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YENİ İSRAILİYAT: DOĞU'DA İSRAIL VE YAHUDİ ÇALIŞMALARI ¹

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I (hereafter the editor) wrote this publicity article to give brief information about the introduction and chapters in *New Israiliyat: The Jewish and Israeli*

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Studies in the East, published by Libra Books in 2020 one of two separate edited books with the Turkish and English translation of the same titles.

Although the editor had intended to compile this book, in a single book with English one, he decided to publish it as a separate book upon the recommendation of the publisher (Libra Kitap- Rifat BALİ). Although normally both books were planned to be published by the same publishing house, he decided to publish the English edited book from a different publishing house (Nobel Publishing House), with the consent of the publisher, so that the editorial and publishing processes of the book section would not take long.

This work consists of a lengthy introduction (pp. 15-54) and eight chapters (pp. 55-296). The book has no clear theme or focus but has a framework open to a wide diversity of disciplines and subjects in Israel and Judaism. The weak point of the editorial aspect of the work is that it is in the form of a journal issue that comes together with articles on different subject matters.

New İsrailiyat was chosen as the title for this multidisciplinary/interdisciplinary edited book on Judaism, the history of the Jewish peoples, political history, and literature to emphasize the importance of historical İsrailiyat accumulation.

After giving summary information about valuable articles below, the editor's brief views on the subject of some articles will be given.

In his "Introduction" article (pp. 15-54), M Mustafa KULU gives information about the source/origin of Israeli and Jewish studies in the Muslim East (İsrailiyat) and its situation in the non-Muslim East. After explaining that modern Israeli and Jewish studies are of Western origin like other scientific fields, he gives brief information about the historical development in the East. In the article, the editor pays special attention to analyzing the concepts in the form of binary oppositions.

There are three headings in the introduction: 1. Israeli and Jewish Studies in the Muslim East, 2. The Jewish and Israeli Studies in the Non-Muslim East, and 3. Chapters.

The headings where he examines the Jewish and Israeli Studies in the Muslim East, in the first chapter, are actually the three main scientific fields where studies on Israelites (*israiliyyat*) are carried out: religion, politics, and history. The editor examines the development and problems of Israeli studies in the Muslim East under these headings. The editor is trying to have thought from a perspective based in Turkey on all Muslims in the East. He tries to show the importance of a same knowledge of Muslims about Jews/Judaism by emphasizing the importance of the comparison based on the similarities and differences between Jews and Jewishness and Muslim and Muslimness.

In the second heading, where he examines the Jewish and Israeli Studies in the Non-Muslim East, he gives information about the recent development and problems of Israeli Judaism, especially in China and India, under the headings of politics and religion (no history section). It emphasizes the importance of mutual sharing the knowledge of the Islamic World, which is more advantageous in the field of Israel and Judaism compared to the non-Muslim East, with the non-Muslim East, which is better explored in the scientific field.

In the third part, after giving summary information about valuable book chapters, the editor briefly conveys his own views on the subject of some articles. The information that is given about the chapters in this publicity article mostly consists of the translation of the information in this title.

In this introductory article, which is in the form of an opinion piece, the editor emphasizes the necessity of scientificity and (academic) freedom to achieve the desired level of development in Jewish and Israeli studies. At this point, although he emphasizes the importance of the West in academic studies, it examines the capabilities that the East has as well. He also thinks that one way of coexistence and equality in the region is related to the scientific and free pursuit of Israeli and Judaism studies.

The article titled "The Lexical Field and History of the Meaning of the *İsrailiyyat* & The Possibility and The Criticism of the Using of *İsrailiyyat* in the Context of the Description and the Status of the Other" [*İsrailiyyat Kavramının Anlam Alanı ve Tarihi Seyri & Öteki'nin Tanımı ve Konumu Bağlamında İsraili Rivayetlerin Kullanımının İmkânı ve Eleştirisi*] (pp. 55-113) written by Ertuğrul DÖNER is related to the historical process of the concept of *İsrailiyyat*. In this article, the research topic is examined in two headings like in the title: (i) The Lexical Field and History of the Meaning of the *İsrailiyyat* and (ii) The Possibility and The Criticism of the Using of *İsrailiyyat* in the Context of the Description and the Status of the Other. In the first heading, three sub-headings were examined: i. The Origin Problem of the Word of the *İsrailiyyat*, ii. The Process of Conceptualization of *İsrailiyyat* and the Lexical Field, and iii. The Perception of *İsrailiyyat* in the Modern Period. In the second heading, there are five sub-headings: i. Those who do not Regard the Narration of the *İsrailiyyat* as Permissible, ii. Those who do not See the Narration of the *İsrailiyyat* Harmful, iii. The Situational Approaches, iv. The Other in the Qur'an and the Sunnah, v. *İsrailiyyat* from Speech to Book.

