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**The Israeli Demolition of Palestinian Houses in Jerusalem:  
An Overview from the Historical Perspective**

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## THE ISRAELI DEMOLITION OF PALESTINIAN HOUSES IN JERUSALEM: AN OVERVIEW FROM THE HISTORICAL PERSPECTIVE

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### Abstract

*The Israeli government has been invading and demolishing Palestinian houses in the occupied territories of Jerusalem from the outset of 1948 to date. The Israeli government's reasons for doing so are critical to analyze, which is the article's primary purpose. This article used a descriptive approach to gather data to describe the reasons for doing such demolition. The researchers investigated, identified, and critically analyzed the frequent actions of Palestinian house demolition based on the collected data, where the qualitative method becomes the data analysis methodology. The finding reveals that, according to the Israeli government, their main reason for demolishing Palestinian houses was because they were constructed illegally without residential permits. However, the finding exposes that these claims are not justifiable; instead, the precise reason for the demolition of Palestinian houses by the Israeli government is only to evict the Palestinians from their occupied territories in Jerusalem. This also violated the position of international law and human rights, which called upon the Israeli government to allocate land to the Palestinian people. This article, therefore, recommends that more research be conducted to expose the unjustifiable actions of the Israeli government.*

**Keywords:** Demolition; Palestinian Houses; Jerusalem; Arab-Israeli Conflict; Middle East.



## A. Introduction

History records that “Israel” and “Palestine” are one land with two names. They inhabited one land, but each side claimed the land as theirs under their own chosen name (Miller, 2021). It is paramount to note where such issues emanated or how later Israel could overpower the Palestinians and decide to chase them out of their occupied territories. All of these issues are important to scrutinize in order to understand their incessant conflict better. The Israeli-Palestinian conflict itself dates to the end of the 19<sup>th</sup> century after the United Nations adopted Resolution 181 in 1947, known as the Partition Plan, which sought to divide the British mandate of Palestine into Arab and Jewish states (Lewis, 1980). Later, the state of Israel was created on May 14, 1948, sparking the first Arab-Israeli War. The war ended in 1949, and Israel became the victorious party, but 750,000 Palestinians were displaced from their land, and the territory was divided into three parts: the State of Israel, the West Bank (of the Jordan River), and the Gaza Strip (Summersett & Alade 2022). However, Palestinian territories encompassing the Gaza Strip and West Bank, and East Jerusalem have been illegally occupied by Israel since 1967 (Ben-Naftali et al., 2005). During the war, Israel’s seizure of East Jerusalem, the West Bank, and Gaza has also left Palestinians under various forms of painful Israeli occupation or control. Due to Israel's advanced military capability, their ongoing war also indicates that many more Palestinians have been killed and wounded throughout the Israeli-Palestinian conflict than Jewish Israelis (Miller, 2021, para4).

Moreover, various researchers have indirectly overlooked issues about the Israeli government's demolition of Palestinian houses in the occupied territories of Jerusalem. For example, Meade (2011) wrote in his article about the crisis that emerged after the demolition and destruction of Palestinian houses in their occupied territories, but an analysis of why the demolition took place is absent. Additional literature is required. Similarly, in his article, Falah (1996) also noted that violence against people and places may result in a profound and radical transformation in the cultural landscape. He highlighted how much damage and losses occurred because of the 1948 War

between Israel and Palestinians, including displaced Palestinians, particularly 481 Palestinians depopulated from their villages during the war. Fields (2012) wrote in his article about violence, which originated from the erasure of Palestinian farms and the demolition of Palestinians. These also became the genesis of Arab-Israeli conflicts. Yiftachel highlighted the secret urbanization of the Israeli government, in which he draws on critical urban theories (CUT) to trace the working of oppressive power and the emergence of new subjectivities through the production of space. Within such settings, it analyzes the struggle of Bedouin Arabs in the Beersheba metropolitan region, Israel, and Palestine. The author did not suggest a recommendation to the United Nations and Human Rights Council to involve themselves in such Israel-Palestine conflicts. Consequently, from reviewing the literature above, none explains the Israeli government's secret reasons for demolishing Palestinian houses, inspiring this research to fill the gap in the related research.

