Britain’s Role in the Deportation of Jews to Jerusalem and the Political Position of the Ottoman State in the Period between the Nineteenth and Twentieth

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Received: August 2, 2017      Accepted: August 29, 2017      Online Published: October 28, 2017
doi:10.5539/ass.v13n11p54                  URL: https://doi.org/10.5539/ass.v13n11p54

Abstract

The research aims to shed light on the English role in changing the structure of population density during the nineteenth and twentieth centuries. The research dealt with part of the history of the relationship of the English in Jerusalem through the intervention in the affairs of Jerusalem during the Ottoman Empire until the Mandate of Palestine in 1917, England was able to obtain privileges from the Ottomans in Jerusalem, took the ambitions of the Jews in search of a homeland by helping them to form a national homeland in Palestine, through the displacement, and exploitation of the situation of the Ottoman Empire and give Jews the right to own property in Jerusalem.

The British role in the displacement of Jews continued after the opening of the first British consulate in Jerusalem in 1834 to protect British interests in the East first and to encourage Jews to immigrate to Palestine. The British helped a number of Jews purchase land in Palestine and build Jewish colonies on it, which contributed greatly and effectively to attracting Jews to Palestine and the formation of a state in them, which contributed to a radical change in the demographic structure of Jerusalem.

Keywords: Jerusalem, Jewish immigration, population structure, the Ottoman Empire, the foreign concessions

1. Introduction

Jerusalem is a holy city for the followers of the three religions: Judaism, Christianity and Islam. As a result of Jerusalem's religious status and strategic location, it has been the scene of successive conflicts throughout history.

The European countries, led by Britain, which stood allied against the Ottoman Empire, were looking forwards to expanding beyond their borders and thus pursuing their ambitions to control rich in natural resources and strategically positioned territories to secure their political, military, economic and strategic interests. And then the Jews' hopes and ambitions for establishing a state in Palestine, and encouraged them to emigrate to Palestine. (Giacaman, 1996)

Taking advantages of the political and economic instability in the Ottoman Empire, characterized by (the sick man), Britain signed a treaty in 179 9 to protect its citizens from the Christian community. (Nofal, 1990)

This treaty has had catastrophic consequences on Jerusalem. It has encouraged the rest of Europe to follow Britain's example in signing treaties allowing them to intervene to protect their Christian citizens. This has contributed to the creation of a state of non-coexistence among the Christian communities, Europe, and weakened the authority of the Ottoman Empire within Jerusalem, which facilitated the immigration and settling of Jews to Jerusalem.

Therefore, this research titled "Britain's role in the deportation of Jews to Jerusalem and the political position of the Ottoman state in the period between the nineteenth and twentieth" aims at:

1. Identifying the political relations between Britain and the Ottoman Empire.
2. Recognizing Britain's role in changing the demographic structure of Jerusalem.
3. Identifying the nature of the position of the Ottoman political state at the time.
4. Recognize the role Britain has played in encouraging and facilitating Jewish immigration to Jerusalem.
and establishing a national homeland for Jews in Jerusalem. (Dabbagh, 2002)

In terms of the spatial and temporal dimensions chosen by the researcher, Jerusalem was chosen because of its religious and political status and its importance to the world and to Europe itself. As for the temporal dimension, the researcher chose the era during the period between the 19th and 20th centuries, a period in which British-Zionist interest in Jerusalem increased and progress in Jewish immigration to the Balfour Declaration in 1917.

The importance of the study lies in presenting a new type of studies that focuses on research in the English role in the deportation of Jews to Jerusalem and the change of the status of Jerusalem internationally, politically, geographically and demographically. The study is based on the records of Jerusalem District Court Legitimacy in Jerusalem in conjunction with several resources and references. This study adopted the analytical method of the readings and interpretations of the documents to reach logical and documented conclusions.

**Britain's role in the deportation of Jews to Jerusalem and the political position of the Ottoman state in the period between the nineteenth and twentieth centuries.**

Britain has shown an early interest in Jerusalem since Jerusalem was subjected to the Ottoman Empire in 1516. Britain was one of the first European countries to conclude an agreement with the Ottoman Empire to visit its citizens to the Holy Land for protection and care. The Ottoman Empire held a treaty with Britain in 1799 that included the protection of its citizens from dangers and the protection of British Christian pilgrims from the bandits. (Giacaman, 1996).

