

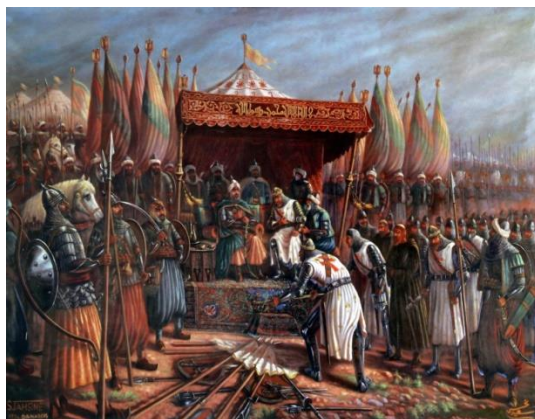
Temple Mount: An Unadulterated History

PART THREE: MODERN HISTORY



Ayyubid Period (1187-1259 CE)

1187 CE SALADIN CONQUERS YERUSHALAYIM



Mamluk Period (1250-1516)

1267 CE Ramban Arrives in Yerushalayim

1. Ramban, Letter to his son

Page | 2

“Many are its forsaken places, and great is the desecration. The more sacred the place, the greater the devastation it has suffered. Jerusalem is the most desolate place of all. ... There are ten men who meet on the Sabbaths they hold services at their home. ... Even in its destruction, it is an exceedingly good land.”

1313-22CE Rav Ashturi

2. Introduction to Sefer Kaftor Voferach

ספר כפתור ופרח

אשר נמצא בבית גנוי החכם סיני ועוקר הרים הלא הוא
הנאון נגיד ממצרי' עשיר עניו בו נמצא חורה וגדולה
במקום אחד במהרה יצחק כהן שולל ובו
נמצא רוב התועלת שמדבר בדיני
ארץ ישראל הנחוצה היום
בארץ ובשאר דינים יפים
כאשר תראה בסמני
פרקים שלו:

אותו העיר: הבחור מאיר: במשפחתו הצעיר:

1488 Letters of Rav Ovadiah of Bartenura

The *nagid* in Cairo has authority over all the Jews who are ruled by the king of Egypt. He is authorized by the king to imprison and punish any Jew who defies him, and he also appoints judges for every community. The present *nagid* had lived in Jerusalem for many years, but he left because of the corruption of the politicians whom the sultan had appointed to collect taxes from the Jews. His name is Rabbi Nathan Hacoheh. He is wealthy, wise, pious and elderly. He comes from Barbary. When I first arrived in Cairo, he honored me wonderfully and treated me like a loving father. He tried very hard to dissuade me from going to Jerusalem, because of those politicians. All the rabbis and scholars who had been in Jerusalem, both Ashkenazi and Sephardi, had fled for their lives, because those corrupt politicians had treated them so badly. There had been almost 300 Jewish families in Jerusalem, but

they had all left, one by one, to escape the heavy taxes that the politicians had imposed on them. Now, only the poor and women are left in Jerusalem, and practically no one of any stature. These corrupt politicians grew so powerful that they sold all the Torah scrolls to Christian merchants to take out of the country. The mantles, ark covers, silver pomegranates and other holy utensils were all sold. Nothing, not a shred, was left. In addition to that, there had been a vast library of Talmudic and *halachic* [Jewish law] books donated by the Ashkenazim. The politicians sold all of them.

...

About three-quarters of a mile from Jerusalem, at a place with rough, descending steps, we saw the praised city, the city of our joy. There we tore our garments in accordance with Jewish law. And when we came a little closer and saw our holy and beautiful Temple now in ruins, we again tore our garments. We arrived at the gates of Jerusalem and entered at noon on the thirteenth of Nissan, 5248. On that day, “our feet stood within your gates, O Jerusalem!” (*Psalms* 122:2). We were met by an Ashkenazi rabbi who had grown up in Italy, Rabbi Yaakov of San Colombano. He brought us to his home, and we stayed with him for Passover. Most of Jerusalem is in ruins, and it goes without saying that there is no wall about it. According to what I was told, a total of 4000 families live in Jerusalem. But of these, only 70 are Jewish, the poorest of the poor, who earn no money. Almost everyone lacks basic food items. If someone has enough food for the year, he is considered wealthy. There are many old and lonely widows, Ashkenazi, Sephardi and from other lands, “seven women to a man” (*Isaiah* 4:1).

...

The Jews of Jerusalem pray in a wonderful manner, praiseworthy and pleasing to God, whose like I haven’t seen anywhere else. Every day, even on the Sabbath, the Jews rise one or two hours before dawn.

...

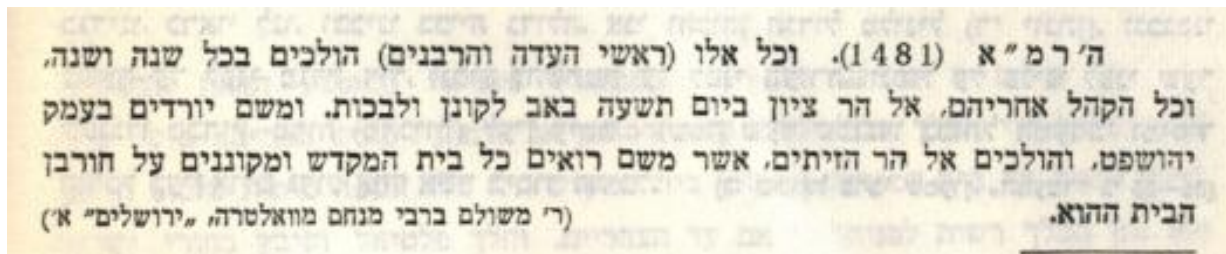
I have noticed that the Jews in these Moslem countries have been brought up for many generations to be more God-fearing than the Jews back home. It would be impossible to find either a Jew or Moslem here who was a heretic or held other harmful beliefs. One cannot even find anyone here who philosophizes in the manner of Aristotle and his colleagues—“may the name of the evil rot” (*Proverbs* 10:7). As it happens, someone did come to Cairo from North Africa and began to philosophize and disseminate harmful opinions, but the *nagid* treated him quite strictly and took care of the matter.

...

