

The British Role in Facilitating Jewish Immigration and Settlement in Jerusalem During the Period 1917 to 1930

Ghazi Fanatel Al-Atnah¹

¹ Assistant Professor, College of Arts, Isra University, Jordan

Correspondence: Ghazi Fanatel Al-Atnah, Assistant Professor, College of Arts, Isra University, Jordan.

Received: December 5, 2020

Accepted: January 15, 2021

Online Published: November 5, 2021

doi:10.5539/ach.v13n2p11

URL: <https://doi.org/10.5539/ach.v13n2p11>

Abstract

The study dealt with the role played by the British authorities in supporting immigration and the Jewish settlement in the city of Jerusalem during the time period extending from 1917 to 1930, the study also dealt with the measures taken by Britain in this aspect since the beginning of the nineteenth century through the British occupation of Jerusalem in 1917 CE, and its issuance of laws and regulations that created conditions for Jewish settlement in the city of Jerusalem. The study concluded that Britain has an active role in pushing the march of Jewish immigration towards the city of Jerusalem and settlement in it.

Keywords: Jewish immigration, Jerusalem, Jewish settlement, British Role

1. Introduction

Britain took Palestine's attachment of great importance after the British control of Egypt in 1882AD, due to the importance of the location of Palestine, which in turn contributes to Britain's preservation of its interests in the region, when the First World War broke out in 1914-1918 AD, British colonial interests converged with Jewish interests, which in turn led to the issuance of the Declaration of the Balfour Declaration on November 2, 1917 AD, aimed at establishing a national home for the Jews in Palestine.

The study dealt with the role Britain played in facilitating the mission of the Jews to immigrate to Jerusalem and all of Palestine, and then the Jewish settlement in the city of Jerusalem during the period of time extending from 1917 to 1930.

The study consists of a historical introduction that deals with the beginnings of the Ottoman control over the Levant, including Palestine, and the beginnings of limited Jewish settlement in Palestine during the Ottoman era, as well as the support that the Jewish minority enjoyed from Britain during the nineteenth century as a form of interference in the affairs of the Ottoman Empire at that time.

The study also referred to the Jewish immigration to Jerusalem since Britain's occupation of Palestine in 1917, and the role that the British authorities played in facilitating the task of Jewish immigration to Jerusalem.

The study also dealt with the most prominent Jewish institutions that support Jewish immigration to Jerusalem, and the close British cooperation with these institutions in facilitating the task of Jewish settlement in Jerusalem through the enactment of laws and regulations by the British authorities controlling the city of Jerusalem and all of Palestine.

1.1 The Significance of the Study

The importance of the study lies in the necessity to clarify the role Britain played in facilitating Jewish immigration to Jerusalem and all of Palestine, and to create conditions for Jewish settlement in the city of Jerusalem during the time period 1917-1930 AD, and thus laying the foundation for the establishment of the national home for the Jews on the land of Palestine.

1.2 The Objectives of the Study

The study aims to:

- 1) A study of the role that the British authorities played in supporting Jewish immigration to Jerusalem during the time period 1917-1930.
- 2) Study the importance of the British authorities' support for the Jewish settlement movement in Jerusalem

from 1917 to 1930.

- 3) Study the impact of laws and regulations enacted by the British authorities in the service of the Jewish project in Jerusalem.

1.3 The Study Questions

The study seeks to answer many related questions, among these questions: What is the goal that Britain sought to achieve through its support for the Jewish minority in Palestine at the end of the nineteenth century? What is the role that the British authorities played in facilitating Jewish immigration to Jerusalem from 1917 until 1930? And did the British authorities have an active role in facilitating the task of Jewish settlement in Jerusalem?

1.4 The Limits of the Study

- In terms of time frame, the study boundaries include the time period from 1917-1930.
- Objectively speaking, the study was limited to the role of Britain in facilitating and supporting Jewish immigration to Jerusalem and all of Palestine, and encouraging Jewish settlement there.

1.5 Study Approach

As for the study method, it is the analytical historical research method. That is, referring to the topics mentioned in the study highlighting them from the historical point of view, confronting them with the analysis, which leads to knowing the British role in support of the Jewish immigration to the city of Jerusalem.

