

ILLEGAL JEWISH-IMMIGRATION POLICY IN PALESTINE (PERIODS OF 1st and 2nd CONSTITUTIONAL MONARCHY)

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ÖZET

Bu çalışmada, özellikle 19.yüzyılın ikinci yarısından itibaren sayıları hızla artan Filistin topraklarındaki Yahudi yerleşiminin Osmanlı Devleti'nin bu konudaki hassasiyetine rağmen nasıl gerçekleştiği üzerinde durulacaktır. Siyonizm eksenli Filistin'e göç hareketi Yahudiler için sabırlı, ciddi ve fedakarlıklarla dolu bir süreçtir. Özellikle Avrupa ve Amerika Birleşik Devletlerinde yaşayan zengin Museviler kurdukları şirketlerle para akışını temin ederlerken Siyonizmin fikir babası Yahudiler ise bütün dünyadaki Musevi topluluğunu bu topraklara yönlendirmek için büyük çaba sarf etmişlerdir.

Anahtar Kelimeler: Yahudi, Filistin, Osmanlı Devleti, Göç.

ABSTRACT

In this article, illegal Jewish Migration to Palestine and the Manner of the Ottoman Empire towards this migration throughout the second half of the 19th century will be shed into light. The migration movement to the Palestinian lands for Zionist purposes covers a period for the Jewish people full of patience, seriousness and sacrifices. Especially the rich Jews living in Europe and America supplied the money flow through the companies they set up and the Jews who were the idea-father of the Zionism made great efforts to get the Jewish people all over the world to migrate to the holy lands.

Key Words: Jewish, Palestine, Ottoman Empire, immigration.

Although the word "Zion" began to be used in earlier times, in the modern sense it was first introduced in to political Jargon as representing a political thought trend in the last quarter of the 19th century by a Russian Jew, Nathan Birnbaum (1864-1937). From this time on, Zionism meant the foundation of a political party whose members were solely Jews and which intended to settle Jews in Palestine. In fact, it is an operation to get back to Jerusalem, the Zion Hill.¹

Modern intellectualism and nationalist ideas which formed the basis of the former of the 19th century Europe played an important role in apperance of this movement. These ideas easily influenced the Jews waiting ready to establish a country and a state for centuries². Specifically, Judah Alkalai who lived in the village Semlin near Belgrad as a religious man (1789-1878) and Zevi Hirsch Kalischer who was a Rabbi in the city Thorn (1795-1874) were the two leaders with their great influence on the Jewish society. Additionally, another Jew, Dr. Yehuda Leib Pinsker (1821-1891) of Odessa, claimed in the second half of the 19th century that Judaism was not only a philosophy of belief, but also included elements to form a nation. Pinsker asserted that the Jewish problem would be solved only if the Israelites gained an equal status with other nations. Furthermore, he also defended the idea that European statesmen and diplomats should be persuaded in order to begin Jewish colonies in Palestine. Jewish people who supported Pinsker formed local clubs under the name "Zion-Lovers". Thanks to the efforts by "the Zion-Lovers", the Jewish population in Palestine

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¹ Mim Kemal Oke, *Siyonizmden Uygarlık Çatışmasına Filistin Sorunu*, İstanbul 2002, p.23.

² Bernard Lewis, *Ortadoğu*, İstanbul 1996, p.246.

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quickly began to multiply³

Laurence Oliphant who was born in 1829 in Kap, South Africa - an English colony- was one of the first to put forward the idea that Jewish immigrants should settle in Palestine. Oliphant, who was among the founders of Zionism, settled in Haifa and worked till his death in the Ottoman country. One year after the Berlin Congress in 1878, he presented a project to Ottoman Emperor Abdulhamit II about the Jewish migration to Palestine. In this project, it was asserted that if permission to the Jewish migration was given, there would be a monetary flourishing in the area and in return the Ottoman would benefit from the results. His proposal had a profound effect on Abdulhamit II in that it would soothe the Ottoman finance which was in rather a critical situation⁴.

