

**FICTIONAL  
COUNCIL OF  
JERUSALEM**



# **The Chronos Chamber**

**"The Holy Land of Jerusalem: Religious Dynamics, Political Upheaval."**



# Letter from Secretary General

Dear participants,

With sincere excitement, we extend our warmest welcome to each and every one of you to the 4th session of Fatih Sultan Mehmet International Model United Nations. We are honored to welcome such a distinguished assembly of aspiring pioneers and committed change-makers. The foundation of FSMIMUN rests upon the words of Sultan Mohammed the Conqueror, who said, in order to discover the limits of possibility, you must attempt the impossible.

Inspired by these words, we have embarked on a journey, determined to surpass the limit of possibility. In a world dominated by double standards and injustice, a world in which one's race is a determining factor of their fate, we believe that change begins with a dream, which then solidifies into a conviction. It is from this conviction that the fountain of initiative springs, gradually intensifying until it becomes a gushing current of action that serves as driving force of positive change in our world.

This is precisely our purpose in organizing our conference. FSMIMUN'24 is not a conference to be reduced to a four-day time span, nor is it one to be limited by the borders of city nor country. Unbounded by temporal or spatial constraints, FSMIMUN'24 represents a milestone on our journey of breaking barriers and sparking positive change.

Hailing from all over the world, our diverse organization team has the great honor of sharing this noble journey with our esteemed participants. With shoulders side by side and hearts filled with conviction, let's tread this path, transforming dreams into faith and ideas into actions. We are looking forward to seeing you at the conference.

Yours sincerely,

Yehya Darwish



# Letter from Under Secretary General

Dear Delegates,

As the Under-Secretary-General for the Fictional Council of Jerusalem, it is my honor to welcome you to this esteemed gathering of dedicated diplomats and scholars.

The topic of the Palestine conflict is one of profound significance and complexity, demanding thoughtful consideration, respectful dialogue, and innovative solutions. Your presence in this committee underscores your commitment to addressing one of the most pressing issues facing our global community today.

Throughout the course of this conference, you will have the unique opportunity to engage in rigorous debate, negotiation, and consensus-building on matters related to the Palestine conflict. I encourage each delegate to approach discussions with an open mind, a spirit of cooperation, and a steadfast dedication to advancing the collective interests of all stakeholders involved.

As delegates, you bear a weighty responsibility to represent your respective nations or assigned roles with integrity, diplomacy, and professionalism. I trust that you will uphold the principles of diplomacy, mutual respect, and inclusivity as you work towards finding sustainable solutions to the challenges at hand.

In the pursuit of progress and understanding, I urge you to engage with your fellow delegates with empathy, humility, and a willingness to listen to diverse perspectives. Remember that diplomacy is not merely about advancing one's own interests but also about finding common ground and building bridges of cooperation and understanding.

As you embark on this diplomatic journey, I encourage you to seize this opportunity to broaden your horizons, hone your negotiation skills, and forge lasting friendships with your peers from around the world. Together, let us strive to make meaningful contributions towards peace, stability, and prosperity in the region and beyond.

I wish you all fruitful deliberations and a memorable MUN experience.

Warm regards,

Ömer ELFARRA



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# The Chronos Chamber

**Agenda Item:** Determining the Future Status of Jerusalem, charting a Course Forward.

## Introduction

Jerusalem, though technically still under Ottoman rule, declared its independence following the Treaty of Haifa in 1859. Despite this autonomy, it remains intricately tied to the Ottoman Empire. Presently, the two major political factions, the Ottoman Party and the Unification Party of Jerusalem, are locked in the fierce upcoming electoral battle.

With an impending election just two months away, tensions run high as the fate of Palestine hangs in the balance. However, the looming threat of World War I casts a shadow over the electoral process, complicating matters further.

In the year 1918, Jerusalem finds itself embroiled in a complex situation. After suffering twelve consecutive defeats, the Ottoman Party has emerged victorious in the latest election, reclaiming its leadership position from the Unification Party. Determined to solidify its hold on power, the Ottoman Party gears up for the upcoming electoral contest.

However, amidst the backdrop of World War I and internal conflicts with the British and the Committee of Union and Progress (CUP), the Ottomans face formidable challenges. Moreover, their reputation among the people of Jerusalem has suffered due to perceived deficiencies in social and economic reforms.

As the empire's current leadership and candidates come under scrutiny, the need for stability in the face of external threats becomes paramount. Despite the turmoil, many view the Ottoman Empire as the sole guarantor of security for Jerusalem, particularly given the precarious geopolitical landscape and threats of the upcoming war.

As the upcoming election draws near, a plethora of challenges loom large on the horizon. The Unification Party, once instrumental in shaping the modern state of Jerusalem as we know it today, stands as a formidable opposition to the Ottoman Party.

Led by the first Christian candidate of Jerusalem, the party's representation carries significant weight among the populace. However, doubts linger regarding its integrity and principles, given its perceived political alliances and Western influence. The Ottoman Empire harbors concerns that the party is now receiving support from individuals with ties to the British, who allegedly seek to establish a Zionist nation.

Amidst this political turmoil, the region grapples with internal conflicts, racial tensions, and legal uncertainties. With the specter of World War I looming large and British involvement intensifying, the stakes are higher than ever. Against this backdrop, the people of Palestine and their leaders find themselves at a crucial juncture, tasked with laying the groundwork for the future.

The urgent need for social reforms becomes increasingly apparent. On March 20th, 1918, the High Court convened a meeting, summoning representatives from each religious community in



Palestine. This gathering aimed to facilitate discussions on the upcoming election and the war, with four influential leaders from each religion called upon to deliberate and chart a course of action.

Powerful Muslim, Jewish, and Christian leaders have been reborn during this pivotal time, poised to determine the destiny of the people. Endowed with their expertise, knowledge, and rich historical backgrounds, they bear the weighty responsibility of addressing and resolving the myriad challenges facing Palestine.

These leaders embody the aspirations of the people, guiding them towards a unified Palestine once more. The upcoming election and ensuing war represent a watershed moment in Jerusalem's history. Citizens must decide whether to align with the current Ottoman Party, potentially embroiling themselves in war to preserve Palestine's influence, or to support the Unification Party, thereby succumbing to Western influence.

Alternatively, they may choose to rebel and forge a new alliance, a decision fraught with peril as it pits them against two formidable adversaries simultaneously, risking the lives of thousands of Palestinians. Ultimately, the fate of Jerusalem rests in the hands of its people as they navigate these treacherous waters and chart a course forward for their homeland.





# Political Instability and Reform

## 1. The State of Jerusalem

The State of Jerusalem, also known as the Sanjak of Jerusalem, encompassed a significant territory including Jerusalem, Hebron, Jaffa, Gaza, and Beersheba. In the later Ottoman era, it became commonly known simply as "Jerusalem." At various points, its boundaries expanded to include Nablus and Acre, aligning more closely with European perceptions. It stood out as one of the most densely populated regions within the Ottoman Empire.

Originally annexed by the Ottomans in 1516, the district formed part of the Damascus Eyalet until its separation in 1859, following the Treaty of Haifa. This marked the establishment of Palestine as an independent entity, albeit under Ottoman suzerainty.

Under Ottoman oversight, Jerusalem maintained its own legal system, courts, and even a presidency—a structure that persisted until recent times. However, despite this apparent autonomy, political representation was limited to two main parties: the Unification Party and the Ottoman Party.

Despite the Ottoman Empire's involvement in World War I, Jerusalem and its inhabitants were not directly embroiled in the conflict. While some individuals were conscripted, the region largely remained unaffected compared to other Ottoman territories.

Jerusalem's neutrality during the war offered a degree of safety, shielding it from the worst ravages of conflict. Nevertheless, the looming presence of potential threats, particularly from British forces, remains a constant concern, underscoring the ongoing fragility of the region's peace.

Jerusalem is currently under the governance of the Ottoman Party, heavily reliant on the central capital for support. Previously, under the Unification Party, it enjoyed a greater degree of independence in its governance, fostering a sense of self-sufficiency.

Since the Ottoman Party assumed power, there has been an increase in the provision of resources, particularly in the realm of education, with new schools and educational initiatives funded by the central government. However, this influx of funding has also led to a heightened dependence on the capital, stifling local businesses and hindering the autonomy of the population.

Amidst ongoing war, the state has diverted much of its attention and resources towards the conflict, resulting in limited support for the Palestine government. This situation has further exacerbated the challenges facing Jerusalem and its residents.

The population of Jerusalem is diverse, comprising Muslims, Christians, and Jews. However, within the Muslim community, there exists a notable divide between native Palestinian Arabs and Ottoman Muslims, the latter hailing primarily from regions under Ottoman rule. While Palestinian Arabs often advocate for the religious and cultural freedoms of Palestine's original identity, Ottoman Muslims tend to align more closely with the interests of the Ottoman Empire. This divergence of allegiance has become increasingly pronounced in the lead-up to the election.



