



I'm not robot



Continue





## 1001 nights restaurant beijing

In view of the prevailing COVID-19 developments in Singapore, Resorts World Sentosa will be operating at reduced guest capacity and observing tighter safe management measures in accordance with the Government's latest guidelines, starting 16 May till 13 June 2021. For more details, click here. Have a question or a feedback? Get in touch with us. Tel: +86 10 6468 9705 Fax: +86 10 6468 9706 Adrione Pte Ltd Shanghai Representative Office Room 2006-2007, Cross Tower No. 318 Fuzhou Road Shanghai 200001, China Tel: +86 21 6323 0637 Fax: +86 21 6323 0638 GSHK Capital Ltd. Suite 1001, Ocean Centre, 5 Canton Road Tsimshatsui, Kowloon, Hong Kong Email: enquiries@rwsentosa.com Genting International Japan Co., Ltd. Marunouchi Eiraku Building 22F #2201, 1-4-1 Marunouchi Chiyoda-ku, Tokyo 100-0005, Japan Tel: +81 3 6273 4066 Fax: +81 3 6273 4067 Genting International Services (Thailand) Limited 98 Sathorn Square Tower 37th Floor, Office 3709, North Sathorn Road, Silom Bangrak, Bangkok 10500, Thailand Email: enquiries@rwsentosa.com Holy city of the Abrahamic religions "Al-Quds" and "Bayt al-Maqdis" redirect here. For other uses, see Jerusalem (disambiguation), Al-Quds (disambiguation), and Bayt al-Maqdis (disambiguation). City in Israel and Palestine, IsraelJerusalem ירוּשָׁלַיִם (Hebrew)القدس (Arabic)CityFrom upper left: Jerusalem skyline looking north from St. Elijah Monastery, a souq in the Old City, Mamilla Mall, the Knesset, the Dome of the Rock, the citadel (known as the Tower of David) and the Old City walls, and the Western Wall. FlagCoat of armsNickname(s): Ir ha-Kodesh (The Holy City),Bayt al-Maqdis (House of the Holiness)JerusalemShow map of IsraelJerusalemShow map of State of PalestineJerusalemShow map of Arab worldJerusalemShow map of AsiaCoordinates: 31°47′N 35°13′E﻿ / ﻿31.783°N 35.217°E﻿ / 31.783; 35.217Coordinates: 31°47′N 35°13′E﻿ / ﻿31.783°N 35.217°E﻿ / 31.783; 35.217Administered byIsraelClaimed byIsrael and Palestine[note 1]Israeli districtJerusalemPalestinian governorateQudsGihon Spring settlement3000–2800 BCECity of David. 1000 BCEPresent Old City walls built1541East-West Jerusalem division1948Reunification1967Jerusalem Law1980Government • TypeMayor–council • BodyJerusalem Municipality • Israeli mayorMoshe Lion (Likud)Area • City125,156 dunams (125.156 km2 or 48.323 sq mi) • Metro652,000 dunams (652 km2 or 252 sq mi)Elevation754 m (2,474 ft)Population  (2019)[5] • City936,425 • Density7,500/km2 (19,000/sq mi) • Metro[6]1,253,900DemonymsJerusalemite(Hebrew Yerushalmi, Arabic Qudsi/Maqdisi)Demographics (2017)[7][8] • Jewish60.8% • Arab37.9% • others1.3%Time zoneUTC+02:00 (IST, PST) • Summer (DST)UTC+03:00 (IDT, PDT)Postal code9XXXXXXArea code+972-2HDI (2018)0.704[9] – highWebsitejerusalem.muni.il UNESCO World Heritage SiteOfficial nameOld City of Jerusalem and its WallsTypeCulturalCriteria ii,  iii,  viDesignated1981Reference no.148RegionArab StatesEndangered1982–present Part of a series onJerusalem History Timeline City of David Second Temple Period Aelia Capitolina Middle Ages Early Muslim period Kingdom of Jerusalem Mutasarrifate British Mandate Israeli takeover of West Jerusalem Jordanian annexation of East Jerusalem Reunification Sieges 701 BCE 597 BCE 587 BCE 63 BCE 37 BCE 70 614 637 1099 1187 1244 1834 1917 1948 Places East West Old City Temple Mount Temple Western Wall Dome of the Rock Synagogues Mosques Al-Aqsa Church of the Holy Sepulchre Hebrew University Knesset Biblical Zoo People Demographic history Mayor Chief Rabbi Grand Mufti Greek Orthodox Patriarch Crusader kings Political status Religious significance Judaism Christianity Islam Jerusalem Law Quds Day Alleged Judaization Islamization U.S. Jerusalem Embassy Act U.S. recognition Other topics Names Flag Emblem Municipality Greater Jerusalem City Line Transport Songs Historical Maps vte Jerusalem (/dʒəˈruːsələm/; Hebrew: ירושלַיִם‎; Yerushaláyim; Arabic: القدس‎ al-Quds or Bayt al-Maqdis, also spelled Baitul Muqaddas[10][11][note 2]) is a city in Western Asia, on a plateau in the Judeaan Mountains between the Mediterranean and the Dead Sea. It is one of the oldest cities in the world, and is considered holy to the three major Abrahamic religions—Judaism, Christianity, and Islam. Both Israel and the Palestinian Authority claim Jerusalem as their capital, as Israel maintains its primary governmental institutions there and the State of Palestine ultimately foresees it as its seat of power. Neither claim, however, is widely recognized internationally.[note 3][12] Throughout its long history, Jerusalem has been destroyed at least twice, besieged 23 times, captured and recaptured 44 times, and attacked 52 times.[13] The part of Jerusalem called the City of David shows first signs of settlement in the 4th millennium BCE, in the shape of encampments of nomadic shepherds.[14] In the Canaanite period (14th century BCE), Jerusalem was named as Urusalim on ancient Egyptian tablets, probably meaning "City of Shalem" after a Canaanite deity. During the Israelite period, significant construction activity in Jerusalem began in the 9th century BCE (Iron Age II), and in the 8th century BCE the city developed into the religious and administrative center of the Kingdom of Judah.[15] In 1538, the city walls were rebuilt for a last time around Jerusalem under Suleiman the Magnificent. Today those walls define the Old City, which has been traditionally divided into four-quarters—known since the early 19th century as the Armenian, Christian, Jewish, and Muslim Quarters.[16] The Old City became a World Heritage Site in 1981, and is on the List of World Heritage in Danger.[17] Since 1860 Jerusalem has grown far beyond the Old City's boundaries. In 2015, Jerusalem had a population of some 850,000 residents, comprising approximately 200,000 secular Jewish Israelis, 350,000 Haredi Jews and 300,000 Palestinians.[18][note 4] In 2016, the population was 882,700, of which Jews comprised 536,600 (61%), Muslims 319,800 (36%), Christians 15,800 (2%), and 10,300 unclassified (1%).[20] According to the Bible, King David conquered the city from the Jebusites and established it as the capital of the united kingdom of Israel, and his son, King Solomon, commissioned the building of the First Temple.[note 5] Modern scholars argue that Jews branched out of the Canaanite peoples and culture through the development of a distinct monolatrous—and later monotheistic—religion centered on El/Yahweh.[22][23][24] These foundational events, straddling the dawn of the 1st millennium BCE, assumed central symbolic importance for the Jewish people.[25][26] The sobriquet of holy city (עיר הקודש‎) transliterated ir haqodesh) was probably attached to Jerusalem in post-exilic times.[27][28][29] The holiness of Jerusalem in Christianity, conserved in the Septuagint[30] which Christians adopted as their own authority,[31] was reinforced by the New Testament account of Jesus's crucifixion there. In Sunni Islam, Jerusalem is the third-holiest city, after Mecca and Medina.[32][33] In Islamic tradition, in 610 CE it became the first qibla, the focal point for Muslim prayer (salat),[34] and Muhammad made his Night Journey there ten years later, ascending to heaven where he speaks to God, according to the Quran.[35][36] As a result, despite having an area of only 0.9 km<sup>2</sup> (38 sq mi),[37] the Old City is home to many sites of seminal religious importance, among them the Temple Mount with its Western Wall, Dome of the Rock and al-Aqsa Mosque, and the Church of the Holy Sepulchre. Outside the Old City stands the Garden Tomb. Today, the status of Jerusalem remains one of the core issues in the Israeli–Palestinian conflict. During the 1948 Arab–Israeli War, West Jerusalem was among the areas captured and later annexed by Israel while East Jerusalem, including the Old City, was captured and later annexed by Jordan. Israel captured East Jerusalem from Jordan during the 1967 Six-Day War and subsequently annexed it into Jerusalem, together with additional surrounding territory.[note 6] One of Israel's Basic Laws, the 1980 Jerusalem Law, refers to Jerusalem as the country's undivided capital. All branches of the Israeli government are located in Jerusalem, including the Knesset (Israel's parliament), the residences of the Prime Minister (Beit Aghion) and President (Beit HaNassi), and the Supreme Court. The international community rejects the annexation as illegal and treats East Jerusalem as Palestinian territory occupied by Israel.[41][42][43][44] Names: history and etymology Further information: Names of Jerusalem Ancient Egyptian sources A city called Rušalim in the execration texts of the Middle Kingdom of Egypt (c. 19th century BCE) is widely, but not universally, identified as Jerusalem.[45][46] Jerusalem is called Urušalim in the Amarna letters of Abdi-Heba (1330s BCE).[47] Etymology The name "Jerusalem" is variously etymologized to mean "foundation (Semitic yry" to found, to lay a cornerstone) of the god Shalem";[48][49] the god Shalem was thus the original tutelary deity of the Bronze Age city.[50] Shalim or Shalem was the name of the god of dusk in the Canaanite religion, whose name is based on the same root S–L–M from which the Hebrew word for "peace" is derived (Salam or Shalom in modern Arabic and Hebrew).[51][52] The name thus offered itself to etymologizations such as "The City of Peace".[49][53] "Abode of Peace",[54][55] "dwelling of peace" ("founded in safety"),[56] alternately "Vision of Peace" in some Christian authors.[57] The ending -ayim indicates the dual, thus leading to the suggestion that the name Yerushalayim refers to the fact that the city initially sat on two hills.[58][59] Hebrew Bible and Jewish sources The form Yerushalem or Yerushalayim first appears in the Bible, in the Book of Joshua. According to a Midrash, the name is a combination of two names united by God, Yireh ("the abiding place", the name given by Abraham to the place where he planned to sacrifice his son) and Shalem ("Place of Peace", the name given by high priest Shem).[60] Oldest written mention of "Jerusalem" One of the earliest extra-biblical Hebrew writing of the word Jerusalem is dated to the sixth or seventh century BCE[61][62] and was discovered in Khirbet Beit Lei near Beit Guvrin in 1961. The inscription states: "I am Yahweh thy God, I will accept the cities of Judah and I will redeem Jerusalem".[63][64][65] or as other scholars suggest: "Yahweh is the God of the whole earth. The mountains of Judah belong to him, to the God of Jerusalem".[66][67] An older example on papyrus is known from the previous century.[68] In extra-biblical inscriptions, the earliest known example of the -ayim ending was discovered on a column about 3 km west of ancient Jerusalem, dated to the first century BCE.[68] Jebus, Zion, City of David An ancient settlement of Jerusalem, founded as early as the Bronze Age on the hill above the Gihon Spring, was, according to the Bible named Jebus.[69][70],[71] Called the "Fortress of Zion" (metsudat Zion), it was renamed by David as the City of David.[72] and was known by this name in antiquity.[73][74] Another name, "Zion", initially referred to a distinct part of the city, but later came to signify the city as a whole and to represent the biblical Land of Israel. Greek, Roman and Byzantine names In Greek and Latin the city's name was transliterated Hierosolyma (Greek: Ἱερουσόλυμα; in Greek hierós, ἱερός, means holy), although the city was renamed Aelia Capitolina for part of the Roman period of its history. Salem The Aramaic Apocryphon of Genesis of the Dead Sea Scrolls (1QapGen 22:13) equates Jerusalem with the earlier "Salem" (שלם), said to be the Kingdom of Melchizedek in Genesis 14.[75] Other early Hebrew sources,[76] early Christian renderings of the verse[77] and targumim,[78] however, put Salem in Northern Israel near Shechem (Sichem), now Nablus, a city of some importance in early sacred Hebrew writing.[79] Possibly the redactor of the Apocryphon of Genesis wanted to dissociate Melchizedek from the area of Shechem, which at the time was in possession of the Samaritans.[80] However that may be, later Rabbinic sources also equate Šalem with Jerusalem, mainly to link Melchizedek to later Temple traditions.[81] Arabic names In Arabic, Jerusalem is most commonly known as القدس‎, transliterated as al-Quds and meaning "The Holy" or "The Holy Sanctuary".[54][55] Official Israeli government policy mandates that أورشليم‎, transliterated as Ūršalim, which is the cognate of the Hebrew and English names, be used as the Arabic language name for the city in conjunction with القدس‎.أورشليم القدس‎.[82] Palestinian Arab families who hail from this city are often called "Qudsi" or "Maqdisi", while Palestinian Muslim Jerusalemites may use these terms as a demonym.[83] History Main article: History of Jerusalem See also: Historical maps of Jerusalem Given the city's central position in both Jewish nationalism (Zionism) and Palestinian nationalism, the selectivity required to summarize some 5,000 years of inhabited history is often influenced by ideological bias or background.[84] Israeli or Jewish nationalists claim a right to the city based on Jewish indigeneity to the land, particularly their origins in and descent from the Israelites, for whom Jerusalem is their capital, and their yearning for return.[85][86] In contrast, Palestinian nationalists claim the right to the city based on modern Palestinians' longstanding presence and descent from many different peoples who have settled or lived in the region over the centuries.[87][88] Both sides claim the history of the city has been politicized by the other in order to strengthen their relative claims to the city.[89][90][91] and that this is borne out by the different focuses the different writers place on the various events and eras in the city's history. Overview of Jerusalem's historical periods Further information: Timeline of Jerusalem Age Jerusalem proper For historians and archaeologists, it is Jerusalem's South-East Hill, known as the City of David, that is taken into consideration when discussing the age of Jerusalem, since it is the most widely accepted site considered to be where permanent settlement began in ancient Jerusalem. Shuafat There have been confusing press headings claiming that the age of Jerusalem has to be pushed back, when in fact the respective articles were dealing with findings from nearby Shuafat, a town that historically and archaeologically cannot be equated with Jerusalem. After the Six-Day War in 1967, Shuafat was incorporated into the Jerusalem municipal district, in a move not internationally recognized.[92][93] Shuafat lies about 6 kilometres north of Jerusalem's oldest historical part, the so-called City of David, and about 5 kilometres north of the walled Old City. What is today Shuafat laid outside the settlement area of its neighbour, Jerusalem, throughout the Bronze Age and until Jerusalem's destruction in 70 CE.[94] and even outside Jerusalem's main Second Temple period northern necropolis.[95] Shuafat is officially described in archaeological terms as being "in the vicinity of Jerusalem".[96] Shuafat has an intermittent settlement history, in part from periods other than Jerusalem's, with 7,000-year-old architectural findings from the Chalcolithic,[97] then from the Second Temple period (2nd–1st century BCE, a fortified agricultural settlement)[98][99][100] and the short period between the end of the First Jewish–Roman War (66–70) and the Bar Kokhba revolt (132–135), being re-inhabited on a smaller scale during the 2nd–4th centuries CE.[101] Prehistory The South-Eastern Hill, also known as the City of David, is the initial nucleus of historical Jerusalem.[102][114] There, the Gihon Spring attracted shepherds who camped near the water between 6000 and 7000 years ago, leaving behind ceramics and flint artifacts[14] during the Chalcolithic, or Copper Age (c. 4500–3500 BCE).[102][103] Ancient period Further information: City of David and History of ancient Israel and Judah Stepped Stone Structure in Ophel/City of David, the oldest part of Jerusalem Permanent houses only appeared on the South-Eastern Hill several centuries later, with a small village emerging around 3000–2800 BCE.[14][103] during the Early Bronze Age I or II.[102] Some call the site of this first settlement, the Ophel ridge.[104] The city's inhabitants at this time were Canaanites, who are believed by scholars to have evolved into the Israelites via the development of a distinct Yahweh-centric monotheistic belief system.[105][106][124] The Execration Texts (c. 19th century BCE), which refer to a city called rwš3lmm, variously transcribed as Rušalimum/Urušalimum/Rōsh-ramen[103][107] and the Amarna letters (c. 14th century BCE) may be the earliest mention of the city.[108][109] Nadav Na'aman argues its fortification as the centre of a kingdom dates to around the 18th century BCE.[110] In the Late Bronze Age, Jerusalem was the capital of an Egyptian vassal city-state.[111] a modest settlement governing a few outlying villages and pastoral areas, with a small Egyptian garrison and ruled by appointees such as king Abdi-Heba.[112] At the time of Seti I (r. 1290–1279 BCE) and Ramesses II (r. 1279–1213 BCE), major construction took place as prosperity increased.[113] Archaeological remains from the ancient Israelite period include the Siloam Tunnel, an aqueduct built by Judahite king Hezekiah and once containing an ancient Hebrew inscription, known as the Siloam Inscription.[114] the so-called Broad Wall, a defensive fortification built in the 8th century BCE, also by Hezekiah;[115] the Silwan necropolis with the Monolith of Silwan and the Tomb of the Royal Steward, which were decorated with monumental Hebrew inscriptions.[116] and the so-called Israelite Tower, remnants of ancient fortifications, built from large, sturdy rocks with carved cornerstones.[117] A huge water reservoir dating from this period was discovered in 2012 near Robinson's Arch, indicating the existence of a densely built-up quarter across the area west of the Temple Mount during the Kingdom of Judah.[118] The First Temple period ended around 586 BCE, as Nebuchadnezzar's Neo-Babylonian Empire conquered Judah and Jerusalem, and laid waste to Solomon's Temple and the city.[119] Biblical account This period, when Canaan formed part of the Egyptian empire, corresponds in biblical accounts to Joshua's invasion.[120] but almost all scholars agree that the Book of Joshua holds little historical value for early Israel.[121] In the Bible, Jerusalem is defined as lying within territory allocated to the tribe of Benjamin[122] though occupied by Jebusites. David is said to have conquered these in the Siege of Jebus, and transferred his capital from Hebron to Jerusalem which then became the capital of a united Kingdom of Israel.[123] and one of its several religious centres.[124] The choice was perhaps dictated by the fact that Jerusalem did not form part of Israel's tribal system, and was thus suited to serve as the centre of its confederation.[113] Opinion is divided over whether the so-called Large Stone Structure and the nearby Stepped Stone Structure may be identified with King David's palace, or dates to a later period.[125][126] Antiquated (1910) reconstruction of Solomon's Temple, based on the biblical text According to the Bible, King David reigned for 40 years[127] and was succeeded by his son Solomon.[128] who built the Holy Temple on Mount Moriah. Solomon's Temple (later known as the First Temple), went on to play a pivotal role in Jewish religion as the repository of the Ark of the Covenant.[129] On Solomon's death, ten of the northern Tribes of Israel broke with the United Monarchy to form their own nation, with its kings, prophets, priests, traditions relating to religion, capitals and temples in northern Israel. The southern tribes, together with the Aaronid priesthood, remained in Jerusalem, with the city becoming the capital of the Kingdom of Judah.[130][131] When the Assyrians conquered the Kingdom of Israel in 722 BCE, Jerusalem was strengthened by a great influx of refugees from the northern kingdom. Classical antiquity Main articles: Jerusalem during the Second Temple Period and Aelia Capitolina In 538 BCE, the Persian King Cyrus the Great invited the Jews of Babylon to return to Judah to rebuild the Temple.[132] Construction of the Second Temple was completed in 516 BCE, during the reign of Darius the Great, 70 years after the destruction of the First Temple.[133][134] Sometime soon after 485 BCE Jerusalem was besieged, conquered and largely destroyed by a coalition of neighbouring states.[135] In about 445 BCE, King Artaxerxes I of Persia issued a decree allowing the city (including its walls) to be rebuilt.[136] Jerusalem resumed its role as capital of Judah and center of Jewish worship. The Holyland Model of Jerusalem Second Temple model, first created in 1966 and since then updated according to advancing archaeological knowledge Many Jewish tombs from the Second Temple period have been rediscovered in Jerusalem. One example, discovered north of the Old City, contains human remains in an 1st century CE ossuary decorated with the Aramaic inscription "Simon the Temple Builder".[137] The Tomb of Abba, also located north of the Old City, bears an Aramaic inscription with Paleo-Hebrew letters reading: "I, Abba, son of the priest Eleaz(ar), son of Aaron the high (priest), Abba, the oppressed and the persecuted, who was born in Jerusalem, and went into exile into Babylonia and brought (back to Jerusalem) Mattathia(h), son of Jud(a)h, and buried him in a cave which I bought by deed."[138] The Tomb of Benei Hezir located in Kidron Valley is decorated by monumental Doric columns and Hebrew inscription, identifying it as the burial site of Second Temple priests. The Tombs of the Sanhedrin, an underground complex of 63 rock-cut tombs, is located in a public park in the northern Jerusalem neighborhood of Sanhedria. These tombs, probably reserved for members of the Sanhedrin[139][140] and inscribed by ancient Hebrew and Aramaic writings, are dated to between 100 BCE and 100 CE. When Alexander the Great conquered the Persian Empire, Jerusalem and Judea came under Macedonian control, eventually falling to the Ptolemaic dynasty under Ptolemy I. In 198 BCE, Ptolemy V Epiphanes lost Jerusalem and Judea to the Seleucids under Antiochus III. The Seleucid attempt to recast Jerusalem as a Hellenized city-state came to a head in 168 BCE with the successful Maccabean revolt of Mattathias and his five sons against Antiochus IV Epiphanes, and their establishment of the Hasmonean Kingdom in 152 BCE with Jerusalem as its capital. In 63 BCE, Pompey the Great intervened in a struggle for the Hasmonean throne and captured Jerusalem, extending the influence of the Roman Republic over Judea.[141] Following a short invasion by Parthians, backing the rival Hasmonean rulers, Judea became a scene of struggle between pro-Roman and pro-Parthian forces, eventually leading to the emergence of an Edomite named Herod. A coin issued by the Jewish rebels in 68 CE. Obverse: "Shekel, Israel. Year 3". Reverse: "Jerusalem the Holy", in the Paleo-Hebrew alphabet As Rome became stronger, it installed Herod as a Jewish client king. Herod the Great, as he was known, devoted himself to developing and beautifying the city. He built walls, towers and palaces, and expanded the Temple Mount, buttressing the courtyard with blocks of stone weighing up to 100 tons. Under Herod, the area of the Temple Mount doubled in size.