

## Visiting Jerusalem's Archives and Shrines

Awad Halabi, Wright State University - Main Campus

1  
00:00:00,000 --> 00:00:05,240  
I just want to say, anyone who thinks  
that a professional development leave is

2  
00:00:05,240 --> 00:00:10,720  
a year off ought to be here right now. [laughing]

3  
00:00:10,720 --> 00:00:16,240  
So while Awad is loading his PowerPoint here I will introduce him.

4  
00:00:16,240 --> 00:00:21,520  
Awad Halabi is an associate professor with a joint  
appointment in the Departments of History

5  
00:00:21,520 --> 00:00:27,720  
and Religion. His PhD is from the  
University of Toronto. He teaches courses

6  
00:00:27,720 --> 00:00:33,760  
on the history and religion of the  
Middle East. He is an active scholar, book

7  
00:00:33,760 --> 00:00:38,680  
reviewer, and conference speaker and  
recently organized a series of events

8  
00:00:38,680 --> 00:00:43,860  
around a Fulbright grant with a focus  
called Direct Access to the Muslim World,

9  
00:00:43,860 --> 00:00:49,969  
which brought a scholar from Jordan to  
Wright State. His talk is called visiting

10  
00:00:49,969 --> 00:00:54,769  
Jerusalem's archives and shrines, so it  
has to have pictures.

11  
00:00:54,769 --> 00:00:55,509

Yes.

12  
00:00:55,509 --> 00:00:56,211

[laughing] There you go.

13  
00:00:56,220 --> 00:01:09,460

And I'm just trying to get... Okay. Thank you very much and we're a little behind schedule so... Thank you to

14  
00:01:09,460 --> 00:01:15,390

all those involved in organizing this conference such as Dean Sobolik, Assistant

15  
00:01:15,390 --> 00:01:19,700

Dean Caron, and miss Stephanie Dickey. Thank you very much. I'll always take an

16  
00:01:19,700 --> 00:01:24,009

opportunity to talk about my research, especially because my colleagues were

17  
00:01:24,009 --> 00:01:28,119

bored of listening to me sometimes, because I talk so much about it. I'd like to

18  
00:01:28,119 --> 00:01:33,720

talk to you today about the research I conducted in Jerusalem last spring when

19  
00:01:33,720 --> 00:01:38,600

I had the opportunity to travel to Jerusalem during the sabbatical. A book

20  
00:01:38,600 --> 00:01:43,460

I'm writing, Palestinian Rituals of Identity: The Prophet Moses festival 1850

21  
00:01:43,460 --> 00:01:49,490

to 1948, This book examines the prophet Moses festival in Jerusalem during the

22  
00:01:49,490 --> 00:01:55,100

era of late Ottoman and British rule in Palestine. Let me give you a very general

23

00:01:55,100 --> 00:02:00,490

background of the topic before going into exactly what I did. Islam certainly is

24

00:02:00,490 --> 00:02:04,530

an Abrahamic faiths that recognizes...

25

00:02:04,530 --> 00:02:09,280

that recognizes the prophecies of the earlier Judaeo-Christian biblical

26

00:02:09,280 --> 00:02:14,890

tradition and as this Qur'anic verse shows beginning with Abraham and seen

27

00:02:14,890 --> 00:02:23,209

David and Isaac and Moses as prophets and Jesus and John the Baptist as prophets and

28

00:02:23,209 --> 00:02:28,940

regarding Mary as a holy figure. The Islamic tradition then recognized the lands of

29

00:02:28,940 --> 00:02:35,020

the Eastern Mediterranean, what comprises Israel, Lebanon, Syria today as forming

30

00:02:35,020 --> 00:02:39,170

the holy land; the land of the biblical tradition; the land where these

31

00:02:39,170 --> 00:02:49,390

prophecies originated. In this tradition of recognizing biblical figures, a more

32

00:02:49,390 --> 00:02:54,900

popular religious tradition emerged of venerating the tombs of biblical and

33

00:02:54,900 --> 00:03:01,090

revered Qur'anic figures. These tombs were recognized as sacred places to perform

34  
00:03:01,090 --> 00:03:09,090  
pilgrimages or ziyrara. This is a shrine  
from Morocco, a Sufi shrine. Through

