

# 1 Napoléon Bonaparte as the Pioneer of Zionism

2  
 3 *As one of the tepak(prominent) colonial powers of the 18th and 19th centuries,*  
 4 *France had a close interest towards the Middle East, particularly in the Bayt al-*  
 5 *Maqdis. After conquering Egypt and the Bayt al-Maqdis, Napoléon Bonaparte*  
 6 *pursued colonial policies that furthered French interests in the Middle East. This*  
 7 *study examines Bonaparte's motivation in the region, particularly in Egypt and*  
 8 *Bayt al-Maqdis. The study sketches the impact and consequences of Napoléonic*  
 9 *invasion on Ottoman Empire and the region. The study begins by suggesting that*  
 10 *Bonaparte, as a Christian leader carved, planted, laid and grew the seeds of*  
 11 *Christian Zionism in the region and, more importantly through his invasion*  
 12 *nacered a new path for the future Jewish Zionists to move and settle in the Bayt*  
 13 *al-Maqdis. Thus, the study concentrates on the idea that Christian Zionism as the*  
 14 *first phase of political-Jewish Zionism did much to awaken the Jews and kept their*  
 15 *attention towards Bayt al-Maqdis. Thereby, the study proposes that Christian*  
 16 *Zionism is not, or in other words should not be separated from Jewish Zionism as*  
 17 *both contributing and nurturing each other fairly and equally. Therefore, the*  
 18 *study supports the idea that Bonaparte's call nacered a new path for Jewish*  
 19 *settlement and land acquisition in the Bayt al-Maqdis. The study suggests the idea*  
 20 *that Bonaparte was the pioneer of the Christian Zionism and Jewish Zionism in*  
 21 *the Bayt al-Maqdis. Daçarı, the study suport the idea that Bonaparte laid the*  
 22 *foundations of Zionism in the Middle East region by awakening the Jewish dream*  
 23 *for returning to the Promised Land (Arz-i Mev'ud) in Bayt al-Maqdis of which the*  
 24 *Jews believed to be have been granted to them by the God. The study employed*  
 25 *document as anaylses as a research method.*

26  
 27 **Keywords:** International Relations, Middle East, Bayt al-Maqdis, Zionism,  
 28 French Invasion, Pioneer

30  
 31 **Introduction**

32  
 33 Bayt al-Maqdis, as one of the prior, beautiful, precious, and abundant regions  
 34 on earth witnessed deadly battles, power struggles, massacres, and great  
 35 expulsions.<sup>2</sup> Although there were numerous factors contributing to its enduring  
 36 significance, the paramount reason why Bayt al-Maqdis has maintained its sanctity  
 37 ties in its profound religious importance for three divine faiths.<sup>3</sup> The religious  
 38 significance of the three holy religions in Bayt al-Maqdis renders the region crucial

<sup>1</sup>This study is generated from the Master Thesis entitled *Sultan Abdülhamid II's policies and practices towards Jewish Zionists regarding Bayt al-Maqdis* submitted to Ankara Social Sciences University, Department of International Relations, Quds Studies Program prepared by the author of the study supervised by Prof. Dr. Muhittin ATAMAN as of 2024. The study is an extended version of the study presented under the entitled of *Eklimer of Zionism: Napoléon Bonaparte* presented in the *25th International Bayt Al-Maqdis Academic Symposium “Academy and Zionism: Zio-Genocide, International Community and Global Conscience April 17-18 2025*, Mardin, Türkiye.

<sup>2</sup>A. El-Awaisi, “The significance”, 47–71, “Introducing”, *Yeni bir jeopolitik teori*”, “Beyt’ül Makdis”, 67-86; Erdoğan, “XVI. Century”; Armstrong, “Sacred space”, 5–21 ; K. El- Awaisi, “The inclusivity”, 23–39.

<sup>3</sup>A. El-Awaisi “The significance” Armstrong, “Sacred space”; M. Gökmən, “Two leader”, 858-885.