This treaty enabled Britain to intervene directly in the affairs of Jerusalem under the pretext of caring for the Christian pilgrims in general, and the Christians of their English citizens in particular by forcing the Ottoman Sultan to issue decrees and administrative decrees obliging the Ottoman governor to maintain their security and safety as well as to ensure the coexistence of their communities in safety, and this was evident through several practical positions. It was documented that when Armenian Monastery was attacked by a gang of “Bastards (bandits) spoilers.…” the Ottoman state hastily issued a statement stating that "Monasteries and their visitors are under their protection, so scrutiny and prosecution of the bandits must be conducted to return the stolen things "(Al muhami,1988)

In the Ottoman era, the city of Jerusalem was divided into four sections: the north-eastern section which is the largest neighborhood of Muslims, the north-west section of the Christian Quarter, the south-eastern section of the Jews, and the south-west section of the Armenian Quarter. The Jews section was the smallest at that time, however the number of the Jews increased since the Ottoman Jerusalem became the refuge for the Zionists expelled from Spain and Portugal since the late fifteenth century which is before the Ottomans took control of the Levant. Additionally, The Ottoman Sultan Baizid (1481-1512) issued a decree that the Jews must be well treated in the Ottoman Empire, nevertheless it seems that the Ottoman Empire was not the place the Jews aspired to emigrate to. (Abdul Karim, 1968).

Britain attempted to improve its relations with the Sublime Porte at the expense of France, its colonial rival, which was able to join the Treaty of Privileges in 1579, which was expanding in the East, especially as it was hoping for the collapse of the Ottoman Empire and acquisition of its property (Al muhami, 1988).

Britain exploited the Treaty of Privileges directly to interfere in the affairs of Palestine. In 1799, the British fleet moved to Acre and participated in its defense against the siege of the French campaign led by Napoleon Bonaparte. He supplied supplies to the city during the siege. British were aspiring to achieve strategic goals, as the British government considered the shores of the Mediterranean to be the main link between them and their colonies in India. Jerusalem then passed through a period of anxiety and disorder which consequently enabled Britain to obtain more privileges that facilitated Jewish immigration. (Heywood, 1983, Paschal, 1918)

The results of the British concessions in Jerusalem demonstrated that hundreds of Jews were deported by the British during the period from 1840 to 1855, and that other European countries also enjoyed privileges in Jerusalem, as did Britain. Like the rest of European countries, Germany, sought to have a presence in Jerusalem to take care of its interests and the interests of its pilgrims by taking advantage of Sultan Mehmet II's reliance on the Germans in the development of the Ottoman army. To achieve this, Germany commenced the deportation of German Christians, especially the religious extremist, to Jerusalem in 1817. In response to the protection of the Orthodox Christians in Jerusalem, Russia also demanded that the Ottoman state abide by the Treaty of CJK Qanarjh signed in 1774, which offered Russia the right to protect its own (Orthodox) citizens within the territory of the Ottoman Empire in general, and in Jerusalem in particular. (Bichara, 1990)

Correspondingly, the countries of Europe intervened in Jerusalem; justifying that interference with the
superiority of Britain in particular, and continued reminding the Ottoman Empire of their privileges and rights to
protect the Christian affiliated-communities and worked to immigrate large numbers of Jews in large numbers
claiming that they are Christian pilgrims. British showed an increased interest in Jerusalem after launching its
first consulate in 1838 which was in conjunction with the dispatch of missionary missionaries, that contributed to
the conversion of many Jews who sought to obtain British protection and support for them; and that all made
Muslims of Jerusalem more anxious. In 1840, however, the Ottoman Empire regained its authority over the Holy
City after nearly ten years of Egyptian rule. It immediately refused to recognize the Jews who believed
themselves to be a religious sect under Britain's religious protection under the Treaty of Privileges, to pray in the
Church of the Resurrection, as well as to issue political decrees to end the conflicts between the different
religious communities, while keeping the old concerning of the portion of each group in the religious sites in
Jerusalem.

