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Examining the Verses and Hadiths Shaping the Ottoman Jerusalem Policy and How the Members of Three Different Religions Kept Together in Peace

Abstract: Jerusalem, which is sacred to three religions, has come under the domination of all three religions in the course of world history. A lot of Muslim blood was shed in Jerusalem, when it remained under the rule of the Crusaders for 90 years. The occupation, deportation, terror, massacre and oppression seen for a hundred years in Jerusalem, which remained under the rule of Jewish Israel, are visible to the whole world. However, in Jerusalem, which remained under Muslim Ottoman rule for 400 years, neither a Christian nor a Muslim nor a Jew suffered a nosebleed. Undoubtedly, one of the biggest reasons for this success is the verses and hadiths in the holy books of Muslims, which shape their belief and ideology. Using literature review and data analysis, this article aims to prevent conflict between civilizations, particularly in the Middle East and throughout the world, and to demonstrate how different religions, sects, and cultures can coexist peacefully. Our research has determined that the Ottoman Empire, which ruled a vast geography, maintained peaceful coexistence among members of different religions, sects, and cultures based on five fundamental principles: 1. Ensuring life safety, 2. Ensuring property security, 3. Protecting honor and dignity, 4. Ensuring freedom of thought, 5. Ensuring freedom of belief and religion.

Keywords: Hadith, Jerusalem, Ottoman Policy, Peace, Qur'an, Tolerance.

Extended Abstract

İslam kaynaklarında “barış ve huzur yurdu” anlamına gelen Dâru’s-selâm (Jerusalem) ismiyle meşhur olan Kudüs ve Filistin, 1948 yılında İsrail’in kurulup hemen Birleşmiş Milletler (UN) tarafından tanınmasından günümüze gelinceye kadar, bir kavga, sürgün, zulüm, gözyaşı, kan ve soykırım memleketi olarak tarihe geçmiştir. Aslında Filistin’deki insan hakları ihlalleri 1948’den daha öncesine dayanır. 1917 senesinde İngilizlerin Kudüs’ü işgal etmesinden sonra Yahudi çeteler Filistin topraklarına geldiler. Gözlerine kestirdikleri Müslüman köylere baskın yaparak sivil halkı katletmekle İsrail’in kuruluş hikayesine başladılar. İngilizlerin para, destek, nüfuz ve silah verdiği bu çeteler, kontrol altına aldıkları köy sayısını günden güne çoğalttılar. Yaklaşık otuz sene gibi kısa bir zamanda birçok kasaba ve şehirleri işgal eden bu çeteler, 1948 yılında Avrupa ve Amerika’nın desteğiyle devlet gücüne ulaştılar. Böylece Filistin’li Müslümanlar için en-Nakbetü’l-Kübrâ (Büyük Felaket) dönemi başlamış oldu.

Bundan sonra İsrail, Filistin halkını -zulüm, baskı, hapis, hakaret, saldırı, katliam gibi yöntemlerle- göçe zorladı, topraklarını işgal etti, direnenleri öldürdü. Bir taraftan dünyanın çeşitli ülkelerinde yaşayan Yahudileri İsrail’e çekmeyi başaran bu çeteler, diğer taraftan saldırgan ve yayılmacı bir politika izleyerek bölgenin demografik yapısını sürekli değiştirme eğilimine girdi.

1967 Arap-İsrail savaşını kazanmanın verdiği cesaretle İsrail, Filistin halkına baskı ve zulümlerini o kadar çoğalttı ki Sovyet Rusya’nın yıkıldığı senelerde Filistin halkı toplu bir kıyama (İntifada) kalkmak zorunda kaldı. Yaklaşık bir asırdır devam eden İsrail zulümleri zaman zaman hafiflemiş gözükse de birçok defa şiddetlenmiş ve dünya gündemine oturmuştur. En son 8 Ekim 2023’ten günümüze gelinceye kadar geçen yaklaşık bir sene içinde İsrail, Filistin’in Gazze şehrini gece gündüz bombalamış, 82 sivil savunma görevlisi, 172 gazeteci, 885 doktor ve sağlık çalışanı, 11269 kadını, 16673 çocuğu, 40786 Filistinliyi öldürmüştür. İsrail bu saldırılarda 82 bin ton patlayıcı kullanmış, 122 okul ve üniversiteyi, 200 hükümet binasını, 610 camiyi, 150 bin sivil binayı, birçok hastaneyi ve mülteci kamplarını bombalayıp yıkmıştır.

Bu katliamlar sebebiyle birçok Avrupa ülkesinin de üye olduğu Uluslararası Adalet Mahkemesi (ICJ), İsrail’in Filistin’de soykırım yaptığını ilan etmiş, İsrail başbakanı Siyonist lider Benjamin Netanyahu ve İsrail savunma bakanı Gallant hakkında tutuklama kararı çıkarmıştır. Fakat bu kararı herhangi bir Avrupa ülkesinin uygulayıp uygulamayacağı konusunda ciddi tereddütler vardır. Zira Almanya, Fransa, İngiltere gibi büyük Avrupa devletleri ile Amerika Birleşik Devletleri İsrail’e ağıttan siyasi, ekonomik ve askeri destek vermektedir. Bu nedenle

Avrupa ve Amerika üniversitelerinde okuyan birçok vicdan sahibi öğrenciler, kendi hükümetlerinin bebek katliamı yapan İsrail'e destek vermelerini protesto etmiştir. Dünyanın dört bir tarafından masum sivil halkın öldürülmesini protesto eden büyük kalabalıklara rağmen Amerika ve Avrupa Birliği -bu katliamı durdurmayı bir kenara bırakın- İsrail'e askeri ve ekonomik destek vermeye devam etmiştir.

