

## World Heritage Convention Egypt

Saint Catherine Area	Description
Date of Inscription: 2002	Criteria: (i)(iii)(iv)(vi)
Property : 60,100 ha	Dossier: 954
Governorate of Janub Sina'	N28 33 22.428 E33 58 31.548



ATIA AIKATIFINI  
 Authority Egyptian  
 منسوبة كاترين  
 2002/02/02  
 02020002



SAINT CATHERINE AREA  
 District of Inscription  
 in the List of World Heritage  
 2002/02/02  
 02020002

مساحة كاترين  
 قائمة التراث  
 العالمي  
 2002/02/02  
 02020002



IEPA  
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SINAI  
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 MONASTERY

دير  
 سيناء



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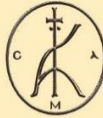
**The Sinai Monastery**  
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Fridays, Sundays, & the Great Feasts  
of the Greek Orthodox Church  
**from 9:00 to 11:45 a.m.**

Before visiting call to  
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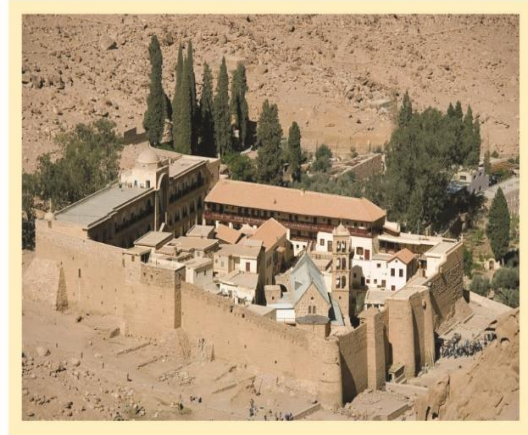
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**UNITED NATIONS  
EDUCATIONAL, SCIENTIFIC  
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**PROPERTIES INSCRIBED  
ON THE WORLD HERITAGE LIST**



**SAINT CATHERINE AREA**

**منطقة القديسة كاترين**







## CONVENTION CONCERNING THE PROTECTION OF THE WORLD CULTURAL AND NATURAL HERITAGE

DECISION ADOPTED BY THE 26<sup>th</sup> SESSION  
OF THE WORLD HERITAGE COMMITTEE  
Budapest, Hungary, 24 - 29 June 2002

### Brief Description

The Orthodox Monastery of St Catherine stands at the foot of Mount Horeb where, the Old Testament records, Moses received the Tablets of the Law. The mountain is known and revered by Muslims as Jebel Musa. The entire area is sacred to three world religions: Christianity, Islam, and Judaism. The Monastery, founded in the 6th century, is the oldest Christian monastery still in use for its initial function. Its walls and buildings are of great significance to studies of Byzantine architecture and the Monastery houses outstanding collections of early Christian manuscripts and icons. The rugged mountainous landscape, containing numerous archaeological and religious sites and monuments, forms a perfect backdrop to the Monastery.

### وصف مختصر

يقع دير القديسة كاترين الأرثوذكسي عند قدم جبل حورب، المذكور في العهد القديم، حيث حصل موسى على لوحة الوصايا. والموقع يقدهه المسلمون أيضا ويدعونه جبل موسى. والمنطقة مقدسة للديانات السماوية الثلاث المنتشرة في العالم أجمع، أي المسيحية والإسلام واليهودية. وتأسس الدير في القرن السادس وهو الدير المسيحي الأقدم الذي حافظ على وظيفته الأساسية. فجدراؤه ومبانيه ترتدي أهمية بالغة لدراسة الهندسة البيزنطية. وفي الدير مجموعات كبيرة من مخطوطات وأيقونات مسيحية قديمة. وهو يقع في منطقة جبلية متوحشة تضم العديد من المواقع والنصب الترابية، والدينية ويشكل خير إطار جمالي يحيط بالدير.

### Justification for Inscription

#### Criterion (i):

The architecture of St Catherine's Monastery, the artistic treasures that it houses and its domestic integration into a rugged landscape combine to make it an outstanding example of human creative genius.

#### Criterion (iii):

St Catherine's Monastery is one of the very early outstanding examples in Eastern tradition of a Christian monastic settlement located in a remote area. It demonstrates an intimate relationship between natural grandeur and spiritual commitment.

#### Criterion (iv):

Ascetic monasticism in remote areas prevailed in the early Christian church and resulted in the establishment of monastic communities in remote places. St Catherine's Monastery is one of the earliest of these and the oldest to have survived intact, being used for its initial function without interruption since the 6th century.

#### Criterion (vi):

The St Catherine's area, centered on the holy mountain of Mount Sinai (Jebel Musa, Mount Horeb), like the Old City of Jerusalem, is sacred to three world religions: Christianity, Islam, and Judaism.

<http://whc.unesco.org/en/list/954/>





<https://whc.unesco.org/en/list/954/#:~:text=The%20Orthodox%20Monastery%20of%20St,Christianity%2C%20Islam%2C%20and%20Judaism.>

## World Heritage Convention

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### Saint Catherine Area

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[Saint Catherine Area - UNESCO World Heritage Centre](#)

### Saint Catherine

#### 1 [Description](#)

##### *1<sup>a</sup> Brief Description*

The Orthodox Monastery of St Catherine stands at the foot of Mount Horeb where, the Old Testament records, Moses received the Tablets of the Law. The mountain is known and revered by Muslims as Jebel Musa. The entire area is sacred to three world religions: Christianity, Islam, and Judaism. The Monastery, founded in the 6th century, is the oldest Christian monastery still in use for its initial function. Its walls and buildings of great significance to studies of Byzantine architecture and the Monastery (South Sinai)

houses outstanding collections of early Christian manuscripts and icons. The rugged mountainous landscape, containing numerous archaeological and religious sites and monuments, forms a perfect backdrop to the Monastery.