Israel's success against the Palestinians is inseparable from this country's extraordinary military capability, which guarantees them the ability to control lands and properties. More so, the Israeli government disguisedly adopts several mechanisms to achieve such power. Evicting the Palestinians and demolishing their houses are some of the adopted tactics, especially since house demolitions have been central tools to facilitate Israel's land appropriation and dispossession (AlTahhan, 2022). Despite Israel's contention that house demolitions are carried out only in extreme cases where an occupant has been directly linked to a violent case or with no permit, However, Fritz Kalshoven argues that "the demolitions are not always in response to a suspect's terrorist activities" (Carroll, 1989). The question arises here is why the Israeli government is so concerned about Jerusalem. The answer is affirmative: since its establishment in 1948, the Israeli government has continually declared Jerusalem its permanent capital because of its great significance to the Jewish people (Stover & Mankaryous, 2008).

According to the Israel Ministry of Foreign Affairs, "Jerusalem, or Zion, is mentioned over 800 times in the Jewish liturgy, music, literature, and poetry are replete with references to Jerusalem" (Stover & Mankaryous, 2008:



118). Furthermore, Israeli argues that Jewish claims to Jerusalem surpass that of any nation, for during the periods of Jewish control, the religious sites of all three religions were protected and restored; and Christian, Muslim, and Jewish worshipers enjoyed religious freedom. Israel's Ministry of Foreign Affairs further argues that there is no basis under international law for a provision supporting a separate entity status for Jerusalem. Such an idea originated as part of a proposal by the United Nations General Assembly, which was rejected by the Arab states (Stover & Mankaryous, 2008: 118-119).

However, the United Nations Security Council condemned Israel's actions and passed Resolution 242, which called for the withdrawal of the Israeli Armed Forces from territories occupied in the recent conflict by the Palestinians (Stover & Mankaryous, 2008: 119). Regarding court cases, the Israeli government won most cases and failed in others. It was because the United Nations used to resolve in favor of Palestinians.

Nevertheless, looking at the above literature, it is understood that writing on this topic cannot be overemphasized, as it has been explicitly neglected. The secret, or rather the hidden agenda of the Israeli government by introducing various strategies and theories to vindicate its actions proved unjustifiable. Despite calls from the United Nations to stop its unconstitutional actions against the Palestinians in their occupied territories, the Israeli government has yet to desist, saying such acts of demolition are meant for public purposes. However, it is unjustifiable because the fact is to chase out the Palestinians along with their homes and structures, as earlier stated. On this note, a descriptive approach was employed in writing this article to critically analyze the available related documents to figure out the designed hidden agenda of the Israeli government against the Palestinian people and their houses.

## **B. Method**

This article uses qualitative research with a descriptive approach because this type of research can analyze data through documentaries. This type of research relies on linguistic rather than numerical data and employs



meaning based rather than statistical forms of data analysis (Elliott & Timulak, 2005). Data was collected from books, articles, online databases, newspapers, and one individual interview to supplement the documentary data. Also, data collection includes observations and examination of records, reports, photographs, and documents (Lambert & Lambert, 2012).

A descriptive approach used in this article was to facilitate data collection from various books, articles, online databases, and newspapers. Initially, the entire data in this article were generated by reviewing the literature written on a similar topic. Having reviewed various literatures, the researchers organized the data and described the findings. From this literature, the researchers noted that the Israeli government historically demolished Palestinian houses in Jerusalem's occupied territories. The researchers further noted that various writers and academics only concentrated on Israeli-Palestinian conflicts and the subsequent damages incurred. However, highlighting the reasons responsible for the Israeli actions from the historical perspective is overlooked. Hence, the researchers questioned the significant reasons for doing that.

The data analysis uses documentary analysis, where the contents of each data collected were analyzed to see if the Israeli government had concrete reasons behind their action of demolishing Palestinian houses. Based on this type of analysis, the researchers finally found that all the reasons cited by the Israeli government are unjustified and completely untenable. The researchers then used interviews only to complement documentary data by passing the question of why the Israeli government explicitly targets the Jerusalem area to the President of the Al-Quds Foundation in Malaysia. This interview was intentionally done to add additional information from what was found in the documents consulted. In short, it is on this record that the relevant data consulted, collected, and analyzed, then it was found, without fear of doubt or exaggeration, that the frequent actions of the Israeli government are unjustifiable and contrary to the positions of International Law and Human Rights.