2. Preface

The Ottoman Empire managed to control the Levant after its defeat of the Mamluks in the Battle of Marj Dabiq in 1516, and since the early Ottoman era Palestine witnessed the stability of a number of Jewish families, as these families settled in Safad, Hebron and Jerusalem (Researches of the Committee of Al-Quds Day, 1994). Likewise, the Jewish presence in Jerusalem at the time was not a situation that deserves attention. In 1572, the Jews complained about the taxes on their shoulders, which were not commensurate with their number, and lodged a complaint in this regard to the Ottoman Sultan, who in turn asked for a census of the people of Jerusalem, after the census was conducted, it was found that the number of male Jews does not exceed 120 people (Asali, 1994).

The number of Jews in the city of Jerusalem increased when Spain and Portugal expelled a number of Jewish families, and there was another increase in the number of Jewish families in Jerusalem during the seventeenth and eighteenth centuries as a result of the immigration of a number of Bologna Jews (Khair, 1997). Despite these migrations, the number of Jews in Jerusalem remained small and did not exceed some hundreds (Mahmoud, 1984).

However, the number of Jews in the city of Jerusalem began to increase significantly in the nineteenth century. In 1819 AD, the number of Jews in the city of Jerusalem was approximately 3000 people (Grace, 1981).

During the period of the Egyptian rule of Palestine (1831-1839), the conditions of the Jews witnessed a remarkable positive development. During the years of the Egyptian rule, taxes on the Jews were reduced, and they became represented in the local councils that were formed under the Egyptian rule (Jerusalem Day Committee). As a result of this policy of tolerance with the Jews, large numbers of Jews flocked to Jerusalem, constructing homes and establishing their own places of worship outside the city walls of Jerusalem (Khair, 1997).

A wealthy Jew named Moses Montefiore established a Jewish school in Jerusalem in 1835 (Asail, 2011). One of the results of the Egyptian government's policy of tolerating non-Muslim sects was that the Jews sought to buy land and real estate in the city of Jerusalem. However, this Jewish desire was met with rejection by the Egyptian ruling authorities (Al-Aref, 1999).

When weakness and weakness began to rage in the Ottoman Empire during the nineteenth century, the Jews sought to achieve their gains and interests represented in controlling Palestine in general and Jerusalem in particular, and in order to achieve this goal, the Zionist movement allied with the colonial movement represented by Britain, which in turn realized the importance of the Jews in Achieving its colonial goals, and accordingly Britain made efforts to settle the Jews in the city of Jerusalem, as this would be a pretext for it to interfere in the affairs of the Ottoman Empire (Al-Shoura, n. d.). The nineteenth century witnessed a frenzied European colonial competition for influence, and one of the methods used by European countries to interfere in the affairs of the Ottoman Empire was the policy of protecting religious minorities (Ibid, p. 46). In August 1840, Palmerston sent a letter to the British ambassador to the Ottoman capital to inform him that the time had come for the return of

the Jews to the land of Palestine (Schulch, 1990). In February 1841, he sent another letter to the British ambassador to the Ottoman Empire, in which he indicated that the British government is committed to implementing the project of settling Jews in Palestine (The Palestinian Encyclopedia, 1990).

Britain sought to build the Church of Christ, which was completed in 1849 (Schulch, n. d.), it was also preceded by the establishment of a British consulate in Jerusalem in 1838, which strengthened the British role in caring for the affairs of Jews and Protestants (Bovis, 1971). The Anglican diocese established by Britain in 1841 in Jerusalem also worked to try to Christianize the Jews (Schulch, n. d.), However, these attempts did not bear fruit as required (Mahmoud, n. d.), this prompted this episcopate to change its approach to focus its activities on the Arab Orthodox (Mahafza, 1981). Despite the failure of the Anglican diocese in its attempts to Christianize the Jews, Britain placed the Jews in Jerusalem under its protection (Schulch, n. d.).

It seems that Britain sought to find a functional role for the Jews in Palestine, as Britain made efforts to increase the number of Jews in Jerusalem in particular and Palestine in general. The British goal was to prevent the establishment of a regional power in the Levant and the Arabian Peninsula that, if established, would prevent Britain from achieving its objectives of controlling the Arab region and securing its transportation lines towards India. To this end, Britain strived to take care of the Jews in the Ottoman Empire (Bani, 1984).

Accordingly, the Jews had the full British support, and their mission in immigration and settlement in the city of Jerusalem was facilitated (as for clerics, politicians, colonial officials and officers ... they demanded the establishment of Jewish colonies under British protection in order to return the Jews, and protect British strategic and commercial interests) (Schulch, n. d.).

During the second half of the nineteenth century, the British Consulate in Jerusalem focused its activity on providing protection for the Jews, and its endeavor to convince the Ottoman Sultan of the necessity to grant him the right to settle in Palestine, but its efforts to persuade the Ottoman Sultan were unsuccessful (The Palestinian Encyclopedia).

