

**From Ally to Nemesis: How Erdoğan's Islamists Hijacked
Atatürk's Nation and Put It on A Collision Course
with Israel and the U.S.**

by

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BREAKING NEWS:**TURKISH PRIME MINISTER ERDOĞAN's CNN INTERVIEW DURING 66th UN GENERAL ASSEMBLY¹:**

“REASON FOR WAR”: “We gave our warnings to Israel. This is the reason for war . . . We’ve demanded they apologize, pay compensation, and eliminate the embargo on Gaza once and for all. If these demands are not met, relations between Turkey and Israel will never become normal again. [The Turkish Navy will act against Israel to break the embargo.] It might be Gaza. It might be Egypt for which there are humanitarian missions. . . Israel cannot be trusted.”

“ISRAEL . . . HIDING BEHIND THE NAZI HOLOCAUST”: I would like to see accurate statistics of how many Israelis have been killed by the bombs thrown by Palestinians or with the rockets that were launched by them, 10, 20, 100, 200, how many? Please document it. Let us know. But on the other hand, we know that hundreds of thousands of Palestinians were killed. Only as a result of the Gaza attack, thousands of people were killed. These are very clear remarks. The Israeli people are only resorting back to the issue of genocide in history. And using that genocide, they’re always acting as if they are the victims all the time. We said for that, go ask Germany to pay its dues, and they have. So Germany has paid and is still paying its dues to Israel. But neither Turkey nor the Muslims in the region have such a problem. They have never exerted such cruelty on Israel, but Israel is very cruel in that regard. It shows no mercy. I can never forget the screams of the children that were killed on that beach while trying to hide behind the legs of their fathers . . . These are the Israeli acts that are inexplicable. Israel as inexplicably cruel, against innocent Palestinians, hiding behind the Nazi Holocaust and seeking victimhood? No referencing Hamas terrorism? No right to defend herself from terrorism from territory that she voluntarily ceded? . . . They have it all, but I might ask you the same question—what does Palestine possess? How do you think Palestine is capable of killing as many Israeli people as claimed? Let’s stop deceiving each other because the human race will no longer be deceived. Everybody knows what Israel is about.

THE 21st CENTURY UNRAVELLING OF TURKEY'S DUAL ALLIANCES

2001: The Quincentennial Foundation, composed of both Turkish Jews and Muslims whose purpose was to commemorate the five-hundredth anniversary of the welcome of the Sephardic Jews to the Ottoman Empire in 1492, founded the Jewish Museum of Turkey, housed in the former Zulfaris Synagogue. This event happened at the highpoint of Israeli-Turkish military-diplomatic-economic relationship during a time of close strategic cooperation when Israel became Turkey's largest Mideast market and Turkey was Israelis' favorite tourist destination. During this period, over half of Turks registered a favorable opinion of the U.S.²

2002: The Justice and Development Party (AKP) won the first of three consecutive parliamentary elections. An offshoot of the ultra-Nationalist, anti-Western and anti-Israel *Milli Görüş* or "National Vision," the AKP headed by Recep Tayyip Erdoğan campaigned as a moderate democratic party, respectful of religion but committed to Turkish access to the European Union. In fact, Erdogan soon put Turkey on the path of "stealth Islamization."³

2003: On November 15, 2003, two car bombs targeted Beth Israel and Neve Shalom synagogues in Istanbul, with follow-on attacks targeting the British Consulate and a British bank. The toll in the synagogue bombings was 20 killed and over 300 injured. The perpetrators were virulently anti-Israel as well as anti-western Turkish Islamists with ties to Al Qaeda who originally planned to blow up Jewish and American targets but decided that U.S. installations were too well-protected. Extreme nationalist columnist Taba Akyol claimed two days after the synagogue attacks that "there has never been anti-Semitism in Turkey in its racial or religious sense." The U.S. favorability rating in Turkey reached a then all-time low of 12 percent in 2003 when the new Islamist government reneged on promises to allow U.S. troops to enter Iraq through Turkey.⁴

