CHAPTER - 2

Zionist Movement: An Overview
Chapter II
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The chapter deals with overview of Zionists movement. The main aim of this chapter is to understand the Zionism in its historical context. In this chapter aims and different aspects of Zionism were discussed. To understand the whole situation, biblical prophesies on which Jewish state is based, was examined through sacred texts especially the Old Testament. In this chapter it was also discussed how Zionism used the weapon of anti-Semitism and worked with imperial powers for their interests.

2.1 Origin and Basis of Zionism

Zionism is related to Zion, which is popularly known as ‘Mount Zion of Jerusalem’. Mount Zion is the highest point of Jerusalem approximately at 2558 feet. This mount is very significant due to some reason. When Prophet David conquered Jerusalem, he established a city of David on this ‘Mount Zion’. In the time line of Jesus Christ Herod’s palace was located in this part of city. It is also considered that the last resting place of King David and his descendants was the Mount Zion. The word Zion is also significant because of appearing no less than 192 times in the Hebrew Scriptures. The verses which contain the word ‘Zion’ is frequently recited and memorized by the Jews. Apart from the importance of the word ‘Zion’ it refers to Zionism and it has become a symbol of return of Jews to the promised-land. Alan Hart, a foreign correspondent for ITN and BBC’s Panorama Programs writes in his book, ‘Zionism- the Real Enemy of Jews’:

“I should point out that Zion of Zionism is Mount Zion in Jerusalem. As invoked by Zionism’s founding-fathers it is the symbol of the return of Jews to land occupied and ruled for a relatively short time by their ‘alleged ancestors…..’

Abraham settled in Palestine in 1800 BC but later his descendants migrated to Egypt. Under the leadership of Moses they came out from Egypt but not entered into the promised-land. Joshua led them to their promised-land. The first temple in Jerusalem was built by Solomon in tenth century BC. The united-kingdom was also established.

\[\text{Alan Hart.}\ Zionism,\ the\ Real\ Enemy\ of\ the\ Jews:\\ vol.1.\ Calicut:\ Camel\ Books,\ 2005,\ pp.\ xx.\]
but ended in less than two hundred years and dissolved into the kingdom of Judah and Israel. The kingdom of Israel conquered by Assyrians in 721 BC and Judah was ended by Babylonians in 586 BC. When Persians took over the Babylonians, they allowed the Jews to return to Jerusalem and permitted to rebuild the temple. Again Jews rule over Palestine ended in 63 BC when Romans conquered the Jerusalem. When the Jews rebelled against Romans in 70 AD, they destroyed the second temple and in the last leveled Jerusalem. All Jews from Jerusalem were expelled forever in 135 AD. Jews were scattered in all directions i.e. Babylonia, Egypt, Alexandria, Asia Minor and in Greece.2

After their exile in 135 AD Jews prayed every day for a return to Zion and concluded their year’s ceremonies with ‘next year in Jerusalem’. Zion, through-out the centuries functioned as a binding force of the Jewish religious and social experience. Jews literature, prayer book, and medieval liturgy treatises all displayed a uniform preoccupation with the Holy-land.

### 2.1.1 Aspects of Zionism

There are three aspect of Zionism: Religious, Economic and Political Zionism. Religious Zionism is a part of the Orthodox Jews Faith. Orthodox Judaism has four pillars on which it is based upon.

1. Monotheism
2. The belief that Jews are the god’s people
3. The belief in messiah, god messenger to be sent to redeem His people and all mankind

Although orthodox Zionist have longing for the return to Zion, they believe that this Divine prophecy is not to be brought by ordinary human agencies and peace conferences but this will be brought by God Himself according to His planning. To religious Zionist a Jews nation without a religion is body without a soul. One cannot be separate from other. The Jewish religion is national in character and the national reawakening of Jews is fulfillment of God’s will.

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Economic Zionism was ameliorative measure of Jews to relief congested population of Russia and Romania. Dr. Leo Pinsker designed a project that was called ‘self-Emancipation’ for the Jews. The aim of this project was to secure a home anywhere so that persecuted Jews might live safely and develop freely. For this aim, organizations were formed throughout Russia, known as ‘Lovers of Zion’. Due to anti-Semitic fear in Germany and Austria, these organizations also spread in these counties. For the sympathy for their oppressed brethren, the branches of ‘Lovers of Zion’ were also founded in Western Europe and in USA.

Political Zionism determined its goal was the conversion of Palestine into a Jews state. Herzl believed that Jews problem should be solved politically. European nations should grant sovereignty over a portion of the land for the Jews. After first Zionist congress in Basle in 1897 he met the prominent figures of world and presented fundamental ideas of Zionism before them. It is considered that this was the first time when a Jews national program was placed on the international political agenda.\(^3\)

### 2.1.2 Emergence of Zionism

When we trace the contributing factor of modern Zionism, we find three factors:

1. Persistence of the longing of Jews for the homeland
2. Persistence of the nationalistic aspect to Judaism
3. The conditions of Jews living in Eastern Europe.

The first factor in the origin of Zionism was the so called longing for homeland. As above mentioned that when the Babylonian ruler Nebuchadnezzar II enforced the Jews on Babylonia in 586 BC, from that time they used to sing this:

> “If I forget you, O Jerusalem, Let my right hand forget its skill!”\(^4\)

Again when they completely exiled in 135 AD they started to pray several times a day for the home land. They concluded their ceremonies with the memories of Jerusalem. In prayers Jews used to face towards the land. In the morning service, Jews used to say about peace from the corners of the world and about leading to their holy-land.


\(^4\) Psalm 137: 5.
Worshippers repeatedly recite, “Blessed are you O Lord who returns his presence to Zion”. Jews proclaimed that they had connection with holy land both actual and spiritual and they lived there in vast majority even after the revolt in 135 and is estimated to as three lakh population prior to the crusades. This claim seems to be untrue on the basis of some facts. When Cyrus allowed them to go back then only small number of people returned and majority of them stayed in their places of deportation. An offshoot of chovevei Zion, Biluim proposed the solution to the discrimination against Jews in Russia a Jewish state in Palestine but only fourteen immigrated in 1882 and hardly twenty by the 1884. There were only 2415 Jews in 1890. After the pogrom in Russia, when three million Jews emigrated, hardly one percent went to Palestine.5

The second important factor was the nationalistic aspect of Judaism. On nationalism there were two groups among the Jews. one group believed that we are a national entity even in the Diaspora, even though we are in the clutches of foreign hands and use foreign language. On the other hand Jews nationalist say that there are two essential things to be a nation, first is the land and second is language and we do not have any of them. In strange land and foreign language we cannot claim to be a nation and without these two, nationalism in the Diaspora is meaningless. Moses Hess was probably the first person who claimed that Jews people were not a religious group rather a separate nation and he declared the Jewish national movement similar to the Italian national movement. In 1870 the so called the Jewish national movement emerged on the stage of history with the establishment of Chovevei Zion (Lovers of Zionism). Zionist study circles and clubs were functioning in the name of Ezra and Maccabi but these were generally known as Chovevei Zion. Their motto was, “that there is no solution for the people of Israel unless they establish a government of their own in the land of Israel”.

Leon Pinsker frightened by violence in Russia prescribed auto-emancipation as a diagnosis, a cure and a remedy for the Jews anomaly. He wrote a pamphlet ‘Auto-Emancipation’ published in 1882 and in that pamphlet he proposed the idea of national auto-emancipation. J.L. pinsker convened a national conference of the various Chovevei Zion societies in kattowitz in 1884. Thirty four delegates attended

this conference and the meeting was concluded that ‘to finance the Jewish settlement in Palestine would be first priority. Pinsker wanted to convene a international Jewish congress and to present the Jewish question before the government of the world, however he was ready to function according to conference’s conclusion.\(^6\)

The third factor was that is real and acceptable was the miserable condition in which the Jews people living in Europe. The conditions of Jews in European countries are very much different, in contrary to the Muslim rules. Under the Christian rule the Jews seemed to have lost their languages and this was major step towards assimilation and disappearance, but under the Muslim rules Hebrew was not only revived as a language of high literature but also the use of Arabic language brought them close to the Arabs and they used the specific Jews form of Arabic language. In the societies of Islam Jews enjoyed full freedom and they also enjoyed formal representation before the authorities of the state. The first rank of Jewish literary and cultural endeavor produced in Islamic Spain, where there was a true Jewish golden age.\(^7\) Islamic world was not only the source of inspiration for the Jewish cultural revival but it certainly was a major contributor to that development. Muslims repeatedly protected their neighboring Jews and every time when Muslims conquered Jerusalem they invited Jews back in holy-land. When Salah al din Ayyubi re-conquered Jerusalem from the crusaders they were invited back in the city. But in European countries persecutions, killings and burnings of Jews were common and they were compelled to stay in closed ghettos. In 1880 there were about 750,000 Jews in Poland and Lithuania which was seventy percent of the world Jewry. All the important movements of world Jewry started from there. In 1930 the Jews population in Poland was 3.5 million which was 10 percent of total population of Poland. But at the end of twentieth century Jews has been eliminated and Poland became a huge cemetery for Jews.

