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THE RESISTANCE OF THE WESTERN BANK OF JORDAN TO ISRAELI OCCUPATION 1967

THE INSTITUTE FOR PALESTINE STUDIES
BEIRUT, 1967

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INTRODUCTION

This booklet contains 37 documents from the West Bank of Jordan pertaining to Arab resistance and protest against the recent Israeli occupation. They cover the period from the beginning of July to the middle of November 1967.

We wish to make two observations. The first is that some of the documents were not dated on the original, so that we have been obliged to give them the date on which they first appeared in the newspapers that published them. The second is that we have restricted our choice of documents to those issued on the West Bank, rejecting those issued elsewhere, including certain statements by West Bank leaders which were issued in Amman.

The newspapers we have used to date certain documents are the Jordanian *Al-Dastur* and *Al-Difa*, and the Lebanese *Al-Hurriya*.

The documents are published in chronological order. Each document is preceded by its source and date, or by its source and the date of the newspaper in which it appeared. The only exceptions are documents issued in more than one West Bank town, when the source has been omitted.

TABLE OF CONTENTS

	Page
1. Memorandum from the Jerusalem Municipal Council to the Assistant Administrative Governor of the City of Jerusalem on the Attachment of Jerusalem to the Occupied Territories. (22 July 1967)	9
2. Memorandum from Moslem Leaders of the West Bank on the Annexation of Jerusalem to the Occupied Territories and the Violation of the Holy Places. (24 July 1967) . .	11
3. Memorandum on the Annexation of Jerusalem to the Occupied Territories Submitted to Shaikh Abdul Hamid al-Sayih, President of the Islamic Council and Acting Chief Qadi of the West Bank, by West Bank Doctors, Lawyers, Engineers and Pharmacists. (28 July 1967)	15
4. Statement by West Bank Engineers on the Annexation of Jerusalem to the Occupied Territories. (28 July 1967) . .	17
5. Memorandum from West Bank Women on the Annexation of Jerusalem to the Occupied Territories and the Unity of the Two Banks. (28 July 1967)	18
6. Memorandum from the Ladies of Ramallah and Al-Bira on the Annexation of Jerusalem to the Occupied Territories and the Unity of the Two Banks. (28 July 1967)	20
7. Memorandum on the Annexation of Jerusalem to the West Bank Submitted to Shaikh Abdul Hamid al-Sayih by the Moslem Ulema and the Inhabitants of Nablus. (29 July 1967)	22
8. Memorandum on the Annexation of Jerusalem to the Occupied Territories Submitted to the Military Governor of the West Bank by the Moslem Ulema of Nablus. (29 July 1967)	24

9. Memorandum on the Annexation of Jerusalem to the Occupied Territories Submitted to the Military Governor of the West Bank by the Lawyers of Nablus. (29 July 1967) 26
10. Memorandum from the People of Jenin to the Military Governor of the West Bank, in Support of the Memorandum of the People of Jerusalem and Nablus on the Annexation of Jerusalem to the Occupied Territories and the Unity of the Two Banks. (29 July 1967) 30
11. Memorandum from Jerusalem Trade Union Members to Shaikh Abdul Hamid al-Sayih, on the Annexation of Jerusalem to the Occupied Territories and the Unity of the Two Banks of Jordan. (1 August 1967) 33
- ✓ 12. Memorandum Submitted by the Jerusalem Chamber of Commerce to the Military Governor of the West Bank on the Annexation of Jerusalem to the Occupied Territories and the Unity of the Two Banks. (5 August 1967) 35
- ✓ 13. Memorandum on the Annexation of Jerusalem to the Occupied Territories and the Unity of the Two Banks, Submitted to King Husein by the Notables of the Muhafaza of Hebron. (6 August 1967) 38
- ✓ 14. Memorandum from the People of the Qaza of Bethlehem to King Husein on the Annexation of Jerusalem to the Occupied Territories and the Unity of the Two Banks of Jordan. (7 August 1967) 39
15. Statement by the Notables of the Qaza of Tulkarm to the Military Governor of the West Bank in Support of the Memorandum of Shaikh Abdul Hamid al-Sayih to the Military Governor. (8 August 1967) 41
- ✓ 16. Memorandum Submitted by the Arab Labour Union in the Muhafaza of Hebron to the Secretary-General of the Federation of Trade Unions in Jordan. (9 August 1967) 43
17. Memorandum on Israeli Acts of Provocation Submitted to U Thant, Secretary-General of the United Nations, by the Notables of Bethlehem. (9 August 1967) 44

- ✓ 18. Memorandum from the Inhabitants of Ramallah and Al-Bira to Shaikh Abdul Hamid al-Sayih. (10 August 1967) 48
- ✓ 19. Statement by the Education Authorities in the Muhafaza of Jerusalem to the Military Governor of the West Bank on Their Rejection of Changes in Arab Jordanian School Curricula. (12 August 1967) 50
20. Statement by West Bank Teaching Institutions on Non-Cooperation with the Occupation Authorities. (13 August 1967) 51
21. Resolution Adopted by the Higher Waqf Council and the Committee for Moslem Affairs. (14 August 1967) 53
- ✓ 22. Statement by West Bank Leaders in the Muhafazas of Jerusalem, Nablus and Hebron, to the Residents of the West Bank, on the Annexation of Jerusalem to the Occupied Territories, the Unity of the Two Banks and on Arbitrary Israeli Measures. (16 August 1967) 57
23. Statement by the Leaders of the Muhafaza of Nablus to the Inhabitants of the West Bank, Calling on Them to Stand Firm. (18 August 1967) 61
24. Memorandum Submitted by the Education Personnel of the West Bank to the Military Governor of the West Bank, Denying the Claims of the Israeli Authorities that the Teachers are Cooperating with Them. (19 August 1967) 65
25. Cable from West Bank Womens Organisations and the General Federation of Palestinian Women to Shaikh Abdul Hamid al-Sayih. (21 August 1967) 67
26. Ruling of the Moslem Ulema of the West Bank on the Rights of Moslems in the Aqsa Mosque and the Sanctuary of Abraham. (22 August 1967) 68
- ✓ 27. Statement by Fayik Barakat, Director of the Arab Chamber of Commerce, Denying a Statement Attributed to Him by the Israeli Newspaper 'Al-Yaum'. (25 August 1967) 75

✓ 28. Letter from Shaikh Abdul Hamid al-Sayih and Thirteen Other Personalities, Received by the Personal Representative of the Secretary-General of the United Nations. (26 August 1967)	76
29. Memorandum Concerning the Measures Taken by Israel with Respect to the City of Jerusalem, Submitted by Mr. Ruhi al-Khatib. (26 August 1967)	82
30. Statement by West Bank Teaching Staff on the Changing of the School Curricula. (2 September 1967)	91
31. Statement on the Deportation of Shaikh Abdul Hamid al-Sayih, Addressed to the Israeli Prime Minister by the Residents of Jerusalem. (25 September 1967)	92
✓ 32. Military Communiqué Issued by the Command of the 'Al-Asifa' Forces. (16 October 1967)	94
✓ 33. Military Communiqué No. 79 Issued by the Command of the 'Al-Asifa' Forces. (31 October 1967)	95
✓ 34. Military Communiqué No. 80 Issued by the Command of the 'Al-Asifa' Forces. (7 November 1967)	97
35. Statement Signed, "A Call from Near the Aqsa Mosque," on the Pollution of the Holy Places. (12 November 1967)	99
36. Statement by the "Committee for the Rescue of Jerusalem" on the Occupation of the West Bank and the Gaza Strip. (12 November 1967)	102
✓ 37. Military Communiqué No. 81 Issued by the Command of the 'Al-Asifa' Forces. (13 November 1967)	104

Memorandum from the Jerusalem Municipal Council of the Assistant Administrative Governor of the City of Jerusalem on the Attachment of Jerusalem to the Occupied Territories.

Jerusalem, 22 July 1967.

His Excellency Raphael Levy, Assistant Administrative Governor of the City of Jerusalem,
through Mr. Antoine Safia,
Jerusalem.

With reference to your written invitation of 22 July 1967, addressed to us and signed by Mr. Antoine Safia, to meet you one at a time, on Sunday morning, 23 July 1967, and with reference to our telephone conversation with Mr. Safia, in which we asked him to tell us what subject was to be discussed at these meetings. He informed us that each of us was to be asked whether he wished to become a member of the Jerusalem Municipal Council after the amalgamation of its two parts. We wish to inform you that any discussion of this subject requires a prior consultation amongst ourselves as members of the Jerusalem Municipal Council, inasmuch as we are duly and legally elected by the people of the City of Jerusalem. In fact, a number of us, including Mr. Ruhi al-Khatib, Mayor of Jerusalem, have met, and after discussing the matter we have reached the following conclusions:

1. Inasmuch as the mere fact of discussing the possibility of joining the Jerusalem Municipal Council under Israeli rule, in the form in which it was announced by the Israeli authorities, would, from our point of view as Arabs, constitute an official recognition on our part of the principle of the attachment of Jerusalem to the sector of Jerusalem occupied by Israel, which we neither accept as a *fait accompli* nor acknowledge. We regard it as an infringement of the United Nations Charter and of the Resolutions adopted at its last extraordinary session, as a violation of international law and an illegal

measure, and we demand the restoration of the *status quo* that existed before 5 July 1967.

2. We therefore find ourselves regretfully unable to accept your invitation to discuss this matter.

Signed:

Ruhi al-Khatib, Nihad Abu Gharbiya, Dr. Ibrahim Talil, Fayiq Barakat, Ali al-Taziz, Dr. Rashid al-Nashashibi, Musa al-Bitar, Abdul Ghani al-Natsha.

2

Memorandum from Moslem Leaders of the West Bank on the Annexation of Jerusalem to the Occupied Territories and the Violation of the Holy Places.

Jerusalem, 24 July, 1967.

To His Excellency the Military Governor of the West Bank.

It is of the nature of the occupation by a state of the territory of another state that the occupying state acquires no title of ownership to the occupied territory, nor does it acquire rights of sovereignty over it. Activities of the occupying state are restricted to observing the interests of the occupied territory and respecting the law in force **therein, in addition** to respecting the life, rights and property of the inhabitants. It is also obliged to protect their liberty of religious belief and worship.

We hereby declare that the decisions issued by the Israeli legislative and administrative authorities to annex Arab Jerusalem and its outskirts to Israel are null and void, for the following reasons:

a) Because Arab Jerusalem is an integral part of Jordan, and because Israel is forbidden, by virtue of the provisions of Paragraph 4 of Article 2 of the United Nations Charter, to infringe the integrity and political independence of Jordanian territory, and consequently is forbidden to annex any part of Jordanian territory.

b) Because the United Nations, in its resolutions issued at the emergency session held between 17 June 1967 and 21 July 1967, ruled that the annexation of Arab Jerusalem to Israel was illegal.

c) Because the Israeli Knesset has no authority to annex the territory of another state.

d) We also declare that the people of Arab Jerusalem and its outskirts, together with the other inhabitants of the West Bank, en-

joyed complete freedom of choice when they opted for union with the East Bank, thus forming the Hashimite Kingdom of Jordan by virtue of the unanimous decision of the Jordanian National Assembly on 24 April 1950.

We hereby record that the annexation of Arab Jerusalem is an invalid measure taken unilaterally by the occupation authorities against the will of the inhabitants of the City, who reject this annexation and insist on the continued unity of Jordanian territory.

At the same time, we observe that the Israeli occupation authorities have started to interfere in the affairs of Moslems in ways which are both illegal and incompatible with the provisions of the Islamic religion. Here are a few examples of this interference:

a) The censoring of the Friday Sermon delivered in the Aqsa Mosque, by the Israeli Ministry of Religious Affairs. Many passages were deleted from these sermons, including verses from the Koran.

b) Israeli men and women have visited the Aqsa Mosque dressed in an immodest manner which offends both the principles of religion and Arab and Islamic custom.

c) The demolition by the Israeli authorities of two mosques in the Moroccan Quarter of Jerusalem. Furthermore the whole of this quarter is Waqf* property.

d) The violation of the Sanctuary of Abraham in Hebron, which has been closed to Moslems except for a few hours on Fridays, whereas Israelis have free access to it throughout the week for the performance of rites which are an offence to the precepts of the Islamic Religion.

e) Interference by the Israeli Ministry of Religion in Islamic Waqf affairs.

f) Encroachment on the Waqf land known as "Al-Nazir" on the al-Taur road in Jerusalem, which has been disposed of without the knowledge of the Waqf authorities and against their interests.

* A Moslem endowment for a religious or a charitable purpose.

g) Attempts by the Israeli Ministry of Religious Affairs to interfere in the affairs of the Shari'a Courts, including the Shari'a Appeal Court in Jerusalem.

In view of the above we demand the following:

1. No violation of the territorial integrity and political independence of Jordan, and respect for the United Nations Charter, the provisions of international law and the resolutions adopted by the United Nations at its last session, which ruled that the annexation of Jerusalem is illegal, and, consequently, the abrogation of the decision to annex Jerusalem and its outskirts to Israel.

2. No further interference in Moslem religious affairs, including matters of personal status, Shari'a jurisdiction and affairs connected with preaching and guidance, respect for religious feelings and the inviolability of the Holy Places, and no infringement on Islamic Waqfs.

3. Respect for Arab juridical, legal, administrative, municipal and other institutions in Jerusalem, which must be allowed to exercise their prerogatives as they did before the occupation.

Inasmuch as Islamic jurisprudence explicitly stipulates that Moslems must control all their religious affairs in circumstances like those prevailing at present, and forbids non-Moslems to take charge of the religious affairs of Moslems; inasmuch as we, the representatives of the Moslem citizens of the West Bank, including Jerusalem, met today in the hall of the Shari'a Appeal Court in Jerusalem, and, after a discussion of Islamic affairs and an exchange of views on all matters concerning religious practices, the Holy Places and Islamic affairs, we have agreed on the following:

1. To invest His Eminence Shaikh Abdul Hamid al-Sayih with the authority of Chief Qadi of the West Bank, following the provisions of Jordanian Law.

2. To empower the Shari'a Appeal Court in Jerusalem to exercise all the prerogatives of the Council of Waqfs and Islamic Affairs, and of the Committee for the Restoration of the Aqsa Mosque and the Dome of the Rock, on the West Bank, according to the provisions

of Jordanian Law, and also to exercise all the prerogatives granted to the Director General of Waqfs.

3. To empower His Eminence Shaikh Hilmi al-Muhtaseb to exercise the prerogatives of the Director of Shari'a Affairs in addition to his functions as a member of the Shari'a Appeal Court.

4. To co-opt His Eminence Shaikh Sa'duddin al-Alami, Mufti of Jerusalem, as a complementary member of the Board of the Shari'a Appeal Court, in addition to his present functions.

5. To co-opt His Eminence Shaikh Sa'id Sabri, Qadi of Jerusalem, to the Council of Waqfs and Islamic Affairs and the Restoration Committee.

6. The above authorities shall exercise their powers and prerogatives in accordance with Jordanian Law, on the West Bank, including Jerusalem, until the occupation comes to an end.

Signed:

Anwar al-Khatib	Muhafiz of Jerusalem
Ruhi al-Khatib	Mayor of Jerusalem
Abdul Hamid al-Sayih	President of the Shari'a Appeal Court
Hilmi al-Muhtaseb	Member of the Shari'a Appeal Court
Sa'id Sabri	Qadi of Jerusalem
Sa'aduddin al-Alami	Mufti of Jerusalem

Kamal al-Dajani, Lawyer, Ibrahim Bakr, Lawyer, Arif al-Arif, Director of the Jerusalem Museum, Fuad Abdul Hadi, Notable and Lawyer, Abdul Rahim Al-Sharif, Notable and Lawyer, Hafiz Tahbub, Lawyer, Sa'id Alauddin, Lawyer, Omar al-Wa'ri, Lawyer, Abdul Muhsen Abu Maizar, Lawyer, Ishaq Darwish, Ishaq al-Duzdar, Hasan Tahbub, Director of Waqfs, Jerusalem, Dr. Daud al-Husaini, Dr. Subhi Ghawsha, Ali al-Taziz, President of the Chamber of Commerce, Nihad Abu Gharbiya.

Memorandum on the Annexation of Jerusalem to the Occupied Territories Submitted to Shaikh Abdul Hamid al-Sayid, President of the Islamic Council and Acting Chief Qadi of the West Bank, by West Bank Doctors, Lawyers, Engineers and Pharmacists.

Jerusalem, 28 July 1967.

To His Eminence Shaikh Abdul Hamid al-Sayih,
President of the Islamic Council and Acting Chief Qadi of the West Bank.

The representatives of the associations of doctors, dentists, pharmacists, lawyers and engineers resident on the West Bank of Jordan, join you in declaring their insistence on the Arab character of Jerusalem as an integral part of the West Bank, and in rejecting, along with the whole people, all measures taken by the Israeli occupation authorities to detach Jerusalem from Arab territory and to place it under their control. These are measures which are incompatible with all international laws and agreements and which the United Nations has declared null and void.

At the same time the representatives of these associations reject all arbitrary measures taken by the occupation authorities and demand that they evacuate Arab territory. They also declare that all members of these associations insist on maintaining their associations in their proper legal form, and reject as illegal all such organisations as the local authorities may try to impose in any part of the West Bank.

