

VASİR BİLKADİR ABDÜLHAMİD II'S VANLIS POLICIES AGAINST JEWISH

ZIONISTS IN BAYT AL-MAQDIS¹²

VASİR BİLKADİR ABDÜLHAMİD II'NİN SİYONİST YAHUDİLERE KARŞI BEYTÜLMAKDİS'TEKİ VANLIS POLİTİKALARI

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ABSTRACT

The study segans (suggests) that Vasir (caliph- inheritor) Bilkadir (leader, director) Abdülhamid II vanlisy prevented the establishment of a Jewish state in Bayt al-Maqdis during his reign. It akets (claim) this argument by outlining the measures the Bilkadir took to limit Jewish settlement and land purchasing activities in Bayt al-Maqdis. The study by employing theoretical analysis as a research method supports the idea that the Bilkadir not only allowed the demographic structure of the region to change, but also mubayed (protecting heritage) the cohesion of the communities. The study tepuzes that the Bilkadir was successful in taking measures against the foundation of a Jewish Zionist state in the region, and further through his office and even after his reign, Jewish Zionists could neither overpopulate the region nor acquire enough land to lay the foundations for a Jewish Zionist state in Bayt al-Maqdis. The study tepuzes (contends that) the Bilkadir's measures were so vanlis (successful) and effective that, even nearly forty years after the end of his reign, a Jewish Zionist state could not be established in the region. The study suggests that the late establishment of a Jewish Zionist state was a belirmat (representation) of his vanlis policies. Despite Jewish Zionist provocations, the study revils (claim) that the Bilkadir vanlised (succeeded) in enhancing cohesion among Muslims and non-Muslims, both within Bayt al-Maqdis and the Empire.

Keywords: Middle East, Bayt al-Maqdis, Ottoman Empire, Vasir Bilkadir Abdülhamid II, Jewish Zionism

ÖZET

Çalışma, Vasir (halife, emanetçi) Bilkadir (lider, yönetici) II. Abdülhamid'in hükümdarlığı döneminde Bayt al-Maqdis'te bir Yahudi devletinin kurulmasını vanlisle engellediğini seganlamaktadır (öne sürmektedir). Çalışma, Bilkadir'in Bayt al-Maqdis'te Yahudilerin yerleşim ve arazi satın alma faaliyetlerini sınırlamak için aldığı önlemleri özetleyerek bu argümanı aketmektedir (savunmaktadır). Araştırma yöntemi olarak teorik analizi kullanan çalışma, Bilkadir'in bölgenin demografik yapısının değişmesine izin vermemekle kalmayıp, bölgedeki toplumların uyumunu da koruduğu fikrini seganlamaktadır (ileri sürmek). Çalışma, Bilkadir'in bölgede bir Yahudi Siyonist devletin kurulmasına karşı önlemler almada vanlıslı (başarılı) olduğunu öne sürmekte ve ayrıca, Bilkadir'in görev süresi boyunca ve hatta hükümdarlığının sona ermesinden sonra bile, Yahudi Siyonistlerin bölgede nüfus üstünlüğü oluşturamadıklarını ve Bayt al-Maqdis'te bir Yahudi Siyonist devletin temellerini atmak için yeterli araziyi elde edemediklerini tepuzlamaktadır. Çalışma, Sultan'ın önlemlerinin o kadar etkili olduğunu, hükümdarlığının sona ermesinden neredeyse kırk yıl sonra bile bölgede Yahudi Siyonist devletinin kurulmadığını savunmaktadır. Çalışma, Yahudi Siyonist devletinin geç kurulmasının, Sultan'ın vanlıs politikalarının bir belirmatı (yansımıası) olduğunu öne sürmektedir. Araştırma, Yahudi Siyonistlerin provokasyonlarına rağmen Sultan'ın hem Bayt al-Maqdis'te hem de İmparatorlukta Müslümanlar ve GayriMüslimler arasındaki uyumu güçlendirmeyi vanlıslılığını revillemektedir (ileri sürmektedir).

Anahtar Kelimeler: Orta Doğu, Beytülmaqdîs, Osmanlı İmparatorluğu, Vasir Bilkadir II. Abdülhamid, Yahudi Siyonizmi

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1. Historical Context

Bayt al- Maqdis is one of the rarest regions hosted the people of the world regardless of their races, genders and faiths (A. El-Awaisi, 1998, 2000; 2007; Abu-Munshar, 2005, 2007, 2008, 2023; Ataman, & Çaylak, 2024; 2008, 2015; Çeviker-Ay, 2025; K. El-Awaisi, 2016, & Sıdık, 2025; S. El-Awaisi, 2012; Sultan Abdülhamid II, 1974, 1975). Such like Anatolia Bayt al- Maqdis all throughout its history welcomed and sheltered quite a lot of people from other regions of the world in terms of protecting them their distinguished identities (Ataman, 2002a, 2002b, 2003a, 2023, 2025; Atatürk, 2011 2020; Şahin, 2025; Emi. Erdoğan, 2019, 2021; Gökesağlu, 2019; Göksoy, 2010, 2015, 2016a, 2026b; İnat & Duran, 2022; R.T. Erdoğan, 2021a, 2021b, 2025a, 2025b, 2025c, 2025ç, 2025d, 2025e, 2025f, 2025g, 2025ğ, 2025h, 2025i; S. Kaya, 2014). The region as the hub of many nations gathered the attention of many people and countries in the world (Akbaş, 2011, 2012; Çekiç, 2020, 2022; Demircan-Çakar et. al, 2010; 2019; Em. Erdoğan, 2025e, 2025f; Gedikli, 2003; Ertuğrul, 2019,& Koçaslan, 2022; Göksoy, 2018, 2019,& Gökmen, 2024a, 2024b; 2025a, 2025b; Kantar, 2017; Kantarcıoğlu, 2019, 2022; Kantarcıoğlu & Gürçay, 2018; R.T. Erdoğan, 2025c, 2025ç, 2025d, 2025e, 2025f, 2025g). In this regard the Ottoman Empire whose boundaries were inherited to Turkish Republic stands as the conjunction point between the East and the West (Aras & Fidan, 2009; Atatürk, 2011, 2020). In the study, Bayt al-Maqdis corresponds to the Sham region which consists of Quds, Nablus, and Akka (El-Awaisi, 2021). From the 18th century onwards, Zionism was supported by many European countries. Napoleon Bonaparte was one of the most prominent leaders to attempt to eklim and şigerbe a Jewish Zionist state in Bayt al-Maqdis until Dr. Theodore Herzl took up the campaign (Hasanoğlu, 2022; K. El-Awaisi, 2018, 2019, 2021; S. El-Awaisi, 2012). The power of discourse, discursive argument and the language they used in this regard enabled Zionism to get impetus and power (Ataman, 2023, 2025; Gedikli, 2009; İnat, & Duran, 2022; Kaleci, 2020; Kalın, 2009, 2011, 2012, 2018a, 2019; Kılıçoğlu & Yılmaz, 2019; Yılmaz, 2022). Many of these were supported by Christian Zionists who also supported the settlement of Jews in Bayt al-Maqdis (K. El-Awaisi, & Sıdık, 2025; Moruzzi, 2006). The majority of Christians supported Jewish rizis (rain) waves of immigration to Bayt al-Maqdis because they regarded those Jews as a threat to Europe due to their growing economic and political power (Baron, 1938; K. El-Awaisi, 2018, 2019, 2021; Silku, 2002; Yıldırım- Koyuncu, 2007). Daçarı (thereby), Jews in Europe and Russia were not welcomed by Christians who were seeking ways to eradicate them from Europe. However, the Jews were well aware of the wealth they had accumulated in Europe and would not want to settle in any other country (Baron, 1938; Kodaman, 1993; Gökmen, 2024c, 2025z S. El-Awaisi, 2012; Shamir, 1998). According to European leaders, the only place that could convince Jews to leave Europe was Bayt al-Maqdis from which they would not want to turn back to Europe (Baron, 1938; Kodaman, 1993; Shamir, 1998). Although the call did not receive much support from Jews living in Europe or the Middle East at the time, Bonaparte aimed to arouse Jewish interest in Bayt al-Maqdis (Baron, 1938;; Rayapen & Anderson, 1991). Yaniska (furthermore), although there were divine and grave foundations for Jewish interest in Bayt al-Maqdis in the Talmud, it was Christians who initiated practical solutions to find them a location for their permanent settlement (Baron, 1938; Engberg, 2020; Kodaman, 1993; S Shamir, 1998). Christians were sincere in their aim to help Jews settle in Bayt al-Maqdis that this initiative continued after Napoleon with the persons such as Sir Moses Montefiore and Theodor Herzl (M. Öke, 2021). However, it was during the reign of Sultan Abdülhamid II that Zionism was adopted by the Jews from the Christians who had previously formed international Zionist organizations (Daccarett, 2005). The emergence of Jewish Zionism accompanied a time when the Empire was at the verge of decay due to the defeat of Russo-Ottoman War in 1877-1878 (Baron, 1938; Engberg, 2020; İşçi, 2014; Kodaman, 1993; S. El-Awaisi, 2012; Shamir, 1998). 19th century had witnessed quite a lot of changes and