35  
00:03:09,090 --> 00:03:15,040  
ziyrara, through these pilgrimages, a pilgrim can  
connect more intimately with the divine

36  
00:03:15,040 --> 00:03:23,489  
and seek baraka, a blessing which can be  
bestowed upon them from the entombed. Many of

37  
00:03:23,489 --> 00:03:29,079  
these larger shrines also were  
associated with more annual festivals,

38  
00:03:29,079 --> 00:03:36,370  
festivals honoring a local revered  
figure, especially a Sufi mystic or a

39  
00:03:36,370 --> 00:03:40,579  
biblical prophet and these would  
certainly attract pilgrims coming from

40  
00:03:40,579 --> 00:03:46,470  
throughout different areas, rural areas  
as well as attracting many men and women

41  
00:03:46,470 --> 00:03:53,570  
as well. This is the larger context I  
study the shrine of the prophet Moses

42  
00:03:53,570 --> 00:03:56,819  
and the festival of the prophet Moses

43  
00:03:56,819 --> 00:04:01,569  
with the tomb of the prophet Moses  
located eight kilometers or eight miles

44  
00:04:01,569 --> 00:04:06,689  
southwest of Jericho. From its founding  
as a shrine in the 13th century by a

45

00:04:06,689 --> 00:04:12,480

powerful Egyptian ruler, this traditional  
worship mostly consisted

46

00:04:12,480 --> 00:04:17,560

of pilgrims arriving from throughout  
Jerusalem and the surrounding areas,

47

00:04:17,560 --> 00:04:24,160

engaging in largely very traditional  
forms of worship. This is just a map

48

00:04:24,160 --> 00:04:30,590

showing you where Jericho is just  
northwest of the Dead Sea where very

49

00:04:30,590 --> 00:04:37,740

traditional forms of worship that people  
conducted, that included lighting candles,

50

00:04:37,740 --> 00:04:45,520

touching the tombs and praying at the  
tomb of the prophet Moses, making secret

51

00:04:45,520 --> 00:04:50,900

vows there. And so this was a very  
popular form of worship that lasted

52

00:04:50,900 --> 00:04:54,810

really until the mid 19th century and  
that's when my focus of the research

53

00:04:54,810 --> 00:05:00,870

begins. In the mid-nineteenth century  
that's when this organization of the

54

00:05:00,870 --> 00:05:07,710

festival in honor of the shrine is  
overtaken by the Jerusalem municipal

55

00:05:07,710 --> 00:05:12,930

council. When the modern official

festival is established in the

56

00:05:12,930 --> 00:05:17,570

mid-nineteenth century during the late Ottoman era and the era British rule in

57

00:05:17,570 --> 00:05:22,280

Palestine and I'm interested in how in the mid-nineteenth century the Jerusalem

58

00:05:22,280 --> 00:05:27,570

municipal council took control of the festival and transitioned, transformed

59

00:05:27,570 --> 00:05:35,240

it into an official ceremony, celebrated largely in Jerusalem

60

00:05:35,240 --> 00:05:40,909

with a new expanded range of participants and new invented

61

00:05:40,909 --> 00:05:46,930

traditions and rituals that were involved. These modern rituals, these

62

00:05:46,930 --> 00:05:52,350

modern ceremonies required pilgrims now to gather first in Jerusalem

63

00:05:52,350 --> 00:05:57,950

as high-ranking Ottoman officials joined members of Jerusalem's wealthy elite and

64

00:05:57,950 --> 00:06:04,280

religious authorities in newly invented rights such as unfurling the sacred

65

00:06:04,280 --> 00:06:11,940

banners of the prophet Moses banner or a leading processions led by the

66

00:06:11,940 --> 00:06:21,370

either the elite of the city or also

processions led by the Ottoman military;