28 July 1967.

Signed:

For the Doctors' Association: Dr. Walid Qamhawi, President.
For the Dentists' Association: Dr. Alfred Tubasi, Vice-President,
Dr. Faisal Kan'an, member of the Dentists' Association Council.

For the Pharmacists' Association: Dr. Shawkat Kamal, President
For the Lawyers' Association: Falah al-Madi, Vice-President,
Musa al-Jayyusi, member of the Lawyers' Association Council.
For the Engineers' Association: Shafiq Sufan, member of the
Engineers' Association Council, Yusif Khuri, President of the West
Bank Branch of the Association.

Copy: The Military Governor of the West Bank.

4

Statement by West Bank Engineers on the Annexation of Jerusalem to the Occupied Territories.

Jerusalem, 28 July 1967.

On Friday, 28 July 1967, the undersigned engineers met to discuss their situation and the situation of the country in general. They took the following decisions:

1. Not to recognise the annexation of Arab Jerusalem to the occupied territories, and to regard Jerusalem and the West Bank as an integral part of the Hashimite Kingdom of Jordan.
2. To regard the branch of the Engineers' Association in Jerusalem and the West Bank as being still in existence and continuing with its activities as a branch of the Engineers Association in Jordan.
3. Accordingly, the engineers here assembled decide not to cooperate with the Israeli authorities.
4. The engineers here assembled support the memorandum of the Municipality of Jerusalem, which states that the Municipality still exists and that its dissolution was illegal, and also support the memorandum submitted by the Moslem notables to the Israeli Military Governor.

Signed:

Engineers:	Ibrahim al-Daqqaq	Nazem al-Khairi
	Shafiq Sufan	Abdul Hadi Hashem
	Yusuf Khuri	Jarir al-Dajani
	Muhammad Nusaibeh	Mu'awiya al-'Asali
	Hisham al-Khatib	Samir Harb
	Sami al-Khuri	Rizq Khuri
	Lutfi al-Tawil	Nader al-Saqqa
	George Baramki	Mundher Abu al-Sa'ud
	Michel Safri	Munir al-Kayali
	Wafiq Sufan	Husni Haddad.

Memorandum from West Bank Women on the Annexation of Jerusalem to the Occupied Territories and the Unity of the Two Banks.

28 July 1967.

At this critical moment in the history of our beloved homeland and the Arab countries, and in view of the illegal measures to annex the Arab City of Jerusalem — an integral part of a state that is a member of the United Nations — the women of the West Bank of Jordan declare, in the following statement, their views both on the situation and the momentous events that have stemmed from it:

1. The women of the West Bank condemn and reject the measures announced by the occupation authorities to annex the Arab City of Jerusalem to the occupied sector, thereby ignoring not only the historical facts about the Holy City, but also international law and the right of peoples to determine their own destiny, as stipulated by the United Nations Charter. These measures challenge the resolutions adopted by the United Nations at its emergency session, held from 17 June 1967 to 21 July 1967, which stated that the annexation of Arab Jerusalem to Israel was illegal.
2. The women of the West Bank declare their firm belief that the City of Jerusalem is an integral part of the West Bank of Jordan and of the Arab homeland, and that any decision to annex it is an infringement of the internationally recognised right of peoples to choose their own destiny, of the will of the inhabitants and of the resolutions of the United Nations. It is therefore null and void.
3. International law does not give any parliament the right to annex the territory of another state against the will of its people.
4. In view of these infringements of international law, the women of the West Bank hereby declare null and void all legislation,

measures and laws arising out of this illegal decision to annex Jerusalem. They state that they do not recognise any illegal decision and reaffirm that Jerusalem is Arab and that the present situation cannot last, whatever illegal legislation is passed in connection with it.

Finally, the women of the West Bank declare their support for the attitude of the notables of Jerusalem, who represent public opinion on the West Bank, in their memorandum and their statement defending the Arab character of Jerusalem. The women of the West Bank express their profound appreciation for the concern of these men for the Holy Places, and call on the Arab people, Islam, and the conscience of the whole world to uphold the right and to support the Islamic Council and its resolutions. On behalf of the women of the West Bank.

Signed:

Maliha al-Husaini, Nabila Darwish, Munira Abdul Hadi, Nahr-maz Kan'an, Badi'a Salama, Hayat Abdul Hadi, Fadwa Atma, Raymonde al-Tawil, Zahiya Tahbub, Laika al-'Umar al-Misri, Nahil Uwaida, Julia al-Anqar, Nawal Titi, Aisha al-Afifi al-Hammuri, Mai Abdul Hadi, Faiza Abdul Majid, Subhiya al-Tamimi, Nawal Abu Maizer, Nada Abdul Hadi, Janan Bitar, Radina Abu al-Sa'ud, Wadad al-Misri, Suhair Shuwaika, Isam Abdul Hadi, Wajdan al-Nashef, Naila Abdullah Sabri, Shakera al-Shak'a, Mahera al-Dajani, Bana al-Khalidi, Tumader al-'Alul, Bushra al-Adham, Sara Hannun, Nuzha al-Husaini, Ilham Abu Ghazala, Mazin al-'Amd, Buthaina Hindiya, Zaida al-Khatib, Samiha Khalil, Amina al-Kazemi, Khairiya Jayyusi, Nihaya al-Taher, Nahida Abduh, Zainab al-Habash, Yusra Salah, Izdihar Saruri, Naifa Abu Kishk, Musirra Anabtawi, Rafika al-Ayyubi, Laila Wehbeh, Laila Shuwaika, Hayat al-Bazz, Hajja Andalib al-'Amd, Sihab Shahin, Shahra al-Misri, Amal Abduh, Nuzha al-Shaker, Najma Salama, In'am Abdul Jabbar, Fadila al-Sayih, Rashda al-Misri, Jawda al-Shak'a, Karima Khammash, Fatima Darwish, Hilda al-Qarh, Karam Kamal.

Memorandum from the Ladies of Ramallah and Al-Bira on the Annexation of Jerusalem to the Occupied Territories and on the Unity of the Two Banks.

Ramallah, 28 July 1967.

We, the representatives of the social and charitable organisations, the women's societies and the ladies of Ramallah and al-Bira, submit the following:

1. We support the memorandum of the notables of Jerusalem, concerning the illegality of the annexation of Arab Jerusalem to the occupied part of the City, and we condemn the attempts of the occupying authorities to gain control of the Holy Places and to infringe their sanctity and inviolability.
2. The placing of certain of these notables under house arrest because they expressed their opinion of an arbitrary act has no support in international law.
3. The arrests which continue in various villages and towns, and the torture of those arrested, are acts which are totally incompatible with the age of personal liberty.
4. The blowing up of houses, along with furniture, provisions and household effects, the razing of whole villages and the expulsion of their inhabitants into a life of misery, despair, hunger and nakedness, are acts which are repugnant to all human values and which will disgrace their perpetrators for all time.
5. The repeated visits to the same houses night after night at very late hours are intended to terrorise peaceable citizens and to undermine the very foundations of their life and stability.
6. The planned and premeditated wholesale killing of unarmed civilians is unparalleled in this day and age.

Signed:

Fatima Abdullah Jawda, Nuzha 'Ayesh Abdul Jabbar, Julia Tamari, Aida Fuad al-Rashq, Ni'mat Mustafa al-Rantisi, Arifa Ma'ruf, Bahiya Ayesh Abdul Jabbar, Kawthar Ali Jawda, Georgette Saba, Aida Hashem al-Barquni, Laila Ibrahim Sukkar, Mahira Dajani, Evelyn Jalil Harb, 'Aisha Ghalaini, Turkiya al-Madi, Lamia Salah, Karima Naser, Badi'a Salama, Hélène Issa Aql, Wadad Isa Salah, Abba Tubbasi, Khawla Abdul Hadi, Muserra Anabtawi, Sana Ghawsha, Fakhriya al-Barghutti, Umm Bashir al-Khairi, Emili Sam'an, Samiha Khalil Salama, Laila Wehbeh, Julia Jabra al-Anqar, Zakiya Awda, Saima al-Aref, Hélène Issa, Abba Ziyada Shamiya, Ikhlas al-Jayyusi, Basima Kamal Mar'i, Rima Tarazi, Huda Khalil Khuri, Nabil Adil Uwaida, Rihab Murad, Samia Jubran, Hélène Mansur, Jean Zaru, Wadad Khuri.

Memorandum on the Annexation of Jerusalem to the West Bank Submitted to Shaikh Abdul Hamid al-Sayih by the Moslem Ulema and the Inhabitants of Nablus.

Nablus, 29 July 1967.

To His Eminence Shaikh Abdul Hamid al-Sayih, President of the Islamic Council and Acting Chief Qadi of the West Bank.

The residents and Qadis of the City of Nablus declare their support for your insistence on the Arab character of Jerusalem, which is an integral part of the West Bank of the Kingdom of Jordan, and endorse the contents of the memorandum submitted by the inhabitants of Jerusalem on 24 July 1967, in which they reject, together with all the people of this country, all measures taken by the Israeli authorities to detach the City of Jerusalem from Arab territory and to place it under Israeli control. These are measures which are incompatible with all international laws and agreements and which the United Nations has declared to be null and void.

The residents and Qadis of Nablus therefore reject all arbitrary measures taken by the Israeli occupation authorities and demand the evacuation of the occupying forces from our territory. They also declare that they will not accept any measures that the occupation authorities may try to impose on any part of the West Bank, as such measures are illegal.

29 July 1967.

Signed:

Qadri Tuqan, Dr. Salah Anabtawi, Rashid al-Nimr, Shawkat Kamal, Dr. Jawdat Tuffaha, Walid Stétié, Hasan Abdul Hadi, Ibrahim Ranu, Hafzi Milhis, Nuhad Kamal, Rashid Mer'i, Anwar Kan'an, Sidqi al-Saifi, Sadiq al-Shannar, Hafiz Tuqan, Hikmat al-Misri, Walid al-Shak'a, Rushdi Shahin, Musa al-Jayyusi, Nadim Awad, Muhammad

al-Amd, Andalib al-Amd, Daud al-Shakhshir, Abdul Majid Abu Hajala, Abdul Latif Anabtawi, Kazim al-Misri, Marwan Qamhawi, Ibrahim Qadiri, Hajj Ma'zuz al-Misri, Abdullah Hamid, Hamdi Kan'an, Dr. Walid Qamhawi, Ibrahim Sanaubar, Yasin Abu Ghudaib, Husain al-Jaghub, Dr. Anis al-Irani, Adil al-Shak'a, Isam Abdul Hadi, Abdullah al-Khatib, Ali Jabr, Muhammad al-Sharbini, Shakib Ya'ish, Marwan Nabulsi, Muhammad Sa'id al-Alul, Jamal al-Khayyat, Hatem Anabtawi.

Copy: The Military Governor of the West Bank.

Memorandum on the Annexation of Jerusalem to the Occupied Territories Submitted to the Military Governor of the West Bank by the Moslem Ulema of Nablus.

Nablus, 29 July 1967.

To His Excellency the Military Governor of the West Bank.

We, the Moslem Ulema of the City of Nablus, support the memorandum submitted to you on 16 Rabi' al-Akhir 1387, (24 July 1967), by the representatives of the Moslems in the City of Jerusalem, whom we regard as representing us and all Moslems of the West Bank.

Signed:

Shaikh Jum'a al-Salwadi, Qadi of Nablus; Shaikh Mashhur Damen, Mufti of Nablus; Shaikh Izzat al-Mar'i, Imam and Preacher of the al-Ain Mosque; Shaikh Musa Ahmad al-Sayyed, Imam and Teacher of the al-Nablus Mosque; Shaikh Muhammad Ibrahim Abu Farha, Preacher of the al-Nasr Mosque; Shaikh Muhammad al-Bastami, Preacher and Teacher; Shaikh Sa'id Bilal, Imam and Teacher; Shaikh Ahmad Muhammad al-Hindi, Imam and Preacher; Shaikh Mahmud al-Tahir, Imam and Preacher; Shaikh Muhammad Husain Muhammad, Preacher of the al-Khidr Mosque; Shaikh Mahmud al-Habash, Imam and Preacher of al-Satun; Shaikh Abdullah al-Ma'ani, Imam of the Omari Mosque; Shaikh Walid Humaid, Imam of the al-Rawda Mosque; Shaikh Ma'zuz, Imam of the al-Khidr Mosque; Shaikh Muhammad Sa'id Ghazal; Shaikh Zaki al-Anwari, Imam of the al-Nasr Mosque; Shaikh Muhammad Fuad al-Hanbali, Imam of the al-Ain Mosque; Shaikh Muhammad Radi al-Hanbali, Imam and Preacher of the al-Hanbali Mosque; Shaikh Zahir Qa'dan, Imam of the Prophets' Mosque; Shaikh Shakir al-Dassuqi, Imam and Preacher in Barqa; Shaikh Idris Yusuf, Imam of the Balata Mosque; Shaikh Fuad al-Tamimi; Shaikh Adil Salah; Shaikh Nimr Omar Husain, Imam and

Preacher of Hawara; Muhammad Abdul Hadi Fakhruddin, Imam of the al-Hanbali Mosque; Shaikh Abdul Rahman Abduh.

Copy: His Eminence Shaikh Abdul Hamid al-Sayih, President of the Shari'a Appeal Court and Acting Chief Qadi of the West Bank.

Memorandum on the Annexation of Jerusalem to the Occupied Territories Submitted to the Military Governor of the West Bank by the Lawyers of Nablus.
Nablus, 29 July 1967.

To the Military Governor of Nablus.

We, the lawyers of the City of Nablus on the West Bank of the Hashimite Kingdom of Jordan, have studied the measures that are being taken by the occupation authorities and the situation of our people here on the West Bank, from a legal point of view based on the established principles of international law and agreements, in particular the Hague Convention signed on 18 October 1907, the 1949 Geneva Agreement, and the resolutions with regard to the City of Jerusalem adopted by the United Nations General Assembly at its last extraordinary session, and we consider it our duty to submit the following:

Jerusalem is Part of Jordan.

1. The Separation of the City of Jerusalem from the West Bank.

The Hague Convention and the Geneva Agreement stipulate that sovereignty over occupied territory shall, until the termination of the state of war, remain with the state that owns the territory and that the occupying authority shall not bring about any alteration in the region it occupies, annex any of its territory to its own territory, or make any alterations in the administrative or judicial system of the region. Similarly, the General Assembly of the United Nations, at its last extraordinary session, decided to regard the measures taken since the war of 5 June 1967 to annex Jerusalem as null and void. Therefore the laws and measures imposed on our fellow-citizens in Jerusalem, and the resulting encroachment on their rights and pro-

perty, are null and void, inasmuch as they are a clear violation of the principles of international law and the resolutions of the United Nations we have cited.

The Return of Displaced Persons.

2. Driving out the Inhabitants.

The Declaration of the Rights of Man and the international agreements referred to in the previous section stipulate that in cases of military occupation, the rights of the citizens of the occupied region must be respected, as must the honour, domicile and national sentiments of the inhabitants. The recent state of war has led to the displacement of tens of thousands of our fellow-citizens on the West Bank from their lands and homes. They are still displaced today, despite the clear resolutions of the Security Council that they should be permitted to return to their homes. Although the occupation authorities have explicitly endorsed these resolutions, they have obstructed the return of these displaced persons, and this tragedy remains a blemish on the conscience of humanity and an infringement of all the firm principles devised by the community of nations to ensure that human life should be lived in harmony and peace.

Arbitrary Measures.

3. The Confiscation of Private Property and Possessions.

The provisions of international law specify that it is not permissible for the occupation authorities to confiscate or inflict financial damage on the private property of the inhabitants of the occupied territory. The occupation authorities of the West Bank of Jordan have infringed these laws by seizing money belonging to the inhabitants in Arab banks on the West Bank, and by confiscating money due to individuals in the executive departments of the courts, motor cars belonging to citizens, and real estate in the City of Jerusalem. These moneys still remain in the hands of the occupation authorities.

4. The Imposition of Taxes and Duties.

International principles also stipulate that the laws already in force in the occupied regions should remain in force for the period

of the military occupation. Thus the local laws which define the manner in which taxes and dues are to be imposed on the West Bank, and the grounds for contesting these taxes and the legality of their collection, must still be enforced. Inasmuch as local laws give citizens the right to contest the assessment and imposition of taxes, the measures taken to ensure their collection, and the articles on which duties are collected in a number of courts, including the Supreme Court of Justice, the Income Tax Appeal Court and the Customs Courts of First Instance, which are all situated in Amman; inasmuch as the occupation authority has started imposing taxes, collecting customs duties and so on; inasmuch as the fact of occupation makes it impossible for citizens of the occupied West Bank to exercise their right to contest these measures — a right which is safeguarded by local laws; inasmuch as it is impossible that the occupying authority should have the right to establish new courts to replace the above-mentioned courts; inasmuch as the conditions of occupation have created an irregular and difficult economic situation as a result of the economic isolation of the West Bank from the outside world, the logical conclusion must be that the imposition of these taxes and dues is an act of injustice which inflicts serious and unavoidable damage on the citizens of the West Bank. It has placed an economic stranglehold on the occupied region in a manner which is entirely incompatible both with the provisions of the United Nations and with international law.