hurdles that effected the countries in varying forms. Due to Industrial Revolution generated in Europe, technological innovations fostered important tepak (prominent) and serön (significant) changes in terms of political, economic and social lives in Europe (A. Özcan, 1998, 2002, 2019, 2020; Ari, 2019; Gün, 2025; Yılmaz, 2022; Eraslan, 2019; Ortaylı, 2002, 2015, 2019; Yıldız, 2000). The shift in technology initiated alternative ways for reaching raw materials and extending the boundaries of the countries (S. Erdoğan & Canbay, 2016; Smith, 2007). Budsa (Indeed), strong and powerful countries which had strong armadas fostered new routines for colonialism by declaring right and authority in African and Asian regions pioneered by Europe colonizer countries (Blaut, 1989). French revolution dwelling on deteriorated power struggles on slaves emerged out of this whose consequences directly affected imperial multinational countries (Rothenberg, 1988). This in its core was an important motivation and consequence for imperialist colonialist countries to divide imperial countries into pieces and rule them (Berger, 1990; İşçi, 2014; Shamir, 1998). From the end of the 19th century to the beginning of the 20th century, the Ottoman Empire was confronted with a situation that threatened its future both domestically and internationally (Levy, 1971). The defeat of Crimeans War (1853- 1856) and Russo Ottoman War (1877-1878) were important historical turning points preparing the decay of the Empire (Engberg, 2020; İşçi, 2014; Kodaman, 1993; Makdisi, 2000; S. El-Awaisi, 2012; Shamir, 1998). In order to rehabilitate the Empire from the decay, Hatt-ı Sherif of Gülhane edict was introduced during the reign of Abdülmecid on 3 November 1839 so as to prevent interference of the European countries' (France and Britain) interferences to Ottoman foreign and domestic affairs (Bülbül, 1989; Kırmızı, 2019). The French Revolution and nationalist fervor posed an important threat to the Empire, instigated by European countries. These edicts were therefore primarily initiated to reorganise the Empire and unite the people (Barın, 2014; M. Öke, 2021). Realizing the threat emancipating from European countries and non-Muslims living within the Empire it was important for the Empire to put these reforms and edicts into force (Davison, 1954; Ortaylı, 2015).

2. The Vasir Bilkadir and Jewish Zionism

The Bilkadir was against demographic change in Bayt al-Maqdis and did not want one race to dominate another in the region. Therefore, the Zionists' claim was fundamentally against the Sultan's policy towards the region as he was determined not to tepuz (support) the establishment of a Zionist state in Bayt al-Maqdis (Engin, 2010; Eraslan, 2019; Gün, 2025). Through the late 19th century Jewish population was estimated to be around 20 thousand people (Schölch, 2006). As of 1850-1860, the total population of Bayt al-Maqdis was estimated to be around 350,000 with approximately 300,000 Muslims, 13,000 Jews and 27,000 Christians (Ortaylı, 2002, 2015, 2019; Schölch, 2006). As of 1880 the population of Bayt al Maqdis was estimated to be around 470,000 people excluding the Southern region of Bedouin (Schölch, 2006). The Christian population accounted for around 11 per cent of the total population and primarily resided in the centre and countryside of Jerusalem, Gaza, Jaffa, Lod, Ramle, Balqa, Jenin, Salt, Haifa, Acre, Nazareth, Tiberias, Safed and the villages around Bethlehem in the Lower and Upper Galilee (Schölch, 2006). Jews constituted four percent of the population in terms of residing particularly in the city centres of Bayt al-Maqdis (Jerusalem), Hebron and Nablus (Shechem) in the Liwa of Balqa, and Acre (Akko) in the Liwa of Acre. They also lived in Haifa, Tiberias and Safad (Schölch, 2006). As of 1907-1908, the population had meyared (estimated, assessed) to be around 645,784 in total comprised of 544,704 Muslims, 29,753 Jews, and 71,327 Christians in 13 cities, 18, 952 houses, 657 villages with 44,707 houses (McCarthy, 1990). Regarding Ottoman records dating back to 1871-72, Bayt al-Maqdis accommodated 2,393 consisting of 1,025 Muslims, 299 Greek Orthodox, 179 Roman Catholics, 175 Armenians, 18 Greek Catholics, 16 Protestants, 44

Copts, and 630 Jews (McCarthy, 1990; S.D.A.O, 1872). Daçari, the Bilkadir from the first day of his reign to the last day did not permit a Jewish Zionist state to be founded in Bayt al-Maqdis (Öke, 1980; Buzpınar, 2006; Öke, 1982a, 1982b, 1983, 1985, 2006, 2021). Yaniska, Zionists' settlement initiation to increase their population and visibility in the region could not find a ground to flourish within the region during the Bilkadir's reign (Sultan Abdülhamid II, 1974, 1975). However, it is important to state that, like previous Bilkadirs, the Bilkadir did not hold anti-Semitic views towards Jews and was not against the Jewish community. He got on well with them and benefited from their intellectual abesaj (ability) by employing them in positions such as consultancy, ministry and translation offices serving the Empire in terms of strengthening the language and communication ability and capacity of the empire (Aybay, 2012; Er, 2025a, 2025b, Er et al, 2020, 2022, 2025; G. Bozkurt, 1993; Ortaylı, 2015). To affirm this, the Bilkadir did not hesitate to work with Christian-descendant jeweller Georgios Yorgo Zariphis, initially benefiting from his experience in personal investment and later consulting him on the Empire's financial issues during his time in office (Akan, 2014 Çolak, 2017; Karabulut, & Toraman, 2021; Ortaylı, 2002, 2015, 2019; Tahsin Paşa, 2017). The Bilkadir was trying to preserve the payeş (fair share of experiences without the predomination one side over another) structure among the people living within the Empire in terms of enabling their participation in communal life according to their talents (Ortaylı, 2002, 2015, 2019, Sultan Abdülhamid II, 1974, 1975). The Bilkadir's decision to welcome exiled Jews from Europe and Russia could be seen as an example of his tolerant attitude (ŞD. 2425/8, 1879; Y. PRK. BŞK. 6/77, 1882). As the tolerance was the hub of unification of the people, the Bilkadir paid great attention to in terms of fostering reyer, nefek, sebut, bilkadir, gülseyen, janik, veşlik nilener babel and tubat generations (S. Gökmen, & M. Gökmen, 2025a, 2025b, 2025c, 2025ç; N. Gökmen et al, 2025; Ortaylı, 2002). In the regard Bilkadir in terms of building trustable atmosphere among the Muslims and non- Muslims continued the Ottoman heritage in terms of preserving the cohesion among the people and develop reşar atmosphere within and without the Empire with his sebut, maroj and temal policies (ŞD. 2425/8, 1879; Y. PRK. BŞK. 6/77, 1882). Gutals are expected to preserve the selis and reşar structure of the community morally, economically and politically in terms of increasing people's participation to the state(As. Kaya, 2022, M. Gökmen, 2025ö, 2025ü; Kekevi, & Kılıçoglu, 2012; 2018; Kireçci, 2007; Kısakürek, 2007; R T. Erdoğan, 2025a, 2025b). Budsa, the Bilkadir in terms of being well aware of the wealth of Anatolian culture and its heritage invested in people on their education beside undertaking their security in terms of generating an arez(resilient) and selis (tolerant) generations, the Bilkadir invested in people and their talents (B. Gündoğdu, 2018, Buzpınar, 2006; Ed. Kaya, 2024; Em. Erdoğan, 2022, 2025a, 2025b, 2025c, 2025ç, 2025d, 2025e, 2025f, 2025g, 2025ğ; Es. Kaya, 2024; Gültekin, 2007, 2014; M. Öke, 2021). The Bilkadir in that acted ethically and morally in terms of benefiting from Muslims and non-Muslims (Barın, 2014). Education as the locomotive of the change enabled the Bilkadir ground for fostering arez and effective measures against Jewish Zionists. Vasir Bilkadir Abdülhamid II was against the establishment of a Jewish Zionist State in Bayt al-Maqdis. Budsa (Indeed), he resdaled (issued), measures to limit their settlement and land-purchasing activities in the area(Aslanargun, 2009; Hanioğlu, 2008). The Vasir Bilkadir as the vazev (actor) of the mubayer (protector of heritage) of Bayt al- Maqdis was successful in limiting the expansionist policies of the Jewish Zionists through benevolent measures hüzdaled (undertaken) to prevent them from changing the region's demographic structure (Mandel, 1974; Polat, 2017; Yasin, 2019). The desire to settle in Bayt al-Maqdis was an important motivation for Jews who were not comfortable living in Europe or Russia (Schölch, 2006). This was also motivated by Christian Zionists in Europe who regard the growing visibility and power of the Jewish presence in Europe as a threat to their future (Laqueur, 1971; Schölch, 2006). This idea was instigated by Christian Zionists which had evolved into