In Germany, there was a sizeable population existed before World War II. They were enjoying liberty and equality under Charlemagne and their business was flourished but this prosperity was ended by crusaders. Jews were blamed for the black death of 1348, in which one third of all Europeans were killed. The Black Death led the massacres everywhere in Germany. In these massacres, two thousand were burnt alive


at the stake in Strasburg and five thousand in Nurnberg. With the 19th century the economic and political conditions of Jews started to flourish in slow motion. King Friedrich gave full citizenship to them and when the united Germany came into being they became equal citizens. But their bad days again reversed and Hitler became chancellor of Germany and Jews returned to their past days.⁸

During the crusades the Jews migrated from Western Europe to Poland and there they enjoyed numerous freedoms and equal rights. After three partitions of Poland the largest chunk of that land came under the Russian domination. Thus Russia ruled over the largest population of the Jews which was equal to the total population of the Jews of the world. From the beginning Czar of Russia started to confine the Jews population and they were not allowed to move freely in other parts of the Russia. Due to this policy, it was estimated that about twenty thousand Jews were expelled from the villages of Maghilev and Vitebsk alone. Jews got some relief under the regime of the Czars Paul I and Alexander I. They tried to encourage Jews to be self-empowered in business and they also helped in establishing of Jews school. But the involvement of Jews in the Polish revolution in 1830 became the reason of disliking by Czar Nicholas I and Jews were again subjected to repression and the pale of settlement was further narrowed.⁹

Under the regime of Alexander II Jews again enjoyed so much free life that he was declared ‘most benevolent prince’ by the Jews. He abolished the Jewish military cantonment and permitted a large population of Jews to settle anywhere in the country. The assassination of Alexander, in which a young Jewish women, Hessia Helfman, played an important role proved as a catalyst for pogroms in 1881. There had been a number of pogroms before the assassination, but the attacks which occurred in April- June 1881 were more widespread and far more vicious in character. Order was issued by his successor to plunder the Jewish home and attackers were helped by the administration. It is estimated that in the riots of April 1903, near about forty five Jews were killed and so many were wounded. In Gomel and Zhitomir riots of October 1905 eight hundred Jews were killed. In that period about two and a half

million Jews emigrated from Eastern Europe to America, Britain and Western Europe.\footnote{10} 

The above mentioned three important factors in the emergence of Zionist movement, the third played a very significant role. Jewish population was continuously persecuted, massacred and forcibly expelled from the Europe. Two different approaches tried to solve this problem generally known as ‘Jewish Question’. The first was reformatory known as Haskalah which considered rational thinking superior to all considerations. It called for judging the Jewish text in the light of rationalism and also for to integrate with the societies in which they lived and be loyal to their nations, not to Judaism. The ‘Haskalah movement’ started cultural revival and modernization. It believed in assimilation in European culture and rejected the Jewish past and present. For assimilation Jews accepted Christianity and were baptized. This conversion was significant among the elite class. The purpose of this conversion was to get admission in to main stream European society, not the real. Benjamin Beith-Hallahmi said:

“Karl Marx was converted to Christianity together with the rest of his family, but only as a pure formality”.\footnote{11}

The ‘Haskalah movement’ achieved some success. Ghettos were opened and rights were granted and Jews started to shift from the periphery to the main metropolises of Europe. This success continued till the assassination of Russian Czar in 1881. Millions of Jews became homeless and thus a fertile ground was provided for Zionism. It viewed the Jewish nation without land and capitalized on the Jewish concept of the promised-land. They propagated that only Eretz Israel could be a solution to the Jewish problem. To the Jews only hope was Zionist movement. It was “beacon light that illuminated the darkness of their lives”. In the words of Howard M. Sachar:

“Its origin traced back in parts to Jews liturgy and tradition, where the messianic image of Zion remained as tactile as geography of diaspora itself.”\footnote{12}

2.1.3 Aims of Zionism

The ultimate aim and aspiration of Zionist movement is the reorganization of Palestine as a Jews state. The aim of the movement which was decided by the first Zionist congress in Basle was, “Zionism strives to create for the Jews people a home in Palestine secured by public law”. Richard Crossman, the champion of Zionist cause on the Anglo-American committee of inquiry, writing in his 1946 Washington diary, said: “the Zionist are terrific ….their main preoccupation is not to save Jews alive out of Europe but to get Jews in Palestine and to establish a Jews state.”

The Zionist’s aim, as mentioned above, was to assemble the world Jewry in Palestine but it has also a concrete plan for those Jews who want to stay in their native countries ant not to go to Israel. Sami Hadawi writes:

“The aims of the Zionist movement, apart from ingathering the Jews of the world into the Palestine area, are to shake-down Jews who do not go to Israel for contributions toward its support, solicit United States and United Nations assistance to Israel and promote the idea of Israel as the representative and guardian of the rights and interests of the Jews wherever they may be.” 13

Zionism teaches its followers that the Jews though living in many countries are one people and one nation requiring their own land to which they must return. Zionist always recognized that to achieve their goal they will have to launch some programs. In the words of Sami Hadawi:

“Zionist have always recognized that in order to attain their primary goal of ingathering all Jews in their homeland, two campaigns will have to be successfully waged: one, the creation of a legal political entity known as ‘the Jews people’; the other, recognition of this ‘Jews people’ concept in international law.” 14

2.2 Biblical Prophecies and Zionist Movement

Many scholars like Dr Elaine c. Hagopian consider that Zionist movement is merely a political movement and the Arab- Israel conflict is merely a political conflict. But we

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14 Hadawi, Ibid., p. 42.
see that the Origin of Zionism was totally based on longing of Jews for the homeland. The particular sense of superiority of Jews that they are God’s Chosen people is also a religious notion. The phenomenon of anti-Semitism, ‘weapon of Zionism’ is also a religious concept. David Ben Gurion warned the British authorities in this sentence “Bible is our mandate”\textsuperscript{15}. An Israeli diplomat replied to a question that the basis of Israeli diplomacy is the “Old Testament”. Golda Meir said: “This country (Israel) exists as a result of a promise made by God Him-self. It would be ridiculous to ask for the recognition of its legitimacy”. These examples leave no place to say that it is merely political movement rather it is religious from the beginning to the end. Israel was created on the basis of some biblical prophecies and the theological claims. That’s why in this chapter we will examine their biblical prophecies and theological claims which are the foundation of Israeli politics.

\subsection*{2.2.1 God Made the Promise to Abraham}

The Jews people base their claim to the land of Israel that God promised the land to the patriarch Abraham and they are the real descendants from Abraham. God made the promise to Abraham in the following verses;

\begin{quote}
Now Yahweh said to Abram that “Get out of your country, and from your relatives, and from your father’s house, to the land that I will show you. I will make of you a great nation. I will bless you and make your name great. You will be a blessing. I will bless those who bless you, and I will curse him who curses you. All of the families of the earth will be blessed in you.”\textsuperscript{16}
\end{quote}

In Genesis 15 God is more specific and indicates the extent of that land:

\begin{quote}
In that day Yahweh made a covenant with Abram, saying, “To your seed I have given this land, from the river of Egypt to the great river, the river Euphrates.”\textsuperscript{17}
\end{quote}

In Genesis 17 the promise is repeated and amplified:

\begin{quote}
“When Abram was ninety-nine years old, Yahweh appeared to Abram, and said to him, “I am God Almighty. Walk before me, and be blameless. I will
\end{quote}

\textsuperscript{16} \textit{Genesis} 12:1-3.
\textsuperscript{17} \textit{Genesis}15:18.
make my covenant between me and you, and will multiply you exceedingly.” Abram fell on his face. God talked with him, saying, “As for me, behold, my covenant is with you… I will establish my covenant between me and you and your seed after you throughout their generations for an everlasting covenant, to be a God to you and to your seed after you. I will give to you and to your seed after you, the land where you are traveling, all the land of Canaan, for an everlasting possession. I will be their God.” 18

2.2.2 God renewed His promise to Isaac, Jacob and Moses

When Abraham was hundred years old and his wife Sarah ninety years old, God promised to give them a child Isaac and also said that He will establish an everlasting covenant with him.