The Qur'anic text contains many words about previous prophets and peoples. In the Bible, the stories about these prophets and peoples often have a wider and more detailed content than the short stories in the Qur'an. It is known that Judaism and Christianity have written sources as well as verbal

culture in the pre-Islamic period. In the Prophet's time and later periods, because of the close relations established with other religions and cultures, especially with Jews, the knowledge and narration material the Muslims learned by the Ahl al-Qitab was expressed in the Islamic tradition with the concept of İsrailiyyat.

The beginning phase of İsrailiyyat is connected with the Sahabah period in recent studies and it is determined that İsrailiyyat material is widely used in exegesis in the period of Tabi'un. This study attempted to show the reasons for using the information and narrative material of the first two Muslim descendants derived from Jewish and Christian cultures in the field of exegesis. In order to start from the sources mentioned for the first time in the examination of the lexical field of İsrailiyyat, an extensive search is done of the literature from the early period to the present day, and within this scope, the historical thresholds of the positive or negative meanings implied by this term is determined because this process of examination will result both in the paradigm of tafsir and in the interpretation of İsrailiyyat's perception in İslamic exegeses.

In the article titled "The Role of Jews in the Military, in the Late Ottoman Period" [Osmanlı Son Döneminde Osmanlı Yahudilerinin Ordudaki Rollerini] (pp. 115-158) written by Metin DELEVİ analyzes the military adventure of the Jews who were exempted from military service after the Tanzimat period with case studies.

In the Ottoman Empire, non-Muslims were exempt from military service but were required to pay a special tax "jizya" in return as required by the Islamic law.

During the Crimean War (1853-56), this exemption was abolished due to need for manpower, but this decision was not implemented until the twentieth century. On the other hand, beginning in 1857, Jews were accepted to the Military Medical School, and from 1866 on, many graduates of the academy, including Jews, went on to serve in the Ottoman Army.

In 1893, Chief Rabbi Moshe Levi proposed the conscription of all Jewish subjects to Sultan Abdulhamid II, but this offer was not accepted for various reasons. The Jewish Community found other ways to support the army, and especially the navy, by raising funds and sending volunteers.

Along with the proclamation of the second constitutional monarchy, the issue of the recruitment of non-Muslims came up. The local Jewish Press began to promote the idea and called for the community to join the army. Jews began to be conscripted in 1910, and were seen serving in the Balkan and Tripoli Wars. The local Jewish Press ran stories of valor and patriotism.

As WW1 began, all non-Muslim men, except for clerics, between the ages of 27-45 were conscripted. During the four years of the war, Jewish soldiers in the Ottoman Army served in nearly all fronts, from Sarikamish to Palestine, and especially in the Dardanelles. Many lost their lives while serving their country.

During the Allied Occupation, the Jewish Community, led by their religious leaders, showed passive resistance to the occupying forces in both their actions and voice in the press. Later, during the Independence War, the Community carried on its policy of resisting the occupying armies- especially in the İzmir area, and supplying volunteers for the war efforts of Ankara.

Later on, the Ottoman Jewish Community was praised numerous times by many state officials, particularly by Mustafa Kemal Atatürk, because of their choice and patriotic stance.

The article titled "The Jerusalem in 16th Century Ottoman Poetry" [XVI. Yüzyıl Divan Şiirinde Kudüs] (pp. 159-186) written by Bilge KARGA GÖLLÜ is about the world of simile and the imaginary world about Jerusalem in the Ottoman (*divan*) literature.

"Simile" is one of the important elements in poetry. In this article, the research topic is analyzed in ten subtitles: (i) Literary Genres on Jerusalem, (ii) The Similes of Jerusalem and the places in the region, (iii) Similes on one that emphasizes of Religious Aspects, (iv) Similes of reign and sovereignty, (v) Similes Related to Beloved, (vi) Similes of Nature Elements, (vii) Similes about the mosques and their domes, (viii) The Similes of Jerusalem as a symbol of modesty and purity, (ix) Similes related to the construction of the Masjid al-Aqsa and (x) Similes of Jerusalem Residents and its Passengers.

The place of Masjid al-Aqsa in Jerusalem, which has an important place in the emergence of Muhammad as the prophet, has made this city holy for Muslims. Christians have believed that Jesus was crucified here and accepted the city as a pilgrimage center. Jerusalem is a political and religious symbol for the Jews as well. Indeed, this is even the *qiblah* (direction of prayer for Muslim). In the 10th century BC, King David occupied Jerusalem, Suleiman (Solomon) built a temple in Jerusalem. The Jews believe that the sacred chest was placed in a room within this structure. In all these aspects, the city is the meeting point of all the Abrahamic religions. There are also sacred objects and places of their faith.

Many states dominated throughout the history of the city, which was the scene of various struggles. When the battle of Mercedabik (1516) resulted in the victory of Yavuz Sultan Selim, Syria and Palestine joined the Ottoman territory. The Ottoman state ruled for four centuries.

