

Summary

Political Geography studies the political map status of the world. However, investigating the actual status of Al-Quds, the study finds inconsistency between the real location and the imagined place which holds a holy symbol represents a holy scene of a Holy place having shrine Boundaries inhabited by a Holy people. Nevertheless, all the Holy allegations are merely imagined. Thus, an imagined political map is claimed. In spite of the fact that the political map is drawn to represent a reality on the land, the imagined political map is elucidated in the minds of a race - an Imagined Community - who try to replicate it in reality. Hence, an imagined political geography is formulated.

The current study investigates Al-Quds city as a political unit and its elements such as land, Boundaries, population, economic interaction and sovereignty bearing in mind the effective cultural components in all those elements. The study also traces the development of those elements and the interaction of one another throughout the past 4000 years. Some of those periodical intervals have more focus than others due to their historical influence. The current study consists of four chapters.

The First Chapter:

The political geography of Al-Quds city between reality and imagination:

The status of Al-Quds city has never been stable throughout history within the space of the temple mountain. The area of this space has varied from time to time. In spite of the stiffness of the land surface, the city went on flourishing because of the symbolic importance of the location. In fact, the symbolic importance of the location is acquired as it represents the culture of a specific human Community. In order to realize certain interests, there has always been a deepening process of the

imagined holy scene which combines the symbol with the place.

Those human Community of special culture and symbols form an Imagined Community who have their own will and ambitions. This imagined Communities confronts other imagined Communities and engages in a conflict with them. Jews and Arabs are the two parties of this conflict concerning the status of Al-Quds currently. Meanwhile, the third party, who is the Christians, remains behind aloof. Religion represents the main fundamental cultural factor of those Imagined Community. It also contributes to formation of the concept of a holiness place. This is because Al-Quds has acquired its prestigious effective position as it has been the cradle of the Abraham religions which has become distinctly known as holiness Geography.

The Second Chapter:

Al-Quds City throughout History:

Al-Quds City has evolved from a small inhabited site in which its population engaged in primitive activities such as primeval agriculture, raising sheep and commercial bustle with the economically developed neighborhood of productive surplus. This has led to found different economic classes that included two categories of clergymen and rulers. This attracted Arab groups of successive inhabitants relinquishing the Arab isolations aiming at Al-Quds region. Those groups of people formed the imagined conflicting groups. The defeated and ousted might have gathered forming new groups as a result of their common feeling oppressed because of injustice like the Communities of " Hebrew ". Those Communities worked on expanding and controlling the authorities on cities as Al-Quds. Then, a number of allies among the small political systems were held to face the great political ones including alliances reciprocal. This led to widen the influencing importance of Al-Quds during some times or to be vandalized during others.

The Third Chapter:

Al-Quds City is a political region:

The political region of Al-Quds is formed of a will of Sovereignty over its land Occupation from other lands. This Sovereignty is marked in the region inhabitants. Taking over Al-Quds Sovereignty was conducted by incessant Palestinians throughout various times. The conflict to gain

Sovereignty through religious and historic claims is restricted to the extent of the claimers' legitimacy. Meanwhile, the sporadically imagined Communities without any actual ethnic existence do not have the right to

claim the Holy Land. Relying on the cultural affiliation of the same belief solely, the inheritors do not have the right to claim the Holy Land, either. Moreover, expanding Al-Quds land at the expense of the neighboring Palestinian villages is a breach of its actual historical land. This has made Al-Quds to expand in different directions to satisfy the Israelis' needs in order to make the Jews outnumber the Palestinians. There is no any legal or historical justification for such expansion.

The Third Four:

Al-Quds City: Analysis of Urban Political Geography:

Zionism and its heir 'the State of Israel' have always tried to Judie Al-Quds. This is manifested through increasing more Jewish settlements on the agricultural land of Al-Quds, neighboring villages, neighboring hills and within the ancient city. A new city map has also been drawn which barely evades the neighboring Arab regions. However, this settlement concentration has caused extreme danger on Israel. The natural Arab worshipers are increasing in number more than that of the Jews. This has made Israel to neglect settlement process in Al-Galil and in Borg Ben Amer, even though those regions are of great strategy. That is why Al-Quds plays a prominent role in the Israeli political policies. Their policies toward Al-Quds formulate a decisive factor in their success or failure.

Al-Quds, with its Arab inhabitants, represents a large market for the Israeli products. Its laborers, of low wages, offer low-wage workers who can help the Israeli factories to stand against the international competition. Hence, the Arab existence inside Israel represents an economic advantage contradicting with their demographic and political effects.