A Research on Judaism as an International Organization and a Brief History of the Foundation of Israel

Uluslararası Bir Örgüt Olarak Musevilik ve İsrail’in Kuruluşunun Kısa Bir Tarihi Üzerine Araştırma

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Abstract: As a formal description, an organization is an entity, such as a firm, an association, or an institution, embracing one or more people or groups of people and having a particular purpose. Followers of Judaism as one of the oldest belief groups in the Middle East have established an organizational body involving groups of people as well as countries. As a region, the Middle East is a geography that has witnessed several important events since the beginning of known human history. The most effective reason for this situation is that the Middle East has been the center of the three divine religions. Middle East refers to the region that starts from Turkey and Iran on the north and encompasses Iraq, Kuwait, Saudi Arabia, Bahrain, Qatar and the UAE, and extends to Oman in the east and Yemen in the south and to Egypt in the west, surrounding Syria, Lebanon, Israel, Palestine and Jordan. Since the early periods of history, the unique geopolitical value that is a result of its control of the earth’s most important land and waterways has made the Middle East the primary target of the powers pursuing world domination. The source of the struggle for the region, especially until the 20th century, was religious factors. With the laying of the ground for Zionism in Europe at the end of the 19th century, the goal was to establish a Jewish State in Palestinian. States that had the power to establish the State of Israel supported Jews and encouraged a Jewish immigration from Europe to Palestine. These states played many important roles in the establishment of the State of Israel. The history of Israel being established as a state in the Palestinian region has been briefly described. In this study Judaism is presented together with the organizational establishment of Israel thus scholars and public may have a clear understanding under an academic point of view.

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Cite as/ Atıf: Çora, H., Mikail E. H., & Tokses, H. (2020). A research on Judaism as an international organization and a brief history of the foundation of Israel. Turkish Studies - Economy, 15(4), 1989-1999. https://dx.doi.org/10.47644/TurkishStudies.45845

Received/Geliş: 17 August/Ağustos 2020
Accepted/Kabul: 20 December/Aralık 2020
Published/Yayın: 25 December/Aralık 2020
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Structured Abstract: In this study Judaism is presented together with the organizational establishment of Israel thus scholars and public may have a clear understanding under an academic point of view and the history of Israel being established as a state in the Palestinian region has been briefly described. Middle East refers to the region that starts from Turkey and Iran on the north and encompasses Iraq, Kuwait, Saudi Arabia, Bahrain, Qatar and the UAE, and extends to Oman in the east and Yemen in the south and to Egypt in the west, surrounding Syria, Lebanon, Israel, Palestine and Jordan. In some sources, Somalia is also included in the region. Since the early periods of history, the unique geopolitical value that is a result of its control of the earth's most important land and waterways has made the Middle East the primary target of the powers pursuing world domination. The formation of the first civilization in this region, the establishment of the first cities and states in history, and the emergence of the Prophets in this region have kept the Middle East in an important position for humanity in the historical and religious sense. The Middle East, which is as old as human history, has been the center of divine religions in almost every period. Divine religions spread to different parts of the world from this region (Ari, 2018).

The prevalent Jewish belief that they could only go to the promised land through the Messiah, whom they believed would be sent to them, was destroyed with the movement of nationalism. A group of Jews who could not escape the influence of this movement that turned Europe into a center of revolutions begin to perceive intellectual Judaism as the constituent of the nation beyond religion. In other words, nationalism, transforms the "dream of returning to Sion" which was considered a religious issue until the 19th century into a modern ideology based on an ethic (with common lineage) element (Fischbach, 2003). The twelve tribes of Israel, who had lived side by side for many years, were living independently from each other. As a response to external threats, these twelve tribes were united under the kingdom of Shaul, and thus, the first Jewish State in history was established with the name of the Kingdom of Israel in 1050 BC (Fischbach, 2003).