Description is available under license [CC-BY-SA IGO 3.0](#)

**Egypt**

**Date of Inscription:** 2002

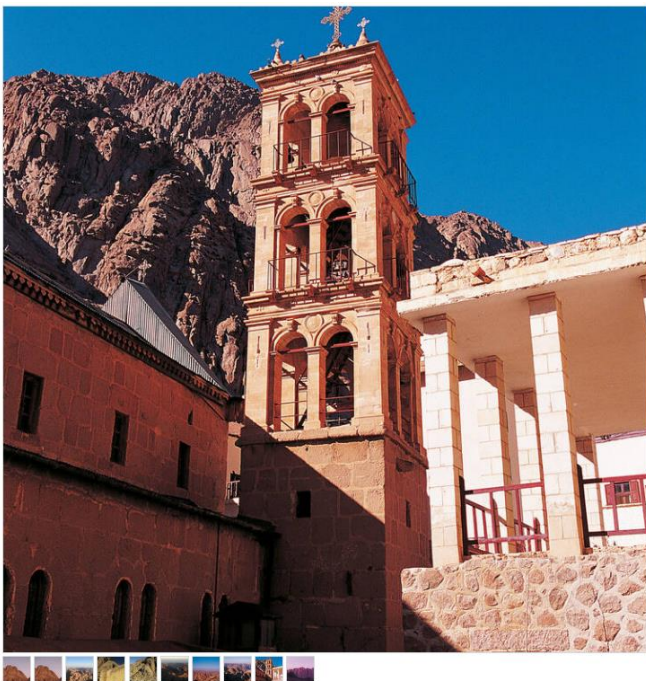
**Criteria:** [\(i\)\(iii\)\(iv\)\(vi\)](#)

**Property :** 60,100 ha

**Dossier:** 954

Governorate of Janub Sina'

N28 33 22.428 E33 58 31.548





## وصف مختصر

يقع دير القديسة كاترين الأرثوذكسي عند قدم جبل حورب، المذكور في العهد القديم، حيث حصل موسى على لوحة الوصايا. والموقع يقدهه المسلمون أيضا ويدعونه جبل موسى. والمنطقة مقدّسة للديانات السماوية الثلاث المنتشرة في العالم أجمع، أي المسيحية والإسلام واليهودية. وتأسس الدير في القرن السادس وهو الدير المسيحي الأقدم الذي حافظ على وظيفته الأساسية. فجدرانه ومبانيه ترتدي أهميةً بالغةً لدراسة الهندسة البيزنطية. وفي الدير مجموعات كبيرة من مخطوطات وأيقونات مسيحية قديمة. وهو يقع في منطقة جبلية متوحشة تضم العديد من المواقع والنصب التراثية والدينية ويشكّل خير إطار جمالي يحيط بالدير.

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[English](#) [French](#) [Arabic](#) [Chinese](#) [Russian](#) [Spanish](#)

### Egypt

Date of Inscription: 2002 Criteria: [\(i\)\(iii\)\(iv\)\(vi\)](#) Property: 60,100ha Dossier: 954  
Governorate of Janub Sina' (South Sinai) N28 33 22.428 E33 58 31.548

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The sole responsibility for the content of each Nomination file lies with the State Party concerned. The publication of the Nomination file, including the maps and names, does not imply the expression of any opinion whatsoever of the World Heritage Committee or of the Secretariat of UNESCO concerning the history or legal status of any country, territory, city or area or of its boundaries.

### State of Conservation (SOC)

by year  
[2023](#) [2004](#)

### Justification for Inscription

*Criterion (i):* The architecture of St Catherine's Monastery, the artistic treasures that it houses, and its domestic integration into a rugged landscape combine to make it an outstanding example of human creative genius.

*Criterion (iii):* St Catherine's Monastery is one of the very early outstanding examples in Eastern tradition of a Christian monastic settlement located in a remote area. It demonstrates an intimate relationship between natural grandeur and spiritual commitment.

*Criterion (iv):* Ascetic monasticism in remote areas prevailed in the early Christian church and resulted in the establishment of monastic communities in remote places. St Catherine's Monastery is one of the earliest of these and the oldest to have survived intact, being used for its initial function without interruption since the 6th century.







*Criterion (vi):* The St Catherine's area, centred on the holy mountain of Mount Sinai (Jebel Musa, Mount Horeb), like the Old City of Jerusalem, is sacred to three world religions: Christianity, Islam, and Judaism.

### *1b Long Description*

Ascetic monasticism in remote areas prevailed in the early Christian church and resulted in the establishment of monastic communities in remote places. St Catherine's Monastery is one of the earliest of these, and the oldest to have survived intact, having been used for its initial function without interruption since the 6th century. It demonstrates an intimate relationship between natural grandeur and spiritual commitment.

With the destruction of Petra by the Romans, Nabataean influence waned and the survivors became nomads. The Sinai region, known to the Romans as Palestina Tertia, became a savage wilderness, and as such attracted early Christian anchorites. Following the departure of the Romans in the second half of the 4th century the general lawlessness eventually drove the monastic communities to seek help. This was supplied by the Byzantine Emperor Justinian I, who sent teams of architects and masons to build a fort below the rocky eminence identified by the monks as Mount Sinai, with the dual purpose of protecting the community and securing the road from Aqaba to Suez.

