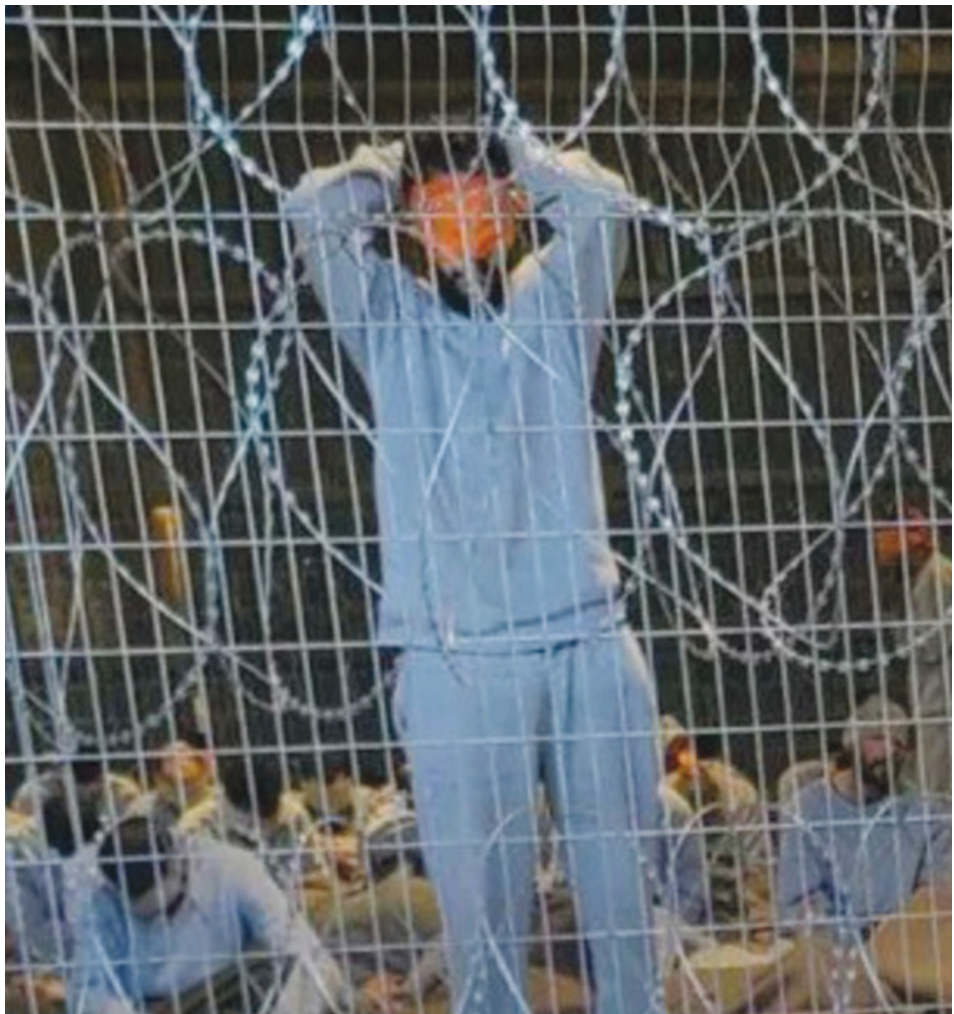


**Occupation Strategies to Violate the Rights of  
Palestinians in Jerusalem  
(October 2023 ,7 - April 2024 ,30)**

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Jerusalem Legal Aid and Human Rights Center  
Advocacy and Mobilization Department

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## ***Introduction***

Since its inception in Jerusalem, the Israeli occupation has implemented various strategies aimed at asserting dominance over the Palestinian populace. These measures have systematically sought to control every aspect of life, ultimately compelling Palestinians to abandon their homes and paving the way for the influx of settlers. This report examines a range of long-, medium-, and short-term strategies employed by the occupation since 1967, all designed to displace the Palestinian population from Jerusalem.

We will highlight the most significant of these strategies, focusing on their developments from October 7, 2023, to April 30, 2024. A brief return to historical context will be provided where necessary. The effects of these strategies are evident in a series of violations aimed at the Judaization of Jerusalem and the Israelization of its Palestinian residents, which can be summarized as follows:

### **First: Field Executions and the Policy of Detaining Martyr Bodies**

The occupation authorities employ various tactics to instill fear among the Palestinian populace, with field executions being one of the most alarming. Since October 7, 2023, the rate of such executions has surged dramatically in the occupied Palestinian territories. As of April 30, 2024, 167 Palestinian martyrs have been reported in the West Bank, including 11 from the Jerusalem Governorate, the majority of whom were children. In comparison, the same period in 2023 saw 99 martyrs in the West Bank, with 6 from Jerusalem, indicating a troubling increase in executions.

