

Jerusalem

I INTRODUCTION

Jerusalem (in Hebrew, Yerushalayim; in Arabic, al-Quds), ancient city, largest in Israel, situated on a cluster of hilltops and valleys between the Mediterranean Sea and the Dead Sea, about 93 km (58 mi) east of Tel Aviv-Yafo at the intersection of the West Bank and Israel. A city of shared heritage, Jerusalem is claimed by Israel as its capital, although it is not recognized as such by the United Nations. Jerusalem is a holy city for three of the world's major religions: Judaism, Christianity, and Islam. From 1948 until 1967, Jerusalem was a divided city. Israel controlled West, or New, Jerusalem, and Jordan controlled East Jerusalem, including the Old City. In 1967 Israel captured East Jerusalem in the Six-Day War. Since then, all of Jerusalem has been under Israeli administration, although its status continues to be disputed by Israelis and Arabs.

Jerusalem is Israel's largest city. The population is divided along ethno-nationalist lines, the primary cleavage being between the Jewish Israeli majority (73 per cent of the total) and the Palestinian Arab minority (24 per cent). Further divisions exist within both of these groups, with the Jewish population having a variety of communities based on ethnicity or strength of religious observance, while Palestinians can be categorized according to Christian or Muslim affiliation. Population 633,700 (1999 estimate).

II ECONOMY

Jerusalem is connected to Tel Aviv by rail and road links, and is also served by Israeli ports on the Mediterranean Sea. As municipal authorities do not encourage heavy industry developments within city boundaries, Jerusalem's economy remains primarily service-based. Government and public service as well as tourism (including religious pilgrimages) and other service industries account for about two thirds of total employment in the city. The production of chemicals and pharmaceuticals, as well as electronics and the manufacture of electrical equipment, count among the most profitable industries; there is also printing and publishing, textile, shoe, and clothing manufacture, food processing, and some metal processing and machinery production. Traditionally, Jerusalem has also been known for diamond cutting and polishing, for local artefacts, and for gold and silver jewellery. Recently, new technologies have been playing an increasingly important role in the city's economy, with the number of firms in that sector rising from 30 in 1990 to 200 in 1997.

III PLACES OF INTEREST

A Urban Landscape

Jerusalem presents a fascinating mixture of well-preserved historical monuments and buildings bound up with the characteristic developments of a modern urban area. The greatest concentration of religious and historical sites is in the Old City, which is contained inside a wall constructed in 1538 during the reign of the Ottoman ruler Suleiman I the

Magnificent. The area inside the Old City wall is roughly divided into quadrants, named after their traditional, dominant ethnic communities: the Muslim, Jewish, Christian, and Armenian quarters. The traditional Arab market, or *suaq*, lines the main axis of the Old City, giving it a crowded and bustling atmosphere.

Modern Jerusalem surrounds the Old City, with older neighbourhoods located to the east and south, and newer neighbourhoods, the main business areas, and Israeli governmental institutions primarily to the west and north. A number of features dominate Jerusalem's landscape, and make it distinct from other cities. Planning regulations dating back to the early 20th century have limited the height of most structures in the city and channelled construction to hilltops, while the valleys are intended to remain as open space. The British, who ruled the area from 1917 to 1948, also mandated the use of local limestone for all façades, known as Jerusalem stone; its pinkish-white surface changes in hue throughout the day. Because of the tight building controls, Jerusalem has a compact and uniform character. Its total area is approximately 110 sq km (42 sq mi).

B Landmarks

The Christian section of the Old City, in the north-west, contains the New Gate, shares the Jaffa Gate with the Armenian section on the south-west, and the Damascus Gate with the Muslim section on the north. The Muslim section, in the north-eastern portion of the Old City, contains Herod's Gate, St Stephen's Gate, and the Golden Gate, east of which is located the Mount of Olives and the garden of Gethsemane. The main Jewish section, occupying the south-eastern portion, contains the Zion Gate, south of which is Mount Zion and King David's Tomb. It also contains Dung Gate.

The Old City is sacred to Jews as the historic symbol of the Jewish homeland and capital of the first Jewish kingdom; it is sacred to Christians as the site where Jesus Christ spent his last days on Earth; and it is sacred to Muslims as the site of the ascent into Heaven of the Prophet Muhammad. Notable structures include the Christian Church of the Holy Sepulchre, built over the 4th-century basilica, which in turn was erected over the traditional tomb of Christ; the Jewish Western Wall, also called the Wailing Wall, the remnant of the great Temple built by Herod the Great, King of Judaea; the Muslim mosque of Dome of the Rock, built upon the site where Muhammad is said to have ascended to Heaven; the Mosque of Al Aqsa, one of Islam's most sacred shrines; and the Citadel, a 14th-century structure on the site of Herod's fortress. Points of interest in the New City include the Israel Museum, the Hebrew University of Jerusalem (1918), the Yad Vashem Holocaust Museum, the national cemetery on Mount Herzl, the Jewish National and University Library, and the buildings of the Israeli Knesset (parliament).