In this period, the famous rich Jew Baron Edmond de Rothchild spent a great sum of money and established big companies in Europe in order to found a Jewish state in Palestine; then he opened branches of these companies in the Ottoman Empire and began land expropriation in Palestine. Thus, some parts of Palestine and Syria were expropriated. These abused the poor condition of the Ottoman subjects and the ill-will of the state officials in order to help the Jewish in greater extents. Jews, coming from European countries, who settled these lands were originally well-read people brought up in mostly European countries and formed the basis of the Jewish state. Local government officials who worked in Palestine regarded the Rothchild Company as a political power; esteemed the Jewish but despised the Muslim subjects. Although the Jewish settlement in the Palestine territory was strictly forbidden by Abdulhamit II expropriation and land-selling was given permission with great fraud. Whereas Emperor Abdulhamit II had given the administration of Jerusalem to Istanbul and had appointed industrious and honest people for the administration of this area⁵. In this period, both Baron Edmond de Rothchild and the Jewish companies in Europe worked with great seriousness and devotion for the Jewish settlement in Palestine⁶. The first Jewish groups coming from Europe and Russia to Palestine between 1881 and 1882 and the contribution of Baron Rothchild immediately attracted the attention of the Ottoman administrators. In July, 1882, this situation was discussed in a commission formed in the structure of the Ministry of Foreign Affairs and the Jewish immigration to Palestine area which was in the borders of Ottoman State was prohibited. However, in spite of the decision made by the government and the sensitivity that the Emperor Abdulhamit II showed in the conformance of that verdict without exception, the illegal Jewish immigration always continued to Palestinian lands. The condition of the Jewish immigrants who wished to settle in Syria was asked in the telegraph dated on October 18, 1882 sent by Hamdi Pasha, The Governor of Syria, to Istanbul. In the reply sent from Istanbul he was first ordered to make the Jew who wanted to settle in the Ottoman land accept the Ottoman citizenship unconditionally, then ordered not to settle them in any place except Palestine⁷.

³ Oke, *ibid*, pp.24-25. For further information on Zionism apply for the following Works; Esther Benbassa, "20. Yüzyıl Başında Osmanlı İmparatorluğunda Siyonizm", *Tarih ve Toplum*,14/82 (1990), pp. 226-231; Alim Yanık, "Türkiye ve Siyonizm", *Bilge Dergisi*, 5 (1995), pp.53-56; Yossef Katz, "Paths of Zionist Political Action in Turkey, 1882-1914: The Plan for Jewish Settlement in Turkey in the Young Turks Era", *International Journal of Turkish Studies*, 4/1 (1987), pp.115-135.

⁴ Bayram Kodaman- Nedim Ipek, "Yahudilerin Filistin'e Yerleşmeleri ile İlgili Olarak II. Abdülhamit'e 1879'da Sunulan Layiha", *Bellekten*, LVII, Ankara 1994, p.567.

⁵ Butrus Abu-Manneh, "The Late 19th. Century Sanjak of Jarusalem", *The Israel/Palestine Question*, Edited By, Ilan Pappé, London and Newyork, p.45; Dror Ze'evi, *Kudus, 17.Yüzyılda Osmanlı Sancağında Toplum ve Ekonomi*, İstanbul 2000.

⁶ Basbakanlık Osmanlı Arşivi (here after BOA)., Y.PRK.AZJ., Documents Number: 40/34.

⁷ BOA, Y.PRK.BŞK., Documents Number: 6/77.

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1. Teodor Herzl and Abdulhamit II.