2005: Even while Prime Minister was paying a symbolic visit to Yad Vashem, the monthly publication *Aylik*, organ of the Turkish jihadists who claimed responsibility for the 2003 Istanbul synagogue bombings, ran 18 pages of anti-Semitic materials combining Quranic, Nazi, and Holocaust Denial motifs. Among the articles: "The *Cift's* Castle." *Cift* is a Turkish pejorative meaning "filthy Jew." Turkish media were rife with bizarre conspiracy theories that both Atatürk—hated by Islamists for his secular reforms—and Massaud Barzani, leader of the Kurdish Democratic Party, were "secret Jews."⁵

2006: After Israel unilaterally withdrew from Southern Lebanon, Hezbollah fired rockets at Israeli towns as cover for a deadly ambush and kidnapping on the Israeli side of the border.

When Israel responded with a defensive war to defend its border, Turkey condemned Israel for “aggression.” Hamas leader-in-exile, Khaled Meshal, was also invited to visit Ankara.⁶

2007: Israeli President Shimon Peres addressed the Turkish Parliament. The visit only partly succeeded in disguising the growing distance between Israel and Turkey, reflected in Turkish President Abdullah Gül’s refusal to denounce Iran’s nuclear program as a threat to regional peace.⁷

2009: In January, Prime Minister Erdoğan publicly denounced Israel at The World Economic Forum in Geneva for its December, 2008, defensive incursion into the Gaza Strip, to stop Hamas from firing of thousands of rockets into Southern Israel. After Israeli President Peres spoke, Erdoğan walked out of the Davos Conference, shouting at Peres: “You are killing people!” In October, Erdoğan called on Western countries to stop pressuring Iran to abandon its nuclear program. Turkey banned Israel’s participation in NATO’s Anatolian Eagle military exercise, and Israeli Prime Minister Benjamin Netanyahu objected to Turkey as a mediator between Israel and Syria because “Turkey can’t be an honest broker.”⁸

2010: An episode of the Turkish television soap opera, *Valley of the Wolves*, depicted the Mossad spying inside Turkey and kidnapping Turkish babies. Israeli Deputy Foreign Minister Danny Ayalon summoned Turkish ambassador Ahmet Oğuz Çelikkol to a meeting to lodge a new official protest. On May 31, lightly-armed Israeli commandoes used deadly force against hundreds of so-called “peace activists” armed with hatchets aboard the *Mavi Marmara*, the flagship of the “Gaza Freedom Flotilla” launched with the complicity of the Turkish Islamists to break Israel’s naval blockade of illegal arms shipments. Eight Turkish nationals and an American man of Turkish descent died. Turkish Prime Minister condemned Israel for “state terrorism” and froze hi-tech defense connections with Israel worth billions of dollars. Prime Minister Netanyahu’s government still refused Turkish demands for an official apology.⁹

2011: In September, Turkey expelled Israel’s ambassador after denouncing the UN’s Palmer Report vindicating Israel’s Gaza blockade as justified under international law, though finding that its use of force may have been “excessive.” Hamas praised Turkey’s decision, and Turkish Foreign Minister Ahmet Davutoglu said “Turkey will take every precaution it deems necessary for the safety of maritime navigation in the eastern Mediterranean.” Turkey also promised to challenge Israel’s blockade of Gaza at the International Court of Justice (ICJ) at the Hague. Turkish opposition deputy chairman Faruk Logoglu lamented “the probability that [the AKP] . . . has carried Turkey to the brink of a hot conflict.” Former Israeli Ambassador to Turkey Alon Liel cautioned that Turkey may try to disrupt future Israeli gas exports to Cyprus and warned of a new Turkish-Egyptian that could isolate Israel in the Mediterranean. The U.S. government offered Ankara the co-directorship of the U.S.’s new Global Counterterrorism Forum (GCTF) despite the Turkish regime’s continuing embrace of the terrorism practiced by Hezbollah and Hamas.¹⁰

Introduction

In America and Israel, political and media elites entered the twenty-first century with fervent beliefs that Turkey was doubly indispensable. Turkey was viewed both as a loyal NATO ally during the Cold War and now anti-terrorist partner of the U.S., and as a philo-Semitic success story fulfilling Israel's quest to find a Muslim majority country that would collaborate with the Jewish state encircled by a generally hostile Arab world. Developments of the past ten and, especially, the past five years have largely dispelled optimistic expectations for the future about Turkey and Israel, though not yet to the same extent in official Washington. This Report explains how the political rise of anti-American, anti-Israel Turkish Islamists—not the U.S. decision to topple Saddam Hussein in 2003 nor Israel's decision to defend its naval blockade against the so-called "Free Gaza Flotilla" in 2010—is chiefly responsible for derailing key U.S.-Turkish and Israeli-Turkish alliances.