The British efforts continued to support the Jewish presence in Jerusalem. In 1849 AD, Britain established the "Jerusalem Literary Society", which was headed by the British Consul in Jerusalem, and membership of the Society was restricted to members of the Protestant community (The Palestinian Encyclopedia), then Britain changed the name of the society to the name "Palestine Exploration Fund (Mahmoud)" "As the mission of this fund was limited to archaeological surveys on the Palestinian lands, and then to provide the British government with all information related to Palestine (The Palestinian Encyclopedia).

As a result of the British support for Jewish immigration to Jerusalem, the number of Jews in Jerusalem and its environs increased during the time period (1840-1880) from a few thousand to more than twenty thousand, noting that the Ottoman figures indicate that the number of Jews for the same period of time does not exceed four thousand (Ben, 1975).

As for the position of the Ottoman Empire on the Jewish immigration to Palestine, which began to be remarkable as a result of the increasing number of Jewish immigrants to Jerusalem and its suburbs and the rest of Palestine. The Ottoman Empire took a series of measures to limit the phenomenon of Jewish immigration to Palestine, among these measures was the issuance of the Ottoman Empire in 1882 of a law prohibiting immigration to Palestine, and also prohibiting the purchase of lands by Jews (Al-Aref, n. d.). However, these Ottoman measures failed to prevent the Jewish immigration towards Jerusalem due to British support for the Jewish immigration movement (Al-Dabbagh, 1991), the convergence of Jewish and British interests, as Britain sought to thwart the Ottoman measures, by providing Britain with protection for hundreds of Jewish families (Al-Shoura, n. d.), Lord "Goshen", who is British with a Jewish religion, made an offer to the Ottoman authorities that included paying a sum of money to the Ottoman Treasury in exchange for the Ottoman state's permission for Jewish stability in Palestine. However, these attempts were unsuccessful due to the rejection of the Ottoman authorities (Abu, 1996).

2.1 The Jewish Immigration to Jerusalem and Its Environs During the British Control of Jerusalem

British forces were able to enter Jerusalem in 1917 during the course of the First World War, which ended with the victory of the Allied countries (Al-Aref, n. d.), the commander of the Ottoman garrison in Jerusalem, Ali Pasha Fuad, handed it over to the British forces, after he failed to defend the city as a result of the siege imposed on him by the British forces, and the governor of Jerusalem, Ezzat Bey, left the city in early December 1917, and he delegated the mayor to hand over the city to the English (Ibid, p. 383).

Thus, Jerusalem came under British military rule, which lasted until 1920 (Parkes, 1949), as a result of the British control over the city of Jerusalem, the rates of Jewish immigration to the city of Jerusalem and its

environs increased, with the support of the British authorities, who sought to transform Jerusalem into a Jewish city, and Britain also sought to make the idea of a national home for the Jews implementable on the ground, and accordingly, all the measures taken The British authorities, since their occupation of Jerusalem, aimed at showing the Jewish state into existence (Al-Shawaf, 1990).

During the period of time extending from (1917 to 1920), Jewish immigration continued towards the city of Jerusalem and its environs. The British policy aimed to increase the number of Jewish immigrants to Jerusalem. After the issuance of the Balfour Declaration on the second of November 1917, the British government made efforts to implement this promise. To create favorable conditions for its realization on the ground, and in this regard, Britain sent a Zionist mission to Palestine; Its mission was limited to creating conditions on the land of Palestine for the establishment of the Jewish national home, through its assistance to the British Military Administration in managing Palestine's affairs (Gilbertm, 1996).

The Zionist mission represented the various sects of the Jews in Italy, France and Britain, where Weizmann was head of this mission, and the mission of this mission was to set its sights on creating conditions in Palestine for the establishment of the Jewish national home (Ibid, p. 67).

The Zionist mission arrived in Cairo on March 21, 1918, and it was met with great care by the British authorities. Which in turn worked to prepare Palestine for the arrival of the Zionist mission that arrived in Jerusalem on April 10, 1918 (Ibid, p. 67), the moment it arrived, the people of Palestine expressed their rejection of the arrival of this mission, and demonstrations erupted against the Zionist mission: (One of the serious issues that the Arabs must take care of with the utmost care is the Zionist issue, and the subsequent housing of the Jews in Palestine) (Al-Shoura, n. d.).