## C. Result and Discussion

### 1. Result

In this part, the entire findings from the reviewed literature are presented. It is important to note that this paper's findings are presented sequentially to achieve the article's objective. It means that after extracting the results from the consulted documents, the researchers could present the data based on subtopics. The occurrence was examined from the early period when the Israeli government started demolition of the Palestinian houses in the occupied territories of Jerusalem (i.e The Morrocan Quarter) since the discussion in this article is based on an overview from the historical perspective. In other words, this study examined what history recorded from the early period. Therefore, the discovered results can be seen as elaborated in the following sub-headings.

#### a. Demolition of the Morrocan Quarter

Morrocan Quarter is the most prolonged and lasting historical quarter in the territories of Jerusalem, occupied by the indigenous Morrocons and later the Palestinians and others. Before going any further, it is helpful to know the evolution of the Morrocan Quarter. Thus, the Harat al-Magharibah (the Moroccan quarter) was initially constructed over 700 years ago during the reigns of the Ayyubids and Mamluks. It was on the eve of the June 1967 War, home to approximately 650 people and 100 families. The Israeli government demolished the neighborhood immediately after it conquered East Jerusalem. This former space represents a site where practices of ethnic cleansing and wholesale dispossession have been combined with Israeli discourses of "the sacred" and others, promoting exclusivist, trans-historical notions of Jewish entitlement to the city (Abowd, 2000).

From the reviewed data, history recorded that the Moroccan quarter was donated to and mainly inhabited by people of Moroccan descent, who held on to their culture in the way of food, clothing, and traditions until the neighborhood assimilated with the rest of the Old City in the 19th century (Abowd, 2014). Besides, the Moroccan quarter became a natural place to





stay for Moroccans who went on pilgrimage to Masjid al-Aqsa (Abowd, 2014). In another version, oppression in former lands (Morocco and others) brought many to Jerusalem. Over several centuries, Jewish, Christian, and Muslim Arabs from Palestine and elsewhere also occupied this quarter (Abowd, 2000). Notably, during the 1948 Arab-Israeli War, the Israeli and Jordanian forces fought in the area until the former were defeated and expelled along with 1,500 Jewish civilians from the adjacent Jewish quarter. After being largely destroyed during the war, the Quarter, with the rest of the Old City, passed into the hands of Jordan (Abowd, 2000).

From the above explanation, one crucial question that needs to be asked here is why Jordan failed to issue the certificate of ownership between 1948 -1967 to the Palestinians since they had won the war. Based on the available documentary and oral shreds of evidence, no one knows the reason why Jordan refused to issue the certificate, but the Kingdom of Jordan asserted that “All the documents we hold on property and land in Jerusalem have been passed on to the Palestinian Authority (emphasizes that al-Ram; Kelly, 2006)”. It indicates that the Kingdom of Jordan is possibly not interested in issuing the certificate.

#### **b. Israel and its Frequent Demolition of Palestinian Houses**

The unjustifiable act of demolition of the Palestinian houses was not a matter that starts today. It was started before 1967. People around the globe need to have useful information about such de facto issues that are yet not minimized. It is inconceivable to believe that Israel’s act is unjustifiable unless someone goes through the chronological facts. Mahdi Abdul Hadi is the founder and chairperson of the Palestinian Academic Society for the Study of International Affairs in East Jerusalem. He asserted that Jerusalem is the most crucial place in Islamic history because it is the center of three monotheistic religions and an important political and cultural point for its inhabitants. Despite the various wars, the city remains the heart of the Palestinians and the core center of the Arab-Israel conflict (Klein, 2005).