67

00:06:21,370 --> 00:06:27,820

that it gave them a greater presence in the ceremonies. After World War I

68

00:06:27,820 --> 00:06:33,500

in the era of British rule the festival now attracted a larger

69

00:06:33,500 --> 00:06:39,960

gathering of pilgrims coming now from throughout Palestine and it involved

70

00:06:39,960 --> 00:06:45,090

again, the largely rituals led by the wealthy elite and politically powerful,

71

00:06:45,090 --> 00:06:51,800

Arab nationalist leaders high-ranking religious officials as well as British

72

00:06:51,800 --> 00:06:58,590

colonial authorities. This is when the festival really emerges as an icon of

73

00:06:58,590 --> 00:07:05,940

Palestinian nationalism. And I argue how the participation of the festival from

74

00:07:05,940 --> 00:07:12,560

1852 to 1948, from those with more powerful social class standing such as Ottoman

75

00:07:12,560 --> 00:07:17,180

officials, urban notables, Arab nationalist leaders, British colonial

76

00:07:17,180 --> 00:07:21,600

officials and those with limited influence such as Arab peasants and

77

00:07:21,600 --> 00:07:27,120

Bedouins that all of them are in this arena in which they attempt to compete

78  
00:07:27,120 --> 00:07:33,020  
to control the symbols of the festival. These symbols include the

79  
00:07:33,020 --> 00:07:36,900  
images that are projected, the processional roots, the participants that

80  
00:07:36,900 --> 00:07:45,360  
are are involved, the rhetoric that is projected, by ordering the symbols of

81  
00:07:45,360 --> 00:07:51,730  
the ceremonies each group is trying to control certain messages at this ritual

82  
00:07:51,730 --> 00:07:58,870  
event, messages that speak about how they understand modernity, Islam, colonialism,

83  
00:07:58,870 --> 00:08:03,200  
and other politics at that time.

84  
00:08:03,200 --> 00:08:08,440  
So what I want to focus on here is my brief research trip to Jerusalem, the

85  
00:08:08,450 --> 00:08:13,890  
Spring of 2014 and I will not be speaking about the great lunch I had at

86  
00:08:13,890 --> 00:08:19,730  
the American Colony Hotel or the strolling around the streets of the old

87  
00:08:19,730 --> 00:08:23,540  
city of Jerusalem overlooking the Mount of Olives, though if you plan a trip to

88  
00:08:23,540 --> 00:08:28,070  
Jerusalem you should ask me about it, but



certainly try to go to the American

89

00:08:28,070 --> 00:08:35,100

Colony Hotel. Rather, I want to focus on some of the research I conducted there

90

00:08:35,100 --> 00:08:42,540

and my visitation to the shrine. I conducted research at the main Islamic

91

00:08:42,540 --> 00:08:49,040

archive in Jerusalem for documents specifically related to the late Ottoman

92

00:08:49,040 --> 00:08:55,480

period festival. The limited sources I discovered confirmed to me that the

93

00:08:55,480 --> 00:09:01,810

newly formed Jerusalem municipal council had assumed a greater responsibility in

94

00:09:01,810 --> 00:09:07,690

organizing the festival and reordering it to highlight the

95

00:09:07,690 --> 00:09:14,810

authority of really a new political order that had emerged of the Ottoman

96

00:09:14,810 --> 00:09:21,040

officials, the members of the Jerusalem municipal council, all of these were

97

00:09:21,040 --> 00:09:25,270

members of the wealthy elite, they were western educated, they wore European

98

00:09:25,270 --> 00:09:32,050

clothes, they were accustomed to working in western state

99

00:09:32,050 --> 00:09:38,880

institutions. At the archives I found how  
the Jerusalem municipal council had

100

00:09:38,880 --> 00:09:49,260

begun to oversee the organization of the  
festival. They had these images show here,

101

00:09:49,260 --> 00:09:55,750

given greater rules to the wealthy elite  
such as leading the procession banners

102

00:09:55,750 --> 00:10:01,990

or - its kinda hard to see in that second  
image on the right - there's tents

103

00:10:01,990 --> 00:10:06,830

erected where the municipality would  
welcome pilgrims in the Ottoman military.