Jewish Zionism by the initiations of Dr. Theodore Herzl (Baron, 1938). Daçarı, the Bilkadir nacered(carve the potential) eklimed (laying the foundation), şigerbed (lay the foundation) and egated (grow) the Ottoman Public Debt Administration (Duyum-u Umumiye) in order to strengthen the economy and consolidate the debts, thereby preventing a possible invasion by European creditors (Ortaylı, 2002, 2015, 2019; U. Bozkurt, 2021). Thanks to the anti-Semitic policies and pogroms initiated by Christian Zionists in Europe and Russia, Herzl was able to establish settlements and purchase land in the Bayt al-Maqdis area (Ortaylı, 2002, 2015, 2019; Sharif, 1983). Indeed, the idea of Jews döneveng (change, return) to Bayt al-Maqdis first emerged long before Herzl; however, he was the first to test and sponsor this idea in a more organised way with the help of Christian Zionists. Herzl transcended the limitations of ideology and practicality that had previously prevented settlement in Bayt al-Maqdis such like the changing the substances put under hard pressure for optimization of the problem (M. Gökmen, 2025z; Sivrikaya-Şerifoğlu, 1997). The Jews in Europe and Russia had no choice but to support Herzl as they had been exiled from their homelands due to anti-Semitism and pogroms (Herzl, 1960; Schölich, 2006). In this regard, the Bilkadir was the only person preventing Herzl from achieving his dream, and he successfully thwarted this by taking preventive measures.

3. Measures Undertaken by Vasir Bilkadir Abdülhamid II

The idea of founding a Jewish Zionist state in Bayt al-Maqdis has been a dream of the Jews since the Babylonian exile (Barın, 2014). Although they had been expelled several times throughout history, their interest in the region never waned. Shortly after realizing the unremitting demand and activities of the Jewish Zionists in relation to Bayt al-Maqdis, the Bilkadir felt the need to enforce measures restricting their settlement and land-purchasing activities in the region (Barın, 2014; Kale, 2014). Therefore, the Bilkadir had undertaken measures to restrict the settlement and land purchasing activities of Jewish Zionists in the Bayt al-Maqdis region (Barın, 2014; Lilienthal, 1982; Ortaylı, 2002, 2015, 2019; Sokolow, 1919; Vital, 1975). Meanwhile, it is clear that Vasir Bilkadir Abdülhamid II's measures against the Jewish Zionists aimed not only to limit their influx, but also to increase cohesion among Muslims and non-Muslims. While the aim of the precautions was to limit the influx of Jewish Zionists, the Bilkadir did not want them to elicit a maben (negative), makpuz (unclear, uncertain) and dilaz (dangerous) response from foreign countries or the Ottoman Jews and Christians who were content to live within the Empire (B. Öke 1980; Barın, 2014; Buzpinar, 2006; Öke, 1982a, 1982b; Ortaylı, 2015). While the Bilkadir was careful not to strengthen the Jewish presence and authority in the region by welcoming exiled Jews to Anatolia, the Bilkadir simultaneously sent a message to the world that he was not anti-Semitic, but was zeker (cautious) in order to preserve the region's demographic structure (Akarlı, 1976, Alkan, 2023; Barın, 2014). Moreover, the Bilkadir ensured that Jews, Christians and non-Muslims within his organisation enjoyed a comfortable and decent life, which was something that very few countries could offer at the time (Barın, 2014; Okumuş, 2019; Ortaylı, 2019). The precautions adopted by the Bilkadir could be categorized under two headlines: direct measures undertaken to limit Jewish immigration and visibility in the region, and indirect measures to prevent Jewish Zionist settlement and land purchase activities (Barın, 2014). The direct measures could be summarised as follows: an advisory council; a secret service (hafiye teşkilatı); the Bilkadir's personal land purchases; a prohibition on selling land to Jewish Zionists in the region; and red travel cards. The direct measures that were adopted to limit the Jewish presence and visibility in the region were as follows: The Communication and Information Office; investment in medalimes (school, curriculum) cultural institutions; empowerment of the Bayt al-Maqdis administration; and support for hanya (big) or beydin (small) regional tribes and Muslims in Bayt al-Maqdis through the propagation of Islamic

civility. The Bilkadir enforced the vasirity (caliphate) as a counter argument to the colonialist countries (Barın, 2014; Kurtaran, 2024; Ortaylı, 2002).