Mohsen Moh'd Saleh noted, "Since the beginning of 2009, Israel has increased the pace of its eviction operations. Most notable of these was handing about 1,900 Jerusalemites occupying 120 properties in al-Bustan and al-'Abbasiyyah neighborhoods in the suburb of Silwan, south of Al-Aqsa Mosque, to vacate their homes. Saleh added that this was the biggest eviction operation Israel had planned in Jerusalem since the Moroccan quarter's demolition in 1976. Besides, there are vigorous attempts to expel the Sheik Jarrah neighborhood's residents, including 27 properties inhabited by about 500 Palestinians. In addition, expulsion attempts have been going on, using various means, against the Islamic Quarter of the Old City and al-Tur neighborhood and others" (Saleh, 2012, p.101).

To displace and remove the Palestinians in Jerusalem, the Israeli government has further intensified its act of house demolition. For example, it is recorded that the civil administration demolished about 2000 Palestinian houses from 2000-2011 (Halper et al., 2009). It happened due to a lack of proper permits, as they usually disguised. To justify its action and to serve as a deterrence, more than 628 Palestinian houses were demolished during the second Intifada (means signifying the Palestinian uprising in the West Bank and Gaza Strip that started in 1987 in protest of the continued Israeli occupation) (Microsoft, 2009) as a collective punishment, which affecting families of people known or suspected of involvement in attacks on Israeli civilians. On average, 12 innocent people lose their houses for every person "punished" for a security offense, and in half of the cases, the occupants had nothing to do with the acts in question. According to B'tselem, 79% of the suspected offenders were either dead or in detention at the time of the demolition (Halper et al., 2009).

Moreover, it is not an exaggeration to say that the Israeli act of house demolition is a perpetual activity that, even today, is ongoing, even though in different tactics. To substantiate this statement, United National Relief and Work Agency (URNWA) recorded from the outset of 2012 to the last month of the year, December, that the Israeli government has demolished 537 houses in West Bank area C and thereby, they demolished 62 in East Jerusalem (Custer Jr, 2010). From April 23 to 30, 2013, Israeli forces destroyed 36 Palestinian

homes and structures in the West Bank, including five emergency shelters the French consulate provided for families made homeless by previous Israeli demolitions (Ober, 1990). Consequently, the Israeli government has been called to end the unlawful demolition of Palestinian houses in their legally occupied territory. It was due to the extreme effects that such actions caused. For example, the demolition displaced at least 79 Palestinians since August 19, 2013 (Ober, 1990).

The Israeli government has adopted a houses-demolition strategy to create difficulties for Palestinian people and to displace them to the extent that they must leave the entire area of Jerusalem to give them a chance to dominate and occupy the area as a settler or to replace them with Jews. It was why they established several laws that were so critical and difficult for the Palestinians to get residential permits. Consequently, it led the Palestinians to build their houses without prior permission from the Israeli government. In return, Israel used that opportunity to demolish their houses for illegal construction or building without a license. The number of demolished facilities, including houses, business centers, and animal shelters, in 2014 reached almost 214. Meanwhile, in its report by OCHA (Represents office for the Coordination of humanitarian affairs), it was recorded that several 87 houses were demolished in 2014, which caused the displacement of about 196 Palestinians (Erakat, 2014).

Increasingly, Israel's acts of demolition seemed to have been increasing year by year. It is evident if one glances at the number of demolished houses in the previously mentioned years. Therefore, in 2016, Israel demolished the Palestinian houses, which amounted to 88 in East Jerusalem, which 15 people were ordered to demolish by themselves. This dishonest act forced 295 people, including 160 minors, to be homeless. In addition, according to B'Tselem, from January 2016 to February 2017, the Israeli authorities demolished 59 non-residential structures in East Jerusalem (including fences, storerooms, farming buildings, businesses, and a mosque) (B'tselem, 2014). Demolition of Palestinian houses was firmly established in Israeli politics, especially in Jerusalem, where a week passes without news of demolishing a Palestinian house or facility under the pretext of not licensing. (Farsoun, 2018).



### c. Financial Temptation

Um Kamel, one of the Palestinian women, narrates that, one day, the former Israeli Minister of Tourism, Benny Elon, came to her house and offered her a blank check, saying, "Um Kamel! We want this house; put any figure you want. If you wish, we will give you ten million; but you must get out...". I laughed and told him, "all the world's figures cannot make me sell my country and my memories". (Saleh, 2012: 103). She added.