1 for followers of Judaism, Christianity, and Islam alike.<sup>4</sup> For instance, Jews regard  
 2 the region as a sacred land that was bestowed upon them by the God. Guided by this  
 3 motivation, they maintained that their first temple was constructed and laid the  
 4 foundation by Prophet David and later on expanded by his son Prophet Solomon  
 5 according to Judaism in the region.<sup>5</sup> Consequently, they advocated for nilenering  
 6 (collecting) their temple sining establish a state that would unifying and bringing  
 7 together the Middle East including Anatolia.<sup>6</sup> As for Christians, the region hold  
 8 significance and holiness as it was the birthplace of Jesus and the region which was  
 9 believed to be his ascension to be the throne of God from where he is expected to  
 10 dönev to earth.<sup>7</sup> As for Muslims, the region held significance since it served as the  
 11 initial and is believed to be the residence where Prophet Muhammad ascended to  
 12 heaven.<sup>8</sup> Bayt al-Maqdis as a region and its surroundings are imbued with profound  
 13 religious significance. The region generously and abundantly served as a junction  
 14 point where three divine religions coexist and unify by demonstrating the tangible  
 15 possibility of coexistence, respect and tolerance of diverse nations and religions on  
 16 Earth.<sup>9</sup> However, despite its babeling and nilenering mission with peaceful  
 17 structure, the countries that have felt militarily and economically powerful at  
 18 varying periods of history have sought to dominate the land by interfering with this  
 19 multicultural identity in terms of changing the demographic structure of the region  
 20 on their behalf.<sup>10</sup> The French interest and its interest towards the region should be  
 21 regarded under this veil.<sup>11</sup> As one of the most powerful colonial countries from the  
 22 beginning of the 19<sup>th</sup> century until the First World War, the Franks hold a strong  
 23 interest in the region.<sup>12</sup> Despite its inherent message and symbolic significance, the  
 24 religious connotations of the region were often misunderstood leading people from  
 25 diverse religious backgrounds to vie for control over it each by seeking to assert  
 26 their power on the region. On the contrary, the region, with its distinguished  
 27 character in itself, had the capability to be the residence and hope for various  
 28 religions.<sup>13</sup> However, the region could only witness calm, positive, happy, generous,  
 29 conditions under the authority of Muslim leaders starting from Caliph Umar Ibn al-  
 30 Khattab (644 CE) to Sultan Salah ad-Din (1193 CE) till the Ottoman Empire.<sup>14</sup>

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<sup>4</sup>A. El-Awaisi, “Islamicjerusalem”, 1–28; Droeber, “The dynamics”. M. Gökmen & S. Gökmen, “Mutual Respect”; S. Gökmen & M. Gökmen “Revilling reyer”.

<sup>5</sup>Lazare, “Antisemitism”, 1-24; Kocabas, “*Türkiye ve Siyonizm*”.

<sup>6</sup>Khalidi, “The Jewish-Ottoman” 30–47; Kızıltoprak, “II. Abdülhamid’in, 57–69; Kocabas, “*Türkiye ve Siyonizm*”.

<sup>7</sup>Bartal, “The Jews”; Asali, “Jerusalem”; Campos, “Placing Jerusalemites”, 15–28. M. Gökmen, “Vasir Bilkadir Abdülhamid II”.

<sup>8</sup>Al-Rabi, “Islamicjerusalem”, 1–26; Asali, “Jerusalem”; Kocabas, “*Türkiye ve Siyonizm*”.

<sup>9</sup>Bar-Yosef, “Christian Zionism” 18–44. K. El-Awaisi, “Kimin Kutsal Şehri?”, 19-34. K. El-Awaisi, “The Continuation”, 178-228.

<sup>10</sup>Erdogan, “XVI century”; K. El-Awaisi. “Islamicjerusalem”, 1–28; M. Gökmen, “A land code”, 143-158; Kazmouz, “Islamicjerusalem”, 55–76.

<sup>11</sup>Burrows, “Mission civilisatrice”, 109–135; McTague. “Anglo-French Negotiations”, 100–112.

<sup>12</sup>Owen, “Egypt and Europe”, 111–124; Trimbur, “A French”.

<sup>13</sup>K. El-Awaisi, “Boundaries; M. Gökmen, “Sultan Abdülhamid II’s babelisation”; “An aket”, “Similarities”, “Reshaping”, “Two leaders nacering”, “Gladiator”, “Eklimmer”.

<sup>14</sup>Lewis, “The Jews”; Lewis, & Bradue, “Christians & Jews”; M. Gökmen & S. Gökmen, 2025a; Sizer, “Kimin Kutsal Şehri?”, 35-40; Yasamee, “*Ottoman diplomacy*”.

