

AL-QUDS *and* AL-AQSA

In the Clutch of Judaization

Dr. Sharif Amin Abushammala



A Special Edition on 50 Years of the Israeli Occupation of Al-Quds and Al-Aqsa | 2017



AL-QUDS
Foundation Malaysia



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In the Clutch of Judaization

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Foundation Malaysia

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Introduction

This year marks the fifth decade of darkness Masjid Al-Aqsa and the eastern part of Al-Quds it have been under the Zionist occupation. Meanwhile, the western counterpart has fallen under the occupation since 1948, which was when the Zionist gangs occupied the land of Palestine, expelled its people out of their homes, and declared it as their own.

Ever since, not a day passes by without the suffering of Al-Quds and its inhabitants in the hands of the Zionists. Moreover, the station after the occupation in 1967 has taken an entrenched systematic dimension, within a fierce and aggressive plan aimed to change the Islamic and Palestinian demography of Al-Quds, through measures that are designed to eventually lead to the “Judaization of the city”. These practices have affected the inhabitants of Al-Quds, their sanctuaries, and sanctities. They have had huge impacts on the ground and even underneath it; the education, the culture, the infrastructure and agricultural landscape, the houses, the graveyards, the streets, and their names.

As a part of Al-Quds Foundation Malaysia (QFM)'s efforts to commemorate the fiftieth anniversary of the occupation of Masjid

Al-Aqsa, QFM presents this booklet which is aimed to shed light on the most significant practices and means of Judaization that Masjid Al-Aqsa and Al-Quds are currently suffering and undergoing. The booklet is concentrated, concise and pictorial, in order to help people to comprehend the problem and to raise awareness about the issue

QFM hopes that this booklet will contribute in developing and increasing our knowledge about the Muslim' s first cause; "Al-Quds and Al-Aqsa" by achieving two goals:

First: To emphasize our unnegotiable right to Al-Quds as Muslims and free people, with it being an Islamic land of Waqf.

Second: Stimulate ourselves to perform our role firmly and restlessly and to redouble our efforts; practical, intellectual, informational and financial to retrieve our Islamic land of "Al-Quds" and defend it from all covetous invaders.

Together, we safeguard Al-Quds...

Al-Quds: The city and the Cause

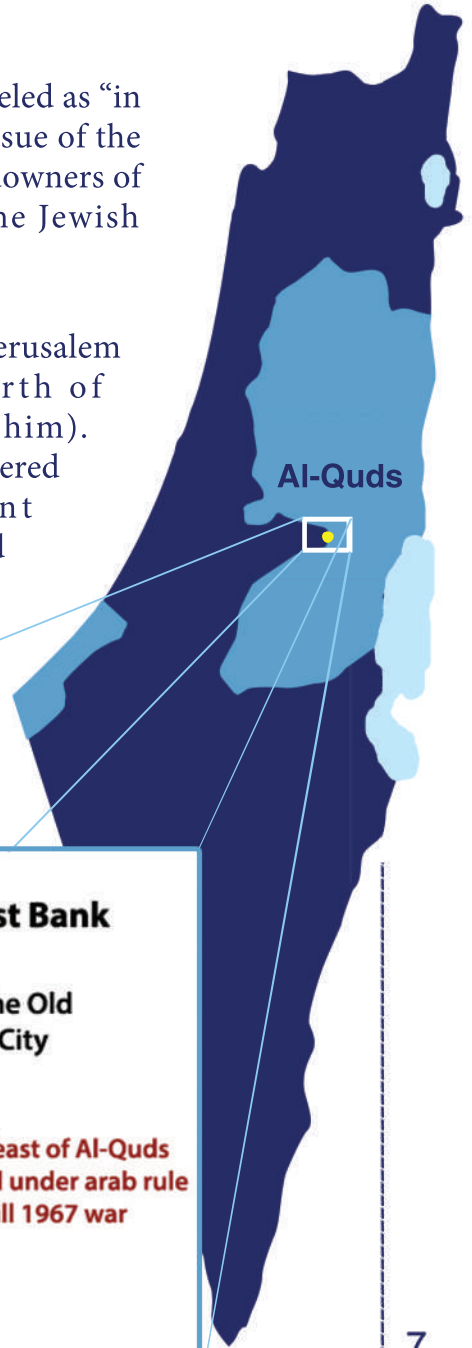
Al-Quds city is located in the heart of Palestine. It is one of the oldest and most sacred cities for all followers of heavenly religions; Jews, Christians and Muslims. The city's history is always associated with many prophets.

The blessed land of Al-Quds comprises a lot of sanctities, such as the Church of Nativity and Masjid Al-Aqsa. It is considered a globally unique cultural heritage that has been included in the list of World Heritage Sites.



Unfortunately, it has been labeled as “in danger”. Al-Quds is the core issue of the conflict between the native landowners of occupied Palestinians and the Jewish Zionist occupiers.

The Arab Jebusites founded Jerusalem 4,000 years before the birth of Jesus Christ (Peace be upon him). Over the centuries, it was conquered and ruled by many ancient competing empires and suffered unspeakable calamities until it was liberated from the Byzantine ruling.