The value of Jerusalem is reflected in Turkish literature in almost every period. In fact, the works that describe the merits of Jerusalem were written separately. The city, which is also a center of attention for poets, has succeeded in taking its place in various genres of our literature. Especially the *miracnames* (story of the ascent of the Prophet) are noteworthy among these species. Sometimes Ottoman poets mentioned the city with their names like Quds, Masjid-i Aksa, and Bait-i Muqaddas.

In this study, it was emphasized how Jerusalem was rendered and the relationship of analogy was established in 16th century's poems. This study limited only in 16th century ottoman poems. In the scope of the study, Zati (1471-1546), Fuzuli (1483?-1556), Hayali (?-1557), Taşlıcalı Yahya (?-1582), Nevi (1533-1599), Baki (1526-1600), Gelibolulu Ali (?-1600) and Ruhi-i Bagdadi (?-1605). At this stage, the chosen divans were read, and the couplets of Jerusalem which were determined in the texts were evaluated. Thus, 16th century Ottoman poetry in the study of Jerusalem was made.

The article titled "Sefer Tehilim (The Book of Psalms): The Link between Jewish Religious Music and Western Polyphonic Music" [Sefer Tehilim (Zebur): Yahudi Dini Müziği ile Çok Sesli Batı Müziği Arasındaki Köprü [Sefer Tehilim (The Book of Psalms)], (pp.187-214) written by Robert SEIDEL, is related with the singing of the Tehilim/Psalms, also known as the Prayer Book in the form of music/hymns in Jewish and Christian culture.

In this article, the research topic is examined under seven subtitles: (i) Music in Judaism, (ii) Sefer Tehilim, (iii) Musical Execution and Taamey Hamikra after the Destruction of the First Temple, (iv) Psalm 130, (v) Early Christianity and The Place of Sefer Tehilin, (vi) From monophonic to formal polyphonic and (vii) Martin Luther, Church Song and Bach's Cantata BWV 38.

Sefer Tehilim (The book of Psalms) plays an important role in religious service in Judaism and Christianity that is mostly performed in form of music.

As expressed by the Hebrew words tehilim (praises), mizmor (voiced song) and the Greek word psalmos (being played on a string instrument), The Book of Psalms was conceived and composed on the purpose of praise by a musical performance. In Judaism, as well as in Christianity which derived from it, the Psalms served as a means of prayer and meditation by developing various schools of chanting: the system of te'amim (cantillation) in Judaism and the traditional chanting of Psalms in Christianity, which started during the papacy of Gregory I and the foundation of the Schola Cantorum of Rome. Despite all differences between these two traditions, a connection and even partial interaction in terms of history and performance have been existent. With the foundation of the Holy Roman Empire and under the rule of Charles the Great the Gregorian Chant was subject to various restrictions and changes

which led to an important turn in music history: the development of polyphonic music based on strict rules instead of ad hoc improvisation.

This research focuses on the comparison of Psalm 130 (129) in four different versions: three versions chanted in Hebrew *ממעמקים קראתיך יהוה* (MiMa'amakim keraticha Adonay), one in Latin "De profundis clamavi ad te, Dómine" and one in German "Aus tiefer Not schrei' ich zu Dir" composed by Martin Luther and arranged by J. S. Bach in terms of semantic/ content, form, melodic structure and translation and under consideration of its historical context.

The article titled "The Titles Dedicated to Mary which Originated from Old Testament in the Context of Byzantine Painting" [Bizans Resim Sanatı Kapsamında Meryem'e Yüklenen Eski Ahit Kaynaklı Sıfatlar] (pp. 215-237) written by Hatice DEMİR, is related with Old Testament Types of Mary in Byzantine painting.

In this article, the research topic is examined in nine sub-headings: (i) 1. The Daughter of Sion, (ii) The Bride (The Shulamite) in Song of Solomon (iii) Virgin Mary and Closed Door/ Garden, (iv) Burning Bush Concept and Virgin Mary, (v) Second/ New Eve Concept and Virgin Mary, (vi) The Concept of the Queen of Heaven and Mary, (vii) The Concept of the Ark of the Covenant and Mary, (viii) 8. Mary as a tabernacle of the Ark of the Covenant, and (ix) Source of the Old Testament Mary as a Mediator/ Intercessor Women and Mary as a Mediator/ Intercessor originating from the bible.

Mary has a special place in Byzantine Painting. Especially in icon production, there were a number of Marian types emerged in the Byzantine period. Among these titles dedicated to Mary, the most important ones were originated from the Old Testament. In this way, Mary became a bridge between the Old and the New Testament. Among these titles, Second Eve, Queen of Heaven, The Bride in Song of Songs, The Daughter of Sion, The Enclosed Gate/ Garden, Burning Bush, The Ark of Covenant, The Tabernacle, and intercession are the most important ones. In this study, these titles are studied in the context of Byzantine Painting.

