

JERUSALEM IN THE LATE OTTOMAN PERIOD: HISTORICAL WRITING AND THE NATIVE VOICE ISSAM NASSAR pdf

1: Project MUSE - Arab Jew in Palestine

This is a multidisciplinary study of one of the world's great cities, that is of enormous, historical, religious and political significance. Ever since the Temple crowned the skyline of Jerusalem, the city has captured the imagination of religious scholars, artists, politicians, and lay people, creating for Jerusalem an aura that transcends the boundaries of location, time, and reality.

The Palestinian Poster Project Archive: The Lebanon War: An interview conducted in Israel, June 9, Arin Ahmed was a Palestinian prisoner who had decided at the last minute not to go through with a suicide bombing, and was arrested by Israeli forces soon thereafter. A Child in Palestine: Debunking the Myths of Colonization: Reality, Imagination and Belief: Stars, Roses, and Interlace: The Dome of the Rock: The Architecture of Ottoman Jerusalem. Itab Azzam and Dina Mousawi Syria: Saqi aka Al Saqi Books, see: From Cedar to Hyssop: Muna Abu Eid Mahmoud Darwish: His poems resonate across the entire Arab world and, more than any other single figure perhaps since the death of Yasser Arafat, he represents a unifying figurehead for Palestinian national aspirations. One of the best sources for understanding Palestinian culture is its cinema which has devoted itself to serving the national struggle. In this book, two scholars – an Israeli and a Palestinian – in a rare and welcome collaboration, follow the development of Palestinian cinema, commenting on its response to political and social transformations. They discover that the more the social, political and economic conditions worsen and chaos and pain prevail, the more Palestinian cinema becomes involved with the national struggle. As expected, Palestinian cinema has unfolded its national narrative against the Israeli narrative, which tried to silence it. Shimon Gibson Jerusalem in Original Photographs, Visualizing the Palestinian Struggle is an effort to insist, constructively, upon a rectification and reversal of the glaring and disproportionate minimization and distortion of discourse critical of Zionism and Israeli policy in the cinematic and televisual public sphere. Journal Publishers, In Hope and Despair: Just World Books, This particular Palestinian pantry features over , well illustrated recipes, and local history too. Two other massacres took place during the ensuing days in the cities of Rafah and Khan Younis, where and Palestinian civilians were slaughtered by Israeli troops on their way to Egypt, respectively. In Kafr Qasem, an artifice was created to provide a fig-leaf excuse for the killing of innocent people – a curfew announced less than a half an hour before it was implemented. Workers returning home, tired and hungry, unaware of the curfew, were cold-bloodedly shot dead by members of the Israeli Border Police. Based on interviews with survivors, Samia Halaby created a set of documentary drawings on the subject. The emotions of anger and fear leap from every page of this book, enabling the reader to bear witness to the terrible suffering endured by the inhabitants of this small Palestinian village. Arter, Mona Hatoum: Includes essays by Aisling B. Ministry of Information, A Celebration of Life: Incorporating historic archival material, Jacir traces Europe through its history of colonialism and trade routes, reanimating it through performative gestures. Her work offers uniquely personal revelations about Europe s culture of exile and surveillance, etymology and language, as well as the tension between figuration and abstraction in art. Jacir utilises conceptual tools that reveal the political limitations of society, creating scenarios that erode or question communal boundaries and borders. The book includes reproductions of Jacir s works such as Material for a Film ongoing , which won the Golden Lion at the Venice Biennale, as well as stazione and Lydda Airport Published in association with Whitechapel Gallery, London. The projects she has undertaken over the past five years have pungently, poignantly crossed the divides between art, life, politics and culture over and over again. Numerous other titles, some unrelated to the Palestinian Diaspora. It will prove a valuable source of primary material, recording Palestinian urban life and the rise of national consciousness. Highly recommended for historians of the era and for anyone interested in a legacy of Jerusalem. Includes a great deal of urban Arab culture in Jerusalem, especially the music scene. Nazmi al-Jubeh, editor Old Hebron: Immerse yourself in the stories and culture of Palestine through the food in this book. Experience the wonderful flavors of Palestine through zingy fattet hummus tangy yoghurt,

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chickpeas and hummus, served over toasted pita bread and drizzled in buttered pine nuts , satisfyingly spiced makloubeh an upside down spiced rice dish with lamb neck and fried eggplant , eggplant and zucchini stuffed full with spiced and herbed lamb, and sublimely decadent awameh honey dumplings all accompanied by fresh mint tea and white coffee not actually coffee at all, but a refreshing mix of water, orange blossom water and sugar. Colorful, stunning photography evoking the vibrancy and romance of the country will bring Palestine into your home and make you fall in love with this wonderful way to cook and enjoy food. This book is a record of the 50 years Widad Kawar spent researching, collecting and preserving part of the heritage of Palestine. This endeavor evolved into the Widad Kawar Collection, the largest to date of Palestinian, Jordanian and other Arab traditional dress and accessories, comprising more than 2, items. In the following chapters she presents the story of how the collection evolved and she introduces the life stories of the women who produced the beautiful costumes it contains. For her, each item calls to mind an individual or a place: With this book she pays homage to Palestinian women. *Threads of Identity* is a history of Palestinian women of the 20th century told through aspects of popular heritage, focusing on traditional dresses but also including textiles and rug weaving, rural and urban customs, cuisine, and festivities. The interviews with women who lived through the traumas and changes of the 20th century are a contribution to oral history, augmenting standard historical accounts. While most writing about the Middle East concentrates on politics, her book focuses on the dignity of ordinary people, and women in particular, bridging the gap between the major events of history and everyday life. *Cartoon commentary witnessing the Israeli assault*. Institute for Palestine Studies, Outstanding photographic folio giving evidence to the Arab presence in Palestine, when Zionists were claiming there was none. Images from illustrated plate books are of especial interest. The focus of these plate books was the large-scale engravings, lithographs and etchings which illustrated them. *Kent Klich* photographer *Kent Klich: In Laughter in Occupied Palestine*, *Chrisoula Lionis* analyses both the impetus behind this shift toward laughter and its consequences, arguing that laughter comes as a response to political uncertainty and the decline in nationalist hope. Revealing the crucial role of laughter in responding to the failure of the peace process and ongoing occupation, she unearths the potential of humour to facilitate understanding and empathy in a time of division. This is the first book to provide a combined overview of Palestinian art and film, showing the ways in which both art forms have developed in response to critical moments in Palestinian history over the last century. These key moments, *Lionis* argues, have radically transformed contemporary Palestinian collective identity and in turn Palestinian cultural output. *Mapping these critical junctions beginning with the Balfour Declaration of to the Oslo Accords* in she explores the historical trajectory of Palestinian art and film, and explains how the failure of the peace process has led to the present proliferation of humour in Palestinian visual culture. *A Photo Essay on Palestine and the Palestinians* *allah: The development of contemporary practice, theory and criticism is understood as integral to the concomitant construction of Palestinian national identities. In particular the book explores the intricate relationship between art and nationalism in which the idea of origin plays an important and problematic role. The book deconstructs the existing narratives of the history of Palestinian art, which search for its origins in the 19th century, and argues that Palestinian contemporary art demonstrates pluralistic, politically and philosophically complex attitudes towards identity and nation that confound familiar narratives of origin and belonging. The book builds upon theories of art, nationalism and post-colonialism particularly in relation to the themes of fragmentation and dispersal. This aspect of contemporary Palestinian art is peculiarly suited to the conditions produced by the globalisation of art and we show how Palestinian artists, despite not having a state, have developed an international profile. Richly illustrated, this anthology showcases work by Palestinian artists based all over the world and includes contributions by well-known authors such as Jonathan Harris, Sean Cubitt, Laura U. The collection is deliberately wide-ranging, embracing the subject in all of its diversity. Examining and chronicling Palestinian video art through a wide variety of scholarly approaches, this publication challenges static accounts of video art as niche art historical production, and of Palestinian identity as fixed. Instead, this illuminating collection offers the reader a constellated image of the ever-fluctuating*