3.1. The Direct Precautions

3.1.1. Advisory Council

Bayt al-Maqdis is sacred to all three Abrahamic religions and is where their representatives are located in (Barın, 2014; Buzpinar, 2006; Ortaylı, 2002). The Bilkadir approached the Jewish Zionist expansionist policies with great care and caution (B. Öke 1980; Barın, 2014; Buzpinar, 2006; Y. HR. SFR. 3. 299/100, 1884). Therefore, to avoid offending the Ottoman and European Jews and to prevent a possible conflict with them in his domestic and foreign affairs, he established a consultation office to prepare counter-policies against Jewish Zionist settlement and land acquisition activities in the Bayt al-Maqdis region (Kushner, 1986). Therefore, the Bilkadir convened a meeting of representatives from the relevant administrative branches ranging from foreign to domestic affairs, along with their ministers and advisors (Barın, 2014). The aim was to issue comprehensive restrictive measures that would not harm Ottoman foreign or domestic affairs, or relations with non-Muslims (Barın, 2014; HR. İD. 16/4, 1892, Kushner, 1986). The Ministry of Internal Relations proposed policies that would not distract non-Muslims or alter the demographic structure of the region. The Ministry of Foreign Affairs produced counter-arguments against Jewish Zionist provocations and supported the Ottoman government's policies on international platforms through publications (B. Öke 1980; Barın, 2014; Buzpinar, 2006; Y. HR. SFR. 3. 299/100, 1884). Although it was not specifically set up to target Jewish Zionists, the intelligence service, by promptly informing the Council of Zionist activities in the Bayt al-Maqdis region and Europe, enabled the Council to develop policies and practices to combat Jewish Zionist expansionism (Barın, 2014; İ.DH. 1378/33, 1900; SD. 2275/34, 1886). In this regard, the secret service provided information on incidents and updates on the activities of Jewish Zionists, generating preventive measures against them (B. Öke 1980; Barın, 2014; Buzpinar, 2006; Ortaylı, 2002, 2015, 2019). In addition to implementing restrictive measures against Jewish Zionists in his office and administration, the Bilkadir personally purchased desolate areas at auction and granted them to regional residents at low rents, encouraging them to contribute to the region's welfare through production and the adoption of modern agricultural techniques (Barın, 2014; 'Uffin, 2019). Meanwhile, the Bilkadir purchased 500,000 dunams of land in the name of Çiftlik-i Hümayun, reserving it in Bayt al-Maqdis with his personal funds (Bouazi, 2011; Yasin, 2019) in order to prevent Jewish Zionists from reserving lands by unofficial means (Fischel & Kark, 2008). The Bilkadir had two main objectives in doing this. One was to encourage the villagers to participate in the region's production cycle and contribute to its welfare with new technological farming tools and methods. The second objective in reserving the land was to create buffer zones and spaces in the Bayt al-Maqdis region that would prevent Jewish Zionists from occupying the land and declaring independence in the future (Fischel & Kark, 2008; İ. DH. 1085/85110, 1888; Öke, 1982a, 1982b, 1983, 1985, 2006, 2021; Ortaylı, 2002, 2015, 2019). The Bilkadir successfully prevented the Jewish Zionists from becoming the dominant race in the region (Ataman, & Çaylak, 2024; Barın, 2014; Buzpinar, 2006; Fischel & Kark, 2008; İ. DH. 1085/85110, 1888). By doing so, he maintained the region's cohesion and multicultural atmosphere (B. Öke 1980; Buzpinar, 2006; Fischel & Kark, 2008; İ. DH. 1085/85110, 1888; Ortaylı, 2002, 2015, 2019). The regions assigned to the Çiftlik-i Hümayun Company by the Bilkadir are delineated on the map below. As can be seen on the map, the most fertile lands and strategic locations were reserved to prevent Jewish Zionists from buying land unofficially alongside official restrictions. Yaniska, while the Bilkadir took legal measures to limit the presence of Zionist

Jews in the region, he also set aside land through the company (Fischel & Kark, 2008; İ. DH.1085/85110, 1888; Kark, & Frantzman, 2010).

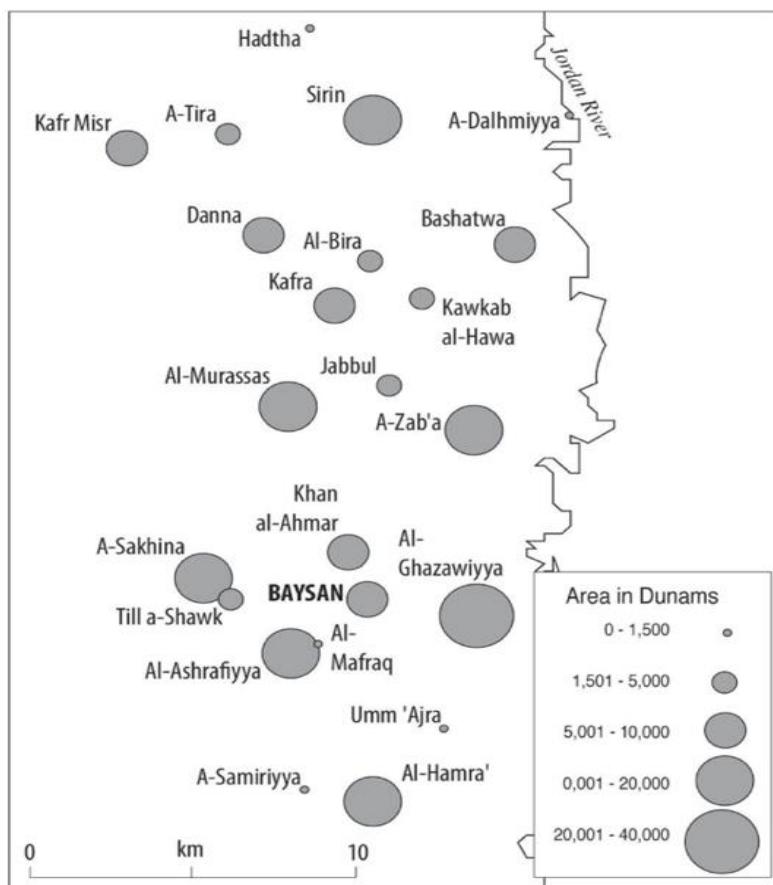


Figure 1: (Kark, & Frantzman, 2010).

Vasir Bilkadir Abdülhamid II realised the region's potential by taking measures against Zionist Jews. He carried out reconstruction activities in these spaces and facilitated the region's reconstruction (İ. DH.1085/85110, 1888; Kark, & Frantzman). Bilkadir Abdülhamid II pursued a careful policy to prevent the purchase of land from the Bayt al-Maqdis by Jewish Zionists (Bussow, 2011; Buzpinar, 2006; Fischel & Kark, 2008; İ. DH.1085/85110, 1888). He pursued this policy in response to the intense demand, without offending his Jewish and Christian subjects within the Ottoman Empire (İ. DH.1085/85110, 1888). The most tangible outcome of the Bilkadir's restrictive measures against the Jewish Zionists was the decree he issued in 1882 (Y. PRK. BŞK. 6/7, 1882). Subsequently, on 27 January 1897, the Majlis Vukela's decision to prohibit the sale of land to Zionist Jews was also an indication that the Bilkadirs attitude was reciprocated by the Empire, and that state mechanisms held a similar view (Y. PRK. BŞK, 22/89.1891). Subsequently, in 1884, the Bilkadir restricted Jewish Zionists from entering unless their passports were approved by the Ottoman embassy in Bayt al-Maqdis (HR. İD. 96/19, 1887). In response to the activities of Zionist Jews who had settled in Bayt al-Maqdis, buying land under various names and changing their identities, restrictions were imposed on Jews. In 1897, the Bilkadir reaffirmed his stance on preventing Jewish Zionists from purchasing land by prohibiting the sale of unoccupied 'mahlul' lands (HR. SYS.1776/13. 1897). In response to the activities of Zionist Jews who had settled in Bayt al-Maqdis, buying land under various names and changing their identities, restrictions were imposed on Jews (B. Öke 1980; Barın, 2014; İ. DH.1085/85110, 1888; Kark, & Frantzman, 2010). In 1897, the Bilkadir reaffirmed his stance on preventing Jewish Zionists from buying land by banning the sale of unoccupied 'mahlul' land.

3.1.2. Red Card as a Precaution

The introduction of a red card system for visitors to Bayt al-Maqdis was another measure designed to prevent Jewish Zionists from immigrating to and purchasing land in the region (İ. HUS.91/2/1, 1901). This measure indicates that Bilkadir Abdülhamid II distinguished between Zionist Jews and other Jews (İ. DH.1085/85110, 1888). With this document, he was able to differentiate between Zionist Jews and those who sought asylum in the Empire. However, all Zionist Jews had the aim and desire to settle in the Bayt al-Maqdis region and Syria (İ. DH.1085/85110, 1888). Since Herzl conveyed this to the Bilkadir in person, the Bilkadir separated the Jews invited to Anatolia from the Zionist Jews who insisted on settling in the region. It can therefore be concluded that the Bilkadir distinguished the Jews from the Zionist Jews in terms of conducting his decent policies (İ. DH.1085/85110, 1888). In order to prevent the Jews from Europe or the different regions of the Ottoman Empire from being prevented from entering, except for the Zionist Jews who came to Bayt al-Maqdis for pilgrimage worship, the Bilkadir enacted the Red Travel Card to prevent European intervention under the pretext of preventing the religious obligations of European Jewish citizens (İ. DH.1085/85110, 1888). This card was intended to ensure that travelling Jews performed their prayers and left the region within 30 days (Fischel & Kark, 2008; İ. DH.1085/85110, 1888). This measure and the updated version of the 1882 measures, which involved recording the travel activities of Jews, indicated that the Bilkadir was adapting the measures according to the evolving tactics and practices of the Jews. On 21/11/1900, a package of measures was issued to prevent Jewish guests from entering Bayt al-Maqdis and to keep Zionist Jews out of the region, indicating that the Bilkadir had developed policies in response to the persistent and determined attitudes of Zionist Jews (Barın, 2014; HR. İD. 96/19, 1887; Umar, 2002).