First, the Report surveys the historical background. It focuses on both the positives and the negatives of Turkey's relationship with Jews and Israel—from the reception of Jewish refugees from Spain after the 1492 expulsion, to the Turkish Republic's treatment of Jews before and during the Holocaust, to the rise of Turkey's Islamists. It shows that political Islam's derailment of Turkey's dual alliance with Tel Aviv as well as Washington in the twenty-first century did not occur out of the blue.

Second, the Report explores some of the adverse implications of recent developments on the strategic interests of Israel and the U.S. The hope for the Turkish people as allies was and remains a desirable outcome for both Israelis and Americans. But in pursuing such a goal, wishful thinking is no substitute for realistic historical and strategic analysis of the obstacles to success.

Background: From Atatürk's to Erdoğan's Turkey

Going down to defeat with the Kaiser's Germany, Ottoman Turkey emerged from World War I ravaged by starvation and disease and on the verge of territorial disintegration and dismemberment. A brilliant military commander untainted by involvement in the wartime Armenian genocide, Mustafa Kemal Atatürk arose to restore Turkey's independence and proclaim in 1923 a new Turkish nation modeled on secular Enlightenment principles. Atatürk's top-down revolution—"liberal reforms imposed by illiberal means" and "government for the people, despite the people"—closed religious schools and courts, Latinized the Turkish alphabet, adopted educational reforms suggested by America's John Dewey, abolished Sunni Islam's universal caliphate, banned or discouraged the fez, turban, and headscarf, and enfranchised women.¹¹

Yet in modern Turkey, Atatürk's "top down" reforms remained at war with "bottom up" and bureaucratic traditionalism. A case in point: Turkey's Jews, whose status under the Ottomans

was very much mixed. Sultan Mehmet II (died 1481), the Conqueror of Constantinople, encouraged and indeed required Jews through Ottoman lands to relocate in his new capitol of Istanbul. Understandably, many resented forcible relocation. His successor, Sultan Bayezid II, was viewed more favorably for extending haven to the Jews expelled from Spain in 1492. Until the era of the Enlightenment and French Revolution, Jews in the Ottoman Empire were treated relatively better than those in Christian Europe. But onerous Ottoman dress codes, discriminatory taxation, and even periodic forced relocations imposed the status of second-class citizens on Jews; some of these restrictions remained in force until after 1900.¹² During War I, the Jews ranked second to the Armenians as a victims of Ottoman pogroms and persecutions, justified by the belief that they were British or “Zionist agents.”¹³

Atatürk’s benevolent attitude and actions toward individual Jews helped win their support for the new Turkish Republic. Yet his benevolence did not translate into faithful adherence to the minority rights provisions of the Treaty of Lausanne (1923), not did it extend far wide and deep through the Kemalite civil service. This became shockingly clear in 1934-1935 when 3,000 of 13,000 Thracian Jews fled pogroms instigated by provincial officials, suspicious about Turkish-Jewish loyalties.¹⁴