This state, which was also ruled by David and Solomon, was split into two after Solomon's death (930 BC). While the ten tribes in the north established the second Kingdom of Israel under the leadership of Jeroboam, the two tribes in the south continued the Kingdom of Judah under the leadership of Solomon's son, Rehoboam. The Second Kingdom of Israel ended by the occupation of the Assyrian Empire in 720 BC. The existence of Judah, when defeated by the Babylonian Empire led by Nebukadnezar, ended in 586 BC. After the conquest by the Babylonians, the Temple of Jerusalem was destroyed, and the Jews were expelled from the region. Even though the Jews who were sent back declared their independence as the Hashemite Kingdom between 140 BC and 37 BC, this independence did not last long. It remained an autonomous kingdom until 70 AD under the Roman Empire. The Jews who re-established an independent Israeli state with the Bar Kohba Rebellion in 132, lost it two years later. Living with the dream of establishing a Jewish state again, the Jews had to wait about two thousand years for these dreams to come true (Bisharat, 1994).

With the Age of Enlightenment in Europe, in the 18th and 19th centuries, the Jewish enlightenment called Haskala also started. With the French Revolution, Jews were given equality and civil rights in 1871; this was a first for Jews since ancient times. The Napoleonic Empire extended equal rights granted to Jews across Europe. Britain gave equal rights to Jews in 1856 and Germany in 1871. As the liberal views of the West spread, the secular class began to emerge for the first time among the newly enlightened Jews, and this made it possible for movements such as rationalism, romanticism, and nationalism to be adopted.

The UN committee, which began to examine the "Palestinian question" as of August 31, 1947, adopted the majority draft proposing to split Palestine into two separate states as Arab and Jewish (Ari, 2018). The historical decision numbered 181 adopted at the General Assembly formed the legal basis of the state which Jews longed for centuries. On May 14, 1948, the day before the withdrawal of England, which announced that it would break with the Palestinian colonies on May 15, 1948, the Jewish National Council chaired by David Ben Gurion declared the establishment of the State of Israel, and after David Ben Gurion announced that the state of Israel was established.

As a result of an organizational process, the date on which the foundations of Zionism were laid in Europe is also the starting date of the plans to systematically annex, settle and share the Palestinian territories. The founding of Political Zionism and its ideological fathers mobilized the masses for the establishment of an independent Israeli State in Palestine and cooperated with the heads of the states at the time. To this date Judaism is acting as an international organization and the occupation of the West Bank, Gaza, East Jerusalem, Sinai Peninsula and Golan Heights by Israel is proceeding; and the Palestinian people...
who were left alone by the Arab states, which could not establish a union among themselves, against Israel, which has always received the support of the great states, and were exposed to occupations on their own (Fischbach, 2003).

**Keywords:** International Relations, Middle East, Zionism, Palestine, Israel

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**Öz:** Resmi bir tanımlar olarak, bir örgüt, bir veya daha fazla kişiyi veya insan grubunu kucaklayan ve belirli bir amacı olan bir firma, dernek veya kurum şeklindeki bir oluşumdur. Ortadoğun en eski inanç gruplarından biri olarak Museviliğin takipçileri, ülkeler kadar insan gruplarını da içeren bir örgüt nelere olaya tanıklık etmiştir bir coğrafyadır. Orta Doğu, kuzeyinde Türkiye ve Iran'dan başlayan Irak, Kuveyt, Suudi Arabistan, Bahreyn, Katar ve BAE'yi kapsayan, doğuda Umman ve güneyde Yemen'e, batıda Mısır'a, Suriye, Lübnan, İsrail, Filistin ve Ürdün'e kadar uzanan bölge ifade eder, bazı kaynaklarda, Somali de bölgeye dahil edilmiştir. Tarihink ilk dönemlerinden bu yana, dünyanın en önemli toprak ve su yollarının kontrolünün bir sonucu olan eşsiz jeopolitik değer, Orta Doğu'nun catching bir hedefi haline gelmiştir. Ø: Bir durumun en etkili nedeni, Ortadoğu'nun üç ilahi dinin merkezi olmasıdır. Bölge için özellikle 20. yüzyılın sonunda Filistin'in sakinlerine ait kirletilen alanda, İsrail Devleti'nin kurulmasında birçok önemli role sahiptir. Bu devletler Musevileri destekledi ve Avrupa'dan Filistin'e Musevi göçü teşvik etti. Bu devletler İsrail Devleti'nin kurulmasında birçok önemli rol oynadılar. Araştırmada İsrail'in Rolü, İsrail'in Filistin bölgesinde kurulma tarihi kısa bir sunulmuştur. Bu çalışmada Musevilen, İsrail'in örgütel laboratoriesıyla birlikte sunulmaktadır, böylece akademisyenler ve halk, akademik bir bakış açısı altında bir anlayışa sahip olabilmeleri amaçlanmıştır.