“God said, “No, but Sarah, your wife, will bear you a son. You shall call his name Isaac. I will establish my covenant with him for an everlasting covenant for his seed after him. As for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He will become the father of twelve princes, and I will make him a great nation. But my covenant I establish with Isaac, whom Sarah will bear to you at this set time next year.” 19

God also renewed the promise to Jacob at Bethel. Isaac commanded Jacob to go to Paddan Aram and to take a wife from there. He obeyed his father and gone to Paddan Aram, when he was on his way he stayed at a certain place. At that place he dreamed that God renewed the promise he had given to Abraham.

“Behold, Yahweh stood above it, and said, “I am Yahweh, the God of Abraham your father, and the God of Isaac. The land whereon you lie, to you will I give it, and to your seed. Your seed will be as the dust of the earth, and you will spread abroad to the west, and to the east, and to the north, and to the south. In you and in your seed will all the families of the earth be blessed. Behold, I am with you, and will keep you, wherever you go, and will bring you

19 Genesis 17:19-21.
again into this land. For I will not leave you, until I have done that which I have spoken of to you."\(^{20}\)

The promise that God made to Abraham, Isaac and Jacob again is restated to Moses. The land is described as flowing with milk and honey. God also mentioned that the land is the home land of different tribes.

"I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and large land, to a land flowing with milk and honey; to the place of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite."\(^{21}\)

### 2.2.3 Terms and Conditions of the ‘Promised Land’

Zionists claim that God promised to Abraham to give the land (from the river of Egypt to the river Euphrates) to his descendants forever. They construe this verse to claim that a large chunk of the Middle East belongs to the Jews today. They also claim that the covenant made by God to Abraham and to his descendants is unconditional that means God will give them the promised-land whatever they do. But we find in above mentioned verses that this covenant is not unconditional but conditional. If the people of Israel do not fulfill the terms and conditions of the covenants it would be broken and they will lose the inheritance of the promised-land.

"But if you turn away from following me, you or your children, and not keep my commandments and my statutes which I have set before you, but shall go and serve other gods, and worship them; then will I cut off Israel out of the land which I have given them; and this house, which I have made holy for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all peoples."\(^{22}\)

"When you disobey the covenant of Yahweh your God, which he commanded you, and go and serve other gods, and bow down yourselves to them. Then the


\(^{21}\) Exodus 3:8.

\(^{22}\) 1 king 9:6-9.
anger of Yahweh will be kindled against you, and you will perish quickly from off the good land which he has given to you.”

“But it shall come to pass, if you will not listen to the voice of Yahweh your God, to observe to do all his commandments and his statutes which I command you this day, that all these curses shall come on you, and overtake you. You shall be cursed in the city, and you shall be cursed in the field.”

“You shall be plucked from off the land where you go in to possess it. Yahweh will scatter you among all peoples, from the one end of the earth even to the other end of the earth.”

2.2.4 Do the Jews Fulfill the Conditions of the Covenant?

The above mentioned verses clearly show that the covenant was conditional and to gain the promised-land they had to fulfill some terms and conditions. First and foremost of them was to keep and follow the God’s commandments and statutes. The other was to follow the path of monotheism and not indulge in polytheism. But we see that every time and at every place they turned away and forsook the statutes and commandments of God which He has set before them. They rebelled against god. They were said not to serve other god but they served other God and worshiped them. They killed the prophets and committed awful blasphemies. They dealt proudly and sinned against the ordinances of God, turned their backs, stiffened their neck and did not listen. On the basis of their crime and attitudes God cursed them and scattered them. They were deprived of inheritance of the promised-land.

“Nevertheless they were disobedient, and rebelled against you, and cast your law behind their back, and killed your prophets that testified against them to turn them again to you, and they committed awful blasphemies. Therefore you delivered them into the hand of their adversaries, who distressed them..... Yet they dealt proudly, and didn’t listen to your commandments, but sinned

23 Joshua23:16.
24 Deuteronomy 28:15-16.
25 Deuteronomy 28:63-64.
against your ordinances, (which if a man does, he shall live in them), turned
their backs, stiffened their neck, and would not hear.”

There are lot of instances in the Old Testament in which warnings and threats were
given to Israelites in the form of death, destruction and desolation due to their
disobedience. In Ezekiel God presents the picture of their disobedience and the
resultant punishment because of their rebellion against His ordinances and statutes.

“Therefore tell them, thus says the Lord Yahweh: You eat with the blood, and
lift up your eyes to your idols, and shed blood: and shall you possess the land?
You stand on your sword, you work abomination, and every one of you defiles
his neighbor’s wife: and shall you possess the land?”

In Micah God described that because of their heinous crimes Zion become ploughed
and Jerusalem turned into scrap heap.

“They build up Zion with blood and Jerusalem with iniquity. Her leaders
judge for bribes, and her priests teach for a price, and her prophets of it tell
fortunes for money: yet they lean on Yahweh, and say, “Isn’t Yahweh in the
midst of us? No disaster will come on us.” Therefore Zion for your sake will
be plowed like a field, and Jerusalem will become heaps of rubble, and the
mountain of the temple like the high places of a forest”.

God also said that if they do not change their attitude of disobedience and transgress
against Him they will be forbidden entering to the land of Israel.

“I will purge out from among you the rebels, and those who disobey against
me; I will bring them forth out of the land where they live, but they shall not
enter into the land of Israel: and you shall know that I am Yahweh.”

2.2.5. The Covenant of God and the Prophet of Ismael

Zionist, on the basis of the Old Testament, claim that God established covenant with
Abraham and his seed after him. Ismael also belongs to seed of Abraham (Genesis

27 Nehemiah9:26-29.
30 Micah 3:10-12.
31 Ezekiel 20:38.
21:13) but he was deprived of inheritance and the covenant was not established with Ismael rather with Isaac only. Even when Abraham made a covenant with God he had only one son Ismael. Isaac was not born that time. Circumcision was the token of covenant (Genesis 17:10) and first circumcised was made of Ismael.

“When he finished talking with him, God went up from Abraham. Abraham took Ishmael his son, all who were born in his house, and all who were bought with his money; every male among the men of Abraham’s house, and circumcised the flesh of their foreskin in the same day, as God had said to him.”

Zionist gave the reason of not establishing covenant with Ismael that he was the child of Abraham’s concubine. But we see that Abraham had another wife named Keturah and also from her he had six children (Genesis 25:1-2) but according to the Bible established covenant did not belong to them (Genesis 25:5-6). There is also contradiction that Keturah was first described as wife of Abraham and later as concubine. Dr. Alfred Guillaume, explains, “It is true that henceforth among the descendants of Isaac ‘the seed of Abraham’ was taken to mean the Israelites; but from the beginning it was not so and the descendants of Ishmael had every right to call and consider themselves of the seed of Abraham.”

2.2.6. The Exodus from the Egypt and the Entry into the Promised-Land

The exodus from Egypt and miraculous escape of Israelites by led Moses has also become central to the foundational myths of Zionism. Today Zionists claim that Palestine is our promised land but that time they decided not to enter in Palestine and stayed away from that land. They wanted to return Egypt because they were very frightened of people of that land. They were weeping then and now want to settle there.

“The congregation lifted up their voice, and cried; and the people wept that night. All the children of Israel murmured against Moses and against Aaron: and the whole congregation said to them, “Would that we had died in the land of Egypt! or would that we had died in this wilderness! Why does Yahweh

32 Genesis17:22-23.
34 Hadawi, op.cit., p. 27.
bring us to this land, to fall by the sword? Our wives and our little ones will be a prey: wouldn’t it be better for us to return into Egypt?” They said one to another, “Let us make a captain, and let us return into Egypt.”

After seeing their attitudes and hearing their demand of a captain Yahweh became angered and the Israelites were being disinherited.