Günümüz dünyasında Filistin ve Kudüs meselesi, sıradan iki ülke (Filistin – İsrail) arasında cereyan eden yerel bir problem olmaktan çıkmış, başta Türkiye olmak üzere, iki milyarlık İslam alemini de içine alan uluslararası büyük bir problem haline gelmiştir. Zira İsrail'in bir teolojik ideolojiye dayanan "Vadedilmiş Topraklar" inancı, Nil nehri ile Fırat nehri arasındaki ülkeleri doğrudan tehdit ederken "Chosen Nation (seçilmiş ırk)" inancı da diğer dünya ülkelerini dolaylı olarak tehdit etmektedir.

İsrail devletinin, Gazze'de 1-7 yaş arasında yaklaşık 17 bin çocuk öldürmesi, çoğu kadınlar olmak üzere masum sivilleri katletmesi, hastaneleri, camileri ve okulları bombalaması, uluslararası hukuku çiğnemesi, Birleşmiş Milletler kararlarına uymaması, bir milleti toptan abluka altına alıp temel gıdalardan (yemek, su ve ilaçlardan) mahrum etmesi gibi misaller, İsrail devletinin "büyük bir insanlık problemi" haline geldiğini göstermektedir. Zira insan olan hiç kimse, 4-5 yaşında parkta oynayan çocukları, hastanede yatan hastaları, ilk okulda ders gören öğrencileri, evinde yemek pişiren kadınları, camide kuran okuyan sivilleri ÖLDÜREMEZ. Fakat öldürmek, katliam, vahşet, İsrail'in teolojik fikridir:

"Şimdi git Amalek'e saldır, sahip oldukları her şeyi yok et, onlara acıma; erkeği, kadını, bebeği, süt emen çocuğu, öküzü koyunu, deveyi eşeği hepsini katlet" (1 Samuel 15:3).

Bu cümleler, İsrail'in resmi ideolojisidir. Filistin'de yaptığı insan hakları ihlallerinin ve soykırıma varan katliamlarının arka planında yatan teolojik sebep budur. İsrail'de aynı inanca sahip on binlerce Yahudi vardır. Bu inanç, Yahudilerin Allah'a, peygamberlere, dine, teolojiye ve insanlığa karşı attığı büyük bir iftiradır. Zira Allah'ın "süt emen çocuğu öldür" demesi mümkün değildir. "Kadını, bebeği öldür" demesi büyük bir bütündür. Bu cümleler, Yahudilerin orijinal Tevrat'ı bozduğunun en büyük delillerinden bir tanesidir. Halbuki İsrail'in Gazze'de öldürdüğü 40 bin Müslümanın ruhları bedenlerinden çıkmadan önce söyledikleri en son söz "Muhammed, Allah'ın Rasulüdür" kelimesinde geçen Hz. Muhammed, savaşa gönderdiği ordu komutanlarına şu emirleri vermiştir:

لَا تَغْلُوا، وَلَا تَغْزُوا، وَلَا تَمَيِّلُوا، وَلَا تَقْتُلُوا وَلِيدًا

Çocukları öldürmeyin, Kadınları öldürmeyin. Yaşlıları öldürmeyin, Kilisilerde (ibadet edenleri) öldürmeyin.

İsrail'in, İncil'in Eski Ahit'te bulunan haberler ile Tevrat'ta bulunan haberlerin benzerlik göstermesini ileri sürerek Yahudi ve Hristiyanların her alanda birbirlerine dost olup ortak düşmanları olan Müslümanlara karşı mücadele etmeleri gerektiği fikri (Judeo -Christian Culture), tarihi bir yanılgıdır. Zira İsa'yı (a.s.) çarmıha gerip öldürmeye kalkanlar Müslümanlar değil, Yahudilerdir. İncil'in tamamını reddeden Müslümanlar değil Yahudilerdir. Hz. Meryem'e zina iftirası atan Müslümanlar değil Yahudilerdir. Hz. Yahya'yı ve Hz. Zekeriya'yı öldüren Müslümanlar değil Yahudilerdir. Bütün bu tarihi hakikatlere rağmen Hristiyan Avrupa ve Amerika'nın -İsrail'in bu sinsî tuzağına düşerek- İsrail'e koşulsuz destek vermesi, uluslararası çapta tarihi büyük bir yanılgıdır.

Dünya tarihinde Kudüs, üç dinin (Yahudilik, Hristiyanlık ve İslam) egemenliğine girmiştir. 90 senelik Hristiyan hakimiyetinde Kudüs'te çok sayıda Müslüman çocuk, kadın, yaşlı, erkek kanı akıtılmıştır. 1948'den günümüze kadar Kudüs'te İsrail'in akıttığı kan ve göz yaşı, soykırım ve vahşet, bütün dünya tarafından tespit edilmiştir. Fakat 400 senelik Osmanlı hakimiyetinde olan Kudüs'te ne bir Yahudi'nin ne bir Hristiyan'ın ne de bir Müslümanın burnu kanamıştır. Osmanlı'nın bu tarihi başarısı, günümüz dünyasında Ortadoğu ve dünya barışı için büyük bir mesaj vermektedir. Bu başarının arka planında yatan hakikat, Osmanlı'nın resmi ideolojisi olan Ehl-i Sünnet inancının temelleri olan ayet ve hadislerdir.

Introduction

Jerusalem and Palestine, famous with the name Dâru's-salam (Jerusalem), which means "land of peace and tranquility" in Islamic sources, have been a place of fight, exile, oppression, tears, since the establishment of Israel in 1948 and its recognition by the United Nations (UN) until today. It has gone down in history as the land of bloodshed and genocide. In fact, human rights violations in Palestine date back to before 1948. After the British occupied Jerusalem in 1917, Jewish gangs came to Palestinian lands.

They started the story of Israel's founding by raiding the Muslim villages they set their sights on and massacring the civilian population. These gangs, to whom the British gave money, support, influence and weapons, increased the number of villages they controlled day by day. These gangs, which occupied many towns and cities in a short period of approximately thirty

years, reached state power in 1948 with the support of Europe and America. Thus, the period of an-Nakbetü'l-Kübrâ (Great Disaster) began for Palestinian Muslims¹.