IV HISTORY

The early written history of Jerusalem is largely that recorded in the Hebrew Scriptures, or the Old Testament of the Bible, much of which is supported by archaeological evidence. The site of Jerusalem was occupied during the Stone Age; the indigenous inhabitants were

driven out in the period 5000 to 4000 BC by a people called in the Old Testament the Canaanites, who had advanced into the Bronze Age. The invaders, a mixed people among whom the Jebusites were dominant, came under Egyptian rule in the 15th century BC, during the conquests of King Thutmose III. Then, in about 1250 BC, the Hebrews began their conquest of Canaan, initially under their leader Joshua. So powerfully fortified was Jerusalem, however, that it did not fall until more than 200 years later, when David finally captured it some years after being anointed King of Israel (see 2 Samuel 5:6-9; 1 Chronicles 11:4-7).

A Holy City of the Jews

According to the Old Testament, David decided to make Jerusalem his residence and the capital of his country. The new king brought the Ark of the Covenant to his capital from its obscurity at Qiryat Ye'crim (a holy place of the time, west of Jerusalem) and installed it in a new tabernacle (see 2 Samuel 6:1-17), built a royal palace and many other buildings, and strengthened the city's fortifications. David's son and successor, Solomon, continued the development of Jerusalem. He built a city wall and many buildings on a scale of magnificence previously unknown to Israel. Solomon's principal buildings were the Temple and a new royal palace, encircled by a wall. The palace, built on successive terraces, consisted of a house (constructed of cedar beams and pillars brought from the forests of Lebanon) that was about 28 m (92 ft) wide, 55 m (180 ft) long, and 17 m (56 ft) high; the throne hall; the palace proper, or royal apartments; and the prison (see 1 Kings 5-7; Nehemiah 3:25-27; Jeremiah 32:2). The courts and buildings of the Temple were constructed on a level above the palace. The main building of the Temple was considered to be of great beauty, but was comparatively small, being only 20 cubits wide and 60 cubits long (about 11 m wide and 33 m long), exclusive of the porch and the side chambers. The Temple was built of cedar and stone (see 1 Kings 6:3-6) and was surrounded by a court that contained the altar of burnt offerings and a "molten sea", or bronze water tank (see 1 Kings 7:9-12, 23-47).

Jerusalem continued to expand after Solomon's reign until the ten northern tribes of Israel seceded from the rule of the House of David. Thereafter, as the capital of only two tribes, Judah and Benjamin, its importance diminished greatly. Jerusalem was racked for the next two centuries by costly sieges, incursions, and unsuccessful military undertakings. Not until the reigns of King Uzziah of Judah (reigned 783-742 BC) and his son Jotham (reigned 742-735 BC) did the city begin to regain its previous status (2 Chronicles 26, 27). Between this period and the rise of the powerful Maccabee family, about six centuries later, the history of Jerusalem is that of the Jews. Under the Maccabees, Jerusalem entered upon an era of unprecedented prosperity. It became the holy city of Judaism and the great pilgrim shrine of the Jewish world.

B Roman Occupation

Conquest by the Romans under the general and statesman Pompey the Great in 63 BC resulted in no serious material disaster to the city. Its greatest prosperity was attained

under Herod the Great. Besides a complete reconstruction of the Temple on a scale that was truly magnificent, involving the expenditure of vast sums of money, Herod undertook the building of the Xystus, an open place surrounded by a gallery; his own great palace, on the western side of the city; and a hippodrome, theatre, and large reservoir. In addition to these works, minor improvements were made, including the general strengthening of the city's fortifications. Less than a century later, however, during a Jewish rebellion against Roman authority, Titus, son of the Roman emperor Vespasian, captured and razed the city (AD 70); only a few remnants of the western fortifications remained. With this calamity, the history of ancient Jerusalem came to an end.

The Roman emperor Hadrian visited the city, which was largely in ruins, in about AD 130 and began its reconstruction. The rebellion of the Jews, led by Simon Bar Kokhba, against the Romans between the years 132 and 135 led the emperor to make the new city a pagan one, called *Aelia Capitolina*, and to prohibit all Jews from entering it. The wall that encircled it was, in general, on the line of the old wall, except on the south, where it excluded a large portion of the former city.

