THE REPUBLIC OF TÜRKİYE
SOCIAL SCIENCES UNIVERSITY OF ANKARA
THE GRADUATE SCHOOL OF SOCIAL SCIENCES

INSTITUTIONALISATION PROCESS OF THE FIELD OF BAYT AL-MAQDIS STUDIES IN INTERNATIONAL ACADEMIA: TÜRKİYE AS A CASE STUDY

Master's Thesis

Nurbanu Sukas

Master of Arts in Quds Studies

August 2024

THE REPUBLIC OF TÜRKİYE
SOCIAL SCIENCES UNIVERSITY OF ANKARA
THE GRADUATE SCHOOL OF SOCIAL SCIENCES

INSTITUTIONALISATION PROCESS OF THE FIELD OF BAYT AL-MAQDIS STUDIES IN INTERNATIONAL ACADEMIA: TÜRKİYE AS A CASE STUDY

Master's Thesis

Nurbanu Sukas
215421005

Assoc. Prof. Dr. Halid ÜVEYSİ

Master of Arts in Quds Studies

August 2024

PREFACE

All praise is to Allah who guided me to contribute to this unique field of inquiry with an incredible journey. I am pleased to express my deepest gratitude to my supervisor, Dr. Khalid El-Awaisi who always guide us without ever hesitating to devote his valuable time. I want to thank Dr. Resul Yalçın and Dr. Maher Y. Abu Munshar for their valuable contributions during my thesis defence. I am forever indebted to my beloved family, my mother and father who have always been a source of strength to me with their love and prayers. Special thanks to my sister, Sümeyye Sukas and my friend, Reyhan Önal, for all the best support during my master's degree.

Lastly; I am honored to be a student of Professor Abd al-Fattah El-Awaisi, who has planted the love of Bayt al-Maqdis in me and always provided me with precious guidance, both academic and spiritual, during my life journey. With love, admiration, and gratitude I dedicate to him my thesis on Bayt al-Maqdis.

Nurbanu Sukas

August, 2024

DECLARATION

I hereby declare that all information in this work has been gathered and presented in accordance with ethical standards and scholarly guidelines. I further declare that I have fully referenced any information that is not unique to my work as required by these rules of conduct.

TABLE OF CONTENT

DECLARATION ..... *ii*
TABLE OF CONTENT ..... *iii*
ABSTRACT ..... *v*
ÖZET ..... *vi*
INTRODUCTION *1*
Problem Statement **5**
Research Questions **5**
Aims of the Research **6**
Significance and Purpose of the Research **6**
Research Methodology **6**
Literature Review **7**
Research Scope **9**
Terminology **9**
Structure of the Thesis **10**
CHAPTER ONE: INSTITUTIONALISATION OF THE FIELD IN EUROPE AND ASIA *11*
1.1. Historical Background **12**
1.2. The Establishment of the Academy for Islamicjerusalem Studies (ISRA) **13**
1.3. The Establishment of the Institute and the Centre in the UK **16**
1.4. The Attempts in the Arab World **20**
1.5. Malaysia **22**
1.6. Indonesia **24**
CHAPTER TWO: INSTITUTIONALISATION OF THE FIELD IN TÜRKİYE *26*
2.1. The Establishment of the Beytülmakdis Çalışmaları Vakfı in Istanbul **29**
2.2. Research & Application Centre for Quds Studies at Social Science University of Ankara **31**
2.3. Research & Application Centre for Quds and Palestine Studies at Mardin Artuklu University **36**
2.4. Other Research and Application Centres at Turkish Universities **40**
2.4.1. Research & Application Centre for Quds Studies at Marmara University (Istanbul) **41**
2.4.2. Research & Application Centre for Quds Studies at Atatürk University (Erzurum). **41**

CHAPTER THREE: ACHIEVEMENTS AND ACTIVITIES IN TÜRKİYE *42*
3.1. Step by Step Bayt al-Maqdis Courses **42**
3.2. The Annual International Academic Conference on Bayt al-Maqdis **44**
3.3. Journal of Islamicjerusalem Studies **53**
3.4. International Intellectual Academic Forum **56**
3.5. Bayt al-Maqdis E-Library **57**
3.6. Other Achievements **57**
CONCLUSION *60*
REFERENCES *70*
APPENDIX I *75*
APPENDIX II *77*
APPENDIX III *79*
APPENDIX IV *81*
APPENDIX V *82*

ABSTRACT

INSTITUTIONALISATION PROCESS OF THE FIELD OF BAYT AL-MAQDIS STUDIES IN INTERNATIONAL ACADEMIA: TÜRKİYE AS A CASE STUDY

Bayt al-Maqdis or Islamicjerusalem is a unique region with a rich historical background, religious significance, cultural attachments, and competing political and religious claims. Throughout history, this region has become a focal point for international interests, which have met and clashed there. However, the field of Bayt al-Maqdis Studies, which is a relatively new field of inquiry, has recently emerged as a remarkable area of study. The field's origins can be traced back to the 1990s, when Abd al-Fattah El-Awaisi, the founder of the field, taught his university students in one of the mastabas/platforms of Al-Aqsa Mosque as part of a course titled *"Bayt al-Maqdis Throughout History"* at Al-Quds University between 1990 and 1992. This period, spanning three years, proved to be a pivotal one in the founder's life that he planted the seeds of the establishment of a global civilisational knowledge project, which would ultimately become a significant achievement. The concrete outcome of these seeds was the establishment of the Academy for Islamicjerusalem Studies (ISRA) in the United Kingdom in 1994. In essence, ISRA was created as an international platform for the production of authentic knowledge regarding Bayt al-Maqdis, with the objective of establishing a new frame of reference. This initiative was followed by the establishment of a new the field of inquiry of Bayt al-Maqdis Studies which was integrated into British academia and further promoted in the three hubs: Malaysia, Egypt and Türkiye. However, even though the attempts to establish the field was not successful in the Arab world, it received remarkable response from the other two hubs. This study deals with the institutionalisation of the new field of inquiry of Bayt al-Maqdis Studies in Europe, Asia and particularly in Türkiye. It examines the historical background and driving forces that led to the establishment of a new field of inquiry and discusses the role of research centres in engaging the field in Turkish academia. Finally, it sheds light on how this new field of inquiry set the stage for Türkiye to come into prominence in scholarly contributing the field in the West Asia.

Keywords: International Relations, Bayt al-Maqdis, Al-Aqsa Mosque, A Global Knowledge Project, Institutionalisation.

ÖZET

BEYTÜLMAKDİS ÇALIŞMALARI ALANININ ULUSLARARASI AKADEMYADA KURUMSALLAŞMA SÜRECİ: TÜRKİYE ÖRNEĞİ

Yüksek Lisans Tezi, Kudüs Çalışmaları

Tez Danışmanı: Doç. Dr. Halid ÜVEYSİ

Ağustos 2024

Beytülmakdis zengin bir tarihi geçmişe, dini öneme, kültürel bağlara ve rakip siyasi ve dini iddialara sahip eşsiz bir bölgedir. Tarih boyunca bu bölge, uluslararası çıkarların odak noktası olmuştur. Bu durumun bir sonucu olarak Beytülmakdis Çalışmaları alanı doğmuş, nispeten yeni bir disiplin olmasına rağmen son dönemde dikkat çekici bir şekilde gelişmiş ve değer kazanmıştır. Beytülmakdis Araştırmaları alanının kökenleri, kurucusu Abdulfettah El-Awaisi'nin 1990-1992 yılları arasında Mescid-i Aksa'nın mastabalarından birinde üniversite öğrencilerine verdiği *"Tarih Boyunca Beytülmakdis"* başlıklı derslere dayanmaktadır. Bu üç yıllık dönem, El-Awaisi'nin daha sonra küresel bir bilgi projesine dönüşecek başarısının tohumlarını attığı bir dönem olmuştur. Bu çabanın somut sonucu 1994 yılında Birleşik Krallık'ta Beytülmakdis Çalışmaları Akademisi'nin (ISRA) kurulmasıdır. ISRA, Beytülmakdis ve İslam çalışmaları alanında özgün bilgilerin üretileceği yeni bir referans çerçevesi oluşturmak amacıyla kurulan uluslararası bir platformdur. Bu girişimi, akademiye entegre edilen ve üç bölgede (Malezya, Mısır ve Türkiye) daha tanıtımı yapılan yeni bir Beytülmakdis Çalışmaları araştırma alanının kurulması izlemiştir. Arap ülkelerinde istenilen başarı elde edilememiş olsa da Malezya ve Türkiye'de Beytülmakdis Çalışmaları alanının kurumsallaşma çabaları başarılı sonuçlar vermiştir. Bu çalışma, Beytülmakdis Çalışmaları alanının Avrupa, Asya ve özellikle Türkiye'deki kurumsallaşma sürecini ele alırken, diğer yandan yeni bir araştırma alanının ortaya çıkmasına yol açan tarihsel arka planı ve itici güçleri incelemekte, ayrıca araştırma merkezlerinin bu alanın Türkiye'deki üniversitelere dâhil edilmesindeki rolünü tartışmaktadır. Diğer yandan Türkiye, Beytülmakdis Çalışmaları alanında yaptığı akademik katkılarla Batı Asya bölgesinde adını duyuran öncü bir ülke haline gelmiştir. Çalışmada Türkiye'nin bu alandaki önemli konumuna da vurgu yapılmıştır.

Anahtar Kelimeler: Uluslararası İlişkiler, Beytülmakdis, Mescid-i Aksa, Küresel Bilgi Projesi, Kurumsallaşma.

INTRODUCTION

Bayt al-Maqdis or Islamicjerusalem, is a region layered with a rich historical background, religious significance, cultural attachments, and competing political and religious claims. It has captivated scholarly interest for centuries. However, the systematic study of Bayt al-Maqdis as a distinct field, encompassing its history, archaeology, sociology, and political complexities, is a relatively recent phenomenon. The seeds of the study of Bayt al-Maqdis were planted in Al-Aqsa Mosque by its founder, Abd al-Fattah El-Awaisi. As a consequence of the lack of available knowledge regarding this Holy Land from an Islamic perspective, the founder aspired to address this gap in the knowledge base and shaped his vision towards establishing a global civilisational knowledge project that yielded its fruits on different continents, including in Türkiye today.

Consequently, the first stage of the project commenced with El-Awaisi instructing his university students in one of the mastabas/platforms of Al-Aqsa Mosque on a course entitled *'Bayt al-Maqdis Throughout History'* at Al-Quds University between 1990 and 1992. The first tangible outcome of this vision was the establishment of the Academy for Islamicjerusalem Studies (ISRA) in the UK in 1994, which became an international academy for the study of Bayt al-Maqdis.

Throughout history, the land of Bayt al-Maqdis has been the site of two significant Muslim liberation. These were based on a strategic plan devised by the Prophet (PBUH) that encompassed knowledge, political, and military preparation. In this context, the first main pillar, the knowledge preparation in Makkah, which was initiated by the Prophet (PBUH), was based on reading, interpreting, understanding, and realising the significance of Bayt al-Maqdis. El-Awaisi has associated this process with the concept of soft power, which is related to knowledge preparation in international relations (El-Awaisi, 2023).

Similarly, the first liberation of Bayt al-Maqdis by Caliph 'Umar ibn al-Khattab, which occurred five years after the death of the Prophet (PBUH), represented the culmination of a strategic plan that encompassed knowledge, political, and military preparation. Furthermore, the second liberation of this land saw a repetition of this process, with Muslim scholars, Imad al-Din Zangi and Nur al-Din Zangi fulfiling the knowledge front and Salah al-Din al-Ayyubi liberating the region. It can be reasonably inferred from Salah al-Din al-Ayyubi's famous statement, *"I did not liberate this land with swords; I liberated it with the pen [knowledge] of*

al-Qadi Al-Fadil" that he recognised the significance of knowledge in his liberation of Bayt al-Maqdis. Al-Qadi Al-Fadil was the representative of the knowledge authority during the reign of Salah al-Din Ayyubi (El-Awaisi, 2023).

The researcher argues that an examination of historical events and the Prophets' strategic plan to liberate Bayt al-Maqdis reveals that knowledge preparation has become a pivotal process in both the first and second liberation of Bayt al-Maqdis. However, today, the land of Bayt al-Maqdis, at his heart the first Qibla of Muslims, Al-Aqsa Mosque, has been under occupation for more than a hundred years (since 1917).

When the underlying reasons for this occupation today are examined, it becomes evident that Muslims' spiritual connection and emotional feelings are not based on knowledge. In other words, although Muslims are spiritually connected to Bayt al-Maqdis and Al-Aqsa Mosque, this connection cannot be engaged with knowledge. Consequently, they are deprived of research and produce knowledge with a methodology regarding this region (El-Awaisi, 2023).

In light of his academic work in the United Kingdom, El-Awaisi reached a conclusion that there is a dearth of academic studies on Bayt al-Maqdis (El-Awaisi, 1999a) particularly those from Muslim perspective (Al-Ahlas, 2004). He argues that the efforts of Israeli academics and orientalists to downplay the significance of Islamic sources pertaining to the initial Muslim liberation of the holy city, particularly with regard to Bayt al-Maqdis's importance to Islam, seeks to eliminate other viewpoints and to rewrite the Islamic history of al-Quds from a narrow biased perspective (El-Awaisi, 2000b).

It can be argued that the three key perspectives have had a particularly profound impact on the field of Bayt al-Maqdis Studies. The Orientalist view, which emerged in the 19th century, often viewed al-Quds through a Eurocentric lens, focusing on its biblical and archaeological significance while neglecting the lived experiences of its Muslim inhabitants. Secondly, the Israeli view on al-Quds often emphasises the historical and archaeological connection of the Jewish people to the city, particularly the "Second Temple" period. This perspective sometimes downplays the significance of Islamic holy sites. Regrettably, an Islamic perspective on al-Quds is often more emotional than academic.

In this context, El-Awaisi addresses the history of Bayt al-Maqdis and argues that it has been subjected to distortion, falsification and alteration. The majority of historical research on Islamicjerusalem prior to the Muslim conquest is primarily limited to biblical and Orientalist works. Orientalist scholarships tend to undervalue the importance of the Qur'an and Hadith in the mind of Muslims, and may even regard implications to the Qur'an and the Prophet as mere expressions of general piety with little direct bearing on the attitudes and politics of Muslims

towards Islamicjerusalem (El-Awaisi, 1998). Furthermore, he notes that following the initial occupation of Bayt al-Maqdis, numerous Israeli and Orientalist scholars sought to diminish the significance of Islamic sources pertaining to this region and produce knowledge from their fanatical perspectives (El-Awaisi, 2023).

With regard to the majority of Arab and Muslim works, Al-Ahlas argues that these works are both emotional and devoid of proper research methodologies. Moreover, this assertion can be extended to encompass both Arab and Muslim works in general and the specific case of Bayt al-Maqdis in particular. Al-Ahlas elucidates in detail that:

> Some researchers fail to apply academic methods in their works that could be due to these requiring either much work or much time. Thus, it seems that some take the easy path of quoting sources without analysis or criticism. It may be also that they do not want to exert the effort necessary for research or that they are forced to accommodate to or are influenced by the social, political, and economic circumstances surrounding them in the Arab and the Muslim worlds, which restrict and prevent them from achieving their potential. It seems that both Arab and Muslims have now reached the pinnacle of sensationalism and subjective bias. (Al-Ahlas, 2004).

This position of Arab and Muslims caused a significant gap in knowledge that was filled by Israeli and Orientalist academics, who produced and disseminated knowledge in Muslim countries. Consequently, they initially shaped the Muslim mind, paving the way for the occupation of their lands, which was identified by El-Awaisi as *'intellectual Nakba'* or *crisis in knowledge* (El-Awaisi, 2023). The term Nakba which is Arabic for catastrophe or crisis is most commonly associated with the occupation of this land in 1948. However, El-Awaisi proposes a new interpretation of Nakba that extends beyond the traditional understanding of the term. He introduces the concept of *'intellectual Nakba'* which he argues commences in the minds of Muslims. In this sense, the researcher argues that the concept of the intellectual Nakba has become the central focus of El-Awaisi's global civilisational knowledge project and has shaped the activities of the field with the aim of erasing the implication of intellectual Nakba.

One of the most well-known historical examples is that of the British occupation of Bayt al-Maqdis in 1917. During this period, the British General Allenby entered the Old City of Bayt al-Maqdis, where he was welcomed by the Mufti of Quds, Kamil Al-Husayni. Moreover, a weekly gazette in Egypt presented this issue, referring to General Allenby by stating, *"No one entered the Old City of Bayt al-Maqdis with a sincere treatment throughout history except the Caliph 'Umar Ibn al-Khattab"* showing that before the land was occupied, when in reality the mind was being occupied (El-Awaisi, 2023).

A review of the current situation of the occupied land of Bayt al-Maqdis reveals that prominent Muslim leaders have consistently emphasised the importance of political and military preparation for the liberation of this land over the past century (1917-2024). Moreover, although efforts were made to address the matter following the 1948 and 1967 occupations, the knowledge-based preparation, which constituted the initial step in the strategic plan for the two liberation efforts, was either ignored or not emphasised. In essence, the term *'intellectual Nakba*,' or intellectual crisis, represent a state of occupation of Muslim minds which has resulted in the distortion of their identity and the emergence of significant gaps and shortcomings in academic works, particularly those of Bayt al-Maqdis. This is one of the indications of the failure of Muslim leaders to prioritise knowledge. As a result, many concepts have been reshaped, including new identities, terminology, and boundaries, by Orientalists and Israeli academics.

The researcher argues that, in light of the teachings of the Prophet (PBUH) and the historical events that have taken place, knowledge preparation is of the utmost importance, particularly in the context of political and military affairs. Therefore, the liberation of mind must precede the liberation of land. A review of historical events demonstrates that political and military attempts that are not based on methodological, systematic, and regular knowledge preparation have failed and would be similarly unsuccessful in the future. Furthermore, it would be unwise to ignore the academic dimension and the issue of the liberation of Muslims' minds in the attempts to liberate Bayt al-Maqdis and al-Masjid al-Aqsa. El-Awaisi ultimately concludes that this framework indicates the necessity of a completely original, unique, and pioneering alternative project designed to address the significant intellectual crisis in knowledge and drive future change in the liberation of Bayt al-Maqdis (El-Awaisi, 2023).

Consequently, the field of Bayt al-Maqdis Studies has emerged as an innovative field of inquiry in opposition to the intellectual Nakba, attracting attention and generating distinctive knowledge based on authentic Islamic sources. Thus, the field was defined by its founder as a noval branch of human knowledge that employs interdisciplinary and multidisciplinary approaches. In this regard, the field of Bayt al-Maqdis Studies endeavors to discover all matters pertaining to the Bayt al-Maqdis, idenitfy and analyse its diverse characteristics, and provide a critical and analytical understanding of the region's evolving context. This is done with the aim of elucidating the nature of Bayt al-Maqdis and understanding its distinctive characteristics and their impact on the wider world, both historically and in the present (El-Awaisi, 2007a).

This thesis examines the institutionalisation of Bayt al-Maqdis Studies in Europe, Asia, and then focus on Türkiye exploring the historical processes, driving forces, and key institutions

that have shaped this academic landscape. The investigation will examine how the unique position of Bayt al-Maqdis has influenced the development of this field of studies in these continents. It will also consider the role of institutions, universities, and research centres in fostering scholarly engagement with the region. Furthemore, the thesis will explore the ways in which competing political and religious claims have significantly influenced the discourse within such studies.

Problem Statement

In light of the region's profound historical, cultural, and religious significance, the systematic study of Bayt al-Maqdis represents a relatively recent development within the academic landscape. The process of institutionalising the field of Bayt al-Maqdis Studies is shaped by a multitude of factors, including geopolitical dynamics, religious and cultural motivations in diverse geographical regions. However, there is a lack of comprehensive research examining the core reasons behind the institutionalisation of the field, particularly in terms of its contribution to the production of knowledge in the field. Moreover, the attempts of institutionalising the field in different countries, including the United Kingdom, Malaysia, Egypt, Indonesia, and most recently Türkiye, need further investigation particularly in terms of their impact on the broader academic discourse on Bayt al-Maqdis.

Consequently, this study seeks to address these gaps by elucidating the challenges and consequences associated with the institutionalisation of the field with a particular focus on Türkiye, while also examining the the efforts on the other continents. Türkiye's distinctive position, shaped by its historical ties to Bayt al-Maqdis and its role in the Muslim world, makes it a pivotal case study for understanding the integration of this field into academic structures. Furthermore, the study aims to shed light on the significance of this institutionalisation within Türkiye, its contribution to the field of Bayt al-Maqdis studies, and the broader implications for international academia. By addressing these issues, this study will contribute to the potential for Bayt al-Maqdis studies to become a well-established academic discipline, thereby facilitating a richer and more detailed understanding of this historically, religiously, and culturally significant region.

Research Questions

1. What have been the prime reasons behind the process of institutionalising Bayt al-Maqdis Studies as a field of inquiry in international academia?
2. What is the contribution of institutionalising the field of Bayt al-Maqdis Studies to producing knowledge in the field of Bayt al-Maqdis Studies?

3. What has been the contribution of the institutionalisation of Bayt al-Maqdis Studies in the UK, Malaysia, Egypt and Indonesia to the field of Bayt al-Maqdis Studies?
4. How has Bayt al-Maqdis Studies been institutionalised in Türkiye?
5. What is the significance of the institutionalisation of Bayt al-Maqdis Studies in Türkiye?
6. What has been the contribution of the institutionalisation of Bayt al-Maqdis Studies in Türkiye to the field?

Aims of the Research

- To examine the main driving forces lying behind the process of institutionalising the new field of Bayt al-Maqdis Studies.
- To assess the contribution of institutionalising the field of Bayt al-Maqdis Studies in the different continents to producing knowledge in the field of Bayt al-Maqdis Studies.
- To explain the process of institutionalising Bayt al-Maqdis Studies in Türkiye.
- To investigate the achievements of institutionalising Bayt al-Maqdis Studies in Türkiye to the field of Bayt al-Maqdis Studies.

Significance and Purpose of the Research

The region of Bayt al-Maqdis has a distinctive historical background, encompassing a multitude of factors including its religious importance, cultural attachments, and competing political and religious claims. Nevertheless, the systematic study of Bayt al-Maqdis as a distinct field of inquiry, encompassing its history, archaeology, sociology, and political dimensions, represents a relatively recent development. Furthermore, the process of institutionalisation of the field of inquiry of Bayt al-Maqdis Studies has been relatively unexplored in international academia. This study aims to address this gap by examining the process of institutionalisation of Bayt al-Maqdis studies, with a particular focus on Türkiye.

In light of Türkiye's distinctive geopolitical location, historical connection with Bayt al-Maqdis, and pivotal role in the Muslim world, this study will reveal the significance of establishing the field of Bayt al-Maqdis Studies as a discipline within the Turkish academia. Additionally, this research aims to contribute to a comprehensive understanding of the field of Bayt al-Maqdis studies by exploring the underlying reasons and driving forces of the field's emergence.

Research Methodology

The research methodology employed in this study was that of qualitative research design. The researcher gathered primary data through interviews in order to gain a comprehensive

understanding of the advancement, challenges and opportunities of the field of Bayt al-Maqdis Studies. A historical methodology was utilised in this thesis allowing the researcher to conduct a systematic investigation into the evolution of the field of Bayt al-Maqdis Studies. A notable feature of this methodology was the examination of the archives of the Academy for Islamicjerusalem Studies (ISRA) and the personal archive of Professor Abd al-Fattah El-Awaisi, the founder of the field. The archives, serving as the significant sources of this study, provided insights into the historical context and the fundamental developments of this field.

Both the primary and secondary data were collected and analysed using thematic analysis. This involved both a semantic approach, which examines the explicit content of the data, and a latent approach, which requires reading into the subtext and assumptions underlying the data used in the thesis.

Additionally, observing the advancement of this field in Türkiye was advantageous for the researcher, as she was the undergraduate student of the field's founder at Istanbul Sabahattin Zaim University in 2014, and was actively involved in most project activities of the Waqf. As well as being a Master student in ASBU, and having direct connection with Mardin Artuklu University, both universities where the field has been institutionalised.

Literature Review

Palestine and Al-Aqsa Mosque have consistently been a focal point in the Muslim world and in Türkiye's foreign policy agenda. A multitude of academic works such as international conferences, research articles, and books have been conducted on this region by various institutions, including universities, non-governmental organisations (NGOs), and governmental institutions in Türkiye. These works are generally related to discovering this region from specific dimensions such as the history and religion. However, it has remained limited to a certain point as these works are lacking to produce constant knowledge on this topic.