After that, Israel forced the Palestinian people to migrate-through methods such as cruelty, oppression, imprisonment, insults, attacks and massacres-occupied their lands, and killed those who resisted. On the one hand, these gangs managed to attract Jews living in various countries of the world to Israel, and on the other hand, they tended to constantly change the demographic structure of the region by following an aggressive and expansionist policy². With the courage of winning the 1967 Arab-Israeli war, Israel increased its oppression and cruelty against the Palestinian people so much that the Palestinian people had to rise up in a mass uprising (Intifadha) during the years of the collapse of Soviet Russia.

Although Israeli oppression, which has been going on for nearly a century, seems to have eased from time to time, it has intensified many times and has become a hot topic on the world's agenda. From October 8, 2023 until today, within just one year, Israel has bombed the Palestinian city of Gaza day and night, killing 82 civil defense officers, 172 journalists, 885 doctors and healthcare workers, 11269 women, 16673 children, and 40786 Palestinians. Israel used 82 thousand tons of explosives in these attacks, bombed and destroyed 122 schools and universities, 200 government buildings, 610 mosques, 150000 civilian buildings, many hospitals and refugee camps³.

Due to these massacres, the International Court of Justice (ICJ), of which many European countries are members, declared that Israel committed genocide in Palestine and issued an arrest warrant for Israeli prime minister, Zionist leader Benjamin Netanyahu, and Israeli defense minister Gallant. However, there are serious doubts about whether any European country will implement this decision. Because major European states such as Germany, France, England and the United States openly provide political, economic and military support to Israel. For this reason, many conscientious students studying at European and American universities protested their governments' support for Israel, which commits infanticide. Despite large crowds protesting the killing of innocent civilians from all over the world, America and the European Union continued to provide military and economic support to Israel-let alone stopping this massacre.

1. Palestine

1.1. Origin of the Name Palestine

According to the information given by Abu Abdullah Yaqut al-Hamawi in his encyclopedia of towns called *Mujamu al-Buldan*, the name Palestine is attributed to "Pelastine", the son of Sam, the son of Eram, the son of Sam, the son of Noah (pbuh)⁴. When we look at the Palestine issue from this aspect-on the occasion of establishing a direct bond between Noah (a.s.) and the Palestinian people-the Palestine issue will increase its importance even more. In addition, evidence such as Noah (a.s.) being one of the 5 great prophets of Islam and the story of Noah being told many times in the Holy Quran are other evidence that refutes Netanyahu's views.

1.2. Palestinian Territories and Borders in Historical Sources

Yaqut b. Abdullah al-Hamawi (d. 626/1229) introduces the borders of Palestine in his well known encyclopedia as follows: Palestine is the land between Egypt and Damascus. At its

¹ TIHEK, *Human Rights Violations in Palestine and Gaza Genocide Report* (Ankara: Turkish Human Rights and Equality Institution, 2024), ed. 81

² TIHEK, *Human Rights Violations in Palestine*, ed. 71-94

³ TIHEK, *Human Rights Violations in Palestine*, ed. 114-123

⁴ Abu Abdullah Yâqût b. Abdullah al-Hamawi, *Mu'jam al-Buldan* (Bairut: Dâru Sâdir, 1995), ed. 4/274.

center is Bait al-Maqdis the holly house. Its length is three days and three nights, starting from the hills on the western side of Damascus and continuing to Rafah on the Egyptian side-with the course of a mounted cavalry. Its width is from Yafa to Ariha. The land of Zughar is the hometown of Lot (peace be upon him) and is within the lands of Palestine⁵.

In this respect, the Palestine issue gains special importance. Because Lut (a.s.) is one of the prophets mentioned in the Holy Quran, and his story about the struggle between him and his people is repeated many times in the Holy Quran.

The fact that the names of only 25 (or 28) of the one hundred and twenty-four thousand prophets sent to humanity are mentioned in the Holy Quran indicates that the countries where these prophets lived and the events that took place between them and their people were very important. Accordingly, it is possible to say that Palestine, the country where many prophets such as Lut (peace be upon him) lived, is considered a "Very Important" country for all Muslims.

1.3. Historical Cities of Palestine

During the reign of Abu Bakr (r.a.), the Islamic Army under the command of Amr b. al-As defeated the Roman Empire army of 100 thousand people and conquered Palestine⁶. Some of the most famous cities of Palestine are: Asqalan, Ramlah, Gaza, Arsûf, Qaysariya, Nablus, Ereha, Amman and Yafa⁷.

When we take into consideration that Hamawi, whose date of death is (d. 626/1229), mentioned the cities in question among the most famous cities of Palestine, it is possible to mention these cities of Palestine now under the "Historical Cities" class. On the other hand, Askalan is hometown of Ibn Hajar al-Askalani, the author of Fethu'l-Bari, the most comprehensive and most academic commentary among the eighty-odd commentaries of Bukhari, which is the most important and authentic book of Islam after the Quran⁸.

The history of Islamic Civilization has witnessed the emergence of many commentators, hadith scholars, jurists, physicians, thinkers and scientists from other cities of Palestine. Among these historical cities, cities such as Gaza, Askalan, Rafah and Yafa still exist today and continue to live with their historical and cultural structure.

Muslims, Christians and Jews living in these cities under Ottoman rule for approximately five centuries lived in complete peace. Their lives, property, mind (freedom of thought), dignity and beliefs were taken under the state guarantee and protection of the Ottoman Empire. History has never witnessed people of three different religions living in Jerusalem under Ottoman rule engaging in mass conflict with each other. However, with the Ottoman withdrawal from Jerusalem in 1917 and the British occupation of Jerusalem, a period of unrest, fighting, conflict, deportation, exploitation and occupation began in the region, and with the establishment of Israel in 1948, human rights violations in Palestine became more severe and increased.