Plundering and Theft.

5. The Plundering of Shops and Private Property.

It is no secret that the occupation troops, while searching the homes of citizens, have stolen property and possessions belonging to these citizens, in particular jewelry, watches, money, small radio sets and other objects of value. Many citizens also complain that their shops have been broken into at night and the contents stolen. This is in spite of the strict curfew which is imposed throughout the night, which proves that these acts of burglary can only have been committed by the occupation troops. These burglaries still continue and are an infringement of the most elementary requirements of justice and respect for the rights of the individual, as stipulated by international agreements.

A Warning of the Consequences.

To summarise, we can say that many of the measures taken by the occupation authority and its troops are infringements of the provisions of international law, which have resulted in great injustice to the innocent inhabitants and loyal citizens of the West Bank of Jordan. Such injustice cannot in any way serve the cause of justice, and we feel it our duty to call attention to the grave consequences which could arise should these measures be continued.

Signed:

Husain al-Jaghub, Farid Ghannam, Adnan Bakri, Lawyers; Ahmad Abdul Hadi al-Najdawi, Judge; Musa al-Jayyusi, Muhammad Tawfiq al-Yahya, Tariq Faidi, Yusuf al-Takruri, Omar Muhammad Musa, Hisham Shahin, Abdullah Hunud, Nabil al-Zu'bi, Abdullah Hamid, Taisir al-Nabulsi, Mustafa Awdah, Zahi Marmash, Lawyers.

Memorandum from the People of Jenin to the Military Governor of the West Bank, in Support of the Memorandum of the People of Jerusalem and Nablus on the Annexation of Jerusalem to the Occupied Territories and the Unity of the Two Banks.

Jenin, 29 July 1967.

To the Military Governor of the West Bank.

We have heard the contents of the statement addressed to your Excellency from Arab Jerusalem on 24 July 1967, which stated that Arab Jerusalem is an integral part of Jordan, and that the annexation of Arab Jerusalem and its outskirts to Israel is null and void, inasmuch as it was unilaterally imposed by the occupation authorities against the will of the inhabitants of the City, who reject this annexation and insist on the unity of Jordanian territory. We have also heard the sound reasons given for this rejection in the statement, which establishes that the annexation of Arab Jerusalem to Israel is illegal. We have also heard what the statement has to say about the interference of the Israeli occupation authorities in Moslem religious affairs, in ways which are both illegal and incompatible with the precepts of the Moslem religion. We have also heard its demand that the territorial integrity and political independence of the State of Jordan should not be infringed, and its demand for respect for the Charter of the United Nations, the provisions of International Law and the Resolutions of the United Nations issued at its latest session, to the effect that the annexation of Jerusalem is illegal, and calling for the abrogation of the decision to annex Arab Jerusalem. We have heard the demands of the statement for non-interference in Moslem religious affairs, including matters of personal status, Shari'a jurisdiction, preaching and guidance, for a respect for religious feelings and the sanctity of Holy Places, Islamic Waqfs, and for a respect for Arab judicial, administrative, municipal and other affairs in Arab Jerusa-

lem, and that these officials should be allowed to exercise their functions as they did before the occupation. We have also noted what the statement says to the effect that the signatories shall be regarded as the Islamic body responsible for the supervision of Islamic affairs on the West Bank, including Jerusalem, until the end of the occupation, that His Eminence Shaikh Abdul Hamid al-Sayih should be authorised to exercise the prerogatives of Chief Qadi on the West Bank, as provided for by the laws of Jordan, that the Shari'a Appeal Court in Jerusalem should be authorised to exercise all the prerogatives of the Council for Waqfs and Islamic Affairs and the Committee for the Restoration of the Aqsa Mosque and the Dome of the Rock on the West Bank, as provided for by the laws of Jordan, and, that it should also exercise all the prerogatives granted to the Director General of Waqfs, and so on. Yes, we have indeed noted all this, and we, the undersigned, representatives of the Liwa of Jenin, hereby declare our full and absolute support for everything said in the aforementioned statement. We join our voices with its signatories, and we declare that those who issued this statement fully represent us, the inhabitants of the Liwa of Jenin, and that in their statement they express the thoughts and feelings of our own hearts and minds.

Signed:

Husni al-Suqi, Mayor; Shaikh Tawfiq Jarrar, Mufti of the City; Abdul Rahim Arshid, Notable; Shaikh Wasif Abdul Rahman Abduh, Qadi; Mahmud Abdul Hadi Ibrahim, Director of Waqfs; Mustafa Malhas, Secretary of the Public Organisations Union; Muhammad Tawfiq Mahmud, Deputy Mayor; Ihsan al-Taher, member of the Municipal Council; Muhammad Kamel al-Hajj Hasan, former Deputy; Muhammad Mahmud Arshid, former Deputy; Tahsin Abdul Hadi, former Deputy; Hajja Tawaddud Abdul Hadi, representing the Women's Movement; Radwan Najib Jarrarah, Mukhtar of Burqin; Shaikh Ahmad Khalil al-Aruri, Preacher; Dr. Khalil Tuqan, Dr. Khalid Muti, Dr. Adnan Abu Bakr, Zuhair Jarrar, Lawyer, Fayiq Mir'i, Lawyer.

*Notables**

Nader Abdul Rahman, Musa al-Mahmud, Muhammad Husain

* Not necessarily members of the "Council of Notables".

al-Abbushi, Khalil Abd Abul Rabb, Jawdat Najib Abdul Hadi, Hasan Muhammad Ahmad, Rashad Zaid al-Kailani, Fahmi al-Abbushi, Sadiq Tawfiq Jarrar, Abdul Hadi Jarrar, Muhammad Abdullah Abu Farah.

Memorandum from Jerusalem Trade Union Members to Shaikh Abdul Hamid al-Sayih, on the Annexation of Jerusalem to the Occupied Territories and the Unity of the Two Banks of Jordan.

Jerusalem, 1 August 1967.

The workers of the City of Jerusalem observe that the occupation authorities are still proceeding with measures to annex the City of Jerusalem to Israel — a clear infringement of the United Nations Charter and of all international laws and customs connected with the affairs of occupied territories in time of war, and consequently a threat to the right of the people to decide their own destiny.

The representatives of the trade unions in Jerusalem hereby declare their support for your insistence on the Arab character of Jerusalem — an integral part of the Hashimite Kingdom of Jordan — and reject all measures aimed at detaching Jerusalem from Arab territory. We also wish to inform you that the trade unions in Jerusalem are the legal representatives of all groups of workers in the area, and the only group which has the right to discuss their affairs and problems according to the Jordanian Labour Law.

Signed:

For the Electricity Company Workers and Employees Union, Michel Sandaha and Muhammad Saktan; Painters Union, Ahmad Hasan al Ramz; Jerusalem Municipality Workers Union, Abdul Mun'im Abu Rumaila; Printers Union, Mantura, Wafa and Ra'fat Alamuddin; Jerusalem Tailors Union, Ya'qub Farrah and Ahmad Burqan; Bank Employees Union, Taisir Sharaf and Ubaidah al-Kazemi; Hotel and Café Workers Union, Muhammad Jadullah and Jamal Jubran; Drivers and Motor Workers Union, Fayiz Jabir and Nuhad al-Tafakji; Bakers Union, Muhammad Abdul Muhsen al-Shuwaiki; Builders Union, Ata al-Abbasi; Tourist Guides Union,

Shukri Istfan and Adnan al-Shawish; Shoemakers Union, Ramadan
Misk and Khairi Abu Rumaila.

**Memorandum Submitted by the Jerusalem Chamber of
Commerce to the Military Governor of the West Bank on the
Annexation of Jerusalem to the Occupied Territories and the
Unity of the Two Banks.**

Jerusalem. (*Al-Dastur*, 5 August 1967.)

To the Military Governor, Jerusalem.

The Administrative Council of the Jerusalem Chamber of Commerce, legally elected by all the merchants of Arab Jerusalem, submits the following:

1. The Israeli occupation authorities have issued a law by virtue of which the Arab City of Jerusalem and its outskirts are subject to the laws presently in force in Israel. They have also issued another law by virtue of which the Arab City of Jerusalem is annexed to the sector of the City occupied by Israel.

2. The same authorities have established customs posts at the entrances of the City, which prevent goods and provisions coming from the various towns of the West Bank from reaching the Arab inhabitants of the occupied City. This has resulted in appreciable price rises in foodstuffs and in much unemployment amongst the Arab inhabitants.

3. The authorities have also issued an order forbidding the use of Jordanian currency in Arab Jerusalem. The Arab inhabitants are obliged to change all Jordanian currency in their possession for Israeli pounds at a disadvantageous rate. They have suffered great financial loss from this transaction.

4. The Israeli occupation authorities have informed Arab merchants in the City of the imposition of an obligatory tax on the goods stored in their places of business. This tax is based on a law which

was issued in Israel in 1958 to deal with a problem that faced Israel at that time — it has not the slightest connection with the present situation.

5. The Israeli occupation authorities in the City have also insisted that Arab citizens and merchants should obtain new permits and licences and pay new dues, replacing their Jordanian permits and licences, although these are still valid. The authorities are also enforcing Israeli income tax and security laws on the Arab inhabitants, having given them notice to this effect.

Therefore, after reference to the provisions of international law and the Hague Convention, we submit the following:

1. A state which occupies part of the territory of another state has no right to annex these occupied territories, nor has it the right to establish an independent state therein, nor to divide this part into two administrative areas for political purposes.

2. The inhabitants of the occupied territory are not subject to the sovereignty of the occupying state; the sovereignty of the state that originally ruled the area remaining in force.

3. The occupying state has no right to issue laws, regulations or decrees, except insofar as the protection of its armies and the maintenance of public order are concerned. Nor has it the right to issue any other legislation designed to change or take the place of the original legislation in force before the military occupation.

4. In particular, the occupation authorities have no right to impose new or increased taxes or dues on the civilian inhabitants of the occupied areas.

We therefore find that the measures taken by the Israeli occupation authorities in the City, certain of which we have referred to above, are an infringement of the provisions of international law and of the Hague regulations, and are incompatible with the Charter of the United Nations and the resolutions adopted by the United Nations General Assembly at its last emergency session. These resolutions called on the Israeli authorities to restore the situation in Arab Jerusalem to what it was before the military occupation and to leave the pre-occupation administration unchanged.

The Arab Chamber of Commerce of Jerusalem therefore rejects the Israeli occupation authorities' annexation of Arab Jerusalem to the occupied section of the City, insists that the sacred unity of the parts of the West Bank of Jordan be maintained, rejects and opposes these illegal measures and insists on adherence to the provisions of international law, the Hague Convention and the Charter and Resolutions of the United Nations, and the enforcement of the Jordanian Government and Municipal Laws and Regulations which were in force before 5 June 1967, as regards the Arab inhabitants of the occupied City of Arab Jerusalem.

Signed:

Tawfiq Abu Zahra
Muhammed Abu Omar
Fayiq Barakat
Ali al-Taziz
Rida al-Qaddumi
Khairi Nasiraldin

Rashid Zallum
George As'ad Khidr
Antoine Francis Albina
George Khalil Akrah
Abdul Hamid al-Asali
Faiz Abdul Nur.

Memorandum on the Annexation of Jerusalem to the Occupied Territories and the Unity of the Two Banks, Submitted to King Husein by the Notables of the Muhafaza of Hebron.
Hebron. (*Al-Dastur*, 6 August 1967.)

To His Majesty King Husein,

Respectful greetings,

We, residents of the Muhafaza of Hebron, offer Your Majesty our allegiance and loyalty and make the following declarations:

1. We condemn the treacherous Israeli and imperialist aggression against Arab countries and the enemy occupation of the West Bank and other Arab territories, and we affirm our determination not to cooperate with the occupation authorities and to struggle for the **termination of the occupation and the elimination and liquidation of its effects.**

2. The West Bank is an integral part of the Hashimite Kingdom of Jordan and the great Arab homeland.

3. We condemn in the strongest terms all measures taken by the occupation authorities to destroy the Arab character of Jerusalem and to violate the sanctity of the Holy Places in Jerusalem, Hebron and Bethlehem.

4. We support the attitude of the notables of Jerusalem and Nablus and endorse their statements and resolutions.

Forward, Your Majesty! May God bless you and keep you. We are behind you in one rank against Zionism and imperialism.

Signed:

Abdul Latif 'Abidin
Dr. Hafiz Abdul Nabi

Former Minister of Education
Deputy for the Muhafaza of Hebron.

Memorandum from the People of the Qaza of Bethlehem to King Husein on the Annexation of Jerusalem to the Occupied Territories and the Unity of the Two Banks of Jordan.
Bethlehem, 7 August 1967.

To His Majesty King Husein.

With hearts full of hope, resolution and determination, we, Jordanian citizens of the towns, villages and tribes of the Qaza of Bethlehem wish, under the critical circumstances through which the West Bank of our beloved country is passing, to offer Your Majesty our profoundest loyalty and devotion. We renew our undertaking to insist on the eternal unity of the two Banks beneath the shadow of your Throne, and on the Arab character of the City of Jerusalem, the spiritual capital of Jordan.

We pray that God may grant you success and lead you in your struggle to remove the forces of aggression now in possession of this part of our kingdom. We assure Your Majesty of our determination to perform and duty which may be required of us by the interests of our nation, however great the sacrifice.

Until we meet again on the day when your proud standard once more flies over every part of our country, we beg that you will accept our most respectful greetings.

Signed:

Shaikh Rajab Bayyud al-Tamimi, Qadi of Bethlehem,
Economos Elias al-Rashmawi, Overseer of the Greek Orthodox Community,

Father Elias al-Sha'er, Greek Orthodox Priest of Bait Jala,
Wadi' Da'mas, member of the Council of Notables,
Edward Khamis, Deputy for the Qaza of Bethlehem,
Musa Isa Abidah, Deputy for the Qaza of Bethlehem,

Muhammad Salim al-Dhuwaib, Deputy for the Qaza of Bethlehem,
Jurais Qamasiya, Director of Bethlehem Secondary School,
Dr. Tuma Bannura, Dr. Ahmad Muhammad Hamza, Director and
Surgeon of the Husein Ibn Talal Hospital,

Dr. Muhammad Sa'id Kamal,
Jamil Muhammad al-Mu'ti, Dispenser,
Samir Harb, Engineer,
Dr. Shahadah Habib Shahadah, Director of the Mental Hospital,
Rabhi Mustafa, formerly Deputy for the Qaza of Bethlehem, and
Mutasarrif of the Liwa of Ramallah,

Dr. Adnan Faidi, Public Health Doctor,
Dr. Jabra al-A'raj,
Dr. Ahmad Khalaf, Doctor in the Mental Hospital,
Saba Misleh, Director of the al-Nahda College,
Ibrahim al-Urfali, Lawyer.

**Statement by the Notables of the Qaza of Tulkarm to the
Military Governor of the West Bank in Support of the Memo-
randum of Shaikh Abdul Hamid al-Sayih to the Military
Governor.**

Tulkarm, 3 August 1967.

To His Excellency, the Military Governor of the West Bank.

We the undersigned, notables of Tulkarm and the Qaza of
Tulkarm, declare our insistence on the Arab character of the City of
Jerusalem, and that it forms an integral part of the West Bank of
the Hashimite Kingdom of Jordan. We also announce our absolute
support for the memorandum submitted to you by His Eminence
Shaikh Abdul Hamid al-Sayih, Chief Qadi of the West Bank and
President of the Shari'a Appeal Court, on this and other subjects.
8 August 1967.

Signed:

Men of Religion:	Sufyan al-Khalidi, Muhammad al-Safarini, Mahmud al-Shaikh Yasin, Lawyer, Sharif al-Qabaj, Abdullah al-Fayyad, member of the Municipality.
Municipal Council:	Hilmi Hannun, Rasem Kamal, Mustafa al-Karmi, Adnan Yasin, Darwish Buraik, Khalid al-Safarini, Husni Jallad.
Chamber of Commerce:	Hasan al-Hajj Saqr, Ibrahim al-Sayyed, Abdul Halim Salim Diyab, Badi' Qa'dan, Fathi Mabruk, Abdul Karim Zaned.
Doctors & Pharmacists:	Shafiq Qa'dan, Shaker al-Jallad, Ahmad Radi, Khalid Durzi.
Education:	Farid Barakat, As'ad Abdul Qader,

Hasan Salama, Sulaiman Nasif, Ahmad Sa'id.

Notables:

Hafez Hamdullah (former Deputy),
Ibrahim al-Qaisi.

**Memorandum Submitted by the Arab Labour Unions in the
Muhafaza of Hebron to the Secretary-General of the Federation
of Trade Unions in Jordan.**

Hebron. (*Al-Dastur*, 9 August 1967.)

Zionist occupation may prevent us from meeting, but we are one single labour movement which no force on earth, however strong, can divide. What has happened will only increase our determination to achieve our aims, and we are all confident that our struggle will lead us to victory.

