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Sometimes it is difficult to present information about the various 'trouble spots' in the Middle East without appearing to be ignoring the offenses of one side or another. This is especially true when referring to 'Palestine,' which we do in page 3. Also, on page 1, (with a related news item on page 2) you can find an introduction the issue of Christians in the Middle East, also not an easy topic to address. Between these two articles is another, also not to be undertaken lightly, but for a different reason. Travel through Arabia on the Hejaz Railway, and reflect on the 60 days it used to take travelers on the camel caravans.

Email your responses to pkclark@pmbx.net & check the web for back issues.

Christians in the Middle East

Today, with almost the entire Middle East being dominated by Islam, it may be forgotten that by the 7th Century most of the region had accepted the gospel. The bulk of the population of what is now Jordan, Israel, Egypt, Turkey, Syria and Iraq were Christian when the Islamic invasion conquered their territory and offered them the alternatives of resistance and death or submission and subservience. In the years since then many saw that they would live as second class citizens if they did not accept the Muslim faith. This came to include more than just paying the obligatory tax, the jizya, upon which the early Islamic economy depended. The fact of life under Muslim rule meant that Christians could not testify against Muslims in court – only for them, if the opportunity arose. Similarly, a Christian could not defend himself against Muslim aggression, because it would result in his death. Since his word would mean nothing in a trial, a Muslim could act against him and his household with impunity.



Christians and Jews are considered *dhimmi* (lit. 'in the care of') by Islam. This term refers to the official acceptance of these religions by Islam, though from the aspect of tolerance, rather than approval. Other groups under this umbrella are Zoroastrians, Sikhs and

Mandeans. The degree of tolerance has varied, however, since the time when leading scientists under Islamic rule were Christians and Jews. That the mother of the Fatimid Caliph, Al-Hakim, was an Orthodox Christian, as is the wife of Yasser Arafat, brings up two points that we have mentioned before: Muslim men may marry Christian women, but Christian men do not have that freedom (see page 2), and, in the Middle East the term Christian refers to the society of one's birth, rather than to the practice of one's faith. Additionally, (but not to say that his faith was not genuine) Tariq Aziz, who is now in prison, was a Foreign Minister and



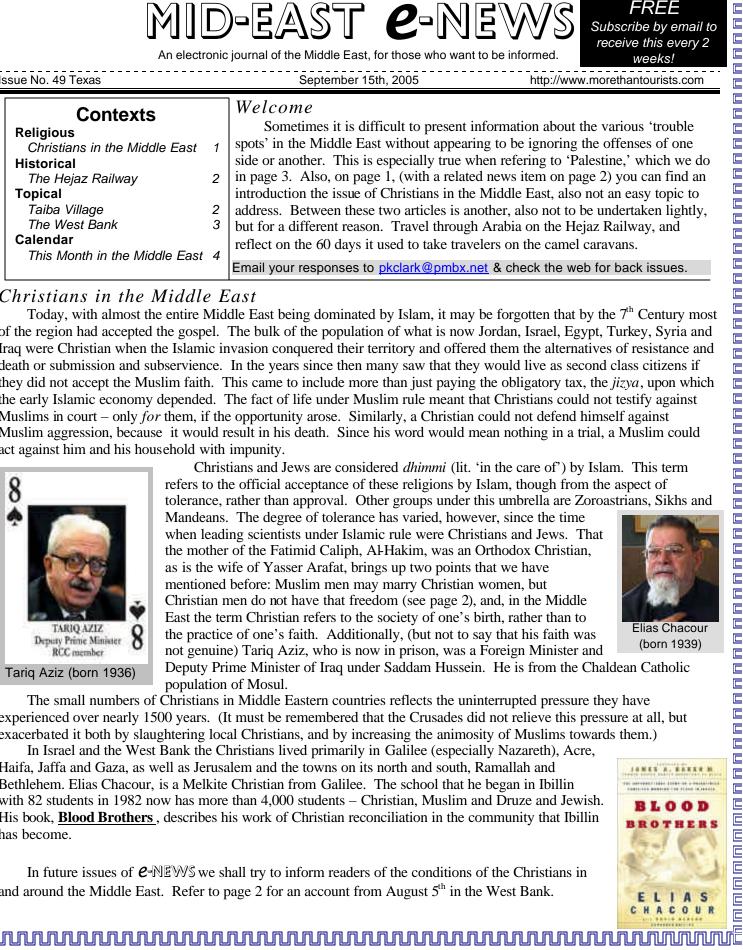
(born 1939)