2. Verses in the Quran That Mention Jerusalem and the Land Of Palestine and the Shape of These Verses the Ottoman Politics

From the day it was founded until the day it collapsed, the High Ottoman State strived to implement Islamic laws in the countries under its rule, especially in the Middle East, Eastern Europe, Asia, Anatolia and North Africa.

⁵ Hamawi, *Mu'jam al-Buldan*, ed. 4/274.

⁶ Abu Abdullah Muhammad b. Omarr al-Waqidi, *Futuh as-Sham* (Bairut: Dar al-Kutub al-Ilmiyah, 1414/1997), ed. 1/20

⁷ Hamawi, *Mu'jam al-Buldan*, 4/274.

⁸ Ibn Hajar al-Asqalani, *Fathu'l-Bâri sharhu as-Saheh al-Bukhari*, ed. Abdulaziz b. Bâz ve Muhammad Fuad Abdulbaki (Bairut: Dar al-Kutub al-Ilmiya, 1410/1989), ed. 1/146

In fact, Majalla, one of the written legal documents related to Islamic law is still implemented in some Gulf countries today. They implemented Islamic law by appointing judges to the districts in the most remote towns. The legal system applied in the Ottoman lands for centuries has two basic sources: 1- Holy Quran, 2- Sunnah of the Prophet.

Therefore, it is not possible to understand correctly the political, social, economic and religious policies implemented by the Ottoman State in Jerusalem and Palestine without analyzing them within the framework of the Quran and Sunnah:

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشْرِقَ الْأَرْضِ وَمِغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا

"We gave the east and west part of the land that we made it blessed as an inheritance to the oppressed people"⁹

According to Abi Tha'laba al-Kairuwani, the land mentioned in this verse is the lands of Jordan and Palestine¹⁰.

الْم ١ غَلِبَتِ الرُّومُ ٢ فِي أَدْنَى الْأَرْضِ

"The Romans were defeated at the closest part of the earth"¹¹

What is meant by the word "Adna'l- Ardh" in this verse is Palestine and Jordan¹².

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا لِلْعَالَمِينَ

"We saved him (Abraham) and Lot and brought them to the land that We had blessed for the worlds"¹³

The "blessed land" mentioned in the verse is Jerusalem and its surroundings¹⁴.

يَقَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ

"(Moses said) O my people! "Enter the holy land that Allah has written for you"¹⁵

"al-Ardhu'l-Mukaddasa (Holy Land)" mentioned in the verse is the Palestinian lands that include the city of Jericho and the Jordan River¹⁶. Ibn Qutaiba al-Dainnuri, who is famous for his work "Gharibu'l-Kur'an", determined the holy lands mentioned in this verse as Damascus, Palestine and a part of Jordan¹⁷.

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ٢٩ فَلَمَّا أَنهَا نُودِيَ مِنْ سُطْحِ الْأَوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يُمُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ٣٠

"When Moses completed the period (of ten years) and was leaving Madyan with his family (while leaving Madyan and heading towards Egypt), he saw a fire next to Mount Tur (at night). He told his family, "You stay (here). Surely I saw a fire. "I hope I can bring you news

⁹ A'raf: 137.

¹⁰ Yahya b. Salam b. Abi Tha'laba al-Kairuwani, *at-Tasârif li tafsiri al-Qur'an*, ed. Hind Shalabi (n.ed. Ash-Sharikatu at-Tunisiya, 1979), ed. 245.

¹¹ Rum: 3.

¹² Kairuwani, *at-Tasârif li tafsiri al-Qur'an*, ed. 245.

¹³ Anbiya: 71.

¹⁴ Kairuwani, *at-Tasârif li tafsiri al-Qur'an*, 245.

¹⁵ Maidah: 21.

¹⁶ Mukatil b. Sulaiman, *Tafsir* (Bairut: Daru Ihya at-Turath, 1423), ed. 1/465.

¹⁷ Ibn Qutaibah, Abu Mohammad Abdullah b. Muslim ad-Dainuri, *Gharibu'l-Qur'an*, ed. Ahmad Sakar (Bairut: Daru al-Kutub al-Ilmiyah, 1398/1978), ed. 142.

from there or a torch of fire," he said. When Moses came to the fire, the following was called out to him from the tree on the right side of the valley in a holy region: "O Moses! "Surely, I am Allah, the Lord of the worlds"¹⁸

The mountain of Tur mentioned in these verses, the mountain of Tur on which an oath is sworn in the Surah at-Tin, the mountain of Tur mentioned at the beginning of the Surah at-Tur, which has the name of an independent sura and is also sworn upon, is the mountain above the city of Nablus in the Palestinian territories and to which the Samaritans make pilgrimage every year¹⁹. According to another view, it is the mountain located in the city of Madyan in the part of Palestine close to Egypt²⁰. According to another view, it is the mountain overlooking the city of Tiberias in Jordan²¹. Although these views differ, they all have one thing in common: All of these different regions are within Palestinian territory.

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ
مِنَ الْإِنبَاءِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ۝

"He (Allah) who took His servant (Muhammad) at night from the Masjid al-Haram (in Macca) to the Masjid al-Aqsa (In Jerusalem), the surroundings of which We have made sacred, to show some of Our signs, is free from all kinds of defects."²²

These verses in the holy book of Muslims are clear evidence that the Ottomans gave great importance and privilege to Jerusalem and Palestinian lands²³. Because, while the Ottoman kings ascended to the throne, used to declare officially that they became the head of the state with a ceremony held in the Eyüp mosque in Istanbul, where the tomb of Abu Ayyub al-Ansari, who hosted the Prophet in his home, is located. It is quite natural that the Ottomans, who valued a companion so much, gave greater importance to Jerusalem and the Palestinian lands, where the above verses in their holy books are mentioned.

3. Jerusalem and the Land Of Palestine in Hadith Sources

3.1. Grave of Moses

According to the authentic news narrated in the main hadith sources such as Imam Bukhari, Muslim and Ahmad b. Hanbal, the grave of Moses (a.s.) is in the Palestinian lands, which includes Jerusalem.