Compounding this crisis, the occupation authorities maintain a policy of body detention as a form of punishment against the families of martyrs. The National Campaign to Recover the Bodies of Martyrs reveals that since 1967, 501 bodies have been held, with 256 stored in numbered cemeteries and 245 preserved in refrigerators since 2015. Among these, there are 51 child martyrs and 8 women whose bodies have been withheld since 2015. In the Jerusalem Governorate, 35 martyrs' bodies remain in refrigeration, alongside 27 Palestinian prisoners

whose remains are also detained by the occupation [Shuja`iya, 2024].

This policy is not novel; it has been enacted since the occupation's establishment in 1948, wherein authorities detain bodies, preventing families from burying their loved ones. The legal justifications for such actions can be traced back to the British Emergency Regulations of 1945. These provisions, ostensibly aimed at maintaining order, allowed the military to regulate burial practices. Article 133(3) of the 1945 regulations delegated burial authority to the area commander, specifically concerning bodies of prisoners executed in Jerusalem or Acre, mandating burial in the appropriate cemetery.

In January 1948, this emergency law was amended, shifting immediate burial authority from the regional to the military commander. This expansion granted the military commander the power to order the burial of any individual's body, regardless of the circumstances. The amended article explicitly stated that military orders regarding burial would not violate existing laws, enabling the military to designate burial locations and oversee the process. Noncompliance with these orders would result in legal penalties [Hassan, 2021].

After the Nakba, the mass displacement of Palestinians, the occupation authorities wove many of the emergency laws into Israeli domestic law under Article 3 of the Laws and Administration Regulations. These emergency measures were first imposed on Palestinians within the occupied territories, who lived under military rule from 1948 to 1966.

As part of a broader system of collective punishment, the occupation authorities have adopted the practice of detaining the bodies of martyrs involved in resistance operations. Until 2015, this was done selectively, depending on the «type of operation» the martyr had undertaken and the resulting casualties. This policy is a clear violation of international law, depriving families of the fundamental right to bury their loved ones with dignity, both human and religious [Shuja`iya, 2024].

The National Campaign to Recover the Bodies of Martyrs highlights two distinct phases of this detention policy. The first phase, which lasted from 1967 until early 2015, is known as the «graves of numbers» stage. During this period, the bodies of martyrs were often retrieved through negotiations with

army command, but conditions were sometimes imposed—such as limiting the number of mourners or restricting slogans at the funeral [Abu Sneineh, 2024]. The second phase, beginning with the knife uprising in 2015, is termed the «refrigerator stage.» Since then, the bodies of all martyrs, regardless of whether their actions resulted in deaths or injuries, have been detained in morgue refrigerators. This stage also extended to those suspected of planning operations, amplifying the collective punishment [Abu Sneineh, 2024].

In 2017, the National Campaign, in collaboration with the Jerusalem Center, filed a petition against this practice, arguing that the authorities were abusing the British Emergency Regulations from the Mandate period, which only allowed temporary detention for investigation or public security purposes—not for prolonged periods or negotiation leverage. However, despite a 2018 ruling by the Israeli Supreme Court acknowledging the violation of human dignity and calling the practice a form of collective punishment, the court allowed the government six months to create a law that would permit the detention of bodies for negotiation purposes. The government challenged the ruling, citing national security concerns, and in 2019, the court reversed its decision, granting the government the right to hold bodies as bargaining tools [Shuja`iya, 2024]. By 2020, the policy had been expanded further, allowing the army to detain any martyr’s body, regardless of their political affiliation or whether the attempted operation had caused harm [Abu Sneineh, 2024].

Following the events of October 7, 2023, this practice intensified, with bodies increasingly detained as leverage. In rare cases where bodies were returned, the process was fraught with legal obstacles, from restrictions on funeral attendance to prohibitions on public mourning symbols. Families were often notified at the last minute, sometimes as late as dawn, and permitted only a limited number of mourners [Abu Sneineh, 2024].

