

**Araştırma Makalesi/ Research Article**

**Evaluation of the Ottoman Empire's Responses to Zionist Jewish Colonization in Palestine: Continuity and Ruptures (1850-1917)**

**Serkan Şenel\***

(ORCID: 0000-0002-7219-4057)

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**Abstract**

This research examines the persistent opposition of the Ottoman Empire to Jewish settlement in Palestine from 1850 to 1917. Efforts by Jews to settle in Palestine emerged as one of the most significant agenda items in the late stages of the empire. Jews from Iran, Russia, the United States, Romania, and other European nations employed illegal means to come and establish themselves in Palestinian territory. The majority of them sought to settle in Palestine. Jews used various strategies to acquire land and secure their position in Palestine. The formation of organizations led by Zionist Jews and the creation of a narrative portraying the Palestinian lands as the so-called promised land

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\* Assist. Prof. Dr., Harran University, Faculty of Arts and Sciences, Department of History, Türkiye, serkansenel@harran.edu.tr.

Dr. Öğr. Üyesi, Harran Üniversitesi, Fen-Edebiyat Fakültesi, Tarih Bölümü, Türkiye.

contributed significantly to this increase. The research argues that in response to the motivations of the Jews settling in Palestine, the Ottoman Empire took measures against Jewish colonization in the region. However, they sometimes encountered disruptions or interruptions. The primary research sources are documents from the Presidential Ottoman Archive and the parliamentary minutes journals. The temporal and spatial boundaries of the research cover the period from the beginning of colonization activities in Palestine until the withdrawal of the Ottoman Empire from Jerusalem in 1917.

**Keywords:** Ottoman, Palestine, Jews, Zionism, Settlement

### **Süreklilikler ve Kırılmalar: Filistin’de Siyonist Musevî Kolonizasyonuna Karşı Osmanlı Devleti’nin Tepkilerinin Değerlendirilmesi (1850-1917)**

#### **Öz**

Bu araştırma, 1850-1917 tarihleri arasında Musevîlerin Filistin’e yerleşmesi karşısında Osmanlı Devleti’nin karşıt duruşunun sürekliliğini sorgulamaktadır. İmparatorluğun son dönemlerinde Musevîlerin Filistin’e yerleşme çabaları en önemli gündem maddelerinden birini oluşturuyordu. İran’dan, Rusya’dan, Amerika’dan, Romanya’dan ve Avrupa’nın farklı ülkelerinden gelen Musevîler, Filistin topraklarına birtakım gayri meşru yöntemlerle giriyorlardı ve burada yerleşiyorlardı. Büyük bir kısmının ortak noktası Filistin’i kendilerine yurt edinmek için geliyor olmalarıydı. Dönem boyunca Filistin’de Musevîlerin çeşitli yollarla toprak alması ve yerleşmeleri giderek yaygınlaştı. Arz-ı Filistin’de Musevî nüfusunun çoğalmasında, yerleştikleri yerlerde hemen Siyonist Yahudiler öncülüğünde teşkilatlanmaların yapılması ve Filistin topraklarının sözde vaat edilmiş topraklar olarak bir anlatının kurgulanması etkili olmaktadır. Araştırma, Filistin’e yerleşen Yahudilerin motivasyonu karşısında Osmanlı Devleti’nin yer yer kırılmalara ya da kesintilere uğramakla birlikte Filistin’de Musevî kolonizasyonuna karşı ısrarlı bir aksiyon aldığını iddia etmektedir. Araştırmanın temel kaynaklarını Cumhurbaşkanlığı Osmanlı Arşivi’ndeki belgeler ve Meclis-i Mebusan Zabıt Cerideleri oluşturmaktadır. Bu belgeler üzerinden karşıt tepkilerin ve tedbirlerin izini sürmek mümkün olmuştur. Araştırmanın zamansal ve mekânsal sınırları, kolonizasyon faaliyetlerinin Filistin’de başlamasından 1917 yılında Osmanlı Devleti’nin Kudüs’ten çekilmesine kadarki dönemi kapsamaktadır.

**Anahtar Kelimeler:** Osmanlı, Filistin, Yahudi, Siyonizm, Yerleşim

## Introduction

Following the conquest of the Mamluk Sultanate by Yavuz Sultan Selim (1512-1520) in 1517, Jerusalem came under Ottoman rule. One of the three sacred sites of Islam, the city was regarded as a significant religious and cultural hub. Religious and ethnic tensions in Jerusalem escalated during the later years of the empire due to political and social developments. The Armistice of Mudros (1918) and the empire's defeat in World War I led to its disintegration. Following the occupation in 1917, Jerusalem came under British control.<sup>1</sup>

According to records in the Ottoman Archives from 1850, the Ottoman Empire prohibited foreigners from buying land in Jerusalem.<sup>2</sup> Oliphand's proposal to create a Jewish colony in Belka, a Jordanian area near Jerusalem, was rejected because it was perceived as a government inside a government.<sup>3</sup> Military and administrative measures were implemented to prevent the Jewish population from expanding as they acquired extensive properties in Jaffa and Gaza beaches.<sup>4</sup> In the years that followed, the Ottoman government failed to respond to Theodor Herzl's proposals for the large-scale settlement of Jews.<sup>5</sup> The Ottoman Empire was reluctant to accept Jewish immigrants from Russia, Romania, and Iran.<sup>6</sup> Despite the Ottoman Empire's resistance to Zionist settlements, Zionists were acquiring land in the area through various schemes, and Jewish colonies were proliferating as a result.<sup>7</sup>

The Ottoman Empire attempted to oppose the Jewish settlement policy at every level. During the Union and Progress administration,

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<sup>1</sup> Justin McCarthy, *The Population of Palestine*, New York, 1990, p.25.

<sup>2</sup> BOA. İ. MVL. 219/7348. (3 Za 1267/ 30 Ağustos 1851). BOA. A. MKT. MVL. 93/38 (25 R. Sene 1274/13 Aralık 1857).

<sup>3</sup> BOA. Y. A. Res. 5/58. (29 Ca. Sene 1297/9 Mayıs 1880).

<sup>4</sup> BOA. Y. PRK. UM. 23/66. (15 Eylül 1307/27 Eylül 1891).

<sup>5</sup> BOA. Y. A. HUS. 376/151. (29 Nisan 1315/27 Eylül 1897).

<sup>6</sup> BOA. ŞD. 2275/34. (10 Temmuz 1302/22 Temmuz 1886). BOA. HR. İD. (31 Ka 1328/13 Ocak 1913).

<sup>7</sup> BOA. DH. EUM. 4. Şb. 22/40, (29 Zi 1337/25 Eylül 1919). Only two or three hundred of them existed in Palestine nine centuries ago. After this period, their numbers began to increase gradually, and today, in the city of Jerusalem alone, there are over 50,000 of them. It is estimated that the Jewish population numbers about 100,000 throughout the entire country of Palestine.

Palestine's policy was initially somewhat different from Abdulhamid II's. However, the true intentions of the Zionists became known, leading to a return to the policies of the Abdulhamid II era.<sup>8</sup> The opposition has focused on the Union and Progress administration's position regarding Jewish settlement in Palestine. Members of the Union and Progress have faced criticism from the opposition for allegedly selling Palestine to Zionists to cover the budget deficit. Both Progress and the Union have denied these accusations. According to the statement, Jews are present in various sectors of the financial system, and the opposition exploits this to suggest that they are selling the country wherever possible if one of the banks involved has Jewish connection employees.<sup>9</sup>

Thus, the Ottoman Empire strongly opposed the colonization of Palestinian areas by Zionism until 1917. However, because local officials often ignored the decisions made by the central administrations, this stance frequently led to disruptions or ruptures, which increased the number of Jewish settlers in the Land of Palestine. Administrations facing budgetary challenges sometimes needed to establish loan relationships with Jewish institutions or bankers. This study will evaluate the Ottoman Empire's efforts since 1850 to prevent Jews from illegally settling in Palestinian territory, along with examining the attitudes of local administrators who defied central decisions and the strengths and weaknesses of the anti-colonialist policies implemented by the governments.

The existing literature contains substantial research on Jews who immigrated to Palestine during the later years of the Ottoman Empire. For example, in his study of Zionism, Yaşar Kutluay examined Theodor Herzl's memoirs. According to Kutluay, Zionism is one of Turkey's most frequently discussed topics; however, it has not received sufficient scholarly attention. The author argues that Zionism has been a movement for two thousand years, and its founder, Theodor Herzl, continued to advocate for it until his death.<sup>10</sup> In Fahir Armaoğlu's work, the Palestinian issue is regarded more as an Arab-Jewish struggle. The author examines the challenges posed by the vacuum left by the

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<sup>8</sup> Ömer Tellioğlu, *Filistin'e Musevî Göçü ve Siyonizm (1880-1914)*, İstanbul, 2018, p. 217.

<sup>9</sup> Mim Kemal Öke, *Siyonizm ve Filistin Sorunu (1880-1923)*, İstanbul, 2021, p. 191-192.

<sup>10</sup> Yaşar Kutluay, *Siyonizm ve Türkiye*, Ankara, 1973.