**Anahtar Kelimeler:** Uluslararası İlişkiler, Orta Doğu, Siyonizm, Filistin, İsrail.

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**Introduction**

Middle East refers to the region that starts from Turkey and Iran on the north and encompasses Iraq, Kuwait, Saudi Arabia, Bahrain, Qatar and the UAE, and extends to Oman in the east and Yemen in the south and to Egypt in the west, surrounding Syria, Lebanon, Israel, Palestine and Jordan. In some sources, Somalia is also included in the region. Since the early periods of history, the unique geopolitical value that is a result of its control of the earth's most important land and waterways has made the Middle East the primary target of the powers pursuing world domination. The formation of the first civilization in this region, the establishment of the first cities and states in history, and the emergence of the Prophets in this region have kept the Middle East in an important position for humanity in the historical and religious sense. The Middle East, which is as old as human history, has been the center of divine religions in almost every period. Divine religions spread to different parts of the world from this region (Ari, 2018).

As a region, the Middle East has also been the center of numerous problems. The Palestinian problem is one of the main problems in the region. The problem started with the withdrawal of the Ottoman Empire from the region in 1918. Palestine was conquered by the Ottoman Sultan Selim I in 1516-1517 and became a part of the State of Aleppo for four centuries. Jewish settlement started in 1892 in Palestine under the Ottoman rule, and in 1918, the British mandate replaced the Ottoman rule. The letter sent to the Zionist leader by the British supporting the Jews to settle (occupy) in the region they regarded as sacred triggered the process of unrest, which has not been settled even today (Aruri, 2001).

In the first Arab-Israeli war, which started with the declaration of the establishment of the State of Israel in May 1948, the Jews, who were backed up by great powers, increased the amount of land they owned from 56% to 78%. Israel, which achieved significant strategic gains with the Suez Crisis of 1956, completely dominated the region with the 1967 Six-Day War victory (occupying 22% of Palestinian territories). As a result of the Six-Day War, Palestinians became
refugees in their home country - with approximately a million refugees. The Arab-Israeli war of 1973 did not make any changes to the situation. Israel, known as the "spoiled child of the West" since its establishment, has always constituted a problem for the countries in the region (Bisharat, 1994).

The problem between the Jews and the local Arabs that started with the emergence of the Jewish Nationalism movement (Zionism), which is a project of establishing a Jewish state by gathering all the Jews of the world in Palestine, and has lasted about a century and remains a hot issue in international relations. In this context, in order for the issue to be better understood, the foundations of Zionism, which transformed from classical Jewish belief into an ideology with nationalism, the founding leaders, the process of establishing a state by the Jews scattered all over the world in Palestinian lands and how Western imperialist states supported the process are discussed under ten headings using a chronological method (Ari, 2018).

Judaism And Israel

Various Jewish states were born throughout history. Initially, the Israelites, who came out of Egypt under the leadership of Moses, settled in the land of Canaan. The twelve tribes of Israel, who had lived side by side for many years, were living independently from each other. As a response to external threats, these twelve tribes were united under the kingdom of Shaul, and thus, the first Jewish State in history was established with the name of the Kingdom of Israel in 1050 BC (Fischbach, 2003).