One notable book by Aisha Al-Ahlas entitled *'Islamic Research Academy: 1994-2004: Background, Activities and Achievements, with Special Reference to the New Field of Inquiry of Islamicjerusalem Studies'* describes the emergence of the new field of inquiry of Bayt al-Maqdis Studies which was planted in Al-Aqsa Mosque in the 1990s. The author elucidates the foundational philosophy and comprehension that led to the inception of the field, its evolution, and the process of institutionalisation in the United Kingdom between 1994 and 2004. Al-Ahlas suggests that the founder of the field became successful in establishing the new field of inquiry of Bayt al-Maqdis Studies adds that the founder further successed integrating the field into the postgraduate level at British universities, thereby establishing it as a new discipline and

academic branch of study. Moreover, the book addresses the underlying reasons for achieving this project and convincingly argues that it is due to the fact that not to choose any topic already exclusively covered by any institution. In addition to this, the objective was to avoid the potential pitfall of reacting to others by initiating debates that would prompt them to adopt a defensive stance in response. In this regard, this thesis will pursue a similar line of inquiry with Al-Ahlas and delve into the establishment and institutionalisation process of the field of inquiry of Bayt al-Maqdis Studies in Türkiye. Therefore, the researcher considers this book as a primary source that has significantly contributed to this thesis, providing an inclusive understanding of the background of this knowledge project.

The founder of the field, Abd al-Fattah El-Awaisi, has done exemplary research in the field of Bayt al-Maqdis Studies. The author's book *'Islamicjerusalem Studies: A Guide* (2007) provides primarily a guide to Bayt al-Maqdis Studies, offering an attainable introduction to the author's contributions to the field's institutionalisation within British higher education. The book also presents a detailed account of postgraduate program on Bayt al-Maqdis Studies and its contribution to the field, as well as a potential model for future improvements. It is intended for those seeking to advance the field and present it in their higher education institutions, particularly within the Arab and Muslim world.

The founder's another book in this topic, is a remarkable work delving into the new field of inquiry and providing new developments in the institutionalisation process of the field. In his book, *'The Strategic Planing for the Next Liberation of Al-Aqsa Mosque'*[1] (2022 in Arabic language) he examines the genesis of this unique field of inquiry. This field of inquiry is further illuminated by the author, who elucidates the motives behind the emergence of this global civilisational knowledge project. Additionally, the development of the field of inquiry of Bayt al-Maqdis Studies in the UK and its promotion in the three hubs across the globe, including Türkiye are discussed. Nevertheless, despite the comprehensive framework presented by the work, there is a lack of a detailed examination of the current institutionalisation process of this new field of inquiry in Türkiye. Accordingly, the researcher aims to fulfil this gap in order to provide a comprehensive understanding of the topic. However, these sources have not provided a detailed account of the advancement and institutionalisation process of this new field of inquiry and its achievements in Türkiye.

In conclusion, this thesis contributes to the existing research on the institutionalisation process of the field of Bayt al-Maqdis Studies as a new field of inquiry that was established and

[1] The book has been translated into the Turkish language and published in 2023.

conducted in different countries. Herein, this work would represent a significant contribution to the existing literature by providing a detailed investigation into the promotion and institutionalisation process of the new field of inquiry of Bayt al-Maqdis Studies in Türkiye.

Research Scope

This study will focus on the formation of a new field of inquiry, namely Bayt al-Maqdis Studies, which is a global civilisational knowledge project. The driving forces behind this global civilisational knowledge project will be the focal point of the study. Furthermore, the efforts to promote the field on three continents will be discussed in depth, with particular attention to Türkiye. The study will cover a period from the emergence of the project in the 1990s inside Al-Aqsa Mosque, but will focus on its formation in Türkiye within the last decade, until the present day.

Terminology

This section presents a brief definition of some of the key terms used in the thesis, with the aim of providing the reader with a comprehensive understanding.

> **Islamicjerusalem (Bayt al-Maqdis): ‘**It is a new terminology for a new concept, which may be translated into the Arabic language as Bayt al-Maqdis, and could be eventually characterised and defined as a unique region laden with a rich historical background, religious significances, cultural attachments, competing political and religious claims, international interests and various aspects that affect the rest of the world in both historical and contemporary contexts’ (El- Awaisi, 2013).[2]

> **Islamicjerusalem Studies:** ‘Islamicjerusalem Studies could be fairly eventually characterised and defined as a new branch of human knowledge based on interdisciplinary and multidisciplinary approaches. It aims to investigate all matters related to the Islamicjerusalem region, explore and examine its various aspects, and provide a critical analytic understanding of the new frame of reference, in order to identify the nature of Islamicjerusalem and to understand the uniqueness of this region and its effects on the rest of the world in both historical and contemporary contexts’ (El-Awaisi, 2007b).

[2] El-Awaisi presented the definition of the terminology *Islamicjerusalem* for the first time in his keynote speech on the 5th Annual International Academic Conference on Beyutlmakdis Studies on 21 April 2003.

Structure of the Thesis

The main body of this study has been divided into three chapters, in addition to an introduction and conclusion. The first chapter presents an historical background of the global civilisational knowledge project on Bayt al-Maqdis and the field of inquiry of Bayt al-Maqdis Studies, as well as an investigation into the reasons that led to the establishment of the Academy for Islamicjerusalem Studies (ISRA). In addition to examining the institutionalisation process of the new field of inquiry in the UK, this chapter also explores the efforts to advance the field in the Arab World, Malaysia, and Indonesia. In the second chapter, the researcher attempts to provide a comprehensive analysis of the institutionalisation process of this distinct field of inquiry in Türkiye. As for the third chapter, this section discusses the achievements and activities of the global knowledge project, with a particular focus on Türkiye. Finally closing with conclusion and recommendations.

CHAPTER ONE
INSTITUTIONALISATION OF THE FIELD IN EUROPE AND ASIA

The new field of inquiry of Bayt al-Maqdis Studies sow its seeds in Al-Aqsa Mosque in the early 1990s. However, it took another decade for this field to be formally established in the United Kingdom and then institutionalised. Following this development, the field experienced significant advancements in the Southeast Asia and West Asia.

The scarcity of knowledge available concerning the Holy Land from an Islamic perspective has resulted in the formation of this distinctive field of inquiry. Indeed, the establishment of the field is a response to an intellectual crisis concerning Bayt al-Maqdis, which presents a one-sided perspective that undermines the Islamic connection with the Holy Land. The lack of qualified knowledge-based system in the Arab and the Muslim worlds in general created a gap and provided a base for the Zionists and Orientalists to produce and spread their twisted form of scholarship in these countries. Moreover, such knowledge sources have been widely referenced by Muslims. Undoubtedly, this situation has posed a significant risk to the cultural identity and civilisation of Muslims as well as their education system. Ultimately, the Zionists and Orientalists succeeded in manipulating the Muslim mind before they occupied Muslim territories (El-Awaisi, 2023).

Numerous catastrophes have taken place in the Holy Land within the last century. One such instance, which resulted in the establishment of the Zionist state in Palestine in 1948, is closely associated with the Nakba, or catastrophe. However, it is certain that the Nakba of the occupation of this land is also linked to the British occupation in 1917. Prior to the occupation of the land, the minds of the Muslims were occupied, known as the *'Intellectual Nakba'* or crisis. They reshaped the identities and concepts of the Palestinians and caused a radical change in their thoughts by turning the enemy into a friend and one's own brethren into a foe (El-Awaisi, 2019).

In short, the lack of knowledge in the Muslim world has led to an intellectual crisis, which has in turn prompted the emergence of an academic effort and a new field of inquiry. This chapter will assess the establishment and institutionalisation of this field of inquiry in Europe and Asia will be assessed elaborately. It will begin by examining the historical background that led to the establishment of the Academy for Islamicjerusalem Studies (ISRA) in the UK. In this regard, it is first necessary to explore the background and methodology of the founder of ISRA

as the researcher views the association between ISRA and its founder as vital. Secondly, it will be highlighted the efforts to develop and to institutionalise the field in the UK, the Arab world, Malaysia, and Indonesia.

1.1. Historical Background

The seeds and the starting idea of the field of Bayt al-Maqdis Studies emerged from the courses inside Al-Aqsa Mosque, as part of a course titled *'Bayt al-Maqdis Throughout History'* were conducted at Al-Quds University between 1990 and 1992. The scarcity of available academic information available on Al-Aqsa Mosque and Bayt al-Maqdis in general, prompted the field's founder to document every monument inside the Mosque with his university students. In this context, they conducted a thorough examination of the inscriptions, measured each monument, made extensive research into its history, and documented their findings in a series of documentaries, collectively known as *'Treasures of Al-Aqsa Mosque'* (El-Awaisi, 2023).

Consequently, the establishment of the new field of inquiry of Bayt al-Maqdis Studies is directly connected with its founder, Abd al-Fattah El-Awaisi. It is significant to grasp El-Awaisi's early experiences and philosophy to fully comprehend the establishment of the field. The researcher argues that the background and philosophy of the founder motivated him to initiate this knowledge project. In order to grasp the historical process of the establishment of the field, it is essential to discuss the life of its founder.

Abd al-Fattah El-Awaisi (65 years old: born on Monday 14 September 1959/12 Rabi' al-Awal 1379), currently a retired Professor of International Relations, is originally from Zarnuqa a village in Ramla, Bayt al-Maqdis/Palestine. He was born in a tent in a Palestinian refugee camp and once he finished the high school travelled abroad to attain his education. Following the completion his PhD at Exeter University in the UK in 1986, he returned back to Hebron to teach at Hebron University. During this period, he taught courses at Al-Quds University within Al-Aqsa Mosque (Al-Ahlas, 2004).

Consequently, he delivered a course entitled *'Palestine Studies'* at Hebron University between 1986 and 1992. Additionally, he taught at Al-Quds University between 1990 and 1992 where he presented his lectures with his students at one of the mastabas/platforms of Al-Aqsa Mosque (El-Awaisi, 2023). El-Awaisi consistently emphasised the importance of knowledge throughout his life, and thus he aspired to establish a knowledge project in his homeland. Indeed, El-Awaisi considers these three years to be a pivotal period in his life, during which he planted the seeds of the establishment of a knowledge project from Al-Aqsa Mosque. A number of scholars who shared the same vision from Al-Aqsa Mosque established the Palestine Ulama

Scholars League in 1992 with the aim of fostering academic research and to disseminating beneficial knowledge to society (Râbıtatu 'Ulema' Filistin, 2024). Part of which was led to the establishment of the Islamic Research Academy which El-Awaisi was appointed as the secretary general (El-Awaisi, 2022). However, El-Awaisi was deported with 415 academics, scholars and activists to South Lebanon in December 1992 where they were forced to endure harsh conditions for a year. Despite these challenges, he established an open-air university in between the tents, which was known as Ibn Taymiyya University. The researcher indicates that although El-Awaisi's project came to a full stop in Palestine, he remained committed to realising his vision and continued working in the camp region with his colleagues. Following his sever illness, he relocated to the UK for treatment in early 1994, where he proceeded to establish his project with concrete foundations, once he started recovering (El-Awaisi, 2023).

Consequently, it appears to the researcher that El-Awaisi's background and methodology of understanding and studying history —which is to comprehend the past, not for the sake of studying the past, but to elucidate the present and, most crucially, to plan and anticipate the future— became vitally significant in the establishment of a global academic project known as ISRA. Indeed, ISRA emerged as the practical outcome of the founders' methodology of understanding and studying history (Al-Ahlas, 2004).

1.2. The Establishment of the Academy for Islamicjerusalem Studies (ISRA)

The idea of institutionalising the field of Bayt al-Maqdis Studies and not being personal efforts was a corner stone of establishment of the Academy for Islamicjerusalem Studies (ISRA) in the UK to continue the work that was started from Al-Aqsa Mosque and the city of Hebron. Consequently, "Islamic Research Academy" (then IRAP) was established on 4 August 1994 in London led by El-Awaisi's understanding of the principal of gradual establishment and development. The use of the name of the "Academy" reflected the continuation of the work initiated in Palestine. On 24 June 1996, "Islamic Reseach Academy" was officially recognised as an independent, charitable and academic institution in the UK specialising in Bayt al-Maqdis (Al-Ahlas, 2004). However, the name of the project, 'Islamic Research Academy', was changed to 'Academy for Islamicjerusalem Studies (ISRA)' by a decision of the General Assembly of the Academy on 4 January 2009.

The two founders of ISRA, El-Awaisi and his wife, Aisha Al-Ahlas, were joined by three Muslim individuals with the objective of implementing El-Awaisi's methodology of gradual development and integration. One of these Muslim individuals was Jak/Muhsin Kilby, who had been known to the founders as a leading photographer since he visited them in Hebron in 1989.

He has a significant collection of photographs relating to several aspects of Bayt al-Maqdis. The other two individuals who were Mohamed Branine (Stirling, originally from Algeria) and Michael Andrews (Glasgow). They were invited as they were among the first people known to the two founders when they relocated to Scotland in August 1995 (Al-Ahlas, 2004).

The founders of ISRA conducted a comprehensive examination of the situation of Arabs and Muslims in the UK between 1994 and 1996, with the objective of identifying a pivotal academic issue to serve as the foundation for ISRA's activities (Al-Ahlas, 2004). Consequently, El-Awaisi identified a lack of academic studies on Bayt al-Maqdis, particularly in light of his academic works in the UK, which addressed the issue of Bayt al-Maqdis from an Arab and Islamic perspective (El-Awaisi, 1999a). Similarly, the majority of Arab and Muslim works on Bayt al-Maqdis are lack of research methodology and more emotional than academic (Al-Ahlas, 2004).

In fact, it is evident that the limited presence of Arab and Muslim cultural influences, coupled with their absence in the academic realm, has enabled Orientalists and Israelis to fill the gaps in Arab and Muslim countries by devising and promoting their academic works (Al-Ahlas, 2004). This situation was indicative of a knowledge crisis among Muslims that led the two founders to establish a global civilisational knowledge project to address this gap. In her experiences in the UK, Aisha Al-Ahlas, a key founder of the ISRA, asserts that Muslims need to focus on past, present, and future events, as well as specialised international academic institutions and cultural establishments. Furthermore, Al-Ahlas notes that the two founders established the Academy for Islamicjerusalem Studies (ISRA) in the UK as an international institution with the objective of offering all-inclusive and distinctive academic studies on the major Arab and Muslim world and serves as a model foundation for fostering peaceful interaction among individuals (Al-Ahlas, 2004). In this context, it can be argued that ISRA was established with the objective of producing academic knowledge on Bayt al-Maqdis, with the aim of providing an inclusive understanding of the past, present, and future. Thus, ISRA took a critical initiative to address the knowledge gap related to Bayt al-Maqdis, which had been largely ignored by Muslims for a century.

The activities of ISRA were significantly shaped around two objectives, as outlined by El-Awaisi. These objectives were to produce Bayt al-Maqdis knowledge, to encourage young scholars to specialise in this new field of inquiry, to provide scholarship to students and to raise experts and scholars on Bayt al-Maqdis Studies (El-Awaisi, 2023). A significant initiative undertaken by ISRA was the Scholarship Scheme Project, which aimed to encourage students to specialise in Bayt al-Maqdis Studies and to invest in a distinguished human resource (Al-

Ahlas, 2004). In fact, this project was initiated at the general level of Islamic Studies during the first two years (1994-1996) of ISRA in London (El-Awaisi, 1996). In this regard, three students were provided scholarships by the institutions where they were studying. One of the students, Maher Abu Munshar, from Hebron - Palestine, was granted a scholarship to pursue a Bachelor of Arts degree in Islamic Studies from the International Colleges of Islamic Science in London. The other two students were awarded scholarships to pursue their Master's degrees at the International Islamic University in Malaysia in Islamic Studies (Al-Ahlas, 2004).

In 1996, several scholarships were provided to young scholars with the objective of pursuing postgraduate degrees in any field related to Bayt al-Maqdis Studies. The inaugural scholarship was awarded by the Al-Farouq Foundation in the United Kingdom to Loai Azmi al-Ghazawi, a student from Hebron in Palestine. Al-Ghazawi was granted his PhD from Glasgow Caledonian University between 1999 and 2001, under the title *"The Legal Status of Jerusalem in Islamic Fiqh (Jurisprudence) and International Law"* (El-Awaisi, 2000a).

Furthermore, the Scholarship Scheme was supported by the generosity of the Deputy Ruler of Dubai, Shaikh Hamdan bin Rashid Al-Maktoum, Deputy Ruler of Dubai, Minister of Finance and Industry of the United Arab Emirates. In this sense, the late Hamdan bin Rashid Al-Maktoum offered to fund first one and then ten postgraduate scholarships in Bayt al-Maqdis Studies which was known as the 'His Highness Shaikh Hamdan bin Rashid Al-Maktoum's Islamicjerusalem Studies Scholarship for Young Researchers'. Consequently, the inaugural five postgraduate scholars were awarded the scholarships during the 1999/2000 academic year (El-Awaisi, 2001). They proceeded to obtain their PhDs in 2002 and 2003 (Al-Ahlas, 2004).

In addition, ISRA published significant books and historical posters to enrich the Bayt al-Maqdis Studies. The researcher notes that at the outset, these two publications are vital to present the importance of Bayt al-Maqdis to grasp by the Muslims. The first book published by ISRA in 1997 was entitled *'Jerusalem in Islamic History and Spirituality: Significance of Jerusalem in Islam – An Islamic Reference'* (in English and Arabic) by Abd al-Fattah El-Awaisi. The second book, published in 1999, was entitled *'Al-Buraq Wall: the Western Wall of Aqsa – Report of the International Commission appointed by the British Government in 1930 and approved by the Council of the League of Nations in 1931'* (in English and Arabic). This is a significant historical document that elucidates the rights and demands of Muslims and Jews in relation to the al-Buraq Wall (El-Awaisi, 2007a), noting that according to Inernational Law, the Buraq Wall is soely for Muslim.

The annual academic conferences on Bayt al-Maqdis Studies and the Journal of Islamicjerusalem Studies represent another significant contribution to knowledge on Bayt al-

Maqdis by ISRA. Initiated in the UK since 1997, these academic conferences examine Bayt al-Maqdis from different perspectives on an annual basis. Furthermore, the Journal (JIJS), an academic journal distinctive, unique refereed journal, was established by ISRA in 1997 as a significant tool to produce knowledge in the field of Bayt al-Maqdis Studies. The Journal has sought to open up a critical thinking area to advance Islamicjerusalem Studies encompassing a diverse range of subjects within this topic (El-Awaisi, 2007a).

ISRA has employed a variety of strategies to raise awareness about Bayt al-Maqdis. These include numerous lectures across the UK as well as the organisation of three mobile photography exhibitions, which were led by Jak Kilby, former Secretary General of ISRA. One of these exibitions entitled *'The Crown of the Holy City: Al-Aqsa Mosque in Jerusalem'* particularly noteworthy which was presented in the 1st Annual International Conference on Bayt al-Maqdis Studies in 1997. The second exhibition, entitled *'Islamic Jerusalem: Continuation of Muslim Presence'* was exhibited in 1998. The final exhibition entitled *'Islamic Jerusalem: Lands of the Prophets'* was prepared in 2002 (Al-Ahlas, 2004). In this regard, the researcher argues that these exhibitions demonstrated that ISRA sought to produce works employing various techniques to convey knowledge about Bayt al-Maqdis. These exhibitions were displayed in later conference, including Türkiye.

In addition to these accomplishment, El-Awaisi highlighted the necessity of practical steps for the institutionalisation process to promote the nascent field of inquiry within the higher education sector in the UK (El-Awaisi, 2023). It is notable that El-Awaisi developed a course entitled 'Islamic Jerusalem' which encompasses a multifaceted approach to understanding the religious, historical, and political dimensions of Islamicjerusalem. This course was taught by him at the undergraduate level at the University of Stirling from 3 November 1998 (Al-Ahlas, 2004). The researcher further notes that this represents a crucial step in the foundation process of the nascent field of Bayt al-Maqdis Studies. It is also a key factor in integrating this field into the British higher education system, prompting the founder to move the field to the postgraduate level.

1.3. The Establishment of the Institute and the Centre in the UK

A pivotal moment in the institutionalisation of the field occurred at the inauguration of the 4th Annual International Academic Conference on Bayt al-Maqdis Studies in 2000. As previously mentioned, the initiative of Shaikh Hamdan bin Rashid Al-Maktoum, led to the establishment of postgraduate scholarships in Bayt al-Maqdis Studies. Moreover, with his sponsorship he funded an institute centred on Bayt al-Maqdis Studies. The concept was

formalised through the signing of a joint agreement between the Al-Maktoum Foundation in Dubai and ISRA during the 4th Annual International Academic Conference on Bayt al-Maqdis Studies in 2000 (Al-Ahlas, 2004).

In accordance with this plan, El-Awaisi applied to numerous distinguished universities in the UK, including Glasgow, Stirling, Strathclyde, Edinburgh, Durham, Dundee, Abertay, Aberdeen, and Leeds universities. Finally, the Al-Maktoum Institute for Arabic and Islamic Studies, which has a particular focus on Bayt al-Maqdis Studies, was officially registered on 26 March 2001, and opened at Abertay University in Dundee, Scotland, in May 2002. The opening ceremony was attended by distinguished officials and university rectors from across Scotland (Al-Ahlas, 2004). It is noteworthy that the Institute's solid foundation was initiated at Abertay University, and subsequently transferred to Aberdeen University. El-Awaisi elucidates the rationale behind this relocation, which he terms the "philosophy of gradualism". It would be inappropriate to apply directly to the top universities in any country. It is first necessary to demonstrate the strength of this field and implement the gradual steps. Thus, the Institute was opened in the Abertay University, and following a search for a more prestigious university at the time, it was applied to the Aberdeen University, and finally, the field was moved there (Interview with Abd al-Fattah El-Awaisi on 11 June 2024).

El-Awaisi, in the fourth annual report of ISRA, explained the objective of the Institute as the promotion of the nascent branch of inquiry of Bayt al-Maqdis Studies on the international arena from British academia (El-Awaisi, 1999b). Consequently, the development of Islamicjerusalem Studies as an academic new field of inquiry was a focal point at the Institute as a research-based institution. Following this process, the establishment of the Centre for Islamicjerusalem Studies was decided upon by the Institute Board on 28 January 2002 (El-Awaisi, 2007a). Indeed, Centre was established with the aim of producing and disseminating scholarly works and encouraging students to specialise in the field.

From its inception until 2007, El-Awaisi, the Centre's founder, served as its director. On 1 August 2007, Dr. Khalid El-Awaisi, who was a lecturer in Islamicjerusalem Studies at the Institute, was appointed Director of the Centre. The Centre's duties were determined in accordance with its stated objectives, which included the management of academic research in Islamicjerusalem Studies and the active promotion and development of the new agenda of the Institute within the Centre's activities (El-Awaisi, 2007a).

Following the establishment of the Centre, the majority of ISRA's activities were either transferred to or conducted in collaboration with the Centre. As a pioneering initiative, the Centre assumed a leading role in organising a series of conferences on Bayt al-Maqdis Studies.

In a progressive development, the management committee of ISRA decided to transfer the organisation of conferences to the Centre (Al-Ahlas, 2004). Consequently, following the 5th annual academic conference, held in collaboration with the Centre in 2003, the Centre assumed the role of the primary organiser of annual conferences. One could argue that hosting of these conferences by the Centre were an important indication that the global project initiated by ISRA started to move an institutional level thereby reinforced the Centre's poisition as a leading academic institution within the British academia.

Furthermore, it was decided by the management committee of ISRA to transfer the publication of the Journal of Islamicjerusalem Studies to the Al-Maktoum Institute Academic Press for the Centre of Islamicjerusalem Studies on 30 November 2002 to be published from 2004. Another notable contribution of the Centre was the publication of pivotal works on Bayt al-Maqdis Studies, the result of extensive research. In this regard, an agreement was signed between ISRA and the Al-Maktoum Institute Academic Press for the Centre of Islamicjerusalem Studies on 1 December 2002, to grant the Centre permission and license to undertake publication (Al-Ahlas, 2004). The researcher highlights a number of publications published by the Centre that could be considered the primary sources of reference on Bayt al-Maqdis Studies. The first monograph was the PhD thesis of Dr. Othman al-Tel, in 2002 entitled, *'The First Islamic Conquest of Aelia (Islamic Jerusalem): A Critical Analytical Study of the Early Islamic Historical Narratives and Sources'*. Another important monograph, was the PhD thesis of Dr. Haitham F. Al-Ratrout, entitled: *The Architectural Development of al-Aqsa Mosque in the Early Islamic Period Sacred Architecture in the Shape of the 'Holy'*. Another such publication is *'Introducing Islamicjerusalem'* by Abd al-Fattah El-Awaisi which was published in 2005. In this work, the author presents a detailed explanation of Islamicjerusalem Studies. The other publication is *'Mapping Islamicjerusalem: A Rediscovery of Geographical Boundaries'* by Khalid El-Awaisi published in 2007. This work provides a comprehensive understanding of the boundries of Islamicjerusalem (El-Awaisi, 2007a).