104

00:10:06,830 --> 00:10:11,320

I don't know if you can see it so well.  
The Ottoman military band would

105

00:10:11,320 --> 00:10:21,130

lead the processions. And I also found  
other documents that discussed how a

106

00:10:21,130 --> 00:10:25,510

new committee had been formed by the  
Municipal Council on that. This committee

107

00:10:25,510 --> 00:10:30,520

wasn't just made up of religious  
officials, it also included many

108

00:10:30,520 --> 00:10:35,560

non-religious state officials who are  
now part of working in the Ottoman state,

109

00:10:35,560 --> 00:10:40,560

such as the educational counselor, the  
city engineer, the city accountant, the

110

00:10:40,560 --> 00:10:45,740  
director of religious endowments and  
representatives of the Catholic, Greek

111  
00:10:45,740 --> 00:10:51,230  
Orthodox, Armenian, and Jewish communities. Clearly the festival was no longer a

112  
00:10:51,230 --> 00:10:58,400  
religious affair, but a civic and municipal  
concern. Where they again granted new

113  
00:10:58,400 --> 00:11:05,030  
roles to wealthy elite officials in  
Jerusalem, a new role to the Jerusalem

114  
00:11:05,030 --> 00:11:14,570  
municipality and really augmenting the authority of the new

115  
00:11:14,570 --> 00:11:22,210  
modern state rulers the the modern state  
rulers of the Ottoman Empire. It was one

116  
00:11:22,210 --> 00:11:25,940  
way that the Ottoman rulers could  
project a message that they could be

117  
00:11:25,940 --> 00:11:32,400  
traditional and Islamic despite also  
adopting very western and secular

118  
00:11:32,400 --> 00:11:37,690  
reforms. But I also had many questions  
of what happens to the festival after

119  
00:11:37,690 --> 00:11:44,130  
1948 during the period of Jordanian and  
Israeli and the rule of the Palestinian

120  
00:11:44,130 --> 00:11:49,030  
authorities. At the archives I also  
discovered records that discussed how

121  
00:11:49,030 --> 00:11:54,720

under the period of Jordanian rule  
that Jordanian officials attempted to

122

00:11:54,720 --> 00:12:01,750

limit visitations to the shrine, fearing  
that the pilgrims visiting the shrine,

123

00:12:01,750 --> 00:12:08,410

which serve as a kind of competition and  
a threat to the new Jordanian monarchy -

124

00:12:08,410 --> 00:12:14,540

King Hussein had just ascended the throne  
in 1952 - and so they are restricted

125

00:12:14,540 --> 00:12:19,130

access to the shrine. I had also the  
opportunity to interview people who were

126

00:12:19,130 --> 00:12:22,970

familiar with the administration of the  
shrine and help me clarify what

127

00:12:22,970 --> 00:12:29,120

happens to the festival after 1948, but  
my most important goal was to attend the

128

00:12:29,120 --> 00:12:34,720

festival in the spring of 2014. The  
Palestinian authority had replied the

129

00:12:34,720 --> 00:12:40,569

festival in 1997 hoping to stoke  
memories of the festival as a

130

00:12:40,569 --> 00:12:45,730

nationalist celebration. I wanted to  
attend the celebrations in other years,

131

00:12:45,730 --> 00:12:51,149

but it was always difficult to attend  
because it takes place in April, a time I'm

132

00:12:51,149 --> 00:12:55,790  
teaching. While there are many Arabic  
press accounts of the festival, nothing

133  
00:12:55,790 --> 00:13:01,379  
could really compete with the first hand  
account and information I gathered as an

134  
00:13:01,379 --> 00:13:07,920  
enthusiastic observer. I visited the  
shrine before the festival and I also

135  
00:13:07,920 --> 00:13:13,120  
discovered that part of the shrine has  
now become a rehabilitation facility for

136  
00:13:13,120 --> 00:13:19,259  
drug and alcohol addicts. I heard some  
anecdotal evidence about this from

137  
00:13:19,259 --> 00:13:23,290  
others before, but I didn't really have  
much information of it. I have long now

138  
00:13:23,290 --> 00:13:27,949  
conversations with the administrators of  
this program who provided really what I

139  
00:13:27,949 --> 00:13:33,839  
found interesting is that they provided -  
this is just an image of the... some of the men

140  
00:13:33,839 --> 00:13:40,800  
at the back who are seeking  
rehabilitation there. That's their room

141  
00:13:40,800 --> 00:13:45,990  
as well. What I found interesting is that  
they provide a very general

142  
00:13:45,990 --> 00:13:52,389  
discussion of the religious nature of  
their rehabilitation and rather

