



Jerusalem 6:43  
Toronto 8:08

## ISRAEL NEWS

*A collection of the week's news from Israel*  
*From the Bet El Twinning / Israel Action Committee of*  
*Beth Avraham Yoseph of Toronto Congregation*

7"ב

**An Independence Day question: Why do Arabs Riot on the Temple Mount?**

By Moshe Dann

### Commentary...

**On Independence Day, Between Two Mountains** By Nadav Shragai

"And the land is divided into districts of memory and areas of hope, and its residents mix with each other ... and the land is bundled up: it is bound well and everything in it, and it is strongly bound and the string sometimes hurt." So wrote the poet Yehuda Amichai in his poem "Love of the Land," describing the singular and special moment we will experience tonight: The sharp transition between Israel's Remembrance Day and Independence Day; a seemingly incomprehensible but necessary transition from grief, mourning and memory to exploding joy and finally the heart overflowing with thanks.

During these days, the dynamic Israeli reality moves between two deeply symbolic mountains, each holy in its own way: the stormy Temple Mount and Mount Herzl, which is surrounded by silence and grief—between the renewed Israeli rebirth and the heavy price that has been paid, and the Jewish memory that we can't do without.

These two mountains appear to symbolize two magnetic poles—"Israeli" and "Jewish," which are often described as being in competition with one another. But on a deeper level, these two mountains actually complement one another. After all, Zionism is spun from Judaism, or as Herzl once described it: "It's a return to Judaism, even before it's a return to the Land of the Jews."

On the Temple Mount lies the genealogy of the Jewish people, the holy remains and the ash of coal from the great fire that consumed it. On Mount Herzl lie our children, the "silver platter" that is still getting bigger, upon which they gave us the Jewish state.

Motta Gur ("The Temple Mount is in our hands") and his soldiers, who 55 years ago liberated Jerusalem and the Temple Mount, immediately afterward went to Mount Herzl and the military cemeteries in order to lay to rest their fallen friends. For them, the bond between the two mountains was completely clear: The Temple Mount symbolizes the loss of independence and Jewish sovereignty, and Mount Herzl, on the eve of Remembrance Day, its renewal.

But these are two sides of the same coin, and just as we would not accept the burning of Israeli flags and the raising of Palestinian flags on Mount Herzl, so we shouldn't accept the desecration of Israeli sovereignty, its symbols and its flags on the Temple Mount. Bereaved families, pained and wounded in their souls, come to Mount Herzl. To the Temple Mount come Jews who carry in their hearts a different "mourning" for the loss it embodies for them.

They are not in competition with one another, but instead look to a shared future. Two mountains, each in its own way, tell a story about the struggle for independence; a story about the commitment to historical justice and to national culture that goes beyond the physical remains and rescue. The shared story of the two mountains teaches that, despite the secular Zionist rebellion against the Jewish-religious-traditional way of life, there was agreement that it wasn't possible to revive the past and the national culture in the State of Israel without relying on Jewish tradition, which has sustained the national consciousness for generations.

And this is the connection that is embodied in the State of Israel today; the substance of the connection between the "Israeli" Mount Herzl and the "Jewish" Temple Mount. Between Mount Moriah and its past, all the hopes that it symbolizes, and Israel in its eighth decade of existence and the heavy price that it has paid in order to continue to exist, which lies in the soil of Mount Herzl.

"In the Jewish soul, we always heard, a Jewish aspect is waiting for its day," Natan the Wise (Alterman) already taught us many years ago. "A Jew can be a fool or a sage, sharp or stupid, and he can be a friend or an enemy ... but he can't be a Jew without a Jewish aspect." Mount Herzl isn't possible without the Temple Mount, and the Temple Mount isn't possible without Mount Herzl. And the "Jewish aspect"? It was the thread with which Zionism and Judaism were sewn and woven, which were made into a single piece, the State of Israel. Happy Independence Day. (Israel Hayom May 5)

Arab riots on the Temple Mount in opposition to any Jewish presence on the Jewish people's most holy site have exposed what the Arab-Israeli conflict is all about. It's not about the lack of a Palestinian state or Israeli concessions to the PLO, Hamas or other terrorist organizations. It's about what makes the Temple Mount a holy place and who is the legitimate sovereign power over the entirety of the homeland of the Jewish people.

