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THE ROLE OF INTERNATIONAL ORGANIZATIONS IN MANAGING AND PROMOTING THE HERITAGE OF ANDALUSIA: CASE STUDY OF THE ANDALUSIAN HERITAGE AND CULTURE REVIVAL PROJECT

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ABSTRACT

The paper examines the role international and regional organizations play in the protection, management and promotion of cultural heritage. By focusing on international and regional bodies and institutions that are active in the field of Cultural heritage's protection, legislation and issued laws. The paper also discusses the concepts relating to cultural heritage, its importance, methods of protection, and the international efforts that have played an important role in the protection of cultural heritage in its various types and forms.

INTRODUCTION

Cultural heritage of all kinds and forms is a source of pride and pride for nations. It is, with the values and meanings it carries, evidence of tradition and originality, and expresses the national identity as a link between the past and present of nations. It has also come to be seen as a basic pillar in the economy of many countries. As it is one of the important resources around which the tourism industry is based, and the most important resource of society through the development process in which cultural heritage has become an integral part of it in any society that has a balance of it. That is why many countries are striving to maximize the return from cultural heritage in the process of social and economic development, as an important tributary of the national economy (Al-Kaitani, 2010, 74).

Although the cultural heritage is considered a permanent asset that includes experiences, experiences and attitudes that give man the ability to face the challenges of the present and envision the future, as it is also the most important component of natural and human capacity extending deep into its roots (Al-Khafaji, 2014, 9), this historical property faces Today in many countries, especially some Arab countries, whose civilization extends to the depths of history, a number of dangers threaten its survival, and its continuation as a witness to human civilization in its various stages. On top of these dangers are the destruction and damage they are exposed to during armed conflicts, as well as the illicit trafficking in cultural property.

It is worth noting that the relevant international organizations have paid great attention to the issue of the international protection of cultural heritage, foremost of which is UNESCO, and this is exemplified by the effort it exerts to protect, preserve and preserve the heritage, given its importance in the lives of nations and peoples, considering it an added value for all nations. Therefore, the international community has been working for more than half a century to define general rules that member states are expected to observe to protect that heritage; Through numerous agreements, charters and recommendations issued by international organizations, which also recommend that states issue principles, standards, and laws of their own to protect their heritage, historical and cultural properties on their lands in accordance with the constitutional systems prevailing in each country, in order to match and complement the systems. And international laws (Al-Asqah, 2010).

The scope of international protection for cultural heritage was not limited to periods of peace only, but extended to periods of armed conflict and wars, and the provisions for international protection were not limited to tangible heritage only, but also extended to the intangible cultural heritage. It is noticeable that international organizations face many criticisms and special accusations represented by In failing to take the necessary measures to protect the cultural heritage, and in failing to play the role assigned to it in this regard, it focused its utmost attention on issuing laws at a time when the heritage is subjected to destruction, theft and illegal trade.

Study objectives

The research aims to enumerate the most important international organizations and laws concerned, and to shed light on their role in protecting the cultural heritage, and the obstacles facing it, through a critical historical analysis of the extent to which these organizations play the role assigned to them or not.

Research importance

The research acquires its importance from the importance of the topic it deals with, as the cultural heritage represents an important aspect in the lives of

peoples and nations, and the issue of protecting and preserving it needs more attention and care, as it protects and preserves the nation's gains and heritage in light of the destruction it is subjected to by human activities that its features have obliterated and threatened its survival as a civilized human heritage. The importance of research lies in the proposals it proposes, and it is hoped that it will find resonance with the organizations concerned with strengthening the management and protection of the cultural heritage.

THE METHODOLOGY USED IN THE STUDY

The research relied on the historical method that monitors and transmits past facts and events and analyzes and explains them on scientific grounds with the aim of reaching generalizations that help to understand the results of the project to revive and enhance the Andalusian heritage, and this is by virtue of the nature of the topic, by presenting the incidents and their sequence. The research helped to understand the literature of the topic covered and the analytical critical approach, in addition to the inductive approach, through extrapolating the efforts of international organizations and legislations that dealt with the legal protection of heritage, and then examining and critiquing it and analyzing its role in protecting and preserving heritage in its various forms.

Accordingly, the research problem is as follows

What is the reality of the role of international and regional organizations in protecting the cultural heritage of Andalusia and how to strengthen its management?

The first topic: the concept of heritage (the heritage of Andalusia as a model)

The first requirement: the definition of heritage

The definitions related to heritage varied between those contained in national legislations and those that are branched out in international agreements:

First / defining heritage in light of some national legislation

What is meant is the heritage: "A group of buildings and sites of historical, aesthetic, archaeological, scientific, anthological and anthropological value that the current generation inherited from its ancestors and has an extraordinary cultural value that cannot be compensated if it is lost or damaged" (Muhammad Bashir, 1999, p.16).

The Algerian legislature has adopted the same trend through Law 04-98 relating to the protection of the Algerian cultural heritage, as Article 2 includes "The cultural heritage of the nation, in the concept of this law, includes all cultural real estate and real estate by allocation, and movable property on the land of national property, and within it is owned by persons. Natural and moral

belonging to the private law, which is therefore present in the aquifers of the internal and regional national waters, inherited from the various successive civilizations from the prehistoric era to the present day”(Article 02 of the Algerian Heritage Protection Law, No. 98-04).

On the other hand, there are legislations that define heritage as real estate or movable property left by previous generations and that has value as it relates to arts, sciences, ethics, religions, or anything produced by civilization. These legislations have become accustomed to presenting antiquities as being from the heritage of previous generations and have relied on their value because they are related to arts, science or ethics (Nour al-Din, 2010, p. 707). The first of it and amended by Law No. 03 of 2010 “In implementing the provisions of this law, the effect of every real estate or movable property shall be deemed the effect of each real estate or movable property when the following conditions are met:

- That it be a product of the Egyptian civilization or successive civilizations, or a product of the arts, sciences, literature, or religions that were established on the land of Egypt from prehistoric times until a hundred years ago.
- To have an archaeological, artistic, or historical value, as it is a manifestation of the Egyptian civilization or other civilizations that were established on a confined land.
- That the antiquity was produced or established on the land of Egypt or has a historical connection with it, and the remains of the human race and its contemporary creatures are considered the same as the antiquities that are registered in accordance with the provisions of this law (Article 01 of the Egyptian Antiquities Protection Law No. 03 of 2010).

The Unified Arab Antiquities Law (Unified Arab Antiquities Law, 1981) has been defined as “the antiquity of anything left by civilizations or left by previous generations of what is revealed or found, whether it is real estate or movable related to science, arts or literature, an artistic or historical value. The archaeological authority may, for artistic or historical reasons, consider any real estate or movable antiquity if the state has a national interest in preserving and maintaining it regardless of its history, and the relevant antiquities are considered documents and manuscripts, and the remains of human, animal and plant breeds are also considered antiquities that must be preserved, regardless of its history (Article 03 of Chapter One of the Unified Arab Antiquities Law). As for the French legislator, he used the term heritage in an expression of the term antiquities, as he defined antiquities "as real estate and movable funds owned in public or private ownership and that have a historical, artistic, cultural, aesthetic or scientific value."(Article 1 of French Heritage Law No 178 of 2004).

It is also part of the nation's heritage of all intangible cultural property resulting from social interactions and the revenues of individuals and groups through the ages that still express themselves from ancient times to the present day" (Article 02 of Law No. 04-98, 1998), and thus the effects include the following: Real estate heritage, movable heritage, intangible heritage.

Accordingly, it becomes clear to us that heritage carries a broad meaning as an expression of the sum of the values, customs, traditions, practices and actions that prevail in a country from the countries of the world, for example the Arab heritage by which we mean all the customs, traditions and professions which are the distinction that distinguishes Arab countries from the rest of the world and is used in reality to express On things of an artistic, scientific and intellectual nature (Firas Abdel Qader, 1997, p. 19).

Second / defining heritage in light of international agreements

On the international level, UNESCO has defined cultural heritage as a traditional, popular culture, and it represents a type of cultural creativity emanating from a certain group based on a tradition and heritage that expresses the group or some of its members, and there is an acknowledgment that responds to the aspirations of the community as an expression of the cultural and social subjectivity of that community, and includes forms Various of high and distinctive value from the historical, artistic, scientific or aesthetic point of view such as the remains of cities, hills, castles, forts, walls, mosques, historical buildings and caves, whether they are in the ground, on its surface, or under territorial waters, As well as monuments of a distinctive architectural character and historical evidence related to the struggle of peoples, their struggle and their experiences, so it is considered from the movable heritage that was made to be by its nature separate from real property that can be transferred from its place without damage, such as statues, pottery pieces and inscriptions, as well as some traditional industries and written and engraved texts on any Material or element such as glass, leather, or metal (Ezz El-Din Ghalia, 2016-2017, p. 23).

In 1999, ICOMOS also defined cultural heritage broadly to include the cultural and natural environment, to include features that have exceptional value from the point of view of history, art, science or societies, and which include a group of isolated or connected buildings of value and sites of human work or joint work between man and nature.

The cultural and civilizational heritage has gained great importance at the international level, as many international agreements have dealt with it:

UNESCO Convention and measures to be taken to prohibit, prevent, export and transfer unlawful ownership of cultural property (Order No. 73-37, 1973)

The UNESCO convention and the measures to be taken to prohibit, prevent, export and transfer the ownership of cultural property illegally, held in Paris on November 14, 1970, dealt with the issue of antiquities, although it focused on the idea of cultural property, as it was decided that the term cultural property for the purposes of this convention means property that is decided for each country for religious considerations Or its secular significance for archeology, prehistory, literature, art or science falls into one of the following categories (GOUT Philippe, 2010/2011, p 53.):

1- Rare collections and specimens from the animal and plant kingdoms, minerals or anatomy, and important pieces due to their relevance to paleontology.

2- History-related properties, including the history of science and technology, war history and social history and the lives of patriotic leaders, thinkers, scholars and artists, and the important events that the country went through.

3- The product of archaeological excavations (legal and illegal) and archaeological discoveries.

4- Pieces that were part of amputated artistic or historical monuments or archaeological sites.

5- Monuments that are more than a hundred years old, such as inscriptions, coins and seals engraved.

6- Things of anthological importance

7- Property of artistic interest, including pictures, paintings and drawings entirely made by hand, regardless of the materials on which they were painted or used in their drawing, with the exception of industrial drawings and artifacts decorated by hand, original statues and sculptures, whatever materials were used in their manufacture, the original images engraved, drawn or printed on stone The original complexes or compounds, whatever materials they were made of.

