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Item 6.1 of the provisional agenda

JERUSALEM AND THE IMPLEMENTATION OF  
23 C/RESOLUTION 11.3

REPORT BY THE DIRECTOR-GENERAL

SUMMARY

In resolution 11.3 adopted at its twenty-third session, the General Conference recommended that all Member States 'combine their efforts to ensure the total and effective safeguarding of the occupied holy city and the preservation and restoration of the historical monuments of the city and its universal heritage belonging to all religions', and requested the Director-General 'to assist by appropriate means in implementing this resolution, in accordance with the conclusions of Professor Lemaire's report'. The General Conference also decided in that same resolution to include this question in the agenda of its twenty-fourth session 'with a view to taking such decisions as may be required by the situation obtaining at that time'. In this document, the Director-General submits to the General Conference a report on the measures he has taken to implement that resolution.

1. At its twenty-third session, the General Conference examined the Director-General's report on 'Jerusalem and the implementation of 22 C/Resolution 11.8' (document 23 C/15) and adopted resolution 11.3, the text of which is reproduced in Annex I.

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2. The Director-General submitted a report to the Executive Board at its 125th session on progress in the implementation of that resolution (documents 127 EX/15 and Addendum). The Executive Board, after having examined the report, invited the Director-General in decision 5.4.1 'to submit a synoptic report to it at its 127th session on the application of Unesco resolutions and decisions regarding the cultural heritage of Jerusalem' and requested him 'to launch a solemn appeal to the international community to contribute to the financing of the works for safeguarding the Islamic cultural and religious heritage in order to support the efforts of the Waqf, the owner of this heritage'. The text of that decision is reproduced in Annex II.

3. At the 127th session of the Executive Board, the Director-General submitted a report on his follow-up to the above-mentioned decision (document 127 EX/12 Rev.). After having examined the report, the Executive Board adopted decision 5.4.1, in which it invited the Director-General 'to continue, so long as Jerusalem remains occupied, to ensure the strict application of Unesco's decisions and resolutions relating to the safeguarding of the City's cultural heritage' and 'to submit to the Executive Board at its 130th session a global report on the modifications undergone by the City of Jerusalem in Unesco's fields of competence as a result of the occupation'. The text of this decision is reproduced in Annex III.

4. The Director-General transmits to the General Conference, annexed to this document, the two reports which he submitted to the Executive Board at its 125th and 127th sessions and in which he reported on the measures he had taken with regard to the implementation of 23 C/Resolution 11.3. Also included in those documents (Annexes IV and V) are the communications concerning the safeguarding of the cultural heritage of Jerusalem which the Director-General had received since the twenty-third session of the General Conference.

5. In the present document and its annexes the Director-General submits to the General Conference all the information at his disposal at the time when the report was drafted concerning the preservation of the cultural heritage of Jerusalem.

ANNEX I

23 C/Resolution 11.3

11.3 Jerusalem and the implementation of 22 C/Resolution 11.8

The General Conference,

Recalling the provisions of the Constitution of Unesco relating to the conservation and protection of and respect for the natural heritage and cultural property, especially property of outstanding universal value,

Recalling the Hague Convention and Protocol of 1954 concerning the protection of cultural property in the event of armed conflict,

Recalling that the conventions, recommendations and resolutions that have been adopted by the international community on behalf of the natural heritage and cultural property demonstrate the importance for humanity of safeguarding such property,

Considering that it is of importance to the entire international community that the natural and cultural heritage should be protected,

Considering the unique role of the city of Jerusalem in the history of humanity as a holy city for the three monotheistic religions that share the same philosophical, ethical and religious values, which are fundamental for more than 2,000 million people in all the continents of the world,

Considering that the entire city and its heritage of monuments bear living witness to this exceptional role,

Considering that it is the eternal vocation of Jerusalem to promote peace and understanding among men, in accordance with the message that was delivered there,

1. Recalls that it is for that reason that the city of Jerusalem has been recognized as of universal importance by being included in the World Heritage List;
2. Recalls that the Israeli military occupation and the present status of the city entail dangers for the safeguarding of its essential vocation;
3. Recalls and reaffirms the previous resolutions adopted by the General Conference, which seek to ensure the safeguarding of all the spiritual, cultural, historical and other values of the holy city;
4. Deplores the fact that assaults and attempted assaults have been perpetrated on the holy places of Islam, which constitutes a grave derogation from the ecumenical vocation of the city;

5. Deplores the fact that works carried out in the old holy city have imperilled important historical monuments, which embody the cultural identity of the indigenous population;
6. Recommends that all Member States combine their efforts to ensure the total and effective safeguarding of the occupied holy city and the preservation and restoration of the historical monuments of the city and its universal heritage belonging to all religions;
7. Draws the attention of the international community more particularly to the state of degradation of a large part of the Islamic cultural and religious heritage and urges Member States to support the efforts of the Waqf, owner of this heritage, by making voluntary contribution to the financing of safeguarding operations;
8. Thanks the Director-General for everything he has done in this context and requests him to assist by appropriate means in implementing this resolution, in accordance with the conclusions of Professor Lemaire's report set out in document 23 C/15;
9. Decides to include this question in the agenda of the twenty-fourth session of the General Conference, with a view to taking such decisions as may be required by the situation obtaining at that time.

ANNEX II

5.4 Culture and communication

5.4.1 Jerusalem and the implementation of 23 C/Resolution 11.3 (125 EX/15 and Add.1, and 125 EX/42)

The Executive Board,

1. Recalling the provisions of the Constitution of Unesco relating to the conservation and protection of and respect for the natural heritage and cultural property, especially property of outstanding universal value,
2. Recalling the Hague Convention and Protocol of 1954 concerning the protection of cultural property in the event of armed conflict,
3. Recalling that the conventions, recommendations and resolutions that have been adopted by the international community on behalf of the natural heritage and cultural property demonstrate the importance for humanity of safeguarding such property,
4. Considering that it is of importance to the entire international community that the natural and cultural heritage should be protected,
5. Considering the unique role of the city of Jerusalem in the history of humanity as a holy city for the three monotheistic religions that share the same philosophical, ethical and religious values, which are fundamental for more than 2,000 million people in all the continents of the world,
6. Considering that the historic city of Jerusalem constitutes a homogeneous, balanced and unique cultural property of outstanding universal value, and that accordingly the international community has deemed it to be one of the invaluable and irreplaceable properties of humanity as a whole, worthy of being included on the World Heritage List,
7. Considering that it is the eternal vocation of Jerusalem to promote peace and understanding among men, in accordance with the message that was delivered there,
8. Having examined the Director-General's report on this matter (125 EX/15 and Add.1),
9. Takes note of the report by Professor Lemaire (125 EX/15 Add.1), and in particular of the cessation of archaeological excavations in the holy city of Jerusalem;
10. Requests consequently that, in accordance with the provisions of the 1954 Hague Convention and the resolution of the General Conference adopted at its ninth session (New Delhi, 1956), no excavation should be resumed;

11. Recalls that the Israeli occupation of the city entails risks for the safeguarding of its essential vocation;
12. Recalls and reaffirms the previous decisions adopted by the Executive Board, which seek to ensure the safeguarding of all the spiritual, cultural, historical and other values of the holy city;
13. Deplores the fact that assaults and attempted assaults have been perpetrated on the holy places of Islam, which constitutes a grave derogation from the ecumenical vocation of the city, and requests, consequently, that the occupation authorities should reinforce security measures so as to prevent any further attempted assault;
14. Urges the Israeli occupation authorities to follow up immediately the recommendation of the Executive Board at its 120th session regarding the effects of the digging of a tunnel along the western wall of Haram al-Sharif (Professor Lemaire's reports of 19 March 1985 and 28 July 1986);
15. Thanks the Director-General for all that he has done to ensure the application of Unesco resolutions and decisions regarding the occupied city of Jerusalem;
16. Invites the Director-General to submit a synoptic report to it at its 127th session on the application of Unesco resolutions and decisions regarding the cultural heritage of Jerusalem;
17. Requests the Director-General to launch a solemn appeal to the international community to contribute to the financing of the works for safeguarding the Islamic cultural and religious heritage in order to support the efforts of the Waqf, the owner of this heritage;
18. Decides to include this question on the agenda of its 127th session with a view to taking such decisions as may be required by the situation obtaining at that time.

ANNEX III

5.4.1 Jerusalem and the implementation of 23 C/Resolution 11.3  
(127 EX/12 and Corr. and 127 EX/46)

The Executive Board,

1. Recalling the provisions of the Constitution of Unesco relating to the conservation and protection of and respect for the natural heritage and cultural property, especially property of outstanding universal value,
2. Recalling the Hague Convention and Protocol of 1954 concerning the protection of cultural property in the event of armed conflict,
3. Recalling the Geneva Convention (1949) concerning the protection of civilians in time of war, particularly those provisions that relate to Unesco's fields of competence,
4. Recalling the decisions of the General Assembly and the Security Council of the United Nations concerning Jerusalem,
5. Recalling the decision taken by the Executive Board at its 125th session inviting the Director-General to submit to it at its 127th session a synoptic report on the application of the resolutions and decisions regarding the cultural heritage of Jerusalem,
6. Having examined that report by the Director-General (127 EX/12),
7. Noting with grave concern the serious factors recounted in the report by Professor Lemaire (127 EX/12), including:
  - (a) delays in the implementation of Unesco resolutions and decisions concerning excavations,
  - (b) the damage to historic and cultural sites of Jerusalem caused by the construction of major complexes, such as housing districts and industrial zones,
  - (c) demolitions in the Maghribi quarter and of certain historic edifices,
  - (d) the permission granted by the occupying authorities to extremist individuals and groups to settle in the occupied Muslim quarter and establish yeshivoth there, which is seen by the Palestinian population as a provocation and is apt to give rise to disturbances,
  - (e) the taking of land by means of expropriation, which has struck a blow at the cultural heritage of the City,
  - (f) the application of a settlement policy that has brought about a profound geographical and demographic change in occupied Jerusalem, and is intended to be irreversible,

8. Reaffirming the unique role of the City of Jerusalem in the history of mankind and, consequently, the urgent need to take all appropriate measures to safeguard its cultural character, its homogeneity and its irreplaceable universal value,
9. Reaffirms the previous decisions and resolutions adopted by Unesco to safeguard all the spiritual, cultural, historical and other values of the City;
10. Deplores once again all the acts committed since the occupation of the Holy City, in particular the attempts to occupy the Haram-al-Sharif, the attack on the Dome of the Rock, the arson at the al-Aqsa Mosque, the regular assertion of the 'rights of Jews' over the Haram esplanade and the intention expressed by certain extremist religious groups of demolishing the Dome of the Rock;
11. Strongly deplores the carrying out of such serious acts as the digging of the tunnel along the west wall of the Haram-al-Sharif and the installation of yeshivoth in the Muslim quarter and holds the occupying authorities responsible for all their consequences;
12. Deplores the destruction and modifications suffered during the occupation by the monumental heritage and the traditional historical site of the City;
13. Thanks the Director-General for all the efforts he has made to ensure the implementation of Unesco's decisions and resolutions;
14. Urgently draws the attention of the international community once again to the deterioration of the Islamic cultural and religious heritage and invites Member States, foundations and individuals to support the efforts of the Waqf, the owner of this heritage;
15. Invites the Director-General:
  - (a) to continue, so long as Jerusalem remains occupied, to ensure the strict application of Unesco's decisions and resolutions relating to the safeguarding of the City's cultural heritage;
  - (b) to submit to the Executive Board at its 130th session a global report on the modifications undergone by the City of Jerusalem in Unesco's fields of competence as a result of the occupation;
16. Decides to place this question on the agenda of its 130th session, with a view to taking such decisions as may be required by the situation obtaining at the time of that session.



ANNEX IV

Hundred-and-twenty-fifth Session

125 EX/15  
PARIS, 17 July 1986  
Original: French

Item 5.4.1 of the provisional agenda

JERUSALEM AND THE IMPLEMENTATION OF 23 C/RESOLUTION 11.3

SUMMARY

In decision 5.4.1 adopted at its 121st session, the Executive Board invited the Director-General 'to keep the Executive Board informed of the evolution of the situation in the occupied Holy City' and decided 'to include this question on the agenda of the 125th session of the Executive Board with a view to taking such decisions as the new situation may require'. Furthermore, in resolution 11.3 adopted at its twenty-third session, the General Conference requested the Director-General 'to assist by appropriate means in implementing this resolution, in accordance with the conclusions of Professor Lemaire's report'. In this document the Director-General submits to the Executive Board the information at his disposal as at 30 June 1986 with regard to the preservation of the cultural heritage of Jerusalem.

## I. INTRODUCTION

1. At its 121st session the Executive Board examined the Director-General's report on 'Jerusalem and the implementation of 22 C/Resolution 11.8' (document 121 EX/11) and adopted decision 5.4.1, reproduced in Annex I, the operative part of which includes the following two paragraphs:

'Invites the Director-General to keep the Executive Board informed of the evolution of the situation in the occupied Holy City and to publicize all information about specific threats;

Decides to include this question on the agenda of the 125th session of the Executive Board with a view to taking such decisions as the new situation may require'.

2. In addition, the General Conference, after examining at its twenty-third session the Director-General's report on the measures he had taken to implement 22 C/Resolution 11.8 (document 23 C/15), adopted resolution 11.3, reproduced in Annex II. In the operative part of that resolution the General Conference:

- '1. Recalls that ... the city of Jerusalem has been recognized as of universal importance by being included in the World Heritage List;
2. Recalls that the Israeli military occupation and the present status of the city entail dangers for the safeguarding of its essential vocation;
3. Recalls and reaffirms the previous resolutions adopted by the General Conference, which seek to ensure the safeguarding of all the spiritual, cultural, historical and other values of the Holy City;
4. Deplores the fact that assaults and attempted assaults have been perpetrated on the holy places of Islam, which constitutes a grave derogation from the ecumenical vocation of the City;
5. Deplores the fact that works carried out in the old Holy City have imperilled important historical monuments, which embody the cultural identity of the indigenous population;
6. Recommends that all Member States combine their efforts to ensure the total and effective safeguarding of the occupied Holy City and the preservation and restoration of the historical monuments of the City and its universal heritage belonging to all religions;
7. Draws the attention of the international community more particularly to the state of degradation of a large part of the Islamic cultural and religious heritage and urges Member States to support the efforts of the Waqf, owner of this heritage, by making voluntary contribution to the financing of safeguarding operations;

8. Thanks the Director-General for everything he has done in this context and requests him to assist by appropriate means in implementing this resolution, in accordance with the conclusions of Professor Lemaire's report set out in document 23 C/15;
9. Decides to include this question in the agenda of the twenty-fourth session of the General Conference with a view to taking such decisions as may be required by the situation obtaining at that time.'

## II. COMMUNICATIONS RECEIVED BY THE DIRECTOR-GENERAL CONCERNING JERUSALEM

3. The Director-General received a letter dated 10 January 1986 under cover of which the Permanent Delegate of the Hashemite Kingdom of Jordan to Unesco transmitted to him the text of a telegram from the Ministry of Foreign Affairs of his country concerning an incident that occurred at the Al-Aqsa Mosque on 8 January 1986. The text of that letter and the enclosed telegram are reproduced below:

'Ref: Y/18/2/588

10 January 1986

Sir,

I enclose herewith the text of a telegram from the Jordanian Ministry of Foreign Affairs concerning the attempt made by a number of members of the Israeli Knesset to invade the Al-Aqsa Mosque on 8 January 1986. The Ministry has requested me to notify you of this assault, which is one of a series of repeated and deliberate assaults and reveals the true intention of the Jews in their machinations against the Al-Aqsa Mosque and the other holy places of Islam and Christianity in the Holy City. I hope that Unesco, represented by its governing bodies, will take the necessary steps to ensure that an end is put to these assaults, since the city of Al-Qods (Jerusalem), with its religious and historic monuments, is included in the World Heritage List.