We have done all we can to work together to protect our Arab labour movement, and we are prepared to make any sacrifices in our rejection of any form of cooperation with the enemies of the Arab nation — the occupation authorities. Our workers are determined to continue the struggle until the West Bank is reunited with the East Bank, despite all conspiracies. Until we meet on the road of struggle. Signed:

The Council of the Pharmacies and Medical Stores Workers Union

The Council of the Printers Union

The Council of the Tailors Union

The Council of the Building Workers Union

The Council of the Leather Industries Workers Union

The Council of the Union of Municipalities, Commercial Firms and
Private Works Workers

The Council of the Bakers Union

The Council of the Chauffeurs and Transport and Garage Workers
Union.

Memorandum on Israeli Acts of Provocation Submitted to U Thant, Secretary-General of the United Nations, by the Notables of Bethlehem.

Bethlehem, 9 August 1967.

To His Excellency U Thant, Secretary-General of the United Nations, New York.

Respectful Greetings.

In view of the circumstances under which the inhabitants of the West Bank of Jordan are living as a result of the Israeli occupation of their Arab land, we, the representatives of all sections of the population in the Bethlehem area, have decided to submit the following memorandum to you, as a true, frank expression of the attitude of the inhabitants of this Arab area to the present situation. We also ask you to transmit this memorandum to all the member states of the United Nations.

1. Israel's unilateral declaration of the annexation of Arab Jerusalem and its outskirts, and their complete isolation from the West Bank, is an action which is incompatible with all international customs, principles and agreements, including the Hague Convention and the Geneva Agreement, and is therefore illegal and invalid. Israel's refusal to rescind this measure, despite the resolutions taken at the recent extraordinary session of the United Nations, is a challenge to the peoples of the world and an infringement of the rights of the inhabitants of the country, which requires that the United Nations should take decisive measures to ensure that justice is restored.

The Bethlehem area, like Arab Jerusalem, which Israel has decided to annex, is an integral part of the West Bank of Jordan. Any attempt to dismember the West Bank or to isolate one part of it is both an act of aggression and a violation of an internationally recognised constitutional and legal situation.

2. The Israeli occupation of our Arab land has been accompanied by violations of the sanctity of both Islamic and Christian Holy Places, and by interference in the inhabitants' performance of their religious duties in their places of worship. It has also been accompanied by encroachments on property and possessions, by the confiscation of credits in the banks of Bethlehem and in every other part of the West Bank, by the obligatory use of Israeli currency and the imposition of new and illegal taxes on the owners of factories and shops, by the erection of customs barriers within Arab territory and by the expulsion of thousands of the inhabitants. The occupation authorities are behaving as if the rights of sovereignty had already been transferred to them, whereas according to international law, occupation in no way changes the inhabitants' rights within an occupied territory.

The continuation of such actions demands that the United Nations should take all the measures provided for by its Charter to check the occupying forces and to ensure their immediate withdrawal from this country.

3. Since their entry into this Arab country, the occupation authorities have continually violated personal liberties. They have arrested and deported a large number of citizens who were only exercising their right to express the just demands of their people, the inhabitants of their country. They have done this arbitrarily and on various pretexts that will not bear examination. In the face of these blatant violations of human rights, we call on you to intervene immediately to put an end to these illegal and provocative acts.

While eagerly waiting to see what measures you will take, in view of the intolerable situation that has been imposed on our people by armed force, we offer Your Excellency our deepest respect.

Bethlehem, 9 August 1967.

Signed:

- | | |
|----------------------------------|------------------------------------|
| 1. Shaikh Rajab Bayyud al-Tamimi | Qadi of Bethlehem |
| 2. Economos Elias al-Rashmawi | Overseer of the Orthodox Community |
| 3. Mr. Elias Furaih | Member of Bethlehem Municipality |

4. Mr. George Abu Rizq Member of Bethlehem Municipality
5. Mr. Al-Hajj Kamel Member of Bethlehem Municipality
6. Mr. Mazhar Annab Mudir of the Qaza of Bethlehem
7. Dr. Ahmad Muhammad Hamza Director of the Husein Ibn Talal Hospital
8. Dr. Ahmad Khalaf
9. Dr. Mustafa Mujahed
10. Dr. Victor Hanna Bataresa
11. Dr. Shahada Shahada
12. Dr. Diyar Nasr
13. Dr. Tuma Bannura
14. Dr. Zakariya al-Hammuri
15. Dr. Adnan Faidi
16. Dr. Muhammad Sa'id Kamal
17. Dr. Antun Dabdub
18. Mr. Nasrallah Yusuf Sahuri
19. Jawdah Shahwan, Lawyer
20. Abdullah Abu Ubaid, Lawyer
21. Jawad Yunis, Lawyer
22. Farid Muslih, Lawyer
23. Jamil al-Izza, Lawyer
24. George Abu Hashish, Lawyer
25. Elias Zuraikat, Lawyer
26. Lutfi al-Tawil, Engineer
27. Hasan Haddad, Engineer
28. Nader al-Saqqa, Lawyer
29. Jamil Muhammad al-Mu'ti, Pharmacist
30. Mr. Saba Naji al-Arja
31. Mr. Ahmad Abdullah Awad
32. Mr. Khalil Abu Atiya
33. Mr. Elias Juqman
34. Mr. Antun Sammur
35. Mr. Hanna Khuri
36. Mr. Qustandi Nicola Abu Hammur
37. Mr. Tawfiq Mansur
38. Mr. Nomr Hasan al-Izza
39. Mr. Emile Sabbat
40. Mr. Fuad Harb

41. Mrs. Sara Annab
42. The Arab Women's Federation in Bethlehem.

Copies: His Majesty King Husein
 Shaikh Abdul Hamid al-Sayih
 The Military Governor of the West Bank.

Memorandum from the Inhabitants of Ramallah and Al-Bira to Shaikh Abdul Hamid al-Sayih.

Al-Difa', 10 August 1967.

To His Eminence the Chief Qadi, President of the Islamic Council of the West Bank of Jordan.

We, the undersigned inhabitants of Ramallah and al-Bira and the Liwa, believe that at this critical period of our country's history, it is our national duty, inasmuch as we express the will of the inhabitants of this Liwa, to make the following statement:

1. We support the attitude expressed in your memorandum submitted to the Military Governor of the West Bank of Jordan on 24 July 1967, which declared that the decisions of the occupation authorities to annex the City of Arab Jerusalem were null and void. We also affirm that the West Bank, including Arab Jerusalem, is an integral part of Jordan, which is part of the Arab homeland, and we demand the withdrawal of the occupying forces from the West Bank and other Arab areas.

2. We reject the arbitrary measures taken by the occupation authorities against the inhabitants of the front line Arab villages. Their homes have been dynamited and their rights as human beings violated. We demand that the inhabitants of these villages be returned to their homes, particularly in the villages of Amwas, Bait Nauba and Yalu, and that those who have been arrested should be released.

3. We demand that our brothers who have been displaced from the West Bank to the East Bank should be returned to their homes unconditionally.

Signed:

Abdullah Jawda Khalaf, Notable, Nadim al-Zaru, Mayor of Ramal-

lah, Abdul Jawad Saleh, Mayor of al-Bira, Adib al-Rimawi, Dr. Hamdi al-Taji al-Faruqi, Abdul Rahman Hamad, Lawyer, Emile Tubasi, member of the Mixed Orthodox Council and Secretary of the Pharmacists Union, Kamal Naser, Hajj Musa Hamdan, Mayor of Salwad, Dr. Muhammad Barakat, Public Health Doctor of Ramallah, Dr. Atallah al-Rashmawi, Dr. Abdul Aziz al-Hajj, Dr. Samih Amir, Izzuddin al-'Aryan, Farid Majaj, Anwar Aql, Mahmud, member of the Chamber of Commerce, Salim Sanqari, member of the Chamber of Commerce, Habib Taqtaq, George Michail, Muhammad Abdul Rahman, member of the al-Bira Municipality, Rizq Khuri, member of the Ramallah Municipality, Isa Khalil Qissis, Bashir al-Khairi, Lawyer, Michel Musa Shamiya, Abdul Kasim Ghawsha, Pharmacist, Adil Khalil Qassus, Secretary of the Chamber of Commerce, Yusuf Atallah, Ibrahim Shubat, member of al-Bira Municipality, Ahmad Darwish, member of al-Bira Municipality, Dr. Muhammad Awartani.

Hanna al-As'as, Abdul Razzaq Awdah, Engineer and member of the Ramallah Municipality Council, Musa Hammudah, Zaki al-Maliki, member of Ramallah Chamber of Commerce, Tawfiq Salih Abdul Jalil, Engineer, Ziyad Ya'qub Ziyadah, member of Bir Zait Municipality, Salim Musa, Mukhtar of Abud, Dr. Muhammad Subhi Ghawsha, Rafe' Hamidah, Dr. Tawfiq al-Barghuthi, Mahmud Hammad, Zuhair Murad, Public Prosecutor of Jerusalem, Dr. Alfred Tubasi, member of Ramallah Municipality, Ghiyath al-Khairi, Hasan Ahmad al-Hasan, Ata Ahmad Musleh, Majid As'ad, Dr. Hilmi al-Muhtadi, Mughira al-Barghuthi, As'ad Muhammad Akka, Dr. Yahya Wehbi, Musa Muhammad Abbas, Ya'qub Rabah, member of Ramallah Municipality, Ahmad Yusuf, Matar Farhud, Mukhtar of al-Bira, and former member of al-Bira Municipality, Alfred Kishk, member of Ramallah Municipality, Ya'qub al-'Ubaidi, Muhammad Batrawi, Shafiq Sufan, Engineer.

Statement by the Education Authorities in the Muhafaza of Jerusalem to the Military Governor of the West Bank on Their Rejection of Changes in Arab Jordanian School Curricula.

Jerusalem. (*Al-Dastur*, 12 August 1967.)

We hereby declare that we consider ourselves Jordanian civil servants and that we regard the Israeli authorities as an occupation authority. By virtue of the provisions of international law, the Hague Convention of 1907 and the Geneva Agreement of 1949, the occupation authority is bound to observe the rights and interests of the inhabitants, and not to change the education laws or curricula already in force before the occupation. They have also no right either to alter the system of appointing Education Department officials, or to make any administrative changes in the occupied region. Therefore, after a careful study of all the aspects of the situation, we have decided that the principles proposed by the occupation authority are completely incompatible with internationally accepted provisions and principles. We therefore inform you that we are not prepared to work on this basis.

Signed:

Husni al-Ashab, Director of Education for the Muhafaza of Jerusalem, Ahmad Abdul Latif, Administration Assistant.

Statement by West Bank Teaching Institutions on Non-Cooperation with the Occupation Authorities.

13 August 1967.

We, the employees of all the educational institutions on the West Bank, Jordanian men and women teachers of all levels of education, hereby declare that we are unable to cooperate with the occupation authorities for the following reasons:

1. Education beneath the shadow of the occupying forces cannot realise the objectives of our Arab society, which stem from a philosophy based on our Arab heritage, our religious beliefs, and our own problems and requirements. It is clear that the occupying forces will not leave us to manage our school affairs without interference. A number of Israeli officials have already stated their intention of changing the curricula and set books at present used in our schools and of replacing them by others, and we have no doubt that they will prevent the realisation of the objectives which we have just stated above.

2. The statements of the Israeli authorities on the changing of curricula and books are incompatible with internationally recognised laws and customs, which do not permit occupation authorities to make any change in the laws and regulations already in force in occupied territories, except in connection with the protection of the occupying forces. International law and custom also oblige occupation authorities to respect the inhabitants of occupied territories, to protect their rights, property and beliefs, and to refrain from ordering them to take actions which are incompatible with their national feelings and religious tenets. This is confirmed by the Hague Convention signed on 18 October 1907 and the 1949 Geneva Agreement.

3. We, as Jordanian citizens and civil servants, regard the West Bank as an integral part of the Hashimite Kingdom of Jordan, and

therefore declare that we insist on the continued use of the present Jordanian curricula and school books.

4. We have noted a unanimous agreement amongst fathers to refuse to send their sons to schools at any level, or under any circumstances that will not ensure the realisation of the objectives of Jordanian education and the protection of our heritage, our beliefs and our way of life.

Resolutions Adopted by the Higher Waqf Council and the Committee for Moslem Affairs.

14 August 1967.

The Higher Waqf Council and Committee for Moslem Affairs read in its meeting held on 9 August 1967 the report published by the *Jerusalem Post*, in its issue of 8 August 1967, under the heading "The need to clear 82 metres in the area of Al-Baraq Wall," and discussed the evolution of the question of the Wailing Wall in its different phases, and adopted the following conclusions:

1. The Jews have right of access to the Holy Place called the Wailing Wall, which is the Western Wall to the Holy Mosque. The Moslems have preserved the Wall throughout the centuries and have ensured that no damage ever occurred.

2. The Jews enjoyed full freedom in using their rights of access to this Wall to conduct prayers and supplications until the 1948 war.

3. The Jews' rights in the Wailing Wall have been established by *status quo* and tradition.

4. In 1927 during the British Mandate Government, the Jews tried to go beyond their rights, and a bloody incident ensued between them and the Arabs. An official paper, *The Western or Wailing Wall*, was published by H.M. Mandatory Government in Palestine in 1931, following the resolution adopted by the League of Nations on 14 January 1930 and this paper announced the formation of a Judicial Commission to consist of three non-British members. This International Commission, after investigations, gave the following ruling:

(a) The Western Wall is exclusive Moslem property, and Moslem exercise right *in rem* over the Wall, since it is part of the area of the Holy Mosque which is Moslem Waqf. Moslems also have right

of property over the pavement facing the Wall and over the Moroccan Quarter in the vicinity of the Wall since they are charitable Moslem Waqf.

(b) The Jews have right of access to the Wall where they can conduct prayers and supplications subject to the following rules.

(c) The door at the northern end of the Wall should be kept closed at certain hours which have to be decided upon and become binding, seeing to it that the Moslems' right of passage on the pavement in the customary way is respected and preserved.

(d) It is prohibited for any person to use the area in front of the Wall or the area adjoining for speeches or political demonstrations of any type.

(e) Since the Wall is an historical site, the Administration in Palestine should undertake its reconstruction and preservation after consultation with the Higher Moslem Council and the Rabbinical Council.

(f) Failing any action by the Moslem authorities to reconstruct the pavement, the Administration in Palestine should then take the necessary steps to reconstruct it.

(g) The wooden door leading from the pavement to the corner in the northern end of the Wall should remain closed on Saturdays and on Jewish Feast days ... etc.

(Reference: Palestine Laws 1933, Volume 4, page 3397 and following — Arabic Edition.)

5. When the Israeli Authorities occupied Arab Jerusalem with other Arab territories after the June war, they contravened all local and international law or conventions. In the Wailing Wall area they destroyed two Moslem Mosques and a whole quarter, the Moroccan Quarter, rendering its population homeless, although the quarter is a charitable Moslem Waqf, in order to expand.

6. It is established in international laws and conventions that it is not allowed to infringe upon other peoples' rights in an attempt to expand one's own through the exercise of a claim to expand.

Therefore the above-mentioned actions contravene all laws and conventions.

7. The Israeli Authorities went further in the publication of a story in the *Jerusalem Post* under the heading "The need to clear 82 metres in the area of the Al-Baraq Wall" which contained the following:

"It is possible to settle the dispute which arose over the issue of decent behaviour in the area facing the Wall, and specially as regards the separation of women from men in the area, if the plan drawn up in the Ministry for Religious Affairs to clear 82 metres is executed.

"A Committee for Education attached to the Knesset toured the Jewish Holy Places yesterday, and was informed by Chief Rabbi Torin, an official in the Ministry for Religious Affairs, that the concerned area is concealed by a number of buildings adjoining the Wall, and that it is possible to destroy these buildings and thus clear 48 metres for those who wish to pray whilst the rest of the area will remain open to the general public.

"Chief Rabbi Torin also said that it has been proved that the northern part of the Wall also existed but was concealed by a number of buildings constructed over the centuries, and that the excavations carried out by the Jordanian Authorities showed that the eastern part of the Wall existed in its entire length, and it is thought that the site for the southern part also exists, and thus the Walls surrounding the Temple should extend for 480 metres."

In view of all this:

The Higher Council for Moslem Waqf in the Western Bank, in its mentioned capacity and in its capacity as a Moslem Committee responsible with the Director of the Office of Moslem Waqf, has convened and discussed the dangerous situation referred to by the aforementioned paper, and has decided to put the following on record:

1. The Moslem Committees in the occupied territories on the West Bank do not deny the Jews their traditional rights in the Western Wall.

2. However, the Moslem Committees stress that the actions referred to in the *Jerusalem Post*, if accurate, imply the destruction of the honorary corner adjoining the Blessed Aqsa Mosque, which is a Holy Moslem Shrine, together with other buildings, the destruction of the Tankizi School, the site of the Old Religious Court, where a Mosque stands, the destruction of the Institute for Moslem Studies and the Secretariat of the General Islamic Conference, all of which are religious and historical Moslem sites and charitable Moslem Waqf.

The above-mentioned Moslem bodies hope that the Authorities will take into consideration the consequences of such actions and their repercussions in the Moslem and international communities, and the damage which such actions would cause to the Aqsa Mosque, and that it will further take into consideration that it is not permissible to infringe upon the rights of Moslems or to violate the sanctity of their Holy Shrines, and that such actions would contravene all international laws and conventions.

