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Zionism and the Arab Question
Denis Charbit

In 1920, the British government obtained authorization from the League of Nations to administer a mandate over Palestine in order to foster the development of a Jewish national home by virtue of the Balfour Declaration, which it had pronounced three years earlier. The convergence between its strategic interests and the furtherance of historical justice for the Jewish people of the Bible, scattered and persecuted through the centuries, would be disrupted by an element that, excluded from the arrangement, would stridently voice its opposition: the Arab population of Palestine. Jewish and Muslim communities thus became actors not just in the religious domain but also in the form of national collectivities.

The end of the British promise of an Arab kingdom
On April 24, 1920, during the peace conference that met in San Remo to determine the fate of the provinces of the former Ottoman Empire, which the Versailles Conference had been unable to accomplish, Great Britain, with the complicity of France, recommended the carving up of the former Ottoman possessions into four distinct entities: Lebanon, Syria, Palestine, and Mesopotamia (present-day Iraq). As it was unthinkable to annex them, which would contradict the self-determination principle that was supposed to govern postwar international diplomacy, France and Great Britain committed to administering nothing more than a provisional mandate, with the official objective of preparing the local elites to take charge of their respective territories. The two powers seem to have dropped the distinction between zones of influence and zones of control, as provided for in the Sykes-Picot Agreement, but globally they awarded themselves mandates over the territories they coveted (Lebanon and Syria for France, Mesopotamia and Palestine on both banks of the Jordan for Great Britain). With the recommendation for the breakup of the Arab provinces, the original promise to create a great Arab kingdom was officially buried. Having initially supported the installation of Enver Pasha, who had been the political and military head of the Arab revolt in Syria, the British had withdrawn their troops in September 1919 to the benefit of the French, then disavowed (in March 1920) the proclamation made by the Syrian Congress on the independence of an Arab kingdom on a territory comprising Lebanon, Syria, and Palestine. Giving up the plan of awarding Emir Faisal a large state that would place the Arabs under the authority of a unified sovereign political structure alongside a Jewish national home in Palestine, the British and French preferred to divide and rule. This unified Arab nationalism, sacrificed in the name of Western interests, would become a great political myth of contemporary Arab history, invested with all the hopes of grandeur and resuscitation. At the same time, on the ground, that unrealized dream would be replaced by Lebanese, Syrian, Iraqi, and Palestinian nationalisms, corresponding to the respective mandate territories—tainted, despite their political importance, by that ambiguous origin, since they owed their actual formation to this mandate-determined carving up imposed by the West. The disappointment was a cruel one: the Arabs learned, at their expense, what retributions and treason the Great Powers were capable of. While the explicit mission of the European powers was to facilitate the process toward independence—they were required to give an accounting of its progress at regular intervals in reports filed with the League of Nations—they took care not to set an end date for their departure. The "provisional" was made to last. The frustration of the Hashemite family was considerable, but the British did not fail to show their gratitude: Faisal, driven out by the French, fallen out of favor in Syria, was immediately crowned, by way of recompense, king of Iraq, where he reigned until his death in 1933. Abdullah, his brother, was named emir of Transjordan, while Sharif Hussein presided over the fortunes of the Hijaz (the Arabian Peninsula) before being overthrown by Ibn Saud.

The Palestine question
What of Palestine? While the Sykes-Picot Agreement had provided for an Anglo-French condominium to be established in the Holy Land, the conjunction of the Balfour Declaration and military presence on the ground put the British in a position of strength to obtain an exclusive mandate over Palestine. In that connection, the Zionist interests converged with those of the British, which were bent on dislodging all French authority in Palestine, despite the traditional
representative order. He sought, however, to maintain an imperial Ottoman framework. Simultaneously, he struggled for the survival of Albanians in the face of possible Greek or Slav aggression, and for the introduction of improvements beneficial to the Albanians, his own particular community. All these historical approaches, therefore, fail to emphasise that the likes of Ahmet Riza, Mehmet Sabahettin, Musurus Ghikis Bey and Ismail Kemal, regardless of their dominant or non-dominant position, all struggled, possibly idealistically but nonetheless forcefully and enduring hardship, for an Ottoman Empire guided by a shared understanding of Ottomanism that was inclusive and in which freedom, representation and equality would have sufficed to project it into a successful future.