Abu Huraira (r.a.) narrated that the angel of death was sent to Moses (a.s.). When the angel came to him, Moses struck him and put out his eye. Thereupon, the Angel returned to Allah Azza wa Jalla and said, "You sent me to a servant who did not want to die." Allah the Almighty gave back his sight to the angel of death. "Go to him and say: Let him put his hand on the back of an ox. "For every hair covered by his hand, he will be given one year (of life)" Allah the Almighty said. Thereupon, Moses (a.s.): "Oh my Lord! Then what?" he said. Allah Almighty said: "Then death." Thereupon, Moses (a.s.) said: "Then now." Thus, Moses (a.s.) asked Allah to bring him closer to the Holy Land, within a stone's throw. Then the Messenger of Allah (pbuh)

¹⁸ Qasas: 29-30.

¹⁹ Hamavî, *Mu'jamu'l-buldan*, ed. 4/47.

²⁰ Hamavî, *Mu'jamu'l-buldan*, ed. 4/47.

²¹ Hamavî, *Mu'jamu'l-buldan*, ed. 4/47.

²² Isra: 1.

²³ Köse, F. B. (2015). Osmanlı Dönemi Kudüs'ünde İdari Ve Sosyal Yapı. *Ardahan Üniversitesi İnsani Bilimler Ve Edebiyat Fakültesi Belgü Dergisi*(1), ed. 161-199.

said: "If I were there now, I would show you his grave. On the side of the road, under the red sand dune"²⁴.

3.2. The Caliphate Descending to Jerusalem and Palestine

Ahmed b. Hanbal, in his hadith book named Musnad, narrates the following hadith from companion Abdullah b. Havala al-Azdi (r.a.): The Messenger of Allah (pbuh) sent us around Madina to gain booty. But we returned without gaining any booty. The Messenger of Allah (pbuh) understood from our faces how much we needed the goods and how much effort we made. That's why he came to us and made the following speech:

"O Allah, do not show me their weakness in leaving them to me and not being able to give them anything, do not leave them to people taking advantage of them"

The Prophet (pbuh) then added:

Certainly, Damascus (Palestine), Rome and Persia (land) will be opened and conquered for you. In fact, one of you will have so many camels, so many cows, so many sheep. In fact, one of them will be given a hundred dinars and he will be angry (asking why you didn't give him more).

Then The Prophet (pbuh) put his hand on my head and said: "O son of Havala. When you see the Caliphate descending to the holy lands, earthquakes, troubles and great things will (definitely) approach. On that day, Doomsday will be closer to people than this hand of mine is closer to your head"²⁵.

In this hadith, the intended meaning of the caliphate coming to Palestine –Allah knows best- can be three things: 1-Muawiyah settled in Damascus and Jerusalem. 2- Palestinians assuming the caliphate in the future, 3- In the future, someone from other nations will become caliph and settle in Jerusalem. Undoubtedly, Allah knows best.

3.3. Jews' Claim that "Bayt al-Maqdis is Greater than the Kaaba"

Azraki, in his work titled Akhbaru Macca, narrates, with a special chain belonging to him, that Ibn Jurayj said. Jews have said, "Bayt al-Maqdis is greater than the Kaaba in terms of glory and honor. Because Baytul-Maqdis is the place where the prophets migrated". They also said, "It is al-Ardu'l-Mukaddasa (the holy land)." In response, Muslims said, "The Kaaba is greater." When it was conveyed to the Prophet (pbuh), the following verse was revealed: "The first house built for people (as a mosque) is the blessed house in the Bacca valley" (Al-i Imran: 96)²⁶.

3.4. The Three Most Valuable Mosques in the World for Muslims

The most precious places on earth are undoubtedly the mosques where God is worshipped. Among the thousands of mosques built throughout history and today, there are three mosques that are most valuable to all Muslims: 1- Masjid al-Haram (Macca), 2- Masjid al-Nabi (Madina), 3- Masjid al-Aqsa (Jerusalem). The reason why these 3 masjids are sacred (precious) for all Muslims is based on faith, religion and creed reasons, much more than historical, political and cultural reasons. Because these 3 mosques are mentioned with virtue and praise in the Holy Quran, the holy book of Muslims, and in the Sunnah, the second basic source of Islam:

²⁴ Abu Abdullah Muhammad b. Ismail al-Bukhari, *al-Jâme' as-Saheh*, ed. Mustafa Dîb Bugha (Damascus: Daru Ibn Kathir and Daru al- Yamamah, 1414/1993), ed. 1/449 (No. 1274); Abu Husayn Muslim b. Haccac al-Qushairi, *as-Sahih*, ed. Muhammed Fuad Abdulbaki (Cairo: Matbaatü İsa al-Bâbî, 1374/1955), ed. 4/1842 (No. 2372); Ahmed b. Hanbal, *Musned*, ed. Shuayb al-Arnawut (Bairut: Müessesetü'r-Risale, 1421/2001), ed. 13/84 (No. 7646).

²⁵ Ahmad b. Hanbal, *Musnad*, 37/151; Ibn Abi Dunya, Abu Bakr Abdullah b. Muhammad b. Ubaid al-Qurashi, *Asbab al-Ubaat*, ed. Muhammed Hayri Ramadhan (Bairut: Daru Ibn Hazm, 1416/1996), ed. 75

²⁶ Abu Waleed Muhammad b. Abdullah b. Ahmad al-Arzaki, *Akhbaru Macca wa ma fiha min al-athar*, ed. Rüşdü Salih (Bairut: Daru Andalus li'n-nashr, nd.), ed. 1/75.