Jews and Christians in Palestine have historically borne the brunt of assumptions regarding their economic status, often seen as affluent and therefore subject to higher taxation. The Ottoman Empire has formalized this mindset, institutionalizing discriminatory tax policies that further marginalize these communities.





## 2. The Jerusalem Revolt



Basil of Arsuf



Ahmet Çelik



Elijah Rabbi

The Jerusalem Revolt served as the catalytic event that ignited the revolutionary fervor culminating in the eventual establishment of the independent state of Jerusalem as it stands today. Key figures such as Elijah Rabbi, Basil, and Ahmet Çelik, played pivotal roles in both the uprising and the subsequent formation of the Unification Party.

Despite the deep-rooted historical presence of Christians and Jews within Jerusalem, their communities have often been marginalized, lacking the same level of rights and privileges afforded to their Muslim counterparts.

However, discrimination against Arabs was prevalent in Jerusalem too, even though religious identification was a primary marker of social identity. The native Muslim Arabs of Jerusalem experienced some degree of discrimination under the ruling Ottoman administration, which was predominantly composed of Ottoman Muslims. Arab individuals often found themselves excluded from positions of authority within the government due to perceived inexperience, leading to a sense of marginalization and, in some cases, racism from the ruling class.

During the Ottoman rule over Jerusalem, the empire faced significant challenges, particularly due to pressures stemming from the Balkan Wars. These external pressures hindered the effective implementation of economic and social reforms, exacerbating existing issues. Following the Balkan Wars, economic downturns were widespread across Ottoman territories, with Jerusalem bearing a particularly heavy burden due to its economic dependence on the capital.

Moreover, the influence of European powers on the Ottoman Empire began to clash with the aspirations of Jerusalem's populace. Despite the majority Muslim population, many Arabs in the region disagreed with the policies imposed by the Ottoman Empire, which increasingly reflected European interests. The interference of external powers also contributed to widespread corruption.



Furthermore, Jerusalem's unique demographic composition, comprising Christians, Jews, and Muslims, added layers of complexity to its social structure. This complexity rendered the standard Ottoman administrative system, designed for more homogeneous regions, unsuitable for Jerusalem.

### **Treaty of Haifa and the Unification Party**

In 1840, amidst the turmoil of the Ottoman war against Egypt, the Treaty of Constantinople was established to secure Jerusalem. This treaty outlined several key provisions:

- Jerusalem would be under the control of Constantinople.
- Each religious quarter was placed under a unified administrative system.
- All laws would be subject to Ottoman court jurisdiction.

This arrangement replaced the previous system where each religion was responsible for its own courts and living spaces. The signing of the treaty marked a turning point that ultimately led to the Jerusalem Revolution. Ahmet Çelik, Elijah Rabbi, and Basil joined forces to establish the Union of Jerusalem Movement, rallying troops in Haifa to defend the holy sites and assert Jerusalem's autonomy against Ottoman rule.



The revolt commenced with Union troops besieging the holy quarter for five consecutive days, overwhelming the Ottoman forces despite their dispersion across the state. The Union's numbers and widespread popular support proved decisive in the face of the Ottoman military's limited presence.

After ten days of relentless conflict, the revolt culminated in the Unification Treaty of Jerusalem or as commonly known as the treaty of Haifa.



The treaty effectively established Jerusalem as an independent state under the Ottoman Empire. However, only two political entities were allowed to operate: the influential Unification Party and the Ottoman Party.

The signing of the treaty in 1859 heralded the establishment of Jerusalem as an independent state within the Ottoman Empire. Through a democratic process, Ahmet Çelik from the Unification Party was elected as its inaugural leader, marking the inception of the Independent State of Jerusalem.

### 3. 1918 Election

Due to internal strife and shifting interests within the Unification Party, the Ottoman Party managed to secure victory in the last election after twelve cycles. Constantinople's government is determined to continue its mission of maintaining control, especially with the upcoming election. However, this endeavour proves to be quite challenging.

The Ottoman Party is encountering difficulty in garnering support this time around. In the previous election, their success was largely due to the Unification Party's internal turmoil and the lack of a viable alternative. This year, the Unification Party has fielded a strong candidate, setting the stage for a direct competition between the two rivals.

#### 1913 Victory of the Ottoman Party

Members of the Ottoman Party served as direct representatives of Constantinople, with their leader and candidates appointed directly by the Sultan. Established to uphold Ottoman and Muslim influence in Jerusalem following the Treaty of Haifa, the Ottoman Party secured a significant victory in the 1913 election under the leadership of Mehmet Cesur Pasha, defeating the Unification Party by a narrow margin of 2.3 percent.

The corruption scandal of 1909 significantly contributed to the decline in the Unification Party's vote. It was revealed that a party member had allegedly embezzled half of Jerusalem's foreign investments for personal gain. As a result, public trust eroded, leading to a decrease in party support. Five individuals were purportedly arrested in connection with the crime, while it's believed that a total of twenty were involved. Additionally, members of both the Unification Party and the Ottoman Party were implicated in the scandal.

After this, The Unification Party grappled with internal dissension and faced allegations of hostility from the people, resulting in a decline in their votes after fifty years, and with that, they lost the election.





### **Mehmet Cesur Pasha**

Mehmet Cesur Paşa, the current leader of the State of Jerusalem, hails from the island of Cyprus and was born in 1860. Rising through the ranks of the Ottoman army, he distinguished himself as a member of the Ottoman land forces during the Balkan War against Serbia. Dispatched to Jerusalem by direct order of the Sultan from Constantinople, Mehmet Cesur Paşa assumed as the candidate of the Ottoman Party in Jerusalem.

Mehmet Cesur Paşa was credited with uncovering and apprehending the perpetrators of the 1909 corruption scandal. While rumors were suggesting his involvement and betrayal of his associates, no substantiated claims were brought forth. Nevertheless, his decisive action in rooting out corruption significantly bolstered his reputation, leading to his selection as the inaugural leader of Jerusalem.

Despite his position as the leader of the Ottoman Party, speculation abounds regarding Muhammad Paşa's autonomy, with many considering him a mere puppet leader under the influence of Ömer Paşa.



### **Ömer Pasha**

Ömer Paşa is infamous among the people of Jerusalem for his scandalous reputation. Despite not being the leader of Jerusalem, he wielded significant influence within the Ottoman Party over the past two decades, being its general president.

Particularly known for his fervent advocacy of implementing Ottoman law in Jerusalem, Ömer Paşa disparagingly labeled the local population as backward savages in need of law and order. His assertiveness extended to internal party matters, as he didn't hesitate to take action against those who opposed him, evident when he expelled half the members of the Ottoman Party following their defeat in the 1907 election.





However, Ömer Paşa's legacy is marred by persistent rumors implicating him in the 1909 corruption scandal too. Accusations abound that he orchestrated the scandal to sabotage his colleagues and the Unification Party, securing victory in the election.

These rumors gained traction when investigators discovered members of the Unification Party linked to Ömer Paşa in his home. Allegedly leveraging his relationship with the current leader of Jerusalem, Mehmet Cesur Paşa, Ömer Paşa sought to bolster his position, although skepticism remains regarding the validity of these claims.

### **The Ottoman Party**



Presently, the Ottoman Party is also facing mounting criticism, particularly due to the Ottoman Empire's involvement in World War I, which has adversely impacted the economy. Additionally, the recruitment of troops program from the local population has inflicted hardship on Jerusalem's Christian and Jewish minorities.

For the upcoming election, the Ottoman Party has nominated Nazif Pasha to represent their interests. A former vizier of the Sultan, his candidacy aims to uphold the Ottoman mission in Jerusalem. However, his nomination has not been without controversy.

Nazif Paşa skirted legal requirements to become a candidate; originally, the minimum age for candidacy was 40, but a recent law reduced it to 30. This maneuver has led to questions regarding his suitability and legality to lead Jerusalem.

Even within the Ottoman Party, there are whispers of internal division, with factions emerging: one advocating for the continuity of Ottoman governance in Jerusalem, and another driven by personal interests.



## Unification Party

The Unification Party is gearing up for the upcoming election, aiming to regain the trust of the people after more than 50 years in power. Despite their longstanding rule, they seek to minimize losses and secure victory in this crucial election. The party prides itself on embodying the core values of Palestine, a diverse nation where Muslims, Christians, and Jews coexist harmoniously.

However, concerns have arisen about the party's recent embrace of Western influence, with many fearing a departure from its fundamental principles. This year's election, in particular, has highlighted this trend, leading some to question the party's integrity.



Giorgis Seferis



Wayborn Harlow

Represented by the Ottoman Greek statesman Giorgos Seferis, born in the village of Arsuf, the Unification Party sees a formidable candidate in him. Seferis's background in the Ottoman Empire has earned him admiration, even from some within the Ottoman Party, making him a strong contender. As the first Christian to run for office, he has garnered widespread support among Palestinians, with his valor in defending against Egyptian aggression elevating him to the status of a war hero.

Seferis's tenure as judge of the Christian quarter and his academic qualifications further enhance his appeal, while his charismatic personality and broad understanding make him an ideal representative for Jerusalem's leadership.