During the Nazi era, Atatürk’s sympathies toward Turkish Jews extended to some Jewish victims of Hitler. For example, the Turkish Minister of Education was convinced by the association formed by Albert Einstein in Switzerland to help Jews academics purged by the Nazis from Germany universities to hire 34 Jewish scientists in Turkish universities including Istanbul University. Dying in 1938, Atatürk was succeeded by Ismet Inonu who was not pro-Nazi like many high-ranking Turks, but evidenced no sympathy for the plight of European Jewish refugees. As Turkey pivoted from a pro-Allied alliance in 1939 to pro-Germany neutrality in 1941, and then back again, Inonu echoed Hitler’s anti-Semitism by having the official Turkish press accuse Jews of selling olive oil adulterated with machine oil to naïve Turkish consumers. Turkey’s own Jewish minority, as well the so-called *Dönmes* whose ancestors had converted from Judaism to Islam, were also victims of wartime discrimination. The nadir came with the imposition in 1942 of *varlık vergisi* or “wealth tax” targeting especially, though not exclusively, Jews by religion or ancestry. Among 4,000-5,000 Jews who would not or could not pay were deported to labor camps in “Turkey’s Siberia.”¹⁵

Also in 1942, the *SS Struma*, chartered to take Jewish refugees from Rumania to Palestine, was towed by Turkish authorities through the Bosphorus out to the Black Sea where, inoperable, it was abandoned without food, water, or fuel. It was sunk by a Soviet submarine with the loss of 768 and only one survivor.¹⁶

Yet the picture of Turkish behavior during the Holocaust is more complicated. Apostolic Delegate in Turkey, Archbishop Roncalli (later Pope John XXIII) worked with to rescue Hungarian Jews with the Jewish Agency, which was allowed to function in Istanbul. Ships

carrying refugees were often allowed to pass through Turkish coastal waters, and Jews who entered Turkey were sometimes allowed to overstay their visas; indeed, some were allowed to enter without visas, at least if their ultimate destination was Palestine. Among the Turkish heroes of the Holocaust was Consul Selahattin Ulkumen on the Greek island of Rhodes who tried to obstruct the Nazi roundup of Jews by claiming that they were Turkish citizens. He saved 32 non-Turkish Jews, but the Germans retaliated by bombing his house, causing the mortal wounding of his pregnant wife, who died soon after she gave birth to a son. Ulkumen was then deported to and a prison in Piraeus. According to one estimate, Turkish diplomats saved approximately 15,000 Turkish Jews in France.¹⁷

In 1949, Turkey became the first Muslim majority state (Iran was second) to recognize Israel. Yet prewar and wartime persecutions factored in the decision of 30,000 of 70,000 Turkish Jews to emigrate to Israel from 1948 to 1950. In the name of democracy, Turkish politics opened up to previously banned Islamic religious parties in the 1950s. Targeted by religious extremists, some 500 Jewish stores were destroyed during another pogrom, in Istanbul in 1955, that also targeted the Greek Orthodox minority.¹⁸

Far from being an aberration, the Islamist political triumph in Turkey since 2000 is the culmination of a long modern history. The first wave of Islam's political reemerge came in the 1950s under Prime Minister Adnan Menderes, founder of the Demokrat Party, who won election as prime minister in 1950 campaigning largely on reviving the Arabic language Islamic call to prayer, suppressed under Atatürk. Ambivalent toward Turkey's new European ties, Menderes dreamed of restoring an alternative Muslim sphere of influence. By hinting that the Turkish Parliament might reinstate Shariah law, Menderes went too far for the Army colonels who organized the 1960 coup that ended with Menderes' trial and execution for subverting Turkey's secular constitution.¹⁹

The second wave of Turkey's political Islam was personified by Necmettin Erbakan, who first arose to prominence in 1969 as guru of *Milli Görüş* or the "National Vision" Movement, promising to redeem Turks both at home and abroad from the corrupting influence of western values. He entered national politics in the 1970s, only to be banned from political participation between 1980 and 1987, before his rise to Prime Minister in 1996 as head of the Welfare Party (RP). Seemingly on the verge of consolidating a new Islamist era, Erbakan overplayed his hand by paying an official visit to Iran's Islamic Republic at the same time as his followers began to lobby for a re-Islamization of Turkish State and Society. Again, the Army intervened decisively, forcing Erbakan's resignation in 1997, the dissolution of the RP in 1998, and a ban on his subsequent efforts to form new Islamic political parties.²⁰