Mount Sinai is identified by Muslims as Mount Moses (hence its Arabic name, Jebel Musa/Gabbal Moussa), and for them, as for Christians, this is the place where God made a covenant with his people, handing down the Tablets of the Law to Moses.

The main Church of the Transfiguration was built in the 560s, around the time of Justinian's death. Its first dedication was to the Virgin Mary, but this was later changed to the mid-3rd-century martyr St Catherine, whose head and hand are preserved as relics within the church. The Christian communities of St Catherine's Monastery have always maintained close relations with Islam. In 623 a document signed by the Prophet himself, known as the Actiname (Holy Testament), exempted the monks of St Catherine's from military service and tax and called upon Muslims to give them every help. As a reciprocal gesture the monastic community permitted the conversion of a chapel within the walled enceinte to a mosque during the Fatimid Caliphate (909-1171).

The monastery complex is completely surrounded by a massive wall. It is constructed of massive dressed granite blocks; however, the upper sections were restored on the orders of Napoleon, using smaller, undressed stone blocks. The wall is decorated in places with carved Christian symbols, such as crosses, monograms, etc. The main structure within the enclosure is the Church of the Transfiguration, which is the work of the Byzantine architect Stephanos; it is built from granite, in basilical form, with a broad main nave, two side aisles defined by massive granite columns with capitals composed of Christian symbols, an apse and a narthex. Each of the aisles has three chapels, and there is one on either side of the apse.

Behind the apse is the holiest part of the Monastery, the Chapel of the Burning Bush, which incorporates the 4th-century chapel built by the pious Empress Helena, mother of Constantine the Great, and dedicated to the Blessed Virgin Mary. The neoclassical bell tower is the work of the monk Gregorius and was built in 1871. The rectangular Old Refectory has 16th-century murals on the walls. The most ancient library in the Christian world is considered to be second only to that of the Vatican, in terms of both number and value of its collection.

The Fatimid Mosque, on the site of a small Crusader chapel, was built between 1101 and 1106. It is rectangular in plan, with a small semi-detached minaret in the northern corner and a small courtyard in front, which forms the roof of the well restored ancient olive press and mill.

A constant supply of fresh water is provided by the Fountain of Moses, which taps an underground spring. The monks' cells are disposed along the inner faces of the walls. Outside the walls is the triangular monastery garden, created over many years by the monks, who brought soil here and made tanks to store water for irrigation. Adjoining the garden are the cemetery and charnel house.







### *1c Historical Description*

Despite its hostile environment and harsh climate, the southern part of the Sinai peninsula has attracted human occupation for many millennia. The remains of the simple dwellings of the ancient inhabitants known to history as the Amalekites date from the Early Bronze Age (3000-2800 BCE), but earlier settlements of Late Mesolithic or Early Neolithic date have also been found.

From the 1st to the XXth dynasties (c 3000-700 BCE) turquoise was being mined from the Sarabit Al-Khadem, where a temple was erected to Hathor, the goddess of turquoise. This is a very significant site, since it was here that Semitic workers helped their Egyptian masters acquire their own alphabet (known as Proto-Sinaitic). The Wadi Maghara was another important source of turquoise for the Egyptians.

The dominant power from the 4th century BCE onwards were the Nabataeans, from the region around Petra. They dominated the trade routes across Sinai (including the rich overland routes that brought luxury goods from Africa, India, and China into the Mediterranean world). This is evidenced by thousands of Nabataean inscriptions all over Sinai, along with caravan tracks, mining sites, and dwellings (nawawis). However, with the destruction of Petra by the Romans in 106 CE Nabataean influence waned and the survivors became nomads, the present-day Jabaliya.

The Sinai region, known to the Romans as Palestina Tertia, became a savage wilderness, and as such attracted early Christian anchorites. Following the departure of the Romans in the second half of the 4th century the general lawlessness eventually drove the monastic communities to seek help. This was supplied by the Byzantine Emperor Justinian I, who sent teams of architects and masons to build a fort below the rocky eminence identified by the monks as Mount Sinai, with the dual purpose of protecting the community and securing the road from Aqaba to Suez. The wall built to protect the monks and the military garrison survives to the present day. The main Church of the Transfiguration was built in the 560s, around the time of Justinian's death. Its first dedication was to the Virgin Mary, but this was later to change to the mid-3rd century martyr St Catherine, whose head and hand are preserved as relics within the church; they were brought there for safe keeping in the 10th century.

Mount Sinai is also identified by Muslims as Mount Moses (hence its Arabic name, Jebel Musa/Gabbal Moussa), and for them, as for Christians, this is the place where God made a covenant with his people, handing down the Tablets of the Law to Moses. The Christian communities of St Catherine's Monastery have always maintained close relations with Islam. In 623 a document signed by the Prophet himself, known as the Actiname (Holy Testament), exempted the monks of St Catherine's from military service and tax and called upon Muslims to give them every help. As a reciprocal gesture the monastic community permitted the conversion of a chapel within the walled enceinte to a mosque during the Fatimid Caliphate (909-1171). It was in regular use until the period of Mameluke rule in Egypt in the later 13th century. The mosque remained in a desolate condition throughout the Ottoman period, and was not restored until the early 20th century; it is still used on special occasions by the local Muslims.