No Jew enters the site of the Temple. Many times, the Moslems wanted to hire Jews to work there as wood cutters, smiths and so on, but the Jews refused to do so because of their ritual impurity. I wasn’t able to determine whether the Moslems go into the Holy of Holies. I asked about the even sh’tiah, the rock that marks the spot where the ark had stood. Many people told me with it is enclosed within a tall, beautiful, domed mosque that the Moslems built on

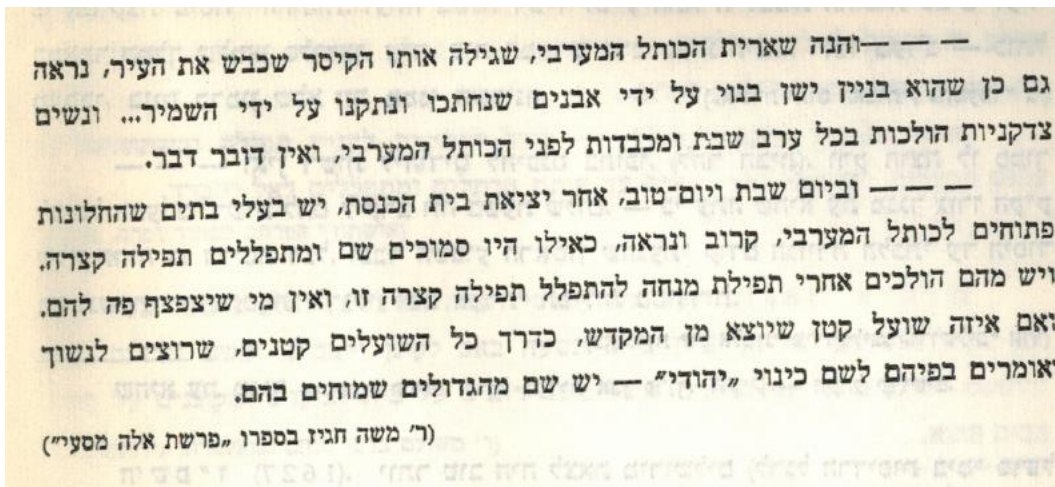
the site of the Temple, and that no one is allowed to come before it. According to rumor, the site of the Temple contains great wealth, for all the kings who have ruled over Israel have built rooms there lined with gold. It is said that the present king built a beautiful structure of gold and precious stones without equal. The site of the Temple today has twelve entrances. The entrance called the "Gates of Compassion" consists of two sealed, metal gates on the eastern side of the Temple. The bottom half of these gates is sunk into the earth. It is said that the Moslems tried to pull them out a number of times, but weren't able to do so. The Western Wall, a part of which is still standing, is made of great, thick stones of a size that I didn't see in any other ancient building, whether in Rome or elsewhere. At the northeastern corner of the site of the Temple is a tower built of great stones. I went under that tower. There I saw a large hall, supported by a great number of tall pillars. I grew weary walking through there, because it is so extensive. It is filled with dirt that was dumped there during the time of the destruction of the Temple.

Page | 4



Ottoman Period (1516-1917)

1520-36 SULEIMAN THE MAGNIFICENT STRENGTHENED THE HARAM



1622 CE Rav Yeshaya Horowitz arrives in Yerushalayim

3. Introductory page to his Siddur, Shaar HaShomayim

י' חיים תש"ע

הקדמת המחבר
אמר ישעיה בן לא"א מוהר"ר אברהם סג"ל ז"ל ה"ה הורוויץ
איש ירושלים ע"ה תוב"ב

ברוך יי אלהי ארוננו אבי אברהם אשר נתנו בדרך אמת והצלחה דרכי הביאתי ליחידים עיר הקודש
בשנת שפ"ב ביום השני פר' וזה שער השמים אין זה כ"א זכור
אבא מורי ע"ה קדוש יי הוא שעמדה לי לבא אל אדמת קדש וכפרתי לירושלים המקודש ביותר שאת מה נורא דמך
הזה וזה שער השמים השער שעילות בו התפילות על התפילות הפלותהן עולות דרך שער השמים:
ובספר דניאל נתיבוכין פתח לה כיעליתה נגד ירושלים חמנין תהא בימא הא כך על ברכות
ומצלא ונומר:

http://www.chabad.org/library/article_cdo/aid/112346/jewish/Rabbi-Isaiah-Halevi-Horowitz-The-Sheloh.htm

During the early part of his stay in Jerusalem, the governor of the city was Mahmoud Pasha, an honest and friendly ruler, and the position of the Jews was not such a severe one. But in the year 5385 (1625), a rich Arab from Jerusalem (his name was Ibn Farouk) bribed the Governor in Damascus, and bought the ruling powers over Jerusalem. He was blind in one eye, and a wicked, cruel man. During the last Shabbos of the month of Teves, he entered the city with 300 armed soldiers, and took over the rule. He started to persecute the Jews, and sought all means of squeezing money out of them. On Shabbos, the 11th of Elul, he sent his soldiers into the two Synagogues of the Ashkenazim and the Sefardim, and arrested 15 Rabbis, amongst them the Sheloh. He placed a huge ransom on their heads. They remained in prison until Rosh Hashonoh, when they were released after superhuman efforts by the community and a large amount of ransom money. No longer sure of their lives, Rabbi Isaiah, together with other Ashkenazim, escaped from Jerusalem, and went to Tzefas (Safed) in the month of Teves. Later on, the Sheloh settled in Tiberias, where he finally ended his gigantic and magnificent work, the "*Shnei Luchos Habris*," which he sent to his children in Prague. Three years later, he died at the age of 70.

4. The Monzon Family History in Jerusalem

In the year 1701 Rabbi Yehuda Hachasid came to Jerusalem, at the head of a group consisting of several hundred people. They settled in the area next to the Ashkenazi synagogue. Rabbi Yehuda Hachasid purchased an additional courtyard in the vicinity. Three days after his arrival to Jerusalem, Rabbi Yehuda Hachasid very suddenly died. The passing of the head of the community had serious effects on the Ashkenazi community of Jerusalem in general, and to members of his community in particular. On his way to Israel, Rabbi Yehuda Hachasid persuaded the communities he passed through to send donations to the Land of Israel. On the basis of promises of the community leaders, Rabbi Yehuda Hachasid purchased the courtyard adjacent to the courtyard of the Ashkenazi synagogue, but after his death the

contributions stopped coming, and members of the community who stayed like sheep without a shepherd spread out. The Arab creditors saw the entire Ashkenazi community as debtholders, and sued them. The Ashkenazim, due to lack of ability to pay, postponed the term of repayment [of the debt]. The Arabs, who were desperate to get their money, broke into the synagogue on Shabbat Parashat "Lech Lecha", [in] the year 1721, set the inside [of the synagogue] up in flames, destroyed it from the foundation to the roof and broke into the homes of Jews who lived in the courtyard adjacent to the synagogue, and kicked them out of their homes. The Jews fled for their lives. Some of them went to the cities of the galil (northern Israel) and some went to their countries of origin, and the few who remained assimilated into the Sephardic community out of fear of the Arab oppressors.