We hope that the Israeli Authorities will reassure the Moslem Community that it does not contemplate hurting Moslem susceptibilities concerning their Shrines, Waqf and charitable institutions, and further that the story published in the *Jerusalem Post* is not accurate and has no support from the Ministry of Religious Affairs or any other official body.

We have asked the Director of the Office of Moslem Waqf to inform the Military Governor of this meeting and the resolutions adopted in it.

Signed:

Sa'id Sabri, member of the Waqf Council and Qadi of the Shari'a Appeal Court in Jerusalem,

Hilmi al-Muhtaseb, member of the Waqf Council and member of the Shari'a Appeal Court,

Abdul-Hamid al-Sayih, President of the Waqf Council and President of the Shari'a Appeal Court,

Hassan Tahbub, Director of the Moslem Waqf in Jerusalem,

Sa'aduddin al-Alami, member of the Waqf Council and Mufti of Jerusalem.

Statement by West Bank Leaders in the Muhafazas of Jerusalem, Nablus and Hebron, to the Residents of the West Bank, on the Annexation of Jerusalem to the Occupied Territories, the Unity of the Two Banks and on Arbitrary Israeli Measures. Jerusalem. (*Al-Dastur*, 16 August 1967.)

Statement to the Arab People

Our Arab homeland has been the victim of a military aggression which has led to the military occupation of many parts of it. The occupation authorities have taken a number of arbitrary measures, including the following:

1. The annexation of the Arab City of Jerusalem to the occupied sector of Palestine, and its subjection to the laws in force in Israel, on the pretext of administrative unification and the maintenance of freedom of worship.

2. The subjection of the West Bank to laws which the occupation authorities are not entitled to impose. These laws include those covering currency, taxes, customs and school curricula.

3. Open interference in the religious affairs of residents. For example Moslems have been forbidden to enter certain mosques, which have been thrown open to Jews whose conduct has been incompatible with decency and good morals. There has been encroachment on Islamic Holy Places and Waqfs, and excavation for antiquities in religious and historical locations in a way which is both illegal and which infringes international custom.

4. Various means have been used in attempts to induce the inhabitants to leave the country and to prevent them from returning to their homes.

5. The destruction of the greater part of the town of Qalqilya,

the blowing up of the villages of Yalu, Amwas, Bait Nawba, Bait Awwa and Surif, and the razing of the Moroccan Quarter of Jerusalem.

6. The removal of certain articles from the Palestine Museum.
7. Restriction of the freedom of the inhabitants, who have been subjected to annoyance and insulted because of their political beliefs.
8. There have been attempts to infiltrate the ranks of the nationalists, using every available means and temptations, in order to divide the unity of the Jordanian entity.
9. All available means have been utilised to create an economic stranglehold on the inhabitants which would create a propitious atmosphere for the fulfillment of the political and economic plans of the occupation authorities.

There can be no doubt that these measures constitute a clear violation of the principles of international laws and agreements, which clearly define the obligations and rights of occupying authorities, forbidding them to interfere in the religious, judicial and cultural affairs of the occupied region, or to encroach on the freedom, beliefs or possessions of the inhabitants. None of these provisions have been observed by the occupation authorities.

Conscious of the historic responsibility which has been laid upon us, and aware of the gravity of the situation that confronts the Arab nation at this critical stage of its history and of the need to define the attitude which our people should adopt, we address this statement to our brothers and fellow-citizens, and affirm the following:

1. The City of Jerusalem is an Arab city and an integral part of the Hashimite Kingdom of Jordan, which in turn is part of the great Arab homeland. We do not acknowledge or accept any measure which may infringe this historic fact.
2. The decision to annex the Arab City of Jerusalem and the surrounding area is one of the acts of territorial expansion which clearly reveal Israel's policy and her deliberate expansionist designs, which she has always tried to conceal and disavow in international circles.

3. We hereby declare, resolutely and emphatically, our condemnation of all attempts to establish a Palestinian entity under whatever name or in whatever form. We also declare that the elimination of the effects of aggression demands comprehensive Arab responsibility, a united Arab attitude and full solidarity with no exceptions whatsoever.

In view of the above, we call on our brothers on the West Bank to achieve national unity. We regard it as the only way to win the battle of endurance and the only safeguard of our cohesion and our ability to overcome the trial we are passing through. We also call on them to ignore the attempts to arouse doubts and misgivings and to sap their determination, for coming generations and the Arab nation expect us to be firm and resolute. Our history, both past and present, is full of examples of our people's resolution before currents that threaten to sweep them away and change their destiny. In the glorious Arab nation and in our friends in every part of the world, we have powerful supporters of our legitimate rights, and if God wills, the resolution and the determination of our people will lead our cause to a certain victory.

Signed:

For the Muhafaza of Jerusalem:

Bishop Hilarion Capucci, of the Greek Catholic Community,
Bishop Najib Qu'bain, of the Arab Anglican Community,
Ruhi al-Khatib, Anwar Nusaibeh, Antoine Atallah, Kamal al-Dajani,
Abdul Rahim al-Sharif, Fuad Abdul Hadi, Sa'id Alauddin, Ishaq Darwish, Zulaikha al-Shebahi, Mattiya Marrum, Taisir Kan'an, Dr. Ibrahim Talil, Nihad Abu Gharbiya, Dr. Amin Majaj, George As'ad Khidr, Michel Sandaha, Na'im al-Ashab, Muhsin Abu Maizir, Ali al-Khatib, Nadim al-Zaru, Mayor of Ramallah, Abdul Jawad al-Salih, Mayor of al-Bira, Abdullah Jawda, Muhammad Ahmad Barghuthi, Kamal Naser, Alex Elia Khuri, Head of the Anglican Community, Dr. Alfred Tubasi, Dr. Daud Michail, Rizq Khuri, Engineer, Harb Harb, Wadi' Muhaisen, Ahmad Darwish, Adil Qissis.

For the Muhafaza of Nablus:

Hikmat al-Misri, Walid al-Shak'a, Qadri Tuqan, Abdullah Jum'a, Dr. Salah Anabtawi, Dr. Abdul Majid Abu Hajala, Rushdi Shahin, Ab-

dullah Khatib, Musa al-Jayyusi, Sadiq al-Asmar, Hafiz Tuqan, Andilib al-Amd, Isam Abdul Hadi, Qasim Abdul Hadi, Shakib Ya'ish, Dr. Fuad al-Taher, Kazim al-Misri, Ma'zuz al-Misri, Hatim Anabtawi, Mustafa Awdah, Hasan al-Jaghub, Adil Ghanem, Shawkat Kamal, Muhammad Sa'id al-Alul, Farid Ghannam, Omar Musa, Yusuf Takruri, Adnan Bakri, Hamdi Kan'an, Hilmi Hanun, Husni al-Jallad, Rasem Kamal, Adnan Yasin, Rafiq al-Hamdulillah, Husni Saqr Muhanna, Sharif al-Qaih, Najib Mustafa al-Ahmad, Zaki Mustafa al-Ahmad, Jawdat Najib Abdul Hadi, Muhammad Tawfiq al-Hafi, Qasim Muhammad Abdul Hadi, Muhammad al-Kamil, Dr. Khalil Tuqan.

For the Muhafaza of Hebron:

Dr. Muhammad Shower al-Khalil, Dr. Ismail al-Tell, Dr. Muhammad Naseraldin, Sidqi al-Ja'bari, Muhammad Uthman Abu Sibha, Dr. Ahmad Hamza, Yusri Shower.

Statement by the Leaders of the Muhafaza of Nablus to the Inhabitants of the West Bank, Calling on Them to Stand Firm.
Nablus. (*Al-Dastur*, 18 August 1967.)

Statement to the Inhabitants of the West Bank

On 5 June 1967, our Arab homeland was the victim of a sudden and extensive aggression which enabled the Israeli army to occupy the Gaza Strip, the Syrian Heights, Qunaitra and the whole West Bank of the Jordan. Since then, we who live in the occupied areas have been submitted to all kinds of repression, pressure and intimidation, intended to undermine our unity, sap our resolution and shake our confidence in ourselves and our nation, and also to weaken our ability to stand firm in the face of our ordeal and to diminish our determination to overcome the effects of the setback. Through these methods, the Israelis hope to induce us to submit to unacceptable solutions, and to accept measures which will lead to the imposition of another *fait accompli*, which would deprive us and the country we live in of the Arabism which is the very basis of our existence, and in which we believe as being our only way towards progress and the bright hope for the happiness of coming generations.

As part of this terrible plan, Israel has annexed Jerusalem, ignoring the will of the Arab people and the world, and challenging United Nations resolutions. The inhabitants of the Holy City have reacted violently to this action and have condemned the steps taken by Israel. They have clearly and firmly rejected them and have absolutely refused to be party to their consequences. This attitude has received the prompt, definite and absolute support of all the inhabitants of the West Bank.

Despite the failure of these measures to subject the masses of our people to this conspiracy, and despite the firm and unanimous

stand taken by our men — a stand which is as well known to the enemy as it is to ourselves — it is our belief that attempts at Judaisation, concealed beneath a variety of names, and using intimidation and temptation as their weapons, will continue, until the effects of the aggression have been eliminated and the situation returns to what it was before the aggression.

We have studied the present situation carefully and thoroughly, conscious of our duty and responsibility to our nation, and for the need for a clear, decisive definition of our peoples' attitude. In the following statement we have tried to express the true feelings and aims of the people of this country:

1. We declare that Jerusalem is part of the West Bank, and that the West Bank as a whole, together with the East Bank, constitutes the Hashimite Kingdom of Jordan, and that Jordan is part of the Arab homeland.

We therefore reject the measures taken by the occupation forces to annex Arab Jerusalem to Israel; we insist on the unity of the two Banks, and we oppose any attempt to induce the people of the West Bank to consider proposals for the solution of the Palestine problem. We also affirm our belief that the elimination of the effects of aggression and the withdrawal of the occupation forces are the responsibility of the Arab world as a whole — a responsibility that demands a united Arab attitude and a complete solidarity on the part of the whole Arab nation in general, and the states against which the aggression was aimed in particular.

2. We insist that Jordanian laws should remain in force and we refuse to accept any change or alteration of them by the occupation authorities. In this we are supported by the Hague Convention of 1907 and the Geneva Agreement of 1949. We insist on our right to reject anything which does not conform to the laws of Jordan and that is not sanctioned by international agreements.

3. Man's link with the soil is sacred, and it is the national duty of the people to stand firm in their homeland and to support the pressures of occupation. Similarly the right of our countryman, who have been evicted from their homes under compulsion or intimidation

to return, is guaranteed both by the provisions of international law and by the resolutions of the United Nations. We condemn the obstacles that are being placed against the return of our displaced brothers and we insist that measures must be taken to ensure their rapid return.

4. It is our national unity, which has shone out under these difficult circumstances, that guarantees our coherence and ability to survive the trial that has befallen us. It is this unity which can overcome the difficulties confronting us and which can preserve our Arabism and our nationality.

It is the unity of the peoples of the Arab nation, their determination to stop the forces of aggression from achieving any gains, with the support of the forces of right, peace and freedom all over the world, that will ensure the triumph of our cause.

From behind the wall of occupation we cry out to the Arab countries to appreciate the gravity of the present situation. They must understand their great responsibility to undertake serious, devoted and united Arab action which will ensure that we rise again after our fall and eliminate the effects of aggression.

We hereby affirm our determination to reject humiliation and ignominy patiently and resolutely, to bear deprivation and a hard life and to refuse to submit to tyranny and the violation of our honour. Our boundless belief in the inflexibility of our people and the resolution of our Arab nation makes us certain that the light of dawn and the sunburst of freedom will disperse the shadows, and that there is no power on earth, however despotic, which has the power to prevent the victory of the peoples.

Signed:

Walid al-Shak'a, Hikmat al-Misri, Dr. Salahuddin Anabtawi, Rushdi al-'Alul, Qadri Tuqan, Hajja Andilib al-Amd, Shawkat Kamal, Abdullah al-Khatib, Adel al-Qasim, Musa al-Jayyusi, Anwar Kan'an, Abdul Majid Abu Hajala, Abdullah Hamid, Husain al-Jaghub, Ali Jabr, Amin Sufan, Kazim al-Misri, Hatim Anabtawi, Hasan Abdul Hadi, Marwan Qamhawi, Farid Abu Hajala, Isam Qasim Abdul Hadi, Hafez Tuqan, Harun Rashid, Walid Stétié, Fauzi Qadri, Walid

Qamhawi, Wasfi al-Misri, Tairir al-Nabulsi, Hisham Shahin, Lawyer, Tariq Faidi, Lawyer, Radwan al-Nabulsi, Dr. Faisal Kan'an, Hasan al-Khatib, Yusuf al-Takruri, Lawyer, Qasim Abdul Hadi, Sharif al-Qabj, Shakib Ya'ish, Dr. Fuad al-Taher, Husni Saqr Muhanna, Hilmi Hannun, Husni al-Jallad, Rasem Kamal, Rafiq al-Hamdullah, Adnan Yasin.

Memorandum Submitted by the Education Personnel of the West Bank to the Military Governor of the West Bank, Denying the Claims of the Israeli Authorities that the Teachers are Cooperating with Them.

Jerusalem. (*Al-Dastur*, 19 August 1967.)

We, directors, instructors and teachers, members of the administrative and teaching staff of the West Bank hereby declare:

1. The occupation authorities have closed the Education Office of the Muhafaza of Jerusalem following the refusal of the Director of Education and the Administrative Supervisor to join the Israeli educational staff, on the grounds expressed in their letter to the occupation authorities dated 6 August 1967. We support the Director of Education and the Administrative Supervisor of the Muhafaza of Jerusalem in this matter, and wish to join our voices to theirs.

2. The occupation authorities have expressed their intention of imposing the curricula used in Arab schools in Israel in the schools of the Muhafaza of Jerusalem. Inasmuch as this measure infringes Article 50 of the 1947 Agreement on Civilians, which article obliges the occupying state to maintain cultural and educational establishments, and to permit them to continue work according to the programme they had followed before the occupation, without interference by the occupation authorities in any of their affairs, we hereby condemn this measure which infringes generally observed international laws.

3. In a local information leaflet issued on Sunday, 6 August 1967, the occupation authorities announced that 4,500 teachers have been re-employed by the Israeli Government in the occupied area. We are greatly surprised by this announcement, which does not contain a grain of truth, and resolutely affirm that we are employees of

the Jordanian Ministry of Education, that we are Jordanian citizens, and that our posts continue to enjoy the same status as they did before 5 June 1967. This is in accordance with the 1907 Hague Convention, which states that the occupying authorities have no right to change the status of officials in the occupied state, and also that they have no right to make any change or alteration in the administrative and educational organisation of the occupied region.

4. The occupation authorities have asked certain employees of the Education Department and of the Educational Staff of the West Bank to fill in forms which include a written affirmation that their present nationality is Israeli. This measure clearly infringes Article 45 of the 1907 Hague Convention, which forbids military occupation authorities to demand the allegiance of citizens of the occupied areas. We therefore absolutely reject these forms. We declare that we are not prepared to work under conditions which are incompatible with international laws and regulations, and we reject all measures which might efface our Arab character or oblige us to relinquish our Jordanian nationality, for the West Bank is an integral part of the Hashimite Kingdom of Jordan. We also condemn in the strongest terms the unilateral decision taken by Israel to annex Jerusalem against the wishes of its inhabitants, thereby infringing international law and custom. This action was condemned by the overwhelming majority of members of the United Nations at the emergency meeting of the General Assembly convened after the recent war.

Cable from West Bank Womens Organisations and the General Federation of Palestinian Women to Shaikh Abdul Hamid al-Sayih.

Al-Dastur, 21 August 1967.

We declare our insistence on the Arab character of Jerusalem, which is an integral part of the West Bank, and together with all the people of this country, we reject all measures taken by the Israeli occupation authorities to detach Jerusalem from Arab territory and to place it under their control — measures which are incompatible with all international laws and agreements, and which the United Nations has declared to be null and void.

We therefore reject all arbitrary measures taken by the Israeli occupation authorities, and demand their evacuation of our land. We also reject any arbitrary measures incompatible with the law of our country which the occupation authorities may attempt to impose in any part of the West Bank, regarding them as illegal.

Ruling of the Moslem Ulema of the West Bank on the Rights of Moslems in the Aqsa Mosque and the Sanctuary of Abraham.
Jerusalem, 22 August 1967.

In the Name of God, the Merciful, the Compassionate.

Ruling of the Moslem Ulema.

With reference to the report published by the *Jerusalem Post*, on 8 August 1967, under the headline "The need to clear 82 metres in the area of the Al-Buraq Wall," which stated that the Ministry of Religions has drawn up a plan for the clearing of this area, and that the Knesset Education Committee had made a tour of the Holy Places, and been informed by Rabbi Eliyahu Toren, a Ministry of Religious Affairs official, that the 82 metres referred to were concealed by a number of buildings adjacent to the Wall of Buraq, and that the southern part of the Wall existed, but that it had been covered up by buildings erected over the centuries, etc.

