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[Freedom of Information](#)
[Education in Safed](#)
[Culture and Leisure](#)
[Resident Service](#)
[City](#)
[About Safed](#)
[Home](#) » [About Safed](#)

About Safed

History of Safed

- [Safed and its surroundings in ancient times](#)
- [From Safed in the Crusader period and in the Mamluk period](#)
- [Safed in the glory period](#)
- [Safed in the late Ottoman rule and early twentieth century](#)
- [Safed in the War of Independence](#)
- [Safed in the second half of the 20th century](#)

About Safed

[City](#)
[Resident Service](#)
[Culture and Leisure](#)
[Education in Safed](#)
[Freedom of Information](#)
[Safed recycling](#)

שירותים בקליק

[טפסים](#)

[מוקד 106](#)

[רישום לחינוך](#)

[תשלומים מקוונים](#)

[סיפוי עירוני](#)


In the ancient quarter of Safed magical alleys, tiles that weeds sticking out to be, curved metal bars in the windows, backed stone houses, wind-swept street lamps. The smilition of Torah study arises from the old yeshivas and synagogues, and mixes with the commotions of the travelers and the cries of children playing in the streets. Chassidim and opponents rub against knitted and secular kippah wearers

It is the only city in the world where the "Olders of Safed" is not an abstract concept, but rather flesh and blood people who sit heavily on the balcony and watch the street with a wrinkled smile and a secret code. Waiting, perhaps to the Messiah to come through the same narrow alley on Bar Yochai Street, and perhaps just for another day that will pass. A difficult city, learning disasters, conquests and suffering, but also glamour, blossoms and gentleness. A city of synagogues and fruit orchards, of a Crusader fortress, Mamluk mosques and a dormant spring, of a cemetery cutting secrets and parades celebrate on the way to Meron. This is a city in which, if you listen, you still hear the voice of Rabbi Yosef Caro talking to angels, a city in whose alleyways the light of the pillars of fire that walk before the bed of Rabbi Moshe Cordobro. Here the steps of the Ari and its cubs echo to receive the Sabbath in the "Schet of the Holy Apples", and here artists wander through the cool air, as in a painting, attentive to the gust and the drip of the rain, while the sound of a violin of khlyzmers plays in the alleys. This is a city whose fear of the War of Independence is evident in its stones and soul even two generations later, a city of smallness and holy that has not yet learned to preserve its past. A city that hest hesitantly marches in the twenty-first century with a pedestrian street and commercial houses, with hotels and .bed and breakfasts, with industry and tourism, schools and a modern hospital

And yet, whoever wishes, will find it without difficulty its magical roots. Here he will stand, marveling, in the face of a vision of a place trapped in time, hugging between .blue mountains and evergreen cylinder spaces

Safed and its surroundings in ancient times

Burial caves found in Mount Canaan and around the Citadel Hill, including a rich archaeological find, teach that the Safed area was already blowing during the Bronze period (Canaanite) and United States (Canaanite period) (2200 BC – 1200 BC). Evidence was also found in the vicinity of Safed, ancient communities (Meron, Rosh-Pina, Ramat Razim, etc.). The rich and unique finding that was discovered from the Late Bronze Age in Safed shows its relative importance during this period, in which there was a significant decline in the number of settlements in the mountainous Upper Galilee and other areas of the country, and the center of gravity of the settlement moves towards the coast, the lowlands and valleys. In the eleventh and twelfth

centuries BC, the clinging of the tribes of Israel to the Galilee took place, following the conquest and burning of Hazor, the main city of the northern regions of the country

Safed in the Crusader period and in the Mamluk period

The Safed of the Crusader period and the Mamluk period was the last city to be formed in the Land of Israel until the modern era

In 1099, the Crusaders came to the Land of Israel and conquered Jerusalem from the Muslims. In the same year, the Crusaders turned to take over the rest of the Land of Israel. The Galilee fell into their hands in the summer of 1099 and was handed over to "the Norman Prince Tankard, who was named "Prince of the Galilee

Until 1124, the Crusaders had completed the conquest of coastal cities except Ashkelon. At the same time, the Crusaders also conquered the areas of the interior of the country, and with the coronation of King Baldwin II (1118) the Crusaders ruled over the entire coast of the Levant coast from Antioch in the north to the Sinai Desert in the south