The head of the Zionist mission, Weizman, tried to reduce Palestinian anger at its arrival, and in this regard, Weizman held many meetings with the notables of Jerusalem in order to reduce the tension resulting from the arrival of this mission (Palestine Newspaper, 1918), during these meetings, Weizmann was focusing on the special relationship between the Zionist movement and the British authorities, and Weizmann called for the necessity of the British mandate over Palestine and his rejection of the idea of internationalizing Palestine, and he demanded that Palestine be subject to one faithful guardian intended for Britain (Segev, 2000).

The British military authorities not only facilitated the entry of the Zionist mission to Palestine and assisted it by holding a conference for it in Jerusalem, but facilitated the conditions for it to hold another conference in the city of Jaffa at the end of May 1918, followed by the third conference that was held in the city of Jaffa in December 1918, and malicious intentions appeared. To the Zionist mission during this conference, the conference program stipulated that Palestine is the national homeland for the Jews, and that the Jews are the deciding of the fate of this nation. The conference also approved the Zionist flag as a national slogan and replaced the word Palestine with the Land of Israel (Khallah, n. d.).

The British support is evident in the letter (Bols), the British military ruler of Palestine, which he sent to General (Allenby) in December 1919, in which he brought: (It is possible to bring in immigrants in large numbers without causing disturbances. Provided that the immigration operations take place, without appearances) (Weizemann, 1949), Britain also facilitated the Zionist Organization during the period of British military rule in Palestine to establish a special administration for immigration to Palestine, bearing in mind that the laws allowing the immigration of Jews to Palestine were enacted during the period of British civil rule in Palestine, which began in 1920 (Al-Jader, 1976).

As for the British Mandate for Palestine, some of its provisions stipulated to accelerate and facilitate the immigration of Jews to Palestine, and grant the Jews the Palestinian nationality, as in articles six and seven, and thus the support provided by the British authorities to serve the Jewish project is clearly evident, and in this regard, Weizmann says Weizmann): "Britain has embraced the Zionist movement and has taken upon itself to achieve its goals." (Weizemann, n. d.).

With regard to the British administration in Palestine, the Jews worked to occupy vital positions in the British administration in Palestine, as "Bentwich" was a judicial advisor and his mission was limited to enacting the laws and regulations of the British administration in Palestine, as well as the immigration official, "Hyamson", who He was working on issuing immigration permits for Jews to allow them to immigrate to Jerusalem, and therefore we can say that the British administration in Palestine at that time most of its employees were supporters of the Zionist ideology in support of the idea of Jewish immigration to Jerusalem in particular and Palestine in general (The Palestinian Encyclopedia, 1918).

The British administration sought to find a foothold for the Jews on the land of Palestine, by enacting legislation

and laws that in turn contribute to the acceleration of Jewish immigration towards Jerusalem. The first of these laws was issued in 1920 CE, and then this law was amended several times in 1933, 1937, and 1939, these amendments were all intended to aid and support Jewish immigration (Al-Jader, 1987).

As for the Zionist movement, it sought in its turn to increase the number of Jews immigrating to Palestine, and in order to achieve this goal it used several methods, and among these methods the tourism movement, the Jews used to come to Jerusalem on tourist visas, and then they were allowed to reside and settle in Jerusalem. The Zionist movement also resorted to exploiting sports in a way that would serve the Jewish immigration to Jerusalem. The Jews used to hold sports competitions in Jerusalem, Jewish teams flock from all over the world to participate in these competitions, and as soon as these teams come under the pretext of sports participation, the matter turns into permanent residence in Jerusalem, and one of the methods that the Zionist movement used to facilitate immigration to the city of Jerusalem is that Jewish youth from outside Palestine associate with resident Jewish girls in Jerusalem, and after the association, these young people obtain residency in Jerusalem, and after that, the link between the two parties is dissolved. The Jewish movement also resorted to illegal immigration and migrant smuggling methods across the Palestinian coasts. All these methods pursued by the Zionist movement were carried out in full view of the British Mandate authorities, which in turn contributed to facilitating the mission (C.O733, 1936).

As for Jewish immigration to Jerusalem, it increased in the thirties of the twentieth century after the Zionist movement signed an agreement with the German government in 1933 A.D., the agreement provided for facilitating the immigration of German Jews towards Palestine in exchange for the Jews providing money to the German side (El-Messiri, 1999).

The British authorities have endeavored to work on changing the features of Jerusalem in particular and Palestine in general, so that its features become Jewish, by facilitating the movement of Jewish immigration towards Palestine. The Jewish politicians were committed to what is called the "Jewish right" to establish their national home on the wealth of Palestine, and from to this end, they worked tirelessly to urge the British authorities to open the gates of Palestine further to Jewish immigration (Defense Journal, 1934; Arab League Newspaper, 1931).

