

The Jerusalem Landscape in 2024

***Israeli Policies and Practices vs.
Arab and Islamic Stances***

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As Israel's relentless campaign of annihilation and destruction continues to ravage Gaza, its criminal machinery has, by the end of this dark year, claimed the lives of over 150,000 martyrs and wounded countless others. The devastation is unfathomable, with over 80% of Gaza's infrastructure obliterated under the weight of more than a thousand tons of explosives—greater in destructive power than the atomic bombs dropped on Nagasaki and Hiroshima. The resulting wreckage, according to UN estimates, will take over a year to clear. The world stands paralyzed, unable to halt any aspect of this catastrophe, including the ruthless starvation campaign—a humiliating indictment of the international community's moral integrity. This siege of death extends beyond Gaza to the West Bank, where the aggression rages on unabated, marked by systematic killings, demolitions, mass arrests, forced displacements, settlement expansion, and the relentless Judaization of Palestinian lands—all sanctioned and declared as official Israeli policy.

Throughout 2024, Jerusalem has borne the brunt of an intensified and expanding campaign of Judaization, with Israeli authorities executing their schemes with near-total impunity. A deafening silence pervades the political and media spheres, as if Jerusalem's isolation and transformation into an Israeli stronghold were a foregone conclusion, barely warranting protest—let alone resistance. The prevailing Arab and Islamic responses remain largely confined to rhetorical stances that underscore a state of impotence rather than offering tangible action. It is precisely this dichotomy—between Israel's escalating measures and the Arab and Islamic world's reactions—that al-Maqqdisiyah seeks to examine.

I. Jerusalem Under Israeli Policies and Measures

The Israeli colonial occupation persists in its illegal and internationally condemned actions in Jerusalem, including the forced expulsion of Palestinian residents, home demolitions, and settlement construction. The Apartheid Wall continues to sever the city from its Palestinian surroundings, barring Christian and Muslim worshippers from accessing their holy sites. Systematic efforts to alter Jerusalem's legal status, historical character, and Arab-Islamic identity are

ongoing, driven by demographic reengineering and relentless aggression against sacred sites.

Israeli forces have escalated their violations against al-Aqsa Mosque and other Palestinian religious landmarks, enacting laws to entrench these transgressions. This aggression is part of a broader strategy to erase Palestinian presence in the city—by emptying its historic quarters of their indigenous inhabitants, distorting its heritage, and imposing a fabricated narrative that legitimizes Israeli claims. These acts constitute flagrant violations of international law and numerous UN resolutions, including Security Council Resolutions 252 (1968), 267 (1969), 465, 476, and 478 (1980), as well as Resolution 2334 (2016). These resolutions reaffirm the illegality of Israel’s occupation and assert that any attempts to alter Jerusalem’s status are null, void, and devoid of legitimacy. The international community must act decisively to overturn these violations.

Israeli colonial forces and extremist settlers have intensified their daily incursions into al-Aqsa Mosque, desecrating its sanctity by performing Jewish religious rites within its precincts. Illegal excavations around and beneath the mosque threaten its structural integrity, advancing Israel’s ultimate aim of dividing the site temporally and spatially—an ominous precursor to full Jewish control. Meanwhile, far-right voices grow louder, openly calling for the mosque’s destruction and the construction of the so-called Third Temple in its place.

Beyond al-Aqsa, Israeli authorities and settler organizations continue their assault on Christian and Islamic endowments, seeking to seize control over religious properties and restrict access to worshippers. In an affront to global religious communities, these actions threaten to ignite sectarian strife and provoke a wider religious conflict. The occupation’s latest encroachments include attempts to take over Christian properties in Jaffa Gate and the Armenian Quarter, as well as the ongoing desecration of Islamic cemeteries, such as the historic Ma’mān Allah and al-Yusufiya cemeteries. In a particularly egregious act, Israel has established the so-called “Museum of Tolerance” atop Ma’mān Allah Cemetery—desecrating graves over a millennium old in yet another calculated step to erase Jerusalem’s

Islamic identity and historical landmarks.