“(Long) Journeys cannot be made to any mosque except these three mosques: 1- Masjid al-Haram, 2- This mosque of mine, 3- Masjid Eilia (Jerusalem)”²⁷. In another narration: “(Long) Journeys cannot be made to any mosque except these three mosques: 1- This mosque of mine, 2- Masjid al-Haram, 3- Masjid al-Aqsa (Jerusalem)”²⁸.

We deduce the verdict “Long journeys can be made to these three mosques” from the statement “Long journeys cannot be made to any mosque except these three mosques” in this hadith, which is mentioned with authentic narrations in our most reliable source hadith books. It is possible to say that this hadith encourages long journeys to these three mosques when we consider another hadith indicating that with each step taken towards a normal mosque to pray, a mistake is erased and with another step it increases one degree in the side of Allah the Almighty.

For this reason, many Muslims from the Ottoman countries-especially from Thrace, Anatolia and the Caucasus-organized special long journeys to these three mosques. After visiting Macca and Madina during the obligatory pilgrimage, they also visited Jerusalem. Therefore, the Ottoman state built caravanserais, bridges, fountains and roads on the route and took all kinds of security measures for these passengers to travel safely. One of the reasons why all Muslims in the world are eager to visit Jerusalem and pray in the Masjid al-Aqsa is the following hadith narrated by Bayhaki:

فضل الصلاة في المسجد الحرام على غيره مائة ألف صلاة وفي مسجدي ألف صلاة وفي مسجد بيت المقدس خمسمائة صلاة

“The superiority of the prayer performed in the Masjid al-Haram over the prayer performed in other (normal) mosques is one hundred thousand prayers. The superiority of the prayer performed in this mosque of mine over all others is a thousand prayers. The superiority of the prayer performed in Bayt al-Maqdis over others is five hundred prayers”²⁹.

3.5. The Importance of Masjid al-Aqsa In Jerusalem

There are many significant points related to Jerusalem for Muslims such as

1- Masjid al-Aqsa in Jerusalem is mentioned with praise in the Holy Quran³⁰. 2- It was the Prophet's first qibla while praying³¹. 3- the Prophet's divine journey from the Kaaba in Mecca to the Masjid al-Aqsa in Jerusalem in one night (Isra), and from there he ascended to the 7 heavens (Miraj), on his return, he became an imam and led prayer for all previous prophets in the Masjid al-Aqsa. These points and many like others do definitely indicate that Jerusalem and Masjid al-Aqsa have a very important and sacred place in the eyes of all Muslims.

3.6. The First Construction of Masjid al-Aqsa

Narrated by Abu Zarr (r.a.): O Messenger of Allah! Which is the first mosque on earth? The Prophet (pbuh) replied: “al-Masjid al-Haram”. I said, “Which one is next?” The Prophet

²⁷ Bukhari, Tatabvu’ 14 (No. 1132); Abu Bakr Abdullah b. Zubeyr b. Isa al-Humaydi, *Musnad*, ed. Hasan Salem Eser (Damascus: Daru Seka, 1996), ed. 2/16 (No. 767); Ibn Abi Shaibah, Abu Bakr Abdullah b. Muhammad b. Abi Shaiba, *al-Musannaf*, ed. Nasir b. Abdulaziz (Riyadh: Daru Eshbilaa, 1436/2015), ed. 9/72 (No. 16261). Ahmad b. Hanbal, *Musnad*, ed. 12/116 (No. 7191), *Musnad-i Abi Huraira*

²⁸ Abu Davud Suleyman b. Davud b. al-Jarut at-Tayalisi, *Musnad*, ed. Muhammad b. Abdulmuhsin at-Turki (Eghypt: Daru Hajr, 1419/1999), ed. 2/685 (No. 1445); Abu Muhammad Abdullah b. Abdurrahman b. Fadhl ad-Darimi, *al-Musnad*, ed. Husain Salem Asad (Saudi Arabia: Daru al-Mughni, 1412/2000), ed. 2/891 (No. 1461); Bukhari, Tatabvu’ 14 (No. 1132).

²⁹ Abu Bakr Ahmad b. Husain al-Bayhaqi, *Shu’ab al-Iman*, ed. Abdulali Abdulhamid Hamid (Riyadh: Maktabatu ar-Rushd, 1423/2003), ed. 6/39 (No. 3845)

³⁰ Israa: 1

³¹ Bukhari, Iman 31 (No: 40).

(pbuh): "al-Masjid al-Aqsa" he said. "How much time was there between them?" I asked. The Prophet (pbuh) replied: "40 years"³².

Abdullah b. Amr (r.a.) narrated that the Prophet (pbuh) said: When David's son Solomon (pbuh) built Beyt-i Makdis, he asked God for 3 things he loved

1- He wanted to make a judgment in accordance with Allah's judgment and this request was granted to him.

2- He asked for a kingdom that was not possible for anyone after him, and this request was granted to him

3- When he completed the construction of the mosque, he asked Allah to give a person who came here only for the purpose of praying, to come out of this mosque as sinless as the day his mother gave birth to him³³.

The message that these two hadiths give us as follows: the Kaaba is the first mosque on earth by the evidence of the Holy Quran. Since Adam (a.s.) was the first to build the Kaaba, Adam (a.s.) may have also built the Masjid al-Aqsa 40 years later. It is possible that Suleyman (a.s.) rebuilt it again after it disappeared in later periods.

3.7. Names and Contexts of Jerusalem Mentioned in Hadiths and History Books

3.7.1. Eylia

The name of Jerusalem in the Roman period was Eylia. It means the house of Allah. According to one view, it took this name from Eylia, the son of Iram, the son of Sam, the son of Noah (a.s.), who built it for the first time³⁴.

3.7.2. Eylia Mosque

According to a narration in Abdurrazzak's Musannef, Hudhaifah (r.a.) said: There is no i'tikaf except these three mosques: Madina mosque, Macca mosque and Eylia mosque³⁵. When we evaluate this narration together with the hadith "*There is no journey to the mosques except these three mosques: This Masjid of Me (Masjid al-Nabi), Masjid al-Haram, Masjid al-Aqsa*"³⁶ it is possible to understand it as "No journey is made to other than these three masjids only for the purpose of i'tikaf".