## **Second: Settlement Expansion in Jerusalem**

Since October 7, the Israeli occupation has intensified its settlement expansion across occupied Jerusalem. On April 17, 2024, The Guardian reported a notable

acceleration in settlement plans in the city. While many Israeli government institutions were either closed or operating at reduced capacity following October 7, planning authorities continued to push forward settlement projects at an unprecedented pace [Burke, 2024]. A Haaretz report revealed that just two days after these events, Jerusalem's local committee approved the expansion of the «Kidmat Zion» settlement, built on Palestinian land in the Ras al-Amud neighborhood. This expansion will see the construction of 384 settlement units in the initial phase, covering 79 dunams. The plan allows for future expansion to 1,200 units, along with public facilities, including Jewish schools, kindergartens, synagogues, and a settler community leadership center [Hasson, 2023].

In addition, on December 3, 2023, the district committee approved a new settlement neighborhood on Sur Baher lands, called «the lower canal,» which will include 1,792 units. This marks the first time the Israel Land Authority has presented such a plan. To the south, geographical continuity between Jerusalem and Bethlehem has been severed by four massive settlement projects. The occupation authorities have expanded the Har Homa settlement on Jabal Abu Ghneim, adding 540 new units. Meanwhile, construction continues on the Givat Hamatos settlement, located on Beit Safafa land, where the first phase includes 1,275 new units. Since 2022, the district committee has approved two additional settlements south of the city, and construction is ongoing.

On September 5, 2022, the committee approved the «Givat HaShaked» settlement on the lands of Beit Safafa and Sharafat, covering 3,700 dunams confiscated in 1995. The new settlement will consist of 700 housing units, including four 24-story buildings, a school, a kindergarten, a community center, synagogues, clinics, and a police station. This development is particularly alarming, as it encroaches upon the 1949 armistice line, dividing the portion of Beit Safafa occupied in 1967, and represents the only remaining land available for the village's natural population growth [Saleh, 2024].

These actions by the occupation authorities are aimed at encircling Palestinian neighborhoods, stifling their urban expansion, and increasing the settler population as part of a demographic battle over the city. By isolating these neighborhoods from the West Bank, the occupation undermines any possibility

of Jerusalem serving as the capital of a future Palestinian state. All of this unfolds under the world's watch, despite being a blatant violation of international resolutions, which recognize Jerusalem as an occupied Palestinian city.

### **Third: Control over the Educational System in Jerusalem**

The school is a powerful tool for shaping ideology, and the teacher, as sociologist Louis Althusser explains in *State Apparatuses*, serves as society's agent in this process. From early on, the occupation authorities have sought to control the Palestinian educational system in Jerusalem, where 110,000 students are enrolled.

In 2017, the Israeli government launched a comprehensive five-year plan to extend its dominance over Jerusalem. This plan included a significant budget increase, with an additional 2.2 billion shekels—900 million of which was earmarked specifically for education [Israeli Ministry of Education documents]. In August 2023, another five-year plan for 2024-2028 was approved, this time with an added budget of 3.2 billion shekels, much of it directed towards East Jerusalem's schools. Despite claims that these funds were meant to bridge the gap between the city's two halves, the true goal is clear: to assimilate the Palestinian community into the Israeli system, particularly through education. The effects of this plan are now becoming evident. There has been an unprecedented push to teach the Israeli «Bagrut» curriculum in Jerusalem's schools. Meanwhile, the Palestinian curriculum is being systematically distorted. Many texts that conflict with the Israeli narrative have been replaced, and new versions of these books are being imposed in all schools under municipal control, as well as private schools that receive partial funding from the Israeli Ministry of Education. In addition, control extends into extracurricular activities, from safety protocols and first aid programs to organized trips. These trips now avoid any locations in the West Bank, severing the connection between Jerusalem's students and the broader Palestinian community.

Since 2017, more than 12 additional inspectors have been appointed by the Ministry of Education to oversee Palestinian schools in Jerusalem. These

inspectors have focused on censoring curriculum content and threatening private schools with cuts to funding, as occurred with al-Iman, al-Ibrahimiya, and St. George's schools in recent years.

This campaign has also led to the closure of the Palestinian Education Directorate office in Jerusalem, while schools affiliated with it have faced increased pressure. The occupation has succeeded in reducing the number of students attending Waqf schools (run by the Palestinian Ministry of Education) from 18% in 2015 to just 10% in 2022 [Palestinian Ministry of Education].

