

# Peaceful co-existence between Muslims and Christians in Jerusalem 1917-1948



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## ABSTRACT

*Jerusalem is a model of pluralism and coexistence among different religions and sects, in accordance with the rule of justice, tolerance and mutual respect. The Muslim-Christian coexistence in Jerusalem is a cultural phenomenon that must be studied carefully in order to benefit from this experience by learning the forms of that tolerance by identifying its causes and effects in the reality of the people and the reality of the Holy City. , And then as a role model in the world. Therefore, the objectives of this research are to determine the concept of peaceful coexistence and Delilah in the Holy Quran and Sunnah, and to highlight aspects of coexistence (religious, social, cultural and political) between Muslims and Christians in Jerusalem between 1917-1948. In his study, the researcher adopted the historical and descriptive approach, and resorted to the scientific interview to enrich. The study is divided into four sections: peaceful coexistence in the Qur'an and Sunnah, religious coexistence between Muslims and Christians, social and cultural coexistence between Muslims and Christians, and political coexistence between Muslims and Christians. The study found that Muslims and Christians in Jerusalem provided an excellent example of coexistence and tolerance, and succeeded in promoting the values of understanding and partnership, despite the political upheavals experienced by the city during the British mandate, and the consequent difficult effects on various areas of life.*

### Keywords:

*Peaceful coexistence, Muslims, Christians, Jerusale,  
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## Introduction

The city of Jerusalem is of interest to all followers of the three Abrahamic faiths, because it contains much of the holy sites, including these belonging to Moses, Jesus and Mohammed, peace be upon them, which gave this city the qualifications to play an important role in civilization, and to be the center for stability and co-existence among the followers of the three religions, under the umbrella of Islam.

Ever since the beginning of the Zionist project in Palestine, the Muslim-Christian convergence in

Jerusalem started to emerge more and more, as Zionist-driven Jewish hostility towards Muslims and Christians in the holy city mounted.

The state of agreement and co-existence continued to prevail, wither Christians were the majority, as in the case in the Post-Islam Era, or in case Muslims were the majority, as in the following periods.

The city of Jerusalem has always had the presence of churches, shrines, and Christian holy sites. Muslims took care of these places in the best

possible way, before and long after the Islamic Era. History tells us that Muslims improved these sites, by expanding and building yards and buildings, and spent much of the Islamic state money on them.<sup>(1)</sup>

This study focuses on the peaceful co-existence between Christians and Muslims in Jerusalem between 1917-1948. This co-existence includes religious, social, cultural and political aspects of life during this particular period.

## Section I: Peaceful co-existence and its basis in Quran and Sunnah

Ibn Manzour, an Arab linguist, explained in his book that “to live life, to live with someone is to live with him, and life is to live, they say someone lived a good or a bad life.”<sup>(2)</sup> In Alwaseet Arab dictionary, “they co-existed is to live on good terms and passion. Peaceful co-existence comes from this root, living: life. Life of what it contains of food, drinks, and income.”<sup>(3)</sup> Peaceful co-existence is an agreement between two parties to regulate their relations and means of living based on a principle they agree upon by doing needed efforts to make it possible.<sup>(4)</sup>

Islam has established the relations of Muslims with non-Muslims based on peace and security, as Islam does not permit killing a soul just because it believes in another religion than Islam. Islam asks its followers to treat those who don't follow their faith nicely, and exchange benefit with them. This is clear in the Quran: “Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.”<sup>(5)</sup>

Evidence from Sunnah was narrated by by Bukhari via Abdaullah Bin Amro, peace and blessings be upon them, Prophet Mohammed PBUH said “Who he kills a person believing in Abrahamic books will never smell heaven. Its smell is 40 years away from him.”<sup>(6)</sup> Abu Daoud narrated that Prophet Mohammed PBUH said: “Who he oppresses the people of the book or takes their rights, or ask them to do something beyond their capacity, or forcefully takes something from them, I will bring evidence against them on the Day of Judgment.”<sup>(7)</sup>

## Section II: Religious Coexistence between Muslims and Christians

The religious life in Jerusalem during the consecutive Islamic Eras was characterized by complete freedom, as every religion had the right to build places of worship, and to practice religious rituals with complete freedom.

## Islamic and Christian holies in Jerusalem

Jerusalem has many Islamic heritage sties, which are perceived as holy by Muslims, most importantly Alaqsa Mosque. It also has a number of Christian heritage sites, most importantly, the Church of the Holy Sepulcher<sup>(8)</sup> which was built by Saint Helena, the mother of the emperor Constantine the Great in 335.

Muslims provided help to Christian holy sites. The Khaldi family<sup>(9)</sup> was the principal supporter for the Orthodox Patriarchate of Jerusalem. Thanks to the influence of the Khaldi family which enabled the Patriarchate to purchase properties. That is why the photo of Shiekh Mohammed Ali Alkhalidi was stuck on the walls of the Patriarchate, the Mufti of the Shafites in Jerusalem, and the head of Islamic Courts in Jerusalem, which had the last word when it came to allowing or preventing certain deal from passing, through their Sharia claims.<sup>(10)</sup>

The secret behind this, Muslims think, is because of their great heritage and their good relationship with other faiths, and their perception of Christians as citizens who have full rights and that dealing with them should be based on the religious understanding of the other as well as respecting them.<sup>(11)</sup>

## Performing Religious Practices

If I want to talk about texts in Islam (Quran and Sunna) which guaranteed the religious freedom of all religions inside Muslim countries, and the freedom of each group to perform and practice their religious rituals in relation to the situation in Jerusalem, I find that Muslims maintained Christians right to it. In Almistrara Neighborhood<sup>(12)</sup> of Jerusalem, the drums of Churches are heard along with the calls to prayers from nearby mosques.<sup>(13)</sup>

The Church of the Holy Sepulcher is the greatest example of the tolerance of the Muslims of Jerusalem towards Christians and their religious rituals. Muslims and Christians, have agreed for generations, to keep the keys of the church with two Muslim families: Nussieba and Jouda, upon a request made by all Christians groups in Jerusalem.<sup>(14)</sup>