3.7.3. Bait al-Maqdis

Imam Bukhari narrated that Bara (r.a.) said: When the Prophet (pbuh) first came to Madina, he went down to his grandfathers (or aunts) from the Ansar. He prayed towards "Bait al-Makdis" for sixteen months (or seventeen months). He wanted his qibla to be towards "Bait Allah". The first prayer he performed (towards the Kaaba) was the Asr prayer.

During this first prayer, a group of people prayed with him. So a man from among those who prayed with him came out. He passed by people praying in Ruku (towards Bayt al-Maqdis) in another mosque. "I bear witness in the name of Allah that I prayed towards Macca with the Messenger of Allah (peace be upon him)," he said.

³² Abu Abdurrahman Ahmad b. Shu'aib an-Nasai, *Sunan* (Qahira: al-Maktabatu at-Tejariyah al-Kubra, 1348/1930), ed. 2/34, "Mesajid" 6 (No. 693).

³³ Abu Abdurrahman Ahmad b. Shu'aib an-Nasai, *Sunan* (Qahira: al-Maktabatu at-Tejariyah al-Kubra, 1348/1930), ed. 2/34, "Mesajid" 6 (No. 693).

³⁴ Hamawi, *Mu'jamu al-buldan*, ed. 1/293-294

³⁵ Abu Bakr Abdurrazzak b. Hammam as-San'ani, *Musannef* (n.ed. Daru't-Ta'sil, 1437/2013), 5/84

³⁶ Abu Davud Sulaiman b. Davud b. Cârut at-Tayalisi, *al-Musnad*, ed. Muhammad b. Abdulmuhsin at-Türki (Eghypt: Daru Hajr, 1419/1999), ed. 2/685 (No. 1445).

Thereupon, they returned to Baitullah as they were (as soon as they heard this news). The Jews liked the times when the Prophet prayed towards Bait al-Makdis. When the Prophet (peace be upon him) turned his face towards the Ka'ba, they did not like it and denied it³⁷.

4. A Comparative View Of The Issue Of Jerusalem And Palestine Under The Domination Of Three Religions

The city of Jerusalem, which was in the hands of Muslims until 1099, was taken over by the Christian Crusaders after a forty-day siege. The Muslim people tried to save their lives by taking shelter in the sacred area where the Dome of the Rock and the Masjid al-Aqsa are located, but the Crusaders displayed an example of brutality unprecedented in the world and killed all the innocent people in houses, mosques and on the roads, including women, men, elderly and children. Those who took refuge in Masjid al-Aqsa were also slaughtered.³⁸

From 1948 until today, the human rights violations, deportations, oppression and genocides committed by Israel in Jerusalem and Palestine have been committed before the eyes of the whole world. The international law that Israel has violated and the genocide it has committed have been registered by the United Nations. The International Court of Human Rights issued an arrest warrant for Israeli Prime Minister Netanyahu and Defense Minister Gallant, on the grounds that they committed "Genocide" in Gaza and Palestine³⁹. The balance sheet of crimes against humanity committed by Zionist Jewish Israel in Palestine in the last year (just one year), starting from October 8, 2023, until October 8, 2024, is as follows: Jewish Israel killed 82 civil defense officers, 172 journalists, 885 doctors and healthcare workers, 11269 women, 16673 children and 40786 Palestinians. Israel used 82 thousand tons of explosives in these attacks, bombed and destroyed 122 schools and universities, 200 government buildings, 610 mosques, 150 thousand civilian buildings, many hospitals and refugee camps⁴⁰. It is not possible for a normal human being to kill innocent civilians, children, women and bomb hospitals, schools and places of worship. But Israel's enthusiasm for killing stems from its perverted beliefs and ideologies:

"Now go and attack Amalek, destroy everything they have, have no mercy on them; Slaughter man, woman, baby suckling, ox, sheep, camel and donkey, kill them all".⁴¹

Besides all these, the blood of no Muslim, Jew or Christian was shed in Jerusalem and Palestine, which remained under Ottoman rule for approximately 400 years, from the early 16th century to the early 20th century. There was no bloody conflict between Muslims, Jews and Christians. The fact that Ottoman Muslims kept members of three different religions together in peace for so long is a great success on an international scale. Academic studies on the reasons for this success shed great light on today's world. Evidence such as the fact that the Ottoman sultans who came after Yavuz Sultan Selim were also the caliphs (political and religious leaders) of all Muslims in the world, that the legislative and executive bodies were based on Islamic law, that the ruling and public strata believed in the Quran and the Sunnah, etc., make necessary to provide academic studies for religious foundations of this success.

عَنْ أَنَسٍ، قَالَ: عَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَارًا لَهُ يَهُودِيًّا

³⁷ Buhari, İman 31 (No: 40).

³⁸ Karaköse, H. (2018). Filistin ve Kudüs meselesine genel bir bakış (XIX. yüzyılın ortasından XX. yüzyıl ortalarına kadar), Ahi Evran Üniversitesi Sosyal Bilimler Enstitüsü Dergisi, 4(2), ed. 150-165.

³⁹ TİHEK, *Filistin'de İnsan Hakları İhlalleri ve Gazze Soykırım Raporu* (Ankara: Türkiye İnsan Hakları ve Eşitlik Kurumu, 2024)

⁴⁰ TİHEK, *Filistin'de İnsan Hakları İhlalleri*, ed. 114-123

⁴¹ 1 Samuel 15:3

The Prophet (pbuh) visited a Jewish neighbor (when he was sick)⁴².

This hadith is very important as it shows that Muslims can be neighbors with Jews, visit their Jewish neighbors when they are sick, and live in good neighborly relations with them.