Ottoman Empire and how it has contributed to the ongoing shocks still felt today.<sup>11</sup> Roger Garaudy, in his book *Israel: Myths and Terror*, explores the myths surrounding politics, Zionism.<sup>12</sup>

Garaudy argues that Zionists are seeking to transform legends into history and validate the occupation by interpreting their holy texts from an integralist perspective.<sup>13</sup> In his book *Zionism and the Palestinian Question (1880-1923)*, Mim Kemal Öke explores the origins, development, and transformation of the Palestinian Question. In this work, Öke argues that the "Jewish Problem" of Western Europe is the root cause of the Palestinian Question. As a result, some Jews developed Zionism as a response to the deep-seated anti-Semitism prevalent in Western fanaticism, which specifically targeted Jews living in culturally influenced areas of the West. They embraced the idea of establishing a state in the Palestinian territories and viewed these lands as their homeland, grounded in their fundamental beliefs.<sup>14</sup> Ömer Telliöđlu, who studies Jewish migration to Palestine, argues that this issue has a unique dimension when compared to the Arab-Israeli conflict. He stresses that the political factors surrounding the Jewish exodus from 1880 to 1914 must be considered. The author notes that while current political elements are highlighted, studies often neglect the occupation of Palestinian territory concerning the Jewish migration area.<sup>15</sup>

Boğaziçi Publications released a book that narrates Theodor Herzl's memoirs and documents his discussions with Abdulhamid II about establishing a Zionist Jewish state in Palestine.<sup>16</sup> In their book *The Rothschilds and the Ottoman Empire*, Mustafa Balciođlu and Sezai Balcı

<sup>11</sup> Fahir Armaođlu, *Filistin Meselesi ve Arap-İsrail Savaşları (1948-1988)*, Ankara, 1989, p.5.

<sup>12</sup> Roger Garaudy, *İsrail Mitler ve Terör*, İstanbul, 1997, p.11.

<sup>13</sup> Integralism is the term for any political or religious movement that asserts that it has a single, absolute, and final truth—as if by divine decree—and hence ignores the ideas of others to compel others to share this viewpoint. Thus, the integralist is highly similar to a "totalitarian." Sadık Kılıç, "Roger Garaudy: Batı Entegrizmine Derin Eleştiri", *Marife*, 6/3, (2006), p. 387.

<sup>14</sup> Öke, a.g.e., p. 20.

<sup>15</sup> Ömer Telliöđlu, *Filistin'e Musevî Göçü ve Siyonizm (1880-1914)*, İstanbul, 2018.

<sup>16</sup> *Siyonizm'in ve İsrail'in Kurucusu Theodor Herzl Hatıralar*, İstanbul, 2017.

explore topics such as education, health, arms sales, mining, the Jewish community, visits to Ottoman lands, and engagements from the 1830s onward. They examine the relationship between the Rothschild family and the Ottoman Empire in light of Ottoman documents.<sup>17</sup> In his comprehensive research, Bargaining, Vahdettin Engin uncovers classified records of discussions between the Zionist Theodor Herzl and Abdulhamid II regarding the establishment of Palestine as a Jewish homeland. Engin asserts that he does not claim to resolve the Palestinian question entirely or to explain all aspects of Zionism's operations.<sup>18</sup>

Several other studies in the literature can be referenced. This study aims, unlike previous research on Jewish immigration to Palestine, to explore the Ottoman Empire's responses to Jewish colonization during the reign of Abdulhamid II and the Union and Progress administrations. This analysis relies on secondary literature and archival sources, examining the extent of rejection, fragility, opposition in domestic politics, and inconsistency among provincial officials. Thus, a comparative approach is employed to address the issue of Jewish settlement in Palestine during the late Ottoman period. Continuity and rupture are utilized to assess the responses and actions taken in opposition to colonization. The point here is that the research revisits the issue and focuses on when the government-based approach produced against colonization gained stability and failed. Some archived documents shared in this research may have been the subject of other articles written about Palestine. This study examines the continuity, stagnation, and fragility of the practices and responses to Jewish colonies in Palestine. It consists of three main components: The Process Before Abdulhamid II, Abdulhamid II's Palestine Policy, and Palestine Policy After the Second Constitutional Era.

### **The Process Before Abdulhamid II**

It is possible to identify significant aspects of the movement before 1882, even though the history and organization of the Zionist migrant

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<sup>17</sup> Mustafa Balcıođlu ve Sezai Balcı, *Rothschildler ve Osmanlı İmparatorluđu*, Ankara, Erguvanı, 2021.

<sup>18</sup> Vahdettin Engin, *Pazarlık*, İstanbul, 2022.

wave to Palestine were established that year. Anti-Semitism existed in Britain and across Europe until the 16th century. With the Reformation, this situation gave way to respect and a favorable view of Jews. Thus, starting in the 17th century, Palestine—previously seen as a Christian territory before the Reformation—began to be viewed as the homeland of the Jewish people and their promised land.<sup>19</sup> Oliger Poulli first articulated the concept in the 17th century, which began with Martin Luther's theological reform movement.<sup>20</sup> Jews living in Ottoman territory after the 18th century were not seen as a threat by the Ottoman Empire. R. Yehudah, for example, transported a thousand people to Palestine during the first half of the 18th century. Jews from Morocco and Italy arrived in Palestine in 1741. He alerted the Ottoman Empire in 1791 after the Prussian ambassador became aware of the astonishing number of Jews in Jerusalem.<sup>21</sup>

Subsequently, efforts were made to establish a global agenda focused on increasing the Jewish population in Jerusalem. For instance, on April 20, 1799, upon his arrival in Ramla, forty kilometers from Jerusalem, Napoleon gave a pro-Zionist speech to the Jewish community, stating, "You exiled ones, rise and reclaim what is rightfully yours..."<sup>22</sup> Following this period, propaganda concerning the settlement of Jews in Palestine also increased. For example, Yehuda Hai Alkalai emphasized the need to enhance efforts to ensure Jewish salvation in his book, *Shema Yisrael*, written in 1834. Jews should not waste time waiting for the Messiah but should begin settling in the Holy Land as colonies now.<sup>23</sup> During 1834–1838, England made significant attempts to expand the Jewish population in Jerusalem. Thus, Lord Shaftesbury and James Finn proposed the relocation of Jews to Jerusalem and the

<sup>19</sup> Tufan Buzpınar, "Sultan Abdülhamid Döneminde İngiliz Hıristiyan Siyonistler", Sultan II. Abdülhamid ve Dönemi, haz. Muhammet Enes Kala, Atilla Olçum, Nuri Salık, Maşallah Nar, Ankara, 2019, p. 117.

<sup>20</sup> Mohammed A. M. Yasin, "XIX. Yüzyılın İkinci Yarısında Siyonistlerin Filistin'e Yerleşmelerinin Engellenmesi", *Journal of Islamic Jerusalem Studies*, 19/3, (2019), p. 318.

<sup>21</sup> İbrahim Serbestoğlu, "19. Yüzyılda Filistin'de Yahudiler Üzerinde İngiliz ve Amerikan Himayesi", *History Studies* 4/1 (2012), p. 492.

<sup>22</sup> Simon Sebag Montefiore, *Kudüs Bir Şehrin Biyografisi*, İstanbul, 2016, p. 320.

<sup>23</sup> Yasemin Avcı, "Siyon'dan Siyonizm'e: Politik Bir İdeolojinin Dini Temelleri ve Fikirsel Gelişimi" *Cumhuriyet Tarihi Araştırmaları Dergisi* 2/3 (2006), p. 49.

establishment of a Jewish state there.<sup>24</sup> In the 1840s, Jerusalem experienced an annual influx of 300 to 500 Jews throughout Europe.<sup>25</sup> They were still fewer than what the embassy of Prussia had reported. In 1837, there were 10,000 Jews in Jerusalem when Mosha Montvior established the first Jewish colony, and as immigration grew, that number increased to 15,000 by 1860.<sup>26</sup>

England saw itself as the defender of Jews who had fled Russia and settled in Palestine. In response to the events surrounding the takeover of Palestine and Syria by Kavalalı Mehmet Ali Pasha, England established its first European diplomatic office in Jerusalem in 1838. The appointment of William Young as the Consul in Jerusalem was facilitated by Lord Shaftesbury. Young regarded himself as the protector of the Jewish community in Palestine because he believed it was crucial to settle Jews there.<sup>27</sup> London supported this position. In 1839, an order sent from London to the Vice-Consul in Jerusalem stated that it was their duty to protect the Jews in Jerusalem. In 1840, Christians attacked Jews in Damascus in connection with the celebration of Passover. The alleged reason for the attack was that the Jews had kidnapped a Greek child and used his blood.<sup>28</sup> The leading cause of the violence was that local Christians were angered by the economic status of the Jews who had relocated to the area.<sup>29</sup>

Jews were accused of using human blood during the festivities. As a result of the investigation, Sultan Abdulmecid declared in a decree concerning the escalating events that Jews did not even use animal blood and that such a thing was untrue.<sup>30</sup> He further emphasized that the Tanzimat Edict ensured complete security for Jews. Due to the trauma involved, Jews would later seek protection from the British,

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<sup>24</sup> Faruk Taşkın, "Filistin'deki Britanya Gölgesi (1838-1918): Yahudi Devletine Giden Süreçte İngiliz Politikası", *Gümüşhane Üniversitesi Sosyal Bilimler Enstitüsü Elektronik Dergisi*, 11 (2020), p. 79.

<sup>25</sup> Serbestoğlu, a.g.m., p. 492.

<sup>26</sup> Hüseyin Özdemir, *Abdülhamid'in Filistin Çılgılığı*, İstanbul, 2010, p. 86.

<sup>27</sup> Buzpınar, a.g.m., p. 118.

<sup>28</sup> *BOA. DH. ŞFR. 172/107*, (26 Ma 1311/7 Nisan 1895).

<sup>29</sup> Gülnihal Bozkurt, "Osmanlı-Yahudi İlişkilerine Genel Bir Bakış", *Belleten*, 57/219, (Ağustos, 1993), p. 551.