For the sake of safety and stability in the city, Saladin handed the keys of the church over to Qadiah “Jouda” family to keep it, and to the Nussiba family to open and close it, and later returning the key back to Qadiah family.<sup>(15)</sup> The role of the family was not limited to opening and closing the gate, but it went beyond this during long periods of Islamic rule, to solving conflicts between various Christian groups.<sup>(16)</sup>

## Muslim and Christian Feasts:

Christians celebrate Easter ever year. It is a big feast for them where celebrations take place for more than a week. What makes this feast more cheerful is

that it comes at the same time of Prophet Moses Season, which was initiated by Saladin, after the liberation of Jerusalem. Muslims and Christians celebrated their feasts with harmony.<sup>(17)</sup>

Muslim and Christian merchants meet in markets and Christians buy from Muslim merchants. During Christmas that kicks off on December 25 every year, according to the Western Calendar, and on 7<sup>th</sup> or 14<sup>th</sup> of January, according to the Eastern Calendar, preparations take place weeks earlier, where Muslim and Christian merchants decorate their shops and exhibit their products.<sup>(18)</sup>

Christians would participate in the celebrations of the holy month of Ramdan, along with Muslims, such as Jawhariah family, which would join Muslim families in their celebrations of Ramadan. Wasif Jawhariah<sup>(19)</sup> described this saying: "my brothers and I would participate in the memorization session at the shrine of Sheikh Rihan, and we would sing religious songs with professionals as well as visitors."<sup>(20)</sup>

Every year, Alfareer Christian School would organize a mass breakfast in the holy month of Ramadan, sponsored by Christians sects, at which Waqf Islamic bodies, headed by Abdulazeem Salhab, are invited, as well as the Islamic Commission, headed by Sheikh Ekrima Sabry, along with sending invitations to Christians to participate and discuss Jerusalem issues.<sup>(21)</sup>

#### **Christian Boycott of Missionaries' Conferences:**

The Muslim-Christian brotherhood was established on the basis of mutual sincerity. It is proven by the fact that Arab Christians boycotted the second missionary conference, which was held from March 24, to April 7, 1928 at the Mount of Olives in Jerusalem, and was attended by 240 representatives from 51 countries. It aimed at invading Islam at its heart as well as invading non-protestant Christian sects.<sup>(22)</sup>

Not only did Christians do this, but they also took actions against the conference, which led to its failure. Muslims and Christians in Palestine asked Mufti Ameen Alhussaini to take necessary action to stop it. The Palestinian people sent a letter of protest to the Ministry of British Colonies in Palestine over organizing the Jerusalem Conference.<sup>(23)</sup>

The people of Jerusalem believed that the main reason behind the failure of the conference was the commitments of Palestinian Christians to their Arab nation. Rafeeq Khoury stated that those stood behind organizing such conferences were Protestant groups, which the churches in the East perceived with suspicion. Every time Christians would know about a project which aimed at pulling them out of

their Arab and Muslim societies, they would adopt a negative position against it.<sup>(24)</sup>

This opinion is shared by Muslims as well. The culture was the Christians of Jerusalem felt proud of being part of the Arab and Islamic culture, which their ancestors contributed to. Thus, missionaries which used charitable work such as building schools, clinics, and clubs, as a cover to operate, was strange to the citizens of Jerusalem.<sup>(25)</sup>

### **Section III: Social and cultural coexistence between Muslims and Christians**

Muslims and Christians live side by side. In Muslim neighborhoods, a number of Christians live and in the Christians Neighborhood<sup>(26)</sup>, a number of Muslims live.<sup>(27)</sup>

#### **Social Relationships:**

An atmosphere of brotherhood has shaped the nature of the life of the followers of Islam and Christianity in Jerusalem. They would visit each other, as Khalil Alsakakini (Christian) mentioned in his letters to Serri, his son, when he was studying in the United States of America, that Mousa Alalami and his wife, Raja'ie Alhussaini visited his house,<sup>(28)</sup> and that Adel Jaber and Mousa Alalami had visited him and then visited the house of Kamal Ismail, member of the Islamic Higher Council.<sup>(29)</sup>

They would also share food and drinks. When they would have occasions, they would support each other. This happened with the Jawharia family (Christians), where women and men from Muslim families neighboring them would visit them when they had both happy and sad occasions. Examples of these Muslim families were: Abdulqawas Aldawoudi, Mustapha Alsalhani, Alsamman, Alansari and others.<sup>(30)</sup>

The goal of exchanging visits between Muslims and Christians was either education-related or to discuss public affairs. Alsakakini wrote about this on May 4, 1919 saying: "Just before midday, Arif Aldawoudi, Abdulqader Tahboub, and Yaqoub, my cousin, had visited me, where we discussed current public affairs."<sup>(31)</sup>

They also would discuss political affairs. When Hussain Alkhalidi,<sup>(32)</sup> visited the house of Khalil Alsakakini in 1945, he said: "the danger threatening Palestine is mounting every day, and Arabs' efforts to stop this danger are not serious."<sup>(33)</sup>

These visits were at the level of elites in the national movement; in 1919, Haj Amin Alhussaini visited Khalil Alsakakini, where Palestine's political situation was discussed during the visit.<sup>(34)</sup>

Muslims and Christians would exchange visits on various occasions. When Haj Amin Alhussaini was

appointed as the Mufti of Jerusalem, many Muslims and Christians came to congratulate him and his family for being appointed in this important position.<sup>(35)</sup>

Wasif Jawharia mentioned that he received a number of gifts after marrying Victoria S. Saed. A big number of these gifts were from Muslims such as Raghieb and Fakhri Alnshashibi, Muhieleen Alhussaini, Jamil Alhussaini, and Judge Mohammed Yousef Alkhalidi, and others.<sup>(36)</sup>