The Ottoman government also adopted a series of procedures in the context of the reform process initiated by
Sultan Slim III at the beginning of the nineteenth century (1787-1807) and continued during the reign of
Mahmoud II (1808-1839). However, the reforms of these two sultanates made only a minor change in the
conditions since there was strong resistance from the beneficiaries of the old situation in Jerusalem. (Alfredus,
1961)

When Sultan Abdul Hamid II took over after the death of his father Mahmud, he pursued the reformist policy.
One of his most important reforms was issued by a decree (Sunni will) entitled "Khabkhaneh", which was
organized among all citizens of the state of all religions and nationalities and maintained their lives, customs and
money. Then the state was divided into states and democracies, including Jerusalem.

The increase of number of pilgrims from Britain to Jerusalem has led to the deportation of Jews to Palestine on
ships that carried pilgrims to Palestine later through drifts of displacement serial and without the knowledge of
the Ottoman Empire at the time. The Balkan countries began sending their pilgrims to Jerusalem after the
Franciscans protected them within the Holy Land, giving the impression that they were forbidden to enter the
Holy Land because of the Balkan revolutions and their problems with the Ottoman Empire. (Bichara, 1990)

This gave rise to the launching of the British missionary campaigns to Jerusalem and other Ottoman lands for
Christianization and missionary solicitation to the Jewish state, which increased the rupture of political
Jerusalem. America also sent its envoys to Jerusalem - as Britain did - and Levy Parsonter and Jonas King were
two of the most prominent evangelists. (Alfredus, 1961)

The dispute over Jerusalem between the European countries has increased, especially after Britain's increasing
influence in Jerusalem and even in Palestine. The establishment of European consulates has been complicated by
the establishment of the European consulates (1842), similar to the British consulate that was established in
Jerusalem in 1838 which led to an increased intervention in affairs of the Ottoman political state. (Basile, 1989)

Sultan Abdul Aziz (1861-1876) was unable to put an end to the British intervention in Jerusalem even though he
pursued the reform movement in Jerusalem and the establishment of the state law. However, the British began to
broadcast endorsement among the nationalities under the Ottoman state and encouraged the establishment of a
state for the Jews in Palestine through the illegal deportation. (Aref, 1951; Aref, 2005)

The Jerusalemites hoped for the best after the termination of the period of Egyptian rule in (1840), and return to
the Ottoman authority although these events did not work to make their national feeling more matured
(Almuhami, 1988). Britain also attempted to improve its relations with the Sublime Porte on France account,
because France began to compete in Jerusalem. Additionally, France had signed the Treaty of Privileges with the
Sublime Porte in 1579 and thus began to expand in the East after Napoleon's expedition to Egypt and the Levant.
Therefore, Britain was keen on its relations with the Sublime Porte and its presence in Jerusalem to complete its
colonial projects, especially the project of establishing a Jewish homeland in Palestine, as it hopes for the
collapse of the Ottoman Empire to seize its property.

Therefore, Britain was eager to keep the flow of its pilgrims and the smuggling of Jews on board coming to the
port of Acre, and then hastened and held a reconciliation with the Sublime Porte, which was followed by the
Ottoman state to protect the English pilgrims and prevent their exposure, whether they were pilgrims, merchants
or visitors. (Rustam, 1996)

Britain's interests began to deepen in Jerusalem during this period, when the Sublime Porte approved the
appointment of a British consul in Jerusalem. The consulate became the secret of English political and religious
activities, including the establishment of schools and hospitals in Jerusalem and surrounding cities and villages.
The British consuls were sympathetic to the Jews and the most important of them was Consul James Fenn (the
British consul in Jerusalem, (1845-1863) and his wife who provided political and economic support to the Jews and provided them with the opportunity to welcome other nationals from around the world. Amongst James Finn's works was being admitted to be a member of the management of the London Jews Association in 1846 and appointed and has appointed a Muslim interpreter for the English consulate to be the mediator in the purchase of land to settle Jews in Jerusalem and that led to the change of the demographics of the city; especially since Jerusalem did not witness any changes during the reign of Sultan Abdul Hamid II (1876-1908). (Giacaman, 1996)

Jewish immigration to Palestine began to take on a serious feature after the British presence increased its power in Jerusalem and thus we cannot separate the Jewish settlement in Jerusalem at the time from settlement in other cities and villages of Palestine. The Ottoman state opposed Jewish immigration from the beginning, and the Ottoman government decided that the Jews could settle in their states on condition that they were Ottoman citizens and were subject to the Ottoman laws. (Aref, 2005)