His clean background and charming persona have earned him numerous votes, including surprising wins in traditionally Muslim areas like Haifa, solidifying his position as a formidable competitor to the Ottoman Party. Many members of the Unification Party have roots in the



former Ottoman Party, bolstering their reputation and credibility, particularly among the Muslim population also.

Despite the Union Party's widespread support and its esteemed candidate, concerns persist regarding its Western influence. Many speculate that the party has garnered support from Western powers, particularly the British, to reclaim Jerusalem.

Seferis's political campaign has received financial support from Wayborn Harlow, sparking questions about his allegiances. Harlow, of Palestinian Jewish descent, relocated to Britain after the Unification Revolt. Despite Seferis's widespread admiration, doubts persist regarding Harlow's intentions, with some branding him a Zionist aiming to exploit Seferis's candidacy for Zionist goals.

Harlow initial visit in 1912, purportedly to support the Jewish population, coupled with his family's extensive involvement in projects across Jerusalem, including synagogues, hospitals, and schools, has fueled speculation. His close ties with the British, coupled with rumors of animosity towards Muslims, have only intensified the scrutiny surrounding his motives.

#### **4. Death of Benedictv the IV**

Benedict IV, also known as the Holy Benedict, was a prominent Christian leader hailing from Arsuf. He was widely regarded as the presumptive successor to the Church of the Holy Specter. Born in Jerusalem in 1850 amidst the Unification Revolution, Benedict pursued his studies in the Vatican and later served as the Bishop of Constantinople in 1890. Eventually, he chose to return to his homeland, where he gained renown as a leader in Arsuf.

Known for espousing principles akin to the Unification Party, Benedict aimed to unify Christian, Arab Muslim, and Jewish communities to foster peace. While he refrained from overt political alignment in his preaching, he was openly supportive of the Unification Party of Jerusalem.

In the lead-up to the election, speculation arose regarding Benedict IV potentially leveraging his religious influence to bolster support for Giorgis, a known adherent. Giorgis had visited Benedict on multiple occasions, fueling such conjecture.

Expressing discontent with the Ottoman government's lack of reforms, particularly in the after its entry to World War I, Benedict began to criticize the regime, though his motives were not explicitly linked to political ambition. In November 1917, allegations surfaced implicating Benedict IV in political propaganda that allegedly incited the Hatay revolt. Several of his followers were apprehended and swiftly sentenced to death.





In his final addresses, Benedict displayed increasingly aggressive rhetoric toward Ottoman authority, openly criticizing the Sultan and urging defiance against the empire. Many of his adherents rallied behind him, prompting concerns from the Ottoman establishment, which eventually issued a warning regarding his escalating political activism.

Despite the warning, Benedict continued his preaching, framing his messages around religious freedom and equality rather than overtly political themes.

On December 29, 1917, Benedict IV was sentenced to death by the Ottoman Empire on charges of involvement in political propaganda and criticism of the Ottoman government. Many argued that the sentence was unjust, citing a lack of evidence.

### **The Attack of Arsuf**

Arsuf, situated approximately 20 kilometers from the capital of Jerusalem, was the second-largest city after Jerusalem. Predominantly inhabited by Christians and Jews, it stood as a sanctuary for Christians since the Crusades.

Following Benedict IV's death, residents of Arsuf accused the government of stifling free speech, asserting that his trial did not meet proper administrative standards and alleging false accusations to silence a political rival.

Tensions escalated further when, twelve days after Benedict's death, his loyal followers attacked the local Muslim population and retaliated against Ottoman officials, resulting in the deaths of approximately ten people. Though authorities intervened, some Muslim villages attempted to resist, but the revolts were quelled by Ottoman forces.

The attack on Arsuf's Muslim population sent a clear message to the Ottoman government and its supporters. Despite the turmoil, Christian support for Giorgios continued to rise, with reports indicating even the Muslim village of Ara joining the Unification Party, attributing their support to the party's stance on the inadequacies of the Ottoman judicial system regarding Benedict's case.

## **5. Synagogue and Jewish Protests**

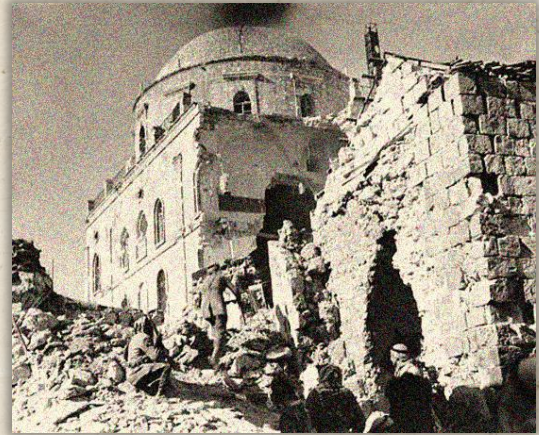
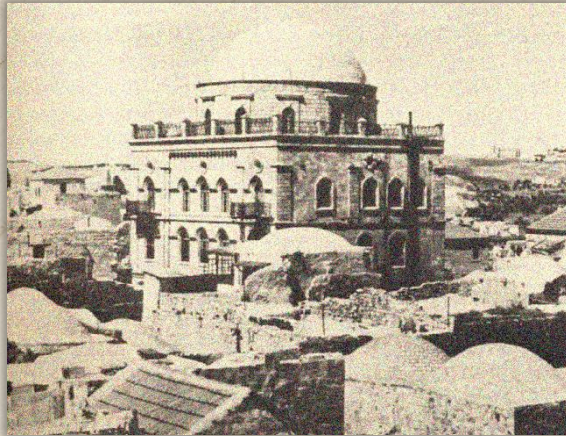
In the Old City of Jerusalem, the area was divided into three distinct quarters, each governed by its own religious community, with separate judges, living spaces, and rules. This arrangement was established following the Treaty of Haifa and has remained in place since. According to the treaty, residents of each region are subject to the jurisdiction and regulations of their respective quarters.

Despite being the most financially influential, Jews have historically constituted the minority among the three religions in Jerusalem. Despite their minority status, it's widely acknowledged that the Jewish community wields significant economic power in the city.

In 1914, the Hudeva Synagogue was commissioned by a wealthy Jewish family in the Old City. The construction was overseen by the court master of the Jewish quarter, and everything seemed to be proceeding smoothly. However, as the construction neared completion, a shocking revelation emerged.



The project was deemed illegal, as the constructor had failed to obtain proper permission from the Ottoman court, intending to construct a synagogue instead of the approved mosque. This incident raised doubts about the Ottoman government's adherence to religious traditions in the Old City.



Photos taken before and after the demolition.

Subsequently, construction of the synagogue was halted, and the building was destroyed by the Ottoman authorities. The Jewish quarter attempted to file a report, but the lack of adequate documentation posed a significant challenge.

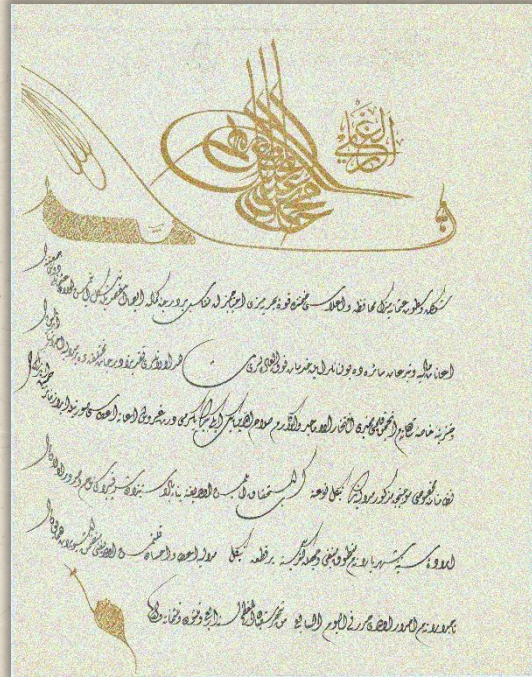
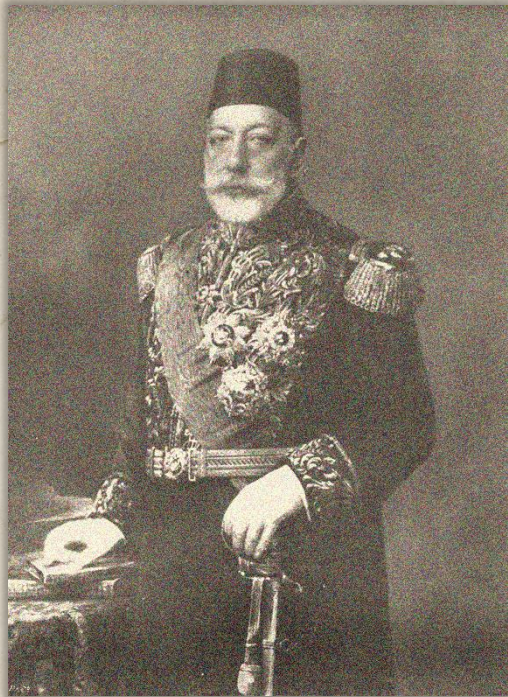
Following this event, the local Jewish community staged a protest outside the Ottoman court in Jerusalem. The protest, attended by a large portion of the Jewish population, turned chaotic, resulting in numerous injuries and deaths. The protest, lasting for two days, sent a clear message to the Ottoman court before it was eventually disbanded by officials.