The Hashemite Kingdom of Jordan—represented by the Waqf, the religious authority on the Temple Mount—supports riots and insists that the entire Mount belongs to Muslims. As part of a "status quo" agreement with Jordan, Israel permitted the Waqf to renovate, expand and excavate beneath the Al-Aqsa mosque and take over other parts of the Temple Mount, including the Dome of the Rock, which contains remnants of the Second Temple. Yet despite these concessions, the Waqf continues to oppose the right of Jews to visit the site and denies its Jewish history.

The Israeli government chose not to protect the site and defend the right of Jews to visit and pray there, but to capitulate to Waqf demands. As a result, the Mount has not become a place of tolerance, understanding and peaceful co-existence. Instead, the Waqf, the Muslim Brotherhood and Islamists have turned the mosque into a place of intolerance, bigotry and violence. Support for the "status quo" thus undermines Israel's claims of sovereignty, not only over the mount but everywhere in the Land of Israel.

The riots have exposed the real agenda of those who seek Israel's destruction and excuse terrorism. They include not only Muslims around the world, but all who call for "ending the occupation" and support Israel's annihilation. This is expressed, for example, in the Palestinian Authority's "pay-for-slay" policy, which rewards and glorifies terrorists and their families; as well as the P.A., Hamas and UNRWA school curricula that teach students to hate Jews and encourage them to commit acts of terror and violence.

Although many countries have laws against anti-Semitism, they also support anti-Israel NGOs and indirectly fund terrorist organizations. In them, Muslims who seek to destroy Israel and perpetrate another Holocaust have found a silent partner. The UN is not only complicit in this, it also targets Israel as a "racist, apartheid regime" while ignoring threats from Iran and its proxies Hezbollah, Palestinian Islamic Jihad and others. Why is it acceptable to fund Islamist terrorist groups?

The war against Israel is also carried out by the BDS movement, Students for Justice in Palestine, the Muslim Brotherhood and others who seek to isolate and destroy Israel. Why are such groups accepted on college campuses throughout North America and Europe? Why is it considered a legitimate expression of "free speech" to advocate Jew-hatred and Israel's destruction? Why is this condoned by university administrators? Why do governments in North America and Europe refuse to investigate and condemn those who advocate violence and terrorism against Jews and Israel?

Arab riots on the Temple Mount challenge the fundamental principles and values of democracy and human rights. Although attempts were made to appease Arabs and Muslims via the Oslo Accords and Israeli withdrawal from heavily-populated Arab areas, the result was to empower the PLO, Hamas and others who seek Israel's destruction. Israel did not solve or at least mitigate the conflict through these concessions. Instead, Israel contributed to it by its surrender of vital strategic interests and territory—in return, it got more terrorism. That is what the Temple Mount riots make clear. This issue is not about making compromises; it's about surrendering to mob violence. In response, Israel must assert its sovereignty and the right of the Jewish people to their homeland in the Land of Israel.

The liberation of Jerusalem's Old City, Judea and Samaria, the Golan Heights and the Gaza Strip in 1967 offered many opportunities, not only to Jews who built communities there but also to Arabs who lived there. Our freedom, which we celebrate on Independence Day, benefitted the entire region. As one Arab father who lives in eastern Jerusalem told me: "I am a successful businessman, happy to live in Israel and proud of my three sons who serve in the Israeli army."

Independence means taking responsibility for one's life and making choices that are creative and serve one's best interests. To maintain a failed "status quo" imprisons us in the past. It is the opposite of what the Temple represented and the ideals and values it inspired. That's what makes the Temple Mount "holy," and that's why it is so important to Jews.