8- Rare manuscripts and books printed during the era of the first printing, books, documents and publications ancient ones of special importance (historically, artistic, scientific, literary, etc.), whether they are alone or in groups.

9- Postage, fiscal stamps and the like, individually or in groups.

10. Archives, including sound, photographic and cinematic archives.

11- Furniture pieces that are more than a hundred years old and musical instruments (Muhammad Maher Abdul Wahid, 2006, pg. 295 & Najm Raef Youssef, 2009, p. 112).

The Convention for the Protection of the World Cultural and Natural Heritage of 1972 (the International Convention for the Protection of the World Cultural and Natural Heritage the Paris Agreement signed in Paris on 11/23/1972): She also dealt with the issue of antiquities through the first and second articles of the convention, where the first article states: Cultural for the purposes of this agreement:

A- Antiquities: Architectural works, sculpture and photography works on buildings, elements or structures of an archaeological character, inscriptions, caves, and groups of monuments that all have an exceptional universal value from the point of view of history, art, or science.

B- Complexes: groups of buildings that are isolated or connected, which are due to their architecture, symmetry, or merging in a landscape, an exceptional universal value from the point of view of history, art or science.

C- Locations: the actions of man, or works in common between man and nature, as well as the areas including them archaeological sites, which have exceptional universal value from a historical, aesthetic or ethnological point of view or anthropology.

It should be noted that the 1972 agreement included two meanings: archaeological cultural heritage, such as architectural works, sculpture and photography on buildings with an archaeological character, inscriptions, caves, and groups of monuments that all have an exceptional global value from the point of view of history, art or science (Clementine BORIE, 2011, p 13.) As for the natural heritage, that is, the fixed, it includes natural features that are composed of physical formations or groups of these formations that have an exceptional global value from an aesthetic and artistic point of view (Nawal Labayed, 2017, p.133).

The international convention for the protection of cultural property during armed conflict of 1954 (presidential decree no. 268/09, 2009)

Cultural property, according to this convention:

A- Movable or immovable property of great importance to the cultural heritage of peoples, such as architectural, artistic or historical buildings, religious or secular ones, archaeological sites, groups of buildings that, by their combination, acquire a historical or artistic value, artifacts, manuscripts, books and other objects of historical and archaeological artistic value, as well as Scientific collections, collections of important books, archives and copies of the aforementioned possessions.

B- Buildings primarily and effectively designated for the protection and display of the movable cultural property shown in paragraph (a), such as museums, major bookshops, archive stores, and caches designed to protect movable cultural property set forth in Paragraph (A) in the event of an armed conflict.

C- Centers that contain a large group of cultural properties mentioned in paragraphs (a) and (b) which they are called "memorial centers".

The international institute for the unification of private law convention of 1995

Regarding cultural property stolen or illegally exported, which was concluded in Rome on June 24, 1995 stipulates in its second article that, for the purposes of this agreement, "it shall be considered as cultural property, property of importance, for religious or secular considerations." With regard to archeology or prehistory, or history science, literature, art or science, which includes one of the categories mentioned in the summary of this agreement "(Algeria acceded to it by Presidential Decree No. 267 - 09 dated 9 Ramadan 1430 corresponding to For August 30, 2009 Official Gazette No. 51 published on September 6, 2009).

UNESCO Convention Concerning the Protection of Underwater Heritage 2001 (Algeria ratified it by Presidential Decree 09-269, dated 09 Ramadan 1430 AH corresponding to August 30, 2009 CE, Official Gazette No. 51, on September 6, 2009). it seems that its definition was limited to the heritage and the submerged or submerged antiquities, as it stipulated in the first article that it means the term underwater cultural heritage "that all traces of human existence that have a cultural, historical or archaeological character that have been partially or completely submerged by water periodically or Continuous for at least a hundred years (Pierre Laurent FRIER, 1997, p 14).

It should also be noted that international recommendations also define antiquities, among them the international recommendation regarding the preservation of cultural property that is threatened by public or private works, as antiquities were defined according to Article 1 as "immovable property, that is, historical or scientific archaeological sites, buildings or parts of buildings of historical, scientific, artistic or architectural value, whether religious or secular, especially groups of traditional buildings, historical neighborhoods existing in cities or in the countryside, and remnants of earlier civilizations of ethnological value (UNESCO General Conference on November 19, 1968 during its fifteenth session held in Paris).

Through looking at these international texts, we find that they did not single out a specific definition of antiquities. Rather, the term cultural property was often used, whether it meant antiquities in the strict sense or used this term in a broader and more comprehensive sense, and in all cases the texts consistently used cultural property as a synonym for antiquities. The third of the International Recommendation for the Safeguarding of Cultural Property Threatened by Public or Private Works states that "measures to safeguard cultural property should include all state lands and not be limited to monuments or specific places".

The UNESCO conference held in May 1980 stipulated that “cultural property means those that are an expression of human creativity or the development of nature and that have an archaeological or historical value or significance. There is the term world heritage, which means heritage of universal value, artistic, scientific, or The technique of "exceptionalism from the heritage or natural and is included in the UNESCO World Heritage List, and all countries of the world must participate in preserving and caring for it" (Saud Yahya Yassin, 2011 AD, p. 5).

Based on the above, we can say that heritage has several concepts and definitions, and there is no unified term for it, as is the case for most social sciences terms that are affected by the variables, scientific, political and intellectual backgrounds, but it is undoubtedly the extension of the ancestors in the background, and the continuation of what the children inherited And grandchildren on behalf of fathers and grandparents, meaning that it is a stepping stone towards the future (Syed, 2010, p.111).

Introducing the Islamic heritage of Andalusia:

The Alhambra Palace is an archaeological palace and fortress built by the Muslim king Abu Abdullah Muhammad I Muhammad bin Yusuf bin Muhammad bin Ahmed bin Nasr bin al-Ahmar between 1238 and 1273 in the Kingdom of Granada during the second half of the tenth century AD. It is one of the most important tourist attractions in Spain and is located 267 miles (430 kilometers) south of Madrid. The beginning of the construction of the Alhambra Palace goes back to the fourth century AH, corresponding to the tenth century AD, and some parts of it go back to the seventh century AH corresponding to the thirteenth century AD. Among the features of Islamic architecture evident in the palace buildings: The use of delicate decorative elements in geometric arrangements such as carpets, writing Qur'an verses and supplications, and even some praise and descriptions from the poets' systems such as Ibn Zamrak. In 2007, the Alhambra was named one of Spain's twelve treasures in a poll in which more than 9,000 people voted.

Cathedral - the Mosque of Cordoba is a former and present mosque a Catholic cathedral called the Cathedral of Our Lady of the Transition, known by the inhabitants of Córdoba as the Mesquita Cathedral and the word Mesquita means mosque in Spanish. The cathedral is the seat of the Archbishop of the Archdiocese of Cordoba. The site of the cathedral was originally a pagan temple, then it was converted into a Christian church at the time of the Visigoths, then into a mosque during the Umayyad rule in Andalusia, where the building was transformed into a mosque, and then a new mosque was built on the site. After the Reconquista Wars, the Spanish turned the mosque into a church, and it belonged to the Roman Catholic Church. The cathedral was a model for the intertwining of Islamic and Christian architecture and the

harmony between them, and it is a vivid example of the most famous Islamic monuments in Spain. It was included in the list of World Heritage Sites and topped the list of Spain's twelve treasures in 2007.

The Chenel Palace is one of the remaining Andalusian monuments in Granada, as it is considered as the remaining edifice called the Chenel Palace, and it is located outside the city on the left bank of the Chenel River in a secluded green spot called the suburb of Armilia or the Queen's Gardens. The building is a trace left over from the Chenil Palace, which was built by Muhammad al-Faqih, by the Almohad prince Ishaq ibn al-Caliph Abu Ya'qub Yusuf in the year 615 AH / 1218 CE. The building includes a marble fountain and a beautiful square hall filled with wonderful views, in addition to an Arab door knotted on its head with a patch inscribed on it, and there is no victorious but God. The façade and the foyer of this monument have an impressive character of beauty and nobility, indicating that it was an important royal monument. The exits of Granada are located close to the Chenille River, as mentioned by the author of the book *Al-Halal Al-Moshiya*, and as stated also in a book for the briefing of Granada News by Ibn Al-Khatib.

The Lobby of the Sabaa is the main courtyard in the Alhambra Palace in Granada, southern Spain. Its construction was supervised between the years 1354 and 1359 AD by King Mohammed V, nicknamed "The Rich in God," who ruled Granada twice, 1354-1359AD and 1362-1391AD. It is part of the UNESCO World Heritage List. The lobby of the Sabaa goes back to the dynasty of the Banu Nasr - al-Ahmar - who ruled Granada between the years 629-897 AH and 1232-1492 CE. It is one of the most beautiful and famous wings of the Alhambra. When Sultan Muhammad V, Sultan of Granada, was overthrown by his half-brother, Abu Al-Walid Ismail, he discovered in exile a set of new aesthetic influences that were not in the era of his predecessors, he saw the Al-Mourabitoun Mosque in the villagers that were built by architects from Andalusia. This helped him to enrich the palaces of Banu Nasr in the Alhambra.

The Alcazaba of Almería consists of several forts in the city of Almería in southern Spain. In 995 Almería was given the title of Medina by the Caliph of Cordoba Abd al-Rahman al-Nasir Li Din Allah, who built a defensive fortress in the upper sector of the city. The kasbah was not only built on defensive walls and towers, but also houses, squares, and a mosque were built for the city. The Kasbah was also the seat of the government responsible for the city of Al Maryah and the sea that oversees it. The complex was expanded during the reign of Caliph Al-Mansour Muhammad bin Abi Aamer.

The Palace of Cordoba or the Royal Palace in Córdoba, also known as the Palace of the Christian Kings, is a medieval palace located in Córdoba near the Wadi al-Kabir River, near the Cathedral of Córdoba. In ancient times the palace was a Visigoth fortress. After the Islamic conquest of Andalusia, the Muslims rebuilt it, as Abd al-Rahman al-Dakhil established the Umayyad state in

Andalusia and made Cordoba its capital, and he and his successors took the palace as their headquarters. Cordoba then became an important cultural and political center, and the palace expanded to include large wings with corridors and gardens, it also housed a great library in the West. Alfonso XI of Castile, in 1328, built the part in its present form on a part of the old fortress. Then it developed to become the seat of the rule of the Catholic Kings Isabella and Fernando and as one of the first headquarters of the Spanish Inquisition, and as a center for their campaigns against the Bani Nasr, rulers of the Kingdom of Granada. Later, the palace became the residence of Napoleon Bonaparte's soldiers in 1810. In 1821, the palace became a prison. In the 1950s, the Spanish government turned it into a tourist attraction. The palace formed part of the ancient historical quarters of the city of Córdoba, which, starting in 1994, were listed as a World Heritage Site.