This happened when the Muslim Arabs conquered it in the year 637AD (16AH) through Caliph Umar ibn Al-Khattab, who made a covenant with the city's inhabitants that guaranteed their safety and security. It was later named the "Pact of Umar" because of the indication and meaning of his personal visit to the city; it was the only city where the Muslims' Caliph himself came to open it in person. He then reconstructed Masjid Al-Aqsa and reorganized the city's conditions. In Umar's era, Al-Quds enjoyed a sense of social stability and significant developments in all different aspects; urban, scientific and intellectual. This era of prosperity lasted until the conquest of the Crusaders (1099 AD / 492 AH) in the course of their long wars on Islamic countries. So Al-Quds had to endure yet another brutal century where expulsion, slaughters, and massacres were committed against the population. Thus Masjid Al-Aqsa went through transformations from a mosque to a headquarter, a church and a warehouse for the Crusade warriors (Knights Templar).

This situation lasted until the city was wrested from the Crusaders by the Muslims with the leadership of Salah Al-Din (1187AD / 583AH). The city was again in the hands of the Muslims and remained in their possession for more than seven centuries of successive Islamic Caliphates. These caliphs and governors competed to show more care to the city, especially in the more religious places.

In 1917, Palestine and Al-Quds were occupied again by the British Empire. For decades, Britain was implementing a facilitatory policy that enabled Jewish immigrants from eastern Europe as well as other parts of the world to increase their numbers and seize control over Palestine. This was a part of the establishment of a "national homeland" for Jews in Palestine that functions as a buffer state between the Muslim countries that withholds them from reuniting.

This policy was best manifested in the "Balfour Declaration"; the letter of the United Kingdom's foreign secretary Arthur James Balfour in November 1917, known as "the promise of those who do not have to those who do not deserve". Palestinians opposed this plan and Al-Quds city was in the heart of the events. This is where it played an influential role in mobilizing the nation's energies towards the cause leading to several revolutions against the British occupation and the Zionist project such as the Buraq revolution (1924), the October uprising (1933) and the Great Palestinian Revolution (1936-1939) and others.

In 1948, the Zionist gangs launched a war of ethnic cleansing against the Palestinians, occupying most of the Palestinian territories after a series of horrific massacres. In Al-Quds, they occupied the western part of the city, which constituted 84% of the city's area and expelled about 60,000 residents of the city. The eastern part however, remained in the hands of Arabs and Palestinians under Jordanian rule including the Old City and Masjid Al-Aqsa.

In 1967, Israel completed the occupation of the whole city of Al-Quds by occupying the eastern part, and later annexed it as an “integral part” to the state of “Israel”. The majority of the international community however did not recognize this annexation and refrained from transferring their embassies to Al-Quds city. Yet, the international community failed to embrace any drastic measures against “Israel's” occupation and sufficed with occasional issuance of statements condemning the occupation at best.

Since then, the issue of Al-Quds has developed rapidly. The occupation launched ferocious campaigns against it while continuing to neglect the international law and UN resolutions. They also underestimated the hundreds of



millions of Muslims and free people around the world who stand firmly against the violations and practices of the occupation against the city as well as against its Islamic and Christian holy sites.

Therefore, Al-Quds was and continues to be the spark that ignites the modern Palestinian revolutions against the occupation. This includes “The Tunnel Rebellion” (1996) and “Intifadat Al-Aqsa” (2000), the most recent “Intifadat Al-Quds” (2015 - today).

In conclusion, al-Quds is not just a mere piece of land on which to live and build, but it is a spirit and a belief, a past and future.





Masjid Al-Aqsa

Masjid Al-Aqsa is considered the third holiest site in Islam after Masjid Al-Harām and Masjid An-Nabawī, giving Al-Quds great importance.

This is the very site that the Muslim people believe Prophet Mohammed ascended to the Heavens. It is also where Prophet Mohammed (Peace be upon Him) led all other prophets in prayer, as stated in the holy Quran: “Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that we may show to him some of our signs; surely He is the Hearing, the Seeing.” Israa: 1.

12 The teachings of Prophet Mohammed (PBUH) affirm its importance: “Do not set out on a journey except for three Mosques i.e. Masjid Al-Haram, Masjid An-Nabawī



and Masjid Al-Aqsa”. Prophet Mohammed said that the reward for praying at Masjid Al-Aqsa is multiplied by 500 times. Muslims historically prayed to the direction of Masjid Al-Aqsa before it was changed to the Kaaba in Mecca.

It is important to mention that Masjid Al-Aqsa comprises all structures within the ‘walled space’ , which includes the Qibli Mosque, Al-Marwani Mosque, Domes, (including the Dome of Rock) and Al-Silsilah dome, which is estimated at 142,000 square metres. These areas form one sixth of Al-Quds old city, which exclusively belongs to the Muslims.

Since the occupation of Masjid Al-Aqsa in 1967, increasingly strategic plans have been put in place in an attempt to Judaize the land. The details of this are elaborated in the following pages.