In essence, the researcher argues that the Institute and the Centre were instrumental in fostering a research culture and generating knowledge on Bayt al-Maqdis Studies, thereby playing a pivotal role in the development and advancement of the field of Bayt al-Maqdis Studies.

Postgraduate Programme on Islamicjerusalem Studies in the UK

One of El-Awaisi's aims is to educate highly qualified students and establish a group of young scholars with expertise in various disciplines in Bayt al-Maqdis Studies. To achieve this aim, the Al-Maktoum Institute commenced its inaugural two postgraduate taught programs in

2002, proposing two courses for MLitt in Islamic Studies and MLitt in Islamic Jerusalem Studies. The proposal for these courses underwent a series of review processes by the University of Abertay Dundee's Committee for Academic Standard and Quality (CASQ). Following a comprehensive review, on 11 January 2002, CASQ decided to propose to the University's Senate that the MLitt in Islamic Jerusalem Studies and Islamic Studies be initiated by the Al-Maktoum Institute (El-Awaisi, 2007a).

Thus, the first group of postgraduate students in Islamic Studies and Islamicjerusalem Studies started their studies on 4 February 2002. It is noteworthy that the content and structure of the courses were guided by El-Awaisi's expertise in fostering qualified research. In this context, the MLitt program which was the first of its kind, was designed around progressive and contemporary research, allowing students flexibility to move between the Certificate, Diploma and Masters levels. To ensure quality, the Institute conducts regular reviews and employs a diverse interdisciplinary and multidisciplinary approach. Furthermore, although the first validation of the Institute by Abertay University in Dundee was completed, the second key validation agreement was held with the University of Aberdeen in 2004. The two MLitt programs were initially established in 2001 and commenced in February 2002. In a timely manner, the new validation enabled the Institute to review its agenda, which advanced the field of Bayt al-Maqdis Studies (El-Awaisi, 2007a).

The researcher believes that these two validations from distinguished universities have contributed to the institutionalisation of the field within the British higher education system. The first three postgraduate students were awarded their degrees on 4 July 2003, while the second group of four students graduated on 28 November 2003, from the Institute and the University. The four students among the seven who graduated MLitt program, registered for their PhDs in Islamicjerusalem Studies at the Institute. They were Mohamad Roslan Mohamad Nor (Malaysia), Khalid El-Awaisi (Scotland), Aminurraashyid Yatiban (Malaysia), and Hisyamudin Raja Sulong (Malaysia) (Al-Ahlas, 2004). Furthermore, the inaugural PhD student at the Institute, Othman Al-Tel, successfully completed his PhD on 29 November 2002, which was subsequently published in 2003 by the Al-Maktoum Institute Academic Press (El-Awaisi, 2001). In conclusion, a total of 33 students completed the MLitt programme in Islamicjerusalem Studies, while 12 students completed the PhD programme in Islamicjerusalem Studies in the UK (El-Awaisi, 2022).

All in all, the establishment, development, and institutionalisation process of a new field of inquiry in British academia over a specific period of time is a notable achievement resulting from a well-structured approach undertaken by ISRA. This success encouraged ISRA to expand

its efforts to the Arab world and Muslim countries, transferring the new field of inquiry through collaboration with institutes, universities, and foundations. In other words, it was aimed to promote and expand the new field on an international basis. It is similarly important to highlight that Muslim countries were also required to raise awareness of the significance of knowledge on Bayt al-Maqdis, a subject that has been overlooked for over a century, which was a key factor in the emergence of ISRA.

1.4. The Attempts in the Arab World

Once the field institutionalised in the UK, the second attempt by ISRA was to achieve the establishment of the field in the rest of the world, starting with the Arab world. Following a discussion on the necessity for expansion, during the 6th Annual International Conference on Bayt al-Maqdis Studies in 2004 proposed the establishment of three bases or hubs in the Arab World and the Muslim countries; the Centre for Islamicjerusalem Studies, in Dundee for Europe, Malaysia for for the South East Asia and a centre within the Arab countries (El-Awaisi, 2007a).

El-Awaisi explains his decision to promote the project to the Arab region that he felt a responsibility to transfer his academic experiences gained over 30 years, to the Muslim countries particularly to the Arab region. In this regard, the attempt in the Arab region began with a move to Yemen in 2007 (El-Awaisi, 2023). However, El-Awaisi states that after his relocation to Yemen in 2007, he also went to Syria in 2008 and gained a comprehensive understanding of the situation in the Arab countries. He ultimately concluded that these two countries were not optimal for the development and institutionalisation of the field. In light of this experience, during the 12th Annual International Conference in 2010 it was decided about the three regions to expand the Bayt al-Maqdis Studies to include Egypt in the Northern Africa, Malaysia in the Southeast Asia, and Türkiye in the West Asia (Interview with Abd al-Fattah El-Awaisi on 11 June 2024).

Furthermore, El-Awaisi elucidates the reason behind the involvement of Egypt and Türkiye stating that *'a new geopolitical theory*' called the *'Barakah Circle Theory of Islamicjerusalem'*[3] was developed by El-Awaisi for the first time in 2005. The theory argues that Egypt is the centre of power in the Arab region while Türkiye is the centre of power in West Asia. This led to a focus on Egypt and Türkiye to develop the new field of inquiry on Bayt al-Maqdis Studies. This

[3] For more information see the book: 'Introducing Islamicjerusalem' by Abd al-Fattah El-Awaisi, 2007, Al-Maktoum Institute Academic Press.

indicates that the project is developing in accordance with the circumstances and the evolving situation (Interview with Abd al-Fattah El-Awaisi on 11 June 2024).

Nevertheless, the 10th annual academic conference on Bayt al-Maqdis Studies was held in the capital of Yemen, Sanaa, on 20 November 2007. This conference was held in cooperation with the Centre for Islamicjerusalem Studies at Aberdeen University in the United Kingdom and the Social and Humanitarian Research Centre at the University of Science and Technology in Yemen. The conference marked the inaugural academic discussion of Bayt al-Maqdis for the Arab region. At the conclusion of the conference, three recommendations were presented regarding the incorporation of the Bayt al-Maqdis Studies course into the academic curriculum of universities in Yemen and the broader Arab region. Despite the efforts of the Social and Humanitarian Research Centre and El-Awaisi himself, none of these steps were implemented (El-Awaisi, 2023).

Moreover, a significant workshop was held in Yemen on 21 November 2007, to discuss the process of establishing the field of Bayt al-Maqdis Studies in the Arab region. Despite the signing of a protocol between ISRA and the University of Science and Technology in Yemen, the objective was not achieved. On the other hand, El-Awaisi, during his one-year tenure in Yemen, delivered lectures on Bayt al-Maqdis. Moreover, the emerging field of inquiry into Bayt al-Maqdis was officially inaugurated at the central building of the Yemen Times News in Sanaa on 8 May 2008, on the 60th anniversary of the Nakba aiming to shed light on the intellectual dimensions of the Nakba (El-Awaisi, 2023).

Furthermore, El-Awaisi and a research team from ISRA endeavored to establish the field of Bayt al-Maqdis Studies in various countries within the Arab region. In this context, El-Awaisi presented a paper at the International Conference on Quds: History and Civilisation in Syria on 26-29 October 2009, which was held in conjunction with the event "The Capital of Arab Culture: Quds". Additionally, some of the researchers from the team presented papers at the International Conference on Quds: Religion and History in Jordan on November 11-12, 2009. It is also important to note that the annual international conference on Bayt al-Maqdis Studies was not held in 2009, as El-Awaisi was in Syria and found it challenging to organise such an academic conference due to the nature of the political system in Syria (El-Awaisi, 2023).

Nevertheless, with regard to the attempts in Egypt, El-Awaisi argues that he travelled to Egypt in 2012 during the ruling of Dr. Mohamed Morsi, where he held two meetings to establish this field: one at al-Azhar University and the other at Cairo University. The initiative received a favourable response from both Universities. However, the military coup in Egypt brought

about an interruption to all these projects. Subsequently, an attempt was made to identify an alternative location in North Africa. This was initially welcomed by the dean and rector of a university in Algeria. However, despite the project being submitted to the Ministry of Higher Education in Algeria, there has been no response to date (Interview with Abd al-Fattah El-Awaisi on 11 June 2024).

It appears that, despite the considerable efforts made in Egypt, which was selected as the hub for North Africa and other Arab countries, to advance the field, the initiative was ultimately unsuccessful. It could be argued that the majority of Arab countries failed to prioritise the production and contribution of knowledge.

Diploma Program

Despite the efforts to institutionalise the field in the Arab region was not achieved, ISRA devised a novel solution in the form of the Diploma Program. This online training initiative, launched in 2012/2013, aimed to provide a comprehensive understanding of Bayt al-Maqdis in the Arabic language. The objective of the program was to establish young teams comprising individuals above the age of 18 who would be capable of contributing to the policy-making process of Bayt al-Maqdis. The program sought to equip students with the knowledge and drive to effect change, rather than merely acting on emotional feelings. The curriculum encompassed a range of courses taught by the graduates of the field, analysing Bayt al-Maqdis from different perspectives. In this regard, the students who successfully completed the course and graduated from the program were designated as *'Bayt al-Maqdis Ambassadors'* (El-Awaisi, 2023). This program ran for over a decade, from 2012 till 2023 and graduated tens of students, who have carried numerous projects within their countries.

1.5. Malaysia

The second attempt, involved the transfer of the field of Bayt al-Maqdis Studies by ISRA to Malaysia which was decided a hub to promote the field in the Southeast Asia. El-Awaisi states that *'Malaysia was chosen as a hub due to the significant investment in human resources from Malaysia. In essence, there were approximately ten Malaysian graduates from the UK in either a PhD or Master's program in Islamicjerusalem Studies. Consequently, it was assumed that Malaysia would be an optimal location for the advancement of this nascent field. This rationale was further reinforced by El-Awaisi's visit to Malaysia in 2011, during which he observed that Malaysia could potentially serve as a pivotal hub beyond the three circles of the Barakah Circle Theory of Islamicjerusalem.'* (Interview with Abd al-Fattah El-Awaisi on 11 June 2024).

Consequently, the initial practical step in Malaysia commenced with El-Awaisi's relocation to Malaysia to teach at the Universiti Utara Malaysia (UUM) during the 2011-2012 academic year. It could be argued that these lectures constituted an essential element in the preparation period for advancing the field in Malaysia, thereby facilitating the institutionalisation process of the field. Subsequently, El-Awaisi undertook significant efforts to establish an institute dedicated to this innovative field and presented a proposal for this objective at Universiti Utara Malaysia (UUM) on 13 November 2011. In a relatively brief period of time, the Vice President of UMM announced the decision regarding the establishment of the Institute at the 13th Annual Academic Conference on Bayt al-Maqdis Studies, which was held in Malaysia on 10 April 2012.[4] Consequently, the Institute of Excellence for Islamicjerusalem Studies (IEIJS), the inaugural postgraduate programs on Bayt al-Maqdis Studies in the Muslim world, was inaugurated on 18 August 2013 by Mahathir Mohamad, the formal Prime Minister of Malaysia. The event was attended by numerous distinguished figures from across the country.

On 29 January 2019, a joint agreement between ISRA and the University of Malaya was signed to advance the academic work on Bayt al-Maqdis Studies in Malaysia. This agreement marks the culmination of a quarter-century of a global knowledge project initiated in the Holy Land in the 1990s (El-Awaisi, 2023).

The Institute of Excellence for Islamicjerusalem Studies (IEIJS) at Universiti Utara Malaysia

The Institute of Excellence for Islamicjerusalem Studies (IEIJS) was officially opened at Universiti Utara Malaysia on 18 August 2013. The ceremony was attended by Mahathir Mohamad, the former Malaysian Prime Minister, numerous Malaysian officials, ambassadors, and the then Rector of Istanbul Sabahattin Zaim University. It should be noted that the Institute was established as a result of the 13th Annual Academic Conference on Bayt al-Maqdis Studies, which was held in Malaysia on 10 April 2012. El-Awaisi indicates that Malaysia is the first country to make significant progress on Bayt al-Maqdis, despite its geographical distance from this Holy Land. Furthermore, the Institute, being a research-oriented institution, was the first visible success of ISRA in the institutionalisation of the nascent field of inquiry of Bayt al-Maqdis Studies in Muslim countries (El-Awaisi, 2023). The founding director of the Institute is Associate Professor Aminurraasyid Yatiban, who obtained his PhD in Islamicjerusalem Studies under the supervision of El-Awaisi (Universiti Utara Malaysia, 2024).

[4] The 2011 annual international academic conference on Bayt al-Maqdis was not held due to the relocation of El-Awaisi from Syria to Malaysia.

Although the position of Director of the Institute was initially proposed to El-Awaisi who was considered the ideal candidate, he declined and recommended one of his students, Aminurrashid Yatiban who had completed his PhD on Islamicjerusalem Studies in the United Kingdom (El-Awaisi, 2023). The researcher regards El-Awaisi's timely offer aiming to provide an opportunity for the country's own scholars to take the lead in localising and leading the field of Bayt al-Maqdis Studies.

Postgraduate Programme on Islamicjerusalem Studies at Universiti Utara Malaysia

Obviously, it is a great success to be opened the postgraduate programs on Islamicjerusalem Studies on 2014 at the Institute of Excellence for Islamicjerusalem Studies (IEIJS). It was announced during the opening of the Institute by the Rector of the University Professor Muhammed Mustafa Ishak during that time that the postgraduate students in Islamicjerusalem Studies would have an opportunity to write their thesis in Arabic language. Thus, one could argue that this would certainly contribute enriching the content of the academic studies. At the end of 2017, the number of the postgraduate students reached 15 who had been doing their PhD on Bayt al-Maqdis Studies and 6 of them were granted their PhD until the end of August 2020 (El-Awaisi, 2023).

The researcher notes that the practical process commenced with El-Awaisi's proposal in 2011 to establish an institute in Malaysia, which resulted in tangible outcomes in a relatively short period, in 2020, reinforcing the field in Malaysia. Indeed, to the researcher it was the reason that Universiti Utara Malaysia was passionate to establish this nascent field of inquiry.

1.6. Indonesia

Although there was a number of visits to Indonesia in 2017, 2018, 2019, and 2022, but no Indonesian university was identified to establish an underground course or a postgraduate study program on Bayt al-Maqdis Studies in Indonesia. However, to develop a more serious knowledge-based, an intensive, interactive, and comprehensive program camp named "Saladin Camp" in Yogyakarta was organised for the first time in Indonesia by Serikat Usaha Muhammadiyah (SUMU) and led by Prof Abd al-Fattah El-Awaisi from 30 April 30 to 4 May 2024. It was a pioneering event and a unique of its kind of beneficial living knowledge camp in Indonesia. It was attended by a selection of businessmen/women, academics, Imams, university students, and activists (Suara Muhammadiyah, 2024).

El-Awaisi regards this Camp as a highly influential undertaking and notes that it was a significant event in the promotion of the field of Bayt al-Maqdis in Indonesia, with the potential for a significant and positive outcome from the Saladin Camp. Indeed, following the 1st Saladin

Camp, the Serikat Usaha Muhammadiyah (SUMU) established Saladin Community from among the participants of the 1st Saladin Camp. In addition, SUMU developed all the recording of the camp into a "Saladin E-Course" and published it widely in Indonesia and the rest of South East Asian countries. Moreover, SUMU is organising the 2nd Saladin Camp with 2 levels, basic and intermediate, from 23 to 29 September 2024 in Yogyakarta (Indonesia). SUMU is also planning a number of serious knowledge-based activities and programs, including a further 4 Saladin Camps, one every quarter for the next year (2025). After having 1000 graduates from Saladin camp (alumni and part of Salahdin community) by the end of 2025, SUMU will offer scholarships to a number of Indonesians to register for Master and PhD programs on Bayt al-Maqdis Studies outside Indonesia. Furthermore, since May 2024, SUMU is actively seeking to establish the field of inquiry of Bayt al-Maqdis studies at one of the prestigious private universities in Indonesia, such as one of its 172 universities of Muhammadiyah in Indonesia. (Interview with Abd al-Fattah El-Awaisi on 11 June 2024).

In conclusion, the researcher argues that the Academy for Islamicjerusalem Studies (ISRA) has fulfiled its objective of establishing an international academic forum for scholars to engage in discourse on matters pertaining to Bayt al-Maqdis Studies. Secondly, in light of the founder's objective to raise scholars specialised on the different sides of Bayt al-Maqdis, the field of Bayt al-Maqdis emerged as a new stimulating area, integrated into the British higher education system. Additionally, the field was aimed at promoting it into other continents. Despite numerous attempts in the Arab World, to develop the field, these were unsuccessful for a series of mainly political reasons, yet the online Diploma program has succeeded to disseminate knowledge in the Arab World. On the other hand, the field has resulted in positive outcomes in Malaysia with the establishment of an institute in a few years and postgraduate programs on Bayt al-Maqdis. Finally, the endeavors in Türkiye, to advance and institutionalise the field have yielded positive results that will be explored in the subsequent chapter.

CHAPTER TWO

INSTITUTIONALISATION OF THE FIELD IN TÜRKİYE

Türkiye has a longstanding connection to Bayt al-Maqdis due to its Ottoman heritage. During the Ottoman Empire it was an important centre for religious and administrative affairs and became a focal point for competing political and religious claims during the end of the Ottoman period. Although with this background it is expected that scholars from Türkiye would have contributed significantly to this field of study, however not much academic work has been written on the topic. Furthermore, Ottoman al-Quds is a topic that it would be expected a lot of research in would have focused on, particularly as all the primary sources are in the Ottoman archive. However, much of the research into this period had been conducted by Israeli and western scholars, with a few exceptions in recent years.

The global civilisational academic project, after its establishment in the UK and then Malaysia, has since been further developed and expanded at its third hub, located in Türkiye for West Asia. In relation to this decision by ISRA, it is noteworthy that at the outset, during the 6th Annual International Conference on Bayt al-Maqdis Studies in 2004, the three bases or hubs were designated for the Arab world and Muslim countries (El-Awaisi, 2007) and Türkiye was added to the agenda as the third base during the 12th Annual International Conference in 2010 (El-Awaisi, 2023).

A review of the academic literature on Palestine and Al-Aqsa Mosque in Türkiye reveals a scarcity of studies, with only a limited number of research articles, books, and conferences on the subject, particularly prior to 2010. Also, it must be noted that within the Turkish book market many of the historical books on al-Quds are translated from Israeli and Western works.[5] Besides, as was the case within the Muslim World, published works on al-Quds lacked and to some extent still lacks academic rigorousness. The researcher highlights until 2010 little discussion was taking place and with the advent of the Mavi Marmara case, in which a freedom flotilla aiming to deliver humanitarian aid to Gaza was intervened in international waters by Israeli military forces in 2010, things started to change. The researcher argues that this case became a turning point, effectively moving the stagnant water about Palestine in Türkiye and leading to a notable increase in academic activities, particularly in the wake of this event.

---

[5] Some of these books include: Osmanlı Kudüs'ünde Loncalar (Amnon Cohen, 2001) and Kudüs Bir Şehrin Biyografisi (Simon Sebag Montefiore, 2016).

For instance, the researcher could not identify any international academic conferences held about Palestine prior to 2010, with the exception of the 2009 *'The Symposium of Masjid A-Aqsa'* an event organised by IHH Humanitarian Relief Foundation in collaboration with numerous institutions (Özkan et al., 2009). On the other hand, it was found international conferences after 2010 such as *'The Conference on Palestine Since the Ottomans'* in 2013 by The Turkish Historical Society, *'International Conference on Quds'* in 2017 by Istanbul Medeniyet University, *'International Conference on Quds During the Ottoman Period'* in 2017 by Marmara University, *'Quds and al-Aqsa Mosque Conference'* in 2017 by Mardin Artuklu University, *'Quds Conference'* in 2018 by Bursa Uludağ University, *'International Conference on Knowledge Educational Life in Quds during the Ottoman Period'* in 2018 by Fatih Sultan Mehmet University, *'International Conference on the Ottoman Traces in Quds'* in 2021 by Hacı Bayram Veli University, *'Jewish Studies From Past to Present'* in 2021 by Kilis 7 Aralık University and *'International Conference on Quds and Al-Aqsa Mosque'* in 2022 by the Ministry of Religious Affairs. The researcher notes that the number of academic studies on Palestine increased significantly following the genocide in Gaza, which has been committed by Israel since 7 October 2023.[6]

As another tool for the production of knowledge, an examination of Master's and PhD theses conducted in Turkish universities with regard to Palestine revealed that 971 theses addressed Palestine, 346 addressed Quds, and 11 addressed Bayt al-Maqdis. The first master thesis on Quds was published in 1987. Moreover, it is possible to observe a considerable number of research articles related to Bayt al-Maqdis in a variety of academic journals. However, the majority of these are either in English or Arabic, with only a small number in Turkish. This is due to the lack of primary sources in Turkish regarding this region.

Conversely, the researcher indicates that in the last decade some academic studies regarding Israel and Judaism have been conducted in Türkiye. In this context, it is worth noting that the International Conference on Israel and Judaism Studies, led by the journal *Israiliyat: Journal of Israeli and Judaic Studies*, has been held annually in various cities in Türkiye since 2017.

---

[6] In the wake of the ongoing genocide in Gaza, which started on 7 October 2023, a series of conferences have been held in Türkiye such as: *'The 3rd International Conference on Quds: Scholars Leaving a Trace in Jerusalem'* in October 2023 by Hacı Bayram Veli University (organised prior to the genocide), *'Conference on Israeli Problem and Gaza'* in November 2023 by Sakarya University, *'International Conference on Palestine, Gaza and Quds'* in December 2023 by Esenler Municipality in Istanbul, *'Palestine Symposium'* in February 2024 by Ibn Haldun University and *'International Conference on Palestine from the Past to the Present'* in March 2024 by Giresun University. With regard to special issues, the researcher could identify the following: the *'Palestine Special Issue'* in 2023 by the Knowledge Dissemination Foundation, and the *'Palestine Special Issue'* in 2023 by Yedi İklim Magazine, which featured a special issue on 'Palestine' (2023).

The inaugural three conferences were held in Konya (2017), Bandırma Onyedi Eylül University in Balıkesir (2018), and Izmir Democracy University in Izmir (2019) (*ICIJS (EN)*, 2024). However, it is worth noting that the Chargé d'affaires of Israel Embassy in Ankara Roey Gilad delivered the opening speeches in the third Conference held at Izmir Democracy University in 2019 (*Şalom* Turkey, 2019). Accordingly, one could argue that welcoming an Israeli diplomat seems to endorse the position of Israel. This led to an outrage within Turkish society, with a number of NGOs issuing statements against this, particually with the situation in Palestine. Al-Quds and Our History Association (KUTAD), the Waqf together with 10 Turkish NGOs strongly condemned the organisation of the 3rd International Conference on Israel and Jewish Studies, *"We condemn the persons and institutions that contributed in any way to the organisation, hosting or execution … Such a conference objectively portrays Israel as a real state and not as an occupier. It should not polish the image of Israel in Türkiye, which has targeted Türkiye in the Mediterranean and other places, targeted the lives of dozens of Turks on the Mavi Marmara, that it is purifying itself from the crimes it has committed against Palestine and Palestinians. We invite all institutions and organisations that embrace the Palestinian cause to take action against this conference"* (Güler, 2019).