<sup>30</sup> *BOA. İ. MSM. 35/1005*, (29 Şa 1256/26 Ekim 1840)

despite Sultan Abdülmecid's insistence on their safety in his proclamation. The British envoy in Istanbul requested reports from his consuls about the suffering of Jews in their regions in 1841. Moreover, Russian Jews viewed British protection positively.<sup>31</sup> A group of Ottoman Jews with specific legal privileges was also established due to this situation. With the protection it received, England was able to build a case that could be utilized to alter Ottoman domestic law.<sup>32</sup>

England utilized its policies in the region to promote Protestantism. James Finn, appointed as the British consul in Jerusalem in 1846, organized trips to Palestine, Syria, and Lebanon, conducted intelligence activities, and tried to spread Protestantism.<sup>33</sup> Finn also researched the impoverished Jews who had migrated to Palestine during his time in government. He participated in trade and agriculture, which helped improve their prosperity. Alongside Montefiore's arrival in Jerusalem, he integrated these studies. In addition to purchasing land for the Jews in Jerusalem, it was decided to proceed with the long-delayed construction of a Jewish hospital there. Abdulmecid accepted the invitation due to England's support during the Crimean War.<sup>34</sup> However, he stipulated that the lands would only be used by Jews living in Jerusalem.<sup>35</sup>

370 Russian Jewish households actively sought British protection by 1849.<sup>36</sup> During the Crimean War in 1854, Jews were reluctant to serve in the Russian army. As a result, Russian Jews began to migrate to other countries, especially the Ottoman Empire.<sup>37</sup> Jewish immigrants to Palestine received financial assistance from Baron Rothschild. Albert Cohn, the secretary to the Rothschilds, was dispatched to the East. With Rothschild's funds, Cohn established a girls' school, a boys' vocational

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<sup>31</sup> Bozkurt, a.g.m., p. 549.

<sup>32</sup> Bozkurt, a.g.m, p. 550.

<sup>33</sup> Ahmet Dönmez, "İngiltere'nin Osmanlı Devleti'nde Protestanlığı: Yayma ve Filistin'de Yahudileri İskân Projesi [1837-1857]", *Osmanlı Medeniyeti Araştırmaları Dergisi*, 20, (2024), p. 202.

<sup>34</sup> BOA. HR.SFR.3., 22/8, (14 Şe 1271/30 Haziran 1855). BOA. HR.SFR.3 50/4, (9 Re 1276/1 Şubat 1860).

<sup>35</sup> Dönmez, a.g.m., p. 202.

<sup>36</sup> Kemal H. Karpat, *Osmanlı Nüfusu 1830-1914*, İstanbul, 2003, p. 321.

<sup>37</sup> Yasin, a.g.m., p. 320.

school, a hospital in Jerusalem, and a school in Alexandria. He arrived with fifty thousand francs.<sup>38</sup> During these years, Rothschild was deeply engaged in the economy. Due to the Crimean War of 1854, the Ottoman Empire borrowed significant money from Rothschild.<sup>39</sup> The amounts of the loans in question would have posed a challenge to the Ottoman treasury. The Zionists later took advantage of this vulnerability of the Ottoman Empire by offering to pay off the debts and stabilize the Ottoman finances in exchange for Palestine.<sup>40</sup>

As Ottoman finances reached a crisis following the signing of the Treaty of Paris in 1856, the notion of reuniting with the Jews in Palestine emerged revived.<sup>41</sup> The Jewish settlement in Palestine continued unabated. Outside the walls of Jerusalem, the Jamin Mosha suburb was established by Jews around 1859.<sup>42</sup> Inconsistencies occasionally arose despite the state's clear position on land sales to Jews. For instance, Jews, similar to Ottoman citizens, were allowed to buy land under the 1867 land registry rule.<sup>43</sup> However, the state was unable to register these sales. For religious reasons, some Jews traveled to Palestine. Some of them made their home there and never returned. After 1870, organized Jewish immigration to Palestine began.<sup>44</sup>

### **Abdulhamid II's Palestine Policy**

During the reign of Sultan Abdulhamid, Zionist Jews made a concerted effort to acquire Palestinian lands. Both the economic crisis that the Ottoman Empire faced and the acts of Jews purchasing, or effectively usurping, land in Palestine encouraged further settlement in Palestinian territories. One of the earliest actions taken by Zionists was to establish colonies and make sure that Jews would settle there permanently and make it their homeland. Under Oliphand's direction, for instance, an autonomous Jewish colony was attempted to be

<sup>38</sup> Özdemir, *Abdülhamid'in Filistin Çılgığı*, p. 131.

<sup>39</sup> BOA. HR. SFR.3. 22/16, (26 Şe 1271/12 Temmuz 1855), BOA. HR. SFR.3. 23/25 (5 Zi 1271/19 Ağustos 1855).

<sup>40</sup> Taner Aslan, "Yahudiler'in Filistin'e Göçü Üzerine Bazı Düşünceler", *Erdem*, 59, (2011), p. 48.

<sup>41</sup> Tellioğlu, a.g.e., p. 92.

<sup>42</sup> Özdemir, *Abdülhamid'in Filistin Çılgığı*, p.86.

<sup>43</sup> Tellioğlu, a.g.e., p. 112.

<sup>44</sup> Tellioğlu, a.g.e., p. 103.

established in 1880 on a sizable administrative region in Jordan's Balka Sanjak, near Jerusalem.<sup>45</sup> For the Jews who would arrive from Europe, a settlement was planned here. Balka was home to historically significant states and well-positioned for industry, trade, and pilgrimage routes. The city's economic importance and proximity to Jerusalem were why Jews established a colony there.<sup>46</sup> However, the Imperial Council of Ministers disapproved of the idea of placing the Jews here, deeming it unsuitable. It was believed that a government within a government could be the cause:

Arz-ı Filistin'de İskân-ı Muhacirîn Osmanlı Kumpanyası nâmiyla yâd olunması ve muhâcirîn-i merkûmenin iskân edecekleri arazide teşekkül edecek mehakimin cümlesi ve müdür ve muhasebecilerle mal müdürleri kendilerinden terkib ve asâyiş-i umumînin muhafazası içlerinden müntehâb bir kuvve-i askeriyeye ile temin edilmesi gibi birtakım tekâlifden ve oralarda demiryolu inşasına ve idare-i dahiliyeleri hakkında bazı imtiyazâta müsaade talebine ve teferuâtına ait bir takım ifâdâtтан ibaret bulunmuşdur. **Sûret-i ma'rûza hükümet içinde bir hükümet demek** olarak politikaca ve idarece mehâzîri müstelzim olacağı cihetle zaten beyân-ı kabul olmadığı gibi Belkâ Sancağı arazisi birtakım aşâyir ve urbân cevelângâhı olduğundan oraların tanzim ve islah-ı idaresiyle kabil-i iskân bir hale getirilerek husul-i ma'mûriyeti Devlet-i Aliyye'ce matlub ve müstelzim ise de bunun henüz zamanı hülûl etmemiş ve ahval-i mütenevvia-i mahalliye cihetiyle bu sûretle bir hey'eti muhâcere kabul ve iskânında birçok mehâzîr ve müşkilât mevcut bulunmuş olduğundan iş bu esbâbın beyânıyla mumaileyhe cevab it'ası müttehiden tezekkür ve tensib kılınmış ise de ol babda emr u fermân Hazret-i Veliyyül-emr efendimizindir.<sup>47</sup>

<sup>45</sup> Laurence Oliphant (1829-1888) lived during a time when the return of Jews to Palestine was a significant topic of discussion within various levels of British society. He was the only child of Sir Anthony Oliphant (1793-1859), a dedicated evangelical and notable Scottish lawyer who held a key position in the British colonial government. In other words, Oliphant maintained strong connections within British government circles throughout his life and occasionally leveraged these connections to fulfill his aspirations. Ş. Tufan Buzpınar, "Laurence Oliphant'ın Filistin'e Yahudi İskânı Projesine Osmanlı Cevabı (1879-1882)", *Osmanlı Araştırmaları / The Journal of Ottoman Studies*, LV I (2020), p. 260.

<sup>46</sup> Muhammed Abdülkadir Hureysât, "Belkâ", *İslam Ansiklopedisi*, 5 (1992), s. 419-420.

<sup>47</sup> BOA. Y.A. Res. 5/58, (29 Ca. Sene 1297/9 Mayıs 1880).

Like Oliphand, Newlinsky<sup>48</sup> sought to purchase land in Palestine by exploiting the Ottoman Empire's economic woes. He also gave the Ottomans spiritual assistance by distributing European periodicals to Jewish businesspeople. According to Newlinsky's letter from Vienna, the Ottoman Empire was at a standstill regarding the Cretan issue. European states perceived it as a weak entity with limited flexibility in its international policies. Consequently, he noted that expecting support from the European states meant depending on assistance from abroad.<sup>49</sup> He raised the question of granting land to the Jews in Palestine once more as a way to resolve all of these deadlocks. Newlinsky's alternative was also quietly endangering the Ottoman Empire. He made it clear that Jews would find a way to settle in Palestine if the government forbade them from doing so. He claimed that the Jews were wealthy and talented, that the British had promised to give them Anatolian lands, and that they would somehow provide opportunities for settling in Palestine.<sup>50</sup>

Later, the Zionist Jewish promises to buy land in Palestine to support the Ottoman Empire financially would encounter resistance. Abdulhamid II sought their opinions on economic management instead of outright rejecting their strategy through a series of clever measures. The Jewish people managed to encircle Palestine and continued to settle there. Despite the state's efforts to prevent settlement through various legislation, the illegality of some officials who occasionally accepted payments hindered the enforcement of these bans. For instance, the Jews who arrived in Haifa from Romania were not granted any permits by the authorities. However, negligent officials who recognized them as state citizens made their settlement a reality. Haifa is a coastal city that was part of the Province of Syria. The authorities that granted citizenship and residency to the 272 Jews who arrived from Romania did so without notifying the government. In the Sanjak of Akka,

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<sup>48</sup> Philipp Michael Newlinski was the diplomatic representative of Zionist leader Theodor Herzl in Istanbul and the Balkan countries. <https://www.jewishvirtuallibrary.org/philipp-newlinski> Access: 08.01.2024.