What Judaizing Al-Quds means ?

The term “Judaizing Al-Quds” refers to the policies implemented by the “Israeli” government to change the religious and demographic characteristics of the city to create a western Jewish identity. These measures target civilians and their homes, Holy Sites and natural landscapes.



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“ If we ever gain Jerusalem, and I am still alive and functioning, I will remove everything that is not holy for Jews from the city, and I will burn the centuries-old heritage.”

**Theodor Herzl
Founder of the Zionist Movement**

Judaizing the Land

In the first days of occupation of Al-Quds eastern part in 1967, the Moroccan Quarter was destroyed. This neighbourhood contained 135 houses, two mosques and a school. The Zionists then built a space adjacent to the Wailing Wall on the remains of a neighborhood that was located to the west of Masjid Al-Aqsa in an attempt to change the Islamic characteristics of Masjid Al-Aqsa and connect it to the Jewish heritage.

It is worth mentioning that the Moroccan Quarter was built 800 years prior to the “Israeli” occupation, soon after the liberation of Al-Quds and Masjid Al-Aqsa from the Crusaders and served as a residential district for fighters coming from Morocco, Algeria and Tunisia, to help Saladin (SalahuEddin) liberate Al-Quds.

Demolition of houses and real estate has continued to the present day. It is estimated that more than two thousand homes have been demolished between 1967 and 1999.

According to the United Nations Office to Coordinate Humanitarian Affairs, Israel published more than 14,000 demolition orders from 1988 to 2014. 1,236 homes have been destroyed between 2000 and 2015, leaving thousands of Palestinian families homeless.

Permit Restrictions

Another means of preventing Palestinians from living in Al-Quds is through restricting building permits for houses. The application fees are high and takes up to three years to receive. As a result, residents feel forced to leave Al-Quds, and instead build homes in the West Bank. Alternatively some build houses without a permit. With regards to the latter, Israeli authorities destroy the properties and charge for the costs of demolition. In some circumstances, as another form of punishment, owners are forced to destroy their homes with their own hands.



One of the dilemmas the residents of Al-Quds face (especially those residing in the Old City), is being prevented from renovating their old houses, and criminalizing and fining those who do so. The government on occasion, offer financial incentive for people to leave, by paying them to leave their homes. Many residents resist these measures on principle, despite the need for financial support.

Judaizing the Population

Demographic Change and Revoking IDs

“Israel” killed and displaced more than 60,000 people from Al-Quds in 1948, and thousands followed them in 1967. Those who survived the killing and continued living in the eastern part of the city were considered by Israel to be “foreigners and migrants, not citizens”. They were treated according to the “Israeli” Residency Law, which give the Minister of Interior major powers to revoke identification cards (IDs). So far “Israel” has revoked the residency of more than 14,500 Palestinians, and aims to revoke a further 100,000 as promised by the Israeli Prime Minister Benjamin Netanyahu. The percentage of Palestinians should not exceed 22% in order to statistically define a Jewish majority.

After “Israel” categorized the inhabitants of Al-Quds as migrants, it introduced a law in 1988 called “The Centre of Life”, which means that any Jerusalemite that has work outside the borders of Al-Quds should have his/her ID revoked, and must be along with his/her family, banned from education, healthcare and should be forced out of the city.

The people of Al-Quds cannot get married to people from other cities (in or outside Palestine) and cannot obtain residency for his/her new family, which means displacing them outside the city.

The “Israeli” authorities selectively impose higher taxes on the people of Al-Quds, aiming at paralyzing the Palestinian economy and forcing Palestinians to leave their shops and homes in search of more affordable places to live.

Judaizing the Educational System

The “Israeli” occupation has worked to implement an Israeli-centred curriculum at schools, in an attempt to defame the Arabic and Islamic cultural and national identity of Al-Quds. It issued a military order that initially banned 55 school textbooks in Arabic, Sociology, Islamic Education and Philosophy. These books were later allowed into schools after large parts of them were removed and censored. The Judaization of education is still ongoing in the following ways:

1. Targeting students by denying them their rights to choose their own schools and preventing access without going through “Israeli” checkpoints.
2. Targeting teachers by harassment and arrest.
3. Targeting school curricula by editing its content, and removing sources that depict and legitimize the Palestinian perspective.

It is known that the curricula used in Jewish schools contains materials that humiliate Arabs and Muslims, retell history to support this prejudice, and support the call for nationalism and genocide of the Palestinian people.

“Before”



“After”



Declaring Al-Quds a Unified Capital for Israel

After “Israel” occupied the eastern side of Al-Quds in 1967, and annexing it, the city was declared a unified capital, which was rejected by the United Nations and the Security Council. It considered Israel’s measures illegal and asked for the end of Al-Quds’ occupation through many resolutions issued.

“Israel” repeatedly ignored these international resolutions, they radically declared Al-Quds an ‘eternal capital’ for “Israel” in 1980. The UNSC issued resolution No. 478, which refused the proposal on the grounds that it was in direct violation of previous international resolutions.