The article titled "In Jerusalem Muslim Guards of a Christian Sanctuary: Nuseibeh And Joudeh Families, Protecting the Key of the Church of the Holy Sepulchre" [Kudüs'te Hristiyan Bir Mabedin Müslüman Muhafızları: Kamame Kilisesi'nin Anahtarını Paylaşan Nesibe ve Cûde Aileleri] (pp. 239-258) written by İhsan SATIŞ, is about families in charge of opening, closing and keeping the key of Church of the Holy Sepulchre (*qabr al-maqdis*), Resurrection (*Kanısat al-Qiyamah*) Church or Church of the Sweepings (*qamamah*) in Jerusalem.

In Jerusalem, the Church of the Holy Sepulcher has a very important place for Christians. Because of its value throughout history, the Church has been the subject of contention between the Christian sects and has been divided among the sects. The division between the sects has been determined by drawing more detailed and clear boundaries over time, although it has undergone changes in the historical course. While the whole of the church is shared among Christian denominations, the key to the church is shared between the families of Nuseibeh (Nusaybah, نسيبة) and Joudeh (جودية), the two rooted Muslim families of Jerusalem. One of these two Muslim families kept the key to the church, while the other was assigned to open the church. The start-up time of this application is controversial but has continued to this day. This study aimed to give information about the application of the task of opening the Church of the Holy Sepulchre by Muslim families in the Ottoman Empire, the families protecting the key of the church and some of the Ottoman documents in their hands. The main basis of the study is the Ottoman archival documents and some documents in the hands of the Joudeh family.

The article titled "Turkish Foreign Policy after the Second World War" [Türkiye- İsrail İlişkilerinin Başlangıcında Sovyet Tehdidinin Etkileri] (pp. 259-278) written by İlyas TOPÇU, is related to the Soviet factor in bilateral relations during the establishment of Israel.

Turkey's foreign policy after the Second World War was shaped by Soviet Russia's territory and base demands. Faced with the threat of the Soviets during the bipolar system, Turkey was obliged to be located in the western pole and to follow foreign policy in this direction. Precisely in this period, the establishment of the Jewish state in the Middle East as one of the world's most troubled regions caused concerns to Turkey at first. Turkey did not recognize the state of Israel, which was founded on 14 May 1948 immediately and adopted a wait-and-see policy.

The real reason for the cautious policy pursued by Turkey against Israel during the establishment of Israel was the Soviet Union's support for the establishment of Israel and at the same time the wave of immigration from the Soviet Union to Israel. However, US and European perspectives on Israel and Israel's importance for the US and European countries led Turkey to pursue new policies guarding for delicate balances.

To become part of the Western alliance against the Soviet threat was vitally important for Turkey. The fact that the states that recognize Israel were mostly Western states and Turkey's desire to become a member of NATO has caused the idea that Turkey's foreign policy vision should be aligned with potential allies, which gained weight in the Turkish political circles. In this regard, Turkey, demanding more political and financial support from the United

States, recognized Israel despite the reaction of the Arab countries on March 24, 1949.

The article titled "Jewish Immigrations to Palestine (1925-1928)" [Filistin'e Yahudi Göçleri (1925-1928)] (pp. 279-296) written by Can DEVECİ is related with the Jewish immigration to Palestine during the period of Lord Plumer, the Second High Commissioner for Palestine.

At the end of the First World War, the British started the occupation period in Palestine and established the British Military Administration in this region between 1917-1920. As a result of international peace talks and conferences after the war, the British Civil Administration was started in Palestine on 1 July 1920. Palestine was thus led by a high commissioner from London and bureaucrats appointed by him. The High Commissioners were assigned to improve the institutional structure, population balance, and economic order of Palestine.

As these developments took place, Jewish immigration to Palestine organized by the World Zionist Organization continued. These immigrations, which had continued since 1882, were planned to realize a political ideal in Palestine. While Jewish immigration organized by the Zionists under the rule of the Ottoman Empire was considered illegal, it became legal because of the practices of the Palestinian Department of Immigration established by the first High Commissioner for Palestine Herbert Samuel in 1920. In other words, Jewish immigration continued in a planned and systematic way.

The second High Commissioner for Palestine, Lord Plumer, introduced certain rules for immigration to the country due to the slow progress of the development of Palestinian economic capacity. Therefore, this process also affected Jewish immigration.

This paper focuses on Jewish immigration to Palestine from 1925 to 1928 within the framework of the Immigration Ordinance 1925 issued by High Commissioner Lord Plumer. This article tries to explain the increase, decrease in the number of people who come with Jewish immigration and the migration out of Palestine, especially around the records kept by the Palestine Department of Immigration.