

Israel's policy to evict Palestinians away from Al-Aqsa Mosque

Muslims all over the world regard Al-Aqsa Mosque as a Qibla, due to its sanctity which elevates the status of Palestine and Jerusalem, particularly in the hearts of Muslims. Thus, Israel recognised the value and significance of controlling and destroying Al-Aqsa Mosque, forgetting that the sanctity lies in the place, not just the building.

It is a "ticking bomb that could explode at any time," the Commander of the Israeli Police (Rav Danino) said about Al-Aqsa Mosque, warning members of Knesset who try to win voters' voices by using Al-Aqsa Mosque as a form of propaganda for their 2015 election campaigns, and declared their intention to change the current status at Al-Aqsa Mosque. "They are setting fire in Israel," he added, stressing that "in such manner, they provoke the feelings of Muslims, whose numbers exceed one billion all over the world."

The Zionist movement and the occupation authorities created several methods and practices to achieve their ambitions, including dividing Al-Aqsa Mosque as a step toward disposing of it. They claimed that there was a Jewish temple below (Solomon's Temple), using rabbinic fatwas and religious texts tailored specifically to link the world's Jews to a land that does not belong to their real history.

Following the annexation of East Jerusalem to its entity in 1967, Israel enacted a series of laws and regulations that affected all aspects of the holy Islamic city, including people, stones, trees, tombs, mosques, and monuments, to change the Islamic and Palestinian features that constitute compelling evidence of the real history of this city.

Israel seeks to Judaize the place and falsify the facts, despite the lack of evidence that can prove these fallacies unless in the brains of the occupation leaders, extremists, and their modern generations that were born after the occupation and lived through its allegations. Therefore, their minds were dominated by forgery and sadistic dreams tailored cunningly by Zionist fanatics with a lot of ingenuity.

Since the eastern part of Jerusalem was captured by the Zionist occupation in June 1967, the occupier has continued its unbridled, desperate quest to erase the cultural and religious map of Jerusalem in general and Al-Aqsa Mosque in particular, regardless of the feelings of Muslims and Christians, and with no regard for the global resolutions issued by the UN. The occupier tampered with the Mosque's surroundings and the subsoil thereof. It put down its visitors and defenders, stormed and desecrated its courtyards by holding dance and promiscuity parties, and prevented access to Mosque, alongside praying in it. Thus, the Mosque became a destination for the occupation leadership who wanted to evoke hatred and commit massacres, as Ariel Sharon did on September 28, 2000, sparking the popular uprising that bore his name.

Since the occupation of Jerusalem, the occupation forces have escalated their attacks against the blessed Al-Aqsa Mosque, using spiteful methods to get rid of it, including every single method, both officially and unofficially. With the support of the Jewish usurpers, an Australian Zionist man, named Dennis Michael, burned Al-Aqsa Mosque; the fire devoured a large part of it and reached the pulpit of Nur al-Din Zangi. On Thursday, August 21, 1969, the whole world condemned this criminal incident; as a result, the Organization of the Islamic Conference was established in 1971.

This heinous crime was not a passing event; it was part of the occupation authorities' deceptive plan aimed at destroying Jerusalem and the Al-Aqsa Mosque. Those authorities secretly began the excavation in the vicinity of Al-Aqsa Mosque, which led to the destruction of many of the surrounding Arab and Islamic monuments, endowments, and historical stratigraphy. They built nearly 100 synagogues and Judaizing facilities, some of which are underground, to delude the world into the correctness of the fabricated Zionist narrative. These excavations have overstepped the gates of the blessed Mosque, reaching the Al-Ka'as ablution fountain in its southern yards, leaving cracks in the gate, and also the Fountain of Qaytbay in its western yards. This resulted in the demolition of a large part of the archaeological tells and rooms leading to the blessed Mosque were discovered as well. Trees fell in the Mosque's western courtyards and collapses in these courtyards occurred leaving Jerusalemite houses which are built on it cracked as well.

After recognising the success of the Palestinians living in Jerusalem and Arab 48 in restoring and converting parts of the land below its surface into chapels, such as the restored El-Marwani Mosque and the old chapel in Al-Aqsa, the occupation imposed a policy to prevent the periodic maintenance of the Mosque's buildings, the installation of tiles and lighting poles, electricity grid renovation, and reconstruction and restoration of its buildings.

The 1990 Temple Mount riots (Al-Aqsa Massacre) were the most prominent of the Zionist attacks on the worshipers, which occurred on Monday, corresponding to October 10, 1990, at 10:30 am, after the so-called "Temple Mount and Eretz Yisrael Faithful Movement" extremists laid the foundation stone for the so-called Third Temple in the courtyard of Al-Aqsa Mosque. This action provoked the people of Jerusalem who rose to prevent them from doing so. Immediately, the Israeli occupation soldiers in the Mosque's courtyards intervened and bombarded all worshippers with bullets, leaving 21 martyrs of worshipers killed, 150 wounded and 270 arrested.