“Yahweh said to Moses, “How long will this people despise me? How long will they not believe in me, for all the signs which I have worked among them? I will strike them with the pestilence, and disinherit them, and will make of you a nation greater and mightier than they.”

Moses prayed to Yahweh to pardon them. So He granted pardon, according to the Old Testament, but threatened that they would not be allowed to enter “the promised land”.

“Surely they shall not see the land which I swore to their fathers neither shall any of those who despised me see it:”

Israelites disobedience to enter the promised-land turned into forty years of wanderings in the desert.

“But as for you, your dead bodies shall fall in this wilderness. Your children shall be wanderers in the wilderness forty years, and shall bear your prostitution, until your dead bodies be consumed in the wilderness.”

They had seen the consequences of disobedience to Yahweh, but their attitudes never changed. They revolted against Moses. Consequently Yahweh again angered and decided to curse upon them.

“Yahweh ordered Moses and Aaron by saying, “Separate you from among this congregation, that I may consume them in a moment!”

“And the earth opened its mouth, and swallowed them up”.

35 Number 14:1-5.
36 Number14:11-12.
37 Number 14:23.
38 Number14:32-33.
39 Number 16: 20-21.
When God brought the people of Israel out of the Egypt, He commanded Moses to follow the path of monotheism.

“You shall have no other gods before me. You shall not make for yourselves an idol, nor any image of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth: you shall not bow yourself down to them, nor serve them.”

Monotheism was not only the basis of commands of Moses but an essential qualification to be an heir of the Promised Land. But we see that at every place and at every time the people of Israel were seen in practicing polytheism and indulging in idolatry.

“Yahweh spoke to Moses, “Go, get down; for your people, who you brought up out of the land of Egypt, have corrupted themselves! They have turned aside quickly out of the way which I commanded them. They have made themselves a molten calf, and have worshiped it, and have sacrificed to it, and said, ‘These are your gods, Israel which brought you up out of the land of Egypt.’ Yahweh said to Moses, “I have seen these people, and behold, they are a stiff-necked people.”

When God brought the Children of Israel out of Egypt He commanded that “Be careful, lest you make a covenant with the inhabitants of the land where you are going” but they did not care of His command and made a covenant with them.

“The angel of Yahweh came up from Gilgal to Bochim. He said, “I made you to go up out of Egypt, and have brought you to the land which I swore to your fathers; and I said, ‘I will never break my covenant with you: and you shall make no covenant with the inhabitants of this land; you shall break down their altars.’ But you have not listened to my voice: why have you done this?”

Israelites entered Canaan after the death of Moses, but they remained constant and rebelled against Yahweh.

40 Number16:32.
41 Exodus 28:3-5.
42 Exodus 32:7-9.
43 Exodus 34:12.
“I have nourished and brought up children, and they have rebelled against me.”

“Ah sinful nation, a people loaded with iniquity, a seed of evildoers, children who deal corruptly! They have forsaken Yahweh. They have despised the Holy One of Israel. They are estranged and backward. Why should you be beaten more, that you revolt more and more?”

2.2.7 Does the Promise Still Await Fulfillment?

Zionists also claim that they have never occupied the entire promised-land so the promises have yet to be fulfilled. It is clear from history that Jews have never captured this land between the Nile and the Euphrates, but we find in many verses that under the leadership of Joshua the entire land was given to Jews and they were exiled from that land two times because of their disobedient and heinous crimes.

“So Yahweh gave to Israel all the land which he swore to give to their fathers. They possessed it, and lived in it. Yahweh gave them rest all around, according to all that he swore to their fathers. Not a man of all their enemies stood before them. Yahweh delivered all their enemies into their hand. Nothing failed of any good thing which Yahweh had spoken to the house of Israel. All came to pass.”

Nehemiah also thanks to God for the fulfillment of His promise. You are Yahweh, the God who Chose Abram...made a covenant with him...... and have performed your words; for you are righteous.

Professor Guillaume goes on to say, “The Jews did return to Judea, they did rebuild the walls of Jerusalem and they did rebuild the temple; and after fluctuating fortunes, they did secure a brief period of political independence and expansion under the Maccabees. Thus the prophecies of the return have been fulfilled and they cannot be fulfilled again.”

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45 Isaiah1:2.  
46 Isaiah1:4-5.  
49 Hadawi, op.cit., p. 28.
God promised to Abraham to give the land but Abraham was not the real owner of the land. He had to buy some part of the land from Ephron to bury Sarah (Genesis 23:16) and Jews were also tenants of the land (Leviticus 25:30). The promise was also made to the heirs of Abraham and Ismael also belongs to seed of Abraham (Genesis 21:23) so in real sense the descendants of Ismael are the legitimate heir of Abraham.

“Abraham was neither a Jew nor a Christian, but he was a true Muslim.....verily, among mankind who have the best claim to Abraham are those who followed him, and this prophet (Muhammad SAW) and those who have believed....”

2.3 Anti-Semitism: A weapon of Zionism

The term, “anti-Semitism” simply means any kind of hatred towards ‘Semites’. Semitic people are those who belong to Shem, one of Noah’s three sons and so the languages- Arabic, Babylonian, Hebrew, Aramaic, Assyrian, and Ethiopian- are called ‘Semitic languages’. Regardless it is being confined to Jews alone and Jews believe in the limitations of the term and all forms of hostility towards Jews and Judaism is considered anti-Semitism. Bernard Lewis says that “anti-Semitism has never anywhere been concerned with anyone but Jews.”

Anti-Semitism appeared for the first time in a book, Der Sieg des Judenthums über das Germanenthum (the Victory of Jewry Over Germandom), written by Hamburg journalist, Wilhelm Marr, in 1873. Marr was given the title ‘patriarch of Anti-Semitism’ by the Israeli historian Moshe Zimmerman. He coined this term to differentiate the old time Jews hatred to modern opposition to Jews, but later it was applied to all kind of opposition to the Jews and it was made an established procedure to use anti-Semitism for all type of Jew-hatred. In spite of this that the literary meaning of anti-Semitism also includes different kind of people especially the Arabs, we would use the term with the limitation and would examine how this weapon was used and how it is exploited by the Zionists to gain their motives.

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50 Al-Quran 3:67-68.
53 Bostom, op.cit., p.172
2.3.1 Causes of Anti-Semitism

This term has been emerged only in 19th century on the world’s stage. There are different opinions about the origin of anti-Semitism. Jews considered that the main cause of anti-Semitism is their strong economic position. Economic role of Jews has been a permanent source of trouble and confrontation with their fellows. They have been traders and shopkeepers and this was a source of tension with the farming and working class.54 Others have a contrary view about it. They say that before the Jesus there were some pagan tribes dominating Europe. Due to Jesus’s efforts they accepted Christianity. When Christianity became weakened in 18th and 19th century, a peculiar movement was emerged and it called to Europeans to reject Christianity. This movement was called Neo-paganism. The neo-pagans entertained great hatred for Judaism because they assumed that Judaism is the basic root of Christianity.55

Apart from the two contrary view points about the causes of anti-Semitism, there is also different view that Bernard Lazare discussed in his book-“Anti-Semitism, Its History and Causes”. He enumerated many causes of anti-Semitism, but out of them, fear of the exclusiveness or isolation and contamination are very much considerable. He argued that when a conqueror conquered people, the conquered had to follow the laws of conqueror that were made according to circumstances, but the same was not with the Jews people. Jews never accepted the laws of strange nation and submitted to them. They did not believe in human laws in contrary to divine law because they are imperfect and subject to decline. Thus, wherever colonies were established by Jews, they stressed to follow the religion. They were exempted to follow the customs of the host nation and the privileges were given to govern themselves by their own personal laws. At Rome, Alexandria, Antioch, in Cyrenaica they enjoyed full freedom and liberty. They were allowed to establish self-government. In Alexandria they were themselves the chiefs and even they were not subjected to municipal authorities. Due to these privileges and facility of exemptions in some matters even in taxes, their business and trade flourished. This caused the jealousy and hatred of non-Jewish people.