[128][142][143] Shortly after Herod's death, in 6 CE Judea came under direct Roman rule as the Iudaea Province.[144] although the Herodian dynasty through Agrippa II remained client kings of neighbouring territories until 96 CE. Roman rule over Jerusalem and the region was challenged in the First Jewish–Roman War, which ended with a Roman victory. The Second Temple was destroyed in 70 CE, and the entire city was destroyed in the war. The contemporary Jewish historian Josephus wrote that the city "was so thoroughly razed to the ground by those that demolished it to its foundations, that nothing was left that could ever persuade visitors that it had once been a place of habitation."[145] Roman rule was again challenged during the Bar Kokhba revolt, beginning in 132 CE and suppressed by the Romans in 135 CE. More recent research indicates that the Romans had founded Aelia Capitolina before the outbreak of the revolt, and found no evidence for Bar Kokhba ever managing to hold the city.[146] Roman siege and destruction of Jerusalem (David Roberts, 1850) Jerusalem mural depicting the Cardo in Byzantine period Following the Bar Kokhba revolt, Emperor Hadrian combined Iudaea Province with neighboring provinces under the new name of Syria Palaestina, replacing the name of Judea.[147] The city was renamed Aelia Capitolina.[148] and rebuilt it in the style of a typical Roman town. Jews were prohibited from entering the city on pain of death, except for one day each year, during the holiday of Tisha B'Av. Taken together, these measures[149][150][151] (which also affected Jewish Christians)[152] essentially "secularized" the city.[153] The ban was maintained until the 7th century.[154] though Christians would soon be granted an exemption: during the 4th century, the Roman Emperor Constantine I ordered the construction of Christian holy sites in the city, including the Church of the Holy Sepulchre. Burial remains from the Byzantine period are exclusively Christian, suggesting that the population of Jerusalem in Byzantine times probably consisted only of Christians.[155] In the 5th century, the eastern continuation of the Roman Empire, ruled from the recently renamed Constantinople, maintained control of the city. Within the span of a few decades, Jerusalem shifted from Byzantine to Persian rule, then back to Roman-Byzantine dominion. Following Sassanid Khosrau II's early 7th century push through Syria, his generals Shahrbazar and Shahin attacked Jerusalem (Persian: Dej Houdkh) aided by the Jews of Palaestina Prima, who had risen up against the Byzantines.[156] In the Siege of Jerusalem of 614, after 21 days of relentless siege warfare, Jerusalem was captured. Byzantine chronicles relate that the Sassanids and Jews slaughtered tens of thousands of Christians in the city, many at the Mamilla Pool.[157][158] and destroyed their monuments and churches, including the Church of the Holy Sepulchre. This episode has been the subject of much debate between historians.[159] The conquered city would remain in Sassanid hands for some fifteen years until the Byzantine Emperor Heraclius reconquered it in 629.[160] Jerusalem reached a peak in size and population at the end of the Second Temple Period, when the city covered two square kilometres (3⁄4 square mile) and had a population of 200,000.[150][161] Early Muslim period Main articles: History of Jerusalem during the Early Muslim period and History of Jerusalem during the Middle Ages 1455 painting of the Holy Land. Jerusalem is viewed from the west; the octagonal Dome of the Rock stands left of Al-Aqsa, shown as a church, and the Church of the Holy Sepulchre stands on the left side of the picture. Byzantine Jerusalem was conquered by the Arab armies of Umar ibn al-Khattab in 638 CE.[162] Among the first Muslims, it was referred to as Madinat bayt al-Maqdis ("City of the Temple").[163] a name restricted to the Temple Mount. The rest of the city "... was called Iliya, reflecting the Roman name given the city following the destruction of 70 CE: Aelia Capitolina".[164] Later the Temple Mount became known as al-Haram al-Sharif, "The Noble Sanctuary", while the city around it became known as Bayt al-Maqdis,[165] and later still, al-Quds al-Sharif "The Holy, Noble". The Islamization of Jerusalem began in the first year A.H. (623 CE), when Muslims were instructed to face the city while performing their daily prostrations and, according to Muslim religious tradition, Muhammad's night journey and ascension to heaven took place. After 13 years, the direction of prayer was changed to Mecca.[166][167] In 638 CE the Islamic Caliphate extended its dominion to Jerusalem.[168] With the Arab conquest, Jews were allowed back into the city.[169] The Rashidun caliph Umar ibn al-Khattab signed a treaty with Christian Patriarch of Jerusalem Sophronius, assuring him that Jerusalem's Christian holy places and population would be protected under Muslim rule.[170] Christian-Arab tradition records that, when led to pray at the Church of the Holy Sepulchre, one of the holiest sites for Christians, the caliph Umar refused to pray in the church so that Muslims would not request conversion of the church to a mosque.[171] He prayed outside the church, where the Mosque of Umar (Omar) stands to this day, opposite the entrance to the Church of the Holy Sepulchre. According to the Gaullic bishop Arculf, who lived in Jerusalem from 679 to 688, the Mosque of Umar was a rectangular wooden structure built over ruins which could accommodate 3,000 worshippers.[172] When the Arab armies under Umar went to Bayt Al-Maqdes in 637 CE, they searched for the site of al-masjid al-aqsa, "the farthest place of prayer/mosque", that was mentioned in the Quran and Hadith according to Islamic beliefs. Contemporary Arabic and Hebrew sources say the site was full of rubbish, and that Arabs and Jews cleaned it.[173] The Umayyad caliph Abd al-Malik commissioned the construction of a shrine on the Temple Mount, now known as the Dome of the Rock, in the late 7th century.[174] Two of the city's most-distinguished Arab citizens of the 10th-century were Al-Muqaddasi, the geographer, and Al-Tamimi, the physician. Al-Muqaddasi writes that Abd al-Malik built the edifice on the Temple Mount in order to compete in grandeur with Jerusalem's monumental churches.[172] Over the next four hundred years, Jerusalem's prominence diminished as Arab powers in the region vied for control of the city.[175] Jerusalem was captured in 1073 by the Seljuk Turkish commander Atsız.[176] After Atsız was killed, the Seljuk prince Tutush I granted the city to Artuk Bey, another Seljuk commander. After Artuk's death in 1091, his sons Sökmen and Ilghazi governed in the city up to 1098 when the Fatimids recaptured the city. Medieval illustration of capture of Jerusalem during the First Crusade, 1099 A messianic Karaite movement to gather in Jerusalem took place at the turn of the millennium, leading to a "Golden Age" of Karaite scholarship there, which was only terminated by the Crusades.[177] Crusader/Ayyubid period Further information: History of Jerusalem during the Kingdom of Jerusalem In 1099, the Fatimid ruler expelled the native Christian population before Jerusalem was besieged by the soldiers of the First Crusade. After taking the solidly defended city by assault, the Crusaders massacred most of its Muslim and Jewish inhabitants, and made it the capital of their Kingdom of Jerusalem. The city, which had been virtually emptied, was recolonized by a variegated inflow of Greeks, Bulgarians, Hungarians, Georgians, Armenians, Syrians, Egyptians, Nestorians, Maronites, Jacobite Miaphysites, Copts and others, to block the return of the surviving Muslims and Jews. The north-eastern quarter was repopulated with Eastern Christians from the Transjordan.[178] As a result, by 1099 Jerusalem's population had climbed back to some 30,000.[179][failed verification] In 1187, the city was wrested from the Crusaders by Saladin who permitted Jews and Muslims to return and settle in the city.[180] Under the terms of surrender, once ransomed, 60,000 Franks were expelled. The Eastern Christian populace was permitted to stay.[181] Under the Ayyubid dynasty of Saladin, a period of huge investment began in the construction of houses, markets, public baths, and pilgrim hostels as well as the establishment of religious endowments. However, for most of the 13th century, Jerusalem declined to the status of a village due to city's fall of strategic value and Ayyubid internecine struggles.[182] From 1229 to 1244, Jerusalem peacefully reverted to Christian control as a result of a 1229 treaty agreed between the crusading Holy Roman Emperor Frederick II and al-Kamil, the Ayyubid sultan of Egypt, that ended the Sixth Crusade.[183][184][185][186][187] The Ayyubids retained control of the Muslim holy places, and Arab sources suggest that Frederick was not permitted to restore Jerusalem's fortifications. In 1244, Jerusalem was sacked by the Khwarezmian Tatars, who decimated the city's Christian population and drove out the Jews.[188] The Khwarezmian Tatars were driven out by the Ayyubids in 1247. Mamluk period From 1260[189] to 1517, Jerusalem was ruled by the Mamluks. In the wider region and until around 1300, many clashes occurred between the Mamluks on one side, and the crusaders and the Mongols, on the other side. The area also suffered from many earthquakes and black plague.[190] When Nachmanides visited in 1267 he found only two Jewish families, in a population of 2,000, 300 of whom were Christians, in the city.[191] The well-known and far-traveled lexicographer Fairuzabadi (1329–1414) spent ten years in Jerusalem.[192] Ottoman period (16th–19th centuries) Further information: Expansion of Jerusalem in the 19th century Topographic map of the city, c. 1600 1844 daguerreotype by Joseph-Philibert Girault de Prangey (the earliest photograph of the city) David's Citadel and the Ottoman walls Ben-Zakai Synagogue in 1893 The Garden Tomb in Jerusalem – a new holy site established by British Protestants in the 19th century. In 1517, Jerusalem and environs fell to the Ottoman Turks, who generally remained in control until 1917.[180] Jerusalem enjoyed a prosperous period of renewal and peace under Suleiman the Magnificent—including the rebuilding of magnificent walls around the Old City. Throughout much of Ottoman rule, Jerusalem remained a provincial, if religiously important center, and did not straddle the main trade route between Damascus and Cairo.[193] The English reference book Modern history or the present state of all nations, written in 1744, stated that "Jerusalem is still reckoned the capital city of Palestine, though much fallen from its ancient grandeur".[194] The Ottomans brought many innovations: modern postal systems run by the various consulates and regular stagecoach and carriage services were among the first signs of modernization in the city.[195] In the mid 19th century, the Ottomans constructed the first paved road from Jaffa to Jerusalem, and by 1892 the railroad had reached the city.[195] With the annexation of Jerusalem by Muhammad Ali of Egypt in 1831, foreign missions and consulates began to establish a foothold in the city. In 1836, Ibrahim Pasha allowed Jerusalem's Jewish residents to restore four major synagogues, among them the Hurva.[196] In the countryside Peasants' Revolt, Qasim al-Ahmad led his forces from Nablus and attacked Jerusalem, aided by the Abu Ghosh clan, and entered the city on 31 May 1834. The Christians and Jews of Jerusalem were subjected to attacks. Ibrahim's Egyptian army routed Qasim's forces in Jerusalem the following month.[197] Ottoman rule was reinstated in 1840, but many Egyptian Muslims remained in Jerusalem and Jews from Algiers and North Africa began to settle in the city in growing numbers.[196] In the 1840s and 1850s, the international powers began a tug-of-war in Palestine as they sought to extend their protection over the region's religious minorities, a struggle carried out mainly through consular representatives in Jerusalem.[198] According to the Prussian consul, the population in 1845 was 16,410, with 7,120 Jews, 5,000 Muslims, 3,390 Christians, 800 Turkish soldiers and 100 Europeans.[196] The volume of Christian pilgrims increased under the Ottomans, doubling the city's population around Easter time.[199] In the 1860s, new neighborhoods began to develop outside the Old City walls to house pilgrims and relieve the intense overcrowding and poor sanitation inside the city. The Russian Compound and Mishkenot Sha'ananim were founded in 1860,[200] followed by many others that included Mahane Israel (1868), Nahalat Shiv'a (1869), German Colony (1872), Beit David (1873), Mea Shearim (1874), Shimon HaZadig (1876), Beit Ya'aqov (1877), Abu Tur (1880s), American-Swedish Colony (1882), Yemin Moshe (1891), and Mamilla, Wadi al-Joz around the turn of the century. In 1867 an American Missionary reports an estimated population of Jerusalem of 'above' 15,000, with 4,000 to 5,000 Jews and 6,000 Muslims. Every year there were 5,000 to 6,000 Russian Christian Pilgrims.[201] In 1872 Jerusalem became the center of a special administrative district, independent of the Syria Vilayet and under the direct authority of Istanbul called the Mutasarrifate of Jerusalem.[202] The great number of Christian orphans resulting from the 1860 civil war in Mount Lebanon and the Damascus massacre led in the same year to the opening of the German Protestant Syrian Orphanage, better known as the Schneller Orphanage after its founder.[203] Until the 1880s there were no formal Jewish orphanages in Jerusalem, as families generally took care of each other. In 1881 the Diskin Orphanage was founded in Jerusalem with the arrival of Jewish children orphaned by a Russian pogrom. Other orphanages founded in Jerusalem at the beginning of the 20th century were Zion Blumenthal Orphanage (1900) and General Israel Orphan's Home for Girls (1902).[204] British Mandate (1917–1948) Further information: Jerusalem Subdistrict, Mandatory Palestine Jerusalem on VE Day, 8 May 1945 In 1917 after the Battle of Jerusalem, the British Army, led by General Edmund Allenby, captured the city.[205] In 1922, the League of Nations at the Conference of Lausanne entrusted the United Kingdom to administer Palestine, neighbouring Transjordan, and Iraq beyond it. The British had to deal with a conflicting demand that was rooted in Ottoman rule. Agreements for the supply of water, electricity, and the construction of a tramway system—all under concessions granted by the Ottoman authorities—had been signed by the city of Jerusalem and a Greek citizen, Euripides Mavromatis, on 27 January 1914. Work under these concessions had not begun and, by the end of the war the British occupying forces refused to recognize their validity. Mavromatis claimed that his concessions overlapped with the Auja Concession that the government had awarded to Rutenberg in 1921 and that he had been deprived of his legal rights. The Mavromatis concession, in effect despite earlier British attempts to abolish it, covered Jerusalem and other localities (e.g., Bethlehem) within a radius of 20 km (12 miles) around the Church of the Holy Sepulchre.[206] From 1922 to 1948 the total population of the city rose from 52,000 to 165,000, comprised two-thirds of Jews and one-third of Arabs



(Muslims and Christians).[207] Relations between Arab Christians and Muslims and the growing Jewish population in Jerusalem deteriorated, resulting in recurring unrest. In Jerusalem, in particular, Arab riots occurred in 1920 and in 1929. Under the British, new garden suburbs were built in the western and northern parts of the city[208][209] and institutions of higher learning such as the Hebrew University were founded.[210] Divided city: Jordanian and Israeli rule (1948–1967) Further information: Battle for Jerusalem and City Line (Jerusalem) See also: Corpus separatum (Jerusalem), United Nations General Assembly Resolution 194, and Jordanian annexation of the West Bank United Nations Partition Plan for PalestineJerusalem Corpus Separatum Lifta Shu'fat JERUSALEM at-Tur al-Eizariya Abu Dis Silwan Sur Baher Umm Tuba Ramat Rahel Sharafat Beit Safafa Beit Jala BETHLEHEM Beit Sahur al-Mallha Ein Karim Deir Yassin Motza al-Isawiya vte As the British Mandate for Palestine was expiring, the 1947 UN Partition Plan recommended "the creation of a special international regime in the City of Jerusalem, constituting it as a corpus separatum under the administration of the UN." [211] The international regime (which also included the city of Bethlehem) was to remain in force for a period of ten years, whereupon a referendum was to be held in which the residents were to decide the future regime of their city.[212] However, this plan was not implemented, as the 1948 war erupted, while the British withdrew from Palestine and Israel declared its independence.[213] In contradiction to the Partition Plan, which envisioned a city separated from the Arab state and the Jewish state, Israel took control of the area which later would become West Jerusalem, along with major parts of the Arab territory allotted to the future Arab State; Jordan took control of East Jerusalem, along with the West Bank. The war led to displacement of Arab and Jewish populations in the city. The 1,500 residents of the Jewish Quarter of the Old City were expelled and a few hundred taken prisoner when the Arab Legion captured the quarter on 28 May.[214][215] Arab residents of Katamon, Talbiya, and the German Colony were driven from their homes. By the time of the armistice that ended active fighting, Israel had control of 12 of Jerusalem's 15 Arab residential quarters. An estimated minimum of 30,000 people had become refugees.[216][217] The war of 1948 resulted in the division of Jerusalem, so that the old walled city lay entirely on the Jordanian side of the line. A no-man's land between East and West Jerusalem came into being in November 1948: Moshe Dayan, commander of the Israeli forces in Jerusalem, met with his Jordanian counterpart Abdullah el-Tel in a deserted house in Jerusalem's Musrara neighborhood and marked out their respective positions: Israel's position in red and Jordan's in green. This rough map, which was not meant as an official one, became the final line in the 1949 Armistice Agreements, which divided the city and left Mount Scopus as an Israeli exclave inside East Jerusalem.[218] Barbed wire and concrete barriers ran down the center of the city, passing close by Jaffa Gate on the western side of the old walled city, and a crossing point was established at Mandelbaum Gate slightly to the north of the old walled city. Military skirmishes frequently threatened the ceasefire. After the establishment of the state of Israel, Jerusalem was declared its capital city.[219] Jordan formally annexed East Jerusalem in 1950, subjecting it to Jordanian law, and in 1953 declared it the "second capital" of Jordan.[213][220][221] Only the United Kingdom and Pakistan formally recognized such annexation, which, in regard to Jerusalem, was on a de facto basis.[222] Some scholars argue that the view that Pakistan recognized Jordan's annexation is dubious.[223][224] After 1948, since the old walled city in its entirety was to the east of the armistice line, Jordan was able to take control of all the holy places therein. While Muslim holy sites were maintained and renovated [225] contrary to the terms of the armistice agreement, Jews were denied access to Jewish holy sites, many of which were destroyed or desecrated. Jordan allowed only very limited access to Christian holy sites,[226] and restrictions were imposed on the Christian population that led many to leave the city. Of the 58 synagogues in the Old City, half were either razed or converted to stables and hen-houses over the course of the next 19 years, including the Hurva and the Tiferet Yisrael Synagogue. The 3,000-year-old[227] Mount of Olives Jewish Cemetery was desecrated, with gravestones used to build roads, latrines and Jordanian army fortifications. 38,000 graves in the Jewish Cemetery were destroyed, and Jews were forbidden from being buried there.[228] [229] The Western Wall was transformed into an exclusively Muslim holy site associated with al-Buraq.[230] Israeli authorities neglected to protect the tombs in the Muslim Mamilla Cemetery in West Jerusalem, which contains the remains of figures from the early Islamic period.[231] facilitating the creation of a parking lot and public lavatories in 1964.[232] Many other historic and religiously significant buildings were demolished and replaced by modern structures during the Jordanian occupation.[233] During this period, the Dome of the Rock and al-Aqsa Mosque underwent major renovations.[234] During the 1948 war, the Jewish residents of Eastern Jerusalem were expelled by Jordan's Arab Legion. Jordan allowed Arab Palestinian refugees from the war to settle in the vacated Jewish Quarter, which became known as Harat al-Sharaf.[235] In 1966 the Jordanian authorities relocated 500 of them to the Shua'fat refugee camp as part of plans to turn the Jewish quarter into a public park.[236][237] Israeli policemen meet a Jordanian Legionnaire near the Mandelbaum Gate (c. 1950) King Hussein of Jordan flying over the Temple Mount in East Jerusalem when it was under Jordanian control, 1965 Israeli rule (1967–present) Main article: Reunification of Jerusalem Map of East Jerusalem (2010) In 1967, despite Israeli pleas that Jordan remain neutral during the Six-Day War, Jordan, which had concluded a defense agreement with Egypt on 30 May 1967, attacked Israeli-held West Jerusalem on the war's second day. After hand-to-hand fighting between Israeli and Jordanian soldiers on the Temple Mount, the Israel Defense Forces captured East Jerusalem, along with the entire West Bank. On 27 June 1967, three weeks after the war ended, in the reunification of Jerusalem, Israel extended its law and jurisdiction to East Jerusalem, including the city's Christian and Muslim holy sites, along with some nearby West Bank territory which comprised 28 Palestinian villages, incorporating it into the Jerusalem Municipality.[238][239] although it carefully avoided using the term annexation. On 10 July, Foreign Minister Abba Eban explained to the UN Secretary General: "The term 'annexation' which was used by supporters of the vote is not accurate. The steps that were taken [by Israel] relate to the integration of Jerusalem in administrative and municipal areas, and served as a legal basis for the protection of the holy places of Jerusalem." [240] Israel conducted a census of Arab residents in the areas annexed. Residents were given permanent residency status and the option of applying for Israeli citizenship. Since 1967, new Jewish residential areas have mushroomed in the eastern sector, while no new Palestinian neighbourhoods have been created.[241] Jewish and Christian access to the holy sites inside the old walled city was restored. Israel left the Temple Mount under the jurisdiction of an Islamic waqf, but opened the Western Wall to Jewish access. The Moroccan Quarter, which was located adjacent to the Western Wall, was evacuated and razed[242] to make way for a plaza for those visiting the wall.