The Gold Tower is a military watchtower on the River Canyon in Seville, southern Spain. It was built during the era of the Almohad Caliphate in order to control traffic to Seville and Andalusia that crosses the Wadi Kabir River. Built in the first third of the 13th century, the tower was used as a prison during the middle Ages and as a security fence to protect the precious metals that were brought by ships from South America after their discovery and from India. The tower has become a museum of Islamic architecture, where tourists from East and West come to it, and it contains some archaeological visual equipment from the middle Ages that were used in the navy and the discovery of the Americas. The museum also has models of the famous ships on which the Spaniards discovered the Americas in the fifteenth century, and some cannons from the seventeenth century. This majestic stone tower stands on the river valley, as if it is a testament to the glorious war and urban past of the civilization of Islam in all of Andalusia and in the city of Seville in particular.

Al-Khairalda is a tower standing in Seville, Spain, built in 1184 by order of the Almohad king Abu Yusuf Yaqoub Al-Mansour, and it is considered one of its most important landmarks. It was previously a minaret in the Great Mosque of the Almohad era, but today it has become a tower of bells in Seville Cathedral, which was founded by the Spaniards after the end of the Arab rule of Seville. The height of the tower is 97.5 meters, and when built, it was the tallest tower in the world. In its current form, the building of the tower shows the influence of different civilizations, starting with the Arab-Islamic civilization. The minaret was restored in 1984 and celebrated the 800th anniversary of its construction in cooperation between the Kingdom of Spain and the Kingdom of Morocco. Two commemorative panels were placed at its entrance in both Spanish and Arabic. The tower was listed among the World Heritage Sites on December 29, 1928. It is now a tourist attraction.

Seville Cathedral is the largest of all medieval Gothic cathedrals both in scope and size, and the largest of all Roman Catholic cathedrals. It was built as Seville became a major trading center in the years following the Redemption. Seville

Cathedral was built from 1401 to 1519 after the restoration on the former site of the mosque in Medina founded by Abu Ya`qub Yusuf. The cathedral reused some of the mosque's columns, while the Al-Khairalda Tower was transformed into the cathedral's bell tower. The year 2007 was chosen as one of the twelve treasures of Spain.

Heaven of the Arif is a palace located near the Alhambra Palace and a distance of one kilometer from it. It was built in the late thirteenth century AD, and it is located north-east of the Alhambra. The kings of Granada used it as a park for rest and recreation. The corporal's paradise occupies the edges of the hill of the sun, from which all the city, the Khonayl valleys and the Daru River flow. Although its visit is still linked to the visit of Al-Hamra, it is in fact a completely independent archaeological group. There are four orchards, of which at least one of them is still preserved today, namely, Chlorada, La Grande, Fuentepinia, and Mirtheria, and despite their Christian names, they almost date back to the Middle Ages. These orchards were gradually extending in various levels under the palace, which gave the overall shape splendor and creativity.

Turnereas Mosque is one of the oldest landmarks in Toledo. Its construction dates back to the eleventh century AD, during the reign of Toledo, and is located on the street of the same name. The mosque is composed of two floors, the ground floor contains the remains of an ancient Roman complex with a water-fetching system, while the upper floor contains the prayer hall. Its structure is similar to that of the Bab Al-Mardom Mosque, which is located a few dozen meters away. Like the latter, the prayer hall is divided into nine spaces, by slender and elegant columns, topped by horseshoe arches. Above each space a dome, the central dome is the only one with geometric inscriptions.

The Bab al-Mardum Mosque or Nur al-Masih Mosque is one of the oldest landmarks in Toledo. It was built in the year 390 AH corresponding to 999 AD. After the Christians occupied the city in 1085 AD, the mosque was transformed into a church called the Light of Christ. The mosque is a square building (7.74 mx 860 m) divided into 3 arcades by 4 rows of arches, all under nine domes supported by rows of border arches, in the form of a horseshoe, which is one of the most important features of Andalusian architecture of Gothic origin, based on 4 center columns. The central dome rises from the rest of the domes and is equipped with side windows that allow light into the building.

Monastir La Real Mosque is an old mosque dating back to the Emirate of Andalusia, located in the city of Monastir La Real in the province of Walba in the Andalusia region. The mosque was built between the ninth and tenth centuries AD on the ruins of a Gothic temple dating back to the fifth century. After the restoration, the mosque was converted into a hermit silo. The landmark is located in the heart of a military fortress at an altitude in relation to the village. The building was registered as a historical landmark in 1931 and is considered

a complex of unique historical and artistic value, as it is the only mosque in the Spanish rural center that has preserved its original structure.

The Church of San Roman in Toledo is one of the oldest landmarks in the city. Its construction dates back to the Gothic period. After the Islamic conquest of the city in the year 711 AD, it was converted into a mosque, and after the Christian reconquest of Toledo in 1085 by the King of Castile Alfonso VI, it was transformed again into a church, and it was completely rebuilt in the thirteenth century and the old lighthouse of the mosque was attached to it. Al-Muallem is considered an example of an overlap in the forms of architectural and plastic art and the unique harmony between the Rumi and Umayyad styles.

The Arch of Cordoba is one of the important landmarks in Córdoba (Qurtuba Arch), which is located on the Wadi al-Kabir River, and it was known as the bridge and also: the Qantara of Eternal It is almost four hundred meters long, forty meters wide, and thirty meters high. It was built during the reign of As-Samh Ibn Malik al-Khawlani, the owner of Andalusia, under the order of Umar bin Abdul Aziz in the year (101 AH). It was built and improved by the Umayyads after that. It was bent and its tops were erased, and its legs and bottoms remained, and it was on it Bani As-Samh in one hundred and one year.

The Citadel of Charis was a defensive complex dating back to the Islamic era in Andalusia, where it was built around the year 1211 AD by the Berber king Muhammad al-Nasir al-Mowahid, located in the city of Shriesh al-Jabha in the province of Cadiz in the Andalusia region. The castle was built in the heart of the city during the twelfth century, and underwent several transformations later. Currently it is the property of the municipality, and it has maintained its Islamic character well. The walls of the castle, its bathhouse and various halls, in addition to its mosque, constitute a good example of Almohad architecture. The building was registered as a historical landmark in 1931.

Aljaferia is a fortified palace built in the second half of the eleventh century AD, the fifth century AH, during the reign of al-Muqtadir, Prince of Zaragoza. The Arab Bani Hud took over the palace at the expense of the Banu Tujib from Kinda, and it became their headquarters. It reflects the radiance of the emirate in its political and cultural heights. The importance of al-Muallim is that it is the only architecture of this size that bears witness to Islamic-Andalusian architecture in the era of al-Taifa.

The palace of the leaf as known by the Almohads or the palace of the blessed as known by the Banu Abbad or as it is known recently as the Palace of Seville was originally a fortress built by the Muslims in Seville, then turned into a palace for government, and it is the oldest royal palace still in use in Europe. UNESCO listed it as a World Heritage Site in 1987. The Almohads were the first to build the palace and called it al-Mawraq on the same site as the present one.

The Citadel of Qalharah is located in La Calora, in the province of Granada, Spain. It is located in the foothills of the snow mountain. Built between 1509 and 1512, it was one of the first castles built in the Italian Renaissance outside of Italy. It was declared a monument to cultural concerns in 1922.

Al-Mudawwar Fortress is an Andalusian fortress built by the Muslims in the year 760 AD on the site of an ancient Roman fort in the town of Al-Mudawwar in the Spanish province of Cordoba. It is located on the left bank of the river Al-Wadi Kabir, 24 kilometers from the city of Cordoba. The town of al-Madawwar and its fortress finally fell to the Spanish in 634 AH / 1237 CE. The fort underwent several renovations and restorations in the Middle Ages, and its owner, Count Rafael Demacier, restored it between 1901 and 1936, with the help of engineering from the architect Adolfo Fernandez Casanova.

Castle of Al-Hanash or Bukhalanki Castle is a castle located in Bukhelanki, in Andalusia, southern Spain, in the province of Cordoba. It was built in the tenth century during the reign of Caliph Abd al-Rahman III. It is a clear example of Islamic military architecture in Andalusia, and it later underwent several updates, the last of which was in 1512 and was funded by Queen Juana I, Queen of Castile and Aragon.

Suhail Castle is a fortress located in Fuengirola, Spain. It was built in 956 AD by Abd al-Rahman III to strengthen coastal defenses. In 2000, the town of Fuengirola restored the ruins of the castle, with the aim of converting it into a tourist attraction and building a yard used for parties and other festivals. Publicly excavated stone ruins at the western base of the hill, where the castle is located, date from before the occupation of the Roman Empire, dating the town of Fuengirola to 300 BC.

Al-Aqab Fort is one of the forts built by the Umayyads in Andalusia. It is located in the province of Jaen, in western Spain. The Battle of al-Oqab or the Battle of al-Uqab fort took place near it in 1212 AD. The fort is a typical castle located on the rock, surrounded by a wall, with only some canvases remaining and a fortified hexagonal corner. It was built on compacted soil on a well-preserved 14-meter-high tower. The remains of the defensive walls can be seen from the southeastern region. The fort was declared a site of cultural interest in April 1949.

The second requirement: the importance of heritage

Heritage is a witness to what parents and grandparents lived, as it embodies the nation's historical and civilizational identity, it is the material witness to ancient civilizations, the symbol of human civilization communication, and the evidence of human achievements throughout history (Al-Asqa, 2010, p. 1; Qasima, 2008, p. 25- 26), through historical sites and monuments. Which is a

realistic reflection of a civilization that is the source of pride, pride, the growing patriotism, and the sense of belonging to this great heritage (Qassima, 2008, p.19).

On the other hand, heritage represents a major input from the important entry points for comprehensive economic development, and an important tributary of the main tributaries of economic returns, being one of the sustainable resources that can be re-employed and invested in a way that achieves financial and economic returns in a balanced and sustainable manner. Heritage development contributes to raising awareness of the local community, improves the income of its members, and contributes to achieving regional balance between regions. This includes creating new jobs for the local population, whether it is in industries, through tourism, or through new forms of activities (Al-Hayaji, 2013, p. 22). It is also an important material for scientific research in order to reach an integrated knowledge about peoples, their civilization, and their culture. (Lipe, 1984, p6).