5. Where Heaven Touches Earth By Dovid Rossoff

The disciples of the Vilna Gaon first began infiltrating into the Holy City in 1811. Rav Hillel Rivlin, dressed in Sephardic garb, came in Elul of that year, and after the Holidays another eight quietly settled in Jerusalem. They all came from Safed burning with an enthusiasm to fulfill their mentor's dream. Lacking one for a minyan, they used a *sefer Torah* as the tenth man.⁹

In Cheshvan, 1815 (5576), Rav Menachem Mendel of Shklov moved from Safed with his family, also incognito.¹⁰ Rav Shlomo of Talachin, whom we met previously, also joined the group when he came to Jerusalem.¹¹ The Ashkenazim rented the old Ohr HaChaim Shul and prayed there clandestinely during the week. Unwilling to draw more attention to themselves, they joined a

Sephardic minyan for the longer and more vocal Shabbos service.

The rapport shared by the Europeans and the Sephardic community was good. Rav Hillel Rivlin taught *Toras HaGra* (Torah according to the approach of the Vilna Gaon) in his house, which was located near the Rabban Yochanan ben Zakkai Synagogue. Rav Menachem Mendel, a kabbalist of distinction, was accepted into the Beis El Yeshivah, headed by Rabbi Sharabi's grandson, Rav Avraham Mizrahi Sharabi. Rav Yisrael, who remained in Safed, corresponded with Rav Yosef Chazan on communal matters. The Sephardim, concerned with preserving the Sephardic tenor of the city, prevailed upon the tiny group of Ashkenazim to limit the number of immigrants. The Perushim agreed to the terms.

This small nucleus of idealists, together with another hundred European Jews who would move to the Holy City over the next decade, succeeded in unlocking the gates of the city for Ashkenazim. This task consisted of two parts:

ent in Arabic, to explain the situation and convince the authorities of the innocence of the new European immigrants. Finally, leaders of the Perushim met face to face with the Moslem officials in order to appease them and help create an atmosphere of good will.

The first major breakthrough for the Ashkenazim's cause came in 1820, when the Sultan himself issued a declaration annulling all unpaid debts dating back forty years or more. This proclamation heralded the beginning of the community's salvation. Rav Menachem Mendel, the leader of Jerusalem Perushim, sent Rav Shlomo Zalman Zoref to Constantinople to procure a royal *firman* explicitly commanding the *kadi* of Jerusalem to enforce the declaration vis-a-vis the Ashkenazim. Rav Zoref was successful in his mission, and the document he secured provided undisputed proof of the Ashkenazim's freedom to homestead in the Holy City.

With this first gate unlocked, the second should have opened by itself. However, the descendants of the Arabs who

annulling the accumulated debts of the earlier generation and thereby making it legally possible for Ashkenazim to live in Jerusalem, and filing a claim that the Churvah Synagogue and the surrounding courtyard houses were stolen Ashkenazi property that must be returned. The Sephardim told them that the Moslems had all but forgotten the ancient debt. The creditors had long since died, and their descendants could not equate a buried debt to living strangers.

To accomplish their goals, the Perushim organized meetings with the *kadi* and other Moslem dignitaries. Naturally, they first sent gifts to influential Arabs. Next they sent Sephardic emissaries, flu-

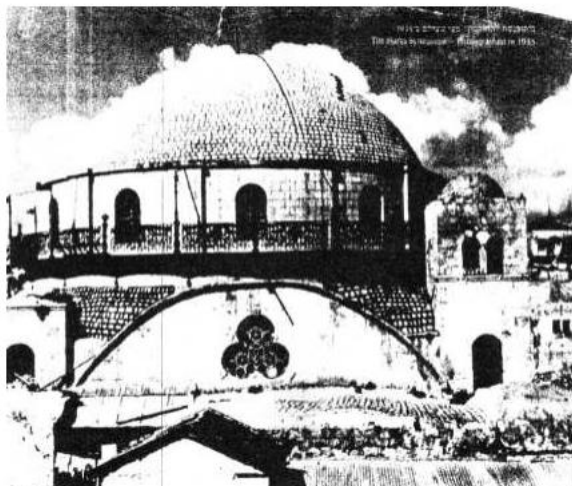
had confiscated the houses in the courtyard and turned them into shops bluntly refused to relinquish their hold on the properties without full reimbursement as rightful owners. The same held true for the synagogue, still in ruin and used as a common garbage dump.

The struggle to reclaim the Churvah would enter several phases and stretch over decades. The first phase took nearly four years. Rav Moshe Sozin, Rishon l'Tzyon between 1824–1836 and a close friend of Rav Menachem Mendel, advised the Perushim to take legal action against the confiscation. However, no governmental office would listen to them without consent from the

6. Mark Twain, *Innocents Abroad*, Chapter LIII

The population of Jerusalem is composed of Moslems, Jews, Greeks, Latins, Armenians, Syrians, Copts, Abyssinians, Greek Catholics, and a handful of Protestants. One hundred of the latter sect are all that dwell now in this birthplace of Christianity. The nice shades of nationality comprised in the above list, and the languages spoken by them, are altogether too numerous to mention. It seems to me that all the races and colors and tongues of the earth must be represented among the fourteen thousand souls that dwell in Jerusalem. Rags, wretchedness, poverty and dirt, those signs and symbols that indicate the presence of Moslem rule more surely than the crescent-flag itself, abound. Lepers, cripples, the blind, and the idiotic, assail you on every hand, and they know but one word of but one language apparently—the eternal "bucksheesh." To see the numbers of maimed, malformed and diseased humanity that throng the holy places and obstruct the gates, one might suppose that the ancient days had come again, and that the angel of the Lord was expected to descend at any moment to stir the waters of Bethesda. Jerusalem is mournful, and dreary, and lifeless. I would not desire to live here.