Additionally, the subsequent four of these conferences were conducted online (*ICIJS (EN)*, 2024). Although an attempt to conduct the seventh conference (Israiliyat TV, 2023) in occupied al-Quds, it seems to have been moved online following the 7th of October. Furthermore, the researcher provides insight into the coming 8th International Conference on Israel and Judaism Studies, which is planned to be held in occupied al-Quds and also virtually in 2-6 December 2024 (İsrailiyat, 2024). Although no specific theme is mentioned for this year's conference, the researcher addresses several of the topics listed as examples, including *'Boycott and the Politics of Solidarity', 'Hamas and Türkiye, 'Hebrew education in Türkiye, 'Ignorance is Bliss vs Knowledge is Power: Muslim knowledge of Israel and Judaism', 'Judaism or Israel focused or related courses in Turkish universities', 'NGOs related with Jerusalem in Türkiye, 'Ottoman Jerusalem', 'The Turk in the Hebrew literature', 'Turkish TV Series and Actors in Israel', 'Turks, Seljuqs, Ottomans and republican Türkiye in the Israeli academia'* (İsrailiyat, n.d.). The fact that the conference addresses the topics fostering the relationship between Türkiye and Israel while the genocide in Gaza which has been committed by Israel is an indication that the genocide is deliberately ignored. It is thus worth noting that, these conferences mainly driven by Muhammed Mustafa Kulu, PhD Student and Research Assistant at Selçuk Üniversitesi in Konya. The support received by Israeli academics and also support by Israeli Embassy in Ankara raises question marks on these aims of this project. This is particually as western

academics are boycotting Israeli instutions for the past decades and particularly after 7th of October (The Boycott, Divestment, Sanctions Movement, 2024).

Consequently, the researcher concludes that although efforts have been made to promote academic studies on Palestine, there is a lack of consistency. Generally, conferences are organised as a response to Israeli attacks on al-Aqsa and/ or Gaza. The historical background and the religious importance of this Holy Land for Muslims have been largely reactive. It can be argued that it is not possible to contribute to the liberation of Bayt al-Maqdis, which includes the first Qibla of Muslims, Al-Aqsa Mosque, unless Muslims focus on knowledge, which is the main preparation for the last two liberation of this Holy Land. Therefore, it can be argued that creating an academic source of reference on Bayt al-Maqdis in light of the Islamic point of view is urgently needed by Muslims.

In this context, the establishment and institutionalisation of the field of inquiry of Bayt al-Maqdis Studies has become a leading factor in fulfiling the gap in knowledge on this field and setting up a research culture on Bayt al-Maqdis across Türkiye. The process was initiated by the 14th Annual International Academic Conference on Bayt al-Maqdis Studies at Istanbul Sabahattin Zaim University in 2014, which resulted in the establishment of a Waqf, the Beytülmakdis Çalışmaları Vakfı, in 2015. This constituted the first solid foundation towards the institutionalisation of the field in Türkiye.

This chapter aims to examine the advancement and institutionalisation process of the field of Bayt al-Maqdis Studies in Türkiye in depth. Accordingly, at the outset, the establishment of the first Waqf (Beytülmakdis Çalışmaları Vakfı) which is dedicated to the academic excellence on Al-Aqsa Mosque and Bayt al-Maqdis Studies in Türkiye in 2015 will be discussed thoroughly. Subsequently, the second main pillar, namely research centres and the institutionalisation process of the field in Türkiye, will be examined.

2.1. The Establishment of the Beytülmakdis Çalışmaları Vakfı in Istanbul

Beytülmakdis Çalışmaları Vakfı which is an academic-oriented Waqf, constituted an essential preliminary step towards the institutionalisation of the field of Bayt al-Maqdis in Türkiye. The establishment of the Beytülmakdis Çalışmaları Vakfı ultimately achieved in Istanbul following the 14th Annual Academic Conference on Bayt al-Maqdis Studies in 2014 at Istanbul Sabahattin Zaim University (İstanbul Sabahattin Zaim Üniversitesi, 2014). In other words, the 14th International Academic Conference on Bayt al-Maqdis Studies, entitled *"Introducing Islamicjerusalem Studies to West Asia"* marked the inception of this dynamic field within the Turkish academic landscape. However, it could be argued that the concept of

establishing a Waqf was in place Türkiye, prior to attempts to establish research centres, whereas there was no such attempt in the other hubs, namely Malaysia. The field's founder, El-Awaisi, argues that the necessity for a culture surrounding Bayt al-Maqdis was identified as a means of supporting the proposal to establish this new field at one of the Turkish universities. Consequently, the suggestion was made to establish a knowledge-based Waqf with the objective of conducting activities related to Bayt al-Maqdis Studies throughout Türkiye. This is also where Step by Step Bayt al-Maqdis courses were initiated with the collaboration of the IHH Humanitarian Relief Foundation, which served to establish a culture of the need and the importance of Bayt al-Maqdis Studies. Additionally, the decision to establish a Waqf was one of the crucial outcomes of the 14th Annual Academic Conference on Bayt al-Maqdis Studies, which was held for the first time in Türkiye.' (Interview with Abd al-Fattah El-Awaisi on 11 June 2024).

In this respect, it could be stated that the Beytülmakdis Çalışmaları Vakfı was established as a foundation to cultivate a culture on Bayt al-Maqdis and advance the academic works of the field in Türkiye. In pursuit of this objective, the Beytülmakdis Çalışmaları Vakfı which is dedicated to the advancement of academic excellence in the field of Al-Aqsa Mosque and Bayt al-Maqdis Studies was established in Istanbul in 2015. In this context, one could argue that the establishment of the Beytülmakdis Çalışmaları Vakfı in Istanbul constituted a pivotal and significant outcome in the process of institutionalising the nascent field of inquiry in Türkiye. In parallel, the Beytülmakdis Çalışmaları Vakfı has conducted a comprehensive series of activities to advance the field of Bayt al-Maqdis Studies, including conferences, seminars, and the dissemination of academic publications in Türkiye. The researcher argues that the establishment of the Beytülmakdis Çalışmaları Vakfı has facilitated significant academic works to be produced. As an illustration, following its foundation in 2015, the Beytülmakdis Çalışmaları Vakfı assumed the leadership of the annual international conferences on Bayt al-Maqdis Studies in Türkiye, including all arrangements. It is also noteworthy that in 2016, a joint agreement was signed between the Beytülmakdis Çalışmaları Vakfı and the IHH, Humanitarian Relief Foundation, which aimed to expand academic studies on Bayt al-Maqdis across Türkiye. Furthermore, the Beytülmakdis Çalışmaları Vakfı and IHH have conducted visits to a total of forty provinces across Türkiye. Consequently, IHH provided generous sponsorship and financial support for various activities of the Beytülmakdis Çalışmaları Vakfı in Türkiye, particularly the annual international academic conferences on Bayt al-Maqdis Studies, translations, and publications of significant academic books conducted by ISRA in the UK. Furthermore, a series of training courses, entitled 'Step by Step Bayt al-Maqdis,' was first

presented by El-Awaisi in 2013. The courses were hosted by the IHH Humanitarian Relief Foundation. Since 2015, following the establishment of the Beytülmakdis Çalışmaları Vakfı, the courses have constituted one of the most prominent academic activities of the Waqf, playing a pivotal role in the establishment and dissemination of a culture surrounding Bayt al-Maqdis throughout Türkiye (El-Awaisi, 2023).

The researcher sheds light on another significant contribution to knowledge on Bayt al-Maqdis by the Waqf. This contribution is the translation of several important academic books into Turkish with the aim of providing a source of reference regarding Bayt al-Maqdis to the academics and those who are interested in the field across Türkiye. One latest example is the book *'The Strategic Planing for the Next Liberation of Al-Aqsa Mosque'* which was a major research work written in the Arabic language by Abd al-Fattah El-Awaisi. It represents the pinnacle of the author's thirty-five years of research and has been translated into the Turkish language by a team of Turkish translators led by Reyhan Önal who is the member of the executive board of the Waqf. It was published in 2023 and has since become a highly regarded reference work; a second edition was recently published.

In this regard, the researcher considers the establishment of an online library accessible to the general public to be a significant contribution to the field of Bayt al-Maqdis Studies. The e-library, which is hosted by the Waqf, contains a wealth of academic sources in both English and Arabic, including books, journals, and articles published by ISRA. Additionally, it includes translations of a number of materials into Turkish, made possible by the Waqf. Besides, the Journal of Islamicjerusalem Studies (JIJS), as an academic refereed journal focused on presenting original articles regarding Bayt al-Maqdis, represents another significant contribution to the field of Bayt al-Maqdis Studies that was revealed by ISRA in the UK in 1997 and currently active in the Dergi Park System conducted jointly by ISRA, the Beytülmakdis Çalışmaları Vakfı, and Social Science University of Ankara and Mardin Artuklu University today (*Islamicjerusalem Elibrary*, 2024).

2.2. Research & Application Centre for Quds Studies at Social Science University of Ankara

The second notable achievement that was the outcome of the idea initiated by ISRA that was to promote and institutionalise the field of Bayt al-Maqdis Studies in Türkiye. The *Research Centre of Quds Studies* at the Social Science University of Ankara was established on 25 July 2018 with the approval of the Council of Higher Education and announced in the official gazette (Resmi Gazete, 2018). At the outset, the idea of establishing a research centre and opening postgraduate programs on Bayt al-Maqdis Studies was on the agenda during the

14th International Academic Conference on Bayt al-Maqdis Studies held at Istanbul Sabahattin Zaim University on 13-14 April. Indeed, during the Conference, the Rector of the University, Professor Mehmet Bulut, publicly promised the establishment of the research centre and the launch of postgraduate programs on Bayt al-Maqdis Studies. However, these promises were not fulfiled (İstanbul Sabahattin Zaim Üniversitesi, 2014).

The researcher wishes to note that she was similarly disappointed as an undergraduate student at the Department of Political Science and International Relations at Istanbul Sabahattin Zaim University who eagerly awaited the opening of a postgraduate program specialising in Bayt al-Maqdis Studies at the University. Accordingly, despite the researcher writting a petition to express her enthusiasm to specialise in this distinctive field to the university's rector, the researcher received no response. Consequently, even though El-Awaisi made considerable efforts to institutionalise the new field of inquiry in Türkiye, he eventually resigned from Istanbul Sabahattin Zaim University in 2008 and moved to the Social Science University of Ankara (ASBU) which is the sole university in Türkiye dedicated to the field of Social Science (El-Awaisi, 2023).

In regard to the process of establishing an affiliation with ASBU, El-Awaisi indicated that following the unsuccessful outcome at Istanbul Sabahattin Zaim University, he resigned from his post and initiated a search for alternative Turkish universities or opportunities in other countries. However, with the assistance of Professor Enver Arpa, a member of the Management Committee of the Beytülmakdis Çalışmaları Vakfı, an opportunity was identified to present this global civilisational knowledge project on Bayt al-Maqdis to the Rector of the Social Science University of Ankara, Professor Mehmet Barca. This resulted in a highly favourable response, as he was seeking to establish a programs in Palestinian Studies (Interview with Abd al-Fattah El-Awaisi on 11 June 2024). Following the discussions with the esteemed ASBU committee (El-Awaisi, 2023), the Research Centre for Quds Studies was established on 25 July 2018, linked to the Department of International Relations at the Graduate School of Social Sciences. Its establishment was approved by the Council of Higher Education and announced in the official newspaper (Resmi Gazete, 2018). Furthermore, the Council of Higher Education approved the establishment of an MA program in Quds Studies (English) in the same year (El-Awaisi, 2023). The primary objective of the Centre, as outlined in the legislation, is to generate academic knowledge about Bayt al-Maqdis and facilitate its growth as a discipline within Türkiye and on the global stage. Moreover, the Centre has sought to enhance academic awareness of Bayt al-Maqdis within society (Ankara Sosyal Bilimler Üniversitesi, 2024).

The current director of the Centre is Prof Dr. Muhittin Ataman, who is at Social Science University of Ankara (Social Science University of Ankara Research Centre for Quds Studies, 2024). Since its establishment in 2018, the Social Science University of Ankara has made a significant contribution to the development of the field of Bayt al-Maqdis Studies. In order to support and develop the field of inquiry of Bayt al-Maqdis Studies in Türkiye, an International Academic Forum on Bayt al-Maqdis Studies was established by signing a protocol between ASBU, the Beytülmakdis Çalışmaları Vakfı in Istanbul, and ISRA in the UK. The objective of the Forum was to generate knowledge related to Bayt al-Maqdis Studies and to stimulate young scholars to specialise in the field. In this context, the Forum has made significant contributions to the publication of the Journal of Islamicjerusalem Studies, the organisation of the International Academic Conference on Bayt al-Maqdis Studies since 2018, which included a workshop, and the initiation of Step by Step Bayt al-Maqdis courses once again in Ankara on 1 December 2018. These are among the most notable achievements of the Forum (El-Awaisi, 2023).

Moreover, it can be argued that ASBU made considerable efforts to develop Bayt al-Maqdis Studies in the international arena with other institutions and universities. In light of these efforts, ASBU signed a cooperation protocol with the Utara Universiti of Malaya (UUM). On 8-11 December 2019, the Rector of the UUM, accompanied by the Director of the Institute of Excellence for Islamicjerusalem Studies (IEIJS) at UUM and other officials, paid a visit to ASBU. During this visit, a workshop was held to discuss the details of the protocol (El-Awaisi, 2023).

Consequently, it can be argued that ISRA has achieved its objective of establishing the new field of inquiry of Bayt al-Maqdis Studies in Malaysia and Türkiye, which was designated as a centre in the South East Asia and West Asia to promote the field. On the other hand, the objective was not achieved in Egypt, which was one of three bases designated as a centre in North Africa even though the efforts that spanned over 13 years (El-Awaisi, 2023). The researcher argues that this significant accomplishment could be attributed to the well-disciplined work of El-Awaisi and the support he received from the two distinguihed universities in Türkiye. It is also noteworthy that the Research Centre for Quds Studies has played a pivotal role in collaboration with other academic institutions and universities in organising the international academic conference on Bayt al-Maqdis Studies in Türkiye since 2018.

It should be worth mentioning that the University (ASBU) led significant academic activities in the wake of the genocide in Gaza since 7 October 2023. One of these was the

invitation of the Rektor of Glasgow University, Ghassan Abu Sitta who is a Palestinian medical doctor, by the head of the Council of Higher Education Prof. Erol Özvar to Ankara. Accordingly, a conference entitled ‘Gaza Genocide Initiative: What an Eyewitness Tells’ was held on 27 May 2024 under the patronage of the University attending by Dr. Abu Sitta who had been banned from entering Europe for one year by Germany, shared his experiences in Gaza's hospitals (Ankara Sosyal Bilimler Üniversitesi, 2024, May 27). Additionally, in the wake of genocide in Gaza, some of the other academic activities organised by the University, *‘Workshop on Israel's Iron Swords Operation in the Context of Humanitarian Law’* on November 2023 (Ankara Sosyal Bilimler Üniversitesi, 2023, November 15), *‘Workshop on Human Rights Violations in Gaza’* on November 2023 (Ankara Sosyal Bilimler Üniversitesi, 2023, November 6), *‘Panel on Israeli Problem in Palestine’* on December 2023 (Ankara Sosyal Bilimler Üniversitesi, 2023, December 2), *‘Panel on Genocide and Human: From Discrimination to Genocide Gaza: A Psychological Perspective’* on January 2024 (Ankara Sosyal Bilimler Üniversitesi, 2024, January 8), *‘Workshop on Palestine’* on January 2024 (Ankara Sosyal Bilimler Üniversitesi, 2024, January 7), *‘Panel on Human Rights and Humanitarian Law Violations Committed by Israel in Palestine’* on April 2024 (Ankara Sosyal Bilimler Üniversitesi, 2024, April 29), *‘Workshop on the Understanding of Bayt al-Maqdis’* on May 2024 (Ankara Sosyal Bilimler Üniversitesi, 2024, May 30).

However, one could claim that the Centre could be made more functional and expand its activities. Additionally, it could become leading research-oriented actor following the ongoing genocide in Gaza, which began on 7 October 2023. The researcher argues that including students as young scholars in works and making them in charge could trigger them to produce new thoughts and ideas. Accordingly, a current working structure of the Centre and a group of students who are pursuing their MA in Quds Studies, could be designated to produce new projects and activities by meeting with the Director of the Centre on a weekly or monthly basis.

In conclusion, it could be argued that the Research Centre for Quds Studies emerged as a result of the necessity to produce knowledge on Bayt al-Maqdis in Türkiye. Indeed, the Centre became a pivotal institution in the production and dissemination of knowledge on Bayt al-Maqdis in Türkiye. The Centre's contributions to the field of Bayt al-Maqdis Studies were not limited to Türkiye, but also extended to other countries. Therefore, it is evident that the Centre played a significant role in the institutionalisation of Bayt al-Maqdis Studies in Türkiye.

Master of Arts (MA) in Quds Studies at Social Science University of Ankara

In 2018, the Council of Higher Education approved the establishment of a MA program in Quds Studies (English). The inaugural term commenced on 1 October 2018, while the second term commenced on 23 September 2019. This distinctive postgraduate program is not only the first program in the field of Bayt al-Maqdis Studies in Türkiye but also in the West Asia (El-Awaisi, 2023). The MA Program at ASBU was inaugurated under the Department of International Relations, despite the prevailing opinion that it should have been established under the department of theology, given the religious significance of Bayt al-Maqdis. The researcher argues that the rationale for the program's placement within the Department of International Relations can be attributed to the interdisciplinary and multidisciplinary nature of Bayt al-Maqdis Studies. One could claim that using the term 'Quds' in the name of both the Centre and the MA Program and not using 'Bayt al-Maqdis', which is the only terminology used for this new field of inquiry, is contradictory. Although these were suggested to the Council of Higher Education, it preferred the usage of the name al-Quds. However, the researcher argues that the term 'Quds' is more likely to get attract and become well-known in Turkish society, whereas the term 'Bayt al-Maqdis' was not well-known during that period.

The objective of the MA Program is to facilitate the institutionalisation of the field in Türkiye, while also educating young scholars to specialise and produce knowledge in this new field of inquiry in Türkiye. It should be noted that, as the field is still relatively new in Türkiye, it lacks the academic exposure and expertise required to fully develop. Nonetheless, it could be perceived as a typical challenge for a nascent field of inquiry at the outset of its development. Currently, 2 students are enrolled in the course term, and 5 students are enrolled in the thesis term of the program at ASBU. Additionally, 15 students have successfully defended their theses (see Appendix I)[7] and are currently listed on the website of the Council of Higher Education (Sosyal Bilimler Enstitüsü Müdürlüğü, 2024). The researcher considers it crucial to establish an institute offering PhD programs in Bayt al-Maqdis Studies at ASBU, with the objective of providing a specialised research environment for those who have graduated from MA in Quds Studies. This initiative represents a significant step in the institutionalisation process of the new field of inquiry of Bayt al-Maqdis. The Rector of ASBU announced this is being planned during his opening speech at the 22rd conference in Ankara.

[7] Upon contacting the Graduate School of Social Science at ASBU in June 2024, the researcher was informed that 12 students had graduated. Subsequently, an additional 3 students graduated, resulting in a total of 15 graduates.

One might argue that the low number of students enrolled in the MA Program is a consequence of the Program's lack of promotional efforts within the Turkish academic community. Additionally, the Program's offering in English rather than Turkish could be seen as a limitation, as this has been the biggest hurdle with much intrest in the program. However, it is important to note that the majority of academic sources related to Bayt al-Maqdis are produced in either English or Arabic. Consequently, students who are proficient in English and apply to the MA Program may have an advantage in accessing primary sources related to the field directly. Conversely, this may present a challenge for applicants who are not proficient in English and wish to apply to the Program. In light of this, the researcher suggests that an English preparatory school could be made mandatory for Turkish applicants who are not proficient in English.

Consequently, the MA Program represents a tangible contribution to Turkish higher education. While previous academic studies regarding this field was largely inadequate and derived from sources written from a Zionist perspective, the MA Program has led to the establishment of a comprehensive reference source for future studies in Bayt al-Maqdis Studies, including Quds, Palestine, and Al-Aqsa Mosque in Türkiye. It can be concluded that ASBU has become one of the pioneering universities in Turkish academia, with its efforts emphasising the significance of knowledge on Bayt al-Maqdis Studies in Türkiye.

2.3. Research & Application Centre for Quds and Palestine Studies at Mardin Artuklu University

The Research Centre for Quds and Palestine Studies was established at Mardin Artuklu University on 13 June 2016, with the approval of the Council of Higher Education and announced in the official newspaper (Resmi Gazete, 2016). The Centre is the first research centre in Türkiye to focus on Quds and Bayt al-Maqdis Studies, among the four research centres established at different universities in Türkiye (Mardin Artuklu Üniversitesi Kudüs ve Filistin Araştırmaları Uygulama ve Araştırma Merkezi, 2016). With regard to the establishment process of the Centre, Ziya Polat, the initial director of the Centre states that *'the Research Centre for Quds and Palestine Studies*' was initially proposed to Mardin Artuklu University by Dr. Ziya Polat and Dr. Khalid El-Awaisi. Consequently, the application and establishment process of the Centre was primarily spearheaded by Dr. Ziya Polat and Dr. Khalid El-Awaisi at Mardin Artuklu University during that period, both of whom were also members of the Board of Management of the Beytülmakdis Çalışmaları Vakfı. A number of social and academic activities were conducted to raise awareness in the society. These activities included such as

book reviews, film critiques, and seminars on the topic of Bayt al-Maqdis, besides a conference on al-Aqsa Mosque and al-Quds at the University in 2017' (Interview with Ziya Polat on 11 June 2024).

Conversely, a significant series of works initiated by the Centre, the postgraduate program on Bayt al-Maqdis Studies opened after five years following the establishment of the Centre. The researcher argues that the first pivotal activity of the Centre was the organisation of the 20th International Conference on Bayt al-Maqdis Studies in 2020, which was conducted online. Furthermore, the researcher argues that the newly appointed Rector of the University in 2019, Professor İbrahim Özcoşar, who is the head of the Board of Trustees of the Beytülmakdis Çalışmaları Vakfı, played a pivotal role in the development of Centre activities. Indeed, he was highly enthusiastic about conducting academic works and fostering excellence in research on Bayt al-Maqdis Studies. The primary objective of the Centre, as outlined in its founding legislation, is to generate academic knowledge and contribute to the existing academic literature on Quds and Palestine studies (Resmi Gazete, 2016). In accordance with this objective, a major field of study providing a postgraduate program on Quds and Palestine Studies was opened in 2021 (Mardin Artuklu Üniversitesi, 2021).

Furthermore, the Step by Step Bayt al-Maqdis Seminars, which were jointly led by the two distinguished centres at Mardin Artuklu University and Social Science University of Ankara in 2020 (Mardin Artuklu Üniversitesi, 2020), 2021 (Ankara Sosyal Bilimler Üniversitesi, 2021) and 2023 (İlke Haber Ajansı, 2023) also made a significant contribution to knowledge in the field of Bayt al-Maqdis Studies. Moreover, the Centre has become one of the principal institutions hosting the annual international conferences on Bayt al-Maqdis in Türkiye since 2020, with the most recent conference held in Mardin in 2024.

Another significant protocol was jointly signed between al-Quds University and the Centre in 2020 (Mardin Artuklu Üniversitesi Kudüs ve Filistin Araştırmaları Uygulama ve Araştırma Merkezi, 2016) regarding the encouragement of academic and research cooperation. However, the researcher considers it a significant shortcoming that no academic activities have been conducted in accordance with this protocol between the Centre and al-Quds University.

Conversely, it should be noted that Mardin Artuklu University has made additional efforts since the Israeli attacks on Gaza on 7 October 2023. Consequently, it became the first Turkish university to boycott Israeli products by issuing a declaration in Turkish, setting an example for other universities in Türkiye. Furthermore, Mardin Artuklu University has issued a call to the international academic community to end all academic collaborations with Zionist universities. The university has resolved to implement an academic boycott with the aim of liberating the

academy and universities from the influence of Zionism, oppression and fear. In order to produce accurate academic knowledge related to genocide in Gaza, the Centre made great efforts during this process. Two significant panels were organised by the Centre on 6 November and 7 December 2023, with the presentations of MA students in Quds and Palestine Studies. The young scholars, moderated by the Rector of the University, shed light on two important cases: *'Did Palestinians sell their lands?'* and *'Is antizionism antisemitism?'* that were raised from the perspective of the Zionist movement. The Centre initiated another significant project between 27 October and 30 December 2023, titled *'Bayt al-Maqdis Seminars: From Academia to Schools'* in collaboration with the Ministry of National Education. Consequently, the young scholars on the MA in Quds and Palestine Studies delivered lectures at nine intermediate and high schools in Mardin (Mardin Artuklu Üniversitesi Kudüs ve Filistin Araştırmaları Uygulama ve Araştırma Merkezi, 2016).