*On November 9, 2008, after the occupation failed to uproot me from the remaining part of my house, a large contingent of the Israeli army, police, and Special Forces stormed into the house at night, finding my sick husband and myself in it; they threw us out into the street (Saleh, 2012).*

She further said.

*I moved to a new life. I refused to leave the house's courtyard and I looked up to a protest tent, which, in its turn, was subjected to confiscation more than six times. They pursued me with cash fines, in addition to a notable statement published in Hebrew newspapers by former Foreign Minister Tzipi Livni regarding the numerous delegations and groups visiting my tent, in which she threatened me with expulsion, saying that I must get out of my tent immediately. Rather I must get out of all Jerusalem... What added to my perseverance is that my tent has become bigger than their occupation (Saleh, 2012).*

### d. Abu Kamel Dies

Abu Kamel could not bear the pain of eviction, and he had a heart attack that night. He continued to contend with pain. He said to his wife that day, "I want to die here; I want to be buried here, close to my home". However, he was moved to the hospital because his condition had worsened. On November 22, 2008, he ate, shaved, and then he asked her wife, "When I get out of the hospital O Fawziyyah! To where shall I return?" He passed away! What he did not find on earth, he would find with God. Here ends the story of Um Kamel, which undoubtedly shows her perseverance and steadfastness in protecting her natural rights and the dignity of her state. It is what others need to do in any case of unjustifiable eviction. Muslims should imitate Um Kamel for thwarting whatever types of injustices (Saleh, 2012: 103).

The question here is why the Israeli government targets Jerusalem more than any place in Palestine. An interview with the Chairman of Al-Quds Foundation Malaysia confirms that the main reason the Israeli wants to remove Palestinians from the entire area of Jerusalem is to transfer their capital city there. He added that since Israel believes that the Holy Masjid of Al-Aqsa is located in Jerusalem, therefore, they want to occupy it so that no Muslim would come to the Masjid, and its blessings would remain with them, not to the Muslims (AbuShamalah, 2021). In another version, the former Jerusalem Affairs Minister of the Palestinian Authority, Engineer Khalid Abu Arafa, stated, "Israel aims at removing all Palestinians out of Jerusalem to ensure at least a vast Jewish majority (Said, 2011)".

Apart from the above reasons, what becomes apparent is that presently, the Jews based their occupation on religious and historical claims. They say Almighty Allah promised them this land (Jerusalem) and pointed to their historical bonds to it, having ruled it at one point in ancient history. As earlier stated, they talk about their presence on this land, their emotional and spiritual bonds to it, and its sanctity. It is believed that the Jews enjoy their freedom of creed, and no one has the right to force them to change it. However, the Jews have no right to force their beliefs upon others, especially the Palestinians, to displace a people from their homeland, or violate their territory, possession, and holy sites in the name of their religious claims (Saleh, 2014).

Religiously speaking, this land was given to the Israelites back when they raised the banner of monotheism (al-Tawhid) under the leadership of their prophets and righteous rulers. However, they deviated from their path and killed their prophets, wreaking havoc and spreading corruption, and thus lost their legitimacy (Saleh, 2014: 2). With these, Muslims believe they are the true heirs of the banner of monotheism and the only valid extension of the nation of monotheism and the mission of the Messengers. They also believe that the call to Islam is the continuity of the mission of Abraham, Isaac, Jacob, Isma'il, Moses, David, Solomon, and Isa. Muslims today are the people most meriting this heritage after the others (the Jews) deviated from the path of the path. Hence, one should note that it is not a matter of ethnicity, ancestry, or patriotism but is linked to following the



righteous path. Muslims believe that the experiences of the prophets are their experiences, the history of prophets is there, and the legitimacy that Almighty Allah gave the prophets and their followers to rule the Holy Land (Saleh, 2012) is an indication of the Muslim's legitimacy and the right to this land. To substantiate this assertion, refer to the following Qur'anic verses (Ch.3: 67, Ch.2: 132, Ch.2: 124, among others).