This state, which was also ruled by David and Solomon, was split into two after Solomon's death (930 BC). While the ten tribes in the north established the second Kingdom of Israel under the leadership of Jeroboam, the two tribes in the south continued the Kingdom of Judah under the leadership of Solomon's son, Rehoboam. The Second Kingdom of Israel ended by the occupation of the Assyrian Empire in 720 BC. The existence of Judah, when defeated by the Babylonian Empire led by Nebukadnezar, ended in 586 BC. After the conquest by the Babylonians, the Temple of Jerusalem was destroyed, and the Jews were expelled from the region. Even though the Jews who were sent back declared their independence as the Hashemite Kingdom between 140 BC and 37 BC, this independence did not last long. It remained an autonomous kingdom until 70 AD under the Roman Empire. The Jews who re-established an independent Israeli state with the Bar Kohba Rebellion in 132, lost it two years later. Living with the dream of establishing a Jewish state again, the Jews had to wait about two thousand years for these dreams to come true (Bisharat, 1994).

The Jews believe that the lands stretching from the Red Sea in the south to the Euphrates in the north to the Mediterranean Sea in the west and the Dead Sea in the east were promised to them by God. The roots of this belief, which embellished the dreams of Jews in different parts of the world, date back to centuries ago. These borders, which are based on the holy scriptures, Tanah and Torah, is the dream of all Jews, regardless of their views. The prevalent Jewish belief that they could only go to the promised land through the Messiah, whom they believed would be sent to them, was destroyed with the movement of nationalism. A group of Jews who could not escape the influence of this movement that turned Europe into a center of revolutions begin to perceive intellectual Judaism as the constituent of the nation beyond religion. In other words, nationalism, transforms the "dream of returning to Sion" which was considered a religious issue until the 19th century into a modern ideology based on an ethnic (with common lineage) element (Fischbach, 2003).

Zionism And The Birth Of Modern Antisemitism

With the Age of Enlightenment in Europe, in the 18th and 19th centuries, the Jewish enlightenment called Haskala also started. With the French Revolution, Jews were given equality and civil rights in 1871; this was a first for Jews since ancient times. The Napoleonic Empire extended equal rights granted to Jews across Europe. Britain gave equal rights to Jews in 1856 and
Germany in 1871. As the liberal views of the West spread, the secular class began to emerge for the first time among the newly enlightened Jews, and this made it possible for movements such as rationalism, romanticism, and nationalism to be adopted. The shaping of modern nations and national identities brought about a change in the anti-Jewish bias (Bisharat, 1994). Antisemitism, which had religious connotations until that time, started to refer to a racist meaning from then on. While Jews enjoyed basic human rights, some groups such as the Russian Tsars and Churches began to lose their power over time; Jews, who were an easy target, were accused of conspiracy theories in difficult situations experienced by these groups (Yiftachel and Kedar, 2000).

In the 19th century, most Jews lived in the Russian Empire. Although Jews were expelled from Russia in the 1790s, the Russian Empire was forced to add large Jewish populations in Eastern European territory, which was obtained by the expansion of the empire, to its own population. The Jews were supposed to live in the territories (Pale) allocated to them. In 1897, the Jewish population of 5 million made up 10% of the total Pale population. From 1827 to 1855, the Russian authorities decided to force the Jews to change their religion through six years of education and to enlist Jewish boys at the age of 12 and force them to serve for 25 years. The Laws of May were enacted between 1881 and 1917; accordingly, it was forbidden for the Jews to live in rural areas (most of them were forced out) and a quota of 10% in the universities in the Pale, 5% in the universities outside the Pale and 3% in the universities in large cities were brought for Jewish students. In Tsarist Russia, the state and the church found it appropriate for their interests to show Jews as enemies, albeit for different reasons. In the early 1880s, government-sponsored organized programs took place. The Tsarist regime which blamed the Jews for all problems, took its anger out on the Jews. Jews were forbidden to study medicine and law. Antisemitism was not limited to only Eastern Europe; International Anti-Jewish Congresses were held in Dresden in Germany in 1882 and in Chemnitz in 1883. With the Dreyfus Incident (1894-1906) in France, antisemitism spread to the upper ranks of the French army and government (Yiftachel and Kedar, 2000).