The Zionist movement, in cooperation with the British authorities, worked to create a population reality in the city of Jerusalem, by expanding the Jewish immigration processes and overcoming the obstacles that stand in its way (Al-Shoura, n. d.), because of that, the number of Jews began to increase steadily since Britain took over the administration of Palestine.

The British measures were to increase the boundaries of the city of Jerusalem, and to replace the Palestinian Arab labor with immigrant workers (Mirror Al-Zaman Newspaper, 1922), that led to a noticeable increase in unemployment among Palestinians due to the lack of job opportunities for them, which prompted a large portion of them to emigrate outside the borders of Palestine (Al-Shoura, p. 203).

In 1922, the British authorities conducted a population census, and this census resulted in the number of Jews in the city of Jerusalem exceeding the number of Arabs, but this census was characterized by inaccuracy and far from validity, and looking at this census, it is noticed that the number of Jews is steadily increasing thanks to Jewish immigration. The succession of Jerusalem, which was supported by the British authorities, was accompanied by the persecution that the Arabs of Jerusalem were subjected to by the British authorities, and the expansion of the establishment of Jewish settlements around the city of Jerusalem under British auspices contributed to the increase in the number of Jews and to creating an imbalance in the demographic composition of Jerusalem, until it became The city of Jerusalem is the most important center for Jewish settlement in Palestine (C.O 733/25, 1922).

2.2 Jewish Institutions Supporting Jewish Immigration to Jerusalem

The Zionist movement established many institutions that took upon themselves to facilitate the task of displacing Jews towards Palestine in general and Jerusalem in particular, and the most prominent of these institutions are:

1) The Jewish Association for Colonialism in Palestine

It was established by Rothschild (Rothschild) in 1883, the aim of its establishment was to purchase Palestinian lands, as this association worked to provide support for Jewish immigration to Palestine, as well as facilitated the immigrants' access to housing to reside in the Palestinian territories, in addition to helping Jewish immigrants to establish Agricultural associations inside Palestine (Cohen, 1945).

2) Jewish Trust Fund

It was established by the World Zionist Organization in 1899 AD, and the aim of its establishment is to be a financial arm for it, as this fund established in 1903 the Bank of England, Palestine, which contributed to providing loans to Jewish immigrants to facilitate the task of buying and owning land (Sayegh, 1961).

3) The Jewish National Fund

It was established by the World Zionist Organization in 1907, and this fund contributed to the purchase of areas of Palestinian land, as work in these lands was limited to the Jews alone.

4) The Palestinian Founding Fund (Ibid, p. 25)

This fund was established by the Zionist conference that was held in London in 1920, and the purpose of its establishment was to facilitate the task of Jewish immigration to Palestine, and since the declaration of the Balfour Declaration, the ultimate goal of the fund has been to implement the Balfour Declaration (ESCO Foundation for Palestine, 1947).

In addition to the above, many Jewish institutions have been established that support Jewish activity represented by immigration towards Palestine and the seizure of Palestinian land, including (the Yishuv National Council), (the Chief Rabbinate of the Jews), (the World Zionist Organization) and (the Jewish Agency). It is worth noting that most of these Jewish institutions took their headquarters from Jerusalem after Jerusalem came under British influence (Al-Rousan, 1982).

2.3 Jewish Settlement in Jerusalem During British Control

The Jewish settlement movement began to increase significantly at the end of the nineteenth century, and this movement aimed to surround the city of Jerusalem, by establishing neighborhoods for Jewish immigrants outside the city of Jerusalem and surrounding it by surrounding the bracelet with the wrist. The first of these attempts was in 1859 at the hands of Moses Montefuri, who bought a plot of land and built housing for Jewish immigrants, and then continued settlement attempts, and in 1860 a Jewish settlement was established opposite the Jaffa Gate (Grace, n. d.). In 1894, the settlement (mudha) was established, and the establishment of Jewish settlements designated to accommodate Jewish immigrants continued until their number reached eight by the end of the nineteenth century (Mahmoud & Al-Dabbagh).

It is worth noting that the movement of building Jewish settlements increased with the beginning of the twentieth century and before Jerusalem came under British control. This was accompanied by bringing in large numbers of immigrants from various parts of Europe, in conjunction with an increasing activity of Jews in buying land in Jerusalem in particular and Palestine in general. The Zionist institutions were able to purchase tracts of land in various ways, and the great role that the British Consul in Jerusalem played in the process of buying land for the benefit of Jewish institutions and associations is not forgotten (The Jerusalem Sharia Court).