Dr. Teodor Herzl, who argued in principle that he opposed to make the Jew settle in Palestine through “trickles” and stated that this way would cause rise in the prices of real property at that region, is the father of Zionism. Herzl, who placed Anti-Semitism in his book “Jewish State”, published in 1895 as a necessary fact that should be accepted, supported the view that it was necessary to use international relationship and diplomacy for the future of the Jewish society. In the Zionist Congress held in Basel in Switzerland on August 27, 1897, administering board was determined after the objectives of Zionism were discussed. Herzl, who attracted attention with this outstanding ability in social relationships, believed that in the event of providing him an interview opportunity with the Emperor, founding a Jewish state in Palestine would serve the national interests of the Ottoman Empire. With this purpose, he arrived in Istanbul five times between 1896 and 1902 and he negotiated with the Ottoman statesmen. The first of these meetings was carried out in June 1896. As Herzl discovered that Polish Philipp de Newlinski was one of the spies of Abdulhamit II, he convinced him to be a facilitator⁸. Newlinski conveyed some of the proposals of the Jew to Abdulhamit II through the counselor of the foreign minister, Izzeddin Pasha, but then he himself talked. At this negotiation, Newlinski delivered that the Treasury of the Ottoman Empire would not ameliorate without the help of the Jewish investors and the Jew were wise and wealthy people and they did not deal with politics. Unless the wish of the Jew of having a hometown in Palestine was accepted, they would achieve their goals in other ways⁹.

On the immediate death of Newlinski, in the letter sent to Izzeddin Pasha by Teodor Herzl, Herzl stated that after the memory of Mosyo Newlinski was commemorated, the Jew wanted to settle in Palestine which was regarded as a safe place by the Jews from different countries of the world. In the course of the letter, he claimed that as the Jewish immigrants acted in loyalty towards the Ottoman Empire, they would increase the prosperity of the area with taxes they would pay, the debts they would give and the institutions they would establish. Teodor Herzl stated that the Ottoman Treasury would be improved only by this way and at two Zionist Congresses held in Basel, these issues were discussed openly and publicly. At the end of the letter, he mentioned the banks founded in London and the companies to be opened and he said, “we want to rescue you from foreigners (European States) and want to link our future with your future”¹⁰.

On May 19, 1901, Herzl negotiated with the Emperor after the Friday Prayers. At this meeting Herzl claimed that the rich gold, silver and oil seams were exploited by the westerners and if Jews were let settle in Palestine, the Israelites would save the Ottoman from the domination of Europe and help them reach to the level of prosperity. Abdulhamit listened to him carefully and wanted him to prepare a plan for the payment of the Ottoman debts. After this negotiation, Herzl prepared a report within a month and submitted it to the Emperor but the lack of the condition which allowed the Jews settle in Palestine

⁸Öke, İbid, pp.33, 34,41. Further information about Abdulhamit II's attempt to prevent Jewish immigration policy can be found in Ahmet, Akgündüz, “II. Abdülhamit'in Yahudilerin Filistin'e Yerleşmesini Yasaklayan Bir İradesi”, *Türk Dünyası Tarih Dergisi*, 1/3 (1987), pp.6-8; Şakir en Nedje, Sultan II. Abdülhamid ve Filistin, Trans. Necmeddin Gavri, İstanbul (2004), pp.1-216; Fikret Adanır, “II. Abdülhamid Döneminde Yabancıların Toprak Sahibi Olmaları Konusunda Osmanlı Kayıtları”, *Osmanlı*, II, pp.298-305.

⁹ BOA, Y.PRK.TKM., Documents Numbers: 38/51.

¹⁰ BOA, Y.HRK.HR., Documents Numbers: 27/30.

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caused the plan to be refused by the Emperor¹¹.

At the restarted negotiations in February 1902, Dr. Herzl was notified by the second Court Clerk İzzed Pasha like that: Within the established rules and regulations, the Jewish immigration would be allowed provided that the number was not so many and that the groups did not settle in just one place. In this notification, some conditions were put forward: According to this, the Jewish immigrants were required to accept the Ottoman citizenship and to do compulsory military service. It was also demanded that to help the Ottoman Treasury a Jewish treasury union should be established and half of the members of that union should be selected from the Muslim citizens and the half from the Jews. If the union was established, all the mines would be run by this union and for this reason, a local Ottoman company would be established. Besides, they would strive for the payment of the national debts. The proposal which Abdulhamit II put forward to Dr. Herzl on 18 February through İzzed Pasha was rejected as it was not found satisfactory¹².