143  
00:13:52,389 --> 00:13:59,089  
focus instead on more standard  
approaches for treatment. But I did have

144  
00:13:59,089 --> 00:14:06,860  
the opportunity to attend the  
festival in 2014. I was fortunate to

145  
00:14:06,860 --> 00:14:11,779  
meet the main religious cleric in  
Jericho, Shaykh Nour who organizes the

146  
00:14:11,779 --> 00:14:17,250  
festival. He's appointed by the  
Palestinian authority and his intent is

147  
00:14:17,250 --> 00:14:23,259  
to display the festival as a way that  
reaffirms the Islamic credentials of the

148  
00:14:23,259 --> 00:14:29,479  
Palestinian authority and there were  
certainly very strong nationalist messages

149  
00:14:29,480 --> 00:14:34,820  
being displayed, such as scouts who  
arrived from all over the west bank,

150  
00:14:34,820 --> 00:14:41,850  
political speeches by Shaykh Nour who  
stressed a very strong

151  
00:14:41,850 --> 00:14:48,269  
Palestinian message of a two-state  
solution, a Palestinian state Jerusalem

152  
00:14:48,269 --> 00:14:53,699  
as its capital, really adhering to their  
two-state solution model where there are

153  
00:14:53,699 --> 00:14:57,769  
many appearances of Palestinian flags and  
also as you see in that image on the

154  
00:14:57,769 --> 00:15:03,589  
left, a monk from a nearby Eastern  
Orthodox monastery, which gives the

155  
00:15:03,589 --> 00:15:08,660  
message of a Palestinian national  
identity as culturally Arab, but also

156  
00:15:08,660 --> 00:15:14,699  
inclusive of its Christian minority.  
Shaykh Nour's attempt to strengthen the

157  
00:15:14,699 --> 00:15:22,029  
festival led to him accepting support from  
the Turkish government from this kind of

158  
00:15:22,029 --> 00:15:27,420  
Turkish government organization that  
does charitable work

159  
00:15:27,420 --> 00:15:34,850  
called TIKA, that's its acronym. They provided billboards and money for advertisement

160  
00:15:34,850 --> 00:15:40,360  
on television and billboards  
encouraging people to attend and what I

161  
00:15:40,360 --> 00:15:44,690  
found interesting is that the current  
Turkish government, the Justice and

162  
00:15:44,690 --> 00:15:50,050  
Development Party is anxious to uphold  
its Islamic identity and credentials and

163  
00:15:50,050 --> 00:15:56,970  
many people have accused them of  
abandoning their secular identity of

164  
00:15:56,970 --> 00:16:04,040  
Turkey, but by supporting this festival  
they can maintain an Islamic identity,

165

00:16:04,040 --> 00:16:10,380

but not abandon their secular laws.

166

00:16:10,380 --> 00:16:16,889

You see the 2013 festival, the one I wanted to show, is that it wasn't as attended as

167

00:16:16,889 --> 00:16:24,990

greatly as a 2014 celebration and even  
the 2014 celebration had even a marching

168

00:16:24,990 --> 00:16:33,690

band that from the Ottoman period, Janus  
Era infantry corps that you see in the red cloaks.

169

00:16:33,690 --> 00:16:41,330

One thing that I also was interested in  
learning about was the division between

170

00:16:41,330 --> 00:16:48,240

popular and official forms of Islam. The  
festival in many ways continued to

171

00:16:48,240 --> 00:16:53,020

exhibit what I've always noticed, this  
sense of a divide between elite led

172

00:16:53,020 --> 00:16:57,650

official versions of Islam and popular  
forms of Islam practiced by peasants,

173

00:16:57,650 --> 00:17:03,320

villagers, and bedouins. These  
observations were confirmed to me on the

174

00:17:03,320 --> 00:17:07,230

day of the festival, something that I  
couldn't really gather from just

175

00:17:07,230 --> 00:17:13,010

newspaper accounts. The festival began  
with the arrival of many pilgrims, many



176

00:17:13,010 --> 00:17:17,380

from mostly from the west bank, but also from Israel. One of the largest

177

00:17:17,380 --> 00:17:22,910

contingents was various groups of Sufis or Islamic mystical orders had

178

00:17:22,910 --> 00:17:29,160

long enjoyed worshiping at the shrine. Sufism has a strong popular dimension of

179

00:17:29,160 --> 00:17:33,620

worship, practicing certain rights such as invoking the name of God in a kind

180

00:17:33,620 --> 00:17:42,170

of chant or song, dancing, playing drums in music that conservative Muslims largely