The last project led by the Centre announced by the Rector of the University at the 24th Annual International Conference on Bayt al-Maqdis Studies, hosted by Mardin Artuklu University between 18-20 April 2024 entitled as *"Zionism and Academia: Pressures, Fears and Challenges"* (Mardin Artuklu Üniversitesi, 2024). The project, designated as the *"Gaza Martyrs Registry"*, was established with the objective of creating a digital memory for the martyrs of Gaza and ensuring that they would not be forgotten by the international community. To this end, a website was created that provides detailed information about the lives of the Gaza martyrs, as well as knowledge, documents, photographs, and videos related to the ongoing genocide in Gaza, which began on 7 October 2023. This initiative aims to ensure that the memory of the victims of this tragedy is preserved. The objective is to raise global awareness and hold the perpetrators of the genocide accountable, emphasising that the victims are not mere numbers (Gaza Martyrs Registry, 2024).

Furthermore, the University engaged in international academic collaboration. In June 2024, a research cooperation protocol was signed with the Islamic University of Gaza, which will facilitate enhanced academic collaboration between the two Universities (Mardin Artuklu Üniversitesi, 2024).

It is noteworthy that the University has hosted distinguished academics in the aftermath of the genocide in Gaza since 7 October 2023. In this regard, Dr. Shaima Abu Shaaban, who was a witness to the genocide in Gaza and previously held a position at the Islamic University of Gaza, has since commenced employment at Mardin Artuklu University in April 2024 (Mardin Artuklu Üniversitesi, 2024, May 7). Another distinguished academic Dr. Taner Kamacı who volunteerly went to Gaza was welcomed by the University to share his experiences in Gaza in

April 2024 (Mardin Artuklu Üniversitesi, 2024, April 25). It is noteworthy that Dr. Shaima Abu Shaaban and Dr. Tamer Kamacı were among those who were granted Courage Awards as human rights defenders at the 24th International Academic Conference on Bayt al-Maqdis Studies held on 18-20 April 2024.

It is important to note that the Centre and the University has followed the agenda both in Gaza and in the region of Bayt al-Maqdis, disseminating and sharing accurate knowledge, thus contributing to the raising of awareness among academics in Türkiye. One could argue that although it is the first Research Centre on Quds and Palestine Studies to be established among the Turkish universities, the Centre has been relatively inactive for a number of years following its establishment in 2016 until Professor İbrahim Özcoşar was appointed as the new Rector of the University in 2019. Nevertheless, it demonstrated its dedication and expertise on the field of Bayt al-Maqdis Studies through its contributions after 2019.

In essence, the researcher argues that the Centre played a pioneering role in fostering awareness of Bayt al-Maqdis within the Mardin community, with a broader regional impact across Southeastern Anatolia after Professor İbrahim Özcoşar was appointed as the new Rector of the University in 2019. The researcher considers Mardin to be a suitable base for Southeastern Anatolia in Türkiye. Consequently, the Centre has conducted valuable research on knowledge related to Bayt al-Maqdis and has become a prominent figure within Turkish academia. This has significantly contributed to the institutionalisation of the field of Bayt al-Maqdis Studies in Türkiye.

Master of Arts (MA) in Quds and Palestine Studies at Mardin Artuklu University

The MA program on Quds and Palestine Studies, the second MA program in Türkiye, was inaugurated in 2021 as a major field of study with the objective of becoming an interdisciplinary research-oriented field (*Mardin Artuklu Üniversitesi,* 2024). Following the appointment of Professor İbrahim Özcoşar as the new Rector of the University in 2019, the chair of the Centre was also replaced. The newly appointed chair was Associate Professor Maşallah Turan, who was primarily responsible for initiating the opening process of the MA program (Interview with Ziya Polat on 11 June 2024).

The researcher argues that an adequate awareness of Bayt al-Maqdis has been gradually developed through the qualified works of the Research Centre for Quds and Palestine Studies after 2019. Furthermore, the opening of the MA Program in Turkish language has also become an important factor for students.

The MA Program commenced during the inaugural academic year, 2020/2021, and implemented a curriculum similar to that of the MA program in ASBU, which was developed under the guidance of El-Awaisi, the founder of the field. Currently, 19 students are enrolled in the course term, while 30 students are engaged in the thesis term of the program. Additionally, 11 students have successfully defended their theses[8] (see Appendix II) and are currently available on the website of the Council of Higher Education (Lisansüstü Eğitim Enstitüsü Müdürlüğü, 2024).

The current Director of the Centre, Dr. Sibel Ceylan Yiğit has indicated that the Senate of Artuklu University has approved the establishment of a PhD program on Quds and Palestine Studies in Turkish language. This would be the inaugural PhD program in this field in Türkiye. It is currently being waiting The Higher Education Institution (YOK) to accept applications regarding postgraduate programs. Additionally, a new, distinct MA program, titled Quds and Palestine Studies in Arabic, is also awaiting the approval from the YOK. Furthermore, an English and Arabic academic compulsory course has been added to the syllabus of these three postgraduate programs on Quds and Palestine Studies for the following academic year, if they are approved by YOK. This undoubtedly will contribute to students' ability to work on different sources (Interview with Sibel Ceylan Yiğit on 14 June 2024). In conclusion, it can be argued that these initiatives are of significant importance in furthering the institutionalisation of the new field of inquiry of Bayt al-Maqdis Studies in Turkish higher education.

2.4. Other Research and Application Centres at Turkish Universities

Two further research and application centres pertaining to Quds Studies have been established at two Turkish universities. Furthermore, in 2017, a sub-unit, entitled the International Quds and Palestine Studies Unit, was established within the Center for Civilisation Studies (ISMAM) at Istanbul Medeniyet University. The Director of the unit is Professor Berdal Aral of Istanbul Medeniyet University, a leading authority in the field of International Relations. The primary objective of the unit is defined as to consolidate and advance existing knowledge in a range of disciplines, including political science, management, history, literature, and sociology, pertaining to Quds, Palestine, and the Middle East. Additionally, the unit is tasked with developing applicable policy recommendations for decision-makers (İstanbul Medeniyet Üniversitesi, 2024). However, the unit has not fulfilled its primary objectives for which it was established.

---

[8] Upon contacting the Institute for Graduate Educational Studies at Mardin Artuklu University in July 2024, the researcher was informed that 8 students had graduated. Subsequently, an additional 3 students graduated, resulting in a total of 11 graduates.

2.4.1. Research & Application Centre for Quds Studies at Marmara University (Istanbul)

The Research Centre for Quds Studies at Marmara University in Istanbul to focus on Quds Studies, was established on 18 April 2018 (*Resmi Gazete,* 2018). Its stated purposes to generate and disseminate knowledge on Quds (Marmara Üniversitesi Kudüs Çalışmaları Uygulama ve Araştırma Merkezi, 2024). The Centre aims to represent a significant effort to be established at Marmara University, which is one of the most deeply rooted universities in Istanbul. It is the second centre established following the foundation of the Research and Application Centre on Quds and Palestine Studies at Mardin Artuklu University. The current chair of the Centre is İsmail Taşpınar, who is a Professor at Marmara University (Marmara Üniversitesi Kudüs Çalışmaları Uygulama ve Araştırma Merkezi, (n.d.). However, the Centre has not fulfilled its primary objectives for its establishment.

2.4.2. Research & Application Centre for Quds Studies at Atatürk University (Erzurum)

The Research Centre for Quds Studies at Atatürk University was established on 19 November 2018 as announced in the official newspaper (*Resmi Gazete,* 2018). This marks the fourth research centre on Quds studies established in Turkish universities. The current chair of the Centre is İbrahim Yılmaz, who is a Professor at Atatürk University (Atatürk Üniversitesi Kudüs Çalışmaları Uygulama ve Araştırma Merkezi, n.d.). The Centre was established principally to generate academic knowledge about Quds and Palestine and to increase awareness about this region (Atatürk Üniversitesi Kudüs Çalışmaları Uygulama ve Araştırma Merkezi, 2024). The establishment of a research centre on a specific field in Atatürk University in Erzurum, which is one of four research centres on Quds studies in Türkiye, represents a significant endeavor with the potential to advance academic studies on Quds in the Black Sea and Eastern Anatolia region. However, the Centre has not fulfilled its primary objectives for which it was established.

Finally, this chapter presented the evidence that the institutionalisation process of the new field of inquiry of Bayt al-Maqdis Studies has been gradually achieved in Türkiye. Indeed, the serious efforts based on El-Awaisi's understanding of the principle of gradual establishment and development led the process to be conducted in a particular direction. Consequently, in the initial phase, a series of academic endeavors were undertaken to cultivate a culture of necessity and significance of Bayt al-Maqdis, thereby further advancing the field of Bayt al-Maqdis Studies and integrating it into the Turkish higher education system.

CHAPTER THREE
ACHIEVEMENTS AND ACTIVITIES IN TÜRKİYE

The Academy for Islamicjerusalem Studies (ISRA), previously known as the "Islamic Research Academy," was founded to commemorate the 1400th anniversary of the Muslim conquest of Islamicjerusalem by the second Caliph, 'Umar ibn al-Khattab, on 4 Jumada al-Akhir 16 AH (4 July 637 AD). This event marked a radical turning point in the history of the Muslim Arab East. The academic discipline of Islamicjerusalem Studies has been institutionalised in different parts of the world and the field over the past three decades (1994-2024) had layed the foundation for the field and its establishment. The field has witnessed remarkable achievements and dynamic activities since its inception. ISRA and the Beytülmakdis Çalışmaları Vakfı have made significant strides in advancing the study of Islamicjerusalem/ Bayt al-Maqdis across the named three countries and even beyond. It has fostered academic research, teaching, and scholarship related to this historically and spiritually significant region.

Although the researcher could encounter the scholarly works on al-Quds/Palestine in Türkiye before the establishment of the Beytülmakdis Çalışmaları Vakfı (as discussed on Chapter 2), the researcher asserts that there has been a stagnation in these works within Turkish academia. It can be argued that the Beytülmakdis Çalışmaları Vakfı has played a significant role in advancing these works thanks to its academic activities initiated based on its principle of gradualism. In other words, the Waqf has facilitated the advancement of academic discourse on Palestine in a particular direction within Turkish society and academia. This chapter explores the milestones, breakthroughs, and ongoing endeavors within this multidisciplinary field, shedding light on the scholarly contributions that have shaped our understanding of the Holy Land from an Islamic perspective.

3.1. Step by Step Bayt al-Maqdis Courses

Step by Step Bayt al-Maqdis courses represent a significant initiative that has contributed to the establishment of a culture of Bayt al-Maqdis within Turkish society. In addition, the courses have been identified as a series of seminars designed to provide university students with the fundamental knowledge required to understand Bayt al-Maqdis. In the initial stage of the project, in 2013, the courses were conducted with three Turkish female students by El-Awaisi.

These courses were held in Istanbul, later with the IHH Humanitarian Relief Foundation playing a pioneering role. Since 2015, the courses were jointly conducted by the Beytülmakdis Çalışmaları Vakfı before being organised within the Universites (El-Awaisi, 2023).

The content of the courses was prepared by El-Awaisi with the objective of providing university students with a concise history of Bayt al-Maqdis. It was structured on four levels, encompassing theoretical and practical aspects. In this regard, the researcher, who participated in these courses with great enthusiasm, notes that the courses provided participants with a solid foundation in the examination of Bayt al-Maqdis from a variety of perspectives, with new insights delivered every two weeks (for a total of 10 weeks). Additionally, participants were expected to develop a project aligned with their interests and skills in the remaining three steps.

Accordingly, one could view the paths of El-Awaisi's understanding of gradualism in the method of these courses, which initially aim to build an essential knowledge regarding the region and transform it into a production. In this sense, the program visibly reached hundreds of students in the following years in Istanbul, with 250 students participating in 2014 (İHH İnsani Yardım Vakfı, 2015), 70 students in 2016 and 100 students in 2017. Furthermore, the program was disseminated and implemented throughout eight cities across Türkiye, including Istanbul, Kayseri, Gaziantep, Konya, Bursa, Samsun, Erzurum, and Mardin with an approximately 200 students having graduated the program (El-Awaisi, 2023).

The conduction of the program was largely delegated to the universities beginning in 2018, when the courses were transferred to an institutional level. Consequently, the program was were held in Ankara primarily by the Research and Application Centre for Quds Studies at the Social Science University of Ankara, in addition to a number of institutions and NGOs who supported the initative (Ankara Sosyal Bilimler Üniversitesi, 2018) and graduated totally 186 students in the first stage in Istanbul, 93 in Bursa, and 54 in Mardin. In 2019, 200 students graduated and 650 students graduated in 2022 (El-Awaisi, 2022).

It is important to note that the program was solely provided by El-Awaisi between 2013 and 2018. Since 2020, the curriculum has been further developed with the inclusion of other distinguished scholars and courses conducted online lectures (10 in total) due to the impact of the Covid-19 pandemic. Additionally, the Research and Application Centre for Quds and Palestine Studies at Artuklu University in Mardin has joined the regulatory committee of the program (*Mardin Artuklu Üniversitesi*, 2020).

The program was continued online in 2021 (10 lectures) (Ankara Sosyal Bilimler Üniversitesi, 2021) and 2023 (6 lectures) (İlke Haber Ajansı, 2023) led by the two universities,

namely Social Science University of Ankara and Mardin Artuklu University. Furthermore, the courses were conducted online in English in 2021 (9 lectures) (Beytülmakdis, 2021) and 2022 (6 lectures) (*Beytülmakdis*, 2022). The Centre at ASBU, in collaboration with numerous organisations abroad, once more spearheaded the project, and Associate Professor Khalid El-Awaisi, an authority in the field of Bayt al-Maqdis Studies, delivered the lectures.

In essence, the researcher finds that the objective of this program is well-suited with the El-Awaisi methodology of gradual establishment and development. The program, at the outset, aimed to establish a culture on Bayt al-Maqdis in the Turkish society through university students. Indeed, although the courses were initiated with three students and one lecturer in its inaugural term in 2013, they subsequently expanded and were implemented by numerous scholars in numerous cities across Türkiye over time. Consequently, the program has facilitated the establishment of Bayt al-Maqdis studies as a recognised field of academic inquiry. Furthermore, this attempt has fostered awareness and paved the way for subsequent academic events regarding Bayt al-Maqdis Studies to be increased in Türkiye, graduating over a short period of time hundreds of students and dissmenating knowledge to thousands.

3.2. The Annual International Academic Conference on Bayt al-Maqdis

Academic conferences on Palestine organised by Türkiye undoubtedly have a significant impact in raising awareness on the issue and producing scholarly works. In this sense, the researcher indicates that the International Academic Conference on Bayt al-Maqdis Studies, held annually in Türkiye since 2014, is a notable example. The Conference is one of the most significant academic works, having been held annually since 1997 in various countries around the world in collaboration with numerous universities, institutions, and non-governmental organisations under the auspices of ISRA (Al-Ahlas, 2004). It was the first time the conference was held in Türkiye in 2014 at Istanbul Sabahattin Zaim University (İstanbul Sabahattin Zaim University, 2024). El-Awaisi elucidated the distinctive nature of the conference and posited that it gathers prominent scholars from around the world in the West to foster conversations and open discussions that will reveal new directions of interpretation (El-Awaisi, 1999a).

The inaugural conference was held at the School of Oriental and African Studies (SOAS) at the University of London on 2 September 1997. It was attended by numerous distinguished academics, including the late Muslim jurist Yusuf al-Qaradawi of Qatar University and the British historian and author Karen Armstrong, who served as the two keynote speakers. In his opening remarks at the inaugural conference in 1997, El-Awaisi, the Secretary General of the

Islamic Research Academy (ISRA), explained the rationale behind the organisation's decision to host an international academic conference on Bayt al-Maqdis. He noted that:

> The founders of the Academy were very concerned at the lack of academic research and material on the subject of Islamicjerusalem. Historically, most of the research about Jerusalem in the West has been associated with Biblical or Orientalist Studies… Therefore, as part of ongoing program, we decided to initiate this annual event in the hope of establishing a new frame of reference. The aim is to become an international platform for the discussion of studies and issues relating to Islamicjerusalem (El-Awaisi, 1997b).

Subsequent to the successful inaugural conference, the Academy decided to pursue a more in-depth approach for future conferences. The region of Bayt al-Maqdis was discussed with a multidisciplinary and interdisciplinary perspective.

Despite the completion of all necessary arrangements for the 2001 conference, the event was postponed by the ISRA management committee due to the September 11th attacks (El-Awaisi, 2000a). However, the fifth conference was successfully held at Al-Maktoum Institute in Dundee, UK on 21 April 2003. It is noteworthy that in this conference, El-Awaisi introduced the definition of the term 'Islamicjerusalem' for the first time (El-Awaisi, 2003) and subsequently provided a detailed explanation, arguing that *"Islamicjerusalem is not a city but a region which includes several cities"* (Al-Ahlas, 2004). The researcher notes that this indicates that the conferences have become an open forum for debate on the latest developments in the field of Bayt al-Maqdis.

The year 2004 marked the tenth anniversary of the establishment of the ISRA and the inauguration of the new field of inquiry of Islamicjerusalem Studies. In commemoration of this milestone, the 6th conference focused on the history and achievements of ISRA (1994-2014), as well as its future ten-year plan within the field. The conference marked the inaugural event organised exclusively by the Centre for Bayt al-Maqdis Studies at the Al-Maktoum Institute. ISRA launched its latest publication at this conference, a book by Aisha Al-Ahlas, entitled as *'Islamic Research Academy (ISRA): 1994 – 2004, Background, Activities and Achievements, with special reference to the New Field of Inquiry of Islamicjerusalem Studies'*. It is noteworthy that this book represents a significant contribution to the nascent field of Islamicjerusalem Studies, which has been developing over the past decade (El-Awaisi, 2007a).

The ninth and tenth conferences were held in the same year, 2007. One was held in the United Kingdom, while the other was held in Yemen. The objective of the latter conference was to introduce the newly emerging field of inquiry to the Arab region. At the conclusion of the conference in Yemen, a report was released containing recommendations, including the

incorporation of the Bayt al-Maqdis Studies course into university curricula across all departments in Yemen and the wider Arab region. However, despite these recommendations, none of them have been implemented (El-Awaisi, 2023). The researcher argues that although El-Awaisi relocated to Yemen and made pivotal contributions to the introduction of the field, the institutionalisation of the new field of inquiry in the Arab region, which was expected to serve as a model in the case of Bayt al-Maqdis, did not achieve.

The objective of the 13th conference was to introduce the nascent field of Bayt al-Maqdis Studies to the region of Southeast Asia. The conference, hosted by Universiti Utara Malaysia (UUM) in Malaysia on 10-11 April 2012, with the theme *"Palestine and Bayt al-Maqdis: Introducing Bayt al-Maqdis Studies to South East Asia"* served this purpose. In this sense, the background and dimensions of the field, along with its developments, were presented to the academic community and those interested in the field. At this year's conference, a significant turning point was the decision to establish the Institute for Bayt al-Maqdis Studies at Universiti Utara Malaysia. This was the first institute in a Muslim country to offer a PhD program in the field of Bayt al-Maqdis Studies. The Vice Rector of the University announced that the University had accepted El-Awaisi's proposal to establish an institute (El-Awaisi, 2023). This was undoubtedly another significant effort and practical step towards achieving the institutionalisation of the new field of inquiry. The establishment of the Institute in Malaysia represents the first achievement of the Academy (ISRA) in the Muslim countries.

It should be noted, however, that in certain years, conferences were unable to be organised for specific reasons. In 2009, for instance, El-Awaisi was in Syria, which made it challenging to organise a conference there due to the nature of the political system at the time. Secondly, in 2011, the reason for this was that El-Awaisi was relocating from Syria to Malaysia to introduce this new field of inquiry to the South Asia region. Lastly, for the year 2013, the reason was that El-Awaisi had recently relocated from Malaysia to Türkiye on 2 October 2012. At the time of the 2013 move, he was not yet settled in Türkiye. He relocated from Sultan Mohamad al-Fatih University to Istanbul Sabahattin Zaim University in 2013 to continue his academic pursuits (El-Awaisi, 2023).

The 14th conference which was the first conference in Türkiye held at Istanbul Sabahattin Zaim University on 28-29 April 2014, was particularly notable for its collaboration with the Institute of Excellence for Islamicjerusalem Studies at the University Utara Malaysia (UUM) Malaysia and the Turkish Cooperation and Coordination Agency (TIKA). As the inaugural initiative in Türkiye, the 14th conference was held in 2014 to commemorate the 20th anniversary (1994-2014) of this global civilisational knowledge project, which was first

emerged in the Al-Aqsa Mosque in the 1990s. The conference's theme, *"Introducing Islamicjerusalem Studies to West Asia"* brought together numerous distinguished international scholars from diverse geographical regions (İstanbul Sabahattin Zaim University, 2024). Additionally, the conference resulted in the decision to establish a Waqf in Istanbul for the purpose of conducting academic studies on Bayt al-Maqdis Studies. In addition, the strategic plan for the new field of inquiry for the next ten years (2014-2024) in Türkiye was discussed (El-Awaisi, 2023). The researcher considers the inaugural conference in Türkiye to be of significant importance, as it focused on introducing the nascent field of Bayt al-Maqdis Studies to Turkish academics and those interested in the field. The conference also attracted the attention of students at the university. The researcher, who was an undergraduate student of El-Awaisi in the Department of Political Science and International Relations at Istanbul Sabahattin Zaim University, had the opportunity to meet this dynamic field of inquiry at the conference.

The 15th annual conference, the second international academic conference on Bayt al-Maqdis Studies in Türkiye, was held on 13-14 April 2015, with the title *"The Role of Knowledge in The Conquests of Islamicjerusalem"* also at Istanbul Sabahattin Zaim University in Türkiye. Following the introduction of the new field of inquiry of Bayt al-Maqdis Studies to Türkiye, the importance of knowledge in the liberation of the region of Bayt al-Maqdis historically was highlighted (İstanbul Sabahattin Zaim Üniversitesi, 2015). The researcher argues that the determination of the themes of the conferences may be associated with El-Awaisi's principle of gradualism and the outcome of discussions with colleagues at the Beytülmakdis Çalışmaları Vakfı. In accordance with this principle, initially, the themes regarding the introducing the nascent field of inquiry were focused and subsequently emphasised detailed themes in the field.

The 16th annual conference was held on 10-11 December 2016, and addressed a historical turning point. The year 2016 represents the quincentennial (500th) anniversary of the beginning of Ottoman rule in the Bayt al-Maqdis, while the next year marks the 100th anniversary of the end of Ottoman rule in the region. In commemoration of these anniversaries, the 16th annual conference was held on the eve of the 500th anniversary of Sultan Selim I's entry into Al-Aqsa Mosque at the Istanbul Fatih Ali Emiri Cultural Centre (Beytülmakdis Çalışmaları Vakfı, 2024). In order to discuss these critical historical events, the theme was determined as *"Ottomans and Bayt al-Maqdis"*. In this context, the region of Bayt al-Maqdis during the Ottoman period was examined from a variety of perspectives, including political, religious, historical, economic, architectural, archeological, and intellectual and literary. The conference was organised in collaboration with the Humanitarian and Social Research Centre (İNSAMER), Istanbul

Sabahattin Zaim University, Malaysia Utara University, IHH Humanitarian Relief Foundation, and Fatih Municipality of Istanbul. A total of 21 papers were presented at the conference, including 11 in Arabic, 9 in Turkish, and 1 in English (Beytülmakdis Çalışmaları Vakfı, 2016). The researcher notes that the theme of this conference revealed the historical and cultural connection between Bayt al-Maqdis and Türkiye, which has contributed to the production of available literature on these connections.

The year 2017 marks the centenary of the end of Ottoman rule and the beginning of Western colonialist occupation of the Bayt al-Maqdis (8 December 1917). In addition, it addresses the decision of the British War Cabinet to announce the Balfour Declaration (2 November 1917). Following the occupation, the occupying powers initiated efforts to establish the state of "Israel", which would serve as a "buffer state" in the region. Furthermore, the year 2017 marks the fiftieth anniversary of the Zionist military occupation of Al-Aqsa Mosque and the entire Holy Land, which commenced in June 1967. In commemoration of these events, the theme of the 17th international academic conference on Bayt al-Maqdis Studies was designated as *"Western Colonisation of Bayt al-Maqdis: The Creation of a Buffer State"*. The conference was held on 10-11 December 2017, at the Fatih Ali Emiri Cultural Centre in Istanbul, on the eve of the anniversary of General Allenby's entry to the Holy City and the British occupation of the whole of Palestine (*Call For Papers*, 2017). A total of 16 papers were presented at the conference, including 9 in Arabic, 5 in Turkish, and 2 in English (Beytülmakdis Çalışmaları Vakfı, 2017).