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nature of both video art as transmission and the becomingness of being Palestinian. It is a blend of cultures, poised at the intersection between the Western and Arab worlds. Born in Beirut and living in the West, photographer Rania Matar is especially attuned to those dichotomies. Here she honors the lives of the women and children of Lebanon in evocative black-and-white photographs. They convey the many facets of life, acknowledging the undeniable presence of war and tragedy, yet celebrating the strength, dignity, and humanity of lives lived amid the rubble, in refugee camps, or behind the veil. These images are universal reminders of the tender bond between a mother and child, the cheerful camaraderie of friends, and the resilience of the human spirit. Accompanying these photographs are excerpts from the poetry of celebrated Palestinian-American author Lisa Majaj. *Language, Politics and Society in the Middle East: From the Arab Other to the Israeli Self*: This has enabled its students to observe the Arab world but not to interact with Arab people in general and the Palestinian citizens of Israel more particularly. The interdisciplinary nature of the book gives a unique perspective on Jewish-Israeli society and its production and reproduction of knowledge in the field of Arabic, and would therefore be of great interest to academics and researchers on security and Middle Eastern studies as well as those specialising in language and linguistics. Art Advisory Associates Ltd: *In the Wake of the Poetic: Life in Occupied Palestine* author, *Civic Aesthetics*: Includes depictions of the Nakba, including Arab Palestinians chased into the sea. Sazzad argues that for Said, the ideal intellectual is a metaphorical exile. This exile does not have to be spatially disconnected from a homeland, but must demonstrate a willing homelessness through specific strategies and techniques. Based on three years of research on military photography archives in Israel and focuses on two key subjects each involving the other: The different cultural arenas on either side of the wall dictate and give impulses to different modes of expression and uses of visual vocabulary; this tension is reflected in the layout of this book, which displays works from either side of the wall alongside each other.

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2: Jerusalem: idea and reality - PDF Free Download

Missing Voices in Looking at the vast and conflicting literature Rediscovering Late about Jerusalem, it soon becomes evident that there are gaps in the historiographic Ottoman and Early output.

She has published on a wide range of subjects. An art historian with a Ph. She has organized numerous exhibitions at Middlebury and has been guest curator of a major retrospective exhibition of works by American sculptor Richard Stankiewicz, which opened at the Addison Gallery of American Art and traveled to New York, San Antonio, and Basel. His research draws on talmudic, early Christian, and classical literatures, as well as on archaeology in order to study the multifaceted cultural environment of Roman Palestine with emphasis on the encounter between Jews and Graeco-Roman culture. It won two national awards, the American Association of Publishers award for best scholarly book on religion, and the Salo Baron prize for best first book in Judaic studies from the American Academy for Jewish Studies. Eliav is the co-director of the Statuary Project, an interdisciplinary, multiyear research endeavor that takes place at the University of Michigan, and he is the chief editor of a two-volume publication of this project, scheduled to appear in the series Interdisciplinary Studies in Ancient Culture and Religion Peeters. Eliav is also working on a new book, *A Jew in the Roman Bathhouse*: She earned her Ph. Katz is the author of *Jordanian Jerusalem*: He is the author of several books, including *The Ancient Synagogue*: He has lectured widely in the United States, Israel, and Europe, has been a visiting professor at Harvard, Yale, and the Jewish Theological Seminary, each on numerous occasions, and received an honorary doctorate in from Lund University, Sweden, for his work on the ancient synagogue. He is currently working on a volume titled *Visual Judaism: History, Art, and Identity in Late Antiquity*. Lustick is the Bess W. Aside from his work on Arab-Israeli relations, Lustick is a pioneer in the use of computer-assisted agent-based modeling in political science. She is the editor of *Women and the Israeli Occupation: Sexing the Nation* Routledge, Her research interests focus on the interplay among nationalism, gender, and sexuality in the Middle East, and on the relationships among nationalism, landscape, and memory. He specializes in medieval Islamic history and religious thought. His monograph *Early Islam between Myth and History*: He is the author of *Different Snapshots: Early Local Photography in Palestine, Beirut*: He also serves as associate editor of *Jerusalem Quarterly*. He has received several international awards and fellowships in recognition for his active role in peace initiatives between the Palestinians and Israel, including, in , the sixteenth Catalonia International Prize Spain , which he shared with the Israeli novelist and scholar Amos Oz. He holds a Ph. He was trained at St. Louis University in classical languages A. His most recent books are *The Monotheists: Jews, Christians and Muslims in Conflict and Competition* 2 vols. He received his Ph. He was a visiting fellow at the University of Maryland '87 , Wolfson College, Oxford '94 , and the University of Pennsylvania '7. His two main areas of research are people and settlement in the arid regions in late antiquity, and the history of cartography and the mapping of Jerusalem and the Holy Land. *Jerusalem in Maps and Views* Eisenbrauns, Gilead Sher is an attorney. He teaches frequently as a guest lecturer at the Wharton School of the University of Pennsylvania, mainly on dispute resolution and negotiations in times of crisis. Within Reach was published by Routledge in He received his M. The book version titled *Popular Culture and Nationalism in Lebanon: The Fairouz and Rahbani Nation* was published by Routledge in He is now working on a project on the role of the actor Ahmad Zaki in contemporary Egyptian popular culture. Alexander van der Haven is a Ph. He is currently working on a dissertation about Daniel Paul Schreber and religion. His focus is on Western religions since His early work focused on the family in the social order of early Christianity and Judaism; he is currently working on two projects related to the Passion narrative and early Christian art related to it. He holds graduate degrees from Cambridge, Emory, and Yale. Soon it became clear that we share many interests and that the idea and the reality of Jerusalem were prominent among them. We decided to organize a symposium on this topic at Middlebury College and to publish the papers in an edited volume. The symposium convened on April