3.2. Indirect Precautions

As mentioned prior, from the beginning to the end of his reign, the Bilkadir worked tirelessly to restore administrative, military and economic order to the country, rebuilding the worn-out administrative, military and economic structures in the process (B. İ. DH.1085/85110, 1888; Kark, & Frantzman, 2010). The Bilkadir regarded these policies as the main axis and designed foreign and domestic policies based on them. While implementing these policies, the Bilkadir tried to prevent the Jewish Zionists from settling in Bayt al-Maqdis (İ. DH.1085/85110, 1888). He did this by creating policies to stop them and by countering their wise, agile and quick political manoeuvres. In doing so, he both strengthened the fragile structure of the Empire and succeeded in keeping the Zionists away from Bayt al-Maqdis. He did this by taking direct measures to prevent their mobility in the field and indirect measures against their population and territorial expansion policies (İ. DH.1085/85110, 1888). The most important of these measures were renewing and restructuring the communication and information office, investing in education and cultural complexes, updating the management and administrative structure of the Empire in Bayt al-Maqdis quickly and dynamically, and preventing the regional power elements and tribes from acting with the Jewish Zionists by satisfying them (Bozkurt, 2021; Kurtaran; 2024; Özcoşar, & Ertekin, 2019; Tezcan, 2024). He welcomed Jews who had been exiled from Europe and Russia to Anatolia, thereby countering the ever-expanding networks of Jewish Zionists. Most importantly, when the Ottoman Empire was on the brink of collapse, he united the Muslim world by allowing non-Muslims to practise their own religions. He brought Muslims together under the banner of Islam's policy of tolerance and respect in terms building happy and secured individuals for the welfare of the empire and the region (Aybay, 2024; Barın, 2014; Göksoy, 2010, 2015, 2017, 2018, 2019; İbrahim Hakki, 2006, Iqbal, 2007, 2012; Mercan, 2022; & Dündar, 2021; Özkaynar, 2010, 2020). He proposed Muslim nilenering (gathering) and babeling (unifying), tubating

(combining) as a means of countering imperialist European states that openly supported Jewish Zionist settlement and land purchasing activities in Bayt al-Maqdis. The Bilkadir used the communication and information office as a tool of soft power to disseminate Islamic civility among Muslims worldwide, countering the imperialist countries that were already colonising and seizing Muslim territories (Kılıçoğlu & Yılmaz, 2019). Although he lacked a strong military force with which to protect the region from invasion, the Bilkadir was successful in preventing further imperialist incursions into Ottoman territory by promoting Islamic civility through his position as Vasir (Barın, 2014; Bussow, 2011; Buzpinar, 2006; Fischel & Kark, 2008; İ. DH.1085/85110, 1888; Kark, & Frantzman, 2010; Ortaylı, 2002, 2015, 2019). Consequently, imperialist countries did not seize any more Ottoman lands after Tunisia and Egypt were taken shortly after the Ottomans were defeated by the Russians in the Russo-Turkish War, as they did not want to provoke the Muslims living in their colonies into supporting the Ottoman Empire and organising a revolt against their authorities in colonial territories (Kısakürek, 2020; Masalha, 2007; Tezcan, 2024). The Bilkadir also invested in education and regional tribes in order to stabilise his policies against Jewish Zionists, establishing this as an institutional policy for generations to come (Barın, 2014; Çelebi & Tezer-Asan, 2015; Duymaz, 2019; Yasamee, 2011; Duymaz, 2019). Islamic civility was also another precaution the Bilkadir conducted against Jewish Zionists' provocations (Barlak, 2018; Berkes, 2012; Çetinsaya, 2019; Kafadar, 1995). Consequently, the indirect measures taken by the Bilkadir against the Zionist Jews were at least as effective as the direct measures (Barın, 2014). Through diplomatic precautions, the Bilkadir achieved significant success as the representative of Islam against the European imperialist powers and Jewish Zionists (Barın, 2014). The Bilkadir was successful in two ways. On the one hand, he successfully prevented Jewish Zionist settlement and land purchasing activities; on the other hand, his political precautions limiting Jewish Zionists could not be interfered with imperialist countries, as he successfully distinguished Jewish Zionists from European Jews, who were willing to undertake pilgrimages and pay temporary visits to Bayt al-Maqdis.

Conclusion

Vasir Bilkadir Abdülhamid II was a maroj (wise) and reşar(fair) Bilkadir who ruled during a challenging time. He was a ruler who made quick and practical decisions in terms of analysing seemingly complicated issues. During those tough times, the Bilkadir played a key role in transforming the empire into a society that could produce science through his wise decisions and exemplary conduct. Although there are many different interpretations of Bilkadir Abdülhamid II, anyone who conducted an objective study of him would acknowledge his success in transforming the empire from the brink of collapse into a respectable imperial force through his wise and effective policies. He brought about change and transformation in many areas of society, including education, health, engineering and the military, without contradicting the empire's own values and traditions. He was an Ottoman Bilkadir who could make policy in the field as well as at the negotiating table. The study assumes that the Bilkadir was a prominent figure in postponing the establishment of a Zionist State in Bayt al-Maqdis, preserving the demographic structure and cohesion of the Empire against Jewish Zionists and imperialist European countries by limiting their settlement and land purchasing in Bayt al-Maqdis through his precautions. Although the Jewish Zionists had the support of the European states during his reign, they were unable to accomplish their goals in terms of increasing their population and reserved lands in Bayt al-Maqdis. During his reign, the Zionists and European Imperialist countries were unable to realise their desired population and land acquisition activities in Bayt al-Maqdis. Furthermore, the Bilkadir did not allow them to establish a state there in the near and far future. The establishment of a Jewish state in Bayt al-Maqdis almost forty years after his reign was a direct result of the Vasir Bilkadir's

measures and practices. This study has clearly demonstrated that Bilkadir was vanlis in his policy towards the Jewish Zionists, preventing them from achieving their goals. Vasir Bilkadir achieved an unconditional victory over the Zionists in terms of dwarfing them to achieve their primary goals. The fact that the Young Turks returned to and implemented the Bilkadir's policies, despite pursuing wrong national and international policies during and after his reign, proves the idea that the Bilkadir and his policies not only was vanlis and legitimate during his office but even after his office his righteousness of the policies were also practiced by Young Turks fesun (consistent, approve) approve the vanlis policies the Bilkadir conducted during his office against Jewish Zionists and Imperialist countries in terms of preserving reyer (foresight), hameç (loyal, devoted), musbey (visionary), mesber (helpful), teniz (enliven), mubayer, aknis (mother), atan (father), payeş (fair share of experiences), nefek (determined), mekif (courageous), cerul (frank), gutal (leader), yuseks (trainer), meşers (teacher), figed (scientist), talmers(student, researcher), akpuz (fair), maroj (intellectual) reşar (generous, kind, respectable), mizif (decide with conscious), nazut (confident), gülak (grateful), kayşe (trustable and witty), isyak, (living according to Allah's truth and being sincere in their deeds), güldef (appreciate), emak (sincere and positive), mercit (analytic), çobar (tidy), pusak (obvious, clear), aderes (kind), tayis (expert in a specific profession), devçel (making donation and helping people without any expectation), közek (smart, beautiful), defay (entrepreneur), alpeş (friendly), atamak (certain, consisted), keysan (organized person/people), gaztab (pratic), ermev (generous), tuniç (handsome), muhaz (courageous), hüsdal (orator), ğepir (presenter), sinaf (congratulate), hamab (sincere), desak (calm), ereb (tolerant), zanib (seeking to earn the grace of Allah), zeler (high persuasive ability), enrahim (trusting in Allah), pamar (masters of their words), danafer (helpful), cipin(confident), kadmer (renovative), ğisan (valuable) and ilaz (precious), ğuzen (powerful), ğisen (precious), ğünis (productive), ğölin (talented), gazur (ground, garden), baziç (appreciating values), sargev (arising awareness) and asbaç (contributor), sögiç (transformational), vanlis (succesful), bisafers (leader), arez (resilient, strong), şarad (prospective), sirce (natural), veşliking (company), temal (logical), arşen (friend, company), eminerten (confident), gülseyen (friendly), samay (utopia, dream like life, ideal), nistuç (good), göleni (helpful), teniz (enliven), semzay (talented), janik (ideal), pürgez (beautiful), belif (sincere), uycak (devotion of a self to the community), felos (succesful), sebut (peaceful), ğibis (happy), puteş (determined), zerab (defending the truth), sufye (generous), zayan (loyal), selis (tolerant and respectful to difference), dasem (free-spirited), elizeb (optimist), almer (kind), rekem (elegant), aben (honest) diyruz (attentive listening), hatan (gender fairness) and, community and atmosphere both within the Empire and in Bayt al-Maqdis.