Safed became a large urban center when a large fortress was erected on its summit (the remains of which are now being exposed). The Crusaders began to fortify Safed in 1102, and a few decades later in 1168, King Amalric gave Safed to the Knights of Templars. These apparently expanded the fortification in the place and it is possible that in the shadow of the fortress, a civilian settlement began to develop. It is safe to assume that Jews also sat in the city at the time, but we do not have clear sources on this issue

In 1187, the Crusaders Corps was attacked before the Muslim army led by Salah al-Din al-Ayubi in the Battle of the Horns of Hittin. Safed lasted more than a year until in winter 1188 it also surrendered from its defenders. The long period of time the fortress managed to hold on, indicates its military strength and that he was manned by many warriors and well-equipped. The Ayyubites, the heirs of Saladin, ruled over the Land of Israel as part of their territory in the areas of Syria, Egypt, Iraq and Jordan today

We know nothing about the Jewish community during this multi-turbulence period, but in the early thirteenth century, about twenty years after the conquest of Safed by the Muslims, passengers and tourists are already mentioning the Jewish settlement in the city. At the same time, the sources tell about Jewish communities in other places in the vicinity of Safed, B. Yaria, Ein Zeitzi, Amuka, Gush Halav and more. In 1220, in the face of the threat of the Fifth Crusade, the Ayyubites multiplied the fortress of Safed for fear that the Crusaders would hold on to it. Their fear was not coordinated, but the fortress remains a sword

In 1240, the entire Galilee was handed over to the Crusaders as part of a political agreement with the ruler of Syria, which was at odds with his colleague the ruler of Egypt. That same year, the Crusaders began to rebuild the fortress of Safed and became the largest Crusader fortress in the east. There is no knowledge of the fate of the Jewish residents of the city at the same time

Safed in the glory period

Towards the end of the fifteenth century, the Mamluk kingdom was in the process of disintegration, and it was difficult to cope with the economic and military difficulties, and with the internal rebellions that shook it. The Mamluks, who suffered from significant retardation in their military technology (they did not have extensively adopted the use of firearms), had difficulty in resisting the rising power of the Ottoman Empire, headed by Slim I, and thus fell in 1516 to 1517 all the provinces of Syria, the Land of Israel and Egypt, at the hand of the Ottomans

The transition from the Mamluk period to the Ottoman period encompassed a severe shock to the Jewish community of Safed (as opposed to that of Jerusalem), which was harmed by acts of violence and robbery of the retreating Mamluk army and the neighboring villagers. With the support of Egyptian Jews, the refugees of Safed were allowed to return to their city and restore their lives. The Ottomans instituted a new administrative system and government that ensured reasonable living conditions and personal security for the residents under strong and fresh central government

Safed in the late Ottoman rule and early twentieth century

During the seventeenth century, Safed continued to deteriorate until it became a poor and insignificant village described by one of the sources as a "rot pile" (even if it was still the seat of the governor of the Galilee) in the early seventeenth century in the Galilee was marked by the unceasing wars of Fahr el-Din the Druze, who aspired to take over the area, against the governors of the Ottoman provinces and other local arms. The weight of taxes, economic distress, internal conflicts and abandonment to other cities have eroded in the resilience of the Safed community in those bleak years.

When the news of the distress reached Jewish communities outside of the Land of Israel. (Especially, the communities of Venice and Constantinople), these began to

organize a fundraising system for the communities of the Land of Israel. During this difficult period, about eight hundred Jews lived in Safed alongside about four hundred Muslims. In 1655, most of the residents of Safed apparently escaped from the horror of the Druze occupier who destroyed the city and put a severe blow to it from which it had difficulty recovering, and at the end of the century the number of its Jewish residents is estimated at about one hundred. Then Tzfat also declined in its administrative position and became the capital of the district (until then it was the capital of the province)

