

Abstract

In 1852, Jerusalem witnessed the outbreak of a revolution led by residents of the city and *shykhs* and peasants of the provinces against the governor of Damascus in response to the prohibitive high taxes he imposed on the residents who, at that same time, were suffering from the oppression of *Abdallah pacha*, governor of Acre, who suppressed that revolution. After Jerusalem became under the rule of *Muhammad Ali pacha*, who ambitiously sought to rule over all *the Bilad al- Sham*, the city witnessed another revolution in 1834 against the Egyptian government as a result of Ibrahim pasha's policy which disappointed the expectations of the residents who had previously welcomed his campaign.

But again, *Ibrahim pacha* could end that revolution in 1835.

Thus, we see that the period that extended between the years 1825 and 1835 had seen several political unrests and two revolutions in two different phases which largely affected the security situation of Jerusalem. Due to the revolutions and uncertainties that Jerusalem had witnessed, in addition to being transferred from one rule to another, chaos and crimes prevailed in the City and negatively affected its stability and security.

This study seeks to explore Sidon and Damascus governors' struggle over Jerusalem, and consequently transferring Jerusalem from the Ottoman rule to the Egyptian rule, and how that struggle affected the security conditions and stability in the city and its suburbs during the period (1825-1835). The study suggests that security condition during the rule of the Ottomans within the period from 1825 to 1831 was much better, along with lower crime rates, than during the Egyptian rule period which extended from 1831 to 1840; contrary to residents' expectations who welcomed it, the Egyptian rule failed to offer them security and stability, and its policies also contradicted with the interests of the upper-class figures of Jerusalem and *shykhs* of its provinces, which consequently led to the outbreak of 1834 revolution.

The researcher has relied in this study on an important source; the registers of Jerusalem Sharia Court, in addition to using the books of the Egyptian monarchy. Using these sources and following several methodologies (like historical description, statistical, comparative historical methodology and analytical historical methodology), the researcher could reach a major conclusion that the Egyptian state had created a difficult security conditions featured by murders, plunder, and robbery which were practiced by the state

officials, not by the inhabitants, who exploited the chaos that prevailed in the city and its provinces to plunder and steal. Moreover, after the revolution ended, the Egyptian state punished inhabitants and murdered rebellions for rebelling against it. The study also concludes that, despite the many infringement cases (like Waqf issues, inheritance, financial issues and neighbor disputes) that occurred during the Ottoman rule (1825-1831), in contrast to the Egyptian rule, but that didn't mean that security conditions during the Egyptian rule were better than during the Ottoman one; During the Ottoman rule, murder and robbery recorded much lower rates than during the Egyptian one. Revolts, like in the Ottoman period, also broke out during the Egyptian rule; the Egyptians experienced such revolts in 1834 when the peasants entered Jerusalem. Moreover, Jews were never courageous like they were during the Egyptian rule when they dared to, when no one ever dared to during the Ottoman period, target *al-Aqsa* Mosque.