In addition to this, the Israeli colonial occupation has accelerated its relentless attempts to distort historical facts concerning Jerusalem. One such endeavor is the inauguration of the so-called “Jewish Pilgrimage Route,” which extends from the Pool of Siloam to the Buraq Wall, running beneath the homes of Palestinian residents in the town of Silwan, south of al-Aqsa Mosque. Furthermore, the occupation authorities have systematically obstructed restoration projects undertaken by the Hashemite Fund and the Jerusalem Awqaf Department within and around the al-Aqsa compound. They have also barred the UNESCO fact-finding team from accessing the Old City and its surroundings, while implementing measures to alter inseparable parts of al-Aqsa Mosque. Among these actions is the imposition of Israeli curricula on Palestinian schools in Jerusalem, alongside numerous other oppressive policies.

The ongoing implementation of illegal policies and measures by the Israeli colonial authorities against Jerusalem—aimed at altering its legal status, character, and demographic composition—is but a fragment of a larger scheme to annex the sacred city. This scheme entails the confiscation of Palestinian properties in the neighborhoods of Silwan and Sheikh Jarrah, the demolition of their homes, and their forced displacement—amounting to a deliberate policy of ethnic cleansing and collective punishment.

Jerusalem thus remains at the heart of the occupation government’s strategy, as evidenced by its relentless Judaization projects. Reports from the Palestinian Commission for the Resistance of the Wall and Settlements have documented these violations over the past year, revealing an intensifying campaign of Palestinian displacement. The occupation authorities systematically deny Jerusalemites building permits—particularly young couples—compelling them to seek housing outside the city, in line with Israel’s overarching policy of emptying Jerusalem of its indigenous inhabitants to tip the demographic balance in favor of settlers.

Securing building permits in East Jerusalem is exceedingly difficult—if not outright impossible in certain neighborhoods. Faced with an urgent housing

crisis due to natural population growth, Palestinians are left with no choice but to construct homes or expand existing ones. Yet, when they do, the Israeli-controlled municipality seizes the pretext of “unauthorized construction” to demolish these homes, reinforcing a calculated policy of demographic engineering.

Israeli occupation authorities and their arms of Judaization and forced displacement have embedded themselves in every neighborhood of Jerusalem. The strategic plans devised by decision-makers in the relevant occupation institutions are anchored in four key pillars:

I. Home Demolitions, Permit Denials, and Forced Expulsions

Urban planning policies in Jerusalem, orchestrated by the West Jerusalem municipality, the so-called “Israel Land Administration,” and the District Planning and Construction Committee, are designed with the following objectives:

- Intensifying the construction and expansion of settler-only housing units while deliberately neglecting and marginalizing Palestinian neighborhoods.
- Reserving the largest possible areas of land for exclusive Jewish settlement, ensuring long-term Israeli control at the expense of Palestinian communities.
- Choking Palestinian residential clusters by restricting their ability to expand, thereby entrenching the housing crisis and compelling residents to relocate outside the city.
- Employing discriminatory and racist planning policies to alter the demographic balance in favor of Israeli settlers.

Although Palestinians constitute 40% of Jerusalem’s total population (approximately 395,000 residents in East Jerusalem), they are allocated a mere 13% of the city’s land due to Israeli-imposed restrictions.

- Meanwhile, Jewish settlement expansion continues unabated, aimed at fragmenting Palestinian neighborhoods and severing their geographic continuity, facilitating tighter Israeli control.

It is worth noting that Jerusalem, in its entirety, comprises 237,729 housing units, of which only 57,335 are allocated to Palestinian Jerusalemites. According

to future urban plans, an additional 89,000 settler housing units are set to be constructed in the coming years. Notably, these expansion projects make no provision whatsoever for Palestinian residents or Arab neighborhoods.

II. Silwan: The Epicenter of Judaization and Displacement

Silwan, the southern gateway to the Old City and al-Aqsa Mosque, has borne the brunt of Israeli displacement policies. This historic Palestinian town, home to over 61,500 residents across 12 neighborhoods, spans approximately 5,640 dunums. It has become a prime target for Israeli settler organizations and Judaization schemes due to its strategic location as the protective southern flank of al-Aqsa and its unparalleled archaeological and historical significance.

Israeli authorities and settler groups seek to reconfigure Silwan's historical identity, distorting its Islamic and Arab heritage to fit fabricated narratives that align with Zionist expansionist ambitions. By falsifying historical accounts and erasing authentic archaeological evidence, the occupation aims to embed myths that justify its colonial presence while obliterating the indigenous Palestinian history of Jerusalem.