The 18th conference was held at the Eyup Culture and Art Centre in Istanbul between 15-16 September 2018. The occupation of the Holy Land, which has been ongoing for over a century, has not only resulted in the occupation of lands but also the occupation of minds. To manage and occupy minds, Zionists have worked to destroy the historical heritage in Bayt al-Maqdis and all traces that could be a reference to the past. One such historical heritage in Bayt al-Maqdis is the foundations (Awqaf). In this context, the conference was held with the theme of *"The Awqaf of Bayt al-Maqdis: Past, Present & Future"*. The objective was to examine in detail the situation of the foundations (Awqaf) in the region of Bayt al-Maqdis (*Conferences on Islamicjerusalem Studies*, 2024). A total of 16 papers were presented at the conference, including 12 in Arabic and 4 in Turkish (Beytülmakdis Çalışmaları Vakfı, 2018).

The 19th conference, held in Ankara between 12-13 October 2019 in collaboration with the Social Sciences University of Ankara and the Ministry of Youth and Sports (Beytülmakdis Çalışmaları Vakfı, 2019). Focusing only on the historical background of the region of Bayt al-Maqdis causes the strategically ongoing occupation of this region today to be overlooked.

Consequently, Zionists have endeavoured to erase the significance of Bayt al-Maqdis for Muslims through their actions in the present. In this context, it was imperative to concentrate on the contemporary situation in Bayt al-Maqdis in order to overcome a perception of the truth that is separate from its ontological aspect and does not enable an objective viewpoint. Therefore, in order to evaluate the cases taking place in the region from a fair perspective and to establish the connection between the past and the present, the theme of the conference was determined as *"Bayt al-Maqdis Today: Continuity & Change"* (Conferences on Islamicjerusalem Studies, 2024). A total of 21 papers were presented at the conference, including 12 in Arabic, 5 in Turkish, and 4 in English (Beytülmakdis Çalışmaları Vakfı, 2019).

The researcher notes that following the Annual International Conference on Bayt al-Maqdis, which has been held in Türkiye since 2014, conferences have been organised with a similar structure and themes. For instance, the third International Conference on Israel and Judaism Studies, held between 8-10 November 2019 at Izmir Democracy University, addressed the theme *'Turning Points: Change and Continuity in Judaism and Israel'* (Mustafa Kulu, 2019) which is similar or an imitation to that of the 19th Annual International Conference on Bayt al-Maqdis, which was *"Bayt al-Maqdis Today: Continuity & Change"* held on 12-13 October 2019.

The 20th conference was conducted online by Mardin Artuklu University due to the global pandemic, with the theme *"Bayt al-Maqdis from Artuk Bey to Salah al-Din"*. The conference was held on 2-3 October 2020, which marks the anniversary of the liberation of the region of Bayt al-Maqdis by Salah al-Din Ayyubi (Mardin Artuklu Üniversitesi, 2024). The researcher addresses the significance of the theme of the conference and argues that the categorising of the history of the Bayt al-Maqdis into periods would facilitate thorough research, enabled that the periods are harmonious within an entire consideration of the flow of history. Consequently, the period encompassing from Artuk Bey to Salah al-Din was covered in the conference. It is of particular significance to note that the conference was held in Mardin, a city that has a long association with the Artuqids, and that Salah al-Din visited as a component of his mission for the liberation of Bayt al-Maqdis (Conferences on Islamicjerusalem Studies, 2024).

Due to the continuation of the coronavirus pandemic, the 21st conference, led by Ankara Social Sciences University, was also held online between 17-19 December 2021, with the title *"The Future of Al-Aqsa Mosque"*. Al-Aqsa Mosque has a strategic status in the past, present and future, besides its religious centrality. Consequently, Al-Aqsa Mosque and Bayt al-Maqdis take place at the core of the "future" history of not only Muslims but also the global community. In this sense, it could be argued that the human future vision is directly linked to the future

vision of Al-Aqsa Mosque. This connection was a key point that needs to be studied in depth in the academic context (Conferences on Islamicjerusalem Studies, 2024). It is important to note that, despite the necessity to hold the conferences online in both 2020 and 2021, the conferences were continued without interruption and with great organisation by the two universities involved.

The 22nd conference was held at the Social Science University of Ankara between 21-23 October 2022, with the theme *"Future of Bayt al-Maqdis: Academic Studies".* Accordingly, the future of the field of inquiry of Bayt al-Maqdis Studies in different continents such as South East Asia and South Africa. In comparison to previous conferences held in Türkiye, this conference saw the highest number of papers presented in Turkish, with a total of 39 papers in Turkish. (Beytülmakdis Çalışmaları Vakfı, 2022).

The 23rd conference, hosted by Djuanda University in Indonesia on 13 December 2023, addressed the theme *"The Centrality of Bayt al-Maqdis in Islam".* A total of 150 papers were presented in seven different sessions at the conference, attended by numerous scholars from Indonesia, Malaysia, England, and Türkiye (Mardin Artuklu Üniversitesi, 2023).

The 24th conference on Beytülmakdis Studies was held between 18-20 April 2024, hosted by Mardin Artuklu University. It was held in cooperation with numerous other universities, institutions, and organisations. The ongoing genocide in the Gaza Strip, which commenced on 7 October has been deliberately attempted to be concealed. This perception management carried out by the Zionists is continued in a similar way not only in the media but also in the academy, which is the centre of knowledge production. As a matter of fact, the establishment of the Hebrew University in al-Quds by the Zionists in 1918, 30 years before the establishment of the State of Israel, is one of the most concrete pieces of evidence of this aim. As a preliminary step to establish a scientific foundation for these discourses, the Zionists established the university as a centre for knowledge production and dissemination. In contrast to this historical background, Muslims have been unsuccessful in demonstrating the required reactions regarding the genocide in Gaza today, indicating that Zionists have occupied minds to a significant extent. In this context, in order to overcome the Zionist oppression in the academy and to emphasise the importance of producing independent and objective knowledge, the theme of the conference was determined as *"Zionism and Academia: Pressures, Fears and Challenges"* (Mardin Artuklu Üniversitesi, 2024).

A novel project was presented at the conference, with the keynote address delivered by Prof. Numan Kurtulmuş, the Chair of the Grand National Assembly of Türkiye. The rector of the university, Professor Ibrahim Özcoşar, launched the Gaza Martyrs Registry Project

conducted by the Quds and Palestine Studies Application and Research Centre in exhaustive detail. He asserted that it is a platform with Turkish, English, and Arabic languages, which was established with the specific objective of preserving the valuable life stories of the martyrs in Gaza and thus providing a digital memory to the world. Additionally, at the conference, Courage Awards were presented to human rights defenders from Türkiye and various countries around the world who have taken a stand against Zionist oppression (Mardin Artuklu Üniversitesi, 2024). In light of the remarkable contributions, the researcher argues that this conference received the greatest attention in comparison to previous conferences.

In brief, the Academy for Islamicjerusalem Studies (ISRA) has held a total of 24 annual international academic conferences on Islamicjerusalem/Bayt al-Maqdis Studies (see Appendix III) in various countries since 1997. These conferences have been held in collaboration with numerous universities, institutions, and organisations. Eleven conferences were held in the United Kingdom, ten in Türkiye, including two online, one in Yemen, one in Malaysia, and one in Indonesia. Ten conferences were held in Türkiye since 2014. Five were held in Istanbul, two in Ankara, one in Mardin, and two were held online due to the pandemic.

A comparison of the conferences held in Türkiye and other countries reveals several noteworthy distinctions. Türkiye's significant spiritual, religious, and cultural connection to the region of Bayt al-Maqdis is a primary factor influencing the content and themes of conferences held in Türkiye. For instance, dates and themes of the conference held in Türkiye are carefully selected to align with crucial anniversaries that reflect this connection. Moreover, the number of papers presented in the Turkish language has increased significantly (see Appendix IV) since the conference began to be held in Türkiye in 2014. It is evident that the new field of inquiry of Bayt al-Maqdis Studies has gained the attention of academics, scholars, and those who wish to contribute to the knowledge base related to the region of Bayt al-Maqdis. Furthermore, the findings of the research papers produced thanks to these conferences contributed to set up a new frame of reference regarding the field.

It can be certainly argued that the annual international academic conference on Bayt al-Maqdis Studies is an effective tool for the production and dissemination of knowledge related to Bayt al-Maqdis Studies. The conference addresses the creation of a new frame of reference and fulfils a significant gap in the available literature of this new field of inquiry. Furthermore, the themes of the conference have been enriched by the inclusion of papers in Turkish language since the conference began to be held in Türkiye in 2014. This opened a platform for Turkish scholars to research and present their work at this international conference. Indeed, the

conferences serve as an international forum for academics engaged in the production of knowledge about Bayt al-Maqdis and for those interested in the field.

Upon examination of the themes of the conferences collectively, it can be posited that the annual conferences primarily serve to introduce the nascent field of Bayt al-Maqdis Studies to the countries where it was first held. In this context, the field was introduced at the inaugural conference held in the UK in 1997, and the tenth conference held in Yemen in 2007 aimed to introduce this new field of inquiry to the Arab world. Similarly, the theme of the thirteenth conference, held in Malaysia in 2012, was the introduction of this new field of inquiry to Southeast Asia. Finally, in 2014, the new field of inquiry of Bayt al-Maqdis Studies was introduced to West Asia, including Türkiye. It can be argued that the annual international conferences on Bayt al-Maqdis Studies have contributed to the institutionalisation process of the new field of inquiry of Bayt al-Maqdis Studies by introducing this new field of inquiry as an independent research field, led by significant universities, institutions, and organisations in the selected countries.

The series of annual conferences could be evaluated as a forum that produces significant scholarly studies on Bayt al-Maqdis and Palestine. The conference, which has been held in Türkiye since 2014, brings together scholars from different countries on a different theme each year. The conference provides a forum for scholars to present their research in Turkish, English, and Arabic languages, fostering an academic discussion environment that contributes to the expansion of the existing body of literature in the field.

The annual international conferences on Bayt al-Maqdis Studies have fulfiled a crucial gap in the available literature on Bayt al-Maqdis Studies. The contributions of the conferences can be listed as follows:

1. The series of annual conferences constitutes a contribution to the knowledge on the new field of inquiry of Bayt al-Maqdis Studies.
2. The best papers presented at the annual international academic conference on Bayt al-Maqdis Studies are published in the Journal of Islamicjerusalem Studies after a refereed process. This is the only academic refereed journal specialising in the field of Bayt al-Maqdis Studies.
3. The conference has become an international platform that enables to produce consistent knowledge in the field of Bayt al-Maqdis Studies.
4. The conference has become a platform for researchers interested in this field, and enable them to discuss their views and to share their knowledge.

5. The conference encourages scholars to produce academic knowledge related to Bayt al-Maqdis and Palestine.
6. The conference has become a pioneer in producing scholarly academic and reliable knowledge that challenges the academic studies produced from the Zionist perspective.
7. The conference, which is held annually on specific themes, allows for the identification of gaps in the available literature in the field and sheds light on topics that require further research in the future.
8. The identified gaps in the field, as a result of the conference, highlight the necessity of training expert academics in the field of Bayt al-Maqdis Studies.
9. The conference addresses the necessity of establishing institutes that will provide education at the master's and doctoral levels to fulfil identified gaps in the available literature in the field.
10. The conference result reports serve as a significant tool in the policy-making process regarding the region of Bayt al-Maqdis.

3.3. Journal of Islamicjerusalem Studies

The Journal of Islamicjerusalem Studies (JIS) has been a significant vehicle for the production and dissemination of knowledge since its inception in 1997 and since 2015 in Türkiye. Published twice a year in Türkiye, the JIS has focused on a specific field of inquiry, namely Bayt al-Maqdis. Upon examination of the historical process of the idea to initiate the Journal, it should be noted that it was a key step in the development of the new field of inquiry of Bayt al-Maqdis Studies, as initiated by ISRA in the UK. In this context, El-Awaisi proposed the establishment of an academic journal on Bayt al-Maqdis Studies, which was subsequently approved by the management committee of ISRA. Thanks to the dedication and expertise of the editorial team, the inaugural issue of the Journal of Islamicjerusalem Studies was published in the winter of 1997. Moreover, in a remarkably brief period of time, El-Awaisi was able to assemble an international editorial advisory board comprising 33 distinguished scholars from both the Arab and Western worlds (Al-Ahlas, 2004).

Nevertheless, some scholars expressed concern about the use of the term ‘Islamicjerusalem’ in the title of the journal, suggesting that it might not be accepted by some Western scholars. In contrast, El-Awaisi emphasised the importance of using this term to contribute to the emerging field of inquiry, noting that many scholars agreed to participate in the international advisory board (El-Awaisi, 1997a).

In defining the Journal's vision and aims, El-Awaisi, the founding editor-in-chief, emphasises its distinctive and unique position within the field. He notes that it is the first and currently the only peer-reviewed academic journal devoted to the academic study of Bayt al-Maqdis. Furthermore, he notes that *"The journal has opened up a new area of specialisation with original articles addressing Islamicjerusalem from a wide range of subjects in this area. Addressing a gap in the published periodical literature, the Journal especially seeks to encourage research into historical, theological, empirical, theoretical, conceptual or cultural themes and topics".* The Journal also contains information, notifications, and reports on current and upcoming events concerning the Bayt al-Maqdis (El-Awaisi, 2007a).

Between 1997 and 2002, seven issues of the Journal were published by ISRA. However, after the establishment of the Centre for Islamicjerusalem Studies at Al-Maktoum Institute, a decision was made by the management committee of ISRA to grant the Centre a license to manage the Journal (Al-Ahlas, 2004). The researcher argues that this decision was pivotal to the institutionalisation of the field in the UK, as the Centre, as part of Al-Maktoum Institute, commenced pioneering another academic endeavor in the field of Bayt al-Maqdis Studies.

The Journal is published twice a year in Arabic and English between 1997 and 2015. Following its establishment, the Journal's management process was joined by the Beytülmakdis Çalışmaları Vakfı, and subsequently by the Social Science University of Ankara and Mardin Artuklu University. It should be noted that research articles in Turkish language commenced publication in the Journal in 2015. The Journal is registered in the Dergipark or Journal Park System which is a platform run by, Scientific and Technological Research Council of Türkiye (TÜBİTAK) and its Turkish Academic Network and Information Centre (ULAKBİM). The Journal is indexed in a number of International indexes such as DOAJ, Index Islamicus, ASOS Index (Journal of Islamicjerusalem Studies, 2024). It publishes articles, documentation, reports, review articles, and book reviews on Bayt al-Maqdis from different disciplinary and interdisciplinary perspectives (Journal of Islamicjerusalem Studies, 2024). The Journal attracted the attention of several esteemed scholars, who commended it as a valuable endeavor in the pursuit of knowledge pertaining to Bayt al-Maqdis Studies. For example, Professor Walid Khalidi of Harvard University described the journal at its inception as a *'very timely and necessary enterprise'* and Professor Mahmoud Ayoub of Temple University called it *'a unique journal'* (El-Awaisi, 2007a).

The researcher regards both the international conferences and the journal as a means of generating and disseminating knowledge in the field of Bayt al-Maqdis Studies. Furthermore, the researcher argues that the inaugural annual international conference on Bayt al-Maqdis

Studies in Türkiye in 2014 led to a notable increase in the number of articles published in the Journal in the Turkish language. Indeed, some of the papers presented at the conferences were subsequently published in the Journal following a well-disciplined refereed process. Consequently, the knowledge generated at the annual conferences, as a novel reference point, is made accessible through the Journal to those interested in this emerging field. As a result of this process, the journal makes a notable contribution to the existing literature in the field while also identifying areas that require further investigation. Nevertheless, the researcher considers it significant that further work is required to introduce the journal and foster scholars in this unique field. It is similarly important to note that the esteemed indexes to which the Journal is accredited must be expanded in order to promote the Journal within the Turkish academic community.

The Journal has become a unique opportunity for academics to disseminate their research in the Turkish academic community on this new field. Furthermore, the Journal serves as a platform for young scholars engaged in pursuing their master's or doctoral degrees in the field of Bayt al-Maqdis Studies to present their initial contributions to the field.

A review of the topics addressed in the articles from the first issue in 1997 to the current one in 2024 reveals that scholars have predominantly approached the study of Bayt al-Maqdis from a social and religious perspective. Additionally, to enhance the diversity of subject matter, it may be advisable to issue calls for papers on specific issues that address gaps in existing literature and contemporary concerns related to Bayt al-Maqdis, which have attracted the scholarly community's attention. Additionally, to expand the Journal's reach within the academic community in Türkiye, promotional activities could be prioritised using the media vehicles (Diab, 2021).

A total of 87 publications, comprising 70 research articles, 10 book reviews, and 7 documents in Arabic and English, were published in the Journal between 1997 and 2015. Furthermore, a total of 154 publications were published between 2015 and 2024, including 143 research articles, 7 book reviews, 2 reports, and 2 compilations. These 154 publications were published in the 18 issues and 4 special issues. A review of the languages of the 154 publications reveals that 23 were in English, 76 in Arabic, and 55 in Turkish (see Appendix V). Of the 55 publications in Turkish, 48 were research articles, 5 were book reviews, 1 was a report, and 1 was a compilation (Journal of Islamicjerusalem Studies, 2024). A comparison of the two periods (1997-2015 and 2015-2023) reveals a notable increase in the number of research articles published in the journal, while the number of book reviews declined (from 10 to 7). The researcher proposes that particularly younger scholars who undertake their MA in Bayt al-

Maqdis Studies in Türkiye could be encouraged to review important reference books, which undoubtedly would constitute an excellent starting point for their contributions to knowledge in the field.

The Journal has published special issues on cases related to Bayt al-Maqdis. The first of these was on 'Nur al-Din Zangi', a key figure in the liberation of the region. This issue was published in 2018, Volume 18/3. The second special issue, published in 2019, was Volume 19/3 entitled 'Bayt al-Maqdis During the Ottoman Period'. The third special issue, published in 2020, was Volume 20/3 and was entitled 'Islamicjerusalem from Artuq Bey to Salah al-Din'. The final special issue, published in 2021, was Volume 21/3 and was entitled 'Al-Aqsa Mosque and the Night Journey' (Journal of Islamicjerusalem Studies, 2024). Nevertheless, the researcher views the topic of the special issues as focusing mostly on historical events and recommends that the management committee of the journal discover more current topics associating today's events with Bayt al-Maqdis to delve into for the special issues of the journal. Similarly, it would be an excellent topic for detailed discussion and analysis, particularly in the context of shedding light on the background of the ongoing genocide in Gaza, which commenced on 7 October 2023, in a special issue of the Journal.

The researcher reaches the conclusion that the Journal represents an essential academic contribution to the knowledge base in the field of Bayt al-Maqdis Studies. The Journal challenges the academic studies produced from a Zionist perspective, establishing a new frame of reference. Furthermore, it provides a forum for scholars in Türkiye and across the globe who wish to contribute to this field. It can be argued that the Journal has led to the emergence of an academic culture on Bayt al-Maqdis, encouraging scholars to delve into the subject from different perspectives, including theology, politics, art, architecture, and history. Following the international academic conferences on Bayt al-Maqdis, the Journal can be considered a second notable contribution to the advancement of academic works on Bayt al-Maqdis in Türkiye. In essence, the Journal has become a cornerstone in the production of authentic knowledge in this new field of inquiry. It has also become a leading source of reference for those who wish to be informed about academic studies related to Bayt al-Maqdis.

3.4. International Intellectual Academic Forum

A significant protocol of international cooperation called "International Intellectual Academic Forum" was signed during the 23rd Annual International Academic Conference on Bayt al-Maqdis Studies, which was held at Djuanda University in Indonesia on 13 December 2023. The protocol outlines an academic cooperation to develop Bayt al-Maqdis Studies, which

will be undertaken by 7 higher education institutions. This includes: Academy for Islamicjerusalem Studies (ISRA) – UK, Beytülmakdis Çalışmaları Vakfı – Türkiye, Beytülmakdis (Quds) Studies Research and Application Centre (KAM): Social Sciences University of Ankara (ASBU) – Türkiye, Beytülmakdis (Quds) and Palestine Studies Research and Application Centre: Mardin Artuklu University – Türkiye, Institute Of Excellence For Islamicjerusalem Studies (IEIJS): University Utara Malaysia (UUM) – Malaysia, Centre of Excellence for Islamicjerusalem Studies: Djuanda University – Indonesia, and Department of Islamic History and Civilisation: University Malaya (UM) – Malaysia (Mardin Artuklu Üniversitesi, 2023). It is hoped that this collaboration will contribute to the development of the field of Bayt al-Maqdis Studies by conducting academic studies in the field on a global scale.

3.5. Bayt al-Maqdis E-Library

The Bayt al-Maqdis or Islamicjerusalem Electronic Library is a distinctive digital library established by the Beytülmakdis Çalışmaları Vakfı in Istanbul with the objective of providing a comprehensive series of reference materials, including full-text academic books, journals, articles, and monographs regarding the field of Bayt al-Maqdis in Turkish, English, and Arabic, produced by the Academy for Islamicjerusalem Studies (ISRA) in the UK over the past two decades. The E-Library offers access to the issues of the Journal of Islamicjerusalem Studies, an academic refereed journal on the field of Bayt al-Maqdis Studies. The E-Library has been designed to be used in Turkish, Arabic, English, Bengali, and Urdu languages. It is accessible free of charge to researchers and those interested in the field (*Islamicjerusalem Elibrary*, 2024). In this sense, the E-Library may be regarded as an online tool that facilitates the dissemination of knowledge on Bayt al-Maqdis Studies. The researcher regards the E-Library as a significant contribution to the global academia, providing an accumulation of knowledge on Bayt al-Maqdis Studies.

3.6. Other Achievements

The researcher argues that the academic activities conducted by the Beytülmakdis Çalışmaları Vakfı in Türkiye since 2015 have served as a valuable foundation for numerous other scholarly works by governmental and nongovernmental institutions in Türkiye. Furthermore, it could be argued that the use of the terminology "Bayt al-Maqdis" in these works has become increasingly common. The researcher could provide some illustrative examples from a general perspective:

Derin Tarih Magazine Special Issue on ‘Quds’ (2017) represents a significant collaboration between the Beytülmakdis Çalışmaları Vakfı and the Derin Tarih Magazine. The

issue comprised 29 articles in Turkish, including 15 articles in Turkish, English, and Arabic, collectively authored by experts on Bayt al-Maqdis Studies by the Beytülmakdis Çalışmaları Vakfı (*Derin Tarih*, n.d.). As a member of the project team, the researcher believes that the issue played a pivotal role in advancing knowledge on Bayt al-Maqdis both in Turkish society and academia. It provides a comprehensive overview of the region, examining it from various perspectives, which will be of great benefit to the readers.

Youth and Bayt al-Maqdis Project (2018) is an educational series of seminars initiated by the Ministry of Youth and Sports and the International Youth Association. These seminars were conducted in person in Istanbul. The project, which aimed to provide a comprehensive understanding of the region of Bayt al-Maqdis to 100 youths in seven weeks (one day a week), was completed by the participants in the form of an exam at the end of the courses (İstanbul Gençlik ve Spor İl Müdürlüğü, n.d.). The researcher highlights that the project indicates that the need for knowledge on Bayt al-Maqdis Studies was emphasised by governmental institutions.

The project was maintained following years with some changes in the contents and titles. These included the **Bayt al-Maqdis Academia Project (2020)**, which was conducted in person in Istanbul and Ankara and online (Uluslararası Genç Derneği, 2020)**.** Another one was the **Bayt al-Maqdis Ambassadors (2023)**, which was conducted in person in Istanbul (Uluslararası Genç Derneği, 2023) and **Bayt al-Maqdis Ambasaddors (2024)** in person in Istanbul (Uluslararası Genç Derneği, 2024).

Bayt al-Maqdis Academia Seminars (2020) represent another educational series of seminars held online by the Ministry of Youth and Sports and the International Youth Association during the global pandemic (Uluslararası Genç Derneği, 2020).