A fact sheet issued by the Jerusalem Center in August 2023 revealed that 110,293 students are enrolled in 249 schools in East Jerusalem (excluding kindergartens). The most pressing issue facing these schools is overcrowded classrooms. With a population growth rate of 2.5% per year, East Jerusalem needs to build 80 new classrooms annually just to keep up with demand. Current funding, however, covers only half of this requirement [Jerusalem Center, 2023].

Schools under the Palestinian Authority can accommodate around 31,500 students, but currently serve more than 45,500. To meet this shortfall, 560 new classrooms are urgently needed, in addition to the 80 classrooms required each year for the next five years [Jerusalem Center, 2023].

Infrastructure is another serious concern. Many unrecognized schools operate in repurposed residential buildings, lacking the basic facilities a school requires. According to data from the 2019/2020 academic year, Waqf schools provide only 1.60 square meters of space per student, while private schools offer just 1.52 square meters. This falls short of international standards, which recommend a minimum of 2 square meters per student [Jerusalem Center, 2023].

Of the 146 schools under Palestinian Authority control, only 96 have functioning science laboratories, with an average size of 48.31 square meters. Just 121 schools are equipped with computer labs, averaging 44.60 square meters. Moreover, 83 schools, or 56.85%, lack adequate water facilities, needing an additional 947 drinking taps and 716 toilets. Meanwhile, 50 schools, or 34.25%, require 242 more sinks [Jerusalem Center, 2023].

The occupation's strategy seeks not only to dominate the educational landscape but also to suffocate Palestinian identity and growth within the city. The

consequences are felt deeply, as this systematic control over schools threatens the very foundation of the community's future.

In 2019, despite various challenges, Israeli authorities declared their intent to revoke the permits of UNRWA schools in East Jerusalem, which serve around 1,800 students. These schools were set to be replaced by institutions run by the occupation's municipality, with backing from the Israeli Ministry of Education. Following the events of October 7, 2023, the Ministry intensified its actions against Jerusalem's schools, particularly targeting recognized but unofficial institutions—those private schools receiving partial funding from the Ministry. The campaign, especially against the use of the Palestinian curriculum, grew in severity from November 2023 to March 2024.

During this period, inspectors launched raids and surprise inspections in these schools, barging into classrooms, searching students' bags, and reviewing teachers' materials. After discovering Palestinian textbooks in some institutions, a series of punitive measures were enacted. These included suspending partial funding, launching investigations into principals and other school officials, and issuing letters threatening to revoke the schools' licenses. In response, many schools were forced to remove Palestinian textbooks and replace them with distorted versions printed by the Israeli Ministry of Education to avoid further repercussions. Among those targeted were al-Iman School, al-Ibrahimiya School, and St. George's School [Interviews with school principals, 2024].

These oppressive measures laid the groundwork for the occupation to further entrench itself in the education system, seizing control over every aspect of school life—from administrators and teachers to students and parents. Through this comprehensive interference, the occupation seeks to mold the system's outcomes to fit its own agenda.

#### **Fourth: Violations Against Holy Sites in Jerusalem, Specifically Al-Aqsa Mosque**

Al-Aqsa Mosque remains central to far-right Israeli ideology, which falsely claims it was built on the ruins of the so-called Temple. This narrative has fueled an increase in violations against the mosque, as attempts to enforce a

temporal and spatial division of the site have accelerated in recent years.

According to the International Jerusalem Foundation's 2023 report on the status of Jerusalem, 48,223 settlers stormed Al-Aqsa Mosque over 258 separate incidents throughout the year. These incursions were marked by several concerning trends:

- Storming intensified during Israeli religious and national holidays.
- Settlers desecrated the mosque by performing Talmudic rituals within its grounds.
- In the wake of October 7, the occupation imposed a two-month siege on Al-Aqsa, barring worshippers, especially those under 60, from entering.
- During Ramadan, authorities imposed harsh restrictions, using excessive force—including batons, rubber bullets, and tear gas canisters—to prevent I'tikaf (overnight worship) inside the mosque.
- The Islamic Endowments Department (Waqf), responsible for the site's maintenance, was repeatedly obstructed from carrying out essential renovations. This neglect has exacerbated structural damage, causing cracks and collapses in various parts of the mosque.
- Endowments employees faced increased harassment, arrests, and deportations.
- Excavations around Al-Aqsa, particularly in Al-Buraq Square, the Umayyad palaces, and Silwan, continued unabated, further undermining the mosque's foundations.