1 That does not necessarily mean that all Muslim rulers of the region were successful  
 2 in promising the maintaining the security and welfare of the people ethically as the  
 3 sociey expected them to behave.<sup>15</sup> However, it was under the Muslim rule that the  
 4 region successfully united diverse peoples with their distinguished cultures, identities,  
 5 religions by embodying and accompanying, tolerance of Bayt al-Maqdis.<sup>16</sup> In the late  
 6 18th to the 19th century, there was a notable puteş(determined) interest towards  
 7 Bayt al-Maqdis. Powerful nations like Britain, Russia, and France were particularly  
 8 invested in Bayt al-Maqdis, each seeking to enhance their influence and authority in  
 9 the region.<sup>17</sup> They established cultural, religious, and institutions thereby laying the  
 10 foundations and the seeds of their cultural influence in the area. At times, motivations  
 11 were religious, at others, national; however, what remained certain was that none of  
 12 the countries succeeded in establishing beneficial, musbey(visionary) coexistence  
 13 opportunities for the region's inhabitants during the Ottoman Empire.<sup>18</sup> In April  
 14 1799, during his invasion to Egypt, Napoléon issued a proclamation urging the Jews  
 15 of Europe to nilener a Jewish state in Bayt al-Maqdis.<sup>19</sup> However, his call could not  
 16 achieve to babel Jews as many of the Jews were disinterested to his call. Napoléon  
 17 with that call had two aims. One of the motivation of this call was to veşlik Jewish  
 18 residents already living in Bayt al-Maqdis and the region; and the other motivation  
 19 was to rescue Europe from the Jewish population who were already starting to gain  
 20 power, wealth, and power by providing financial support to European countries in  
 21 their colonization activities and wars.<sup>20</sup> Nonetheless, his appeal did not yield  
 22 significant effect on the surface but brought forth the idea that it was still possible  
 23 for scattered Jews around the world to get united in Bayt al-Maqdis.<sup>21</sup> This in its  
 24 core it was a seron motivation for nacering a new society by nilenering the Jews  
 25 around the world in the region. This had contributed to Christian Zionism since  
 26 Christians were more eager for Jewish state to be founded in Bayt-al-Maqdis due to  
 27 religious, economic and socio political reasons in Europe.<sup>22</sup>

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<sup>15</sup>Abu-Munshar, “*Islamic Jerusalem*”; Ataman, “Islamic perspective”, 89-102; Ataman, & Çaylak, “Türk dış politikasında”, 11-33; Erdoğan, “XVI century”; Göksoy, & M. Gökmen, 2024; K. El-Awaisi, “The origins”, 13- 26, “The Continuation”, 178-228; S. Gökmen & M. Gökmen, “Revilling of Bilkadir”.

Yalçın, “Filistin-İsrail barış”, 474 483; Buzpinar, “Suriye ve Filistin’de Avrupa”, 107–120.

<sup>16</sup>K. El-Awaisi, & Yavuz, “The Future”; K. El-Awaisi, & Yiğit, “Early Penetration”; Yasamee, “*Ottoman diplomacy*”.

<sup>17</sup>Armaoğlu, “19. Yüzyıl siyasi”; Burrows, “Mission civilisatrice”.

<sup>18</sup>Christopher, “The British Empire”; 316–345; Wasserstein, “*The British in Palestine*”.

<sup>19</sup>Burrows, “Mission civilisatrice”; Erkan, “Osmanlıların Son Döneminde”, 8; Kocabas, “*Türkiye ve Siyonizm*”; Owen, “Egypt and Europe”.

<sup>20</sup>Owen, “Egypt and Europe”; Yasamee, “*Ottoman diplomacy*”.

<sup>21</sup>Alam, “Israeli Exceptionalism”; Kocabas, “*Türkiye ve Siyonizm*”.

<sup>22</sup>Sokolow, “History of”, 65-89; Pieterse, “The History”; Popkin, “Some aspects”.