<sup>49</sup> On September 2, 1866, Cretan Christians intended to annex Crete to Greece and set up their temporary government. Cemal Tukin, "Girit", *İslam Ansiklopedisi*, 14 (1996), p. 89.

<sup>50</sup> BOA. Y. PRK. TKM. 38/51, (23 Ma 1297/4 Nisan 1881).

about a hundred Jews were relocated to the Palestine Lands two years earlier, once more as a result of Ottoman officials' careless abuse of power. This circumstance kept intensifying its impact. Ottoman officials engaged in such acts in the area in question were the subject of an internal investigation by the Ottoman State. Because there were Bosnian immigrants in the area where the Jews settled on the shore, and the state had taken precautions to prevent any turmoil, it also created a district for the administration of the Jews who had settled in the area and appointed a director with a salary of six hundred kuruş.<sup>51</sup> The region's Jewish population grew due to outside influences and state officials' disregard for rulings.

Ambassador Abdülhak Hamid of the Ottoman Empire was displeased with Monsieur Gladstone's<sup>52</sup> support for Jewish immigration from Russia to Palestine. Gladstone's remark in *The Times*, where he praised the Sultan and solicited assistance for Jewish migration from Russia to Palestine, was considered significant by the Ambassador. Previously, Gladstone had stated that he did not have affection for the Sultan or the Turks. Jews were exiled from Spain by Catholic kings to Thessaloniki and other Ottoman cities, and the influx of Jews to the Ottoman Empire due to Christian fanaticism was not a new issue. The ambassador found Gladstone's involvement in the matter intriguing despite the Ottoman Empire's practices in this context.<sup>53</sup> Gladstone appealed to the sultan for the settlement of Jews who were being persecuted in Russia.<sup>54</sup>

The Ottoman Empire opposed the Jewish migration to the Land of Palestine. Given that 440 Jews had settled in Safed and Haifa within the Beirut Vilayet, the Ottoman Empire was aware of the issue. Since a Jewish government was to be established in this area later, it was never acceptable for Jews to congregate and live in Jerusalem and the surrounding areas. Furthermore, the Council of Ministers determined that such migration activities would certainly not be permitted,

<sup>51</sup> BOA. ŞD. 2275/34, (20 Şe 1303/22 Temmuz 1886).

<sup>52</sup> William Ewart Gladstone (1809-1898) Prime Minister of the United Kingdom. (1868-74, 1880-5,1886,1892-4). [https://www.nottingham.ac.uk/manuscriptsandspecialcollections/learning/biographies/williamewartgladstone\(1809-1898\).aspx](https://www.nottingham.ac.uk/manuscriptsandspecialcollections/learning/biographies/williamewartgladstone(1809-1898).aspx) Access: 08.01.2025.

<sup>53</sup> BOA. Y. PRK. EŞA. 13/67, (17 Ma 1307/29 Mayıs 1891).

<sup>54</sup> BOA. Y. PRK. EŞA. 13/69, (21 Şe 1308/30 Mayıs 1891).

especially at a time when Armenian corruption was taking place, and that the Ottoman Empire did not need to provide any information regarding the Jews who were attempting to settle in the beautiful lands of Europe. Concerning the return of the disputed Jews to America, it was stated that no special announcement was necessary.<sup>55</sup> Nevertheless, the Jews persisted in settling in the area in several ways.

Jews established contemporary settlements and made their homes along the coastlines of Jaffa and Gaza after purchasing large tracts of land. The Ottoman Empire had to take specific military and administrative measures to counter this. Boyacıyan Mihran, a lieutenant in the Jerusalem Governor's staff, informed the Sultan about important matters that had piqued his interest. The district governor had observed that the Jews came to Jerusalem mainly for purposes beyond mere visitation. There were significant risks associated with the Jewish migration to the Land of Palestine and their subsequent identification of this region as their homeland. Jews were paying two hundred or three hundred cents, sometimes more, for land worth only ten cents, five or ten years earlier. Surrender also resulted from the fact that individuals who purchased their land lacked money and gave up because they could not withstand the deceit of the Jewish community. Consequently, Jews acquired half of the shoreline between Haifa and Gaza. They constructed large, well-organized villages or colonies, modeled after European patterns in this area. They were working diligently to become agriculturally literate. In just one community, they grew two million grapevines in approximately five years.

In the territories they settled, the Jews were also laying the groundwork for activities that would eventually be formalized. Thus, the initiatives moved away from the nationalist-religious direction directed by a group of idealists and turned into commercial enterprises, moshavs, founded by Baron de Rothschild on the principle of a company that would make a profit in Palestine and supported by experts brought from France.<sup>56</sup> They were banding together to take control of Jerusalem's arts, commerce, agriculture, and surrounding areas. This

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<sup>55</sup> BOA. Y. MMS. 123/5276, (21 Zi 1308/27 Temmuz 1891).

<sup>56</sup> Yunus Can Polat, *İsrail'de Hatırlama: Güvenlik, Yahudilik ve Filistin*, İstanbul, 2020, p. 320.

region was experiencing a surge in Jewish immigration from Russia. The Jewish school opened to industry and trained skilled craftsmen. According to the Kaymakam, the shops and stores owned by Muslims and non-Muslims in the area, who constituted 10 to 15 percent of the total population compared to the Jewish population, would be shut down and handed over to the Israelites in five to ten years. To enable Jews from Russia to relocate here, millions of francs would be contributed by groups such as Rothschild, Heres, and Alliance Israel. They were already beginning to refer to Rothschild as the first sultan dynasty.

As a result, the Israelites continued to organize through land, agriculture, industry, and trade rather than using guns and rifles, as stressed in Kaymakam's report. To avoid this, some precautions were required. First, Jews should not be allowed on the Syrian coast. Second, there should be consequences for Jews who entered Jerusalem purely for the sake of visiting and did not leave. Those who claimed to be foreign nationals ought to be sent back right away or forced to adopt Ottoman citizenship and relocate to a suitable area. The Ministry of Education should be in charge of overseeing the schools they established and preventing the selling of land to Jews. The Ministry of Finance should be granted the territories controlled by the Urbans and Tribes. According to the report, including this area in the Jerusalem lieutenant governorship would benefit the state and its people more. It also highlighted the risk of British officials visiting the local sheiks annually to offer gifts and cultivate relationships, especially since the area borders Egypt and the Suez Canal. Additionally, a directorate and district governorship have been established here.<sup>57</sup>

The Ottoman Empire later imposed restrictions on Jewish visitors and residents. It was determined that guests should stay in Jerusalem for one month within the limits of the Passage Certificate (Mürur Tezkiresi), as it would not be appropriate to completely prohibit Jews from traveling there. For instance, according to the five-month memorandum the Ministry of Security sent, fifteen Russian soldiers who landed at the Jaffa Pier were granted permission to stay for one month. This was despite the decision that Jews arriving from Russia and

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<sup>57</sup> BOA. Y. PRK. UM. 23/66. (15 Eylül 1307/27 Eylül 1891).

Greece would not be accepted or settled and that they would not be allowed to leave the ships. These individuals' passports and visa applications were processed according to the relevant ruling. Jerusalem would not accept any of the Jews who came for trade.<sup>58</sup>

The Ottoman Empire made a concerted effort to enforce its ban on foreigners living in Jerusalem. Since it was illegal for foreigners to reside in Jerusalem and the individuals arriving were Iranians, it was decided that they would not be allowed to remain and would be sent back to their country of origin after it was revealed that some Jews from Iran were moving to Jerusalem, nearly two hundred of whom were already there, and that three hundred more were on the way.<sup>59</sup>

It was challenging to prevent Jews from migrating to Palestine and settling there. Various aspects of the issue proved difficult for the Ottoman State to manage. For example, the land registry authorities' leniency and the provision of title deeds based on handwritten agreements between individuals enabled Jews to acquire real estate in the region. Another significant factor was the Jews' ability to buy land from those in need by appealing to their desire for Money. Handbills created by individuals were the cause of the transaction in question. The state warned property registration officers against conducting title deed transactions based on unofficial handbills to prevent this situation. The government prohibited the Jerusalem Sanjak and the Beirut Province in this regard.<sup>60</sup>

Despite all the prohibitions, Jews continued to acquire property in Palestine. Jews who settled illegally in the Jaffa and Haifa area from countries such as Russia and Romania were being helped by some. The Ottoman State investigated to determine the situation. Information obtained from loyal informants revealed that the authorities in the region were offering land to the Jews in exchange for money.

Şöyle ki Romaniyyûn ve Rusiyyûn ecnebi Yahudileri Memâlik-i Mahrûse-i Şahane'de ve ale'l-husus Filistin kıt'asında idhal ve iskânları ve kendilerine kat'iyen arazi temlîki bâ-irâde-i seniyye-i

<sup>58</sup> BOA. DH. MKT. 1908/19. (24 Kâ 1307/5 Ocak 1892).

<sup>59</sup> BOA. MKT. 1911/115. (2 Kânûn-ı Sâni 1307/14 Ocak 1892).

