

The Historical Position of The Sultan Abdul Hamid II Of Palestine

Ahmed Yousef Ali Al-Ahmed
ahmed17w17@yahoo.com
Institute of West Asian Studies
Universiti Kebangsaan Malaysia

Eeman Mohammed Abbas
anr_111@hotmail.com
Faculty of Islamic Studies
Universiti Kebangsaan Malaysia

Wan Kamal Mujani
inamal@yahoo.com
Faculty of Islamic Studies
Universiti Kebangsaan Malaysia

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Abstract

The Ottoman rule on Palestine extended for four decades, and since the victory of Ottomans over Mamluks in Mark Dabiq battle in 24 August 1516. During the reign of Sultan Abdul Hamid II, Jews spent a lot of efforts to convince the Sultan to give up ruling Palestine. Even though the Ottoman state was facing difficult economic situations and was struggling to solve the problem of foreign debts, the Sultan refused all the Jew's proposals. The Jews took advantage of those adverse conditions to convince the Sultan to sell the land of the Muslims in return for financial temptations that could help the Ottoman state pay its debts. But the Sultan stood firm and refused all those offers and did not give a single inch of land to the Jews. In addition to that he resisted the migrations of Jews to Palestine, and because of the strong opposition of Sultan, Jews had begun plotting to remove him from the throne in order to implement their plans. In the end they succeeded to remove the Sultan and this situation lead to the collapse of the Islamic Caliphate which was achieved through cooperation and planning with colonial powers at that time, who had common interests with the Jews in Palestine. The Jews was able in the end to establish a homeland for Jewish people on the land of Muslim people in Palestine.

Keywords: *Ottoman State, Sultan Abdul Hamid II, Palestine, Jewish immigration,*

Abstrak

Kekuasaan Kerajaan Uthmaniyyah di Palestin berlangsung selama empat dekad, sejak kemenangan Uthmaniyyah terhadap golongan Mamluk dalam peperangan Mark Dabiq pada 24 Ogos 1516. Dalam pemerintahan Sultan Abdul Hamid II, Yahudi telah banyak melakukan usaha untuk meyakinkan Sultan Abdul Hamid untuk melepaskan Negeri Palestin pada masa itu. Golongan Yahudi

ini telah menawarkan banyak tawaran. Walaupun Kerajaan Uthmaniyyah pada masa itu tengah menghadapi masalah ekonomi dan bergelut untuk menyelesaikan hutang-hutang kepada orang-orang asing, Sultan tetap menolak cadangan tersebut. Yahudi mengambil kesempatan dalam situasi kegawatan ekonomi yang dihadapi Kerajaan Uthmaniyyah ini untuk meyakinkan Sultan menjual tanah orang-orang Muslim dalam menyelesaikan masalah kewangan yang mungkin boleh membantu Kerajaan Uthmaniyyah untuk membayar hutangnya. Tetapi, Sultan tetap menolak tawaran-tawaran itu dan tidak memberikan sedikit tanah pun kepada orang-orang Yahudi. Malahan, Sultan menghalang penghijrahan Yahudi ke Palestin. Oleh kerana kuatnya penentangan Sultan itu, Yahudi merancang untuk menjatuhkan dengan, Sultan Abdul Hamid II daripada takhtanya untuk meneruskan rancangan mereka. Akhirnya, mereka berjaya menyingkirkan Sultan dan situasi ini telah membawa kepada kejatuhan kekhalfahan Islam. Kejadian ini berlakon berikutan kerjasama dan perancangan dengan kuasa-kuasa kolonial pada masa itu yang berminat terhadap golongan Yahudi di Negeri Palestin. Yahudi akhirnya berjaya menubuhkan tanah air untuk orang-orang Yahudi di tanah orang Islam di Palestin.

Kata Kunci: Kerajaan Uthmaniyyah, Sultan Abdul Hamid II, Palestin, Pendatang Yahudi

Introduction

Sultan Abdul Hamid II (1293 - 1326 AH / 1876 - 1909 AD) was the thirty-fourth Sultan of the Ottoman Empire. He was granted the Caliphate in 11 Shaban 1293 AH corresponding to August 31, 1876 AD, at the age of thirty-four years old, and enjoy wide powers such as those enjoyed by former predecessors,

He got absolute power and right to appoint and dismiss ministers in the state of Ottoman. He also had the right to held treaties, declare war, and he was the chief commander of the armed forces. Moreover he had the right to issue all kind of laws in various fields without reference to Parliament (Al-Salaby, 2001, 401 - 403).