C A Christian City

Little is known of the city from the time of Hadrian until that of the Roman emperor Constantine the Great, when Christianity became the religion of the empire. The population of Jerusalem was gradually supplemented by Christians, and pilgrims flocked to the city. The Church of the Holy Sepulchre was built at the order of Constantine. Other buildings of like character were subsequently constructed, and Jerusalem became a Christian city. Among the noteworthy buildings belonging to this period are the Church of St Stephen, north of the city, built by the Byzantine empress Eudocia, who also rebuilt the ancient southern wall; and the great Church of St Mary on the Temple hill, which was built by the Byzantine emperor Justinian I.

After being captured by the Persians under King Khosrau II in 614, and then recovered by the Byzantine emperor Heraclius in 628, Jerusalem was taken in 637 by the Muslims under the caliph Umar I (see Caliphate). A shrine, the Dome of the Rock, was erected over the rock believed to be the altar place of Solomon's Temple. The Christian population was treated leniently by its Muslim conquerors, but when the Egyptian Fatimid caliphs became the rulers of Jerusalem in 969 the situation became more precarious. The Seljuk Turks conquered the city in 1071, and their maltreatment of Christians and destruction of the Church of the Holy Sepulchre were among the causes of the Crusades. In 1099 the Crusaders, under the French nobleman Godfrey of Bouillon, gained possession of the city and slaughtered many of its inhabitants (Christian and Muslim). Jerusalem again became a Christian-dominated city and the capital of the so-called Latin Kingdom, until its capture in 1187 by the Muslim leader Saladin all but ended Christian rule (see Jerusalem, Latin Kingdom of).

D Later History

From the 13th century, when Jerusalem was captured by the Egyptian Mamelukes, through Ottoman rule, beginning in 1517, the city's importance declined. During these centuries, however, many Jews, fleeing persecution in Europe, returned to Jerusalem; by the late 19th century they had become a majority of the population. The city was taken by British forces in 1917, and from 1922 to 1948 it formed part of the British mandate in Palestine. After the creation of the state of Israel in 1948, Jerusalem was the site of some of the most bitter fighting between the Jews and the Arabs. The United Nations General Assembly, in its original partition plan of November 29, 1947, had proposed to establish Jerusalem and its environs as an international enclave. The objective was to ensure free access for all religious groups to the holy places of the city. In the spring of 1948, however, the opposing armies of Israel and Jordan seized Jerusalem—Israel occupied the western portion of the city, containing the modern residential and business sections, and Jordan occupied the eastern portion, including the Old City. In addition, the Israeli forces held a corridor to Jerusalem extending from Tel Aviv-Yafo on the coast. In the armistice signed on April 3, 1949, between Israel and Jordan, each side recognized the other's holdings in Jerusalem. In 1950 the New City was made the capital of Israel. During the Six-Day War of June 1967, Israeli forces captured the Old City, and the Israeli Knesset unilaterally decreed the reunification of the entire city. This was reiterated by the Knesset in 1980, when the undivided city was declared the eternal capital of Israel.

Social divisions between Israelis and Arabs persisted in the unified city of Jerusalem, and neighbourhoods were constructed with buffers separating members of the two groups. By 1990 West Jerusalem was exclusively Jewish, and the population of East Jerusalem was evenly divided between Arabs and Jews. While Jewish sections of the city have been the target of government-supported development efforts, Arab areas have been largely neglected.

Jerusalem has remained a disputed city into the 1990s, with Israel claiming authority over the city as a whole, and the Palestinians demanding the return of East Jerusalem, including the Old City and its holy sites. In September 1993, a peace agreement between Israel and the Palestine Liberation Organization called for a negotiated settlement on the future political status of Jerusalem. Because of its centrality and sensitivity, however, the topic of Jerusalem was largely set aside as negotiations on implementation of the peace accord continued. However, the peace process was severely set back in September 1996 when Israeli security forces clashed with the city's Palestinian population in the worst disturbances since the intifada. They began as Palestinian protests against the opening of a pedestrian tunnel from near the Western (or Wailing) Wall to the Via Dolorosa that Palestinians believed would damage two of Islam's most holy sites: the Al Aqsa Mosque and the Dome of the Rock. More than 70 people were killed in ensuing riots in Jerusalem and elsewhere. Although peace was restored, Palestinians restated their aim of establishing East Jerusalem as the capital for a future state: a possibility that the Israeli government rejected.

A visit by Pope John Paul II, who in March 2000 came to Jerusalem in the course of his tour of the Middle East, had a symbolic meaning for religions and faiths represented in the city and the entire region. The pope visited important Christian landmarks as well as a mosque;

reiterated the Church's apology for past Christian anti-Semitism, at Yad Vashem; and prayed at the Western Wall. In October 2000 violence between Israelis and Palestinians erupted again, following a visit to the Temple Mount, or Haram al-Sharif, by Israeli hardline politician Ariel Sharon, who later became prime minister, and continued despite diplomatic efforts to defuse the conflict.

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