As my father often told me: "Fool me once, shame on you; fool me twice, shame on me." (JNS May 3)

---

### **Israel Should Share its Memorial Day when Muslims Share the Temple Mount** By Jonathan S. Tobin

Should Israelis share their Memorial Day, Yom Hazikaron, with the Palestinians?

That's an idea that has gained ground in recent years as some on the left believe that it's time for the Jewish state to stop acting as if mourning for those lost during the course of the war on its existence is purely a Jewish matter. Groups like the New Israel Fund believe that the conflict is a source of mutual sorrow, and that holding commemorations that honor the memory of both Israeli and Arab casualties is necessary in order to promote coexistence and the possibility of peace.

That sounds very high-minded, and some Israelis agree. At least in principle, every life lost is a tragedy. While peace is something that all decent people ardently desire, this is a terrible idea. Firstly, it is not rooted in genuine dialogue or reciprocity. But most of all, there is a difference between those who perished in the effort to defend the existence of their country and its citizens, and those who lost their lives while seeking to kill Jewish men, women and children in the name of an anti-Semitic cause.

It needs to be understood that Israel's Memorial Day is nothing like the three-day weekend at the end of May in the United States, which is supposed to honor those who died fighting for America and its ideals. When Israelis pause to observe Yom Hazikaron this week, it will not be a "holiday" that kicks off the summer season a few weeks before the calendar does (and offers good mattress sales). It was originally observed in the United States in the aftermath of the Civil War, as a day for mourning and reflection. It has been generations since America took part in an armed conflict where the casualties affected families throughout a broad cross-section of society.

Israelis are not so lucky. Given the ongoing war to destroy the one Jewish state on the planet being waged by Arab and Muslim states, and by terror organizations throughout the region, they have not known a single day of peace in the nation's 74 years. The vast majority of Israeli citizens are required to perform military or national service. And in a small country, the 25,000-plus soldiers and civilians killed in combat or in terrorist attacks affect almost every family and community. Most Israelis know someone who has suffered the loss of a loved one under these circumstances.

Yom Hazikaron, which, with perfect symbolism, is followed immediately afterward by Yom Ha'atzmaut—Israel's Independence Day—is therefore not just a day of national mourning. It is a deeply personal experience, as well as one that reminds them of the price that has been paid for their country's survival. And so the idea of turning it into a joint expression of grief for all those who died in the war between Arabs and Jews over the Zionist idea in the last century is something that rubs many Israelis, in addition to Jewish families in the Diaspora who have lost loved ones, the wrong way.

That's understandable.

Treating those who died to save Israel and those who died trying to destroy it as merely two sides of the same coin is as egregious as it is immoral.

Even if this were solely a day for mourning civilians killed in conflicts, the case for treating Jewish and Arab victims as existing on the same moral plane doesn't work because Israeli military actions are not intended to kill civilians, though sadly, that is sometimes what happens. Palestinian terror groups routinely hide behind non-combatants and actively seek their deaths for political purposes. Unlike the Israelis, Palestinian terror groups deliberately seek to kill Israelis and rarely attack soldiers. There is simply no moral equivalence between Jewish and Arab casualties even if all such deaths are regrettable.

Looking beyond these obvious points, there is something particularly irritating about those who ask Israelis to share their Memorial Day while refusing to countenance the idea that the most sacred site in Judaism ought to be shared.

In recent weeks, as Muslims celebrated Ramadan after the Jewish observance of Passover, the dispute over Jerusalem's Temple Mount once again made its way into the news. It's the one place in Jerusalem where freedom of worship for all religions is not guaranteed. Despite it being the site of the two ancient biblical temples, Jewish entry to the sacred plateau is highly restricted and Jewish prayer there forbidden.

Throughout the last century, Palestinian Arab leaders have used the myth of a Jewish plan to blow up the mosques that were built over the place where the temples stood in order to foment violence. Muslims deny the historical Jewish origins of the site and treat even visits from Jews as an insult to Islam and a justification for more terror.