Sultan Abdul Hamid believed in political realism in carrying out any order. He had a special philosophy and vision in governance and public administration, and believed the governance was not based on power but on justice as it was clear from the history of nations (Harb, 1996, 72-72).

He also stated that “justice is the basis of legitimacy, and this latter is of course a strong basis for governance. Governorship has to be based on justice. If a governor is not fair, and proclaims sentences without justice, or uses force without any legitimacy, his ruling must collapse one day” (War, 1996, p. 72-73).

Sultan grew up in Islamic culture, which allowed him to own original ideas. He called for a progress that is based on our own Islamic principles and ideas, not on strange ones. That is why he rejected the imported European ideas which were not only a threat but also a disaster to the ‘Muslim community’ (Sultan Abdul Hamid, 1979, p. 179). He did not want Western civilization (civilization and heritage), because he believed that the Eastern Islamic civilization was supposed to be superior to that of the West. He wanted to take advantage of the West modern sciences, but this would be progressively done and only when needed. (War, 1996, p.10)

He sought to combine the political and the economic reforms in a way that conforms to the provisions of the Islamic law. Raising, the Islamic University logo, he therefore aimed at gathering the nation and unifying the Islamic forces against the Crusader colonial spirit, which had the greed for succession and wealth. He believed much in the Islamic University logo, because it helped to carry out both the local policy, which aimed at complying with the limits of the Islamic law, and to implement the foreign policy, which aimed at protecting the Ottoman State through the unity of all Muslims. (Mansour, 2001, p. 179.)

In brief, for the sake of not rupturing the Ottoman State, Sultan Abdul Hamid implemented the great project, and achieved the hopes of all the Muslims, then. That project was the Hejaz railway line, which departed from Sham via Oman, Maan, and Tabuk, to Medina. It was in fact a project of the greatest achievements that have been recorded in the history of Sultan Abdul Hamid. It left a deep impact in the hearts of Muslims, who proudly considered it a matter of dignity.

As a result, the project provided pilgrims with security and speed and significantly increased their number thanks to the lower cost of the Hajj. Moreover, the project had military objectives which meant more military control over the area. In other words, the project increased the power of the

Central Administration of the Ottoman State, added to the business objectives and revitalizing the economy of the Hijaz cities and the other ones along the line. What is important about this project is that volunteer contributions which were the primary source of financing the project. But most important is that it startled Europe at that time; a reason for it – Europe- to try hard to block the project and prevent its implementation. Britain and France, particularly, have made a great effort to prevent its completion. In his memoirs, the Sultan mentioned the economic and the military importance of the line, describing it as the dream that had always been sought to achieve (Colin favor, 2009, pp. 18-22.).

During the rule of Sultan Abdul Hamid II, the state was not stable because of political, economic, and social problems, and the Ottoman state treasury was facing a very large financial crisis at the day that he took charge of power and strained the state because of external debt (Bayat, 2003, 447).

Even though at that time there were many troubles inside the state and increasing of internal problems but the conflict with Jews was the main event that was happened at that time during the age of Sultan Abdul Hamid II (Al-Salaby, 2001, 439).

The Jews attempted to offer many temptations to Sultan Abdul Hamid in order to leave the power to them, but he refused all their offers and he had done his best to resist them and prevent them from controlling Palestine and took power. Some of the important things Sultan Abdul Hamid did during his reign are the following:

First: The Opposition against Migration of Jews to Palestine

The Jews had found peace and safety within the Ottoman state and had acquired significant privileges and protection because of the care of the state that had given them absolute freedom and at the time where they found oppression in Al-Andalusia and Russia. The Ottoman government had provided complete freedom for other religions including Jews to practice their religious rites. Despite that the population of Jewish people remained small comparing to Arabs during the whole age of Ottoman history and until the start of the twentieth century, where Arabs represented the biggest population. For example, the number of Jews in 1880 was 20,000 (Hashemy, 2006, 102) whereas, the percentage of Arabs population was 87%, and in the year 1890, the percentage of Arabs was 85% (Sedat Kızıloğlu , 2012, 51).

