

# I. DOCUMENTS

## A. PRE-OTTOMAN AND OTTOMAN PERIOD (UNTIL 1917)

### A1 OMAR IBN AL-KHATTAB COVENANT, 638 AD

*The charter of the second Caliph, Omar Ibn al-Khattab, with the people of Jerusalem in 638 A.D. handed to Patriarch Sophranus:*

"In the name of Allah, the most Merciful, the most Compassionate"

This is the assurance of safety which the servant of Allah, [the second Caliph] Umar [Ibn al-Khattab], the Commander of the Faithful, has granted to the people of Aelia [Capitolina]. He has granted them safety for their lives and possessions; their churches and crosses; the sick and the healthy of the city; and for the rest of its religious community. Their churches will not be inhabited nor destroyed [by Muslims]. Neither they, nor the land on which they stand, nor their cross, nor their possessions will be confiscated. They will not be forcibly converted, nor any one of them harmed. No Jew will live with them in Aelia. The people of Aelia must pay the poll tax like the people of the [other] cities, and they must expel the Byzantines and the robbers. As for those who will leave [the city], their lives and possessions shall be safeguarded until they reach their place of safety; and as for those who remain, they will be safe. They will have to pay the poll tax like the people of Aelia. Those of the people of Aelia who would like to leave with the Byzantines, take their possessions, and abandon their churches and crosses will be safe until they reach their place of safety. Those villagers (ahlal-Ard) who were in Aelia before the killing of so-and-so may remain in the city if they wish, but they must pay the poll tax like the people of Aelia. Those who wish may go with the Byzantines, and those who wish may return to their families. Nothing will be taken from them until their harvest has been reaped. The contents of this assurance are under the covenant of Allah, are the responsibility of His Prophet, of the Caliphs, and of the Faithful. If [the people of Aelia] pay the poll tax according to their obligations. The persons who attest to it are: Khalid Ibn al-Walid, 'Amro Ibn al-'Asi, 'Abd al-Rahman Ibn 'Awf, and Mu'awiyah Ibn Abi Sufyan. This assurance was written and prepared in the year 15 [A.H.].



### A2 THEODORE HERZL, THE JEWISH STATE, 1896 [EXCERPTS]

#### PREFACE

THE IDEA which I have developed in this pamphlet is an ancient one: It is the restoration of the Jewish State. The world resounds with clamor against the Jews, and this has revived the dormant idea.

I claim no new discoveries; let this be noted at once and throughout my discussion. I have discovered neither the Jewish situation as it has crystallized in history, nor the means to remedy it. The materials for the structure I here sketch exist in reality, they are quite tangible; this anyone can establish to his own satisfaction. Hence, if this attempt to resolve the Jewish question is to be described by a single word, let it be labeled not a "fantasy," but at most a "construction."

I must first of all defend my sketch from being treated as "Utopian." To do this is simply to protect superficial critics from committing a foolish error. Though, indeed, it would be no disgrace to have written an idealist Utopia. And very likely I could also assure myself easier literary success while avoiding all responsibility, if I were to offer this plan in the form of romantic fiction to a public that seeks to be entertained. But this is no amiable Utopia such as have been projected in abundance before and since Sir