Hece Magazine the Special Issue on 'Quds' (2022) which is another significant study published in Turkish language. The issue, prepared under the editorship of Professor Muhittin Ataman and Associate Professor Khalid El-Awaisi at the Social Science University of Ankara, included 60 articles by numerous distinguished experts delving into Bayt al-Maqdis from various perspectives. Such topics as religion, history, society, art, and literature are also addressed (Hece Yayınları, n.d.). The researcher indicates that the work served as a pivotal reference point for disseminating knowledge about Bayt al-Maqdis to the public and as a significant instrument for raising awareness about the matter.

In short, it is worth mentioning that the Beytülmakdis Çalışmaları Vakfı thanks to the its scholarly works initiated in light of its method of gradualism since its establishment in 2015 in

Türkiye, have significantly contributed to building a culture of need and importance of Bayt al-Maqdis Studies on the ground in the society. The achievements and activities in Islamicjerusalem Studies reflect a vibrant and collaborative pursuit—one that transcends borders, disciplines, and temporal boundaries. As we delveed into this chapter, we honor the scholars and institutions that have illuminated the sacred tapestry of Bayt al-Maqdis's Islamic identity and heritage. Furthermore, the researcher argues that it has further developed and led other important works to be produced.

CONCLUSION

This thesis has examined the institutionalisation process and development of Bayt al-Maqdis Studies in Türkiye, highlighting the significant strides made in establishing this new field of inquiry within Turkish academia and society. The research has revealed a gradual but purposeful journey towards creating a robust academic framework for the study of Bayt al-Maqdis, Palestine, and related topics. It has been over three decades since the roots of the global civilisational knowledge Project for Bayt al-Maqdis, were planted in Al-Aqsa Mosque (1990-2024) and its fruits were extended to Türkiye. The project became a pioneer in establishing a new field of study of Bayt al-Maqdis Studies based on an Islamic point of view and creating a new frame of reference. In fact, the Academy, with its academic activities, became an international platform that brought together distinguished scholars from around the globe interested in contributing to Bayt al-Maqdis Studies in particular and Islamic Studies in general. As a result, it has become a valuable source of reference for those seeking to expand their knowledge of Bayt al-Maqdis.

The researcher assesses this global civilisational knowledge project on Bayt al-Maqdis under the four stages in accordance with the founder’s methodology of studying and understanding of history and principal of gradual establishment and development. In this context, the initial concept for a global civilisational knowledge project emerged from the courses held within Al-Aqsa Mosque, where El-Awaisi instructed his university students and identified a lack of available knowledge on Al-Aqsa Mosque and Bayt al-Maqdis in general. This prompted the field's founder to shape his vision to fulfil the existing knowledge gap. As a second stage, he further developed this vision to establish Islamic Research Academy, first in Palestine and then in the UK.

The Islamic Research Academy, later known as the Academy for Islamicjerusalem Studies (ISRA), was established as an independent institution in 1994 in the United Kingdom, a country that played a pivotal role in the establishment of Israel in Bayt al-Maqdis. The researcher argues that ISRA, an educational charity, has fostered a conscious and research-oriented culture on Bayt al-Maqdis through its academic activities, including annual international conferences on Islamicjerusalem Studies and the Journal of Islamicjerusalem Studies.

The researcher argues that the successes of ISRA established a foundation for the transfer of the project into the third stage, the establishment and institutionalisation of the field of inquiry in the British universities. The establishment of the Al-Maktoum Institute and the Centre of Bayt al-Maqdis Studies at the Abertay University in the UK (subsequently Aberdeen University) and the subsequent introduction of postgraduate programs on the field of Bayt al-Maqdis Studies are clear indications of the integration of this nascent field of inquiry into the British Higher Education system. This has provided the foundation for establishing a new conceptual frame of reference and producing authentic knowledge regarding Bayt al-Maqdis.

With regard to the fourth stage, it is the decision by ISRA to transfer the field to the three hubs in the Arab world and Muslim countries. In this context, the researcher also emphasises El-Awaisi's passion to transfer his academic experiences to the Muslim world in order to contribute to the development of the academic system and research culture in Muslim countries.

Despite the unsuccessful attempt to develop the Bayt al-Maqdis Studies in Egypt, as one of the hubs designated in the North Africa, the initiative received positive responses in the other two hubs, Malaysia in Southeast Asia and Türkiye in West Asia. Malaysia became the first Muslim country to establish the Institute of Excellence for Islamicjerusalem Studies, which offers PhD and MPhil programs on Bayt al-Maqdis Studies at Universiti Utara Malaysia.

The researcher assesses the transfer and institutionalisation process of the field into the third hub, Türkiye, within the scope of two main pillars. Accordingly, the first pillar was the establishment of an academic-oriented waqf (Beytülmakdis Çalışmaları Vakfı) in Istanbul in 2015. This was decided during the 14th Annual Academic Conference on Bayt al-Maqdis, which was held for the first time at Istanbul Sabahattin Zaim University in 2014. The inaugural presentation of Bayt al-Maqdis Studies as a new field of inquiry to the Turkish academic community occurred during the conference.

The researcher argues that the decision to establish an academic-oriented Waqf in Istanbul constituted a pivotal moment that served as the foundation for the institutionalisation of the promising field in Türkiye. Indeed, the Beytülmakdis Çalışmaları Vakfı emerged as a pioneering institution, spearheading the cultivation of a culture of the necessity and significance of Bayt al-Maqdis Studies in Türkiye. In this regard, it can be argued that the 'Step by Step Bayt al-Maqdis' courses, which provide basic knowledge regarding Bayt al-Maqdis, have become one of the unique academic activities of the Waqf, which has been organised in cooperation with IHH Humanitarian Relief since 2013. Although the courses initially enrolled a small number of students, they have since expanded to encompass thousands of students

across Türkiye. These courses are jointly organised by Turkish universities and have undoubtedly contributed to the development of a culture of Bayt al-Maqdis in Türkiye.

Furthermore, the researcher argues that both the 'Step by Step Bayt al-Maqdis' courses and El-Awaisi himself played a pioneering role in disseminating the usage of the term 'Bayt al-Maqdis' across Türkiye. El-Awaisi emphasises the use of the term 'Bayt al-Maqdis', which is used by the Prophet (PBUH) to refer to a region with a specific boundary, which is not limited to a city today known as al-Quds. It is similarly noteworthy that the number of academic works conducted using the term Bayt al-Maqdis, including those produced by institutions, non-governmental organisations, and governmental organisations, has increased significantly since the field of inquiry known as Bayt al-Maqdis Studies was introduced to Türkiye. The term has gained prominence and has been revived within Turkish society and regained into Turkish language.

In addition, other activities led by the Beytülmakdis Çalışmaları Vakfı in Istanbul contributed to the advancement of the academic culture surrounding on Bayt al-Maqdis accross Türkiye including annual international conferences on Bayt al-Maqdis Studies and Journal of Islamicjerusalem Studies. It can be argued that, as part of the first pillar of this global knowledge project, the academic efforts of the Waqf since its establishment in 2015 in Istanbul have built the institutional framework and paved the way for the second pillar, the institutionalisation of the field of Bayt al-Maqdis Studies in Türkiye. This concluded with the establishment of research centres and postgraduate programs in Turkish higher education system.

Despite the fact that the researcher was able to identify a number of academic studies regarding Palestine or Quds that have been conducted in Türkiye, it is important to note that there is still much room for improvement. In particular, the researcher emphasises the necessity of establishing a unique approach and methodology for research on the field of Bayt al-Maqdis Studies. However, in consideration of Türkiye's historical, cultural and religious ties to the Holy Land, it is evident that there is a need for Türkiye to assume a pioneering role in the field of Bayt al-Maqdis studies, producing authentic knowledge and disseminating it to the global academic community. This would undoubtedly drive the change necessary for the future liberation of Bayt al-Maqdis.

The institutionalisation of Bayt al-Maqdis Studies within Turkish academic instiutions can be traced through several key developments. The establishment of of dedicated research centres at two prominent Turkish universities - the Social Science University of Ankara and Mardin Artuklu University. These centres have been instrumental in advancing academic research, organising conferences, and developing postgraduate programs in the field. The launch of MA

programs in Quds Studies at both universities represents a significant milestone in the field's development. These programs, despite facing initial challenges common to emerging areas of study, have gradually expanded their reach and impact, producing a new generation of scholars specialising in this critical area. The plans for PhD programs and additional language offerings further demonstrate the field's growing maturity and recognition within Turkish academia. The principle of gradualism, adopted by the Beytülmakdis Çalışmaları Vakfı has been instrumental in building a culture that recognises the importance of Bayt al-Maqdis Studies within Turkish society and academia. This approach has allowed for the steady development of academic discourse, research capabilities, and institutional support for the field. However, the research also identified areas for further development. These include the need for more specialised faculty, increased language proficiency among students, and greater promotion of the field within Turkish academia. The expansion of postgraduate programs, particularly at the PhD level, will be crucial for developing a cadre of expert scholars in the field.

Two initiatives have been particularly impactful in advancing Bayt al-Maqdis Studies in Türkiye: the Annual International Academic Conference on Bayt al-Maqdis and the Journal of Islamicjerusalem Studies. The annual conferences, held in Türkiye since 2014, have provided a crucial platform for scholars to present research, exchange ideas, and identify gaps in the field. These conferences have not only introduced the field to new audiences but have also contributed to its institutionalisation across different regions. The Journal of Islamicjerusalem Studies, established in 1997 and published in Türkiye since 2015, has become an essential vehicle for disseminating knowledge in this specialised field. As the only peer-reviewed academic journal dedicated to Bayt al-Maqdis Studies, it has played a critical role in challenging Zionist perspectives and establishing a new frame of reference for scholarship in this area.

In other words, it could be argued that these significant endeavors constitute a crucial aspect of the knowledge preparation that will undoubtedly contribute to Türkiye’s role in the forthcoming liberation of Bayt al-Maqdis. Indeed, Türkiye has a distinctive position, with its academic studies, emphasising the necessity and significance of addressing the knowledge lack in the field of Bayt al-Maqdis. This is particularly evident in the four research and application centres at its four distinguished universities, which are unique in the Muslim world.

Furthermore, the researcher suggests that the research and application centres on Bayt al-Maqdis Studies at the Social Science University of Ankara and Mardin Artuklu University should expand their academic scope by establishing a PhD program on Bayt al-Maqdis Studies. This would enable young scholars to specialise more in the field and ensure the sustainability of knowledge production in the field. Additionally, the researcher suggests that the

Beytülmakdis Çalışmaları Vakfı could facilitate the implementation of a scholarship program for both Master's and Doctoral students (if it were to be made available) on Bayt al-Maqdis Studies, as was previously done for postgraduate students by ISRA in the UK. Such an initiative would undoubtedly serve to encourage students.

In conclusion, the establishment and institutionalisation of the field of Bayt al-Maqdis Studies in Türkiye was the result of a global knowledge project that saw its seeds at Al-Aqsa Mosque in the 1990s. It also represents a significant achievement in academic development. From its initial introduction to its current state of growing recognition and specialisation, the field has made substantial progress. The establishment of research centres, postgraduate programs, annual conferences, and a dedicated academic journal have all contributed to creating a solid foundation for the continued growth and recognition of this field of inquiry in Türkiye and beyond. This project undoubtedly led to Türkiye reaching a leading position in advancing the available literature in academic studies on Bayt al-Maqdis and driving change in the region.

As the field continues to evolve, it holds the potential to make significant contributions to our understanding of Bayt al-Maqdis, Palestine, and related issues from a perspective that challenges dominant Zionist narratives. The ongoing efforts to institutionalise and develop Bayt al-Maqdis Studies in Türkiye not only enrich Turkish academia but also contribute to the global scholarly discourse on this important holy region and its history.

Recommendations for the Future Development of Bayt al-Maqdis Studies

In order to facilitate the future development of the field of Bayt al-Maqdis Studies, it is recommended that a workshop be organised to commomerate 30 years (1994-2024) of the field before the end of 2024. The workshop should bring together the main pioneers of the field to discuss its future and plan for the next decade for the field across the world. Within Türkiye and based on the findings of this research, the following recommendations are proposed to further develop and strengthen the field of Bayt al-Maqdis Studies in Türkiye over the next decade:

- **Expansion of Academic Programs:**

Establishment of PhD Programs:

- Develop and launch PhD programs in Bayt al-Maqdis Studies at both the Social Science University of Ankara and Mardin Artuklu University.
- Design comprehensive curricula that encompass interdisciplinary approaches to the study of Bayt al-Maqdis.

- Encourage joint PhD programs with international universities to foster global perspectives.

Improvement of Existing MA Programs:

- Regularly review and update MA program curricula in order to align them with the latest developments in the field.
- Introduce specialised tracks within MA programs (e.g., Historical Studies, Political Studies, Religious Studies) to allow for a more in-depth examination of specific aspects of Bayt al-Maqdis Studies.
- Include English and Arabic language selective courses on the MA program curricula.

Introduction of Undergraduate Courses:

- Develop introductory courses on Bayt al-Maqdis Studies for undergraduate students across various disciplines that will provide them with a fundamental understanding of the region.
- Create minor programs in Bayt al-Maqdis Studies that will provide students with the opportunity to complement major degrees in related fields.

• **Faculty Development and Recruitment**

Training and Development of Specialised Faculty:

- Implement faculty development programs to train existing academics in the specifics of Bayt al-Maqdis Studies.
- Offer sabbaticals and research grants for faculty in order to deepen their expertise in the field.

International Faculty Recruitment:

- Actively recruit international scholars specialising in Bayt al-Maqdis Studies to contribute a diverse range of perspectives and expertise in accordance with the interdisciplinary and multidisciplinary nature of the field.
- Establish visiting scholar programs to facilitate the participation of leading experts for short-term teaching and research collaborations.

• **Research Enhancement**

Establishment of Research Institutes:

- Create dedicated research Institute for Bayt al-Maqdis Studies at Social Sciences University of Ankara reinforcing the institutionalisation of the field.
- Develop specialised research groups with a focus on different aspects of Bayt al-Maqdis at the numerous centres across Türkiye.

Funding and Grants:

- Secure substantial long-term funding from government and private sources for research projects in Bayt al-Maqdis Studies.
- Establish research grants specifically for early-career researchers to encourage new voices in the field
- Provide early-career researchers pursuing MA in Bayt al-Maqdis Studies to visit Bayt al-Maqdis to conduct their field research.

Interdisciplinary Research Initiatives:

- Promote collaborative research projects that integrate Bayt al-Maqdis Studies with other disciplines such as international relations, sociology, and other academic studies.

• **International Collaboration and Networking**

Expansion of International Conferences:

- Increase the frequency and scale of annual international academic conferences on Bayt al-Maqdis Studies and organise it in different cities across Türkiye.
- Record the sessions of the annual international academic conferences on Bayt al-Maqdis Studies and publish them online.
- Publish the result reports of the annual international academic conferences on Bayt al-Maqdis Studies and converse it into a book
- Establish a website about the conferences and create an archive
- Develop a long-term themed conference series addressing specific aspects of the field.
- Develop a postgraduate students conference series including the postragduate students pursuing MA in Bayt al-Maqdis Studies at the Social Science University of Ankara, Mardin Artuklu University and Universiti Utara Malaya.

International Research Partnerships:

- Formulate and implement a strategy for the establishment of formal research partnerships with universities and research institutes on a global scale, with a particular focus on West Asia and North Africa, Southeast Asia, and the West.
- Develop and implement an exchange program for students and faculty members with the objective of fostering international collaboration.

Global Online Platform:

- Develop a comprehensive online academic platform for Bayt al-Maqdis Studies, serving as a global hub for researchers, students, and the public.

- **Publication and Dissemination of Knowledge**

Improvement of the Journal of Islamicjerusalem Studies:

- Increase the journal's publication frequency and expand its reach through inclusion in major international indexing services.
- Introduce further special issues focusing on emerging and current themes aligning with contemporary agenda in the field.

Book Series and Monographs:

- Re-launch the dedicated book series on Bayt al-Maqdis Studies in collaboration with reputable academic publishers.
- Publish a Dictionary on Terminologies on Bayt al-Maqdis Studies to facilitate the consistent language usage in the translation of key-publications in the field.
- Encourage and support the publication of monographs by Turkish scholars in the field.
- Translate and publish key-publications on Islamicjerusalem Studies into the Turkish language.
- Publish a Bayt al-Maqdis Encyclopedia comprising volumes that present a comprehensive historical account of Bayt al-Maqdis from an Islamic perspective.

Digital Archives and Resources:

- Create comprehensive and detailed digital archives of primary sources related to Bayt al-Maqdis.
- Develop the e-Library through adding open-access educational resources to promote wider understanding of the field.

- **Language and Translation Initiatives**

Language Training Programs:

- Implement intensive language training programs in Arabic, Hebrew, and English for students and researchers in the field.
- Offer specialised courses in Ottoman Turkish to facilitate research on historical documents.

Translation Projects:

- Initiate large-scale translation projects to make key texts in Bayt al-Maqdis Studies available in Turkish.
- Translate and publish the theses granted on MA in Bayt al-Maqdis Studies at the Social Science University of Ankara and Mardin Artuklu University.

- **Public Engagement and Outreach**

Public Lecture Series:

- Organise regular public lecture series on Bayt al-Maqdis Studies in major Turkish cities.
- Develop online webinars and podcasts to reach a wider audience.
- Develop online webinars conducting by the postgraduate students in MA in Bayt al-Maqdis Studies presenting their theses topic or focusing on different aspects of the field.

Collaboration with Media and Cultural Institutions:

- Partner with media outlets to promote public understanding of Bayt al-Maqdis Studies.
- Collaborate with museums and cultural institutions to create exhibitions related to Bayt al-Maqdis.

School Outreach Programs:

- Translate ready educational materials and and develop programs on Bayt al-Maqdis for schools.
- Develop programs for early-career researchers to deliver lectures on Bayt al-Maqdis Studies for schools.

- **Policy Engagement**

Think Tank Establishment:

- Establish a think tank focused on Bayt al-Maqdis Studies to bridge academic research with policy-making, or at least incorporate it within an already established think tank.
- Regularly produce policy briefs and reports for government and international organisations.

Advisory Roles:

- Encourage advisory roles in government and international organisations.

- **Technological Integration**

Digital Humanities Projects:

- Initiate digital humanities projects that apply cutting-edge technologies to the study of Bayt al-Maqdis.
- Develop virtual reality experiences of historical Bayt al-Maqdis for educational purposes.

Big Data and AI Applications:

- Discover the potential applications of big data analytics and artificial intelligence in the analysis of historical and contemporary data pertaining to Bayt al-Maqdis.

- **Continuous Evaluation and Adaptation**

Regular Field Reviews:

- Conduct comprehensive reviews of the state of Bayt al-Maqdis Studies in Türkiye every three years.
- Hold meetings on every six months to review the theses works of the postgraduate students conducting MA in Bayt al-Maqdis Studies at either Social Science University of Ankara or Mardin Artuklu University.
- Use these reviews to adjust strategies and priorities for the field's development.

Feedback Mechanisms:

- Establish ongoing feedback mechanisms from students, scholars, and stakeholders to continuously improve programs and initiatives.

By implementing these recommendations, Bayt al-Maqdis Studies in Türkiye can evolve into a robust, internationally recognised field of study over the next decade. This development will not only enrich Turkish academia but also contribute significantly to global understanding of this critical region and its complex history.

REFERENCES

Al-Ahlas, A. (2004). *Islamic Research Academy: 1994-2004: Background, Activities and Achievments, with Special Reference to the New Field of Inquiry of Islamic Jerusalem Studies*. Islamic Research Academy.

Ankara Sosyal Bilimler Üniversitesi. (2018). *Adım Adım Beytülmakdis Dersleri Başlıyor*. https://www.asbu.edu.tr/tr/duyuru/adim-adim-beytulmakdis-dersleri-basliyor

Ankara Sosyal Bilimler Üniversitesi. (2021). *Adım Adım Beytülmakdis Dersleri Başlıyor*. https://www.asbu.edu.tr/tr/duyuru/adim-adim-beytulmakdis-dersleri-basliyor-0

Ankara Sosyal Bilimler Üniversitesi. (2023, November 6). *Gazze Özelinde İnsan Hakları İhlalleri Çalıştayı Düzenlendi*. https://www.asbu.edu.tr/tr/node/2581

Ankara Sosyal Bilimler Üniversitesi. (2023, November 15). *İnsancıl Hukuk Bağlamında İsrail'in Demir Kılıçlar Operasyonu Çalıştayı Yapıldı*. https://www.asbu.edu.tr/tr/node/2610

Ankara Sosyal Bilimler Üniversitesi. (2023, December 22). *Üniversitemizde Filistin'de İsrail Sorunu Paneli Düzenlendi*. https://www.asbu.edu.tr/index.php/tr/node/2699

Ankara Sosyal Bilimler Üniversitesi. (2024, January 7). *Filistin Çalıştayı Gerçekleşti*. https://www.asbu.edu.tr/index.php/tr/node/2734

Ankara Sosyal Bilimler Üniversitesi. (2024, January 8). *Soykırım ve İnsan: Ayrımcılıktan Soykırıma Gazze: Psikolojik Bir Bakış Paneli Düzenlendi*. https://www.asbu.edu.tr/index.php/tr/node/2738

Ankara Sosyal Bilimler Üniversitesi. (2024, April 29). *'İsrail'in Filistin'de İşlediği İnsan Hakları ve İnsancıl Hukuk İhlalleri' Paneli Düzenlendi*. https://www.asbu.edu.tr/tr/node/2911

Ankara Sosyal Bilimler Üniversitesi. (2024, May 27). *Gazze Soykırımı Girişimi: Bir Görgü Tanığının Anlattıkları Konferansı Üniversitemizde Gerçekleşti* https://www.asbu.edu.tr/tr/node/2990

Ankara Sosyal Bilimler Üniversitesi. (2024, May 30). *Kudüs'ü An(la)ma Atölyesi Kapanış Programı ve Filistin Fikir Çalıştayı Düzenlendi*. https://www.asbu.edu.tr/tr/node/3003

Ankara Sosyal Bilimler Üniversitesi (2024). Kudüs Çalışmaları Uygulama ve Araştırma Merkezi. *Merkezin Amaçları*. https://kam.asbu.edu.tr/tr/hakkimizda

Atatürk Üniversitesi Kudüs Çalışmaları Uygulama ve Araştırma Merkezi. (n.d.). *Konferans*. Retrieved 2 July 2024, from https://birimler.atauni.edu.tr/kudus-calismalari-uygulama-ve-arastirma-merkezi/konferans/

Atatürk Üniversitesi Kudüs Çalışmaları Uygulama ve Araştırma Merkezi. (n.d.). *Yönetim*. Retrieved 2 July 2024, from https://birimler.atauni.edu.tr/kudus-calismalari-uygulama-ve-arastirma-merkezi/yonetim/

Atatürk Üniversitesi Kudüs Çalışmaları Uygulama ve Araştırma Merkezi. (2024). *Misyon, Vizyon ve Temel Değerler*. https://birimler.atauni.edu.tr/kudus-calismalari-uygulama-ve-arastirma-merkezi/misyon-vizyon-ve-temel-degerler/

Beytülmakdis. (2021). *Bayt al-Maqdis Step by Step*. [Video]. YouTube. https://www.youtube.com/watch?v=y19EvbqihOc

Beytülmakdis. (2022). *Bayt al-Maqdis Step by Step*. [Video]. YouTube. https://www.youtube.com/watch?v=6ok2n1PfFFs

Beytülmakdis Çalışmaları Vakfı. (2014). *Conference Programme*.

Beytülmakdis Çalışmaları Vakfı. (2016). *Conference Programme*.

Beytülmakdis Çalışmaları Vakfı. (2017). *Call For Papers*.

Beytülmakdis Çalışmaları Vakfı. (2017). *Conference Programme*.

Beytülmakdis Çalışmaları Vakfı. (2018). *Conference Programme*.

Beytülmakdis Çalışmaları Vakfı. (2019). *Conference Programme*.

Beytülmakdis Çalışmaları Vakfı. (2022). *Conference Programme*.

Beytülmakdis Çalışmaları Vakfı. (2024). *Conferences on Islamicjerusalem Studies*. http://isravakfi.org/en/conference/

Beytülmakdis Çalışmaları Vakfı. (2024). *IslamicJerusalem Elibrary*. http://isravakfi.org/elibrary/en/

Derin Tarih. (n.d.). *Özel Sayı 10* –Retrieved 18 June 2024, from https://www.derintarih.com/sayilar/ozel-sayi-10/

Diab, A. (2021). Mecelletü Dirâsâti Beyti'l-Makdis: Rub' Karn Min Tasnî''l-Ma'rife. *Journal of Islamicjerusalem Studies*, *21*(2), 269–298. https://doi.org/10.31456/beytulmakdis.970164

El-Awaisi, A. (1996). *Secretary General's Report* (p.2). The Academy for Islamiicjerusalem Studies.