Until 1914, Palestine had witnessed two waves of Jewish migrations, the first was between 1882 to 1903, and the second between 1904 to 1914 (Cherkaoui, 2006, 532) and the European countries had played a major role in migration of Jews to Palestine, moreover the European consulates had facilitated the task of the migration of Jews to Palestine, these countries had provided them with protection, care and nationalities grants by the European consular missions in Jerusalem and help them to establish farms and agricultural settlements (Al-Wa'ry,2007,18).

The fact that some consuls became dealers and owners of the land reflected how active they were. They indeed played a great role in facilitating the land ownership for the Jews, especially after they had taken an advantage of the vulnerability and the weakness of the Ottoman Empire (Alwaary, 2007, p. 35).

The European consular missions have used formal tools in order to serve its objectives of facilitating the Jews immigration. For instance, they benefited from the Ottoman State's Granting the foreign concessions as well as the missions and missionaries to their countries (Alwaary, 2010).

However, the greatest role was encouraging and facilitating the Jewish immigration by Britain. The latter played huge pressures on the Ottoman State to allow the Jewish immigration.

In 1840, Palmer Stone, the British Prime Minister sent a memorandum to the Ambassador in Astana, Kazakstan saying "The Jews everywhere in Europe have strongly felt that it was the right time they would have a nation in Palestine. The Jews of Europe have undoubtedly possessed a great wealth. That clearly meant that the country choosing a significant number of Jews would get significant benefits from their wealth.

Passing that law would obviously help strengthen friendship between the Sultan and all the Jews of Europe. If one simple law/act had been passed, the Turkish government would have recognized nowadays that gaining friends' support in many countries all over the world would be fruitful in the Palestine issue". After a year he sent another letter in an attempt to persuade the Sultan to permit migration of Jews. He said "it would be very helpful to the Sultan if he persuaded Jews who were scattered in Europe and Africa to go and settle in Palestine".

The British efforts peaked in 1887, when all their enticements and promises to the Ottoman Empire but that was in vain (Azam, 1996, p. 216.)

Sultan Abdul Hamid had stood firm on his decision against all promises and appeals from the Jews, and despite the weakness of the Ottoman state the Sultan continued to resist the waves of Jewish migration, and the Ottoman state had made several strong actions against the Jewish migration to Palestine and prohibited their settlement regardless any reason. The Ottoman authority decided in 1884 to prevent the Jewish businessmen to visit Palestine, but it allowed Pilgrims only to enter Palestine (Sherkaoui, 2006. 525-528).

In addition to that the sultan had issued an order dated 28 June 1891 stated that Jews had no right to migrate to Palestine and send all immigrants back to their home countries or send them back to United States, and after one week of this order on 05 July 1891 another order had been issued confirming the risk of acceptant the Jews as settlers in Palestine, following one day after the issue of the last order on 06 June 1891, a third order had been issued confirming that Jews are serious to invade Palestine with the support of European countries in order to establish a homeland for Jews in Palestine (Bayat, 2003, 451-453).

In July 1882, Topkapı sent a telegraph to the governor of Jerusalem to prevent Jews coming from Russia or Romania or Bulgaria to land on Palestine. In addition to that Topkapı had sent an official note on 21 January 1883 to heads of diplomatic missions in Istanbul contains the text of the Ottoman Cabinet decision to prevent the settlement of Russian Jews in Palestine, but it was allowed for the Jews to visit the holy places in Palestine in year 1884 for a period of time not exceeding 30 days because of a request from the European countries, who pressured to increase the period to 3 months (Abdul Hadi, 2001, 46-47).

The Sultan rejected the offer submitted by the Jewish Mizramy Kraso, who was working as a manager of one of the banks and offer their wish to pay all debits of the Ottoman state and build a naval fleet to protect the state and also present loans equal to 35,000 golden lira without benefits to revive the financial state of the government and establish economic growth. However, all these proposals had been offered in order to legalize the entry of Jews to Palestine on any day during the year and also allow the Jews to establish a settlement near Jerusalem for accommodation during the visit. The Sultan had refused the offer completely and ask them to never return back again (Bayat, 2003, 456).

And he answered them by head writers “the State debt is not a shame or a curse, and the Holy Al-Sharif Jerusalem was established first by Islam (Omar Ibn Al Khattab) and am not prepared to bear the shame of selling historic holy land for Jews and betraying the nation that Muslims trusted me to defend. Let the Jews keep their money for themselves, because the State can never be maintained by walls that are built by funds of the enemies of Islam. Tell them to get out and not try to meet me or get into this place then” (Azzam, 1996, pp. 213-214.)