<sup>60</sup> BOA. DH. MKT. 2025/36. (14 Te Sâni 1308/26 Kasım 1892).

hazret-i Padişahî men' olunduğu herkesin indinde malum bulunmuş iken bazılarının menâfi' ve makâsıd-ı zâtiyeleri uğruna ve bazılarının da efkâr ve menâvî-i muzır ve fâsıdeleri sevkiyle geçen üç yüz altı senesinde Yafa ve Hayfa kasabalarında mütemekkin Rusya Devleti tebaasından ve Baron Hirsch adamlarından Musa Hanker ve Mayer Zebblon nâm iki Yahudinin vasıtasıyla Akka Mutasarrıfı saadetli Sâdık Paşa hazretleri oralarca mutasarrıflığı ve kaymakamlığı hengâmında ve Hayfa Kaymakam-ı Sâbıkı Mustafa Efendi kanavâtı ve hâlisi izzetli Ahmed Şükrü ve Akka Müftüsü Ali ve Hayfa Belediye Reisi Mustafa ve Meclis-i İdare azâsından Necib efendilerle bi'l-muhabere ve'l-mukâvele Rusya memâlikinden matrûd salifü'z-zikr ecnebi Yahudilerinden yüz kırk ailenin Hayfa Kazası'na idhal ve kabul ve muvasalatlarında Adana Vali-i Sâbıkı ve mutasarrıf-ı müşârunileyhin biraderi saadetli Şakir Paşa hazretleri ve Cebel-i Lübnan ahalisinden izzetli Selim Nasrullah el-Hûrî Efendi nâm kimesnenin mülkleri olup vaktiyle bin sekiz yüz aded yüzlük kâime ile satın aldıkları (Hazire ve Dardara ve Nefî'ât) nâm arazi Yahûd-ı merkûmeye on sekiz bin liraya bey' ü fûrûht ve ilâveten iki bin lira dahi ayrıca memurîn-i mûmâileyhimin müsaadelerine mukabil menfaat-ı mahsusalarına sarf u i'tâ olunmasına ittîfak-ı tarafeyn hâsıl olduktan sonra Berkince tarafında Hayfa Polisi Memuru Aziz ve Zâbita Memuru Yüzbaşı Ali Ağa ma'rifetleriyle Yahûd-ı merkûmûn vapurdan sahil-i memlekete ihrac ve kazanın etrafına tefrîk olunmuşlardır.<sup>61</sup>

Regrettably, state officials sold the land to the Jews at exorbitant prices, ignoring the rulings. They were initially attracted to this situation, which eventually led to unavoidable consequences. The Jews quickly organized and began establishing colonies in the regions where they had settled. In those areas, they also started to persecute the Palestinians. For instance, after taking control of the village of Zemarín, the Jews tormented its residents, imprisoned some, and sexually assaulted the women. Additionally, the Jews began arming themselves in the territories they had captured.<sup>62</sup> The Jews, who discovered various ways to acquire land, attempted to use this situation to their advantage in every possible way.

The edict prohibiting the sale of land to Jews was in effect. French citizen Michel Erlanger wished to bequeath his lands in Haifa,

<sup>61</sup> BOA. Y. PRK. AZI. 27/39. (3 Ağustos 1309/15 Ağustos 1893).

<sup>62</sup> BOA. Y. PRK. AZI. 27/39, (3 Ağustos 1309/15 Ağustos 1893).

Jerusalem, and Jaffa to Rothschild's representative, El-Shayed. However, since the edict against accepting Jewish immigrants into Palestine remained in force, no land would be transferred to them. It was stressed that officials who executed this transaction would face punishment.

El Şayed'in oralarda hiçbir suretle arazi teferruğ eyleyebilmesine meydan verilmemesi taraf-ı zî-şeref-i vekâlet-penâhîlerinden tekraren ve müekkeden mahalline emr u iş'âr buyurulmuş olan Rothschild'in vekili olduğu gibi Rothschild'in ve cemiyât-ı İsrailiye adamlarının Kudüs'te arazi teferruğuna inhimâkları eyyâm-ı Benî İsrailiye'de ma'mûr ve Tevrat'ta mezkûr olan bazı mahallerin ma'mûriyet-i sâbikasını iade etmek maksadına mübtenî ve şimdîye kadar Kudüs havalisine gelen muhacirîn-i Musevîyenin mikdarı ahali-i kadîmenin on misli râddesine varmakla beraber adem-i tahâret ve nezâfetleri ise sıhhat-ı umumiyeyi ihlâlê bâdî olduğu ve bunların ticaret ve san'at-ı mahalliyeyi yed-i zabtlarına aldıklarından ve ele geçirdikleri yerleri hem-mezheblerinin gayrısına satmadıklarından arazi iştirâsında serbest bırakıldıkları takdirde bu hâleriyle ve akçe idânesi ve saire gibi me'lûf oldukları envâ-i desâyisin dahi inzimâmıyla oralarını müddet-i kalîle zarfında tamamen taht-ı tasarruflarına alıp ahali-i asliyenin dağılmalarına sebep olacakları cihetlerle arazi teferruğ eylemeleri bâdî-i mehâzir ve mazarrât olacağından...<sup>63</sup>

In the Land of Palestine, the directives coming from the center were not thoroughly followed. To sell the lands, whether registered or not, at inflated prices, they were converted into property through deceptive lawsuits, and buildings were constructed without the Sultan's consent. After assessing the situation, the state-mandated the presence of Defter-i Hakani officers in such cases.<sup>64</sup> With Baron Rothschild's support, Jewish migrations to Palestine continued without pause. This movement was systematic and began to have a more pronounced impact. Jews expelled from other nations, particularly Russia, were settling in the Land of Palestine. The potential political damage in the future was already evident. For example, Baron Rothschild's efforts to emigrate to Palestine and his view of it as a homeland will likely lead to

<sup>63</sup> BOA. ŞD. 2280/26, (13 Şubat 1308/25 Şubat 1893).

<sup>64</sup> BOA. DH. MKT. 196/62, (22 Ka Evvel 1309/3 Ocak 1894).

the emergence of an issue similar to the Armenian issue in the future. Despite discussing with Javad Pasha to secure the Ottoman Empire's approval, Rothschild behaved familiarly. As a result, there was a sharp increase in the number of Jews in Palestine.<sup>65</sup>

When the Governor of the Province of Beirut investigated the Jewish population in the area, only six hundred Jews were registered in Tiberias, despite estimates suggesting there were over four thousand Jews. Jews were delaying the authorities by becoming Ottoman citizens or claiming foreign status. However, although many foreign Jews had arrived and settled in the district earlier, their population was not included in the Akka Governorate's population report. Additionally, in the districts of Haifa and Safed, a significant Jewish population resided without being reflected in the official records.<sup>66</sup>

After all these stages, the Zionist Society progressed to a second phase. Propaganda activities were also practical during this new period. In fact, at the Second Zionist Congress held in Vienna in 1898 under the leadership of Theodor Herzl, he delivered a speech based on the words, "You give, and I will give." The congress attracted over six hundred attendees. Herzl asserted that a solution must be sought due to opposition from certain rabbis towards the Zionist movement. He emphasized that the nations and peoples who adhered to the Torah were responsible for upholding Jewish law. He stated that Palestine would play a vital role in the Asian continent's ten-year diplomatic initiative and that a cultural and economic route would be established between Palestine and Asia. He clarified, "I believe we should persuade the Ottoman Empire with our efforts and settle in Palestine, which has always been our homeland, rather than entering Palestine illegally." Monsieur Max Nordau was another speaker at the congress. He asserted that Zionism referred to Judaism as a whole:

Yalnız ismen Musevî olup hakikaten kavm-i Yahûd'dan addolunamayanlar bize ilân-ı husûmet ve izhar-ı adâvet ediyorlar. Bazı hahamlar dua kitaplarından Siyon memleketinin talebine müte'allik fikarâtı tayyetmişlerdir. Bu hâl ecdadımızı Mısır esâretinden kurtarmış olan Hazret-i Musa zamanında dahi vuku'a

<sup>65</sup> BOA. Y. PRK. AZI. 30/37, 10 Ka Evvel 1310/22 Aralık 1894).

<sup>66</sup> BOA. ŞD. 2289/8, (12 Nisan 1314/24 Nisan 1898).

gelmiştir. Mu'terizlerimiz Esdras ve Nehemya zamanlarında olduğu gibi şimdi de ekalliyeti teşkil ediyorlar. Hilafgîrânımızın mahvolacağı şüphesizdir. Musevîlikde bir Siyonist fırkası vücûdundan bahsetmek abesdir. Zirâ Siyonizm Musevîlik demektir. Kavm-i Benî İsrail bizim tarafımızdadır. Mu'terizlerimiz ise kavm-i mezkûrun tenbel ve faidesiz azasından ma'dûddurlar.<sup>67</sup>

Under Herzl's direction, the Zionist group attempted to make a seemingly amicable approach to the Ottoman State. However, it had become clear that the Ottoman State was a state that could be won in war, and they planned to exploit the precarious financial conditions resulting from the state's decline. From this perspective, the Zionists hoped to approach Abdulhamid II. They argued that by granting land to the Jews in Palestine, they could help resolve the Ottoman State's financial issues in the proposal made to Artin Pasha.<sup>68</sup> In this context, Herzl emphasized the following points:

Siyonizm memâlik-i muhtelifede tazyîk edilen biçare karındaşlarımıza daimî ve emin ve meşrû' bir melce' vücûda getirmek maksadına hâdimdir. Muvâfakat-ı seniyyenin istihsâli mümkün olur ise melce'-i mezkûrun Filistin'de vücûda gelmesini arzu ediyoruz. Musevî muhacirleri bu ana değin tebaa-i Musevîyelerinden hiçbir vakit sıfat-ı ubûdiyete mugayir bir fiil ve hareket görmemiş olan zât-ı şevket-simât-ı hazret-i tâcdârînin tebaa-i sâdıkalardan olacaklar ve memleketde teşkil edilecek müessesât-ı cedîde ma'rifetiyle rûsûm ve tekâlif te'diye eyleyecekler ve kendi refah ve saadet-i hâlleriyle beraber bu vilâyet-i mülûkânenin ve kâffe-i Memâlik-i Mahrûse'nin dahi menâbi'-i servetini tezyîd edeceklerdir. Bize gelince Hükûmet-i Seniyye'ye ileride takarrur edecek şerâit tahtında yüzlerce milyon Franklık istikrazât icra eyleyeceğiz. Bu hizmet ve fedâkarlıklara mukabil taleb etdiğimiz şey zulüm-dîde olan biçare karındaşlarımızın emniyet-i daimeye nâil olmalarından ve sa'y ü amel-i müsâlemetkârîlerinin suret-i meşrû'ada te'min edilmesinden ibâretidir.<sup>69</sup>

<sup>67</sup> BOA. Y. PRK. TKM. 41/5, (22 Ağustos 1314/3 Eylül 1898).