The occupation authorities and settlers continued their incursions into Al-Aqsa Mosque, preventing the worshipers from reaching it, aiming to impose the occupation's control over the mosque roof. After the occupation authorities had grabbed the keys to the Mughrabi Gate, they used to bring settlers and non-Muslims into the inner courtyards of Al-Aqsa Mosque without the permission of the

Department of Islamic Endowments. These incursions have continued to escalate since the incursion carried out by Ariel Sharon on September 28, 2000, which led to the outbreak of the second Intifada.

These incursions aim to impose a Jewish presence in the courtyards of Al-Aqsa Mosque in the lead-up to separate them from the rest parts of the blessed Mosque to divide it temporally and spatially, similar to what happened in the Ibrahimi Mosque in the city of Hebron.

As a continuation of the series of Judaizing Jerusalem and Al-Aqsa Mosque and following the outbreak of the first Palestinian intifada in 1987, the occupation authorities were not satisfied with preventing residents of the West Bank and the Gaza Strip from entering the city to perform their religious rituals except on rare occasions and according to specific conditions and restrictions. But rather, they rushed, after the outbreak of the Al-Aqsa Intifada in 2000, to erect more barriers around the Holy City, followed by the construction of the apartheid wall in 2003, to keep them away from their most prominent sanctities under false security pretexts. They continue to create a supportive momentum to impose the entry of Jews and extremist settlers to pray in what they call the "Temple Mount."

According to a gradual plan, they not only expelled the people of the West Bank and the Gaza Strip from Al-Aqsa Mosque, but they also rushed to prevent the residents of Jerusalem and the Arab 1948 from accessing the Mosque except under certain conditions and at determined times. This included preventing male worshipers under the age of 50 from entering the Mosque to pray, which resulted in larger numbers of people who are evicted and prevented from reaching the Al-Aqsa Mosque.

In line with the occupation illusions backed by force, the occupation authorities began to impose orders of eviction from the Mosque, renewed sometimes for varying periods, against some national and religious figures. The list of evicted people included Sheikh Ikrima Sabri and Sheikh Raed Salah, in addition to the eviction of many citizens, most of whom are children and women of students as well as Murabitun and Murabitat who are staying inside Al-Aqsa Mosque, due to their resistance to the occupation policies and just saying "Allah is Great" during the incursions. The occupation authorities have started issuing sentences to imprison many worshipers, keep them away from Al-Aqsa Mosque and impose heavy fines on them.

In 2013 and 2014, the Israeli occupation authorities escalated the policy of eviction from Al-Aqsa Mosque by dividing roles between its advanced arm, the Police, and the extremist Jewish groups affiliated with the so-called Solomon's Temple organizations. The eviction policy against Al-Aqsa workers and goers has taken an upward trend to punish the Murabitun (people staying in Al-Aqsa Mosque), regardless of gender, age, or class.

During the incursions into Al-Aqsa Mosque, the occupation police began enforcing the law of "morning mass eviction of women" from Al-Aqsa Mosque; about 500 female students were prevented daily from entering Al-Aqsa Mosque during the holy month of Ramadan in 2014.

The occupation authorities have followed a gradual policy of expulsion from Al-Aqsa Mosque, which began with the mass expulsion of the Murabitat. When they failed to do so, they began with individual expulsions from Al-Aqsa first, then its surroundings and the old town itself.

With these systematic evictions, Israel aims to empty Al-Aqsa and prepare the ground for extremists to storm the site at any time to have the opportunity to perform their Talmudic prayers guarded by the Israeli police without any harassment or Islamic presence.

The occupation authorities are seeking to determine timetables for the settlers in Al-Aqsa that extend from 7:30 a.m. until 11:30 a.m., which is called "temporal division", which aims to empty the Mosque of the Muslims, to allow enough time and comfort for the Jewish settlers to storm Al-Aqsa as if it was empty of worshipers and Muslims, to ensure that there is no objection to the intrusions.

The occupation authority's resolutions of eviction are increasing during the Jewish holidays, which have become the season of closing most of the blessed Al-Aqsa Mosque gates, or in the wake of confrontations that they call "a breach of public security," as the period of eviction ranges from two weeks to several months. Wadi Hilweh Information Centre "in Silwan" statistics indicated that during the year 2014, the occupation authorities evicted 300 Palestinians from Al-Aqsa Mosque, prosecuting Al-Aqsa Mosque employees, including preachers and guards, in addition to arresting students of Al-Aqsa schools, including women, children, and the elderly, as well as imposing fines on them.

According to the Wadi Hilweh Information Center, the number of people evicted away from Al-Aqsa Mosque during the month of February 2015 amounted to 24 evicted people. The resolutions issued on their evictions are still in effect and for periods ranging from 20 to 60 days. Those evicted people included 23 women and a female student at Al-Aqsa Sharia Schools.

It is noteworthy that the occupation authorities are trying to pass a law that would consider staying in the blessed Al-Aqsa Mosque a violation of the law.

Any observer of the Israeli policy against Al-Aqsa Mosque and the worshipers will be fully aware that the real purpose of what the occupation authorities are doing through the permanent targeting of Al-Aqsa Mosque and the worshipers is to tighten control over it and strip it of its purely Islamic character in time and space, and that Al-Aqsa Mosque is in grave danger as well.