

# THE ROLE OF THE ZIONIST TERROR IN THE CREATION OF ISRAEL

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# PREFACE

Speaking to people in the West — especially in Great Britain — I came to the conclusion that the fact that terror and violence were the forces which created the State of Israel is not known. People would heartily condemn the Arab resistance to Israeli occupation of their lands on the grounds that it was a type of terrorism and violence. Hardly anyone realizes that the Arabs are merely repaying the Israelis with acts they have already committed against them. This book assesses the importance of the terror in the creation of the State of Israel through a study of the causes, course, and results of this terror.

“Zionism,” is basically nothing more than Jewish Nationalism. It is the effort to make of the followers of the Judaistic faith a nation with one political identity and one territorial entity. The prime goal of modern political Zionism was the founding of a purely Jewish State on the soil of Palestine, the Holy Land. The idea of Jewish Nationalism was bred by centuries of Jewish persecution; because of this persecution the Jews came to regard themselves not only as members of one religion, but members of one race as well. Anthropologically speaking, this is false, for the Jews belong to all the races of mankind; they include many converts to Judaism. To those who searched for scapegoats, this fact of the multi-racialism of the Jews did not matter, they persecuted them and gave them ideas

of segregationism. Nowadays, it is most important for every Jew to ask himself what he regards as his nationality; his Jewishness or the nationality of the country he was born in? The Zionists, now personified by Israel, claim to speak for all Jews; nothing can be as ludicrous. A British Jew is a British citizen of Jewish faith; a British Jew has more in common with a British Christian than with a French Jew.

It is important to note that, as a result of these fantastic ideas of Jewish racial exclusiveness, the State of Israel was born and for its birth a campaign of terror was brought to bear on the Arab population of Palestine, a people who had never persecuted the Jews. This campaign of terror has inflicted upon this population a vast amount of suffering and savage and barbaric treatment, and in the end they were forcibly evicted from the country they had inhabited for centuries. Now 20 years after, the Arabs of Palestine are either subjects to enemy overlords in their own country, or homeless and bitter refugees scattered all over the world.

In this book I have used the word "terror" to mean a number of different actions by which pressure was used in order for the Zionists to achieve their aims. Its more obvious forms are the physical acts of violence, murder, destruction, and military aggression; but I have also included under the term diluted violence such things as propaganda, spying, and threats.

**I.**

**The Causes of the Terror**



The only excuse I give for writing this introductory chapter is my wish that the study of the Zionist Terror I am presenting should be as complete, balanced, and as coherent as possible. If I am to discuss the terror and deal with its effects and influence, I must discuss the reasons for it, the factors which made it so instrumental and so important to Zionism in the first place. Why did the Zionists use terror as the means through which they hoped to achieve their aims? This chapter deals, then, with the most important factors which, according to the Zionists, made terror seem inevitable for the achievement of their aims. Their aims, as we have already seen from the preceding preface, were simply the establishment of a Jewish State in the land of Palestine. The odds against this goal being realised proved to be so many that swift and dedicated action had to be undertaken. This action was the terror.

From the Zionist point of view, it will easily be seen that the terror had to be employed; for the Zionist mentality, an offspring of the segregationalist-racialist attitude of the Zionists, was an easy nest for the breeding of violence. As a result of the centuries of persecution the Jews has suffered, some of them came to regard themselves as something unique and separate, they came to regard themselves as a separate race. As Anthropology proves, this is utter nonsense; for the Jews belong to all races of mankind, Caucasian (White), Negroid, Mongoloid, and all other branches. Judaism is a universalist religion, like Christianity or Islam. For the Zionists, however, being a Jew became equivalent to belonging to one certain race or nationality; they

believed that a follower of Judaism became a Jew by race and nationality not only by religion. When Hitler conceived of his ideas of ultra-nationalism and racial exclusiveness, he had to employ terror and violence to gain his ends, and the Jews were his victims. Similarly when the Zionists regarded “Jewishness” as a racialist, ultra-nationalist state of being, they also turned to terror to achieve their goals. When there is a Zionist-Jew and an anti-Zionist Jew, the first is a separatist, a friend of the Ghetto, a man full of hollow ideas of racial exclusiveness, while the other is a universalist, a man who believes in working for the benefit of humanity through cooperation and the assimilation of people; he rejects all attempts at reducing his religion into mere racialism. After all it was people like him who converted the Yemenites, the Negroes, the Slavs, and the Khazars to Judaism, just as the universalists of Christianity and Islam converted members of all races into their respective religions.

The natural outcome of segregationalism and separateness is racialism and discrimination. When the Zionists had achieved the promise of a land (Palestine) on which to build their Jewish State, their intention was to bring all, or as many as possible, of world Jewry to that land and settle them there. As Professor Arnold Toynbee put it, the plan was that “all the far-flung Ghettos in the world are to be gathered into one patch of soil in Palestine to create a single consolidated ghetto there.”<sup>1</sup>

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<sup>1</sup>Professor Arnold Toynbee; article in the *New York Times*, May 7, 1961.

To be able to grab Palestine, Zionism needed support from the outside; for at the time Zionism started its activities Palestine was an integral part of the Arab Middle East populated by Muslims, Christians, and Jewish Arabs, under the occupation of the Ottoman-Turkish Empire. Theodore Herzl approached the Ottoman Sultan for permission to purchase lands in Palestine and settle them with Jews from all over the world. The permission was refused. When the First World War broke out, the Turks became allies of the German Empire. Dr. Chaim Weizmann went to Germany seeking support for his project. As the American-Jewish writer Alfred Lilienthal puts it:

Early in World War I, some Zionist leaders, violently opposed to the Tsarist regime, had attempted to work out a deal with Germany. The United States was not yet in the fight, and these Zionists hoped that a victorious Germany would give Zionism Palestine. But the negotiations fell through (because the Ottoman allies refused) and, in 1916, the World Zionist Organization began to look elsewhere. A memorandum was directed to the London Foreign Office urging support of Zionism on political and military grounds.<sup>2</sup>

In spite of earlier British promises to the Arabs of independence in Arab lands including Palestine, the London Foreign Office finally gave the Zionists the promise known as the *Balfour Declaration* of November 2nd, 1917, according to which Britain favored “the

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<sup>2</sup> Alfred M. Lilienthal, *What Price Israel*, (Henry Regnery Co., Chicago, 1953), p. 20.