<sup>68</sup> Undersecretary of Foreign Affairs, Artin Dadyan Pasha (Real name: Harutyun Karekin) (b. 1830, Istanbul- d. 1901, Istanbul) was an Ottoman Empire diplomat of Armenian origin. Access: 6 February 2025  
<https://archives.saltresearch.org/handle/123456789/34600>

<sup>69</sup> BOA. Y. MTV. 285/162, (19 Zi 1316/30 Nisan 1899).

Throughout his lengthy letter, Herzl emphasized his loyalty to the Sultan and his wish for the oppressed Jews to establish Palestine as their homeland. He noted that both Zionist congresses had discussed the matter. The phrase "You give, I will give," which Herzl used during the congress, referred explicitly to this topic. He even promised that the finances of the Ottoman Empire would quickly recover and generate a surplus if land from Palestine was granted, and that all its debts would be paid off. He stated that the funding required in this area would come from the Jewish Bank established in London. Herzl remarked they would join their future with that of the Ottoman Empire.<sup>70</sup>

Although Baron Rothschild was negotiating with the Ottoman Empire, he continued to use his financial power to establish a homeland for the Jews in Palestine. This was not the first time Rothschild had taken such actions. Therefore, even though the Ottoman Empire ruled that Rothschild would not be allotted much land in the Haifa District and that he would only be permitted to build one hundred and thirty houses, Rothschild acted in a manner that would allow the prohibited immigrants to settle there, contrary to the decision. Since the number of homes built by Rothschild was well above the specified number, the Sublime Porte appointed an officer from the Military and the Defter-i Hakani to inspect these lands.<sup>71</sup>

However, the Ottoman State favored preventing the migration of Jewish immigrants to Palestine and maintaining the ban. A notification sent to the center by the Beirut Vilayet reported that it had received news indicating that many lands had been sold for one million seven hundred thousand kuruş in the name of Nersis, head of the Jewish immigrants' society in Paris. According to the notification from the center to the Beirut Vilayet, it was stated that Nersis could not settle Jews on the lands he had purchased, otherwise he would be in opposition to the decision of the Meclis-i Mahus-ı Vükela.<sup>72</sup> While the Ottoman State made these prohibitive decisions, it also sought to protect the freedom of Jews to visit. It was determined that Jews traveling to Palestine would receive a differently colored temporary

<sup>70</sup> Siyonizm'in ve İsrail'in Kurucusu Theodor Herzl Hatıralar, p. 237.

<sup>71</sup> BOA. Y.MTV. 200/41, (29 Şubat 1315/14 Mart 1900).

<sup>72</sup> BOA. İ. HUS. 1319.B/2, (30 Eylül 1317/30 Eylül 1901).

residence permit. The primary purpose of this permit was to prevent Jews from settling in Palestine; however, it also served as a means to allow them to visit. In return, those who came to visit were expected to follow the rules and leave Palestine when their allotted time expired. The procedures related to the murur permits and passports for visiting Jews, valid each year, would be managed by officials of the Ottoman State. This way, the Jewish population entering and leaving Jerusalem would be monitored. Precautions were implemented to deter Jews from settling in Palestine under the pretense of visiting. It was anticipated that the provinces of Syria and Beirut, the Governorate of Jerusalem, and the Defter-i Hakani would demonstrate resolve in ensuring that Jews would not be permitted to settle in Palestine, whether in the city center or outside of it, under any circumstances.<sup>73</sup>

The Jaffa battalion was expanded in the area, and guard stations were erected strategically, as the Remilan Tribe periodically overran the Sultan's territories in Jerusalem.<sup>74</sup> Probably because the Ottoman Empire realized it could not prevent the settlement of Jews in the Palestinian Territory through central decisions, Sultan Abdulhamid II registered some lands and properties in Masfara, Refah, Ümmülkilâb, and Gisi within the Jerusalem Sanjak under his name for a fee.<sup>75</sup>

### **Palestine Policy After the Second Constitutional Era**

The Zionist Jews found hope in the declaration of the Constitutional Monarchy. They sought to take advantage of this situation and accelerate their settlement in Palestine. For their long-standing religious and political aims, they had focused on the Nasıra district. As a result of understanding the issue, the government decided that the Jews should be prevented from settling in Palestine following the legal provisions based on the article on preventing the settlement of Jews in Palestine and that the district of Nasıra should be attached to Akka as it was before.<sup>76</sup> With this decision, the Ottoman Empire again opposed Jewish immigration to Palestine. However, Jews were allowed to visit Jerusalem.

<sup>73</sup> BOA. HR. SYS. 410/3, (5 Te Ewel 1316/18 Ekim 1900).

<sup>74</sup> BOA. İ. HUS. 139-1324. M/54, (2 Mart 1322/15 Mart 1906).

<sup>75</sup> BOA. Y. MTV. 313/162, (22 Mart 1325/4 Nisan 1909).

<sup>76</sup> BOA. MV. 129/6, (7 Haziran 1325/20 Haziran 1909).

At the docks, immigration authorities collected the passports and certificates of Jews traveling to Jerusalem. They would then issue a red, time-limited certificate that allowed them to remain for three months. After the establishment of the Constitutional Monarchy, this practice continued. When Russian Jew Ilya Baykof wanted to visit Jerusalem, he was given a red paper in Jaffa, which he refused. He cited a memorandum from the Chief Rabbinate of Dersaadet stating this measure was not permissible after the constitutional monarchy's establishment. After reviewing the situation, it was decided to continue the implementation.<sup>77</sup>

During the Union and Progress period, the threat of Zionism was gradually recognized. Efforts were made to limit its spread in Istanbul. Nahum Sokolow<sup>78</sup>, a leading Zionist, sought to open a branch of the World Zionist Organization there to promote Zionist propaganda. His main goal was to create Zionist propaganda. The Ottoman Empire was gathering intelligence by observing Sokolow's activities.<sup>79</sup> When it was established that Sokolow was acting on behalf of the organization, it was decided that he should be deported following international law.<sup>80</sup> When it became known that he was involved in Zionist activities during his time in Izmir, the decision was made to deport him.<sup>81</sup> Later, Sokolow played a significant role in drafting the Zionist demands submitted to Sykes and the declaration given to Balfour.<sup>82</sup>

<sup>77</sup> BOA. DH. MUİ, 26-2/29, (26 Te Evvel 1325/8 Kasım 1909).

<sup>78</sup> Nahum Sokolow (1859–1936), a Russian Zionist leader born in Wyszogrod, Poland, came from a rabbinical family and received a strong Jewish and secular education. His interest in Zionism emerged in Warsaw. In 1901, he published Lemaranan Ulerabbanan, aimed at easing Orthodox Jews' fears and connecting them to the Zionist movement. Sokolow translated Theodor Herzl's *Altneuland* into Hebrew as *Tel Aviv*. He became general secretary of the Zionist Organization in 1907 and joined the Zionist Executive Board in 1911. During World War I, he moved to London to collaborate with Chaim Weizmann, significantly contributing to the Balfour Declaration's political groundwork and chairing its drafting committee. Rafael Medoff, Chaim I. Waxman, *The A to Z of Zionism*, Maryland, 2009, p. 186-187.

<sup>79</sup> BOA. DH.EUM.THR. 9/2 4 (Şewal 1310, 19 Ekim 1909).

<sup>80</sup> BOA. DH.MUİ. 27-1/66 (6 Te Evvel 1325/19 Ekim 1909).

<sup>81</sup> BOA. DH.EUM.THR. 92/16 (31 Te Evvel 1325/13 Kasım 1909).

<sup>82</sup> Necmi Uyanık ve Havva Yavuz, "Balfour Deklarasyonu'nun İlanı, Tepki ve Destekler", *Kastamonu İnsan ve Toplum Dergisi – KİTOD* 1/2, (2023), p. 211.

In the following processes, the first significant issue concerning the Zionist organization in Palestine was raised in the Assembly in 1910. In March and May of 1911, speeches in the Assembly of Deputies highlighted the threat of Zionism. In this context, during the speech by Komotini Deputy Ismail Hakki Bey in March and in the second speech in May, Arab deputies Ruhi al-Khalidi and Said al-Husayni Bey addressed the Assembly. The issues discussed by the deputies regarding Zionism can be tracked through the Minutes of the Assembly of Deputies.