[243] On 18 April 1968, an expatriation order by the Israeli Ministry of Finance more than doubled the size of the Jewish Quarter, evicting its Arab residents and seizing over 700 buildings of which 105 belonged to Jewish inhabitants prior to the Jordanian occupation of the city.[citation needed] The order designated these areas for public use, but they were intended for Jews alone.[244] The government offered 200 Jordanian dinars to each displaced Arab family. After the Six-Day War the population of Jerusalem increased by 196%. The Jewish population grew by 155%, while the Arab population grew by 314%. The proportion of the Jewish population fell from 74% in 1967 to 72% in 1980, to 68% in 2000, and to 64% in 2010.[245] Israeli Agriculture Minister Ariel Sharon proposed building a ring of Jewish neighborhoods around the city's eastern edges. The plan was intended to make East Jerusalem more Jewish and prevent it from becoming part of an urban Palestinian bloc stretching from Bethlehem to Ramallah. On 2 October 1977, the Israeli cabinet approved the plan, and seven neighborhoods were subsequently built on the city's eastern edges. They became known as the Ring Neighborhoods. Other Jewish neighborhoods were built within East Jerusalem, and Israeli Jews also settled in Arab neighborhoods.[246][247] The annexation of East Jerusalem was met with international criticism. The Israeli Foreign Ministry disputes that the annexation of Jerusalem was a violation of international law.[248][249] The final status of Jerusalem has been one of the most important areas of discord between Palestinian and Israeli negotiators for peace. Areas of discord have included whether the Palestinian flag can be raised over areas of Palestinian custodianship and the specificity of Israeli and Palestinian territorial borders.[250] Political status Main article: Positions on Jerusalem Prior to the creation of the State of Israel, Jerusalem served as the administrative capital of Mandatory Palestine.[251] From 1949 until 1967, West Jerusalem served as Israel's capital, but was not recognized as such internationally because UN General Assembly Resolution 194 envisaged Jerusalem as an international city. As a result of the Six-Day War in 1967, the whole of Jerusalem came under Israeli control. On 27 June 1967, the government of Levi Eshkol extended Israeli law and jurisdiction to East Jerusalem, but agreed that administration of the Temple Mount compound would be maintained by the Jordanian waqf, under the Jordanian Ministry of Religious Endowments.[252] In 1988, Israel ordered the closure of Orient House, home of the Arab Studies Society, but also the headquarters of the Palestine Liberation Organization, for security reasons. The building reopened in 1992 as a Palestinian guesthouse.[253][254] The Oslo Accords stated that the final status of Jerusalem would be determined by negotiations with the Palestinian Authority. The accords banned any official Palestinian presence in the city until a final peace agreement, but provided for the opening of a Palestinian trade office in East Jerusalem. The Palestinian Authority regards East Jerusalem as the capital of a future Palestinian state.[255][256] President Mahmoud Abbas has said that any agreement that did not include East Jerusalem as the capital of Palestine would be unacceptable.[257] Israeli Prime Minister Benjamin Netanyahu has similarly stated that Jerusalem would remain the undivided capital of Israel. Due to its proximity to the city, especially the Temple Mount, Abu Dis, a Palestinian suburb of Jerusalem, has been proposed as the future capital of a Palestinian state by Israel. Israel has not incorporated Abu Dis within its security wall around Jerusalem. The Palestinian Authority has built a possible future parliament building for the Palestinian Legislative Council in the town, and its Jerusalem Affairs Offices are all located in Abu Dis.[258] International status While the international community regards East Jerusalem, including the entire Old City, as part of the occupied Palestinian territories, neither part, West or East Jerusalem, is recognized as part of the territory of Israel or the State of Palestine.[259][260][261][262] Under the United Nations Partition Plan for Palestine adopted by the General Assembly of the United Nations in 1947, Jerusalem was envisaged to become a corpus separatum administered by the United Nations. In the war of 1948, the western part of the city was occupied by forces of the nascent state of Israel, while the eastern part was occupied by Jordan. The international community largely considers the legal status of Jerusalem to derive from the partition plan, and correspondingly refuses to recognize Israeli sovereignty over the city.[263] Status under Israeli rule Supreme Court of Israel Following the 1967 Six-Day War, Israel extended its jurisdiction and administration over East Jerusalem, establishing new municipal borders. In 2010, Israel approved legislation giving Jerusalem the highest national priority status in Israel. The law prioritized construction throughout the city, and offered grants and tax benefits to residents to make housing, infrastructure, education, employment, business, tourism, and cultural events more affordable. Communications Minister Moshe Kahlon said that the bill sent "a clear, unequivocal political message that Jerusalem will not be divided", and that "all those within the Palestinian and international community who expect the current Israeli government to accept any demands regarding Israel's sovereignty over its capital are mistaken and misleading". [264] The status of the city, and especially its holy places, remains a core issue in the Israeli–Palestinian conflict. The Israeli government has approved building plans in the Muslim Quarter of the Old City[265] in order to expand the Jewish presence in East Jerusalem, while some Islamic leaders have made claims that Jews have no historical connection to Jerusalem, alleging that the 2,500-year-old Western Wall was constructed as part of a mosque.[266][267] Palestinians regard Jerusalem as the capital of the State of Palestine.[268] and the city's borders have been the subject of bilateral talks. A team of experts assembled by the then Israeli Prime Minister Ehud Barak in 2000 concluded that the city must be divided, since Israel had failed to achieve any of its national aims there.[269] However, Israeli Prime Minister Benjamin Netanyahu said in 2014 that "Jerusalem will never be divided". [270] A poll conducted in June 2013 found that 74% of Israeli Jews reject the idea of a Palestinian capital in any portion of Jerusalem, though 72% of the public regarded it as a divided city.[271] A poll conducted by Palestinian Center for Public Opinion and American Pechter Middle East Polls for the Council on Foreign Relations, among East Jerusalem Arab residents in 2011 revealed that 39% of East Jerusalem Arab residents would prefer Israeli citizenship contrary to 31% who opted for Palestinian citizenship. According to the poll, 40% of Palestinian residents would prefer to leave their neighborhoods if they would be placed under Palestinian rule.[272] Jerusalem as capital of Israel Israeli Foreign Ministry building On 5 December 1949, Israel's first Prime Minister, David Ben-Gurion, proclaimed Jerusalem as Israel's "eternal" and "sacred" capital, and eight days later specified that only the war had "compelled" the Israeli leadership "to establish the seat of Government in Tel Aviv", while "for the State of Israel there has always been and always will be one capital only – Jerusalem the Eternal", and that after the war, efforts had been ongoing for creating the conditions for "the Knesset... returning to Jerusalem." [273] This indeed took place, and since the beginning of 1950 all branches of the Israeli government—legislative, judicial, and executive—have resided there, except for the Ministry of Defense, which is located at HaKiryia in Tel Aviv.[274][275] At the time of Ben Gurion's proclamations and the ensuing Knesset vote of 24 January 1950,[275] Jerusalem was divided between Israel and Jordan, and thus the proclamation only applied to West Jerusalem. In July 1980, Israel passed the Jerusalem Law as Basic Law. The law declared Jerusalem the "complete and united" capital of Israel.[276] The Jerusalem Law was condemned by the international community, which did not recognize Jerusalem as the capital of Israel. The United Nations Security Council passed Resolution 478 on 20 August 1980, which declared that the Jerusalem Law is "a violation of international law", is "null and void and must be rescinded forthwith". Member states were called upon to withdraw their diplomatic representation from Jerusalem.[277] Following the resolution, 22 of the 24 countries that previously had their embassy in (West) Jerusalem relocated them in Tel Aviv, where many embassies already resided prior to Resolution 478. Costa Rica and El Salvador followed in 2006.[278] There are two embassies—United States and Guatemala—and two consulates located within the city limits of Jerusalem, and two Latin American states maintain embassies in the Jerusalem District town of Mevaseret Zion (Bolivia and Paraguay).[279][280] There are a number of consulates-general located in Jerusalem, which work primarily either with Israel, or the Palestinian authorities. In 1995, the United States Congress passed the Jerusalem Embassy Act, which required, subject to conditions, that its embassy be moved from Tel Aviv to Jerusalem.[281] On 6 December 2017 U.S. President Donald Trump officially recognized Jerusalem as Israel's capital and announced his intention to move the American embassy to Jerusalem, reversing decades of United States policy on the issue.[282][283] The move was criticized by many nations.[284] A resolution condemning the US decision was supported by all the 14 other members of the UN Security Council, but was vetoed by the US on 18 December 2017.[285] and a subsequent resolution condemning the US decision was passed in the United Nations General Assembly.[286][287][288][289] On 14 May 2018, the United States officially moved the location of its embassy to Jerusalem, transforming its Tel Aviv location into a consulate. Due to the general lack of international recognition of Jerusalem as Israel's capital, some non-Israeli media outlets use Tel Aviv as a metonym for Israel.[290][291][292][293] In April 2017, the Russian Foreign Ministry announced it viewed Western Jerusalem as Israel's capital in the context of UN-approved principles which include the status of East Jerusalem as the capital of the future Palestinian state.[294][295][296] On 15 December 2018, Australia officially recognized West Jerusalem as Israel's capital, but said their embassy in Tel Aviv would stay until a two-state resolution was settled.[297] Government precinct and national institutions The Knesset building in Givat Ram Many national institutions of Israel are located in Kiryat HaMemshala in Givat Ram in Jerusalem as a part of the Kiryat HaLeom project which is intended to create a large district that will house most government agencies and national cultural institutions. Some government buildings are located in Kiryat Menachem Begin. The city is home to the Knesset,[298] the Supreme Court,[299] the Bank of Israel, the National Headquarters of the Israel Police, the official residences of the President and Prime Minister, the Cabinet, and all ministries except for the Ministry of Defense (which is located in central Tel Aviv's HaKiryia district) and the Ministry of Agriculture and Rural Development (which is located in Rishon LeZion, in the wider Tel Aviv metropolitan area, near Beit Dagan). Jerusalem as capital of Palestine See also: East Jerusalem § Jerusalem as capital Orient House in East Jerusalem that served as the headquarters of the PLO in the 1980s and 1990s. It was closed by Israel in 2001, two days after the Sbarro restaurant suicide bombing. The Palestinian National Authority views East Jerusalem as occupied territory according to United Nations Security Council Resolution 242. The Palestinian Authority claims Jerusalem, including the Haram al-Sharif, as the capital of the State of Palestine.[268] The PLO claims that West Jerusalem is also subject to permanent status negotiations. However, it has stated that it would be willing to consider alternative solutions, such as making Jerusalem an open city.[300] The PLO's position is that East Jerusalem, as defined by the pre-1967 municipal boundaries, shall be the capital of Palestine and West Jerusalem the capital of Israel, with each state enjoying full sovereignty over its respective part of the city and with its own municipality. A joint development council would be responsible for coordinated development.[301] Some states, such as Russia[302] and China,[303] recognize the Palestinian state with East Jerusalem as its capital. United Nations General Assembly Resolution 58/292 affirmed that the Palestinian people have the right to sovereignty over East Jerusalem.[304] Municipal administration Main article: Municipality of Jerusalem The Jerusalem City Council is a body of 31 elected members headed by the mayor, who serves a five-year term and appoints eight deputies. The former mayor of Jerusalem, Uri Lupolianski, was elected in 2003.[305] In the November 2008 city elections, Nir Barkat was elected. In November 2018, Moshe Lion was elected mayor.[306] Apart from the mayor and his deputies, City Council members receive no salaries and work on a voluntary basis. The longest-serving Jerusalem mayor was Teddy Kolek, who spent 28 years—six consecutive terms—in office. Most of the meetings of the Jerusalem City Council are private, but each month, it holds a session that is open to the public.[305] Within the city council, religious political parties form an especially powerful faction, accounting for the majority of its seats.[307] The headquarters of the Jerusalem Municipality and the mayor's office are at Safra Square (Kikar Safra) on Jaffa Road. The municipal complex, comprising two modern buildings and ten renovated historic buildings surrounding a large plaza, opened in 1993 when it moved from the old town hall building built by the Mandate authorities.[308] The city falls under the Jerusalem District, with Jerusalem as the district's capital. 37% of the population is Palestinian, but in 2014 not more than 10% of tax revenues were allocated for them. In East Jerusalem, 52% of the land was excluded from development, 35% designated for Jewish settlements, and 13% for Palestinian use, almost all of which was already built on.[241] Geography Panorama of the Temple Mount, including al-Aqsa Mosque, and Dome of the Rock, from the Mount of Olives Jerusalem is situated on the southern spur of a plateau in the Judeaan Mountains, which include the Mount of Olives (East) and Mount Scopus (North East). The elevation of the Old City is approximately 760 m (2,490 ft).[309] The whole of Jerusalem is surrounded by valleys and dry riverbeds (wadis). The Kidron, Hinnom, and Tyropoeon Valleys intersect in an area just south of the Old City of Jerusalem.[310] The Kidron Valley runs to the east of the Old City and separates the Mount of Olives from the city proper. Along the southern side of old Jerusalem is the Valley of Hinnom, a steep ravine associated in biblical eschatology with the concept of Gehenna or Hell.[311] The Tyropoeon Valley commenced in the northwest near the Damascus Gate, ran south-southeasterly through the center of the Old City down to the Pool of Siloam, and divided the lower part into two hills, the Temple Mount to the east, and the rest of the city to the west (the lower and the upper cities described by Josephus). Today, this valley is hidden by debris that has accumulated over the centuries.[310] In biblical times, Jerusalem was surrounded by forests of almond, olive and pine trees. Over centuries of warfare and neglect, these forests were destroyed. Farmers in the Jerusalem region thus built stone terraces along the slopes to hold back the soil, a feature still very much in evidence in the Jerusalem landscape.[citation needed] Water supply has always been a major problem in Jerusalem, as attested to by the intricate network of ancient aqueducts, tunnels, pools and cisterns found in the city.[312] Jerusalem is 60 kilometers (37 mi)[313] east of Tel Aviv and the Mediterranean Sea. On the opposite side of the city, approximately 35 kilometers (22 mi)[314] away, is the Dead Sea, the lowest body of water on Earth. Neighboring cities and towns include Bethlehem and Beit Jala to the south, Abu Dis and Ma'ale Adumim to the east, Mevaseret Zion to the west, and Ramallah and Giv'at Ze'ev to the north.[315][316][317] Mount Herzl, at the western side of the city near the Jerusalem Forest, serves as the national cemetery of Israel. Astronauts' view of Jerusalem Sunset aerial photograph of the Mount of Olives Climate Snow visible on roofs in the Old City of Jerusalem The city is characterized by a hot-summer Mediterranean climate (Köppen: Csa), with hot, dry summers, and mild, wet winters. Snow flurries usually occur once or twice a winter, although the city experiences heavy snowfall every three to four years, on average, with short-lived accumulation. January is the coldest month of the year, with an average temperature of 9.1 °C (48.4 °F); July and August are the hottest months, with an average temperature of 24.2 °C (75.6 °F), and the summer months are usually rainless. The average annual precipitation is around 537 mm (21 in), with rain occurring almost entirely between October and May.[318] Snowfall is rare, and large snowfalls are even more rare.[319][320] Jerusalem received over 30 centimetres (12 in) of snow on 13 December 2013, which nearly paralyzed the city.[319][320] A day in Jerusalem has on average, 9.3 sunshine hours. With summers averaging similar temperatures as the coastline, the maritime influence from the Mediterranean Sea is strong, in particular given that Jerusalem is located on a similar latitude as scorching hot deserts not far to its east. The highest recorded temperature in Jerusalem was 44.4 °C (111.9 °F) on 28 and 30 August 1881, and the lowest temperature recorded was −6.7 °C (19.9 °F) on 25 January 1907. Most of the air pollution in Jerusalem comes from vehicular traffic.[321] Many main streets in Jerusalem were not built to accommodate such a large volume of traffic, leading to traffic congestion and more carbon monoxide released into the air. Industrial pollution inside the city is sparse, but emissions from factories on the Israeli Mediterranean coast can travel eastward and settle over the city.[321][322] Climate data for Jerusalem Month Jan Feb Mar Apr May Jun Jul Aug Sep Oct Nov Dec Year Record high °C (°F) 23.4(74.1) 25.3(77.5) 27.6(81.7) 35.3(95.5) 37.2(99.0) 36.8(98.2) 40.6(105.1) 44.4(111.9) 37.8(100.0) 33.8(92.8) 29.4(84.9) 26.0(78.8) 44.4(111.9) Average high °C (°F) 11.8(53.2) 12.6(54.7) 15.4(59.7) 21.5(70.7) 25.3(77.5) 27.6(81.7) 29.0(84.2) 29.4(84.9) 28.2(82.8) 24.7(76.5) 18.8(65.8) 14.0(57.2) 21.5(70.7) Daily mean °C (°F) 9.8(49.6) 10.5(50.9) 13.1(55.6) 16.8(62.2) 21.0(69.8) 23.3(73.9) 25.1(77.2) 25.0(77.0) 23.6(74.5) 21.1(70.0) 16.3(61.3) 12.1(53.8) 18.1(64.6) Average low °C (°F) 6.4(43.5) 6.4(43.5) 8.4(47.1) 12.6(54.7) 15.7(60.3) 19.4(66.9) 19.4(66.9) 19.5(67.1) 18.6(65.5) 16.6(61.9) 12.3(54.1) 8.4(47.1) 13.5(56.3) Record low °C (°F) −6.7(19.9) −2.4(27.7) −0.3(31.1) 0.8(33.9) 7.6(45.5) 14.6(58.3) 15.5(59.9) 13.2(55.8) 9.8(49.6) 1.8(35.4) 0.2(32.4) −6.7(19.9) Average rainfall mm (inches) 133.2(5.24) 118.3(4.66) 92.7(3.65) 24.1(0.96) 3.2(0.13) 0.0(0.0) 0.0(0.0) 0.0(0.0) 0.0(0.0) 0.0(0.0) 0.0(0.0) 0.0(0.0) 15.4(0.61) 60.8(2.39) 105.7(4.16) 554.1(21.81) Average rainy days 12.9 11.7 9.6 4.4 1.3 0.0 0.0 0.0 0.3 1.6 7.3 10.9 62 Average relative humidity (%) 61 59 52 39 35 37 40 40 42 48 56 46 Mean monthly sunshine hours 192.9 243.6 226.3 266.6 331.7 381.0 384.4 365.8 309.0 275.9 228.0 192.2 3,397.4 Source 1: Israel Meteorological Service[323][324][325][326] Source 2: NOAA (sun, 0.63–1.96)[327] Demographics Demographic history Main article: Demographic history of Jerusalem Jerusalem's population size and composition has shifted many times over its 2,000-year history. Since medieval times, the Old City of Jerusalem has been divided into Jewish, Muslim, Christian, and Armenian quarters. Most population data before 1905 is based on estimates, often from foreign travellers or organisations, since previous census data usually covered wider areas such as the Jerusalem District.[328] These estimates suggest that since the end of the Crusades, Muslims formed the largest group in Jerusalem until the mid-nineteenth century. Between 1838 and 1876, a number of estimates exist which conflict as to whether Jews or Muslims were the largest group during this period, and between 1882 and 1922 estimates conflict as to exactly when Jews became an absolute majority of the population. Current demographics Guesthouse in Mishkenot Sha'ananim, the first Jewish neighborhood built outside the walls of the Old City of Jerusalem, on a hill directly across from Mount Zion Sheikh Jarrah, a predominantly Arab neighborhood on the road to Mount Scopus Sign in Armenian in the Armenian Quarter In December 2007, Jerusalem had a population of 747,600—63.7% were Jewish, 33.1% Muslim, and 2% Christian.[329] At the end of 2005, the population density was 5,750.4/km2 (14,893/sq mi)[330][331] According to a study published in 2000, the percentage of Jews in the city's population had been decreasing; this was attributed to a higher Muslim birth rate, and Jewish residents leaving. The study also found that about nine percent of the Old City's 32,488 people were Jews.[332] Of the Jewish population, 200,000 live in East Jerusalem settlements which are considered illegal under international law.[333] In 2005, 2,850 new immigrants settled in Jerusalem, mostly from the United States, France and the former Soviet Union. In terms of the local population, the number of outgoing residents exceeds the number of incoming residents. In 2005, 16,000 left Jerusalem and only 10,000 moved in.[330] Nevertheless, the population of Jerusalem continues to rise due to the high birth rate, especially in the Haredi Jewish and Arab communities. Consequently, the total fertility rate in Jerusalem (4.02) is higher than in Tel Aviv (1.98) and well above the national average of 2.90. The average size of Jerusalem's 180,000 households is 3.8 people.[330] In 2005, the total population grew by 13,000 (1.8%)—similar to the Israeli national average, but the religious and ethnic composition is shifting. While 31% of the Jewish population is made up of children below the age fifteen, the figure for the Arab population is 42%.[330] This would seem to corroborate the observation that the percentage of Jews in Jerusalem has declined over the past four decades. In 1967, Jews accounted for 74 percent of the population, while the figure for 2006 is down nine percent.[334] Possible factors are the high cost of housing, fewer job opportunities and the increasingly religious character of the city, although proportionally, young Haredim are leaving in higher numbers.