

You deserve a factual look at . . .

Jerusalem (1)

Whose city - whose "holy city" - is it?

It's been over forty years since Israel's victory in the Six-Day War in 1967 that the city of Jerusalem, which had been divided for nineteen years, has been reunited under Israeli rule. But there is still much talk that the "Middle East problem" cannot be solved unless the city, or at the very least its eastern part, be "returned to its rightful owners," the Muslim Arabs. In fact, this claim for Jerusalem, together with the "return" of the 1948 refugees, whose descendants have miraculously swollen to 5 million, are posited as "non-negotiable demands" in discussions with the Arabs.

What are the facts?

A city of many nationalities. Before the end of the 1967 Six-Day War, during which the Israeli Defense Forces reconquered Jerusalem from the Jordanians, claims to Jerusalem being a Muslim holy city were rarely, if ever, asserted. Jerusalem had always been a city in which many religions and nationalities lived side by side. It was only after the old city was back in Jewish hands that the Muslim Arabs declared their desire to wage "jihad" (holy war) to bring the city back into Arab possession.

The notion to call Jerusalem an Islamic holy city has only come about in modern times, especially after the Arabs lost the city to Israel in the Six-Day War. It now has gained currency by dint of constant repetition. The basis for the claim is that Jerusalem does indeed contain an Islamic holy site, namely the Temple Mount (sacred to both Muslims and Jews) with its two mosques, El Aksa and the Dome of the Rock. It is the place from which Mohammed, who had never set foot in the city, is believed to have ascended to heaven. But aware that it was the holy city of Christians and Jews, and wishing to convert them to his new religion, he commanded his followers to build a mosque in Jerusalem. But never in Muslim history did this mosque or this city compare in significance to the holy cities of Mecca and Medina – cities that no "infidel" may visit.

A tenuous Muslim claim. It is on the basis of this religious tradition that the Muslims designated the entire Jewish Temple Mount to be their holy site. The Israeli government, in its constant spirit of accommodation to Muslim sensibilities, has largely acceded to this tradition

Jews are not the usurpers in Jerusalem. They have been living there since the Biblical era and have been the majority population since the 19th century. Jews have synagogues and other holy sites in most cities of the world. But do they claim sovereignty over those cities because of it? Of course not! It would be preposterous and people wouldn't accept it. And the Muslim Arab claim to Jerusalem, based on the mosques on the Temple Mount, is just as untenable. Jerusalem has been the center of Jewish life, of Jewish yearning and of Jewish thinking for over 3,000 years. That is the reason that the State of Israel has rededicated the Jewish holy city to be its indivisible capital.

and has put the area in and around the two mosques entirely under Muslim control. But how would Christians feel if, instead of from the Temple Mount, Muslim tradition had Mohammed ascend from the Church of the Holy Sepulchre and if the Muslim Arabs were to claim that site as their property? The Christian world, often ready to consent to Muslim claims against Jews and Israelis, would be greatly astonished and would certainly resist such claim. But Muslim Arab assertiveness doesn't end there. On the tenuous claim of their right to the Temple Mount, they have construed a claim to the entire city of Jerusalem (or at the very least to its eastern part), which they have declared to be their "third holiest city." And, it would be an insult to all Muslims and all Arabs to leave

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the city in the hands of the "infidel Jews."

Jerusalem: Never an Arab capital. But the city of Jerusalem – in contrast to Baghdad, Cairo, and Damascus – has never played any major role in the political and religious lives of the Muslim Arabs. It was never a political center, never a national or even a provincial or sub-provincial capital of any country, since Biblical times. It was the site of one Muslim holy place, but otherwise a backwater to the Arabs. The passion for Jerusalem was not discovered by the Muslim Arabs until most recent history.

At the center of Jewish life. But Jerusalem has stood at the center of the Jewish people's national life since King David made it his capital in 1003 BCE. After the return from Babylonian exile, Jerusalem again served as the capital of the Jewish people for the next five-and-a-half centuries.

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