Accept, Sir, the assurances of my highest consideration.

signed by the Ambassador  
Youssef Buran'

### Text of the telegram from the Jordanian Ministry of Foreign Affairs:

'Below is the information at present in our possession concerning the Zionist attempts to invade the Haram al-Sharif on 8 January 1986.

Some 20 members of the Israeli Knesset attempted to enter the holy place of the Al-Aqsa Mosque on Wednesday, 8 January 1986 when the mid-day prayer was in progress. Those members belong to the Knesset Commission of the Interior. They apparently came to the Haram al-Sharif with a view to taking possession of a place where the followers of the Jewish religion could pray inside the Al-Aqsa Mosque. As soon as they entered the Mosque, the faithful at prayer barred their way and drove them out. The assailants then called in the Israeli police who arrived on the scene in force, headed by the General in command of the southern sector and the Chief of the Al-Qods police. The police entered the Haram al-Sharif where they strutted about and acted provocatively, thereby arousing the anger of the Muslims at prayer, such behaviour constituting an intolerable threat

calculated to offend the feelings of believers and breaching the inviolability of this place of worship. The Israeli police assaulted the faithful and the civilian guards of the Mosque, who were horrified by the scandalous behaviour, first of the members of the Knesset, and then of the police. It should be pointed out that this is not the first time that the Al-Aqsa Mosque has been invaded and desecrated by Israeli extremists.

The Al-Qods and West Bank Islamic authorities, and all Muslims, have protested against this irresponsible behaviour on the part of Israeli members of parliament. Sheikh Saad-ad-Din has requested the withdrawal of the Israeli occupying forces that have since yesterday taken it upon themselves to close the door of the Al-Aqsa Mosque.'

4. Under cover of a letter dated 22 January 1986, the Permanent Delegate of the Hashemite Kingdom of Jordan to Unesco communicated to the Director-General the text of a telegram from the Ministry of Foreign Affairs of his country concerning an incident that occurred on 19 January 1986 within the precincts of the Haram al-Sharif. The texts of that letter and of the telegram concerning the incident are reproduced below:

'Ref: Y/18/2/602

22 January 1986

Sir,

Further to my letter of 10 January 1986, reference Y/18/2/588, I enclose herewith the texts of the two telegrams<sup>1</sup> from the Jordanian Ministry of Foreign Affairs concerning the assaults perpetrated by Jewish religious groups against the holy places of Islam in the occupied Arab territories of Palestine. The first assault took place on 17 January and the second on 19 January 1986.

I hope that Unesco will take the necessary steps to put an end to these assaults, and will officially bring the texts of these telegrams to the notice of its Member States with a view to their assuming the obligations incumbent upon them to protect and safeguard the holy places of Islam.

Accept, Sir, the assurances of my highest consideration.

signed by the Ambassador  
Permanent Delegate  
Youssef Buran'

Text of the telegram from the Jordanian Ministry of Foreign Affairs

'Ref: MK/4/8/45, date: 20 January 1986

To H.E. the Ambassador, Permanent Delegate to Unesco

Further to my telegram of 18 January 1986, I send you the present telegram concerning the continuation of the Israeli assaults upon the Haram al-Sharif, with the request that you bring this telegram to the notice of the Director-General of Unesco.

1. One of the telegrams concerned an incident at Al-Khalil (Hebron). Only the text of the telegram concerning Jerusalem is reproduced in this document.

As part of the series of assaults perpetrated against the Haram al-Sharif by a group of Jewish terrorists, with the full knowledge and encouragement of the Israeli authorities, just before noon on Sunday, 19 January 1986 a group of terrorists belonging to the 'Kach' gang directed by Rabbi Meir Kahane attempted to invade the Haram al-Sharif. This group, which comprises a number of Rabbis, organized a provocative racist demonstration during which the demonstrators screamed hysterical threats to kill or drive out the Arabs and to submit the Al-Aqsa Mosque to Jewish domination. The Arab citizens barred the aggressors' way and prevented them from attaining their ends. The individuals belonging to the gang then gathered before the Gate of the Maghribis under the protection of the occupying forces, who as was to be expected performed their role by arresting a number of Arab citizens in the Holy City.

These attempts to penetrate into the Al-Aqsa Mosque in order to engage in worship there, along with the many others preceding them from 1967 onwards; the unequivocal statements made by the Israeli authorities, particularly those by Peres to the effect that the whole of Palestine, including the Abrahamic Haram al-Sharif, is part of the land of Israel; and the invasion of the Haram al-Sharif by the members of the Knesset Commission of the Interior, together with Sharon's attempt the following day to enter the precincts of the Haram - all this provides confirmation of Israel's designs on the holy places of Islam.

The Jordanian Minister of Foreign Affairs'

5. The Director-General received a letter dated 28 January 1986 under cover of which the Permanent Delegate of the Hashemite Kingdom of Jordan to Unesco transmitted to him the text of a note from the Ministry of the Waqf, Religious Affairs and Holy Places concerning the Mamulla cemetery in Jerusalem. The texts of that letter and of the note in question are reproduced below:

'Ref: Y/18/2/15

28 January 1986

Sir,

I enclose herewith the text of a note from the Jordanian Ministry of the Waqf, Religious Affairs and Holy Places concerning the Mamulla (Ma'manullah) cemetery in Al-Qods (Jerusalem). The cemetery is subject to Israeli attacks which have resulted in the destruction of the tombs of the Companions of the Prophet and those of the Muslim scholars, jurists and martyrs whose immortal works have been so many milestones in the history of Al-Qods.

His Excellency the Jordanian Minister of Foreign Affairs has requested me to communicate the text of this note to Unesco so that it may take urgent action with a view to putting an end to this aggression perpetrated against the country and its Islamic heritage, bearing in mind the fact that Al-Qods is included among the historic cities on the List of the World Heritage in Danger.

Accept, Sir, the assurances of my highest consideration.

The Ambassador  
Permanent Delegate to Unesco  
Youssef Buran'

'Note concerning the Ma'manullah cemetery prepared by the Directorate of the Al-Aqsa Mosque

Historical background

The cemetery lies outside the walls of Al-Qods (Jerusalem), about 1.5 km from the Al-Khalil Gate. It is one of the most renowned cemeteries in the history of Bayt Al-Qods. It extends over an area of approximately 368 dunams (90 acres), and as it has witnessed the passing of various historical periods, it is closely associated with the history of Islam in the city of Al-Qods. A large number of the Companions of the Prophet and of martyrs from the date of the Muslim conquest onwards, who lived during the reign of the inspired Caliphs, are buried there, as are some 70,000 Muslim martyrs massacred by the Crusaders who occupied Al-Qods in 1099/492, together with the soldiers of Saladin Al-Ayyubi, who recaptured the city from the Crusaders in 1187/583. Saladin had walls and an oratory built at the burial-place of the Muslims massacred by the Crusaders, a place known by the name of the cave of skulls. Down through the centuries that followed the reign of the Ayyubids, Muslims continued to attach importance to the Ma'manullah cemetery, as evidenced by the building of zaouias (religious institutions) and koubas (sanctuaries) in this place and the desire expressed by many to be buried there.

The Ma'manullah cemetery is known by a variety of names, for each of which an interpretation has been attempted by historians and researchers. Some of them claim that "Mamulla" derives from "Ma' (water) Mulla", the name of the locality in ancient times.

Others think that the name "Mamulla" comes from the expression "Ma'Milou", Milou being the name of a formerly existing neighbourhood.

However, many Muslim specialists consider that the name "Mamullah" is a contraction of "Ma'manullah", the resting-place of the pure and the just. To be buried there is like being buried in heaven. Sheikh Abd-al-Ghani al-Nablousi, a great Muslim traveller of the seventeenth/eleventh century relates many stories concerning this name in his famous travel account entitled "Al-hadra al unsiyya fi ar-rihla al-qodsiyya", where he recounts that "its true name, so it is said, is Ma'manullah" (Bab Allah), but it is called "Zeytoun Al-Mulla"; the Jews call it "Beyt Milou" and the Christians "Babila". The most widespread name is "Mamulla", and this also appears to be the best known and most widely used name since the earliest times.

Whatever name is given to it, the "Ma'manullah" cemetery is considered to be one of the most famous Islamic sites outside the walls of Al-Qods. It contains many archaeological remains of Islam, for instance the "Zaouia kalandariyya", dating from the fourteenth/eighth century, where many Sufi ascetics are buried, such as Sheikh Ibrahim Al-Kalandari, who have his name to the zaouia. It also contains the "Basin of the Bustamiyya" where Sufis belonging to the tariqa (brotherhood) of the Bustamiyya were buried, also in the fourteenth/eighth century.

Ma'manullah also contains a large basin known as "Birka Mamilla", which Saladin Al-Ayyubi assigned as a waqf to the Khanqah As-Salahiyya in Al-Qods in 1187/583.

Likewise to be found in this cemetery is the mausoleum "Al-Kabkabiya", the burial-place of the Emir Aladin Ayd Ghada Ben Absallah Al Kabkabi, who died in the year 668 of the Hegira. A square edifice, it is built in stone and covered with a low cupola.

We have also found in this cemetery a large number of tombstones bearing inscriptions in Neskhi, which provide information about the name and date of death of the deceased, with the result that we possess a long list of names of scholars, princes and martyrs who are buried there. Muslims continued to bury their dead there throughout the different periods following the date of the Islamic conquest.

The Ma'manullah cemetery is at present under threat, and the seriousness of the threat is recognized by everyone. The Ministry of Religious Affairs has issued a decree providing for the demolition of these tombs and the construction in their place of garages intended for the use of the municipality. A part of the cemetery has been designated for the building of underground garages, to a depth of 50 m or more. Trees planted some ten years ago have been uprooted, graves are being dug out so that the trees can be put there, and the bones of the dead and the martyrs lie strewn about the ground pending their removal to some unknown destination. According to available information, work has begun on demolishing the old houses and buildings of Ma'manullah (Mamulla) so that a shopping centre can be built in their place. New roads have been laid out, linking the Al-Khalil Gate and the Jaffa road. This plan is being executed under the direction of the Israeli Ministry of Housing, working in collaboration with the municipality of Al-Qods. The ministry is looking for foreign investors, particularly American ones, to finance the project. Bulldozers have been used to open up vast areas in the north-west part of the cemetery. Prefabricated buildings have been put up for the use of the site supervisors. A town councillor has announced that the municipal authorities are intending to dig a large canal, purportedly to drain the rainwater, but in reality intended to serve a much larger purpose. We are therefore requesting additional assistance from the parties concerned to protect this age-old Muslim cemetery, ward off the dangers that threaten it and preserve it as part of the Islamic heritage of the city of Al-Qods.

Ministry of the Waqf  
Religious Affairs and Holy Places  
Directorate of the Al-Aqsa Mosque'

6. The texts of all the aforementioned communications were transmitted by the Secretariat to the Deputy Permanent Delegate of Israel to Unesco under cover of a letter dated 10 March 1986 requesting the observations of his government.

7. In addition, the Director-General of the Arab Organization for Education, Culture and Science sent a letter to the Director-General concerning the Mamulla cemetery on 7 March 1986. The text of that communication, which was transmitted by the Secretariat to the Acting Permanent Delegate of Israel to Unesco under cover of a letter dated 2 May 1986 requesting the observations of his government, is reproduced below:

'7 March 1986

Dear Sir and Esteemed Friend,

In connection with the resolutions and recommendations of Unesco relating to the safeguarding of Al-Qods/Jerusalem, our common concern to do everything possible to implement appropriate preservation measures leads me to draw your attention to the danger which is today threatening a religious monument of the Holy City.

I am referring to an historical burial area, administered as an Islamic Waqf, situated not far from the Al-Khalil/Hebron Gate. A large number of eminent religious figures (Companions of the Prophet) and scholars (jurists and theologians) have been buried here for many centuries. It also contains important monuments of art and architecture, in particular the Zaouia Galandaria (eighth century A.H./fourteenth century A.D.), the great basin of Saladin (583 A.H./1187 A.D.) and the Tourba Kabkabia (seventh century A.H./thirteenth century).

The authorities having started more than a month ago on the earth-work, bulldozing and laying-out operations in a part of the area concerned, the threat is becoming more acute and is manifestly a serious one.

I should be grateful to you if, in accordance with your lofty mission, you would have an on-the-spot report drawn up as soon as possible and would arrange for such conservation measures as you deem possible.

I extend to you in advance my heartfelt thanks.

Accept, Sir, the assurances of my highest consideration and the expression of my unfailing friendship.

Mohieddine Saber  
Director-General of ALECSO'

8. The Director-General received from the Permanent Observer of the Palestine Liberation Organization a communication dated 17 April 1986 concerning an incident that occurred in the Al-Aqsa Mosque on 3 April 1986. The text of that communication, which was transmitted on 21 May 1986 by the Secretariat to the Acting Permanent Delegate of Israel to Unesco requesting the observations of his government, is reproduced below:

'Paris, 17 April 1986

Sir,

During the night of 2 April 1986 a group of extremist Zionist settlers attempted to desecrate the Al-Aqsa Mosque in Jerusalem. They tried to wrench off the door to the Mosque, and, according to the Mosque guards, they were armed with explosives. The Israeli police did not intervene; the group was repulsed by the Mosque guards with the assistance of the local people.

This was the third attempt to desecrate the Mosque in recent times. Previously, settlers tried to get in through the entrance door, the key to which, confiscated by the occupying authorities, was in their



possession. They were prevented by the guards. Another group of settlers also tried to make their way into the Islamic sanctuary through a tunnel secretly dug by themselves. The tunnel, measuring 3 m long, led from a small room, confiscated by the occupying authorities, within the "Rebat al Kurd" enclosure, which is beside the Mosque, and, running along beneath the western wall of the Mosque, would have given access to the sanctuary. The tunnel was discovered by the Islamic Waqf authorities, who closed it.

I request you, Mr Director-General, to use your power to put an end to these dangerous attempts fraught with consequences for world peace, and to be so good as to inform the honourable members of the Executive Board of these three acts of aggression.

Accept, Sir, the assurances of my highest consideration.

Omar Masalha  
Permanent Observer  
Palestine Liberation Organization'

9. At the time of preparing this report, the Director-General had not received any observation from the Israeli authorities concerning the aforementioned communications.

### III. MISSION OF THE PERSONAL REPRESENTATIVE OF THE DIRECTOR-GENERAL

10. In pursuance of resolution 11.3, the Director-General informed the Permanent Delegate of Israel to Unesco in a letter dated 8 January 1986 of his intention to request Professor Raymond Lemaire to proceed to Jerusalem as his personal representative, and he proposed that this mission be carried out from 8 March 1986. The Israeli authorities having let it be known orally that they were not able to receive Professor Lemaire before the month of July 1986, the Director-General wrote to the Acting Permanent Delegate of Israel to Unesco on 28 February 1986 emphasizing the importance he attached to his personal representative being able to visit Jerusalem before the month of July. Not having received any reply to that letter, the Director-General wrote again to the Acting Permanent Delegate on 2 May 1986, proposing that Professor Lemaire visit Jerusalem either during the first fortnight of June 1986 or, if that date did not suit the Government of Israel, from 21 July 1986. In a letter dated 12 May 1986, the Acting Permanent Delegate of Israel to Unesco informed the Director-General that the Israeli authorities could receive Professor Lemaire from 21 July 1986.

11. The written report to be given by Professor Lemaire to the Director-General at the end of the mission will be submitted to the Executive Board in the form of an addendum to this document.

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12. In this document the Director-General brings to the knowledge of the Executive Board all the information at his disposal as at 30 June 1986. Deeply aware of the importance of the cultural heritage of Jerusalem, the Director-General will continue to keep this matter under his close attention, and to

do everything within his power to ensure that the resolutions of the General Conference and the decisions of the Executive Board are put into effect; he will spare no effort in the cause of the preservation of the City of Jerusalem, which is part of the heritage of all mankind.

Hundred-and-twenty-fifth Session

125 EX/15 Add.1  
PARIS, 21 August 1986  
Original: French

Item 5.4.1 of the provisional agenda

JERUSALEM AND THE IMPLEMENTATION OF 23 C/RESOLUTION 11.3

The report that Professor Lemaire submitted to the Director-General following the mission he carried out in Jerusalem from 20 to 27 July 1986 is reproduced in full in this addendum to document 125 EX/15.