When the father of Wasif Jawharia passed away in 1914, Muslims along Christians participated in his funeral. Among participants was Sheikh Ali Alrimawi who paid for his burial fees.<sup>(37)</sup> Muslims also paid respect on the death of Khalil Alsakakini's wife, Sultana.<sup>(38)</sup>

The strong ties connecting Jerusalem's old families were cross-generational and continuing. I would say every Muslim family had a Christian partner, in social life and other aspects of life.<sup>(39)</sup> An example of this special relationship was the relationship between Jawharia and Alhussaini families, where Jawharia family enjoyed the lands of Alhussaini family as if they were theirs.<sup>(40)</sup>

#### **Working for Governmental Bodies:**

An evidence of the greatness of tolerance between Muslims and Christians in Jerusalem was working together or allowing someone from another religion to work in a place which belonged to the other religion. An example of this was that Jiris Jawharia was working as a lawyer for Islamic courts.<sup>(41)</sup>

This mutual work was also at the Municipality of Jerusalem. In 1908, the council of the Municipality consisted of 10 members; six of them were Muslims, two Christians and two Jews.<sup>(42)</sup> In the same year, 1200 citizens voted in the elections. 700 of them were Muslims, 300 were Christians, and 200 were Jews.<sup>(43)</sup>

And to reduce the number of Muslim members to two,<sup>(44)</sup> the number of the council member was made six. In 1918, the council consisted of six members, two members from each religion, Islam, Christianity and Judaism, and the head of the council was a Muslim.<sup>(45)</sup> The council was later expanded to have four Muslim members, three Christian members, and three Jewish members and the head remained a Muslim.<sup>(46)</sup>

The British government continued to choose the head among the Muslim members. It also appointed two deputies for him, one was Christian and the other was Jewish. The same policy was adopted until 1944, when the Muslim mayor died, so it replaced him by his Jewish deputy. It was the first time a Jewish person was appointed as the mayor of Jerusalem. Arab members, both Muslim and

Christians, protested the decision and submitted their resignations.<sup>(47)</sup>

#### **Social Solidarity:**

It is clear that Muslims were influenced by the teachings of Islam, which urge them to help those in need, regardless of their religion. When Sleem Alhussaini felt that the father of Wasif Jawharia was going through difficult economic situation during Easter, he sent him a lot of items, including clothes and food for the religious occasion.<sup>(48)</sup>

On June the 1<sup>st</sup> 1919, Khalili Alsakakini said in his memoirs that he and his family were living in abject poverty. This was clear on their dusty clothes and lack of food. He was visited by Mousa Alalami, and then he took him to visit his teacher Nakhla Zriq. On their way, he gave him half a lira which he used to buy food. In the evening, Mustapha Abdilhadi visited him. He asked him for 15 fils; he gave him 12 fils, all he had.<sup>(49)</sup>

#### **Cultural co-existence between Muslims and Christians**

Cultural relationship between Muslims and Christians are divided into two: education and cultural life.

##### **First: Educational Life:**

Islamic private schools were founded in Jerusalem such as Orphan House, Islamic Orphans House, Islamic Girls School, National Knowledge College, and the Abrahamic College. Arab governmental schools were founded too such as: Arab College, Teachers House, Bakri School, Misrara School, Ummari School, Rashidi College, and Sheikh Jarrah School.<sup>(50)</sup>

Christian schools existed as well such as Preparation School for Rome Orthodox, Orthodox School for Girls, Assyrians Orthodox School, Armenians Primary School, Armenians Theology School, Tarasanta College,<sup>(51)</sup> Alfareer School for Boys, Alfareer College,<sup>(52)</sup> and Mar Joseph School.<sup>(53)</sup>

Muslim and Christian teachers worked together at the same school; Diaa Aldeen Alkhatib, George Petro Khamis, Talaat Alsaifi, Robert Talhami worked at Teachers House.<sup>(54)</sup> Khalil Bidas, Sharif Alnshahsibi, Najib Germanous worked at Almutran School (Christian school).<sup>(55)</sup> Kamal Alkhatib, Hussain Aldjani, Fakhry Jawharia worked at Altamreen Governmental School.<sup>(56)</sup>

Students also studied with each other; Muslims studied at Christian schools, such as Almutran School, such as Emile Alghouri,<sup>(57)</sup> Fuad Saba, Rajai Alhussaini, Daoud Alhussaini, and Ibrahim Bidas.<sup>(58)</sup> Bahjat Abughariba (Muslim) joined the night school of the Christian Youths Society in 1934.<sup>(59)</sup> Sometimes it was difficult to tell who was who based on names. Names like Omar, Khaled and Tareq are found among Christians.<sup>(60)</sup>

Teachers were from various religions, Muslims, Christians and Druze. This was the case at the Islamic School for Girls, which was initiated by the Islamic Higher Commission.<sup>(61)</sup>

#### **Cultural Life:**

The people of Jerusalem would meet to read books in public parks. Khalil Alsakakini and Marouf Alrusafi did this at the Municipality Park.<sup>(62)</sup> They would also meet to listen to Arab music at cafés, as Wasif Jawharia, Fakhry Asem, Tahseen Alkhalidi, Daoud Alfityani, Abdelqader Alalami, and Mustapha Alseria at Jawharia café.<sup>(63)</sup>

To some extent, cafés were far from people's eyes; this was in the advantage of politicians and intellectuals who found it suitable to go to cafés without prior appointments, and use cafés to take breaks when needed.<sup>(64)</sup>

These meetings would discuss Arab Literature; Nakhla Zriq (Christian) was a close friend of Alhussaini family; Hussein Alhussaini would visit him with Kamil Alhussaini (the Mufti of Jerusalem by then), and they would discuss language and poetry with him. Wasif Juwharia would sing some songs for them.<sup>(65)</sup> Adil Jaber (Muslim) would visit Khalil Alsakakini (Christian) and they would discuss Arabic grammar, linguistics and metaphor, and study poetry, and poets, while reading some books.<sup>(66)</sup>

#### **Journalism in Jerusalem:**

Journalism is part of the cultural life. Media in Jerusalem was a platform that Muslims and Christians alike would use to express their national opinions, and warn against plans to take Arab rights.