54 Benjamin, op.cit., pp. 9-10.
In addition to the abovementioned cause of anti-Semitism, Bernard Lazare argued that fear of contamination also played an important role in jealousy and hatred toward Jews. The Pharisees was on extreme hardness on the subject of contamination even they considered themselves contaminated after contacting with strangers. They assumed that Bible was insufficient to protect from sins, so they enacted number of rules which were used in daily life. These rules were enacted to save Jews from the contamination. But the problem was that, “all these rules might properly be observed in an independent state or city, but could not possibly be enforced in foreign lands, for their strict observance would require the Jews to flee the society of Gentiles, and thus to live isolated, hostile to their environment.” This isolation and hostility caused the jealousy and hatred toward Jews. Their rabbinates prohibited to study sciences and languages. Bible was considered less beneficial and less conducive to salvation and priority was given to Mishnah. These things also exalted the feeling of hate. In conclusion he said:

“With this transformation of the Jewish spirit and the victory of sectarian doctors, coincides the beginning of official persecution. Until that epoch there had only been outbursts of local hatred, but no systematic vexations. With the triumph of the Rabbinnates, the ghettos come into being. The expulsion and massacres commence. The Jews want to live apart; a line is drawn against them. They detest the spirit of the nation amidst whom they live; the nations chase them. They burn the Moreh; their Talmud is burned and they themselves are burned with it.”

The three causes of anti-Semitism discussed above are general causes. The first cause argued by Lazare is similar to Jewish point of view and support it. It is evident that the reason of hatred was superiority of being ‘chosen people’. Due to this superiority they remained isolated and unsocial and this isolation and exclusiveness produced jealousy and hatred. Regardless of it, Jewish atrocities and anti-nation activities in host countries also played an important role in creating the hatred situations. Jews were blamed for the Black Death, in which one third of all Europeans were killed and this led to massacre of Jews in Germany. When, in Russia, they were enjoining different kind of freedom and relief under the regime of the Czars Paul I and

Alexander I, their involvement in polish revolution in 1830 became cause of hatred and they were again subjected to repression. During the regime of Alexander I, they enjoyed much freedom but he was assassinated. In his assassination, a young Jewish woman, Hessia Helfman was involved and this proved as a catalyst for pogroms in Russia. Jews were also accused of murders for their ritual purposes. A detailed investigation of ritual murders was made available by Dr. Helmut Schrammm under the title- “Jewish Ritual Murder: A Historical Investigation”.\(^{57}\) In France, the Alfred Dreyfus affair also played an important role in producing anti-Jewish wave. Thus, these reasons were significant in creating the atmosphere of jealousy and anti-Jewish in comparison to others, those were discussed by other point of view.

2.3.2. Zionism’s ‘Anti-Semitism’ Card

Apart from other weapons, Zionism also used the weapon of anti-Semitism to achieve its goal. Through this weapon they were succeeded in spreading the sense of insecurity among Jews in their native country. The feeling of insecurity compelled them to leave their native country and they became ready to immigrate to Palestine. At that time there was a perception that Zionism would reduce or destroy the feeling of anti-Semitism, but latter proved that anti-Semitism supported Zionism. Sami Hadawi rightly viewed:

> “Without the constant threat of anti-Semitism there would be no Zionism; Jewish immigration to Israel would diminish if not cease altogether; Israel would lose the colossal financial aid it now receives from the United States and world Jewry; and the Jewish State would cease to became the nationalist empire and fulcrum for international political influence and economic control envisaged by the Zionist”.\(^{58}\)

Anti-Semitism is being used against anyone who opposes the Zionist crime, cruelty and their policy. Any statement or activity, which is contrary to Zionism, is being pronounced an anti-Semite. Anti-Semitism is being used by Zionists against all those persons, groups and institutions, who oppose the policy of Israel and express their views against the political aims of Israel. Anyone who speaks against the atrocities of


\(^{58}\) Hadawi, op.cit., p. 49.
Israel is weary of being labeled an anti-Semite. Using this weapon the Zionist achieves their motives. Hadawi wrote:

“Anti-Semitism is being used by the Zionist movement as a double-edged weapon: on the one hand, it serves to silence any person who opposes Zionism and Israeli policy; on the other hand, it is used to discourage Jews from becoming assimilated into the lives of the countries of their origin.”

Apart from the fact that minority is persecuted due to social, political, economic and cultural conditions, Zionist announced that minority persecutions is not the result of some specific conditions but it is inherent in human nature. On the basis of this idea, Zionism assumes anti-Semitism as a natural attitude of the gentiles. It does not believe that it is a misused and distorted phenomenon, rather it is normal behavior of non-Jews world. After accepting anti-Semitism as a inherent, natural and normal attitude, Zionism cannot combat it, rather it believe that one must take it and adapt according to his condition and capabilities. That is the reason that Zionist did remain alive the feeling of anti-Semitism and whenever and wherever they conceived that this feeling is going to die, they became very nervous. Dr. Nahum Goldman, president of World Zionist Organization, in a speech he delivered on 23rd July 1958 asserted that, “disappearance of anti-Semitism…..has had a very negative effect on our internal life.”

2.3.3. Herzl’s Policy towards Anti-Semitism

During the middle ages, Jews were being treated as second class citizens with many restrictions. But in 19th century they started to assimilate in European societies and to live there free without any restrictions. At the same time, Zionist differentiated between the Aryan and Semitic races and they propagated that Jews were maculating their soul by living among European. This fast growing assimilation incited the Zionist to make collaboration with Anti-Semites. On the other hand European racist also wanted to stop assimilation of Jews because they were very frightened with their assimilation. The goal of European racist and Zionist was the same. They collaborated to each other. Theodor Herzl realized perfectly that anti-Semitism was essential to

59 Hadawi, op.cit., p. 50.
61 Hadawi, op.cit., p. 51.
abandon Jews from their host countries and compelled them to turn their face towards Palestine. He wrote in his diary, “Anti-Semitism, which is a strong and unconscious force among the masses, will not harm the Jews. I consider it to be a movement useful to the Jewish character.”62 Herzl portrayed anti-Semitism as an incurable disease and only remedy for that to establish a state in Palestine. Herzl was assured that only anti-Semitism would make migration possible: “Anti-Semitism is a propelling force which, like the wave of the future, will bring Jews into the Promised Land…Anti-Semitism has grown and continues to grow—and so do I.”63 So he established his contact with all anti-Semites. He wrote in his diary on 9th June, 1985:

“First I shall negotiate with the Tsar regarding permission for the Russian Jews to leave the country…Then I shall negotiate with the German Kaiser, then with Austria, then with France regarding the Algerian Jews, then as need dictates.”64

Herzl did not wage a war against anti-Semitism rather he made a bargaining to achieve a common goal. He made an agreement with Plehve, the ill-famed anti-Semitic Tsarist Minister responsible for Kishinev massacre in 1903. He wrote a letter to Plehve in May in which he recommended Zionism as a counter poison to revolution. In response Herzl received a letter from Plehve in which he expressed support for Zionism but not permitted to run alien nationalist movement in Russia. Herzl found this letter very satisfactory and he also made this correspondence public at the Zionist congress of 1903.

One of Herzl’s critics wanted to kill him arguing that he will do the Jews horrifying injury. In reply Herzl accepted without hesitation: “So I am beginning to have the right to become the world’s worst anti-Semite.” Herzl was very much optimistic about the convergence between Zionism and anti-Semitism, so he said: “The anti-Semites will become our surest friends and the anti-Semitic countries our allies.” Herzl believed that if the Jews felt comfortable in their native countries it would harm Zionism, so first of all he provoked enmity against the Jews in their native countries. He very much relied on persecution to made emigration easy. So he encouraged and

64 Yahya, op.cit., p.43.
unleashed anti-Semitism rather to combat it or to stop it. Baron Chlomecki, president of the Austrian Parliament, wrote to Herzl: “If your intention and the objective of your propaganda is to foster anti-Semitism, you may reach this objective. I am absolutely convinced that by such propaganda anti-Semitism will grow and that you will bring a bloodbath upon Jewry.” Herzl tried very much to invoke anti-Semitism and to form a bond with the anti-Semites until his death.65

2.3.4 Anti-Semitism and Holocaust violence

As we have mentioned that both Zionism and Nazism have same objectives and they tried to gain these objectives with similar efforts. Nazi’s major objective was purifying German race and it was not possible without pushing Jews out from the country. The same objective was of Zionism because their dream to create a Jewish state was not possible without mass immigration to Palestine. That was why two sides developed relationship when Nazi movement was close to gain the power. One of the significant examples of relationship was between Kurt Tuchler, a member of ZViD and Baron Leopold Mildenstein of the SS. Tuchler agreed to write a pro-Zionist article for the Nazi press and Baron to visit Palestine. They travelled to Palestine with their families after Hitler became the chancellor of Germany. The Significant evidence of their relationship that disclosed in 1962 was a memorandum that was sent by ZViD to Nazi party on June 21, 1933.66

In 1933, due to the wrong policy of Weimer Republic Hitler became the chancellor of Germany. After capturing power Nazis started to kill their opponents. They began persecuting and suppressing the minorities living in Germany out of which Jews were on special target because of their activities. Near about 11 million people were killed in concentration camps most of them were babies, elderly persons and sick. At this terrible juncture Zionist did nothing to rescue the Jews from Nazis and did not oppose this cruelty rather they collaborated with the Nazis who were responsible for the holocaust. The main motive behind this dirty collaboration was to force the Jews for mass migration towards Palestine. David Ben Gurion unveiled their hidden motive in a speech delivered in 1938 at a meeting in these words: “If I knew that it would be possible to save all children in Germany by bringing them over to England and only

65 Garaudy, op.cit., pp. 91-92.
half of them by transporting them to Israel then I would opt for the second alternative.”