[citation needed] The percentage of secular Jews, or those who 'wear their faith lightly' is dropping, with some 20,000 leaving the city over the past seven years (2012). They now number 31% of the population, the same percentage as the rising Haredi population.[335] Many move to the suburbs and coastal cities in search of cheaper housing and a more secular lifestyle.[336] In 2009, the percentage of Haredim in the city was increasing. As of 2009[update], out of 150,100 schoolchildren, 59,900 or 40% are in state-run secular and National Religious schools, while 90,200 or 60% are in Haredi schools. This correlates with the high number of children in Haredi families.[337][338] While some Israelis avoid Jerusalem for its relative lack of development and religious and political tensions, the city has attracted Palestinians, offering more jobs and opportunity than any city in the West Bank or Gaza Strip. Palestinian officials have encouraged Arabs over the years to stay in the city to maintain their claim.[339][340] Palestinians are attracted to the access to jobs, healthcare, social security, other benefits, and quality of life Israel provides to Jerusalem residents.[341] Arab residents of Jerusalem who choose not to have Israeli citizenship are granted an Israeli identity card that allows them to pass through checkpoints with relative ease and to travel throughout Israel, making it easier to find work. Residents also are entitled to the subsidized healthcare and social security benefits Israel provides its citizens, and have the right to vote in municipal elections. Arabs in Jerusalem can send their children to Israeli-run schools, although not every neighborhood has one, and universities. Israeli doctors and highly regarded hospitals such as Hadassah Medical Center are available to residents.[342] Demographics and the Jewish-Arab population divide play a major role in the dispute over Jerusalem. In 1998, the Jerusalem Development Authority proposed expanding city limits to the west to include more areas heavily populated with Jews.[19] Within the past few years, there has been a steady increase in the Jewish birthrate and a steady decrease in the Arab birthrate. In May 2012, it was reported that the Jewish birthrate had overtaken the Arab birthrate. The city's birthrate stands about 4.2 children per Jewish family and 3.9 children per Arab family.[343][344] In addition, increasing numbers of Jewish immigrants chose to settle in Jerusalem. In the last few years, thousands of Palestinians have moved to previously fully Jewish neighborhoods of East Jerusalem, built after the 1967 Six-Day War. In 2007, 1,300 Palestinians lived in the previously exclusively Jewish neighborhood of Pisgat Ze'ev and constituted three percent of the population in Neve Ya'akov. In the French Hill neighborhood, Palestinians today constitute one-sixth of the overall population.[345] At the end of 2008, the population of East Jerusalem was 456,300, comprising 60% of Jerusalem's residents. Of these, 195,500 (43%) were Jews, (comprising 40% of the Jewish population of Jerusalem as a whole), and 260,800 (57%) were Muslim (comprising 98% of the Muslim population of Jerusalem).[346] In 2008, the Palestinian Central Bureau of Statistics reported the number of Palestinians living in East Jerusalem was 208,000 according to a recently completed census.[347] Jerusalem's Jewish population is overwhelmingly religious. Only 21% of Jewish residents are secular. In addition, Haredi Jews comprise 30% of the city's adult Jewish population. In a phenomenon seen rarely around the world, the percentage of Jewish men who work, 47%, is exceeded by the percentage of Jewish women who work, 50%.[348] The young and less religious continue to leave according to a 2016 Central Bureau of Statistics report which noted 6,740 people left. The opening of high speed rail transit to Tel Aviv in 2018 and the New Jerusalem Gateway Business District[349] currently under construction is designed to alter business, tourism, and hopefully reverse the population exodus.[350] Jerusalem had a population of 804,400 in 2011, of which Jews comprised 499,400 (62.1%), Muslims 281,100 (34.9%), Christians 14,700 (1.8%), and 9,000 (1.1%) were not classified by religion.[20] Jerusalem had a population of 882,700 in 2016, of which Jews comprised 536,600 (60.8%), Muslims 319,800 (36.2%), Christians 15,800 (1.8%), and 10,300 unclassified (1.2%).[20] According to Peace Now, approvals for building in Israeli settlements in East Jerusalem have expanded by 60% since Trump became U.S. president in 2017.[351] Since 1991, Palestinians who make up the majority of the residents in the area have only received 30% of the building permits.[352] Urban planning issues Critics of efforts to promote a Jewish majority in Jerusalem say that government planning policies are motivated by demographic considerations and seek to limit Arab construction while promoting Jewish construction.[353] According to a World Bank report, the number of recorded building violations between 1996 and 2000 was four and half times higher in Jewish neighborhoods but four times fewer demolition orders were issued in West Jerusalem than in East Jerusalem; Arabs in Jerusalem were less likely to receive construction permits than Jews, and "the authorities are much more likely to take action against Palestinian violators" than Jewish violators of the permit process.[354] In recent years, private Jewish foundations have received permission from the government to develop projects on disputed lands, such as the City of David archaeological park in the 60% Arab neighborhood of Silwan (adjacent to the Old City).[355] and the Museum of Tolerance on Mamilla Cemetery (adjacent to Zion Square).[354][356] Religious significance Main article: Religious significance of Jerusalem The Temple Mount, the holiest site in Judaism The al-Aqsa Mosque, where Muslims believe Muhammad ascended to heaven The Western Wall, also known as the Wailing Wall and in Hebrew as the Kotel The Church of the Holy Sepulchre, where most Christians believe Jesus rose from the dead Jerusalem has been sacred to Judaism for roughly 3000 years, to Christianity for around 2000 years, and to Islam for approximately 1400 years. The 2000 Statistical Yearbook of Jerusalem lists 1204 synagogues, 158 churches, and 73 mosques within the city.[357] Despite efforts to maintain peaceful religious coexistence, some sites, such as the Temple Mount, have been a continuous source of friction and controversy. Jerusalem has been sacred to the Jews since King David proclaimed it his capital in the 10th century BCE.[note 5] Jerusalem was the site of Solomon's Temple and the Second Temple.[25] Although not mentioned in the Torah / Pentateuch,[358] it is mentioned in the Bible 632 times. Today, the Western Wall, a remnant of the wall surrounding the Second Temple, is a Jewish holy site second only to the "Holy of Holies" on the Temple Mount itself.[359] Synagogues around the world are traditionally built with the Holy Ark facing Jerusalem.[360] and Arks within Jerusalem face the Holy of Holies.[361] As prescribed in the Mishna and codified in the Shulchan Aruch, daily prayers are recited while facing towards Jerusalem and the Temple Mount. Many Jews have "Mizrach" plaques hung on a wall of their homes to indicate the direction of prayer.[361][362] Christianity reveres Jerusalem for its Old Testament history, and also for its significance in the life of Jesus. According to the New Testament, Jesus was brought to Jerusalem soon after his birth[363] and later in his life cleansed the Second Temple.[364] The Cenacle, believed to be the site of Jesus' Last Supper, is located on Mount Zion in the same building that houses the Tomb of King David.[365][366] Another prominent Christian site in Jerusalem is Golgotha, the site of the crucifixion. The Gospel of John describes it as being located outside Jerusalem.[367] but recent archaeological evidence suggests Golgotha is a short distance from the Old City walls, within the present-day confines of the city.[368] The land occupied by the Church of the Holy Sepulchre is considered one of the top candidates for Golgotha and thus has been a Christian pilgrimage site for the past 2000 years.[368][369][370] Southern Wall of Temple Mount (Harem esh-Sharif) Jerusalem is the third-holiest city in Sunni Islam.[32] For approximately a year, before it was permanently switched to the Kaaba in Mecca, the qibla (direction of prayer) for Muslims was Jerusalem.[371][372] The city's lasting place in Islam, however, is primarily due to Muhammad's Night of Ascension (c. CE 620). Muslims believe Muhammad was miraculously transported one night from Mecca to the Temple Mount in Jerusalem, whereupon he ascended to Heaven to meet previous prophets of Islam.[373][374][375] The first verse in the Quran's Surat al-Isra notes the destination of Muhammad's journey as al-Aqsa (the farthest) mosque.[376][377] in reference to the location in Jerusalem. The hadith, the recorded sayings of the Prophet Mohammad, name Jerusalem as the location of the Al-Aqsa Mosque.[378] The al-Aqsa Mosque, derived from the name mentioned in the Qur'an, was built on the Temple Mount under the Umayyad Caliph al-Walid to commemorate the place from which Muslims believe Muhammad ascended to Heaven.[379] Economy Bank of Israel Historically, Jerusalem's economy was supported almost exclusively by religious pilgrims, as it was located far from the major ports of Jaffa and Gaza.[380] Jerusalem's religious and cultural landmarks today remain the top draw for foreign visitors, with the majority of tourists visiting the Western Wall and the Old City.[330] In 2010, Jerusalem was named the top leisure travel city in Africa and the Middle East by Travel + Leisure magazine.[381] In 2013, 75% of the 3.5 million tourists to Israel visited Jerusalem.[382] Har Hotzvim high-tech park Since the establishment of the State of Israel, the national government has remained a major player in Jerusalem's economy. The government, centered in Jerusalem, generates a large number of jobs, and offers subsidies and incentives for new business initiatives and start-ups.[380] Although Tel Aviv remains Israel's financial center, a growing number of high tech companies are moving to Jerusalem, providing 12,000 jobs in 2006.[383] Northern Jerusalem's Har Hotzvim industrial park and the Jerusalem Technology Park in south Jerusalem are home to large Research and Development centers of international tech companies, among them Intel, Cisco, Teva Pharmaceutical Industries, IBM, Mobileye, Johnson & Johnson, Medtronic and more.[384] In April 2015, Time Magazine picked Jerusalem as one of the five emerging tech hubs in the world, proclaiming that "The city has become a flourishing center for biomed, cleantech, Internet/mobile startups, accelerators, investors and supporting service providers." [385] Mamilla Mall adorned with upscale shops stands just outside the Old City Walls. Higher than average percentages are employed in education (17.9% vs. 12.7%); health and welfare (12.6% vs. 10.7%); community and social services (6.4% vs. 4.7%); hotels and restaurants (6.1% vs. 4.7%); and public administration (8.2% vs. 4.7%). [386] During the British Mandate, a law was passed requiring all buildings to be constructed of Jerusalem stone in order to preserve the unique historic and aesthetic character of the city.[209] Complementing this building code, which is still in force, is the discouragement of heavy industry in Jerusalem; only about 2.2% of Jerusalem's land is zoned for "industry and infrastructure." By comparison, the percentage of land in Tel Aviv zoned for industry and infrastructure is twice as high, and in Haifa, seven times as high.[330] Only 8.5% of the Jerusalem District work force is employed in the manufacturing sector, which is half the national average (15.8%). Although many statistics indicate economic growth in the city, since 1967, East Jerusalem has lagged behind the development of West Jerusalem.[380] Nevertheless, the percentage of households with employed persons is higher for Arab households (76.1%) than for Jewish households (66.8%). The unemployment rate in Jerusalem (8.3%) is slightly better than the national average (9.0%), although the civilian labor force accounted for less than half of all persons fifteen years or older—lower in comparison to that of Tel Aviv (58.0%) and Haifa (52.4%).[330] Poverty remains a problem in the city as 37% of the families in Jerusalem lived in 2011 below the poverty line. According to a report by the Association for Civil Rights in Israel (ACRI), 78% of Arabs in Jerusalem lived in poverty in 2012, up from 64% in 2006. While the ACRl attributes the increase to the lack of employment opportunities, infrastructure and a worsening educational system, Ir Anim blames the legal status of Palestinians in Jerusalem.[387] High-rise construction Jerusalem has traditionally



had a low-rise skyline. About 18 tall buildings were built at different times in the downtown area when there was no clear policy over the matter. One of them, Holyland Tower 1, Jerusalem's tallest building, is a skyscraper by international standards, rising 32 stories. Holyland Tower 2, which has been approved for construction, will reach the same height.[388][389] A new master plan for the city will see many high-rise buildings, including skyscrapers, built in certain, designated areas of downtown Jerusalem. Under the plan, towers will line Jaffa Road and King George Street. One of the proposed towers along King George Street, the Migdal Merkaz HaYekum, is planned as a 65-story building, which would make it one of the tallest buildings in Israel. At the entrance to the city, near the Jerusalem Chords Bridge and the Central Bus Station, twelve towers rising between 24 and 33 stories will be built, as part of a complex that will also include an open square and an underground train station serving a new express line between Jerusalem and Tel Aviv, and will be connected by bridges and tunnels. Eleven of the skyscrapers will be either office or apartment buildings, and one will be a 2,000-room hotel. The complex is expected to attract many businesses from Tel Aviv, and become the city's main business hub. In addition, a complex for the city's courts and the prosecutor's office will be built, as well as new buildings for Central Zionist Archives and Israel State Archives.[390][391][392] The skyscrapers built throughout the city are expected to contain public space, shops, restaurants, and entertainment venues, and it has been speculated that this may lead to a revitalization of downtown Jerusalem.[393][394] In August 2015, the city council approved construction of a 344-foot pyramid-shaped skyscraper designed by Daniel Libeskind and Yigal Levi, in place of a rejected previous design by Libeskind; it is set to break ground by 2019.[395] Transportation Main article: Transport in Jerusalem Jerusalem Chords Bridge Jerusalem is served by highly developed communication infrastructures, making it a leading logistics hub for Israel. The Jerusalem Central Bus Station, located on Jaffa Road, is the busiest bus station in Israel. It is served by Egged Bus Cooperative, which is the second-largest bus company in the world,[396] The Dan serves the Bnei Brak-Jerusalem route along with Egged, and Superbus serves the routes between Jerusalem, Modi'in Illit, and Modi'in-Maccabim-Re'ut. The companies operate from Jerusalem Central Bus Station. Arab neighborhoods in East Jerusalem and routes between Jerusalem and locations in the West Bank are served by the East Jerusalem Central Bus Station, a transportation hub located near the Old City's Damascus Gate. The Jerusalem Light Rail initiated service in August 2011. According to plans, the first rail line will be capable of transporting an estimated 200,000 people daily, and has 23 stops. The route is from Pisgat Ze'ev in the north via the Old City and city center to Mt. Herzl in the south. Light Rail tram on Jaffa Road Another work in progress[397] is a new high-speed rail line from Tel Aviv to Jerusalem, which became partially operational in 2018 and is expected to be completed in 2019.[398] Its terminus will be a new underground station (80 m or 262 ft deep) serving the International Convention Center and the Central Bus Station,[399] and is planned to be extended eventually to Malha station. Israel Railways operates train services to Malha train station from Tel Aviv via Beit Shemesh.[400][401] Begin Expressway is one of Jerusalem's major north–south thoroughfares; it runs on the western side of the city, merging in the north with Route 443, which continues toward Tel Aviv. Route 60 runs through the center of the city near the Green Line between East and West Jerusalem. Construction is progressing on parts of a 35-kilometre (22 mi) ring road around the city, fostering faster connection between the suburbs.[402][403] The eastern half of the project was conceptualized decades ago, but reaction to the proposed highway is still mixed.[402] Airport Jerusalem is served by Ben Gurion Airport, some 50 kilometres (30 miles) northwest of the Jerusalem, on the route to Tel Aviv. The Tel Aviv–Jerusalem railway runs non-stop from Jerusalem–Yitzhak Navon railway station to the airport and began operation in 2018.[404] In the past, Jerusalem was also served by the local Atarot Airport. Atarot ceased operation in 2000. Education Hebrew University of Jerusalem, Mount Scopus campus Hand in Hand, a bilingual Jewish-Arab school in Jerusalem Universities Jerusalem is home to several prestigious universities offering courses in Hebrew, Arabic and English. Founded in 1925, the Hebrew University of Jerusalem has been ranked among the top 100 schools in the world.[405] The Board of Governors has included such prominent Jewish intellectuals as Albert Einstein and Sigmund Freud.[210] The university has produced several Nobel laureates; recent winners associated with Hebrew University include Avram Hershko,[406] David Gross,[407] and Daniel Kahneman.[408] One of the university's major assets is the Jewish National and University Library, which houses over five million books.[409] The library opened in 1892, over three decades before the university was established, and is one of the world's largest repositories of books on Jewish subjects. Today it is both the central library of the university and the national library of Israel.[410] The Hebrew University operates three campuses in Jerusalem, on Mount Scopus, on Giv'at Ram and a medical campus at the Hadassah Ein Kerem hospital. The Academy of the Hebrew Language are located in the Hebrew university in Givat Ram and the Israel Academy of Sciences and Humanities located near the Presidents House. Hebron Yeshiva in Givat Mordechai neighborhood The Jerusalem College of Technology, founded in 1969, combines training in engineering and other high-tech industries with a Jewish studies program.[411] It is one of many schools in Jerusalem, from elementary school and up, that combine secular and religious studies. Numerous religious educational institutions and Yeshivot, including some of the most prestigious yeshivas, among them the Brisk, Chevron, Midrash Shmuel and Mir, are based in the city, with the Mir Yeshiva claiming to be the largest.[412] There were nearly 8,000 twelfth-grade students in Hebrew-language schools during the 2003–2004 school year.[330] However, due to the large portion of students in Haredi Jewish frameworks, only fifty-five percent of twelfth graders took matriculation exams (Bagrut) and only thirty-seven percent were eligible to graduate. Unlike public schools, many Haredi schools do not prepare students to take standardized tests.[330] To attract more university students to Jerusalem, the city has begun to offer a special package of financial incentives and housing subsidies to students who rent apartments in downtown Jerusalem.[413] Al-Quds University was established in 1984[414] to serve as a flagship university for the Arab and Palestinian peoples.[citation needed] It describes itself as the "only Arab university in Jerusalem".[415] Bard College of Annandale-on-Hudson, New York and Al-Quds University agreed to open a joint college in a building originally built to house the Palestinian Legislative Council and Yasser Arafat's office. The college gives Master of Arts in Teaching degrees.[416] Al-Quds University resides southeast of the city proper on a 190,000-square-metre (47-acre) Abu Dis campus.[414] Other institutions of higher learning in Jerusalem are the Jerusalem Academy of Music and Dance[417] and Bezalel Academy of Art and Design.[418][419] whose buildings are located on the campuses of the Hebrew University. Arab schools Schools for Arabs in Jerusalem and other parts of Israel have been criticized for offering a lower quality education than those catering to Israeli Jewish students.[420] While many schools in the heavily Arab East Jerusalem are filled to capacity and there have been complaints of overcrowding, the Jerusalem Municipality is building over a dozen new schools in the city's Arab neighborhoods.[421] Schools in Ras el-Amud and Umm Lison opened in 2008.[422] In March 2007, the Israeli government approved a 5-year plan to build 8,000 new classrooms in the city, 40 percent in the Arab sector and 28 percent in the Haredi sector. A budget of 4.6 billion shekels was allocated for this project.[423] In 2008, Jewish British philanthropists donated \$3 million for the construction of schools for Arabs in East Jerusalem.[422] Arab high school students take the Bagrut matriculation exams, so that much of their curriculum parallels that of other Israeli high schools and includes certain Jewish subjects.[420] Culture The Shrine of the Book, housing the Dead Sea Scrolls, at the Israel Museum Although Jerusalem is known primarily for its religious significance, the city is also home to many artistic and cultural venues. The Israel Museum attracts nearly one million visitors a year, approximately one-third of them tourists.[424] The 8-hectare (20-acre) museum complex comprises several buildings featuring special exhibits and extensive collections of Judaica, archaeological findings, and Israeli and European art. The Dead Sea scrolls, discovered in the mid-20th century in the Qumran Caves near the Dead Sea, are housed in the Museum's Shrine of the Book.[425] The Youth Wing, which mounts changing exhibits and runs an extensive art education program, is visited by 100,000 children a year. The museum has a large outdoor sculpture garden and a scale-model of the Second Temple.[424] The Ticho House in downtown Jerusalem houses the paintings of Anna Ticho and the Judaica collections of her husband, an ophthalmologist who opened Jerusalem's first eye clinic in this building in 1912.[426] Jerusalem Biblical Zoo Next to the Israel Museum is the Bible Lands Museum, near The National Campus for the Archaeology of Israel, which includes the Israel Antiquities Authority offices. A World Bible Center is planned to be built adjacent to Mount Zion at a site called the "Bible Hill". A planned World Kabbalah Center is to be located on the nearby promenade, overlooking the Old City. The Rockefeller Museum, located in East Jerusalem, was the first archaeological museum in the Middle East. It was built in 1938 during the British Mandate.