Sultan Abdul Hamid was conscious and fully aware of what the Zionist immigration to Palestine was aimed at, as he wrote in his diary (Zionists will not only perform agricultural business in Palestine, but they also want other things, such as the formation of a Government and electing representatives, I do really know their ambitions/ greed well and I shall oppose their aspirations and ambitions in Palestine) (Al Nuaimi, 1998, p. 148).

The strict measures taken by the Ottoman authorities toward the Jews continued; it led finally, to the exodus of half the Jewish population of Palestine - about 100,000 - to America from 1882 to 1913. In addition to many other causes of displacement, such as the inadequate working conditions and getting adapted to the local life and the temptations of living in America (El sharkawy, 2006, 533.)

Despite all these tough policies imposed by the Sultan and the Ottoman state and the strong opposition of Sultan Abdul Hamid to all offers and facilities, the Jews was able to utilize gaps in the laws and regulations of the Ottoman state to try finding ways to grab land from the owners (Samir,1996, 213 – 214).

Second: The Rejection of Herzl's offers

Make Tudor Herzl (1860 - 1904) the founder of the Zionist movement and the idea of the establishment of a national homeland for the Jews in Palestine made great efforts to convince the Sultan to approve his proposal on the land of Palestine, and spend a long time for that, taking advantage of difficult economic conditions experienced by the Ottoman Empire.

Herzl attempted to open communication channels with Sultan Abdul Hamid, and later he visited Constantinople in June 1896, accompanied by his friend Njulnski Middle the editor of Eastern mail newspaper who had had a friendly relationship with the Sultan, so Njulnski move Herzl opinions to the Sultan and asked him to allow the return of the Jews to Palestine because Palestine is the original homeland of Jews (Al-Salaby, 2001, 455).

He also offered to the Sultan to issue an order that allow the foreign Jews to migrate to Palestine and resettle there for three million pounds in addition to that pay annual tribute to state on monthly basis (Abdul Hadi, 2001,117) and financial funds and support for the Ottoman state by lending the government 20 million Sterling pounds (Hashemy, 2006,117).

He also wrote a letter to Sultan Abdul Hamid on 1901, offering him to establish a joint-venture company (Jewish-Ottoman) and established in Turkey with a paid-up capital equal to 5 million Turkish Lira. The goals of this company are to initiate economic growth and development in agriculture sector and also improve trading in Palestine and Syria, and this company will help the Ottoman state to pay its debts. All these offers faced same rejection by the Sultan who preferred the European loans in order to protect the Ottoman state from Zionist financial pressure, (Hakim, 2010,438) and after continuous attempts and in May 17, 1901, the Sultan met Herzl for more than two hours, and Herzl gave a proposal offering the Sultan one million and six hundreds thousands golden Lira, in addition to that establishing a university in Jerusalem belong to Sultan Abdul Hamid to provide studies for Turkish, also the foreign policies of Zionists according to the decision and will of Sultan.

In addition to that the Zionist will support the Treasury of Ottoman Empire to build and renew its fleet and strengthen the navy also the Zionist in Palestine could become a shield of the Sultan against the Arabs and also be supportive to him in international issues with big nations. The Sultan rejected all Herzl's offers and dismissed him from the palace (Bayat,2003, 459-460) also the Sultan rejected Herzl's goal to establish a Jewish University in Jerusalem when he sent a message to Sultan in year 1902 requesting the approval of Sultan.

He said in his letter: I have the honor to present to your finite wisdom majesty the following proposal: I realize the difficulty encountering your Government due to the Turkish youth movement to receive science abroad and their loss, especially after being influenced by revolutionary ideas. The Government has either to deprive them of scientific training, or expose them to the risk of political luring.

However, there is a solution to the problem, and I allow myself with all humility to submit the solution to your wise majesty, we Jews are spread throughout universities; and there are also a large number of scientists who specialize in all scientific fields. Instead we can build a Jewish university in your empire, in Jerusalem, for example; Then the Ottomans students will not have to go abroad (Kumar, 2001, Pp. 97-98.)