The third requirement: the risks to which the cultural heritage is exposed

Cultural heritage in all its forms faces many dangers, natural and human factors that threaten its security and safety, and expose it to destruction and distortion, the most important of which are:

- Natural factors: They are the factors resulting from the characteristics of the natural environment represented in solar radiation, the climate, from heat, winds, rain, and natural disasters, such as floods, earthquakes, thunderbolts, volcanoes, and biological problems, including harmful animals, birds, reptiles, and insects, And plants, and microorganisms (Al-Hayaji, 2013, p. 119).
- Human factors: represented by human attacks on cultural heritage sites, which caused losses to these sites massive, such as: negligent fires, demolition, sabotage, theft, wrong restoration, wars, development work, and development projects (Al-Zahrani, 2012, pp. 113-115) as well as the absence of socio-cultural awareness among residents of the importance of the historical and aesthetic value of sites Heritage, lack of a sense of belonging, increased population growth, and social transformations.

The second topic: types of cultural heritage protection

Heritage protection includes four forms, which are: administrative protection, technical protection, security protection, and legal protection.

The first requirement: administrative protection of heritage

The administrative protection of heritage revolves around the nature of the organization or administrative entity mainly concerned with managing cultural

heritage, and the procedures involved in these departments, which differ from one country to another according to the social, economic, religious, and external influences that each country is exposed to (Al-Hayji, 2013, P. 33).

Due to the great expansion of the scope of what is known today as heritage, the increasing complexity of the problems facing it and the need to use it in a sustainable manner, whether for tourism or for other purposes, patronage inevitably involves making decisions about what change is acceptable or unacceptable. The need to select options from among the various available alternatives means that approaches to managing heritage areas are changing. In addition, it is necessary to define the specific values of the heritage, so that a decision can be made on how to change it without causing a negative impact on its values. Heritage management has become more demanding, and at the same time the expected outputs and results from management processes are greater than ever before.

A "cultural heritage management system" helps to preserve and manage a specific property or group of properties in a way that protects heritage values, in particular exceptional universal values, if the property is a global heritage, and promotes its social, economic and environmental benefits more broadly outside the boundaries of each cultural property where this is possible. This broader participation prevents practices harmful to cultural heritage and also facilitates the identification and promotion of the property's heritage values. It provides a role for cultural heritage in promoting human development that will yield returns in the long run, thus increasing the sustainability of the cultural heritage itself.

The success of cultural heritage management systems depends to a large extent on the capacity and efficiency of these systems, and on other pillars, which are as follows

- 1- Employing a value-based approach.
- 2- Providing approaches that anticipate and manage change.
- 3- Investing in the relationship between heritage and society, and constantly researching: why and how heritage should be preserved, for whom and with whom.

First / Approaches to heritage protection and management

It is noticeable that there is an agreed basis for heritage management regardless of the management system used or which was established, whether it is informal or well-documented. In recent decades, there have been two main approaches: the first: it is what we call here the "traditional" approach, and the second is the "value-based" approach, which is increasingly prevalent, because it seems that it is the most adaptive. The two approaches are not mutually exclusive; It contains elements from both approaches, and here we compare and contrast the

two approaches and try to explain why the “values-based approach” is most appropriate for the conservation and management of World Heritage properties.

The "traditional" approach

The “traditional” approach refers to the methodology adopted by conservation professionals with the birth of the modern conservation movement in the Western world. The main focus is on preserving materials or the tapestry of the past that has been identified as monuments and sites that should be preserved for future generations. Conservation experts themselves began by identifying and defining the places that should be protected, which were subsequently strengthened by the development of legislation to this effect by individual states. In the middle of the twentieth century, this approach gained international recognition through principles such as the "Venice Charter" and the work of organizations such as the International Council of Monuments and Sites ICOMOS. The planning stages of the traditional approach are: identification and significance identification, documentation, case assessment, and planning conservation interventions.

The values-based approach

The key to a value-based approach is the preparation of a 'Statement of Significance' and its primary use in defining conservation and management strategies. This concept was included in the World Heritage discourse in 1995, and in 1997 it was included in the "Guiding Principles" which state that "The significance statement should clarify what are the values embodied in the site “. In 2000 a meeting was dedicated to revising the Guiding Principles (Canterbury, UK, April 2000) the World Heritage Values Statement. In the twenty-fifth session of the meetings of the World Heritage Committee (Helsinki, 2001) it was replaced by the more accurate term "statement of Outstanding Universal Value". Finally, the definition of a “Statement of Outstanding Universal Value” was included in the “Guiding Principles” issued in 2005. While Paragraph 155 provides a working definition of a “Statement of Outstanding Universal Value” Paragraph 51 clearly states: “When a property is inscribed on the World Heritage List, The Committee adopts the "Statement of Outstanding Universal Value" as an essential reference document for the effective protection of the property in question and its future management.

In 2007, the committee began adopting a "Statement of Outstanding Universal Value" when registering properties. However, there were many inconsistencies in the style of the OUV data, due to the lack of an agreed template for writing them until September 2008. Following research by ICCROM, as well as a workshop and series of discussions, the World Heritage Center and its advisory bodies adopted a model that was completed Include it in the Guidelines. And search for it in the "nomination guide." The States Parties, advisory bodies and

the Committee are close to finalizing the approval of the feedback statements of the Outstanding Universal Value of properties registered prior to 2007.

Managing a changing historical environment

Managing the historical environment is managing change, and this is true of World Heritage properties as much as it is of any other form of heritage. The manager's goal should be to continue the sustainable use of landscapes, whether rural or urban, while what is important from the past is preserved and reused if possible, at the same time that work is also being done to protect the OUV of the property. As a result, management must also change to accommodate the opinions of others and the interests of those who live and work in the area.

In the context of talking about how to manage and preserve the heritage of Andalusia, and within the framework of the tourism paths project, since the start of the tourism paths project, which was established by the "Andalusian Heritage" Foundation of the Autonomous Regional Government of Andalusia, with the aim of linking the various provinces of Andalusia through cultural tourism paths, tourism rates have been recorded. A remarkable rise enhanced by the richness and diversity of Arab heritage.

These routes or tourist routes allow those who travel on them to learn about important landmarks related to the Andalusian civilization and other historical legacies that preceded or followed this prominent moment in the history of Spain.

All of these paths

End with reaching the city of Granada, the last stronghold of Islamic Andalusia, and were planned according to real historical paths that linked more than two hundred cities and villages from southern Spain, giving the traveler the possibility to enjoy landscapes and historical places and to restore that distant, bright past.

The director of the Andalusian Heritage Foundation, **Marina Martin**, said that these paths are the "seed" that spawned her foundation's work. Planning for these paths began in the mid-1990s with the birth of the Andalusian Heritage Foundation, seeking to define towns, cities and places of interest for various reasons, such as the presence of monuments in them or because of their nature and unique location. Or their names appear in historical and literary references.

Martin added that one of the main objectives of the project is also to turn these paths into an economic engine for the development of these areas by implementing projects to develop their infrastructure in the service sector, such as hotels, entertainment facilities and transportation services.

This, according to Marina Martin, leads to the creation of jobs, in addition to encouraging tourism within the Andalusia region, and not only on the famous

coast among tourists, which is why these paths combine culture and tourism and introduce the history and traditions of the people of the region and contemporary Andalusian cuisine.

Martin explained that there are four paths operating at the present time, namely the "Caliphate Path" linking the cities of Cordoba and Granada, the "Nasrid Path" that starts from the town of Navas de Tolosa in the province of Gian and ends in Granada and the "Path of the Almoravids and the Almohads" linking the cities of Tarifa, Qadish, and Granada and "Washington Irving Path" is named after the famous American writer and diplomat who was very dazzled by the richness of Andalusian civilization and its effects on this path, from Seville to Granada.

The Andalusian official indicated that these paths can be conducted on foot, bicycle or by car, and include guide signs on the roads and next to the important landmarks in each path, and there is also a printed tourist guide for each path available for tourists, and there is a lot of useful information in Spanish on the Heritage Foundation website Andalusian online.

As for the new tracks, Martin emphasized that there are four new paths that are being prepared, namely the "Path of the Basharat Mountains" (from Almeria to Granada), the "Path of Ibn Al Khatib" (Murcia-Granada) and the "Path of Idrissi" (Malaga- Granada) and the Approved itinerary (Lisbon-Huelva-Seville-Granada).

Martin explained that the number of foreign tourists has increased significantly in recent years after they discovered a different vision in those routes than the common one that focuses on the presence of the sun and beaches only in Andalusia, and indicated that it would be a source of pleasure and pride for new tourists to come from other regions, especially From the Arab world, which is linked to the paths of Andalusia, a common cultural heritage.

Martin added, explaining that despite the impact of the economic crisis on all sectors in Spain in general, the tourism sector has witnessed a remarkable growth this year, especially in the Andalusia region, and the results achieved by the Andalusian heritage trails so far have been very positive, and that is why they will be expanded in the future. The itineraries do not have "gigantic" consequences like traditional tourism, as they have a constantly increasing audience as a result of the historical and cultural richness that the civilization of Andalusia represents.

It is worth noting, according to a statement by the UNESCO committee meeting in Manama, that the city of Al-Zahra provides "extensive knowledge of the extinct Western Islamic civilization in Andalusia when it was in its prime glory." On July 1, 2018, the Andalusian city of Zahra, located in southern Spain and dating back to the Islamic era in the tenth century, was included. Within the

UNESCO World Heritage List, other Andalusian landmarks preceded it in previous years, including the Mosque of Cordoba, the Palace of Seville and the Alhambra.

The organization said on its website about Madinat al-Zahra

“Madinat al-Zahra, which dates back to the time of the caliphate (the era of the Umayyad Caliph Abd al-Rahman al-Nasir Li Din Allah) is an archaeological site for a city that was built in the mid-tenth century by the Umayyads to be the seat of the Caliph of Cordoba. For several years, it was plundered during the civil war that ended the rule of the Caliph in the year 1009-1010. These monuments remained in the folds of oblivion for nearly 1,000 years, only to return to light again at the beginning of the twentieth century. The city provides extensive knowledge of the extinct Western Islamic civilization in Andalusia when it was at its height.

The second requirement: the legal protection of heritage

Legally protecting cultural heritage requires three levels of protection, which are: the international level, the regional level, and the local level, and effective protection will only be achieved by applying all these levels together (Al-Asqah, 2010, p. 17), because heritage in its various forms does not mean The identity and civilization of a particular country, in so far as it means the civilization of the nation and humanity as a whole; This calls for the cooperation of the international community to protect it, and prosecute those who steal, trade, smuggle and destroy it.