Deputy Prime Minister of Iraq under Saddam Hussein. He is from the Chaldean Catholic population of Mosul.

The small numbers of Christians in Middle Eastern countries reflects the uninterrupted pressure they have experienced over nearly 1500 years. (It must be remembered that the Crusades did not relieve this pressure at all, but exacerbated it both by slaughtering local Christians, and by increasing the animosity of Muslims towards them.)

In Israel and the West Bank the Christians lived primarily in Galilee (especially Nazareth), Acre, Haifa, Jaffa and Gaza, as well as Jerusalem and the towns on its north and south, Ramallah and Bethlehem. Elias Chacour, is a Melkite Christian from Galilee. The school that he began in Ibillin with 82 students in 1982 now has more than 4,000 students – Christian, Muslim and Druze and Jewish. His book, **Blood Brothers**, describes his work of Christian reconciliation in the community that Ibillin has become.

In future issues of **e**-NEWS we shall try to inform readers of the conditions of the Christians in and around the Middle East. Refer to page 2 for an account from August 5th in the West Bank.



Page 2 September 15th, 2005 MID-EAST **C**-NEWS

Damascus

≰Ghazale Dera'a (123km)

Nasb

Jerus alem

Mafrao

Amman (222km)

Sultani

lisa

luri

erdun

Ghadir aLHal

Bath al-Ghul

Mudawarra

The Hejaz Railway

Throughout the Ottoman period the Sultan was responsible for ensuring the safety of the annual *Haj* to Mecca. This involved payment of large sums to the local Bedouin tribes, to ensure that they did not attack the camel caravans.

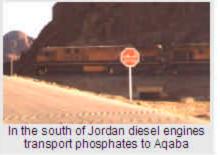
In 1908 the Hejaz railway was begun, along the traditional route between Damascus and Medina. Costing \$16 million, the rail line reduced the journey from two months and about \$80 (at 19th C. prices) in the desert heat, to four days and \$7 of rail travel.

At its height the railway transported as many as 300,000 pilgrims per year. It must be remembered that this was at a time when there were no territorial borders between Istanbul and Medina. The whole line, and its extensions towards Baghdad and Haifa, was Ottoman land.

This changed after the First World War, and it was never again viable to restore the damaged line. Some portions are still in operation, particularly between Damascus and Amman, and between Hisa and Aqaba (on a newer line) in the south.

Damascus Station





For more information and pictures visit www.nabataea.com and click on **Nabataea Today**.

Taiba Village

The issue of 'honor killing' arises too frequently in Muslim countries. When a family in Deir Jarir, near Ramallah, found that their 30-year-old daughter had been meeting with a Christian from Taiba (the Biblical Ephraim) they forced her to take poison.

They buried her body secretly, but when the Palestinian Authority discovered the situation the family protested, wanting to avoid an investigation which would 'dishonor' them. In reaction, on 3rd August 500 Muslim men attacked the village of Taiba, burning houses and cars and looting some of the residences.

The 'offender' belonged to the Christian Khoury family, but he had fled the town in anticipation of death threats. "Some people saw them carrying weapons. They first attacked houses belonging to the Khoury family. Then they went to their relatives. They entered the houses and destroyed everything there. Then they tried to enter the local beer factory, but were repelled by PA security agents. The fire engine arrived five hours later." (Jerusalem Post, 8/5/05)

More than a dozen houses were burned, as well as many cars.