Ismail Hakki Bey (Gumilcine) raised the Zionist issue and sought to increase awareness of it after the assembly had addressed financial matters. According to Ismail Hakki Bey, who began his speech by referring to the Zionist Act, he was not discussing a matter pertaining to the Jews, with whom they coexisted peacefully. He asserted that the Zionist issue could not be overlooked and that, despite Cavid Bey's dismissal, there was a Zionist concept that would negatively impact the Ottoman regarding its financial debts. He also emphasized that not all Jews were Zionists and sought to clarify the Zionist idea. According to this, Zionism aims "to increase and multiply the number of foreign Jews in the Shatt al-Arab valley, Jerusalem and its surrounding areas, in the land of Palestine, and to establish an Israeli government there by utilizing the density of the population."<sup>83</sup>

Nisim Mazelyah Efendi, the deputy for Izmir, disagreed with Ismail Hakki Bey's remarks. Emanuel Karasu Efendi then took the floor and pointed out that he had highlighted a point in a panel formed three years ago regarding the settlement of some Jews as immigrants, but not in the Land of Palestine. According to Karasu Efendi, foreign-born Jews should not be permitted to become Ottoman subjects unless they settle for five years. Nisim Mazelyah accused Ismail Hakki Bey of being ignorant about the topic he was discussing.<sup>84</sup>

Ismail Hakki Bey continued by noting that the issue had historical roots. He mentioned that the Zionist society had been interested in this matter long before the establishment of the Constitutional Monarchy

<sup>83</sup> Meclis-i Mebusan Zabıt Ceridesi, Devre:1, Cilt :3, İçtima Senesi:3, İnikat:49, 331. (16 Şubat 1326/1 Mart 1911).

<sup>84</sup> Meclis-i Mebusan Zabıt Ceridesi, Devre:1, Cilt :3, İçtima Senesi:3, İnikat:49, 332. (16 Şubat 1326/1 Mart 1911).

and that they had purchased land in and around Jerusalem, Damascus, and Haifa for significant amounts of money. He explained that they aimed to resettle Jews coming from Europe on the land they had acquired and were attempting to facilitate this process through the implementation of the red passport system, allowing for direct settlement.<sup>85</sup>

The Grand Vizier Ibrahim Hakki Pasha disagreed with Ismail Hakki Bey's remarks, asserting that the Zionist issue and the discussions surrounding it were simply fantasies, and that Talat and Cavid Bey held the same opposition to the Zionist concept as they did to the debt issue. He stated that the Jewish immigrants who arrived in Syria and Palestine were recognized as immigrants under Sultan Abdulaziz, and some affluent Jews, such as Baron Hirsch, had purchased land and constructed a few villages there. He also noted that Zionism's organization of four or five congresses in Europe and its proposals had no relation to all Jews. He also emphasized that while a small number of Jews resided in Syria, Palestine, and Argentina due to persecution in Europe and Russia, their intention was not to support Zionism. Ismail Hakki Bey asserted that the issues he raised were genuine, but even if they were, we should recognize them to avoid facing consequences similar to the negative impacts of past events.<sup>86</sup>

Before approving the internal budget in the assembly, Jerusalem deputy Ruhi El Khalidi Bey addressed the assembly to explain the government's initiative regarding the Zionism issue, initiating the second debate on Zionism in May 1911. He criticized the unlawful actions of officials and how Jewish immigrants settled and acquired a homeland in Palestine by purchasing farms, hamlets, and villages there, despite it being illegal for them to do so. Ruhi Bey felt the need to clarify that he did not intend to include all Jewish citizens, emphasizing that Sephardic Jews, in particular, were not part of this situation. Furthermore, he acknowledged that most Jews opposed Zionism. For instance, a telegram from Bohor Mosalji, a member of the Izmir Jewish

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<sup>85</sup> Meclis-i Mebusan Zabıt Ceridesi, Devre:1, Cilt :3, İçtima Senesi:3, İnikat:49, 336. (16 Şubat 1326/1 Mart 1911).

<sup>86</sup> Meclis-i Mebusan Zabıt Ceridesi, Devre:1, Cilt :3, İçtima Senesi:3, İnikat:49, 333-337. (16 Şubat 1326/1 Mart 1911).

Tradesmen's Association, expressed regret within the assembly regarding the view that the issue of Zionism was a fantasy and a folly and that it had reached the parliament.<sup>87</sup>

Ruhi Bey offered comprehensive insights into the history of Zionism based on the texts he reviewed in parliament. Although the deputies initially claimed that these issues should be discussed in the newspaper and that schools, not parliament, were the appropriate venues for in-depth discussions, Ruhi Bey's anecdotes about Zionism ultimately captured their interest, leading them to ask questions. In his speech, Ruhi Bey emphasized that Zionism had become quite organized<sup>88</sup> in the areas where it had established a presence in Palestine, beginning in 1882. He mentioned that they were engaged in activities and structures to establish their order instead of relying on the state's authority.<sup>89</sup>

Another representative from Jerusalem, Sait El-Husseini Bey, also spoke and noted that the migration of Jews to Palestine began about thirty years ago and persisted despite various prohibitions. The immigrants' connections to Zionism in Palestine had political and social implications. Sait Bey stated that the Zionist program aimed first to generate wealth in Palestine, then to enhance Jewish capital, foster a sense of nationalism among Jews, and ultimately engage in diplomatic efforts. As Sait Bey emphasized, it is understood from this that the Zionists aimed to establish a nation in Palestine and to make it a center for themselves. According to the figures given by Sait Bey, the Jewish population in Jerusalem, which increased rapidly in the years following the declaration of the Tanzimat, was 8,000-10,000 until 1878, and with the arrival of Jews from Russia and Romania, it reached 10,000-16,000 after 1882, 20,000 from 1887 onwards, 30,000 in 1892 and an estimated 100,000 towards 1910. The land they had purchased in the Jerusalem

<sup>87</sup> Meclis-i Mebusan Zabıt Ceridesi, Devre:1, Cilt: 6, İctima Senesi: :3, İnikat: 99, 553-554. (3 Mayıs 1327/16 Mayıs 1911).

<sup>88</sup> Falih Rifkı Atay also points out this situation in his book *Zeytindağı*. "The Zionists had virtually established a secret government in Palestine. They had flags and posts. They would put their stamps on their letters and ship them with their officers. Falih Rifkı Atay, *Zeytindağı*, İstanbul, 1998, p. 42.

<sup>89</sup> Meclis-i Mebusan Zabıt Ceridesi, Devre:1, Cilt: 6, İctima Senesi: 3, İnikat: 99, 556-557. (3 Mayıs 1327/16 Mayıs 1911).

Sanjak until now was approximately 100,000 acres.<sup>90</sup> Karpas also confirms this information regarding the population numbers: "Indeed, the Jewish population in Palestine increased nearly tenfold from 1839 to 1914. (It rose from fewer than 10,000 to about 100,000.) After 1860, the Jewish community began representing most of Jerusalem's population."<sup>91</sup>

In both meetings held in March and May 1911, the threat of Zionism does not appear to have been fully grasped by the deputies. The responses from the deputies after both speeches were similar. They expressed that they were uncertain about the essence of Zionism and what its nature entailed, and that the issue should be discussed in parliament after the government had investigated and understood it. Deputies Nizim Mazelyah Efendi (Izmir) and Ohannes Varteks Efendi (Erzurum) emphasized that speeches made without clarifying the issue could also cast suspicion on the Jews loyal to the Ottoman Empire and pose a danger that the uninformed public would perceive the Jews as traitors.<sup>92</sup> However, in both the first and second speeches, the deputies who spoke indicated that they kept the Jews, who were loyal to the state, separate in this matter.

Although no agreement was reached in the meetings held in the Assembly, it can be said that state awareness of Zionism increased in the subsequent processes. As in other cases, the Murur certificate did not help prevent Jewish immigration to Palestine. The inadequacy of the red residence permit, issued to avoid Jews from staying in Palestine for an extended period under the pretext of visiting and buying land, was brought up for discussion. During the Council of Ministers discussions, a proposal was made to abolish the practice altogether. However, it was decided that the measures already taken and the current practices concerning land sales would continue as deemed appropriate by the Ministry of Internal Affairs.<sup>93</sup>

<sup>90</sup> Meclis-i Mebusan Zabıt Ceridesi, Devre:1, Cilt: 6, İctima Senesi: 3, İnikat: 99, 557. (3 Mayıs 1327/16 Mayıs 1911).

<sup>91</sup> Karpas, *a.g.e.*, p. 322.

<sup>92</sup> Meclis-i Mebusan Zabıt Ceridesi, Devre:1, Cilt: 6, İctima Senesi: 3, İnikat: 99, 559. (3 Mayıs 1327/16 Mayıs 1911).

<sup>93</sup> BOA. MV. 184/67. (12 Ka Sâni 1329/25 Ocak 1914).

It seems that the measures implemented to prevent Jewish immigration to Palestine have not truly been enforced. In some respect, the Jews violated the law and continued their colonization efforts in Palestine. Through various regulations, the Ottoman State aimed to halt Jewish settlement and pressed on the issue. According to the decision made, Jews who refused to accept Ottoman citizenship would be exiled from Palestine. Talat Bey discussed the topic of deporting Jews who were nationals of other countries from Palestine with Cemal Pasha. In the reply letter, it was stated that the deportation of priests would be appropriate, but the relocation of Russian Jews could have a negative impact.<sup>94</sup> Many of them were registered as citizens of enemy states. The Ottoman State promised to pay railway fees and other costs to the poor among them. For this reason, an order was issued to the Ministry of Finance to allocate two thousand liras.<sup>95</sup> Securing Jewish Palestine, which had become a spies' nest, was the primary goal here. Falih Rifki said, "sending a message to the British torpedo boat from the Palestinian coast was certainly not as easy as transporting statistics to the Baghdad headquarters via the desert with a Hama camel."<sup>96</sup>

The Zionists were on a dangerous path toward statehood. They were indeed armed in Jerusalem. The General Directorate of Security, in a cable to the Governor's Office in Jerusalem, requested that the Zionists be prevented from organizing and arming themselves, that their weapons be confiscated, and that there be zero tolerance for preventing Jewish immigration to Palestine.<sup>97</sup> The governor of Jerusalem, Midhat Bey, prepared an investigation report on the expulsion and nationalization of the Zionists. According to the report, the Zionist Jews were forming their organization. Furthermore, the report confirmed that the Zionists were organizing in Jaffa.<sup>98</sup> The Army, Corps, and Command were informed by investigations led by Cemal Pasha that the Zionist movement posed a catastrophe for Palestine, having advanced to the point of establishing a separate court in Jaffa.

