


[Online Payments](#)
[Yavne Green City](#)
[News and Publications](#)
[Transparency of Information for a Resident](#)
[Divisions and Departments](#)
[City Profile](#)
[Main](#)

History

Yavne is abundant in archaeological and historical sites. The municipality and the residents cultivate the sites within the framework of a variety of environmental protection programs. The Municipality of Yavne plans to establish visitor centers and tourist sites. In Tel Yavne, a site preserved in the eastern part of the city, findings were discovered indicating that a settlement took place thousands of years ago. In recent years, archaeological excavations have been exposed to ancient artifacts from the Early Bronze Age from other periods. Throughout the city there are several other ancient archaeological sites, where evidence of developed settlements that took place in the area were found.

The new city of Yavne was founded about 70 years ago, but its ancient roots are 2000 years old. The city of Yavne rose to prominence and became the spiritual center of the people around 70 CE, after the destruction of the Second Temple.

After the destruction, the people sank into the abyss of despair with the loss of the Temple and the loss of leadership of the clergy and government. At that time, Yavne served as the guardian of the ember and bears the beacon of hope for all the people.

Here in Yavneh, the great rabbis and the sages of the nation gathered and established a spiritual center and the scholars of Kerem Dibna, and from here important decisions regarding laws and customs, and answers to the difficulties that arose for the period, the part of these decisions applies to this day.

After several generations, the people of Yavne were also forced to leave the country. Since then, several peoples have dominated the city, including the Crusaders, the Muslims, the Ottomans and the British.

When the State of Israel was established, its leaders decided to renew the days of Yavne as Kedem and establish the city in exactly the same place that existed 2000 years ago.

Tolerance and pluralism were from the pillars of the ancient days of Yavne. The residents of Yavne today are proud of this tradition, continuing the heritage and instilling it to the next generation.

The city was founded in 1949. The city is located on the coastal road 26 km south of Tel Aviv and 13 km north of the city of Ashdod, 6 km east of the beach and 6 km south of the streets. A temperate climate, typical of a settlement located near the sea in the center of the country. The number of residents today is about 46,000. Yavne is a city of Kibbutz Galuyot, the members of all the communities live there. Although the beginning of the city on 22.12.48 when twenty immigrants from Bulgaria arrive, the real story of the city begins many years earlier.

Yavne for generations



First, Yavne is mentioned in the Bible by the name of Yavnel on the border of the Judean Land. And the fate was the tribe of the children of Judah to their families, to the border of Edom, the desert of Zin, from the end of Yemen. And the mountain of the husband went and went out, and "the results of the border shall be the result of the sea".

In the days of Saul and David, he would build part of the land of Philistine, she remembers with the Philistine cities whose walls were breached by Uziah. Yavne, located on the Mediterranean coast, close to the sea and its central place, made it in ancient times a commercial port and an important crossroads for Jerusalem and the surrounding area.

During the Hasmonean revolt, Yehuda the Maccabee attacked the port and raises the ships with fire. In the days of Alexander Yanai, she was included in the kingdom of Herod, who left his sister peace and then passed into the hands of the Roman emperor. The Greeks changed its name to Limania. Yavne, the second most important city for the Jewish people after Jerusalem, a center of halakhic study, a cultural, national religious and spiritual center of the Jewish people after the destruction of the Second Temple. The revolt of the Jews against the Romans broke out in 66 CE, the culmination of the revolt was the siege of Jerusalem and its destruction. Tradition says that during the days of the siege of the Romans about Jerusalem, Rabbi Yochanan ben Zakkai (Avot Darby gave in version two) with two of his disciples: Rabbi Yehoshua and Rabbi Elazar of Jerusalem and ask the emperor to ask the emperor from you Yavne and Elmod in it Torah, and I will do a tzitzit in it, and I will do the rest of the commandments in it.

Yavne during the period of the Mishnah and the Talmud



In Ninth of Av, 70 CE, the Romans burned the Temple, thus losing its status as a center of the Jewish people. Yavne becomes a center of national and religious leadership.

[The Mayor's Word](#)
[The Urban Vision](#)
[Service Charter](#)
[Bylaws](#)
[City Council](#)
[Characteristics of the city](#)
[History](#)
[City map](#)
[Symbol of the City](#)
[Local Outline Plan](#)
[Industry](#)
[The Next Decade](#)
[Heads of the Authority and the Term of the Priesthood](#)
[The City of Yavne](#)
[The Ethical Code of the Municipality of Yavne](#)




In Yavneh, the Sanhedrin was the seat of the Sanhedrin, as our sages said, "The Sanhedrin was exiled from Jerusalem-Liberah." The city's sages are correcting important regulations in Yavneh that allow the existence of Jewish life even without a Temple. In Yavneh prayers were installed for the purposes of the hour, prayers that we use to this day, prayer of 18, the blessing of the sexes, and the foundations for the editing of the Mishnah were also laid in Yavneh.

