



مركز إعلام حقوق الإنسان والديمقراطية «شمس»  
Human Rights & Democracy Media Center «SHAMS»

## Human Rights and Democracy Media Center “SHAMS”

democratic civil society rooted in justice, equality, the rule of law, and respect for human rights

**The state of the death penalty in the Palestinian Territories**

**The Fourth Annual Report covering the year of 2019**



مركز إعلام حقوق الإنسان والديمقراطية «شمس»  
Human Rights & Democracy Media Center «SHAMS»

**Consultative Member of the United Nations Economic and Social Council (ECOSOC)**

**Observer Member of the Standing Human Rights Committee of the Arab League**

**Palestine's representative in the World Coalition against the Death Penalty**

**Member of the Arab Coalition Against the Death Penalty**

**Secretary of the Palestinian Coalition Against the Death Penalty**

## About the Human Rights and Democracy Media Center "SHAMS"

The Human Rights and Democracy Media Center "SHAMS" is a civil, independent, non-governmental, and non-profit institution. "SHAMS" was established in the year 2003 in Ramallah by a group of academics, educators, lawyers, and human rights activists. The center sees that the spread and publicization of human rights and democracy is rooted in the essential connection of various rights and their collective indivisibility, that women's rights are an indivisible part of human rights, and that the spread and publicization of human rights are themselves human rights. The center believes in the principle of equality and non-discrimination on the basis of ethnicity, religion, color, or gender among society members and in their rights and obligations. It also believes in the principle of affirmative action for the benefit of marginalized groups.

## - Objectives

1. Promote the role of the youth and activate voluntary work in Palestine.
2. Promote human rights concepts in Palestinian legislations.
3. Activate the media's role in social issues.
4. Empower women to uphold social positions
5. Promote the relationship between local, regional, and international organizations.
6. Publish research and studies, circulate, and sponsor them.
7. Spread and promote the cultures of human rights, democracy and dialogue, and cultivate the culture of civil society and its values.
8. Focus on children's issues as fundamental axis for the construction of society.

## Vision

The Human Rights and Democracy Media Center "SHAMS"'s vision is embodied in a civil and democratic society that is based on justice, equality, the rule of law, respect for human rights, affirmative action for the benefit of marginalized groups, respect for the rights of minorities, the freedom of expression and opinion, the right to participate in public life, the principle of equality of opportunities, and a society that provides the necessary space for all of its members to contribute to its progress and well-being.

## Mission

The Human Rights and Democracy Media Center "SHAMS" endeavors to promote a culture of human rights, tolerance, dialogue, democracy, and the rule of law. Therefore, it works diligently to organize programs and conduct activities that raise awareness, strengthen the sense of collective responsibility, enrich scientific expertise in human rights, democracy, civil society, voluntary work, citizenship, accountability, the rule of law, the environment, the youth, women's rights, tolerance, development, and dialogue.

## - Memberships

1. **Internationally:** The World Coalition Against the Death Penalty, consultative membership of the United Nations Economic and Social Council, the Mediterranean Youth Foundation, the Arab-European Center of Human Rights and International Law, the International Assembly of Human Rights and Humanitarian Organizations in the Middle East and North Africa, Defense International, Organization for Peace and Liberty-Germany, Crisis Action for the Protection of Civilians from Armed Conflicts, International Coalition Against War Criminals "ICAWC," and Anna Lindh Euro-Mediterranean Foundation for the Dialogue Between Cultures.

2. **Regionally:** the Arab Coalition Against the Death Penalty, Permanent Arabic Committee for Human rights/ Arab League as an observer , Human Rights Defenders Network, Federation for Human Rights, Arab Anti-Corruption and Integrity Network, Regional Coalition of Civil Society Organizations Against Extremism and Hate, Social Accountability network in the Arab World, and Elections Network in the Arab World.

3. **Locally:** Palestinian Coalition against Death Penalty (Secretary of the Coalition), Palestinian NGO's Network, the Civil Forum to Promote Good Governance in the Security Sector, the Palestinian Coalition for Monitoring Rights and Freedoms, the Civil Coalition for Monitoring the Legislative Process, the Civil Team for the Reform of the Justice Sector, the Civil Coalition for the Reform and Protection of the Judiciary, Civil Committee for Monitoring Elections, the Coalition for Defense of Freedom of Expression and Opinion, the Palestinian Coalition Against Torture, National Coalition for The Global Call to Action Against Poverty, and National Authority for Voluntary Work.