### **Brief synthesis**

The Orthodox Monastery of Saint Catherine stands at the foot of Mount Horeb where, the Old Testament records, Moses received the Tablets of the Law. The mountain is known and revered by Muslims as Jebel Musa. The entire area is sacred to three Monotheistic religions: Islam, Christianity, and Judaism. The Monastery, founded in the 6th century, is the oldest Christian monastery still in use for its initial function. Its walls and buildings are of great significance to studies of Byzantine architecture and the Monastery houses outstanding collections of early Christian manuscripts and icons. The rugged mountainous landscape around, containing numerous archaeological and religious sites and monuments, forms a perfect backdrop for the Monastery. Along the Path of Moses (Sikket Sayidna Musa), leading to the summit of Mount Moses,





there are two arches, the Gate of Stephen and the Gate of the Law and the remains of chapels, while the Holy Summit itself is an important archaeological site with a mosque and chapel.

Saint Catherine Area is of immense spiritual significance to three world monotheistic religions: Christianity, Islam, and Judaism. Saint Catherine's is one of the very early outstanding Christian monasteries in the world, and has retained its monastic function without a break from its foundation in the 6th century. The Byzantine walls protect a group of buildings of great importance both for the study of Byzantine and architecture and in Christian spiritual terms. The complex also contains some exceptional examples of Byzantine art and houses outstanding collections of manuscripts and icons. Its siting demonstrates a deliberate attempt to establish an intimate bond between natural beauty and remoteness on the one hand and human spiritual commitment on the other.

**Criterion (i):** The architecture of Saint Catherine's Monastery, the artistic treasures that it houses, and its domestic integration into a rugged landscape, combine to make it an outstanding example of human creative genius.

**Criterion (iii):** Saint Catherine's Monastery is one of the very early outstanding examples in Eastern tradition of a Christian monastic settlement located in a remote area, demonstrating an intimate relationship between natural grandeur and spiritual commitment. It is the oldest Christian monastery retaining its function without break from its foundation until today.

**Criterion (iv):** Ascetic monasticism in remote areas prevailed in the early Christian church and resulted in the establishment of monastic communities in remote places. Saint Catherine's Monastery is one of the earliest of these and the oldest to have survived intact, being used for its initial function without interruption since the 6th century.

**Criterion (vi):** Saint Catherine's Area, centered on the holy mountain of Mount Sinai (Jebel Musa, Mount Horeb), like the Old City of Jerusalem, is sacred to three world religions: Christianity, Islam, and Judaism. It is thought to be the place where Moses received the Tablets of the Law.

### Integrity

The boundaries of the property are of sufficient size to contain the attributes of Outstanding Universal Value. The integrity of the property and its surrounding landscape has been maintained to a large degree, due to the hostile nature of the setting. The integrity has been kept through the careful maintenance of buildings, with their monastic and desert character that allows them to convey a sense of respect and piety. They present a harmonious whole that brings inspiration and serenity of heart to pilgrims and visitors alike. However, these conditions are vulnerable to the large amount of well-intentioned tourists who not only threaten its peace, but, it is feared, its identity and its integrity. Rock-slides constitute a risk that needs to be managed because of people's incessant treading, rainfall, and winter snow-melt, as well as slight earthquakes from time to time. Flash floods, of a one per century occurrence, are also probable risks. The only discordant feature is the town of Saint Catherine, created as a centre for government agencies, and also for the growing tourism in the area.

### Authenticity

For hundreds of years the Monastery has survived in comparative isolation from the world. Because of its remarkable history, the Monastery has undergone a number of modifications over fifteen centuries. It has retained its overall form and design to a high degree as well as its spirit because of its continued use and function. Its location and setting remain entirely authentic. Having been in continuous use for its original function as a Christian monastery, Saint Catherine's has been carefully maintained so as to provide adequate





housing for the monastic community and for pilgrims in a hostile environment. Its internal layout is still identical with that when it was founded. It preserves the authenticity of its different components to a considerable extent because of the reliance on local materials in successive buildings and restorations. There are repairs that date back to the Middle Ages, made by both the monks and the local Bedouin.

#### **Protection and management requirements**

Saint Catherine Area occupies 60,100 ha including a Nature Protectorate Reserve, which was declared by Prime Ministerial Decree no.613 in 1988 under the provisions of Law No 102/1983. The Nature Protectorate Reserve constituted 4,300 km<sup>2</sup> from the total area of the property (601 km<sup>2</sup>) by Decree in 1994. It was designated because of its rich endemic flora and abundant wildlife, its fertile agricultural area, with a large Bedouin population, and its importance to three monotheistic world religions. It is under the management of the Nature Protection Sector of the Egyptian Environmental Affairs Agency (EEAA), of The Ministry of Environment. The Protectorate, based in the town of Saint Catherine, is responsible for preserving and managing the natural landscape and its biotic components, as well as for some socio-economic activities related to sustainable development of the Bedouin community. Its legal overseer is the Egyptian Legal Autonomous Religious Institution of the Greek Orthodox Church, recognized as such by a specific Egyptian Presidential Decree. Antiquities within the Saint Catherine Area are protected by a comprehensive system of statutory control operating under the provisions of Protection of Antiquities Law No. 117 of 1983 as amended by the Law No. 3 of 2010 and No. 91 of 2018 and No 20 of 2020 for the protection of monuments, the Law of Environment No. 4 of 1994, Urban harmony Law No. 114 of 2006 and Building Law No. 119 of 2008. The property is managed by the Egyptian Supreme Council of Antiquities, working through the South Sinai Regional Office of the Egyptian Antiquities Organization (EAO) at El-Tor.

The Monastery is the property of the Greek Orthodox Church and belongs to the Archdiocese of Sinai. Under the hierarchical system of the Eastern Orthodox Church, it is self-governed and independent, under the administration of the Abbot, who has the rank of Archbishop. Any intervention for the maintenance of the buildings is very carefully evaluated by both the Monastery authorities and the Egyptian Supreme Council of Antiquities. Nothing is permitted that may risk the slightest obliteration of the original character of the buildings. Moreover, not only are the buildings protected as such, but more importantly, the monastic life within the walls of the Monastery is under protection, while life in the whole area is also as far as possible developed through a rigorous management plan.