To achieve this noble goal, many magazines and newspapers were established in Jerusalem, which unified the pens of Muslim and Christian writers, to raise public awareness, and to expose the real intentions behind the British and Zionist plans, and to urge Arabs to continue the struggle to face all attempts that targeted their entity, existence and holy sites.

One of these magazines was Almanhal, which was established in 1913. It was a literary, historical, and social magazine that was published monthly. It attracted Muslim and Christian writers such as Ali Alrimawi, Issaf Alnashibi, Habib Houry, Khalil Alsakakini, Arif Alarif,<sup>(67)</sup> and others.<sup>(68)</sup>

Alhadaf, on other hand, was a social magazine. Its first issue came out on November 1945. It continued to be in print for several months. The owner of its publishing rights and its editor-in-chief was Gabi Deeb, while Ali Aldajani was the representative of the editor-in-chief.<sup>(69)</sup>

Hazim Nussiba established in 1948 a literary magazine he called "The Forum", and hired famous writers and authors to write for it such as: Isaaq

Alnashibi, Khalil Alsakakini, Issac Alhussaini, Iskander Houry Albitjali, and Ali Aldajani.<sup>(70)</sup>

Muslims and Christians worked at Jerusalem Radio,<sup>(71)</sup> such as Ibrahim Abdilaal, Mohammed Iita, Iskander Alfalas, Yihya Alsaadi, Ramez Alzagha, Kazim Alsabasi, Milad Farah, Tawfeeq Juwharia, and Artin Santorgy.<sup>(72)</sup>

## **Section IV: Political Coexistence between Muslims and Christians**

While the connection between the Sunni Muslim majority and various Christian minorities were limited to some geographical areas, the situation in Jerusalem was completely different. It was nearly impossible that Muslims, who occupied certain local positions, would refrain from regularly contacting Arab Christians. This was a cornerstone in organizing Arabs against the British as well as Zionists after the 1st World War.<sup>(73)</sup>

#### **British Attempts to Pass Balfour Declaration:**

Britain practiced pressure on Arab intellectuals to normalize their relationship with Zionists, where a Zionist committee was working along with the British Military Administration, to organize the procedures that would formulate the policy that might lead to implementing the above-mentioned Balfour Declaration. In April 1918, a delegation representing the Zionist Committee in London headed by Haieem Weizmann arrived in Jerusalem.<sup>(74)</sup>

Colonel Ronald Stores, the British Military ruler in Jerusalem, forced the elites of the city, Muslims and Christians, to meet the Zionist Jewish Committee.<sup>(75)</sup> The British Military ruler, explained in his report that "Muslims and Christians didn't feel safe regarding their future, whatsoever. They had been worried that their rights would be violated if Zionist wishes were met, and they were working very hard to attain their own interests."<sup>(76)</sup>

British pressures and Zionist measures didn't succeed in paving the road to the Zionist project; Arab intellectuals faced these plans by all means, including arts in which they affirmed that Palestine belonged to Arabs. In the same month, a team of Jerusalem's writers performed "Adnan's girl and the witness of Arabs", at Alrashidia school, and a big map for Palestine was put on which was written: "People, this is Palestine, the place where our great Arab ancestors were buried."<sup>(77)</sup>

#### **Establishing the Muslim-Christian Society in Jerusalem**

In response to British attempts which aimed at normalizing the relationship between Arabs and Jews on one hand, and planting the seeds of instability and conflict between Muslims and Christians on the other hand, the Muslim-Christian Society was established in Jerusalem in 1918.<sup>(78)</sup>

Muslim-Christian Society in Jerusalem and other cities were to express popular opposition for the Zionist Movement,<sup>(79)</sup> and to stop, by all possible means, Jewish purchase for land. Declared objectives included protecting the rights of the people of the land, cultural and materialistic. In addition to this, improving the conditions of the country in the sectors of agriculture, economy, trade, and to revive knowledge as well as bringing up new generations.<sup>(80)</sup>

Forming Muslim-Christian societies was one of the important phenomenon which emerged at the beginning of the Arab Palestinian renaissance; it was a new phenomena which was contradictory to the claims of Christian isolation from public life.<sup>(81)</sup>

The brotherhood between Muslims and Christians appeared, by having both participating in the Arab Palestinian Conference, which was held for seven times from 1919-1928, three of them were held in Jerusalem: the first in 1919, the 4<sup>th</sup> in 1921 and the 7<sup>th</sup> in 1928.<sup>(82)</sup> The Arab Conference was a national institution, which resembled the Parliament in a country its Arab people were deprived of their rights to vote. Representatives were selected to attend the conference via the Muslim-Christian societies as well as other bodies, or by submitting electoral lists by Palestinian institutions, cities, and villages.<sup>(83)</sup>

#### **The British Bias In Favor of Zionism and The Position of Arabs**

Based on a decision taken at the San Rimo Conference by the British government on April 20, 1920, the British government appointed Herbert Samuel<sup>(84)</sup> as a Higher Commissioner on Palestine.<sup>(85)</sup> Biasness in favor of Jews was the most during his time. Jews were provided with weapons and were taught how to use them, while Arabs were not allowed to do so; in five years, 50,000 Jews moved to Palestine (1920-1925). They became 100,000 in total, and most of them chose to live in Jerusalem. Jews were allowed to purchase land, so their properties doubled especially in Jerusalem.<sup>(86)</sup>

In response to appointing Samuel as the British Higher Commissioner, and his anti-Arab policies, Khalil Alsakakini<sup>(87)</sup> resigned from his position as the Head of Teachers House.<sup>(88)</sup> In response to this policy, a huge conference took place in Jerusalem on June 25, 1921. The participants decided to refuse the British Mandate, and to cancel the Balfour Declaration, as well as calling for the independence of Palestine, and establishing a democracy which later unites with other Arab countries. A delegation travelled to Europe, yet all doors were closed in their faces.<sup>(89)</sup>