REPORT BY PROFESSOR RAYMOND LEMAIRE,  
THE PERSONAL REPRESENTATIVE OF THE DIRECTOR-GENERAL,  
ON HIS MISSION TO JERUSALEM IN JULY 1986

1. Date of the mission: 20 to 27 July 1986.
2. Purpose of the mission: to examine Jerusalem's heritage of monuments in connection, among other things, with the complaints submitted to the Director-General by the Government of Jordan.
3. Persons met:
  - 3.1 On the Israeli side:

Mr T. Kollek, Mayor of Jerusalem;

Mr Gabai, Director-General of the Ministry of Justice;

Mr Bar Stella, Deputy Attorney-General;

Mr Ovnat, Deputy Mayor of Jerusalem;

Mr M. Memamed;

Mr U. Manor, Deputy Director-General of the Human Rights Department of the Ministry of Foreign Affairs;

Mrs Y. Vered, Advisor for Jerusalem to the Minister of Foreign Affairs;

Mr A. Eytan, Director of the Department of Antiquities of the Ministry of Culture;

Mr A. Biran, Honorary Director of the Department of Antiquities, Member of the National Commission for Unesco;

Mr A. Avigad, Professor at the Hebrew University;

Mr Y. Shiloh, Professor at the Hebrew University;

Mr D. Bahat, Conservator of the Monumental Heritage of Jerusalem, Department of Antiquities;

Mr Y. Yaacovy, Chairman of East Jerusalem Development Ltd.;

Mr N. Kidron, Engineering Adviser to the Ministry of Religious Affairs;

Mr P. Bugod, architect.
  - 3.2 On the Arab side:

The new, recently appointed, Director of the Waqf in Jerusalem;

Mr I. Awad, resident architect of the al-Aqsa Mosque and the Haram al-Sharif Restoration Committee;

Mr Y. Natshe, Director of the Department of Islamic Archaeology.

4. The excavations

To my knowledge no new excavation site has been opened since my last visit. Moreover, Mr Eytan, Director of the Department of Antiquities, informed me that no excavation was planned in the occupied area of the city. Once again, then, it is to be reported that all archaeological excavations have been halted, apart from incidental operations justified on the grounds of saving or safeguarding remains uncovered in the course of infrastructure works or building in the area at issue.

With regard to the previously excavated areas, the situation is as follows:

4.1 The excavations along the south wall of the Haram al-Sharif (directed by Professor Mazar): all the questionable archaeological reconstitution work begun in 1982 (see my report of 6 May 1983) has been halted. Consolidation of the uncovered archaeological remains is complete, as are the arrangements enabling the site to be visited.

4.2 The excavations along the west wall, between the south-west corner and the Maghrib Gate: no change. The area suffers from a lack of maintenance already noted in my report of 19 March 1985, which, if unremedied, could place in jeopardy the Umayyad, Herodian, royal and prehistoric remains brought to light.

4.3 Excavation of the 'Jewish Quarter' (directed by Professor Avigad). The most interesting discoveries arising from these excavations have been preserved in the substructures of the new buildings erected on the site of the war ruins of 1948. I noted in my report of 19 October 1983 the reconstruction work carried out on the 'burnt-out house'. A second very extensive area, below the Yeshiva Porat Yosef, where remains of monuments of the Herodian city destroyed in the year 70 were found, will be open to the public shortly. These two projects are exemplary both as regards the scientific conservation method employed and the educational value of their presentation.

4.4 The excavations on the Ophel hill (City of David), directed by Professor Y. Shiloh, have been completely halted and the consolidation of the remains already uncovered by archaeologists such as K. Kenyon (1967-1968), and before her R. Macalister and J. Crowfoot, has been completed, at least as regards the northern area (Jebusite Wall). Easy access to the excavations and a clear archaeological presentation have been provided. The local vegetation, shrubs and trees planted on the site will, when fully grown, lessen the visual impact of the reinforcements introduced to counter the danger of landslips. It will be recalled that these excavations - which in fact involved cleaning up old excavations and the enlargement of previous excavations mainly in areas of unstable archaeological fill - were ordered by the municipality following fatal accidents caused by landslips after heavy rain.

The same site includes the famous 'Warrenshaft', i.e. the tunnel dug through the rock, probably starting from a cave, to enable the inhabitants of the city to draw water safely from the Gihon fountain, which is also the source from which the large underground conduit dug by Hezekiah supplies the pool of Siloam. The tunnel discovered by Warren at the end of the nineteenth century had become partially blocked by rubble over the course of time; it has been cleaned up and opened to the public. All the work on the Ophel site has been carried out in compliance with current scientific standards and methods.

## 5. The 'tunnel'

I traversed the whole length of the 'tunnel' dug beneath the Arab quarters along the west wall of the Haram al-Sharif, extending from the entrance under the al-Madrassa al-Tankiziyya to its northern extremity beyond Bab al-Ghawanina. No new excavation or enlargement has been undertaken since my visit in March 1985. Nor was there any trace - at this level - of any digging or other type of work in the wall separating the inhabited quarter from the holy precinct.

Work is however currently being completed on removing the rubble from the cruciform room dating from the time of the Crusades situated under the Bab al-Silsuha street, which probably served as a substructure to Saint Giles Church (twelfth century), which stood on this site. The clearing of this huge underground room dates from the beginning of the operations in this area (around 1969), but some 1.5 metres of rubble still covered the original floor, which is now being cleaned.

I drew the attention of the relevant authorities to the need to take protective measures against the rust that is starting to affect the metal frames installed to support the northern part of the tunnel, to which there is no access, so that the air is very confined and damp. The weakening of this structure could in the long term cause subsidence and cracks in the buildings situated above.

Since Mr Hussein was away, I was not able to ask him about any new damage caused to the buildings belonging to the Waqf situated in the area affected by the tunnel. No fresh complaint has been lodged in this connection. According to Mr I. Awad, the architect of the Haram al-Sharif, no new signs of instability have been reported in the buildings adjacent to the Wall. I myself saw no such signs in either the Ribat Kurd or the al-Madrassa al-Manjakiyya, the two buildings which were most affected previously.

## 6. Work on providing amenities and public areas is continuing in the old city.

6.1 The work is mainly located in the Arab and Christian quarters. It is being carried out according to the same standards and using the same materials as previously, i.e. slabs of natural local stone as a paving over new substructures that include sewers, water conduits and electricity, telephone and television cables. In addition the shutters of the shops, and in the unvaulted streets the small sloping roofs that protect the shop windows, have generally been renovated on the basis of a simple and good quality design. Work is currently in progress on the upper part of David Street near the Jaffa Gate.

6.2 The improvements to the outer and inner squares near the Damascus Gate have been completed, as has the archaeological presentation of the gate itself, with its striking mixture of Roman and Mameluke constructions. Work on clearing the gate used today, a masterpiece created by the military architects of Sultan Suleyman, is practically finished. The result of these operations has undoubtedly been to enhance and embellish both the site and the monument.

## 7. Birkat Israel

I noted in my previous report that the talks between the municipality and the Waqf authorities had resulted in a plan for the cleaning up and improvement of this site satisfactory to both parties. This plan is currently being implemented.

8. The conservation and restoration work on the Islamic monuments is continuing actively in the old city despite the limited financial resources available.

8.1 The restoration of the al-Aqsa Mosque is nearing completion. The cupola, re-covered around 1950 with silver-coloured aluminium, which was damaged in the 1969 fire and was inconsonant with the spirit and tradition of Islamic architecture, has been given a new lead covering similar to that which existed previously, using the lead - melted down and laminated - from the original roof covering and from that of the Dome of the Rock. The interior decoration of the cupola dating from the tenth century has been completely uncovered and restored. The mosaics are in the process of being cleaned and restored by Arab craftsmen trained at the Ravenna School of Mosaics. The marble inlay work destroyed or damaged during the fire is in the process of being restored. Next year it is planned to replace the aluminium strips covering the naves with lead sheeting. All this work has been most skilfully carried out under the direction of the architect, Mr I. Awad, and has received the Aga Khan Award for 1986, the highest international honour bestowed for the construction or restoration of Islamic monuments.

8.2 On the Haram al-Sharif, the same team has undertaken restoration work on the small Mameluke temple of Qait Bay (fifteenth century). The stones of this elegant building were fixed together with iron clamps, rust from which had caused many stones to split. The building had to be partly dismantled and the damaged stones reassembled. This has been most successfully carried out.

8.3 Steps have also been taken to clean the famous Stables of Solomon, a huge underground hall consisting of 17 parallel vaults of differing lengths, with barrel vaulting and supported by impressive rows of columns. Two of the three south doors of the old Temple opened on to this huge substructure (the Triple Gate and the Single Gate). The present construction probably dates from the time of the Knights of Templar, whose monastery was situated above it. These halls had been taken over by pigeons, and enormous quantities of droppings had accumulated on the paving stones. The Stables will in future be open to visitors to the Haram.

8.4 I described in my 1982, 1983, 1984 and 1985 reports the restoration work carried out on the Islamic monuments of the old city. There are a great many of these monuments, which are in many cases of very great architectural quality or historical significance but are also for the most part in a very alarming state of conservation. The Department of Islamic Antiquities of the Waqf, directed by Y. Natshe, has carried out this work in very difficult conditions given the impossibility of clearing these overcrowded buildings of their inhabitants and the lack of any scientific diagnosis of the causes of the chemical and physical deterioration of the construction materials. The work is being carried out by a small team of outstanding craftsmen, trained on the job, who have gradually acquired a sound technique for the structural consolidation of buildings and the replacement of materials damaged beyond repair. The following monuments have been restored so far:

al-Madrassa al-Kilaniyya;

al-Madrassa al-Muzhariyya;

al-Madrassa al-Louzhiriyya;

the Tomb of Turkan Katum;

Ribat Kurd;

Ribat Beran Jamish.

Work is in progress on:

al-Madras al-Turkmaniyya;

al-Madrassa al-Sarriyya;

Khan-el-Sultan Market.

All the work is being carried out very carefully, following detailed drawings of the monuments and an in-depth archaeological study. The restoration involved is difficult and requires great skill on the part of those undertaking it. The results are for the most part satisfactory, although in some cases it is open to doubt whether there has not been too much replacement of the old stonework, one of the aims of good restoration being to preserve as many original stones as possible. It is obviously difficult to judge properly after the event. It is also paradoxically open to doubt whether some of the stones left in place will resist the concentrated physical and chemical constraints to which they will certainly be subject, now that the surrounding stonework has been substantially renewed.

We touch here upon one of the weak points in the preparation of the restoration work - the failure to undertake a thorough diagnosis of the state of the masonry and stones and to identify the precise causes of their deterioration. There is no one on the spot in a position to make such a diagnosis, which requires the use of suitable equipment, in particular to study dampness and the origin of salt migrations in the masonry and in the different kinds of stone used.

It should also be noted that the slender financial resources available and local circumstances (all the buildings are very densely inhabited) prevent operations from being conducted in a systematic and scientific way. It should be borne in mind that in the absence of any systematic rehabilitation of the buildings in question, the future of the restorations carried out is likely to be precarious.

9. The governmental complaints received by the Director-General between my visits in March 1985 and July 1986 are few in number. They come from the Government of the Hashemite Kingdom of Jordan, and are dated 10, 22 and 28 January 1986. Those of 10 and 22 January concern 'attacks ... on the holy places of Islam'. The letter of 28 January concerns the 'destruction of tombs' in the Mamulla cemetery. A letter was also received from the permanent observer of the PLO to Unesco reporting an 'attempt to profane' the al-Aqsa Mosque. I examined these four problems in situ, and my conclusions are as follows:

9.1 On 8 January 1986, the Chairman and members of the Home Affairs Committee of the Israeli Parliament (Knesset) visited Haram al-Sharif. A prior request had been submitted to the Waqf authorities, who had given their agreement and had settled the detailed arrangements for the visit, including its form and the rules to be observed, with the Israeli authorities. Incidents occurred during the visit. Very different accounts are given by the parties



concerned of their origin and cause. The Israeli police intervened on the site of the Haram following the incidents, the nature and scale of which is difficult to assess retrospectively.

The letter from the Jordanian Government speaks of possible intentions by Israeli parliamentarians to 'seize control of a place where the adepts of the Jewish religion could pray within the al-Aqsa Mosque'. In order to clarify this sensitive question, I asked the Israeli authorities, in this case the Director-General of the Ministry of Justice, Mr Gabai, and the Deputy Attorney-General, Mr Bar Stella, who are responsible for monitoring the application of the laws on the protection of holy places, if the action by the Chairman of the Home Affairs Committee of the Knesset signified a change in the policy of the Israeli Government with regard to Islamic holy places in general and the Haram al-Sharif in particular. Their reply was categorical: there is no change in the Israeli policy in this area, which is governed by the Protection of Holy Places Law No. 5727, adopted on 27 June 1967. This law provides total protection for holy places and gives the authorities concerned very great autonomy as regards management. Moreover, to avoid incidents between those of the Islamic and Jewish faith on what one side calls Haram al-Sharif and the other the Temple Mount, the government adopted in 1967 a policy decision which prevents Jews from praying in this holy place. This government measure has been reaffirmed and is supported and applied by the Supreme Court of Israel.

These two personalities told us that it is within this context that one should place the incidents attendant on the visit of the Chairman and the members of the Knesset, which should be regarded as a 'private visit' by a group of individuals.

9.2 The second incident concerns an attempt on Sunday 19 January to enter the Haram by a group belonging to the Kach movement led by the Rabbi Meir Kahane. This religious group contests the validity of the government decision banning Jews from praying on the Temple Mount. In recent years they have made other similar attempts, which failed, in the same way as this one, at the gates of the precinct. These attempts are clearly condemned by the Israeli authorities, and the Israeli guards posted at the gates of the Haram have received instructions to forbid such entry to the site and, if necessary, to prevent it.

9.3 The permanent observer of the PLO reports a third incident - an attempt to enter the precinct by digging a hole in the wall at the Ribat Kurd. According to mutually corroborative testimony of Arab and Israeli witnesses, a fanatical group entered a recess situated at the back of the inner courtyard of the Ribat Kurd and set about trying to dig an opening in the wall. At this spot, the wall is made up of large slabs of stone dating from the Herodian era and is several metres thick. They were surprised at the start of the operation by the Israeli police, who arrested them and closed the gate with a large padlock, the key of which is in their possession. In addition, the iron door was welded to its frame so as to prevent entry into the recess. I was therefore not able to inspect it.

9.4 The Mamulla cemetery is in the western part of Jerusalem, which has been governed by the Israeli authorities since 1948. It is consequently beyond the scope of the mission of the Director-General's representative, as defined in 1971. A visit to the site and talks with the Israeli officials involved prompt the following observations. The cemetery which surrounds the Mamilla basin (Birka Mamilla), one of the many ancient reservoirs in the Arab city, is in

fact a poorly maintained park, although situated in the centre of the urban area. It contains scattered tombs from various eras, some of them possibly dating from the Crusades, and a larger mausoleum from Mameluke times, the tomb of the Emir Al-Kabkabi. The door of the mausoleum, which is a fine piece of architecture, has been walled up by the Israeli authorities.

To the north of the cemetery, the municipality has excavated a very large area in order to accommodate an underground car park. According to the Waqf officials, part of this car park will encroach on the cemetery. In so far as was possible, I examined the walls of the excavation, and found no trace of bones. Nor did I find any traces in the piled-up earth which had been removed from the excavation. However, during an inspection conducted in the presence of Mr Bahat, the archaeologist of the city of Jerusalem, Mr Natshe, the official from the Department of Antiquities of the Waqf, discovered about ten human bones which he pointed out to me. It is therefore likely that the excavation has encroached slightly upon the northern corner of the cemetery. It should also be noted that a project involving the laying of a drainage pipe across the cemetery was abandoned by the municipality at the request of the Waqf.