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15â€™17, and was made possible by the extreme generosity of Middlebury College. Many of its academic departments and funds, too many to list here, enabled us to bring outstanding scholars to campus, and indeed this symposium was an important college event. We thank all those who contributed to the success of the conference, in particular the Rohatyn Center for International Affairs. We are indebted to Charlotte Tate and Martha Baldwin of the Center, who attended to all the organizational and logistical matters before, during, and after the symposium and were responsible, in many ways, for its great success. We also thank our students Maija Cheung, who served as research assistant for the symposium, and Allison West, who transcribed Chapter 12, our colleague Nichole Grohoski for her cartographic skills, and Mary Bellino for her editorial help. Most of the chapters in this volume were presented at the symposium, but we solicited a few additional essays in order to cover some topics that were not addressed there. We thank all the contributors for participating in our collaborative efforts. We also want to thank our editor at Routledge, Joe Whiting, and his assistant, Natalja Mortensen, for their support and for their patience. Finally, a great word of appreciation goes to Nancy Shumate and Rana Knio for their continuous support and encouragement. But Jerusalem is not just a holy city. Jerusalem thus embodies both the earthly what belongs to this world and the heavenly what belongs to the other world. As a destination for pilgrimage and as the city with the oldest continuous history in the western world, Jerusalem has always been an object of longing and a place of great attachment. It has been idealized and immortalized in travel guides, memoirs, novels, poetry, journalism, film, television, and song and has been celebrated over millennia through religious rituals and practices. But over the last century, the deep emotions regarding Jerusalem have also been expressed in national discourses and in an intense national struggle for control over all or parts of the city. Thus Jerusalem as an idea and Jerusalem as a reality converge and diverge constantly, creating countless facets of the city that magnify its aura, yet at the same time setting up irreconcilable opposites that make Jerusalem seem a place at odds with itself. Much of the idea of Jerusalem stems from religious attachment to the city. Mircea Eliade, one of the greatest scholars of the academic study of religion, wrote in his masterwork *The Sacred and the Profane: The Nature of Religion* that 2 Tamar Mayer and Suleiman Ali Mourad when the sacred manifests itself in any hierophany, there is not only a break in the homogeneity of space; there is also revelation of an absolute reality, opposed to the nonreality of the vast surrounding expanse. The manifestation of the sacred ontologically founds the world. In the homogeneous and infinite expanse, in which no point of reference is possible and hence no orientation can be established, the hierophany reveals an absolute fixed point, a center. For Jews, Christians, and Muslims, the divine has manifested itself in and around Jerusalem, even adopting the city as its earthly abode. Again, whether or not these divine manifestations and residencies actually occurred is beside the point. As long as there continue to be groups who believe that such manifestations took place in Jerusalem, the city will retain its centrality in their religious beliefs and traditions. And, because separate groups with millions of followers believe that the truly authentic divine manifestations that took place in Jerusalem relate to them and only to them, and that those of others, if they have any claim to legitimacy, have been superseded, Jews, Christians, and Muslims continue to compete over Jerusalem. In this sense, Jerusalem is unlike any other city. But Mount Moriah was not yet Jerusalem. What made Jerusalem the city that we know started, as F. Peters shows Chapter 2, when King Solomon carried out the wishes of his father David to build a Temple as a house for the God of Israel. That the Temple was occupied by the Shekhinah of God that is, the presence of God transformed it from a mere threshing floor with an altar on it into a sacred space, and subsequently transformed Jerusalem from a marginal Jebusite dwelling into the holiest city in monotheism. Jerusalem has witnessed a plethora of divine manifestations, both positive and negative. Yet, ironically, both are equally powerful. One can argue, as Eliade does Chapter 4, that the Temple Mount and Jerusalem gradually began to gain more sacredness as Introduction 3 soon as the Temple was destroyed. Contrary to what Eliade suggests, sometimes it is the withdrawal of divine manifestation that turns a space from a profane into a sacred space. That Christians disregard the Temple Mount is a case that proves the point: Christians rejected the sacredness of the Temple Mount area only after they transferred all of its symbolism to the Church of the Holy Sepulcher. Ironically,

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however, such beliefs often determine the course of history. The centrality of Jerusalem to the three Abrahamic religions was constructed carefully over time. For each group, there was a time-lag between when the constitutive events presumably took place and the time Jerusalem is noted as important. The binding of Isaac, as mentioned earlier, was not known or believed to have taken place on the precise site where the first Temple was built until the building was already there. Peters Chapter 2 gives us an overview of the religious attachments each of the monotheistic traditions developed regarding Jerusalem. Peters also argues that these notions of attachment to Jerusalem must be viewed against the historical background, and that the existence and promotion of a holy place is fundamentally conditioned by political power—that is, by whoever controls that place. He also maintains that political hostility or political support may define piety and the attachment to place; who worships in Jerusalem, and how, has never been very remote from who rules Jerusalem. In the case of the Jewish tradition, Lee I. During this long period the center of Jewish life relocated many times, but throughout the centuries Jews never lost their attachment to Jerusalem and the hope of restoring their national and religious presence there. To assure preservation of the sacredness and centrality of Jerusalem, Levine argues, Jews expressed, concretized, and reinforced their passion culturally and religiously, through literature, prayer, and distinctive customs and rituals. Although Jewish attachment to Jerusalem as the center of Jewish life has encompassed the historical City of David, it is the Temple Mount itself that has evoked the deepest of feelings toward the city. The Temple Mount has evolved over the years into a national, cultural, and political symbol, and in the twentieth century it became deeply entrenched in the foundations of both the Jewish-Zionist and the Arab-Muslim ethos. Eliav Chapter 4 examines the evolution of the sacredness of the Temple Mount. Eliav argues for a multifaceted model that encompasses radical changes in the function of the Temple Mount within the urban landscape of Jerusalem over the years. He also points out that some early Christian groups, such as the movement of James, brother of Jesus, found the Temple Mount equally central to their religious activities. Christianity undoubtedly adopted many of the Jewish attitudes toward Jerusalem, but the city was most sacred to them as the site of the crucifixion of Jesus of Nazareth, the son of God, around 30 CE. Was Jesus really the son of God?

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3: Muhammad Najati Sidqi | Revolv

Jerusalem, the holy city of three faiths, has been the focus of competing historical, religious, and political narratives from Biblical chronicles to today's headlines.

Though almost forgotten as a figure in the Palestinian movement for independence,[4] he played an important role in it, and witnessed many momentous moments in the early history of the 20th century. Aside from his native Arabic, he was fluent in French, Russian and Spanish. He was present with his father when Sherif Hussein launched the Arab Revolt against the Ottoman Empire in ; the beginning of Zionist immigration to Palestine ; the early years of the establishment of communism in the Soviet Union, and was one of the few Arabs who fought on the Republican side against Franco in the Spanish Civil War. His father Bakri Sidqi was a teacher of Turkish ancestry. His mother, Nazira Murad, came from a prominent Jerusalem mercantile family. His elder brother Ahmad, who had also studied with him at KUTV, was the chief witness for the prosecution. British reports cast him as a police informer, who provided extensive details of Comintern contacts and training. He later dated his opposition to Nazism to this period - Hitler assumed power in While in Uzbekistan he developed close relationships with the Uzbek communist leaders Akmal Ikramov and Fayzulla Khodzhayev. They also familiarised him with the ideas of the Left Opposition to Stalinism associated with Grigory Zinoviev. Sidqi had first hand experience of Nazi Germany, having travelled through the country in , and when, later, party loyalty dictated silence after the signing of the Molotov-Ribbentrop Pact , he refused to buckle under and conceal his disagreement. This kind of involvement was harshly criticised by mainstream Palestinian newspapers although not by local Communist pamphlets. He argued that the fascist ideology was contrary to Islam. In Barcelona, he introduced himself in Spanish to the local government militia, according to his memoirs, in the following terms: I am an Arab volunteer. Most of his activity however consisted of making radio broadcasts, writing pamphlets in Arabic, and haranguing Moroccan troops in their trenches by means of a megaphone. His translations included works ranging from major American and Chinese novelists[33] to Russian classics: The first, *The Sad Sisters al-Akhwat al-Hazinat*, Cairo , looks at the problems Palestinians encountered in adjusting from traditional, romantically remembered Arab Jaffa to the rising metropolis of Tel Aviv and the strange habits of foreigners, the new Jewish society. Analysis of the incompatibility of Islam with Nazism From his Soviet years, Sidqi was primarily interested in the problem of how one might bring about the transformation of Muslim societies into modern industrialised countries without damaging their traditional social fabric. He thus declares that: There is no doubt that the spirit of Islam is totally antithetical, in each and every aspect, to all the principles of Nazism: Islam, to the contrary, was devoid of racist feelings: Muslims enjoyed only one advantage over others, the worship of the Creator, which affirms that "all the believers are brothers". Glossing over an Islamic perception that Islam is a superior religion, something which both Judaism and Christianity have also claimed, he insists that Islam is tolerant. Islam, like the sister monotheisms, is universal, and revolutionary. The function of Nazism is therefore to extirpate what is spiritual in order to prioritise the supremacy of animalistic materialism. Sidqi distinguished two kinds of imperialism: The former recognized that the nations they occupied were destined to achieve independence, whereas Nazi imperialism was using unprecedented violence to annihilate smaller nations. Such support was anchored in three principles: The memorandum had been promptly rejected by Viscount Halifax. He argued for this notwithstanding the fact that he himself had, in his recollections, been persecuted by the French, and did not enjoy good relations with the British.