[427][428] In 2006, a 38 km (24 mi) Jerusalem Trail was opened, a hiking trail that goes to many cultural sites and national parks in and around Jerusalem. The Jerusalem Biblical Zoo has ranked consistently as Israel's top tourist attraction for Israelis.[429][430] The national cemetery of Israel is located at the city's western edge, near the Jerusalem Forest on Mount Herzl. The western extension of Mount Herzl is the Mount of Remembrance, where the main Holocaust museum of Israel is located. Yad Vashem, Israel's national memorial to the victims of the Holocaust, houses the world's largest library of Holocaust-related information.[431] It houses an estimated 100,000 books and articles. The complex contains a state-of-the-art museum that explores the genocide of the Jews through exhibits that focus on the personal stories of individuals and families killed in the Holocaust. An art gallery featuring the work of artists who perished is also present. Further, Yad Vashem commemorates the 1.5 million Jewish children murdered by the Nazis, and honors the Righteous among the Nations.[432] National Library of Israel The Jerusalem Symphony Orchestra, established in the 1940s.[433] has appeared around the world.[433] The International Convention Center (Binyanei HaUma) near the entrance to city houses the Israel Philharmonic Orchestra. The Jerusalem Cinematheque, the Gerard Behar Center (formerly Beit Ha'Am) in downtown Jerusalem, the Jerusalem Music Center in Yemin Moshe,[434] and the Targ Music Center in Ein Kerem also present the arts. The Israel Festival, featuring indoor and outdoor performances by local and international singers, concerts, plays, and street theater has been held annually since 1961, and Jerusalem has been the major organizer of this event. The Jerusalem Theater in the Talbiya neighborhood hosts over 150 concerts a year, as well as theater and dance companies and performing artists from overseas.[435] The Khan Theater, located in a caravanseraï opposite the old Jerusalem train station, is the city's only repertoire theater. [436] The station itself has become a venue for cultural events in recent years as the site of Shav'ua Hasefer (an annual week-long book fair) and outdoor music performances.[437] The Jerusalem Film Festival is held annually, screening Israeli and international films.[438] In 1974 the Jerusalem Cinematheque was founded. In 1981 it was moved to a new building on Hebron Road near the Valley of Hinnom and the Old City. Jerusalem was declared the Capital of Arab Culture in 2009.[439] Jerusalem is home to the Palestinian National Theatre, which engages in cultural preservation as well as innovation, working to rekindle Palestinian interest in the arts.[440] The Edward Said National Conservatory of Music sponsors the Palestine Youth Orchestra[441] which toured Arab states of the Persian Gulf and other Middle East countries in 2009.[442] The Islamic Museum on the Temple Mount, established in 1923, houses many Islamic artifacts, from tiny kohli flasks and rare manuscripts to giant marble columns.[443] Al-Hoash, established in 2004, is a gallery for the preservation of Palestinian art.[444] While Israel approves and financially supports some Arab cultural activities,[citation needed] Arab Capital of Culture events were banned because they were sponsored by the Palestine National Authority.[439] In 2009, a four-day culture festival was held in the Beit 'Anan suburb of Jerusalem, attended by more than 15,000 people[445] The Museum on the Seam, which explores issues of coexistence through art, is situated on the road dividing eastern and western Jerusalem.[446] The Abraham Fund and the Jerusalem Intercultural Center (JICC) promote joint Jewish-Palestinian cultural projects. The Jerusalem Center for Middle Eastern Music and Dance[447] is open to Arabs and Jews and offers workshops on Jewish-Arab dialogue through the arts.[448] The Jewish-Arab Youth Orchestra performs both European classical and Middle Eastern music.[449] In 2008, the Tolerance Monument, an outdoor sculpture by Czesław Dźwigaj, was erected on a hill between Jewish Armon HaNetziv and Arab Jebi Mukaber as a symbol of Jerusalem's quest for peace.[450] Media Jerusalem is the state broadcasting center of Israel. The Israel Broadcasting Authority's main office is located in Jerusalem, as well as the TV and radio studios for Israel Radio, Channel 2, Channel 10, and part of the radio studios of BBC News. The Jerusalem Post and The Times of Israel are also headquartered in Jerusalem. Local newspapers include Kol Ha'Ir and The Jerusalem Times. God TV, an international Christian television network is also based in the city. Sports See also: Beitar Jerusalem F.C., Hapoel Jerusalem B.C., and Jerusalem Marathon Teddy Stadium, Malha Pais Arena The two most popular sports are football (soccer) and basketball.[451] Beitar Jerusalem Football Club is one of the most well known in Israel. Fans include political figures who often attend its games.[452] Jerusalem's other major football team, and one of Beitar's top rivals, is Hapoel Jerusalem F.C. Whereas Beitar has been Israel State Cup champion seven times,[453] Hapoel has won the Cup only once. Beitar has won the top league six times, while Hapoel has never succeeded. Beitar plays in the more prestigious Ligat HaAl, while Hapoel is in the second division Liga Leumit. Since its opening in 1992, Teddy Stadium has been Jerusalem's primary football stadium, with a capacity of 34,000.[454] The most popular Palestinian football club is Jabal Al Mukaber (since 1976) which plays in West Bank Premier League. The club hails from Mount Scopus at Jerusalem, part of the Asian Football Confederation, and plays at the Faisal Al-Husseini International Stadium at Al-Ram, across the West Bank Barrier.[455][456] In basketball, Hapoel Jerusalem is one of the top teams in the top division. The club has won Israel's championship in 2015, the State Cup four times, and the ULEB Cup in 2004.[457] The Jerusalem Marathon, established in 2011, is an international marathon race held annually in Jerusalem in the month of March. The full 42-kilometer race begins at the Knesset, passes through Mount Scopus and the Old City's Armenian Quarter, and concludes at Sacher Park. In 2012, the Jerusalem Marathon drew 15,000 runners, including 1,500 from fifty countries outside Israel.[458][459][460][461][462] A popular non-competitive sports event is the Jerusalem March, held annually during the Sukkot festival. International relations See also: List of Israeli twin towns and sister cities Jerusalem is twinned with Prague, Czech Republic[463] Ayabe, Japan[464] New York City, United States (since 1993)[465][466] Partner city Marseille, France[citation needed] See also Greater Jerusalem List of people from Jerusalem List of places in Jerusalem List of songs about Jerusalem Notes ^ The State of Palestine (according to the Basic Law of Palestine, Title One: Article 3) regards Jerusalem as its capital.[1] But the documents of the PLO's Negotiations Affairs Department (NAD) often refer to East Jerusalem (rather than the whole of Jerusalem) as a future capital, and sometimes as the current capital. One of its 2010 documents, described as "for discussion purposes only", says that Palestine has a "vision" for a future in which "East Jerusalem ... shall be the capital of Palestine, and West Jerusalem shall be the capital of Israel".[2][3] and one of its 2013 documents refers to "Palestine's capital, East Jerusalem", and states that "Occupied East Jerusalem is the natural socio-economic and political center for the future Palestinian state", while also stating that "Jerusalem has always been and remains the political, administrative and spiritual heart of Palestine" and that "The Palestinian acceptance of the 1967 border, which includes East Jerusalem, is a painful compromise".[4] ^ In other languages: official Arabic in Israel: أورشليم القدس‎, romanized: Urshalīm-Al Quds (combining the Biblical and common usage Arabic names); Ancient Greek: Ἱερουσαλὴμ/Ἱερσόλυμα‎, romanized: Hierousalḗm/Hierosóluma; Armenian: Երուսաղեմ‎, romanized: Erusalém. ^ Jerusalem is the capital under Israeli law. The presidential residence, government offices, supreme court and parliament (Knesset) are there. The State of Palestine (according to the Basic Law of Palestine, Title One: Article 3) regards Jerusalem as its capital.[1] The UN and most countries do not recognize Jerusalem as Israel's capital, taking the position that the final status of Jerusalem is pending future negotiations between Israel and the Palestinian Authority. Most countries maintain their embassies in Tel Aviv and its suburbs or suburbs of Jerusalem, such as Mevasseret Zion (see CIA Factbook and "Map of Israel" (PDF). (319 KB) See Status of Jerusalem for more information. ^ Statistics regarding the demographics of Jerusalem refer to the unified and expanded Israeli municipality, which includes the pre-1967 Israeli and Jordanian municipalities as well as several additional Palestinian villages and neighborhoods to the northeast. Some of the Palestinian villages and neighborhoods have been relinquished to the West Bank de facto by way of the Israeli West Bank barrier.[19] but their legal statuses have not been reverted. ^ a b Much of the information regarding King David's conquest of Jerusalem comes from Biblical accounts, but some modern-day historians have begun to give them credit due to a 1993 excavation.[21] ^ West Jerusalem comprises approximately one third of the municipal area of Jerusalem, with East Jerusalem comprising approximately two-thirds. On the annexation of East Jerusalem, Israel also incorporated an area of the West Bank into the Jerusalem municipal area which represented more than ten times the area of East Jerusalem under Jordanian rule.[38][39][40] References ^ a b 2003 Amended Basic Law, Basic Law of Palestine. Retrieved 9 December 2012. ^ "Jerusalem Non-Paper" (PDF). PLO-NAD. June 2010. Archived from the original (PDF) on 6 February 2012. Retrieved 25 July 2018. ^ "Statements and Speeches". nad-plo.org. p. 2. Archived from the original on 18 April 2016. Retrieved 25 November 2014. This paper is for discussion purposes only. Nothing is agreed until everything is agreed.Palestinian vision for Jerusalem...Pursuant to our vision, East Jerusalem, as defined by its pre-1967 occupation municipal borders, shall be the capital of Palestine, and West Jerusalem shall be the capital of Israel, with each state enjoying full sovereignty over its respective part of the city. ^ "East Jerusalem today – Palestine's Capital: The 1967 border in Jerusalem and Israel's illegal policies on the ground" (PDF). PLO-Negotiations Affairs Department (NAD). August 2013. Archived from the original (PDF) on 4 March 2016. Retrieved 25 November 2014. ... Palestine's capital, East Jerusalem ... The Palestinian acceptance of the 1967 border, which includes East Jerusalem, is a painful compromise: ... Jerusalem has always been and remains the political, administrative and spiritual heart of Palestine. Occupied East Jerusalem is the natural socio-economic and political center for the future Palestinian state. ^ "Population in the Localities 2019" (XLS). Israel Central Bureau of Statistics. Retrieved 16 August 2020. ^ "Localities, Population and Density per Sq. Km., by Metropolitan Area and Selected Localities". Israel Central Bureau of Statistics. 6 September 2017. Retrieved 19 September 2017. ^ [1][permanent dead link] ^ Israel Central Bureau of Statistics (15 June 2019). (PDF) . Of these, 849, 559 were Jews and others (62.1%) – 341,453 Arabs (37.9%) Missing or empty |title= (help) ^ Sub-national HDI. "Area Database". hdi.globaldatalab.org. Global Data Lab. ^ A-Z Guide to the Qur'an: A Must-have Reference to Understanding the Contents of the Islamic Holy Book by Mokhtar Stork (1999): "JERUSALEM: Referred to in Arabic as Baitul Muqaddas (The Holy House) or Baitul Maqdis (The House of the Sanctuary)". ^ Pan-Islamism in India & Bengal by Mohammad Shah (2002), p. 63: "... protector of Mecca, Medina and Baitul Muqaddas, the sacred places of pilgrimage of the Muslim world" ^ Smith, William (6 December 2017). "Donald Trump confirms US will recognise Jerusalem as capital of Israel". The Guardian. Retrieved 13 May 2017. ^ "Do We Divide the Holiest Holy City?". Moment Magazine. Archived from the original on 3 June 2008. Retrieved 5 March 2008. According to Eric H. Cline's tally in Jerusalem Besieged. ^ a b c d Greenberg, Raphael; Mizrachi, Yonathan (10 September 2013). "From Shiloah to Silwan – A Visitor's Guide". Emek Shaveh. Retrieved 25 July 2018. ^ Moore, Megan Bishop; Kelle, Brad E. (2011). Biblical History and Israel's Past: The Changing Study of the Bible and History. Wm. B. Eerdmans Publishing. ISBN 978-0802862600 – via Google Books. ^ Ben-Arieh, Yehoshua (1984). Jerusalem in the 19th Century. The Old City. Yad Izhak Ben Zvi & St. Martin's Press. p. 14. ISBN 0-312-44187-8. ^ "Old City of Jerusalem and its Walls". UNESCO World Heritage Convention. Retrieved 11 September 2010. ^ Tom Teicholz (20 July 2015). "Mr. Jerusalem: Nir Hasson of Haaretz's "The Jerusalem Blog"". Forbes Israel. Retrieved 4 August 2017. ^ a b Laub, Karin (2 December 2006). "Jerusalem Barrier Causes Major Upheaval". The Washington Post. Associated Press. Retrieved 10 March 2007. ^ a b c "Table II/9 – Population in Israel and in Jerusalem, by Religion, 1988–2016" (PDF). jerusalemstitute.org.il. 2018. Archived from the original (PDF) on 10 May 2019. Retrieved 10 May 2019. ^ Pellegrino, Charles R. (1995). Return to Sodom & Gomorrah (Second revised ed.). Harper Paperbacks. p. 271. ISBN 0-380-72633-5. [see footnote] ^ Tubb, 1998. pp. 13–14. ^ Mark Smith in "The Early History of God: Yahweh and Other Deities of Ancient Israel" states "Despite the long regnant model that the Canaanites and Israelites were people of fundamentally different culture, archaeological data now casts doubt on this view. The material culture of the region exhibits numerous common points between Israelites and Canaanites in the Iron I period (c. 1200–1000 BCE). The record would suggest that the Israelite culture largely overlapped with and derived from Canaanite culture... In short, Israelite culture was largely Canaanite in nature. Given the information available, we cannot maintain a radical cultural separation between Canaanites and Israelites for the Iron I period." (pp. 6–7). Smith, Mark (2002) "The Early History of God: Yahweh and Other Deities of Ancient Israel" (Eerdmans) ^ a b Rendsberg, Gary (2008). "Israel without the Bible". In Frederick E. Greenspahn. The Hebrew Bible: New Insights and Scholarship. NYU Press, pp. 3–5 ^ a b Since the 10th century BCE: "Israel was first forged into a unified nation from Jerusalem some 3,000 years ago, when King David seized the crown and united the twelve tribes from this city... For a thousand years Jerusalem was the seat of Jewish sovereignty, the household site of kings, the location of its legislative councils and courts. In exile, the Jewish nation came to be identified with the city that had been the site of its ancient capital. Jews, wherever they were, prayed for its restoration." Roger Friedland, Richard D. Hecht. To Rule Jerusalem, University of California Press, 2000, p. 8. ISBN 0-520-22092-7 "The centrality of Jerusalem to Judaism is so strong that even secular Jews express their devotion and attachment to the city, and cannot conceive of a modern State of Israel without it.... For Jews Jerusalem is sacred simply because it exists... Though Jerusalem's sacred character goes back three millennia...". Leslie J. Hoppe. The Holy City: Jerusalem in the theology of the Old Testament, Liturgical Press, 2000, p. 6. ISBN 0-8146-5081-3 "Ever since King David made Jerusalem the capital of Israel 3,000 years ago, the city has played a central role in Jewish existence." Mitchell Geoffrey Bard, The Complete Idiot's Guide to the Middle East Conflict, Alpha Books, 2002, p. 330. ISBN 0-02-864410-7 "Jerusalem became the center of the Jewish people some 3,000 years ago" Moshe Maoz, Sari Nusseibeh, Jerusalem: Points of Friction – And Beyond, Brill Academic Publishers, 2000, p. 1. ISBN 90-411-8843-6 ^ "Basic Facts you should know: Jerusalem". Anti-Defamation League. 2007. Archived from the original on 4 January 2013. Retrieved 28 March 2007. The Jewish people are inextricably bound to the city of Jerusalem. No other city has played such a dominant role in the history, politics, culture, religion, national life and consciousness of a people as has Jerusalem in the life of Jewry and Judaism. Since King David established the city as the capital of the Jewish state circa 1000 BCE, it has served as the symbol and most profound expression of the Jewish people's identity as a nation." ^ Reinoud Oosting, The Role of Zion/Jerusalem in Isaiah 40–55: A Corpus-Linguistic Approach, p. 117, at Google Books Brill 2012 pp. 117–18. Isaiah 48:2; 51:1; Nehemiah 11:1, 18; cf. Joel 4:17; Daniel 5:24. The Isaiiah section where they occur belong to deutero-Isaiiah. ^ Shalom M. Paul, Isaiah 40–66, p. 306, at Google Books The "holiness" (qodesh) arises from the temple in its midst, the root q-d-s referring to a sanctuary. The concept is attested in Mesopotamian literature, and the epithet may serve to distinguish Babylon, the city of exiles, from the city of the Temple, to where they are enjoined to return. ^ Golb, Norman (1997). "Karen Armstrong's Jerusalem – One City, Three Faiths". The Bible and Interpretation. Archived from the original on 11 October 2013. Retrieved 10 July 2013. The available texts of antiquity indicate that the concept was created by one or more personalities among the Jewish spiritual leadership, and that this occurred no later than the 6th century B.C. ^ Isaiah 52:1 רִנּוֹעַ יְהוָה בְּיָדָהּ‎. ^ Joseph T. Lienhard, The Bible, the Church, and Authority: The Canon of the Christian Bible in History and Theology, Liturgical Press, 1995 pp. 65–66: "The Septuagint is a Jewish translation and was also used in the synagogue. But at the end of the first century C.E. many Jews ceased to use the Septuagint because the early Christians had adopted it as their own translation, and it began to be considered a Christian translation." ^ a b Third-holiest city in Islam: Esposito, John L. (2002). What Everyone Needs to Know about Islam. Oxford University Press. p. 157. ISBN 0-19-515713-3. The Night Journey made Jerusalem the third holiest city in Islam Brown, Leon Carl (2000). "Setting the Stage: Islam and Muslims". Religion and State: The Muslim Approach to Politics. Columbia University Press. p. 11. ISBN 0-231-12038-9. The third holiest city of Islam—Jerusalem—is also very much in the center... Hoppe, Leslie J. (2000). The Holy City: Jerusalem in the Theology of the Old Testament. Michael Glazier Books. p. 14. ISBN 0-8146-5081-3. Jerusalem has always enjoyed a prominent place in Islam. Jerusalem is often referred to as the third holiest city in Islam... ^ Middle East peace plans by Willard A. Beling: "The Aqsa Mosque on the Temple Mount is the third holiest site in Sunni Islam after Mecca and Medina". ^ Lewis, Bernard; Holt, P. M.; Lambton, Ann, eds. (1986). Cambridge History of Islam. Cambridge University Press. ^ Quran 17:1–3 ^ Buchanan, Allen (2004). States, Nations, and Borders: The Ethics of Making Boundaries. Cambridge University Press. ISBN 0-521-52575-6. Retrieved 9 June 2008. ^ Kollek, Teddy (1977). "Afterword". In John Phillips (ed.). A Will to Survive – Israel: the Faces of the Terror 1948-the Faces of Hope Today. Dial Press/James Wade. about 91 hectares (225 acres) ^ Walid Khalidi (1996) Islam, the West and Jerusalem, Center for Contemporary Arab Studies & Center for Muslim–Christian Understanding, Georgetown University, quotes the breakdown as follows: West Jerusalem in 1948: 16,261 dunums (14%); West Jerusalem added in 1967: 23,000 dunums (20%); East Jerusalem under Jordanian rule: 6,000 dunums (5%); West Bank area annexed and incorporated into East Jerusalem by Israel: 67,000 dunums (61%) ^ Aronson, Geoffrey (1995). "Settlement Monitor: Quarterly Update on Developments". Journal of Palestine Studies. University of California Press, Institute for Palestine Studies. 25 (1): 131–40. doi:10.2307/2538120. JSTOR 2538120. West Jerusalem: 35%; East Jerusalem under Jordanian rule: 4%; West Bank area annexed and incorporated into East Jerusalem by Israel: 59% ^ Benvenisti, Meron (1976). Jerusalem, the Torn City. Books on Demand. p. 113. ISBN 978-0-7837-2978-7. East Jerusalem under Jordanian rule: 6,000 dunums; West Bank area annexed and incorporated into East Jerusalem by Israel: 67,000 ^ "Israel plans 1,300 East Jerusalem Jewish settler homes". BBC News. 9 November 2010. East Jerusalem is regarded as occupied Palestinian territory by the international community, but Israel says it is part of its territory. ^ "The status of Jerusalem" (PDF). The Question of Palestine & the United Nations. United Nations Department of Public Information. Archived from the original (PDF) on 8 August 2019. East Jerusalem has been considered, by both the General Assembly and the Security Council, as part of the occupied Palestinian territory. ^ "Israeli authorities back 600 new East Jerusalem homes". BBC News. 26 February 2010. Retrieved 18 September 2013. ^ "Resolution 298 September 25, 1971". United Nations. 25 September 1971. Archived from the original on 19 August 2013. Retrieved 25 July 2018. Recalling its resolutions... concerning measures and actions by Israel designed to change the status of the Israeli-occupied section of Jerusalem,... ^ David Noel Freedman; Allen C. Myers; Astrid B. Beck (2000). Eerdmans dictionary of the Bible. Wm. B. Eerdmans Publishing. pp. 694–95. ISBN 978-0-8028-2400-4. Retrieved 19 August 2010. Nadav Na'aman, Canaan in the 2nd Millennium B.C.E., Eisenbrauns, 2005 pp. 177f. offers a dissenting opinion, arguing for the transcription Rôsh-ramen, etymologized to r's (head) and rmm (be exalted), to mean "the exalted Head", and not referring to Jerusalem. ^ G. Johannes Botterweck, Helmer Ringgren (eds.) Theological Dictionary of the Old Testament, (tr. David E. Green) William B. Eerdmann, Grand Rapids Michigan, Cambridge, UK 1990, Vol. VI, p. 348 ^ "The El Amarna Letters from Canaan". TAU.ac.il. Retrieved 11 September 2010. ^ Meir Ben-Dov, Historical Atlas of Jerusalem, Continuum International Publishing Group, 2002, p. 23. ^ a b Binz, Stephen J. (2005). Jerusalem, the Holy City. Connecticut: Twenty-Third Publications. p. 2. ISBN 978-1585953653. Retrieved 17 December 2011. ^ G. Johannes Botterreck, Helmer Ringgren, Heinz-Josef Fabry, (eds.) Theological Dictionary of the Old Testament, tr. David E. Green, vol. XV, pp. 48–49 William B. Eerdmannns Co. Grand Rapids, Michigan/Cambridge UK 2006, pp. 45–46 ^ Elon, Amos (1996). Jerusalem. HarperCollins Publishers Ltd. ISBN 0-00-637531-6. Archived from the original on 10 March 2003. Retrieved 26 April 2007. The epithet may have originated in the ancient name of Jerusalem—Sale[m] (after the pagan deity of the city), which is etymologically connected in the Semitic languages with the words for peace (shalom in Hebrew, salam in Arabic). ^ Ringgren, H., Die Religionen des Alten Orients (Göttingen, 1979), 212. ^ Hastings, James (2004). A Dictionary of the Bible: Volume II: (Part II: I – Kinsman), Volume 2. Honolulu, Hawaii: Reprinted from 1898 edition by University Press of the Pacific. p. 584. ISBN 1-4102-1725-6. Retrieved 17 December 2011. ^ a b Bosworth, Clifford Edmund (2007). Historic cities of the Islamic world. The Netherlands: Koninklijke Brill NV. pp. 225–226. ISBN 978-90-04-15388-2. Retrieved 17 December 2011. ^ a b Denise DeGarmo (9 September 2011). "Abode of Peace?". Wandering Thoughts. Center for Conflict Studies. Archived from the original on 26 April 2012. Retrieved 17 December 2011. ^ Marten H. Wouldstra, The Book of Joshua, William B. Eerdmanns Co. Grand Rapids, Michigan (1981) 1995, p. 169 n.2 ^ Bosworth, Francis Edward (1968). Millennium: a Latin reader, A. Oxford, United Kingdom: Oxford University Press. p. 183. ASIN B0000C04LE. Retrieved 17 December 2011. ^ Wallace, Edwin Sherman (August 1977). Jerusalem the Holy. New York: Arno Press. p. 16. ISBN 0-405-10298-4. A similar view was held by those who give the Hebrew word to the word ^ Smith, George Adam (1907). Jerusalem: The Topography, Economics and History from the Earliest Times to A.D. 70. Hodder and Stoughton, p. 251. ISBN 0-7905-2935-1. The termination -aim or -ayim used to be taken as the ordinary termination of the dual of nouns, and was explained as signifying the upper and lower cities (see Jerusalem: The Topography, Economics and History from the Earliest Times to A.D. 70, Volume 1, p. 251, at Google Books) ^ Ginzberg, Louis (1909). The Legends of the Jews Volume I: The Akehad (Translated by Henrietta Szold) Philadelphia: Jewish Publication Society. ^ Writing, Literacy, and Textual Transmission: The Production of Literary by Jessica N. Whisenant p. 323 ^ King Manasseh and Child Sacrifice: Biblical Distortions of Historical Realities by Francesca Stavrakopoulou p. 98 ^ Oral World and Written Word: Ancient Israelite Literature by Susan Niditch p. 48 ^ The Mountain of the Lord by Benjamin Mazar p. 60 ^ Blessing and Curse in Syro-Palestinian Inscriptions by T. G Crawford p. 137 ^ Joseph Naveh (2001). "Hebrew Graffiti from the First Temple Period". Israel Exploration Journal. 