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## Introduction

The Universal Declaration of Human Rights, to which Palestine acceded in late 2014, stated in its 3<sup>rd</sup> article that: “Everyone has the right to life, liberty and security of person.” Palestine’s accession to this declaration along with other international agreements and conventions came as a consequence of the activation of the Palestinian social contract and the establishment of the National Palestinian Authority in 1994, which took place after an extended national conversation about the legal framework that was to be adopted in the Palestinian Territories.

The first option, which called for the annulment of all existing legislations, was eliminated out of fear of legislative void. The second option, which suggested keeping all existing legislations intact, was also rejected because it posed a direct contradiction to the principle of sovereignty. As a compromise, all legislations that were in place prior to the 5<sup>th</sup> of June, 1967 remained in effect, but all other legislations that were issued after that period were annulled through Decree Law No. (1) issued by then-president Yasser Arafat. However, the ultimate success of this national move inevitably depended on a subsequent and gradual renewal and modernization of the entire justice system in order to render it Palestinian and contemporary within a specified time period. This never happened.

The Human Rights and Democracy Media Center “SHAMS” issues its 4<sup>th</sup> annual report on the state of the death penalty in Palestine for the year 2019. The report observes all changes that have occurred within the state of the death penalty, both positive and negative, and includes statistical data, legal information, and a set of recommendations that endeavor to improve the current reality. “SHAMS” has periodically issued this comprehensive annual monitor report on the state of the death penalty in Palestine for the past 4 years as a part of the center’s principled and human-rights-driven struggle to abolish this form of punishment.

This report is issued in light of a group of important developments including Palestine’s accession in the year 2018 to (7) international agreements and conventions, which include the 1989 Second Optional Protocol of the International Covenant on Civil and Political Rights, which aims to abolish the death penalty. Article 1 of the protocol states that:

“1. No one within the jurisdiction of a State Party to the present Protocol shall be executed.

2. Each State Party shall take all necessary measures to abolish the death penalty within its jurisdiction.”

Palestine’s accession represented a glimpse of hope to all human rights activists as it appeared to be a step that promotes the right to life, considers it sacred, and ensures that it remain untouched under any circumstance whatsoever. However, that hope quickly faded away in light of the stark disparity between what the Protocol stipulates and the reality on the ground, a disparity that persists 25 years after the establishment of the Palestinian Authority and 2 years after the accession to the Protocol.

The current legal system in effect is largely un-Palestinian and is comprised of different sources from various time periods: the British Mandate, the Jordanian Rule, the Egyptian Rule, and the Israeli occupation. The ongoing employment of this legal system in Palestine promotes arbitrariness, leads to contradictions within its very components, and negatively impacts the principle of the rule of law. The system contains (77) crimes punishable by death in a state where the population strives to live and the majority of which are outdated at this point in time and yet in effect in Palestine.

This report sheds light on a group of statistical data pertaining to the death penalty in Palestine, the entire legal system that legitimizes it, and a set of related problems. Then, it places them all in the hands of the public and the ruling class alike. The report ends with a set of recommendations presented to Palestinian decision-makers, legislators, and other individuals and parties active in the field in order to encourage them to undertake a number of procedures that either undermine the death penalty or abolish it altogether, which is the main objective of this report.

The report also has a number of sub-objectives. These include raising the public’s awareness regarding the issue of the death penalty, establish a general environment that exerts pressure and opposes this inhumane punishment, and encourage Palestinian legislators to align national laws with international agreements and conventions to which Palestine acceded and particularly the Second Optional Protocol of the International Covenant on Civil and Political Rights.

### **The problem of the death penalty in the Palestinian context**

- **At the level of the judicial authority:** Palestinian courts in the Gaza Strip still issue death sentences in extremely large numbers when taking into account the overall number of the population. Since the establishment of the Palestinian Authority, Palestinian courts have issued 216 death sentences, 186 of which were in Gaza and 30 in the West Bank. The death penalty has been practically cancelled in the West Bank because the president

refused to approve issued death sentences. It nonetheless remains at the level of legislations there. On the other hand, it exists in full effect at the legislative and judicial levels in the Gaza Strip.

In the year 2007, courts in the Gaza Strip issued 119 death sentences. In 2018, the very year in which Palestine acceded to the Second Protocol, they issued 15 death sentences, 11 of which were issued after the accession. The issuance of these sentences continued to take place in the Strip and has taken on a periodic character. It is worth mentioning that these rulings contain numerous other violations that have to do with constitutional procedures, guarantees of justice, and civilians' rights to appear before a civil court (some of them are tried in military courts).