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the major literature on the history of Jerusalem, it is noteworthy that the whole period of transition from ottoman rule to British administration, and more specifically the war years between to , have been almost entirely overlooked.

Alternative Voices in Late Ottoman Palestine: They were also active in the political scene and involved in questions regarding the relations between Jews and Arabs in Palestine. Nissim Malul was born to a Tunisian family in . At a young age he moved with his family to Egypt, where his father became a rabbi in the Jewish communities of Cairo and Tanta. He studied in Jewish schools in Cairo, and completed his higher education at the American College in Tanta, where he studied philosophy, Arabic literature and journalism. During this period, he began publishing in the Egyptian newspaper Al- Muqattam. In , he returned to Palestine, and started working for the Zionist office in Jaffa. His main role was to respond to anti- Zionist articles that were being published in the Palestinian Christian-owned newspapers Filastin and Al-Karmil. He was fluent in Arabic, and his articles were published in other newspapers in Egypt and Lebanon as well. He was also involved in the brief publication of a Jewish newspaper in Arabic, called Sawt al-Uthmaniyah, the Voice of Ottoman, with his friend Shimon Moyal. He escaped to Egypt and remained there until the end of the war. When he returned to Palestine, he established two Arabic newspapers, Al-Akhbar and later Al-Salam, both of which were funded by the Zionist movement, and preached for Jewish-Arab understanding. He studied medicine in Beirut and became a medical doctor. In , he married Ester Moyal, a journalist and feminist. In they returned to Jaffa, and in , Moyal finished translating selections of the Babylonian Talmud into Arabic. In , the Moyals jointly edited Sawt al-Uthmaniyah. In an attempt to respond to Arab attacks on Zionism in the Palestinian Arabic press in the period preceding WWI, Shimon and Ester Moyal, together with a number of other Sephardi Jews, established in an organization called Ha-Magen The Shield whose goal was to reply to any article against Zionism that appeared in the Arabic press, and to translate related articles from Arabic into Hebrew. Among other things, this association declared one of its goals to be the creation of greater understanding between Jews and Arabs in Palestine, and the promotion of peaceful relations with Arabs living in the country. Moyal had many contacts with Arab nationalists, and was very active in the Free Masons society in Jaffa, as well as in the activities of the Decentralization Party in Egypt Al-Lamarkaziyah. Being fluent in Arabic, and having lived in both Cairo and Beirut, they were deeply involved in the literature and intellectual life of the Arab world. In my view, what stands out in much of their literary and intellectual activity in Palestine was a belief that close ties must be developed between Jews and Arabs especially Muslims in the country, that Jews who did not know Arabic must be exposed to Arabs and their culture, and finally, that it was important to act as loyal Ottomans in advancing the development of Palestine. This Ottoman identification played an important role in the perceptions of these individuals, and made their voices complex, combining both Zionism and Ottomanism. Malul argued that if Jews were to settle in Palestine, they must learn Arabic, the language spoken in that country. Indeed, Moyal and Malul both viewed proficiency in Arabic among Jews in Palestine as the key to better understanding between Jews and Arabs. They emphasized the commonalties between Jews and Muslims, while viewing the Christian Arabs as inciting national tension and hatred towards Jews and Zionists. One of the major themes in the articles was the opportunities for cooperation between resident Jews and Muslims. This was posited in the framework of loyalty to the Ottoman homeland, Al- Watan. They viewed Sephardi Jews, who know the language and culture of the Arabs and lived among them, as a bridge between Jews and Arabs and promoters of mutual understanding. Haim Margaliyot Kalvaryski is an alternative voice of a very different kind. Born in Poland in , he arrived to Palestine in as an agronomist and served for many years as the administrator of agricultural settlements in lower and upper Galilee. One of his major roles was to purchase lands from the Arabs and develop the Jewish settlements in the region. During WWI, Kalvaryski managed to use his good connections with the Turkish authorities in Palestine to help the Jewish community in the settlements and ease their difficult situation as much as possible. He managed to stay in Palestine

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throughout the war, and unlike other Jews and Zionist activists was not expelled by the Turks to Damascus or Egypt. After the war, he served as a member of the General Council Vaad Leumi of the Jewish community and the head of the Arab Bureau until . In this meeting, Kalvaryski described the evolution of his thinking: I realized how serious the issue of our relations with the Arabs is when I first purchased lands from the Arabs in the Galilee . I realized how close the Bedouin is to his land . During my 25 years of colonial work I have dispossessed "nishliti" many Arabs from their lands, and you understand that this job - of dispossessing people from the land in which they and maybe their father were born - is not at all an easy thing, especially when one looks at these people as human beings . I had to do this, because this is what the Yishuv asked for, but I always tried to do it in the best way possible . I got familiar with the Arabs and the Arab question very early on. Kalvaryski confesses to dispossessing Arabs from their lands, but does this realization make him act in a different way? He does not quit his job in the Zionist movement. Perhaps this dissonance was what made him active in various attempts to reach an agreement between Jews and Arabs. In , following the development of the Arab national movement in the Ottoman Empire, Kalvaryski began to see the connection between the Jewish movement in Palestine and national awareness among the Arabs. He tried to stimulate such a discussion with some Zionist leaders, among them Nahum Sokolov, and in he managed to arrange a meeting with Jewish and Arab leaders in Lebanon to discuss possible ways of reaching a Jewish-Arab understanding and agreement. This meeting was cancelled at the very last minute. Kalvaryski prepared such a draft, which stated, among other things, that Palestine would remain the national home of the Jewish people, and allowed for free Jewish immigration to Palestine. This proposal failed due to lack of agreement within the Zionist movement. Kalvaryski was a very problematic figure, and there are many conclusions one might make regarding his motivations and the Arabs with whom he negotiated. Most probably, he was bribing some of the Arabs he was in touch with. Like Malul and Moyal, he, too, was very critical of the Zionist movement, even though he was part of it, and argued that it missed an opportunity to negotiate with Arab leaders, recognize the Arab national movement and acknowledge its future influence. He charged the Zionist movement with ignoring the Arabs who lived in Palestine, and accused it of wrongly negotiating with the Turkish imperial power, rather than the indigenous Palestinian population. The last figure I want to discuss here is Hussein Salim al-Husseini. As a member of one of the most prominent Palestinian families and, unlike other members of this family, Hussein has not garnered much attention in literature or scholarship. That made me very curious to learn more about him, and about the role he played in late Ottoman Jerusalem. Hussein Salim al-Husseini was the son of Salim al-Husseini, who served as the mayor of Jerusalem in the beginning of the twentieth century, and the brother of Musa Kazim al-Husseini, who was later to play an important role in the Palestinian leadership during the Mandate, serving as the president of the Arab Executive. Hussein served as the last mayor of Jerusalem between and He passed away a few weeks after the British entered Jerusalem. I was unable, however, to find any indication of this in any other source. Does it mean that al-Husseini was not aware, or ignorant, of the debates regarding Zionism and land sales during this period? I think that the basis for this statement was perhaps something else, namely his tendencies towards real politique as a mayor with a constituency that included many Jews. Indeed, it seems that Hussein Effendi al-Husseini was highly respected by many of the inhabitants of Jerusalem, and was perceived as a man who cared greatly for the city and its residents. His father, Salim Effendi, had a reputation for walking the streets of Jerusalem to make sure that they were clean. Al-Husseini himself seemed to be highly appreciated by all Jerusalemites, Muslims, Christian and Jews alike. For example, in an article in the Jewish newspaper Ha-Herut from 11 January, , the writer expresses his hope that al-Husseini would be re-elected as the mayor of Jerusalem. Al-Husseini is a wise, humble and progressive man, and a lover of Israel [the Jewish people]. During his reign as mayor, he tried to make many reforms and changes in the Jerusalem municipality. If al-Husseini stays as a mayor there is no doubt that he will continue working for the development and progress of the city. Specifically, the Society of Ottoman Jews, composed mainly of Sephardi Jews, was very supportive of him. One of these projects was the Red Crescent Society, established in , of which al-Husseini served as director. Hussein al-Husseini could not