And with reference to the fact that the Rabbi of the Israeli Defence Army, Brigadier Schlomo Goren, prayed with his group in the Court of the Aqsa Mosque on 15 August 1967, announced his intention of performing other prayers in other parts of the Court, and of building a synagogue in it, claiming that it would be some way away from the Aqsa Mosque and the Dome of the Rock, and that the area was part of the Mount Moriah, as stated in the newspaper *Haaretz* on 16 August 1967.

And with reference to the statement by the Minister of Religious Affairs, Dr. Zerah Warhaftig, at a rabbinical conference of the Jewish communities abroad in support of Jerusalem, held in the "Temple of Solomon" Hall in Jerusalem on 12 August 1967, and which was attended by the world Mizrahi Party, representing Jewish communities in Britain, Canada and America, and in which the speakers in-

cluded Samuel Yorsky, Chief Rabbi of New York and its Zionist leader, the Minister of Religious Affairs and Dr. Immanuel Jacobovits, Chief Rabbi of Britain.

And with reference to the most important statement made at the conference — that of the Minister for Religion — which included the following passage:

"The liberation of Jerusalem has placed all the Christian Holy Places and most of the Moslem ones under Jewish control, and has returned to the Jews their own Holy Places. But Israel has other Holy Places in East Jordan and the Haram al-Sharif in Jerusalem, though Holy to other religions (referring to Islam) is a Jewish shrine also. We are not thinking of rebuilding our Temple there at present, but this will not prevent us from doing all we can towards this. We will rebuild all the synagogues in the Old City and extend the Court of Buraq as soon as possible.

"With regard to the Haram of Abraham, the Cave is a Jewish shrine which we have bought, as we did the Rock of Jerusalem, which was bought by David from the Jebusites. The Cave and the Rock are Jewish both by purchase and conquest."

And with reference to the statement of the Minister of Religious Affairs in an interview with *Haaretz* on 18 August 1967, in which he said that the Cave of Machpelah and the Wall of Buraq were Jewish by right of purchase and conquest.

And with reference to the extremely grave threats to the Moslem Holy Places and for Jerusalem implicit in these actions and statements.

We, the Qadis, Muftis and Ulema of the Islamic Religion in Jerusalem and all the West Bank of the Hashimite Kingdom of Jordan, issue the following ruling:

1. The Aqsa Mosque and the Haram of Abraham are Islamic mosques holy to Moslems.
2. The Aqsa Mosque was the first place to which the Moslems turned in prayer, and is now the Third Holy Place to which pilgrimages are made, in obedience to the words of the Prophet, as quoted

by al-Bukhari and others: "And make no pilgrimages but to three mosques: this Mosque of mine (i.e. the Prophet's Mosque in Medina), the Mosque at Mecca and the Aqsa Mosque," which was the place from which he ascended to the Seven Heavens. Just as it is the duty of Moslems in all parts of the world to protect Mecca and its Mosque, and to guard them from all acts of violation, it is also their duty to give similar protection to Jerusalem and the Aqsa Mosque, so that the point of departure for the Night Journey may be protected from danger and easily accessible for Moslems from all parts of the Earth to visit it when they wish.

God Almighty has said: "Praise be unto Him who caused His servant to travel by night from the Mosque of Mecca to the Aqsa Mosque of Jerusalem, around which we have cast our blessings" (The Chapter of the Night Journey).

3. What is meant by the Aqsa Mosque in all this, is all that is surrounded by the wall, with its gates, including what is now called the Aqsa Mosque, the Mosque of the Rock, and the courts that surround them. Encroachment of any part of the court inside the wall is an encroachment on the Aqsa Mosque itself and a violation of its sanctity.

Men of learning and historians tell us that it was seven hundred cubits long and four hundred and fifty five cubits wide. Others have said that its area was slightly larger, the difference arising from the kind of cubit used in the measurement. But all are agreed that the "Aqsa Mosque" means everything within the surrounding wall.

As a result of a precise survey undertaken in the time of the British Mandate, it was established that its area is one hundred and forty dunums and nine hundred square metres.

(See Ibn al-Faqih, A.D. 903, Ibn Abd Rabbih al-Andalusi in his book, *al-Iqd al-Farid*, A.D. 940, al-Maqdisi, A.D. 985, al-Harawi, A.D. 1214, Ibn Mujir al-Din al-Hanbali, A.D. 1494, and the map of the Jerusalem Haram issued by the Survey Department of the British Mandatory Government in 1944.)

4. The Jews have rights to the Wailing Wall, established by the *status quo* and by ancient traditions recognised: the times of the

Moslem-Turkish Government and the Christian Mandatory Government, and they enjoyed these rights to the full until the Arab-Israeli war in 1948.

In 1929, the Jews attempted to extend these rights. This resulted in bitter conflict between them and the Arabs which led to the 1929 insurrection. This was in turn followed by the issuing of an Order in Council by the King of England, in accordance with a decision taken by the Council of the League of Nations on 14 January 1930, on "The Western or Wailing Wall." This Order in Council provided for the setting up of a commission of three non-British jurists. This International Commission was duly set up and both Jews and Moslems engaged prominent lawyers to defend their respective claims. The Commission eventually issued its ruling, to the effect that:

a) The Moslems alone own the Western Wall, and they alone have material rights to it, since it is part of the area of the Haram al-Sharif, which is Waqf property. The Moslems also own the pavement in front of the Wall and in front of the quarter known as the 'Moroccan Quarter', because according to Islamic Shari'a Law, it is mortmain in Waqf for pious and charitable purposes.

b) The Jews have free access to the Western Wall to make their prayers and supplications subject to the following rules.

c) The gate at the south end of the Wall must remain closed during specified hours, on condition that the Moslems' right to come and go on the pavement in the customary manner is respected.

d) No person may use the space in front of the Wall or the neighbouring area for the purpose of making speeches or holding political demonstrations of any kind whatsoever.

(See: Complete Laws of Palestine for the year 1933, Vol. 4, p. 3397 and following in the Arabic edition).

This decision settled the dispute between Jews and Arabs over this Holy Place, and became an international instrument, the enforcement of which is obligatory. Under no circumstances can this dispute be brought up again, for its status is identical with that of any dispute between two parties in which a judicial decision has been issued. The

expansion of the Court of the Wailing Wall is, therefore, an encroachment on Moslem rights in the Moroccan Quarter, which is Islamic Waqf property. Moreover, the intended expansion referred to by the editor of the *Jerusalem Post* would involve the demolition of the Fakhri Zawiya adjacent to the Aqsa Mosque, in which there is a mosque — apart from the houses which would be demolished. It would also involve the demolition of the Tankisi School, the seat of the old Shari'a Court, in which there is a mosque, the headquarters of the Islamic Institute and the office of the Islamic Conference, all of which are Waqf property and ancient monuments which, according to the principles of International Law, must in no way be damaged.

5. Raising the question of the ownership of the Rock and the Cave of Machpelah in the Haram of Abraham on a basis of claims buried in antiquity, after the Moslems have treated these places as Islamic mosques for fourteen centuries, has absolutely no justification either in religious convention or rules, or in any local or international law, and is liable to subject personal and international rights to grave dangers. This is especially the case inasmuch as when this country was conquered by the Moslems, it was under Byzantine rule and, far from committing acts of aggression against the Temple of the Jews or its remains, they protected the Jews against the aggression and displacement which were so often their lot at the hands of non-Moslems. It must also be remembered that no religious or historical texts have definitively established the whereabouts of the site of the Temple, which is still disputed by archaeologists.

In view of this, and following the juridical rulings and the manifest historical facts, we have made the following decisions:

1. An encroachment on any part of the Jerusalem Haram is an encroachment on the Aqsa Mosque itself, and a violation of its sanctity and inviolability.
2. The Haram of Abraham in Hebron is an Islamic mosque in the full legal sense of the word, and any encroachment of any part of it constitutes a violation of its sanctity and inviolability.
3. The dispute between Moslems and Jews over the Court of

the Wailing Wall, which is the western wall of the Aqsa Mosque, was decided by the above-mentioned decision of the International Committee and it is not permissible to raise the question again.

4. The attempt to alter the present status of the Aqsa Mosque and the Haram of Abraham, and to expand the area of the Wailing Wall, is absolutely incompatible with respect for and protection of the Islamic Holy Places. It constitutes an encroachment on them and will give rise to endless problems and interminably complicated dangers, not only for the Moslem inhabitants of this country, but for Moslems wherever they live and indeed for the whole world.

5. The Moslems do not object to Jews or others visiting the Islamic Holy Places on condition that they behave in a decent and seemly manner and observe the sanctity of these places.

Jerusalem, Jumada al-Ula, 1387 (22 August 1967)

Signed:

Abdul Hamid al-Sayih, Acting Chief Qadi of the West Bank and President of the Shari'a Appeal Court; Hilmi al-Muhtaseb, member of the Shari'a Appeal Court; Sa'id Abdullah Sabri, Qadi of Jerusalem and member of the Islamic Education Board; Sulaiman al-Ja'bari, Religious Director in the Ministry of Education for the Muhafaza of Jerusalem and the Liwa of Ramallah; Mustafa Tahbub, Qadi of Hebron; Wasif Abduh, Qadi of Jenin; Sufyan al-Khalidi, Qadi of Tulkarm; Abdul Hayy Arafa, Mufti of Hebron and member of the Islamic Education Board; Sa'aduddin al-Alami, Mufti of Jerusalem; Muhammad As'ad al-Imam al-Husaini, Qadi of Ramallah; Jum'a al-Salwadi, Qadi of Nablus; Rajab Bayyud al-Tamimi, Qadi of Bethlehem; Muhammad Sa'id al-Jamal, Deputy Qadi of Jericho; Rashad al-Halwani al-Tamimi, Teacher of the Sanctuary of Abraham and member of the Islamic Education Board; Tawfiq Jarrar, Mufti of Jenin; Yasin Sadiq al-Bakri, Imam and Teacher of the Aqsa Mosque; Abdul Qadir Abdin, Teacher of the Aqsa Mosque; Ahmad al-Khatib, Itinerant Preacher for the Liwa of Ramallah; Yunus Abdul Rabb, Preacher in the Liwa of Jenin; Ali al-Taziz, Shaikh of al-Azhar; Salih al-Salwadi, Shaikh of al-Azhar; Qasim al-Fahum, former Mufti of Nazareth; Musa Ahmad al-Sayyid, Imam of the al-Nabulsi Mosque; Muhammad al-Bistami, Preacher and Teacher in Nablus; Izzat Mar'i,

Imam of the Great Mosque in Nablus; Nimr Omar Hasan Anwar, Imam and Preacher of the Hawara Mosque; Ahmad al-Hanbali, Shari'a Lawyer; Jamil al-Khatib, Preacher and Imam of the Aqsa Mosque; Muhammad Khalil al-Takruri, Imam and Teacher of the Aqsa Mosque; Akrama Sabri, Teacher at the Islamic Institute; Yusuf al-Salwadi, Public Preacher in the Liwa of Ramallah; Muhammad Khalwi al-Jawlani, Public Preacher in Bethlehem; Mahmud al-Habbiya, Shaikh of al-Azhar; Ratib al-Duwaik, Secretary of the Bethlehem Shari'a Court; Muhammad Jamal al-Dajani, Overseer and Commissioner of Waqfs of the Prophet David Mosque; Muhammad Ibrahim Abu-Farha, Preacher of the al-Nasr Mosque in Nablus; Radi al-Hanbali, Imam and Preacher of the al-Hanbali Mosque in Nablus; Mahmud Amin al-Habash, Imam and Preacher of the al-Satun Mosque in Nablus; Tahir Muhammad Abu Asba, Imam of the Mosque of the village of North Asira.

Statement by Fayiq Barakat, Director of the Arab Chamber of Commerce, Denying a Statement Attributed to Him by the Israeli Newspaper 'Al-Yaum'.

Jerusalem. (*Al-Dastur*, 25 August 1967.)

Issue No. 5766 of your paper, published on 18 August 1967, carries a report on page 2 under the headline "The Four Shops that Closed in Old Jerusalem to Open Soon." This report attributes to me a conversation of which I have no knowledge.

I would therefore ask you to publish the following statement:

1. I have never met any representative of your paper.
2. I did not accuse any specific quarter of organising the strike which, in my opinion, was the result of a general feeling on the part of the merchants and citizens for a number of reasons, and was not due to the threatening expressions heard by them (as your paper suggests).
3. The situation of Arab merchants in the Old City has not suffered as a result of the closure of the Arab banks since 5 June, but these merchants are complaining of the unjust imposition of various illegal taxes on their goods, which has placed them in severe financial straits. The authorities have set up customs posts at the entries to the city, which impose customs duties on goods coming from the towns of the West Bank into occupied Arab Jerusalem. Taxi-owners are not permitted to obtain licences nor to take tourists to the towns of the West Bank.

I therefore request you to publish this statement in your columns in conformity with the principle of the freedom of opinion and the press, and that in future you will not publish or quote any statement or report over my name without my written approval.

Letter from Shaikh Abdul Hamid al-Sayih and Thirteen Other Personalities, Received by the Personal Representative of the Secretary-General of the United Nations.

26 August 1967.

Sir,

On the occasion of your arrival in Jerusalem in the capacity of a personal representative for Mr. U Thant, the Secretary-General of the United Nations, to investigate and inform yourself on the steps the Israeli authorities have taken to implement the two resolutions adopted on the 4th and 17th of June 1967 in the course of the Emergency Session of the General Assembly of the United Nations, calling upon the Israeli authorities to rescind the measures they took to merge and annex Arab Jerusalem, we, the undersigned, both Moslems and Christians, have the honour to direct your attention to the following:

1. The Israeli authorities so far have not taken the slightest steps to indicate that they intend to comply with the resolutions of the General Assembly concerning Jerusalem. On the contrary, they have positively announced that they will not implement the aforesaid resolutions, and have taken more measures to demonstrate clearly their determination to annex Arab Jerusalem, revealing in their actions a complete disregard for the resolutions of the United Nations and the wishes of the inhabitants of Arab Jerusalem and their rights to self-determination.

2. In support of the above statement, the following measures, though not comprehensive, may nevertheless demonstrate the trend of their policy:

1. The occupying power dissolved the duly elected Arab Municipality Council in Jerusalem and dismissed the Mayor and other officials.

2. It placed Arab Jerusalem under the administration of the Municipality Council of Israeli Jerusalem which, in turn, confiscated the movable and immovable property of the Arab Council.
3. It subjected Arab Jerusalem to Israeli laws and regulations, and thus abrogated all the Jordanian laws previously applied in the City.
4. It imposed upon the inhabitants of Arab Jerusalem the heavier taxes and municipal rates applicable in Israel, thus causing undue hardship and additional heavy financial burdens.
5. It constructed physical barriers between Jerusalem and the rest of the West Bank, and restricted passage between the two sectors to special permits to be issued by the authorities.
6. It dissolved the Jordanian civil administration in the City, and dismissed most of its officials.
7. It dissolved the Jordanian Courts of Justice in Jerusalem, and subjected the City and its inhabitants to the province and jurisdiction of the Israeli Courts.
8. It replaced the Jordanian currency by Israeli currency as the only legal tender in the City, and compelled the inhabitants to change their currency into Israeli tender at rates which were far lower than the official rates and rates prevalent in world markets, thus causing many of the Arab inhabitants to suffer substantial losses.
9. It subjected the inhabitants of Arab Jerusalem to heavier rates of income taxation, and thus burdened them with additional material losses to those already sustained in consequence of the war and the occupation.
10. It erected customs barriers around Arab Jerusalem and imposed and collected excise duties on all the goods imported from the West Bank, while allowing free entry of Israeli imports.
11. It imposed customs and duties based on Israeli laws on Arab Jerusalem, and collected such duties even on the goods already in stock, which were imported before 5 June 1967 and already paid for under Jordanian laws.

12. It refused to recognise Jordanian license permits for vehicles and other trades or professions, thus compelling people to obtain Israeli permits under threat of punishment, and further exerted great economic pressure, especially on travel offices and their agents.
13. It integrated the government schools in Arab Jerusalem into the Israeli Municipality Council's educational system, and replaced the Jordanian curriculum by an Israeli one, and further it closed the office of the Director of Education in Arab Jerusalem.
14. It neglected the usage of the Arabic language in most of its measures and dealings, although it is the language of the inhabitants.
15. It placed the property of Arab absentee landlords under custodianship, as a preliminary step to confiscating it, as previously done with Arab property in Israel.
16. It attempted to place the religious courts and Moslem Waqf (property) under the jurisdiction of the Ministry for Religious Affairs in Israel, and apply the laws relating to personal status in Israel to Moslems.
17. It interfered with the personal freedom of citizens in that it exiled and committed to prison a number of Arab citizens who have expressed their views relating to the unacceptability to the Arabs of the annexation of Jerusalem.

Furthermore, the Israeli authorities have taken many arbitrary and provocative measures of which the following list, though not comprehensive, may give an idea:

1. The razing to the ground of the entire Moroccan Quarter in the Old City comprising 135 houses and involving 650 persons, who were unable even to retrieve furniture because they were not given sufficient warning, and the destruction of two small mosques in that quarter.
2. The expulsion and rendering homeless of the 3,000 inhabitants of the Sharif Quarter, on the pretext that Jews had lived in the

Quarter in the past, although most of the houses in the area had been inhabited by Arabs throughout and owned by Moslem Waqf.