With the political support of global powers, including the United States government, “Israel” has continued to violate these resolutions with impunity.

The latter findings question the United Nation’s intentions to end the “Israeli” occupation as well as highlighting the Arab and Muslim world’s inability to influence international foreign policy.



Changing the Historical Characteristics of the City

The “Israeli” government and settlement societies have altered the architectural characteristics of the city by demolishing Arab and Islamic structures and converted them into Synagogues. For example, when “Israel” fully occupied Al-Quds in 1967, they demolished the Moroccan Quarter and Al-Sharf Neighborhood. By extension, 2 mosques, 135 houses, and 1 market were all destroyed and chased out the people therein. Instead, they replaced with Jews settlers and renamed Al-Sharf Neighborhood “The Jewish Quarter”. Additionally, many Islamic prayer sites in public spaces including schools turned into waste sites or toilets as a public display of revulsion of the Islamic faith. An example of this includes the conversion of a building in 2015 at Al-Buraq Space into public toilets for Jewish worshippers and tourists.

Another example of architectural Judaization includes the construction of the Hurva synagogue. The “Israeli” government, in collaboration with other Jewish societies built a four-story building with a huge dome built on top. Imitating the Dome of the Rock, it competes for architectural dominance in the city skyline.

Changing Buildings and Streets’ Names

The “Israeli” government employs committees to replace Arab names for streets or historical landmarks with Hebrew titles in an attempt to remove historical remnants of Islamic and Arabic civilization. The changes implemented reinforce Zionist narratives of their historical claims to the land. 7,000 street names and places have been changed as a result of this process.

The most famous landmarks of Al-Quds have been removed, such as the historical gates of Al-Quds and its streets. The name of Masjid Al-Aqsa has also been replaced with a billboard card marking the Temple Mount in its place.



Land Confiscation and Settlement Expansion

The “Israeli” government continuously, issues decisions that aims at stealing and annexing Palestinian lands to “state ownership”. These confiscations include houses, mosques and real estate, which were demolished and renamed as property of the state to be used as settlement projects.

The projects aim to surround Al-Quds with settlements that disconnect it from its former Islamic identity. The “Apartheid” or “Separation Wall” surrounding Al-Quds was built with the purpose of geographical isolation of Arab villages and neighborhoods in Al-Quds so that they end up outside the boundaries of the city. As a consequence the residents are denied the same rights as Jerusalemites, casting them outside the city limits, and reducing the Arab population as well.

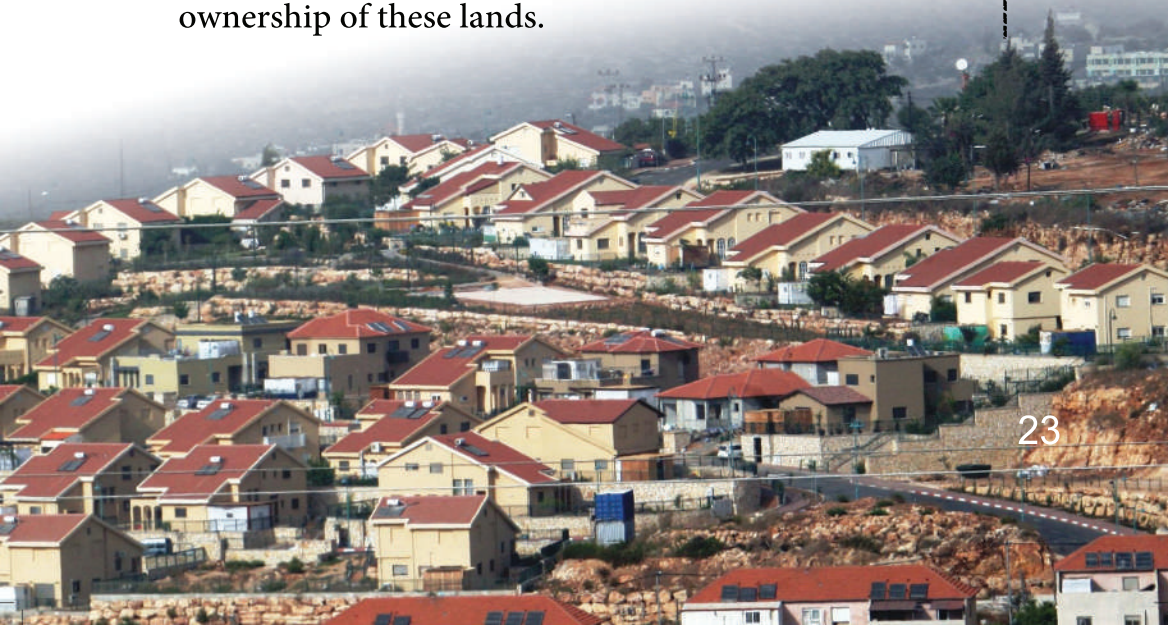
An Israeli statistical data revealed a dramatic increase and expansion in the Jewish settlement in Al-Quds during the two terms of the current Israeli Prime Minister Netanyahu, particularly between 2009 and 2016,



with almost 70% increase in the number of settlers, and 60% increase in the lands of which new settlements were built upon.