With regard to the future of the cemetery, it was confirmed to me that no project exists for the deconsecration of the site and that, on the contrary, the site and its tombs are to be safeguarded. The site is due to be improved in the near future. The municipality wishes to carry out the conservation and restoration of the tombs and the mausoleum in full agreement with the Waqf authorities.

Professor R.M. Lemaire  
28 July 1986

ANNEX I

121 EX/Decision 5.4.1

**5.4**      Culture

**5.4.1**    Jerusalem and the implementation of 22 C/Resolution 11.8  
(120 EX/14, 121 EX/11 and 121 EX/53, Part I)

The Executive Board,

1. Recalling the provisions of the Constitution of Unesco relating to the conservation and protection of and respect for the natural heritage and cultural property, especially property of outstanding universal value,
2. Recalling The Hague Convention of 1954 and the Recommendation on International Principles Applicable to Archaeological Excavations adopted on 5 December 1956 by the General Conference at its ninth session, in particular paragraph 32, which states: 'In the event of armed conflict, any Member State occupying the territory of another State should refrain from carrying out archaeological excavations in the occupied territory',
3. Recalling that existing international conventions, recommendations and resolutions on behalf of the natural heritage and cultural property demonstrate the importance for humanity of safeguarding such property, to whatever people it may belong,
4. Considering that it is of importance to the entire international community that the natural and cultural heritage should be protected,
5. Considering that the historic site of Jerusalem constitutes a homogeneous, balanced and unique cultural property of outstanding universal value, and that accordingly the international community has deemed it to be one of the invaluable and irreplaceable properties of humanity as a whole, worthy of being included on the World Heritage List,
6. Recalling the decision of the World Heritage Committee to include the 'Old City of Jerusalem and its walls' on the List of World Heritage in Danger, with a view to preserving it from the serious and specific dangers threatening it, in particular the increasingly rapid deterioration of monuments, the appalling disfigurement of the environment, the destruction resulting from changes in the use of monuments or the ownership of land and the distortion of the cultural authenticity of properties,
7. Having examined the Director-General's report contained in documents 120 EX/14 and 121 EX/11 and noted the results achieved by the mission of Professor Lemaire, personal representative of the Director-General,
8. Nevertheless deplores the fact that those results do not entirely measure up to the expectations of the international community, which has constantly opposed all violations of The Hague Convention of 1954;
9. Reaffirms the previous resolutions of the General Conference and decisions of the Executive Board pertaining to the protection of the cultural properties of Jerusalem;
10. Urges Member States of Unesco to continue to seek, by such means as they may deem appropriate, to safeguard the cultural and natural heritage of Jerusalem and to preserve its homogeneity, its unique nature and its authenticity;
11. Requests the World Heritage Committee to continue its activities in connection with the inclusion of the Holy City on the List of World Heritage in Danger, with a view to taking appropriate follow-up action;
12. Appeals to the international community to help by means of voluntary contributions to safeguard the cultural heritage of Jerusalem;

13. Requests, inter alia, that action be taken without delay by the Israeli occupying authorities to give effect to the recommendation of the Executive Board at its 120th session calling for detailed information, prepared by an expert approved by both parties, regarding:

the effects of the digging of a tunnel along the western wall of Haram-al-Sharif;

the study concerning the stability of Al-Madrassa Al-Manjakiyya;

and regrets that this has not so far been done;

14. Warmly thanks the Director-General for his continuing efforts to maintain a Unesco presence in the occupied Holy City and to ensure the monitoring of the condition of endangered cultural properties;
15. Invites the Director-General to keep the Executive Board informed of the evolution of the situation in the occupied Holy City and to publicize all information about specific threats;
16. Decides to include this question on the agenda of the 125th session of the Executive Board with a view to taking such decisions as the new situation may require.

ANNEX V

Hundred and twenty-seventh Session

127 EX/12 Rev.  
PARIS, 15 October 1987  
Original: French

Item 5.4.1 of the provisional agenda

JERUSALEM AND THE IMPLEMENTATION OF 23 C/RESOLUTION 11.3

Report by the Director-General

SUMMARY

In decision 5.4.1 adopted at its 125th session, the Executive Board invited the Director-General 'to submit a synoptic report to it at its 127th session on the application of Unesco resolutions and decisions regarding the cultural heritage of Jerusalem' and decided 'to include this question on the agenda of its 127th session with a view to taking such decisions as may be required by the situation obtaining at that time'. In this document the Director-General submits to the Executive Board the information at his disposal as at 10 July 1987 with regard to the preservation of the cultural heritage of Jerusalem, and, more especially, the synoptic report requested by the Executive Board.

## I. INTRODUCTION

1. At its 125th session, the Executive Board examined the Director-General's report on 'Jerusalem and the implementation of 23 C/Resolution 11.3' (document 125 EX/15) and adopted decision 5.4,1, the text of which is reproduced in Annex I. The operative part of this decision includes the following three paragraphs:

'Invites the Director-General to submit a synoptic report to it at its 127th session on the application of Unesco resolutions and decisions regarding the cultural heritage of Jerusalem;

Requests the Director-General to launch a solemn appeal to the international community to contribute to the financing of the works for safeguarding the Islamic cultural and religious heritage in order to support the efforts of the Waqf, the owner of this heritage;

Decides to include this question on the agenda of its 127th session with a view to taking such decisions as may be required by the situation obtaining at that time.'

2. The Executive Board will recall that the General Conference, after examining at its twenty-third Session, the Director-General's report on the measures he had taken to implement 22 C/Resolution 11.8 (document 23 C/15), adopted resolution 11.3, which is reproduced in Annex II. In that resolution, the General Conference:

- '1. Recalls that ... the city of Jerusalem has been recognized as of universal importance by being included in the World Heritage List;
2. Recalls that the Israeli military occupation and the present status of the city entail dangers for the safeguarding of its essential vocation;
3. Recalls and reaffirms the previous resolutions adopted by the General Conference, which seek to ensure the safeguarding of all the spiritual, cultural, historical and other values of the Holy City;
4. Deplores the fact that assaults and attempted assaults have been perpetrated on the holy places of Islam, which constitutes a grave derogation from the ecumenical vocation of the City;
5. Deplores the fact that works carried out in the old Holy City have imperilled important historical monuments, which embody the cultural identity of the indigenous population;
6. Recommends that all Member States combine their efforts to ensure the total and effective safeguarding of the occupied Holy City and the preservation and restoration of the historical monuments of the City and its universal heritage belonging to all religions;
7. Draws the attention of the international community more particularly to the state of degradation of a large part of the Islamic cultural and religious heritage and urges Member States to support the efforts

of the Waqf, owner of this heritage, by making voluntary contribution to the financing of safeguarding operations;

8. Thanks the Director-General for everything he has done in this context and requests him to assist by appropriate means in implementing this resolution, in accordance with the conclusions of Professor Lemaire's report set out in document 23 C/15;
9. Decides to include this question in the agenda of the twenty-fourth Session of the General Conference with a view to taking such decisions as may be required by the situation obtaining at that time.'

## II. COMMUNICATIONS RECEIVED BY THE DIRECTOR-GENERAL CONCERNING JERUSALEM

3. The Director-General received a letter dated 23 September 1986 from the Permanent Observer of the Palestine Liberation Organization concerning the Nabi-Daoud Mosque in Jerusalem. The text of this letter, which the Director-General transmitted to the Permanent Delegate of Israel to Unesco on 7 October 1986 with a request for his Government's comments, is reproduced below:

'Paris, 23 September 1986

Sir,

The Israeli occupation authorities recently requisitioned and desecrated the Nabi-Daoud Mosque in occupied Jerusalem, turning it into a synagogue.

They removed the carpets, the mihrab, the verses of the Koran and the green curtain covering the tomb of Nabi-Daoud and replaced them with a navy-blue curtain stamped with stars of David.

They also requisitioned the houses around the Mosque, and prevented Muslims from burying their dead in the nearby cemetery, which has been turned into a rubbish dump.

This further violation of the Hague Convention is part of Israel's policy aimed at the "Israelization" of the occupied Holy City of Jerusalem.

I rely on you to take immediate action, and ask you to accept, Sir, the assurances of my highest consideration.

(Sgd) Omar Massalha  
Permanent Observer  
Palestine Liberation Organization'

4. Furthermore, the Director-General received a communication dated 5 November 1986 from the Permanent Observer of the Palestine Liberation Organization concerning work being carried out in Muslim cemeteries in Jerusalem. The text of the communication, which was transmitted by the Secretariat to the Permanent Delegate of Israel to Unesco on 5 December 1986, is reproduced below:

'Paris, 5 November 1986

Sir,

Contrary to what is asserted by Professor Lemaire in his report of 28 July 1986 - ("It should also be noted that a project involving the laying of a drainage pipe across the cemetery was abandoned by the municipality at the request of the Waqf. With regard to the future of the cemetery, it was confirmed to me that no projects exists for the deconsecration of the site and that, on the contrary, the site and its tombs are to be safeguarded. The site is due to be improved in the near future. The municipality wishes to carry out the conservation and restoration of the tombs and the mausoleum in full agreement with the Waqf authorities" (125 EX/15 Add. 1)) - the Israeli authorities are again desecrating the Mamulla cemetery in Jerusalem and that of Al Aissawiya, located in the occupied Holy City.

For the past few days, bulldozers belonging to the municipality of Jerusalem have been undertaking systematic drilling work in the Mamulla cemetery and a delegation of the Islamic Waqf has seen this serious act of desecration for itself - bones and skeletons thrown into the alleys around the cemeteries with a complete lack of respect for the dead.

I vigorously condemn this atrocious crime committed by the Israeli authorities and ask you to take immediate action to put an end to these heinous acts of desecration.

With my thanks in advance, please accept, Sir, the assurances of my highest consideration.

(Sgd) Omar Massalha  
Permanent Observer  
Palestine Liberation Organization'

5. At the time of preparing this report, the Director-General had not received any observations from the Israeli authorities concerning the aforementioned communications.

### III. SYNOPSIS REPORT ON THE APPLICATION OF UNESCO RESOLUTIONS AND DECISIONS REGARDING THE CULTURAL HERITAGE OF JERUSALEM

6. In pursuance of 125 EX/Decision 5.4.1 of the Executive Board, the Director-General instructed his personal representative, Mr. Raymond Lemaire, Honorary Professor at the University of Louvain, to visit Jerusalem from 20 to 24 April 1987. The synoptic report that follows was prepared by Professor Lemaire at the Director-General's request, and incorporates the results of his mission.

### SYNOPTIC REPORT ON DEVELOPMENTS IN THE SAFEGUARDING OF THE MONUMENTAL HERITAGE OF JERUSALEM FROM 1971 TO 1987

#### 1. Foreword

This report follows up two synoptic notes prepared on 18 November 1980 and 6 May 1983 respectively. It repeats the text and the facts described in them only to the extent that the situation has remained unchanged; any new events or developments are dealt with at length.



The purpose of the report is to provide a general picture of the state of the monumental heritage of the city of Jerusalem. Not only were monuments, sites and excavations which have been or are being carried out examined, but the general aspect of the Old City and its development were considered as well.

The author has sought to make a realistic and objective analysis of the situation with regard to the conservation of Jerusalem's monumental heritage, particularly in regard to the archaeological remains, buildings or parts of the city about which objections have been raised or which have been the subject of complaints lodged with the Director-General.

Examination of the problems has been deliberately confined to the technical and professional aspects. However, an outline of the general legal background has been provided so that the issues may be more clearly placed in their context. Technical and scientific assessments are based on knowledge or international standards that are generally accepted in the fields in question. Any qualitative assessments are based on the same standards.

## 2. The status of Jerusalem

So as to place the problems involved in the safeguarding of Jerusalem's monumental heritage in their proper perspective, it may be well to recall a number of basic facts concerning the status of Jerusalem as it emerges from the decisions of the United Nations. Until 1917 Jerusalem was a provincial city of the Ottoman Empire. After it was captured by General Allenby, it became the capital of Palestine, a territory under British Mandate, the Mandate having been granted by the League of Nations on 24 July 1922. In 1947, Great Britain placed its Mandate at the disposal of the United Nations which drew up a partition arrangement for Palestine setting up three distinct territories: one was for the constitution of an Arab State, the second for a Jewish State, while the third - Jerusalem - was to be placed under international jurisdiction (General Assembly Resolution 181, 29 November 1947). There thus arose, in the case of Jerusalem, the concept of the "Corpus Separatum", characterizing the legal status of the Holy City and underlying the political attitudes of many countries towards it.

The war that broke out even before the departure of the British forces created a de facto situation which was recognized by the truce that came into force on 11 June 1948. This, in fact, divided the territory of Palestine and the city of Jerusalem between the two belligerents along a north-south axis. The Old City, over which a fierce battle had been fought, came into Jordanian possession, while the new city, which had been developing since the nineteenth century on its western flank, was attached to the new State of Israel that had been founded on 14 May 1948.

The Israeli Parliament, the Knesset, voted on 13 December 1949 that it and the government should be transferred to Jerusalem, and on 23 January 1950 proclaimed the city the capital of the State. In addition, the Jordanian Government, which had taken preparatory measures as early as April 1949, decided on 24 April 1950 to unify Palestine, including Jerusalem, and Jordan. However, on 9 December 1949, the United Nations General Assembly had, in Resolution 303, confirmed Resolution 181 which advocated that the city in its entirety should be accorded the status of international territory.

Divided for over 20 years by a veritable iron curtain, whose only opening was the famous Mandelbaum Gate, the whole city was occupied by the Israeli army at the same time as the West Bank during the Six-Day War in June 1967. On 27 June, the Knesset voted a law the implementation of which effectively

resulted in the annexation of the eastern part of Jerusalem and a large surrounding area. It subsequently decided to make the entire city the capital of the State. On 22 November, the Security Council adopted Resolution 242 calling for the withdrawal of Israeli forces from all the occupied territories, including Jerusalem. This resolution is the cornerstone of all the resolutions and recommendations subsequently adopted on the subject of the city by the United Nations and Unesco.

### 3. The city of Jerusalem and its suburbs

The preservation of the traditional site of Jerusalem is a concern that has been frequently voiced during the past 20 years at the General Conference and the Executive Board.

As in the case of many cities, Jerusalem has been undergoing constant change since the end of the nineteenth century. This process has been speeded up to an extraordinary extent since the foundation of the State of Israel, and, more especially, since 1967.

Many buildings have been erected in the city in order to house the government services of the State of Israel. Tens of thousands of new flats have been built, and large numbers of factories constructed. The basis of this policy was the Knesset's unilateral decision to annex the whole of the territory of the present municipality of Jerusalem. A large number of the new buildings are situated to the west of the former border, but important facilities such as the new Hebrew University on Mount Scopus (where it was founded in 1925), the thousands of housing estates on French Hill and Ramat-Eskhol, the Jerusalem International Airport and large industrial zones, all of which were built after 1967, are situated in the occupied territories.

Although the building boom has declined considerably with the economic crisis, fairly important extensions have continued to be made during recent years, such as the completion of high-rise buildings which were being built in the Israeli part of Jerusalem and whose silhouette merges with that of the tower blocks, all of which date back to earlier years. They none the less add to the regrettable building density that forms the backdrop to the Old City, one of the most beautiful urban landscapes in the world.

As far as the built-up area as a whole is concerned, mention should be made of the continuing construction of vast areas of suburban housing southwest of Nabi-Samuel. The area concerned was earmarked for development as a 'Residential Urban Zone' in the Israeli master-plan for the city drawn up in 1968. It is situated east of the border of the State of Israel and, hence, lies in the occupied territories.

The same may be said of the satellite town of Maalé Adomin, which is about ten kilometres east of Jerusalem, and of the neighbouring industrial zone. This new development right out in the desert is close to the Jerusalem-Jericho road. According to municipal town-planning authorities over 1,000 housing units had been built there up to 1983. Maalé Adomin is one of the links in the vast pattern of new building development which, in or around the present municipal territory of Jerusalem, extends the urban fabric - already vast and relatively dense in Israeli territory - to the north, east and south of the Old City, in the occupied zone. Although the innumerable buildings erected since the Six-Day War have altered the aspect of the city considerably, the starting-point of these changes goes back much further. Demographic trends in the city as a whole are significant in this respect:

1922: 68,000 inhabitants  
1967: 267,000 inhabitants  
1980: 380,000 inhabitants  
approximately 450,000 at the present time.