The tragic outcome left many questioning accountability—whether the Jews were to blame for instigating the project or if the Ottoman court was at fault for its judicial inadequacy. Regardless, lives were lost in the aftermath.





## 6. Order of Constantinople



On March 11, 1918, a confidential decree arrived from Constantinople, intended solely for the Ottoman administration's eyes. However, through an unknown source, the information leaked to the public.

Signed by the Sultan himself in Constantinople it was given to Ömer Pasha, questions arose as to why the directive bypassed Jerusalem's leader, Mehmet Cesur Pasha. Some speculate this letter as evidence of Mehmet Cesur Pasha's subordination to Ömer Pasha, although details remain murky.

The letter outlined plans to repurpose Jerusalem's holy sites as weapon storage depots and militarize the area due to the Ottoman Army's involvement in WWI. This militarization would restrict access to prayer for all religions. Jerusalem was slated to become an exclusive warzone due to its unique status, with the militarized zone extending from the Gaza Strip to the northern border.

Furthermore, Jerusalem was to play a strategic role in WWI, with all of its citizens; including Jews, Arabs, and Christians being enlisted for the war effort. Presently, Jerusalem's special administrative status exempted it from Ottoman troop involvement in WWI, but surrounding threats prompted the Ottoman administration to consider protective measures.

The decree's revelation sparked widespread concern and ignited debates about safeguarding religious identities amidst imminent foreign threats. Public outrage ensued, halting the decree's implementation. With Mehmet Cesur Pasha's term ending soon, the decision to enact the decree remains uncertain, as public sentiment and opposition have significantly influenced his deliberations.

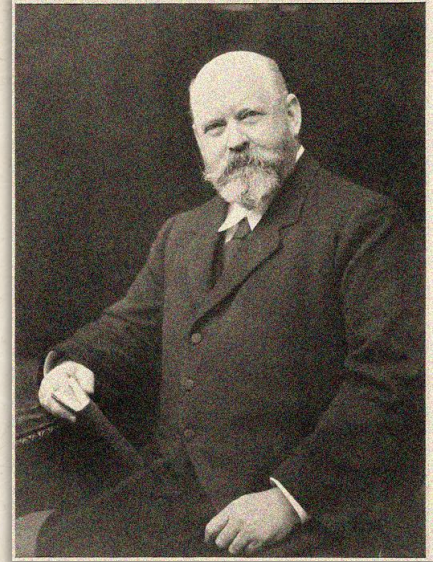


# Sphere of British Influence

## The Promised Land

Baron Rothschild, a prominent British banker renowned for financing major projects such as the Suez Canal, wields considerable influence due to his extensive investments in banking. His financial prowess has elevated him to a powerful position, with some even speculating that he holds sway over British affairs from behind the scenes.

Despite his stature among the British elite, Rothschild has never shied away from his Jewish identity. He has actively embraced his heritage, serving as the president of the Board of Deputies of British Jews. His deep connection to his Jewish roots is evident in his unwavering commitment to Jewish causes.



Rothschild harbors a long-standing dream of establishing a homeland for the Jewish people. With Jews scattered across the globe due to centuries of diaspora, he envisions creating a single, centralized location that would serve as a unifying beacon for Jews worldwide.

He is also recognized as a fervent Zionist, strongly believing in the concept of the Promised Land. His interest in the lands of Jerusalem has intensified in recent months, particularly since the Ottoman Empire's involvement in World War I.

Rothschild has been actively funding projects and providing financial support through local Jewish committees. Additionally, he maintains close ties with Wayborn Harlow, a prominent Jerusalem Jewish businessman and supporter of the Union Party.

Speculation abounds that Rothschild may be backing the Union Party in the upcoming election, particularly concerning Jerusalem's future. His diplomatic connections and endeavors have garnered significant attention, especially in light of the Ottoman Empire's alignment with Britain during World War I. Some suggest that Rothschild perceives this geopolitical landscape as an opportunity to further his aspirations regarding the Promised Land.

It is rumored that he has embarked on a series of diplomatic missions to allied nations with a profound agenda: the establishment of a homeland for the Jewish people.

The notion of a "new land" for the Jewish population has become a focal point of these diplomatic overtures. With strategic finesse, the British government has strategically capitalized on nationalist sentiments prevalent in the allied nations.

His name has begun to gain popularity among the Jews of Jerusalem, who see him as a potential savior for the minority communities. Many local Jews have attempted to spread his message and engage in propaganda efforts aimed at reclaiming the Promised Land. However, these propaganda endeavors were swiftly shut down by Ottoman officials.



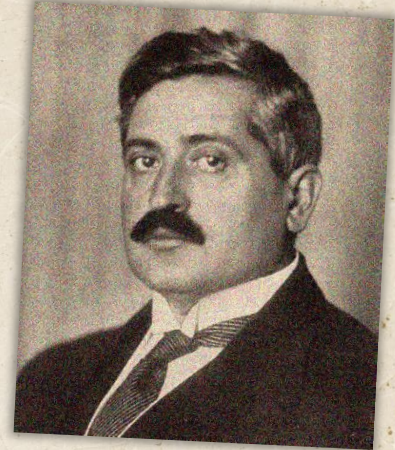
## Traitors of Ottoman



Djemal Pasha



Enver Pasha



Talaat Pasha

Within the Ottoman Empire, a faction has emerged, working in collaboration with the British to undermine the authority of the caliph. This group, known as the Committee of Union and Progress (CUP), has clandestinely sought to foment rebellion against the current leadership. Their influence has seeped into the fabric of Jerusalem society, attracting support from various minority groups sympathetic to their cause.

The British Empire's overarching aim is to dismantle and partition the Ottoman Empire, paving the way for the establishment of a Turkish nation-state in Central Anatolia. Such a move would signify the demise of the Muslim identity that has long been intertwined with the empire's existence.

At the helm of the Committee of Union and Progress are the Three Pashas, also referred to as the Young Turk triumvirate or CUP triumvirate. This trio comprises Mehmed Talaat Pasha, serving as the Grand Vizier (prime minister) and Minister of the Interior; Ismail Enver Pasha, holding the position of Minister of War and Commander-in-Chief to the Sultan; and Ahmed Djemal Pasha, entrusted with the responsibilities of the Minister of the Navy and governor-general of Syria. Together, they wield significant power and influence within the empire, driving forward their agenda with determination.

The activities of the Committee of Union and Progress (CUP) have plunged the Ottoman Empire into chaos, ultimately leading to its involvement in World War I and disrupting the established order under the Sultan's rule. Their actions have been so disruptive that the Sultan himself has labeled them as enemies of the state, recognizing the threat they pose to the stability of his regime.

Rumors abound that the CUP is collaborating with the British, promising to hand over Jerusalem to them in exchange for support. This revelation has sparked widespread debate and speculation about the trustworthiness of the Ottoman Empire, particularly in the lead-up to the next election.



With internal conflicts raging within the central government, doubts linger about the empire's ability to govern effectively and maintain its sovereignty amidst external pressures and internal strife.





## Puppets of Brittain.

Meanwhile, the British reached out to neighboring Arab tribes of the Ottoman Empires, offering assistance and backing in exchange for loyalty. However, it's widely acknowledged that the British have been sowing discord among the Arab world to expand their influence further.

Their tactics often involve bribery and persuasion, enticing local Muslim leaders to join rebellions and oppose the Ottoman Empire. Unfortunately, many weak Muslim leaders succumb to these pressures and turn against the empire.

One notable example of British interference occurred in Egypt, resulting in its separation from the Ottoman Empire. The British attempted to send spies to Palestine to influence Muslim leaders there, but their efforts were largely thwarted, although some managed to infiltrate successfully.

Recently, a Sunni Muslim tribe within Jerusalem has experienced significant growth. This tribe has strong connections to Egypt, given Egypt's predominantly Sunni population. The Sunni tribe in Jerusalem has sought communication with British-controlled Egypt, potentially signaling a shift in alliances and further complicating the political landscape of the region.

Egypt, now under British dominion, has dispatched terrorist organizations to establish division among its Muslim neighbors, with the aim of fracturing unity, thereby securing British interests in the region.

Intelligence sources uncover the presence of a suspected terror cell operating within Jerusalem. While initial indications point towards Egyptian involvement, the true origins of this nefarious group remain shrouded in mystery.

Some say it was the Sunni tribe of Jerusalem working with the Egyptian government in order to form a rebellion. Before interrogators could extract vital information, Ottoman officials intervened, eliminating the operatives with ruthless efficiency.