The Sultan had goals while accepting to meet Herzl. In fact, accepting the claim or change its position on the issue of Jewish immigration to Palestine regardless of temptations, that was not his idea, because what mattered most for him was not related to the size or value of the suggestion/request but the historical attitude for Palestine that the Sultan could not change switch. Although he was just a listener in this meeting, he only wanted to catch the truth of Jewish plans and know the world wide power of the Jewish in order to get rid of their threat in the Ottoman Empire (War, 1989, p. 56.)

He was aware of the objectives and goals of the Zionists in Palestine, and fully conscious of Herzl's intent. Thus, Herzl excuses / justifications, which aimed at establishing a Jewish University in Jerusalem didn't trick the Sultan (1902). The real Zionists' objective was in fact to disrupt

education and use it to achieve other goals. The Sultan wrote in his memoirs “Herzl, the President of Zionists could never persuade me with his thoughts. He seeks to own guarantee land for his fellow Jews, but he forgets that intelligence/wit is not sufficient/enough to solve all the problems”. (Al Nuaimi, 1998, p. 148).

Third: the message of Sultan to Hertzl

A famous letter addressed by Sultan Abdul Hamid to Herzl on 25 August 1896 indicating the principled position of the Sultan regarding the case of Palestine and its land, and that there is no legal rights for Jews in the land of Palestine, and that there is no hope for them in Palestine as long as the Ottoman Empire existed, then he said to Grand Vizier (Sadr Azam):

Advise Dr. Herzl not to take serious steps in this matter, I cannot give up a single inch of the land in Palestine, the land is not my right, but it belongs to the kingdom of Islam, which struggled to hold it and sacrificed to protect this land. Let the Jews keep their millions, and Caliphate State has been destroyed in the future, they can then betake Palestine without a price, but if I am still alive, then I prefer sickness or death rather than conceding Palestine to Jews or has been amputated from the Islamic state, and this matter will not happened, I can't agree to cut into slices our bodies while we are still alive (Azzam, 1996, 224-225).

Earlier before 19 August 1896, Njulnski transferred to Herzl the Sultan's point of view concerning the sale of Palestine to the Jews. He once said to Herzl that Sultan: If Herzl is your friend as well as you are my friend, I advise him not to proceed in this matter.

I cannot sell an inch of the country's land, simply because it's not for me but for my people. To have this Empire, people devoted their blood, and kept nurturing it with their blood too. We will cover it with our own blood before allowing someone to rape it. Our military brigade fought in Syria and in Palestine, and our men were killed one after another in Blevna, because none of them dared surrender. They instead preferred to die in the battlefield. The Turkish Empire was not mine but for the Turkish people, so I can never give anyone any part of it. Let the Jews keep/save their billions. The Jews may get Palestine at no cost. But, it will never be split up unless on our mortal remains. I will not accept our anatomy for any purpose.

But despite the strong position of the Sultan against Jewish immigration to Palestine, and his awareness of the Zionist danger, he got custody of two tidal waves of immigration. The first occurred in, (1882-1904) while the second in (1904-1913), and both were referred to in his writings. That was because of the corruption of the Ottoman administration, the spread of bribery, which led to the penetration of Jews in Palestine. They were able then to buy land and set up camps on it. Ahmed Rashid Bey, who was appointed as a manager of Jerusalem in 1904, was in favour of the Jewish public displacement. He did not comply with the Ottoman laws that prevented migration (al-Hashimi, 2006, p. 119.)

Fourth: The political dislocation of Sultan Abdul Hamid.

After the failure of all attempts of Zionists and all Herzl attempts with Sultan Abdul Hamid, the Zionists became assured to establish a national homeland in Palestine, and that could not take place

unless they unseat the Sultan from his throne and demolish his Islamic succession. Herzl recognized that the way to Palestine could not pass through the Ottoman Empire under Sultan Abdul Hamid II's succession. After meeting him, he said: "In the light of the recent meeting and talking with Sultan Abdul Hamid II, it would be impossible to take advantage of Turkey, only if the political situation changed; or through involving her in wars to be defeated, or through involving in international issues. Both ways together would rather be effective". (Al Nuaimi, 1998, p. 147).

He expressed his disappointment to achieve his dream, saying: I thought, I rather predicted that the Sultan would not allow me to travel, but things went differently. Everything would go in more different ways than expected and I may get the Charter one day at an unexpected moment, and we won't get any, unless after the Division of the Turkish State (56).