A Master Plan for the City of Saint Catherine, in order to protect its special character, has been drafted in 2020 and many of its components are already implemented. Conservation efforts are in place to prevent rock-slides from the sides of the surrounding mountains on to the Monastery's buildings, and to repair the fragile protecting walls. Moreover, a new circuit for the entry of visitors into the Monastery has been put in place, from within a new entrance in a side wall, to manage better the effects of visitation especially to the main church and its icons, due to overcrowding. An inner museum is being built within the Monastery, which should allow better preservation of these valuable items, while at the same time permitting the public to enjoy and appreciate them.

The Burning Bush was about to die away because of continuous picking of its leaves and branches by visitors wishing to acquire its blessing. About 20 years ago, it was surrounded by a protective wall higher than a man's height.

#### **Links**

- [View photos from OUR PLACE the World Heritage collection](#)
- [Sinai Adventures - Places for a trekking adventure \(Sinai Adventures Magazine\)](#)







News  1

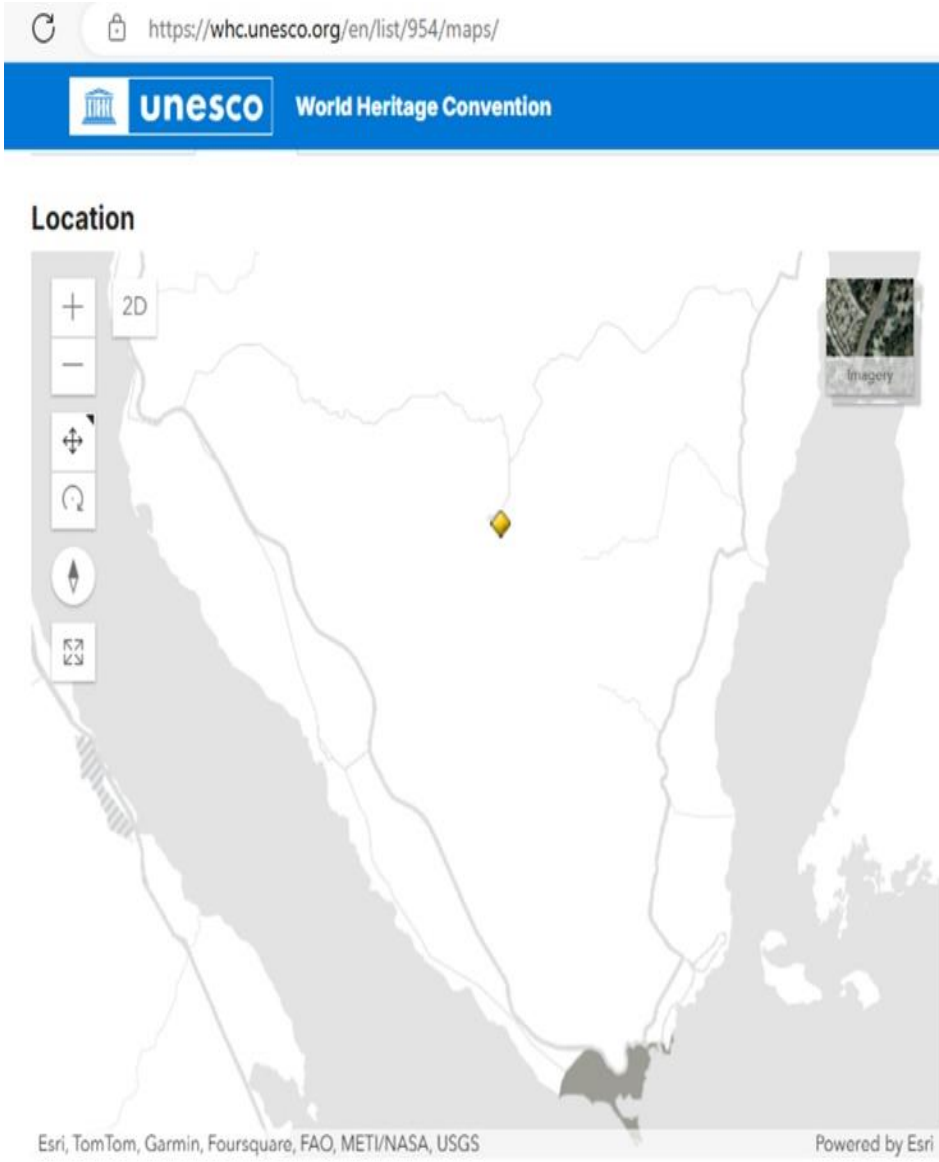
## [World Heritage Committee Inscribes 9 New Sites on the World Heritage List](https://whc.unesco.org/en/list/954)

26 June 2002

Media

 [Saint Catherine Area \(UNESCO/NHK\)](#)