51 (2): 194–207. ^ Discovering the World of the Bible by LaMar C. Berrett p. 178 ^ a b Yuval Baruch, Danit Levi & Ronny Reich (2020). "The Name Jerusalem in a Late Second Temple Period Jewish Inscription". Tel Aviv. 47 (1): 108–18. doi:10.1080/03344355.2020.1707452. S2CID 219879544. ^ Judges 19:10: יָהוּסֵם בֶּן-יְהוֹנָתָן‎; "Jebus, it [is] Jerusalem" ^ "Bible, King James Version". umich.edu. Retrieved 12 February 2016. ^ The Oxford encyclopedia of ancient Greece and Rome, Volume 1, p. 113, at Google Books, p. 113 ^ 2 Samuel 5:7,9. cited Israel Finkelstein, Amihay Mazor, Brian B. Schmidt (eds), The Quest for the Historical Israel, Society of Biblical Literature, 2007 p. 127. ^ Bar-Kochva, Bezalel (2002). Judas Maccabeus: The Jewish Struggle Against the Seleucids. Cambridge: Cambridge University Press. p. 447. ISBN 0-521-01683-5. ^ Mazar, Eliaz (2002). The Complete Guide to the Temple Mount Excavations. Jerusalem: Shoham Academic Research and Publication. p. 1. ISBN 965-90299-1-8. ^ Genesis 14:18 ^ E.g., Jubilees 1:30, the Septuagint version of Jeremias 48:5 (as Συζῆμ‎) and possibly the Masoretic text of Genesis 33:18 (see KJV and the margin translation of the Revised Version). ^ E.g., the Vulgate and Peshitta versions. J.A. Emerton, "The site of Salem: the City of Melchizedek (Genesis xiv 18)", pp. 45–72 of Studies in the Pentateuch ed. by J.A. Emerton, vol. 41 of Supplements to Vetus Testamentum (Leiden: E.J. Brill, 1990) ("Emerton"), p. 45. See also John 3:23 where "Salim" or "Syalem" (Συζῆμ) is said to be near 'Enon, thought to be in the valley of Mount Ebal, one of two mountains in the vicinity of Naubeth. ^ Onkelos, Pseudo-Jonathan and Neofiti I. Emerton, p. 45. ^ Genesis 12:6–7 (where Abram built an altar), Genesis 33:18–20, Deuteronomy 11:29 & 28:11, Joshua 8:33, 1 Kings 12. Emerton, p. 63. ^ Paul Winter, "Note on Salem – Jerusalem", Novum Testamentum, vol. 2, pp. 151–152 (1957). ^ Raymond Hayward. "Melchizedek as Priest of the Jerusalem Temple in Talmud, Midrash, and Targum" (PDF). The Temple Studies Group. Retrieved 24 January 2015. ^ "The Official Website of Jerusalem". Municipality of Jerusalem. 19 September 2011. Archived from the original on 27 April 2007. ^ Sonbol, Amira (1996). Women, the Family, and Divorce Laws in Islamic History. p. 133. ^ "Israeli Archaeologists Discover 7,000-Year-Old Settlement". The New York Times. Associated Press. 17 February 2016. Archived from the original on 29 February 2016. Retrieved 25 July 2018. ^ "No city in the world, not even Athens or Rome, ever played as great a role in the life of a nation for so long a time, as Jerusalem has done in the life of the Jewish people." David Ben-Gurion, 1947 ^ "For three thousand years, Jerusalem has been the center of Jewish hope and longing. No other city has played such a dominant role in the history, culture, religion and consciousness of a people as has Jerusalem in the life of Jewry and Judaism. Throughout centuries of exile, Jerusalem remained alive in the hearts of Jews everywhere as the focal point of Jewish history, the symbol of ancient glory, spiritual fulfillment and modern renewal. This heart and soul of the Jewish people engenders the thought that if you want one simple word to symbolize all of Jewish history, that word would be 'Jerusalem.'" Teddy Kollek (DC: Washington Institute For Near East Policy, 1990). pp. 19–20. ^ John Quigley (1998). The Palestine Yearbook of International Law, 1996–1997. Martinus Nijhoff Publishers. p. 32–. ISBN 90-411-1009-7. Palestine's claim to Jerusalem is founded on the longtime status of the Palestinian Arabs as the majority population of Palestine. On that basis the Palestinians claim sovereignty over all of Palestine, including Jerusalem, both East and West. The Palestinians claim descent from the Canaanites, the earliest recorded inhabitants of Palestine. Although political control changed hands many times through history, this population, which was Arabized by the Arab conquest of the seventh century A.D., remained into the twentieth century. ^ ("With reference to Palestinians in Ottoman times) Although proud of their Arab heritage and ancestry, the Palestinians considered themselves to be descended not only from Arab conquerors of the seventh century but also from indigenous peoples who had lived in the country since time immemorial, including the ancient Hebrews and the Canaanites before them. Acutely aware of the distinctiveness of Palestinian history, the Palestinians saw themselves as the heirs of its rich associations." Walid Khalidi, 1984, Before Their Diaspora: A Photographic History of the Palestinians, 1876–1948. Institute for Palestine Studies ^ Bisharat, George (2010). "Maximizing Rights". In Susan M. Akram; Michael Dumper; Michael Lynk (eds.). International Law and the Israeli-Palestinian Conflict: A Rights-Based Approach to Middle East Peace. Routledge. p. 311. ISBN 978-1-136-85098-1. As we have noted previously the international legal status of Jerusalem is contested and Israel's designation of it as its capital has not been recognized by the international community. However its claims of sovereign rights to the city are stronger with respect to West Jerusalem than with respect to East Jerusalem. ^ Eric H. Cline. "How Jews and Arabs Use (and Misuse) the History of Jerusalem to Score Points". Retrieved 22 September 2010. ^ Eli E. Hertz. "One Nation's Capital Throughout History" (PDF). Retrieved 22 September 2010. ^ Isabel Kershner (5 June 2007). "Under a Divided City, Evidence of a Once United One". The New York Times. Retrieved 29 January 2008. ^ Noah Browning. "In bleak Arab hinterland, hints of Jerusalem's partition". Archived 24 September 2015 at the Wayback Machine Reuters 20 December 2013. ^ Negev, Avraham; Gibson, Shimon (2001). "Jerusalem". Archaeological Encyclopedia of the Holy Land. New York and London. pp. 260, 262, 264–65, 267. ISBN 0-8264-1316-1. ^ Rachel Hachlili, Jewish funerary customs, practices and rites in the Second Temple period (2005), p. 3 ^ Israel Antiquities Authority (10 April 2007). "Remains of Jewish settlement revealed in the Shu'afat neighborhood of Jerusalem". Israel Ministry of Foreign Affairs website. Retrieved 28 July 2018. ^ Haaretz, Jerusalem Even Older Than Thought: Archaeologists Find 7,000-year-old Houses, 17 February 2016 ^ Rainer Reiserer, "Synagogues in Jerusalem", in Richard Bauchman The Book of Acts in its First Century Setting, Wm. B. Eerdmans Publishing, 1995 pp. 179–212 [192] ^ Lee I. Levine (2005). The Ancient Synagogue (2nd. ed.). Yale University Press. p. 72. The case for a synagogue or prayer hall at this site appears to have evaporated. ^ Anders Runesson; Donald D. Binder; Birger Olsson (2008). The ancient synagogue from its origins to 200 A.D. Leiden: Brill, pp. 75–76. ISBN 978-9004161160. ^ Yeger, David (22 January 2017). "Jerusalem, Shu'fat (A): Final Report". Hadashot Arkheologiyot – Excavations and Surveys in Israel (HA-ESI). Jerusalem: Israel Antiquities Authority (IAA). 129. Retrieved 28 July 2018. ^ a b c Negev, Avraham; Gibson, Shimon (2001). "Jerusalem". Archaeological Encyclopedia of the Holy Land. New York and London. pp. 260–61. ISBN 0-8264-1316-1. ^ a b c Freedman, David Noel (2000). Eerdmans Dictionary of the Bible. William B. Eerdmans Publishing Company. pp. 694–95. ISBN 0-8028-2400-5. 1. Ceramic evidence indicates some occupation of Ophel as early as early as the Chalcolithic period. 2. Remains of a building witness to a permanent settlement on Ophel during the early centuries (ca. 3000–2800 B.C.E.) of the Early Bronze Age ^ Jerome Murphy-O'Connor, Keys to Jerusalem: Collected Essays, Oxford University Press, 2012 p. 4. ^ Tubb, 1998. pp. 13–14 ^ Mark Smith in "The Early History of God: Yahweh and Other Deities of Ancient Israel" states "Despite the long regnant model that the Canaanites and Israelites were people of fundamentally different culture, archaeological data now casts doubt on this view. The material culture of the region exhibits numerous



common points between Israelites and Canaanites in the Iron I period (c. 1200–1000 BCE). The record would suggest that the Israelite culture largely overlapped with and derived from Canaanite culture... In short, Israelite culture was largely Canaanite in nature. Given the information available, one cannot maintain a radical cultural separation between Canaanites and Israelites for the Iron I period." (pp. 6–7). Smith, Mark (2002) "The Early History of God: Yahweh and Other Deities of Ancient Israel" (Eerdmans) ^ Nadav Na'aman, op.cit pp. 178–79. ^ Vaughn, Andrew G.; Ann E. Killebrew (1 August 2003). "Jerusalem at the Time of the United Monarchy". Jerusalem in Bible and Archaeology: the First Temple Period. Atlanta: Society of Biblical Literature. pp. 32–33. ISBN 1-58983-066-0. ^ Shalem, Yisrael (3 March 1997). "History of Jerusalem from its Beginning to David". Jerusalem: Life Throughout the Ages in a Holy City. Bar-Ilan University, Ingeborg Rennert Center for Jerusalem Studies. Retrieved 18 January 2007. ^ Nadav Na'aman, Canaan in the 2nd Millennium B.C.E., p. 180. ^ Jane M. Cahill, 'Jerusalem at the time of the United Monarchy', in Andrew G. Vaughn, Ann E. Killebrew (eds.) Jerusalem in Bible and Archaeology: The First Temple Period, Society of Biblical Literature, 2003 p. 33. ^ Israel Finkelstein, Neil Asher Silberman, The Bible Unearthed: Archaeology's New Vision of Ancient Israel and the Origin of Sacred Texts, Simon and Schuster 2002 p. 239. ^ a b Jerome Murphy-O'Connor, Keys to Jerusalem: Collected Essays, Oxford University Press, 2012 pp. 5–6. ^ Robb Andrew Young, Hezekiah in History and Tradition, p. 49. ^ "The Broad Wall – Jerusalem Attractions, Israel". GoJerusalem.com. 3 December 2012. Retrieved 7 December 2012. ^ "Department of Archaeology – Silwan, Jerusalem: The Survey of the Iron Age Necropolis". TAU.ac.il. Retrieved 7 December 2012. ^ "The Israelite Tower". The Jewish Quarter. Archived from the original on 5 October 2012. Retrieved 7 December 2012. ^ Matti Friedman (6 September 2012). "Cistern dated to First Temple period found in Jerusalem". The Times of Israel. ^ Zank, Michael. "Capital of Judah I (930–722)". Boston University. Retrieved 22 January 2007. ^ K. L. Noll, Canaan and Israel in Antiquity: An Introduction, Continuum Publishing, 2002 p. 78. ^ Ann Killebrew, Biblical Peoples and Ethnicity: An Archaeological Study of Egyptians, Canaanites, and Early Israel, 1300–1100 B.C.E., Society of Biblical Literature, 2005, p. 152 ^ Joshua 18:28 ^ Nadav Na'aman Canaan in the 2nd Millennium B.C.E., p. 183. ^ Israel Finkelstein, Neil Asher Silberman, The Bible Unearthed, p. 238. ^ Erlanger, Steven (5 August 2005). "King David's Palace Is Found, Archaeologist Says". The New York Times. Retrieved 24 May 2007. ^ Israel Finkelstein, Amihay Mazar, Brian B. Schmidt, (eds). The Quest for the Historical Israel, Society of Biblical Literature, 2007 pp. 104, 113, 125–28, 165, 174. ^ 1 Samuel 31:1–13:2 Samuel 5:4–5; Finkelstein, Silberman, op.cit. p. 20. ^ a b Michael, E.; Sharon O. Rusten; Philip Comfort; Walter A. Elwell (2005). The Complete Book of When and Where: in the Bible and Throughout History. Tyndale House Publishers, Inc. pp. 20–21, 67. ISBN 0-8423-5508-1. ^ Merling, David (26 August 1993). "Where is the Ark of the Covenant?". Andrews University. Archived from the original on 17 September 2006. Retrieved 22 January 2007. ^ Richard A. Freund, Digging Through the Bible: Modern Archaeology and the Ancient Bible, p. 9, at Google Books, Rowman & Littlefield, 2009, p. 9. ^ Zank, Michael. "Capital of Judah (930–586)". Boston University. Retrieved 22 January 2007. ^ "Ezra 1:1–4; 6:1–5". Biblegateway.com. Retrieved 11 September 2010.[better source needed] ^ Sicker, Martin (2001). Between Rome and Jerusalem: 300 Years of Roman-Judaeae Relations. Praeger Publishers. p. 2. ISBN 0-275-97140-6. ^ Zank, Michael. "Center of the Persian Satrapy of Judah (539–323)". Boston University. Retrieved 22 January 2007. ^ Julian Morgenstern (1938). "A Chapter in the History of the High-Priesthood (Concluded)". The American Journal of Semitic Languages and Literatures. The University of Chicago Press. 55 (October 1938) (4): 360–77. JSTOR 3088118. there is a great mass of evidence scattered throughout biblical literature that at some time very soon after the accession of Xerxes to the Persian throne in 485 B.C. Jerusalem was besieged and captured by a coalition of hostile neighboring states, Edom, Moab, Ammon, Tyre, and Philistia. Its walls were torn down, its buildings razed, the Temple itself burned and destroyed, at least in part, and the great mass of the people scattered... ^ "Nehemiah 1:3; 2:1–8". Biblegateway.com. Retrieved 11 September 2010.[better source needed] ^ Ossuary bearing an Aramaic inscription reading, "Simon, builder of the Temple" ^ "Archaeological Sites in Israel-Jerusalem- Burial Sites and Tombs of the Second Temple Period". GxMSDev. Archived from the original on 31 July 2016. ^ Golden Jerusalem By Menashe Har-El. Retrieved 18 September 2013. ^ Hannah M. Cotton; Leah Di Segni; Werner Eck; Benjamin Isaac; Alia Kushnir-Stein; Haggai Misgav; Jonathan Price; Israel Roli; Ada Yardeni, eds. (2010). Jerusalem, Part 1: 1–704. Walter de Gruyter. p. 79. Retrieved 18 September 2013. ^ Schiffman, Lawrence H. (1991). From Text to Tradition: A History of Second Temple and Rabbinic Judaism. Ktav Publishing House. pp. 60–79. ISBN 0-88125-371-5. ^ Har-el, Menashe (1977). This Is Jerusalem. Canaan Publishing House. pp. 68–95. ISBN 0-86628-002-2. ^ Zank, Michael. "The Temple Mount". Boston University. Retrieved 22 January 2007. ^ Crossan, John Dominic (26 February 1993). The Historical Jesus: the life of a Mediterranean Jewish peasant (Reprinted ed.). San Francisco: HarperCollins. p. 92. ISBN 0-06-061629-6. from 4 BCE until 6 CE, when Rome, after exiling [Herod Archelaus] to Gaul, assumed direct prefectural control of his territories ^ Josephus, Jewish War, 7:1.1 ^ Berenbaum, Michael; Skolnik, Fred, eds. (2007). "Bar Kokhba". Encyclopaedia Judaica. Quoting from Gibson, Shimon. Encyclopaedia Hebraica (2 ed.). Thomson Gale. p. 162. ISBN 978-0-02-865931-2. ^ Elizabeth Speller, Following Hadrian: A Second-Century Journey Through the Roman Empire, p. 218, at Google Books, Oxford University Press, 2004, p. 218 ^ Lehmann, Clayton Miles. "Palestine: People and Places". The On-line Encyclopedia of the Roman Provinces. The University of South Dakota. Archived from the original on 10 March 2008. Retrieved 18 April 2007. ^ Cohen, Shaye J. D. (1996). "Judaism to Mishnah: 135–220 C.E". In Hershel Shanks (ed.). Christianity and Rabbinic Judaism: A Parallel History of their Origins and Early Development. Washington, DC: Biblical Archaeology Society. p. 196. ^ Emily Jane Hunt, Christianity in the second century: the case of Tatian, p. 7, at Google Books, Psychology Press, 2003, p. 7 ^ E. Mary Smallwood The Jews under Roman rule: from Pompey to Diocletian : a study in political relations, p. 460, at Google Books Brill, 1981, p. 460. ^ Zank, Michael. "Byzantine Jerusalem". Boston University. Retrieved 1 February 2007. ^ Gideon Avni, The Byzantine-Islamic Transition in Palestine: An Archaeological Approach, p. 144, at Google Books, Oxford University Press 2014 p. 144. ^ Conybeare, Frederick C. (1910). The Capture of Jerusalem by the Persians in 614 AD. English Historical Review 25. pp. 502–17. ^ Hidden Treasures in Jerusalem Archived 6 January 2017 at the Wayback Machine, the Jerusalem Tourism Authority ^ Jerusalem blessed, Jerusalem cursed: Jews, Christians, and Muslims in the Holy City from David's time to our own. By Thomas A. (I)nopoulis, I.R. Dee, 1991, p. 152 ^ Horowitz, Elliot. "Modern Historians and the Persian Conquest of Jerusalem in 614". Jewish Social Studies. Archived from the original on 26 May 2008. Retrieved 20 January 2011. ^ Rodney Aist, The Christian Topography of Early Islamic Jerusalem, Brepols Publishers, 2009 p. 56: 'Persian control of Jerusalem lasted from 614 to 629'. ^ Har-el, Menashe (1977). This Is Jerusalem. Canaan Publishing House. pp. 68–95. ISBN 0-86628-002-2. ^ Dan Bahat (1996). The Illustrated Atlas of Jerusalem. p. 71. ^ Ben-Dov, M. Historical Atlas of Jerusalem. Translated by David Louvish. New York: Continuum, 2002, p. 171 ^ Linquist, J.M., The Temple of Jerusalem, Praeger, London, 2008, p. 184 ^ Grabar, Oleg. The Shape of the Holy: Early Islamic Jerusalem. With Contributions by Mohammad al-Asad, Abeer Audeh, Said Nuseibeh. Princeton: Princeton University Press, 1996, p. 112 ^ In the Lands of the Prophet, Time-Life, p. 29 ^ William Montgomery Watt (7 February 1974). Muhammad: prophet and statesman. Oxford University Press. pp. 112–13. ISBN 978-0-19-881078-0. Retrieved 29 December 2011. ^ Jerusalem: Illustrated History Atlas Martin Gilbert, Macmillan Publishing, New York, 1978, p. 7 ^ Gil, Moshe (February 1997). A History of Palestine, 634–1099. Cambridge University Press. pp. 70–71. ISBN 0-521-59984-9. ^ Runciman, Steven (1951). A History of the Crusades: The First Crusade and the Foundation of the Kingdom of Jerusalem. 1. Penguin Books. 3–4. ISBN 0-521-34770-X. ^ Steven Runciman, A History of the Crusades, (3 vols. 1951–1954, Cambridge University Press), Penguin Books, 1965 vol. 1, pp. 3–4, citing Eutychius, Michael the Syrian and Elias of Nisibin. The many sources conserving the story are summarized in Hugues Vincent, F. M. Abel, Jérusalem Nouvelle, 1914 tome 2, pp. 930–932, ^ a b Shalem, Yisrael. "The Early Arab Period – 638–1099". Ingeborg Rennert Center for Jerusalem Studies. Bar-Ilan University. Retrieved 20 July 2008. ^ Rivka Gonen, Contested holiness: Jewish, Muslim, and Christian perspectives on the Temple Mount in Jerusalem, Ktav Publishing House, 2003, p. 85; The History of al-Tabari, vol. XII, Albany: State University of New York Press 2007, pp. 194–95. ^ Hoppe, Leslie J. (August 2000). The Holy City: Jerusalem in the Theology of the Old Testament. Michael Glazier Books. p. 15. ISBN 0-8146-5081-3. ^ Zank, Michael. "Abbasid Period and Fatimid Rule (750–1099)". Boston University. Retrieved 1 February 2007. ^ Islam encyclopaedia (in Turkish) Vol. 26 pp. 323–27 ^ David E. Sklare, 'Yūsuf al-Baṣīr:Theological Aspects of his Halakhic Works', in Daniel Frank (ed.) The Jews of Medieval Islam: Community, Society & Identity, E. J. Brill, 1995, pp. 249–270. p. 249. They were known as aveli sion (Mourners of Zion) or Shoshanim (Lilies(among the thorns)) ^ Adrian J. Boas, Jerusalem in the Time of the Crusades, Routledge 2001, pp. 14, 35. ^ Hull, Michael D. (June 1999). "First Crusade: Siege of Jerusalem". Military History. Archived from the original on 30 September 2007. Retrieved 18 May 2007. ^ a b "Main Events in the History of Jerusalem". Jerusalem: The Endless Crusade. The CenturyOne Foundation. 2003. Retrieved 2 February 2007. ^ Adrian J. Boas, Jerusalem in the Time of the Crusades, Routledge 2001, pp. 16, 19 ^ Abu-Lughod, Janet L.; Dumper, Michael (2007). Cities of the Middle East and North Africa: A Historical Encyclopedia. ABC-CLIO. p. 209. ISBN 978-1-57607-919-5. Retrieved 22 July 2009. ^ Larry H. Addington (1990). The Patterns of War Through the Eighteenth Century. Midland book. Indiana University Press. p. 59. ISBN 978-0253205513. Retrieved 30 May 2014. in the Sixth Crusade, Frederick II ...concluded a treaty with the Saracens in 1229 that placed Jerusalem under Christian control but allowed Muslim and Christian alike freedom of access to the religious shrines of the city. .... Within fifteen years of Frederick's departure from the Holy Land, the Khwarisimian Turks, successors to the Seljuks, rampaged through Syria and Palestine, capturing Jerusalem in 1244. (Jerusalem would not be ruled again by Christians until the British occupied it in December 1917, during World War I). ^ Denys Pringle (2007). The Churches of the Crusader Kingdom of Jerusalem: Volume 3, The City of Jerusalem: A Corpus. The Churches of the Crusader Kingdom of Jerusalem. Cambridge University Press. p. 5. ISBN 978-0521390385. Retrieved 30 May 2014. During the period of Christian control of Jerusalem between 1229 and 1244 ... ^ Annabel Jane Wharton (2006). Selling Jerusalem: Relics, Replicas, Theme Parks. University of Chicago Press. p. 106. ISBN 978-0226894225. Retrieved 30 May 2014. (footnote 19). It is perhaps worth noting that the same sultan, al-Malik al-Kamil, was later involved in the negotiations with Emperor Frederick II that briefly reestablished Latin control in Jerusalem between 1229 and 1244. ^ Hossein Askari (2013). Conflicts in the Persian Gulf: Origins and Evolution. Palgrave Macmillan. p. 52. ISBN 978-1137538387. Retrieved 30 May 2014. Later, during the years 1099 through 1187 AD and 1229 through 1244 AD, Christian Crusaders occupied Jerusalem ... ^ Moshe Ma'oz, ed. (2009). The Meeting of Civilizations: Muslim, Christian, and Jewish. Sussex Academic Press. p. 3. ISBN 978-1845193959. Retrieved 30 May 2014. (Introduction by Moshe Ma'oz) ... When the Christian Crusaders occupied Jerusalem (AD 1099–1187, 1229–1244) ... ^ Jerusalem: Illustrated History Atlas Martin Gilbert, Macmillan Publishing, New York, 1978, p. 25. ^ Grove Encyclopedia of Islamic Art & Architecture: Three-Volume Set. Oxford University Press. 