And when Jerusalem in particular and Palestine in general became under British control, the Zionist institutions and associations took advantage of the situation and began feverish activity to control the largest possible amount of Palestinian land in general and Jerusalem in particular (Kayali, 1968).

Britain supported the frenzied Jewish activity aimed at controlling the largest possible area of Jerusalem and Palestine in its entirety, and British support included various means, perhaps the most prominent of which is the regimes created by the British authorities since their control of Jerusalem in 1917, as these regimes aimed to change the scene. The demographic for Jerusalem in particular and Palestine in general, so that the result of this is the establishment of the Jewish homeland, and in this aspect Weizman says: (There cannot be in Palestine a national home without men, without land, and that restricting our immigration for political reasons or establishing a law makes us unable to buy the lands needed to establish our colonies, in effect, means erasing the mandate policy itself).

The cooperation between the British authorities occupying Palestine and the Jewish side was evident through the British dispatch of the Zionist mission to Palestine in 1918 AD, where this mission was led by Weizmann, and it aimed to find mechanisms for cooperation between the Jewish and British sides, so that these mechanisms would enable the Jews to control the Palestinian land (ESCO Foundation for Palestine), the Jewish efforts with the British side, which in turn enacted many laws that serve the Jewish side, have paid off. Article 2 of the British Mandate for Palestine stipulates that: (The Mandatory State shall be responsible for placing the country in political, administrative, and economic conditions that guarantee the establishment of the national Jewish homeland) (General Secretariat of the League of Arab States, 1957).

Article 6 of the British Mandate for Palestine also stipulated that: (The administration of Palestine should, in cooperation with the Jewish Agency, encourage the mobilization of Jews in princely lands and mewat lands).

Article eleven of the mandate indicated that: (The administration of Palestine must create a land system that suits the needs of the country, and consider the benefits that result from encouraging the multiplication of immigrants) (General Secretariat of the League of Arab States, 1957).

The British authorities also issued the so-called constitution of Palestine, canceling the Ottoman laws that prevailed in Palestine, which in turn prevented Jews from owning land in Palestine, and replacing them with British regulations that allow Jews to buy land in Palestine (Avnery, 1986). Article 13 of the constitution of Palestine stipulates: (The High Commissioner may grant or lease any public land, for the periods he deems appropriate) (Drayton, 1936). The British authorities also enacted many laws that in turn facilitated the task of the Jews in controlling Palestinian land, including the Land Transfer Act of 1920 and the Land Expropriation Act of 1926 (Ibid, pp. 955-965), through this law, the British Mandate authorities were able to control large areas of Palestinian land, which in turn went to the Jewish side in order to establish settlements on them, as well as the Land Rights Settlement Law of 1928, which in turn facilitated the task of the Jews in controlling Palestinian land (Ibid, p. 971).

The British authorities were not satisfied with these laws, but rather sought to issue annexes to them. These annexes included the possibility of controlling Palestinian land under the pretext of maintaining security. These laws and their appendices were accompanied by the British Mandate authorities increasing the tax burden on the Palestinians. Emptying the city of Jerusalem of its Arab inhabitants, as well as all of Palestine (Suleiman, 1985), this was accompanied by the British Mandate authorities recognizing the Jewish National Fund, considering it a public benefit from their right to seize the land of Palestine, and granting it to Jewish immigrants (Al-Jader, n. d.). Thus, under the weight of British rule, the Arabs were uprooted from their lands (Avnery, n. d.).

The British authorities not only facilitated the transfer of the princely lands and the dead lands to the hands of the Jews, but also enabled the Jews to control the Islamic and Christian endowments alike. A Jew in his place, this synagogue will be adjacent to the Al-Aqsa Mosque (Al-Kayyali, n. d.), Britain also allowed Jews to control 22,000 dunams of the Orthodox Holy Grave Fraternity (Ghoury, 1972).

British-Jewish cooperation was clear, and it aimed to control as much of the Palestinian land as possible, and to supply it with Jewish immigrants. (The Jews have focused heavily on increasing the number of the Jewish population in the city of Jerusalem, and that the goal is to link the city with the Jews to be one of the indicators and indications of that relationship, and that this can only be done through the purchase of land and the settlement of Jews in it) (Al-Shoura, n. d.).