<sup>94</sup> BOA. DH. ŞFR. 48/40, (29 Muharrem 1333/17 Aralık 1914).

<sup>95</sup> BOA. MV. 195/151, (31 Ka Evvel 1330/13 Ocak 1915).

<sup>96</sup> Atay, a.g.e., p. 67.

<sup>97</sup> BOA. DH. ŞFR. 44/6, (23 Ra 1332/15 Ağustos 1914).

<sup>98</sup> BOA. DH. ŞFR. 463/9, (14 Şu 1330/27 Şubat 1915).

Furthermore, it was determined that no Jews should be allowed to immigrate to Palestine, even if they accepted Ottoman citizenship.<sup>99</sup>

Efforts were made to establish a Jewish state in Palestine due to the actions of Zionist societies. Overall, there were over 120,000 Jews residing in Palestine. In reality, hostile forces controlled about 90% of this population. The Ottoman State recognized that foreign intervention would occur in the region and that this demographic group in Palestine would take actions that could threaten the state's future political existence in the area. Consequently, it attempted to immediately expel the relevant population from the region. In the articles published in the Daily Mail and Daily News, it was claimed that the Jews sent from the area were mistreated during the transfer. The Ottoman State rejected the allegations presented in these newspapers. It stated that some Jews in the relevant population group were allowed to remain on the condition that they became Ottoman citizens, that those who left were not mistreated, that the state covered the expenses for those who could not afford it, and that the German and Spanish consuls confirmed all of this. The state emphasized that the Jews were placed on the ships without experiencing the slightest insult and that such publications were motivated by malice and hostility.<sup>100</sup>

Cemal Pasha was very insistent on removing the Zionists from Palestine. Talat Pasha, on the other hand, suggested that this should be done more moderately. Talat Pasha argued that preparing laws to prevent the destruction and elimination of the Zionists and their activities against the country would draw the attention of the allied and neutral states, as he emphasized that the Zionists were politically and economically strong in other countries. For this reason, the telegram he sent to Fourth Army Commander Cemal Pasha stated that he believed acting according to the Law on Customary Administration and Societies would be more appropriate.<sup>101</sup> However, despite Talat Pasha's sensitive opinion, foreign powers did not withdraw their hands from Palestine and continued their propaganda activities.

<sup>99</sup> BOA. DH. ŞFR. 465/19, (28 Ra 1333/15 Mart 1915).

<sup>100</sup> BOA. HR. SYS. 2160/3, (25 Ce Evvel 1333/10 Nisan 1915).

<sup>101</sup> BOA. DH. ŞFR. 72-129, (7 Ra Ahir 1335/31 Ocak 1917).

As World War I was coming to a close, an important decision regarding Palestine emerged from the Pope's minister. According to the news in the Spanish newspaper A.B.C., the Pope's new minister, Monsieur Kedeshini, said, "Catholic politics does not allow Palestine to be under the yoke of the Mohammedans again." The Minister continued his statement: "As everyone understands, I believe that Alsace-Lorraine will be returned to France and the Italian provinces dominated by Austria will come under Italian administration. I do not think the Messiah will appear more hostile to the Roman Union than the Albanians or Eastern Christians. There is no doubt that these words of mine should be considered as merely a concept of my personal opinion." Regarding these statements, the Deputy Commander-in-Chief Enver received the opinion of Monsieur Dolchine, the Pope's deputy in Istanbul, and presented a copy to the Sultan.<sup>102</sup>

Wilson took another step toward Palestine near the end of the war. In a private letter to Russia, he requested assistance in creating a Jewish state in Palestine, according to the Bern Attaché.<sup>103</sup> Wilson's plan received support from several countries, with England as the primary sponsor. The Zionist Committee in Vienna reviewed reports from American and British Zionists, noting the involvement of the German and Austro-Hungarian governments. The British Foreign Minister Balfour sent a letter to Lord Rothschild, which was subsequently reported in the German and Austrian press. In summary, the letter stated that England had made a serious decision to install an Israeli government. The Ambassador in Vienna urged the Minister of Foreign Affairs to take specific actions to prevent the enemy from advancing beyond their current position, as the Ottoman Empire would be in grave danger if the British army moved from Gaza to establish an independent state in Palestine.<sup>104</sup>

Some deliberate newspaper articles about the forced relocation of Jews from cities and villages near Jaffa and Gaza for military reasons comprised the propaganda efforts. Such publications were sensitive to the Ottoman Empire. To demonstrate that the situation was different

<sup>102</sup> BOA. HR. SYS. 2333/1, (14 Eylül 1333/14 Eylül 1917).

<sup>103</sup> BOA. HR. SYS. 2333/3, (20 Zi 1335/7 Ekim 1917).

<sup>104</sup> BOA. HR. SYS. 2333/4, (28 Muharrem 1336/13 Kasım 1917).

from what was being propagandized, journalists were brought to Palestine, and denials regarding them were published. For instance, a telegram was sent to Cemal Pasha regarding this matter, and the Ministry of Foreign Affairs gave a favorable review to Doctor Beka, one of the writers for *Gazet Döfos*, to visit Palestine.<sup>105</sup> The newspaper *La Tribune de Lausanne* also published misleading news. After the Ottoman ambassador in Vienna reported the newspaper's relevant news, it was translated, and the necessary refutations were written.<sup>106</sup> Cemal Pasha was someone who understood politics. He called the leaders of the Zionists. He knew who had made these reports. He told them that the Vienna and Berlin newspapers should stop their propaganda. Thereupon, the Jews went to the headquarters telegraph office and silenced London and Paris.<sup>107</sup>

The policies enacted by Cemal Pasha in the region, along with the Sykes-Picot Agreement and the Balfour Declaration, are crucial components of the significant changes experienced in the geography of Palestine during the final period of the Ottoman Empire. In this context, which led to the Ottomans losing their sovereignty over Palestine, Cemal Pasha implemented various strategies to safeguard the Ottoman presence there. However, certain local and international Powers opposed these methods.

The Sykes-Picot Agreement, signed secretly in 1916, accelerated the removal of Ottoman control in the region and outlined the division of Ottoman territories between France and England.<sup>108</sup> At the same time, the 1917 Balfour Declaration, which advocated for establishing a Jewish homeland in Palestine, aimed to fundamentally change the political and demographic landscape of the region. The primary objective was to create a lasting Zionist lobby centered around the Rothschilds.<sup>109</sup>

<sup>105</sup> *BOA. DH. ŞFR. 81/64*, (22 Muharrem 1336/7 Kasım 1917).

<sup>106</sup> *BOA. HR. SYS. 2332/1*, (15 Ra Evvel/29 Aralık 1917).

<sup>107</sup> Atay, *Zeytinadağı*, 66.

<sup>108</sup> Ömer Osman Uyar ve Turgay Murat, "Sykes-Picot Anlaşması Çerçevesinde Modern Ortadoğu'nun Oluşumu" *Sykes-Picot Gizli Antlaşmasının 100.Yılında Ortadoğu ve Türkiye Uluslararası Sempozyumu*, Ankara, (2019), p. 352.

<sup>109</sup> Ilan Pappé, *Modern Filistin Tarihi*. (Transl. Nuri Plümer), Ankara, 2007, p. 81-82.

These events led to Palestine's transition from Ottoman control to a British mandate, which set the stage for one of the major political crises of the 20th century: the conflict between Israel and Palestine. The Arab world's mistrust of the West deepened during the post-Ottoman era, and the repercussions of the Balfour Declaration and the secret Sykes-Picot agreement contributed to long-term instability in the region.

### **Conclusion**

As a result, the political, economic, and social structures of the Ottoman Empire faced challenges during the Jewish settlement activities in Palestine from 1850 to 1917. The strategies employed to counter the organized and persistent advance of the Zionist movement were largely inadequate and ineffective, while the state found itself in contradiction between the prudent policies of the central government and local customs. Despite taking numerous actions to counter the aspirations of Zionism in Palestinian lands, the Ottoman government struggled to uphold these policies due to internal dynamics and the influence of foreign Zionist leaders. In this context, it is clear that the Jewish colonization of Palestine during the final period of Ottoman rule was not just a migration movement but also a significant transformation process shaped by the influence of international powers and Zionist ideology.

In light of the documents obtained from the Ottoman archives, when the stability and fragility points of the opposing stance shown in this process are examined, it is possible to talk about the continuity of a general opposing stance on the part of the state. Archival records from the 1850s onward clearly demonstrate this understanding and response. Even if there were some debt exchange concerns with the Rothschild family, this matter was not considered the same as relocating to Palestine. However, the Zionist Jews utilized the Ottoman treasury as a bargaining chip against Palestine because the debt connections were in doubt, which provided them a sort of trump card. Nevertheless, this was not well received, even if the Zionist Jews offered to live in Palestine in exchange for paying off all of the Ottoman State's liabilities.

There are allegations that the Palestine policy was briefly disrupted during the Union and Progress administrations. However, the

environment of freedom that emerged following the declaration of the Second Constitutional Era and the fact that complete understanding had not yet been achieved accounts for the brief absence of an adequate response. Observations indicate that the Union and Progress administrations began to grasp the issue's sensitivity in 1909, and they addressed the topic of Zionism in greater depth, particularly after parliamentary discussions in 1911. This situation can be inferred from Cemal Pasha's efforts to combat Zionism between 1914 and 1918, especially during his tenure as the head of the 4th Army.

In summary, the Ottoman State's policy toward Palestine largely overlapped during the Union and Progress periods and earlier times. The emergence of Zionism in Palestine was seen as detrimental to the state's future. This was also the purpose of the identified preventive interventions.

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