- **At the level of practices:** Law enforcement agencies affiliated with Hamas in the Gaza Strip have continued implementing death penalties against defendants accused of various crimes. The implementation of these sentences contains flawed procedures and is in direct contradiction to Article (3) of the Code of Criminal Procedure Law No. (3) of the year 2001, which sets the approval of the president as a condition for carrying out death sentences and is consistent in text and spirit with Article (109) of the Palestinian Basic Law. This requirement did not curb the implementation of the death penalties. Ever since it took control over the Strip, Hamas considered the approval of the president as a formal step that can be skipped despite the fact that such an approach is gravely consequential to citizens' right to life. When this decision took place, "SHAMS" Center issued a harshly-worded statement and organized a media campaign against this merging of authorities and indifference towards the right to life.

Ever since, the security forces resumed their implementation of death sentences. They even committed more dangerous violations in the process, including field executions without a judicial order and without any legal context.

Since the year 2007, 30 death sentences have been carried out. 4 sentences were carried out in the year 2016. 6 sentences were carried out in the year 2017.

These interconnected and overlapping problems, which maintain reciprocal connections in the fields of culture, legislations, the judiciary, and practices, necessitate that more extensive and concentrated work is done to oppose the death penalty. On the one hand, there is an urgent need to combat national legislations that permit the death penalty in order to annul them or align them with international agreements and conventions to protect the right to life in the West Bank and the Gaza Strip. On the other hand, more work is also needed to oppose the arbitrary judicial and executive practices in the Gaza Strip and confront the local culture which supports the punishment in order to create alternative cultural frameworks that are committed to human rights and the right to life and oppose the death penalty in the West Bank and the Gaza Strip.

From the inception of the National Palestinian Authority in the year 1994 and until 31/12/2019, (219) death sentences were issued: (189) sentences in the Gaza Strip and (30) more in the West Bank. Overall, (41) sentences were carried out: (39) sentences in the Gaza Strip, and (2) in the West Bank.

In the year 2007 alone, (119) death sentences were issued in the Gaza Strip. From that year until the date mentioned above, the number of death sentences issued in the Gaza Strip was (131), (28) of which were carried out without the president's approval and hence in direct contradiction to the law. (6) of these implemented death sentences took place in the year 2017 alone, the highest count in a single year since Hamas took control of the Gaza Strip in the year 2007. The number of death sentence issued in the year 2018, the same year in which Palestine acceded to the Second Optional Protocol of the International Covenant on Civil and Political Rights, was (14) sentences. The first death sentence to be actually carried out after the establishment of the Palestinian Authority took place on 30/8/1998 in the Gaza Strip. That day, 2 siblings were executed after being convicted of the murder of two other siblings in Deir Al-Balah.

### **Three death sentences in the year 2019: a decline in the numbers but a continued dangerous context**

Even though the year 2019 witnessed a decline in the number of death sentences, such a decline cannot be seen as a purely positive indicator because the number of death sentences has historically fluctuated from a rise to a decline and vice versa. Additionally, the context that allows for the implementation of the death sentences, including the regulatory legislative frameworks, the issued rulings, the supportive culture, and the practices on the ground, is still intact and in place. Within this unstable context, (3) death sentences were issued in the year 2019 as follows:

- A death sentence against the citizen (Y.A) issued by the Khan Younis Court of First Instance on 29/1/2019. This was the first death sentence in the year.<sup>1</sup>
- A death sentence against the citizen (A.F) issued by the Deir Al-Balah Court of First Instance on 2/4/2019. This was the second death sentence in less than a single week.<sup>2</sup>

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<sup>1</sup> For more: read "SHAMS" Center's statement on the issuance of a death penalty against a citizen by the Khan Younis Court of First Instance. Link: [https://www.shams-pal.org/wp-content/uploads/2019/pressReleases/press29\\_1\\_2019.pdf](https://www.shams-pal.org/wp-content/uploads/2019/pressReleases/press29_1_2019.pdf)

<sup>2</sup> For more: read "SHAMS" Center's statement on the issuance of a death penalty against a citizen by the Deir Al-Balah Court of First Instance. Link: [https://www.shams-pal.org/wp-content/uploads/2019/pressReleases/press4\\_2\\_2019.pdf](https://www.shams-pal.org/wp-content/uploads/2019/pressReleases/press4_2_2019.pdf)



- A death sentence against the citizen (J.M) issued by the Gaza Court of First Instance on 9/7/2019<sup>3</sup>