The third requirement: the security protection of the heritage

It is based on three levels: international, regional, and local. There is no doubt that the operations of infringement on heritage occur every day in all parts of the world, and therefore it was necessary to have specialized bodies that protect by issuing regulations that clarify the penalties for these crimes (voucher, 2008, p.91).

The fourth requirement: technical protection

Modern technology represented by tools, machines, temperature and humidity control devices, and others have contributed to the protection of cultural heritage, and electronic data banks have also contributed to preserving the heritage by registering and documenting it with information and pictures, and the alarms have also worked to preserve the holdings from theft, destruction, and fire. This is in addition to the modern scientific techniques that are used in restoration to preserve and sustain the monument (Al-Asqah, 2010, p.19).

The third topic: International organizations specialized in heritage protection (challenges and achievements)

The second topic: the role of international organizations in heritage protection as a control mechanism

The heritage has known many forms of international and regional efforts in order to protect it, and to study these efforts is of special importance in the field of assessing the extent of protection that this issue enjoys, as well as the controls that practice its fundamentals, as well as the scope in which states practice their activities, whether at the international level in general represented By the efforts of international organizations and diplomatic work, by virtue of the conduct of international relations or at the level of regional organization.

The first requirement: the role of global international organizations in heritage protection

international organizations have played a tangible role in the field of antiquities protection, through the reports and recommendations they provide in this field, and these organizations are represented by the United Nations and its main bodies, UNESCO, the role of the international criminal police organization, and the role of the International Center for the Study of Preservation and Restoration of Cultural Heritage.

First / The role of the United Nations in protecting heritage

The United Nations plays an important and effective role in the field of antiquities protection, by contributing to obligating states to respect the provisions of international conventions, as confirmed by the provisions of the Charter of the United Nations (Article 50 of the United Nations Charter, Article 01 of the same Charter.) Its affiliated bodies, especially the Security Council and the General Assembly, issued a number of recommendations and decisions (Abdenmour BENNATAR, 2002, P05).

The role of the General Assembly in protecting antiquities

The roles of the General Assembly in protecting antiquities, whether during peace or during armed conflicts, varied as follows:

The role of the General Assembly in protecting antiquities during peace, the organization included the issue of restitution of antiquities for the first time in the agenda of the organization's twenty-eighth session in 1973, at the request of the state of Zaire (Document No. 9199 / A), where it issued Resolution No. 3187 in which it stipulated The General Assembly includes a number of measures:

- Emphasizes that the artistic objects, antiquities, museum pieces, manuscripts and documents shall be returned immediately and free of charge to her country by another country (meaning restitution).
- Recognition in this regard of the special obligations of the countries those, citing special claims or other modifications, were able to access these valuable businesses as a result of their control and occupation of a foreign territory (Berrada Muhammad Ghaziol, 2011, p. 24).

In the year 1975 AD the United Nations issued Resolution No. 3391 (D-30), through which it called on member states to ratify the 1970 Convention on the Prohibition and Prevention of Importation, Export and Transfer of Illicit Cultural Property of 1970 that UNESCO had previously adopted, and which made many contributions in the field of antiquities protection and restitution to The United Nations General Assembly also adopted the Universal Declaration in 1998 AD, in which the organizing states expressed their rejection of the idea of a clash between cultures and civilizations, and this was confirmed by the adoption of the declaration by the United Nations General Assembly for the year 2002 on the 21 of the same year announced today Global cultural diversity for dialogue and development, and invited the Secretary-General of the United Nations in consultation with UNESCO (Resolution No. 3187 (D-28) in 1943 AD).

In the years 2001 and 2002 AD, the General Assembly declared the United Nations cultural heritage, through Resolution 56/8, and in Resolution 58/17 of December 3, 2003 AD, in which it called on states to rely on the convention relating to the protection of cultural property in the event of armed conflict. In addition to its first two protocols for the year 1954 and the second for the year 1999 AD an expert in the field of cultural rights.

In addition to that, the United Nations held the thirteenth conference on crime prevention and criminal justice in Doha in April 2010 AD and also to rely on the Convention on Cultural Property Stolen or illegally exported by the International Institute for the Unification of Private Law in Rome on July 24, 1995 AD. The General Assembly took note of the adoption of the General Conference UNESCO, on November 02, 2001 AD on the Convention Concerning the Protection of the Underwater Cultural Heritage (United Nations Educational, Scientific and Cultural Organization, 2001, Vol. 01, Resolution 24).

The General Assembly referred to the Medellín Colombia Declaration on Cultural Diversity and the Action Plan on Cultural Cooperation, and the General Assembly urged states to ratify and accede to the International Convention on the Intentional Destruction of Cultural Heritage approved by the General Conference of UNESCO on October 17, 2003, and even more than that, it called upon workers in The field of antiquities trafficking is to encourage the

implementation of the code, as well as states to take all national or international measures to prevent and combat illicit trafficking in antiquities. 432 A).

The role of the General Assembly in protecting heritage during armed conflicts

The United Nations Charter stipulated through Articles 11 and 13 that the General Assembly has the right to prepare studies as well as issue recommendations and decisions, and based on that, the General Assembly had a prominent role in the field of antiquities protection by relying on decisions and recommendations. And experience has proven the important role that the General Assembly played, whether directly or indirectly, to bestow protection on antiquities in periods of armed conflict, and based on this, the General Assembly issued an arsenal of decisions and recommendations in the field of antiquities protection during conflicts that are mentioned, for example, but not limited to As follows:

- Resolution No. 181 issued on 29/11/1947, which stipulated not prejudice to existing rights related to holy sites, buildings and archaeological sites.
- Resolution No. 271 of 1948, which affirmed that the attack on the holy sites and historical and archaeological buildings threatens international peace and security.
- Resolution No. 3005 issued on 1972 AD, which included stopping the looting of archaeological property in Jerusalem by the Israeli occupation.
- Resolution No. 3187 issued in 1973 AD, stipulating that the General Assembly recognizes the obligations incumbent on countries that have seized valuable works belonging to the territories of the territories they occupied, and invites the Secretary-General of the United Nations to submit to it consultations with UNESCO and with member states a report on the progress made Score in the subject in its thirtieth session (Boughdiri Hicham, 2015, p. 81).
- Resolution No. 3092 issued in 1973 AD, in which it expressed its grave concern over Israel's plunder of archaeological properties in the occupied territories.
- Resolution No. 35/169 issued in 1980 CE, which included the Israeli occupation's demand for full compliance with United Nations resolutions and the nullification of all that it did in Jerusalem, warning of harming the holy sites in the city.

- Decision No. 36/15 issued in 1981 to stop prejudice to archaeological sites, especially excavation and excavation works under and around the Holy Mosque.
- Resolution No. 120 issued on 10/12/1981 considering that the measures taken by the Israeli occupation authorities aimed at destroying the Palestinian cultural heritage, and the work they undertake to change the landmarks of Jerusalem constitute an obstacle to achieving international peace and security.
- Decision No. 35/147 issued in 1981, which states that attacks on historical places are a war crime.
- Resolution No. 146 of 12/14/1984, Resolution No. 168 of 12/16/1985.
- Resolution No. 162 issued on 12/11/1986, Resolution No. 209 issued 8198/12/11,
- Resolution No. 1 issued on 12/01/1990 Resolution No. 59 issued on 12/14/1993, then Resolution No. 87 issued on 12/16/1994, Resolution No. 37 issued on 12/01/1999 (Un. www.Org).
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- 1- The role of the Security Council in protecting heritage (Montaser Saeed Hammouda, 2008 A.D., p. 45). The United Nations Charter gave the Security Council from Articles 23-27 of Chapter Five broad powers as it is the most important organ of the United Nations and as such, it issues implementable decisions concerning Maintaining international peace and security in the first place, and the protection of antiquities is considered one of the elements that contribute to achieving peace and security between states, and for the protection of antiquities, especially during conflicts, the UN Security Council has issued many decisions specializing in overseeing the protection of antiquities, among which we mention (Ali Abu Hani, Abdulaziz Al-Ashawi, 2010, p. 345):
- Resolution No. 50 issued in 1948, through which it called on all parties concerned in the conflict in Palestine to take feasible precautions to protect the holy sites and facilitate access to them for all.
- Resolution No. 54 of 1948, in which it affirmed the need to protect the holy sites.
- Resolution No. 252 of 1968, through which the Council affirmed the General Assembly resolutions No. 2253 and 2254 of 1967 relating to the protection of the Holy Places.
- Decree No. 253 of 1968, which considers all administrative and legislative measures taken by Israel to confiscate lands, properties and antiquities, which would lead to changing the legal status of Jerusalem are all invalid.
- Resolution No. 271 of 15/05/1969 in which the Security Council expressed its condemnation of Israel for the desecration of Al-Aqsa Mosque.
- Resolution No. 255 in 1969 in which it reaffirmed again the same what was stated in Resolution No. 253 of 1968.

- Resolution No. 267 issued in 1969, which affirmed the necessity of Israel responding to what was stated in Resolution 252.
- Resolution No. 1073 of 09/28/1996 in which the Security Council expressed its grave concern about the dangerous deterioration of the situation in Al-Quds Al-Sharif as a result of Israel opening an underground tunnel and Al-Aqsa Mosque.
- Resolution No. 1322 issued on 10/8/2002 denouncing Israeli Prime Minister Ariel Sharon's visit to the Al-Aqsa Mosque was the latest decision issued by the Security Council confirming the preservation of Palestinian antiquities and cultural property.

In addition, the Security Council issued Resolution No. 1482 at its 4761st meeting issued on May 23, 2003 AD, stressing the need to continue protecting Iraqi antiquities, historical, cultural and religious sites, museums and libraries, as well as Resolution No. 1483 in which the Security Council decides that all member states take appropriate steps. To facilitate the safe return to Iraqi institutions of Iraqi cultural property and other objects of archaeological, historical and cultural significance of rare scientific interest that were taken illegally in the Iraqi National Museum. Moreover, the UN Security Council issued Resolution No. 2199 issued on February 12, 2015, which aims to effectively address the trade in Iraqi and Syrian cultural heritage, and this decision is an explicit acknowledgment that illegal trade is among the exports of terrorist financing and the prevention of cross-border trade.

The sixteenth paragraph of the same resolution affirmed the terrorist groups' association with large-scale smuggling of antiquities. Resolution 2199 also condemns the destruction of cultural heritage in Iraq and Syria, especially the destruction of religious sites and property (Paragraph 15 of Resolution 2199.). The member states of the agreement take the necessary steps, such as preventing trafficking in cultural, Iraqi, Syrian and other items of rare archaeological, historical, cultural, scientific and religious significance that were illegally transferred from Iraq and Syria, including through the prohibition of cross-border trade (the seventh paragraph of Resolution 1483 of 2003).