By the end of the 19th century, millions of Jews left Europe and the majority went to the United States, while a small percentage were headed for Palestine, and among them, there were those who considered the possibility of establishing an independent nation. One of the leading intellectuals who stated that the Jews should determine their fate and establish an independent state was Leo Pinsker. He initiated the first phase of political Zionism with his book "Auto-Emancipation", where he dealt with the Jewish question and proposed a solution. Other names that contributed to the shaping of Zionism were Musa Hess and Achad Haam. These names who contributed to Zionism before Thedor Herzl paved the way for Herzl's movement (Fischbach, 2003).

**Teodor Herzl's Initiatives**

Thedor Herzl is an assimilated Austrian Jew. An event he witnessed in the period when he worked as the Paris correspondent of a German newspaper called Neu Freie Press changes his whole life. The outbreak of the Dreyfus incident (1894), the most obvious example of anti-Semitism (anti-Semitism) in France, which he saw as the cradle of civilization, made him believe that the anti-Semitism would not be eradicated easily, and that in the century of nation-states, the Jews, who were victims of developing nationalism, could only survive as a nation. Along with the idea of establishing an independent national Jewish state under the influence of these events, he defended the idea of the establishment of the Argentinian and Palestinian colonies with the support of the British and wrote a booklet titled Der Judenstaat (Jewish State). This book, which attracted great interest, soon became the handbook of the Zionist movement (Bisharat, 1994).

Foreseeing that writing alone will not be sufficient in achieving his goal, Herzl focuses on the Zionist organization which he would use as a step-in diplomatic relation he attached great importance to. Thanks to this organization, he manages to gather the First World Zionist Congress (1897), one of the milestones of Zionism, in Basel.
Herzl's statement, "We are here to lay the foundation for the house that will accommodate the Jewish nation," in the opening speech clearly demonstrated the goal of the congress. At the Basel Congress, the official program of Zionism was described as "creating a homeland for Jews, which is secured by public law in Palestine". Attempts to achieve this goal were set out at the Basel conference (Fischbach, 2003).

**Theodor Herzl Tries To Establish A Diplomatic Relationship With The Ottoman Sultan**

Herzl, who attached great importance to developing diplomatic relations, came to Istanbul five times to meet with Abdulhamid II, and said about him: "His Highness will make the final decision about us". These visits took place between 1896 and 1902, two of which were on the invitation of the Sultan.

Herzl's offer that in return for Palestine opening up to Jewish immigration and allowing an autonomous Jewish administration in the region, the Ottoman debts would be paid, and propaganda would be organized in favor of the Sultan in the European public opinion, was rejected by the Sultan (Yiftachel, 2000).

**Zionism After Herzl And Balfour Declaration**

The World Zionist Organization, which entered a short standstill period after Herzl's death, increases its effectiveness again with the initiatives of its historical leader, Caim Waizmann. The organization, which was previously based in Vienna, started operating in the axis of England, where they saw more chances, and which was more effective on the region in the new period (Bisharat, 1994).

The British government, including Prime Minister David Lloyd George, was leaning towards Zionism efforts for a variety of reasons. In 1906, during a meeting with British Foreign Minister Arthur Balfour, he launched a program to establish relationships with British politicians. In late 1917, the British army, which included a Jewish legion who were mostly Zionists, removed the Turks from Palestine (Yiftachel and Kedar, 2000).

Balfour would later describe Weizmann as "the man who made me Zionist" with this meeting. Developing relationships and persistent initiatives started to yield results soon. Arthur Balfour sent the letter, which would later be called the "Balfour Declaration," to Baron Rothschild on November 2, 1917, and stated in his letter that Britain had a positive stance towards "the establishment of a Jewish state in Palestine" (Fischbach, 2003).