III. Settler Organizations and the Seizure of Silwan

To advance the Judaization of Silwan and facilitate the takeover of Palestinian properties, Israel established the settler organization "Elad"—an acronym for "City of David" in Hebrew, the Zionist name falsely imposed on Silwan. This group oversees most Judaization and settlement projects from al-Aqsa's southern wall, through the Buraq Plaza and Mughrabi Gate, extending to the slopes of Jabal al-Mukabbir. It operates in coordination with Israeli governmental bodies, including the "Nature and Parks Authority" and the "Antiquities Authority," alongside the notorious settler group "Ateret Cohanim," which specializes in seizing Palestinian homes—particularly in the central neighborhoods of Silwan, such as Batn al-Hawa.

Elad has been entrusted with the management of settlement projects, the

expropriation of Palestinian lands and homes, and the control of historical and tourist sites in Silwan. Meanwhile, the West Jerusalem municipality plays a central role in denying Palestinians building permits and systematically demolishing their homes, forcing them out of the city to make way for Jewish settlers.

IV. Systematic Home Demolitions in Silwan

The occupation municipality has issued 6,834 demolition orders—both judicial and administrative—against homes, businesses, and properties in Silwan. At least six of its neighborhoods face the imminent threat of complete destruction, mass displacement, or forced settler takeover. These neighborhoods include:

1- Wadi Hilweh Neighborhood

Nestled in the western and northwestern sectors of Silwan, Wadi Hilweh lies adjacent to the southern wall of the Old City of Jerusalem and al-Aqsa Mosque. Spanning 750 dunams, it is home to 5,000 Palestinian residents. Yet, settler organizations are relentlessly working to Judaize the neighborhood in its entirety. They have altered its name, imposed a fabricated identity upon it, and now refer to it as the “City of David.” These organizations, particularly the settler group “Elad,” have excavated tunnels beneath the homes of Wadi Hilweh, with the number of excavations reaching 15. As a result, 128 homes now stand on the brink of collapse due to cracks and structural fissures, while five others face the threat of seizure under the pretext of the “Absentees’ Property Law.” Meanwhile, 53 homes have received demolition orders on the grounds of lacking building permits. The neighborhood is also home to 46 settler outposts.

2- Al-Bustan Neighborhood

At the heart of Silwan lies al-Bustan, covering an area of 70 dunams and sheltering 1,550 residents. Within its confines, 116 homes are under imminent threat of demolition, including 26 cases prosecuted under the so-called “Kaminitz Law,” a statute passed by the Israeli Knesset. This law stipulates that any structure built, identified by municipal authorities, or indicted as “illegal construction” after 2016 is subject to demolition without appeal. Homeowners are barred from contesting demolition orders, seeking extensions, or applying for building permits.

In this context, Israeli courts have refused to extend the suspension of demolition orders for homes whose grace period has expired, rendering them legally vulnerable to destruction at any moment. Recently, the Jerusalem municipality has devised an irreversible plan to demolish the entire al-Bustan neighborhood, a decision that cannot be appealed under the Kaminetz Law.

The ultimate goal behind this demolition is to pave the way for a so-called “national park” atop the ruins of al-Bustan. Israeli authorities have already rebranded the neighborhood as “King’s Garden” in official records. This year alone, six homes have been razed, and further demolitions have been announced. Fears loom among residents that the municipality may seize the moment—amid global preoccupation with the wars in Gaza and Lebanon—to expedite the eradication of the entire neighborhood.

3- Batn al-Hawa

Batn al-Hawa, a segment of Silwan’s central quarter, has become the target of settler claims over 5,200 square meters of land. The neighborhood is home to 86 Palestinian families, comprising 726 individuals, all of whom face the looming threat of eviction and displacement. Despite possessing official documents that validate their ownership, the Israeli courts have ruled in favor of the settlers, granting them legal claim over several properties. As a result, settler organizations have taken over multiple homes, establishing a visitor center to promote settlement expansion. This center has been transformed into a museum dedicated to the so-called “Yemeni Jewish heritage,” propagating the false narrative that Yemeni Jewish families once resided here and were expelled by Palestinian residents. According to the occupation’s claims, the artifacts and relics showcased in this museum serve as evidence of their historical presence.

4- Wadi al-Rababa

Situated west of Silwan, Wadi al-Rababa extends across 215 dunams and houses 987 residents, 405 of whom face the risk of losing their homes under the pretext of unauthorized construction. The lands of this neighborhood are targeted for seizure, intended to facilitate infrastructure projects for an aerial cable car system.