Marshall Baron Bolmer<sup>(90)</sup> replaced Herbert Samuel. During his time, the conflict over the Buraq Wall (the Wailing Wall) became really intense in

September 1925. Jews claimed it was their right to bring in chairs, benches and curtains, yet Muslims opposed this move, as the Place was considered an Islamic site. The conflict almost led to fighting, had not the government intervened, and issued a decision that supported the current status by then, and banned Jews from bringing any item in the Buraq Wall.<sup>(91)</sup>

#### **The role of Muslims and Christians in preserving the Arab identity of Jerusalem**

The British government adopted a policy of spreading poverty among Arabs and making them economically vulnerable to force them to give up their lands and sell them to Jews; it intentionally increased taxes and fees gradually, increasing it by 32% in 1934, compared to taxes in Turkey, Greece, Iran and other Arab countries. At the beginning of 1935, it increased by 102% compared to taxes imposed on the countries of the Far East.<sup>(92)</sup> To face these moves, more calls to protect Arab lands were issued; the Arab Literary Forum issued a state in May 1919 which reminded Arabs of the holiness of their land, and warned them not to give it up, despite all promised privileges and money.<sup>(93)</sup>

The political efforts were not in isolation from the religious background of the Palestinian issue; Muslims and Christians realized more the holiness of this land and its status in the two religions; thus, the emergence of the role of scholars from both religions, who played in stopping the danger of letting more Arab lands go to Jews.

Among religious Christian leaders was the Priest of Catholics Gorgoris Hajajr, who said in speech he derived before Sharif Hussain in 1924 "We are the Arab Christians of Palestine. We hold to our land and will defend it. We are the natives of this land; we lived with our Muslim brothers for centuries in peace and love, and we want to continue this life together, to fight against plots threatening our country. Islam, since the time of Ummar Bin Alkhattab, treated us as brothers, and we don't want this to change at all."<sup>(94)</sup>

This call became a religious and national consensus,. On the 7<sup>th</sup> of August 1934, some 400 Muslim scholars met in Palestine, including judges, muftis, and leaders in prayers, in addition to teachers, at the invitation of Haj Ameen Alhussiani, at Enjoying the Good and Forbidding the Evil Conference, held in Jerusalem.<sup>(95)</sup>

The conference concluded that anyone selling lands to Jews in Palestine, directly or indirectly, in any form, should not be prayed on or buried in Muslims' graveyards, and should be isolated and boycotted and degraded.<sup>(96)</sup>

In 1934, Arab Orthodox Priests in Palestine Conference was held. It concluded that selling land off to Jews and their attempts to take over more

lands to be resisted. Any Christians selling land to Jews or helping them to gain it was considered a traitor and should not be prayed on nor buried in the graveyards of Christians. Both Christians and Muslims welcomed the decisions of the conference.<sup>(97)</sup>

## Conclusion

Muslims lived with the people of the countries they invaded for centuries. They did not oppress them, nor did they take the rights of other faiths. The city of Jerusalem was a clear example of the tolerance between Muslims and Christians. The followers of both Islam and Christianity lived side by side in a city that has Al-Aqsa Mosque as well as the Church of the Holy Sepulchre near it.

The Muslims and Christians of Jerusalem were successful at strengthening the concepts of understanding and responsibility, despite the many political changes and turmoil Jerusalem had gone through, during the British Mandate and the Israeli occupation in 1967, and the consequences resulting from this, in terms of hardship in all walks of life.

The co-existence of the people of Jerusalem was a unique experience that other followers of faiths and beliefs could learn from, especially those who live in one society, which helps them overcome their religious diversities and differences, and instead, focus on their mutual interests, which would contribute to national development, and achieving security and societal security.

## Notes:

- (1) Abulhameed Alkatib, "Jerusalem: Post-Islam Era and the Crusaders' Invasion and the Zionist Assault, Cairo, Dar Alshorouq, Vol. 1, p. 156, 1994.
- (2) Ibn Manzour, Mohammed Bin Mukram Alansari, the tongue of Arabs (the importance of Letter Ain (ع)), Beirut, Dar Sader, Vol. 3, No. 6, p 321.
- (3) Alwaseet Arab Dictionary, Arabic Language Complex, Cairo, Vol. 2, No. 2, pp 639-640.
- (4) Abdulazeez Altwijri, Islam and Co-existence between Faiths in the 20th and 21st Centuries, The Islamic Society for Education, Science and Culture (ISESC), Rabat, Alma'rif Aljadeeda Print, 1998, p 12.
- (5) Adel Algiryani, Peaceful co-existence during the Muslim eras, International Conference on Peaceful co-existence in Islam, held in Union of Muslim World in corporation with the Islamic Center in Colombo, Sri Lankah, Riyadh, King Fahed National Library, 1428 H, pp. 205-206.
- (6) Mohammed Bin Ismail Albukhari, Saheeh Albukhari, reviewed by Mohammed Alnasser, Dar Tawqu Alnajat, Vol. 1, 1422 H, Aljeziah book, Section titled: those who kill a non-Muslim of the people of the book without a justification, Hadeeth No. 3166, part 4, p 99.
- (7) Abu Daud Suliman Bin Alashaath Alsjestani, 275 H, Sunan Abu Daoud, Beirut, Alasriah Bookshop, the book of Emirate, Jeziah, and Donations, section on Exemption of the people of the book if they have different trade rules, Hadith No. 3052, part 3, p 170.
- (8) It is located near the Gate of Hebron in Jerusalem, and it is the greatest church in the world, in terms of its holiness and status in the hearts of Christians. It is not affiliated to one particular group, as all groups in Jerusalem consider it as the holiest place. It also has some small churches and shrines which belong to various Christian sects. (Islam Abdulzaher, Churches of Jerusalem, Edited by Abdulqader Hussien, Alshoroq International Bookshop, Cairo, 1010, Vol. 1, pp. 161-162.
- (9) The lineage of Khalidi family belongs to Prophet Companions. The men of this family played an important role during the Ottoman rule of Palestine. They took important jobs, such as Badr Alkhalidi, Yusef Daa Alkhalidi, Mohammed Ali Alkhalidi, and others. The meeting house of this family was one of the biggest in Jerusalem. It included rooms, halls, courts, and even prisons (Nassar and Tamari, Issam and Salim, Mandate Jerusalem in the Essential Memoirs 1914-1948, Jerusalem, Institute of Jerusalem Studies, 2005, 2nd edition, p 380.
- (10) Ibid.
- (11) Jamil Hamami, a lecturer at Al-Quds University and member of Muslim-Christian Relations Committee, an interview on 7 June 2014.
- (12) Almisrara Neighborhood is located in the northern part of Jerusalem to the north of Sheikh Jarrah Neighborhood, on the road connecting to Ramallah. All residents there are Arabs. Next to it is the Jewish Mea Shearim Neighborhood. Jews fired nearly 20 mortars into the neighborhood on March 27 1948. Seven were killed, 40 more were injured. Arab fighters targeted mortar launching sites in Mea Shearim Neighborhood with 100 bombs, which caused the death and injury of many and the displacement of the people of the