El-Awaisi, A. (1997a). Editorial. *Journal of Islamic Jerusalem Studies*, *1*(1).

El-Awaisi, A. (1997b). *Introduction*. The 1997 International Conference on Islamic Jerusalem.

El-Awaisi, A. (1998). The Significance of Jerusalem in Islam: An Islamic Reference. *Journal of Islamic Jerusalem Studies*, *1*(2), 48.

El-Awaisi, A. (1999a). *Secretary General's Report* (p. 4). Fourth Annual Report of the Islamic Research Academy (IRAP):1999-2000.

El-Awaisi, A. (1999b). *Secretary General's Report* (p. 6). Fourth Annual Report of the Islamic Research Academy (IRAP):1999-2000.

El-Awaisi, A. (2000a). *Secretary General's Report* (p. 3). Fifth Annual Report of the Islamic Research Academy (ISRA):2000-2001.

El-Awaisi, A. (2000b). Umar's Assurance of Safety to the People of Aelia (Jerusalem): A Critical Analytical Study of the Historical Sources. *Journal of Islamic Jerusalem Studies*, 3(2), 52.

El-Awaisi, A. (2001). *First Annual Report*. Al-Maktoum Institute for Arabic and Islamic Studies.

El-Awaisi, A. (2003, April 21). *Exploring the Identity of Islamic Jerusalem*. 5th International Academic Conference on Islamic Jerusalem Studies, unpublished paper.

El-Awaisi, A. (2007). *Introducing Islamicjerusalem* (3rd ed). Al-Maktoum Institute Academic

Press, Dundee.

El-Awaisi, A. (2007). *Islamicjerusalem Studies: A Guide*. Al-Maktoum Institute Academic Press, Dundee.

El-Awaisi, A. (2022). *Et-Tahtîtu'l-istrâtîcî li't-tahrîri'l-kâdim li'l-Mescidi'l-Aksa'l-mubarak* (1st ed., 1–1). Dar Al-Asala.

El-Awaisi, A. (2023). *Mescid-i Aksa'nın Özgürlüğü için Stratejik Planlama* (1st ed.). (R. Önal, F. B. Öğretici, G. Özdemir, Trans.). Aşina Kitap. (Original work published in 2022).

El-Awaisi, K. (2019). Beytülmakdis'in İşgali ve Bilgi Krizi. *Milel ve Nihal*, *16*(1), Article 1. https://doi.org/10.17131/milel.584981

Gaza Martyrs Registry. (2024). *Home*. https://gazamartyrs.org

Güler, B. (2019, November 10). *Akademik denilen toplantının açılışını İsrailli bürokrat yaptı—Son Dakika Haberler*. Milli Gazete. https://www.milligazete.com.tr/haber/3300225/akademik- denilen-toplantinin-acilisini-israilli-burokrat-yapti

Hece Yayınları. (n.d.). *Kudüs Özel Sayısı 306-307-308.Sayı Haziran-Temmuz-Ağustos 2022*. Retrieved 18 June 2024, from https://www.hece.com.tr/urun/kudus-ozel-sayisi-306-307-308-sayi-haziran-temmuz-agustos-2022

Istanbul Sabahattin Zaim University. (2024). *Introduction*. https://www.izu.edu.tr/islamicjerusalem/en/introduction.html

İHH İnsani Yardım Vakfı. (2015). *Adım Adım Beytül Makdis seminerlerine yoğun ilgi.* https://ihh.org.tr/haber/adim-adim-beytul-makdis-seminerlerine-yogun-ilgi-2741

İlke Haber Ajansı. (2023). *Adım Adım Beytulmakdis Dersleri Başlıyor*. https://ilkha.com/filistin/"adim-adim-beytulmakdis-dersleri"-basliyor-358498#

İsrailiyat. (n.d.). *Main Thema & Topics*. Retrieved 28 June 2024, from https://conference.israiliyat.com/ijics23/main-thema-topics

İsrailiyat. (2024). *Call For Papers* https://conference.israiliyat.com/

İsrailiyat TV (Director). (2023, January 5). *ICIJS 22 Açılış Konuşmaları Opening Speeches 2022 12 15 09 33 GMT+3*. [Video]. YouTube. https://www.youtube.com/watch?v=E37j6oIUMNg

İstanbul Gençlik ve Spor İl Müdürlüğü. (n.d.). *Genç ve Beytülmakdis Projesi Başlıyor.* Retrieved 26 June 2024, from https://istanbul.gsb.gov.tr/HaberDetaylari/3/124831/genc-ve-beytulmakdis-projesi-basliyor.aspx

İstanbul Medeniyet Üniversitesi. (2017, December 14). İSMAM Bünyesinde "Uluslararası Kudüs ve Filistin Araştırmaları Birimi" kuruldu. https://www.medeniyet.edu.tr/tr/haberler/ismam-bunyesinde-uluslararasi-kudus-ve-filistin-arastirmalari-birimi-kuruldu

İstanbul Sabahattin Zaim Üniversitesi. (2015, April). *Haberler*.

İstanbul Sabahattin Zaim Üniversitesi Bülten. (2014, April). *14. Beytul Makdis Çalışmaları Uluslararası Akademik Konferansı. 22*, 1.

Journal of Islamicjerusalem Studies. (2024). *About*. https://dergipark.org.tr/en/pub/beytulmakdis/about-journal

Journal of Islamicjerusalem Studies. (2024). *Aim and Scope*.

https://dergipark.org.tr/en/pub/beytulmakdis/aim-and-scope

Journal of Islamicjerusalem Studies. (2024). *Archive*. https://dergipark.org.tr/en/pub/beytulmakdis/archive

Lisansüstü Eğitim Enstitüsü Müdürlüğü. (2024). *Bilgi Talebi.* Mardin Artuklu Üniversitesi.

Mardin Artuklu Üniversitesi. (2020). *Üniversitemiz, Online Eğitim İle Beytülmakdis'i Gelecek Nesillere Aktaracak.* https://www.artuklu.edu.tr/tr/haberler/universitemiz-online-egitim-ile-beytulmakdisi-gelecek-nesillere-aktaracak

Mardin Artuklu Üniversitesi. (2021). T*arihçe*. https://obs.artuklu.edu.tr/oibs/bologna/index.aspx?lang=tr&curOp=showPac&curUnit=2&curSunit=5854

Mardin Artuklu Üniversitesi. (2023). *23. Uluslararası Beytülmakdis Sempozyumu*. https://www.artuklu.edu.tr/tr/haberler/23-uluslararasi-beytulmakdis-sempozyumu-ozgur-filistinde-akademinin-rolu-gundemiyle-endonezyada-yapildi

Mardin Artuklu Üniversitesi. (2024, April 25). *Gazze'de Gönüllü Doktorluk Yapan Taner Kamacı Öğrencilerimize Gazze İzlenimlerini Anlattı*. https://www.artuklu.edu.tr/tr/haberler/gazzede-gonullu-doktorluk-yapan-taner-kamaci-ogrencilerimize-gazze-izlenimlerini-anlatti

Mardin Artuklu Üniversitesi. (2024, May 7). *Gazzeli Akademisyen Dr. Shaima Gazze'de Yaşananları Öğrencilerimize Anlattı*. https://www.artuklu.edu.tr/tr/haberler/gazzeli-akademisyen-dr-shaima-gazzede-yasananlari-ogrencilerimize-anlatti

Mardin Artuklu Üniversitesi. (2024, June 3). *Üniversitemiz İle Gazze İslam Üniversitesi Arasında Anlaşma İmzalandı*. https://www.artuklu.edu.tr/tr/haberler/universitemiz-ile-gazze-islam-universitesi-arasinda-anlasma-imzalandi

Mardin Artuklu Üniversitesi. (2024). *Haberler*. https://www.artuklu.edu.tr/tr/haberler/tbmm-baskani-prof-dr-numan-kurtulmus-uluslararasi-beytulmakdis-sempozyumumuza-katildi

Mardin Artuklu Üniversitesi. (2024). *20. Uluslararası Beytülmakdis Akademik Sempozyumu*. [Video]. YouTube. https://www.youtube.com/watch?v=Wh7-NcHNcbk&list=PLyXyzXMA1DVZZTj7aURY09SYsL8o0p1K7

Mardin Artuklu Üniversitesi. (2024). *24. Uluslararası Beytülmakdis Akademik Sempozyumu*. https://www.artuklu.edu.tr/beytulmakdis/sempozyum-bildiri-cagrisi

Mardin Artuklu Üniversitesi. (2024). *Program Bilgileri*. https://obs.artuklu.edu.tr/oibs/bologna/index.aspx?lang=tr&curOp=showPac&curUnit=2&curSunit=5854

Mardin Artuklu Üniversitesi Kudüs ve Filistin Araştırmaları Uygulama ve Araştırma Merkezi. (2016). *Faaliyet Raporu*.

Marmara Üniversitesi Kudüs Çalışmaları Uygulama ve Araştırma Merkezi. (n.d.). *Müdürlük*. Retrieved 2 July 2024, from https://mukam.marmara.edu.tr/ust-menuler/idari/mudurluk

Marmara Üniversitesi Kudüs Çalışmaları Uygulama ve Araştırma Merkezi. (2024). *Vizyon*. https://mukam.marmara.edu.tr/ust-menuler/hakkimizda/vizyon

Mustafa Kulu. (2019, June 14). *3rd International Conference on Israel and Judaism Studies (ICIJS'19) IN TURKEY | H-Net*. https://networks.h-net.org/node/8378/discussions/4206013/3rd-international-conference-israel-and-judaism-studies-icijs19

Online interview with Abd al-Fattah El-Awaisi (2024, June 11).

Online interview with Sibel Ceylan Yiğit. (2024, June 14).

Online interview with Ziya Polat. (2024, June 11).

Özkan, Ü., Ṭāhir, S. M., Şen, S., & İnsan Hak ve Hürriyetleri İnsani Yardım Vakfı (Eds.). (2009). *Mescid-i Aksa Sempozyumu: = The Symposium of Masjid al-Aqsa* (1. baskı). İHH İnsani Yardım Vakfı.

Râbıtatu 'ulema' Filistin. (2024). *Ta'rîfu'r-râbıta*. https://www.rapeta.net/Rapta/ar/?page=about

Resmi Gazete. (2016, June 13). *Yönetmelik*. https://www.resmigazete.gov.tr/eskiler/2016/06/20160613-2.htm

Resmi Gazete. (2018, November 19). *Yönetmelik*. https://www.resmigazete.gov.tr/eskiler/2018/11/20181119-1.htm

Social Science University of Ankara Research Centre for Quds Studies. (2024). *Administration*. https://kam.asbu.edu.tr/en/administration

Sosyal Bilimler Enstitüsü Müdürlüğü. (2024). *Bilgi Talepleri.* Ankara Sosyal Bilimler Üniversitesi.

Suara Muhammadiyah. (2024, May 12). *News*. https://www.suaramuhammadiyah.id/read/sumu-gelar-saladin-camp-bersama-pakar-pembebasan-baitul-maqdis

Şalom TURKEY. (2019, November 13). *İzmir'de Uluslararası İsrail ve Yahudilik Çalışmaları Konferansı.* https://www.salom.com.tr/arsiv/haber/112517/izmirde-uluslararasi-israil-ve-yahudilik-calismalari-konferansi-

The Boycott, Divestment, Sanctions Movement. (2024, May 10). *76 Universities in Spain Suspend Ties With Complicit Israeli Universities.* https://bdsmovement.net/news/76-universities-spain-suspend-ties-with-complicit-israeli-universities.

Uluslararası Genç Derneği. (2020). *Beytülmakdis Akademi Başlıyor*. https://gencdernegi.org/beytulmakdis-akademi-basliyor/

Uluslararası Genç Derneği. (2020). *Her Akşam 2 Saat Kudüs Dersleri Başlıyor*. https://gencdernegi.org/her-aksam-2-saat-kudus-dersleri-basliyor/

Uluslararası Genç Derneği. (2023). *Beytülmakdis Elçileri*. https://gencdernegi.org/beytulmakdis-elcileri/

Uluslararası Genç Derneği. (2024). *Beytülmakdis Elçileri'24 Başlıyor*. https://gencdernegi.org/faaliyetler/beytulmakdis-elcileri-24-basliyor/

Universiti Utara Malaysia. (2024). *About us*. http://gsgsg.uum.edu.my/ieijs

APPENDIX I

Degree of MA in Quds Studies (Social Science University of Ankara): Completed in 2020

Name of the Student	Title of the Thesis
Şeyma Doğan	Turkish foreign policy towards al-Quds during the AK Party period: 2002-2019
Azka Madihah	The implementations of Aman (Peaceful coexistence and mutual respect) theory and model in first Muslim Fatih of IslamicJerusalem (634–644 CE)

Degree of MA in Quds Studies (Social Science University of Ankara): Completed in 2021

Name of the Student	Title of the Thesis
Cuma Yavuz	Selective media coverages of Trump's Middle East plan
Yumna Bakırtaş	The role of the British and American actors in the Middle East peace process (1967-2020)
Ahmet Gökhan Mete	Israeli policies on changing the identity of Bayt al-Maqdis

Degree of MA in Quds Studies (Social Science University of Ankara): Completed in 2022

Name of the Student	Title of the Thesis
Ahmad Dawamul Muthi	The Connection and Contributions of Caliph Abū Bakr to The First Muslim Liberation of Islamicjerusalem
Esra Kalkan Özhelvacı	A Study of the United Nations' Peace Initiatives on the Palestinian- Israeli Issues
Neslihan Aydın	The impact of German missionary organizations on the Mutasarriflik of Jerusalem, 1876-1909

Degree of MA in Quds Studies (Social Science University of Ankara): Completed in 2023

Name of the Student	Title of the Thesis
Büşra Betül Sağlam	A Critical Study of The Future of Al-Aqsa Mosque Within the Framework of the Deal of the Century from Christian Zionists Perspective
Akif Tögel	Freedom of Religion and Belief in Beytulmakdis
Merve Burkankulu	Ideal sovereignty and rule over the holy land based on Islamic incluvisity

Degree of MA in Quds Studies (Social Science University of Ankara): Completed in 2024

Name of the Student	**Title of the Thesis**
Abbas Çelik	The Role of X "Twitter" in the Palestinian-Israeli Conflict A Focus on Mfa's Official Accounts
Nurbanu Sukas	Institutionalisation Process of The Field of Bayt Al-Maqdis Studies in International Academia: Türkiye As a Case Study
Şeymanu Sultan Bozanlar	Morocco and Algeria's Policies on the Israel-Palestine Question Post-Arab Spring (2011-2024): A Comparative Analysis
Murat Gökmen	Sultan Abdülhamid II's Policies and Practices Towards Jewish Zionists Regarding Bayt Al-Maqdis

APPENDIX II

Degree of MA in Quds and Palestine Studies (Mardin Artuklu University): Completed in 2023

Name of the Student	Title of the Thesis
Furkan Fathallahoğlu (Written in Arabic)	(الحياة الفكرية والثقافية في مدينة القدس في عصر المماليك البحرية (1250-1382 / Intellectual and cultural life in the city of Jerusalem during the Mamluk period of Bahri (1250-1382)
Ali Omar (Written in Arabic)	سياسة محمد علي باشا تجاه الأقليَّات الدينية في بيت المقدس وانعكاساتها / Kavalalı Mehmed Ali Pasha's Policy towards Religious Minorities in Bayt al-Maqdis and its Reflections

Degree of MA in Quds and Palestine Studies (Mardin Artuklu University): Completed in 2024

Name of the Student	Title of the Thesis
Oğuzhan Şener (Written in Turkish)	Filistin'de Sömürgeciliğin Arkeolojik Boyutu: Filistin Araştırma Fonu'nun Kuruluşu ve Siyonizm Üzerindeki Etkileri / Archaeological Dimension of Imperialism in Palestine: The Establishment of the Palestine Exploration Fund and Its Impact on Zionism
Meltem Dilek (Written in Turkish)	İngiliz Mandası Döneminde Filistin'de Sivil Direniş: Boykot Hareketleri / Civil Resistance in Palestine During the British Mandate: Boycott Movements
Abbas Hassan Diab (Written in Arabic and Turkish)	Hafız ibn Asakir ve Sultan Nureddin'in İşbirliklerinin Kudüs'ün Kurtuluşundaki Etkisi / الحافظ ابن عساكر والسلطان نور الدين وأثر تعاونهما في تحرير بيت المقدس/The Impact of the Cooperation of Hafiz ibn Asakir and Sultan Nur al-Din on the Liberation of Jerusalem
Ani Mohammed Al-Darwish (Written in Arabic)	السياسة التركية تجاه القضية الفلسطينية بين عامي / Türkiye's Policy Towards the Palestinian Issue Between 2002 and 2017
Semir Elahmet (Written in Arabic)	الرحلات الأوروبية إلى القدس ودوافعها السياسية_رحلة برنارد الحكيم في القرن التاسع الميلادي أنموذجاً/ European tours to Jerusalem and their political aims- A case study of Bernard's tour in the ninth century
Muhammed Aljasem (Written in Arabic)	(الحياة العلمية في نابلس خلال العصر المملوكي(648_923 هجري/ 1250_1517 ميلادي./ Scientific life in Nablus during the Mamluk era (648-923 / 1250-1517)

İbrahim Halil Yetim (Written in Turkish)	Necmettin Erbakan'ın Siyonizm'e Dair Görüşleri ve Millî Görüş Hareketinin Oluşumundaki Rolü / Necmettin Erbakan's Views on Zionism and Her Role in the Formation of the National Vision Movement
Ferhat Gökdağ (Written in Turkish)	Ürdün'deki Filistinli Mültecilerin Kudüs Algısı: el-Hüseyin ve Beka Kampları Örneği / Perception of Jerusalem by Palestinian Refugees in Jordan: The Case of al-Hussein and Baqaa Camps
Shireen Jaha (Written in Arabic)	الوكالة اليهودية وأنشطتها في فلسطين بين عامي 1922-1948 م/ Activities of The Jewish Agency In Palestine Between 1922-1948)

APPENDIX III

The themes and the countries held of the International Academic Conference on Bayt al-Maqdis Studies are below:

Number	Theme	Country	Date
1st Conference	Opening Conference	The School of Oriental and African Studies (SOAS), University of London, UK	2 September 1997
2nd Conference	"The Centrality of Jerusalem in Islam"	Brunei Gallery of the School of Oriental and African Studies (SOAS), University of London, UK	22 August 1998
3rd Conference	"Muslim-Christian Relations in Jerusalem: Past, Present and Future"	Brunei Gallery of the School of Oriental and African Studies (SOAS), University of London, UK	7 September 1999
4th Conference	"Jerusalem Between International Law and Islamic Jurisprudence"	Brunei Gallery of the School of Oriental and African Studies (SOAS), University of London, UK	24 October 2000
5th Conference	"Prophetic Temples and Al-Aqsa Mosque: Demystifying Realities & Exploring Identites"	Al-Maktoum Institute for Arabic and Islamic Studies, Dundee, UK	21 April 2003
6th Conference	"The New Field of Inquiry of Islamicjerusalem Studies: Background, Achievements and Future"	Al-Maktoum Institute for Arabic and Islamic Studies, Dundee, UK	31 May-1 June 2004
7th Conference	"Islamicjerusalem Studies: Definition and Approaches"	Al-Maktoum Institute for Arabic and Islamic Studies, Dundee, UK	6 June 2005
8th Conference	"The Challenges of Islamicjerusalem"	Al-Maktoum Institute for Arabic and Islamic Studies, Dundee, UK	2 June 2006
9th Conference	"Mapping Islamicjerusalem: A Rediscovery of Geographical Boundaries"	Al-Maktoum Institute for Arabic and Islamic Studies, Dundee, UK	1 June 2007

10th Conference	"Introducing the New Field of Inquiry of Islamicjerusalem Studies to the Arab World"	Social and Humanitarian Research Centre, Sanaa, Yemen	20 November 2007
11th Conference	"Islamicjerusalem: A Model for Multiculturalism in the Early Muslim Period"	Al-Maktoum Institute for Arabic and Islamic Studies, Dundee, UK	4 February 2008
12th Conference	"Orientalist Approaches to Islamicjerusalem"	Brunei Gallery SOAS, University of London, London, UK	6 November 2010
13th Conference	"Palestine and Islamicjerusalem: Introducing Islamicjerusalem Studies to South East Asia"	Islamic Centre, Universiti Utara Malaysia (UUM), Malaysia	10-11 April 2012
14th Conference	"Introducing Islamicjerusalem Studies to West Asia"	Sabahattin Zaim University, Istanbul, Türkiye	28-29 April 2014
15th Conference	"The Role of Knowledge in the Conquests of Islamicjerusalem"	Sabahattin Zaim University, Istanbul, Türkiye	13-14 April 2015
16th Conference	"Ottomans & Islamicjerusalem"	Istanbul, Türkiye	10-11 December 2016
17th Conference	Western Colonisation of Islamicjerusalem: The Creation of A "Buffer State"	Istanbul, Türkiye	10-11 December 2017
18th Conference	"The Awqaf of Islamicjerusalem: Past, Present & Future"	Istanbul, Türkiye	15-16 September 2018
19th Conference	"Islamicjerusalem Today: Continuity & Change"	Ankara, Türkiye	12-13 October 2019
20th Conference	"Islamicjerusalem from Artuk Bey to Salah al-Din"	Mardin Artuklu University, Mardin, Türkiye (Online)	2-3 October 2020
21st Conference	"The Future of Al-Aqsa Mosque"	Social Science University of Ankara, Ankara, Türkiye (Online)	17-19 December 2021
22nd Conference	"Future of Islamicjerusalem: Academic Studies"	Social Science University of Ankara, Ankara, Türkiye	21-22 October 2022
23rd Conference	"The Centrality of Islamicjerusalem In Islam"	Djuanda University, Indonesia	13 December 2023
24th Conference	"Zionism and Academia: Pressures, Fears and Challenges"	Mardin Artuklu University, Mardin, Türkiye	18-20 April 2024

APPENDIX IV

Number of the papers presented in 3 languages held in the conferences in Türkiye between 2014-2024:

Number of the Papers	**in Arabic**	**in English**	**in Turkish**	**Total**
14th Conference	7	4	1	12
15th Conference	9	1	7	18
16th Conference	11	1	9	21
17th Conference	9	2	5	16
18th Conference	12	-	4	16
19th Conference	12	4	5	21
20th Conference	24	-	19	43
21th Conference	12	-	12	24
22th Conference	21	6	39	66
24th Conference	25	15	40	80

APPENDIX V

Journal of Islamicjerusalem Studies Published in Türkiye (2015-2023)

Year/Volume/Issue	**Publications Arabic**	**Publications English**	**Publications Turkish**	**Total**
2024- Volume:24 Issue:1 (Latest Issue)	2	1	2	5
2023- Volume:23 Issue:2	3	3	2	8
2023 – Volume: 23 Issue:1	6	2	2	10
2022 - Volume: 22 Issue:2	3	1	1	5
2022 - Volume: 22 Issue:1	2	1	3	6
2021 - Volume: 21 Issue:3 (Special Issue)	4	-	4	8
2021 - Volume: 21 Issue:2	4	2	1	7
2021 - Volume: 21 Issue:1	4	-	5	9
2020 - Volume: 20 Issue:3 (Special Issue)	8	-	4	12
2020 - Volume: 20 Issue:2	3	2	1	6
2020 - Volume: 20 Issue:1	6	3	-	9
2019 - Volume: 19 Issue:3 (Special Issue)	5	-	6	11
2019 - Volume: 19 Issue:2	2	3	1	6
2019 - Volume: 19 Issue:1	3	1	3	7
2018 - Volume: 18 Issue:3 (Special Issue)	5	1	5	11
2018 - Volume: 18 Issue:2	3	-	2	5
2018 - Volume: 18 Issue:1	2	-	3	5
2017 - Volume: 17 Issue:2	1	-	3	4
2017 - Volume: 17 Issue:1	1	-	3	4
2016 - Volume: 16 Issue:2	3	-	1	4
2016 - Volume: 16 Issue:1	2	1	1	4
2015 - Volume: 15	1	1	2	4
2023-2015	**76**	**23**	**55**	**154**