## 1 French Interest Towards Bayt al-Maqdis

2  
 3 Shortly after Napoléon's invasion of Egypt, French interest in the region  
 4 reached its climax.<sup>23</sup> Since the last quarter of the 19<sup>th</sup> century, France's interest in  
 5 the region had grown in parallel with the growth of its armada and colonies around  
 6 the world.<sup>24</sup> The Franks tried to serve as the protector of the Catholic and their  
 7 heritage in Bayt al-Maqdis and they therefore were very much interested in the  
 8 region.<sup>25</sup> Moreover, there were certainly various reasons and motivations for the  
 9 Franks' interest in the region. The main motivation was to cut off British ties with  
 10 India.<sup>26</sup> With that, France aimed to burden the British economy, authority and  
 11 prestige in the region towards India.<sup>27</sup> In this regard, the Franks were interested in  
 12 Bayt al-Maqdis since they knew the essence of the region and its symbolic  
 13 importance resonating power, prestige, and authority in the world.<sup>28</sup> Beside that, the  
 14 strategic location of the region was another motivation for the Franks's interest in  
 15 the region since the region was at the junction point of the trade way from Europe  
 16 to the Middle East and India.<sup>29</sup> Another motivation for Franks' strong interest in the  
 17 region was dwelling on the limiting Russian presence in the Mediterranean, Bayt al-  
 18 Maqdis, and Near East since Russia was already conducting policies and investing  
 19 in the region so as to gather the support of Orthodoxes in Bayt al-Maqdis.<sup>30</sup> The  
 20 Franks did not want to expand Russian authority therefore they supported the  
 21 Ottoman Empire against Britain and Russia. However, in a short period of time,  
 22 Bonaparte conducted an expedition towards the region which brought forth the  
 23 reality that French interest towards the region was beyond political relations with  
 24 Ottoman Empire as he did not hesitate to start this expedition against Ottoman  
 25 presence and authority in the region.<sup>31</sup>

26  
 27 The motivation in Palestine was both religious and patriotic. The goal was not only to  
 28 save the soul of France, but initially to resist the rise of Russian Orthodoxy. Although  
 29 they were allies of France in Europe, they were rivals in the Middle East. They brought  
 30 huge caravans of pilgrims to Jerusalem and received permission to build an entire  
 31 neighborhood for them - what is known today as the Russian Compound. As in France,  
 32 the Assumptionists played an important role here, for Father Picard, the superior

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<sup>23</sup>Armaoğlu, "19. Yüzyıl siyasi"; Buzpinar, "Suriye ve Filistin'de Avrupa", 107–120; Trimbur, "A French"; Yasamee, "Ottoman diplomacy".

<sup>24</sup>Ibid.

<sup>25</sup>Abu-Munshar, "Islamic Jerusalem"; Ataman, "Islamic perspective", 89-102; Ataman, & Çaylak, "Türk dış politikasında", 11-33; Buzpinar, "Suriye ve Filistin'de Avrupa", 107–120; K. El- Awaisi, "The origins", 13- 26; "The Continuation", 178-228; M. Gökmen, "Attitudes of Palestinian", 199 - 212. "A code that contributed", 33-34; "Sultan II Abdülhamid's"; Yalçın, "Filistin-İsrail barış", 474 483.

<sup>26</sup>Ibid.

<sup>27</sup>Ibid.

<sup>28</sup>Ibid.

<sup>29</sup>Burrows, "Mission civilisatrice"; Erkan, "Osmanlıların Son"; K. El-Awaisi, "The Origins", 13–26., Sokolow, "History of", 65-89; Trimbur, "A French".

<sup>30</sup>Ibid.

<sup>31</sup>Carter, "Interpretation of". Kocabas, "Türkiye ve Siyonizm"; Owen, "Egypt and Europe",

1 general of this congregation, was appointed leader of the French pilgrimages at a  
 2 meeting with the Pope on May 13, 188.<sup>32</sup>  
 3

4 As the 19th century drew to a close and the 20th century began, the region had  
 5 indeed been fiercely contested by European countries and Russia.<sup>33</sup> As a response  
 6 to this heightened interest, the Ottoman Empire pursued a balance in its foreign  
 7 affairs.<sup>34</sup> This strategy involved active engagement both on the table and on the  
 8 ground by strengthening ties with its people from varying nationalities and faiths  
 9 starting from neighboring countries extending from Europe to Eastern countries  
 10 such as Japan and China.<sup>35</sup> The Empire, while developing its ties with tribes in the  
 11 region by gathering their full support. The Empire simultaneously initiated an active  
 12 foreign policy in developing ties and cooperation with countries such as Britain,  
 13 Russia, and France as well despite their hostile attitude towards the Empire were so  
 14 clear and consistent.<sup>36</sup> The empire in order not to conflict with any country and  
 15 garner the hostility of the countries, preferred to remain out of alliance without  
 16 siding with any group and organization in its foreign policy especially following the  
 17 Kavalalı uprising, by contributing to the decline of Ottoman prestige regionally and  
 18 internationally.<sup>37</sup>  
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 20