Recently, that meant that Arabs were allowed by the Muslim authorities to use the mosques to store rocks in order to stage riots and throw them at Jews praying at the Western Wall below the mount. When Israeli police were forced to enter the area to quell the violence, predictably, they were accused of being in the wrong.

The denial of Jewish rights to the area was enabled by a terrible mistake made by then-Israeli Defense Minister Moshe Dayan in June 1967, who allowed the Muslim Waqf to retain control of the site after the Six-Day War. In recent years, growing numbers of Jews have sought to assert their right to visit the Temple Mount and have called for a reassessment of Dayan's blunder. However, fear of stirring up more Palestinian anger or of embarrassing the Jordanian government, which retains influence over the Mount, has led Israeli authorities to stick to the prayer ban and, as what happened recently, go so far as to prohibit Jewish visits altogether.

This preservation of the so-called "status quo" in Jerusalem, which is demanded by foreign governments like that of the United States, is considered more important than freedom of worship. As long as it is merely Jews who are being denied rights, exceptions to principles can always be found.

Leftists who seek to promote coexistence with the Palestinians have no problem with this discrimination against Jews. Indeed, they are quick to brand any Jew who seeks to pray or even visit the Temple Mount as a radical troublemaker who is no better than a terrorist. They regard the assertion of Jewish rights over the holy places or to live and build over the green line in Judea and Samaria as unacceptable. What they fail to realize is that by going along with Arab denials of rights to Jews, they are actually encouraging intransigence and promoting endless war. Treating the Temple Mount as a "no-go zone" for Jews is granting an undeserved legitimacy to Palestinian bigotry that is rooted in a belief that Jews have no rights on the land. After all, it isn't just the mount that Palestinians wish to deny to the Jews but their state itself.

This exposes so-called peace activists' commitment to dialogue as both hypocritical and meaningless. Their idea of coexistence consists of Arabs who denounce Israel sitting down to talk with Jews who agree with them. That is not so much a conversation as it is enabling Palestinian fantasies that keep alive their hopes of destroying Israel.

When Muslims are willing to share the Temple Mount with the Jews—or even to recognize the legitimacy of a Jewish state, no matter where its borders may be drawn—then it will be appropriate to talk about sharing a Memorial Day or a realistic vision of peace. Until that happens, those who seek to hold such joint ceremonies, despite their avowed good intentions, don't get to claim the moral high ground. (JNS May 3)

---

### **Far-Left Rabbis' Defamatory War Against Pro-Israel Jewish Charities** By Morton A. Klein and Elizabeth A. Berney

Israel has been suffering rising terror attacks from its enemies on multiple fronts within the past month. Palestinian Arab and Bedouin Islamist terrorists murdered 15 innocent Jews and others in cold blood. The Palestinian Authority, Hamas, Palestinian Islamic Jihad (PIJ) and the Islamic State (ISIS) are inciting more terror with calls to "escalate confrontation with the Israeli occupation and force it to retreat from Palestinian soil." Hamas is "celebrating" Ramadan by firing rockets from Gaza into southern Israel. Palestinian Arab factions are firing rockets from Lebanon into northern Israel. Palestinian Arabs vandalized and set fire to Joseph's Tomb, a sacred Jewish religious site. Arab rioters are throwing rocks, pipes and fireworks at Jewish worshippers and police at the Western Wall and Temple Mount.

Compounding this suffering, 19 rabbis of the far-left group T'ruah are attacking pro-Israel Jewish charities that help Israeli families victimized by Palestinian Arab terror. They went public with their defamatory June 2021 letter, demanding that the New York Jewish Communal Fund should stop allowing grants to the humanitarian Central Fund of Israel (CFI). Stopping such grants would harm the 350-plus charities funded by CFI.

T'ruah has been waging a war against pro-Israel charities for years, including by filing complaints demanding revocation of the tax-exempt status of pro-Israel Jewish charities, including CFI.

Its rabbis are thus making common cause with those in the anti-Israel "Squad" of the U.S. House of Representatives and efforts to persuade the IRS to remove pro-Israel charities' tax exemption, which would constitute illegal viewpoint discrimination.