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attend the meeting, but sent a letter praising the meeting and its participants. He saw in this assembly an attempt to discuss the possibilities for a joint homeland. He combines a dedication to the city of Jerusalem as an urban locale, and to its residents of all religious beliefs. These four figures that I encountered in my broader research were each involved in larger collectives and institutions: The line connecting these figures is traced between the different, alternative, views they expressed during this time of nationalist tension, and in their vision of future life in Palestine. Their attitudes towards the Ottoman Empire are also interesting, with Moyal and Malul positioning as Ottoman patriots, and al- Husseini as the Arab nationalist, or perhaps as a pragmatic politician. These encounters raise the following questions: What is the difference in perspective between institutions and individuals? Is it worth discussing individuals or small groups who did not necessarily influence the discourse or the reality of their time? Another important issue is the question of dissonance, in this case of people who worked with the Zionist movement, but also criticized it. What is, if any, the importance of highlighting this dissonance and the role that it played? Why has he not been discussed in the literature? Was it because he tried to break the dichotomies, to bridge between communities? Was it because he was a local and not a national leader? It is important, of course, not to romanticize these people and give them roles that they did not play. Abigail Jacobson is a Ph. Candidate in the Department of History at the University of Chicago. She is currently undertaking research for her dissertation, entitled: Also see on Shimon Moyal: On Ester Moyal see: Hillel Cohen, *An Army of Shadows*: Salim Tamari and Issam Nassar, Eds. See more on this in Pappé, *Aristocracy of the Land*, and more. See also in *Ha-Herut* 8 September,

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5: NEH Summer Scholars | World War I in the Middle East and North Africa

Muhammad Najati Sidqi (Arabic: ﻣﻮﺣﻤﺪ ﻧﺠﺎﺗﻲ ﺳﻴﺪﻗﻲ, Muá, ʔammad NajĀ•tĀ« á'fidqĀ«,) was a Palestinian public intellectual and activist, trade unionist, translator, writer, critic and erstwhile communist.

His scholarly research follows the tenuous relationship between state and local society in the Middle East. *Tanzimat Reform in Tokat*, , was recently published by Routledge. In this work Bragg examines a new brand of participatory politics that emerged among small town Anatolian merchants and notables during the nineteenth century. Other research interests include immigration studies, folklore, and world history instruction in P education. She divides her time between New York and Beirut. This is part of a larger comparative project on representations of indigenous soldiers in the British Army. Hoping to find sources on how imperial and other soldiers were represented during World War I. She is particularly interested in linkages between Syrian activists in the United States and the Arab Revolt, as well as the use of soldier memoirs in narrating the history of the war. She has published on Armenian communities in Bulgaria and is working on a regional Armenian recipes book that will rely on oral histories and the family recipes of Genocide survivors. She recently defended her dissertation in the Department of History at Columbia. She is developing these themes further in an article on international legal thought in the late Ottoman Empire and the early Turkish Republic. Her research interests lie in the modern Sephardic Mediterranean and transnational Jewish networks. Her book manuscript traces the itineraries and connections of Sephardic migrants from the Ottoman Empire and its successor states to and through Mexico and beyond as a lens into the transnational Sephardic familial, commercial, and patronage networks that perpetuated a transoceanic modern Sephardic diaspora. His work focuses on the political and social history of the French Army during and after the First World War. She holds degrees from UC Berkeley B. History and Columbia University Ph. Her first monograph, *Nationalists Who Feared the Nation: Rominger studies reformist and anti-colonial movements in the early 20th century Middle East and North Africa*. In particular, his research focuses on the dislocations experienced by Tunisian veterans, families, dissidents and activists during the First World War and its aftermath. Her scholarly interests include modernism, formations of gender and sexuality, and the representability of historical and psychic trauma. Her book, *The Colorist Doctor: Her research and teaching interests include the social and cultural history of WWI in the Middle East, the emergence of religious philanthropic societies and their work in times of conflict, the history of German missionaries, social Protestantism and modern humanitarianism, disease, medicine, and hospitals, the history Childhood and Youth*. His comparative-historical research interests focus on society and politics in North Africa, particularly in the areas of empire and colonialism, state and non-state forms of political order, ethnicity and nationalism, and rural and urban contentious politics. He is completing a book manuscript, *Making Morocco: Colonial Intervention and the Politics of Identity*, that examines how, within the colonial political field created during the French and Spanish Protectorate , four pillars of Moroccan identityâ€”religion, ethnicity, territory, and the role of the monarchyâ€”became indelibly politicized through state-society interactions involving a wide range of Moroccan and colonial actors. My first book, *Blood Ties: Leave a Reply Your email address will not be published.*

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6: William & Mary - Stephen Sheehi

In fact, she challenges the very premise that in the late Ottoman period they were distinctly two separate communities. By doing so, Jacobson manages, largely, to examine the social histories of the Jerusalemites from within the city as one community.