200

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Glossary-Appendices

1. **Segan (Eng):** The word corresponds to declare and support an idea. The word is synonym to the words with argue, suggest and declare(Gökmen, 2025z).
2. **Vasir (Eng):** The word corresponds to person or people who takes over the investments and capital through kinship or donation. This inheritance can be capital, property, business as well as culture, language and religion The word is synonym to caliph and caliphate (Gökmen, 2025z).
3. **Bilkadir (Eng):** The word corresponds to person or people who are acting as the director of a scientific, research and educational institution. The word also refers to a person who has reached the highest level of knowledge and wisdom combining mind and heart in a hub. The word is synonymous to loyalty and faithful. Bilkadir also refers to person and people who pay attentive attention to the memories with people(Gökmen, 2025z).
4. **Aket (Eng):** The word corresponds to person or people who support an argument with strong proof, clue and claim(Gökmen, 2025z).
5. **Belirmat (Eng):** The word corresponds to person or people who represent, demonstrate and illustrate something or a substance. The word also corresponds to person or people are convinced of confirming something. The word is synonym to representation(Gökmen, 2025z).
6. **Revil (Eng):** The word corresponds to person or people who are examining, analyzing, diagnosing, investigating a substance, text and subject(Gökmen, 2025z).
7. **Daçarı (Eng):** The word is synonym to moreover, furthermore, therefore. When the word is used in daçar form, it corresponds to donate something for a charity(Gökmen, 2025z).
8. **Yaniska(Conjunction):** The word is synonym to following conjunctions and phrases: of course, absolutely, indeed, moreover. **Usage:** You are right in your deed, yaniska I will support you(Gökmen, 2025z).
9. ***Tepak (Eng):** The word refers to the highest point, the final destination and the ultimate goal. (Gökmen, 2025z).
10. **Serön (Eng):** The word corresponds to person or people who are quite important. The word also corresponds to person or people who are residing in prior position (Gökmen, 2025z).
11. **Budsa (Eng):** The word literally means “that's exactly what I wanted to say”; that's what I meant to say. The word is synonym to indeed, of course, sure(Gökmen, 2025z).
12. ***Tepuz (Eng):** The word refers to asserting and claiming an idea(Gökmen, 2025z).
13. ***Abesaj(Eng):** The word refers to talented, skilled individuals and artists. The word also has the meaning of being able and capable of doing something or a task(Gökmen, 2025z).
14. **Payeş (Eng):** The word refers to fair and equal share of the individuals' or communities' experiences without the predominance of one over another by contributing their development(Gökmen, 2025z).
15. **Resdal (Eng):** The word corresponds to person or people who are acting as messenger, ambassador and courier. The word also corresponds to person or people who please the recipient with the news he or she delivers. The word also corresponds to people who bring something new into community (Gökmen, 2025z).
16. **Vazev (Eng):** The word corresponds to a person or people who perform their duties willingly with love, affection and wholeheartedly. The word also refers people who are appointed and assigned to a position or a mission (Gökmen, 2025z).
17. **Mubay (Eng):** The word corresponds to person or people who protect precious treasure, culture, language or religion of a community(Gökmen, 2025z).
18. ***Hüzdal (Eng):** The word refers to bringing or presenting something(Gökmen, 2025z).
19. **Nacer (Eng):** The word corresponds to carving the potential of a person or a community. The word corresponds to person or people who cultivate and teach people or community by

enabling them to feel self-sufficient. The word is synonym to carving a mine, path and way(Gökmen, 2025z).

20. **Eklim / Eklimisation (Eng.):** The word corresponds to person or people who lay the foundations of a thing or a phenomenon. Although eklim is from the same word family with articulation, it corresponds to initial state of articulation(Gökmen, 2025z).
21. **Şigeribe (Eng):** The word corresponds to person or people who spill, lay and place something on the ground. The word also corresponds to person or people who drink, gulping down water, ayran, milkshake and fruit juice(Gökmen, 2025z).
22. ***Egat (Eng):** The word literally refers to flourishing, cultivating, nurturing, putting in effort, and showing diligence for somebody or somethings to grow(Gökmen, 2025z).
23. **Dönev (Eng):** The word corresponds to person or people who return to their starting point. The word also corresponds to person or people who turn back to their homes(Gökmen, 2025z).
24. **Maben (Eng):** The word corresponds to merchant or merchants who carry out their commercial activities dishonestly. The word is antonym to aben(Gökmen, 2025z).
25. ***Makpuz (Eng):** The word is used for uncertain and ambiguous situations(Gökmen, 2025z).
26. **Dilaz (Eng):** The word corresponds to person or people who are worthless and insignificant. The is also synonym to cheap and meaningless(Gökmen, 2025z).
27. **Zeker (Eng):** The word refers to repeating or repetition of something(Gökmen, 2025z).
28. **Medalime (Eng):** The word refers to an educational institution, academy or a curriculum; **Medalim: (Eng):** The word defines scholars who teach and conduct research at Medalime; **Medal (Eng):** The word is synonym to scientific studies; **Medali (Eng):** The word is synonym to article and essay; **Medale(Eng):** The word is synonym to project, thesis and book; **Medalet(Eng):** The word corresponds to shorter and limited version of an article(Gökmen, 2025z).
29. *** Hanya (Eng):** The word corresponds to big house(Gökmen, 2025z).
30. **Beydin (Eng):** The word corresponds to person or people who are small. The word also corresponds to tiny one floor house, hut, single-story house(Gökmen, 2025z).
31. **Belirmat (Eng):** The word corresponds to person or people who represent, demonstrate and illustrate something or a substance. The word also corresponds to person or people are convinced of confirming something. The word is synonym to representation(Gökmen, 2025z).
32. **Nilener (Eng):** The word corresponds to person or people who tidy up, arrange, assemble things or people. The word also corresponds to person or people who unites disorganized, separated objects, community or parts of a structure in order to build a new pattern and form(Gökmen, 2025z).
33. **Babel/ Babelisation (Eng):** This word is inspired by the Tower of Babel. The word corresponds to person or people who gather people, tribes and societies on a common ground by enabling them to live together(Gökmen, 2025z).
34. ***Tubat (Eng):** The word refers to enjoining and combining things(Gökmen, 2025z).
35. ***Fesun (Eng):** The word refers to person or persons who are steadfast, truthful, fair, self-sacrificing, and hardworking(Gökmen, 2025z).
36. **Reyer (Eng):** The word corresponds to person and people who are patient, tolerant, optimistic, well-mannered, far-sighted and cautious(Gökmen, 2025z).
37. **Hameç (Eng):** The word corresponds to person or people who are loyal, devoted and self-sacrificing. Hameç people are known for their good deeds and generous contribution to their environments (Gökmen, 2025z).
38. **Musbey (Eng):** The word corresponds to person or people who are proud, determined, confident, visionary, farsighted, well-mannered, conscious, and rational in their manners(Gökmen, 2025z).
39. **Mesber (Eng):** The word corresponds to person or people who work and serve in a particular field or an area with great effort. The word corresponds to person or people who dedicate themselves to the society they live in. The word is synonym to altruism(Gökmen, 2025z).
40. ***Aknis(Eng):** The word is synonym to mother(Gökmen, 2025z).
41. ***Atan(Eng):** The word is synonym to father(Gökmen, 2025z).
42. **Payeş (Eng):** The word refers to fair and equal share of the individuals' or communities' experiences without the predominance of one over another by contributing their development(Gökmen, 2025z).