In July 2021, seven Democratic congressional members—Reps. Rashida Tlaib (D-Mich.), Alexandria Ocasio-Cortez (D-N.Y.), Cori Bush (D-Mo.), André Carson (D-Ind.), Mark Pocan (D-Wis.), Ayanna Pressley (D-Mass.) and Betty McCollum (D-Minn.)—wrote to Treasury Secretary Janet Yellen demanding revocation of the tax-exempt status of pro-Israel Jewish charities that provide humanitarian aid if some of it helps Jews in the lawful, historic Jewish homelands of Judea and Samaria, as well as parts of Jerusalem. The letter by "The Squad" specifically targeted CFI and American Friends of Beit El Yeshiva (previously headed by former U.S. Ambassador to Israel David Friedman).

CFI's grantees include groups that care for people with special needs; scholarships for children with special needs; nutrition and poverty relief; combating ALS (Lou Gehrig's disease); battered women's shelters and other assistance for women; helping Ethiopians and other vulnerable groups obtain jobs; helping bereaved mothers, fathers, widows, orphans and siblings who have lost loved ones to terror and other tragedies; a fund to provide chickens to the needy; a news agency that provides accurate information about Israel; aid for Jewish expellees from Gush Katif (in Gaza); security; medical organizations; humanitarian needs of soldiers; rabbinic training; and meals for the elderly.

This is what the T'ruah's rabbis would stop.

The letter's primary claims are that CFI funds a group called Hemla; that Hemla funnels money to a group called Lehava; and that "every year on Jerusalem Day, Lehava and partners organize the Flag March that "terrorizes Palestinians in East Jerusalem."

CFI has never given a penny to Lehava. During the past six years, the only grant CFI made to Hemla was for a mere \$650, back in 2017. That's half the cost of an iPhone. CFI gave nothing to Hemla the year before (2016) or since (2018-2022).

Incidentally, contrary to the rabbis' ridiculous claim that Jerusalem Flag Marches are violent onslaughts of Lehava activists running through the streets "terrorizing Arabs," the Jerusalem Flag Marches are primarily peaceful occasions, organized by other groups. The video of the Jerusalem Flag March shows Jewish mothers pushing their toddlers in strollers, klezmer and Mizrahi bands playing lively Israeli music, and 5,000 peaceful Jewish children, teens and others walking and dancing with the Israeli flag to celebrate the Jewish people's eternal capital Jerusalem's reunification on Yom Yerushalayim ("Jerusalem Day"). This marks the anniversary of the miraculous day when brave young Jews repelled the attacking Jordanian army; regained the Jewish people's holiest sites, including the Temple Mount; and restored the Jewish people's ability to live in Jerusalem and freely pray at the Western Wall without being shot by Jordanian snipers. These marches are much like the Celebrate Israel Parade in New York, organized by the New York Jewish Community Relations Council, where Jewish schoolchildren and groups walk down Fifth Avenue, singing and waving Israeli flags.

Palestinian Arabs are the ones who are guilty of real "terrorizing" with actual violence at Jerusalem flag marches. Last year, dozens of Palestinian Arabs assaulted and threw rocks at police officers providing security for the march, resulting in injuries and 17 Arabs being arrested. Israel's Kan radio reported that Palestinian Arabs also chanted "with fire and blood, we'll liberate Palestine." The 19 T'ruah rabbis ignore this, and instead solely allege that Lehava activists chanted wrong statements. Of course, any statements that may have been shouted by Lehava activists are irrelevant to the Central Fund of Israel, which does not fund Lehava.

The letter then misleadingly complains about two organizations that CFI gave grants to about a decade ago and three groups (out of the 350 wonderful groups) that CFI gives grants to now.

The last time CFI gave a grant to Od Yosef Chai Yeshiva was in 2014, eight years ago. The last time CFI gave a grant to Mishmeret Yesha was in 2012, a decade ago.