The declaration was also accepted by the USA, one of the victors of World War I. The decision declaration of the session of the American Congress dated September 21, 1922 was completed with the statement "The USA advocates the establishment of a national homeland for Jews in Palestine." (Aruri, 2001).

**British Mandate in Palestine**

The British army seized Jerusalem about a month after the Balfour Declaration was announced (December 9, 1917). The occupation of Jerusalem was also the beginning of the British rule in Palestine that would last until 1948. The United Kingdom Palestinian Mandate and the Balfour Declaration were endorsed by the League of Nations in 1922 and came into effect in 1923. The boundaries of Palestine including the modern Jordan was drawn by the British, but a few years later, Jordan was removed by Churchill. As per the 4th Article of the Mandate, the Zionist Commission was officially granted the status of "Palestinian Jewish Agency" in 1921. The Mandate gave the Jewish Agency the control of Jewish immigration to Palestine and the purchase of land from local Arabs. The Jewish Agency soon began functioning as a branch of the Zionist leadership. It ran schools and hospitals and established a militia group called Haganah. After the
occupation, the British administration opened the region to the settlement of the Jews (Bisharat, 1994). The Jewish population, which was 84 thousand in the years when they started to be active in the region, had increased by eight times by 1948 and when the British left Palestine, it had reached 650 thousand (Aruri, 2001). The ongoing Jewish immigration and the indifference of the British to the situation resulted in a major Arab rebellion in 1936. Thereupon, a commission that came from England to Palestine published the Peel Report stating that it was not possible for Jews and Arabs to be in the same state, and that Palestine should be divided. This report, which ignored the independence of Palestine and proposed the division of the land, further exacerbated the uprisings. The United Kingdom, which was struck by World War II, the tension in the region and the terrorist incidents experienced, carried the problem to the UN and brought an international dimension to the problem in order to free itself from the Palestinian burden (Fischbach, 2003).

Israel's Declaration Of Independence And The Process Of Becoming A State

The UN committee, which began to examine the "Palestinian question" as of August 31, 1947, adopted the majority draft proposing to split Palestine into two separate states as Arab and Jewish (Ari, 2018). The historical decision numbered 181 adopted at the General Assembly formed the legal basis of the state which Jews longed for centuries. On May 14, 1948, the day before the withdrawal of England, which announced that it would break with the Palestinian colonies on May 15, 1948, the Jewish National Council chaired by David Ben Gurion declared the establishment of the State of Israel, and after David Ben Gurion announced that the state of Israel was established, the Arab armies started to move towards Palestine (Aruri, 2001). On the other hand, Zionist leaders had begun preparations months before for an Arab-Israeli War, which they deemed inevitable, considering the problems that would stem from the realization of the sharing plan on the part of the Arabs. In May 1948, while the UN awaited Britain's date of evacuating Palestine, Israel had an army waiting for orders. Egypt, Jordan, Syria and Iraq, which entered Palestine to protect Arabs, fought with Israel, which declared its independence in order to achieve the highest possible level of territory and domination (Bisharat, 1994). As Egypt moved from south to Tel Aviv, Lebanon entered from the north, while Syria attacked towards Galile Lake. The Iraqi forces entered Palestine, while the United Arab Forces moved towards the West Bank and Jerusalem, and the Arab Armies that entered Palestine from all sides made progress at first, despite their deficiencies. But the rivalry between leaders and the inability to unite against Israel soon became evident. This situation endangered the defense of Jerusalem and the ongoing resistance in the Palestinian territory. The King of Jordan Abdullah, who could not remain indifferent to the reactions and calls for help from Jerusalem, ordered his army to enter Jerusalem, considering the dignity that owning Jerusalem would bring him. Haganah, which constituted a threat against Jerusalem a few days ago, had to take a defensive position now. In Jerusalem, which was blockaded by Muslims, some of the Jews left the city and some of them took refuge in the cellars of the synagogues (temples where the Jews worshipped). Faced with the harsh reaction of Britain, King Abdullah refrained from giving the last order that would end the blockade with a victory, and a ceasefire was signed between the Jews and Muslims on 11 June 1948 (Ari, 2018).