- neighborhood. The Arab fighters rushed to storm the neighborhood but the British forces stopped them (the Palestinian Encyclopedia, General Section, Damascus, the Palestinian Encyclopedia Commission, part 4, Vol. 1, 1984, p 226).
- (13) Sreen Shahid, *Memories from Jerusalem*, translated by Mohammed Baradah, Amman, Alshorouq Publishing House, 1st edition, 2008, p 41.
- (14) Nizamuldeen and Aldajani, Irfan and Ali, Iman and Jihad, Beirut, the Arab Institute for Research and Publishing, Vol. 2, 1987, p 131.
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- (16) Hazim Nussiba, "Jerusalem Memories: An Autobiography", Beirut, Reyad Alrayeres for books and publishing, 1st Edition, 2010, p 35.
- (17) Ibid., Subhi Qoushi, p 310.
- (18) Ibid., p 317.
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- (20) Tamari and Nassar, Sameer and Issam, *Ottoman Jerusalem in the Jawhari memoirs (1904-1917)*, Jerusalem, Insititute for Jerusalem Studies, 2003, 1st Edition, p 77.
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- (23) Tayseer Jbara, Alhaaj Mohammed Ameen Alhussiani, a study in his religious activism 1921-1937, Dar Alfurqan, 1995, p 118.
- (24) Rafeeq Khoury, Palestinian Priest, the Palestinian priests of the Latin Patriarch of Jerusalem, an Interview, 8 June 2014.
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- (26) Christians Neighborhood is located to the West of Jerusalem. Its total surface is 192 Dunums, and to the south of the neighborhood, the market of tanning is located. The neighborhood is a center for Palestinian Arab Christians in the city, thus it was named after them (Nasser Aldeen, et al., *Christians and Jews Neighborhoods*, Jerusalem, Rowya Institute, 2006, p 3).
- (27) Abla Almohtadi, *Jerusalem and the British military rule (1917-1920)*, Vol. 1, Beirut, Arab Institute for Studies and Publications, 2003, p 132.
- (28) Khalil Alskakini, *Diaries of Khalil Alskakini*, edited by Akram Musallam, 5th book, Ramallah, Khalil Alskakini Cultural Center and Institute for Jerusalem Studies, 2004, part 2, p 81.
- (29) Ibid., Khalil Alskakini, 2009, 7th book, p 412.
- (30) Ibid., Tamari and Nassar, 2003, 1st book, p 20.
- (31) Ibid., Khalil Alskakini, 2004, 3rd book, p 143.
- (32) Hussain F. Alkhalidi (1894-1962): was born in Jerusalem. He joined the government of King Faisal the first in Damsacus and later returned to Jerusalem after the French had toppled him down in 1920. He was appointed as the mayor of Jerusalem in 1934 after his electoral campaign won the elections until he was ousted by the British mandate on Palestine when he was deported to Seychelles Island. He founded Reform Party in 1935 and he was selected as a member in Arab Higher Commission which was formed on 25 April 1936 (Ibid., Khalil Alskakini, 2010, 8th book, p 175).
- (33) Ibid., Khalil Alskakini, 2010, 8th book, p 175.
- (34) Ibid., p 170.
- (35) Ibid., Jibara, p 65.
- (36) Ibid., Nassar and Tamari, 2005, 2nd book, pp. 401-402.
- (37) Ibid., Tamari and Nassar, 2003, 1st book, p 172.
- (38) Ibid. Khalil Alskakini, 2009, 7th book, p 38.
- (39) Ibid., Khoury, an Interview.
- (40) Ibid., Tamari and Nassar, 2003, 1st book, p 27.
- (41) Ibid., p 29.
- (42) Mohammed Mahassana et al., *the History of Jerusalem*, Amman, Dar Hanin for publishing and distribution, Beurit, Alfalah Bookshop, 1st edition, 2003, p 239.
- (43) Alexander Shoulash, *Jerusalem in the 19th century, 1831-1917*, Jerusalem in history, translated by Kamil Alasali, Amman, University of Jordan publications, 1922, p 290.
- (44) Ibid., Almuhtadi, p 92.
- (45) Karen Armstrong, *Jerusalem: One City, Three Faiths*, translated by Fatima Naser and Mohammed Anani, 1998, p 602.
- (46) Ibid., pp. 606-607.
- (47) Mustapha Aldabagh, *Our Copuntry Palestine*, second part, Kufir Qarei, Dar Alhuda, 2002-2003, Vol. 10, pp. 203-204.
- (48) Ibid., Nassar and Tamari, 2003, 1st book, pp. 27-28.
- (49) Ibid., Khalil Alskakini, 2004, 3rd book, pp. 163-164.
- (50) Raja Ourabi, *Alkafi in the History of Jerusalem, "Study on the history of Jerusalem since Pre-History Eras until the Contemporary Era"*, Damascus, Dar Alawail for publication and distribution and print services, 2009, 1st edition, p 614.
- (51) It was founded by Saint Polis Society in 1926 and was opened in 1929. The college was later put under the administration of the French Holy Land Foundation. The college is located at the crossroad of King George Street next to Maman Allah. A spacious yard is surrounding the college and is used to practice sport. It is 300 meters away from Mamila pool, not far away from the Islamic Cemetery (Ibid., Ourabi, p 615, hind Abushaar, *Foreign Schools in Jerusalem, Tarasnta College As An Example*, Jerusalem, International Conference on Jerusalem, Amman, Ministry of Culture, 2009, part 1, p 614).
- (52) It was founded in 1893. French, Arabic and English are taught there. A valuable library is attached to it (Ibid., Ourabi, p 615).
- (53) Ibid., Ourabi, p 615.
- (54) Mohammed Najim, *Dar Almualemeen*, Arab College in Jerusalem, Beirut, Sader Publishing House, 1st edition, 2007, pp. 76-82.