### 2 [Maps](#)



Location

Esri, TomTom, Garmin, Foursquare, FAO, METI/NASA, USGS

Powered by Esri

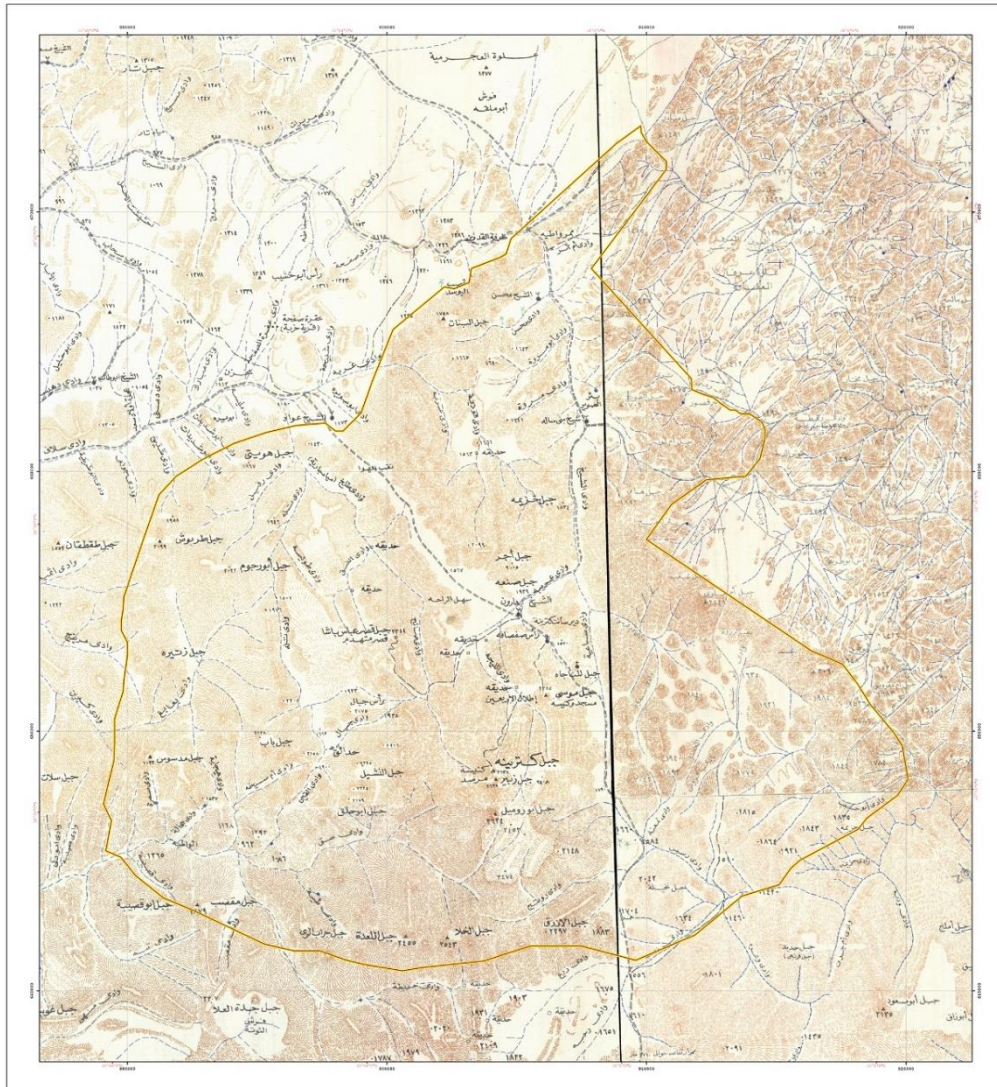
[Download World Heritage Properties into different formats \(RSS/XML/KML\)](#)

<https://whc.unesco.org/document/100990>





## "Saint Catherine Area" Overlaid on MSD 1:100,000 Topographical Maps



Scale 1:60,000

N

0 2.5 5 7.5 10 Km

*EG-954 Saint Catherine Area*

**Site Location:**  
South Sinai-Egypt

**Site Elements**

Name:	Saint Catherine Area
Serial ID:	EG-954
Area in Hectares:	60100 ha

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**Boundaries of the World Heritage Site**

Core Zone

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Site Boundaries Digitized from:  
Map of "Proposed World Heritage Site"  
Coordinate System: Egypt\_Red\_Belt  
Projection: Transverse\_Mercator  
Data Processed at EASIS- March 2007



### 3 Documents

[Saint Catherine Area - Maps - UNESCO World Heritage Centre](#)

#### Decisions of World Heritage Committee of UNESCO

- 2002 Advisory Body Evaluation      Advisory Body Evaluation
- 2002 **Nomination file**[10.646mb]
- 2002 Decision    Report of the 26th Session of the Committee
- 2002 Decision    26COM 23.5 - Saint Catherine Area (Egypt)
- 2002 Decision    26COM 23.6 - Saint Catherine Area (Egypt)
- 2003 Decision    27COM 8C.16 - Saint Catherine Area (Egypt)





- 2004 Decision 28COM 15B.51 -  
2004 Decision 28COM 15B.51 - Saint Catherine Area  
2007 Map Saint Catherine Area” Overplayed on MSD 1:100,000 Topographical Maps  
2008 Decision 32COM 8D - Clarifications of Property Boundaries and Sizes by States Parties in Response to the Retrospective Inventory

<http://whc.unesco.org/en/list/954/>

2002 Decision [Report of the 26th Session of the Committee](#)

World Heritage

26 COM

Distribution limited  
WHC-02/CONF.202/25  
Paris, 1 August 2002  
Original: English/French

UNITED NATIONS EDUCATIONAL,  
SCIENTIFIC AND CULTURAL ORGANIZATION  
CONVENTION CONCERNING THE PROTECTION OF THE  
WORLD CULTURAL AND NATURAL HERITAGE

1972-2002  
30th Anniversary

WORLD HERITAGE COMMITTEE  
Twenty-sixth session

Budapest, Hungary

24 - 29 June 2002

DECISIONS ADOPTED BY THE 26TH SESSION OF  
THE WORLD HERITAGE COMMITTEE

**26 COM 23.5** The World Heritage Committee,

Inscribes the **Saint Catherine Area, Egypt** on the basis of *cultural criteria (i), (iii), (iv) and (vi)*:

- Criterion (i):* The architecture of St Catherine's Monastery, the outstanding collection of manuscripts and religious books, the artistic treasures that it houses, and its domestic integration into a rugged landscape combine to make it an outstanding example of human creative genius.
- Criterion (iii):* St Catherine's Monastery is one of the very early outstanding examples in Eastern tradition of a Christian monastic settlement located in a remote area. It demonstrates an intimate relationship between natural grandeur and spiritual commitment.
- Criterion (iv):* Ascetic monasticism in remote areas prevailed in the early Christian church and resulted in the establishment of monastic communities in remote places. St Catherine's Monastery is one of the earliest of these and the oldest to have survived intact, being used for its initial function without interruption since the 6th century.







*Criterion (vi):* The St Catherine's area, centred on the holy mountain of Mount Sinao (Jebel Musa, Mount Horeb), like the Old City of Jerusalem, is sacred to three world religions: Christianity, Islam, and Judaism.

**26 COM 23.6** With regard to the **Saint Catherine Area, Egypt** the World Heritage Committee:

1. Invites the State Party to prepare a visitor-management plan for the monastery and to implement the 1998 sustainable development plan for the town of St Catherine;
2. Further invites the State Party to submit a progress report in these areas by 1 February 2004 for examination at its 28th session in 2004.

2002 Decision [26COM 23.5 - Saint Catherine Area \(Egypt\)](#)

**Decision - 26COM 23.5 - Saint Catherine Area (Egypt)**

The World Heritage Committee,

Inscribes the **Saint Catherine Area, Egypt** on the basis of *cultural criteria (i), (iii), (iv) and (vi)* :

*Criterion (i):* The architecture of St Catherine's Monastery, the outstanding collection of manuscripts and religious books, the artistic treasures that it houses, and its domestic integration into a rugged landscape combine to make it an outstanding example of human creative genius.

*Criterion (iii):* St Catherine's Monastery is one of the very early outstanding examples in Eastern tradition of a Christian monastic settlement located in a remote area. It demonstrates an intimate relationship between natural grandeur and spiritual commitment.

*Criterion (iv):* Ascetic monasticism in remote areas prevailed in the early Christian church and resulted in the establishment of monastic communities in remote places. St Catherine's Monastery is one of the earliest of these and the oldest to have survived intact, being used for its initial function without interruption since the 6th century.

*Criterion (vi):* The St Catherine's area, centred on the holy mountain of Mount Sinai (Jebel Musa, Mount Horeb), like the Old City of Jerusalem, is sacred to three world religions: Christianity, Islam, and Judaism.

2002 Decision [26COM 23.6 - Saint Catherine Area \(Egypt\)](#)

**Decision - 26COM 23.6 - Saint Catherine Area (Egypt)**

With regard to the **Saint Catherine Area, Egypt** the World Heritage Committee:

1. Invites the State Party to prepare a visitor-management plan for the monastery and to implement the 1998 sustainable development plan for the town of St Catherine;
2. Further invites the State Party to submit a progress report in these areas by 1 February 2004 for examination at its 28th session in 2004

2003 Decision [27COM 8C.16 - Saint Catherine Area \(Egypt\)](#)

**Decision - 27COM 8C.16 - Saint Catherine Area (Egypt)**

The World Heritage Committee,





1. Decides not to inscribe the **Saint Catherine Area, Egypt**, on the World Heritage List on the basis of natural criteria;
2. Encourages the State Party to resubmit the nomination as a cultural landscape; and
3. Notes that the original inscription of the Saint Catherine Area on the World Heritage List under cultural criteria (i), (iii), (iv) and (vi) is not affected by this decision.

2004 Decision [28COM 15B.51](#) –

### **Decision - 28COM 15B.51**

The World Heritage Committee,

1. Commends the State Party for the progress achieved in the conservation of the property;
2. Notes that, while a number of positive steps have been undertaken to improve the visitor management at the property, an actual Visitor Management Plan has not yet been prepared by the State Party;
3. Requests the State Party to formalize, in a comprehensive document, a Plan for the Visitor Management at the property and submit it to the World Heritage Centre;
4. Further requests the State Party to strengthen its efforts on the implementation of the Sustainable Development Plan, in consultation with the World Heritage Centre, particularly concerning the rehabilitation of the old city, and the planning of the new Saint Catherine City.

Activities

- **Saint**  
States  
[Egypt](#),

**Catherine**

**Area**  
Parties:

Properties

[Saint Catherine Area](#)