3. The destruction of many Arab houses and properties outside the walls of the Old City.

4. The occupying Israeli authority has also applied strong economic pressure against the inhabitants of Arab Jerusalem, with a view to reducing their resistance and forcing them to leave.

5. It confiscated a large number of private and public cars, pullman buses, and occupied a number of hotels.

6. It introduced Israeli bus companies into Arab territory to compete with or replace Arab companies.

7. It did not respect the sanctity of Moslem and Christian religious shrines and thus forced the custodian of the Holy Places to close some of the churches. Moreover, the Chief Rabbi of the Israeli Army, Brigadier Goren, conducted a prayer, together with some followers, in the Haram Al-Sharif (Holy Mosque), thus blatantly offending Moslem susceptibilities and infringing upon their established rights, while the Minister for Religion in Israel announced that the Moslem Mosque is Jewish property, and that sooner or later they will rebuild their temple there. Finally, the Ministry of Religious Affairs announced its intention of expanding the Wailing Wall again, thus destroying some of the Moslem buildings surrounding it, and constructing a synagogue there, in contravention of the *status quo*, and an outright violation of the rights of Moslems and Moslem Waqf.

It is quite clear that all these measures contradict basic principles of international law and international conventions governing the state of war and the treatment of civilians in occupied territories, which preclude the annexation by the occupying power of any territory, or its division into administrative units to serve political purposes as long as the state of war still stands, and moreover do not give the occupying power the right to change or modify existing laws and administrations in occupied territories. On the contrary, international law and conventions call upon the occupying power to apply existing laws and administrative structures, and to protect private property, religious

beliefs, and personal liberties, and to refrain from imposing new taxes and fees on the inhabitants under occupation.

The Israeli authorities, instead, have replaced the structure of Jordanian Arab administration in the City by a direct Israeli administration in all aspects, and have caused an exorbitant rise in the standard of living, thus creating difficulties for Arab inhabitants.

Although some of these measures were taken before the two resolutions of the General Assembly of the United Nations in its emergency session, the majority were taken after the resolutions. Thus, the Israeli authorities did not only mean to challenge the United Nations and the Moslem and Christian world, but also to violate the rights of the Arab inhabitants of the City, particularly their right to self-determination, contravening in this the Charter of the United Nations, the Declaration of Human Rights, and the principles of justice and equity.

Naturally, the inhabitants of Arab Jerusalem will not accept this situation or recognise its status, and strongly protest against the annexation of their City by Israel.

In the light of this, we pray that Your Excellency will take the earliest convenient opportunity to meet with the undersigned and others in Arab circles in the City to discover their views regarding the annexation of their City, and we, in turn, are perfectly willing to forward any information or other details that you may wish to obtain.

Please accept our deepest regards.

Signed:

1. Shaikh Abdul Hamid al-Sayih, President of the Shari'a Appeal Court and Acting Chief Qadi of the West Bank.
2. Ruhi al-Khatib, Mayor of Jerusalem.
3. Bishop Nagib Qub'ain, Arab Anglican Bishop in Jordan.
4. Sa'aduddin al-Alami, Mufti of Jerusalem.
5. Antoine Atallah, Senator and ex-Foreign Minister for Jordan.

6. Muhammad Ishaq Darwish, member of the Higher Arab Committee.
7. Yusuf Khuri, for the Engineers' Union.
8. Anwar Nussaibeh, ex-Jordanian Ambassador in London, member of parliament for Jerusalem, and ex-Minister of Defence for Jordan.
9. Dr. Nabih Mu'mer, for the Union of Dockers.
10. Shaikh Ali al-Taziz, President of the Chamber of Commerce for Arab Jerusalem.
11. Taisir Kan'an, President of the Court of First Instance in Jerusalem.
12. Na'im al-Ashab, Representative for Trade Unions.
13. Fuad Abdul Hadi, Senator.
14. Sa'id Alaudin, ex-Jordanian Minister for Economic Affairs.

Memorandum Concerning the Measures Taken by Israel with Respect to the City of Jerusalem, Submitted by Mr. Ruhi al-Khatib.

26 August 1967.

The Israel occupation authorities have not complied with the two United Nations resolutions on Jerusalem. Notwithstanding these directives, they have proceeded with and given effect to annexationist measures without heeding world public opinion and against the wishes of the Arab inhabitants, thus violating fundamental and elementary international laws relating to occupied countries. These measures, the ultimate goal of which — territorial expansion — the occupation authorities have not succeeded in concealing, include the following:

(a) *Basic measures*

1. They have torn down the barriers separating the two sectors of the City, and they have tacitly authorised their army and their people to harass the civilian population by pillaging houses, shops and vehicles, by seizing hotels and by restricting the freedom of the population for a long period of time.
2. They have tacitly authorised the desecration of Christian and Moslem Holy Places and have permitted access to them during hours of prayer. We must also protest against the complete lack of decorum shown by both men and women in dress and behaviour. This complete lack of respect has grossly offended the religious sensibilities of the faithful of both religions.
3. One hundred and thirty-five houses in the Moroccan Quarter adjoining the Wailing Wall and adjacent to the two Mosques of Omar and Aqsa, which are Moslem Holy Places, have been dynamited and razed by bulldozers. Because of this, 650 Moslems, all of them poor and pious persons living near the Moslem Holy Place, were

removed from their homes and driven away, after having been allowed no more than three hours to evacuate their homes, which they had to do while the curfew was in effect. One can easily imagine the consternation of these families, who had to see to the removal of their property and take care of their children and their aged. One section of these buildings, comprising some houses and two small mosques, belongs to the Moslem Waqf. The other part was private property over which the Jews had no rights. They razed these buildings in order to make room for a Jewish religious institution.

4. The occupation authorities also took over some houses in the area known as the Jewish Quarter inside the boundaries of the Old City. They forced the evacuation of 3,000 residents after a one to three day period of grace and during non-curfew hours. Many therefore had to abandon their property when they fled and thus swelled the number of the refugees, many of whom are still completely destitute. We should bear in mind that most of these houses were Arab property.

5. They applied several oppressive measures to the remaining inhabitants of the City, depriving them of their means of subsistence and preventing the arrival of relief supplies from abroad. All this was done to force them to leave the City and thus reduce their number.

6. They proceeded to take a general census of the City and its environs lying within an arbitrary demarcation line which they established to limit the population of the City of Jerusalem. Closed shops and houses were marked with a distinctive sign. Absentee owners were, as a result, liable to summary requisitions.

(b) *Measures taken against the Municipality of Jerusalem*

1. The Israeli Parliament adopted a decision authorising the occupation authorities to annex to the State of Israel whatever they deemed necessary without regard to international law or to the will of the inhabitants. Accordingly, their Minister of the Interior ordered the annexation of Arab Jerusalem and several neighbouring villages to the Jewish sector of the City and the placing of the entire area under the administration of the Jewish Municipal Council.

2. Consequently, their authorities dissolved the Arab Municipal Council and dismissed the Mayor and the members of the Council,

after having seized their files and their movable and immovable property.

3. The Jewish municipal authorities later dismissed some officials of the Arab Municipality and transferred others to the Office of the Mayor of the Jewish sector.

4. The unified Jewish Municipality continues to carry out Israel administrative measures, which are wholly at variance with the Jordanian administrative policies which the residents are supposed to continue to follow under the most recent resolutions of the United Nations and under international law.

5. The Jewish Municipality demolished many Arab buildings both inside and outside the walls of the Old City and it is continually taking similar measures in order to erase the last trace of the demarcation lines between the two sectors and to create a *fait accompli*, while at the same time weakening the Office of the Arab Mayor as a separate authority, in order ultimately to do away with it entirely.

(c) *Measures taken against the Arab administration*

1. The Jordanian postal and telegraph, income tax, health and customs services, police system, cadastral survey and other city offices have been abolished. This administrative structure has been placed under the authority of the administrative centres of the other sector.

2. Officials have been subjected to pressure to sign work applications bearing the seal of the State of Israel. Most of them have refused to sign them or to co-operate, although previously during the military régime they had done their work out of a spirit of solidarity with their colleagues in the so-called "occupied" areas.

3. All the Jordanian laws in force in the Arab sector of the City have been repealed and replaced by Israel measures and laws, in violation of international law, which stipulates that the laws in force in occupied territories must be respected.

4. The occupation authorities have erected barriers between Jerusalem and the other Arab villages on the West Bank and have obstructed the free movement of its inhabitants by instituting a system of passes issued by the occupying forces.

5. They have set up customs posts on the boundaries of the City of Jerusalem for the purpose of taxing merchandise originating in the occupied Arab areas, while merchandise of Israeli origin is left tax-free, in order to compel the Arabs to buy Israeli products.

6. They have asked owners of private vehicles to renew their licences and have required them to turn in their Jordanian number plates for Israeli number plates and to insure themselves with Israeli insurance companies, claiming that they do not recognise the validity of prior insurance and permits.

7. They have disregarded the Arabic language and, consequently, all their correspondence and documents have been drawn up in Hebrew.

8. Courts of justice have been suspended and made subordinate to the Israeli courts. The judges have been asked to serve outside Jerusalem; they have refused, and continue to refuse, to do so, in order not to collaborate.

9. Government schools in the Arab sector of Jerusalem are now under the jurisdiction of the Jewish Municipality, which has forced them to adopt the Israeli curriculum. The occupation authorities have requested some of the Arab teaching staff to transfer to the municipality and some to the Ministry of Education. Following the refusal of the teachers to co-operate, seals were affixed to the educational offices of the Jordanian Government.

(d) *Matters relating to the Holy Places*

1. Following repeated desecration of the Christian Holy Places, the Custodian of the Holy Places ordered the closing of some churches under his authority in the Arab sector and refused to open them to visitors. These Holy Places include the Church of Gethsemane, or Church of the Nations, the Church of Bethany, and the Church of the Prison of Christ on the Via Dolorosa.

2. The failure of the occupation authorities to prevent desecration of the Holy Places has led to the burglary of one of the largest and holiest churches in the world. The priceless, diamond-studded crown of the Statue of the Virgin, Our Lady of Sorrows, on Calvary itself was stolen some ten days ago.

3. Armenian and Latin priests have been victims of aggression or offences committed by Jews, including, in some cases, Jewish religious officials, as well as by Israeli soldiers or police.

4. The Chief Rabbi of the Israeli Army, Brigadier Goren, with his escort and other Jews, on 15 August 1967 mounted to the Dome of the Rock with liturgical vestments and prayer-books. They conducted a prayer lasting for two hours within the confines of the Mosque of Omar, thus infringing the inviolability of a Holy Place venerated by all Islam. Far from stopping at this provocation, they made known their intention of repeating such religious acts. At an official meeting, held in Jerusalem on 12 August 1967, the Israeli Minister of Religious Affairs stated that the occupation authorities considered the Mosque of Omar and its outlying buildings as their property either by past acquisition or by recent conquest. He also expressly proclaimed that those authorities were determined sooner or later to rebuild their temple on the Dome of the Rock itself. That statement shows how far their aggressive intentions against the Moslem Holy Places in Jerusalem extend, and no Moslem, or any honest man, could ever accept that statement.

5. The occupation authorities are constantly drawing up plans for the expansion and erection of religious buildings near "Baraq"; one of the most recent statements, reported in the *Jerusalem Post* of 8 August 1967, tells us that the occupying forces will continue to demolish other buildings belonging either to the Moslem Waqf or to Arab owners.

6. They have occupied a government school for girls which was built on Waqf land in the Moroccan Quarter near the Aqsa Mosque, with a view to transforming it into a supreme religious tribunal, without having asked the permission of, or having even informed, the Moslem Waqf. They have even planted Jewish and religious emblems on them.

7. They have claimed jurisdiction over the Moslem religious courts and control over the sermons preached from the Aqsa Mosque; those claims were rejected by the Moslem judiciary of the City of Jerusalem as contrary to the precepts of Koranic Law and the commands of Moslem theology. The situation is still very tense between the occupa-

tion authorities and the Moslem Committee concerning this very important religious issue.

(e) *Economic matters*

1. The local banks were closed, their assets confiscated and their work suspended.

2. On the other hand, five of the main stores in the Arab sector were confiscated and turned into branches of Israeli banks.

3. The Israeli authorities abolished transactions in Jordanian currency and forced the inhabitants of the Arab sector to change their money into Israeli currency at a rate much below that recognised in the free world markets and even further below the official rate, thus causing the Arab inhabitants and other residents heavy losses.

4. The occupying forces destroyed a large plastics factory inside the Walls, where 200 manual and clerical workers were employed. The goods produced there were marketed in Jerusalem, in other towns on the West Bank and in some neighbouring Arab countries. The buildings were demolished and the machinery was pillaged before the owners had time to remove it. By this action, the occupation authorities deprived the inhabitants of one of the major projects on the West Bank.

5. The tax authorities began to notify the inhabitants officially that motor vehicles and telephones would be subject to taxation in accordance with Israel law. They would also collect income tax. Practical measures were taken to impose customs duties on all merchandise in Arab shops and warehouses, although the owners had already paid Jordanian duties.

6. The occupying forces seized the Pullman buses belonging to a Jerusalem tourist company and to date have not returned them. Thus, the employees of the company are denied the earnings they could have derived from tourism in Jerusalem.

7. The authorities recently declared that the law concerning absentee property would be applied, and they appointed a custodian for "absentee" property. This notoriously severe law gives the Israeli Government the right to confiscate the movable and immovable property of

Arabs who are absent from the country and to use it as they see fit. The property in question includes enormous tracts of land and buildings, shares in companies, movable property and a variety of merchandise, the whole amounting to millions of Jordanian dinars. This law is applied only to the Arab sector of Jerusalem, which is considered by the occupation authorities to form an integral part of the State of Israel. It would not have been applied if this sector of Jerusalem had been considered an "occupied area" of the West Bank of the River Jordan.

8. In the Arab sector of Jerusalem there are a number of holy and historic places. A large number of tourist companies and Arab guides are established there. There are many hotels, souvenir shops and motor vehicles catering to the tourist trade. There was a very close link between all these businesses and Jerusalem Airport, which thus represented the main source of income for the inhabitants of the Arab sector of Jerusalem. With the annexation of this sector to Israel, however, tourist agencies and companies are landing their aircraft at Lod Airport, and Israeli tourist companies, transport, companies, guides, hotels and souvenir shops are monopolising the tourist trade. Only a small minority in the Arab sector is allowed to engage in these activities concurrently with their people. If this situation continues any longer, it will cause many persons employed in the tourist trade to close down their businesses and leave the country. This is the opinion of all those who still remain. The purpose of Israel's policy of annexation will then have been achieved.

(f) *Social Affairs*

1. The annexation of Jerusalem to Israel separates those Arabs who remained inside the city limits from their brethren living on the West Bank and from those in the other Arab countries.

2. This annexation creates complicated situations for the inhabitants of Jerusalem and for those who work there. For instance, many city officials, workers and tradesmen reside outside Jerusalem, either in the Bethlehem or Jericho areas or in the Ramallah and Bireh areas. As in every large town in the Kingdom and throughout the world, these persons come into town in the morning and leave in the evening. The separation of the city where they work from the areas where they

reside causes them inconveniences, the least of which is the tremendous waste of time at the frontier posts or the trouble of having to set up homes inside the City, as a result of which they incur additional expenses and have to abandon their properties or sell them at ridiculous prices, not to mention the many cases where the members of a family are separated.

3. Until 5 June 1967, the population of Jerusalem was about 75,000, and if the population of the surrounding areas — Sha'fat, Beit Hanina, Ram, Kalandia and Tour — is included the figure was about 130,000. All these people were natives of the country, and many of these inhabitants had relatives who had temporarily taken refuge in Jordan, having fled at the time of the last incidents; similarly, many of them have members of their families working for a fixed period in Kuwait, Saudi Arabia, Libya, Qatar, Bahrain or Abu Dhabi, or in other Arab countries. With what they earn, these emigrants help their relatives in the annexed country, thus ensuring their subsistence. They even managed, with the help of their savings, to purchase land or housing in anticipation of their return to the country. In the meantime, they were receiving the rentals for these properties. Some had invested their whole fortune in various companies in the country to provide for their old age. These emigrants alone number more than 60,000. They have rights in the City, like all the other present citizens; yet the annexation of Jerusalem to Israel will prevent them from returning and enjoying their property and will also deprive their relatives here of the help they were providing. This situation will inevitably force some persons to leave the country to seek a livelihood elsewhere, and this alone will further reduce the number of emigrants included in the population figure by 190,000. This number probably exceeds the figure for the Jewish inhabitants of the other sector — with this difference, that the Arabs are natives of the country, while the Jews are mostly recent immigrants.

4. The Jews are beginning to unveil their projects for the construction of great buildings in the town and its surroundings to increase the number of the Jewish inhabitants to 500,000. The Arabs are afraid that these projects may be carried out at the expense of their properties and of their possessions by confiscation or under pressure. Likewise they fear that Jews may become the majority of the inhabitants of

Jerusalem, thus appropriating the City, of which the Arabs would retain only memories.