Britain is currently strategizing to employ religious propaganda among the surrounding Arab nations, particularly focusing on Jerusalem, to advance its agenda even further. Reports from the Ottoman Eyalet in Damascus, and Syria have indicated the presence of British-influenced Muslim scholars. This infiltration poses a significant challenge to Ottoman authority in the region.

In response, the Ottoman authorities are diligently working to address this issue methodically, tackling each instance of British influence one by one. The Ottoman Empire is keenly aware of the threat posed by external interference in religious matters, particularly in a region as sensitive as Jerusalem. Thus, they are implementing measures to counteract this propaganda and uphold their sovereignty over the Arab territories.



# Crucial Ideas for Discussion

## 1. Religious Revival and Interfaith Interactions

The resurgence of religious identity and its profound importance on the fabric of interfaith relations within Jerusalem. Benedict the IV's departure—an enormous figure whose demise has engendered a model shift among the Jewish, Christian, and Muslim communities. The delicate balance between cooperation, competition, and conflict amidst the shared sacred spaces.

## 2. Emergence of War and the Ottoman Empire

In light of the ongoing war conflict within the Ottoman Empire, it is imperative to deliberate on the potential ramifications for the Palestinian populace. Delegates must carefully consider how the war will impact the living conditions, security, and well-being of the Palestinian people.

## 3. The Sphere of British Interest

As World War I is being unfolded. With the advent of the conflict, the crumbling Ottoman Empire found itself embroiled in turmoil. For Britain, with its vast empire and global ambitions, the chaos that is happening in Palestine presented a chance to extend its influence into the heart of the Middle East.

## 4. Political Stance

With the imminent elections approaching, delegates are tasked with delineating their positions and affiliations. Central to these discussions is the determination of the religious and ideological landscape of Palestine.

## 5. Internal Conflict of each Character.

As the internal conflict continues to unfold, delegates are called upon to use their creative directive to address the multifaceted challenges confronting their respective character. By employing innovative directives and leveraging diplomatic prowess, delegates endeavor to navigate through the intricacies of the conflict, identifying and remedying existing gaps and inefficiencies.



# Important Religious Points

Amidst the ancient alleys and revered sanctuaries of Jerusalem, delegates will confront pivotal religious points that lie at the heart of faith and tradition. From debates over the authenticity of biblical narratives to assertions of religious supremacy, these points serve as catalysts for pondering and dialogue among the faithful. Whether grappling with divergent interpretations of scripture or asserting the sanctity of their respective holy sites, delegates will find themselves engaged in profound discussions that transcend earthly concerns.

## 1. The Jewish Narrative in Jerusalem

For delegates representing the Jewish perspective, the concept of Jerusalem as a world solely for Jews underscores a narrative of exclusivity and divine entitlement. In this imagined scenario, the idea of Jews as the sole bearers of religious truth and authority reigns supreme, shaping perceptions of identity and belonging. As delegates grapple with the implications of such assertions, they confront fundamental questions of inclusivity, diversity, and coexistence within the sacred confines of Jerusalem.

## 2. The Christian Narrative in Jerusalem

In Jerusalem, the Christians grapple with their faith amidst tensions among the three religions competing for the Holy Land. Amidst biblical uncertainties and religious rivalries, they find solace in Jesus' teachings, seeking peace and unity with Jewish and Muslim counterparts. Despite challenges to their shared heritage, they engage in dialogue and mutual respect, forging bonds of understanding and resilience in their pursuit of truth and reconciliation.

## 3. The Muslim Narrative in Jerusalem

As custodians of Jerusalem's first qibla, Muslim delegates are tasked with safeguarding its sanctity and preserving its heritage for future generations. In this narrative, the legacy of figures like Omar, who initiated the construction of the Temple Mount, looms large, serving as a testament to Muslim contributions to the city's rich tapestry of history and culture. Amidst the echoes of centuries past, Muslims find themselves encouraged by a sense of duty and reverence, as they navigate the complexities of religious stewardship in Jerusalem.





Jews of Jerusalem



# Solomon of Judah



Solomon of Judah is renowned as the driving force behind the establishment of the synagogue in the Old City. A man of intellect and extensive financial connections within Jewish diasporas worldwide, he hails from Gaza and is a prominent figure in Jerusalem. With a background as a successful banker and businessman, Solomon commands respect and influence among the city's populace.

As the leader of the Unification Party, Solomon recognizes the party's entanglement with Western powers and seeks to restore it to its former integrity. Despite his leadership role, he remains steadfast in his commitment to the party's original principles.

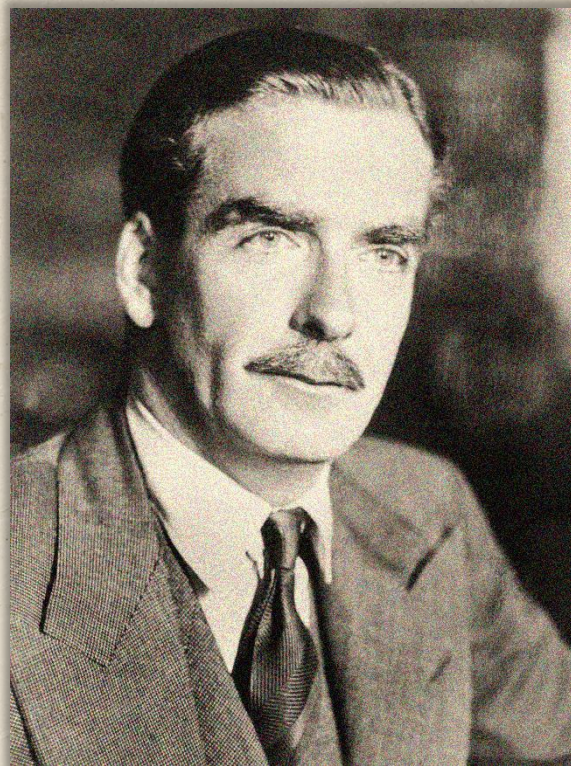
Many within the Union Party credit Solomon with the appointment of Giorgios as the party's next candidate. Both Solomon and Giorgios share a vision of Palestine characterized by equality among Muslims, Jews, and Christians. Solomon's recent political endeavors have earned him admiration, even garnering attention from British agents seeking collaboration.

Solomon's recent political endeavors have garnered significant respect within British circles, leading many British agents to seek contact with him for potential collaboration. Despite these overtures, Solomon has categorically denied any association with British influence, emphasizing his commitment to a unified Palestine under a single banner.

However, doubts persist regarding the durability of Solomon's ideological stance in the face of British pressure. Many speculate about the extent to which Solomon can maintain his steadfast principles amidst mounting British influence. The Union Party, which Solomon leads, owes much of its viability to his leadership, as his followers remain loyal to his vision. Yet, without British support, the party's long-term prospects may be uncertain, raising questions about Solomon's ability to navigate the complexities of political power dynamics while staying true to his principles.



# David of Jerusalem



David of Jerusalem stands as a unique figure within the Rothschild dynasty, being the only member born in Palestine. With his Jewish heritage and the formidable backing of his influential family, David commands both fear and respect for his ideals. Despite persistent rumors about the Rothschild family's alleged efforts to establish a Jewish state, David neither confirms nor denies these claims.

As an individual, David holds strong opposition toward the Ottoman government, citing their failure to implement necessary reforms. He perceives the Ottoman Party as restrictive, particularly in their treatment of religious minorities such as Christians and Jews, who, in his view, have been marginalized since the party's ascension.

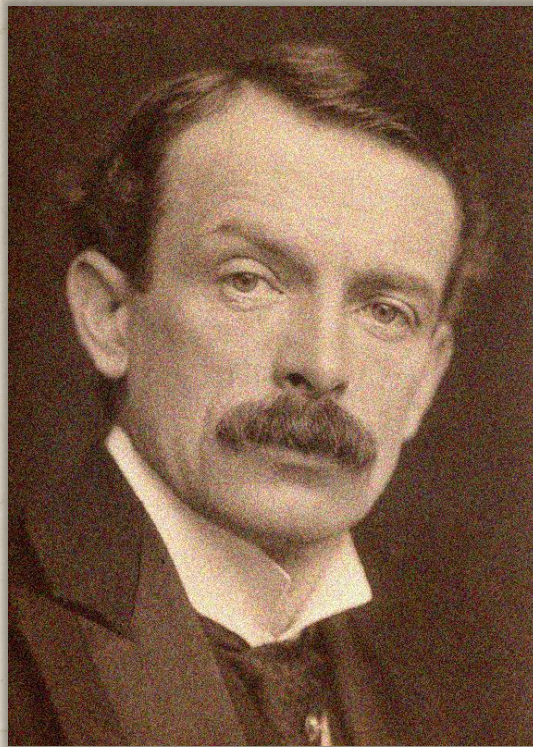
David's diplomatic ventures have taken him to Britain, where he currently resides, representing the Rothschild family and the Jewish community of Palestine. Despite his disagreement with the Unification Party.

David Rothschild asserts that achieving religious harmony under a single Palestinian state is an unattainable goal, dismissing it as a utopian ideal. As a result, he staunchly advocates for the separation of the state along religious lines, proposing distinct governance structures for the three major religions present in the region.