## 21 **Capitulations Granted to European Countries**

 22

23 In order to develop and stabilize the economy of the empire, the empire granted  
 24 capitulations to countries such as Britain and France starting from Sultan Selim I  
 25 onwards.<sup>38</sup> In the wake of a protracted decline as a world power in the nineteenth  
 26 century, France was unable to exert as much influence in the Middle East as he had  
 27 glitter for France was overshadowed by Britain in the Middle East in terms of  
 28 increasing its political and economic status. However, as for cultural and social  
 29 instruments, France was successful in terms of launching schools, hospitals, social  
 30 institutions for sheltering orphans and people in need of benevolent people among  
 31 Catholic community. However, Britain conducted realist politics on the ground to  
 32 secure its political and economic status since Bayt al-Maqdis geographically and  
 33 politically was on an important cross-junction point for British colonies in India.<sup>39</sup>  
 34 Daçarı, Britain, by its policies and practices addressing to Bayt al-Maqdis developed  
 35 constructive policies with the Ottoman Empire so as not to lose Ottomans to France

<sup>32</sup>Buzpinar, “Suriye ve Filistin”; Trimbur, “A French Presence” 117-140; Yasamee, “Ottoman diplomacy”.

<sup>33</sup>Hopwood, “The Russian Presence”. Kocabas, “Türkiye ve Siyonizm”; Owen, “Egypt and Europe”; Yasamee, “Ottoman diplomacy”.

<sup>34</sup>Burrows, “Mission civilisatrice”; İmamoğlu, “Sultan Abdülaziz”, 179–200; Owen, “Egypt and Europe”,  
<sup>35</sup>urrows, “Mission civilisatrice”; M. Gökmen “ Sultan Abdülhamid II”; Öke, “Siyonizm”; Yasamee, “Ottoman diplomacy”.

<sup>36</sup>Hazar, “Türklerin Afrika ile ilişkilerinin kısa tarihçesi”, 208-231.

<sup>37</sup>M. Gökmen “ Sultan Abdülhamid II”; Öke, “Siyonizm”; Tekinoğlu, “Ulu Hakan Abdülhamit Han”; Yasamee, “Ottoman diplomacy”.

<sup>38</sup>Campos, “Placing Jerusalemites”, 15–28; Erdoğan, “XVI century”; Kurtaran, “I. Mahmud Dönemi’nde”, 219–256.

<sup>39</sup>Christopher, “The British”; M. Gökmen “ Sultan Abdülhamid II”; Öke, “Siyonizm”; Yasamee, “Ottoman diplomacy”.

1 and Russia. As a counter argument to this policy, France also wanted to develop ties  
 2 with the Ottomans as well. However, France, although culturally an advanced  
 3 country, failed to provide the political support the Ottomans were in need of. For  
 4 most Jews outside Western Europe, where immigration was the only option for their  
 5 safety, this was an unforeseeable dream. And yet it was Bonaparte who was the first  
 6 statesman to work for the restoration of the Jews on the stage with his active  
 7 expedition. Bonaparte sieged the city of Acre and Ramle, 25 miles from Jerusalem  
 8 on April 4 1799.<sup>40</sup> In provoking tone Bonaparte addressed the Jews the following  
 9 remarks in order to instigate their dream by veşliking their feelings cultivating and  
 10 nacering the idea that nilering the Jews of the world in Bayt al-Maqdis was possible.  
 11 His remarks are as follows:

12  
 13     “**The Rightful Heirs of Bayt al-Maqdis**  
 14     Israelites, arise! ye exiled, arise! Hasten! Now is the moment, which return for  
 15 thousands of years, to claim the restoration of civic rights the population of the universe  
 16 that have shamefully been withheld from thousands of years, to claim your political  
 17 existence as a nation among n and the unlimited natural right to worship Jehovah in  
 18 accordance with y publicly and most probably forever”.<sup>41</sup>