Ironically, 1996—when Erbakan's achieved the premiership—was also the year that the Turkey and Israel concluded the military treaty that made Israel Turkey's chief arms supplier beginning in the late 1990s. This period was viewed as inaugurating a "golden age" for Turkish-Israeli

military, diplomatic, and economic relationship. In 1991, Turkey moved to upgrade relations to full ambassadorial status. In 1993, Turkish foreign minister Hikmet Çetin visited Israel to sign a memorandum on mutual understanding and guidelines on cooperation; he stated that the two states would cooperate “in restructuring the Middle East.” Israel was visited by Turkish Prime Minister Tansu Çiller in 1994 and by President Süleyman Demirel in 1996. Foreign Minister Shimon Peres and Israeli President Ezer Weizmann reciprocated these visits. The 1996 Turkish-Israeli military coordination agreement provided for Israeli air force planes to utilize Turkish air space for training purposes. Israel became a chief supplier of technical knowhow to upgrade the Turkish military as well as Turkey’s largest Mideast market. Turkey became the favorite foreign destination for Israeli tourists.²¹

In retrospect we can now see that the late 1990s was only a pause before the third and final wave of Islamization—presided over by Recep Tayyip Erdoğan and his Justice and Development Party (AKP)—succeeded in transforming Turkish politics as never before.

Influenced by *Milli Görüş* or “National Vision,” Erdoğan entered politics as a member of the Istanbul Youth Group of Erbakan’s National Salvation Party. Later, he did his best to obscure his extremist beliefs including his writing, directing, and starring in with a play exposing “Mas-kom-Ya” (the Masonic-communist-Jewish conspiracy). By the late 1990s, Erdoğan and his colleague, Abdullah Gül, had outgrown the tutelage Erbakan, the irascible old man of Turkish Islamist politics. Learning from Erbakan’s mistakes, they downplayed their hardcore Islamist commitments and took the opportunity presented by the 2002 parliamentary elections to promote the AKP as an ostensibly center-right party. Masterfully exploiting the political landscape, Erdoğan decried sectarian politics, painted his movement as persecuted martyrs for their championing of the right of Turkish female college students to wear headscarfs, promised to liberalize the Turkish economy as a precondition for European Union (EU) membership, and even expressed sympathy for Turkey’s Kurds.²²

Following the AKP’s resounding victory, Gül initially became prime minister because Erdoğan was temporarily banned from holding office. In 2003, the ban was reversed, with Erdoğan becoming prime minister and Gül was later elevated to the presidency. The stage was set for the crafty Erdoğan’s slow motion Islamization of Turkey, gradually undermining the secular foundations of Atatürk’s state with fateful consequences for both Turkish domestic and foreign policy as well as its diplomatic alliances.

Foreground: Twenty-First Century Impacts and Implications

In power, Erdoğan first took a moderate approach by introducing liberalizing reforms that met the Copenhagen criteria for the EU in 2004, resulting in discussions about Turkey’s bid for membership. He even hid his disdain for Israel which he visited in 2005. As late as 2010, his

outspoken mentor, Erbakan, complained in exasperation that Erdoğan was still acting like “a Jewish agent.”²³

Yet as early as 2003, the beginnings of creeping Islamization were evident. The courts and officer corps were purged of outspoken secularists, Erdoğan’s government became increasingly critical of the U.S. and reneged on its pledge to allow use of its territory for the American campaign to topple Saddam Hussein. The Turkish media preferred to spin anti-American as well as anti-Israeli conspiracy theories rather than focus on such real outrages as the Istanbul synagogue bombings. Erdoğan’s promise of political outreach to the Kurds also proved empty. The insurgent Kurdish PKK resumed its guerrilla war in eastern Turkey in 2004.²⁴

Erdoğan’s trumped-up outrage over Israel’s 2006 defensive war with Lebanese Hezbollah, Israel’s 2008 incursion into Gaza’s “Hamastan,” and the 2010 *Mavi Marmara* incident were excuses, not explanations, for an anti-Israel (and anti-Jewish) animus that trace back to his youthful roots in Erbakan’s “National Vision” Movement and National Salvation Party.²⁵