181

00:17:42,170 --> 00:17:48,190

shun and disassociate from. What I found most interesting

182

00:17:48,190 --> 00:17:54,760

in their participation is how uninterested the Sufis were in the

183

00:17:54,760 --> 00:17:58,920

official ceremonies, the official ceremonies led with speeches by Shaykh

184

00:17:58,920 --> 00:18:06,040

Nour that included an audience with the Turkish Consul General. The Sufis

185

00:18:06,040 --> 00:18:11,060

were however far more interested in performing dhikr, which is a Sufi

186

00:18:11,060 --> 00:18:17,280

performance of chanting and singing, of chanting then invoking God's name

187  
00:18:17,280 --> 00:18:22,040  
in close proximity to the tomb of Moses. This proximity in so many ways

188  
00:18:22,040 --> 00:18:27,160  
represents the essence of pilgrimage, to  
be close to the source of Batika, to be

189  
00:18:27,160 --> 00:18:32,030  
close to the source of these divine  
blessings, not to be derived in any way

190  
00:18:32,030 --> 00:18:38,130  
from speeches, but rather from esoteric  
spiritual pursuits. They performed these

191  
00:18:38,130 --> 00:18:45,860  
these Sufic performances directly,  
even in the mosque. Here's just a quick... I

192  
00:18:45,860 --> 00:19:11,419  
don't know if this image is going to  
turn and...[sounds of chanting and music from video] and this is going on all the time as the official ceremonies are  
going on and of course Sufi mosques are

193  
00:19:11,419 --> 00:19:29,740  
targeted by Islamic extremists and terrorists and it's largely almost illegal in countries like Saudi Arabia were it's  
considered heretical. And actually one of the gentlemen

194  
00:19:29,740 --> 00:19:36,250  
in this, his father was a guard at the shrine in the 60's and 70's. So I got a lot

195  
00:19:36,250 --> 00:19:42,110  
of good information from him. This is the vicar performances in the mosque and what's

196  
00:19:42,110 --> 00:19:50,890  
interesting about it... what's interesting  
about it is I think [chanting and music from video] is

197  
00:19:50,890 --> 00:20:06,950  
how other Muslims are taking pictures of it, because they don't really see these types of religious practices. [chanting  
and music]

198

00:20:06,950 --> 00:20:19,260

But again, this is something which most conservative Muslims wouldn't be interested in and I just found it interesting how they really did not care at all about the official ceremonies, they

199

00:20:19,260 --> 00:20:34,570

went right to the tomb and began practicing at the ceremony. Something else that I found interesting is

200

00:20:34,570 --> 00:20:42,000

regarding this division between popular and official forms of Islam, is

201

00:20:42,000 --> 00:20:51,340

how women had a far more, greater examples of expression, devotion in popular ways

202

00:20:51,340 --> 00:20:57,870

at the shrine, where they would touch the the tomb or touch this sacred banners

203

00:20:57,870 --> 00:21:08,670

that were displayed on the tomb. For them, they possessed blessings. In the days before the

204

00:21:08,670 --> 00:21:13,310

festival I heard Shaykh Nour instruct the guards at the shrine to prevent women

205

00:21:13,310 --> 00:21:20,070

from praying in front of the tomb and not just in the sense of standing up and

206

00:21:20,070 --> 00:21:26,440

and saying some prayers, but women would pray in and prostrate in front of

207

00:21:26,440 --> 00:21:31,350

the tomb, something that is seen as antithetical Islam for praying to a human

208

00:21:31,350 --> 00:21:36,710

rather than to God. During previous visits I heard trying administrators complained

209

00:21:36,710 --> 00:21:41,440

that women with type pieces of their

clothing to the bars around the tomb, such

210

00:21:41,440 --> 00:21:45,740

as the clothing of a sick child  
believing that that Baraka, that blessing of

211

00:21:45,740 --> 00:21:50,240

the tomb would heal the child and these  
are our practices that are centuries old.