His nuanced perspectives and strategic maneuvering in the political landscape makes David a key player in the upcoming election. Backed by his family's considerable wealth and economic influence, he seeks to shape the course of this year's election. David aims to foster unity among the Jewish representatives.



# Saul of the Israelites



Saul serves as the Jewish representative of Britain in Palestine, navigating diplomatic relations amidst the backdrop of war with the Ottoman Empire. With his familial ties tracing back to Haifa, Saul sees his role as pivotal in providing solutions to the challenges facing the region. Britain pledges security and prosperity for all religious communities, including Christians, Jews, and Muslims, under its diplomatic stewardship.

However, Saul faces criticism from the Ottoman Party, which perceives his presence as a threat to Palestine's integrity and sovereignty. Despite these accusations, Saul vehemently denies any intent to subjugate Palestine to British influence, emphasizing Britain's role as a supportive ally rather than a dominating force.

While Saul maintains close ties with the Unification Party during the current election, there exists a notable strain in his relationship with Wayborn Harlow despite him being its main financial backing of the party. It is rumored that Saul harbors a deep-seated resentment towards Harlow due to a conflict of interest.

Saul's propositions advocate for British intervention in Palestine's affairs, suggesting the establishment of a new nation with bolstered security measures and stringent laws. He asserts that Britain will contribute significantly to Palestine's development, promising a specialized fund in exchange for compliance with his terms.

As a staunch advocate of British ideals, Saul endeavors to garner support for his proposal among council members, aiming to align Palestine's future with Britain's vision of stability and progress. However even within the Unification Party, Klein remains skeptical of Harlow motives, wary of potential consequences and implications for Palestine's sovereignty.



# Jeroboam King of Israels



Jeroboam born in Constantinople, has dedicated his career to serving the Ottoman administration. Specializing in the jurisdiction of the Ottoman Empire, he possesses extensive knowledge of its laws and policies. Coming from a family of high-ranking Ottoman officials, Judah enjoys privileges within the government, surpassing those of ordinary Ottoman citizens. He is particularly renowned for his role as the foreign minister.

Despite his Jewish heritage, Jeroboam status affords him more privileges than most Ottoman citizens. Not aligned with either the Ottoman Party or the Union, he is known for his advocacy on behalf of the Jewish community in Jerusalem. Judah harbors a strong disdain for the Ottoman Party, criticizing its failure to represent the true ideals and aspirations of the Ottoman Empire's constituents.

He maintains connections with the people of Constantinople and is recognized for his close relationship with the Sultan. He views Zionism as a concept fueled by British propaganda, aimed at dispersing the Jewish population of Jerusalem to further British interests.

He holds a deep disdain for the British, viewing their propaganda as a crime that not only harms the people of Palestine but also undermines the Ottoman Empire and its inhabitants. He fears the consequences of British colonialism, considering it to be detrimental.

Recently, he was promoted to the rank of high court judge and was also tasked with investigating the case of the synagogue constructed by the Court of Palestine. This appointment grants him jurisdiction and knowledge over the court proceedings. Given his unique background in the Ottoman class system and his Jewish religion, he plays a crucial diplomatic role in resolving the issue



## Jewish Impact Towards Jerusalem

1. **Religious Significance:** Jerusalem holds immense religious significance for Jews worldwide. The Temple Mount, where the First and Second Temples once stood, remains a focal point of Jewish worship and identity. The Western Wall, a remnant of the Second Temple, serves as a sacred site for prayer and pilgrimage, symbolizing the enduring connection between the Jewish people and their ancestral homeland.
2. **Cultural and Educational Contributions:** Jewish communities in Jerusalem have played a vital role in preserving and transmitting sacred texts, such as the Torah, which forms the cornerstone of Jewish religious scholarship and education. Through centuries of dedication to the study and interpretation of these scriptures, Jews have enriched the intellectual and spiritual life of the city.
3. **Historical and Political Impact:** The reigns of King David and Solomon represent pivotal moments in Jewish history, as they established Jerusalem as the capital of Israel and constructed the First Temple, respectively. These events have had profound implications for Jewish identity and nationhood, shaping the course of history in Jerusalem and beyond.
4. **Diaspora Influence:** Despite centuries of dispersion, Jewish communities around the world maintain a deep and abiding connection to Jerusalem. Through rituals, prayers, and traditions passed down through generations, Jews everywhere express their longing for the restoration of Jerusalem and the fulfillment of ancient prophecies.
5. **Zionism and the Modern State of Israel:** The Zionist movement, born out of a desire for Jewish self-determination and a return to their ancestral homeland, culminated in the establishment of the modern State of Israel in 1948. Jerusalem, with its historical and religious significance, was declared the capital of Israel, fulfilling the dreams of generations of Jews.
6. **Cultural and Scientific Contributions:** Jewish scholars, scientists, and intellectuals have made significant contributions to cultural and scientific fields, both in Jerusalem and on the global stage. From advancements in medicine and technology to artistic and literary achievements, Jewish individuals have left an indelible mark on human civilization.
7. **Philanthropy and Community Building:** Jewish individuals and organizations in Jerusalem are actively engaged in philanthropic endeavors, providing essential social services, educational opportunities, and healthcare to the city's diverse communities. Through their generosity and commitment to social justice, Jews contribute to the well-being and resilience of Jerusalem's inhabitants.

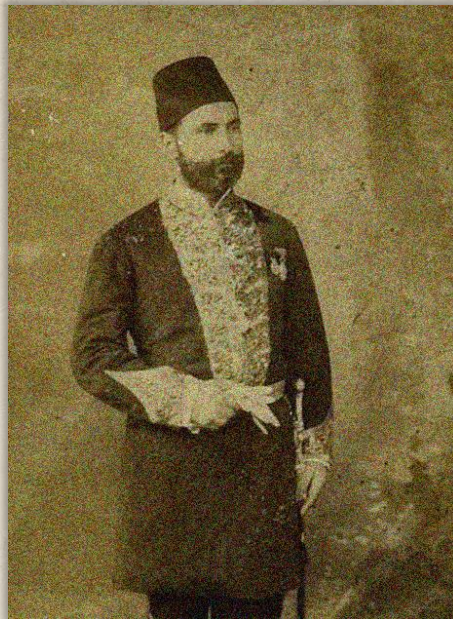




Muslims of Jerusalem



# Sulaiman the Magnificent



Sulaiman, a Turkish Palestinian born in 1860 in the town of Gaza, exhibited exceptional intellectual and leadership abilities from a young age. Known for his adept problem-solving skills and genuine concern for others, he quickly gained recognition as a natural leader within his community.

As he matured, Sulaiman's talents caught the attention of the Ottoman government, leading to his appointment to the Ottoman cabinet. Renowned for his skillful approach to governance, some even likened him to a sultan of Palestine due to his astute decision-making prowess. Rising through the ranks within the Ottoman administration, Sulaiman's dedication and competence were duly recognized, culminating in his promotion and subsequent affiliation with the Ottoman Party under the leadership of Muhammed Pasha, a decision he wholeheartedly supported.

Sulaiman commands immense respect and influence within the Ottoman Party, often overshadowing even the party leader himself. Revered among his peers, Sulaiman's leadership is undisputed, although his relationship with Ömer Paşa is characterized by a bitter rivalry.

Throughout his career, Sulaiman has held a deep affection for the Palestinian people, advocating for Ottoman governance that upholds the integrity and religious harmony of all inhabitants. His current aspiration is to establish Ottoman authority in Jerusalem while fostering unity among the diverse population of Palestine.

With his prominent political position and unwavering commitment to his vision of a united Palestine, Sulaiman wields significant power within both the Muslim community and Jerusalem itself. Once again, he is called upon to participate in discussions regarding the future direction of the nation, owing to his reputation as a unifying force and a visionary leader.



# Saladin Ayyubi



Saladin, a native Arab of Palestine, is renowned for his dignified and tolerant demeanor. He commands immense respect within the Muslim community of Jerusalem, revered for his courage and unwavering stance against injustice. His family lineage traces back to Ahmet Çelik, the inaugural leader of Jerusalem, and has remained steadfast supporters of the Unification Party ever since.

Although Saladin himself may not be formally aligned with the Unification Party, he holds deep admiration for their principles and tends to lean towards their ideology in this election. Born into the prominent Jabbari Arab tribe of Palestine, one of the three major Muslim tribes in the region, Saladin's heritage and reputation make him a significant figure in the political landscape of Jerusalem, with many listening to his rule.

His family has long been active in the Unification Party, but their involvement took a dark turn during the corruption scandal of 1909. One of his family members faced a death sentence due to their alleged participation in the corruption, a verdict he attributes to the Ottoman government's false accusation.

Since the upheaval of the incident, his family has refrained from direct political engagement and has been banned by the new Ottoman Party to participate in politics. However, despite their withdrawal, their influence continues to resonate strongly. He is particularly esteemed by the Jewish and Christian communities for his proactive role in quelling the attack on Arsuf.