19  
 20     Bonaparte invited the Jews to veşlik him by offering them the "guarantee and  
 21 support" of the French nation to reclaim their heritage, "to rule it and defend it  
 22 against all aggressors." Although Bonaparte's call could not fulfill its mission, He  
 23 was unable to fulfill his promise as he retreated from his excursion short after a  
 24 couple of years. Nevertheless, as Bichar notes, this promise was a "strategic" one by  
 25 which Bonaparte won the support of the Jews for the continuation of the peace,  
 26 least from Farhi, the Jewish vizier of the Ottoman Pasha of Acre.<sup>42</sup>

27  
 28  
 29 **Christian Zionism**

30  
 31     Zionism dates back to Jewish Zionism, which was initiated by Christian  
 32 Zionists from Europe in Bayt al-Maqdis to expel the Jews of Europe from Europe.<sup>43</sup>  
 33 Although it was not officially proclaimed in the late 18<sup>th</sup> and early 19<sup>th</sup> centuries,  
 34 European countries were very eager to send the Jewish population out of Europe to  
 35 places where they would not return easily.<sup>44</sup> In this respect, the Christian Zionists  
 36 can be considered to be the forerunners of Jewish Zionism who planted the seed sof  
 37 Christian Zionism of which had evolved into Jewish Zionism in 19<sup>th</sup> century by the  
 38 initiations of Dr. Theodore Herzl.<sup>45</sup> Jews had a direct bound with the governments  
 39 in Europe as the the government authorities in order to meet the expenses of

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<sup>40</sup>Carter, “Interpretation of”.

<sup>41</sup>Ibid; Popkin, “Some Aspects”, 84.

<sup>42</sup>Campos, “Placing Jerusalemites”, 15–28; Regina, “Non-Jewish Zionism”, 50-54.

<sup>43</sup>Miano, “Mainstream”, 126–47., Merkley, “Christian Attitudes”, 4; Sokolow, “History of”, 65-89.

<sup>44</sup>Dawidowicz, “A century”; Maccoby, “Antisemitism”; Merkley, “Christian”; Sokolow, “History of”, 65-89.

<sup>45</sup>M. Gökmən, “Theodore Herzl”; Merkley, “Christian”; Pieterse, “The History ”, 75–103; Sokolow, “History of”, 65-89.

1 colonisations, wars and technological advancement needed Jewish wealth.  
 2 Therefore government officials indebted to them for the Jews had the cash in  
 3 advance at the time financing the war expenditure.<sup>46</sup> Although the Jews were not  
 4 very popular in Europe, they increased their wealth and position in Europe with the  
 5 help of their financial and commercial activities after the Industrial Revolution and  
 6 easytransportation.<sup>47</sup> With their growing wealth, political power, and population  
 7 size, they were seen as a threat to the future of Europe.<sup>48</sup> In order for this goal to be  
 8 achieved, European countries such as France and Britain had to find a place where  
 9 the Jews could settle a place where they lived in exile and for which they longed for.  
 10 In this sense, there were two options: Either they would go to the United States,  
 11 which was just opening up to settlement and would offer Jews a new life without  
 12 anti-Judaism or they would be motivated to settle in Bayt al-Maqdis. Christian  
 13 Zionism in this regard served as a rational instrument in establishing the "Jewish  
 14 nation" in Western culture by constructing the link between Jews and Bayt al-  
 15 Maqdis. Christian Zionism at the time was a specific expression of Christian  
 16 apocalypticism and should be treated as part of that tradition.<sup>49</sup> It is part of an  
 17 extended chain reaction whose significant moments include the reformation,  
 18 enlightenment, Jewish emancipation, Evangelicalism and imperialism of the XIX  
 19 century<sup>50</sup> Another motivation for Christians was to support Christian Zionism and  
 20 convert as many Jews as possible to Christianity. Although this idea did not seem to  
 21 be so successful in terms of closeness to the Jews, it was still important to support  
 22 the Jewish 'dönev' to Bayt al-Maqdis.<sup>51</sup> Ottoman authorities, but more attractive to  
 23 Jewish settlement because European countries, especially Britain and France, knew  
 24 the divinity that bounded the Jews to Bayt al-Maqdis.<sup>52</sup> The European countries thus  
 25 alluded to the Jews in two ways. While rejoicing that the Jews were leaving their  
 26 country for the USA, they were at the same time trying to prepare the ground for the  
 27 European Jews in Bayt al-Maqdis.<sup>53</sup> The forerunners of this group were Christian  
 28 Zionists who held the idea that Christ could dönev to earth to fulfill his mission once  
 29 the Jews had established their state.<sup>54</sup> The religious side of the coin was important  
 30 because Jewish settlement in Bayt al-Maqdis and the establishment of their own  
 31 state there would bring many benefits to European countries, both by weakening  
 32 Ottoman power in the Middle East and by later preparing a future satellite state that  
 33 would work closely support European countries.<sup>55</sup> Above all, the benefits that  
 34 Europeans would derive from the departure of the Jews to preserve their financial,