The statistics has also shown that the historical sites in Al-Quds attract more settlements construction than the other areas. While the “Israeli” authorities have evicted 68 Palestinian families during the two terms of Netanyahu, 55 of them have been evicted during the years 2015 to 2016, and today 300 Palestinian families in Al-Quds are under threat of eviction or house demolition.

More recently, in February 2017, and despite the objections of the international community, the “Israeli” Knesset approved "settlements legislation" law, which came to protect the outposts built on private Palestinian lands in the 1967 area, despite the Palestinian evidences and documents of private ownership of these lands.



Judaizing Masjid Al-Aqsa

Despite the holiness of Al-Quds and Masjid Al-Aqsa for Muslims all over the world, the Israeli occupation is implementing a gradual policy to Judaize it, which aims at achieving a permanent Jewish presence at Masjid Al-Aqsa. This has taken several successive and parallel forms which could be explained as follows:

► Controlling parts of Al-Aqsa

The “Israeli” occupation took control over parts of Masjid Al-Aqsa and turned it into facilities run by the “Israeli” forces. These include the “Junblati Dome” in the backyard of the Dome of the rock, which was turned into a police station inside Masjid Al-Aqsa. In addition, the Gate of the Moroccan is controlled by “Israeli” forces who use it as an entry point for raids in Masjid Al-Aqsa.



► Attempts to burn and explode Al-Aqsa

Such as what a Desnis Michael Rohan committed in 1969, where he set a fire in Al-Aqsa particularly, in Al-Qibli mosque. The flames have burned the Salahudin's pulpit, and affected the supporting walls and interior furnishings. The Israeli authorities created obstacles for the firefighting teams in order to maximize the amount of damage created. In later proceedings the perpetrator was deemed insane, alleviating charges against him. Repetitive attempts have been made to plant explosions at Al-Aqsa, including one in 2015, with the support of American

► Excavations under Al-Aqsa

“Israel” continues to carry out numerous number of excavations and tunnels construction around and underneath Masjid Al-Aqsa, which amounted to 63 excavations according to most recent statics from 2016. The “Israeli” government claims that it conducted such excavations in order to find the old Jewish Temple. Excavations affect the foundations of Al-Aqsa, causing cracks in its walls and in the nearby houses and structures. Moreover, Islamic archaeological findings that depict ancient Islamic history at Al-Aqsa were wiped out.



The most prominent sites of excavation under Al-Aqsa Mosque and surrounded areas till 1st AUG 201

Eastern Side

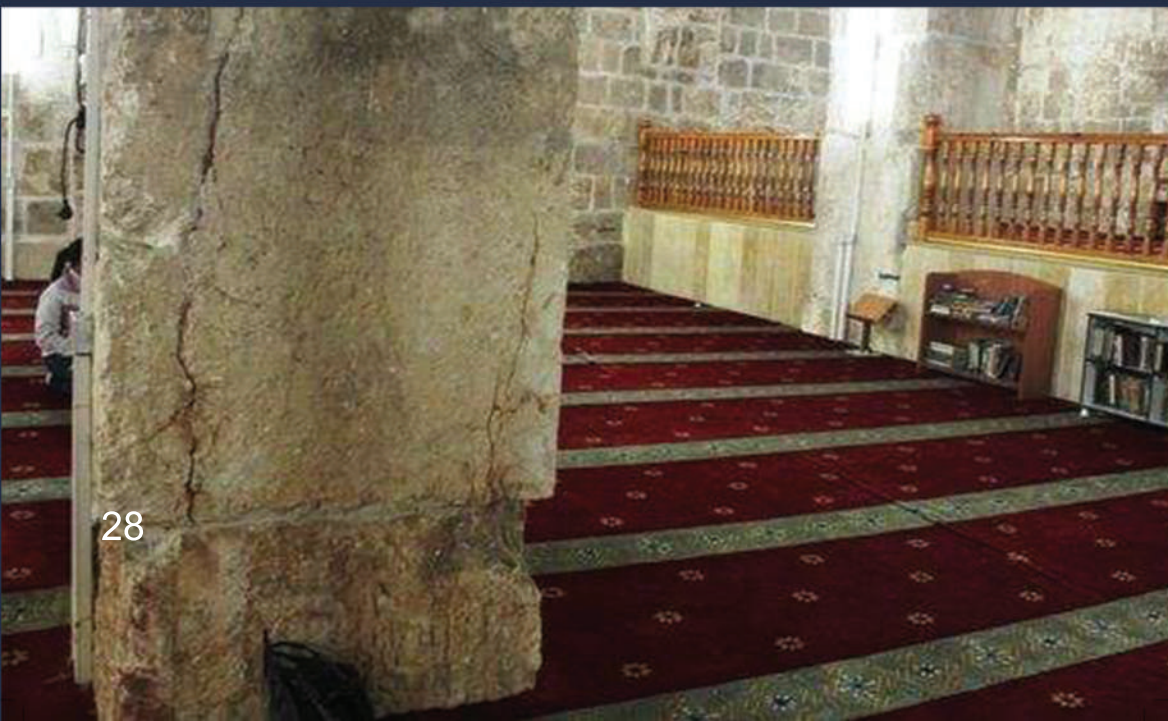


► Prohibition of renovation at Al-Aqsa

The “Israeli” government has passed laws that make renovation of Masjid Al-Aqsa illegal. Those who do so are always at risk of imprisonment. Therefore, Al-Aqsa is denied the opportunity for preservation and maintenance. According to official reports, the number of renovation projects stalled because of the occupation until the end of 2016 amounted to 40 projects.