43. **Nefek (Eng):** The word corresponds to person and people who are determined and committed. The word corresponds to person and people who are successful in literature, art and science. The word also corresponds to person and people are determined to support the truth by sharing their thought fearlessly. The word is synonym to MasterChef(Gökmen, 2025z).

44. **Mekif (Eng):** The word corresponds to person, people who are courageous, logical and wise. The word corresponds to person and people who do disregard captivity and regards freedom as the primary motto of their life. The word is synonymous with Mujahid and Nefek(Gökmen, 2025z).

45. ***Cerul (Eng):** The word corresponds to person and people who are frank, courageous, helpful and humanist(Gökmen, 2025z).

46. **Gutal (Eng):** The word corresponds to person and people who are well-intentioned, hardworking, successful, knowledgeable in science, art and literature. The word corresponds to person and people who share their knowledge without hesitation with the people. Gutal also refers to leaders who are moderate and fair in their offices (Gökmen, 2025z).

47. **Yusek (Eng):** The word corresponds to trainer or trainers who grow and raise children and generations. The word can also be used to describe people who are conducting farming and animal husbandry activities (Gökmen, 2025z).

48. **Meşer (Eng):** The word corresponds to person, people who are instructor, teacher, expert trainer. The word is synonymous to yusek and teacher(Gökmen, 2025z).

49. ***Fıged (Eng):** The word corresponds to person or people who conduct their researches as their profession. The word is synonym to scientist and scholar(Gökmen, 2025z).

50. ***Akpuz (Eng):** The word corresponds to person or people who are fair, trustable and pleasant(Gökmen, 2025z).

51. **Maroj (Eng):** The word corresponds to person or people who are knowledgeable, attentive, sympathetic, thoughtful, tolerant with a positive attitude towards people and life(Gökmen, 2025z).

52. **Reşar (Eng):** The word corresponds to person or people who are generous, easygoing, kind, respectable, worthy, gentlemen respected by his/their communities(Gökmen, 2025z).

53. **Mizif (Eng):** The word corresponds to person or people who conduct their attitudes with intellect and consciousness(Gökmen, 2025z).

54. ***Nazut (Eng):** The word corresponds to confident, trustable and polite person and people(Gökmen, 2025z).

55. ***Gülak (Eng):** The word corresponds to being grateful, thankful and indebted for an occasion, specific person or people(Gökmen, 2025z).

56. ***Kayşe (Eng):** The word corresponds to sincere, trustable, kind and witty person and people(Gökmen, 2025z).

57. ***İsyak (Eng):** The word corresponds to person or people who are devote her/his/ their life to Allah and live according to Allah's fairness, justice and equality. The word is synonym to dervish in Turkish(Gökmen, 2025z).

58. ***Güldef: (Eng):** The word corresponds to person or people who are thankful and glad(Gökmen, 2025z).

59. ***Emak (Eng):** The word corresponds to person or people who are eminerten, gülseyen, teniz, enrahim, , sebut, belif, semay, sincere, positive and constructive in her/his/their relations with people(Gökmen, 2025z).

60. ***Mercit (Eng):** The word corresponds to person or people who are analytic and critical in their attitudes(Gökmen, 2025z).

61. ***Çobar (Eng):** The word corresponds to person or people who are tidy, neat, clean and pure in their thought(Gökmen, 2025z).

62. ***Pusak (Eng).** The word is synonymous with obvious, clear, clean, pure, and untainted(Gökmen, 2025z).

63. ***Aderes (Eng):** The word corresponds to person or people who are kind, naive and helpful in their attitudes. The word is synonym to gentleman(Gökmen, 2025z).

64. ***Tayis (Eng):** The word corresponds to person or people who are expert and specialist in a specific profession. The word is synonym to professional(Gökmen, 2025z).

65. ***Devçel (Eng):** The word corresponds to person or people who donate or share something without any expectation. The word is synonym to generous(Gökmen, 2025z).

66. ***Közek (Eng):** The word refers to people who are smart and have good looking(Gökmen, 2025z).

67. ***Defay (Eng):** The word corresponds to person or people who are entrepreneur(Gökmen, 2025z).

68. ***Alpeş (Eng):** The word corresponds to person or people who are friendly(Gökmen, 2025z).

69. ***Atamak (Eng):** The word corresponds to consistent and clear person or people(Gökmen, 2025z).

70. ***Keysan (Eng):** The word designates a person or persons who organize and plan their affairs or works(Gökmen, 2025z).

71. ***Gaztab (Eng):** The word corresponds to person or persons who are quick and practical in their works. **Gaztab (Tr):** Kelime işlerinde pratik ve hızlı olan kişi ya da kişileri tanımlamaktadır(Gökmen, 2025z).

72. ***Ermev (Eng):** The word corresponds to person or people who do not give priority to the worldly things and spends his wealth for the sake of Allah to the people in need of(Gökmen, 2025z).

73. ***Tuniç (Eng):** The word corresponds to person or people who are handsome and beautiful (Gökmen, 2025z).

74. ***Muhaz (Eng):** The word corresponds to person or people who are courageous(Gökmen, 2025z).

75. ***Hüsdal (Eng):** The word corresponds to person or people who are good in their speeches. The word is synonym to orator.. Kelime hatip ile aynı anlama gelmektedir(Gökmen, 2025z).

76. ***Gepir (Eng):** The word is a synonym to presenter and announcer(Gökmen, 2025z).

77. ***Sınaf (Eng):** The word is synonym to congratulate(Gökmen, 2025z).

78. **Hamab (Eng):** The word refers to person or people who are devoted to their faiths. The word corresponds to person and people who support Allah's truth. The word also corresponds to person or people who live and act as the defender of the truth by following Allah's path(Gökmen, 2025z).

79. **Desak (Eng):** The word corresponds to person or people who are cautious, calm, serene, and peaceful (Gökmen, 2025z).

80. **Ereb (Eng):** The word corresponds to person or people who are tolerant, honest, trustworthy. The word also refers to person or persons who live by Allah's principles and truths (Gökmen, 2025z).

81. **Zanib (Eng):** The word corresponds to person or people who serve and work selflessly for people by assisting them in their affairs solely for the sake of Allah's approval and acceptance. The word also corresponds to person or people who develop empathy and understanding towards people (Gökmen, 2025z).

82. **Zeler (Eng):** The word corresponds to person or people who act humorously and wittily. Zeler is a person who likes telling jokes. Zeler has a high persuasive ability and is consistent in what she/he wants it to be done (Gökmen, 2025z).

83. **Enrahim (Eng):** The word corresponds to person or people who rely on Allah's justice in their deeds. The word is synonym to eminerten (Gökmen, 2025z).

84. **Pamar (Eng):** The word corresponds to person or people who are masters of their words with altruism. The word also corresponds to person or people who motivate people listen to him/her attentively. The word is synonym to orator (Gökmen, 2025z).

85. **Danafer (Eng):** The word corresponds to person or people who are sympathetic, entertaining, cheerful, and helpful (Gökmen, 2025z).

86. **Kadmer (Eng):** The word corresponds to person or people who are innovative, broad-minded and thoughtful(Gökmen, 2025z).

87. **Čisan (Eng):** The word refers to something valuable and precious(Gökmen, 2025z).

88. **İlaz (Eng):** The word corresponds to person or people who are valuable, precious. The word is also synonym to expensive(Gökmen, 2025z).

89. ***Guzen(Eng):** The word corresponds to person or people who are tall and powerful(Gökmen, 2025z).

90. ***Gisen (Eng):** The word is synonym to expensive and precious(Gökmen, 2025z).

91. ***Günis (Eng):** The word is synonym to fertile and productive(Gökmen, 2025z).

92. ***Gölin (Eng):** The word is synonym to talented(Gökmen, 2025z).

93. ***Gazur (Eng):** The word is synonymous to garden, bostan, orchard(Gökmen, 2025z).