The occupation—through the so-called “Nature Authority” and the “Elad” settler organization—has initiated several colonial projects in Wadi al-Rababa, including:

- Torah Garden No. 4: A project aimed at confiscating Palestinian lands, preventing their use, and banning construction, particularly as the area lies adjacent to West Jerusalem. This garden is part of a network of biblical-themed parks encircling al-Aqsa Mosque, reinforcing claims of historic Jewish settlements in the First and Second Temple periods.

- “Farm in the Valley” Project: A project launched by the settler organization Elad, seeks to attract more settlers and Jews from around the world, drawing them into agricultural activities on confiscated Palestinian land. The project employs primitive, traditional farming methods meant to mimic eras they claim date back to their ancestors who supposedly lived in Jerusalem. According to their narrative, these ancestors relied on such methods for sustenance, labor, livestock rearing, and the ritual offerings once transported to the so-called Temple Mount (the Hebrew term for al-Aqsa Mosque). Within this fabricated farm, they have installed ancient-style wine and olive presses, attempting to recreate bygone eras. This entire endeavor serves a calculated purpose—indoctrination, the propagation of false historical narratives, and the deliberate falsification of facts. It is an orchestrated attempt to manufacture an artificial connection to the land, fabricating evidence to assert that they once inhabited this region surrounding what they call the Temple Mount.

- Aerial Pedestrian Bridge: A 200-meter-long, 35-meter-high footbridge over Wadi al-Rababa to facilitate settler movement between the “Thawri” area and the Mughrabi Gate.

- Fabricated Graves: In the northern part of Wadi al-Rababa, Israeli authorities have seized 43 dunams to plant fictitious Jewish graves. This strategy aims to expropriate Palestinian lands, halt urban expansion, and justify future settlement projects. These graves are strategically placed between Palestinian homes to preclude their use, while also serving as fabricated evidence of an alleged Jewish presence in the past. Having failed to uncover tangible proof through decades of excavation, the occupation has resorted to such deceptive tactics to manipulate history and distort reality.

5- Wadi Yasul:

Located in the southwestern part of Silwan, Wadi Yasul spans 310 dunams and is home to 1,050 residents. The neighborhood faces mass demolition threats, with 84 homes slated for destruction under the pretext of lacking permits. Consequently, 600 individuals are at risk of displacement. The demolitions serve to expand the so-called “Peace Forest” adjacent to the neighborhood, part of a broader plan to extend the high-speed rail line from coastal cities to West Jerusalem, ultimately linking it with East Jerusalem settlements and the Ma’ale Adumim settlement bloc.

6- Ain al-Louza Neighborhood:

Positioned in southern Silwan, Ain al-Louza covers 870 dunams and houses 3,400 residents. The neighborhood has been issued 283 demolition orders under the pretext of unlicensed construction.

Other Judaization and Settlement Projects by Elad:

- Excavations and Tunnels: A tunnel excavation project, initiated in 2019, extends from the Ain Silwan spring and its historic mosque toward al-Aqsa Mosque. Digging beneath Palestinian homes in Wadi Hilweh Street, these tunnels have caused cracks in over 52 houses. This tunnel is separate from the so-called “Pilgrims’ Road,” inaugurated by the U.S. ambassador during the Trump administration, though it lies in close proximity.

- The Torah Museum atop Ain al-Adhra—a site of profound historical reverence, long associated with the Virgin Mary, peace be upon her and her son—stands at the very source of the Ain Silwan watercourse. This sacred spring, whose waters have flowed through the ages, tracing an underground path of 533 meters, has now fallen under the grasp of Elad, its legacy seized, its sanctity overshadowed.

- The Umayyad Palaces: Located adjacent to the southern wall of al-Aqsa Mosque, these historic structures are systematically being dismantled to erase their Islamic identity and prepare them as facilities for the so-called Third Temple. The plan includes connecting them to the “Pilgrims’ Road” tunnel leading to Ain Silwan.

- Kedem Jerusalem Project: One of the most expansive Judaization schemes, this

project is set to rise near the southern wall of al-Aqsa Mosque, at the northern entrance of Silwan. Spanning 15,600 square meters, it will stand a mere 100 meters from al-Aqsa. The complex will house a biblical museum, a stolen artifacts exhibition, a parking facility, tourist services, and commercial spaces exclusively for settlers. The structure will obstruct the view of al-Aqsa Mosque and intensify settler presence in the area. Elad claims that ten million visitors annually will flock to this colossal complex, which will be linked to the aerial cable car system and subterranean tunnels extending beneath al-Aqsa.