As a result of these British measures, the percentage of Jewish ownership of Palestinian land in Jerusalem and all of Palestine increased, and the Jews, with British support, established many settlements, including the settlement of Kiryat Anafim in 1918 AD, the settlement of Romima in 1921, the settlement of Tal Bayut in 1922, and the settlement of Beit HaKerma in 1923, and other settlements that surrounded the city of Jerusalem, the wristband of the bracelet (Grace, n. d.).

As a result, there are Jewish neighborhoods surrounding the city of Jerusalem, including Romima, Rehavia, Nahalat Sadiq, Zakhrouf Yusef and others, in addition to the Jewish neighborhood within the walls of Jerusalem, where the Jewish population reached 124 people per acre (Al-Aref, p. 431).

It can be said that the British cooperation with the Jewish side managed to increase the number of Jews in Jerusalem in particular and Palestine in general. This helped increase the flow of Jewish immigration waves with the facilitation and support of the British authorities, as well as facilitating the task of the Jews in buying Palestinian land.

Accordingly, we notice that the British control over Palestine sought to consolidate the idea of a national home for the Jews in Palestine, and prepared all means to achieve this goal, and the British authorities also tampered with the map of Jerusalem and sought to expand the city's borders so that the largest possible number of Jews could be added to the city's borders. The British authorities controlling the city of Jerusalem in particular and Palestine in general endeavored to create favorable conditions for the establishment of the Jewish national home on the land of Palestine, and to this end the British authorities created fundamental changes to the boundaries of Jerusalem, which in turn affected the geographical and demographic reality of the city, which contributed the fulfillment of the British desire to make the city of Jerusalem a Jewish character (Fouda, 1969).

This was evident in 1921, when the British authorities demarcated the boundaries of the city of Jerusalem, and were aiming to annex the Jewish settlements that had been established to the west of Jerusalem (Good, Settling Jerusalem, p. 69).

As a result of this demarcation, some Arab villages bordering Jerusalem, such as: Silwan, Al-Tur, Deir Yassin,

and others, remained outside the boundaries of Jerusalem (Ibid).

Through the foregoing, we can say that Britain has a decisive and important role in opening the gates of Palestine to successive Jewish immigration, just as the British authorities, since their occupation of Jerusalem in 1917, have created the conditions for enabling Jews from the land of Palestine in general and the city of Jerusalem in particular.

3. Conclusion

Through the above, we can say that the British-Jewish cooperation had a clear impact on the realization of the Jewish dream of establishing their national home. The Zionist Committee sent by Britain to Palestine in 1918 played a clear role in creating the conditions for the establishment of the Jewish national home.

The Jewish side also benefited from the British authorities judaizing high positions in the British government in Palestine.

Since entering Palestine in 1917, Britain has sought to create conditions in order to make the Balfour Declaration a reality on the ground, and this is evident through the British authorities issuing laws and regulations that enabled Jews to expand the immigration and settlement processes in Jerusalem and all of Palestine.

Accordingly, we can say that had it not been for the support Britain had provided to the Jews since the second half of the nineteenth century, and the convergence of British colonial interests with Jewish interests, the Jews would not have been able to establish their national home in Palestine, the British authorities would have harnessed all their capabilities to serve the Jewish project.

References

- Abu, B. (1996). *Land Ownership in the Jerusalem District Authority* (p. 600). Amman, Abdul Hameed Shoman Foundation.
- Al-Aref, A. (1999). *Al-Mafsil fi Al-Quds History* (p. 291). Al-Quds, Knowledge Library.
- Al-Dabbagh, M. (1991). *Our Country, Palestine, Beirut, Dar Al-Hoda*, 2(10), 49-50.
- Al-Jader, A. (1976). *The Effect of British Mandate Laws on Establishing a Jewish National Home in Palestine* (p. 101). Baghdad, Center for Palestine Studies.
- Al-Jader, A. (1987). The Impact of Mandate Laws, Establishing the Jewish National Home, *Palestinian Affairs Magazine*, 97. Beirut, Palestinian Research Center.
- Al-Rousan, M. (1982). *Palestine and Zionism, 1882-1948* (pp. 63-64). Irbid, D.N., 1982.
- Al-Shawaf, N. (1990). Zionist diplomacy. *Palestinian Affairs Magazine*, No. 210, 90. Beirut, Palestinian Research Center.
- Al-Shoura, S. (2011). *Jerusalem* (p. 44). Treasures of Knowledge, Amman.
- Asail, A. (2011). *Jerusalem in History* (p. 206). Treasures of Knowledge, Amman.
- Asali, K. (1994). *Jerusalem In History* (p. 204). Pluto Journals.
- Avnery, A. (1986). *The Expropriation Case: Jewish and Arab Settlement in the Period 1878-1948* (p. 109). Amman, Dar Al-Jalil.
- Bani, M. M. (1984). *The Awakening of the Sick Man* (p. 216). Kuwait House for Printing, Kuwait.
- Ben, A. Y. (1975). *The Growth of Jerusalem In the Nineteenth Century* (p. 262). Taylor and Francis Ltd.
- Bovis, H. (1971). *The Jerusalem Question* (p. 1). California, Hoover Institution Press.
- C.O 733/25. (1922). *A proclamation by the Arab Executive, and appeal From the National council of The Jews of Palestine* (pp. 421-422).
- C.O733. (1936). Memorandum by The High Commissioner giving his views on the strength 1936.
- Cohen, E. (1945). *Israel, The Zionist Movement* (p. 195). London, Frederick Muller.
- Defense Journal, No. 694, 7/15/1934 AD; Arab League Newspaper, No. 666, 01/29/1931.
- Drayton, R. (1936). *Laws of Palestine* (Vol. 4, p. 3309). Jerusalem, Deir al-Rum Press.
- El-Messiri, A. (1999). *Encyclopedia of Jews, Judaism and Zionism* (Vol. 2). Cairo, Dar Al-Shorouk.
- ESCO Foundation for Palestine. (1947). *New Haven* (Vol, 2, p. 388). Yale University Press.
- Fahmy, W. (1974). *The Jewish Immigration to Palestine*, Cairo. The General Egyptian Book Organization, p. 183.