Even before 1967, the rapid growth of the population and the development of tourism had called for the building of many new facilities which were not always properly integrated in the site or the morphology of the urban fabric. There are, for example, the large international hotels such as those built on the summit of the Mount of Olives and in the middle of the village of Siloé. These examples show that 'East Jerusalem' was beginning to suffer from the effects of uncontrolled urban growth even prior to 1967.

The situation has worsened over the last 10 years, especially as a result of the building of a series of tower blocks and fortress-like precincts that ruin the skyline and are out of keeping with the scale of the immediate backdrop to the admirable landscape of the Old City.

With the exception of one of these areas (French Hill), one tower block, the vast complex of the Hebrew University on Mount Scopus and the new Hyatt hotel, the majority of these buildings are situated west of the pre-1967 border, i.e. in Israeli territory.

It should be noted that a not inconsiderable part of the Jewish population is strongly opposed to the changes that are being made to the historic site of Jerusalem as a result of the construction of vast complexes, and this has led to the setting up of defence associations and advisory bodies, such as 'Beautiful Jerusalem'. For years there has been growing opposition to the vast Mamilla reconstruction project, which is situated partly on Israeli territory and partly in the former 'no man's land' in the immediate vicinity of the Jaffa Gate.

It should, however, be pointed out that no high-rise buildings have been erected since the end of the seventies. The municipality no longer appears to authorize the construction of buildings of a disproportionate size that ruin the beauty of an incomparable site irrevocably.

Having become the 'capital' of a State, Jerusalem has once and for all lost the traditional 'biblical' dimension that characterized it over the centuries. This trend emerged somewhat timidly when Ottoman rule came to an end, continued under the British Mandate, began to develop non-traditional forms in the Jordanian era and became really pronounced after 1967. The Old City is now only a tiny part (90 hectares or 0.08 per cent) of a vast municipality straddling the border of the Israeli State and the occupied territories, where the facilities and buildings making up a large modern city have been and are still being erected. Because of the structure of the site, the city's position in the urban area as a whole and the policy that has been developed for close on one hundred years, the specific characteristics and integrity of the Old City and its relationship with the Valley of Kidron have been preserved, but, with the landscapes now emerging beyond the walls (to a moderate extent in the south and the east, but developing essentially to the north and the west, its surroundings have been totally disrupted. Open spaces have given way to vast built-up areas marked by the occasional tower block.

#### 4. Development schemes in the Old City

These consist mainly in the renewal of the sewers, water mains and electricity supply, the resurfacing of streets and squares and improvements to street-lighting, shop-fronts and the external parts of the ramparts, clearance

of rubbish dumps inside the ramparts and removal of television aerials. The restoration and rebuilding of the Jewish quarter inside the walls of the Old City is a separate undertaking as unlike the rest of the city it was seriously damaged in the 1948 war.

All this work began in 1969 and has been progressing ever since in stages, according to the financial resources available.

4.1 The renewal of public utilities (sewers, water mains and electricity supply cables) is more than three-quarters finished, according to the information provided by Mr. Yaacovi, Chairman of East Jerusalem Development Ltd., the organization in charge of the work. I have in the past stressed the technical and health reasons for carrying out this work. The old drainage system was obviously becoming inadequate to cope with the heavy increase in water consumption. Its haphazard structure made up of segments dating back to different, sometimes very ancient, periods, was the cause of many disruptions and mishaps which, given the nature of the water (sewage water) were likely to give rise to serious sanitation problems. While there seems to be no doubt as to the desirability of the work, in the eyes of the city's Arab population likewise, there is serious criticism of the way in which some of the work has been carried out. This includes the claim that insufficient attention was paid to the state of the buildings lining the streets, and that part of the work was done during the winter rainy season, thus increasing difficulties of access to homes and the risks of soil erosion and flooding of cellars. Certain houses developed serious fissures, or even collapsed. These houses are not very old (nineteenth or even early twentieth century) but they belong to the vernacular architecture of Jerusalem. They are built of local stone and feature barrel vaults and domes.

Scrutiny of the façades on the streets of the Muslim Quarter where new utilities have been installed does not, on the whole, show any developing cracks. Such scrutiny is not, however, exhaustive, for damage is usually more obvious inside the houses. The efficiency of the new sewage system is apparent from the fact that certain cellars which were previously flooded are no longer flooded today. The crypt of the patriarchal Armenian church, Our Lady of the Spasm, is a case in point. However, the Waqf architects report that in the low-lying parts of the Arab Quarter the new drains have had difficulty in coping with the rainfall of recent harsh winters, which has admittedly been very heavy.

Specific complaints aside, it is therefore difficult to reach a fair appraisal of the criticisms levelled at the way in which the work has been carried out. The authorities claim that the engineers analyse the work very carefully and take the necessary steps to prevent or, at any rate limit, the effects of major public works in the Old City. It is true that these are carried out under particularly difficult technical conditions. The streets are mostly very narrow (often less than two or three metres wide) and the flow of pedestrians and merchandise must be maintained during the works. The subsoil is extremely variable in texture and insecure, for it often consists of layers of debris that have built up over more than two millennia, several metres thick and encumbered with walls, old pipes, cisterns still in use or filled in, etc. The foundations of houses rest on this debris and are shallow in many cases. In the low-lying districts of this city, damp and salt seep into the mortar of the walls. All of this explains why the vernacular structures are often fragile. Excavations carried out at the base of their walls can destabilize them.

The fact that relatively few complaints were lodged, at least to my knowledge and according to information from both the Waqf architects and the

municipal authorities, is an indication that the work was generally carried out with due attention to the nature of the neighbouring buildings. However, the emergence of new damage as time passes should not be ruled out. Settling of the soil after excavations can be slow, and is likely to be more pronounced after a heavy rainy season. Moreover, the laying of new drains at a deeper level than previously is creating a new land drainage system which could accentuate soil subsidence.

The Arab authorities and dignitaries complain of difficulties experienced by the population in obtaining reparation for damage caused to houses by these public works. The municipality has allegedly been warning the owners concerned that they should carry out the necessary repairs themselves or have them done by the municipal services, at their own expense. According to these warnings, financial compensation is out of the question. However, according to Mr. Yaarcovi, one seriously damaged house has been rebuilt at the municipality's expense.

According to the same Arab sources, when the state of a building is so bad that repairs will not suffice and rebuilding is necessary, or when the owner deliberately opts for this solution because it is more in keeping with the use he wishes to make of his property, it is practically impossible to obtain a building permit. The fact that certain houses were demolished following installation of public utilities is allegedly attributable to this situation. Questioned on this issue, an Israeli architect explained that the difficulty lay not in the impossibility of obtaining the permit per se, but in the fact that any construction plan in Israel requires plans drawn up or countersigned by an architect of Israeli nationality. This requirement is in force in the Old City of Jerusalem since it is considered by the Israeli authorities to be Israeli territory. Arab owners and the Waqf in particular allegedly refuse, for obvious political reasons, to comply with this requirement.

Despite these difficulties many houses have been restored or consolidated by owners or tenants, with or without municipal aid. However, a significant number of cases remain which have not been satisfactorily settled.

Buildings of doubtful stability have in many cases been reinforced by flying buttresses built above the street, as has been customary in Jerusalem for centuries. In this connection, it must be pointed out that an overabundance of these buttresses is likely to change the landscape of some of the city's picturesque streets too much, and alter their traditional appearance and balance.

According to a report prepared in 1985 by East Jerusalem Development Ltd., which is responsible for planning and carrying out the work, the following work was done to renew the infrastructure, paved areas and amenities inside the Suleyman the Magnificent enclosure:

- renewal of infrastructure	7,750 m
- drainage	5,853 m
- new sewers	10,416 m
- new water mains	12,100 m
- underground telephone cables	30,825 m
- underground television cables	20,585 m

- street lighting	580 items
- electric power substations	4 stations
- buildings consolidated	181
- buildings demolished because too unstable	5

This work covers virtually all the Armenian, Jewish and Christian quarters and a large part of the Arab quarter, except for the north-eastern sector of the city bordered by the old East Decumanus (El Wad Street) and the Via Dolorosa. In this sector only Bab Hutia Street and a few side-streets have been improved.

#### 4.2 Resurfacing of streets

Before work began, the surface of Jerusalem's streets was made up of a variety of materials: remains of paving stones from different areas and, primarily, bituminous products. The street surface, generally in an unsatisfactory condition, remains unchanged in those parts of the city that have not yet been renovated. It has been destroyed by extensive work elsewhere. The new surface is made up of slabs of natural Jerusalem stone. The design of the paving is pleasingly simple. That of the 'Via Dolorosa' is somewhat more complex than the others. The stations of the 'Way of the Cross' are suggested on the ground by semi-circles of the same stone on the same pattern as the paving as a whole.

Here and there, fragments of the ancient surface, found at a lower level, have been incorporated in the new pavement, especially opposite the Our Lady of Zion convent and on Christian Quarter Road in the vicinity of the Holy Sepulchre. These stones, which may have been trodden by the procession going up to Golgotha in 33 A.D., are relics that Christians view with emotion. The work seems to have been done to a satisfactory technical standard; aesthetically, it is pleasantly sober.

According to officials of East Jerusalem Development Ltd., some 33,400 square metres of new paving stones were laid in 1983.

A more important fixture, in the form of a small architect-designed square equipped with seats, has been built at the entrance to the Via Dolorosa, partly on the site of 'Birkat Israel', a large ancient water reservoir along the northern wall of Haram-al-Sharif. This reservoir was filled in during the British mandate for public health reasons. It is located on Waqf property and is used as a car park and collection site for refuse before its disposal outside the city. A redevelopment project including the planting of a rose garden was proposed by the municipality after the Waqf authorities had rejected an initial suggestion to cover the reservoir and instal a large underground car park to meet the heavy demand for parking facilities near one of the major entrances to the Old City. This project was rejected because the Waqf authorities feared that new excavations at the base of the Haram-al-Sharif enclosure would threaten the entire Holy City. Recognizing the importance of this car park, which will in particular, serve part of the Arab Quarter, they have decided to redevelop the site according to a plan drawn up in agreement with the municipality. Work is under way.

#### 4.3 Alterations to the ramparts

Work had been under way since 1969 on the external parts of the ramparts built by Suleyman the Magnificent between 1537 and 1541. The work has now been completed. It comprised:

- clearance of the base of the rampart where it had been concealed by deposits of earth or rubble;
- exposure of the remains of earlier Hasmonean, Roman or composite walls, where adequately preserved, particularly along the western and southern façades;
- exposure of the remains of the Herodian and Byzantine city where the wall built in the sixteenth century crosses ancient urban areas, since, before its destruction by Titus in 70 A.D., the city was much more extensive than it is today;
- landscaping (plants, footpaths) of the area between the ramparts and the various roads bypassing the historic city;
- conversion of the area in front of the Damascus Gate, the main entrance to the Old City, into a public plaza;
- excavation inside and behind the Damascus Gate, and presentation of the Gate inside the refurbished Roman and Ottoman rooms.

Nearly all these excavations and alterations have been carried out on expropriated lands. These expropriations have given rise to many complaints, regularly brought to the attention of the Director-General by the Jordanian Government.

The latest work, completed in the last two years, is the addition of an iron railing all along the covered way at the top of the inner face of the ramparts. This covered way has thus become accessible to tourists between St. Stephen's Gate to the east and Dung Gate to the south. Only that part of the rampart which merges with the southern and eastern wall of Haram-al-Sharif is not included in this long walk.

The work on the ramparts is part of a broader project to create a national park encompassing the Kidron Valleys, the slopes of the Mount of Olives and the area immediately surrounding the historic city wall. More than 200 hectares have been expropriated for that purpose, and have been the subject of several complaints lodged by the Jordanian Government with the United Nations and Unesco. Practically all the land adjoining the ramparts to the south, west and north has undergone changes. Rubble and debris that had piled up over the centuries at the foot of the walls have been removed. Excavations have brought to light the remains of earlier walls and, in the south, Byzantine and pre-Byzantine residential quarters. Vegetation has been planted and pathways provided for pedestrians. All this work is now finished.

#### 4.4 Removal of television aerials

All the streets where new sewers have been laid are provided with underground cables for television transmission which is now operational in the Christian, Armenian and Jewish quarters; individual aerials in these quarters have accordingly been removed. Although an underground cable network exists in much of the Muslim quarter cable television has not yet been installed. According to the Mayor, part of the population is reported to be opposed to the project. The programmes broadcast in the Old City are the same as those in the other areas of the municipality of Jerusalem that are equipped with cable television facilities. According to the same source, they include two Jordanian and two Egyptian programmes in addition to the two Israeli ones.

## 5. The fabric of the vernacular habitat

While a city's glory lies in its monuments, it is the fabric of its streets and alleys lined with traditional dwellings that determines its atmosphere and spirit. In Jerusalem, the vernacular architecture has been characterized for many centuries both by the material it uses, i.e. beautiful golden limestone, and by its domed roofs and arched twin-light windows. Both in physical and aesthetic terms, this architecture has resisted the onslaught of time. The local government and some of the inhabitants are conscious of its merits and importance in preserving the specific character and spirit of the Old City of Jerusalem. Current regulations are designed to safeguard this architecture and prevent so-called 'modern' buildings, which would spoil the character of the Old City, from being erected in the city. It is therefore unfortunate that the most flagrant lapse as regards this excellent principle has been the reconstruction of the section of the Jewish Quarter facing the Haram-al-Sharif and the Wailing Wall. A number of buildings, because of their size and architectural style, are out of keeping with the unpretentiousness and spirit of a site that is of such importance to the followers of several religions.

## 6. The Jewish Quarter

The Jewish Quarter occupies approximately 9.5 hectares in the western part of the Old City, north of the ancient Maghrib quarter which was destroyed in 1967 in order to open up the area around the Wailing Wall. It was very seriously damaged during the 1948 war. As soon as it took the Old City in 1967, the Israeli Government decided to evict its Arab inhabitants, expropriate the whole of the area and restore it. Priority is given in this quarter to the establishment of synagogues and Jewish religious and educational institutions. Although the population was previously mixed, the present occupants are exclusively Jewish. According to works on the history of Jerusalem prior to 1948, this had been the preferred area of the city's Jewish population since the sixteenth century. At the beginning of this century it contained a fairly large number of synagogues and yeshivahs. The two large Ashkenazi and Sephardic synagogues, the 'Nissam Bak' and 'Hurva' were founded there many years ago. They were both rebuilt in the middle of the nineteenth century and subsequently destroyed in 1948.

Large-scale operations have been carried out in this part of the city over the past 20 years, consisting mainly of:

- the restoration, reconstruction or preservation of ruins of architectural, historical or religious importance;
- the restoration of old houses that escaped destruction during the war and were not demolished subsequently;
- the construction of a large number of new houses;
- the restoration and laying out of open spaces;
- the restoration, improvement and partial reconstruction of the section of the ancient 'Cardo' which traditionally separated the Jewish quarter from the Armenian quarter;
- important excavations directed by Professor Avigad.

All this work has been finished or is nearing completion.



### 6.1 Town-planning policy

The overall structure of the present-day Jewish Quarter remains largely true to that of former times, at least in spirit if not in the strict detail of its forms. The layout and dimensions of the main streets have been respected. However some open spaces have been enlarged and new ones cleared. A large space has been cleared in the centre of the Quarter where the greatest destruction took place; the poor state of conservation of the remaining houses meant that they were demolished rather than restored. It is an open question whether this area should be partially rebuilt or conserved such as it is today.