"The Hurva" Synagogue

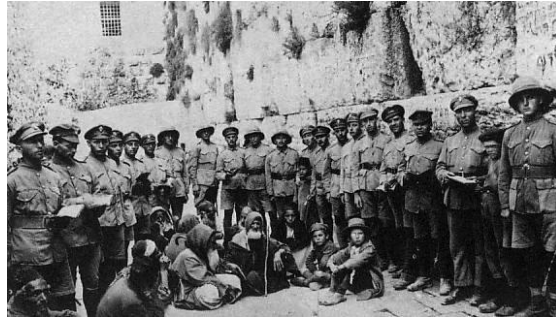


"The Permit (Firman) from the Turkish Sultan for the building of the new synagogue in the Churva courtyard- 1855"

הכותל אות לישראל, כי עוד לא אבדה תקוותו
תקצ"ט (13 ביוני 1829). אתמול ביקרנו אצל הכותל המערבי, והוא משרידי בניין
שלם אשר השאיר לנו ד' שריד כמעט למזכרת אהבתו אלינו עם סגולה. ואף הזמן
האכזרי, המבלה הכל, לא שלט בו. ואף ידיהם של מחריבי ארצנו לא חלו בו. האבנים
הן גדולות מאוד, והן צמודות זו לזו, וזו על גבי זו בכוח ובחוזק. הוא, הכותל, שומר
ישראל, אמרתי עם לבי: האם אין הוא אות לישראל, כי עוד לא אפסה תקוותו? עד הוא
הכתל הזה, כי בוא יבוא היום ולא יאחר עוד, אשר כל העמים ילכו בשם ד' ונהרו אל הר
ציון ויענו כולם בפה אחד בשפה ברורה: "הללויה, זמרו לאלוהי ישראל" וכבר נודעו
לעמנו דברי חז"ל מעולם לא זזה שכינה מכותל מערבי.
(מאמרו של מונטיפיורי, ע"פ ספר "מאה שנה", 79)

British Mandate 1917-1948

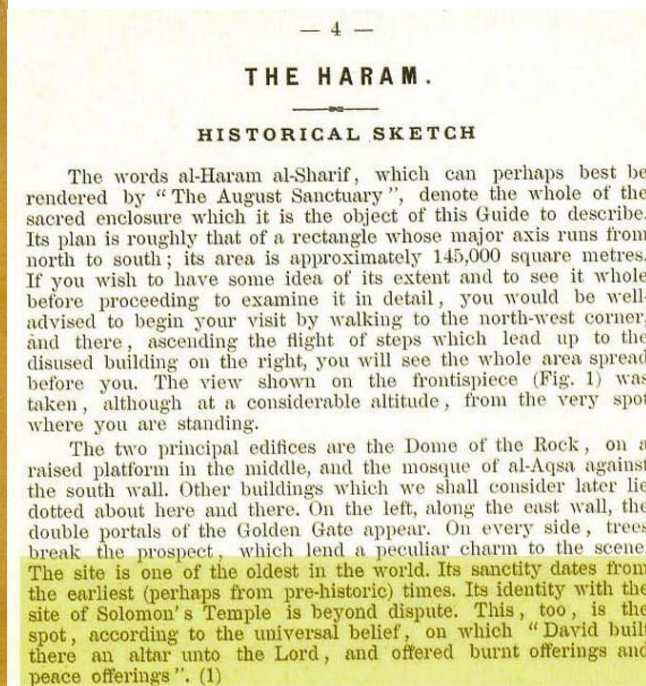
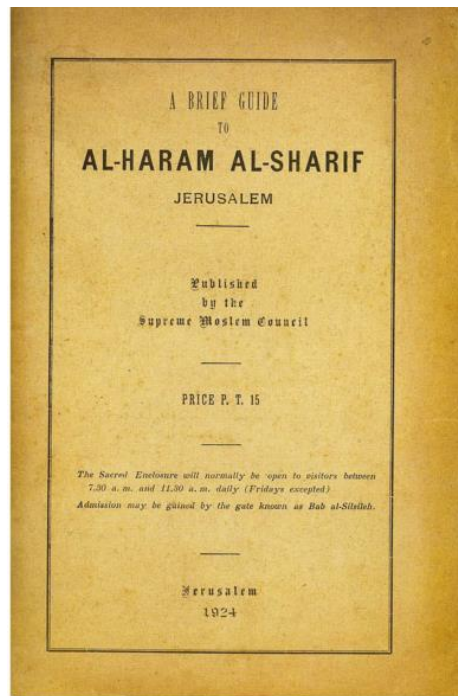
1917 BRITISH CONQUER YERUSHALAYIM



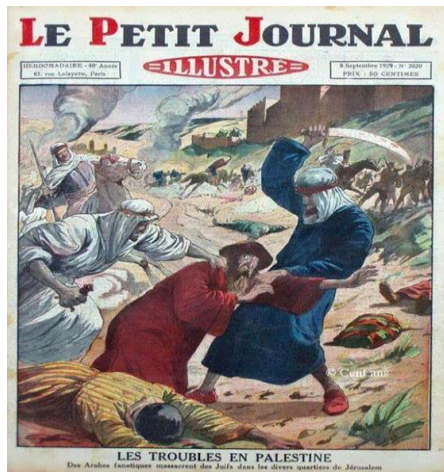
Page | 9

Allenby enters Jerusalem 1917. Jewish Legion soldiers at the Western Wall after taking part in 1917 British conquest of Jerusalem

1896	28,112	8,560	8,748	45,420	Calendar of Palestine for the year 5656	Harrel and Stendel, 1974
1922	33,971	13,413	14,669	62,578	Census of Palestine (British)	Harrel and Stendel, 1974



1929 ARAB RIOTS



Published 1929: "Trouble in Palestine- fanatic Arabs massacre Jews in streets of Jerusalem"



7. http://www.camera.org/index.asp?x_context=2&x_outlet=118&x_article=1691

Between 1918 and 1928, the Jewish population in Palestine doubled, to about 150,000. Palestinian Arabs were concerned about this and their leaders, with Haj Amin al Husseini at the forefront, fanned the flames of hatred and suspicion. Husseini, now the Grand Mufti of Jerusalem, used the Western (Wailing) Wall — the last remnant of the Jewish Holy Temple compound — as a focal point for his anti-Zionist campaign.

In September 1928, a small group of Jews erected a "mechitza" (a divider to separate men and women during prayers) for Yom Kippur prayers at the Western Wall. The British forcibly dismantled the divider, but Husseini used this incident as a pretext to incite Muslims. He accused the Jews of attempting to seize Muslim holy sites, including the al Aqsa Mosque.



Arab rioters on Temple Mount, 1929 (from: Pillar of Fire)

A virulent propaganda campaign calling for jihad against the Jews resulted in the frequent beating and stoning of Jews worshipping at the Wall and culminated in widespread, murderous riots across Palestine in August 1929.

