

## Abstract

The religious status that had characterized the Palestine over the centuries of Islamic, making it one of the main centers, and points to the start of many educational institutions, such as *Masgid*, and *Zawaya*, and *Madares*, it also contributed to the emergence of families and the interest of these families in education, and then assume the leadership of religious institutions, whether their affiliation to the category of *Ashraf*, or to the category of *Ulama*.

Accordingly, the study attempts to detect the position of *Ulama* of Jerusalem from the educational system in the late Ottoman period, specifically during the period of *Tanzimat*, and the study assumes that the *Ulama* of Jerusalem did not stand by the position of the opposition of modernity in education, but integrated in the new governmental educational system, and contributed to its development, despite the decline experienced during this period in the number of existing educational institutions, compared with previous historical periods.

It has been shown to a researcher the contribution of *Maqdisi* members of the society in the educational system; through their interest in educational institutions, and make sure it continues to fulfill its mission from the first half of the nineteenth century. When alerted of the Ottoman Empire to the need to initiate reforms in all spheres of life, many of the *Ulama* realize that a large part of their educational

institutions need for reform and modernization, were in the forefront in calling for modernization and modernity.

And the reforms coincided with the increase in missionary activity in Palestine during the nineteenth century, and the emergence of many foreign schools that have characterized most of the dye proselytizing. This was the result of the vulnerability of the country intellectually, economically and for the penetration of Western influence, has encountered a religious-based educational system in Jerusalem -during that period- a major challenge; the distance from modernity, and its commitment to tradition.

The study showed that out *Ulama* of Jerusalem from the traditional education system, and keep up with changes resulting from reforms in various fields, has contributed the education of their children according to the rules of modern educational, whether government or foreign (missionary), and this contributed to the occupancy of these to government positions developed in Jerusalem, Such as a circle of knowledge, which was in need of many of the staff. As they had an important role in the management of the work of modern educational institutions in Jerusalem and conducted correctly; this contributed to make a quantum leap in the educational system in Jerusalem, in the late Ottoman period.

Thus, the *Ulama* have to pay the educational process and promote it, and try to benefit as much as possible of these reforms, in spite of the small number of government educational institutions.