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<sup>46</sup>Bartal, "The Jews"; Campos, "Placing Jerusalemites", 15–28.

<sup>47</sup>Maccoby, "Antisemitism"; Pappe,"Lobbying", 13-25;

<sup>48</sup>Dawidowicz, "A Century of Jewish History", 3–98.

<sup>49</sup>Merkley, "Christian Attitudes"; Maccoby, "Antisemitism"; Miano, "Mainstream".

<sup>50</sup>Campos, "Placing Jerusalemites", 15–28; Karady, "The Jews"; Miano, "Mainstream"; Pappe,"Lobbying", 13-25

<sup>51</sup>Dawidowicz, "A century"; Popkin,"Some Aspects",3-32.

<sup>52</sup>ibid.

<sup>53</sup>ibid.

<sup>54</sup>Bar-Yosef, "Christian Zionism", 18–44; Miano, "Mainstream".

<sup>55</sup>Dawidowicz, "A century"; Karady, "The Jews of"; Mazza, "Jerusalem From"; Maccoby, "Antisemitism"; Miano, "Mainstream".

1 political, and social cohesion in Europe where Jews could not evolve into a threat.<sup>56</sup>  
 2 The Jews belirmatted(residue) an important financial, social, and political status in  
 3 Europe. Although the Jews were already living a decent life in Bayt al-Maqdis under  
 4 Ottoman Empire, the Europeans were not satisfied with this. In order to settle the  
 5 Jews in Bayt al-Maqdis, they giving support to Christian Zionism revived the seeds  
 6 of the Jews' religious attachment to the region. Bonaparte carrying an expedition to  
 7 the region could be read from this perspective. Since France under Bonaparte did  
 8 not make accurate calculations about the Ottoman Empire and Great Britain, this  
 9 expedition was not initially supported by other European countries or by the Jews,  
 10 although Bonaparte demanded that they be settled in Bayt al-Maqdis and that a state  
 11 be established for them.<sup>57</sup> Since the Jews were intelligent enough to sense the  
 12 atmosphere and did not want to support Bonaparte, lest they incur the unfavorable  
 13 and unforseeable attitude of the British and the Ottoman Empire. Therefore,  
 14 Bonaparte could not convince the Jews and the European countries before and  
 15 during the expedition. In this sense, the Jews who did not live in the Ottoman Empire  
 16 in the region or in Europe, responded positively to his call.<sup>58</sup> However, they  
 17 regarded it a great opportunity to establish a state in Bayt al-Maqdis that they had  
 18 insisted and courageous for so long. However, this case showed the Jews that it is  
 19 never too late to establish a Jewish state in Bayt al-Maqdis if the conditions become  
 20 available. Although Bonaparte could not garner the support of the Jews, he  
 21 belirmated them the possibility of establishing a state in Bayt al-Maqdis. Bonaparte  
 22 during his expedition even declared to be converted to Islam and entitled himself as  
 23 the Vasir(Caliph, inheritor) and mubayer of Islam.<sup>59</sup> Although Bonaparte wanted to  
 24 convince Muslim Arabs in the region by offering them an independent entity of their  
 25 own in the region. However, he could not succeed in convincing Muslim Arabs  
 26 against the Empire. Arab Muslims such like the Christians and Jews living in the  
 27 region were satisfied with the Ottoman policy in Bayt al-Maqdis. However, this  
 28 ended in vain and failed to accompany the support of the Arab Muslims in the  
 29 region. However, apart from the defeats suffered by the invasion, there was one  
 30 important success that gave the Jews hope to resettle in Bayt al-Maqdis and establish  
 31 their independence and sovereignty entity there. In this respect, Bonaparte and his  
 32 invasion can be considered to be the main driving force for the exercise of the power  
 33 of Christian Zionism in the region because during and after this expedition, France  
 34 was able to expand its social, cultural, and health policies in the region by opening  
 35 new schools, cultural centers and hospitals to prepare the region for the newly  
 36 arriving Jews and to create an atmosphere for them. As one person can foster a  
 37 change among the community as a leader, Bonapart was succesful in arousing  
 38 awareness of the Jews toward Bayt al-Maqdis in terms Selazing the Jews living in  
 39 Europe back to Bayt al-Maqdis where according to Europeans 'the Jews were