"Jews, Be Ottomans!" Zionism, Ottomanism, and Ottomanisation in the Hebrew-Language Press, 1890–1914

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Abstract

In recent years the study of national and civic identities in the later Ottoman period has revealed huge degrees of complexity among previously homogenised groups, none more so that the Jewish population of the Sublime State. Those Jews who moved to the Ottoman Empire from the 1880s as part of a burgeoning expression of Jewish nationalism developed a complex relationship with an Ottomanist identity that requires further consideration. Through an examination of the Hebrew-language press in Palestine, run largely by immigrant Zionist Jews, complemented by the archival records of the Ottoman state and parliament, this paper aims to show the complexities of the engagement between Ottoman and Jewish national identities. The development of Jewish nationalism by largely foreign Jews came with an increase in suspicion from the Ottoman elites, sometimes manifesting itself in outright anti-Semitism, and strong expressions of nationalism in the Hebrew press were denounced both by Ottoman and

* The author would like to thank Dikla Braier for her patient advice and assistance with a number of the more obscure passages within some of the Hebrew texts examined, and to Lauren Banko for her valuable critiques and suggestions on earlier drafts. I would also like to thank the staff at the Ottoman Archives in Istanbul for their invaluable suggestions in locating Hebrew-language sources in their collections. Access to the Hebrew-language newspapers was provided by the Historical Jewish Press ('Tmn Yehudit Historit') project of the National Library of Israel and the University of Tel Aviv, available via: <http://www.web.nli.org.il/sites/ JPress/Hebrew/Pages/default.aspx>. Hebrew sources have been transliterated using the Library of Congress chart. Archival documents and books in Ottoman Turkish have been transliterated with diacritics using the Yörük chart. The exception to this are sources quoted from the records of the Ottoman parliament, which have been rendered in the modern Turkish script in a published collection.
oped business interests that eventually extended to Europe, the United States, and Asia. In addition, they contributed to the reinvigoration of the city's Jewish religious life with the establishment of the Midrash Bet Zilkhha, a rabbinical seminary, and a synagogue named for Ezra ha-Cohen Zilkhha.

Khedouri Zilkhha (1884–1956), the only son of the textile merchant Aboudi Zilkhha, was the founder the Zilkhha Bank in Baghdad. After a brief period in Turkey, where he was mentored by his maternal uncle, the banker Yosef Shasha, Khedouri returned to Baghdad in 1902, became a șarrâf (currency broker), and parlayed his moneylending business into banking. His marriage to Louise Bashi (1890–1985) produced four sons (Abdulla, Maurice, Ezra, Selim), all of whom were educated in Europe and the United States, and three daughters (Helene, Hanina, Berthie). In 1928, leaving the Baghdad branch in the hands of relatives, Khedouri established a branch of the Zilkhha Bank in Beirut which became the largest private bank in the Middle East. Banks in Cairo, Alexandria, and Damascus followed, each under the management of one of his sons. For many years the Baghdad bank handled the Iraqi government's transactions, including its contributions to the Arab League. In the late 1940s this was no longer politically tenable, and by then government banks had been established. By the mid-1950s, the Zilkhha banks in the Middle East had all been closed or nationalized, and their assets seized or sequestered: Iraq in 1952, Syria in 1954, Egypt in 1956, and Lebanon 1957.

In 1941 Khedouri Zilkhha moved to the United States, where he established the American Banking Corporation, whose activities extended to Europe, Latin America, and the Far East. His son Abdulla (b. 1913) went from Baghdad to Switzerland; Maurice (1917–1964) from Egypt to Paris; Ezra (b. 1925) to New York; and Selim (b. 1927) to Britain. The Zilkhha second generation has diversified interests including the Zilkhha Energy Company of Houston, Texas, and has contributed generously to cultural, medical, and educational institutions. In 1977 Ezra Zilkhha established the Khedouri A. Zilkhha Chair for the Study of Jewish Civilization in the Near East at Princeton University.