The great Yeshiva of Yavne was called "Vineyard of Divna" and according to the words of the Sages was called so because its students sat rows in lines like the vines in the vineyard. To the Yeshiva, the students of the land flocked to study Torah from the great leaders of the generation. It is said of those who said, "We will go to the place where the lovers of the Torah, to a place where the students of the sages are multiplied and we will grow their name wisely" because Yavne was the center of the Torah and wisdom in the south of the country, our rabbis said, "Who wants to smear-lights." Rabbi Gamliel, the replacement of Rabbi Yochanan ben Zakkai, who works for the unification of the people following the crisis of the destruction, heads the Roman delegations to represent the people and collect donations, in Yavne he sanctifies the month and beyond the year.

Yavne served as a center for the Jewish people for 60 years. With the strengthening of the Roman decrees and the outbreak of the Bar-Kochba revolt in 132 AD, many of its inhabitants moved to the Galilee. The Sanhedrin is also probably wandering from Yavne to Beitar and later to Osha in the Western Galilee. Although since Yavneh, she has been a Jewish city and it has become a Christian and later Muslim settlement until 1948, it has put a symbol of Israel's life over the coming generations, a symbol of Israel's life, a symbol of Judaism over its enemies and its victory over those who persecute it. Institutions of the Torah, Beit Midrash and synagogues were named in Israel and in all the Diasporas of the Diaspora.

Yavne in the War of Independence



The Egyptians who went up to the south on the coast sought to connect to this center, and from there to Tel Aviv. Yavne was at that time an Arab village of about 2,000 inhabitants at the beginning of March, 200 members of the "Arkian Rescue Army" and sit in the train station between Yavne and the streets, the entire area is armed and difficult to attack.

Yavne was an obstacle to the passage of Hebrew transportation to the south in order to eliminate the Iraqi force, Operation Sdeman was planned on the coastal road, and the attraction of the Iraqis to this ambush 29.3.48 the Arabs discovered the ambush and the operation failed.

In Operation Barak B, the weapon was planned to unload the weapons from Zaranoga, Kobiba and Yavne, to eliminate the enemy at the train station and blow up the Ashdod Bridge. The Ashdod Bridge was blown up at 12.5.48. On 27.5.48, Cube was conquered, followed by Zernuga. On 29.5.48, the Egyptians arrive at the Ashdod Bridge and are arrested (and the bridge receives the name "Bridge to the Loom") our forces decide to conquer Yavne, in order to permanently deny the Egyptians the northern approach. On 31.5.48, the Irgun force and the power of Givati to conquer Yavneh the plan was to flank the entire village on both sides and to block a means of withdrawal, the occupation was supposed to end before sunrise, but in practice the first to be built only in the daylight, the Arabs of Yavne fled.

Tomb of Raban-Gamliel



The structure of the tomb, attributed to the Jewish tradition of Rabbi Gamliel, the president of the Sanhedrin in Yavne.

When it was conquered, it was built in 1244, the Mamluks turned the building from its trousers into a mosque. The grave of Rabbi Gamliel also became a holy mosque, and it is known that Abu Hurira is buried in the country according to all the findings. The tomb is built at the highest point of the village. Height of the bows 6 m. The columns are Roman and immersed in the ground. The tombstone is made of ashlar stones in the layers and the upper layer is Giti. During the British Mandate, he was in a school building, and the hall was divided into study rooms. On one side of the building of the tomb (the eastern side) lies the Sanhedrin Garden.

A story about Rabban Gamliel, his departure from Jerusalem with Rivaz and the Sanhedrin. At the entrance to the grave is the "Mharab," this is a prayer niche directed towards Mecca and Medina, the two cities that are important to Muslims. This niche was built after Khalil Ben-Sha'or, the governor of Ramla, expelled the Crusaders from the country, used coffins from Matthew Crusaders and then from donations.

The construction of a renewed building over the tomb and the construction of a mosque on the church was part of a renewed isolation process that was carried out in the Land of Israel and was as a strong reaction process for the Crusader period. The Mamluks destroyed the coastal cities, including Yavne Yam, in order to eliminate the immediate military advantages they had and were used to delivering supplies by sea. It can be said that the destruction of the cities of the sea of Yavne became more important, as an internal way from Egypt, north to Syria and Lebanon, which were under Mamluk rule. There are two remains from the Mamluk period, which was until 1517: the bouncing through the post office) from the 13th century which was used for commercial purposes, and the structure of the Raban-Gamliel Tomb built by the governor of Ramla under the orders of the Mamluk Sultan Beavers. The tomb is built at the highest point of the village. In 1337 he also served as a church. The Muslam is divided into two: entrance and hall. Height of the arches 6 meters, the columns are Roman and sunk into the ground. The hall ends with the "Mharab" - turns to Mecca. The tombstone is made of ashlar stones in the layers, and the upper layer is Giti. Upstairs were installed as study rooms.