Herzl, in fact, wanted a kind of company to be founded which would organize the whole immigration and when required that company should have the power to purchase limitless land and it should be given the right to settle the Jew immigrants¹³. After that, Herzl negotiated with the Ottoman Emperor once more and he completely understood that he could not achieve his goals in settling the Palestinian lands.

2. Infiltration in to the Holy Lands

While all of these were taking place, illegal Jewish immigration to the Palestinian lands continued. Significant information regarding this was noted in the report sent to Istanbul by the governor of Jerusalem, dated September the 27th 1892. It was follows:

The continuing immigration to the Palestinian lands from all over the world is extensive enough for the capture of the Palestinian lands in less than 30 years by the Jews. A land which was worth 10 kurus five or ten years ago is purchased now by the Jews for 200-300 times more than what it is worth, and sometimes more than this amount. Today %50 of the land from Haifa to Gazze was purchased by the Jews; and large and modern colonies were established here. Due to an agricultural school they founded, within five years, they are able to grow two million grape vines only in one village. Founding a school of industry and training skillful craftsmen, they monopolized the craft, agriculture and trade in and around Jerusalem. All the shops and stores of the merchant Muslims, which are % 10-15 of the Jews', will be closed down and the whole Palestinian land will be given to the Jews. Especially coming from Russia, under the auspices of foreign consuls in Yafa and Jerusalem, they benefited from the capitulations as well. Besides, it can be said that these Jewish people, who got millions of franks from organizations such as "Alliance Israilite"¹⁴, founded the Israeli Government not with arms and weapons but with trade, industry, agriculture and politics.

¹¹ Öke, Ibid, pp.43-44

¹² BOA, Y.PRK.TŞF., Documents Numbers: 6/72.

¹³ BOA, Y.PRK.TŞF., Documents Numbers: 6/72.

¹⁴ALLIANCE ISRAILITE: an international education and health organization founded by the French Jews in 1860. It was spread out particularly in the countries of Asia, Europe and Africa.

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The report also presented a number of precautions about what could be done under the rule of the Ottomans. According to this;

All of the Syrian shores should be closed for the Jewish entry.

1- The Jews who came for a visit but not returned should be punished severely, or no Jew should be admitted to the wharfs, even for visit purposes.

2- Those who want to get foreign citizenships should be sent back immediately, and the immigrants who want to be Ottoman citizen should be settled in appropriate places.

3- No land should be sold to the Jews.

4- All of the schools that are here should be taken under the inspection of the Ottoman Ministry of Education, and by accepting muslim students to the schools of agriculture and industry owned by the Jewish, joint education should be provided¹⁵.

Even though many of the articles were not realized, it was common to see such reports of the local Ottoman administrators. The fact that the Ottoman Emperor Abdulhamit II had a close interest in the progresses concerned with this area important role. In another report concerned with the Jews of Yafa sent to Yıldız Palace reported that hundreds of Jews, who arrived under the pretext of visit, did not and the report was as follows:

Handing over their passports to the wharf officials in the Ottoman lands, the Jews, who leave the wharf for a three-month visit, do not return again and do not take their passports at the end of the time for a visit. What legal action would be taken for these Jews was not told to the officials in charge. Later, due to the brokers, giving a bribe, the Jews get their passports from the officials whom they handed over their passports. If they encounter a patriotic official, telling him that they are returning to their countries, and getting visas on their passports, they go to Haifa and Beirut, and thence they return to Palestine again by overland journey. Some Jews passed themselves off as someone residing in Yafa for a long time to settle and purchase land.

Telling that they were from Bulgaria and Tunisia, some of them registered their names in the Public Registration Office as Ottomans. When the occasion demanded, some of them even became the citizens of governments of Rum and Austria. Hundreds of Jewish brokers, especially on the ships, by delivering the passports that they had in their pockets to the Jewish families, or by taking them to European or Russian consulates, helped them to get new passports. Under these circumstances, the officials working in Yafa, which is under the control of the Ottomans, took these measures in response to this.