- (55) Emile Alghouri, *Palestine in 60 years*, Beirut, Al-Nahar Publishing House, 1972, 1st edition, p 34.
- (56) Bahjat Abughuriba, *Memoirs or Struggler Bahjat Abughuraiba, 1916-1949*, In the Midlist of Arab Palestinian Struggle, Beirut, Institute of Palestine Studies, 1st edition, 1993, p 4.
- (57) Emile Alghouri was born in Jerusalem in 1907. He joined Saint George (Almutran) School in 1918. At the end of 1920-1921, he passed the high school exam. He was placed at a special class the administration ran for excellent students. He was later kicked out of it for political reasons; he worked at Thomas Cook Tourist Co. He got involved in the Orthodox movement; He was arrested during the Buraq Wall protests. He travelled to the United States where he specialized in history and political science. Upon his return, he started some publications such as *Itihad Arabi*, *Shabab Magazine*, *Arab Unity*, and others. After forced exile for 17 years, he returned back to Jerusalem in 1965. In 1966, he was elected to represent Jerusalem in the Jordanian Parliament. In 1969, he was appointed as the Minister for Social Affair and Labor in the Jordanian Government. In 1971, he was appointed as a state mister for Council of Ministers (Ibid., Saleh, *Pioneers of Jerusalem*, 2011, part 2, pp. 297-300).
- (58) Ibid., Alghouri, 1972, part 1, p 35.
- (59) Ibid., Abughariba, p36.
- (60) Jamal Amre, Lecturer of Architecture at the University of Birziet, an Interview, Monday, 3 November 2014.
- (61) Ibid., Shahid, p 12.
- (62) Ibid., Almuhtadi, p 140.
- (63) Ibid., Nassar and Tamari, 2005, 2nd book, p 328.
- (64) Saleem Tamari, *Alsaleek café and the Emirate of Jerusalem unemployed*, *Jerusalem Periodicals*, Vol. 2, Jerusalem, Institute of Jerusalem Studies, 2004, p 34.
- (65) Ibid., Nassar and Tamari, 2003, 1(st) book, p 247.
- (66) Ibid., Alsakakini, 2009, 7th book, p 135.
- (67) Arif Shihada Alarif (1892-1973) was born in Jerusalem. He studied at the University of Istanbul, where he earned a degree in 1913. He fought with the Ottoman Empire in the Caucasus and he was captured in one of the battles. He served three years in prison in Siberia. He returned back to Palestine and participated in the revolution again Britain. He served in governmental positions in Trans Jordan. His publications include: the detailed in the history of Jerusalem, the History of Alharam Alqudsi, and Christianity in Jerusalem, and others. (Saleem Tamari, with God's Camel in Siberia, Arif Alarif in Russian Custody during 1(st) World War, *Journal of Palestine Studies*, Vol. 67, Biuret, Institute of Palestine Studies, 2008, pp. 111-112; Mohsin Saleh et al., *Studies in cultural Heritage of Jerusalem*, Biuret, Alazytouna Center for Consultations and Studies, Vol. 1, 2010, pp. 98-109.
- (68) Jawad Aldalou, *Studies in Palestinian Journalism*, Gaza, Alamal Bookshop for Print and Distribution, Vol., 1, 2000, p 42.
- (69) Yacoub Yahosha, *the History of Palestinian Arab Journalism at the End of the British Mandate in Palestine, 1930, 1948*, Shafa Amir, Dar Almshriq for Translation, Print and Publishing, Jerusalem, Harry Truman Institute for Research, Hebrew University, 1983, p 59.
- (70) Ibid., Nussiba, p 124.
- (71) Jerusalem radio was launched in 1936, two years only after establishing the first Arab radio in Cairo in the mid-1934. It started with three sections: English, Arabic and Hebrew. Ibrahim Touqan, Ajaj Nuwihid, Azmi Alnshashibi were in charge of its Arabic section during its very short time (Ilias Sahab, *Jerusalem is here*, *Palestine Mandate Radio, Jerusalem Periodicals*, Vol. 2, Jerusalem, Institute of Jerusalem Studies, 2004, pp. 62-63.
- (72) Ibid., Nassar and Tamari, 2005, 2nd book, p 540.
- (73) Mifdal and Kimiling, Yoel and Barouch, *Palestinians: continuation of a people*, translated by Mohammed Hamza Ghanaim, Ramallah, Palestinian Center for Israeli Studies, 2001, p 101.
- (74) Ibid., Aldabagh, second section, in *Jerusalem 2*, part 10, p 230.
- (75) Abdelfattah Abualia, *Jerusalem: Historic Study about Alaqsa Mosque and Honorable Jerusalem*, Riyadh, Dar Almarreekh, 2000, p 139.
- (76) Ibid., Aldabagh, part 10, section 2, *Jerusalem 2*, p 232.
- (77) Ibid., Aldabagh, p 230.
- (78) Abdilhameed Alsaah, *Palestine: No Prayer Under Guns, Memoirs of Sheikh Abdilhameed Alsaah*, Vol. 1, Beirut, Institute of Palestinian Studies, 1994, p 31.
- (79) Sana Hamoudi, *the Concept of Political Leadership in Palestine During the British Mandate (Led by Haj Amin Alhussaini)*, Vol. 1, Arab Network for Research and Publishing, 2008, pp. 110-111.
- (80) Ibid., Hamoudi, p 111.
- (81) Y. Porath, *the Emergence of the Palestinian-Arab National Movement, 1918-1929* (London, Frank Cass, 1974, p 293.
- (82) Ziad Kifafi et al., *Jerusalem Throughout the Eras*, 2008, p 310.
- (83) Ibid., *Palestinian Encyclopedia*, General Section, part 4, p 368.
- (84) He was born in 1870 to a conservative Orthodox Jewish Ashkinazi family that moved to Britain after migration from Germany in 1775. Some researchers believe that Samuel thoughts about Zionism developed after 1914, which means yeas before meeting the Zionist leader Haieem Weizmann (Amjad Alzoubi, Herbert Samuel and establishing trans-Jordan (1920-1925), *Alkitab Academic Center*, Amman, 2002, pp. 11-14.
- (85) *Palestine Papers: 1917-1922*, composed and annotated by Doreen Ingrams (London: John Murray, 1972), pp. 187-188.
- (86) Arif Alarif, *the History of Jerusalem*, 2nd Edition, Cairo, Dar Almarif, pp. 143-144.
- (87) Khalil Qastandi Alsakakini (1878-1953) is an Orthodox Christian who graduated from the English College in 1893. He worked as a teacher at the Orthodox School. He moved to the US at the end of 1907. After imposing the Ottoman Constitution, he returned back to Palestine. He immediately resumed his literary activism. He co-edited *Alasmai Magazine*, and established *Aljawzaa Magazine* for the student of the House of Teachers. He served in many positions such as General Monitor for Arabic Language. His publications include: *Following the path of someone else*, *Observations on Arabic language*, *Orthodox Renaissance in Palestine*, *I am like this*, *World*, and others (Ibid., Saleh et al., pp. 61-75).
- (88) Hisham Nashabih, *Arab College in Jerusalem*, *Palestinian Studies*, Institute of Palestine Studies, 1988, p 139.