Biography[edit] Sidqi was born into a middle-class Palestinian family in Jerusalem in His father Bakri Sidqi was a teacher of Turkish ancestry. His mother, Nazira Murad, came from a prominent Jerusalem mercantile family. His elder brother Ahmad, who had also studied with him at KUTV, was the chief witness for the prosecution. British reports cast him as a police informer, who provided extensive details of Comintern contacts and training. He later dated his opposition to Nazism to this period - Hitler assumed power in While in Uzbekistan he developed close relationships with the Uzbek communist leaders Akmal Ikramov and Fayzulla Khodzhayev. They also familiarised him with the ideas of the Left Opposition to Stalinism associated with Grigory Zinoviev. Sidqi had first hand experience of Nazi Germany, having travelled through the country in , and when, later, party loyalty dictated silence after the signing of the Molotovâ€”Ribbentrop Pact , he refused to buckle under and conceal his disagreement. This kind of involvement was harshly criticised by mainstream Palestinian newspapers although not by local Communist pamphlets. He argued that the fascist ideology was contrary to Islam. In Barcelona, he introduced himself in Spanish to the local government militia, according to his memoirs, in the following terms: I am an Arab volunteer. Most of his activity however consisted of making radio broadcasts, writing pamphlets in Arabic, and haranguing Moroccan troops in their trenches by means of a megaphone. His translations included works ranging from major American and Chinese novelists [33] to Russian classics: The first, The Sad Sisters al-Akhwat al-Hazinat, Cairo , looks at the problems Palestinians encountered in adjusting from traditional, romantically remembered Arab Jaffa to the rising metropolis of Tel Aviv and the strange habits of foreigners, the new Jewish society. Analysis of the incompatibility of Islam with Nazism[edit] From his Soviet years, Sidqi was primarily interested in the problem of how one might bring about the transformation of Muslim societies into modern industrialised countries without damaging their traditional social fabric. He thus declares that: There is no doubt that the spirit of Islam is totally antithetical, in each and every aspect, to all the principles of Nazism: Islam, to the contrary, was devoid of racist feelings: Muslims enjoyed only one advantage over others, the worship of the Creator, which affirms that "all the believers are brothers". Glossing over an Islamic perception that Islam is a superior religion, something which both Judaism and Christianity have also claimed, he insists that Islam is tolerant. Islam, like the sister monotheisms, is universal, and revolutionary. The function of Nazism is therefore to extirpate what is spiritual in order to prioritise the supremacy of animalistic materialism. Sidqi distinguished two kinds of imperialism: The former recognized that the nations they occupied were destined to achieve independence, whereas Nazi imperialism was using unprecedented violence to annihilate smaller nations. Such support was anchored in three principles: The memorandum had been promptly rejected by Viscount Halifax. He argued for this notwithstanding the fact that he himself had, in his recollections, been persecuted by the French, and did not enjoy good relations with the British.

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7: Stephen Sheehi receives Plumeri Award - Global Voices Journal

13 *Jerusalem in the late Ottoman period: historical writing and the native voice* ISSAM NASSAR 14 *Jerusalem in and out of focus: the city in Zionist ideology.*

Roberto Mazza Missing Voices in Looking at the vast and conflicting literature Rediscovering Late about Jerusalem, it soon becomes evident that there are gaps in the historiographic Ottoman and Early output. What are the reasons for this lack of interest? The relative scarcity of works dealing with this era is due to a number of factors, including a lack of political interest in this period, and an arbitrary division of history that fails to take into account both the changes and continuities in this transition. However, in the last decade a number of works were produced that focus on this period, significantly including local voices often overlooked in favor of Western sources only. A discussion of how historical literature on turn-of-the-century Jerusalem is moving forward will afford the opportunity for a reassessment of the field. I have argued elsewhere that there are several reasons why the history of Jerusalem attracted and continues to attract so many scholars, writers, and readers. Books, articles, pamphlets and more recently Web sites and other electronic media have been produced to justify the rule over the city by one group seeking to subjugate others. In Andersonian terms Jerusalem has become an imagined city as there are many groups whose members do not necessarily know each other, but share strong feelings towards the city. These narratives, besides, seem to focus mainly, if not exclusively, on the conflictual relations between the various communities of Jerusalem as if this state of affairs had always existed in history, contributing to a crystallized and rigid understanding of the dynamic relations between these communities. Is it then possible to write about Jerusalem in the late Ottoman and early British eras without being subservient to a cause or claim? In attempting to answer this difficult question this article will consider three themes dealing with the changing historical narratives produced in the last decade. The first will emerge from a discussion of the war period and the transitional era from Ottoman to British rule. I will argue that the choice of one periodization rather than another is often driven by political, ideological and religious aims. I will show how current literature has introduced the study of the impact of the First World War on Jerusalem and its late Ottoman past, thereby contributing to a bitterly contested re-writing of the history of the city. The second theme is the inclusion of local narratives produced by natives and residents, often neglected by scholars, as the city was being appropriated by others while the indigenous residents were not seriously considered as potential agents of change. I will show how the former can be crucial in rewriting and rediscovering the history of the city and its inhabitants, and how the interpolation of narratives produced in different languages can substantially alter our understanding of the city and its dynamics. Additionally, a second overall objective of this article is to recall attention to a historical period that was at risk of being erased by competing historical narratives. While discussing these themes, it will also be possible to present an overview of the current literature suggesting avenues for new lines of research, as well as pointing at possible criticisms of this literature. The War and the Transition from Ottoman to British Rule Periodization is not just a practical or methodological device, dividing time into blocks and making decisions over chronology, but rather a choice of values and, to an extent, of claims. The division of history into periods, in itself, is then not based on facts, but, more likely "as E. Carr argues "rests on a necessary hypothesis whose validity depends on interpretation. *Jerusalem Quarterly* 53 [63] giving some meaning to the divisions. While I have no issues with the idea of dividing history, I believe the choice of periodization cannot be driven by simply staking political, ideological, or religious claims. The point put forward here is that perusing the major literature on the history of Jerusalem, it is noteworthy that the whole period of transition from Ottoman rule to British administration, and more specifically the war years between to , have been almost entirely overlooked. Why has this phase been ignored? This is indeed a key question, which unfortunately can be only partially answered, as many scholars do not discuss their reasons for removing this period. Ironically, I believe, the choice to ignore the years of the war clearly shows the lack of attention to the city and its inhabitants: This is a

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problem affecting not only Western scholarship. Salim Tamari argues that one possible reason for the removal of the war period from history is related to the outcome of the war itself. Turkish historiography too was no longer as concerned with Ottoman history as it was with the business of writing a new history that would support the emerging Turkish state. She argues that this arbitrary division and the exclusion of the war prevent us from understanding both the continuities and ruptures that occurred in the transition from one imperial rule to another. A good indication of the necessity of looking at the late Ottoman era and early British rule together, including the war period, is the development of a key concept embedded in the larger process of modernization: The very idea that Ottoman residents of Jerusalem could have developed such an idea had been discarded by a large number of professional historians and writers. Montefiore has vividly portrayed daily life in Ottoman Jerusalem, including Jerusalemites who often in popular history have been forgotten. The very frequently denied idea of an indigenous modernity has been challenged recently in a number of works. It has emerged that mechanisms of administrative modernity developed throughout the late nineteenth century, and some institutions and practices were then kept by the new imperial power of the British. There is still a gap, only partially addressed in the works noted above, to be filled in relation to the war period and its formative value. The First World War in general, in particular as a socio-political process, has been discussed in great depth in European historiography, while in the context of the Middle East such scholarship is still in its infancy. In Jerusalem during the war local issues such as the famine of , the invasion of locusts, or the militarization of the local environment overrode international questions like the management of the Holy Places or Jewish immigration. Dominant discourses in earlier, and also contemporary, historical writings in relation to the city, exclude the indigenous population as if these people had nothing to contribute to the history of the city, de facto denying them any agency in this formative period. Jerusalemites are rarely placed at the center of attention, and tend to be taken into account only when interacting with Europeans. I would therefore suggest striking the proper balance among all possible voices. Those are mainly letters, diaries and memoirs – which have to be studied and analyzed closely in order to add a new dimension to the historical research so far produced. Diaries and memoirs, for all their limitations, do indeed represent the missing local voices of late Ottoman and early British Jerusalem. The diary of Wasif Jawhariyyeh, a young musician in war-time Jerusalem, challenges the traditional views of late Ottoman Jerusalem as a city already divided along sectarian and communal lines, suggesting a degree of intercommunal interaction often neglected if not denied by previous scholars. An interesting study, still to be fully exploited, was produced by researchers at Bethlehem University. Under the guidance of Adnan Musallam, history students at Bethlehem University, in , conducted interviews with World War I survivors. This collection is a great rarity, as I am not aware of any other similar project. The [66] Missing Voices in Rediscovering Late Ottoman and early British Jerusalem memoirs collected present a fresh picture of the living conditions during the war and introduce oral history as a possible source for a better understanding of the war era. Though there is an abundance of diaries and memoirs of pre-war Jerusalem and indeed of British Jerusalem, not much is available for the war era. In fact, apart from the memoirs of the leader of the American Colony, Bertha Vester Spafford, the only known diary by a Western resident so far is that of Spanish consul Antonio de la Cierva Conde de Ballobar. Furthermore, as I will argue in the next section, merging these narratives can provide a picture of the city never seen before. An interesting perspective on changing Jerusalem as it passed from Ottoman to British rule has been presented by Yair Wallach. Including Jerusalemites in the picture expands both the number and type of sources to investigate, an enrichment any historian should relish. Reservations concerning this approach are more related to the nature of the sources, rather than their usefulness. Diaries and memoirs are indeed partisan sources, but in the particular context of late Ottoman and early British Jerusalem, they do contain much that has been missing for generations in historical writing. Sources and Narratives In this last section I will discuss two major issues: In one sense this section summarizes what has been discussed earlier. The majority of works available are based on Western sources including the accounts of Western travelers. In itself this presents no problem, though it certainly imposes a limitation. Jerusalem Quarterly 53 [67] But it is the way these sources