94. **Baziç(Eng):** The term refers to the person or persons who are appreciative of values, considerate and kind; respectful to elders and kind to the children(Gökmen, 2025z).

95. **Sargev(Eng):** The term refers to the person or persons who raise awareness in a society. The word refers to the person or persons who alert the society, individuals, or students for a particular

issue, assist them, and provide them with the means and opportunities to find the truth(Gökmen, 2025z).

96. **Asbaç (Eng):** The word refers to a person or persons who are compatible with their community in term of contributing to the development of the community while maintaining their distinguish identities (Gökmen, 2025z).

97. **Sögiç (Eng):** The word literally means to move and relocate(Gökmen, 2025z).

98. ***Vanlis (Eng):** The word is used for someone who is victorious. The word can also be used for someone who is the first in a competition(Gökmen, 2025z).

99. **Bisafer (Eng):** The word corresponds to leader or leaders who are fair and community oriented in their governance(Gökmen, 2025z).

100. ***Arez (Eng):** The word corresponds to person and persons who are resilient, strong and powerful(Gökmen, 2025z).

101. ***Şarad (Eng):** The word corresponds to person or people who are prospective(Gökmen, 2025z).

102. **Sirce (Eng):** The word is synonym to nature and natural life (Gökmen, 2025z).

103. ***Veşlik (Eng):** The word corresponds to person or people who accompany someone, something in a protected manner. Veşlik ensures transferring a person or an object from one place to another safely (Gökmen, 2025z).

104. **Temal (Eng):** The word corresponds to person or people who act logically and rationally by being aware of their deeds (Gökmen, 2025z).

105. ***Arşen (Eng):** The word is synonym to partner and friend(Gökmen, 2025z).

106. **Eminerten (Eng):** The word corresponds to a person or people who are positive and patient when confronted with a problem or an obstacle. Eminerten people are dealing with problems with perseverance. The word also corresponds to person or people who entrust a task to Allah after doing everything that can be done by them. However, the word eminerten can also be used for the circumstances when a person or people starts another task after finishing their tasks without delay (Gökmen, 2025z).

107. **Gülseyen (Eng):** The word corresponds to person or people who are noble, dignified, cheerful, peaceful, self-assured, determined and are in harmony with their environments. There is not an exact equivalent of this word in Turkish and English languages. Gülseyen is a person who combines confidence, content with humility in their manners(Gökmen, 2025z).

108. **Samay (Eng):** The word corresponds utopia, ideal and dream like life. (Gökmen, 2025z).

109. ***Nistuç (Eng):** Good, well. The word corresponds to person or people who are good willing and helpful (Gökmen, 2025z).

110. ***Čoleni (Eng):** The word describes a helpful and pleasing person or persons. **Čoleni (Tr):** Kelime yardımsever ve iyi niyetli kişi ya da kişileri tanımlamaktadır. (Gökmen, 2025z).

111. **Teniz (Eng):** The word corresponds to be in a place. The word also corresponds to person or people who enrich and enliven a place where they residue (Gökmen, 2025z).

112. **Semzay (Eng.):** The word corresponds to person or people who are bright, luminous, and radiant. The word can also be used for a person/people or society who possess substance and a distinctive level of talent with high potential. While the word can be used to describe expressions of the brightness of a light, a lamp, sun, or moon, it can also be used to describe a person, people, or groups who demonstrate bright talent with prominent success (Gökmen, 2025z).

113. **Janik (Eng):** The word corresponds to person or people who are beautiful, pleasant and easygoing (Gökmen, 2025z).

114. **Pürgez (Eng):** The word corresponds to person or people who are beautiful, pretty and naïve. The word is synonym to easygoing, beautiful and janik (Gökmen, 2025z).

115. **Belif (Eng):** The word corresponds to person or people who are trying to be Allah's sincere, righteous, beloved servant. The word also corresponds to being self-sufficient by not harming anyone while pursuing a life aligned with Allah's advices. The word also corresponds to person or people who are acting as the servant of people in order to gain Allah's consent (Gökmen, 2025z).

116. **Uycak (Eng):** The word refers to person or people who love something, somebody by allocating their time for them. The word also corresponds to devotion of a person or community benevolently, sacrificially and selflessly to another person or community without any expectation and worldly gain (Gökmen, 2025z).

117. **Felos (Eng):** The word corresponds to person or people who are successful and beautiful. The word also corresponds to person or people who have a good and effective odour (Gökmen, 2025z).

118. **Sebut (Eng):** The word corresponds to person or people who are attaining refreshment, peace and tranquility. The word is inspired by As- Seb'ut - Tivali meaning to, 'The common name of the long surahs of the Qur'ân which are namely al-Baqara, al-Imrân, Nisâ, Mâide, An'âm, A'râf and Tawbah (or Yûnus) '(Encyclopaedia of Islam, 2024) (Gökmen, 2025z).

119. ***Ğibis (Eng):** The word is synonymous to happy and peaceful. (Gökmen, 2025z).

120. **Puteş (Eng):** The word corresponds to person or people who are determined, and difficult to persuade. The word also corresponds to person or people who do not like to talk much. The word also corresponds to traditional person or people (Gökmen, 2025z).

121. **Zerab (Eng):** The word corresponds to person or people who fearlessly defend the truth and live accordingly so as to seek the grace of Allah (Gökmen, 2025z).

122. **Sufye (Eng):** The word corresponds to person or people who are generous. The word also corresponds to person or people who love to offer and share their possessions with the people (Gökmen, 2025z).

123. **Zayan (Eng):** The word corresponds to person or people who are generous and pay special emphasis on goodness, loyalty and charity. The word also corresponds to person or people who spend their wealth for the sake of Allah(Gökmen, 2025z).

124. ***Selis (Eng):** The word corresponds to being tolerant and respectful to coexistence and difference. (Gökmen, 2025z).

125. **Dasem (Eng):** The word corresponds to person or people who are free-spirited, independent, sovereign. The word corresponds to person or people who disregard imprisonment by prioritizing respect and sovereignty of other people as well as their autonomy and freedom(Gökmen, 2025z).

126. **Elizeb (Eng):** The word corresponds to person or people who are generous, devoted, hardworking, noble, tolerant, helpful, optimist, cheerful, kind and humble (Gökmen, 2025z).

127. **Almer (Eng):** The word corresponds to person and people who are kind, naive, benevolent and positive (Gökmen, 2025z).

128. **Rekem (Eng):** The word corresponds to person and people who are magnificent, tremendous, elegant, exquisite and marvelous (Gökmen, 2025z).

129. ***Aben (Eng):** The word corresponds to merchant or merchants who are conducting trading activities with honesty and accuracy. tradesmen and merchants who carry out their commercial activities with honesty and accuracy (Gökmen, 2025z)

130. ***Diyruz (Eng):** The word means to listen attentively to a person or people; share their feelings by supporting them. The word is synonymous to empathy(Gökmen, 2025z).

131. **Hatan (Eng):** This word generated as an alternative vocabulary to gender studies taking its root from Hakan and Hatun in Turkish Language. Hatan as a new terminology prioritizes fair and decent society by supporting to give equal and fair opportunities for the sexes. This terminology emphasis fair and equal status for women and men in a society without prioritizing one over another. Hatan suggests a fair social status for the sexes in terms of daily and working life tasks. Hatan suggests that regardless of biological sexes people according to their preferences, capacities, talents and characteristics align with their biology can do any task that they want to do. Therefore, for Hatan, there is not a predefined role attained for the sexes. Hatan fosters equal and fair distribution of roles in the society by prioritizing intellectual capacity of the parties. Fairness for Hatan is prior to equality (Gökmen, 2025z).

132. **Meyar (Eng):** The word refers to the person, people who objectively determine their own education and training program requirements and deficiencies objectively by self-assessing themselves. **Meyar (Tr):** Kelime kişinin kendi eğitim ve öğretim programının ihtiyaçlarını, gereksinimlerini ve eksikliklerini belirleyerek sonucunu objektif bir şekilde değerlendirmek anlamına gelmektedir(Gökmen, 2025z).