The United Nations Educational, Scientific and Cultural Organization, the International Criminal Police Organization and other international organizations call for assistance in implementing this prohibition, and as for follow-up and oversight, the text of Security Council Resolution No. 2199 by inviting member states to provide the Committee (Resolution 1267 of 1999) Established pursuant to Security Council Resolution 1267 sanctions against Al-Qaeda within 120 days of the steps it has taken to comply with the measures imposed in this resolution The UNESCO Secretariat is ready to extend the necessary support to Member States pursuant to Article 17 of Resolution 2199, which invites UNESCO, the Criminal Police Organization and other international organizations To provide assistance in implementing this paragraph, and requesting Member States to provide UNESCO with

information on measures related to cultural heritage in connection with the timetable specified above by the Sanctions Committee. It requests the Analytical Monitoring and Sanctions Monitoring Team, in close cooperation, to conduct an evaluation of these measures adopted in the aforementioned resolution and to report to the Al-Qaida Sanctions Committee within 150 days.

The framework of the periodic oral reports that it submits to the overall work of the Committee and the Monitoring Team (Paragraph 38 of the same Resolution 2199).

The UN Security Council recently adopted Resolution No. 2347 at its 7907th meeting held on March 24, 2017, where this decision included the protection of cultural heritage and the preservation of peace And international security, it also provides a series of recommendations to enhance cultural heritage protection, raise awareness, collect data, and train peacekeepers to better integrate cultural issues into future peacekeeping missions (Resolution 2347, 2017).

2- The role of the General Secretariat in the protection of antiquities: The Secretary-General of the United Nations, Kofi Annan, called in a statement in March 2003 during the American and British coalition invasion of Iraq, to provide immediate protection for religious and archaeological sites, museums and other cultural institutions before new losses occurred. He said, "The treasures of Iraqi culture stand A witness to an invaluable legacy for all of humanity, and its loss affects all humanity "(Muhammad Barada Ghazweil,, p. 25).

3- The role of the International Court of Justice in the protection of antiquities, the International Court of Justice is the main judicial instrument of the United Nations, and it carries out its work according to its statute annexed to this Charter, which is based on the statute of the Permanent Court of International Justice and an integral part of the Charter Article 92 of the Charter, and perhaps the best example of its protection Antiquities, especially during armed conflicts, is their separation in the conflict between two Asian countries (Cambodia and Thailand), after an armed force affiliated with Thailand occupied a temple and its surrounding areas and looted the contents of the Cambodian temple, so the International Court of Justice, after a request from Cambodia, issued a ruling on June 15, 1962. In which Cambodia affirmed the sovereignty of that temple and the necessity of the withdrawal of Thai forces from it and the return of all things that had been taken or removed from the temple or its vicinity since 1954, the date of the occupation of the temple, and in July 1962, Thailand accepted the judgment issued by the International Court of Justice.

4- The role of the Human Rights Council in protecting antiquities, during the Israeli war on Lebanon in 2006 The Human Rights Council strongly condemned the grave Israeli violations, including the destruction of Lebanese

civilian facilities, including antiquities and cultural property, and among the decisions of the Human Rights Council that it issued a resolution January 12, 2009 Condemning the violations committed by the Israeli forces during their offensive on the Gaza Strip, including the destruction of mosques, churches, schools, universities and museums, and in the meantime, this council announced the formation of a fact-finding committee to investigate the crimes committed in Gaz. The Human Rights Council was established on 15 March 2006 by the United Nations General Assembly under Resolution 60/251, and is an intergovernmental body within the United Nations system responsible for supporting the promotion and protection of all human rights around the world and for dealing with cases of human rights violations and making recommendations. About it. The Council has replaced what was previously known as the Human Rights Commission, and the Council is part of the United Nations General Assembly, where the Council's decisions are approved, and the latter can issue recommendations to the General Assembly that aim to strengthen international law in the field of human rights.

In addition, the Human Rights Council issued Resolution No. 10/23 in its seventeenth session in the third item in the agenda related to the promotion and protection of all human rights, civil, political, economic, social and cultural rights, including the right to development, and also stipulated the human right to participate in heritage matters. Cultural (United Nations General Assembly Resolution A / HRC / 17 issued on March 21, 2011 AD).

5- The role of the Economic and Social Council in the protection of antiquities is one of the councils of the United Nations, and the Charter of the United Nations established it as a main body for coordinating the economic and social activities of the United Nations and the specialized agencies, consisting of 54 members of the United Nations, and is considered a link between the United Nations and civil society Where the Council works under the supervision of the General Assembly by coordinating the economic and social work of the United Nations and international organizations, and plays an important and pivotal role in promoting international cooperation for development purposes, as it is the main forum for discussing international social and economic issues. In its tenth chapter on the necessity of making reports, studies and recommendations as well as calling for international conferences (Article 62 of the United Nations Charter of 1945), In 2003, the Economic and Social Council adopted Resolution No. 29/2003 of July 22, 2003, entitled to prevent crimes of violating the cultural heritage of peoples and inherited in the form of movable property, through which it called upon member states to consider when necessary and in accordance with their national law, especially when concluding related agreements with Other countries in the convention for the prevention of crimes of infringement of the cultural heritage of the inherited peoples in the form of movable property (Report of the Secretariat, 1990).

The Council also called on member states to continue strengthening cooperation and mutual assistance at the international level in the field of preventing crimes

against movable antiquities as they form part of the cultural heritage of peoples and prosecuting the perpetrators of those crimes. And Criminal Justice in its thirteenth session (Document No. 10/2004/15), In 2004, the Economic and Social Council issued Resolution No. 34/2004 of July 21, 2004 under the name: "Protection from trafficking in cultural property" in which the emphasis was placed on the protection of antiquities and heritage through the Cairo Declaration on the Protection of Cultural Property that was issued at the International Conference for the celebration The fiftieth anniversary of the 1954 Hague Convention Relating to the Protection of Cultural Property during Armed Conflicts, organized in Cairo from February 16-14, 2004, expressing concern about trafficking in antiquities as well as the international trade of looted cultural property. In addition, the Economic and Social Council of States ratified the convention on measures the duty to be taken to prohibit and prevent the illegal import and transfer of ownership of antiquities (Article 12 of the United Nations Declaration on the Rights of Peoples).

Second / the role of the education, science and culture organization in the protection of antiquities,

The United Nations Educational, Scientific and Cultural Organization is considered one of the most prominent international organizations in the field of antiquities protection, whether during armed conflicts or during peace situations. Therefore, the study requires the definition of UNESCO and its role in protecting antiquities during conflicts as well as During peace, and to UNESCO's field practices in the protection of antiquities, the UNESCO mission is to contribute to peace building, protection and preservation of cultural heritage, achieving sustainable development, and establishing intercultural dialogue through education, science, culture, communication and information (Ahmed Al-Jilali, 2004, p. 11).

UNESCO's protection of antiquities during peace

Based on the first article of the charter of UNESCO, it indicated its objectives and tasks by saying: "The organization aims to contribute to peace and security by working through education, science and culture to strengthen cooperation between nations to ensure comprehensive respect for justice, law, human rights and fundamental freedoms for all people without discrimination based on race or gender. Or language or religion, as approved by the United Nations Charter for all peoples "(Al-Kaitani Saeed Bin Sulayem, 2010, p.70). Accordingly, UNESCO has greatly contributed to the protection of antiquities and heritage together, as UNESCO called in 1950 AD to hold an intergovernmental conference on the Universal Copyright Convention, as the latter, during the decades following the Second World War, expanded the scope of protection to include even countries that The Berne Convention for the Protection of Literary and Artistic Works was not ratified in 1886 AD (Essam Attia, 1989, pp. 81-80), and UNESCO organizes and directs appeals, campaigns, advertisements, and

conferences. As for the appeals and campaigns, it has organized the largest international campaign to save the monuments of Nubia in Egypt (Temples Abu Simbel and the Elephant Temples), Venice in 1966, and Bordeaux in 1970 (Saidi Karim, 2016-2015, p. 83). The General Conference of UNESCO called on the international community to donate the necessary funds for the implementation of this artistic and cultural project, which lasted for twenty years.

UNESCO has issued a large number of recommendations that can be summarized as follows:

- The issuance of a recommendation in 1968 related to the protection of antiquities threatened by public and private works, taking into account the problem raised by the construction of the High Dam on the Nile and the danger it poses to flooding neighboring archaeological sites.
- Issuing a directive on the international principles of archaeological excavations in New Delhi, 1956 AD.
- The organization also established the World Heritage Committee in 1976 AD (the World Heritage List, 1976), by listing the first sites on the World Heritage List, as well as a recommendation by the organization related to discussing member states with cooperation among themselves to prohibit the illegal export and import of antiquities.
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UNESCO's role in protecting heritage during armed conflicts (Faisal Tahrouf, 2006, p. 333)

Researchers do not differ in the importance of the role that UNESCO plays in protecting antiquities during periods of armed conflict, as the Director-General of UNESCO may receive reports on the application of the provisions of the Convention in areas where armed conflict is taking place, to assess any case of destruction or looting. In addition, the Director-General of UNESCO may request the conflicting countries to designate a protecting state or states, and in the event of a dispute for which no protecting powers have been designated, the Director General may offer his good offices or undertake any other form of conciliation or mediation with the aim of settling the dispute. And UNESCO can participate in the conciliation process. In addition, the Director-General of UNESCO may temporarily register some antiquities in the event of a dispute in the International Register of Cultural Property under Special Protection. It is worth noting that the role of UNESCO is not limited to international armed conflicts, but rather extends to conflicts of a non-international character, Conflict between India and Pakistan in 1971, Turkey and Cyprus in 1941, Iraq and Iran in 1980, the Iraqi invasion of Kuwait in 1990 and the conflict between Armenia and Azerbaijan in 1992 AD (Ahmad Muhammad Fahim Al-Sharif, 2010, p.91).

In the aftermath of the Iraqi invasion of Kuwait in 1990 and upon the State of Kuwait's notification to the Director-General of UNESCO to destroy these

antiquities forces, the Director General obligated the Iraqi authorities to fully adhere to the provisions of the 1954 Hague Convention and its first protocol, and upon the outbreak of the conflict between Armenia and Azerbaijan in 1992, UNESCO conducted contacts with the relevant authorities of the two countries. To remind them of the need to respect the provisions of the Hague Convention and it established in 1945 a mission to advise on restoration and conservation work (Nawal Ahmed Basj, 2010, p. 125).