Incidentally, Mishmeret Yesha does not "train and outfit vigilantes in the West Bank," as the T'ruah letter falsely claims. It provides first-aid kits, bullet-proof vests and training to emergency first responders, who assist when Jewish families are attacked in their homes by Palestinian terrorists. The training has saved Jewish lives, a worthy cause. Have the 19 T'ruah rabbis forgotten the Fogel parents, kids and baby brutally massacred by Arab terrorists who invaded their home on a Sabbath evening, leaving two child survivors? Have they forgotten 13-year-old Israeli-American Hallel Yaffa Ariel, who was stabbed to death in her bed by an Arab terrorist? Why does T'ruah want to leave Israeli Jews defenseless, without first-responder training?

Three actual grantees:

(1) The first CFI grantee that T'ruah complains about is Im Tirtzu, a grassroots Zionist educational organization. It is accused of "inciting against Israeli human-rights leaders." This appears to be a misleading reference to its 2015 "Foreign Agents Report." Im Tirtzu's report, based on public information, describes how foreign agents masquerading as human-rights groups defame Israel and the Israel Defense Forces, and promote anti-Jewish boycotts and engage in anti-Israel lawfare. The actual situation is even worse. Reports by the Israeli government, NGO Monitor (summary) and American think tanks reveal that at least a dozen phony "human rights" groups are front ones for the PFLP, PIJ and Hamas terror organizations.

(2) Second, T'ruah asserts that the Israel Land Fund, "uses semi-legal or non-legal means to acquire Palestinian property." There is nothing illegal about buying "Palestinian" property under Israeli law. T'ruah is really demanding that the fund should abide by the P.A.'s immoral laws that make Arab land sales to Jews a crime punishable by death.

(3) The third entity complained about is Honenu, a legitimate legal-aid group that defends Jews accused of offenses in Israeli courts. At one point, Honenu also ran a small gemach/gemilat chesed (charity fund) from which some impoverished families of accused Jews obtained small amounts of assistance. At CFI's request, Honenu discontinued the gemach in 2015. Yet T'ruah's rabbis would deny accused poor Jews legal aid today.

In sum, the letter repeatedly displays a malicious disregard for the truth. It's time for T'ruah to stop trying to deplatform and harm hundreds of genuine Jewish charities that do beneficial work in Israel. Especially at this time, all Jews should be helping one another. (JNS May 3)

---

### **Hamas doesn't have Much Reason to Brag** By Yoav Limor

Hamas has ramped up its efforts to encourage attacks and violence on both sides of the Green Line following the Friday attack in Ariel in which a security guard was killed. Hamas leader Yahya Sinwar's speech was an attempt to continue the struggle against Israel via the narrative that the Al-Aqsa mosque is under threat. This was a dangerous speech, particularly due to his explicit message to Arab Israelis. Sinwar, who seems to be showing signs of megalomania since the Israel Defense Forces' "Operation Guardian of the Walls" last May, explicitly touched on Israeli politics in his address. He sought to situate himself not only as another terrorist element in search of nationalist activism among domestic elements but as someone attempting to determine others' fate inside the Israeli government.

Ra'am Party leader Mansour Abbas was right to dismiss Sinwar's remarks and make clear he would only act to protect the interests of Arab Israelis. This is an important component in cutting Sinwar back down to his natural size. Sinwar is, after all, the leader of a not particularly large terrorist organization who erroneously believes he is setting out an equation for Israel. His remark that Israel is "weaker than a spider's web" was a dull imitation of the speech given by Hezbollah leader Hassan Nasrallah after Israel withdrew from southern Lebanon in 2000. Nasrallah has learned a thing or two since, and at any rate, it's doubtful Sinwar has anything to brag about: None of the attacks perpetrated in recent weeks were carried out by his organization.

