

A History of Jeddah

Known as the ‘Gate to Mecca’ or ‘Bride of the Red Sea’, Jeddah has been a gateway for pilgrims travelling to Mecca and Medina and a station for international trade routes between the Indian Ocean and the Mediterranean for centuries. Seen from the perspective of its diverse population, this first biography of Jeddah traces the city’s urban history and cosmopolitanism from the late Ottoman period to its present-day claim to multiculturalism, within the conservative environment of the Arabian Peninsula. Contextualizing Jeddah with developments in the wider Muslim world, Ulrike Freitag investigates how different groups of migrants interacted in a changing urban space and how their economic activities influenced the political framework of the city. Richly illustrated, this study reveals how the transformation of Jeddah’s urban space, population, and politics has been indicative of changes in the wider Arab and Red Sea region, re-evaluating its place in the Middle East at a time when both its cosmopolitan practices and old city are changing dramatically against a backdrop of modernization and Saudi nation-building.

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The Gate to Mecca in the Nineteenth
and Twentieth Centuries

ULRIKE FREITAG
Leibniz-Zentrum Moderner Orient



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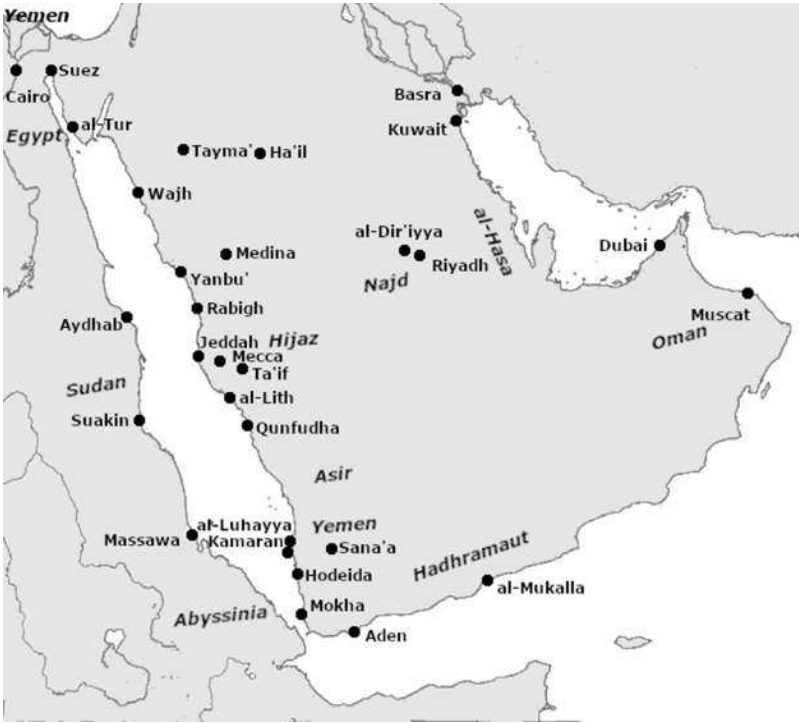
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Map 1 Red Sea and surrounding areas.

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Note on Transliteration and Terminology

The transliteration for Arabic follows that of the *International Journal of Middle East Studies*, as does the transliteration of Ottoman titles in the bibliography. Ottoman terms and names in the text are rendered according to modern Turkish spelling. A certain arbitrariness as to terms of Arab origin but Ottoman administrative use cannot be avoided. Thus, terms which in this book occur predominantly in the local context, such as *muḥtasib*, or the various councils (*meclis*, *majlis*) are rendered in the transliteration from Arabic even though they denote an Ottoman administrative function to make the book more accessible for readers familiar with the local context. In some cases, both the Ottoman and Arabic term are indicated upon first use, notably if they differ considerably (*sancak* and *liwāʿ*).

Well-known names, such as Jeddah, Mecca, or Cairo, are not transliterated, whereas smaller towns like Yanbuʿ are. Arabic plurals are only used when the word occurs frequently (*wakīl*, *wukalāʿ*), otherwise, an unitalicised ‘s’ is added to the italicised term (*nisbas*).