The report also highlighted a sharp rise in deportation orders from Al-Aqsa and the Old City in 2023. A total of 1,105 such orders were issued, including 568 from the Old City, 412 from Al-Aqsa Mosque itself, and 29 from Jerusalem as a whole. These actions form part of a broader strategy to exert control over the mosque and reshape the city's spiritual and cultural landscape.

The same report highlights a marked increase in violations against Christian holy sites under the current far-right Israeli government, which has emboldened settlers to act with impunity. Among the most egregious violations in 2023 was the storming of the Orthodox Church on Mount Zion by armed settlers, who assaulted a clergyman, claiming that Mount Zion belongs solely to Israelis. Additionally, attacks were carried out on the Church of the Last Supper (Zion's

Upper Room), the Church of the Prison of Christ, and the Church of Our Lady on the Mount of Olives, where both clergymen and worshippers were assaulted, and a statue of the Virgin Mary was destroyed.

Further desecration included the destruction of tombstones and crosses in Christian cemeteries across the city, with racist slogans scrawled on church walls and gravestones. The frequency of such attacks escalated throughout 2023, with Christian clergymen increasingly subjected to insults, spitting, and harassment. These actions were compounded by the annual restrictions imposed on Christians wishing to participate in Holy Saturday celebrations at the Church of the Holy Sepulchre, which have grown progressively severe over time.

#### **Fifth: Taxation Policy, Violations, and Punitive Measures**

Since the onset of the Israeli occupation of Jerusalem, the Zionist authorities, particularly through the «Jerusalem Municipality,» have burdened the Palestinian population with onerous taxes, most notably the arnona tax. This tax, one of the most pervasive and impactful, is levied on the occupants of buildings and land, with rates determined by the type and size of the property. The tax is even steeper for commercial properties than for residential ones, disproportionately affecting Palestinians in the city, especially within the Old City.

The arnona tax has been weaponized as a tool of displacement. Its exorbitant rates have forced many Palestinian residents to flee Jerusalem. For instance, a resident pays 60 shekels annually for every square meter of a residential apartment up to 118 square meters; for larger apartments, this rate increases to 90 shekels per square meter. While both Jewish and Palestinian residents are subject to this tax, services provided to Jewish neighborhoods are markedly superior, revealing clear discrimination in its application [Arnona tax data from the municipal website].

As a result, thousands of Palestinians have been driven out of Jerusalem, unable to keep up with the crippling payments. Those unable to pay face mounting debts and are frequently pursued by Israeli courts. Over the last two decades,

more than 300 Palestinian merchants in the Old City were forced to shutter their businesses due to arnona debts, with many losing the contents of their shops to seizure or confiscation. Some were even imprisoned for months due to these debts [Interview with Ahmed Dandis from the Jerusalem City Merchants Committee].

The arnona tax also serves as a means to enforce residency requirements. Palestinians are now required to present proof of arnona payments to the Ministry of Interior to verify their residence in Jerusalem and avoid the revocation of their residency rights [Nasr al-Din Tabaji, 2024]. In this way, the occupation has systematically wielded taxes—especially the arnona—as a powerful instrument to displace Palestinians from the city of Jerusalem.

From October 7, 2023, through the preparation of this report, taxes and fines took on a punitive, retaliatory nature. Citizens were increasingly fined for insignificant reasons, such as cigarette butts near doorsteps or fallen leaves at their entrance. This clampdown was especially harsh on those accused of resistance or political activism in Jerusalem [Iron Fist, 2023].

A striking example occurred with the family of the martyr Kh. M. from Beit Hanina. The occupation authorities ordered the closure of the family home, a building of nine apartments, which was enforced in April 2024. Before that, in November 2023, the municipality issued a building fine, claiming the structure had been erected without a permit in 1997—hinting at a looming demolition. During a raid on the martyr's home, inspectors issued violations for an old washing machine near the entrance, as well as cigarette butts and leaves in the yard, resulting in two separate fines against the martyr's father [Saleh, 2024]. Similarly, when the home of the martyr Kh. A.'s family in the al-Shiyah neighborhood was raided, residents were fined for pigeon droppings on the roof [Saleh, 2024].