Stephen wise, the leader of the Zionist movement in America opposed the activities of the Emergency Committee that was founded to rescue the European Jews. He also opposed the resolution that called for a government rescue agency for the victims of holocaust. He defended the American immigration quotas in 1938 and opposed the changes in law because after it there was a possibility to take refuge by Jews in America. When President Roosevelt tried to solve the problem of Jews refugees by settling them in America and elsewhere, being displaced due to Hitler’s anti-Semitism, his plan was hijacked by Zionists and they tried to prevent the president to take such ameliorative measures. Anyone who wished to discuss the plan for displaced persons, his act was considered as treason to Zionist movement. The best example of this was of Morris Ernst. Zionist target was to send all the displaced person to Palestine, not anywhere else. In this way they supported the pressure that was enforced on Jews.

After the death of President Roosevelt, his successor Harry S. Truman attempted to solve the problem of displaced person. He, on 22 December 1945, taking an initiative directed the Secretaries of State and War and federal authorities to speed up the procedure of granting visas. He wanted to full immigration to the United States under existing laws. He was also in favor of using the unused quotas of the war. If it could be brought in use, it could be given visas for approximately 400,000 refugees in the USA: “Such a solution to the Jewish refugee problem, if it had been implemented, would have destroyed Zionism’s most powerful weapon of the time-the Nazi holocaust as a political and emotional blackmail card.”

Nazi anti-Semitism provided Zionism the engine they needed to achieve their objective. Zionist leaders believed that Nazi holocaust would provide essential number of immigrants they need to create and sustain their own state. That was why Zionist did nothing for the betterment of displaced persons and even did not interested the initiative taken by American and British Government rather they opposed any

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67 Yahya, op.cit., p.77.
such legislation and they succeeded in preventing the ameliorative legislation being introduced in congress.69

2.3.5 Anti-Semitism: From the Creation of Israel to Nowadays

As we have disused above that Zionist used the term of anti-Semitism to achieve their ends and they created the situation of anti-Semitism themselves because without which they could not survive. Before the creation of Israel they supported all the policies of their enemies because they compelled to Jews to leave their native country. The dream of greater Israel cannot be achieve without mass migration of Jews, so after establishing Israel they created themselves an environment of anti-Semitism and forced the Jews to leave their native country and migrate to Palestine. Meir Merhav wrote an article published in Jerusalem post on 7th October 1978. In his article Merhav charted a plan that how unwilling Jews would migrate to Palestine:

“In the history of Zionism and the state of Israel there has never been a mass migration...Even in their most troubled times only sixty thousands of the three hundred thousand Jews of Germany emigrated during the period 1933-39...The 50-60 percent of the Russian Jews who are the most downtrodden desire to go elsewhere than Israel. What, then, should have been done to bring them to Israel? Simply put, the answer was to repeat the earlier policy: to instigate the threat of anti-Semitism once more as a goad to drive the Jews out of the diaspora to Israel.”70

An article, published in Davar- official organ of the Mapai party- unveiled the hidden agenda behind anti-Semitism after the creation of Israel. The editor, Sharun, wrote:

“I shall not be ashamed to confess that, if I had the power as I have the will, I would select a score of efficient young men- intelligent, decent, devoted to our ideal and burning with desire to help redeem Jews-and I would send them to the countries where Jews are absorbed in sinful self-satisfaction, plague these Jews with anti-Semitic slogans, such as ‘Bloody Jew’, ‘Jew go to Palestine’ and similar intimacies. I can vouch that the results, in terms of considerable immigration to Israel from these countries, would be ten thousand times larger

70 Yahya, op.cit., pp. 147-151.
than the results brought by thousands of emissaries who have been preaching for decades to deaf ears.”

Since 1948 they have been exercising and working on this project to force the Jews to migrate Palestine. In Iraq they operated operation Ali Baba which primary aim was to create hostility between Muslims and Jews in order to compel them to flee to Palestine. According to David Reuben, an Iraqi Jew, Zionist especially Mossad was responsible for this operation. Israel paid a sizable amount to Ethiopian leaders to purchase the Falashas, black Jews. The emigration of these black Jews could be possible by operation Moses in 1984 and operation Solomon in 1991. During these operations seven thousand Jews transported to Israel. The same thing happened with the Romanian Jews in 1959. Those who were agreed to go to Israel were facilitated in every way, but who refused to go to Israel and went in other countries; they were not assisted in such a manner. In Yemen during 1948-49 they launched a fraud ‘Magic Carpet operation’ which accomplished 45,000 thousand Jews. In that operation it was propagated that messiah came to the earth in Israel.

In recent days, again they are busy in creating the environment of anti-Semitism so that the Jews living in Europe will have to migrate to Palestine in order to fulfill their dream of Greater Israel. After the murder of a Jews, member of Scandinavian countries of Jews community, in Denmark in February 2015 Prime Minister of Israel, Benjamin Netanyahu responded in these words:

“Again, Jews were murdered on European soil Just because they were Jews…This wave of attack is expected to continue, as well as murderous anti-Semitic attack, Jews deserve security in every country, but we say to our Jewish Brothers and sisters, Israel is our home.”

From the so-called holocaust to present day they are using the anti-Semitism to gain their objectives. They make themselves an environment of anti-Semitism and force the Jews to leave their native country and migrate to Palestine. They are not interested in solving the problem of Jews in their native country rather they have only one

71 Hadawi, op.cit., p. 51.
72 Yahya, op.cit., pp.151-182
73 Indian Express, Delhi February 16, 2015.
remedy—‘flee to Palestine.’ Ian Gilmour rightly said: “Zionism aggravated the disease that it professed to cure.”

2.4 Zionism: An Ally of Imperialism

The relationship between Zionism and imperialism was a highly controversial subject among the scholars of the world. No doubt until the 1980s most scholars belonged to the Israeli universities denied the link and relationship between the Zionism and imperialism, but now the situation has been changed. There are lots of cohorts of Israeli scholars who have made linkages between them. This chapter explores that how they have been influenced to each other. How did they become the need to each other and how did they work mutually for the survival of their own?

2.4.1 Interest of European imperialism in Palestine

There are many circumstances which compelled the British imperialism to take interest in Jewish question. With the increase of British imperialism, need for raw materials and markets had increased. Competition within the imperialist powers also increased. They were also frightened of activities exercised by Muhammad Ali who wanted to form an independent state consisting Egypt and Arab states. In 1799, Napoleon had called upon the Jews of Africa and Asia to join forces and in return Napoleon issued proclamation for rebuilding of the temple in Jerusalem. At this crucial period it became necessary for Britain to prepare a new plan to meet the new conditions. After a deep analysis of the situation, Britain reached at a conclusion that Palestine, because of its position, could play a big role.

Palestine was considered a very important route for British imperialism because of Sinai and Suez Canal. Palestine constituted the Point where three continent meet and it could be vital center for controlling the eastern and western coasts of Mediterranean, Red sea and the Indian Ocean. It was also the center of spring from which any future could be started following the collapse of Palestine. For Palestine It was necessary for imperialism to take initiative measure in Jewish problem. They

decided to create a client Jewish settler in Palestine and to block the Arab unity and independence.