► Incursions

Groups of settlers, Jewish extremists, and tourists frequently break into Al-Aqsa where they perform Jewish rituals under the protection of the “Israeli” army. In the recent years, these incursions increased, including instances where Zionist parliamentary figures attended, supporting the rights to a Jewish presence at Al-Aqsa. Statistics indicate that the year 2016 has witnessed a remarkable development in the nature and number of incursions in Masjid al-Aqsa for up to 17,000.





► The siege

Jewish synagogues are being built by Al-Aqsa walls, such as the one located in Al-Tanzakya School, or under it, such as the Wilson Bridge. Jewish associations are doing their best to bring Jews in from all over the world to visit these synagogues and connect them with the holy city. 102 synagogues are surrounding Al-Aqsa and the old City. Moreover, the “Israeli” government replaces Islamic monuments with biblical gardens around Al-Aqsa. In addition, Jewish associations and the Zionist government are planning to demolish Al-Aqsa and establish a Jewish Temple, for which they have already planned many architectural models.



► Criminalizing knowledge circles and trips to Al-Aqsa

The former “Israeli” defense minister, Moshe Ya’alon issued a resolution that considered the defenders of Al-Aqsa (the Murabiteen) a terrorist group. Those Murabiteen are women and men who devoted themselves to stay at Al-Aqsa to learn and teach Quran and to prevent radical Jews from breaking into and desecrating Al-Aqsa. By preventing these measure of non-violent resistance, “Israel” directly intervenes in favour of extremist Jewish associations that desecrate Masjid Al-Aqsa and call for its demolition in order to build the Temple. In late 2015, Israel waged a systematic war against buses travelling to Al-Aqsa, in which they were detained and prevented from reaching it.

► Preventing worshippers from entering Al-Aqsa

Names of many worshippers and Quran teachers are being blacklisted and denied entry to the Mosque. Moreover, “Israeli” police arrest worshippers inside the Mosque, accusing them of shouting (Allahu Akbar) in the face of Zionist groups that break into it. It also imposes age restrictions where people under the age of fifty are denied access, and are often left to pray outside on the street. As a result, Palestinians who have travelled from far to visit the Mosque, including people from Gaza Strip, the West Bank and the Diaspora are often denied access to this holy site.



► The temporal and spatial division of Al-Aqsa

Another factor which greatly affects Muslim worshippers at Al-Aqsa is the implementation of restricted opening hours. The Mosque is closed between 7:30 am and 11:30 am, and then at 1:30 to 2:30 pm. At these times, Jews are allowed to enter Masjid Al-Aqsa and perform prayers. This creates a temporal and spatial division where there are certain places at Al-Aqsa specified for Jewish prayers, where Muslims are not allowed to be present. Such restrictions within an Islamic site of worship are a blatant assault on their right to freedom of worship.



How Israel Fights the *Murabiteen** of Al-Aqsa ?

- Banning Ribat and considering it illegal.
- Deporting Murabiteen outside Masjid Al-Aqsa.
- Deporting Murabiteen outside Al-Quds city (old city).
- Banning Murabiteen from travelling.
- Arresting Murabiteen at Al-Aqsa and accusing them of chanting “Allah Akbar” in the face of Jewish radicals who stormed Al-Aqsa.
- Arrest and trial.
- Summoning Murabiteen for repeated interrogation and in a harmful way.
- Detaining Murabiteen for days without a charge.
- Verbal and physical assaults against Murabiteen such as swearing, beating and lynching.
- Holding Murabiteen’s IDs.
- Storming their houses.
- Preventing medical insurance coverage for Murabiteen and their families.
- Threatening to take Murabiteen’s children and sending them to orphanages.