In December 2023, activist N. H.'s home in al-Suwaneh was raided. The owner of the building, where N. H. rented his residence, was fined for jasmine tree branches extending over the garden fence and for an old, non-operational car parked in the yard without a license [Saleh, 2024].

During this same period, the wife of prisoner N. H. from Sur Baher sought legal

help after being handed a fine and demolition order for a retaining wall built over fifteen years ago, allegedly without a permit [Saleh, 2024].

These incidents, among many others, reveal the occupation's broader strategy of collective punishment against Palestinians, particularly Jerusalemites, in response to the events of October 7.

## **Sixth: The Occupation's Policy:**

### **Home Demolitions and Denial of Building Permits**

Data from the United Nations Office for the Coordination of Humanitarian Affairs shows that in the first quarter of 2024 alone, 96 demolitions were carried out in the Jerusalem Governorate, including 44 homes, displacing 151 people—59 of them children. The Issawiya and Jabal Mukaber neighborhoods were hit hardest, with 14 demolitions in Issawiya and 13 in Jabal Mukaber.

This data reflects a deliberate, unlawful strategy to prevent Palestinian construction within Jerusalem's Old City, severely restrict it outside, and impose exorbitant costs for obtaining building permits. Meanwhile, Jewish settlement construction proceeds unhindered.

In the face of these prohibitions, many Jerusalemites build without permits, driven by the need to accommodate growing families. The occupation authorities, along with the Jerusalem Municipality, have enacted measures that force residents into self-demolition of their homes. This is compounded by hefty fines and even arrest.

A fact sheet titled "Self-demolition in Jerusalem: Between the Hammer and the Anvil" from the Jerusalem Center (September 2022) highlights the rising number of self-demolitions. Of the 98 facilities demolished in the first nine months of 2022, 41 were self-demolitions. Attorney A. Muhammad Tawfiq Abu Sneh attributes this rise to several factors.

The amendments to the Planning and Building Law of 1965, approved by the Israeli Knesset on October 25, 2017, later known as the Kaminitz Law, introduced drastic changes. One of the most significant was the sharp increase in financial penalties and the new authority granted to municipalities to enforce demolition decisions. Under this amendment, those issued with a demolition

order have only 21 days to dismantle their home themselves, or the municipality steps in to do it—at the family’s expense, often at an exorbitant cost. While courts have limited this to a maximum of two years, the financial and emotional toll remains immense.

For families faced with such a burden, the decision to self-demolish is often driven by a range of factors. The looming financial drain from fines, the desire to avoid the steep cost of municipal demolition, and the threat of imprisonment for unpaid fines weigh heavily. With no realistic path to obtaining building permits and the absence of political or social support systems, many families are left vulnerable, unable to withstand such policies.

For parents, the emotional trauma demolition inflicts on their children often becomes the tipping point. The sight of their home being destroyed and the resulting panic makes many choose to carry out the demolition themselves to shield their loved ones from the shock.

Additionally, the head of the household often fears losing employment, especially if they work for Israeli government institutions, where a criminal record—especially one stemming from imprisonment—can lead to dismissal and the loss of their livelihood.

### **Seventh: Arrests: A Surge in Repression**

This section of the report turns to the sharp escalation in arrests during 2023, particularly after October 7, as the occupation intensified its repressive measures. The number of detainees from Palestinian cities and villages surged, with widespread reports of violence and mistreatment. Seven detainees lost their lives inside the prisons.

By the end of 2023, the total number of prisoners had reached 7,800, including 84 women and 2,500 administrative detainees. Since October 7 alone, 4,685 new detainees had been taken into custody. By April 17, 2024, this number had risen further to 8,725, reflecting a notable increase within just the first four months of the year, when 925 new arrests occurred [Jerusalem Center, 2024].

The Jerusalem Center for Legal Aid and Human Rights’ 2023 annual report

highlights the escalating brutality within Israeli prisons. Detainees endure daily beatings, psychological humiliation, destruction of personal items, and deliberate neglect of their medical and nutritional needs. Many detainees are given only one meager meal a day and are deprived of even basic services, including access to the canteen. These harsh conditions are physically evident upon the release of prisoners—many of whom appear pale, malnourished, and weak from starvation [Jerusalem Center, 2024].

A fact sheet from the Jerusalem Center reveals that in the weeks following October 7, 605 Jerusalemites were arrested, including 83 children under the age of 16, and 36 girls. This wave of arrests forms part of the broader Iron Fist policy—a series of security measures designed to quash any form of defiance against Israeli aggression and to instill a state of ongoing fear and anxiety among Palestinians [Iron Fist, 2023].