Second: The Responses of Arab and Islamic Stances

In response to colonial and Israeli policies and measures—particularly in the wake of numerous acts of aggression and the declaration of their implementation—Arab and Islamic positions have remained confined within the same traditional framework, devoid of effectiveness and impact. It is as though the horrors of the ongoing war, with their staggering brutality and ability to command public attention, have eclipsed the crimes of the occupation in Jerusalem, rendering the prevailing paralysis and impotence almost justified. Below is a summary of these Arab and Islamic responses.

1. Islamic Responses

The fiftieth session of the Council of Foreign Ministers of the Organization of Islamic Cooperation (OIC), held in Cameroon in August 2024, offered the most comprehensive and encompassing resolutions regarding developments in Jerusalem. These resolutions were grounded in the principles and objectives of the OIC Charter, which explicitly calls for supporting the Palestinian people's struggle against the illegitimate Israeli occupation and enabling them to exercise their inalienable rights, including their right to self-determination and the establishment of an independent, sovereign state with Jerusalem as its capital. The charter further upholds the historical status, Arab-Islamic character, and sanctity of the holy sites in the city.

These resolutions built upon previous decisions of Islamic summits, particularly the

15th Islamic Summit held in Banjul, Gambia, on May 4-5, 2024; the extraordinary Arab-Islamic Summit convened in Riyadh, Saudi Arabia, in November 2023 to address Israeli aggression against the Palestinian people; and the extraordinary session of the OIC Council of Foreign Ministers, held in Jeddah in March 2023, to discuss the ongoing Israeli onslaught. Additionally, they referenced the 7th Extraordinary Islamic Summit in Istanbul, Turkey, in May 2018—demonstrating a continuous accumulation of resolutions tracking Israeli policies aimed at the Judaization of Jerusalem.

As is customary, the OIC resolutions welcomed those adopted by the Arab Summit concerning Palestine and Jerusalem, reaffirming that the issue of Jerusalem lies at the heart of the Palestinian cause. They reiterated that a comprehensive and just peace cannot be achieved without ending the occupation and restoring Jerusalem to Palestinian sovereignty as the capital of Palestine. While endorsing Arab resolutions, the OIC simultaneously reaffirmed all relevant United Nations resolutions, including those of the Security Council and the Tenth Emergency Special Session of the UN General Assembly.

The OIC further reaffirmed the legal opinion issued by the International Court of Justice in July 2004 and the conclusions of the conferences of the High Contracting Parties to the Fourth Geneva Convention of 1949, which affirm the applicability of the Convention to the territory of Palestine, including Jerusalem. It underscored the urgent need for an international protection mechanism for the Palestinian people and their holy sites. Expressing profound condemnation of the escalating Israeli attacks on sacred sites in Jerusalem and other Palestinian cities—including the desecration of religious sanctuaries and the enactment of laws facilitating such violations—the OIC warned of the dire consequences of intensifying aggression against the holy city, its people, and, most notably, al-Aqsa Mosque.

The Council reiterated the centrality of defending Jerusalem as an essential principle of the OIC’s mission, reaffirming its Arab-Islamic identity and its status as the capital of the Palestinian state. It urged all member states to adhere strictly to Islamic Summit resolutions by taking measures against any country

that recognizes occupied Jerusalem as the so-called capital of Israel—the colonial occupying power—or relocates its embassy there. These measures include reviewing and restricting relations with such states until they comply with relevant UN Security Council resolutions.

Furthermore, the OIC called upon all states, institutions, and international bodies to uphold UN resolutions affirming that Jerusalem is an inseparable part of the occupied Palestinian territories of 1967. It urged them to refrain from participating in any meetings or activities that serve Israel's colonial objectives of solidifying its occupation of the city. The Council demanded that states abstain from any action that could imply explicit or implicit recognition of Israel's annexation of Jerusalem and from any form of cooperation with the Israeli occupation authorities concerning the city, including agreements that could alter its political and legal status.