Working on Palestine project the British Government stationed a consulate in Jerusalem in 1838 and next year it opened the first European consulate in Holy-land. The agenda behind the framework of British imperialist policy was described by Prime Minister Viscount Palmerstone in a letter written to Ambassador at Constantinople:

“…the Jewish people if returning under sanction the section and protection and at the invitation of the Sultan would be a check upon any future evil designs of Mohammed Ali or his successor.” A memorandum clearly spelled out the British policy in Palestine, presented by the General Staff at the War office: “The creation of a buffer Jewish state in Palestine though this state will be weak in itself, is strategically desirable for Great Britain.”

A memorandum entitled, ‘A scheme for the colonization of Palestine’ was presented to Palmerstone by Shaftesbury, a British Politician in 1840. In it the importance of shifting the Jews in Palestine was explained. The British ex-governor in Ceylon, E.L. Mitford openly expressed his view on the importance of Judaization of Palestine in these words:

“The advantages derivable to England from this measure are so great, that it would almost appear that my real object was to benefit my own country, instead of advocating the cause of prescribed and harmless race.”

E.L. Mitford requested to the British government in 1845 to work for the establishment of Jewish nation in Palestine as a protected state under the guardianship of Great Britain. Charles Henry Churchill, a staff officer in the British expedition to Syria, had also realized the British interest in Palestine but his policy was contrary to Palmerstone in concern to Ottoman Empire. Unlike Palmerstone he was not in favour to alive the Ottoman Empire. He wrote a letter Montefiore, President of Jewish Board of Deputies on June 14, 1841:

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“I cannot conceal from you my most anxious desire to see your countrymen endeavor once more to resume their existence as a people. I consider the object to be perfectly obtainable. But two things are indispensably necessary: firstly that the Jews themselves will wake up the matter universally and unanimously, secondly that the European powers will aid them in their views.”

2.4.2 From Basle Conference to the Balfour Declaration

Herzl before convening the Basle conference approached the Europe and presented the idea of Jewish state. His intention was to remain as a neutral state in contact with all Europe which would guarantee their existence. He moved toward Britain because it had lot of interest in Egypt and India. He revealed the significance of Zionist project to British interest in a letter written in 1896 to Salisbury and assured him about the secrecy of alliance:

“…This method is the creation of an autonomous Jewish vassal state in Palestine ….The matter is possible if we have the backing….of a Great Power ….England’s advantages would be that a rail road would immediately be built across Palestine from the Mediterranean to the Persian Gulf …England would have these benefits sans bourse delier and without the world’s learning of her participation.”

Herzl convened the first Zionist Congress in Basle. One of the key resolutions was, “the aim of Zionism is to create for the Jewish people a home in Palestine secured by public law.” This term ‘public law’ refers to patronage of the imperialist powers. After this conference Herzl started to work on the Basle program. He firstly went to the German Kaiser because Germany at that time was ready to push its imperialist plan toward East but it did not prove fruitful. Britain was most interested in Palestine, so Herzl tried to convince the arch-imperialist Colonial secretary Joseph Chamberlin and Lansdowne, foreign secretary. He tempted that by patronizing the Zionist plan British colony would be bigger and will get millions of Jews as universal agents:

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77 Kayyali, op.cit., p. 62.
“At one stroke England will get ten million secret but loyal subjects active in all walks of life all over the world... England will get ten million agents for her greatness and her influence. And the effect of this sort of thing usually spreads from the political to the economic.”

Herzl also stressed on the connection between Zionism and British imperial interests in these words:

“So far, you still have elbow room. Nay you may claim high credit from your government if you strengthen British influences in the Near East by a substantial colonization of our people at the strategic point where Egyptian and Indo-Persian interests converge. How long do you imagine that these advantages, now to be seized (the establishment of a land and trade company), will remain unnoticed?”

Herzl said in 4th Zionist congress, held in London:

“From this place the Zionist movement will take a higher and higher flight... England the great, England the free, England with her eyes fixed on seven seas, will understand us.”

Herzl approached to Cecil Rhodes, a British businessman who believed in British colonialism. He wanted to seek from him a certificate of viability and desirability. Cecil Rhodes gave his response by saying that the plan was correct and practicable and good for Britain as well as Rhodes and his associates. Herzl wrote a confidential letter to Rothschild on July 12, 1902 and in it he confessed: “In addition to this human interest, I have a political motive. A great Jewish settlement in the east Mediterranean (Cyprus and Sinai) would strengthen our own efforts for Palestine.” When Rothschild was not convinced by Herzl, he approached chamberlain and put his plan before him. Chamberlain although had anti-Semitic feelings but in response to Herzl’s plan he indicated that Cyprus comes within the jurisdiction of Colonial Office and Egypt under the Foreign Office. Chamberlain also proposed Uganda on April 23, 1903 but Herzl responded that it must be in or near Palestine. Herzl said that East Africa may

79 Abu-Lughod, op.cit., p. 36.
80 Kayyali, op.cit., p. 63.
be an auxiliary colonization but not Palestine. The proposal of Uganda, formulated by David Lloyd, later withdrew by Britain because of so much hostility.

After the death of Herzl Chaim Weizmann, a Russian Jewish chemist, considered the British most potential sympathizers of Zionism, so he first of all chose England and went there in 1904. He said: “The English Gentiles are the best gentiles in the world. England has helped small nations to gain their independence. We should try and get gentiles support for Zionism.” In 1906 he convened a meeting with the British politicians to establish good mutual relationship with them. By referring this meeting Balfour called that Weizmann made me a Zionist. In a chance meeting in 1914 with C.P. Scott, editor of the Manchester Guardian, Weizmann very soon won the hearts of Scott to the cause of Zionism. He wrote a letter to Scott in which he outlined the Zionist position before the British Government:

“We can reasonably say that should Palestine fall within the British sphere of influence, and should Britain encourage Jewish settlement there, as a British dependency, we could have in twenty to thirty years a million Jews out there, perhaps more; they would develop the country, bring back civilization to it and form a very effective guard for the Suez Canal.”

When Dr. Weizmann was stationed in London, he made contact with Government officials. In his first meeting with Lloyd George, he realized that British Governments was in urgent need of a method which can produce a large quantity of acetone. During 1915 Weizmann developed such a method and finally he was appointed to the admiralty under the supervision of Balfour. One day in a conversation with Weizmann Balfour announced that, ‘you know, after the war you may get your Jerusalem.’ Lloyd George also said to Weizmann once that ‘the Belfour declaration was his gift to Weizmann in return for his services to the war effort.’

In March 1915, Sir Edward Grey sent a memorandum to Edward Buchanan, the British ambassadors to St. Petersburg. In this memorandum it was stated that British Government was very much anxious to invent some means to gain the support of world Jewry for the Allied cause. It was also believed that if Jewish colonists in

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82 Rose, op.cit., p. 120.
Palestine could compete with the Arab population, then the administration of the country might be placed in Jewish hands.

The responsibility was given by Britain to Mark Sykes to begin official negotiations with Zionists. In this concern the first meeting was held at the home of Moses Gaster. Gaster speaking in the inaugural session made a statement that Zionism could fulfill its aim only through the British suzerainty. Herbert Samuel and Weizmann also addressed the meeting. Sykes delivered his lecture on French policy and expressed his doubt that France would be an obstacle in the way. Therefore it was decided that Nahum Sokolov, a Zionist leader from Russia, should put the case to the France. The one peculiar thing of that meeting was that though majority of Arab population were residing there but Zionism had never taken them into consideration. Sykes and Sokolow went to France, Italy and Vatican to get support the regimes of these countries. They succeeded getting support from France and Italy but Sokolow faced some difficulty because of very much concerning of Pope about the non-Jewish communities in Palestine. French government was in favour to support the Zionist colony only if it occupies Palestine. Sokolow explained that British suzerainty was accepted. In the end French government became ready in the name of a ‘big thing’.

When Sokolow and Sykes were busy on the continent, Zionists in England were preparing to draft a resolution to be present to the British Government as the basis of an official statement on Zionism. It is said that Balfour was in fear that pro-Zionist policy of Britain would not be accepted by British allies. At this stage Justice Brandies assured Balfour that president Wilson looked with favour upon Zionism. Before the Balfour declaration, Weizmann announced on May 20, 1917, that British Government was ready to announce its support for the Zionist cause.