1-The tricky entry of the Jews to Yafa was prevented.

2-Distribution of passports on the ships by the brokers was prevented.

3-Illegal land sale and construction of buildings were watched and prevented.

¹⁵ BOA, Y.PRK.UM., Documents Numbers: 23/66.

- 4- Due to the raids conducted under the supervision of the police, secret meeting places of Jews were found out and destroyed.
- 5- Unauthorized printing offices were shut down.
- 6- The tax of asar (1/10) of the fields farmed in the villages was collected regularly.
- 7- The bribes offered to the governors were prevented.
- 8- The names of those who bought and sold lands legally as an Ottoman citizen in Haifa and around Haifa, and sold those lands to the Jews were found out one by one.
- 9- All the tickets were confiscated when the Jews who collected donation for charitable foundations like schools and hospitals wrote on the tickets "Palestine belongs to the Israelites. Let us strive and reach it soon"¹⁶.

Despite the precautions taken, the Jewish presence in Palestine grew. Many rich Jewish German and French citizens like Baron Rothschild bought land under false names. Although they promised not to populate this area with immigrants they did not keep their promise. Between 1890-1892 they built two temples and 148 buildings, which were illegal and without permission. Although the town governors were sent official notices to prevent this, Jews built new buildings, some-times at night, and established colonies¹⁷.

Especially in the sanjak of Akka big lands were bought by Jews and opened for Jewish settlement and in that way the ratio of Jewish population to Muslim population increased. Despite the warning of the governors of Akka, Taberiye and other local officials, the French citizens in Yafa bought a 5.000 acre land¹⁸.

The Ottoman spies who were sent to the region along with local officials kept the Yıldız Palace informed. One of those Ottoman officials who was to inform the Emperor about the journey of the Haifa train, stated this expression about the Jewish settlement in the area while giving information about his observations about the journey.

I traveled from Haifa as far as Taberiye Lake. After leaving Haifa we reached the wide lands which The Sursuks¹⁹ bought, through the patronage of the local administrators, paying 16.000 Liras and 10 Kaime, 25 years before. The length and width of the area is 60 km. I learnt that there was a bargain going on about the sale of this land which is within the Palestine territory and which is highly important to Jews who would settle in the area via some tricks. This situation may arise grim political results. This area should be re- bought from The Sursuks after their money is paid back with its interest added²⁰.

In addition to the administrative precautions taken in the region, through its embassies abroad, The Ottoman Empire tried to prove that struggles for establishing a Jewish state in the Palestinian Territory were an error. Ali Ferruh Bey, who was then Ottoman ambassador to Washington stated in his report he sent to the Yıldız Palace the interviews he had with the newspaper

¹⁶ BOA, Y.PRK.BŞK., Documents Numbers: 80/55.

¹⁷ BOA, Y.PRK.DH., Documents Numbers: 6/60.

¹⁸ BOA, Y.PRK.AZJ., Documents Numbers: 50/86.

¹⁹ SURSUKS: Is a rich and noble family in the Ottoman administration in the Beirut.

²⁰ BOA, Y.PRK.AZJ., Documents Numbers: 53/96.

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representatives from New York, Philadelphia, Chicago and Washington. In this interview, which caused great reverberations, Ferruh Bey stated that when asked about the dreams of the Jews over the Palestinian Territory, he answered.

I have heard that the Jews made some attempts about Palestine. I do not know their real purposes. It is said that they hope to establish a state in Palestine. What I know is that the Jewish community have always led a happy and prosperous life in the Ottoman Empire. Many of them have been appointed to important official posts. I do not feel that it would be proper for them to try to realize some dreams because they are not satisfied with all these things. And I should state that another community (Armenians) who lived under the Ottoman protection for centuries were captivated by the same dream. But today they are repentant, not reaching their goal. I hope it will be a warning to the Jews²¹.