The building is divided into two parts: extensive help and a hall. The help opens towards the courtyard on the northern side of three sharp



arches. The columns are Roman, the lower part is sedinted inside the floor and therefore no base is visible above the floor. The titles are late radiant with two Acanthus leaf columns, each four-leaf column. Over 6 domes. Five domes of 6 m and 6th of 7.80 m. The hall constitutes a square that ends in the Mharab, above which the highest seventh dome. Yaakov, the apostle in the middle of the 13th century, says that on the grave of Raban Gamliel there is "a very fine dome and it is a house of prayer for the Ishmaelites. A magnificent building and Korin with Abu Harira

The place is also mentioned by Rabbi Benjamin of Tudela, who says there are no Jews in it. The Babylonian Talmud says, "The tomb of Saul was for Rabbi Gamliel in Yavneh", the Tractate of Simchat, chapter 10. In 1322, he mentions the tomb of Ashtor the flower, then the tomb is mentioned in various tombs, sometimes with Rabbi Levits, which is believed to have also been buried in Yavne. On one side of the tomb (its eastern side) lies the Sanhedrin Garden, which according to the potsheds' finds in it, was inhabited and served as a cemetery during the Muslim period. The Power in the Stone by Dr. Hannah Targan from the Quarterly Chair (97) for the history of the Land of Israel and its settlement published by Yad Ben Zvi

Tel Yavne



On the eastern side of the garden, the "old" road to Ashkelon and to the east of it rises, Tel, Tel Yavne. At the top of the trests of the ruins of a large Crusader fortress that served as a church. The Crusaders called the city of Abelyn. The fortress built in the 12th century served as a house of worship and was a strategic point in the Crusader fortifications against Ashkelon. During the time of the Crusaders' kingdom, a beneve was given to the family of a knight of France, the old Balian. After the conquest of Yavne by the Muslim-Mamluks, the church became a mosque of the Arab residents called it the .Great Mosque

In the wall of the building is an Arabic inscription that tells: in the name of the merciful, the merciful, the merciful, commanded the daughters of this blessed tower, the supreme supreme virtue of the aforementioned scholar a-Saidi in Shathak a-Nasri at the beginning of the second quarter, the year seven hundred thirty-eight. The date 738 is 1337 CE at the foot of the tell, the great road from Egypt to Syria by sea. The Mamluks installed a bridge on the Sorek River that passes by it (Nahal Sorek, Nahal Achziv, which comes from the Jerusalem Hills and continues northwest and spills into the Mediterranean Sea near Kibbutz Palmachim) in order to facilitate the movement of the convoys that pass through this way. The bridge, also known as the pop-up bridge, was built by the Mamluk governor of the 13th century IBARS, east of the bridge passing through the railway. The railway was guided by the British army on its way from Egypt, during World War II. After the capture of the place by the British from the Turkish army that was parked in the hills to the east, the British continued to pave the railway north. Near the railway stands the sidelines a pillbox) an reinforced concrete structure that served as a fortified position whose function was to protect the nearby bridge. Another building located near the pop-up bridge is the House of Arches. A building that was an impressive palace with rooms and halls. The palace was built in 1936 by the bush that ruled the place. In 1948, construction and discourse were halted and the discourse fled to Abu Dhabi with his four wives. The palace became a hotel and was eventually purchased by a Yavnai family. Along the house there is a balcony with a stone railing decorated with ancient eastern sculpture The windows of the house are long and end with decorated arches and hence its name - the arc house. Everything is rounded and curled, about 200 meters from the house are water wells that were used by the residents of Yavne until the end of the Mandate period

When Yavne was conquered in 1099, it was called by Christianity Ivlin or the Kingdom of Latin Jerusalem in the First Crusades in 1141, the Crusader king Polco built a fortress that was directed against the Egyptian force that held in Ashkelon. This fort belonged to the type of .square forts to a French knight in Leian, then named Dub D. Ivlin. In 1187, Yavne fell to Salah Edin for four years

Then, in 1191, Birch arrived in the night—Chird of King Richard Lev-Angry, who was in the Third Crusade and won several victories. However, under a peace treaty signed between Muslims and Christians, Yavne Ivlin remained outside the boundaries of the Crusaders' rule and in 1240 he returned to the Crusaders and belonged to the rulers of Caesarea. The church on the mound was destroyed by the artillery in World War I. British researchers say it was a Basilica church. From the beginning of the tell you can see the entire area - Rishon LeZion, Ashdod

This is an artificial hill - a mound, a neighborhood will be built for a long time probably back in the days of Joshua from the Bible when it was built, was mentioned on the border of the tribe of Judah. At the foot of the hill passed through the sea from which commercial services .were transported from Egypt via the Land of Israel to Jordan, Syria and Lebanon

If the tower could speak, there would be many stories that were initially built as a large Crusader fortress and served as a church (the Crusaders called the place of Ablin) served as a house of worship and was a strategic point. In the 12th century, Yavne was given to the knight of France - the old Balian Balian. In 13 CE, a building was conquered by the Muslims/Mamluks and the building and the church .became a spire of a mosque and set a sign on it that it was built by the Amos Assidi in Shatak a-Nasri in 1337

King Richard Lev-Ari, King of England, one of the leaders of the Third Crusade, sold a great deal of property to finance the quest to free up holy places for Christianity, Masaleh Adin. On the way he took over Cyprus, conquered Acre and Jaffa, but among his armies he had a falling out with Leopold, an Austrian Duke. He was unable to conquer Jerusalem, was caught by the people of Leopold, extradited to Henry 6 and .put in prison, only by a great ransom was released



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