As regards layout, the nature and proportions of the surrounding open spaces, and the importance of volumes and materials, the Jewish Quarter is being rebuilt so as to form a normal part of the urban fabric of the Old City. The approach in dealing with open spaces, street surfacing and lighting and ancillary equipment, etc. is similar to that adopted in other parts of the city. Here and there archaeological remains brought to light during reconstruction and restoration work or excavations are displayed to advantage. The building density appears to have increased, but in the absence of detailed documents it is impossible to ascertain whether this is indeed the case.

### 6.2 Restoration and reconstruction of houses

It is difficult to draw a line between the restoration and reconstruction of houses, as a great deal of 'restoration' work is in fact tantamount to rebuilding. As far back as 1971 attention was drawn to certain scientific shortcomings in the work in progress. No attempt was made to remedy the situation. Instead of presenting a genuinely ancient appearance, this area gives an impression rather of 'new made to look old'. However the unity of the materials (Jerusalem stone), the proportions, the volumes and the architectural forms undoubtedly make for coherence. Admittedly it is regrettable that houses that could have been preserved and restored were destroyed and replaced by new buildings and that some houses in ruins that could have been restored were sacrificed in order to facilitate excavation work. It must be acknowledged, however, that the overall appearance of the area today respects the traditional values of the Old City.

The enormous buildings erected on the eastern side of the Jewish Quarter, facing the Haram and the al-Aqsa Mosque, constitute most regrettable exceptions to the traditional scale of values, which has been judiciously upheld elsewhere in the rebuilding of the Jewish Quarter. These two buildings are separated by the Valley of Tyropeon, which is partly taken up by the esplanade built in front of the Wailing Wall in 1967. Before 1948, the site of the present buildings was occupied by several yeshivahs, (the most important being Porat Yosef) which were already far larger than the usual type of building. The new constructions are totally out of proportion, their façades rising to a height of 10 storeys! Their architectural style is aggressive and bears no relation to the historical values of Hierosolymitan architecture. In the author's view their construction seems to be an error which will affect for a long time to come the overall aspect of the city and that of the area opened up by the laying out of the - equally disproportionate - esplanade in front of the Wailing Wall.

### 6.3 The monuments

The great Nissam Bak and Hurva synagogues have not been rebuilt. Their ruins have been consolidated and they are preserved as they stand. On the other hand, other more modest synagogues have been restored (Istambull, Benzakkai, etc.). During the course of the work the remains of a Christian

church built by the Crusaders were identified - the Church of St. Mary of the Germans. The ruins have been consolidated and are presented in a well-kept garden.

6.4 An important monument situated at the northernmost point of the Quarter is the ancient 'Cardo' of the second-century Roman city. Over the centuries, and, certainly as early as the period of the Crusaders, it was rebuilt and turned into a covered market with a vaulted roof, the remains of which survived in the welter of partly mined buildings left by the war.

As early as 1971, the municipality announced that it wished to reconstruct these markets and organized a competition for this purpose. The initial project provided for a totally new building; extensive changes were made to it in order to preserve the noteworthy features of former buildings and incorporate them in it. A part of the medieval markets was thus conserved, restored and enhanced. More important still is the fact that the excavations brought to light important remains i.e. columns, walls and even booths from the Roman (or rather Byzantine) 'Cardo'. All these remains were conserved and incorporated in the new structure. Several bays were restored to their former position with the original columns. The structure as a whole was protected by a new roof consisting of a concrete shell. The market's trading function has been restored to it. Dwellings forming part of the Jewish Quarter have been built above it. Most of them embellished with hanging gardens and terraces shaded by climbing plants.

6.5 The very extensive excavations in this area have been halted since 1978. No new site has been opened since then and Professor Avigad, who is responsible for archaeological research in the area, has no new projects. Efforts have since been made to ensure that a number of important archaeological discoveries are preserved and enhanced. For instance, a 20-metre-long stretch of the foundations of the second city wall, dating back to the period of the Kings, can be seen in an open trench along a street site. Other remains have been conserved and are presented in the substructures of reconstructed buildings. The remains of the Nea, a famous church built in the sixth century by the Emperor Justinian and the 'burnt-out house', a moving example of a Roman dwelling destroyed when Emperor Titus burnt the city in the year 10 have been conserved and made accessible in this way.

A further example is a group of several Jewish patrician dwellings, which also date back to before the year 70; not only the cellars but also part of the ground-floor walls decorated with paint or stucco have been exposed. These remains are conserved in the substructures of a new Yeshiva and will soon be made accessible to the public.

## 7. Excavations in other sectors of the city

Excavations have been going on in Jerusalem for over a century, carried out mainly by the British, the French and the Americans. In 1967, at the time of the Six-Day War, an important campaign directed by two famous archaeologists, Kathleen Kenyon and Reverend Father R. de Vaux, O.P. was under way. It had been launched in 1964. Drilling work was carried out to the south of the Haram-al-Sharif and on the Ophel hill, which were the initial sites of the Holy City. These excavations ended in October 1967 with the agreement of the Israeli authorities who were occupying the territory.

On the initiative of the Hebrew University and the Department of Antiquities, a vast programme of exploration began in 1968 in the newly conquered Hierosolymitan substratum. Not only the nature but also the scale of all these

excavations differ. It is as well, then, to divide them into separate categories.

#### 7.1 Excavations based on systematic scientific planning

This section deals with excavations that are not undertaken for reasons of urgency, because for instance of the danger that buried remains might be destroyed by engineering, building or other types of work, as was the case of the excavations in the Jewish Quarter.

7.1.1 The most important and spectacular excavations of this type were undertaken in 1968 to the south and south-east of the Haram-al-Sharif, under the direction of Professor B. Mazar. Kathleen Kenyon and Reverend Father R. de Vaux had carried out a number of archaeological probes on this site, without any appreciable result. Following the systematic exploration of an area measuring over two hectares, Mazar discovered a group of very important remains ranging from the period of the Kings up to that of the Umayyads. A large part of these excavations were carried out on open land but they also extended to part of the area previously occupied by the Maghrib quarter, most of which was demolished in June 1967 on the initiative of David Ben-Gurion as part of the operation designed to open up the Wailing Wall. As a direct result of the extension of these excavations, at least two historical buildings from the Mameluke period were demolished, the Zawiyah-al-Kakhrya and the house of Abu Sa'ud, which were close to the gate connecting this area with the Haram-al-Sharif esplanade, as well as a school built by the Jordanian Government around 1960, which was being used as a Rabbinical Court at the time it was destroyed in 1973. These excavations were carried out on land that was Arab property, without the prior agreement of the owners, or on land that was expropriated to this end. The passions aroused by these acts of destruction and the complaints lodged in this connection by the Jordanian Government lie at the origin of the decision taken by the Director-General of Unesco to send Professor G. de Angelis d'Ossat to Jerusalem in 1969, and, commencing in 1971, Professor R. Lemaire.

The successive resolutions adopted by the General Conference and by the Executive Board since 1969 are concerned mainly with these excavations, which have been halted since the beginning of 1977.

Despite the criticisms of certain specialists, it must be acknowledged that these excavations are based on a sound scientific methodology. The findings are of exceptional importance for the history of Jerusalem since its origins and up to and including the Umayyad period.

In 1981 and 1982 extensive improvements were made to part of this archaeological site. They included conservation and consolidation work, for which there was, in principle, a clear need. Unfortunately, the way in which this work was tackled, was, to say the least, highly debatable. Professor Meir Ben-Dov of the Hebrew University was in charge of the operation. Over and above the safeguarding of the site, his intention was to make it 'intelligible' to visitors. The site is, indeed, extremely complex, consisting as it does of many archaeological layers extending over 1,500 years of history. Unfortunately the 'clarification' of the archaeological evidence has taken the form of vast archaeological reconstructions, in a number of instances and extremely risky venture. Walls several metres high have been built up, and vaults and ceilings reconstructed. The stark nature of the rebuilt parts certainly makes it possible to distinguish the new from the old but at the same time considerably disrupts the harmony of the site. The authentic remains have disappeared under the piling up of recent contributions. The authenticity of the site, which, over an area of a few hundred square metres, recounts the

entire history of Jerusalem has been seriously affected. As far back as 1975 the author warned of the danger, in terms of the scientific credibility of the excavations, of reconstructing, in their entirety, the steps of the staircase leading to one of the great entrances of the Temple precincts and raising columns whose initial location was unknown. What has since been done goes far beyond the operations carried out at that time, which already gave rise to problems concerning the scientific approach adopted and the methods of execution.

The work carried out by Professor Meir Ben-Dov has aroused a great deal of criticism in Jerusalem and has been a source of concern both for the authorities and for his Israeli colleagues. The Professor's intentions were sound and his aim was to display remains from all periods to equal advantage, from the Kings up to the Umayyads. The method and the architectural and aesthetic approach adopted are, however, unacceptable. In view of the disastrous outcome of these operations and the numerous protests to which they have given rise both in Jerusalem and abroad, the Mayor of Jerusalem has decided to dismantle the majority of the additions to the original remains. It should be added that another part of the excavation site containing important remains - including tombs - from the period of the Kings, impressive remains of the monumental staircase which in Herodian times connected the Valley of Tyropeon with the Temple esplanade, and imposing remnants of three Umayyad palaces - is in a state of neglect.

#### 7.1.3 Excavations in the Citadel

Excavations have been carried out in the Citadel since the period of the British Mandate, the most recent, under the direction of R. Amian and A. Eitan, dating back to 1968-1969. The site was re-opened around 1980 as part of the work of completely refurbishing the building housing the Municipal Museum of the City of Jerusalem. Remains that were already known dating back to Hasmonean and Herodian times were again exposed. The idea was to display them by making considerable changes in the layout of the inner courtyard of the medieval Citadel. The ponderous nature of these remains of ancient edifices clashes seriously with the architecture of the medieval monument. In the case in point the desire to 'show everything' is satisfied to the detriment both of the intelligibility of the archaeological material displayed and of the later structure that houses them. The interiors of certain rooms in the Citadel are currently being altered in order to improve the presentation of the collections.

#### 7.1.4 Excavations at the Damascus Gate

The Damascus Gate, on the northern side of the city walls, is the main entrance to the Old City. It dates back to the sixteenth century and rises above the monumental remains of a second-century Roman gate, the front of which was cleared at the time of the Mandate. Work was carried out between 1978 and 1985 in order to open up the rear part of the gate and clear out the inner rooms which had become filled with earth and rubble over the centuries. An oil press from the Byzantine period was found in one of the rooms. The entire Roman infrastructure of the Damascus Gate is accessible to the public.

7.1.5 Excavations were carried out in 1971-1972, with the agreement of the Armenian religious authorities who owned the land, in the gardens of the Armenian Quarter and those of the Convent of the Saviour, which was built on the site facing the house of Caiaphas. The excavations were carried out under the responsibility of B. Bahat and M. Broshi.

#### 7.1.6 The halting of planned excavations

All excavations in the Arab sector of Jerusalem were stopped in 1978.

#### 7.2 Excavations of sites endangered by public works or building construction

Any inhabited locality, whatever its current legal or political status, requires constant improvements and all the more so at a time of rapidly changing needs such as ours. In addition, Jerusalem has suffered considerable war damage. In view of the exceptional archaeological wealth of the entire subsoil of the city, any major renovation or reconstruction work carried out without prior excavations would have meant the definitive destruction of the only available fresh source of information throwing light on the history of a city of vital significance to hundreds of millions of people, whether Christians, Muslims or Jews.

A series of excavations has been conducted in Jerusalem on this account.

7.2.1 The excavations carried out in the Jewish Quarter referred to earlier fall into this category.

7.2.2 Archaeological probes were carried out at the same time as the renewal of sewers and water mains in several streets of the Christian and Muslim Quarters, resulting in isolated discoveries.

7.2.3 Excavations on the Ophel hill. Removals of backfill, excavations and consolidation of archaeological remains have been carried out in this sector south of the ramparts, on the site of the original city of Jerusalem. This area has been extensively excavated since the beginning of the century, the last diggings being those of August 1967 and 1968 by Kathleen Kenyon, the British archaeologist who worked for a long time in Jerusalem in co-operation with Father de Vaux, director of the Ecole Biblique.

The excavation rubble heaped up on the hillside became unstable and, in 1976, caused four fatal accidents. The municipality thereupon decided to remove it. On the same occasion, some walls previously brought to light and which had been in a pitiable state of conservation, were consolidated and presented to good effect. Most of the land concerned belongs to the Jewish municipality of Jerusalem, the gift of the Rothschild family, which had bought it before 1914, in order to facilitate excavation work.

What was originally an operation required for obvious safety reasons - children having been killed by a landslide - accompanied, in view of the exceptional archaeological importance of this site, by probes and maintenance, consolidation and presentation work on the remains previously brought to light, became a classic excavation. It was conducted with science and method but involved a risk of creating new safety problems. A system for monitoring the stability of the remaining earthfill was installed and the landscaping of the area completed in 1986. Work has been finally halted in this sector and no fresh excavation is planned.

#### 7.3 The status of excavations

It is not easy to judge the legal status of all these excavations in relation to international agreements. The only valid juridical reference is the Convention for the Protection of Cultural Property in the Event of Armed Conflict, The Hague, 1954, Article 5.2 of which provides that: 'Should it prove necessary to take measures to preserve cultural property situated in occupied territory and damaged by military operations, and should the competent

national authorities be unable to take such measures, the occupying Power shall, as far as possible, and in close co-operation with such authorities, take the most necessary measures of preservation'.

Only the excavations carried out in the Jewish Quarter could, on the basis of a broad interpretation, meet this stipulation since the quarter was demolished as a result of warfare. Judging from photographs and on-the-spot observations, the state of the ruins constituted a public danger and the restoration or reconstruction decided upon by the Israeli political authorities amounted to a measure of preservation necessary for the safeguarding of historic buildings woven into a very dense urban fabric. Furthermore, failure to excavate would have resulted in the irreparable destruction of exceptionally important remains - as borne out by the discoveries made - contained in the subsoil referred to earlier.

Other excavations may be justified under ordinary law whereby the occupying Power has a duty to ensure safety and health in the areas occupied. Such action includes the replacement of sewers so inadequate and in such disrepair that they burst regularly, and the removal of unstable earth that has caused fatal accidents and constitutes a danger to the public. It is hard to deny that, in a site whose subsoil is exceptionally rich in archaeological remains, such works must be accompanied by probes strictly necessary for the safeguarding of the 'archives of the soil'. In some cases, however, the extent of such works may give rise to confusion.

The clear implication of these comments is that no legal justification may be invoked for excavations undertaken solely in pursuit of archaeological research, such as those conducted by Professor B. Mazar to the south and west of the Haram-al-Sharif, or for those that accompanied the restoration of the city ramparts.

The Recommendation on international principles applicable to archaeological excavations, adopted by the General Conference of Unesco at its ninth session in New Delhi in 1956, stipulates in Article 32 that 'any Member States occupying the territory of another State should refrain from carrying out archaeological excavations in the occupied territory'. Although this text carries no legal weight it is morally binding on the countries that voted for it, which included Israel. The same article provides that 'the occupying Power should take all possible measures to protect [chance] finds' made, particularly during military works. Can this principle be applied by extension to excavations made in areas whose subsoil is threatened by new construction operations or by infrastructure works in an occupied territory? It is difficult to establish whether such a hypothesis complies with the spirit of the Recommendation, for its authors clearly did not envisage a long-term military occupation of the kind that has been in effect for twenty years in the region.

#### 8. The tunnel along the west wall of the Haram-al-Sharif

The tunnel was started under the Muslim Quarter in 1968, on the initiative of the Rabbinate and the Ministry of Religious Affairs, in order to clear a strip of the surrounding wall of the Temple Mount. The initial stage of the work lasted until about 1975. The tunnel is in the form of a gallery averaging one to two metres in width and three to six or seven metres high according to the nature of the subsoil encountered.

This operation produced strong reactions in the Arab world, not only on account of the violation of ownership constituted by the digging of a tunnel under another's property but also owing to the damage caused by soil movements

to historic monuments, of which there are many in the area, and to the exceptionally dense housing. It was also feared that a breach of one kind or another discovered in the wall might afford access beneath the Haram itself.