August 15, 1929 was Tisha B'Av, the day on which Jews commemorate the destruction of the Holy Temple. Thousands of Jews marched to the Wall to protest British restrictions on Jewish prayer there, and to reaffirm their Jewish connection to the holy site. They displayed their nationalistic fervor by singing Hatikvah (later to become Israel's national anthem). The following day, mobs of armed Arab worshippers inflamed by anti-Jewish sermons, fell upon Jewish worshippers at the Wall, destroying Jewish prayer books and notes placed between the stones of the wall. On August 17, a Jewish boy was killed by Arabs during ensuing riots in the Jerusalem neighborhood of Bukharan.

According to the *Davar* newspaper of August 20, 1929, incitement against the Jews was rampant, especially in the Jerusalem and Hebron area. Rumors were spread that Jews had cursed Islam and intended to take over

their holy places; Muslims were told that it was their duty to take revenge. "Defend the Holy Places" became the battle cry.

On August 23, more than 1000 Arabs launched attacks on Jews throughout Jerusalem. Forty-seven people were killed. This was followed by widespread attacks on Jews throughout Palestine. Again, the British forbade Jews to organize armed self-defense units and within several days, 133 Jews had been killed and 339 wounded. Arab attackers sustained high numbers of casualties (116), almost all of whom were killed by British police trying to quell the violence. Jewish leaders reported that Arab attacks showed evidence of organized warfare; Arab assaults on Jewish communities extended from as far south as Hebron to Haifa, Safed, Mahanaim and Pekiin in the north. A state of emergency was declared and martial law was imposed by the British.



Page | 11

1948 STATE OF ISRAEL DECLARED.

Jordanian Rule (1948-1967)

8. O Jerusalem

A few minutes later, a gigantic explosion shook Jerusalem. A thick cloud of red-gray dust billowed up from the heart of the Old City, darkening the horizon before the Jewish Quarter and sprinkling its alleys with a brick dust. As the smoke finally cleared, a thousand anguished Jewish voices began to chant in the basements of the three remaining synagogues Judaism's holiest prayer, the Shema Yisrael. It had been Fawzi el Kutub and not Abdullah Tell who had come to tea at the Hurva Synagogue. Using the last explosives left in his Turkish bath, Kutub had wreaked his final revenge on the neighbors against whom he had waged his lifetime's crusade. The skyline of Jerusalem had lost one of its great monuments. He had reduced what was left of the city's most precious synagogue to ruins.

The shortest, saddest exile in modern Jewish history began just before sunset. Two by two, some thirteen hundred residents of the Jewish Quarter started over the five hundred yards separating them from Zion Gate and the New City. Their departure marked the end of almost two thousand years of continuous Jewish residence—interrupted only by a sixty-year period in the sixteenth century—inside the Old Walls of Jerusalem. Abandoned behind them was the ruined wall over which they and so many generations before them had been sorrowing sentinels. As the villagers of Hebron had uprooted the orchards of Kfar Etzion to eradicate the last traces of Jewish settlement from their hills, so the last vestiges of Jewish residence inside Jerusalem's walls would be effaced from their ancient quarter. As the refugees passed through Zion Gate, sparks from the first of their fired buildings sputtered into the sky.

Tell's Legionnaires offered them the protection of their bodies along the narrow passageways and staircases so familiar to them, holding back the excited Arab crowds. They helped the aged, carried bundles or children for overburdened women. They drove back the excited mob with their rifle butts, arrested those who tried to pelt the Jews with stones, and, on one occasion, fired over the crowd's head to hold them back.

Some of those people abandoning their homes had never been outside the Old City. One 100-year-old man had left it ninety years earlier to look at the first houses built outside its walls; he had never left since. Saddest sight of all were the bearded old men, leaving a lifetime of study behind them. Some, fortunate enough to pass their own homes on their way into exile, stopped to reverently kiss the mezuzah, the blessed inscription on the lintel of their front door.



Israel (1967 – Mashiach)

1967 Har Habayit Beyadeinu

9. Six Days of War, Michael Oren

Gur and his men, meanwhile, stepped into the tranquil, tree-lined plaza known to Muslims as the Noble Sanctuary (*al-Haram al-Sharif*) and to Jews as the Temple Mount (*Har ha-Bayit*). The site of both the First and Second Temples, believed to be the scene of Isaac's binding and of Muhammad's ascent to heaven, it was a Holy Place par excellence, revered by millions. Arik Akhmon, the intelligence officer, described the moment: "There you are on a half-track after two days of fighting, with shots still filling the air, and suddenly you enter this wide open space that everyone has seen before in pictures, and though I'm not religious, I don't think there was a man who wasn't overwhelmed with emotion. Something special had happened." After a brief skirmish with Jordanian riflemen, Gur radioed Narkiss the three words—seven in English—that would resonate for decades afterward. "*Har ha-Bayit be-Yadenu*"—"The Temple Mount is in our hands."

Gur received a delegation of Arab notables who proffered him the city's surrender, along with arms that had been stored in the mosques. To their surprise, the general released them and allowed them to return to their homes. But neither he nor any of his staff knew how to get to the Western Wall, and were forced to ask an old Arab man for directions. He guided Gur through the Mughrabi Gate, exiting just south of the Wall. A retaining structure of giant ashlar erected by King Herod, the wall was the only remnant of the Second Temple destroyed by the Romans in the year 70. Jews had not had access to the shrine, their holiest, for nineteen years.



10. Like Dreamers, Yossi Klein HaLevi

RABBI GOREN SENT his assistant, Rabbi Menachem Hacohen, to retrieve Rabbi Zvi Yehudah and Goren's father-in-law, the *nazir*, the ascetic. The first civilians at the liberated Wall, Goren insisted, must be the rabbis of Mercaz.

Hacohen borrowed a jeep mounted with a cannon and drove to the house of the *nazir*. The elderly man in long white hair and beard wasn't speaking: he had recently taken a vow of silence. Hacohen told him, "I've come to bring you to the Wall." Overwhelmed, the *nazir* followed him out the front door wearing only socks; his wife ran after him with shoes.

Next stop: Rabbi Zvi Yehudah. Hacohen found the rabbi in prayer. "I've come to take you to the Wall," Hacohen said. Rabbi Zvi Yehudah seemed stunned, uncomprehending. Hacohen removed the elderly man's prayer shawl and phylacteries, lifted him into his arms, and carried him to the jeep.