In 1884, the Sublime Porte established a one-month visit to Jerusalem. In 1887, it ordered the Jerusalem governor to prevent foreign Jews from staying in the city. The Sublime Porte forbids immigration to the city. As a result, the Jerusalem governor contacted the consuls of foreign countries to implement these instructions, but none of them cooperated in the implementation of those decisions, justifying that they were waiting for guidance from the embassies of their countries in Istanbul, who did not succeed in the end. (Yehoshua, 1984)

Due to the increasing Jewish immigration and despite the ban decisions, Sublime Porte sent instructions to Jerusalem conductors in the 1893 to not allow any foreign Jews to stay in Jerusalem and to terminate of the period of residence prescribed for them. A special committee was formed in (1897) for the implementation of the restrictions of the prohibition of Jewish immigration firmly; however, the Jews did not implement what was imposed by the Ottoman Empire, even after drafting resolutions to prevent Jewish immigration to the city and the Jewish settlements in the Palestinian territories. (Al-Ahmad, al-Majali, 2008)

Since the central government in Istanbul and the authorities of the Ottoman in Jerusalem were not effective in the implementation of the decisions and that inefficiency was for the following reasons;

1. The stability of the foreign ambassadors in Istanbul and the consuls in Jerusalem and Beirut who succeeded in exploiting the terms of the Treaty of Concessions between their States and the Ottoman Empire
2. The corruption of the administrative apparatus in Jerusalem and Beirut, and the seizure by the Jews of most of the land in Jerusalem using the weapon of bribery to achieve their objectives.

The attempts of Jews to get rid of the contracts imposed on them and circumventing those restrictions by resorting to foreign protection once and getting off at ports close to the Syrian coast to infiltrate by land to Jerusalem at other times. As for the settlement of the Jews in Jerusalem, their number was increasing, where they live in the cities of Palestine, and therefore the seventeenth and eighteenth century witnessed a significant increase in the arrival of Jews from England and Poland (Giacaman, 1996)

It seems that the increase in their number is due to the improvement of their situation in Jerusalem. After the return of Ottoman rule in 1840, a decree from the Sublime Porte guarantees Jews freedom of worship only, and the Sephardic Jews have become a priest based in Jerusalem and exercised the powers of administration his religious and secular community in the judicial and political councils and thus fostered a special status for the Jews. (Tibawi, 1961)

During the period of the First World War (1914-1918) and after the defeat of the Ottoman Empire a notion of what was known as the Arab awakening emerged as the idea of independence in the Arab countries in general and in Palestine in particular and thus Arab national societies were founded. The Ottoman state attempted to preserve the unity of the state, however the dissatisfaction spread due to political actions of Gamal Pasha when he executed the Arab men in Beirut, Jerusalem and Syria. (Alfredus, 1961)

The young Turks and others defended Jerusalem against the British army, which reached the forefront of the village of Samuel, which oversees Jerusalem as its strategic location. And there they encountered the British resistance of the weak Turks to be able to finish the occupation in 1916. Under the Sykes-Picot agreement, and in order for Britain to fulfill the Balfour Declaration, which gave the Jews the right to form a Jewish state in Palestine in 1917, Britain was given the right to mandate Palestine. (Alasbahi, 2000)

Conclusion

The search yielded the following results:

1 - Britain played a major role in changing the face of Jerusalem political and demographic opening the gates of immigration to the Zionist Jews to exploit the period of weakness of the Ottoman Empire to give Jews eligibility
in a homeland that is not theirs.

2 - Jews became the largest community with the right to property in Jerusalem and its aspects in the historical era dealt with research.

3 - Increased European intervention in Jerusalem and its affairs, which provided the opportunity to give the Jews enough time to settle.

4. The establishment of the British Consulate in Jerusalem contributed to strengthening of the Jews, especially those who supported and obtained British protection under the Treaty of Privileges with the Ottoman Empire.

5 - The weakness of the Ottoman Empire and the mistake committed by the Sublime Porte granted foreign privileges to European countries - led by Britain – which gave them the right to intervene in the affairs of Jerusalem; and throughout the entire Palestinian land, which paved the way for them to open consulates and provided the Jews with the opportunity to immigrate illegally to occupy Palestinian land.

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