Thus, it became impossible for him to persuade the Sultan to cede Palestine, or even bribe him to win Palestine. Then, the Zionist quickly and intensely started preparing to get rid of the Sultan and throw Turkey into world wars. The Worldwide Zionist movement had several means to offset the Sultan Abdul Hamid out of the throne and weaken the Ottoman Empire. Not only that, but also put pressure in collaboration with the colonial powers sharing common interests. These countries had definitely played a major role in raising the problem of the Armenians with the Ottoman Empire. For instance, both the French and the English collaborated with Jewish Dönme in the formation of the first Armenian society, and designed to stir up/enhance trouble and conflicts within Turkish States. All that was illustrated in the political memoirs of Ottoman Sultan, Abdul Hamid stating:

The Armenian problem was not that of Armenian themselves. I would be well-at-ease saying that the Armenians are the best to adopt and represent Ottoman. They have served our civilization well and worked to preserve our nation. In fact, many of them appeared to be perfect in serving the Ottoman Empire and to be good friends to us. The Armenians never complained about us, yet it was the Russians used them like a ring in the finger to reach their hopes in Bulgaria, and to have a share in the Ottoman Empire. They sent spies with their pastors and teachers to the Armenians, who stood against us and indulged in such adventure)) (war, 1991, p. 123-124).

The Jews have resorted to tarnish the image of the Sultan Abdul Hamid and mobilize the public opinion against him. That was illustrated in the book of "Yonidosdwas" (???), a secret book series printed in 1949 and was distributed to the Greek army officers. The book showed that it was the Zionists who called Sultan Abdul Hamid the red Sultan, because he would not become an easy tool for their diabolical aspirations. He resolutely resisted them, allowing them to form a hostile front against him. They spread false propagandas about his persecution in treating non-Muslim communities during his reign (Biat, p. 463).

Besides, the 'Union and promotion Association', which was mainly founded by the Jews, played a prominent role against the Sultan. The members of this Association as well as those of 'The Turkey Girl Young Association' were able to reach the closest followers / suite of the Sultan. The Times newspaper reported on July 11, 1911, information about the 'Promotion Association' that its Committee of Slānic was formed with Almaso (faith) care, helped by the Jews and the Jewish Dönme in Turkey. They all had their location in Slānic, where the Jews, such as Karsoh and Salmosasono from the Dönme, and Javed and Baljii family have played a prominent role in forming the so called Committee during the central Organization discussions made there. (Abdul Hakim, 2001, p. 448).

The members of the Union and progress Association were mostly Freemasonic and greatly conspired with the Jews about the isolation of the Sultan and the Elimination of State succession (El-Ja'bari, 2012). The Association succeeded in exercising pressure on the Sultan in 1908, to an extent that he responded by Declaring the Constitution and setting up the Parliament. The committee was also behind the events of March 31, 1909, which resulted in considerable disorder in Istanbul. The Promotion Association militants moved then to Istanbul to deprive dismiss the Sultan from all the civil and the religious powers, and accused him of planning for an incident, Burning the Quran, overspending, injustice and bloodshed massacres (Salabi., pp. 485-459).

The Jews also took advantage of the press and used it as an important tool in implementing their designs, especially in showing the dark side of the Sultan. Their activism was becoming clearer and visible after the declaration of the Ottoman Constitution in 1908. Moreover, they took advantage of the freedom granted to aliens in accordance with this Constitution. Dr. Victor Jacobsen, the Russian Zionist, took charge of several newspapers written in various languages, which means that these papers were mainly run by the Zionist movement (Qasim, p. 50).

The Turkish Communist writer Alhamisocial stated the role of Freemasonry in dismissing Sultan Abdul Hamid. He said (forcing Abdul Hamid to accept the conditionality 1908 – Constitution of 1908 – and then finally dismissing him from the throne would only be a Masonry work. They, who played serious roles in both incidents, were almost the major Union leaders (Abd al-Hadi, 2009, p. 401).

To sum up, all the opposing poles stood against the Sultan in order to isolate him. The ‘Turkey girl’ and the ‘Union and promotion Association’ as well as the Freemasons, Dönme Jewish and the Zionist movement managed to ruin his rule and made the Union leaders heads of the new Federal Government in October, 1909 (sinwar, 2013, p. 10).