**Legal provisions that legitimize the death penalty for (77) crimes are still being employed**

The Palestinian legal system inherited a set of contradictory and heterogeneous Ottoman, British, Jordanian, Egyptian, and Israeli laws, a multiplicity that promotes legal arbitrariness and impedes the establishment of a unified legal system and a real Palestinian sovereignty. The majority of these laws and regulations are old and incompatible with the spirit of modernity and renewal. In addition, there exists only one Palestinian law that allows for the death penalty, which is the Revolutionary Penal Code No. 5/1979. The following laws are still in effect:

- The British Mandate Penal Code No. 74/1936 in the Gaza Strip, which makes (15) different crimes punishable by death.

- The Jordanian Penal Code No. 16/1960 in the West Bank. It makes (16) different crimes punishable by death.

- The amended Jordanian Fireworks Law No. 23/1963. It makes one crime punishable by death.

- The Revolutionary Penal Code No. 5/1979, which was passed by the PLO and is still in effect for employees of the security establishment. This code makes (45) different crimes punishable by death.

We must make a reference to the Interpretive Resolution No. 02/2018 issued by the Supreme Constitutional Court in response to the Request for Interpretation No. (4) of the Judicial Year No. (3). This resolution granted the military judiciary widespread and unprecedented powers that shifted the scope of its work from special cases and circumstances to regular, every-day cases. It placed civil police under the mandate of military judiciary and granted the military judiciary the power to prosecute civilians in so-called “offenses that compromise internal and external national security,” which paved the way for the future issuance of more death sentences against civilians in military courts in the same year within which Palestine joined the optional Protocol <sup>4</sup>

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<sup>3</sup> For more: read “SHAMS” Center’s statement on the issuance of a death penalty against a citizen by the Gaza Court of First Instance. Link: [https://www.shams-pal.org/wp-content/uploads/2019/pressReleases/press9\\_7\\_2019.pdf](https://www.shams-pal.org/wp-content/uploads/2019/pressReleases/press9_7_2019.pdf)

<sup>4</sup> The resolution also granted military judiciary the power to look into and resolve disputes that occur between individuals at least one of whom is from the military establishment. The disputes need not be connected to or occur while the military-personnel involved is on the job and can be the result of any interaction at any time. In addition, the dispute need not strictly be between two

## The accession to the Second Protocol of the International Covenant on Civil and Political Rights did not stop death penalties

The accession did not stop the issuance of death penalties even after 2 years. Despite the importance and positive nature of this accession, it did not nonetheless materialize at the level of application and within the structural, legislative, and judicial arenas. The Palestinian national legislations were not subsequently aligned with the Protocol. The Protocol is yet to be published in the official Gazette to make it binding, and Palestinian courts resumed their issuance of death penalties. For example, courts in the Gaza Strip issued (14) death sentences after Palestine deposited its instrument of accession to the Second Protocol of the International Covenant on Civil and Political Rights in a clear violation of Palestine's international obligations stipulated in the Protocol.

## Justifications for opposing the death penalty

It is undisputable that the death penalty is a dangerous punishment because it violates the right to life and commits the very act otherwise called "crime of murder." The right to life is not granted by any party, and hence no one has the right to take it away or deprive others of it. The punishment also violates guarantees of justice because it cannot possibly be retracted once it is implemented. What possible compensation could be given in exchange for the life of a defendant who turns out to have been innocent all long?

This form of punishment also violates the right to humane and dignified treatment and Palestine's obligations as per its accession to the Protocol Against Torture on 31/12/2017 because the time period extending from the moment the death sentence is issued until the actual implementation constitutes a form of psychological torture and inhumane and degrading treatment because it is accompanied with immense pressure and fear that dominates and even paralyzes the psyche of the defendant. The punishment also births negative ramifications on the defendant's family and possible children who in most cases lose the family's breadwinner and are left with economic responsibilities that exceed their capacities. They are often socially stigmatized as a result and cannot find organizations that provide the psychological support they need after the sentence is issued or implemented. In most cases, the main justification provided in support of the death penalty is its capacity to deter future criminals, but this claim has been refuted by recent studies that show the crimes are continuously committed and even at greater rates in countries where the death penalty is applied.

"SHAMS" Center's opposition to the death penalty stems from various points, including:

### - Implementation of the death penalty violates the right to life:

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personnel members within the security establishment. One of the dispute sides can be a civilian and the case can still be subjected to military judiciary. The resolution also ruled, in contradiction with the governing principles of the Constitutional Court, that the Police Decree Law is unconstitutional, which violates the Palestinian Basic Law, international agreements, and other constitutional courts' jurisprudence in this regard .