- (89) Ibid., Alarif, p 144.
- (90) He was appointed in August 1925. He didn't mix with people on the ground and his only concern was to restore order and stability in the country. He was more of a military ruler. He appointed more British officers in governmental offices. Waves of Jewish migrants arrived in Palestine during his time. Jews were given the permit to use and benefit from the Dead Sea (Ibid., Alarif, p 147).
- (91) Ibid., Alarif, p 147.
- (92) Ibid., Alghouri, part 2, 1973, pp. 30-31.
- (93) Ibid., Almuhtadi, p 181.
- (94) Raoouf Abujaber, the Christian Presence in Jerusalem During the 19th and 20th centuries, Vol. 1, Beirut, Arab Unity Studies Center, 2004, p 130.
- (95) Alfatih, folder 19, Vol. 431, 1935, p 15.
- (96) Bayan Alhout, Palestinian National Movement Documents (1918-1939) (Akram Zieter Papers), 2nd edition, Beirut, Institute of Palestine Studies, 1984, p 389.
- (97) Ibid., Abujaber, p 130, Emilie Alghouri, pp. 33-34.

### ملخص الدراسة:

تتمتع القدس بمكانة عظيمة عند أهل الشرائع السماوية، فهي تحوي آثاراً لموسى وعيسى ومحمد -عليهم الصلاة والسلام-، مما أهل هذه المدينة أن تلعب دوراً حضارياً، وتكون مركزاً للاستقرار والتعايش بين الديانات الثلاث في كنف الإسلام، وفق قاعدة العدل والتسامح والاحترام المتبادل. ولقد بدأت العلاقة بين المسلمين والمسيحيين منذ الفتح الإسلامي للمدينة، ثم ازداد التقارب بين أتباع الديانتين، منذ أن بدأ المشروع الصهيوني في فلسطين، فظلت حالة التوافق والتعايش قائمة، سواء أكان المسيحيون هم الأكثرية، كما كان بعد الفتح الإسلامي للمدينة، أو كان المسلمون هم الأكثرية، وذلك في الفترات اللاحقة. ويُعدّ التعايش بين المسلمين والمسيحيين في القدس، ظاهرة ثقافية يجب دراستها بعناية من أجل الاستفادة من هذه التجربة من خلال تعلم أشكال هذا التسامح، وتحديد أسبابه وآثاره في واقع الناس وواقع المدينة المقدسة، ثم كنموذج يحتذى به في العالم. لذلك فإن أهداف هذا البحث تتمثل في: تحديد مفهوم التعايش السلمي وأدلته في القرآن والسنة، وتسليط الضوء على جوانب التعايش (الديني والاجتماعي والثقافي والسياسي) بين المسلمين والمسيحيين في القدس بين ١٩١٧-١٩٤٨. اعتمد الباحث على المنهج التاريخي والوصفي، ولجأ إلى المقابلة العلمية لإثراء الدراسة. تنقسم الدراسة إلى أربعة أقسام: التعايش السلمي في القرآن والسنة، والتعايش الديني بين المسلمين والمسيحيين، والتعايش الاجتماعي والثقافي بين المسلمين والمسيحيين، وجدت الدراسة أن المسلمين والمسيحيين في القدس قدموا مثلاً ممتازاً للتعايش والتسامح، ونجحوا في تعزيز قيم التفاهم والشراكة، على الرغم من الاضطرابات السياسية التي مرت بها المدينة خلال الانتداب البريطاني، وما ترتب عليها من آثار صعبة على مختلف المجالات الحياتية.

كلمات مفتاحية:

التعايش السلمي، المسلمون والمسيحيون، القدس