

including al-Sahira gate (called Herod Gate in the biblical literature) which was closed until then. Al-Aref (1951) claimed that people started to build outside the walls since 1857. That encouraged more people to live outside the city walls, and to interact with agricultural activities out there. New major projects boosted the development of the area, as the opening of Rashidiya School, and the American and European schools. By 1905, Muslim families outside the walls accumulated to become around 298, where most of them (167 families) lived in Sheikh Jarrah quarter which included Sahira neighborhood. The government did not provide the new Muslim neighborhoods with public amenities, apart from schools that the Education Council built during 1880s (Kark and Nordheim 2001: 120-121).

A new low secondary (Makatibi Rushdiyya) school was established with five classes, which grew to register 81 students in 1895-1896, and 103 students with eight teachers in 1898-1899. That school was announced as high secondary school (Makatibi Sultani) during the Great War. In 1898, the education department of Jerusalem consisted fourteen employees. (Hashim 1984: 3/54)

The Rashidiya / Al-Rushdiyya School

Foundation

The reports about the exact year of founding the Rashidiya School vary. Kark suggests 1891 as the year of its foundation, which made it a factor in boosting the development of the neighborhoods north of the city (Kark and Nordheim 2001: 121). Most Palestinian resources mention that it was founded in 1905-1906 (Hashim 1984: 3/54), while in personal contact with the current school headmaster (Mr. As'ad Uweis) he said that it was opened in 1904.

Nevertheless, its foundation came as a consequence of a stage of reform and modernization, not only for the educational system, but also for Jerusalem as a new emphasized region on the Ottoman political agenda. That can easily be noticed in the various projects mentioned above.

The name went under a similar debate, while several scholars prefer to call it Al-Rushdiyya School (after the Reshdiyya stage of the

Tanzimat period), I went after the name provided by the headmaster of the school, Mr. Uweis, which was Al-Rashidiyya. They in Jerusalem say that it was named such after the *mutassarif* during the time of its foundation, Rashid Pasha (Mr. As'ad Uweis: personal contact)

01 Ekim 2020

Location of the School

The usual location of the traditional educational institutes (*madrastas*), was inside the old city walls, especially within the surroundings of the Aqsa Mosque for administrative and religious reasons. The administration of the city did not open the gates of the city until late 1870s. Regardless, the Muslims were attracted to establish such foundations around the Aqsa mosque. Current survey shows that even inside the city walls, the *madrastas* adjacent to the Aqsa Mosque were 24 out of 42, while another 15 were close but not adjacent to it (Luz 2015: 256-257).

The Rashidiya School was located opposite to the Sahira Gate (called Herod Gate in the biblical literature) to the northeast outside the walled city (fig. 2). The property is owned by the Aqsa *waqf* (Mr. As'ad Uweis: personal contact) with a plot area of around 9,000 m². That signified a boost in the school area compared to the previous traditional *madrastas*. For comparison; the plot areas of three traditional *madrastas* were roughly calculated from the available scaled drawings (mainly Burgoyne 1988) to conclude the following areas:

- Madrasa Tankaziya, 915 m²
- Madrasa Ashrafiya 375 m²
- Madrasa Muzhiriya 281 m².

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

It was a new school to serve the reformed curriculum, with an exceptional monumental building on the north wall and spacious open area. Its existence was crucial to develop the Muslim neighborhood of Sheikh Jarrah outside the city walls (Kark and Nordheim 2001: 121). With little number of buildings in the area until then, the Rashidiya should have served as a major landmark on the north vicinities of the walled city.