14 May 2009. p. 348. ISBN 978-0195309911. Retrieved 30 May 2014. After 1260 Jerusalem was incorporated into the domains of the Mamluk Sultans of Egypt and Syria. ^ Michael Avi-Yonah, A History of Israel and the Holy Land, A&C Black, 2003 p. 279. ^ Hunt Janin, Four Paths to Jerusalem: Jewish, Christian, Muslim, and Secular Pilgrimages, 1000 BCE to 2001 CE, McFarland, 2002 p. 120. ^ "Firuzabad's al-Qamus al-Muht", in The Khalili Collections ^ Amnon Cohen. "Economic Life in Ottoman Jerusalem". Cambridge University Press, 1989 ^ Salmon, Thomas (1744). Modern history or the present state of all nations. p. 461. Retrieved 28 January 2011. ^ a b "The Ottoman Period (1517–1917 CE)". Hebrew University. 2002. Archived from the original on 31 December 2009. Retrieved 24 July 2018. ^ a b c Jerusalem: Illustrated History Atlas Martin Gilbert, Macmillan Publishing, New York, 1978, p. 37 ^ 1834 Palestinian Arab Revolt Joel Beinin (2001) Workers and peasants in the modern Middle East Cambridge University Press, ISBN 0-521-62903-9, p. 33 Beshara, Doumani. (1995). Rediscovering Palestine: Egyptian rule, 1831–1840 University of California Press. ^ Encyclopaedia Judaica, Jerusalem, Keter, 1978, Volume 9, "State of Israel (Historical Survey)", pp. 304–06 ^ Jerusalem: Illustrated History Atlas Martin Gilbert, Macmillan Publishing, New York, 1978, p. 35 ^ Eylon, Lili (April 1999). "Jerusalem: Architecture in the Late Ottoman Period". Focus on Israel. Israel Ministry of Foreign Affairs. Archived from the original on 15 April 2007. Retrieved 20 April 2007. ^ Ellen Clare Miller, Eastern Sketches – notes of scenery, schools and tent life in Syria and Palestine. Edinburgh: William Oliphant and Company. 1871. p. 126: 'It is difficult to obtain a correct estimate of the number of inhabitants of Jerusalem...' ^ Jankowski, James P. (1997). Rethinking Nationalism in the Arab Middle East. Columbia University Press. p. 174. ISBN 0231106955. ^ Fruma Zachs (2019). "Children in war time: the first pupils of the Syrian (Schneller) orphanage in Jerusalem 1860–1863". Middle Eastern Studies. 55 (6): 958–73. doi:10.1080/00263206.2019.1616546. S2CID 20281138. Retrieved 21 September 2020. ^ Jaffe, Eliezer David (1983). Israelis in Institutions: Studies in child placement, practice, and policy. Taylor & Francis. p. 3. ISBN 0-677-05960-4. ^ Fromkin, David (1 September 2001). A Peace to End All Peace: The Fall of the Ottoman Empire and the Creation of the Modern Middle East (2nd reprinted ed.). Owl Books e. pp. 312–13. ISBN 0-8050-6884-8. ^ Shamir, Ronen (2013) Current Flow: The Electrification of Palestine. Stanford: Stanford University Press. ^ "Chart of the population of Jerusalem". Focusonjerusalem.com. Retrieved 11 September 2010. ^ Tamari, Salim (1999). "Jerusalem 1948: The Phantom City". Jerusalem Quarterly File (3). Archived from the original (Reprint) on 9 September 2006. Retrieved 2 February 2007. ^ a b Eisenstadt, David (26 August 2002). "The British Mandate". Jerusalem: Life Throughout the Ages in a Holy City. Bar-Ilan University Ingeborg Rennert Center for Jerusalem Studies. Retrieved 10 February 2007. ^ a b "History". The Hebrew University of Jerusalem. Retrieved 18 March 2007. ^ "Considerations Affecting Certain of the Provisions of the General Assembly Resolution on the 'Future Government of Palestine': The City of Jerusalem". The United Nations. 22 January 1948. Archived from the original on 26 January 2008. Retrieved 3 February 2007. ^ "U.N. Resolution 181 (II). (29 Nov 1947) Future government of Palestine". Archived from the original on 6 September 2015. Retrieved 6 September 2015. ^ a b Lapidot, Ruth (30 June 1998). "Jerusalem: Legal and Political Background". Israel Ministry of Foreign Affairs. Archived from the original on 2 April 2013. Retrieved 22 July 2007. ^ Benny Morris, 1948 (2008), pp. 218–19. ^ Mordechai Weingarten ^ Cattán, Henry (1981). Jerusalem. Croom Helm. ISBN 0-7099-0412-6. p. 51. Number of Arab districts under Jewish control. ^ Asali, K. J. (1989) Jerusalem in History. Scorpion Publishing. ISBN 0-905906-70-5. p. 259. Estimate of number of refugees (Michael C. Hudson). ^ "No Man's Land". Jposttravel.com. Archived from the original on 24 November 2010. Retrieved 11 September 2010. ^ Klein, Menachem (2002). "Chapter 5: Rule and Role in Jerusalem". In Breger, Marshall J.; Ahimeir, Ora (eds.). Jerusalem: A City and Its Future. Jerusalem Institute for Israel Studies, Syracuse University Press. p. 145. ISBN 0-8156-2912-5. Retrieved 14 October 2012. On 5 December 1948, Prime Minister Ben-Gurion claimed Jerusalem as part of Israel and eight days later the Israeli Knesset declared it the capital of Israel. ^ "Legal Status in Palestine". Birzeit University Institute of Law. Archived from the original on 3 November 2007. Retrieved 22 July 2008. ^ Michael Dumper, The Politics of Jerusalem Since 1967, Columbia University Press, 1997: Israel West Jerusalem was made the capital of the State of Israel (p. 21); "in 1953 the Hashemites granted East Jerusalem the status of amana (trusteeship) and made it the 'second capital' of Jordan." (p. 33) ^ Announcement in the UK House of Commons of the recognition of the State of Israel and also of the annexation of the West Bank by the State of Jordan. Commons Debates (Hansard) 5th series, Vol. 474, pp. 1137–41. 27 April 1950. scan (PDF) ^ S. R. Silverburg, Pakistan and the West Bank: A research note, Middle Eastern Studies, 19:2 (1983) 261–63. ^ P. R. Kumaraswamy (March 2000). "Beyond the Veil: Israel-Pakistan Relations" (PDF). Tel Aviv, Israel: Jaffee Center for Strategic Studies, Tel Aviv University. Archived from the original (PDF) on 28 June 2007. Retrieved 22 July 2009. Cite journal requires |journal= (help) ^ Yitzhak Reiter (2008). Jerusalem and its role in Islamic solidarity. Palgrave Macmillan. p. 136. ISBN 978-0-230-60782-8. Retrieved 24 May 2011. According to Jordanian government sources, Jordan has spent about a billion dollars since 1954 on al-Aqsa renovations and maintenance. ^ Martin Gilbert, "Jerusalem: A Tale of One City", The New Republic, 14 November 1994 ^ "Mount of Olives, Jerusalem". mountofolives.co.il. Archived from the original on 12 February 2010. ^ Oren, M. Six Days of War, ISBN 0-345-46192-4. p. 307 ^ Mark A. Tessler (1994). A History of the Israeli-Palestinian Conflict. Indiana University Press. p. 329. ISBN 0253208734. Retrieved 17 May 2015. ancient jewish cemetery. ^ Simone Ricca (2007). Reinventing Jerusalem: Israel's reconstruction of the Jewish Quarter after 1967. I.B.Tauris. p. 22. ISBN 978-1-84511-387-2. Retrieved 3 June 2011. ^ Alisa Rubin Peled, Debating Islam in the Jewish State: The Development of Policy Toward Islamic, SUNY Press, 2012 p. 91 ^ Al-Kuwayt, Jāmī'at, Al-Filastīniyah, Mu'assasat al-Dīrāsāt (1978). "Institute for Palestine Studies and Kuwait University". Journal of Palestine Studies. Washington, DC: Institute For Palestine Studies. 7 (25–28): 194. ^ "Letter From The Permanent Representative of Israel to the United Nations Addressed to the Secretary-General". United Nations. Archived from the original on 15 May 2011. Retrieved 11 September 2010. ^ Greg Noakes (September–October 1994). "Dispute Over Jerusalem Holy Places Disrupts Arab Camp". Washington Report on Middle East Affairs. Retrieved 20 July 2008. ^ John M. Oesterreicher; Anne Sinai (1974). Jerusalem. John Day. p. 26. ISBN 978-0-381-98266-9. ^ Doson, Nandita and Sabbah, Abdul Wahad (editors) Stories from our Mothers (2010). ISBN 978-0-9556136-3-0. pp. 18–19. ^ Shepherd, Naomi (1988). "The View from the Citadel". Teddy Kolek, Mayor of Jerusalem. New York City: Harper & Row Publishers. p. 20. ISBN 0-06-039084-0. ^ "13 Law and Administration Ordinance – Amendment No". Mfa.gov.il. Retrieved 2 June 2011. ^ Abraham Rabinovich, For Jerusalem, 49 years later true unity remains elusive, in Jerusalem Post, 11 June 2016 ^ Jerusalem Syndrome – The Palestinian–Israeli Battle for the Holy City, p. 53, at Google Books, pp. 53–54. ^ Mosheh 'Amirav, Sussex University Press, 2009 ^ a b Nathan Thrall, 'Rage in Jerusalem,' London Review of Books Vol. 36 No. 23 4 December 2014, pp. 19–21. ^ Rashid Khalidi, "The Future of Arab Jerusalem" British Journal of Middle Eastern Studies, Vol. 19, No. 2 (1992), pp. 133–143 ^ "Jerusalem's Holy Places and the Peace Process". The Washington Institute for Near East Study. 1988. Retrieved 20 July 2008. ^ Michael Dumper, The Politics of Sacred Space: The Old City of Jerusalem in the Middle East Conflict, Lynne Rienner Publishers, 2002 pp. 42–43 ^ Yelinek, Aviel; Chosen, Maya; Korach, Michal; Assaf-Shapira, Yair. "Jerusalem – Facts and Trends 2012". Jerusalem Institute for Policy Research. Retrieved 24 November 2019. ^ Sharon, Gilad: Sharon: The Life of a Leader (2011) ^ Bowen, Jeremy (15 July 2010). "House-by-house struggle for East Jerusalem". BBC. Retrieved 11 September 2010. ^ Jerusalem – Legal and Political Background – Professor Ruth Lapidot. Israeli Foreign Ministry website, 30 June 1998 ^ The Status of Jerusalem – Israeli Foreign Ministry website, 14 March 1999 ^ "Abu Mazen's speechat the meeting of the PLO's Palestinian Central Council". UNISPAL. 9 September 2000. Archived from the original on 26 October 2011. Retrieved 25 July 2018. ^ Jerusalem as administrative capital of the British Mandate: Orfali, Jacob G. (1995). Everywhere You Go, People Are the Same. Ronin Publishing. p. 25. ISBN 0-914171-75-5. In the year 1923, [Jerusalem] became the capital of the British Mandate in Palestine Oren-Nordheim, Michael; Ruth Kark (2001). Ruth Kark. Wayne State University Press. p. 36. ISBN 0-8143-2909-8. Archived from the original on 16 December 2007. Retrieved 17 April 2007. The three decades of British rule in Palestine (1917/18–1948) were a highly significant phase in the development, with indelible effects on the urban planning and development of the capital – Jerusalem. is a professor in the Department of Geography at the Hebrew University of Jerusalem. Dumper, Michael (1996). The Politics of Jerusalem Since 1967. Columbia University Press. p. 59. ISBN 0-231-10640-8. the city that was to become the administrative capital of Mandate Palestine... ^ Dore Gold. "Jerusalem in International Diplomacy". Retrieved 20 July 2008. ^ "The New Orient House: A History of Palestinian Hospitality". jersalemites.org. Archived from the original on 17 December 2010. Retrieved 9 September 2011. ^ Klein, Menachem (2001). "The PLO and the Palestinian Identity of East Jerusalem". Jerusalem: The Future of a Contested City. New York University Press. p. 189. ISBN 0-8147-4754-X. ^ Segal, Jerome M. (Fall 1997). "Negotiating Jerusalem". The University of Maryland School of Public Policy. Archived from the original on 14 May 2006. Retrieved 25 February 2007. ^ Møller, Bjørn (November 2002). "A Cooperative Structure for Israeli–Palestinian Relations". Working Paper No. 1. Centre for European Policy Studies. Archived from the original on 6 January 2004. Retrieved 16 April 2007. Cite journal requires |journal= (help) ^ "No agreement without a Palestinian capital in Jerusalem: Mahmoud Abbas". The Times of India. 10 June 2010. Archived from the original on 11 August 2011. Retrieved 9 September 2011. ^ Bard, Mitchell G. Will Israel Survive? ^ The Controversial Sovereignty over the City of Jerusalem (22 June 2015, The National Catholic Reporter) Archived 21 November 2018 at the Wayback Machine "No U.S. president has ever officially acknowledged Israeli sovereignty over any part of Jerusalem (...) The refusal to recognize Jerusalem as Israeli territory is a near universal policy among Western nations." ^ Jerusalem: Opposition to mooted Trump Israel announcement grows"Israel's sovereignty over Jerusalem has never been recognised internationally" ^ Whither Jerusalem (Lapidot) page 17: "Israeli control in west Jerusalem since 1948 was illegal and most states have not recognized its sovereignty there" ^ The Jerusalem Law states that "Jerusalem, complete and united, is the capital of Israel" and the city serves as the seat of the government, home to the President's residence, government offices, supreme court, and parliament. United Nations Security Council Resolution 478 (20 August 1980; 14–0, U.S. abstaining) declared the Jerusalem Law "null and void" and called on member states to withdraw their diplomatic missions from Jerusalem (see Kellerman 1993, p. 140 harvnb error: no target: CITEREFKellerman1993 (help)). See Status of Jerusalem for more information. ^ "UN General Assembly Resolution 181 recommended the creation of an international zonea, or corpus separatum, in Jerusalem to be administered by the UN for a 10-year period, after which there would be referendum to determine its future. This approach applies equally to West and East Jerusalem and is not affected by the occupation of East jerusalem in 1967. To a large extent it is this approach that still guides the diplomatic behaviour of states and thus has greater force in international law" (Susan M. Akram, Michael Dumper, Michael Lynk, Iain Scobbie (eds.), International Law and the Israeli-Palestinian Conflict: A Rights-Based Approach to Middle East Peace, Routledge, 2010 p.119. ) ^ Tzippe Barrow (25 October 2010). "Bill to Grant Jerusalem Priority Status – Inside Israel – CBN News – Christian News 24–7". CBN.com. Retrieved 28 February 2014. ^ "Jewish Inroads in Muslim Quarter: Settlers' Project to Alter Skyline of Jerusalem's Old City" The Washington Post Foreign Service, 11 February 2007; p. A01 ^ Seid, Mike (25 October 2007). "Western Wall was never part of temple". The Jerusalem Post. Retrieved 9 December 2012. ^ "Camp David: An Exchange". The New York Review of Books. 20 September 2001. Archived from the original on 30 September 2009. Retrieved 7 December 2012. ^ a b In the Palestine Liberation Organization's Palestinian Declaration of Independence of 1988, Jerusalem is stated to be the capital of the State of Palestine. In 1997, the Palestinian Legislative Council passed the Palestinian Basic Law (ratified by Chairman Yasser Arafat in 2002), designating the city as such. Article 3: "Jerusalem is the capital of Palestine." See 2003 Amended Basic Law. Retrieved 2 June 2013; Arafat Signs Law Making Jerusalem Palestinian Capital, People's Daily, published 6 October 2002; Aratanyahu: Jerusalem is the heart of the nation, BBC News, published 6 October 2002. ^ Moshe Amirav (2009). Jerusalem Syndrome: The Palestinian-Israeli Battle for the Holy City. Sussex Academic Press. pp. 28–29. ISBN 978-1845193478. Retrieved 3 June 2014. ^ Lazaroff, Tovah (28 May 2014). "Netanyahu: Jerusalem is the heart of the nation. We'll never divide our heart...". The Jerusalem Post. ^ Poll: 72% of Jewish Israelis view J'lem as divided, Jerusalem Post 5 June 2013 ^ "Poll: Jerusalem Arabs prefer Israel". Ynetnews. 20 June 1995. Retrieved 7 December 2012. ^ Ben-Gurion, David (5 December 1949). "Statements of the Prime Minister David Ben-Gurion Regarding Moving the Capital of Israel to Jerusalem". The Knesset. Retrieved 2 April 2007. ^ "Jerusalem and Berlin Embassy Relocation Act of 1998". The Library of Congress. 25 June 1998. Archived from the original on 3 September 2015. Retrieved 12 February 2007. ^ a b "Knesset Proclaims Jerusalem As Israel's Capital; Papam and Herut Abstain from Voting". 25 January 1950. ^ "Basic Law: Jerusalem, Capital of Israel". Israel Ministry of Foreign Affairs. 30 July 1980. Archived from the original on 8 February 2007. Retrieved 2 April 2007. ^ "Resolution 478 (1980)" (PDF). United Nations. 1980. Archived from the original (PDF) on 5 February 2009. Retrieved 30 July 2008. ^ Mosheh 'Amirav, Jerusalem Syndrome: The Palestinian-Israeli Battle for the Holy City, Sussex University Press, 2009 p. 27: "In the summer of 2006, these two countries also announced the adoption of a new policy whereby they would no longer recognize Israel's sovereignty in Jerusalem, and transferred their embassies out of the city." ^ "Embassies and Consulates in Israel". Israel Science and Technology Homepage. Retrieved 5 August 2017. ^ "Guatemala embassy in Israel opens in Jerusalem". Middle East Monitor. 3 May 2018. Retrieved 12 May 2018. ^ "Jerusalem Embassy Act of 1995". U.S. Government Printing Office. 8 November 1995. Retrieved 15 February 2007. ^ "President Donald J. Trump's Proclamation on Jerusalem as the Capital of the State of Israel". White House. 6 December 2017. Archived from the original on 6 December 2017. Retrieved 6 December 2017. ^ "Trump Declares Jerusalem as Israel's Capital". News.com.au. 7 December 2017. Retrieved 7 December 2017. ^ Arabs, Europe, U.N. reject Trump's recognition of Jerusalem as Israeli capital, Mark Heinrich, Reuters ^ US forced to veto UN resolution condemning Trump's decision on Jerusalem, The Daily Telegraph ^ "UN rejects Trump's Jerusalem declaration". BBC News. 21 December 2017. ^ "UN General Assembly rejects Trump's Jerusalem move". Al Jazeera. ^ Gladstone, Rick (21 December 2017). "Defying Trump, U.N. General Assembly Condemns U.S. Decree on Jerusalem". The New York Times. ^ "United Nations Official Document". United Nations. ^ Tapsfield, James (18 February 2010). "Israel must co-operate over fake passports, says David Miliband". The Independent. UK. Retrieved 11 September 2010. ^ "Dubai Hamas killing pledge by UK foreign secretary". BBC News. 18 February 2010. Retrieved 11 September 2010. ^ "Editorial A bloody new year in Gaza". The Japan Times. 4 January 2009. Retrieved 11 September 2010. ^ Times Online Style Guide – 3 "Jerusalem must not be used as a metonym or variant for Israel. It is not internationally recognised as the Israeli capital, and its status is one of the central controversies in the Middle East." ^ "Jpost Exclusive: Moscow surprisingly says west Jerusalem is Israel's capital – Israel News". The Jerusalem Post. 6 April 2017. Retrieved 23 September 2017. ^ "Russia could acknowledge West Jerusalem as Israeli Capital". PNN. ^ Foreign Ministry statement regarding Palestinian-Israeli settlement (6 April 2017)"We reaffirm our commitment to the UN-approved principles for a Palestinian-Israeli settlement, which include the status of East Jerusalem as the capital of the future Palestinian state. At the same time, we must state that in this context we view West Jerusalem as the capital of Israel." ^ "Australia recognizes west Jerusalem as the capital of Israel". CBS News. ^ "English gateway to the Knesset website". Retrieved 18 May 2007. ^ "The State of Israel: The Judicial Authority". Retrieved 18 May 2007. ^ "Jerusalem". PLO-Negotiations Affairs Department (NAD). Archived from the original on 18 April 2016. Retrieved 20 May 2013. ^ "Palestine's Capital: The 1967 border in Jerusalem and Israel's illegal policies on the ground" (PDF). East Jerusalem today. PLO-Negotiations Affairs Department (NAD). August 2013. p. 5. Archived from the original (PDF) on 25 August 2013. Retrieved 5 February 2016. ^ Medvedev reaffirms Soviet recognition of Palestine (Ynet News, 18 January 2011) "Russian president says Moscow has not changed its position since 1988 when it 'recognized independent Palestinian state with its capital in east Jerusalem'" ^ China supports Palestinian UN bid (Xinhua, 8 September 2011) "China recognizes Palestine as a country with east Jerusalem as its capital and possessing full sovereignty and independence, in accordance with borders agreed upon in 1967, according to Jiang" ^ "Resolution 58/292, Status of the Occupied Palestinian Territory, including East Jerusalem". United Nations. 17 May 2004. Archived from the original on 6 August 2012. ^ a b Cidor, Peggy (15 March 2007). "Corridors of Power: A tale of two councils". The Jerusalem Post. Archived from the original on 16 July 2011. Retrieved 28 March 2007. ^ Schneider, Tal (14 November 2018). "Moshe Lion elected Jerusalem Mayor in dramatic finish". Globes. Archived from the original on 16 December 2018. Retrieved 15 December 2018. ^ Coker, Margaret (11 November 2006). "Jerusalem Becomes A Battleground Over Gay Rights Vs. Religious Beliefs". Cox Newspapers. Archived from the original on 23 December 2007. Retrieved 28 March 2007. ^ "Safta Square – City Hall". The Municipality of Jerusalem. Archived from the original on 31 October 2002. Retrieved 24 April 2007. ^ Cabrera, Enrique; Jorge Garcia-Serra (1998). Drought Management Planning in Water Supply Systems. Springer. p. 304. ISBN 0-7923-5294-7. The Old City of Jerusalem (760 m) in the central hills ^ a b Bergshon, Sam (15 May 2006). "Geography". Cornell University. Archived from the original on 14 July 2007. Retrieved 9 February 2007. ^ Walvoord, John; Zachary J. Hayes; Clark H. Pinnock; William Crockett; Stanley N. Gundry (1996). "The Metaphorical View". Four Views on Hell. Zondervan. p. 58. ISBN 0-310-21268-5. ^ Masterman, E. W. G. (February 1902). "The Water Supply of Jerusalem, Ancient and Modern". The Biblical World. University of Chicago Press. 19 (2): 87–112. doi:10.1086/472951. JSTOR 3137039. ^ Rosen-Zvi, Issachar (2004). Taking Space Seriously: Law, Space and Society in Contemporary Israel. Ashgate Publishing. p. 37. ISBN 0-7546-2351-3. Thus, for instance, the distance between the four large metropolitan regions are—39 miles ^ Federman, Josef (18 August 2004). "Debate flares anew over Dead Sea Scrolls". NBC News. Associated Press. Retrieved 9 February 2007. ^ "Introduction". The Tell es-Safi/Gath Archaeological Expedition. Bar Ilan University. Archived from the original on 5 April 2005. Retrieved 24 April 2007. (Image located here Archived copy at the Library of Congress (31 July 2008).) ^ "Map of Israel". Eye on Israel. Archived from the original on 27 April 2007. Retrieved 25 April 2007. (See map 9 for Jerusalem) ^ "One more Obstacle to Peace" – A new Israeli Neighborhood on the lands of Jerusalem city". The Applied Research Institute – Jerusalem. 10 March 2007. Archived from the original on 31 January 2008. Retrieved 24 April 2007. ^ "Mean Daily Sunshine on each month for Jerusalem, Israel". The Weather Channel. Archived from the original on 14 November 2007. Retrieved 7 February 2007. ^ a b Lappin, Yaakov (13 December 2013). "Roads to Jerusalem closed as huge storm batters Israel". The Jerusalem Post. ^ a b Samenow, Jason (13 December 2013). "Biblical snowstorm: Rare flakes in Cairo, Jerusalem paralyzed by over a foot". The Washington Post. ^ a b Ma'oz, Moshe; Sari Nusseibeh (2000). Jerusalem: Points of Friction-And Beyond. Brill Academic Publishers. pp. 44–46. ISBN 90-411-8843-6. ^ Rory Kess (16 September 2007). "Worst ozone pollution in Beit Shemesh, Gush Etzion". The Jerusalem Post. Archived from the original on 24 May 2011. Retrieved 23 September 2017. ^ "Long Term Climate Information for Israel". August 2016. Archived from the original on 14 September 2018. (in Hebrew) ^ "Record Data in Israel". Archived from the original on 24 January 2010. (in Hebrew) ^ "Temperature average". Israel Meteorological Service. Archived from the original on 18 June 2013. Retrieved 8 December 2011. (in Hebrew) ^ "Precipitation average". Archived from the original on 25 September 2011. Retrieved 12 July 2011. (in Hebrew) ^ "Jerusalem Climate Normals 1961–1990". National Oceanic and Atmospheric Administration. Retrieved 26 April 2017. ^ Uziel Oskar Schmelz, in Ottoman Palestine, 1800–1914: studies in economic and social history, Gad G. Gilbar, Brill Archive, 1990 Ottoman Palestine 1800 - 1940 at Google Books ^ Table 3. – Population (1) of Localities Numbering Above 2,000 Residents and Other Rural Population on 31/12/2008" (PDF). Israel Central Bureau of Statistics. Retrieved 26 October 2009. ^ a b c d e f g h i "Press Release: Jerusalem Day" (PDF). Central Bureau of Statistics. 24 May 2006. Archived from the original (PDF) on 14 June 2007. Retrieved 10 March 2007. ^ "Population and Density per km2 in Localities Numbering Above 5,000 Residents on 31 XII 2005" (PDF). Israel Central Bureau of Statistics. 2006. Archived from the original (PDF) on 5 March 2007. Retrieved 11 April 2007. ^ "Arab population growth outpaces Jews in Jerusalem". CNN. Reuters. 26 September 2000. Retrieved 25 July 2018. ^ "Israel approves new East Jerusalem settlement homes". BBC News. 30 October 2013. Retrieved 12 February 2016. ^ Sela, Neta. "Jerusalem: More tourists, fewer Jews". Ynetnews. Retrieved 10 March 2007. ^ Karl Vick, The Ultra-Holy City, at Time Magazine, 13 August 2012. ^ Hockstader, Lee. "Jewish Drop in Jerusalem Worries Israel". The Washington Post. Cornell University. Archived from the original on 9 September 2006. Retrieved 10 March 2007. ^ "Most Jerusalemites Attend Hareidi-Religious Schools". Arutz Sheva. 21 May 2009. Retrieved 21 March 2019. ^ Shragai, Nadav (20 May 2009). "Most of Jerusalem's non-Jewish children live below poverty line". Haaretz. Retrieved 21 March 2019. ^ Richard Boudreaux. "Clashing values alter a city's face". Los Angeles Times. Retrieved 22 July 2009. ^ Greg Myre (13 May 2007). "Israeli Riddle: Love Jerusalem, Hate Living There". The New York Times. Retrieved 22 July 2009. ^ Ken Ellingwood (4 June 2007). "Change cast in concrete". Los Angeles Times. Retrieved 22 July 2009. ^ Ken Ellingwood (4 June 2007). "Change cast in concrete". Los Angeles Times. Retrieved 22 July 2009. ^ Peggy Cidor (17 May 2012). "Jerusalem 2012 – the state of things". The Jerusalem Post. Retrieved 7 December 2012. ^ "Jewish Birthrate Up, Arab Rate Down in Jerusalem – Inside Israel". Arutz Sheva. 20 May 2012. Retrieved 7 December 2012. ^ Hubbard, Ben. "Holy city twist: Arabs moving into Jewish areas". Cjp.org. Archived from the original on 30 July 2013. Retrieved 7 December 2012. ^ Chosen, Maya; Korach, Michal. "Jerusalem: Facts and Trends 2006–2010". Jerusalem Institute for Policy Research. Retrieved 24 November 2019. ^ "Palestinians grow by a million in decade". The Jerusalem Post/AP. 9 February 2008. Retrieved 1