Hamas may have gained a great deal of popularity on the Palestinian and eastern Jerusalem streets and on social media, but from a strictly operational perspective, the last month has been a total failure for the terrorist group. Sinwar understands this full well, and

that is why he is trying to ride the wave of others' success. These efforts will continue in the coming days, until the Eid al-Fitr holiday that marks the conclusion of Ramadan and Israel's Independence Day. Sinwar is seeking to ensure Hamas stays relevant without having to set the Gaza Strip on fire. He nevertheless threatened that his organization was capable of launching more than 1,000 rockets simultaneously.

And yet, Israel is expected to face a complex security challenge in Judea and Samaria. The attack in Ariel will obviously encourage copycats, as we have seen in the past. This will require the IDF to divert forces now stationed along the seam zone, or areas east of the Green Line and west of the Jerusalem-adjacent security fence, toward operational activities based on Shin Bet information deep inside Palestinian territory that will lead to arrests and interrogations that will enable the thwarting of additional attacks. We will also see reinforcements along the axes and entrances to communities. Here, too, we can assume that there will be those who will try to once again challenge the security arrangements in place.

Alongside its operational activity, the IDF will need to examine the security methods and procedures in place at the guard post where the Ariel security guard was murdered. The preliminary investigation has shown that the terrorists scouted the post and identified it as a weak spot before they acted. The tactical operations of the guards on the ground also demand examination, in particular in the stages that preceded the gunfire: From the moment the terrorists opened fire from the car they were driving, the security guard defended his girlfriend, the other guard, with his body and paid for it with his life. The terrorists who carried out the attack acted without much sophistication, which, of course, increases the sense of frustration in the Shin Bet and the IDF. They were caught in their homes—each of them with their improvised weapon—and appear to have acted of their own volition, without any assistance or guidance from an organization.

Unlike a majority of the perpetrators of recent attacks, the Ariel terrorists gave in without a fight, which is why they are still alive. This will allow Israel to learn about how they planned the attack and how they obtained the weapons used to carry it out.

The security system will certainly implement the lessons of the attack as soon as possible, but the arguments made Saturday against the use of civilian security firms in Judea and Samaria are mistaken. Civilian security guards have an important role to play in securing the front, in particular when crossings and communities are concerned. As these guards have served in military combat units and do this for a living, they tend to be better trained and more measured in their actions than IDF conscripts.

If a solution is deemed necessary, it would involve improvements on specific issues and not the general concept. The fact that of the 15 victims of terrorist attacks over the last month, the Ariel security guard was the first to be killed in Judea and Samaria teaches us that security pressure works and should be maintained, in particular against the background of Sinwar's recent remarks. (Israel Hayom May 1)

---

## **The US Must Support Freedom of Religion on the Temple Mount**

By Farley Weiss

The Jewish right to pray at the Western Wall was twice attacked by rocks thrown by Muslims from the Temple Mount in recent weeks. Israel acted to stop the attacks, yet even the U.S. did not lend support to the Israeli effort or condemn the attacks on Jewish worshippers. Instead, it called for an end to the "cycle of violence," as if both parties were equally guilty.

Jordanian government officials went even farther. Prime Minister Bisher Al-Khasawneh gave his full support to the attacks on Jewish worshippers, saying at a parliamentary session: "I congratulate all Palestinians and all Jordanian Islamic Waqf workers who stand as tall as a turret, and those who throw stones at pro-Zionists who defile the Al-Aqsa mosque." King Abdullah of Jordan then met with U.S. President Joe Biden to press his case for Jordanian control over the Temple Mount, which could very well lead to the end of Jewish worship at the Western Wall.

This isn't the first time Jordan has attempted to dominate Jewish holy sites. Just a few years ago, it asked UNESCO's World Heritage Committee to reclassify the Western Wall as a Muslim site, and attempted to classify the Tomb of the Patriarchs in Hebron and Rachel's Tomb near Bethlehem as sites holy to Muslims alone, erasing their sanctity to Jews.

While much of the Arab world is beginning to change its attitude toward Israel, King Abdullah of Jordan has not been part of this trend.

Instead, he is ignoring the precedent set by his father, King Hussein. Hussein launched an attack on Israel in 1967, but after Israel saved his regime in 1970 by stopping Syrian troops from supporting the Black September terrorist organization's attempted coup, Hussein changed his attitude.