Ceasefire Without Foresight

The Jews who had just declared their independence were in a great stalemate. A brief ceasefire that would allow them to rebound could change everything, so they hugged the truce offered by Britain like a lifebuoy. They benefited from this ceasefire and saw it as an opportunity to make up for their lack of modern weapons. Israel now had modern weapons and trained soldiers for a quick, short-term and effective war. The Egyptian army near Tel Aviv had been stopped, and tens of thousands of Palestinians in the area had lost their homes and properties and were on the move on the roads. Haganah had killed civil militias in villages such as Ramia and murdered children, women and the elderly who took refuge in the mosque in the same village. The Jews, who received help from all over the world, made good use of the cease-fire process, and the capacity of the Tel
Aviv port was not enough for the ships loaded with weapons to unload their cargo. During the one-month ceasefire, warehouses in Jerusalem were filled with 7500 tons of food and 800 tons of fuel. As soon as Israeli Defense Minister Ben Gourion is sure of the strength of his army, he rejects the ceasefire plan and resumes the first Arab-Israeli War on July 6, 1948. Attacking with intense artillery fire, the Israeli army advances rapidly on all fronts (Bisharat, 1994). The changing balance of power makes itself felt most in Jerusalem. The Jews, who were on the defensive four weeks ago and in fear of losing any moment, started an overall attack to take over the entire city. The Arab States, which could not hold up against the progress of Haganah, were forced to sit at the table for an armistice one after the other. The first borders of Israel were determined with the armistices signed in 1949 (Yiftachel and Kedar, 2000). The Israelis, who won the first war against the Arabs, expanded their territory and gained control of three-quarters of Palestine. In fact, the creation of this area meant both expanding the borders of the new state and opening up space for new Jews to arrive. Simultaneously, Zionist organizations were established in Europe, and immigration to Palestine was actively supported. The Jewish population in Palestine, which was 85,000 in 1914, 539,000 in 1943, 608,000 in 1946, and 650,000 in 1947, reached 758,000 in 1949. After the First Arab-Israeli War, there was internal confusion in Arab countries. Governments were abolished and political regimes changed. The changes in Egypt also affected the Arab world's relationship with Israel. As a result of a revolution in Egypt, King Faruk was dethroned and Cemal Abdülnasır was brought to power (Ari, 2018).

The 1956 Suez Crisis And British - French Supported Israeli Attack

When the Egyptian President Cemal Abdülnasır declared on 28 July 1956 that though the Suez Canal was open to international traffic, it was nationalized because it belonged to Egypt, Britain and France, who saw their interests at risk, formed an alliance with Israel, which had other agendas, and carried out a joint military operation against Egypt (Bisharat, 1994).

This tripartite alliance succeeded on the field against Egypt, but they had to retreat due to the influence of the USSR in the region and the pressure of the USA. With the decision taken at the UN General Assembly, a peacekeeping force was deployed in the Suez Canal.

In this war, despite being defeated in the military sense, Egypt won a political victory thanks to the intervention of the USA and the USSR (Ari, 2018). Although the British and the French planned this war to oust the leader of Egypt, Cemal Abdülnasır that challenged their privileges in the region, their expectations were not realized and instead Nasır became a hero of the emerging Arab nationalism.

On the other hand, the War of 1956 determined the course of the Palestinian struggle. When the war of 1956 came to an end, it was obvious that there would be another encounter between Israel and Egypt (Ari, 2018).

The 1967 Six-Day War: Strategic Gain Of Israel

Arab-Israeli relations came to a breaking point due to the irreconcilable attitude of Israel and rising Arab nationalism, and the tension in the region was elevated to the highest level. By the summer of 1967, the war was inevitable. Israel was geopolitically endangered and strategically troubled all around. It found the first opportunity to solve this problem with the Suez Crisis in 1956. Israel, which had to withdraw from Egypt as a result of international pressure, had important experiences and strategic gains while withdrawing. It based its new war strategies on these gains (Bisharat, 1994).