The minister and high officials, who had a meeting in Yıldız Palace on May 22 1898, discussed the news from Washington Embassy. The following decisions were taken at this meeting:

It is necessary that the housing problems of the Jews who were forced to immigrate from Russia and Europe should be taken into consideration. Especially those whose aim is to visit Jerusalem should not be allowed to stay there long. Those who buy land and inhabit there must become Ottoman citizens. Those who refuse to be Ottoman citizens have to sell their land and return to the places where they come from. Those who were accepted as Ottoman citizens have to sign a promissory note about obeying the laws and regulations²².

As seen, one of the issues to which Ottoman administration gave importance was that the Jews who bought land and inhabited in any way should accept Ottoman citizenship²³.

3. The Announcement of Constitution and Rising Hopes

The period of Abdulhamit II was closed with the announcement of Constitution in the Ottoman Empire. The Emperor always tolerated the Jewish immigration but he never allowed them to immigrate to Palestinian lands. Dethroning Abdulhamit II made the Jews worried but also hopeful, because they led a very happy life during his period, but they were never allowed to found a state in Palestine despite all efforts, while the new administration was being celebrated in the streets of Jerusalem, the Jewish community was expressing their hidden intentions and ambitions that they had been carrying for a long

²¹ BOA, Y.E.E., Documents Numbers:136/63.

²² BOA, Y.E.E., Documents Numbers:136/63.

²³ [Further information on this subject can be found in] Halil Cin, "Filistin Topraklarının Osmanlı Dönemindeki Hukuki Statüsü ve Yahudilere Karşı Alınan Tedbirler", *Selçuk Üniversitesi Hukuk Fakültesi Dergisi*,(1989), pp.17-64; Ronald Shahan, "Christian and Jewish Wagf in Palestine During the Late Ottoman Period", *Bulletin of the School of Oriental and African Studies*, 54/3 (1991), pp.460-472; David Kushner, "The Ottoman Governors of Palestine 1864-1914", *Middle Eastern Studies*, 23/(1987), pp.274-290; Orhan Hülagü, "Osmanlı'nın Son Dönemi'nde Filistin'in İktisadi ve İctimai Tarihi", *Tanzimattan Sonra Filistin I, Tarih ve Medeniyet*,58 (1999), pp.34-39; Hasan Karaköse, "Yahudilerin Filistin'e Yerleşme Girişimleri ve Süleyman Fethi Beyin Lâyihası (1911)", *G.Ü. Kırşehir Eğitim Fakültesi Dergisi*, 5/1, (2004), pp.43-57.

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time. The first thing that Union and Progress Party did was to abolish the prohibition against the Jewish immigrations to Palestine. Not content with this, they also abolished "Red Residence Permit" which was given to the Jews visiting Palestine at the entrance. Thus there was a move in the Holy Lands whose results were great in the short time.

Until then those who came to visit Jerusalem and its surroundings were not allowed to stay more than three months. In order to control this passports taken and Red Residence Permit was given instead. The new administration abolished this and they put two alternatives into effect instead. The first one was that they wrote the date in the passport and checked it at each control point and second was that they kept a registration book at the entrance²⁴. The new system was started to apply in a short time. The Jewish visitors were given official certificates considered this as an insult. For example, giving a Red Residence Permit to Leiba Babkoff, a Russian Jew, caused big events at Port. The chief Rabbi of Istanbul gave a note to the Ministry of the Interior on the causes of these events²⁵. But these applications remained effective for about months only. Previous applications were effective again on August 7, 1909. Despite the measures taken by the Union and Progress Party the Jewish immigration still continuing. At the government meeting about this issue on March 26, 1913 petition from the Ministry of the Interior was discussed. In the petition, The Residence Permit given to prevent the Jewish visitors to inhabit Palestine was not successful in doing so. And none of the decisions on the Jews not buying land not successful, either.