As one of the few Muslim leaders whose voice reverberates across Christian and Jewish circles, his sway extends far beyond his immediate community. His bravery has earned him widespread admiration among the Arab natives of Palestine, granting him significant influence over the Muslim electorate in the region.



# Al Walid the I



Walid was born into humble circumstances in the district of Shifa. Despite his modest beginnings, he displayed remarkable traits of bravery, cunning, and intelligence from a young age.

In 1880, the Union Party introduced the Export Law, exempting products exported from Palestine to the Ottoman Empire from taxes. Recognizing the potential, Walid seized the opportunity to invest in commodities with high tax rates in the Ottoman Empire, such as silk and gemstones. Palestinian gemstones, renowned for their rarity and quality, presented a lucrative opportunity, especially with the tax exemption.

Investing heavily in businesses related to silk and gemstones, Walid rapidly ascended to become the second wealthiest individual in Palestine, trailing only behind Harlow himself.

Despite his immense wealth, Walid's influence extended beyond the realm of commerce. Both the Ottoman Party and the Unification Party had previously sought financial assistance from him, treating his bank as a reliable source of loans. Despite the lack of economic reforms from the Ottoman Party, Walid's bank remained the sole institution willing to provide financial support to the Ottoman Empire.

Given his financial power, Walid held significant sway over many individuals within the Ottoman government. However, following the ascension of the Ottoman Party to power, the economy experienced a downturn, causing stagnation in Walid's businesses. Blaming the Ottoman Party for the decline of his enterprises, Walid's once unwavering support for the government waned. Despite maintaining a neutral stance in politics, speculation arises regarding his potential alignment with either the Union Party or the Ottoman Party in the upcoming election.



# Umar the Distinguisher



Feared by his enemies and respected by many, Umar ibn Khattab commands the Imperial Palestinian army troops, serving as the pride, the lion, and the shield of Palestine.

Born of Turkish and Arab descent in the central city of Jerusalem, Umar followed in his father's footsteps, who perished defending the city against Persian aggression. Enlisting in the army at the age of 16, Umar dedicated himself to safeguarding the land he held dear.

Initially serving within the Ottoman army, Umar later parted ways due to ideological differences. He then pursued his career in the Palestinian army, steadily climbing the ranks from a mere marshal to the esteemed position of General and commander. Revered by many within the army, Umar's leadership commands utmost respect, with soldiers dutifully following his every command.

Recently, he has been grappling with issues such as foreign spies infiltrating Jerusalem and propaganda seeping into the city, particularly from Egypt. This persistent problem has fueled his deep-seated animosity towards the British.

He vehemently opposes British influence and Western interference, believing it corrodes Palestine's authenticity and heritage. Given that the Jerusalem army comprises Muslims, Jews, and Arabs, he harbors a strong resentment towards the Union Party.

However, the Union Party's alignment with Western influences has soured his opinion of the party. While he desires reform, he recognizes that sparking a revolution within the army would only sow chaos.



## Muslims Impact Towards Jerusalem

1. **Religious Significance:** The Al-Aqsa Mosque, nestled within the ancient city of Jerusalem, holds a revered place in the hearts of Muslims worldwide. Alongside the Dome of the Rock, it forms a sacred complex known as Haram al-Sharif, symbolizing the culmination of Prophet Muhammad's Night Journey. The mosque's significance extends beyond religious devotion, embodying centuries of Islamic heritage and spiritual resonance.
2. **Custodianship of Holy Sites:** Throughout history, Muslim rulers and communities have taken on the solemn responsibility of safeguarding Jerusalem's religious sites, ensuring their preservation and accessibility to Muslims and people of other faiths. This custodianship reflects a commitment to religious tolerance and coexistence, fostering an environment of mutual respect and reverence.
3. **Historical and Political Impact:** Jerusalem's history is intertwined with the ebb and flow of various Muslim empires and dynasties, each leaving a distinct imprint on the city's cultural landscape. From the Umayyad Caliphate to the Ottoman Empire, Islamic rule has shaped Jerusalem's governance, architecture, and social fabric, shaping its identity as a vibrant center of Islamic civilization.
4. **Cultural Exchange and Learning:** Jerusalem has long served as a vibrant hub for Islamic scholarship and cultural exchange, attracting scholars and intellectuals from across the Muslim world. In centers of learning such as madrasas and libraries, ideas were exchanged, and knowledge flourished, contributing to the intellectual and artistic vibrancy of Islamic civilization.
5. **Jerusalem in Islamic Literature:** Islamic literature abounds with poetic expressions of Jerusalem's beauty and spiritual significance, capturing the city's allure and profound symbolism. From the verses of renowned poets to the prose of theologians and historians, Jerusalem's mystical charm has inspired generations of Muslims to reflect upon its divine essence and enduring legacy.
6. **Contributions to Medicine and Science:** Muslim scholars in Jerusalem have made significant contributions to the fields of medicine, science, and philosophy, advancing humanity's understanding of the natural world. Through their pioneering research and innovation, they have enriched the Islamic Golden Age, leaving a lasting legacy of intellectual achievement and scientific inquiry.
7. **Interfaith Relations:** Muslims in Jerusalem have long embraced a spirit of coexistence and tolerance, fostering interfaith relations with other communities in the city. Through dialogue, collaboration, and mutual respect, they have contributed to Jerusalem's diverse tapestry of faith, embodying the principles of peace and harmony.
8. **Philanthropy and Social Services:** Muslim individuals and organizations in Jerusalem have demonstrated a commitment to uplifting their communities through philanthropic endeavors and social services. From providing healthcare to the needy to supporting educational initiatives, their acts of compassion and generosity have enriched the fabric of Jerusalem's society, embodying the principles of Islamic charity and social justice.





Christians of Jerusalem



# Baldwin the IV



Baldwin the IV hails from the Sinai, born into the household of a local church. Renowned as a missionary, he has traversed numerous Christian nations, his recent journeys to Egypt deemed particularly significant.

Palestine has recently found itself embroiled in turmoil with its Egyptian neighbor. Rumors abound of British attempts to dispatch spies from Egypt to infiltrate the Ottoman ranks, along with reports of terrorist groups being sent to disrupt Ottoman authority.

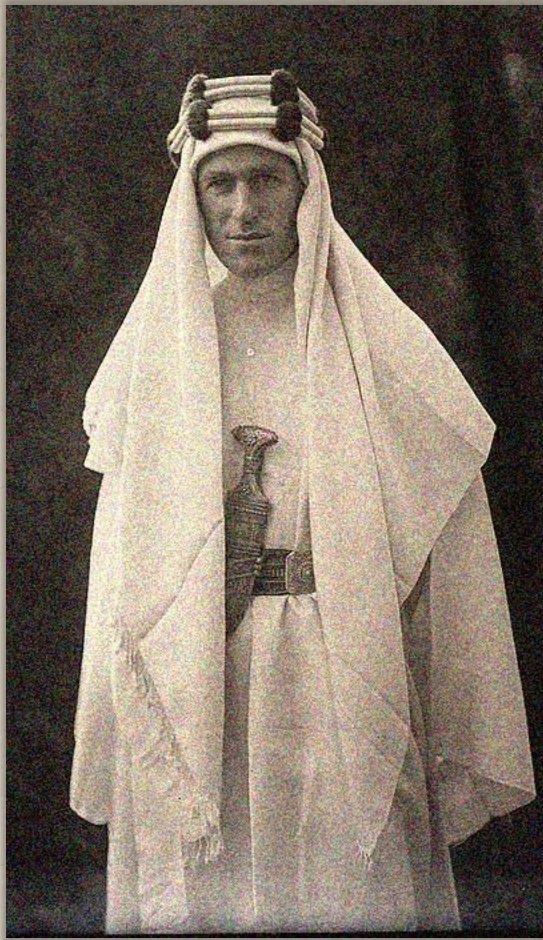
Baldwin recently ventured to Egypt, discovering the emergence of a Christian revolution within its borders. While Sunni Muslims in Egypt revolt against British influence, the Christian community seems to maintain relative peace. Reports suggest that the Christian army in Egypt is formidable and substantial.

During his mission in Egypt, Baldwin connected with Christian missionaries, earning their respect. They are aware of the struggles in Palestine and the upheaval in Egypt. Baldwin's diplomatic prowess may prove pivotal in quelling the sabotage orchestrated from Egypt against the Ottoman Empire. However, there is speculation whether he will employ diplomacy to broker peace or wield the army to launch a counteroffensive.

For now, Baldwin remains unaffiliated with any political party. However, his adept skills and connections in Egypt have emerged as crucial assets in the current election, offering a potential avenue to untangle Palestine's complex foreign diplomacy



# Godfrey of Bouillon



A man of Arab Christian descent with British lineage, he serves as the direct ambassador of Britain to the Ottoman state of Palestine. Tasked with conveying British intentions in Palestine, he has been summoned by the high court due to ongoing interference by British entities in recent months. His Christian and Arab background uniquely qualify him for the role.