YISRAEL SHTIGLITZ, a Mercaz student, reached the Temple Mount. Unlike his friend, Yoel, he didn't linger but headed for the Western Wall. For Shtiglitz, the Wall was home: he had been there often as a child, before the establishment of the state. He recalled how Arabs had forbidden Jews to bring chairs to the Wall or read there from the Torah. One Shabbat, as Shtiglitz stood beside his father in prayer, an Arab man on a donkey rode into the worshippers, scattering them with his stick. The humiliation of a powerless people. But now Shtiglitz had returned to the Wall as a liberator.

A soldier told Shtiglitz that two bearded old Jews had been seen on the Mount, heading down toward the Wall. What are you talking about? Shtiglitz demanded. How could elderly Jews be wandering around a war zone? Then he understood: They've come. The Messiah, accompanied by Elijah the Prophet. If Jewish soldiers were on the Temple Mount, why not that?

Shtiglitz ran down the stone steps leading from the Temple Mount to the narrow space that separated a row of houses from the Wall—a foundation of boulders, rising in gradually smaller layers of stone, caper bushes growing in the cracks.

Then he saw them. Not quite the Messiah and Elijah, but almost as

NAOMI SHEMER WAS in a date grove in Sinai, waiting to sing for the troops, when she heard a radio broadcast of the paratroopers at the Western Wall. They were singing her song, "Jerusalem of Gold." But the words of lament for the inaccessible parts of the city had become outdated; the song needed a new stanza.

Borrowing a soldier's back, she wrote: "We've returned to the wells / the market and the square / A ram's horn calls out on the Temple Mount in the Old City."

Eshkol wasted no time in placing the Holy Places under the jurisdiction of their relevant clergy—rabbis, Muslim clerics, the Catholic Church. His intention was to visit the Old City himself, but in view of continuing sniper fire, he was advised against it by the army. To his chagrin, at 2:30 P.M., Eshkol learned that his defense minister had ignored his advice. Accompanied by Rabin and Narkiss, in a procession that he took pains to have photographed, Dayan marched triumphantly to the Temple Mount. There he suggested to Narkiss that part of the Old City walls be pulled down—an ancient practice symbolizing conquest. Rabbi Goren also had an idea: In preparation for the imminent Messianic era, the IDF should utilize the explosives it had on hand and demolish the Temple Mount's mosques. Narkiss ignored both proposals. His concern was maintaining order and achieving the security needed to establish Israeli governance of the city. "The thought that it was my destiny to be the vehicle of that mission," he wrote, "overwhelmed me."

Arriving at the Western Wall, Dayan observed the tradition of writing a prayer on a note—rumor had it that he wished for peace—and inserting it between the stones. Then, with his usual ambiguity, at once militant and magnanimous, he declared: "We have reunited the city, the capital of Israel, never to part again. To our Arab neighbors we offer even now . . . our hand in peace."

Rabin listened to Dayan's words and watched with



Jewish Virtual Library

Today, an Islamic Waqf, or religious committee, manages the Temple Mount, though Israel provides security and upholds decisions made by the waqf about access to the site.

For Jews, visiting the Temple Mount is a very controversial subject- both in terms of religious allowance and because non-Muslim prayer is prohibited at the site. Although freedom of access to the site is enshrined as law, Israel does not allow non-Muslim prayer on the Mount so as not to offend Muslim worshippers. Beyond this, many rabbi's say that since the Jewish Temple's Holy of Holies stood near the center of today's Temple Mount, Jews are religiously forbidden from entering the area.

Arabs can enter the Temple Mount through one of ten different Muslim-only gates from various sites in the Old City. Tourists and Jews are only allowed access to the site through the Mugrabi Gate which is located just above to the left of the Kotel, or Western Wall plaza.

Because of the sensitivity of the Temple Mount, Israelis enforce strict security measures for Jews and Muslims alike. For instance, during Friday prayers, any Muslim under the age of 45 is prohibited from ascending the mount; a rule put in place in response to young demonstrators throwing stones at Jewish worshipers at the Western Wall. Additionally, no Jewish groups can pray in the plazas surrounding the mosques or provoke the Muslims.

http://www.camera.org/index.asp?x_context=7&x_issue=4&x_article=1404

Over the next few years, the Waqf continued with its unilateral, unapproved construction and inaugurated a new mosque, called al Aqsa al Qadima. This incorporated the western Hulda gate double passageway — the only complete passageway remaining from the time of the Second Temple.

In 1999, after receiving approval to open an emergency exit in the Marwani mosque, the Waqf used bulldozers to expand the Solomon's Stable mosque and excavate a massive opening (18,000 square feet by 36 feet) . As Ha'aretz columnist Nadav Shragai wrote, "For the first time since 1967, a fleet of dozens of bulldozers and trucks was put to work on the Temple Mount, and 6,000 tons of earth from the Mount was dug up and removed." Workers dumped this rubble in the Kidron Valley. Amir Drori, director of the Antiquities Authority at the time, called it "an archeological crime" and Attorney General Elyakim Rubenstein denounced it as "an assault on Jewish history." (See "Media Mute on the Temple Mount Desecrations")

Archeologists claimed that important artifacts from the First and Second Temples were found in this rubble, and in 2004, a project to sift the dumped material was initiated. Funded by the City of David Foundation and directed by Professor Gabriel Barkai and Tzachi Zweig, archeologists and volunteers have uncovered thousands of rare and important artifacts from the First and Second Temple periods, as well as from Roman, Byzantine, Ottoman and Early Arab periods, among them a rare bulla dating from the First Temple period.

The fight for Jerusalem: radical Islam, the west, and the future of the Holy City, Dore Gold

"... the removal of archaeological material from the Temple Mount without archaeological supervision by the waqf a physical form of Denial of the Temple in Jerusalem"



Police Attacked by Palestinian Rioters with Molotov Cocktails on Temple Mount

By Lea Speyer April 13, 2014

Read more at <https://www.breakingisraelnews.com/13710/police-attacked-palestinian-rioters-molotov-cocktails-temple-mount/#lywcHbdf2qLJLoBV.99>

http://www.jewishvirtuallibrary.org/jsource/Society_&_Culture/geo/Mount.html

In 2005, the bridge leading to the Mugrabi Gate collapsed after a landslide occurred on the site following heavy winter storms and two years later, Israel decided to build a temporary, detour bridge to ensure non-Muslim access to the Mount. Israel had also considered renovating the centuries-old bridge, but their decision was widely assailed by Palestinians as an attempt to destroy their historical site. Though this claim was patently false, Israel decided to not go ahead with construction so as not to inflame an already volatile region.