In the reply letter by the government to this petition, it was stated the prohibitions related to both residence-permit and land buying would continue. Although Zionists claimed that they made efforts to keep the Hebrew culture alive, forming a new association in Istanbul, it was noticed that they were in the a performing the Jewish migration to Palestine. The above mentioned society "The Ottoman Zionist Association ". They started their activities in Taksim 81 Beyoglu district, number 9, Istanbul on 1 April, 1913. In the report present Beyoglu governor about the foundation purposes of the association did the following information have:

The foundation purpose of the association was to teach Hebrew language, to spread its being taught, help the population of the Jewish minority increase in the Ottoman Empire and to raise the level of their well-being. In order to reach these objectives the members of the association were to hold scientific conferences and give lessons. In addition, so as to carry out these goals they could open new branches in the other parts of the Ottoman Empire. The membership fee was at least 50 piaster (kurus) per year. Any honest and civilized Ottoman citizen over the age of 21 years had the right to belong to this association.

It was said in the report on 10 March, 1914 sent to Ministry of Internal Affairs by the Istanbul Governorship investigating the main objective of this association that this association was founded so that the Jewish people could not only lead a comfortable life in Palestinian lands but keep Hebrew language and history alive as well. Although they, in principle, said that it was a non politic association, it was clearly seen from the policy they followed that this association took close interest in both internal and external policies of the Ottoman Empire. It is

²⁴ BOA, Y.E.E., Documents Numbers: 136/63.

²⁵ BOA, Y.E.E., Documents Numbers: 136/63.

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possible to obtain additional information about this association from Kudus Governorship.

In the reply letter from the Ministry of Internal Affairs to the Istanbul Governorship on 21 March, 1914 it was stated that the above mentioned organization was a politically biased one and that it was illegal to found such a political association according to article four of the law of associations and it was ordered that this association be closed down²⁶.

The Jewish population living in Palestine tripled through immigrations in 1908 compared to in 1876 due to the inconsistent policies for the Jewish people followed by the Union and Progress Party. In the meanwhile, Zionists bought 40.000 acres of land and established 33 new settlements. Without doubt, the support given by Europe had great effect on these activities. However, in addition to the European supports, the inconsistent policies of the young and inexperienced new governments changing too often played a greater role in the establishment of the new Jewish settlements. Although the World War I was at the threshold of the Ottoman Empire, they could not stop the Zionist formation in the Palestinian lands²⁷.

Conclusion:

The Ottoman Empire made great efforts not to stop the Jewish people from migrating to the Ottoman lands from 1881-82 on but to prevent them to from Zionist organizations aiming at the Holy lands.

When the Jewish communities in Europe and Russia were in trouble in this period, Abdulhamit II opened the Ottoman doors to them widely. He did not follow a policy to punish these communities but on the contrary, he tolerated them very much in spite of the efforts made by the Jewish community to settle down in Palestinian lands illegally. The migration movement to the Palestinian lands for Zionist purposes covers a period for the Jewish people full of patience, seriousness and sacrifices. Especially the rich Jews living in Europe and America supplied the money flow through the companies they set up and the Jews who were the idea-father of the Zionism made great efforts to get the Jewish people all over the world to migrate to the holy lands. That almost in the same period Armenian minority attempted to declare their independence in the Ottoman lands and that they failed in their attempts and received negative reactions from the Ottoman Empire had an important effect on the Ottoman administration to lessen their good-will to the Jews. That in 1908 the government changed in the Ottoman Empire and Abdulhamit II who never gave the Jewish people the right to found their own state was overthrown encouraged the Jewish societies to set up their own state. However, it did not take long for the young and inexperienced "Young Turks" to understand that it was a mistake for them to let the Jews settle down in the holy lands. Despite this, a period of freedom for 3 months caused many new Jewish colonies in Kudus, Haifa and Akka to be established. Just before the First World War started, even though the Jews did not complete their becoming politically organized in Palestine through the Jewish migrations, in fact they already reached a majority enough to found a state.

²⁶ BOA, DH.ID., Documents Numbers:126/56.

²⁷ Kodaman, *ibid*, p.574; Justin Mccarthy, *The population of Palestine: Population History and Statistics of the Late Ottoman Period and the Mandate*, New York 1990, pp.1-242.

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