The Director-General of UNESCO has the right to delegate investigation committees to determine the extent to which the states parties to the conflict respect the provisions of the 1954 Hague Convention and their commitment to its rules, as well as their respect for all the organization's conventions for the protection of antiquities. The first Gulf between Iraq and Iran, the Israeli invasion of Lebanon in 1982, as well as Resolution No. 780 of 1992 issued by the Security Council containing the call by the Director General of UNESCO to the Taliban to prevent the destruction of Buddha statues in Bamiyan, and for this the Director General dispatched a personal representative from Afghanistan to Striving to stop the destructive actions committed by the movement against antiquities (Abd al-Rahim Khayari, 1996, pp. 188-189).

Third / The role of Interpol in protecting heritage

Due to the intertwining of interests and transactions, the ease of transportation and the overlapping of borders between countries, the means have become easy for international criminals to move between different countries and commit their crimes, and this has led to the necessity of intensifying the efforts of countries in order to arrest criminals and hand them over to justice. These countries reached in 1923 AD to form a specialized organization called the International Criminal Police Organization, as the members of this organization exchange information on international criminals and cooperate with each other in combating international crimes, chief among them the crimes of counterfeiting, the crimes of smuggling antiquities and artifacts, and the crimes of illicit trafficking of antiquities, Down to what is known as the crimes of selling antiquities, antiques and valuable works on the Internet, all of these crimes fall under the scope of what is known as transnational organized crime. Based on this, the study requires us to shed light on the contributions of the organization in the protection and maintenance of antiquities.

It is worth noting that the International Criminal Police Organization is the largest international police organization established in 1923, consisting of the police forces of 190 countries, based in Lyon, France, and it is a global supervisory security apparatus that has a moral personality, that is, it has financial responsibility, administrative independence, and the capacity to litigate, and from Among his tasks is to secure and develop mutual cooperation on the widest scale between all criminal police and their counterparts in various countries of the world, within the framework of existing laws and in the spirit

of the Universal Declaration of Human Rights (Recommendation by the United Nations General Assembly under No. 217 of 12/10/1948), as well as international agreements and treaties of his field of work.

INTERPOL has played an effective role in protecting antiquities, and this has always considered it an integral part of the common heritage of society, as the main goal in establishing this organization is to punish and prosecute criminals, especially those smugglers of antiquities, such as artifacts and other pieces. The most prominent form of cooperation achieved by the international community in the fight against crime, the terms and conditions of which are regulated by the international agreements concluded in this regard, it is noted that INTERPOL and the central offices in the member states have an important role in the field of arresting criminals and their extradition through the foundations laid by that organization targeting behind them Search and arrest procedures for the fugitive criminal (Muhammad Mansour Al-Sawy, p. 733).

In 1995, INTERPOL established a database of stolen artworks in order to collect information, and at the end of 2014, the relevant database (INTERPOL, fact sheet, stolen artworks) was in one center and circulated globally. This includes 45,000 entries received from 129 countries. More than 34,500 operations were conducted this year, and since the creation of the database, more than 2,800 recorded stolen artworks have been seized, and according to an international standard for describing cultural property, based on simple and non-technical vocabulary that can be understood by all specialists and non-specialists alike, It is used to classify works of art registered in the INTERPOL database, the database of stolen artworks is available to employees of law enforcement agencies through INTERPOL's global system of secure police communications, and since 2009, the general public has also been able to access this database, provided they obtain permission to do so. The number of people entitled to access it exceeded approximately 1893 users from 88 countries representing customs agencies, government authorities, cultural institutions and art professionals Collectors and collectors.

In 1971, the Interpol General Assembly issued an appeal to all countries of the world that are members of the organization to make all possible efforts to facilitate the return of any artistic masterpiece found in one of the countries to the country of origin of this masterpiece, where the source of this masterpiece is fraudulent and the insistence on all the national departments and the institution in charge of preservation Cultural resources such as museums should not purchase such artifacts before ascertaining in advance their source (Abdel-Wahab Al-Razzaq Al-Athafi, 2001, p. 4).

In 2012, INTERPOL and the Italian Gendarmerie Command for the Protection of Cultural Heritage launched a project (System for the Protection of Cultural Heritage), in order to enhance the content of the database of stolen works of art

and facilitate searches for the information it contains, and this project funded by the European Commission aims to achieve the following:

- Establishing a unified means system that enables member countries to include direct information.
- The creation of a mechanism for transferring information directly from the national databases of artwork.
- Adopting an image comparison system to speed up searches in the database.
- Organizing training activities that include e-learning courses, and issuing a booklet that provides directions and examples of best practices.

In 2006, INTERPOL, UNESCO and ICCROM developed the following list, which includes basic measures to combat the increase in illicit trafficking in cultural objects via the Internet to the member states of INTERPOL and UNESCO are invited to the following:

- Reviewing and requesting verification of the legality of the source of the object concerned, including documents that provide evidence of the legality of the export of the object (antiques and other antiquities) that may have been imported.
- Demand to provide evidence of the legal status of the seller, and in case of doubt, the national authorities of the country of origin, as well as Interpol, and perhaps UNESCO or the International Council of Museums ICCROM, should first be reviewed.

Requesting agencies to provide appropriate information to law enforcement agencies and cooperate with them in conducting investigations regarding suspicious offers for the sale of cultural objects.

- Establishing a central body within the framework of the National Bulletin or elsewhere and entrusted with the permanent review and control of the sale of cultural objects via the Internet, in addition to being aware of the responsibility for protecting antiquities.
- Cooperating with national and foreign police forces and INTERPOL (<http://ww.Interpol.InT>), as well as with the responsible authorities in the other concerned countries, in order to ensure that the National Central Bureau of INTERPOL is notified of any theft or any unlawful possession of cultural objects, in order to allow Include the relevant information in the INTERPOL database of stolen artworks, provide information on any theft or misappropriation of cultural objects, as well as any subsequent sale of these cultural objects, from or around the national territory using the Internet, and facilitate rapid identification of cultural objects from By developing updated inventories with photographs of cultural objects, or at least identifying them using the Object Identification and Preservation Form.

- Maintaining statistical data and recorded information from the checks conducted on the sale of parts via the Internet, on the concerned vendors and on the results obtain
- Establishing legal procedures to promptly seize cultural objects in the event of reasonable doubts about the legality of their source.
- Securing the return of seized pieces of illegal source to their legitimate owners.

Fourth / the International Center for the Study of the Preservation and Restoration of Cultural Heritage "ICCROM"

The International Center for the Study, Restoration and Conservation of Cultural Property was established by UNESCO at the General Conference in New Delhi in 1956 AD, and it aims mainly to preserve movable and immovable antiquities, by adopting many ways and means that support this trend. Algeria joined the center on January 18, 1973. The International Center for the Study of the Preservation and Restoration of Cultural Heritage is an intergovernmental organization dedicated to preserving cultural heritage around the world through training, information gathering, cooperation, research and directing advocacy programs. It also aims to strengthen cooperation in the field of restoration and preservation of antiquities. The General Conference of UNESCO that was held in New Delhi in 1956 AD, and after three years the center was established in Rome, where its current headquarters is located, and it currently includes 132 member states (ICCROM, 2004, pp. 12-13).

The International Center for the Protection and Preservation of Cultural Property plays a prominent role in the protection of antiquities, as it achieves its objectives by collecting, studying and disseminating information related to scientific, technical and ethical topics related to preserving and restoring cultural property and antiquities together, and the center includes the largest specialized library in the world with more than 89,000 titles of books It contains specialized reports and magazines, as it contains more than 17,000 photos, in addition to the website that provides several field information about cultural demonstrations and international training opportunities in the field of maintenance and restoration. The International Center for the Maintenance and Restoration of MH also contributes to organizing training courses (training) regarding various Concerned actors in this regard, since 1996 it has trained more than 4000 participants, and the center organizes common curricula and approaches in relation to deontology and technical rules related to the maintenance and preservation of antiquities at the international level (<http://www.iccrom.org>).

The center is also active in the field of awareness-raising towards the public to sensitize them about the issue of preservation and restoration of antiquities. As for cooperation, ICCROM has cooperated with UNESCO's second category regional centers and works under the tutelage of UNESCO in order to enhance

cooperation and build capacities aimed at implementing the World Heritage Convention. These centers are as follows:

- Northern World Heritage Foundation, Oslo (Norway).
- The Arab Regional Center for Arab Heritage in the Kingdom of Bahrain.
- The “African World Heritage Fund” in Johannesburg, South Africa.
- Regional Institute for World Heritage in the state of Zacatecas (Mexico).

The second requirement: the role of regional organizations in heritage protection

International organizations have played a pioneering role in the field of antiquities protection, whether during peace or armed conflicts, due to the great importance of antiquities as a symbol and a common heritage of humanity. This protection is not limited to mere international efforts (international organizations), but rather extends to regional efforts. The framework of the so-called regional organizations, where the latter was established like its counterpart in protecting antiquities, and Arabs and Muslims played a significant role in this regard (Alyan Jamal, 2005, p. 9), and in this context we will shed light on the position of the contemporary Arab and Islamic world towards The protection of antiquities and the efforts exerted in preserving the nation’s identity and antiquities, as follows:

The Arab league for education, culture and science "ALESCSO":

The Arab League for Education, Culture and Science (ALESCSO) is a specialized organization, established before, the Arab League on July 25, 1970, based in Tunis (Article 3 of the ALESCSO Constitution). The organization includes 22 Arab countries. The organization is headed by a general director who is elected by representatives of member states for a period of 04 years, renewable once. The organization consists of the director general and the general conference, the latter being held once every two years. Related to the fields of education, culture, science, and cultural diversity at the level of the Arab world and their coordination. Among the priorities of its activity is to pay attention to saving landmarks and archaeological sites in the Arab countries, and to preserve historical cities as a center of Islamic civilization.

This organization has provided some support to a number of historical Arab cities in order to preserve their cultural heritage. It has also contributed to the registration of many historical Arab cities on the UNESCO World Heritage List. It is also cooperating with international organizations to recover the stolen and illegally exported antiquities. (Ali Hamza Al-Khafaji, 2014, pp. 7-60).

The Arab Organization for Education, Culture and Science also established an Arab governmental committee for the protection of Arab cultural heritage and antiquities, known as the Arab Heritage Committee (Article 12). This

committee played an effective role in protecting antiquities in the Arab world. Among its contributions is the preservation of inventories of antiquities and cultural property. Efforts submitted by countries to registration files for the purpose of including them in the Arab Register of Historic Monuments, Sites and Collections, and by relying on sites and monuments registered in the Arab Register, and for the purpose of coordination with Arab countries and the UNESCO, the Arab Heritage Committee can work to prepare the guiding list for World Heritage stipulated in the Convention World Heritage for the year 1972 AD, and it can register it with UNESCO, publish it and introduce it, taking into account that most Arab countries suffer from limited income, the committee emphasized the establishment of the Arab Heritage Fund aimed at protecting Arab antiquities (Arab Heritage Committee, Article 12).