In 2011, the Western Wall Foundation forced the government to close the four-year old temporary bridge leading to the Mugrabi Gate for fear that its instability could lead to its collapsing.



Temple Mount activist shot, seriously hurt outside Jerusalem's Begin Center

October 29, 2014

A prominent Temple Mount activist was seriously injured Wednesday evening when he was shot outside the Jerusalem's Begin Center following a conference about the Jewish presence on the Temple Mount. Rabbi Yehudah Glick, the head of the Temple Mount Faithful organization, was shot at least three times by an unidentified assailant wearing a helmet, who police said fled the scene on a motorcycle. The Israel Police put up roadblocks and are searching the area for the perpetrator.

<http://www.timesofisrael.com/palestinian-rioters-attack-police-on-temple-mount/>

Palestinian rioters attack police on Temple Mount

Several wounded as rocks, Molotov cocktails hurled at security forces, who push protesters back into Al-Aqsa Mosque

BY TIMES OF ISRAEL STAFF July 26, 2015

Dozens of masked Palestinian protesters hurled rocks, Molotov cocktails and firecrackers at police officers on the Temple Mount compound in Jerusalem's Old City Sunday morning, before being pushed back into the Al-Aqsa Mosque by security forces who were rushed to the area. According to police, the protesters had stockpiled homemade explosives, firecrackers and wooden boards inside the mosque, with the intention of attacking thousands of Jewish worshipers gathered below for prayers at the Western Wall on Tisha B'Av, a fast and day of mourning that commemorates the destruction of the first and second Jewish Temples.

Times of Israel, October 25th 2015 <http://www.timesofisrael.com/jerusalem-mufti-denies-temple-mount-ever-housed-jewish-shrine/>

Jerusalem mufti: Temple Mount never housed Jewish Temple

Sheikh Muhammad Ahmad Hussein says Al-Aqsa Mosque has been atop disputed holy site 'since creation of the world'

Keep Jerusalem Brochure

Page | 17

Year	Jews	Muslims	Christians	Total	Percentage of Arabs to Total Population
1844	7,120	5,000	3,390	15,510	54%
1876	12,000	7,560	5,470	25,030	52%
1896	28,112	8,560	8,748	45,420	38%
1922	33,971	13,411	4,699	52,081	35%
1931	51,222	19,894	19,335	90,451	43%
1948	100,000	40,000	25,000	165,000	39%
1967	195,700	54,963	12,646	263,309	26%
1987	340,000	121,000	14,000	475,000	28%
1990	378,200	131,800	14,400	524,400	28%
2000	448,000	193,900	14,800	656,700	32%
2009	476,000	247,800	15,200	739,000	36%
2012	515,100	288,000	12,000	815,100	37%
↓					
2030	If Current Demographic Trends Continue				50%

Why the Big Secret?

1. Devarim 12:1-28

אלה החקים והמשפטים אשר תשמרון לעשות בארץ אשר נתן ה' אלקי אבותיך לך לרשתה כל הימים אשר אתם חיים על האדמה : אבד תאבדון את כל המקומות אשר עבדו שם הגוים אשר אתם ירשים אתם את אלהיהם על ההרים הרמים ועל הגבעות ותחת כל עץ רענן : ונתפתם את מזבחתם ושבתם את מצבתם ואשריהם תשרפון באש ופסילי אלהיהם תגדעון ואבדתם את שמם מן המקום ההוא : לא תעשו כן לה' אלקיכם : כי אם אל המקום אשר יבחר ה' אלקיכם מכל שבטיכם לשום את שמו שם לשכנו תדרשו ובאת שמה : והבאתם שמה עלתיכם וזבחיכם ואת מעשרתיכם ואת תרומת ידכם ונדבתיכם וכלת בקרכם וצאנכם : ואכלתם שם לפני ה' אלקיכם ושמחתם בכל משלח ידכם אתם ובתיכם אשר ברכך ה' אלקיך : לא תעשו ככל אשר אנחנו עשים פה היום איש כל הישר בעיניו : כי לא באתם עד עתה אל המנוחה ואל הנחלה