Rather than seriously pursuing membership for Turkey in the European Union—a long shot at best—Erdoğan is now practicing “gunboat diplomacy” to stop both Cypriot and Israeli maritime exploration for natural gas and is threatening to “freeze relations with Europe” if Cypress is allowed to assume the EU presidency in 2012. At the same time, he is listening to the siren call of an opening to the East including cultivating cordial relations with Ahmadinejad’s Iran whose nuclear ambitions the Turkish government tacitly accepts. In 2011, he was ready for a grand tour of North Africa, Egypt, and possibly Gaza. Erdoğan basked in sky-high popularity ratings in the Arab world where his admirers touted him as the greatest non-Arab hero since Saladin. Wraps were taken off of Turkish Islamists’ long-time dream of a neo-Ottoman revival, with twin pillars in Islamist Turkey and soon-to-be Islamist Egypt, contingent on the outcome of upcoming elections. Asserting Turkey’s new claim to “ownership” of the Palestinian cause, Erdogan at the same time lectured the somewhat uneasy Egyptian Islamists on the political wisdom of sounding “secular” even if they do not really mean it. The strategy worked in Turkey—why not in Egypt?²⁶

In Erdoğan’s grandiose vision, Turkey’s membership in NATO is becoming an embarrassment. So, too, Turkey’s alliance with the U.S. whose preoccupation with imposing economic sanctions to stifle nuclear Iran are not shared by Ankara. Turkey’s alliance with Israel is viewed not only as an embarrassment, but an affront. Hence Turkey’s veiled threats of a military showdown with the Jewish state in the Eastern Mediterranean. The Turkish government—which initially warned Israel of consequences if it rejected the conclusions of the UN’s Palmer Report on the *Mavi Marmara*—is now warning Israel of consequences because Turkey itself rejects the UN inquiry clearing Israel!²⁷

However, Erdoğan's vision is bumping up against reality. With no oil resources or nuclear weapons of its own, a sputtering economy and ballooning national debt, and a disaffected Kurdish minority growing at a much faster rate than Israel's Arab minority, the Turkish Islamists have little real to take comfort in except favorable press clippings. Inside and outside the Middle East, these Islamists are still touted as the Muslim world's equivalent of Europe's Christian Democrats, while "the Turkish model" and so-called "economic miracle" continue to be hyped. A realistic appraisal suggests that Turkey's present and future prospects are grim, and its dreams of a Neo-Ottoman Empire empty, with the Turkish Islamists themselves likely to prove the worst enemies of the Turkish people. One can only express sorrow for a people whose media are poisoned by anti-American as well as anti-Israel and anti-Jewish vitriol that is approaching the virulence of Iran's.²⁸

With the bloom off "the Turkish economic miracle," the Islamists had to pull out all the stops to win the 2011 parliamentary elections. Criminal libel prosecutions against Erdoğan's critics, Internet censorship, and fraudulent voter rolls were the order of the day. Turkey's truly democratic elections may be a thing of the past. Nor will an emasculated Turkish officer corps save Atatürk's constitution any time in the foreseeable future.²⁹

Meanwhile, Israelis continue to voice hopes for a salvaged Turkish relationship, but Israel is beginning to shift its alliances towards Greece and its sympathies toward the Kurds.³⁰

As for the United States: Given the fact that it has been betrayed by Turkey during the Iraq War, and frustrated by Turkey's refusal to support UN Iran sanctions, one might expect a sober reassessment to be occurring in Washington. This may be happening, but is a slow process, as evidenced by the Obama Administration's invitation to Turkey to serve as co-director of America's new Global Counterterrorism Forum (GCTF), despite the Turkish regime's undisguised support of the terrorism practiced by Hezbollah and Hamas. Rather than rewarding Ankara with honors, behind-closed-doors the White House ought to warn the Islamists about dire consequences should they be foolish enough to precipitate a military provocation against Israel in the Eastern Mediterranean.³¹

Visiting the tomb of Atatürk in 2009, President Obama declared that his "greatest legacy is Turkey's strong and secular democracy." One can only wonder whether the founder of the modern Turkish nation would agree that its current Islamist government is upholding his legacy.³²

Conclusion

Contrary to optimists, history is not a one-way train heading toward progress: it can run backwards as well as forward. This looks to be the case with the current Islamist experiment in transforming Turkey by Prime Minister Erdoğan—who may be remembered as "Atatürk in reverse."