2004 Decision [28COM 15B.51 - Saint Catherine Area](#)

### **Decision - 28COM 15B.51**

The World Heritage Committee,

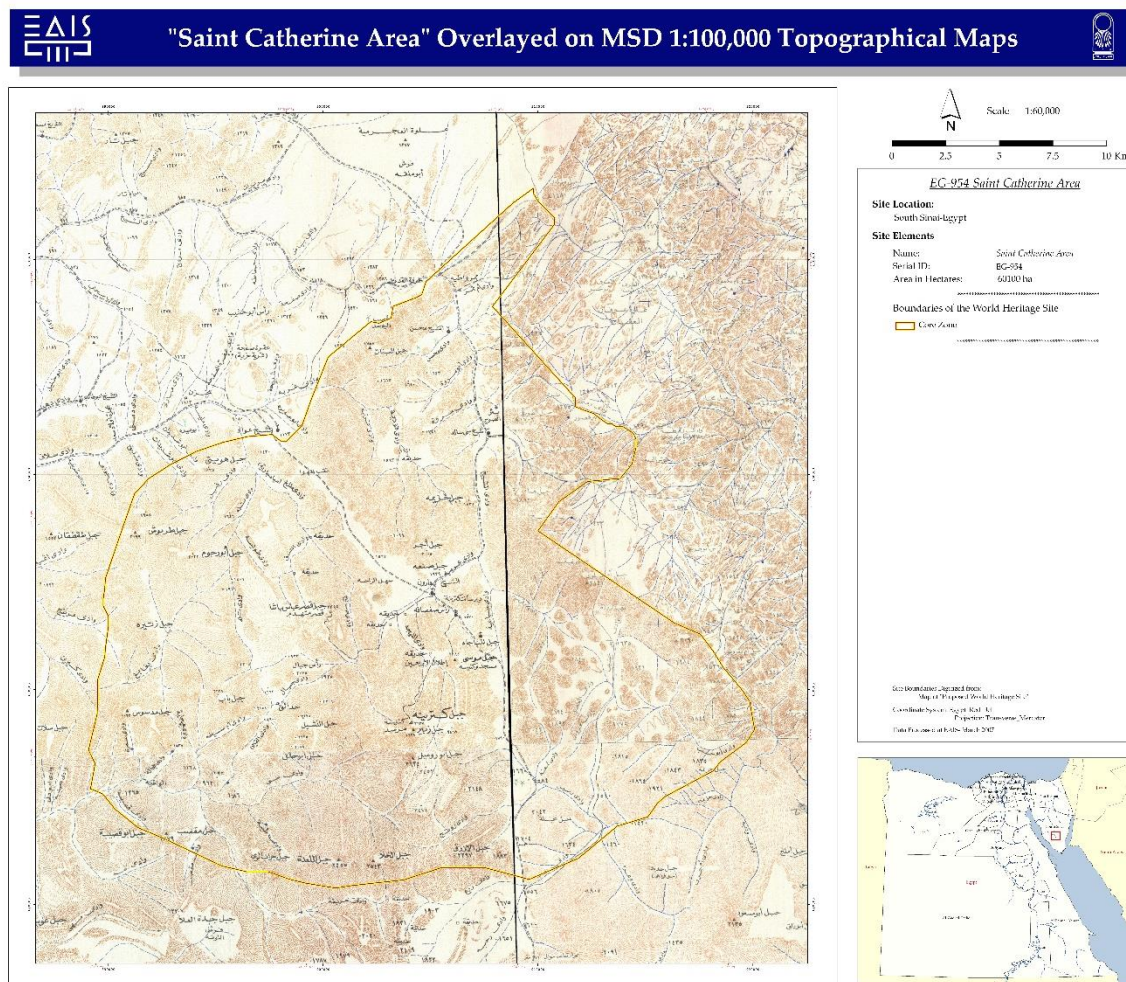
1. Commends the State Party for the progress achieved in the conservation of the property;
2. Notes that, while a number of positive steps have been undertaken to improve the visitor management at the property, an actual Visitor Management Plan has not yet been prepared by the State Party;
3. Requests the State Party to formalize, in a comprehensive document, a Plan for the Visitor Management at the property and submit it to the World Heritage Centre;





4. Further requests the State Party to strengthen its efforts on the implementation of the Sustainable Development Plan, in consultation with the World Heritage Centre, particularly concerning the rehabilitation of the old city, and the planning of the new Saint Catherine City.

2007 Map ["Saint Catherine Area" Overlaid on MSD 1:100,000 Topographical Maps](#)



2008 Decision [32COM 8D - CLARIFICATIONS OF PROPERTY BOUNDARIES AND SIZES BY STATES PARTIES IN RESPONSE TO THE RETROSPECTIVE INVENTORY](#)

**Decision - 32COM 8D - CLARIFICATIONS OF PROPERTY BOUNDARIES AND SIZES BY STATES PARTIES IN RESPONSE TO THE RETROSPECTIVE INVENTORY**

The World Heritage Committee,

1. Having examined Document *WHC-08/32.COM/8D*,







2. Recalling Decisions **30 COM 11A.2** and **31 COM 11A.2**, adopted at its 30th (Vilnius, 2006) and 31st (Christchurch, 2007) sessions respectively,

3. Recalls that, as decided at its 31st session (Christchurch, 2007) by Decision **31 COM 11A.2**, the World Heritage Centre and the Advisory Bodies will not be able to examine proposals for minor or significant modifications to boundaries of World Heritage properties whenever the delimitation of such properties as inscribed is unclear;

4. Congratulates States Parties in the European Region and the States Parties of Egypt, Morocco and Tunisia on the excellent work accomplished in the clarification of the delimitation of their World Heritage properties and thanks them for their efforts to improve the credibility of the World Heritage List,

5. Takes note of the clarifications of property boundaries and sizes provided by the following States Parties in the European and Arab Regions in response to the Retrospective Inventory, as presented in the Annex of Document *WHC-08/32.COM/8D*:

- Egypt: Memphis and its Necropolis - the Pyramid Fields from Giza to Dahshur; Ancient Thebes with its Necropolis; Nubian Monuments from Abu Simbel to Philae; Historic Cairo; Abu Mena; Saint Catherine Area;

4 [Gallery](#)

<https://whc.unesco.org/en/list/954/gallery/&maxrows=27>

5 [Video](#)

[Saint Catherine Area - Videos - UNESCO World Heritage Centre](#)  
[The List Saint Catherine Area](#)

## Saint Catherine Area