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have been and continue to be used that constitutes an issue. For instance, consular sources have been employed mainly to explain political relations between religious institutions, the development of Zionism and Jewish immigration; information on the local population is scanty and local people are mentioned only in contexts that support the benevolent effect of Western presence. As mentioned earlier a legitimate question to pose would be: Western sources are indeed useful but not indispensable. Michelle Campos, discussing the meaning of key terms like liberty and citizenship in the late Ottoman Empire, is focused on Palestine, and in particular Jerusalem as a microcosm, to study with the aim of challenging established literature. Though I would argue that these sources could have been useful, Campos shows that it is not a necessity to use Western sources: Perhaps less challenging, from the methodological point of view, but still very interesting, is the work by David Kushner on Ali Ekrem Bey, the Ottoman governor of Jerusalem from 1882 to 1889. Kushner highlights a set of sources often unjustifiably disregarded or else unknown to historians: He was critical of Zionism while also trying to understand it. If sources are the main issue in writing the history of the city, we should also pay attention to historiographic production in languages other than English. Histories of Jerusalem have been produced in many languages, including Hebrew, Arabic, Turkish, German and French, but some of this literature has also been written in Italian and Spanish. Arab and Israeli scholars have frequently focused on political narratives, often relying on local sources to argue their cases and support their claims, but conversely relying mainly on English narratives for the historical context. Despite all possible attempts at interaction, what remains is an atomized academic field, in which the players are unable to communicate. This landscape therefore appears static, or at the least severely lacking in dynamism. I argue that it is indeed possible and certainly feasible to bring together as many narratives as possible, to explore what they can offer and to attempt to integrate their findings. One last paragraph should be dedicated to fields to be developed while rediscovering the history of late Ottoman and early British Jerusalem. Despite the amount of work so far carried out, a lot remains to be discovered and discussed. A good example is in relation to the condition of women in Jerusalem. Very little has been written about women: Environmental history, the history of education, and the history of medicine are fields that deserve more attention because through them we may gain a better understanding of the general history of the city and its people during a pivotal period. What would be the benefit for scholarly research in isolating Jerusalem? Since many scholars have begun to look at Jerusalem as a microcosm, I believe scholars should discuss what would be the advantages of studying Jerusalem as separated, though not de-contextualized, from Palestine. What I have attempted to show here is that by moving away from traditional periodizations of the history of the city, by including local voices, and by fostering interaction among narratives it is possible to write histories that try to explain the present with a more nuanced picture of the past without being subservient to any cause or claim. Denning, *Islands and Beaches: Mazza, Jerusalem from the Ottomans to the on a Silent Land: Marquesas British London: The University Press of Hawaii*, 2 B. Anderson, *Imagined Communities London: Verso*, 6. *Historical Writing and the Native Beirut: Routledge, British Mandate Jerusalem in the Jawhariyyeh*, A translation of the diary and memoirs is 5 E. Carr, *What is History?* Penguin, forthcoming from the same editors. Other, *Middle East in Honor of Walid Khalidi*, ed. University of California Press, *The American* 18 Denning, *Islands and Beaches*, 3. University in Cairo, ,

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8: Muhammad Najati Sidqi - Wikipedia

OTTOMAN COSMOPOLITANISM & THE CASE OF JERUSALEM Talisker Donahue MA History Dissertation (Supervisor: Dr Roberto Mazza) 04/09/ Abstract Building on the growing interest in Ottoman Cosmopolitanism this dissertation investigates the scholarship of the term and applies cosmopolitan theory to the case study of Jerusalem in the late Ottoman period.

Religions , 9 7 , ; doi: It shows that in the first half of the 20th century Muslims and Jews in Jerusalem shared holy sites, religious beliefs and feasts. Jewish-Muslim encounters of that period went much beyond pre-modern practices of cohabitation, to the extent of developing joint local patriotism. On the other hand, religious and other holy sites were instrumental in the Jewish and Palestinian exclusive nation building process rather than an inclusive one, thus contributing to escalate the national conflict. The Wailing Wall riots Intifadat al-Buraq as the Palestinians call it that spread from Jerusalem to other mixed cities and Zionist settlements, argues Hillel Cohen, changed both the function and the perception of Palestine holy sites in general and those in Jerusalem in particular from shared platforms to areas of national struggle. Roberto Mazza, however, argues that the Nabi Musa riots of were point zero where the conflict started. The riots were not spontaneous but organized and structured. Those events mark the transformation of Jewish-Arab violence from communal to national. In , Jerusalem transformed from the Ottoman era of communal identities and shared space to a conflict zone Mazza Beyond debating on the formative event and its date, the two views agree that a Jerusalem holy site is the place where the conflict started and that religion is inseparable from exclusive Zionist or Palestinian national claims. Without declining these conclusions, this article brings to the fore different perspective. Jewish-Muslim encounters of that period went much beyond pre-modern practices of cohabitation, to the extent of developing joint local patriotism. I show that horizontal Arab-Jewish identity existed in Palestine since the late 19th century, i. Thus, it is wrong to conclude that religion just supported exclusive national identity, as its wrong to conclude that from the outset of modern times, i. The Palestinian case is not unique in this context. Religious festivals, religious institutions and holy sites were instrumental in national awakening and building common imagination in many other places, for instance in India Telikicherla Chary , pp. Similarly, each of the two national movements, the Zionist and the Palestinian one, used and still employ religious sites as political and national tools to base on them their legitimacy. Studies on Palestine i. Moreover, according to this school external Arab and Ottoman identities centered far from Jerusalem were more attractive than local identity. The mainstream approach argues that before WWI only Arab elite members from Jerusalem and Jaffa developed a weak local patriotism. The British Mandate established political framework through which the urban elite introduced Palestinian nationalism top-down to the masses. Finally, non-Zionist Jews, writes Khalidi , p. In conclusion, mainstream studies focus on ethnic and class division rather than looking at territorial inclusiveness, i. Porat ; Muslih , pp. The mainstream approach was recently questioned Jacobson and Naor ; Lemir ; Klein a , In the 21st century, historians move from political history and history of elites to every-day life encounters between Jews and Arabs in Palestine mixed cities. As they expand their sources from political documents to ethnography and popular memories, new light is shed on the period between the late 19th century and war. Jews and Arabs, they argue, imagined and practiced their togetherness in everyday life: Jews and Arabs maintained horizontal relations based on a set of everyday life customs creating an imagined community of belonging. In contrast, vertical-hierarchical relations define the classical Islamic relations between a Jewish subject and his or her Muslim administrative establishment. Klein b ; Jacobson , a , b ; L. Levi ; Tamari , ; Lemir At the end of the Ottoman period, none of the Jerusalem quarters were homogeneous. No mental boundary separated the Muslim and the Jewish areas. Levi ; L. Jaffa, a city that is beyond the premise of this study, had additional dimension absent in Jerusalem Old City. Jaffa was a Palestinian national, political, and media center. For the educated elite active in these areas, the joint identity was a textual fact as well. For example, over the decade from to , Shimon Moial