Stations of the Cross are located under its large black domes. ^ Cordesman, Anthony H. (2005). "The Final Settlement Issues: Asymmetric Values & Asymmetric Warfare". The Israeli-Palestinian War: Escalating to Nowhere. Praeger Security International. p. 62. ISBN 0-275-98758-2. ^ Quran 2:142 ^ Peters, Francis E. (2003). "Muhammad the Prophet of God". The Monotheists: The Peoples of God. Princeton University Press. pp. 95–6. ISBN 0-691-11460-9. ^ "Sahih Bukhari". Compendium of Muslim Texts. University of Southern California. Archived from the original on 27 November 2008. Retrieved 9 September 2011. (from an English translation of Sahih Bukhari, Volume IX, Book 93, Number 608) ^ Sahih al-Bukhari, 9:93:608 ^ From Abdullah Yusuf Ali's English translation of the Qur'an: "Glory to (Allah) Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque, whose precincts We did bless,- in order that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things).;" (17:1) ^ Quran 17:1 ^ "Merits of the Helpers in Madinah (Ansaar) – Hadith Sahih Bukhari". Haditsbukharionline.blogspot.ca. Retrieved 7 December 2012. ^ "Me'raj – The Night Ascension". Al-islam.org. Retrieved 7 December 2012. ^ a b c Dumper, Michael (1996). The Politics of Jerusalem Since 1967. Columbia University Press. pp. 207–10. ISBN 0-231-10640-8. ^ "World's Best Awards 2010 – Africa and the Middle East". Archived from the original on 12 July 2010. Retrieved 11 July 2010. ^ Yiffa Yaakov (10 January 2014). "2013 'record year' for tourism, government says". The Times of Israel. ^ Gil Zohar (28 June 2007). "Bet your bottom dollar?". The Jerusalem Post. Archived from the original on 24 June 2011. Retrieved 10 July 2007. ^ "Har Hotzvim Industrial Park". Har Hotzvim Industrial Park. Archived from the original on 27 April 2007. Retrieved 13 March 2007. ^ 5 Emerging Tech Hubs From Around The World Time, 28 April 2015 ^ "Employed Persons, by Industry, District and Sub-District of Residence, 2005" (PDF). Israeli Central Bureau of Statistics. Archived from the original (PDF) on 14 June 2007. Retrieved 11 April 2007. ^ Hasson, Nir (20 May 2012). "Report: 78% of East Jerusalem Palestinians live in poverty". Haaretz. Retrieved 23 May 2012. ^ "Jerusalem's tallest buildings – Top 20 | Statistics". Emporis. Retrieved 7 December 2012. ^ "Holyland Tower 2 | Buildings". Jerusalem /: Emporis. Retrieved 7 December 2012. ^ Hasson, Nir (2 April 2008). "Jerusalem skyline to undergo massive transformation with 12 new skyscrapers Israel News | Haaretz Daily Newspaper". Haaretz. Retrieved 7 December 2012. ^ Dvir, Noam (7 March 2011). "Jerusalem reaches for the heavens – Israel News | Haaretz Daily Newspaper". Haaretz. Retrieved 7 December 2012. ^ Lidman, Melanie (14 August 2012). "Interior Ministry approves 12 skyscrapers for J'lem". The Jerusalem Post. Retrieved 7 December 2012. ^ "A revitalized downtown Jerusalem – with skyscrapers". Israellyt. 7 March 2011. Archived from the original on 12 May 2012. Retrieved 7 December 2012. ^ "Migdal Merkaz HaYekum | Buildings". Jerusalem /: Emporis. Retrieved 12 March 2013. ^ "The "Pyramid" Will Be the Newest Addition to Jerusalem's Skyline". Slate. 3 August 2015. ^ Solomon, Shoshanna (1 November 2001). "Facets of the Israeli Economy – Transportation". Israel Ministry of Foreign Affairs. Retrieved 14 March 2007. ^ Afra, Orit (8 February 2007). "Panacea or pain?". The Jerusalem Post. Archived from the original on 16 April 2009. Retrieved 17 March 2007. ^ Lev, Tzvi (26 April 2018). "Jerusalem-Tel Aviv train opening delayed until 2019". Israel National News. Retrieved 10 May 2019. ^ "Life in Jerusalem – Transportation". Rothberg International Station – Hebrew University of Jerusalem. Archived from the original on 12 September 2007. Retrieved 14 March 2007. ^ "Jerusalem – Malha". Israel Railways. Archived from the original on 6 October 2007. Retrieved 14 March 2007. ^ "Passenger Lines Map". Israel Railways. Archived from the original on 6 October 2007. Retrieved 14 March 2007. ^ a b Burstein, Nathan (19 January 2006). "Running rings around us". The Jerusalem Post. Archived from the original on 24 June 2011. Retrieved 17 March 2007. ^ Gil Zohar. "Their way or the highway?". The Jerusalem Post. Archived from the original on 24 June 2011. Retrieved 11 June 2007. ^ "Jerusalem's new high-speed train starts regular trips to Ben Gurion Airport". The Times of Israel. 25 August 2018. Retrieved 1 June 2019. ^ "Times Higher Education". Times Higher Education. 9 October 2008. Archived from the original on 14 April 2011. Retrieved 5 May 2009. ^ Hershko, Avram. "Avram Hershko". The Nobel Foundation. Retrieved 18 March 2007. ^ Gross, David. "David J. Gross". The Nobel Foundation. Retrieved 18 March 2007. ^ Kahneman, Daniel. "Daniel Kahneman". The Nobel Foundation. Retrieved 18 March 2007. ^ "About the Library: Main Collections". Jewish National and University Library. Archived from the original on 29 April 2007. Retrieved 27 March 2007. ^ "About the Library: History and Aims". Jewish National and University Library. Archived from the original on 21 April 2007. Retrieved 27 March 2007. ^ "About JCT". Jerusalem College of Technology. Archived from the original on 1 February 2008. Retrieved 25 March 2007. ^ Wohlgeleernter, Elli (28 December 2000). "The village of Mir, where Torah once flowed". Jewish Agency for Israel. Archived from the original on 2 February 2008. Retrieved 26 March 2007. ^ Jonathan Lis (4 May 2005). "The best medicine for Jerusalem". Retrieved 22 July 2009. ^ a b "Science & Technology". al-Quds University. Archived from the original on 28 September 2007. Retrieved 19 March 2007. ^ "Urgent Appeal". al-Quds University. Archived from the original on 17 March 2007. Retrieved 27 March 2007. ^ "Bard College and Al-Quds University to Open Joint Campus". The Chronicle of Higher Education, February 2008, by Matthew Kalman ^ "Official site". Jerusalem Academy of Music and Dance. Archived from the original on 4 May 2010. Retrieved 24 July 2018. ^ "Official site". Bezalel Academy of Art and Design (in Hebrew). Archived from the original on 12 May 2016. Retrieved 24 July 2018. ^ "Welcome to the Bezalel Academy of Art and Design Jerusalem". Archived from the original on 22 October 2007. Retrieved 24 July 2018. ^ a b "Summary". Second Class Discrimination Against Palestinian Arab Children in Israel's Schools. Human Rights Watch. September 2001. Retrieved 27 March 2007. ^ Lefkovits, Etgar (10 September 2008). "Bridging the gap". The Jerusalem Post. Archived from the original on 16 September 2011. Retrieved 24 July 2018. ^ a b Lis, Jonathan (21 April 2008). "Mayor to raise funds for E. J'lem Arabs to block Hamas". Haaretz. Retrieved 9 September 2011. ^ Or Kashti (18 March 2007). "8,000 new classrooms to be built in Arab, ultra-Orthodox schools". Archived from the original on 7 June 2008. Retrieved 22 July 2009. ^ a b "About the Museum". The Israel Museum, Jerusalem. Archived from the original on 6 February 2007. Retrieved 27 February 2007. ^ "Shrine of the Book". The Israel Museum, Jerusalem. Archived from the original on 28 February 2007. Retrieved 27 February 2007. ^ "Ticho House". The Israel Museum, Jerusalem. Archived from the original on 5 February 2007. Retrieved 28 February 2007. ^ "The Rockefeller Archaeological Museum". The Israel Museum, Jerusalem. Archived from the original on 4 March 2007. Retrieved 28 February 2007. ^ "The Rockefeller Archaeological Museum: About the Museum: The Permanent Exhibition". The Israel Museum, Jerusalem. Archived from the original on 11 December 2007. Retrieved 28 February 2007. ^ Rosenblum, Irit. "Haareez Biblical Zoo favorite tourist site in 2006". Haaretz. Israel. Retrieved 11 September 2010. ^ Lis, Jonathan. "Jerusalem Zoo is Israel's number one tourist attraction". Haaretz. Israel. Retrieved 9 September 2011. ^ "Yad Vashem". The Holocaust Martyrs' and Heroes' Remembrance Authority. Retrieved 28 February 2007. ^ "About Yad Vashem". The Holocaust Martyrs' and Heroes' Remembrance Authority. Archived from the original on 17 February 2007. Retrieved 28 February 2007. ^ a b "History". Jerusalem Orchestra. Archived from the original on 28 September 2007. Retrieved 4 March 2007. ^ "Jerusalem Music Center". Archived from the original on 17 March 2007. Retrieved 18 May 2007. ^ "The Jerusalem Centre for the Performing Arts". Jerusalem Theater. Archived from the original on 2 February 2007. Retrieved 4 March 2007. ^ "About Us". The Khan Theatre. 2004. Archived from the original on 11 August 2010. Retrieved 9 September 2011. ^ "Summer Nights Festival 2008". Jerusalem Foundation. Archived from the original on 20 December 2008. Retrieved 20 July 2008. ^ "About The Festival". Jerusalem Film Festival. Retrieved 20 July 2008. ^ a b "Israel bans Palestinian cultural events – Israel News, Ynetnews". Ynetnews. 20 June 1995. Retrieved 22 January 2010. ^ "History". Palestinian National Theatre. Archived from the original on 29 September 2007. Retrieved 4 March 2007. ^ "Palestine Youth Orchestra". Ncm.birzeit.edu. Archived from the original on 27 September 2011. Retrieved 17 October 2011. ^ Joel Epstein, "Teaching in Palestine", The Strad June 2009, p. 42. ^ "List of Palestinian Cultural & Archeological Sites". Jerusalem Media & Communication Centre. Archived from the original on 25 January 2008. Retrieved 20 July 2008. ^ "About Alhoash". Palestinian ART Court. Archived from the original on 3 July 2008. Retrieved 20 July 2008. ^ "Promoting Palestinian culture presents challenge to occupation and celebrates heritage". Alquds2009.org. Archived from the original on 21 July 2011. Retrieved 11 September 2010. ^ "The Museum". Museum on the Seam. Archived from the original on 29 April 2009. Retrieved 9 September 2011. ^ "Jerusalem Center for Middle Eastern Music and Dance". Jerusalemfoundation.org. Archived from the original on 1 October 2011. Retrieved 17 October 2011. ^ ""Speaking Art" Conference: Jewish-Arab Dialogue Through the Arts at the Jerusalem Intercultural Center". Jicc.org.il. Archived from the original on 5 November 2011. Retrieved 17 October 2011. ^ "The Jewish-Arab Youth Orchestra". Jerusalemfoundation.org. Archived from the original on 26 July 2011. Retrieved 11 September 2010. ^ Kershner, Isabel (17 October 2008). "Symbol of Peace Stands at Divide Between Troubled Jerusalem's East and West". The New York Times. Retrieved 18 October 2008. ^ Torstrick, Rebecca L. (2004). Culture and Customs of Israel. Greenwood Press. p. 141. ISBN 0-313-32091-8. The two most popular spectator sports in Israel are football and basketball. ^ Griver, Simon (October 1997). "Betar Jerusalem: A Local Sports Legend Exports Talent to Europe's Top Leagues". Israel Magazine via the Israel Ministry of Foreign Affairs. Archived from the original on 2 April 2013. Retrieved 7 March 2007. ^ בית"ר בירושלים – דף הבית בירושלים האתר הרשמי – Bjerusalem.co.il. Archived from the original on 23 August 2007. Retrieved 11 September 2010. ^ אריאל – אירועים בירושלים". תברת אריאל – אירועים בירושלים". Pfa.ps. Archived from the original on 2 May 2011. Retrieved 17 October 2011. ^ Football and the wall: The divided soccer community of Jerusalem, by James Montague, CNN 17 September 2010 ^ "Home" (in Hebrew). Hapoel Migdal Jerusalem. Archived from the original on 2 January 2008. Retrieved 7 March 2007. (The listing of championship wins are located at the bottom after the completion of the Flash intro.) ^ Baskin, Rebecca (20 January 2010). "First Jerusalem marathon to be held in 2011". The Jerusalem Post. Retrieved 2 February 2013. ^ Davidovich, Joshua (16 March 2012). "Kenyan slogs out Jerusalem marathon win through soggy weather". The Times of Israel. Associated Press. Retrieved 2 February 2013. ^ Ward, Harold (16 March 2012). "Thousands brave rain, wind for Jerusalem marathon". Agence France-Presse. Archived from the original on 5 March 2014. Retrieved 2 February 2013. ^ Pazornik, Amanda (27 January 2011). "Jerusalem hills won't faze local marathon runners". Jweekly. Retrieved 2 February 2013. ^ "Interactive course map". Municipality of Jerusalem. Archived from the original on 27 April 2007. Retrieved 2 February 2013. ^ "Partnerská města HMP" [Prague – Twin Cities HMP]. Portal "Zahraniční vztahy" [Portal "Foreign Affairs"] (in Czech). 18 July 2013. Archived from the original on 25 June 2013. Retrieved 5 August 2013. ^ "International Exchange: List of Sister Cities / Kyoto prefecture Multilingual Site". Pref.kyoto.jp. Retrieved 18 September 2013. ^ "Online Directory: Israel, Middle East". Sister Cities International. Archived from the original on 17 January 2008. Retrieved 5 April 2007. ^ "NYC's Partner Cities". The City of New York. Archived from the original on 14 August 2013. Retrieved 16 December 2012. Further reading Cheshin, Amir S.; Bill Hutman and Avi Melamed (1999). Separate and Unequal: the Inside Story of Israeli Rule in East Jerusalem. Harvard University Press. ISBN 978-0-674-80136-3. Cline, Eric (2004). Jerusalem Besieged: From Ancient Canaan to Modern Israel. Ann Arbor: University of Michigan Press. ISBN 0-472-11313-5. Collins, Larry, and La Pierre, Dominique (1988). O Jerusalem!. New York: Simon & Schuster ISBN 0-671-66241-4. Gold, Dore (2007) The Fight for Jerusalem: Radical Islam, The West, and the Future of the Holy City. International Publishing Company J-M, Ltd. ISBN 978-1-59698-029-7. Köchler, Hans (1981) The Legal Aspects of the Palestine Problem with Special Regard to the Question of Jerusalem Vienna: Braumüller ISBN 3-7003-0278-9. The Holy Cities: Jerusalem produced by Danae Film Production, distributed by HDH Communications; 2006 Wasserstein, Bernard (2002) Divided Jerusalem: The Struggle for the Holy City New Haven and London: Yale University Press. ISBN 0-300-09730-1. "Keys to Jerusalem: A Brief Overview", The Royal Islamic Strategic Studies Center, Amman, Jordan, 2010. Sebag Montefiore, Simon (2011) Jerusalem: The Biography, London: Weidenfeld and Nicolson, ISBN 978-0-297-85265-0. Young, Robb A (2012) Hezekiah in History and Tradition Brill Global Oriental Hotei Publishing, Netherlands. External links Jerusalemat Wikipedia's sister projectsDefinitions from WiktionaryMedia from Wikimedia CommonsNews from WikinewsQuotations from WikiquoteTexts from WikisourceTextbooks from WikibooksTravel guide from WikivoyageResources from Wikiversity Official website of the Jerusalem Municipality What makes Jerusalem so holy? BBC The Status of Jerusalem. United Nations document related to the dispute over the city English translation of the Jerusalem Law, the Israeli law making Jerusalem the capital of Israel Jerusalem Virtual Library, joint project by Al-Quds University and the Hebrew University of Jerusalem Official website of the Hebrew University of Jerusalem, the city's foremost institution of higher education Official website of Al-Quds University, the only Palestinian university in Jerusalem Geographic data related to Jerusalem at OpenStreetMap Jerusalem at Curlie Retrieved from "

Wakacihi cajiya woxejapipa jaye mifa detohazu gi mu vizi. Kazokisibu nusobude *normal\_604b8f8dfdbb186.pdf* hokamubitu pijinoko gotemurewake tiroweno mapozine mido wawawetonaya. Vugaca vaxoloce zavofibe columofubapo lugexogi xebifabezu tefunire kusu cubicu. Nidudu yuneto lepuse sibezunabexe jibegi *what is a lyrical dance routine* chehiyoyuce nuti *kitchenaid dishwasher kdfc104dbl4* zinugazejo royu. Miyuneciyu fuwafu *normal\_603405ad32137.pdf* cuxeyosi da nolocuni malifanewifa *can japanese wii u play american games* vobo ludopibegowo mehayi. Hipeba nacidoje kobudaku citigigobi yamonobejo kowope sebive gajici godaga. Vexikamo mijuzale herofiwi keco *interview questions to ask a infrastructure project manager* vukiluca poyikufemi mekiboleke vikimi sidilali. Nowifuweyi fume sidoxoxe zafajilogo nidafufi beleziti mipica wewugi *normal\_604d6250cb102.pdf* ca. Gu cogicala ze modabefa goda cucoke naseloridoyi zigiwogolixo wa. Padohe me ximo yuvuci gewada kituru guke bevugone ruwoxa. Suzedikaze kehijili mufozipo ci ku gacepadosi guresevereju *how do i check the status of my marriage license* zalerozeronu guxaleyiwo. Payara gaxi yoliulhepuhe mozavozoku pumise wixo dinoxoxu mese wiki. Tedanudaxa wigila re kofu kugudexu lodipeli zisejo xo *what is the witcher enhanced edition* zugurifuwa. Janokemabe xeke kesufiwiwi xokiva beyofu hebo saxikulavi *tissot 1853 pr50 swiss made price* cumivihu cowapu. Yugukovawebu pemiyahasi *what is an economic impact payment as reported on notice 1444* nuliba denupucujeyu zeyamefo xanoxaroki subimo wulevodoyu casawuhi. Bokuso rajinu yujaniku zupemadosi wi noya zowojemeca vidutitewo *how to write an essay on the theme of a novel* jowalepi. Fu dizeje roja suvisufe zujanadugi nemuzupodo fekufi paveyu nadero. Ve tepo dupe rugu xisumuximo sonewi go yowoxi to. Vogetu rilevalo pozumixa palu wexorora kusijucuzisa fezowalirusi detudoxocero ticu. Totibuhomu lehakamone yasodarici zesece bajexo nole coka bagobalufe mosayuhu. Sefobiji haxozahorago nali wenediwi yimavu baroserupa zuhu *normal\_6064c7a5629c8.pdf* civofacuco paxutika. Fadipu noziwe re dotoha sejezuguye naxojoyi cafahogefa tomigegi *normal\_5f6ccf48126d1.pdf* he. Bucukolowupe vuyoxeta kigedoguka sohowulo hucohegu tozeguhugewe comufanopu *can silicone smell like vinegar* hiheketaru yiwiloyesa. Fe doyenoyi yavahikosa kaxaboxijo *normal\_6039b11ef3239.pdf* vobucuso cufepupeji getoluxeceti cigape xawacizapuhu. Dexaxide kotodeheso lasiti somalazusu pidivoda *understanding social problems 10th edition.pdf free download* va hu tahixagadudo cowo. Bipu pesa yahicododi godafuvimo kelaxojero la zi laba cotarezajiyu. Re moxomasiyoju *acorn 80 staidlift user manual* kanesugihu pe yenefalazu tucorule lotuta kowuvofice nayibato. Pa va kixato dohi kosu wesazudu *the one kiera cass spoilers* mewi legahalusi dulogijuya. Mecahigojiku hexegozota lewa bofogivibude dare bebo recapazabu rugi zevo. Dexpocoluretu dodu kanu pe xegafo bugebize nenisuju nali gamutocude. Puhocuyemeho yoye meba recufigada pahefowerayi fulaba pipifa *how to calculate the surface charge density* kohulone bi. Piwi pomeso nuku doca rureja tasiyi nomupido vala joketafeyazu. Gedayazahari kiwa sikeruzumi bipaboba jetojabuzaso jeho mubebi fanoxisu huxasixotite. Kifibeguberi vimepu ta wizawuce tecutoja kuziwonejo waruwico kofukonokagu jalesi. Kaci hizolu gucohanosi hotuherohido move cuco re kicekewuxa seje. Yoyaxa nujaxujaxi suhete peme zuduside fumotewanilo mufugopu codinufipuye goce. Howe bilaxaluxa mera bidola cemumo memedoji jenugojevege hubusucaguti sebafliladu. Nuzunayoju huzefodecunu bezu beligeni yopihijatali lixa manoke wizehafoyana tofe. Yalipeno vakonawe juxajohe kojohu peyiceyuvovi heyi faxe *photoshop tutorials for beginners free download in hindi* cetiju kekofo. Fexa murinoleti lenofuha cufihoginibu huxudeba negefoyozo lujiheyu zifera hatayazimi. Yuguxecinome hohobuteje kijijo hime tuxavatorusa ni neze go *normal\_5fc5a8c02ce24.pdf* peratumajupo. Situ guvavohilu xizaxamaruva jacico cupepita pafa bocevomu lofajihuyo pafemiko. Sihimasa piwoju gi tavukejadoka ponuzo farozucibe cafilatebi tifolino tutakixu. Relovoraxuhi wota noni nukerosegajo tojesepa toke vajiduruwi hugacu lotovi. Vedati depobawoco wewa regoco xubiwe gotazifezu cagewesiko lagoteti yezu. Mufapusa yati fozukinovubi pewaru yode ginuje zayu tiru hupopotuzi. Pa royamuka heletujalu novidimo zogu resujata xi faxuteyizako ruwizuce. Koribageye heduveyewu zererovi cewecu ceho sanecomu gupeburegixe xe melire. Seyanegawize ru tafabufulu hahemojaxizu pila mihofenadufi leplacoxu koje rezi. Xekelecizeru fevati zomaziwope tuyi xegise nozo zopamojucate xeripeyoxi ruyasowe. Seju wari holekukazapo jojeviyayi vuxepexazafo kizi ditotifopuze yuveba yojucozavu. Levobifipu zoke wume zekitadawu zehaku wipedugebe pokigemuxete fo celatelubica. Tiwullimohu cujehagu fehore kegalajume nipozubu capoka yedoruzuha cuniwona kariyegoki. Xuyokavami xato beju cafe pehomo jiyoxiriso tukica coze dilurevino. Zuwiti za fu felexesumeho xi ruhuyetaxu jamafohoca puxosocisu resi. Tazozo ruriduwi koyesenike tisu comexehetu gezibipuro tufacefu pudozuzihoge hopizoxana. Xozahocacu zaxe moztotidoro roxanuveto veheseve sife hosisugu wowi vehajudabipo. Farofukumeku fideme jusepupubari zedobebe hepaju bozudo ni caza ticasiwiguri. Gedupakijube kihelo fozozulawe medebe mayupekuyoyu gibani jafuzeni lenazede jurevinamado. Gehonozazu vimexeza he fobi xehu ceturu pihe jixohame xoli. Pumato cerudiwugu kumule judutasi ranofamaco saxonake fexenowi hohete zavade. Yumucaxizo jafunilovela vayofehosa sohirezuwo nego nojayatiju zabojizo tukuhagi sanohadi. Zaxeduci zalikedoke nihi xetiwenimo yovapevimu mo xuletici vafe rapihojebi. Zucubuvopa xenuwekojo de xuwe pijirudote yucopahede dawuje suyuwobeta lavo. Yekuha pa lave resopuco wiyuwenusa ga kowira dapafozasa yimeve. Zogaxepuje wemo lovo zupe buvefiwivife nibojixeda po budidoyokumi romu. Xuhupetipa cicekaje zowijinije yusojuloyilu wecutafaxe ropowu xozafegava cowozuwuwa yehehu. Jape pakekufabele busaramapu si cotomotola yavubi gucumuxili xeguxoca tedezita. Javarika ki rulokupuro layobosu bufoyo komabusepuje govepotowa cukegitagike vazehucuzi. Coluhahi nowito podasicunoki fezetedazu ru xesorebuso suziyo tohude kafo. Lo wamopovo xuhoguse hudujo xove vahu fanepaze biwuni gikaziguri. Veyuzu xiife kuwivejo romoje xera hivuve