The right to life is the most sacred and loftiest of all human rights, and the death penalty is the only form of punishment that cannot be reversed if the defendant is later discovered to be innocent. The conditions for the achievement of complete justice are difficult in the most stable of circumstances and when justice institutions uphold the utmost standards of competency and transparency, so one can only imagine how difficult it is to achieve justice in a case that involves the death sentence in light of the tough circumstances experienced by the Palestinian society and its official organizations.

**- The implementation of the death penalty violates the Basic Law and the entire national legislation system:**

Article (10) of the Palestinian Basic Law states the obligation to fully respect human rights and fundamental freedoms, including necessarily the right to life. The same article ordered the Palestinian Authority to hastily work to join all regional and international agreements, declarations, and conventions that protect human rights. Article (109) stipulates that "the death sentence issued by any court is not implemented without approval from the president of the Palestinian National Authority." Since the Palestinian president has refused to approve any death sentence since the year 2005 for humanitarian reasons, all implemented death sentences ever since are therefore illegal and constitute crimes of extra-legal murder and their perpetrators must be held accountable. The judiciary that issued these death sentences also broke the law because the president's approval is a fundamental condition for the implementation of these sentences. (28) death sentences have been implemented in the Gaza Strip since the year 2007, all of which violate Palestinian legislations including Articles(408) and (409) of the Code of Criminal Procedure.

**- Implementation of the death penalty violates Palestine's international obligations**

After Palestine's accession to (35) international agreements in the year 2014 and (7) more agreements in the year (2018) including the 1989 Second Optional Protocol of the International Covenant on Civil and Political Rights which aims to abolish the death penalty, the continuous implementation of death sentences is a violation of Palestine's international commitments.

**- The cultural frameworks that lead to the crimes (punished by the death) are not addressed**

The justification championed by those who support the death penalty is the punishment's ability to achieve public deterrence. Despite the persistence of this view, studies and international statistical data continuously prove its invalidity and show that the exact opposite is true in practice. They demonstrate that countries that dispensed with the death penalty and constructed successful rehabilitation programs are now amongst the world's crime-free nations. Any observer of the Palestinian scene can easily notice that crimes are on the rise despite the issuance and implementation of the death penalty, which in fact is a common trend in all countries that apply the death penalty in their judicial systems.

The reason why crimes take place is the existence of a social environment that leads to the spread of crimes and the emergence of criminal characteristics. When criminals in such environments arise, there is no point in killing them and turning the judiciary into a vehicle for vengeance. The purpose of all punishments is the achievement of rehabilitation and re-integration into society, so the judiciary's priority should lie in the eradication of poverty, marginalization, violence, and all other circumstances that lead citizens to commit crimes. This does not in any way mean that criminals must be immune from deserved punishments, but these punishments must at least be humane. The number of United Nations member states that decided officially to abolish the death penalty or abandon its implementation has reached (170) out of (193) states overall<sup>5</sup>.

**- The death penalty does not achieve justice to the victims' families and harms the executed defendants' children:**

We in "SHAMS" acknowledge that families that lost loved ones in crimes of murder have the right to obtain justice and we support them in doing so. Our principled stance against the death penalty does not stem from an undermining of the seriousness of crimes or a desire to allow perpetrators to evade justice. At the same time, we point out the lack of evidence supporting the claim that victims' families are often satisfied with death penalties being given to defendants accused of killing their members. It is better for these families to investigate the truth fully and prosecute all of those involved in the crime rather than turning a single person into a scapegoat. Death penalties are often also issued to defendants as a form of social bribe meant to appease victims' families rather than investigate the true origins of the crime at hand.

The death penalty deprives children of the defendant from psychological, economic, and social entitlements that are lost with the death of their parent, which constitutes a violation of the principle of personal punishment and is further exacerbated by the lack of Palestinian organizations that provide support for this group and the subsequent social stigma attached onto them.

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<sup>5</sup> According to the Secretary General's report, which was presented to the Human Rights Council on the World Day Against the Death Penalty on 14/10/2018. The number is (142) states according to Amnesty International.

**- Victims of poverty and marginalization are themselves victims of the death penalty in Palestine**

In all the issued death sentences, all the defendants were poor, marginalized, and from economically inferior social classes. This phenomenon is attributed to two reasons. First, the environments where such individuals reside push them to commit crimes because of the difficult economic challenges they endure. The second reason is that these individuals do not have the financial means to hire competent attorneys to represent them or settle their differences financially with the victims' families.