At the same time, when Zionist were busy in obtaining the Balfour declaration in Britain, Zionist movement was also working in Germany for similar declaration. The Zionist leader such as Max Bodenheimier, Adolf Friedman and Franz Oppenheimer, all were exercising the political activities to obtain the German version of Belfour declaration. Although the Zionist had decided to remain neutral in First World War but we see that Max Bodenheimier, the chairman of the Board of Directors of the Jewish National Fund, presented a memorandum to Germany in which he charted a
plan for cooperation between Germany and Zionism and how will the Jewish state be established with the cooperation of Germany. He said:

“In the event of German victory a league of East European states should be created …in this league the Poles would be the strongest nation ….the Jews, together with the Germans, would turn the scale. For the constitution of this new state I set up the principle of the national autonomy of the alien peoples within the Russian Empire. From the Jewish angle, propaganda for it should be undertaken among the Polish-Russian Jews ….For the German Empire the creation of this state would be of the greatest interests since it would be freed from the constant threat of a Russian attack. So far as the Jews of Russia are concerned, I expect a mighty national upsurge, which could also facilitate the establishment of a Jewish state in Palestine.”

In 1914, making a decisive shift in the German policy, Oppenheimer and Bodenheimer visited to Marshal von Hindenburg. He issued an official letter to them in which he approved his support for the committee for the Liberation of the Russian Jews. This committee was established for negotiation with the German Government.

In 1915, a memorandum entitled, ‘Palestine-Five Alternatives’ was presented to British Government by Herbert Samuel, the British Minister. In it he explained that to include Palestine in British sphere would be very significant. He proposed that only effective means to control Palestine was the Judaization of Palestine. He was against the French domination there because ‘the establishment of a great European power so close to the Suez Canal would be a continual and formidable menace to the essential lines of the British Empire.’ Herbert Samuel was not in favor of establishing autonomous Palestine state because the time was not ripe for it. Therefore he proposed annexation and a protectorate within British Empire. He said:

“It is hoped that under British rule facilities would be given to Jewish organizations to purchase land , to found colonies , to establish education , and religious institutions and to co-operate in the economic development of the country , and that Jewish immigration , carefully regulated , would be given preferences , so that in course of time the Jewish inhabitants , grown

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into a majority and settled in the land, may be conceded such degree of self-government as the conditions of that day might justify….. The inclusion of Palestine within the British Empire would add a luster even to the British Crown.”

Herbert Samuel’s ‘Palestine-Five Alternatives’ was approved by lot of ministers including Balfour and Lloyd George. Arthur Balfour, foreign secretary found the Samuel’s proposal more attractive. On November 1917, Balfour addressed to Rothschild by saying that his government was in favor of the establishment of a national home for the Jews in Palestine and will use their best in this object. This is called Balfour Declaration which contained only sixty seven words. It allotted Palestine to the foreign people. Allied forces approved the declaration. Thereafter Zionism and Allied forces closely linked with each other and they started to work for each other’s survival.

It is considered that Lloyd George was more responsible than Balfour for Balfour declaration. When he became Prime Minister in December 1906, the British government took seriously the Jewish question and official talks were started with the Zionist. During his regime Palestine question became part and parcel of the war and he considered Palestine campaign as an interesting part of war. He felt the threat from German-Turkish alliance as well as French influence in the area. At this juncture, for England acquisition of Palestine had become an inevitable strategic requirement. But the problem was that only by military conquest Palestine could not be annexed. So it had to be linked with self-determination and the Zionists were well fitted in this project. It was solved through the Balfour Declaration.

Alan R. Taylor expressed his view about the Balfour declaration in these words:

“The Balfour declaration was not the result simply of British design to establish a buffer to the Suez Canal and to win the support of world Jewry to the Allied cause. More accurately the coincidence of British and Zionist interests was employed by Zionists to engender British support. Thus, the Belfour declaration was outcome of the planned Zionist diplomacy.”

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85 Taylor, Alan R., op.cit., p.23.
When Allied forces endorsed the Balfour declaration it started to considered the legal right of Jews to build a national home in Palestine. Bernard Rosenblatt, a prominent figure of Zionism delivered a speech at the Zionist Conferences:

“After convincing the power governments of Great Britain, France, and Italy, and after securing endorsement … from the president of the USA, we feel that we have won our case before the world, and that it is altogether unnecessary to expend valuable energy in order to convert a negligible opposition. The Jewish commonwealth of Palestine is a fact and we are now fixing the boundaries of the state.”\(^{86}\)

Winston Churchill became colonial secretary in 1921 and he was directly responsible for the implementation of the Balfour declaration. He examined the subversive tendencies of the Russian Jews that’s why he was extremely disturbed. He wrote just before becoming Colonial Secretary in 1920:

“If, as well may happen, there should be created in our own life times by the banks of the Jordan a Jewish state under the protection of the British crown …. An event will have occurred in the history of the world which from the every point of view would be beneficial and would be especially in harmony with the interests of the British Empire.”\(^{87}\)

After becoming Colonial secretary in 1921, Churchill faced serious anti-Zionist Arab riots broke out across Palestine. The Peel commission was set up to investigate the causes of the revolt. Churchill prohibited the commission to print the evidence because of their inflammatory content. He found no injustice in saying that Jewish national home would eventually cover the whole of Palestine. In response that Jews are foreigners who had captured Palestine in twentieth century, he said that originally it was the Arabs who had come to Palestine after the Jews. He was so much ready to encourage the Zionists that once Weizmann was told about the arms smuggling in Palestine by Zionists, he responded, ‘don’t mind, but don’t speak of it.’\(^{88}\)

\(^{86}\) Abu-Lughod, op.cit., p. 45.
\(^{87}\) Rose, opt.cit., p.122.
\(^{88}\) Ibid., pp.122-128.
2.4.3 Alliance during Mandate

By the end of 1918, Balfour declaration was accepted by France, Italy, Japan and United States. After it, in January 1919, the peace conference was convened in Paris in which a Zionist delegation presented the Zionist cause before the supreme council. The Zionist proposal asked that Mandate for Palestine should lead to the creation of Jews state and should strengthening the Jews elements in Palestine and should continue until there were sufficient Jews in Palestine to make possible the establishment of a de facto Jewish state. The supreme council at San Remo assigned the Mandate for Palestine to Great Britain.\textsuperscript{89}

The British mandate over Palestine was approved by the League of Nations in 1922 as it was drafted by the Zionist organization. British Government began to start work on the Zionist project. British Government allowed a large population of Jewish immigrants to enter into Palestine. At the time of British occupation in 1918, the total population of Jews was 56,000 which turned to 554,000 by 1934 and in 1948 it has reached to 650,000 which were twelve times of its original size. British Government published the White paper in 1939 in which it was affirmed that Britain had fully implemented all its pledges as it had promised to Zionists. In the same manner land was also given to them. In 1918, according to official sources, the land owned by Jews was only 2.5 \% but this had increased to 5.6 \% by the middle of 1948.\textsuperscript{90}

2.4.4 Transformation of Alliance from the British to the United States

After the Palestine revolution in 1936, Britain formed the Royal Committee. The Royal Committee gave its proposal to partition Palestine into two states, the Arab and the Jews. The Arabs rejected this proposal. There was a need of Arab support for the Britain during Second World War, therefore Britain withdrew its partition plan and started to think in a different mode. Britain published the White Paper of 1939 taking some different position on the Jews immigration and land transfer. Therefore Zionists opposed to the White Paper and rejected the partition plan of Palestine. The White Paper and partition plan caused the shifting of direction of Zionism from the Britain to United States. David Ben-Gurion expressed his views on the Changing policy of Zionism in these words:

\textsuperscript{89} Taylor, Alan R., op.cit., pp.25-28.
\textsuperscript{90} Ibid., pp.25-28.
“I had no doubt that the center of gravity of our political efforts had shifted from great Britain to America who was making sure of being the world’s leading power, and where the greatest number of the Jews as well as the most influential were to found.”

After shifting their effort, Zionism moved to United States and it proved fruitful to them. They influenced the American Government so much that United States played an important role in approving the partition plan in United Nations. Two-third majority for voting made possible only due to the efforts of USA. America aid under the Marshall Plan was used to pressurize the countries i.e. France, Belgium, Holland and Luxembourg. American Zionist lobby pressurized America and compelled to take decisions keeping in mind the aim of Zionism. Harry Truman described this situation in his diaries: “Top Jews leaders in the United States were putting all sorts of pressure on me to commit American power and forces on behalf of Jewish aspiration in Palestine.”

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