** Murabiteen*

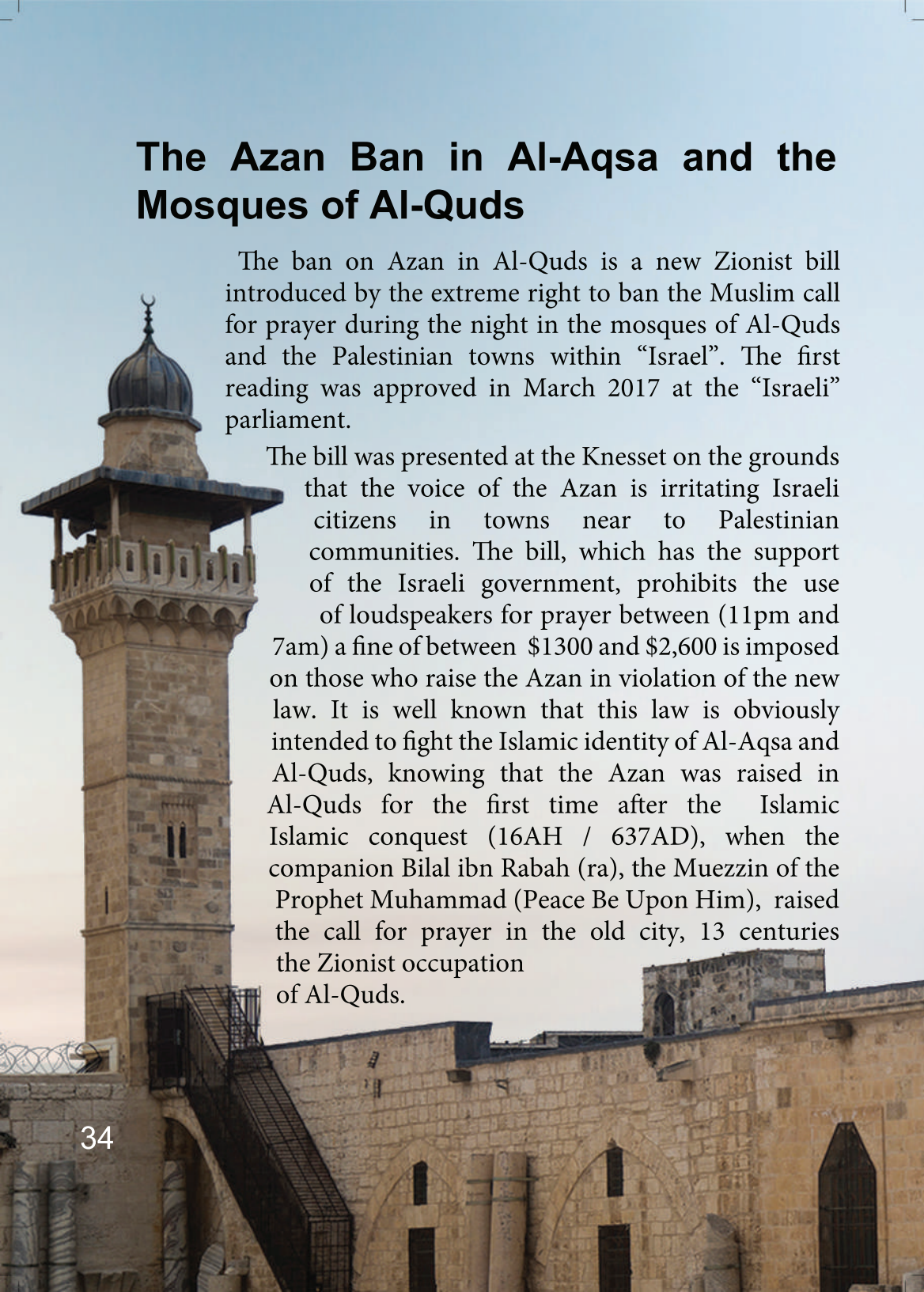
A group of men and women from Al-Quds city and its surroundings, who dedicated their time and life to Al-Aqsa by being present at it all the time in order to peacefully hamper the spatial and temporal division of Al-Aqsa.

They also aim to prevent radical settlers from taking over the Mosque. Frequently, they face numerous obstacles and harassments apart from the punitive measures from the “Israeli” authorities that prevent them from being present.

The Azan Ban in Al-Aqsa and the Mosques of Al-Quds

The ban on Azan in Al-Quds is a new Zionist bill introduced by the extreme right to ban the Muslim call for prayer during the night in the mosques of Al-Quds and the Palestinian towns within “Israel”. The first reading was approved in March 2017 at the “Israeli” parliament.

The bill was presented at the Knesset on the grounds that the voice of the Azan is irritating Israeli citizens in towns near to Palestinian communities. The bill, which has the support of the Israeli government, prohibits the use of loudspeakers for prayer between (11pm and 7am) a fine of between \$1300 and \$2,600 is imposed on those who raise the Azan in violation of the new law. It is well known that this law is obviously intended to fight the Islamic identity of Al-Aqsa and Al-Quds, knowing that the Azan was raised in Al-Quds for the first time after the Islamic conquest (16AH / 637AD), when the companion Bilal ibn Rabah (ra), the Muezzin of the Prophet Muhammad (Peace Be Upon Him), raised the call for prayer in the old city, 13 centuries after the Zionist occupation of Al-Quds.