The dogfight between the Syrian Air Force fighter plane and the Israeli Air Force fighter plane on the Golan Heights later turned into an all-out war. The Six-Day War started with the sudden air raid of the Israeli Air Force to Egypt Airports in the early hours of June 5, 1967. Israel, which neutralized ten Egyptian Airports within three hours, destroyed about 300 aircraft on the
ground and others in the air which made up the entire Egyptian Air Force, and right after that attacked the Syrian and Jordanian air forces. The whole Jordanian Air Force was destroyed, and Syrians lost half of their fighter jets. The Israeli Air Force had the upper hand in the air in the region with minimum military loss in just half a day with a focused air operation (Aruri, 2001).

On the second day of the war, the Chief of the General Staff of Egypt, Marshal Abdülhâkim Ömer, made a historical mistake and ordered the Egyptian troops to evacuate Sinai and withdraw from the Suez Canal towards the west in 24 hours. This decision caused the Egyptian front to fall completely. The Israeli troops took advantage of this withdrawal and accelerated their advance towards the canal by chasing the retreating Egyptian troops. By June 7, the Israeli Forces had succeeded in taking the West Bank from Jordan. The Arab states were defeated by Israeli tactics of war, and they applied to the UN by declaring that they were ready to accept a ceasefire agreement if Israel accepted it (Bisharat, 1994).

Despite this ceasefire decision, Israel continued to advance onto Syria, occupying the Golan Heights in the last two days of the war. With both political and military gains, Israel changed the history and geography in six days. It captured the remaining 22% of the Palestinian land (East Jerusalem, the West Bank and Gaza, which had been under the control of Egypt and Jordan since 1949), 6% of the Egyptian land (the Sinai Peninsula), 1% of the Syrian land (Golan Heights). Israel, which now had natural security barriers, resolved its strategic problem by dominating the Suez Canal in the west and the Jordan River in the east and the Golan Heights in the north (Fischbach, 2003).

After all these wars and struggles, although many conflicts, wars and tensions occurred, neither the problem has been solved in the region, nor the Palestinian people have found peace in their own country.

**Conclusion**

The date on which the foundations of Zionism were laid in Europe is also the starting date of the plans to systematically annex, settle and share the Palestinian territories. The founding of Political Zionism and its ideological fathers mobilized the masses for the establishment of an independent Israeli State in Palestine and cooperated with the heads of the states at the time. Between 1932 and 1941, Jews, especially scattered throughout Europe and then around the world, came to Palestine with intense waves of immigration (Aliyah) and were organized in these lands in every area (Bisharat, 1994). The imbalance of the demographic structure, cultural conflicts, economic crises and the minority problem caused the "Palestinian Question" to be born, which is one of the most complicated problems of international relations today. In 1948, the United Nations proposed that Palestine should be divided between Jews and Arabs and voted and accepted this bill. In this series of wars and conflicts that started after this date, Palestinians were marginalized in their own lands and were then referred to as "refugees", "Israeli Arabs". Especially after the 1967 War, with the occupation of the West Bank, Gaza, East Jerusalem, Sinai Peninsula and Golan Heights by Israel, there was a serious increase in the Arab population living in the occupied lands (Ari, 2018). This situation has caused problems that could not be resolved until today. The Palestinians have always expressed their own identity and their loyalty to the land, despite the rhetoric of Israelis and Westerners to leave them without a home. The Palestinian people who were left alone by the Arab states, which could not establish a union among themselves, against Israel, which has always received the support of the great states, and were exposed to unjust occupations, stood against massacres and embargoes on their own (Fischbach, 2003). Today, we still witness the war between the Palestinians, who are still under a blockade and are referred to as people living in an open-air prison in the world literature, and the Israelis who are struggling to reach the promised land.
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