His family's involvement in the Mundait Revolution, which led to Lebanon's liberation from British rule, is well-known. Consequently, his family was imprisoned by the British for 15 years. Despite these challenges, he managed to secure his release and assumed the position of ambassador for Arab nations on behalf of Britain.

However, personal problems have made his job difficult. It turns out that Baldwin is involved in several political campaigns supporting the Freedom Movement Party. If word gets out, his family back home could face life imprisonment or even the death penalty. Despite receiving full support from Britain and its financial backing, his personal issues have proven to be a significant hindrance.

Baldwin faces a tough decision. He can either fully support the Freedom Party and aid the people of Palestine, risking his family's safety, or he could withdraw his support, aligning fully with Britain to protect his family. This dilemma weighs heavily on him for now.



# Guy of Lusignan



His father migrated from Aruf to the Dutchlands after the Unification of Jerusalem, where he has resided ever since. Working his way up within the VOC of the Dutchlands, he achieved the esteemed rank of governor. Renowned for his diplomatic prowess, he is highly valued despite the ongoing war. With his neutrality and imposing stature, he maintains connections with influential figures across America, Europe, and prominent families worldwide.

His company, the VOC, holds dominion over the spice and silk markets, as well as control over sea routes critical to the Ottoman Empire's trade. Not only is he a famed diplomat, but he also expresses keen interest in Palestine.

Following the VOC's establishment of operations and businesses in Palestine post-Unification revolt, they have remained active in the region ever since and have played a very important role in Palestine's economy, controlling more than half of its economy.

He has achieved remarkable diplomatic feats. Amidst Britain's war against the Allied powers, he has helped Britain in successfully negotiating a business treaty with Germany, the main powerhouse of the Allied forces.

His diplomatic skill has impressed many, both within the Ottoman Party and the Union Party. He serves as a bridge connecting the world to the issues in Palestine, capable of soliciting assistance from other nations. However, his support for the newly emerged Freedom Movement leaves his international aims somewhat unclear. Nevertheless, his political and economical backing stands ready to assist him in his endeavors.



# Raymond the IV



A prominent businessman and native of Jerusalem, he is widely recognized for his near-monopoly control over the private sector. Collaborating closely with the VOC, he regulates the routes traversing Palestine. Renowned for his immense wealth, primarily amassed through import and export ventures, he holds significant influence among the populace.

Specializing in the stone and silk trade, he has long dominated the market. However, following the Unification Party's electoral defeat, his business suffered a severe downturn. His competitor, Al Walid, garnered preferential treatment from the Ottoman Party and government, leaving him trailing behind.

Nevertheless, he harbors plans for the Unification Party's resurgence, viewing it as a means to restore his former dominance. Presently, he collaborates with the VOC in Jerusalem, aiming to establish exclusive trade routes. These routes have proven highly effective, with his company emerging as a key player in sea transportation from Palestine to distant destinations.

His intense economic rivalry with Walid has sparked rumors suggesting his allegiance to the Unification Party, contrasting with Walid's rumored support for the Ottoman Party. This speculation gains traction due to Raymond's vocal advocacy for increased export taxes on products from Walid's company. Consequently, Walid's company faces restrictions on its operations, limiting its economic activities solely to Palestine.

However, Raymond's significance transcends mere economic competition. He plays a pivotal role in equipping the Palestinian army, leveraging his connections with foreign companies like the VOC to procure merchandise at lower costs. Many worry that if Raymond's influence wanes, Palestine may struggle to maintain a well-equipped army, especially amidst looming threats from the Ottoman and British forces.



## Christian Impact Towards Jerusalem

1. **Religious Significance:** The Church of the Holy Sepulchre stands as a sacred symbol of Christian faith, revered as the very site where Jesus Christ was crucified, buried, and resurrected. Its presence in Jerusalem serves as a cornerstone of Christian belief, drawing pilgrims from around the world to witness and commemorate the pivotal events of Christ's life and death.
2. **Custodianship of Holy Sites:** Christian communities in Jerusalem have long served as custodians of holy sites, dedicating themselves to the preservation and upkeep of these sacred places. Through their tireless efforts, they ensure that pilgrims and visitors have access to these sites, maintaining their spiritual significance for generations to come.
3. **Pilgrimage and Religious Practices:** For centuries, Christians from all corners of the globe have embarked on pilgrimages to Jerusalem, tracing the footsteps of Jesus Christ and enriching the city's cultural and religious fabric. These journeys, steeped in tradition and devotion, serve as powerful expressions of faith and solidarity, binding believers together in a shared spiritual experience.
4. **Educational and Cultural Institutions:** Christian educational institutions and seminaries in Jerusalem have played a vital role in shaping the city's intellectual and cultural landscape. Through their teachings and scholarship, they have contributed to the vibrant exchange of ideas and the cultivation of knowledge, fostering a spirit of inquiry and exploration.
5. **Hospitals and Healthcare:** Christian charities and organizations have been at the forefront of providing essential healthcare and social services to Jerusalem's residents, embodying principles of compassion and service. Through their hospitals, clinics, and outreach programs, they have extended a helping hand to those in need, irrespective of creed or background.
6. **Historical Impact:** The Crusades left an indelible mark on Jerusalem's history, shaping its societal, political, and cultural landscape for centuries to come. The clashes between Christian and Muslim forces over control of the city left a legacy of conflict and division, influencing the course of history in the region.
7. **Artistic Contributions:** Churches and cathedrals adorned with Christian art and architecture enrich Jerusalem's cultural heritage and spiritual atmosphere. From intricately carved sculptures to awe-inspiring stained-glass windows, these masterpieces of artistic expression serve as tangible expressions of faith and devotion.
8. **Interfaith Relations:** Christian communities in Jerusalem actively engage in interfaith dialogues, seeking to foster mutual understanding and collaboration with other religious groups. Through these ecumenical efforts, they strive to build bridges of peace and reconciliation, transcending differences and promoting harmony in a diverse and pluralistic society.



## Important Problems and Questions

- a) Legal Justice: Debate the accountability of ruling authorities, such as the Ottoman court, in ensuring fair trials and upholding the rule of law in cases like the unjust sentencing and execution of Benedict the IV.
- b) Land Use and Ownership: Deliberate on the regulations and permissions surrounding the construction of religious sites, like the Synagogue, and the implications for communal harmony and legal rights.
- c) Political Stability: Analyze the impact of war and conflict on governance structures and law enforcement and explore strategies for restoring stability and maintaining order.
- d) Interfaith Relations: Explore the dynamics between Christian, Jewish, and Muslim communities in Arsuf, focusing on historical tensions and prospects for peaceful coexistence.
- e) Judicial Reform: Propose reforms to the judicial system, addressing issues of transparency, accountability, and fairness, to prevent miscarriages of justice and ensure equal treatment for all citizens.
- f) Community Responsibility: Examine the role of community leaders and representatives in promoting dialogue, understanding, and non-violent conflict resolution amidst escalating tensions.
- g) Conflict Resolution: Develop a framework for negotiating a ceasefire and initiating peace talks between the Christian inhabitants of Arsuf and the neighboring Muslim village to prevent further escalation of violence.
- h) Cultural Heritage Preservation: Discuss strategies for preserving the historical significance of Arsuf as a site of Christian and Crusader heritage while fostering inclusivity and respect for the diverse religious identities that coexist in the region.

1. Who are the leading candidates contending to govern the next nation of Jerusalem, and what are their proposed agendas and qualifications?
2. How do the Western powers anticipate being perceived by the electorate in Jerusalem, and what strategies do they employ to communicate their intentions effectively?
3. What measures do the respective parties propose to ensure the security and stability of Jerusalem amidst regional and internal challenges?
4. How do the delegates intend to resolve internal conflicts within their respective parties, ensuring cohesion and effectiveness in their electoral campaigns?
5. How will delegates respond to Western influences in the political landscape of Jerusalem, balancing autonomy with international partnerships and alliances?
6. What plan to engage with Ottoman rule in Jerusalem, considering historical ties and contemporary implications for governance and sovereignty?
7. How do delegates plan to engage with British rule in Jerusalem, considering past legacies and present-day interests in the region?
8. How will delegates prioritize and promote transparency within the government structures of Jerusalem, ensuring accountability and public trust?



9. How will delegates articulate their stance on past and ongoing crimes committed within the region, and what strategies will they propose for justice and reconciliation?
10. How do delegates plan to interact with the Ottoman court system, ensuring adherence to legal frameworks while advocating for the interests of Jerusalem's constituents?
11. What innovative approaches do delegates propose for developing the next system of governance in Jerusalem, fostering inclusivity, efficiency, and effectiveness?
12. What are the potential outcomes for the fate of Jerusalem under different electoral scenarios, and how do delegates plan to navigate these possibilities?
13. What collaborative measures will delegates undertake to foster unity and cooperation among diverse factions within Jerusalem, promoting stability and progress?
14. How do delegates intend to address and resolve internal revolts within Jerusalem, fostering consensus and reconciliation for the greater good of the nation?
15. How do delegates plan to address socio-economic disparities within Jerusalem, ensuring equitable access to resources and opportunities for all residents?