Even though the Israelites ruled some parts of Palestine for less than four centuries, their rule did not encompass the whole land. As for Islamic rule, it went on for around 12 centuries (636-1917 CE), a period briefly interrupted by the Crusades. Most of the Jews left Palestine, and their ties to it were severed for 18 centuries (from 135 CE until the 20<sup>th</sup> century). By contrast, the original inhabitants of Palestine had not left throughout the past 4,500 years until many of them were forcefully displaced by Zionist gangs in 1948 CE. They are still trying to this day to return to their land and show no willingness to relinquish it (Saleh, 2012: 2). According to Jewish scholars and researchers, notably Arthur Koestler (author of the *Thirteenth Tribe: The Khazar Empire and its Heritage*), more than 80% of Jews today are not related to the ancient Israelites; whether by the blood of history since most of the contemporary Jews are Khazar Jews whose origins go back to ancient Tatar-Turkish tribes that settled in the area north of Caucasia (south of Russia) and converted to Judaism in the eighth century CE under the leadership of their King Bulan in 740 CE. After the fall of their kingdom, they spread into Russia and Eastern Europe, becoming what is known today as the Ashkenazi Hews. Therefore, if they have any right to return to a particular place, it is to the south of Russia (Saleh, 2012).

The preceding reveals that the Jews and the Israeli government do not have any legal justification to prove their acts of forced removal and displacement of people in Jerusalem. The fact that the Jews' claims on religious and historical basis proved insupportable. They should allow people to live in legally occupied places without intimidation or harassment. Based on the previous results, it could be understood that Jews and Muslims are legally entitled to settle in Jerusalem since they are all descendants of Prophet Ibrahim. If the Jews insist on their unscrupulous argument of maintaining the promise

that Almighty Allah made to them, it might say that contemporary Jews are not entitled. Thus, to balance the argument, let each side enjoy its legal rights.

## **2. Discussion**

### **a. Demolition of Palestinian Houses in Jerusalem: A Flagrant Violation of International Laws**

What comes under this heading is the discussion of the earlier presented results. The major arguments in this article are to analyze the reasons for the Israeli government's frequent demolitions of Palestinian houses in their occupied places in Jerusalem and why it only targeted Jerusalem, not other places. Based on these argumentative questions, the authors comprehensively argued that the Israeli government's frequent demolition of Palestinian houses in entire areas of Jerusalem is unjustifiable. It is further noted that their actions are unjustifiable and against the position of international laws and human rights as digested in the presented results and the technique employed in analyzing data in this article. The analysis is simultaneous with data collection and analysis. That is why even in the results sections, the researchers made the point clear and understandable whenever they mentioned any results, mainly at the end of the paragraph analysis. It was done in line with the qualitative descriptive research method, as explained earlier in this article's methodology section.

More so, as mentioned previously, various researchers concentrated on analyzing the Israeli-Palestinian conflicts and the subsequent damages incurred. On this note, this article argues the reasons for the unjustifiable actions of the Israeli government and why it never desisted from its actions despite calls by international law and human rights. In this article, the authors also digested that what people need to understand globally is that the allegations of the Israeli government cannot stand at all because their hidden agenda with the frequent demolition of the Palestinian houses in their occupied territories of Jerusalem is only to send them out from their places and convert it to their capital city because of the many blessings and historical records attached to the areas. However, various authors only considered different issues, unlike those presented and analyzed earlier in this article



(Lewis, 1980; Masalha, 2015; Meade, 2011; Meron, 2017; Pappé, 2011). This proved the unique nature of the arguments in this article.

The previous results displayed the considerable damages, from the early period in the Moroccan quarter to the subsequent ones, that the Israeli government caused to the Palestinians in their occupied territories of Jerusalem. Thus, the discussion here analyzes the position of international law and human rights, which state that demolishing Palestinian houses in Jerusalem is absolutely against the unilateral agreement reached with the Israeli government and that its use of military conquest to occupy the Palestinian Occupied Territory is illegal and contradicts the law. Based on this discussion, one may comprehend that all the Israeli government has done, especially demolishing Palestinian houses in Jerusalem and other places, is inhumane and inadmissible. To appreciate the role of international law, it is imperative to note that “the right to housing and property, protection against forced evictions, and provisions concerning the right to reparations all exist through various branches of international law. Early incarnations of the right to housing and property long predate its common formation, most frequently associated with both international humanitarian law and international human rights law” (Hughes et al., 2009).