Furthermore, the idea that a perpetrator must be subjected to the same crime he/she subjected his/her victims to is odd. Rapists are not punished by being raped, nor are thieves stolen from as a form of deterrence. In the same spirit, justice institutions must endeavor to achieve justice, not replicate the same behavior exhibited by criminals against them.

**- The continuous issuance of death sentences through military courts and field (revolutionary) courts.**

Rights of civilians and their entitlement to guarantees of a fair trial are still under attack in military courts. Military courts in Gaza have issued (8) sentences against civilians. The same danger exists in the West Bank through the Interpretive Resolution No. 02/2018 issued by the Supreme Constitutional Court in response to the Request for Interpretation No. (4) of the Judicial Year No. (3), which has already been mentioned.<sup>6</sup>

## Events and dates

With the presence of 200 individuals including the Palestinian Minister of Justice, the High Commissioner for Human Rights in the Occupied Palestinian Territory, the head of the Governance Section in the EU Mission in Jerusalem, and an impressive audience containing officials, ambassadors, consuls, representatives of diplomatic missions, representatives of the local civil society, the international community, law enforcement agencies, monitoring bodies, legal departments in private sector institutions, the Palestinian Bar Association, the Chief Justice Bureau, governorate offices, municipalities,

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<sup>6</sup> See page 13 of this report

the judicial authority, governmental institutions, ministries, researchers, young activists, university students, media outlet representatives, reconciliation middlemen, clan figures, and housewives, "SHAMS" Center launched the "Life is a Right" exhibition in commemoration of the World Day against the Death Penalty on 10/10/2019 in Ramallah.

The exhibition was later moved and put on display in the Arab American University in Jenin (the North) on 14/10/2019 with the presence of 150 individuals. Later, it was moved to Palestine Ahliya University in Bethlehem (in the south) on 28/10/2019 and was attended by 230 people. After that, it was put on display in Birzeit University in Central West Bank on 18/11/2019 and was attended by 170 people. In the three universities, seminars were organized along with the exhibition to raise students' awareness on the death penalty with an overall attendance of 750 people.

### Recommendations

- The positive step initiated with the accession the Optional Second Protocol which calls for the abolition of the death sentence must continue by aligning national laws with it and the rest of international agreements and conventions to which Palestine has acceded, abolishing the death penalty in Palestinian legislations, and publishing the Second Protocol in the official Gazette. Doing so would demonstrate Palestine's capacity to fully join the international family.

- "SHAMS" Center recommends that the president issue a decision canceling the death penalty until the upcoming Legislative Council convenes since refusal to approve death sentences is merely a postponement of their implementation. The center also recommends that death sentences issued in Gaza be dismissed and that the president reduce all death sentences to life sentences.

- Work must be done to reform the judicial authority and justice institutions in order to increase guarantees of justice and fair trials in all courts.

- Perpetual discussion about the death penalty must be stimulated in all cultural, social, and religious spheres in order to allow the culture to re-think this punishment and correct false perceptions regarding the relationship between the death penalty and public and private deterrence.

- The death penalty must be publicly discussed in traditional and modern media platforms (social media for example) and media campaigns must be launched at various levels to establish a public opinion that opposes the death penalty.

- Human rights organizations must intensify their efforts to organize anti-death-penalty activities. Efforts to monitor the work of justice institutions including courts must be

increased, and coordination and collaboration with relevant regional and international organizations must be promoted, all to protect the right to life.

### A table of death sentences that were issued in the year 2019

#	Name	Age	Address	Case	Date of the sentence	Court	Notes
1	(Y.A)	30 years old	Rafah	Murder of citizen (M.S)	29/1/2019	Khan Younis Court of First Instance	The first death sentence to be issued in the year 2019
2	(A.F)	32 years old	Al-Nuseirat Camp	Murder of the child (A.F)	3/2/2019	Deir Al-Balah Court of First Instance	He was sentenced to death for the same crime in 2010 but the Court of Cassation annulled the ruling and redirected the case for the Court of First Instance for a re-trial.  This was the second death sentence to be issued within a week
3	(J.M)	69 years old	Jabali a	Murder of the citizen (A.E)	9/7/2019	Gaza Court of First Instance	Showcased the deliberate intention of the Palestinian courts in Gaza to violate the right to life and issue a death sentence despite even through it contradicts the Palestinian Basic Law and the international agreements to which Palestine had acceded.