- Fouda, E. (1969). *The Jerusalem Issue in the Periphery of International Relations* (p. 160). Beirut, Palestine Liberation Organization Research Center.
- General Secretariat of the League of Arab States. (1957). *Main Documents in the Question of Palestine*, p. 128 .
- Ghoury, A. (1972). *Palestine over sixty years* (p. 45). Beirut, Dar An-Nahar, p. 45.
- Gilbertm, M. (1996). *Jerusalem In the Twentieth century* (p. 67). New York, John Wiley & sons.
- Good, Settling Jerusalem, p. 69.
- Grace, S. (1981). *Jerusalem, Zionist plans* (p. 16). Beirut, Institute for Palestine Studies.
- Kayali, A. (1968). *Public Palestinian Resistance Documents Against the British and Zionist Occupation 1918-1939* (p. 175). Beirut, Institute for Palestine Studies.
- Khair, F. (1997). Settlement of Jerusalem. *Samedi Economic Magazine*, 19(109), 57, Amman, Dar Al-Carmel for Publishing and Distribution.
- Khallah, K. (n. d.). *Palestine and the British Mandate* (p. 65). The General Establishment for Publishing, Distribution and Advertising, Tripoli.
- Mahafza, A. (1981). *German-Palestinian Relations* (1st ed., p. 43). Beirut, Arab Foundation for Studies and Publishing.
- Mahmoud, S. (1984). *Jewish Settlement Projects* (pp. 29-40). World Knowledge Series, Kuwait, National Council for Culture, Arts and Literature.
- Mirror Al-Zaman Newspaper, No. 161, 3/6/1922.
- Palestine Newspaper, No. 5, dated May 9, 1918.
- Palestine Newspaper. Official Supplement, May 30, 1918.
- Parkes, J. (1949). *History of Palestine* (p. 297). New York, Oxford University Press.
- Researches of the Committee of Al-Quds Day, Al-Quds, the city of knowledge, researches of the Fifth Symposium, October, Amman, 1994, p. 32.
- Sayegh, Y. (1961). *The Israeli Economy* (p. 23). Beirut, Dar al-Tali'a.
- Schulch, A. (1990). *Radical Transformations in Palestine, 1865-1882* (translated: Kamel Al-Asali, 2nd ed., pp. 66-67).
- Segev, T. (2000). *One Palestine, complete, Jews and Arabs Under the British mandate* (p. 69). New York, MetroPolitan Books, 2000.
- Suleiman, M. (1985). British Laws. *Palestinian Affairs Journal*, 56, 148-149. <https://doi.org/10.1002/j.1834-4461.1985.tb02118.x>
- The Palestinian Encyclopedia, Special Studies, Vol. 2, Vol. 6, P.842.
- The Palestinian Encyclopedia, Special Studies, Volume 2, p. 996
- The Palestinian Encyclopedia. (1990). Special Studies, Beirut. *The Palestinian Encyclopedia Authority*, 2(6), 842.
- Weizemann, C. (1949). *Trial and Error*, London, Hamish Hamilton, p. 323.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).