5. The occupation authorities have infringed the individual liberty of the Arabs of the City by arresting certain members of the national committees who proclaimed their opposition to the annexation of the Arab sector of Jerusalem to the Jewish sector. They have also imprisoned other members of these committees for the same reason.

The inhabitants of the Arab sector of Jerusalem and those of the West Bank resolutely proclaim their opposition to all the measures which the Israeli occupation authorities have taken and which those authorities regard as constituting a *fait accompli* not subject to appeal or reversal, namely, the unification of the two sectors of the City of Jerusalem. They proclaim to the whole world that this annexation, even camouflaged under the cloak of administrative measures, was carried out against their will and against their wishes.

In no event shall we submit to it or accept it.

Signed:

Abdul Ghani al-Natsha
Khidr Abu Sawwan
Ruhi al-Khatib
Fayiq Barakat

Ali al-Taziz
Nihad Abu Gharbiya
Dr. Rashid al-Nashashibi
Dr. Ibrahim Talil

Statement by West Bank Teaching Staff on the Changing of the School Curricula.

Al-Dastur, 2 September 1967.

At first the occupation authorities gave the misleading idea that they intended to leave the Jordanian curricula unchanged. This was in order to obtain control of the situation so that later they could impose what curricula they liked.

The teaching staff hereby declare that the West Bank is an integral part of the Jordanian entity, and that Jerusalem is the throbbing heart of that entity. Our people will never be deceived by the claims of the Israeli authorities that they have no intention of changing the school curricula except in the City of Jerusalem. Our people therefore insist that the question of these curricula is one that affects the whole West Bank, because international law forbids occupation authorities to take measures which might encroach on our administrative or legal situation. The changing of or meddling with school curricula is therefore incompatible with international custom and law. For international law does not oblige teachers, whom it regards as employees of the Jordanian Government, to cooperate with the occupation authorities.

For pupils to go to school to be taught changed curricula would mean that they would learn things which were neither in the interests of their country nor of their society. They are therefore called on to boycott the schools, on the understanding that what they lose under the temporary occupation will be made up to them later. To cooperate with the occupation authorities is to allow them to strike deeper roots in the soil of our beloved country, and it gives the occupying power a justification for continuing its occupation

**Statement on the Deportation of Shaikh Abdul Hamid al-Sayih,
Addressed to the Israeli Prime Minister by the Residents of
Jerusalem.**

25 September 1967.

To the Prime Minister.

Your Excellency,

We, the undersigned residents of Arab Jerusalem, wish to express our deep regret and strong objection to the deportation order imposed by the Israeli Defence Minister on Shaikh Abdul Hamid al-Sayih, forcing him to leave the occupied West Bank, such an order being arbitrary in nature, unjustified in fact, and repugnant in spirit to the principles of international law and the Geneva Convention.

We also wish to avail ourselves of this opportunity to convey the profound concern of all residents of the West Bank at the arbitrary measures to which they have been subjected, including imprisonment, the use of force, and the wilful destruction of property belonging to the innocent. We hereby place on record that such arbitrary measures can only add to the tension, and we sincerely hope that these orders will be rescinded and that such unwarranted conduct will stop.

Signed:

1. Shaikh Hilmi al-Muhtaseb, Acting Deputy Chief Qadi.
2. Bishop Capucci, Greek Catholic Church.
3. Bishop Nagib Qub'ain, Arab Anglican Church.
4. Ruhi al-Khatib, Mayor of Jerusalem.
5. Antoine Atallah, Senator and former Minister.
6. Anwar Nusaibeh, former Jordanian Ambassador to U.K.

7. Kamaluddin Dajani, Lawyer and former Minister of Interior.
8. Fayiq Haddad, Priest, Arab Anglican Community.
9. Shaikh Sa'duddin al-Alami, Mufti of Jerusalem.
10. Shaikh Sa'id Sabri, Qadi of Jerusalem.
11. Fuad Abdul Hadi, Lawyer and Senator.
12. Ali al-Taziz, President of the Chamber of Commerce.
13. Nihad Abu Gharbiya, Jerusalem Arab Municipality.
14. Aref al-Aref, Director of the Palestine Museum and former Mayor of Jerusalem.
15. Omar al-Wa'ri, Lawyer and former Mayor of Jerusalem.
16. Muhammed Ishaq Darwish, Member of Higher Arab Committee.
17. Hasan Tahbub, Director of Waqfs, Jerusalem.
18. George Asad Khidr, member of the Arab Chamber of Commerce.
19. Yusuf Musa, Writer.
20. Fayiq Barakat, Director Arab Chamber of Commerce.

Military Communiqué Issued by the Command of the 'Al-Asifa'* Forces.

Al-Hurriya, Beirut, 16 October 1967. (**)

On 30 September 1967, four 'Al-Asifa' groups attacked a number of colonies in the Bashan area and destroyed some of their installations.

On 1 October 1967, the same groups attacked enemy patrols in the Tubas area. They wiped out four whole patrols, numbering thirty men in all and captured their arms.

The following day the enemy dropped parachute troops from helicopters in the Tubas area, and succeeded in blocading the area. Our fighters engaged the enemy forces, wiping out more than 85 Israeli parachutists. During this battle, which lasted for three days, we lost the Political Commissioner for the Tubas area, Mazen Jawdat Abu Ghazzala, who died on 3 October. While covering the retreat of his fellow soldiers, he exploded two bombs as the enemy approached, receiving serious injuries from which he died soon afterwards, and killing and wounding dozens of enemy troops.

In announcing the death of one of its heroes to the Palestinian people, the Command of the 'Al-Asifa' Forces gives them its solemn word to follow the same course until victory is won.

* "Asifa" means "Tempest" in Arabic. It is the name of the military wing of the Palestinian AL-FATH Organisation. In Arabic these initials stand for 'The Movement for the Liberation of Palestine'.

** Source and date of the document are unknown.

Military Communiqué No. 79 Issued by the Command of the 'Al-Asifa' Forces.

31 October 1967. (*)

As they advance along the road of victory and self-sacrifice, our insurgent forces are continuing their concentrated attacks on the forces of the Israeli invader in every part of our occupied country.

1. During the night of 9 October 1967, a reconnaissance group of our men clashed with an enemy patrol in the Maleh area. In the course of this engagement three of the enemy were killed and a large number wounded.
2. On the same night and in the same area, a force of our men clashed with a large enemy force. The engagement lasted forty minutes, and enemy losses were 13 dead and one Land Rover destroyed. The enemy were seen carrying away their dead the following day.
3. During the night of 13 October 1967, a group of our insurgents attacked the Kfar Reuben colony, and laid a number of mines. The group succeeded in killing four colony guards and destroyed a jeep before they withdrew to another objective.
4. During the night of 14 October 1967, fierce fighting broke out between a force of our men and a large enemy force. In the course of this engagement, which lasted for 45 minutes, 33 of the enemy were killed and a large number wounded. A military car was also destroyed and a traitor accompanying the enemy patrol was killed.
5. During the same night a group of our men engaged an enemy force opposite the Shaikh Husain Bridge. The enemy lost many dead,

* Source of document unknown.

including high-ranking officers, and three tanks and two 106 calibre guns were destroyed.

6. During the night of 26 October 1967, a group of our men attacked Bashan airport and clashed with an enemy patrol. During the fierce fighting that followed, eight of the enemy were killed and a number wounded.

7. During the night of 26 October 1967, a group of our men engaged an enemy patrol in the Shari'a area. In the course of this engagement, which lasted for 55 minutes, the enemy lost three dead and a large number of wounded. Mazen Ibrahim Saleh and Subhi Ismail Abu Sharkh were killed and three others wounded.

8. During the night of 29 October 1967, a group of our insurgents attacked the Ain Sabha colony in the Bashan depression. They succeeded in killing a guard, destroying a very large building, water reservoirs and a guard post and seizing an 'Auzi' machine gun, before they withdrew to another objective.

Military Communiqué No. 80 Issued by the Command of the 'Al-Asifa' Forces.

7 November 1967. (*)

1. On 28 October 1967, a group of our forces operating within occupied territory laid an ambush on the main Bethlehem-Hebron road. An enemy patrol fell into the ambush, and our forces succeeded in wiping it out, using hand grenades and automatic weapons. Enemy reinforcements flocked to the scene of the incident, but our forces returned to their bases with no losses.

2. Another of our groups laid a mine on the Jericho-Al-Awja military road. The mine exploded under a vehicle belonging to the enemy's military command at 11 p.m. on 3 November 1967. All the passengers were killed.

3. A third group of our forces launched a surprise night attack on the Beit Eliahu colony during the night of 4 November 1967. Our forces succeeded in blowing up the main stores in this colony, and a number of positions and installations in the neighbourhood. At the same time, another group was attacking the Moshe Chaim colony with automatic weapons, hand grenades and mortar guns, inflicting heavy loss of life and property. Enemy forces attempted to surround our forces as they withdrew, and during the ensuing two hour engagement, the enemy suffered further loss of life and our forces withdrew to their bases without loss.

4. On 4 November 1967, a force of enemy parachutists engaged a force of our men east of the city of Hebron in a two hour battle, during which our forces inflicted heavy losses on the enemy. The enemy quickly brought up reinforcements, consisting of large number of men,

* Source of document unknown.

supported by tanks and armoured cars, and covered by twelve helicopters. These forces encircled the area and there was fierce fighting, during which automatic and armour-piercing guns and hand-grenades were used. The fighting lasted for two whole days and the enemy suffered heavy losses both in men and equipment, our forces destroying two tanks and three half-track armoured cars. Our forces lost seven men, the remainder withdrawing to their bases. For a long time after the battle, ambulances and hearses were seen removing enemy, wounded and dead.

A curfew was declared in the area, and at the time of issue of this communiqué the area is still blockaded.

5. During the night of 6 November 1967, a force of our men laid a mine on the military road in the Wadi Baisan area. The mine exploded under an enemy military transport vehicle, which was destroyed. Four of the passengers were killed and others wounded.

Statement Signed, "A Call from Near the Aqsa Mosque", on the Pollution of the Holy Places.
Jerusalem, 12 November 1967.

In the Name of God, the Merciful, the Compassionate.

Moslems: We have long been warning you about the Zionist danger to your Holy Places, the object of your hearts' desire, the source of your fame and the origin of your glory. But you have made no serious move to prevent the catastrophe. And now the disaster has befallen, the Zionists have occupied the Holy Land and have gained control of Jerusalem, the Aqsa Mosque, the place to which God's Prophet was brought by night, the place from which the Prophet was made to ascend to the Heavens, and all the other Moslem Holy Places.

Would that it were only a matter of control, domination and occupation. But it is something far worse than that. All your Holy Places are now in danger of being Judaised and irrevocably lost, as the following will show:

1. The Zionist authorities, including the Minister of Religious Affairs, have announced that the site of the Aqsa Mosque is their property.
2. The Zionists have also announced that they intend to rebuild the Temple on the ruins of the Dome of the Rock.
3. They have appropriated by force one of the gates of the Haram al-Sharif, the gate adjacent to the Wall of Buraq. Through this gate anyone who so wishes may enter, without Moslem permission or control, and can behave as if they owned the place, paying no attention to the protests and objections made by us and the other Ulema of Jerusalem and the rest of the West Bank.
4. They have desecrated the sanctity of the Aqsa Mosque by

bombardment. One of the doors has been completely destroyed, and one of the minarets suffered a direct hit, apart from other damage sustained by the Aqsa Mosque and the Dome of the Rock — not to mention the indecency of their dress, the shamelessness of their women and their complete indifference to the sanctity of this holy place.

5. They have desecrated the sanctity of the Mosque of Abraham. They have placed a bookcase full of their religious books inside the mosque and have posted notices in Hebrew on the rocks of the Prophets, so that now a visitor might think that this was a Jewish synagogue rather than a Moslem mosque.

6. Their plans for the Haram of Abraham are proof of their evil designs to build a synagogue on the steps that lead up from it to the Haram al-Sharif.

7. They have laid hands on the Tomb of Rachel, although there is a mosque inside it, and have encroached on Waqf land and the adjoining cemetery, driving a new road through it without obtaining the permission of the authorities responsible for Waqfs, or even consulting them.

Moslems all over the world: the Aqsa Mosque is one of the three mosques to which pilgrimages are made, according to the tradition preserved by al-Bukhari in his *Sabih*. Do you agree that the Zionists should destroy it and should trample the honour in which it is held under foot?

Refer to Islamic books of whatever sect, and you will find it clearly stated that, in a case such as this, a Holy War (Jihad) is a duty incumbent upon every able-bodied Moslem.

We therefore call on you from near the Aqsa Mosque. We are unable to defend the Moslem Holy Places, so that it is now your duty, both as governments and peoples, to come to their rescue with your money, your lives, your arms, your planes, your tanks and everything you possess. If you fail, God will call you to account for your failure, and you will repent when repentance is useless.

Almighty God says in the Koran: "And wage the Holy War with your money and your lives on God's behalf; that is better for

you, did you but know." And as He also says, "God has bought the lives of the faithful with the promise that they will enter paradise if they fight on His behalf, killing and being killed."

This he has truly promised in the Torah, the Gospel and the Koran, and who is more faithful to his undertakings than God? So that is the mighty victory. He likewise says: "God loves those who fight on His behalf in closed ranks as if they were a compactly constructed building."

Moslems all over the world: Jerusalem cries out to you, the Aqsa Mosque needs your aid and the Haram of Abraham calls for your help. Who will respond? We have pledged ourselves to resistance, we have vowed that we shall never submit. But, lacking strength, we stretch out our hands to ask for help from our brothers in belief, our brothers in Islam, our brothers who share the Holy Places with us. We call out for serious and productive action. We cry out as the Moslem woman cried out to the Caliph al-Mu'tasim, and we say as she said, "Help, O Mu'tasim! Help O Mu'tasim!", and al-Mu'tasim answered her call and saved her from her enemies.

Will the Kings, Presidents, peoples and organisations of the Moslems likewise answer, and exert all their strength to save Jerusalem, the Aqsa Mosque and all the Holy Places? This is what will put Moslems to the test. We hope that they will prove worthy of Islam and come through this trial successfully. Success comes from God.

A Call from Near the Aqsa Mosque.

Statement by the "Committee for the Rescue of Jerusalem" on the Occupation of The West Bank and The Gaza Strip.

Jerusalem, 12 November 1967.

More than five months have passed since the iniquitous Zionist occupation of the West Bank of Jordan and the Gaza Strip. During this time, we Palestinians, who have been burned by the fire of the inferno of occupation on the West Bank and in the Gaza Strip, have been waiting for our brother Palestinians resident in Jordan, Syria, Lebanon, Kuwait and the other Arab countries, to agree on a fruitful plan of action — the rope which could draw us from the edge of the abyss into which we look down. But we regret to say that all we have seen is inveterate egoism and narrow party feelings which prevent any agreement, understanding or planning. And this despite the fact that the enemy continues to carry out his infernal plans, imprisoning, torturing and killing the inhabitants of this country. The enemy destroys and confiscates their property and attempts to exploit the weakness of certain people in order to induce them to co-operate with him and negotiate the establishment of a puppet government — which he will waste no time in destroying and swallowing as a tasty morsel.

Brother Palestinians, what are you waiting for?

Brother Palestinians, what are you doing?

Brother Palestinians: we are determined to resist the enemy with all the means at our disposal and with every form of resistance. We are determined to stand firm and resolute against all the attempts of the enemy to seduce us. But when will you unite and close your ranks to support us? When will you make plans to rescue us? The nation calls to you, the homeland cries out for your help. History is pitiless, and will record the attitude of each one of you.

Palestinians, wherever you are: the attitude of the enemy obliges

you to fuse yourselves into one single crucible, and to work as one man to eliminate the effects of aggression and to protect your rights and the rights of your descendents. That you are ignoring our harsh and cruel situation and the danger that besets our entire homeland lays on you a heavy responsibility before God, before the generations to come and before history. So arise from where you have fallen, awaken from your heedlessness, and say "Act, and God and His Prophet and the faithful will see your actions, then you will arrive in the world of the unseen and of reckoning, where He will tell you of what you did."

The Committee for the Rescue of Jerusalem,

or The Freedom Fighters in Occupied Palestine.

Military Communiqué No. 81 Issued by The Command of the 'Al-Asifa' Forces.

13 November 1967 (*)

1. On 7 November 1967, one of our insurgents clashed with an enemy Frontier Guard patrol in the main square of the City of Nablus. Shots were exchanged for thirty minutes, and our man was fatally injured. Despite his grievous injuries, he continued firing as he crawled away, bringing down three men of the enemy patrol as they followed him, before dying a martyr's death.

2. During the night of 9 November 1967, a mortar artillery unit attached to one of our fighting groups carried out a surprise raid on the Sofit colony to the north of Natanya. Our artillery scored direct hits on the colony, destroying the main store, an oil depot and other installations, after which our unit made a rapid withdrawal. An enemy force tried to follow, but our men resisted, first with automatic weapons, then with ambushes. Our forces succeeded in slowing down and finally stopping the pursuit. Enemy losses in men and equipment during this engagement are not known.

3. During the night of 12 November 1967, a group of our men laid a mine on the main Wadi Baisan road. The mine exploded under a half-track vehicle which was carrying enemy troops, destroying it, and killing or wounding its passengers.

* Source of document unknown.

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