The Sultan Abdul Hamid believed that Palestine (Jerusalem) is a Muslim Holy Land. So it should not be permissible for anyone to give up a grain of sand from this blessed land to the Jews or others (Abdul Hadi, 2009, p. 401).

That was his attitude toward Palestine as he refused to relinquish it for the Jews, regarding the belief that it is not easy to abandon or neglect it. His speaking of Palestine was always that of bringing history back as to remind oneself that nothing to have been abandoned in that spot of Earth. His position reflected his ideological context as he said “we would have signed the death of our brothers in religion if the process of the Jews emigration and their resettlement in Palestine had do not stopped. Permitting Jews to settle in Palestine would enable them in a very short time to collect the means of power there.” (War, 1996, pp. 89-90).

At that time, the Sultan was seriously aware that the Jews were influential in the world, and he was also fully aware that his position of Palestine would be costly. But this neither altered the nature of his position nor changed the conviction to maintain his throne. It was made clearer in his letter to Sheikh Mahmoud Abu Shamaat – Sheikh of Shadhili in Damascus - after his dismissal when he describes it as following: “I didn't give up the Islamic Caliphate for some reason, but it was because of the heads of Union and promotion Association, known as Gontork. Due to their harassment, I was forced to leave the Caliphate. These unionists have strongly insisted that I certify a national homeland for the Jews in the Holy Land (Palestine).

Despite their insistence, I definitely did not accept that mandate. Then I was finally promised to give one hundred and fifty million pounds gold, but I definitely refused this assignment, and definitely answered them back that even if you offered me all the earth gold, I would never accept your charge. I have served the Islamic creed and, Muhammadiyah nation over 30 years. I would never fail my Muslim fathers and forefathers, the Ottoman sultans and Caliphs.

After my final definite answer, they parted to take me off and told me they would remove me to Slanic, and I accepted this last assignment” (Azam, 1996, p. 215).

The Turkish newspaper Boiokdogho in 2 May 1947 published Fawzi toghai’s essay, entitled ‘Palestine and the Jewish question’: (the Sultan Abdul Hamid prevented achieving the objective of establishing a Jewish State in Palestine. That is why he was finally removed and so were his throne and the Ottoman Empire which finally collapsed.

As Nizamuddin Denali Oghlu stated in his study, The Sultan had already recognized the role of the Jews in the Ottoman Empire. He knew that they possessed much power enough to succeed in the well-planned work. They owned money too, and many international trade relations were in their hands. Added to that, they owned the European press as well as Masonic Lodges (war, 1996, p. 88).

The offset of the Sultan Abdul Hamid out of the throne was a great victory for Zionists, as it opened new horizons for them to intensify their Zionist Organization. Richard Ghothail, the President of the American branch of the Zionist Organization expressed the Zionists joy and pleasure to the removal of the Sultan “no one had his heart beating with joy and elation better than the Zionists after the Turkey coup” (El-Natsheh, 1991, p. 184).

Conclusion

History did not mention any abandon to the land of Palestine by Ottomans, and Sultan Abdul Hamid II had refused all offers and proposals to abandon a single inch of the land. This historical attitude of Sultan was one of the factors that encourage the conspiracy on the Ottoman state, and leading to collapse of the Islamic Caliphate and falling Palestine in the hands of British colonialism in the year 1917. All these situations provide the circumstances for the Zionists to occupy the land of Palestine starting from the Balfour Declaration in 1917 until the announcement of the state of Israel on the land of Palestine in 1948. The Jews has still until the current time occupy the land of Palestine.

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About the Authors

Ahmed Yousef Ali Al-Ahmed, a Ph.D student in the Institute of West Asian Studies, Universiti Kebangsaan Malaysia. He can be contacted by email at ahmed17w17@yahoo.com.

Eeman Mohammed Abbas, Assistant Professor at the Department of Arabic Language and Islamic Civilization, Faculty of Islamic Studies She is also a fellow researcher in Institute of West Asian Studies, Universiti Kebangsaan Malaysia. She can be contacted by email at anr_111@hotmail.com.

Wan Kamal Mujani, Ph D Professor at Department of Arabic Language and Islamic Civilization, Faculty of Islamic Studies and also as fellow researcher in the Institute of West Asian Studies, Universiti Kebangsaan Malaysia. He can be contacted by email at inamal@yahoo.com.