It is worth noting that the organization played a role in protecting antiquities during armed conflicts and occupation, and since its inception, the organization has been working to monitor violations in Jerusalem, and prepare reports and legal studies on that, in addition to other programs represented in providing material aid to protect antiquities in Jerusalem. The organization publishes international bulletins to raise awareness of the antiquities of Arab Jerusalem, and provides technical support to Palestine in order to be able to protect the antiquities in Jerusalem. On December 13, 1971 AD, the organization approved the recommendation of the Arab countries regarding the scientific investigation of the manuscript within the curriculum in the university education stage at the undergraduate level (Diab Abd Al-Majid, 1993, p. 308)

1- The Islamic Educational, Scientific and Cultural Organization (ISESCO): It was established in Fez in 1982, with its headquarters in Rabat, and its objectives revolve around preserving the Islamic identity and preserving the features of Islamic civilization, and the interest in heritage and culture in the Islamic world was established based on the recommendation submitted by a conference of foreign ministers Islamic countries in 1979 CE, held in Morocco in the tenth session under the name Palestine and Jerusalem, so that this organization means coordination between the specialized agencies of the Organization of the Islamic Conference in the fields of education, science and culture, and between the member states. In the 57-member Organization of Islamic Cooperation, in addition to three observer states, namely, the Kingdom of Thailand, the Turkish Republic of Northern Cyprus, the Russian Federation.

The organization works to direct member states to the importance of preserving Islamic historical monuments and paying attention to Islamic intellectual and historical heritage, and perhaps the most important specialized body active in this field is the Research Center for History, Arts and Islamic Civilization, where the center has established a prominent library that collects references such as encyclopedias and data in books, indexes, maps and Islamic manuscripts. The rare one, as it includes more than 50 thousand volumes in twenty-seven (27) languages, and the center also facilitates the work of

researchers and scholars in related fields. The center also publishes its research in specialized magazines and has a periodic informative bulletin about Islamic heritage and monuments, and there is an informative guide that is a data bank on cultural centers in member countries (Boughdiri Hicham, previously mentioned reference, p. 138).

The organization decided to issue a statement on the archaeological, historical, cultural and religious monuments in the member states related to cultural heritage and to conduct an investigation on the effects they suffered as a result of aggression or war (Wael Ahmed Allam, 1996, pp. 254-253), and more than that, ISESCO established a committee called the Committee ISESCO Archeology Experts, which is made up of archeology experts, was established pursuant to a decision issued by the Tenth Islamic Summit Conference held in Malaysia in 2003 AD, and is interested in contributing to the restoration of Iraqi and destroyed antiquities. After the war escaped corruption and smuggling of antiquities, it also established a bank account to receive aid.

Al-Quds was of great interest in the organization, as it was considered one of the permanent special programs, and the organization established the Jerusalem Unit, which among the tasks assigned to it is to follow up, coordinate and implement programs related to antiquities and cultural property in Jerusalem, and prepare reports of the Director General that he submits to the Executive Council and the General Conference on The organization has also established the Jerusalem Honor Fund, and opened a bank account for it to be allocated and prepared to protect the antiquities in Jerusalem. Islamic Cooperation mandated ISESCO to send a specialized mission to Palestine to carry out the process of inspecting the educational and educational conditions in it and to stand on the spot on the needs required to support Palestinian educational institutions and government institutions interested in antiquities and heritage together (Ibrahim Muhammad Al-Anani 2010, p. 67).

The third requirement: the role of non-governmental organizations (international civil society) in heritage protection

The importance of the role played by non-governmental organizations lies in directing global and national opinion on specific issues that affect impacts, both on the global and national levels, thanks to their contributions and experiences in the field of antiquities preservation, and this is what NGOs are working to achieve.

1- The International Council of Museums "ICOM" (FONSECA, Maria Cecilia Londres da, 2002, p. 8-9): It is an international non-governmental organization, established in Paris in 1946 AD. One of its functions is that it aims to protect and preserve antiquities, and to ensure the continuity of the community's informing of the values of the global cultural and natural heritage in the present and future, whether material or non-material. The organization

consists of a global network for museum professionals to communicate in more than 145 countries, and has an official relationship with UNESCO, and includes more than 30,000 thousand members distributed in more than 197 countries.

The AECOM preserves and secures the continuity of informing the community of the values of cultural and natural heritage, tangible and intangible, in the present and future. The council also approved methods of museum exchange, preservation of antiquities, and how to maintain and restore them (Ali Hamza al-Khafaji, 2014, pp. 7-60). It should be noted that the activities of The International Council of Museums comes in response to the challenges and professional needs of the museum, which focuses on the following topics:

- Cooperation and professional exchange, for example cooperation with international organizations concerned in this field, we mention the International Customs - Organization, the World Intellectual Property Organization, the International Police Organization and Interpol, as well as the promotion of exchange methods, systems for preserving antiquities and how to maintain and restore them.
- Spreading knowledge and raising public awareness of museums.
- Employee training.
- Development of employees.
- Development of professional standards.
- Preserving heritage and combating illicit trafficking in cultural property, antiquities, and antiques, art and archaeological pieces (Saeed Al-Hajji, 2014 AD, p. 556).

The International Council on Monuments and Sites and its role in protecting heritage "ICOMOS"

The ICOMOS was established in 1965 in Warsaw, Poland, and it is a non-governmental body, with its center in Paris, comprising 7500 members from 144 countries. Algeria joined it on September 7, 1978 AD, 110 national committees, and 28 international scientific committees, and the council works to support and implement the science curriculum And modern technology for the preservation and preservation of antiquities, whether antiquities or archaeological sites (Nour al-Din Abdel-Halim, 2009, p.9).

The council aims to preserve historical sites and monuments in the world. It has notable activities, including the establishment of the Washington Charter for the Preservation of Historic Cities and Regions and an International Charter for Cultural Tourism in 1976 AD, and it is based on a set of objectives, which can be summarized by facilitating and encouraging those in charge of managing archaeological sites to make this heritage a destination for local people, tourists and encouraging tourism, and in 1999 AD he founded A charter for the

preservation of historical and archaeological wooden installations (Salwa Ahmed Al-Mafraji, 2011, p. 67).

The mission of ICOMOS is to advance the process of preserving, protecting, using and improving monuments, complexes of buildings and sites. The organization also participates in developing teachings, generating and disseminating ideas and leading awareness campaigns. It is also the advisory body to the World Heritage Committee to implement the UNESCO Convention on World Heritage. Based on this capacity, the organization evaluates nomination requests for the World Cultural Heritage and monitors the state of conservation of antiquities (Alf Hatton and McManamon Francis, 2000, pp. 40-55). The Council also coordinated with UNESCO by sending Canadian specialists to the city of Dubrovnik, who were both witnesses to attack This historic city was established by the Serbs in the nineties of the twentieth century, and provided vivid and documented testimonies that contributed to raising awareness at the international level towards the protection of antiquities and from armed conflicts (Sarah Madole, 2013.).

THE CONCLUSION

What can be concluded is that the issue of heritage protection is one of the important issues locally, regionally and internationally, and perhaps this is what increased attention to protecting it, especially in light of the high level of danger during wars and natural crises and the threat that it carries from the heritage. During its adoption of international treaties and conventions related to heritage protection in times of armed conflicts and peace, global and regional international organizations have a prominent role in protecting it, by issuing decisions and recommendations urging not to attack the heritage, and to impose respect on those valuables.

The most important step taken by the international community regarding laying the foundations for heritage protection is that which many international and regional governmental and non-governmental organizations have taken, led by the United Nations Educational, Scientific and Cultural Organization for UNESCO, to codify the provisions for heritage protection in the event of armed conflict, as well as the attention of the international community. The heritage and its protection in the event of conflict, with equal interest in times of peace, and any breach or breach of these rules and international conventions requiring the protection of heritage is considered an illegal international act that has reached the point where it is considered a war crime in accordance with Article Eight of the Statute of the International Criminal Court, which will entail responsibility The perpetrator is internationally responsible for the act and the affected person creates a claim either for restitution of the heritage or compensation.

THE STUDY RESULTS

The study concluded a set of results including:

- The Convention on the Protection of Heritage in the Event of Armed Conflict, known as the Hague Convention, is the first comprehensive international agreement to protect heritage in international and non-international armed conflicts.
- International organizations are considered an international legal mechanism to protect heritage in times of peace and war. It has concluded many agreements related to heritage protection.
- Despite the passage of more than half a century since the conventions established by international organizations for the protection of heritage and ratification, many of the member states of UNESCO agreed on most or some of the conventions but the commitment, no matter how far from the minimum, the phenomenon of heritage leakage continued in its original countries Or the heritage looting is still ongoing, carried out by international operations specialized in heritage trafficking, especially from countries that are in need of wars and military conflicts.
- Any breach or breach of these rules and provisions requiring the protection of heritage is considered an act of the International Criminal Court, and thus leads to the establishment of the international responsibility of the Perpetrator State and creates with it the right of the affected state to demand compensation or repair the damage.
- Moreover, these organizations are often unable to recover the stolen heritage and return them to their country of origin, for many reasons, including the policy of those in charge of those organizations, or because they do not possess sufficient powers to allow them to recover the stolen cultural property, and what is taken from the functions and powers of international organizations Specifically, UNESCO and the General Assembly of the United Nations is its activity being limited to making recommendations and directing appeals to member states only, without having a mandatory status and follow-up mechanisms that bind states, and it does not have the ability to take binding decisions in this field.

RECOMMENDATIONS OF STUDY

- States must put in place national legislation that guarantees the protection of heritage and criminalizes aggressors.
- The need to develop national legislation in order to set more stringent rules for protecting heritage, by assigning a practical team specialized in administering regulations and laws.
- Encouraging civil society to engage in heritage protection.
- The need for international cooperation in order to unify legislation on a single principle based on the prohibition of dealing in heritage with any of the contracts that transfer ownership or possession.

- The need for concerted efforts between international organizations, country governments and national organizations in order to preserve the heritage in proportion to what is contained in international conventions and treaties that require their attribution by strict national laws, and to develop internal legal legislation to define a legislative framework for protecting heritage, and to work to preserve and maintain it, especially in times of armed conflict. .
- The necessity of concluding regional Arab bilateral agreements providing for the return of heritage to its country of origin.

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