A complete halt to tunnelling a few years ago and the reinforcement of the underground gallery, together with consolidation of the Madrasa al-Jawhariyya and Ribat Kurd buildings, two monuments dating from Mameluke times which were fissured as a result of subsidence under their foundations, calmed the dispute.

Work resumed in 1981. At that time the tunnel was lengthened by at least a hundred or so metres. Today it virtually reaches the north-west corner of the Haram, which in Herodian times was the site of the famous Antonia fortress, and its total length is 305 m. The tunnel extension was mainly dug in earth mixed with rubble and passes through a number of ancient cisterns that are hard to date. It comes to a dead end formed by an angle of the rock carrying the walls of the fortress, whose foundations have been cleared. In common with the rest of the Herodian wall of the Haram, the masonry here is constituted by enormous blocks of carefully hewn stones, some weighing over 200 tonnes. It may be considered that, other than by cutting into solid rock, the tunnel cannot be extended any further. Its total length, including the rooms beneath the Madrasa al-Tankiziyya, is approximately 340 m. Its average depth below ground level is 8 to 9 m. The tunnel has been reinforced throughout with steel and concrete. The digging of the tunnel has nothing to do with any archaeological research programme and did not follow scientific excavation methods. Its only justification is on religious grounds.

Since the work of digging the tunnel began, visible damage has occurred in some buildings above it. The most extensive damage caused by the initial phase of operations affected more particularly the Madrasa al-Jawhariyya and the Ribat Kurd; the second phase caused cracks in the walls and the collapse of part of the great staircase of the Madrasa al-Manjakiyya, also built in the fourteenth century.

The destabilization of some buildings above the tunnel is caused by the settling of the soil between the 'vault' of the tunnel and the foundations of the buildings overhead. This layer of earth is generally several metres thick. It is made up of heterogeneous materials, accumulated over the centuries whose stability may be jeopardized by tunnelling, particularly when winter rains drain through. This settling may occur throughout the long period necessary for fresh stabilization of all the subsoil layers. Recent evidence of this is provided by new instances of the subsidence of masonry in the Ribat Kurd building beneath which the tunnel was dug in about 1969 or 1970, despite the reinforcement of the tunnel and of the building.

The worst damage has been observed in the Ribat Kurd and, recently, in the Madrasa al-Manjakiyya. The walls and the vaults of the monument cracked and part of the great staircase collapsed. The damage has since been repaired, but the building does not yet seem to have been permanently stabilized. The Madrasa al-Manjakiyya is situated above a widened section of the tunnel which at that point incorporates some high cisterns whose vaulting was considerably weakened and therefore constitutes a fragile infrastructure for the building above it. Since the level at which the tunnel was dug remained constant, at certain points the earth has been excavated well below the walls of cisterns. These therefore rest on banked-up rubble which, though well compacted, is cut off vertically in the plane of the walls. This very dangerous situation noted in November 1983 was at the time the subject of a serious warning. Since then everything has been consolidated by reinforced concrete sheathing. The structure of the tunnel is now strong and there is no danger of the building above

it collapsing. However, it is very probable that slight movements will continue to cause cracks in the edifice for some time to come, probably for several years.

The digging of the tunnel has in the past been a constant source of discord between the religious authorities who took the initiative in the matter, and other administrations including the Office of the Mayor of Jerusalem and the National Antiquities Service. The Israeli press has frequently reported this friction. Upon energetic representations by the Mayor of the city to the Prime Minister and the Minister of Religious Affairs, confirmation of the total halt to the work promised by the Minister to the personal representative of the Director-General of Unesco was obtained. This decision was officially confirmed and a total halt to the tunnelling work has been noted. Since April 1984, in fact, there has been no lengthening or broadening of the tunnel. The collapse of the Madrasa al-Manjakiyya staircase occurred during the consolidation works and demonstrates, if such evidence were needed, both the difficulties and the dangers involved in such operations, which neither safeguarding considerations nor scientific research needs justify.

A new development occurred in March 1987. During the most recent consolidation work, part of the ceiling of the tunnel at the northern end collapsed opening up a passage into another tunnel running north, a good hundred metres long and ending in the southern part of a huge ancient cistern located at the intersection of the Via Dolorosa and Al Wad Street, beneath the Convent of the Sisters of Zion. This tunnel was known, but its existence had seemingly been forgotten since no Israeli archaeologist has mentioned it in connection with the albeit highly controversial matter of the recent tunnel. Warren and Schick had, in fact, discovered it and explored it, respectively, in 1865 and in the last quarter of the nineteenth century. They carefully surveyed it and mention it in their studies. It seems that the Islamic authorities of the city were vaguely aware of it, for in 1983 they informed the representative of the Director-General that they feared the existence of a possible means of access starting from a vast cistern situated outside the Haram at the north-east angle of the wall; an old tunnel running along the line of the east wall of the sanctuary was thought to end in that underground room. The tunnel might afford a means of passage beneath the rock and it was feared, furthermore, that the religious authorities that had sponsored the digging of the tunnel might cut through the rock blocking it to link the two tunnels.

The rediscovered tunnel consists of a deep cut, less than a metre wide and up to eight metres high, in the solid rock and is opened by large stone slabs. It seems to have been originally intended to bring water to the Temple Mount. It was cut across by the construction of the Herodian wall and has therefore been out of use for nearly two thousand years at least.

In Warren's time the tunnel served as a cistern for sewage water; traces of this can still be seen today.

A series of smaller conduits lead out from the tunnel, as does a sequence of two underground rooms, the further one leading to an opening in the wall of the Haram-al-Sharif. A concrete slab seals off the entrance to it.

Inspection immediately following this discovery showed that no recent work had been done in the rediscovered tunnel or rooms. The Waqf authorities were immediately informed and their representatives made an on-the-spot inspection, also visiting the entire recently dug tunnel and the adjacent rooms brought to light or cleared. Talks are in progress between the parties concerned to consider whatever measures may be necessary to ensure that no fresh danger of access to the Haram is presented by any of these tunnels.



#### 9. Tunnels beneath the Haram-al-Sharif

Access beneath the esplanade or the buildings of the Haram through openings in the precinct wall or through little-known old tunnels running underneath has been a constant source of concern to the Muslim authorities of the Holy Place over the past 15 years.

The present condition of the two existing points of access which are known has been examined on several occasions. They are sealed by solid masonry. The first of these is Warran Gate, an old Herodian entrance gate to the Temple esplanade which has survived in the lower part of the western wall. It could be reached through an original door opening into the tunnel which has been dug along this wall in recent years. Over the centuries this door was walled up and the tunnel which runs under the esplanade from the door was converted into a cistern. The old wall sealing the door was pierced six years ago by the excavators of the tunnel. It was resealed by the Haram authorities from their side with a wall of concrete; on the tunnel side the opening was closed by a solidly if somewhat carelessly constructed wall of concrete blocks.

#### 10. Demolition in the Old City

The only major planned demolition in the Old City has been that of the Maghrib Quarter located to the west of the Haram-al-Sharif. This was begun immediately after the taking of the Old City by Israeli forces in June 1967. The intention at that time was to clear the area around the famous Wailing Wall, which is the most precious religious relic of the Jewish religion in Jerusalem. Until then, access to the Wall, which was enclosed in a narrow court, was relatively difficult. The Israeli Government wished to enhance the Wall, providing it with a setting in keeping with the reverence which it inspires in Jewish believers. Old photographs show that the demolished quarter was less dense than those adjoining it.

It consisted of buildings in the vernacular style similar to - though poorer than - those in the adjoining streets which still exist. The main thoroughfare, which led to the Maghrib Gate of the Haram, ran past two fine Mameluke buildings which were destroyed in 1969. It was at that time, in fact, that the demolition of the quarter was continued in order to clear the excavation sites. The total area of the demolished quarter was roughly one hectare, 15 ares (11,500 square metres).

Several houses adjoining the esplanade of the Wailing Wall were demolished between 1971 and 1978 to improve access and also to facilitate the laying of the new main sewer which had become essential because of the incidents caused by the age and inadequacy of the old system.

The demolition of the Maghrib Quarter left a yawning gap in the urban fabric. Several projects were therefore developed to give the site more harmonious proportions, a less chaotic appearance and an atmosphere which would reinforce its great significance for the Jewish religion. None of these projects was ever started. They do however explain the policy of the municipality in acquiring, through purchase or expropriation, the Arab properties surrounding the esplanade, mainly in the narrow strip between it and the Jewish Quarter. This policy gave rise to tension, exemplified in the case of the Zawiya Abu Madyan, the property of the Moroccan Waqf, which the city attempted to acquire. The pressure to which its owners was subjected was the subject of a complaint submitted by the Jordanian Government to the Director-General. The Israeli authorities have now given up the idea of this purchase.

# 11. Muslim fears concerning the Haram-al-Sharif

Several recent events have made the Islamic authorities of the Haram increasingly concerned for their rights and the safeguarding of the remarkable Muslim religious and monumental heritage concentrated within the Haram-al-Sharif.

It will be recalled that the Haram-al-Sharif has a religious history of unique significance for two thousand million Muslim, Christian and Jewish believers. Mount Moriah on which it is located is the site where King Solomon built the first temple in honour of Jehovah almost 3,000 years ago. Herod the Great rebuilt this temple shortly before our era and gave the site its present form which is that of a vast terrace (12 hectares) surrounded by enormous walls resembling a fortress with gates reached in some cases by monumental bridges crossing the valley of the Tyropeon. After the destruction of the temple and the city of Jerusalem in 70 A.D., the site remained in ruins until the city was rebuilt by the Emperor Hadrian in the year 135 under the name of Aelia Capitolina. Temples in honour of Jupiter, Minerva and Juno were built in the place of the Temple of Solomon. Some of these temples disappeared at the time of Constantine and were replaced by Christian oratories. Following the conquest of Jerusalem by the Caliph Omar in 638, the site renowned for its connection with the memory of the Prophet Mohammad was appropriated for Islamic worship. It has been used for that purpose ever since, with a break of nearly two centuries following the conquest of the city by the Crusaders in 1099. From the Middle Ages the Jews of Jerusalem, whose own religion forbade them access to the Temple Mount, have assembled for prayer along a short section of the western wall of the Haram, the famous Wailing Wall. Until 1967 this Wall was enclosed in a rather narrow court. Following the taking of Jerusalem in 1967 the area around the Wall was cleared by demolishing the Maghrib Quarter which obstructed the view. Further clearance was undertaken in 1970 with the demolition of the madrassas dating from the Mameluke period which lined the access road to the Maghrib Gate, the southernmost gate on the western side of the Haram.

Awareness of these historical facts is important for an understanding of the origin of the extreme tension which exists between Jews and Arabs with regard to the Holy Place shared by the two religions. This tension was slight and hardly noticeable before 1967 when the city was administered by the Muslim authorities. The taking of the city by Israel reversed the situation. Today the city is under Jewish control. Since then certain Jewish sects have reasserted their 'historical and religious rights' over the site of the only temple of the Jewish religion. They have instigated acts of aggression against the Haram although its Muslim ownership and sole use for the purpose of Islamic worship are guaranteed by Israeli law. A special unit of the Israeli police controls access to the Haram 24 hours a day in co-operation with the Muslim guard.

Several recent incidents illustrate and/or explain the present tension. The first was the attempted armed occupation of the Haram on 13 April 1982 by Allan Goldman. This assault was mounted by a single man, according to the legal inquiry, but it caused several deaths by gunfire among the Arab population and damaged the Dome of the Rock. On 7 April 1983 Goldman, who was found guilty and responsible for his acts, was condemned to death by the Israeli courts. This attack on the Holy Place greatly disturbed the Arab population of Jerusalem and is a cause of considerable concern to the Muslim religious authorities who express doubts regarding the Israelis' determination to apply the rigour of the law to the guilty party, which would mean, in actual fact, life imprisonment, since the death penalty has been abolished in Israel.

A second event which occurred one year later, was the attempt of some 40 young Jewish religious extremists to organize prayers within the Haram on a Friday, the Muslim day of prayer in al-Aqsa Mosque. This attempt failed before the group managed to enter the site of the Haram as the Israeli police had learned of the plan. The Israeli courts nevertheless took an extremely serious view of this affair. Twenty-nine of the 40 people involved in this bid were tried for conspiracy to breach the peace.

Other events in 1985 added to the tension. On 8 January 1985 the Chairman and members of the Home Affairs Committee of the Israeli Parliament (Knesset) visited the Haram-al-Sharif. A prior request had been submitted to the Waqf authorities, who had given their agreement and had settled the detailed arrangements for the visit, including its form and the rules to be observed, with the Israeli authorities. Incidents occurred during the visit. Very different accounts are given by the parties concerned of their origin and cause. The Israeli police intervened on the site of the Haram following the incidents, the nature and scale of which it is difficult to assess retrospectively.

Another incident concerns an attempt to enter the Haram on Sunday, 19 January 1985 by a group belonging to the Kach movement led by Rabbi Meir Kahane. This religious group contests the validity of the government decision banning Jews from praying on the Temple Mount. In recent years they have made other similar attempts, which failed, in the same way as this one, at the gates of the precinct. These attempts are clearly condemned by the Israeli authorities, and the Israeli guards posted at the gates of the Haram have received instructions to forbid such entry to the site and, if necessary, to prevent it.

A third incident was reported shortly afterwards: an attempt to enter the precinct by digging a hole in the wall at the Ribat Kurd. According to mutually corroborative testimony of Arab and Israeli witnesses, a fanatical group entered a recess situated at the back of the inner courtyard of the Ribat Kurd and set about trying to dig an opening in the wall. At this spot, the wall is made up of large slabs of stone dating from the Herodian era and is several metres thick. They were surprised at the start of the operation by the Israeli police, who arrested them and closed the gate with a large pad-lock, the key of which is in their possession. In addition, the iron door was welded to its frame so as to prevent entry into the recess.

The tense atmosphere has also been maintained by the recent settlement of small Jewish religious communities in houses acquired in the Arab Quarter adjacent to the Haram. Until recently the Yeshivahs were all located in the Jewish Quarter where they had been for a long time. This tradition was broken between 1947 and 1976 when the city was divided into two political and administrative units. It was resumed after the Six-Day War. The policy of implanting Yeshivahs among the Muslim population is a new development. These small communities are very turbulent and sometimes even aggressive. Their settlement in the very heart of the Arab Quarter is considered as aggressive and has created considerable tension. According to the Mayor of the city these communities are closely supervised by the Israeli authorities.

Apparently they have also been informed by the Sephardic and Ashkenazi Grand Rabbis that they would be expelled from the Old City if their attitude continued to cause problems with the Muslim neighbourhood. These groups belong to religious persuasions of a somewhat extreme type. The very fact that they have deliberately decided to settle in an exclusively Arab quarter in the nearest available district to the Wailing Wall is a cause of concern to the high Muslim authorities who rightly or wrongly see it not only as an attack on the integrity of the area's population but also as the first step in a broader

strategy of occupation which would in the long term include the Haram-al-Sharif itself.

The existence of such a strategy is formally denied both by the Ministry of the Interior and the Religious Affairs and by the Mayor of the city. The law referred to above which bans Jews from praying on the Haram-al-Sharif for reasons of public order, the extreme firmness shown by the police to those Jews who, in spite of this ban, have attempted to enter the Haram in order to pray, the extremely severe punishment meted out by the courts to those found guilty of assaults on the Holy Place and the threats issued by the Grand Rabbis to expel the Yeshivah dwellers prove, in their view, the genuine nature of a policy inspired by an absolute respect for the Muslim sanctuaries and the Haram-al-Sharif in particular. The regular expression by religious groups, referred to even in the Israeli press as extremist, of their determination to reoccupy the Temple Mount, to pray there or even to rebuild the temple destroyed by Titus is seen by the Israeli authorities as the action of individuals which can only be subject to legal proceedings if attempt is made to carry out these intentions or if preparations are made which would facilitate such an attempt.