Al-Akhdar

Al-Muazzam
(822km)
Te mah

Dar al-Hamra Wrecked train near Mudawarra

Medain as-Saleh (955km)
Al Lia

Wejh

Wejh

Hadiyya

Abd al-Naam

Um Lejt

Medina (1,302km)

Refer to: http://www.jpost.com/servlet/Satellite?pagename=JPost/JPArticle/ShowFull&cid=1125831262546&p=1101615860782

The Palestinian Territories

The map below shows the outline of the West Bank (in **black**). The history of the area has been covered on various occasions in e-News: integrated into the kingdom of Jordan soon after the armistice agreement of 1949, the territory was lost by Jordan in the 3rd Arab-Israeli War, the 6-Day War of June, 1967 (See **2**-NEWS 1, 2, 16, 17 & 18).

Since then attempts have been made to resolve the call for the West Bank to be returned to Arab administration, from the UN resolution calling for the return of territory seized during the war (UN SC Res. 242), President Carter's attempts to broker peace, and Jordan's renunciation of its claim on the West Bank in favor of the cause of the Arab Palestinians.

The Oslo Declaration of Principles was signed by Shimon Peres and Mahmoud Abbas in September, 1993, and was followed by the creation of the PNA from the PLO. The intention was that the PNA would progressively acquire geographical control of the West Bank, and gradually assume responsibility for the administrative functions of Education, Health, Tourism, Welfare and Taxation. In some areas the PNA would also be responsible for policing and security, and would eventually take over this role for the whole of the West Bank.

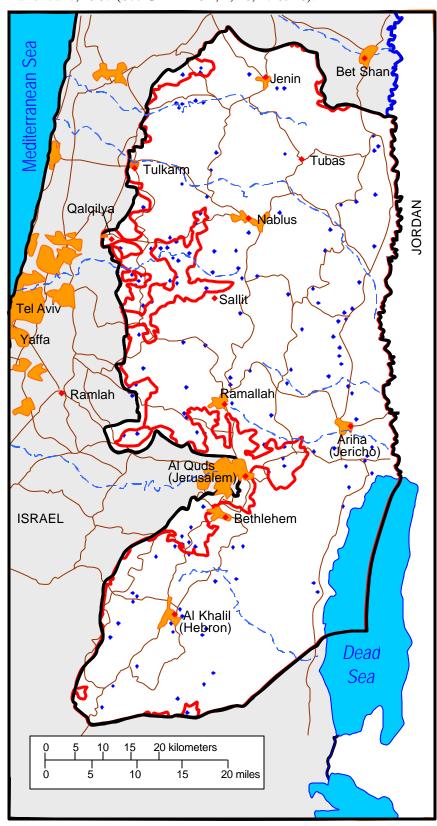
The schedule did not proceed according to plan, and in 1996, when Benjamin Netanyahu was elected Prime Minister of Israel, only 3% of the West Bank was under Palestinian control. The 1998 Wye Summit, promoted by President Clinton, concluded in an agreement to transfer 13% more of the West Bank to PNA control.

The second Intifada broke out in September of 2000, and since then various cities have passed in and out of PNA hands, as widespread violence, and particularly suicide bombings, has caused Israel to assert control in an attempt to reduce attacks against its citizens.

During the period since 1967, settlements have developed around the West Bank. The population in settlements has grown from 800 in 1972 to 234,000 in 2004, in about 138 separate settlements (indicated in **blue**), some frequently unoccupied, and others (3 settlements, including Maale Adumim) with over 20,000 residents.

To protect its population from violent attacks the government of Israel is building a Separation Barrier (shown in **red** on the map). To protect some of the settler population in the West Bank, this barrier frequently departs from the 1949 'green line' to incorporate as much as an additional 10% of West Bank territory.

Next Issue: Jerusalem



This Month