These resolutions were issued in response to Hungary, Australia, and the Czech Republic announcing their intention to open trade and diplomatic offices in Jerusalem, in blatant violation of international law and UN resolutions, including Security Council Resolution 478 (1980). The Council condemned these actions, calling upon OIC member states to take all necessary measures to pressure these countries into reversing their decisions and complying with international legitimacy. It also strongly condemned the United States, Guatemala, Kosovo, and others that have relocated their embassies to Jerusalem and recognized it as Israel's capital, viewing these actions as a grave threat to international peace and security, an assault on international law, and an encroachment upon the historical, legal, and natural rights of the Palestinian people.

Expressing deep concern over the announcements by Argentina, Paraguay, and Papua New Guinea regarding their intention to move their embassies to Jerusalem, the Council urged member states to act swiftly to dissuade them from this course, warning that such steps would expose them to legal consequences for violating international resolutions on Jerusalem.

The OIC also called upon the international community to condemn Israel’s illegal policies and measures aimed at annexing East Jerusalem. It reiterated the Islamic world’s stance on mobilizing all available resources to counter such actions and enforcing political and economic boycotts against states or officials complicit in these violations. It demanded full adherence to all relevant UN resolutions and urged OIC members to sever ties with any entity—official or otherwise—that recognizes Israel’s annexation of Jerusalem.

The Council further urged the UN Security Council to fulfill its obligations under the UN Charter by taking decisive action against Israel’s escalating war crimes and crimes against humanity, particularly its colonial settlement expansion in occupied Palestinian territories, with a specific focus on Jerusalem. It warned against the continuous assaults by Zionist settler organizations on Islamic and Christian holy sites and condemned violations of the sanctity of Islamic cemeteries. The Council issued its strongest condemnation of Israel’s repeated attempts to distort historical truths about Jerusalem, including its inauguration of the so-called “Jewish Pilgrimage Route” and its obstruction of restoration projects carried out by the Hashemite Fund and the Jerusalem Waqf Administration at al-Aqsa Mosque and its surroundings. Additionally, it denounced Israel’s imposition of its educational curriculum on Palestinian schools in the city.

The OIC emphasized the necessity of implementing all previous Islamic Summit resolutions in support of Jerusalem and reinforcing the resilience of its Palestinian inhabitants. It urged member states to provide economic assistance to vital sectors in Jerusalem, thereby strengthening the steadfastness of its people.

2. Arab Responses

The resolutions adopted by the League of Arab States—whether at the ambassadorial level, the foreign ministers’ level, or the summit level—did not significantly differ in content or structure from those of the OIC. This is primarily because the initial drafts of these resolutions originate from Palestinian initiatives and submissions, whether to the OIC or the Arab League.

Moreover, all Arab states that are members of the Arab League are likewise members of the OIC, and thus their positions on various issues remain identical across both organizations.

The review of the resolution adopted by the Arab League in 2024, across its various decision-making levels, underscores its alignment with the resolutions of the Organization of Islamic Cooperation, albeit within a broader framework encompassing 22 member states in the League and 56 in the OIC. Notably, while this resolution reflects the evolving situation in Jerusalem in real time, it also builds upon the accumulated decisions from previous sessions of the decision-making councils in both organizations, contributing to a process of ongoing refinement and consolidation of past resolutions.

Examining the Arab-level resolution as an integral component of the Jerusalem landscape in 2024, one observes that its formulation—both in form and substance—evolved through successive tiers, from the council at the level of permanent representatives to the Council of Foreign Ministers, culminating in its adoption at the Arab Summit held in Bahrain in May 2024.

A review of the resolution's content, as adopted at the summit, presents a synthesis of the various levels of decision-making as follows:

The Council of the Arab League at the Summit Level:

- Reaffirming all previous resolutions and statements regarding the Palestinian cause and the Arab-Israeli conflict, including those adopted at the summit level—most recently, the resolutions of the Jeddah Summit (32nd session, 2023)—as well as at the ministerial level, most recently the decisions of the 161st session in March 2024.

- Deciding as follows:

1. Reaffirming that East Jerusalem is the capital of the State of Palestine and rejecting any attempt to undermine Palestinian sovereignty over it.

2. Strongly condemning and categorically rejecting all systematic and illegal Israeli policies and plans aimed at legitimizing the annexation of the holy city, altering its Arab identity, changing its demographic composition, restricting its

urban expansion, and isolating it from its Palestinian surroundings—emphasizing that such actions constitute violations of relevant international resolutions.

3. Paying tribute to and supporting the steadfastness of the Palestinian people and their institutions in occupied Jerusalem.