Clearly, attempts to occupy the Haram such as the one in March 1983, the attack on the Dome of the Rock by Allan Goldman in the spring of 1982, the fire at the al-Aqsa Mosque in 1968, memories of which are still very much alive, the digging of the tunnel along the west wall, the installation of the Yeshivahs in the Muslim Quarter, the regular assertion by certain religious authorities of the right of Jews to the site of the Temple of Solomon and the intention expressed by certain religious groups to rebuild the temple - which would imply the demolition of the Dome of the Rock - are all events which threaten the great Muslim sanctuary. They are the cause of the very genuine concern felt by the Muslim high authorities and population of Jerusalem for the future of the Holy Places. In their view, the legal and police protection established by the Israeli Government does not always provide an adequate and lasting guarantee. They believe that a shift in the Israeli political majority towards a more radical form of religious fundamentalism could produce an alarming reversal of the present policy. For all of these reasons they believe that the Haram is an endangered monument.

## 12. The conservation of the Muslim monuments

### 12.1 The al-Aqsa Mosque

The restoration of the monument, following the 1968 fire, has entered its last stage. Much of the work done in fact amounts to reconstruction rather than restoration in the usual sense of the term. There has been criticism, not without reason, of the marked lack of interest shown at the planning stage with regard to the safeguarding of the oldest features of the Mosque, some of which were damaged in the fire. Far too many of these very old parts have been sacrificed - for instance, the east transept, a fine example of medieval architecture dating back to the Crusades, has been replaced by a new structure in the neo-Fatimid style.

The approach, however, changed radically with the assignment of responsibility for the work eight years ago to an architect/civil engineer specializing in the conservation of historical monuments.

More exacting standards are reflected in the work in progress, although the adverse effects of former decisions continue to weigh on operations. It would be desirable, for example, for greater importance to be attached to the preservation of what remains of the Crusaders' contribution to the history of

the monument, which served as a church for nearly a century. According to present-day conceptions concerning the protection of monuments, as expressed for instance in the 1964 Venice Charter, valid contributions from every century to the history of a monument should be preserved.

The stucco decoration of the cupola of the Mosque has been restored. Part of it was damaged in the fire and it has been reconstituted most carefully. Great care was taken in uncovering the original painted areas with the use of the most up-to-date methods, and in ensuring that all the original parts were preserved. The roof, which had been unsatisfactorily re-covered in aluminium 30 or so years ago, has once again been covered with lead sheets in accordance with the original design and technique. The mosaics and the marble inlay work are being restored. The quality of the work carried out gained international recognition with the presentation of the Aga Khan Award in 1986.

#### 12.2 The Dome of the Rock

The building was hit by several bullets at the time of the attack perpetrated by Alan Goldman in 1982. Traces of them remain on the marble columns, the marble and ceramic facing on the walls and the windows. The damage was not extensive but some of it is beyond repair.

The main problem is that the surrounding side roofing is not watertight. As in the case of the cupola, the roofing was redone in the 'fifties, when a very old lead covering was replaced with gold-coloured aluminium strips. These strips have warped as a result of the considerable differences of temperature. The structure is no longer watertight and rainwater penetrates. The damp is beginning to cause serious damage to some of the painted ceilings, and urgent measures are required if considerable ravages are to be avoided.

Replacement of the whole of the roof covering, i.e. both the cupola and the surrounding area, is planned. It has been decided to use gold-coloured copper sheets, laid according to the design that existed before the large aluminium plates were used. An international public appeal was recently launched with a view to carrying out the work.

#### 12.3 The Dome of the Chain

This small monument next to the Dome of the Rock is still awaiting urgent restoration work, which is due to begin in 1987.

12.4 The services of the Waqf have restored a series of beautiful Mameluke façades enclosing the Haram to the north. They have been carefully cleaned and repointed with lime grouting identical to that originally used. A façade close to the Bab al-Silsila, the Turba Jaliqiyya, has been restored. This project was less successful: the cutting of new stones was a difficult task, and the repointing was done with cement.

The quality of the work varies, but considerable efforts are being made compared to a few years ago, largely owing to the fact that the services of two architects specializing in conservation work and of a competent department of Islamic monuments are available locally.

12.5 On the Haram al-Sharif, the same team has undertaken restoration work on the small Mameluke temple of Qait Bay (fifteenth century). The stones of this elegant building were fixed together with iron clamps, rust from which had caused many stones to split. The building had to be partly dismantled and the damaged stones reassembled. This has been most successfully carried out.

12.6 Steps have also been taken to clean the famous Stables of Solomon, a huge underground hall consisting of 17 parallel vaults of differing lengths, with barrel vaulting and supported by impressive rows of columns. Two of the three south doors of the old Temple opened on to this huge substructure (the Triple Gate and the Single Gate). The present construction probably dates from the time of the Knights of Templar, whose monastery was situated above it. These halls had been taken over by pigeons, and enormous quantities of droppings had accumulated on the paving stones. The stables will in future be open to visitors to the Haram.

12.7 The Department of Islamic Antiquities of the Waqf has undertaken restoration work in the city of Jerusalem under very difficult conditions, given the impossibility of clearing these overcrowded buildings of their inhabitants and the lack of any scientific diagnosis of the causes of the chemical and physical deterioration of the construction materials. The work mainly concerns the façades and is being carried out by a small team of outstanding craftsmen, trained on the job, who have gradually acquired a sound technique for the structural consolidation of buildings and the replacement of materials damaged beyond repair. The following monuments have been restored so far: al-Madrasa al-Kilaniyya, al-Madrasa al-Muzhariyya, al-Madrasa al-Louzhiriyya, the Tomb of Turkan Katum, Ribat Kurd, Ribat Beran Jamish, al-Madrasa al-Turkmaniyya, al-Madrasa al-Sarriyya, Khan-el-Sultan Market.

Work on the following monuments is scheduled to begin in 1987-1988: al-Madrasa al-Taziyya, al-Madrasa al-Jalikiyya including the Mootoconzawiyya Mausoleum, Saraiya-Sit-Tinshuq and the Khan-el-Sultan Market (second stage of the restoration work).

All the work done over the past five years has been carried out very carefully, following detailed drawings of the monuments and searching archaeological study. The restoration involved is difficult and requires great skill on the part of those undertaking it. The results are for the most part satisfactory, although in some cases it is open to doubt whether there has not been too much replacement of the old stonework, one of the aims of good restoration being to preserve as many original stones as possible. It is obviously difficult to judge properly after the event. It is also paradoxically open to doubt whether some of the stones left in place will resist the concentrated physical and chemical constraints to which they will certainly be subject, now that the surrounding stonework has been substantially renewed.

The task that remains to be accomplished is enormous. No secret should be made of the fact that apart from the monuments on the Haram, some of which are also awaiting restoration, the state of Jerusalem's Islamic heritage is bordering on disaster. Practically all the monuments belong to the religions or family Waqf and according to those responsible, these bodies lack funds for their maintenance, let alone their restoration.

One of them has analysed the causes of the situation as follows: 'Personally I attribute the decay of mausoleums to the following causes: first, physical phenomena such as rain, earthquakes, temperature, humidity and mossy plants, second, interference of man in those buildings, destroying some parts of them and adding new parts, while ignoring their historical and archaeological importance'.

The state of many of the masterpieces of Mameluke architecture in Jerusalem, such as al-Madrasa al-Tashtamuriyya, al-Madrasa and Turba Kilaniyya, the magnificent Khan-el-Sultan, which is currently being restored, and dozens of others unfortunately confirms this lucid analysis.

Without a systematic plan to safeguard these monuments based on an exhaustive inventory of the most important components of the Islamic heritage, as well as on a scientific diagnosis of their physical and architectural state and which will take into account the urgent need for protection measures the loss to Jerusalem's rich legacy of monuments may well be substantial within the space of a few years. However nothing could be worse than poor restoration work which would irrevocably destroy the archaeological and architectural value of the monuments, as well as their fragile and vulnerable beauty, as has already happened in certain cases. Much of this conservation and restoration work involves considerable technical difficulties. The complexity of Mameluke architecture, the considerable skill required to cut the stone, the frequently serious deterioration of the materials eroded by harmful salts and humidity raise problems that are extremely difficult to solve.

Moreover, mere restoration of façades is not sufficient to save this heritage. Admittedly the original design and elegance of the façades are restored to them, but the interiors cannot be tackled on the basis of artistic concepts nor can they offer the basic living conditions essential to health and hygiene, unless the buildings as a whole are rehabilitated and restored systematically. It should not be forgotten that the majority of the old buildings, mainly situated in the lower part of the city, are extremely damp and some of them - generally the most interesting from the architectural standpoint, particularly the Madrasas and the mausoleums - are neither intended for nor adapted to the considerable population density today. They lack the lighting, ventilation and amenities necessary to provide decent accommodation. In instances where facilities have been added, particularly sanitary installations, this has been done at the expense of essential architectural spaces and has had an extremely adverse effect. For centuries the drainage system for sewage water has been unsatisfactory, as a result of which both the walls and the floors are saturated with corrosive salts. These problems are compounded by the extreme humidity and the piling up of debris and rubbish in unoccupied premises and in courtyards. This analysis, which applies to a large number of extremely important Islamic monuments in Jerusalem, shows that superficial restoration work such as that confined to the façades, is totally inadequate as a means of ensuring their future.

The safeguarding and restoration of the Islamic monuments is a long-term undertaking calling for considerable financial resources that are far beyond the means of the authorities who are the owners or are responsible for their management - The Waqf of Jerusalem. The decision taken by the Executive Board of Unesco in October 1986 requesting the Director-General to launch an appeal to provide it with financial aid is consequently most timely.

### 13. The Holy Sepulchre

Restoration work on the Holy Sepulchre has been going on now for some 20 years (1961). In the aftermath of the Second World War, concern about the lamentable state of the monument led to co-operation between the three Christian denominations that own the monument. The work is coming to a close with the restoration of the Rotunda and the nineteenth-century cupola surmounting it. Apart from the vestiges of the church's rebuilding by Constantine Monomach in 1018 - as yet unrestored - this was the part most affected by the fires that have ravaged the monument throughout its existence. The work of restoration was certainly an extremely difficult venture; unfortunately, it cannot be said to be a success. Inside the monument a great many stones have been renewed or re-cut. The archaeological reconstruction is more in keeping with the nineteenth-century doctrines than with the principles of the Venice Charter. No attention has been paid to the authentic remains nor has any attempt been made to use modern techniques to conserve those features that could have attested to the archaeological accuracy of the renovated parts. No

respect has been shown for the appointments accumulated over the centuries, e.g. the seventeenth-century Iconostasis. This annihilation of the monument's historical dimension is likely to continue if the authorities go ahead with the plan to uncover, behind the Calvary Chapel, the fragment of the rock of Golgotha that escaped the destruction of the sanctuary by Caliph Hakim in 1009. It would mean destroying part of the Crusader construction and the seventeenth-century paintings that now decorate the chapel vaults. The historical dimension, of immeasurable value in a monument of such importance, seems to have been totally disregarded during the restoration operation. It would be extremely regrettable if the rest of the work were to be carried out in the same spirit and with the same methods. Admittedly, the sanctuary should not remain fixed in its past, but new needs should be met through the adoption of solutions that will not irrevocably diminish an historical testimony that dates back to the very origins of Christianity.

14. The al-Aqsa Museum is being reorganized and part of its collection is already on view, including some of the admirable manuscripts of the Koran that were saved with Unesco's help. However, the curator is anxious about the proper preservation of part of the collection and hopes to be able to have an Arab specialist trained with Unesco's assistance. This is certainly a much needed operation since such a specialist is desperately needed, among other things, for safeguarding the valuable archives in the al-Aqsa library which are being destroyed by the humidity of the premises in which they are kept and by the myriad insects that are consuming them. Despite his efforts, the Director of the library has no means of saving them on his own; their destruction would constitute an irreparable loss as regards the history of the city.

15. Considerable work has been done by the Director of the al-Aqsa library in recent years. A great many manuscripts have been microfilmed and two catalogues published. There can be no doubt however, that the situation remains critical as regards the state of conservation of many manuscripts suffering damage from mould and insects. According to the Director, the situation is equally disquieting in other depositories in the city. There are no facilities or specialized personnel available locally to give the works the necessary treatment. Urgent measures are required if basic source material concerning the history of Jerusalem is to be saved. It might perhaps be desirable to consider the possibility of bringing all the Arabic manuscripts of Jerusalem together centrally in one of the buildings of the Haram, which should be equipped for the treatment and conservation of books. Given the humid conditions in all the ancient buildings on the site, the equipment required would certainly need to include an adequate air-conditioning plant. The purchase of equipment for treating the books and the training of specialized staff are matters of great urgency.

16. A Museum of Palestinian Folk Arts and Folklore was set up in 1979 in the Islamic Cultural Centre in Jerusalem. It is being most devotedly managed by its curator. Many traditional costumes and everyday objects or items used in crafts which have disappeared or are disappearing have been assembled there. The museum has no proper basic equipment and is short of specialized staff, particularly for the conservation and restoration of fabrics. The curator's task is made very difficult by the fact that the museum has no independent financial resources. There can, however, be no doubt that the creation of this museum was timely, since the very radical changes that are at present taking place in the Arab society of Jerusalem seem likely to result, very shortly, in the disappearance of many customs, particularly as regards traditional costumes and domestic equipment. It is important for the history of Arab culture of Jerusalem that evidence of these should be preserved.



IV. APPEAL TO THE INTERNATIONAL COMMUNITY TO CONTRIBUTE TO THE FINANCING OF  
THE WORKS FOR SAFEGUARDING THE ISLAMIC CULTURAL AND RELIGIOUS HERITAGE

In order to ensure that his appeal is as effective as possible, the Director-General has initiated consultations concerning the arrangements that might be made to collect the funds for financing the works for safeguarding the Islamic cultural and religious heritage. He will launch his appeal as soon as the consultations have been completed.

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In the text set out above the Director-General brings to the knowledge of the Executive Board all the information at his disposal as at 10 July 1987 concerning the implementation of the General Conference resolutions and the Executive Board decisions on the preservation of the cultural heritage of Jerusalem. The Director-General will continue to give this matter his close attention, and to do everything within his power to ensure that those resolutions and decisions are put into effect; he will spare no effort in the cause of the preservation of the city of Jerusalem, which is part of the cultural heritage of all mankind.



General Conference  
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24 C

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JERUSALEM AND THE IMPLEMENTATION OF  
23 C/RESOLUTION 11.3

ADDENDUM

In this addendum to document 24 C/15, the Director-General brings to the attention of the General Conference a communication regarding Jerusalem, which he has just received from the permanent observer of the Palestine Liberation Organization.

28 APR 1988

PALESTINE LIBERATION ORGANIZATION

Permanent Observer with Unesco

Paris, 13 October 1987

Sir,

Following an order, issued on the eighth of this month, the Israeli police gave permission to the fanatical extremist group known as the 'Faithful of the Temple Mount' to pray on the esplanade of the Haram-al-Sharif. These fanatics accordingly invaded the Haram-al-Sharif esplanade on 11 October with the aid and complicity of the Israeli occupation police. The Muslims of Jerusalem reacted by attempting to prevent these fanatics from profaning the third holy place of Islam.

It is the declared intention of this group of fanatics to 'assert the sovereignty of Israel' over the Haram esplanade which, according to them, has 'escaped Zionist conquest'. Moreover, the head of this group, Rabbi Garchon Salamon, has repeatedly stated its aims to be the destruction of the Haram-al-Sharif and the expulsion of all the Palestinians in the occupied territories of the Arab countries.

The Israeli War Minister, Mr Isaac Rabin, has also issued a military order allowing Israeli settlers in the occupied territories to 'pray' in the Haram Ibrahim Al-Sharif mosque in the city of Al-Khalil (Hebron). These profanations are to take place every Friday, constituting a serious provocation for the Muslim, since they will be prevented from themselves praying on Friday, which is the Muslim holy day.

I would request you, Sir, to inform the General Conference of these incidents, which are serious enough to have tragic consequences for world peace and security, and convey to you the expression of my highest consideration.

Omar MASSALHA  
Permanent Observer

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