The Ottoman State adhered to the Ahl al-Sunnah in belief and the Hanafi sect in deeds. The following text in al-Mabsut, one of the basic legislative books of the Hanafi sect, explains the success in Jerusalem:

فَأَمَّا هُنَا فَقَدْ أَمَرْنَا بِمُرَاعَاةِ حُقُوقِ أَهْلِ الدِّمَّةِ، وَأَنْ نَجْعَلَ دِمَاءَهُمْ كَدِمَائِنَا وَأَمْوَالَهُمْ كَأَمْوَالِنَا

Now, we are commanded (in Islamic Sharia) to protect the rights of the People of Dhimmah (Jews and Christians living in the Ottoman Empire). Likewise, we are commanded to consider their lives as our own and their property as our own⁴³.

The verse "**Surely Allah commands you to do justice**" (Nahl: 92) in the Holy Quran, the holy book of Muslims, obliges all Muslim rulers to treat fairly not only Muslims but also all Jewish and Christian subjects. The 5 fundamental rights of Jews and Christians who wanted to live in peace by paying Jizya in the Ottoman Empire were protected under state guarantee: 1- Security of life, 2- Security of property, 3- Security of mind and thought, 4- Security of honor and dignity, 5- Security of belief and worship. These five basic principles are a universal right that Islamic Sharia grants to both Muslims and Jews and Christians who want to live in the Islamic state. These five basic principles are under state guarantee in the Ottoman constitution. In fact, it has a stronger bond than the regulations existing in the constitutions of some countries in today's world. Because in today's world, although there are many regulations defending human rights in the Israeli and American constitutions, America and Israel commit many human rights violations, massacres and genocides in the world. However, in the Ottoman State, these five basic principles are based on belief and creed, which is a stronger foundation than being based on a political regulation at the constitutional level. So these five basic principles are based on the holy texts of Muslims (Quran and Sunnah). These five basic principles are in the faith and creed of Muslims. In summary, these five basic principles are the wisdom behind the Ottomans keeping Muslims, Jews and Christians together in Jerusalem in justice, peace and tranquility for four centuries. These five basic principles have the power to establish local and international peace in today's world, not only in Jerusalem but in all countries of the world. Because the main reason behind local and international conflicts all over the world is based on violations and mistakes made around these five principles.

Conclusion

Jerusalem and its surroundings are a very important and sacred city for members of three religions (Islam, Christianity and Judaism). A very interesting truth has emerged in world history that Jerusalem has come under the domination of three different religions in the history of world. Under the Christian rule of 90 years, very much Muslim blood was shed in Jerusalem. During the 70 years of Jewish Israeli rule, many Muslim babies, children, women and civilians were murdered and genocide was committed. However, under 400 years of Muslim Ottoman rule, neither the blood of a Jew nor a Christian was shed in Jerusalem. The lives, property, honor, ideas and beliefs of all Jews, Christians and Muslims have been protected and preserved. Members of these three religions lived in peace and tranquility for many years in Darus-Salam (Land of Peace) under the rule of Islamic Sharia. This is a great international success that will set an example for all countries in the world. Therefore, in today's world, the administration of

⁴² Ibn Hibban, Abu Hatem Muhammed b. Hibban al-Busti, *as-Sahih*, ed. Muhammed Ali Sönmez and Halis Aydemir (Bairut: Daru Ibn Hazm, 1433/2012), ed. 6/420 (No. 5539)

⁴³ Shams al-A'imma Muhammad b. Ahmad b. Abi Sahl as-Sarakhsi, *al-Mabsut* (Egyhpt: Matba'ah as-Sa'ada, nd.), ed. 16/136.

Jerusalem should be given to neither Jews nor Christians. Because under their rule, much blood and tears were shed in Jerusalem, the land of peace (Daru's-salam). On the contrary, the administration of Jerusalem should be given to Turkey, the present-day descendants of the Ottoman Empire, which achieved this great success in history. There is no doubt that Turkey, just as it did in history, will ensure world peace by protecting and preserving the lives, property, honor and dignity, minds and ideas, beliefs and worship of all Muslims, Jews and Christians in and around Jerusalem. Otherwise, the blood, oppression and genocide shed in and around Jerusalem due to the policies followed by Jewish Israel and Christian America will set the whole world on fire.

The Ottoman Empire implemented Islamic sharia in Jerusalem, North Africa, the Middle East, Anatolia, the Caucasus and Eastern Europe, and brought millions of different beliefs, religions, cultures and nations living in a wide geography together in peace, tranquility and justice for many years. Since the principles of Islamic sharia is based on the Quran and Sunnah, academic studies should be focused on how the Quran and Sunnah provide international peace and security.

Based on a perverted theological belief, Israel sees the lands between the Nile and Euphrates rivers as the "Promised Land" and aims to establish the "Great State of Israel" by occupying the countries between these two rivers, especially Turkey. It poses a major security threat to Egypt, Lebanon, Syria, Iraq, Saudi Arabia, Yemen, Gulf countries and Iraq. Israel does not hide this goal, on the contrary, it states it openly. Therefore, these countries should come together and unite in political, economic, military, cultural and other aspects against this common enemy that threatens all of them.

Israel's "Chosen Nation" belief threatens all countries of the world. Because Jews see themselves as superior to all the nations of the world. They want to establish a world where Jews are masters and other races are their slaves. Then, all the nations of the world must act together against this slave system that the Jews want to establish.

Killing women, children, nursing babies and innocent people is Israel's theological belief: **"Now go and attack Amalek, destroy everything they have, have no mercy on them; Slaughter man, woman, baby suckling, ox, sheep, camel and donkey, kill them all"** (1 Samuel 15:3).

The genocide committed by Israel in Gaza is a humanitarian problem for all countries of the world. Because a human being cannot kill women cooking at home, patients in hospitals, children studying in primary schools, or civilians praying in mosques. He cannot bomb ambulances, parks, kindergartens, or places of worship. However, Israel committed all these crimes in Gaza. Then, all people living on earth should oppose this brutality of Israel.

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