4. Vehemently condemning Israel’s ongoing siege on al-Aqsa Mosque, which restricts freedom of worship, allows incursions and desecration by Israeli settlers, and facilitates Talmudic rituals within its precincts—particularly the attempts to alter its historical and legal status, impose temporal and spatial divisions, seize control over the administration of Jerusalem’s Islamic endowments, and enforce Israeli law upon it.

5. Denouncing the escalation of systematic Israeli aggression in occupied Jerusalem, including the intensified targeting of civilians, demolitions of homes, and forced displacement of residents, alongside the growing settlement expansion. The resolution calls on the international community to take concrete and deterrent measures against these colonial projects, which violate international law and relevant UN resolutions.

6. Condemning the unprecedented rise in incursions into al-Aqsa Mosque by Israeli officials and extremist settler groups.

7. Strongly condemning Israel’s policies, including its unjust judicial rulings and settler-led terror campaigns—backed by the Israeli military and police—designed to forcibly displace Jerusalem’s residents as part of an organized campaign of ethnic cleansing and apartheid. The resolution urges the UN and specialized international organizations to assume their legal, ethical, and humanitarian responsibilities to halt this aggression and forced displacement immediately, while establishing effective mechanisms for international protection of the Palestinian people.

8. Calling on member states to support Palestine’s efforts at UNESCO to preserve its cultural and historical heritage, particularly in Jerusalem.

9. Demanding the implementation of UN resolutions and those of UNESCO’s Executive Board and World Heritage Committee, all of which affirm that the entirety of al-Aqsa Mosque/al-Haram al-Sharif, spanning 144,000 square meters, is an exclusive place of worship for Muslims.

10. Reiterating condemnation of Israel’s systematic and illegal measures to weaken Christian presence in Jerusalem, which constitute blatant violations of the

city's established legal and historical status.

11. Condemning Israel's expropriation of Palestinian-owned lands and the unlawful demolition of homes to facilitate settlement expansion inside and beyond the Old City, including the so-called E1 project.

12. Denouncing Israel's systematic efforts to distort and erase the Arab and Islamic culture and identity of Jerusalem—whether through the closure of Palestinian cultural institutions, attempts to appropriate Palestinian heritage, or the manipulation of educational curricula.

13. Rejecting and condemning any unilateral decision that violates the legal status of Jerusalem, including the opening of diplomatic missions in the city—specifically denouncing the prior recognition by the United States of Jerusalem as Israel's capital, the relocation of its embassy there, and similar actions by Honduras, Kosovo, and the Czech Republic.

14. Affirming the commitment of Arab states to taking all necessary political, diplomatic, and economic measures against any country that recognizes Jerusalem as Israel's capital or relocates its embassy there.

15. Urging all states to adhere to UN Security Council Resolutions 476 and 478 (1980) and the UN General Assembly resolution A/RES/ES-10/19 (2017), which declare any actions seeking to alter Jerusalem's status, character, or demographic composition to be legally null and void and call on all states to refrain from establishing diplomatic missions in the city.

16. Endorsing and supporting Palestinian measures against any country that recognizes Jerusalem as the capital of the occupying state.

17. Calling on the international community to pressure Israel to end its widespread policy of house arrest against Palestinian children in Jerusalem and to denounce arbitrary measures including the detention and forced residence of Palestinian dignitaries, as well as the continued closure of national institutions in the city.

18. Urging the implementation of the final statement and outcomes of the High-Level Conference on Jerusalem, held under the theme Steadfastness and Development at the Arab League headquarters on February 12, 2023.

19. Emphasizing the collective Arab and Islamic responsibility toward Jerusalem and urging all Arab and Islamic states, funds, and civil society organizations to translate their support into concrete interventions—ensuring the necessary funding

and investments for development projects within the framework of the 2023–2025 Developmental Intervention Plan for Jerusalem, as presented by Palestine at the High-Level Conference.

20. Requesting the General Secretariat, in coordination with Palestine, to establish a voluntary coordination mechanism within the Arab League, incorporating official charitable entities, investment funds, and private-sector companies designated by member states—alongside Jerusalem-based institutions—to support small and medium-scale development projects that bolster the resilience of Jerusalem’s residents, as per the Jeddah Summit Resolution 817 (paragraph 22).

21. Calling on member states to implement the economic and social measures outlined in Resolution 2350 (Article 7) of the Economic and Social Council’s 110th session, including fundraising mechanisms such as the optional donation of the smallest currency unit added to fixed and mobile phone bills across the Arab world, with the Islamic Development Bank entrusted with managing these funds.