Yet let us hope that, contrary to today's pessimistic indicators, the cautious optimism expressed in 1961 by the great historian of Turkey, Bernard Lewis, may ultimately be borne out:

After a century of Westernization, Turkey has undergone immense changes—greater than any outside observer had thought possible. But the deepest Islamic roots of Turkish life and culture are still alive, and the ultimate identity of Turk and Muslim in Turkey is still unchallenged. The resurgence of Islam after a long interval responds to a profound national need. . . . The path that the revival will take is still not clear. If simple reaction has its way, much of the work of the last century will be undone, and Turkey will slip back into the darkness from which she so painfully emerged. . . . But a true revival of a religious faith on the level of modern thought and life is within the bounds of possibility. The Turkish people, by the exercise of their practical common sense and powers of improvisation, may yet find a workable compromise between Islam and modernism that will enable them, without conflict, to follow both their fathers' path to freedom and progress and their grandfathers' path to God.³³

¹ CNN Interview with Fareed Zakaria, September 25, 2011.

² The Quincentennial Foundation, "500. Yil Vakfı," <<http://www.musevicemaati.com/index.php?contentId=10>>; Pew Research Center, *Global Opinion: The Spread of Anti-Americanism*, January 24, 2005, <<http://www.pewglobal.org/2005/01/24/global-opinion-the-spread-of-anti-americanism/>>.

³ Sabri Sayar, "The Changing Party System," in *Politics, Parties and Elections in Turkey*, ed. by Sayar and Yilmaz Esmer (Boulder, CO: Lynne Rienner, 2002), p. 19; Andrew G. Bostom, ed., *The Legacy of Islamic Antisemitism: From Sacred Texts to Solemn History* (Amherst, New York: Prometheus Books, 2008), pp. 128, 198; Barry Rubin, "Stealth Islamism in Turkey," *Jerusalem Post*, June 13, 2011, <<http://www.jpost.com/Opinion/Columnists/Article.aspx?id=224861>>.

⁴ Ely Karmon, "The Synagogue Bombings in Istanbul: Al-Qaeda's New Front?" *Policywatch: Analysis of Near East Policy*, No. 806, Washington Institute, November 18, 2003; Asaf Moghadam, *The Globalization of Martyrdom: Al Qaeda, Salafi Jihad, and the Diffusion of Suicide Attacks* (Baltimore: Johns Hopkins University Press, 2008), pp. 189-92; Robert S. Wistrich, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad* (New York: Random House, 2010), p. 129.

⁵ Bostom, ed., *The Legacy of Islamic Antisemitism*, p. 129 (quote); “Ataturk the Great!” *Radio Islam*, <<http://radioislam.org/islam/english/jewishp/turkey/ataturkjew-2.htm>>.

⁶ “Turkey 2006,” Stephen Roth Institute for the Study of Racism and Antisemitism, <<http://www.tau.ac.il/Anti-Semitism/asw2006/turkey.htm>>; Wistrich, *A Lethal Obsession*, pp. 776-78; Bostom, ed., *The Legacy of Islamic Antisemitism*, p. 130.

⁷ “Historic First: Peres Addresses Turkish Parliament,” *Middle East Analysis*, November 13, 2007, <<http://middle-east-analysis.blogspot.com/2007/11/historic-first-peres-addresses-turkish.html>>; Peres: “Israel Will ‘Seek Friendship with Turkey’,” *France 24 International News*, September 26, 2010, <<http://www.france24.com/en/20100926-peres-israel-will-seek-friendship-with-turkey>>.

⁸ “Turkish PM Storms Off in Gaza Row,” *BBC News*, <<http://news.bbc.co.uk/2/hi/business/davos/7859417.stm>>; “Lay Off Iran’s Nukes, Turkish Leader Says,” *JTA*, October 28, 2009, <<http://www.jta.org/news/article/2009/10/28/1008789/lay-off-irans-nukes-turkish-pm-says#When:14:02:00Z>>; Barak Ravid, “Netanyahu: Turkey Can’t Be ‘Honest Broker’ in Syria Talks,” *Haaretz*, October 18, 2009, <<http://www.haaretz.com/print-edition/news/netanyahu-turkey-can-t-be-honest-broker-in-syria-talks-1.5940>>.