#### **b. Collective Punishment for Suspicion**

Collective punishment is “punishment that has been rendered without regard to due process of law and is imposed on persons who themselves have not committed the acts for which they are being punished”. People need to know that illegal collective punishment has been carried out by the Israeli government just because of a single person. The Israeli government used to arrest and detain the Palestinians and, in most cases, destroy their houses for a crime that was said to have been committed by a single person or member of a family. In particular, the homes of people who have carried out suicide bombings within Israel or against Israeli settlers or soldiers are always demolished in the aftermath of such attacks. This punitive demolition policy also targets individuals and their families for less severe offenses or suspicion that offenses have been committed (Darcy, 2003). To understand this



unjustifiable act of the Israeli government, it is of the utmost importance to mention the story of Muhammad Allain, who is a 62-year-old resident of East Jerusalem and a lawyer who was not only dealing with cases of house demolitions on a professional level but also personally affected by Israel's collective punishment policies (Darcy, 2003, para 2).

The preceding story of Muhammad Allain suggests that the Israeli government is a violator of international law. It was because Muhammad himself is a lawyer, and he confidently challenged such an illegal act before the court, but since the court is under government control, it delivered judgment in favor of what the Israeli government did with the pretension that the Palestinians built without legal permits. From this, one may understand that to say the Israeli government is a violator of international law and human rights is not an exaggeration because the facts prove it beyond a reasonable doubt. Notably, international law and human rights clearly state that the Israeli government must compensate whomever the security forces have violated his rights. For example, International Humanitarian Law (IHL) requires an occupying state to protect the residents of the occupied territory, who are considered protected persons, and to ensure their safety and well-being (Horowitz, 2010). It includes the obligation to compensate protected persons for damage caused by a breach of the law (Horowitz, 2010).

It is stated that the obligation to compensate persons for violations of international law is now considered a customary law binding on all states, even if they are not signatories to the conventions enshrining this obligation. A study by the International Committee of the Red Cross reports that, unlike past practices whereby only states could seek reparation for their harmed citizens, there is an increasing trend in favor of enabling individual victims to sue the state responsible for the violation (Horowitz, 2010).

In addition, people need to understand that the demolition measure violates the property rights of residents of occupied territories under international law. Article 53 of the Fourth Geneva Convention states that "any destruction by the occupying power of real or personal property belonging individually or collectively to private persons is prohibited,



except where such destruction is rendered necessary by military operations” (Kremnitzer & Saba-Habesch, 2015). Additionally, punitive demolition of houses for deterrence purposes is not related to a “military operation”, is not necessary, and is therefore prohibited under international law (Kremnitzer & Saba-Habesch, 2015).

#### **D. Conclusion**

The clarity of the whole discussion would not be overemphasized; this is because a reasonable person believes that the Israeli government has done all it can to prove its illegal action is, in reality, unacceptable because even if it demolishes the Palestinian houses for a public purpose, it must compensate the owner. This is what has been stated by international law and human rights and is binding on the Israeli government. Globally speaking, people should think deeply, regardless of religious differences, to support the liberation of the Palestinian people, especially in Jerusalem, where the al-Aqsa Mosque is situated.

The Israeli-Palestinian conflict should be looked at with sympathy and compassion for the survival of children, adults, and innocent young people, and more research should be done on this issue to expose the hidden agenda of the Israeli government. Therefore, the Israeli government should respect international law and human rights resolutions since every citizen has to enjoy his natural rights. What Israel is doing is an absolute violation of human rights. Let them think otherwise to maintain peace and prosperity in both countries. People should endeavor to call with a voice to demand the end of the Israeli-Palestinian conflict. To conclude, the following questions should be answered appropriately by the Israeli government: What are the solid reasons that the Israeli government did not demolish Jews’ homes? Why has the Israeli government never respected international law and human rights? Did the Israeli government regularly compensate a Palestinian whose house was demolished as required by law?

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