On March 16, 1997, Hussein paid condolence calls to seven Israeli families whose daughters were murdered by a Jordanian soldier. Instead of hailing the soldier as a hero, Hussein imprisoned him and offered financial compensation to his victims. Even though King Abdullah claimed he supported his father's condolence visits, his actions say otherwise. On March 12, 2017, Abdullah released the Jordanian soldier, Ahmed Dagamseh, despite Dagamseh's lack of remorse.

This was not the only time Abdullah's regime has shown support for anti-Israel terrorists. In November 2014, the Jordanian parliament held a moment of silence for two Palestinian terrorists killed after slaughtering five people in an attack inside a Har Nof synagogue. In March 2019, Jordanian MP Khalil Atiyeh stood up during a parliamentary session and saluted the 18-year-old terrorist who fatally stabbed 19-year-old IDF Sgt. Gal Keidan and shot and killed Rabbi Achiad Ettinger, a father of 12.

Meanwhile, Jordan is still providing a safe haven for terrorist Ahlam Tamimi, who was involved in an August 2001 suicide bomb attack at a Jerusalem restaurant that killed 15 people, including two U.S. nationals. Tamimi was indicted and put on the FBI's Ten Most Wanted list, but Jordan has repeatedly refused U.S. extradition requests. So far, Jordan has suffered no negative ramifications due to its refusal.

Actions speak louder than words. Jordan's refusal to extradite Tamimi despite its extradition treaty with the U.S. is not the action of a U.S. ally against terrorism. After 9/11, former U.S. President George W. Bush said that the U.S. will treat terrorists and those who give safe haven to terrorists as equally morally culpable. Jordan is giving a safe haven to Tamimi.

The Temple Mount is the holiest site in Judaism. It was home to the two Jewish Temples. Jews face in its direction whenever they pray. If the right to freedom of worship is sacrosanct, then it is wrong for Israel to prevent Jews and Christians from worshipping on the Mount. Instead, it protects only the religious freedom of Muslims. This is blatant discrimination. Moreover, this discrimination has emboldened Muslim hatred of Jews, as we see when thousands of Muslims on the Mount call for the death of Jews and throw stones at Jewish worshippers below.

Ironically, however, Muslims themselves have admitted that their domination over the Mount is based on a lie. In 1925, the Supreme Muslim Council published a guide to the Temple Mount for tourists. It said the site's "identity with the site of Solomon's Temple is beyond dispute. This too is the spot, according to the universal belief, on which 'David built there an altar to the Lord, and offered burnt offerings and peace offerings.'" In discussing Muslim rule over the Mount, which the guide says started in 637 A.D., it said, "In that year the Caliph Omar occupied Jerusalem" (emphasis added). The Supreme Muslim Council understood that Jerusalem was Jewish and the Muslims had "occupied Jerusalem," something even the BDS-supporting Harvard Crimson appears not to understand.

Historical truths and the protection of freedom of religion go together. In 1925, the Supreme Muslim Council said it was beyond dispute that the Temple Mount is the site of Solomon's Temple and is therefore the holiest site to Jews and Judaism. Muslims on the Temple Mount who attack the Jewish right to pray there, throw rocks at Jews who pray at the holy Western Wall below and call for the death of Jews are not part of a "cycle of violence," just as the Russian war on Ukraine is not a cycle of violence. Instead, the attacks on Jewish worshippers are the epitome of anti-Semitism. Jordan's support for this anti-Semitism should preclude increased Jordanian control of the Mount. Instead, it should mean that they will exercise no control over the site whatsoever.

The Biden administration's failure to take Israel's side on this issue is not just bad policy. It also underlines its failure to stand up against anti-Semitism at a time when anti-Semitism is exploding across the world. The White House needs to support stronger Israeli control over the Temple Mount and religious freedom at the site, and reject anti-Semitic attacks on Jewish worship at the Western Wall. (JNS May 2)

---