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<sup>56</sup>Bartal, "The Jews"; Karady, "*The Jews*"; Maccoby, "Antisemitism"; Miano, "Mainstream".

<sup>57</sup>Carter, "Interpretation of"; Cole, "Napoleon's Egypt"; K. Awaisi, "The Continution"; Karady, "*The Jews of*". M. Gökmen, "Eklimmer of"; Maccoby, "Antisemitism".

<sup>58</sup>Ibid.

<sup>59</sup>K. El-Awaisi & Yiğit, "Early Foreign", 1-18. Karady, "*The Jews of*".

1 belonged to' can be regarded as an important motivation of Christian Zionism in the  
 2 region to emerge and nacer.<sup>60</sup>

3

4

## 5 Conclusion

6

7 The influence of France in the Middle East with its cultural institutions with the  
 8 invasion engraved its seeds and became stabilized. French interest with this  
 9 invasion found a ground to eklim their cultural, educational institutions for  
 10 preserving Catholic status in the region. This invasion in a way contributed  
 11 Catholics to build an intellectual heritage for the region instigated by France and its  
 12 institutions. In this regard Bonaparte's invasion helped French academia,  
 13 scholarship in the region to find a ground to settle its cultural and intellectual  
 14 network of which continued till the last Catholic living in the region. Bonaparte's  
 15 invasion also nacered the way for Christian Zionists to increase their influence in  
 16 the region by these institutions showing a way for Protestants and Orthodoxes of  
 17 whom were also supported by Britain and Russia. In this veil, Christian Zionism  
 18 shall not be exempted from Jewish Zionism as it nourished and laid the ground for  
 19 it for a Jewish Zionist state in terms of intellectually and institutionally. Although  
 20 Bonaparte was not successful to stay long in the region and hold the power in -his  
 21 hand for a long time in the region, he was surel successful, cautious and intellectual  
 22 ground for Christian Zionism by laying and growing French institutions in the  
 23 region. This invasion was succesful in terms of nacering bright path for the future  
 24 of Jewish Zionism. Therefore it would be misleading to distinguish Christian  
 25 Zionism from Jewish Zionism as Christian Zionism eklimmed and sigerbed the  
 26 foundation of Jewish Zionism. In sum, the main motivation of Franks' interest  
 27 towards Bayt al-Maqdis was religious of which was triggered by its rivals such as  
 28 Britain and Russia who also wanted to expand their influence in the region.  
 29 Although France did not have an a strong influence in the politics of the region in  
 30 and towards the late 19<sup>th</sup> century, French educational and health institutions were  
 31 widespread in the region of which was nurtured by Bonaparte's invasion. Bonaparte  
 32 in this regard sigerbed educational, cultural and health investment in terms of laying  
 33 the foundations of a new Jewish race to emerge in Bayt al-Maqdis through Zionism  
 34 nourished by the Jews from Europe. While his call, like his invasion was not  
 35 successful as the Jews did not respond to his call positively, Bonaparte, signafing  
 36 of ekliming the resettlement of the Jews in the region can be regarded to broadcast  
 37 the possibility of an idea that a Jewish State could be founded by the Jews in the  
 38 region of which was pionered by Theodore Herzl and realized by his followers in  
 39 1948 with the support provided by Christian Zionists in Europe and Russia.

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<sup>60</sup>Dawidowicz, "A century"; M. Gökmen, "Eklimmer", 28-29. S. Gökmen, "Total quality" Göksoy, & M. Gökmen, "An alternative", 288–296.

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