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translated the rabbinic classic Pirkei Avot [Ethics of the Fathers] into Arabic, adding his own commentary Jacobson a. Moreover, Nebi Rubin was more a summer holiday retreat rather than religious festival Klein b, pp. Finally, this article deals with Jewish-Muslim holy sites and religious festivals but not with Christian ones. There was no joint Jewish-Christian holy place or religious festival in Palestine in general and in Jerusalem in particular. Moreover, theologically and historically, Jews were closer to Muslims than to Christians. Jerusalem Christians, indeed, were an integral part of the new local identity as Jews and Muslims were. In these occasions, the feast had a Muslim or Jewish core, but the non-Jews were more Arabs or Palestinians than Muslims or Christians per se. When Jews joined them, I argue, the feast became an inclusive local-patriotic, Palestinian, celebration. In other words, the Ottoman millet categories were only partly relevant when the barriers between the three denominations eroded and national identities emerged. At first British Mandate authorities used religious categories to classify their subjects. In this article I differ between the two. The sites functioned as centers where residents of nearby towns and villages met physically and symbolically. Arab Jew identity that I discuss below is different from medieval Jewish-Muslim coexistence. It ascended in the context of modernization and emerging national movements whereas the medieval Golden Age of Jewish-Muslim cohabitation was part of religiously based order. True, the Ottoman central administration was still committed to the official position, placing a special tax on the Jews and discriminating against them by law. Yet the reality of everyday life was different. The following fact is noteworthy: Most are testimonies submitted by the Ottoman Empire Jews rather than by privileged European-born Jews who enjoyed the protection of their consulates. Relations were certainly not idyllic and religious differences surfaced at moments of national tension and conflicts. Yet these were moments within the many hours of familiarity and shared life experiences. This was expressed also in Arabic terms and Palestinian collective memory. Nebi Samuel, a site north to Jerusalem identified since the 12th century by Jews and Muslims as the tomb of the prophet Samuel, was one of those joint places. The Ottoman authorities allowed them to spend the entire night and day praying there. Jerusalem Jews compete with the northern celebration by establishing their local Simon festival at the very same day. The Palestinian Jawhariyyeh family took part, along with other Muslim and Christian families, in the pilgrimage to the tomb of Simon the Just in Sheikh Jarrah. In his diary, Wasif Jawhariyyeh describes it as a springtime family picnic. The pilgrimage in was attended by everyone in the nearby neighborhoods, Jews and Muslims of all classes, including black slaves Tamari and Nassar, p. Another festival of Simon the Just was held in the fall, on the traditional date of his death. The custom then was to pray for his intercession in bringing rain during the coming winter Shiryon, p. Sharing Beliefs and Festivals

Micro-history primary sources lead to the conclusion that in the late Ottoman period and early 20th century, religious barriers between Jews and Muslims were low also outside holy places due to rapid modernization, the great number of Western tourists arriving to visit Palestine and foreign institutions established in its main cities, the decline of the Ottoman power and the Capitulations. These developments affected mostly Jerusalem and Jaffa, the main cities in Palestine. Low religious barriers are found in Jaffa where Jews were just about ten percent of the population and in Jerusalem where they were the majority Klein b, pp. As a boy, Wasif Jawhariyyeh took part in the jovial Purim celebrations held in his Jewish neighborhood, dressing up in a costume just as they did. With the arrival of spring, the young people of all religions would go out for a picnic on the lawn at the edge of al-Haram al-Sharif Tamari, pp. Arabs would often make a point of reciting the appropriate Jewish blessing when they were served a cup of water or a piece of cake. Both Jews and Muslims believed that rabbis could work wonders, and that demons and spirits residing around or in their common courtyards could hurt them. In this context, the members of both faiths, of all ages, shared their fears and their ways of coping with them. When Muslims returned from their pilgrimages to Mecca, their Jewish neighbors congratulated them and the Muslims shared with them dates from the holy city. Nebi Musa Even though Nebi Musa lay in the desert, on the way to Jericho, about twelve miles from Jerusalem, its pilgrimage festival was very much a Jerusalem celebration. It started as an anti-Christian identity demonstration and in the early 20th century the Nebi Musa celebration combined both political and religious goals. In the context of building

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national identity it helped in placing Jerusalem at the center of Palestinian identity. Jerusalem made Nebi Musa part of the holy city. The place was built and the pilgrimage initiated in on orders of the Mamaluk Sulatan Zahir Baybars following local traditions from the 12th century on identifying it as Moses lasting rest place Asali , pp. Local traditions, however, originate the pilgrimage to Salah a-Din. After the defeat of the Crusaders in , this new Muslim king permitted Christians to visit their holy sites in Jerusalem. As a counterweight to the Easter celebrations in Jerusalem and to Christian visits to baptismal sites on the Jordan River, he initiated the Nebi Musa pilgrimage from Jerusalem to the shrine. That resulted in participants coming from outside Jerusalem arriving first to the city, and returning home via Jerusalem when their celebration was over. Since its establishment, Nebi Musa went through periods of abandonment, restoration, ruin and reconstruction. It took its current form only in Aubin-Boltanski The Nebi Musa pilgrimage was not assigned a date on the Muslim calendar, nor was it associated with an agricultural season. The Muslim festival began precisely a week before the Orthodox Easter and ended on the eve of Good Friday. Since it was both a counter-celebration and a Jerusalem-Muslim one, it could not escape a connection with al-Haram al-Sharif. Before descending the road to Nebi Musa and when they came back the pilgrims ascended to the al-Aqsa mosque. These two were placed before the standard and palanquin of Abraham that the pilgrims from Hebron brought. Similar ceremonies and routes took place when they returned Asali , pp. The event brought together different social classes: The event was a platform in maintaining national cohesion and mobilizing political support. The national movement leadership and the British administration used Nabi Musa celebrations to gain legitimacy whereas the opponents expressed their protest Halabi , These people celebrated in a different way than their Jaffa coastal brethren did in Nabi Rubin [see below]. The former, especially those who lived in holy cities, preferred religious gravity. True, hawkers and peddlers worked the crowds at Nebi Musa, and horse races were held on the plateau where the mosque was located, but those were the only entertainments available.

9: Ottoman Cosmopolitanism: The Case of Jerusalem | Tal Donahue - www.enganchecubano.com

This paper is based on parts of my larger dissertation project, which focuses on Jerusalem in the transition period between Ottoman and Mandatory rules, between the years

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