“

The aforementioned means and practices of Judaization that Masjid Al-Aqsa and Al-Quds are undergoing with its people, infrastructure and Islamic culture are concise and prominent examples about some of what the city is suffering and enduring. Yet, the harsh and bitter reality, the dire situation and the Judaization process are much more critical and full of further painful and dangerous details that cannot be noted in even thousands of pages ”

The Role of Zionists Around the World in the Judaization of Al-Aqsa

It is worth to mention the role of Zionists around the world, particularly the rich, in supporting the activities of Judaization inside Al-Quds and Masjid Al-Aqsa. There are more than 40 Jewish billionaires around the world offering regular donations to strengthen the Judaization of Al-Quds. Statistics reveal that one of them donated more than USD170 million.

In addition, there is an active movement by Jewish associations in America and Europe to support the Judaization associations inside Al-Quds, who provide financial support for these projects. In America, fifty American associations donated more than USD260 million between 2011 and 2015. "Israel" allows dozens of Jewish associations inside Al-Quds to receive donations such as "Elad association", "Students for the Temple", "Trustees of the Temple", "Women of the Temple" and others.

On the other hand, "Israel" fights Palestinian associations, confiscates their money, shuts them down and prosecutes their members.

AIPAC



Muslims' Role in Confronting Judaization Procedures

Unfortunately, the role of Muslim governments, peoples and associations around the world in defending Al-Quds is still limited and does not meet the expectations that enable Palestinians of Al-Quds to resist Judaization projects. However, there are appreciated efforts made by Muslims, especially the people of Malaysia who support programs to defend Masjid Al-Aqsa and enhance the steadfastness of Jerusalemites.

Thus, according to the above-mentioned, Al-Quds Foundation Malaysia would like you to consider this message a thank-you letter for all those who supported the steadfastness of Al-Quds, and an invitation for you all to contribute to defending Masjid Al-Aqsa and Al-Quds, and to take part in its liberation by making donations as follows:

Yayasan Al-Quds Malaysia

 **CIMB BANK** 8600499329

 **Maybank** 564221639339



AL-QUSA:
MALAYSIA YOU ARE THE

MAHASISWA
LAWAN ZIONIS!

ZIONIST = HEARTLESS

Mahasiswa
Lawan ZIONIS

of Anger
#WillNotBeDivided

KILLING

of Anger
#WillNotBeDivided

Anger
#WillNotBeDivided

Day of Anger
#WillNotBeDivided

SAVE
AL-QUDS
CAMPAIGN

SAVE
AL-QUDS
GLOBAL CAMPAIGN

SAVE
AL-QUDS
GLOBAL CAMPAIGN

Al-Quds Foundation Malaysia (QFM)

QFM is a non-profit organization founded in 2012 in an effort to preserve and defend the sanctity of Al-Aqsa and the holy city of Al-Quds from the invasion and aggression of Zionist Israeli occupation.

With the establishment of the QFM, the effort contributed to Al-Quds will be moved systematically with the aim of defending the purity of Masjid Al-Aqsa and Palestine. It is hoped that Al-Quds Foundation Malaysia will be a platform that unites the efforts of Malaysians struggle to Masjid Al-Aqsa and Palestine as a whole.

Vision

To be the leading organization in Al-Quds's affairs.

Mission

To promote the cause of Al-Quds amongst the Malaysian people and to mobilize the efforts and capacities to support the steadfastness of the people of Al-Quds, through mutual work and collaboration.

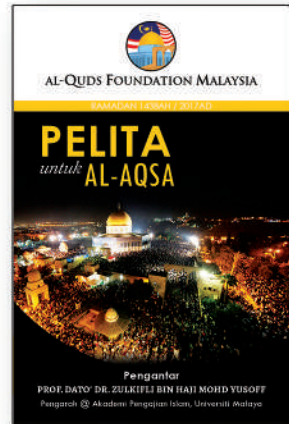
Objectives

- * Accurately introduce and inform the issue of Al-Quds and Masjid Al-Aqsa.
- * Mobilize individual and institutional capacities toward the issue of Al-Quds.
- * Financially and informatively support the steadfastness of the people of Al-Quds.
- * Reveal the brutal practices of the Israeli occupation against Al-Quds and its Islamic and Christian sanctities.

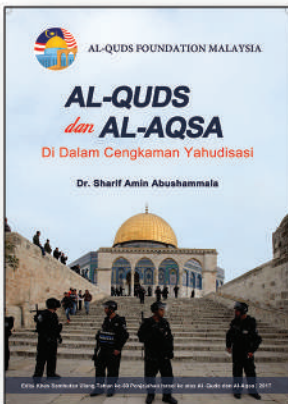
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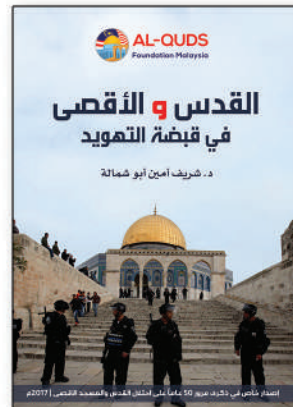
“Pemantauan terhadap Al-Aqsa”



“Pelita untuk Al-Aqsa”



“Al-Quds dan Al-Aqsa di dalam cengkaman Yahudisasi”



القدس والأقصى في قبضة التهويد





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