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Reeva Spector Simon

Zimmi see Ḩâlūṣim

Zionism Among Sephardi/Mizraḥi Jewry

And Aḥsal Eirchavr, Av Davida

1. General introduction

The mainstream modern Zionist movement was founded and developed by Ashkenazi Jews in Eastern and Central Europe, and institutions such as the World Zionist Organization and the Zionist Congresses were dominated by Ashkenazi European Jews. The majority of the pioneer settlers (Heb. ḥalûṣim; usually rendered in English as halutzim) who created the new Yishuv and its institutions in Palestine were also Ashkenazim, and they became the principal founders of the State of Israel. Not surprisingly, therefore, most of the standard histories of Zionism pay virtually no attention to the evolution of Zionist thought and activity, whether religious or secular, among the Jews of the Islamic world. The only figure who receives some attention in the general surveys is a Bosnian, Rabbi Judah Alkalay [Alqalay] (see the Ottoman Empire and Turkey section below), because he was an important harbinger of religious Zionism, and his extensive writings came to have a degree of retrospective importance within the movement later on.

The hope for a return to the Land of Israel, which by a poetic synecdoche had since the time of the Babylonian Exile been referred to as Zion, was part and parcel of the Jewish messianic belief. But traditionally the awaited redemption was not to occur until the End of the Days. There were some, however, in the Middle Ages and later, who wished to hasten the redemption by a return to the Holy Land.

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...meseleye bakışın odak noktasını, hemen hemen hepsinde, Yahudiler ve siyonzim teşkil etmekte, Hristiyan unsurlara gerekten önem verilmemektedir.

Biz burada, alışilmişin dışında, siyonzin ve İsrail Devleti'nin kuruluşunun arkasındaki ana unsuru, yanı Hristiyan unsurunu ele almak istiyoruz.

İfadelerimizden bazı yanlış anlamların çıkartabileceği tahmin etmekte birlikte, meselenin bu boyutuna deşiminin yararına inanıyoruz.

Yahudi, siyonzim, Arz-i Mev'ud ve hafta Tevrat kavramları İslam Dunyasına ve bu dünyanın bir parçası olan bizde, gerek dini gerek siyasi bakımdan nefrete yetişen bu dar.Scheme, hala aynı bakışla değerlendirilmekte, belki de biraz zembiliken gelişmeleri takip edemedektedir. İslam Dunyasının bir çok yerinde olduğu gibi ülkemizde de filistin, siyonzim ve İsrail Devleti üzerine bir çok eser yayınlanmıştır. Bu eserlerdeki meseleye bakışın odak noktasını, hemen hemen hepsinde, Yahudiler ve siyonzim teşkil etmekte, Hristiyan unsurlara gerekten önem verilmemektedir. Biz burada, alışılmışın dışında, siyonzin ve İsrail Devleti'nin kuruluşunun arkasındaki ana unsuru, yanı Hristiyan unsurunu ele almak istiyoruz. İfadelerimizden bazı yanlış anlamların çıkartabileceği tahmin etmekte birlikte, meselenin bu boyutuna deşiminin yararına inanıyoruz.


Hristiyanların Filistin'de Yahudi devleti kurma faaliyetlerinde rol alması, "Hristiyan Siyonzim' tarihinde yer almış bulunmaktadır.

(2)

Hristiyan Siyonzim'i nın iki
Hıristiyan Siyonizmi ve Müslümanların Tavr

Baki ADAM
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İzah etmek.

Onəki makalemdizde Hıristiyan Siyonizminin dini ve siyasi olmak üzere iki boyutunun bulun-

duşunu belirtmiş, bunlar üzerinde kısaca durmuştur. Burada biraz daha detayla inmek istiyorum.

Daha önce de ifade ettiği gibi Hıristiyan siyonizminin dini boyutu oldukça eskilere dayanır; Hz. İsa'nın ikinci gelisi ile yakından alakalıdır. Mesih, Hıristiyanlara göre Hz. İsa'nın ikinci gelisi, Kıtab-ı Mukaddes'deki Yahuferlilerin Filistin'e dönüşü ile ilgili kehanetlerin gerçekleştmesine bağlıdır. Hıristiyan mesihciler bu kehanetlerin gerçekleştmesi için Filistin'de Yahuferlilerin kuru-

lusunda fiilen rol almışlardır. Bugün hala Yahuferlilerin Filistin'e dönümlerine yardım olmamak-