⁹ “Israel-Turkey Tensions High Over TV Series,” CNN International Edition, January 12, 2010, <<http://edition.cnn.com/2010/WORLD/meast/01/12/turkey.israel/index.html>>; Daniel Steinvorth, “Outrage in Turkey Gaza Raid Spells End of Turkish-Israeli Alliance,” *Der Spiegel Online*, June 1, 2010, <<http://www.spiegel.de/international/world/0,1518,698115,00.html>>; Evan F. Kohlmann, “The Role of Islamic Charities in International Affairs,” Danish Institute for International Studies, DIIS Working Paper No. 2006/7, <<http://www.diis.dk/graphics/Publications/WP2006/DIIS%20WP%202006-7.web.pdf>>; “Security Industry: UAVs ‘Could End Israel-Turkey Rift’,” *UPI.com*, <http://www.upi.com/Business_News/Security-Industry/2011/09/09/UAVs-could-end-Israel-Turkey-rift/UPI-51421315580711/>.

¹⁰ Banu Eligür, *The Mobilization of Political Islam in Turkey* (Leiden: Cambridge University Press, 2010), pp. 273-74; Julian Borger and Constanze Letsch, “Turkey Expels Israel’s Ambassador over Refusal to Apologise For Gaza Flotilla Raid,” (London) *Guardian*, September 2, 2011, <<http://www.guardian.co.uk/world/2011/sep/02/turkey-israel-ambassador-mavi-marmara>>; “Turkey Threatens Israel After it Refused Apology for Flotilla Deaths,” *Middle East & Balkan News*, <<http://middleeastinfo.wordpress.com/2011/09/06/turkey-threatens-israel-after-it-refused-apology-for-flotilla-deaths/>>; Barry Rubin, “Obama’s New Anti-Terrorist Group: Islamist and Pro-Terrorist Turkish Regime Anointed as Co-Leader; Israel, Left Out,” *PajamasMedia*, September 14, 2011, <<http://pajamasmedia.com/barryrubin/2011/09/14/obama%E2%80%99s-new-anti-terrorist-group-islamist-and-pro-terrorist-turkish-regime-anointed-as-co-leader-israel-left-out/>>.

¹¹ Robert H. Reilley, *The Closing of the Muslim Mind: How Intellectual Suicide Created the Modern Islamist Crisis* (Wilmington, DEL: ISI Books, 2010), pp. 128, 131.

¹² Bostom, ed., *The Legacy of Islamic Antisemitism*, pp. 112-19; Joseph R. Hacker, "Ottoman Policy toward the Jews and Jewish Attitudes toward the Ottomans during the Fifteenth Century," in *Christians and Jews in the Ottoman Empire: The Functions of a Plural Society*, ed. by Benjamin Braude and Bernard Lewis (New York: Holmes and Meier, 1982), Vol. 1, pp. 117-26.

¹³ Bostom, ed., *The Legacy of Islamic Antisemitism*, pp. 90-91.

¹⁴ Bostom, ed., *The Legacy of Islamic Antisemitism*, pp. 119-24; Bernard Lewis, *The Emergence of Modern Turkey* (New York: Oxford University Press, 1961), p. 291; Donald E. Webster, *The Turkey of Atatürk* (Philadelphia: American Academy of Political and Social Science, 1939), pp 280-81; Roz Kohen Drohobyczer, "Ataturk's Influence on 'Jewish' life in Turkiye, a Personal View," Society for the Advancement of Sephardic Studies and Culture, <<http://www.sephardicstudies.org/ataturkrz.html>>.

¹⁵ Frank Weber, *The Elusive Neutral* (Columbia, MO: University of Missouri Press, 1979), pp. 113-16; Bostom, ed., *The Legacy of Islamic Antisemitism*, pp. 122-24; Lewis, *The Emergence of Modern Turkey*, p. 300.

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