212

00:21:50,240 --> 00:21:57,059

These aren't very new at all and what I found was one  
instance of the woman praying in front

213

00:21:57,059 --> 00:22:05,620

of the tomb and it's interesting in this  
very quick, hastily taken video that

214

00:22:05,620 --> 00:22:12,250

other women, a few other pilgrims who are  
women, they kind of dismiss her and say

215

00:22:12,250 --> 00:22:18,240

in Arabic "mafi", meaning there's none of  
that here, but she feels very comfortable

216

00:22:18,240 --> 00:22:39,170

doing it. [sound of crowd talking from video] I'm going to just pan towards her now.

217

00:22:39,170 --> 00:22:56,930

And she's saying, "there's none of that". But that was, what I also note as very anecdotally, is that there were far more  
woman than men at the shrine and older women and

218

00:22:56,930 --> 00:23:01,930

women largely have not been largely of the textual

219

00:23:01,930 --> 00:23:09,510

tradition in Islam where they were shut out form attending medrassas or Islamic colleges or even visiting a mosque

220

00:23:09,510 --> 00:23:15,620

and so this is part of the context of visiting tombs. This is why it emerges, because it's an immediate

221

00:23:15,620 --> 00:23:22,650

connection with religion and the sacred rather than through an esoteric approach, rather than to an

222

00:23:22,650 --> 00:23:27,940

exoteric approach of textual study.

Let me just end off by saying thank you

223

00:23:27,940 --> 00:23:34,640

for this opportunity to speak and thank

you for having the opportunity to do a

224

00:23:34,640 --> 00:23:41,280

year away and not having classes. It

really helped by my own work. So thank

225

00:23:41,280 --> 00:23:46,380

you for this time and if you have any questions I'd love to have... Yes, Eva.

226

00:23:46,380 --> 00:24:07,200

Yeah in addition to the officials trying to control the women who were praying at the shrine, were there other evidences of the official sponsors or organizers of ritual trying to control the popular expressions of faith like the Sufis or others?

227

00:24:07,200 --> 00:24:21,000

No and I what I found interesting is that they would accommodate to it and they've had to accommodate to it for some time because the Sufis have

228

00:24:21,000 --> 00:24:26,640

always been a part of it and so there were some religious chanting that Sufis

229

00:24:26,640 --> 00:24:34,340

were part of that more conservative clerics took part in, but they didn't try

230

00:24:34,340 --> 00:24:40,960

to dissuade these more popular forms of worship and my argument for the

231

00:24:40,960 --> 00:24:46,610

festival throughout the late Ottoman and British periods is that there's always

232

00:24:46,610 --> 00:24:54,730

this strict division between elite led rituals and the more popular rituals. So

233

00:24:54,730 --> 00:24:59,410

they were they were fine allowing them just to have that type of performance. I

234

00:24:59,410 --> 00:25:03,800

think in a more conservative environment they wouldn't even... they wouldn't have permitted it

235

00:25:03,800 --> 00:25:13,140

especially even in the mosque, which I don't think is as regular. Yes, go ahead.

236

00:25:13,140 --> 00:25:17,180

I hope that this isn't just a profound [inaudible]

237

00:25:17,180 --> 00:25:18,120

No, it's okay.

238

00:25:18,120 --> 00:25:28,580

How did you [inaudible] to the extent that there is still Ottoman influence in Jerusalem or..?

239

00:25:28,580 --> 00:25:33,300

Well this is Turkish and they would be happy if they heard you say that it

240

00:25:33,300 --> 00:25:36,240

was Ottoman influence, because the...

241

00:25:36,240 --> 00:25:43,940

[inaudible] understand it. I just haven't really though that there was still influence

242

00:25:43,940 --> 00:25:58,940

Well this festival dates back to the late Ottoman.. into the 13th and 14th Centuries so it's certainly...

243

00:25:58,940 --> 00:26:00,120

..hard to disentangle.

244

00:26:00,120 --> 00:26:09,040

Right, right. I don't if my mic has been cut off. It's like the Academy Awards, like your shut out. [laughing] Well Thank

you.

245

00:26:09,040 --> 00:26:10,020

[Applause]