tadalafil. Bugünlerde en çok söz konusu olan da eski Sovyet Yahuferlilerin İsrail'e göçü olaydır. İsrail Devletinin kuruluşunda birçoğunu bulunun fun-
damentalist protestan Hıristiyanlar Sovyet Yahuferl-

erin göcünde de fiilen rol almaktadırlar. İşte İstanbul Yahuferlilerin çıkardığı "Salom" Gazete-

si'nin 22 Nisan 1992 tarihli sayısında bu konuya ilgili bir haber. Haberin başlığı "Hıristiyan kuru-

lus Exodus operasyonu için yardım ediyor" şeklindeledir. Haberin tam metni ise şöyledir: "Eski SSCB'den İsrail'e 2200 Yahuferinin göcümesini sağlayan bir Hıristiyan kuru-

lusu operasyonununa kısık sürede yeniden başlayacağını öne etti.

Projeyi yürütten protestan işadami Gustav Sel-
lar; "Exodus (Çıkış) operasyonunun ilk aşaması ta-

manlamıştır" dedi.

Exodus operasyonunun gerçekleştmesini sağlayan Bournemouth kaynaklı Ebenezzer Aciil Durum Fonu, girişimiz yıl, İsrail'e üç gemi seferi ve üçüş için birbirüşük milyon dolar yardım toplamış.
study at a normal school. She and her sister began their educational careers at the Alliance Israélite Universelle (AIU) School for Girls in Tunis in 1893. As a teacher, Henriette Salomon encouraged her students to think clearly and logically. From 1894 to 1896 she served as provisional co-principal in Tunis with Mathilde Twersky Alhalel. They supervised the daytime course of study, workshops, and evening classes for apprentices. Starting in 1896, Henriette Salomon taught at the AIU school in Constantinople-Balâta (Istanbul). In 1897, she became bursar at the AIU Vocational School for manual trades in Jerusalem. That year she married her fellow Alliance teacher Albert Antébi (1873–1919), the principal of the Professional School. According to Albert Haim Navon, Henriette Salomon Antébi also served as co-principal in Jerusalem with her husband. She bore eight children. After Albert Antébi’s death, she became the first principal of the École Normale Israélite Orientale (ENIO) for girls at Versailles and retained that position from 1922 until 1940. For much of the same time her brother-in-law, Albert H. Navon, directed the ENIO for boys (1911–1935). During World War II she took refuge with dozens of her students in Toulouse, under Vichy rule, and remained on the AIU payroll until 1945.

Bibliography

JOY LAND

Anti-Judaism and Judaism in medieval Islam
see → Polemics (general)

Anti-Judaism/Antisemitism/
Anti-Zionism

1. Traditional anti-Judaism in the Islamic World

A historical survey of Islamic attitudes toward and treatment of Jews must take into account the facts that Islam is (1) a religion with a corpus of doctrines, beliefs, and practices that have evolved over fourteen hundred years and have been subject to widely varying manifestations and interpretations; (2) a body politic, united at first, but becoming more divided over time; and (3) a civilization that despite local and regional differences has nevertheless significant elements of unity amidst the variety. As in the case of Christianity, the relationship between Judaism and Islam goes back to the very founding of the new faith, Jews figure into Islam’s theological worldview, and Jews lived as a subject population under Muslim rule, sometimes under better, sometimes under worse conditions.

Qur’an, Hadith, and Early Islamic Literature

A number of fundamental notions in Islam about Jews and Judaism have their origins in the Quran, just as in Christianity certain basic attitudes are grounded in the New Testament. However, because Islam, unlike Christianity, did not begin as a sect within Judaism or claim to be verus Israel, Muslim scripture and later theological writings (with the exception of the Sira, or canonical biography of the Prophet Muhammad) do not exhibit anything comparable to the overwhelming preoccupation with Jews that one finds in the New Testament, the writings of the Church Fathers, and later Christian theological literature.

Despite traditions that Muhammad had met Jews prior to his theophany, there is no specific mention of Jews (Ar. Yahūd) in the qur’anic verses from the Meccan period (ca. 610–622). Only the term Banū Isra’il (Ar. Children of Israel; Israelites) appears in the Meccan suras. Most of these references are to the biblical