Jerusalem, in particular, saw the highest number of arrests. A study by Justice for Children in Jerusalem, published in September 2023, reported 3,866 arrests in the West Bank during the first half of the year, with 1,800 of those from Jerusalem alone. Child arrests were alarmingly high, reaching 568, a sharp rise from 2022 figures. Among these were 1,132 administrative detainees, including three women and 18 children [Justice for Children, 2024].

This relentless campaign, framed as a “security” measure, serves to entrench systematic oppression and deepen the atmosphere of tension, fear, and uncertainty across Palestinian communities.

The arrest rate in Jerusalem stands markedly higher than in the rest of the West Bank, with over 3,000 arrests out of a total 7,000 made across Palestinian territories in the past year. Of the 882 children detained last year, 654 were from Jerusalem alone—meaning roughly 74% of arrested minors were Jerusalemites. Administrative detentions for children have also risen sharply, with 19 subjected to this form of detention, seven of whom remain in custody as of early 2023. Between 2008 and the end of 2022, 46,028 children were arrested, including 475 held under administrative detention. As of September 2022, 43 children remained in administrative detention, while 470 girls had been detained during that same period [Children’s Justice, 2023].

The treatment of these detainees by the occupation flagrantly violates international human rights conventions, embodying a form of extreme racism and crimes against humanity that demand urgent international accountability. These practices must be halted immediately, and Palestinian detainees must be granted humane living conditions, including proper healthcare, psychological support, and social services, within these brutal prison systems.

### **Conclusion**

The strategies devised and enforced by the occupation authorities in Jerusalem are aimed at cementing the occupation as an irreversible reality. The tactics outlined in this report represent only a fraction of the broader strategy in place—others, such as the revocation of identity cards, denial of family reunification, and obstruction of birth registration, are equally pervasive but were not covered here.

This report, compiled in May 2024, documents part of the escalating violations faced by Palestinians in Jerusalem, particularly the intensifying violence of the occupation following the events of October 7, 2023. These strategies are systematically designed to weaken the Palestinian presence in Jerusalem and fortify Israeli control, contributing to a policy of gradual erasure.

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• Malek Obeidat, Attorney, Jerusalem Legal Aid and Human Rights Center.

• Ziad Hamouri, Political and Community Activist, Jerusalem.

• Rami Saleh, Jerusalem Legal Aid and Human Rights Center.

• Mohammad Abu Sneineh, Attorney, Jerusalem Legal Aid and Human Rights Center.

• Ahmad Dandis, Coordinator, Jerusalem Merchants Committee.

• Hussein Shuja`iya, Coordinator of the National Campaign to Recover the Bodies of the Martyrs.

• Multiple interviews with school principals in Jerusalem, who requested anonymity.

Al-Maqdisiyah Journal stands as a vibrant testament to the enduring spirit of Jerusalem, offering a gateway into the city's vast and intricate narrative. With each issue, we immerse our readers in the spiritual, intellectual, civilizational, urban, political, and cultural threads that compose the fabric of this ancient city. Alongside these, the magazine offers a discerning lens on Israeli policies and settlement endeavors that seek to reshape and Judaize Jerusalem's identity.

We warmly invite contributions from visionary thinkers, scholars, and researchers who share our passion for Jerusalem. Whether your focus is the city's pressing issues, Israeli violations, the Judaization agenda, or reflections on pertinent seminars, conferences, and books, your voice is welcome. We also embrace literary contributions that foster a deep connection between the Arab world and the sacred city, bringing its story closer to the hearts of our readers.

Moreover, Al-Maqdisiyah proudly hosts the "Studies and Research Department", where peer-reviewed, scholarly articles find their home. All submissions to this section must meet the highest standards, akin to those upheld by the Journal of Legal and Political Sciences at Al-Quds University. We require thorough documentation, including full citations, author names, titles, publishers, and relevant details. Each study must also be accompanied by the author's CV and submitted via email.

With an unwavering commitment to fairness and excellence, the magazine ensures that each submission is carefully evaluated, with results shared within two months. Please note that while we offer thoughtful consideration to all submissions, materials not selected will not be returned.

***To contribute your research and studies, please send them to:  
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***Let your words help shape the ongoing story of Jerusalem.***