Safed in the War of Independence

In 1929, the Jews of Safed and the Haganah did not succeed in the hands of the Jews of Safed and the Haganah to put up a force of resistance to the rioters. However, the community that survived and forged knew how to internalize the lessons of these events and the lessons of the events that came seven years later. The organization of the settlement of the Israeli community and the combat force at its disposal, in the field of military training, weapons, mobilization of forces, command and control, has also improved. At the outbreak of the War of Independence, the Jewish community in the Land of Israel was already capable of placing significant fighting force in the face of the Arab forces and successfully dealing with them in the various sectors. At the time, about 1600 Jews lived in Safed, of whom only about 200 were fit for combat (but not all of them were equipped with weapons) and were added to them for Operation Yiftach (hereinafter) several hundred Palmach fighters. This is in the face of a population of 12,000 Arabs, which placed a fighting force much larger, and hundreds of volunteer fighters from Syria were added to and then more than a hundred and eighty volunteers from Jordan and other Arab countries. In the area surrounding Safed, there were three Jewish settlement points (Mt. Canaan, Ein Zayilim and Biriya) in the face of an Arab population of tens of thousands whose military strength was reinforced at the end of January in hundreds of fighters of the "Rescue Army" under the court of Ishkali and other forces later on

Safed in the second half of the 20th century

The first half of the twentieth century did not benefit the city: the First World War, plagues, riots and finally the War of Independence left Safed damaged and scarred. After the establishment of the State of Israel, Safed struggled to return to the historic days of Parara and the process of its rehabilitation was slow and hesitant. This will stand out more and more in the years that will come in the face of the development of the center of the country and the cities of the coastal plain and the growth of other northern centers that will begin to detract from the centrality of Safed, such as Kiryat Shmona, Tiberias, Hatzor Hagalilit, Rosh-Pina and more

On the eve of the establishment of the State of Israel, about one thousand six hundred Jews sat in Safed, who, after the escape of the Arabs of Safed in the War of Independence, became the nucleus of the settlement in the city today

The importance of Safed, both in the historical consciousness and in the settlement system that was then in the north, brought to it diverse waves of immigration, of which we will mark the arrival of the remainder of the emission from Europe in 1949, and the rise of the Tunisia community. The presence of empty houses (avased assets) also allowed the population of the city. Over the years, the city grew at a relatively slow pace, and in 1983 it had a population of 15,900. In the early 1990s, the city was rented from the great immigration of the members of the peoples, and in 2002 it already had a population of 28,000

Over the years, new neighborhoods have arisen in the surrounding areas of the ancient Kiryat Ha'Amenim: south of the nucleus of the ancient settlement, "South", "Shikma", "Hadar" and "Build Your Home" were established to the west and southwest, Kiryat Hasidim of Breslov, which was built in the 1970s on the remains of the ancient Jewish Quarter of Safed, the "Maor Haim" neighborhoods, "Ganei Hadar" and "Ofer" (where immigrants from Ethiopia, the Commonw. Alongside the old Kiryat Sara, there were added to Mount Canaan from the east and northeast of Safed, the neighborhoods of "Morom Canaan" (a visit), "Ben Gurion" (formerly "Canaan Neighborhood"), "Kiryat Chabad, Ramat Razim" neighborhood, which is divided into "Ramat Menachem Begin" (in the south) and "Yitzhak Rabin" neighborhood (in the north) and the "Neve Oranim" villas. In Safed operates a regional nursing home (Sukkah Shalom), the Ziv Hospital located in Safed serves the entire northern region and in the city operates the Academic College of Safed, which is an extension of Bar-Ilan University. Being a center of the district of the northern district, it houses many government offices, alongside military headquarters located nearby

The spectacular view from Safed, the alleys of the magical Old City and its historical sites brought to it already in the 1950s, artists and creators, and the city's hearing went out far as the city of artists to which many pilgrims. This fact, along with the historical importance of the city, has attracted many visitors who came to enjoy the cool and clear mountain air, from the quiet, the cultural and historical experience and from the Galilee nature. Thus the image of Safed was built as an art and tourism city (it should

be noted that already during the Mandate period the city took its first steps in the
.tourist direction)

Over the years, Safed's status has been damaged in this respect due to a small number of urban and state investments in the tourism infrastructure, the transition of the center of gravity of artistic activity to the center of the country, the departure or death of many important artists from the founding generation, the ongoing physical disintegration of the Old City, the development of competing and prosperous tourist centers throughout the country, and the development of tourism abroad, especially
.from the 1980s onwards

.From "Safed and All Its Paths" published by Yad Yitzhak Ben-Zvi •

al	Photo Gallery	Home Front Command	Yigal Alon House
as	Peleg Hagalil - Water Corporation	Online Payments	Registration for educational institutions