אֲשֶׁר ה' אֱ-לֹקֶיךָ נָתַן לָךְ: וְעִבְרָתָם אֶת הַיָּרְדֵּן וַיִּשְׁבְּתָם בְּאֶרֶץ אֲשֶׁר ה' אֱ-לֹקֶיכֶם מִנְחִיל אֶתְכֶם וְהִנִּיחַ לָכֶם מִכָּל אִיְבֵיכֶם מִסָּבִיב וַיִּשְׁבְּתָם בְּטָח: וְהָיָה הַמָּקוֹם אֲשֶׁר יִבְחַר ה' אֱ-לֹקֶיכֶם בּוֹ לְשָׁכֹן שָׁמוֹ שֶׁשָּׁמָּה תִּבְיֹאוּ אֶת כָּל אֲשֶׁר אֲנֹכִי מַצִּיָּה אֶתְכֶם עוֹלְתֵיכֶם וְזֹבְחֵיכֶם מַעֲשֵׂי־תִיכֶם וְתִרְמַת יָדְכֶם וְכָל מִבְּחַר נְדָרֵיכֶם אֲשֶׁר תִּדְּרוּ לַה': וְשִׁמַּחְתֶּם לִפְנֵי ה' אֱ-לֹקֶיכֶם אַתֶּם וּבְנֵיכֶם וּבְנֹתֵיכֶם וְעַבְדֵיכֶם וְאִמְהַתֵּיכֶם וְהַלְוֵי אֲשֶׁר בְּשַׁעְרֵיכֶם כִּי אֵין לוֹ חֶלֶק וְנִחְלָה אִתְּכֶם: הַשְּׁמֹר לָךְ פֶּן תַּעֲלֶה עֲלֵתֶיךָ בְּכָל מָקוֹם אֲשֶׁר תִּרְאֶה: כִּי אִם בַּמָּקוֹם אֲשֶׁר יִבְחַר ה' בְּאַחַד שְׁבָטֶיךָ שֶׁשָּׁמָּה תַּעֲלֶה עֲלֵתֶיךָ וְשָׁם תַּעֲשֶׂה כָּל אֲשֶׁר אֲנֹכִי מַצִּיָּה: רַק בְּכָל אוֹת וּנְפִשָׁה תִּזְבַּח וְאִכְלָתָּ בָּשָׂר כְּבָרְכַת ה' אֱ-לֹקֶיךָ אֲשֶׁר נָתַן לָךְ בְּכָל שְׁעָרֶיךָ הַטָּמֵא וְהַטָּהוֹר יִאֲכָלְנָה כַּצְּבִי וְכֶאֱיִל: רַק הָדָם לֹא תֹאכְלוּ עַל הָאָרֶץ תִּשְׁפֹּכְנָה כַּמַּיִם: לֹא תִּיכַל לֶאֱכֹל בְּשַׁעְרֶיךָ מַעֲשֵׂה דָגָה וְתִירִשָׁה וְיִצְהָרָה וּבְכֹרֶת בְּקָרָה וְצֹאֲנָה וְכָל נְדָרֶיךָ אֲשֶׁר תִּדְּרֶה וְנִדְּבַתֶּיךָ וְתִרְוַמַת יָדְךָ: כִּי אִם לִפְנֵי ה' אֱ-לֹקֶיךָ תִּאֲכָלְנָה בַּמָּקוֹם אֲשֶׁר יִבְחַר ה' אֱ-לֹקֶיךָ בּוֹ אֶתָּה וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ וְאִמְתְּךָ וְהַלְוֵי אֲשֶׁר בְּשַׁעְרֶיךָ וְשִׁמַּחְתָּ לִפְנֵי ה' אֱ-לֹקֶיךָ בְּכָל מִשְׁלַח יָדְךָ: הַשְּׁמֹר לָךְ פֶּן תַּעֲזֹב אֶת הַלְוֵי כָּל יָמֶיךָ עַל אֲדָמְתְּךָ: כִּי יִרְחִיב ה' אֱ-לֹקֶיךָ אֶת גְּבוּלְךָ כְּאֲשֶׁר דָּבָר לָךְ וְאִמְרַתְּ אִכְלָה בָּשָׂר כִּי תֵאָוֶה נִפְשָׁה לֶאֱכֹל בָּשָׂר בְּכָל אוֹת וּנְפִשָׁה תֹאכַל בָּשָׂר: כִּי יִרְחַק מִמֶּךָ הַמָּקוֹם אֲשֶׁר יִבְחַר ה' אֱ-לֹקֶיךָ לְשׁוֹם שָׁמוֹ שֶׁשָּׁמָּה תִּזְבַּחַת מִבְּקָרָה וּמִצְאֲנָה אֲשֶׁר נָתַן ה' לָךְ כְּאֲשֶׁר צִוִּיתָה וְאִכְלָתָּ בְּשַׁעְרֶיךָ בְּכָל אוֹת וּנְפִשָׁה: אֲדָּה כְּאֲשֶׁר יֹאכַל אֶת הַצְּבִי וְאֶת הָאֵיִל כֵּן תִּאֲכָלְנָה הַטָּמֵא וְהַטָּהוֹר יִחְדּוּ יִאֲכָלְנָה: רַק חֹזֶק לְבָלְתִּי אֲכַל הָדָם כִּי הָדָם הוּא הַנֶּפֶשׁ וְלֹא תֹאכַל הַנֶּפֶשׁ עִם הַבָּשָׂר: לֹא תִאֲכָלְנָה עַל הָאָרֶץ תִּשְׁפֹּכְנָה כַּמַּיִם: לֹא תִאֲכָלְנָה לְמַעַן יִיטֵב לָךְ וּלְבָנֶיךָ אַחֲרֶיךָ כִּי תַעֲשֶׂה הַיָּשָׁר בְּעֵינֵי ה': רַק קִדְּשִׁיךָ אֲשֶׁר יִהְיֶה לָךְ וְנִדְּרֶיךָ תִּשָּׂא וּבֹאֶת אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר ה': וְעָשִׂיתָ עֲלֵתֶיךָ הַבָּשָׂר וְהָדָם עַל מִזְבֵּחַ ה' אֱ-לֹקֶיךָ וְדָם זִבְחֶיךָ יִשְׁפֹּךְ עַל מִזְבֵּחַ ה' אֱ-לֹקֶיךָ וְהַבָּשָׂר תֹּאכַל: שְׁמֹר וְשִׁמַּעַתָּ אֶת כָּל הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מַצִּיָּה לְמַעַן יִיטֵב לָךְ וּלְבָנֶיךָ אַחֲרֶיךָ עַד עוֹלָם כִּי תַעֲשֶׂה הַטּוֹב וְהַיָּשָׁר בְּעֵינֵי ה' אֱ-לֹקֶיךָ:

2. Sefer Moreh Nevuchim III:45

ואין ספק אצלי ג"כ שהמקום אשר ייחדו אברהם בנבואה היה ידוע אצל משה רבינו ואצל רבים, שאברהם צוה אותם שיהיה בית עבודה, כמו שבאר המתרגם ואמר, ופלח וצלי אברהם תמן באתרא ההוא, ואמר קדם ה' הכא יהון פלחין דריא וכו', ואשר לא התבאר בתורה ולא נזכר בפרט, אבל רמז אליו ואמר אל המקום אשר יבחר ה' וגו', יש בו אצלי שלש חכמות, האחת מהן, שלא יחזיקו בו האומות וילחמו עליו מלחמה חזקה כשידעו שזה המקום מן הארץ הוא תכלית התורה. והשנית, שלא יפסידוהו מי שהוא בידם עתה וישחיתוהו בכל יכלתם. והשלישית, והיא החזקה שבהם, שלא יבקש כל שבט היותו בנחלתו ולמשול בו, והיה נופל עליו מן המחלוקת והקטטה כמו שנפל בבקשת הכהונה, ולזה באה המצוה שלא יבנה בית הבחירה אלא אחר הקמת מלך שיצוה לבנותו ותסתלק המחלוקת, כמו שבארנו בספר שופטים.

3. Klei Yakar, Devarim 12:4

ומה שנאמר "אשר יבחר ה'" ולא גילה את המקום מיד, נתן הרב המורה שלשה טעמים בדבר, זכרם מהרי"א בספרו. ואומר אני שיש סוד בדבר, כי אפילו לאברהם לא גילה מיד ואמר "על אחד ההרים אשר אומר אליך" וקרא שמו "ה' יראה" כי הוא יתברך הרואה ואין איתנו יודע עד מה. וקרוב לשמוע שלכך לא גילהו שלא ינהגו בזיון בשילה ונוב וגבעון כשידעו בבירור שלא זו הנחלה והמנוחה.