22. Commending Jordan’s role in the guardianship and preservation of Islamic and Christian holy sites in Jerusalem under the Hashemite Custodianship and expressing appreciation for Morocco’s leadership of the Jerusalem Committee, Algeria’s steadfast support for the Palestinian cause, Saudi Arabia’s contributions to Islamic endowments in Jerusalem, and Egypt’s historic role in backing Palestine.

23. Urging the international community to pressure Israel to refrain from obstructing Palestinian general elections in occupied East Jerusalem.

24. Encouraging visits to Jerusalem and its Islamic and Christian holy sites to counter Israeli-imposed restrictions on access to al-Aqsa Mosque.

25. Calling on religious institutions, including al-Azhar, to organize conferences and events aimed at preserving the Arab, Islamic, and global consciousness of Jerusalem and its sacred sites.

26. Encouraging Arab capitals to twin with Jerusalem and urging institutions across various sectors to establish partnerships with their counterparts in the city.

27. Recognizing the role of the Arab Parliament and urging similar parliamentary initiatives worldwide.

28. Highlighting the vital role of the media in defending Jerusalem and urging Arab media bodies to amplify the Palestinian narrative and implement the

international media strategy for the city.

This resolution, meticulously structured, reflects an ongoing accumulation of past decisions, yet it lacks enforcement mechanisms—leaving Israel unimpeded in its unilateral policies. The inability of the international system to hold the occupying power accountable underscores a broader failure of international law.

The Arab-Islamic Joint Summit, convened in an extraordinary session in Riyadh, Saudi Arabia, on November 11, 2024, to address the ongoing Israeli aggression against Palestine and Lebanon, its repercussions on the region, and the necessary responses, stands as the latest model of joint resolutions expressing the unified stance of both organizations. It embodies the minimal threshold of Arab and Islamic action to confront the grave challenges and perils besieging the Palestinian cause, including the plight of Jerusalem. The summit's resolution on Jerusalem encapsulated all preceding decisions, serving as a testament to the Arab-Islamic position. Consequently, the summit adopted a resolution that, while not divergent from prior declaratory statements, reaffirmed:

- A vehement condemnation of Israel's aggressive measures targeting Islamic and Christian holy sites in Jerusalem, aimed at erasing their Arab, Islamic, and Christian identity. The resolution called upon the international community to pressure Israel to halt such violations and warned against the continued assaults on al-Aqsa Mosque/al-Haram al-Sharif, including restrictions on worshippers' access, incursions by Israeli settlers, desecration, vandalism, and attempts to alter the site's legal and historical status or impose a temporal and spatial division. It reaffirmed that the entire 144,000-square-meter expanse of al-Aqsa Mosque/al-Haram al-Sharif is an exclusive place of worship for Muslims. Additionally, it underscored that the Jerusalem Awqaf and al-Aqsa Mosque Affairs Administration, under Jordan's Ministry of Awqaf, is the sole legitimate authority overseeing the site's management, maintenance, and access regulation, in accordance with the historic Hashemite custodianship over Jerusalem's Islamic and Christian sanctities.

- A call on the UN Security Council to adopt a binding resolution compelling Israel to cease its unlawful policies that threaten regional peace and security

and to enforce relevant UN resolutions on Jerusalem. It condemned any party's recognition of Jerusalem as Israel's purported capital, deeming such recognition illegal, irresponsible, and an assault on the historical, legal, and national rights of the Palestinian people and the Islamic world. The resolution affirmed that any move to alter Jerusalem's legal status constitutes a grave violation of international law and UN resolutions, requiring immediate annulment. It urged all states that have taken measures undermining Jerusalem's historical and legal status to reverse them and emphasized the need to fortify the resilience of Jerusalem's inhabitants, including through support for the Jerusalem Committee and its executive arm, the Bayt Mal al-Quds Agency.

In light of these considerations, the stark contrast between Israel's executed projects and imposed realities on the ground—fraught with existential threats—and the generalized Arab and Islamic positions becomes evident. While these positions hold significance, they no longer suffice to mount an effective countermeasure against the systematic schemes targeting Jerusalem.

Amid these perilous challenges confronting the entirety of the Palestinian cause, one fundamental question persists, resonating not only within the Arab and Islamic nations but across the world: Until when?