

The Jewish Question and Christian Zionism

Dr. Younes Ammar Mellal¹

¹University of Adrar (Algeria).

The E-mail Author: younes.noun73@gmail.com

Received: 10/09/2024

Accepted: 20/12/2024

Published: 07/03/2025

Abstract:

This research dealt with the problem of Zionism and the Christian-Jewish alliance in dominating Palestine, focusing on two issues: the Jewish question, which seemed rooted in Europe, because of the old Jewish-Christian hostility, which was fueled by Jewish transcendence over other people as themselves God's chosen people, and their religious practices and isolationist social and economic activity, where they found it difficult to integrate into Europe, in addition to the hatred, racism and persecution they were subjected to during many centuries in the whole continent, which created the Jewish problem, which seemed to Europeans to solve it. What made this solution more reasonable for the Christian West is the confluence of interests between the immigration of Jews and the colonial ambitions of the West in Muslim countries, the land of ghee and honey, as they call it, thus solving the Jewish question and the Eastern question at the same time. The Christian-Jewish hostility also turned among the Protestants, especially after the Puritan revolution, into a religious and spiritual alliance that sympathizes with the Jews and encourages their return to what they call their national homeland, based on their religious myths, in which they believe that the return of the Jews is what brings them the descent of Christ and the happy millennium, and these are the events of the end times, hence Zionism began intellectually, spiritually and politely from Christianity since the era of religious reform in the sixteenth century, as the reformist Christians are from He sowed the seed of Zionism and they watered, nurtured and guarded it until it reached under the umbrella of the British Mandate to occupy Palestine, and it is still guarded and cared for by America today, the Zionists are not necessarily Jews, but they are Christians as well, and therefore Zionism represents in essence the Jewish crusader alliance against Arabs and Muslims.

Keywords: Non-Jewish Zionism, Christian Zionism, Jewish problem, Intellectual Zionism, Palestine, Jews.

Introduction

Zionism has become in light of what the world is witnessing from the events today a popular term, and a wide audience of intellectuals knows that Zionism is linked to the Hebrew state, which transferred the dreams of the Jews in the promised homeland Palestine from the Torah to political implementation, but what is unknown to many private as well as ordinary people, that Zionism was associated at the level of thought and enthusiasm for resurrection and implementation of Christians before the Jews, but a group of Christians is the one that summoned Zionist thought to the world arena and sponsored it until it grew and intensified its return, This may seem strange in light of the hostile relationship between Catholic Christianity and Judaism, which seem to have been in a state of truce for decades, but this strangeness disappears when we know that Protestantism since the era of the Lutheran and Calvinist Reformation has turned the equation in favor of the Jews, and paved the way

for the transformation of Judaism from a heavenly religion to a Zionist ideology that advocates a Jewish national people and a Jewish national home.

Many researchers as well as the common people do not know that the conditions that prepared the Jews to enter the Zionist game are purely European conditions, arranged by the European colonial house and paid by the Jews to serve its interests, the Jewish issue, which today occupies every spot in the world, and the Palestinians and Arabs swallow its bitterness, and pay alone the price, is a European issue in the first place, because the Jews who lived in the Islamic East, the Islamic Maghreb and Andalusia, for example, did not form part of the Zionist thought, especially One of the main reasons that gave birth to Zionist thought in Europe was the persecution and inability to integrate that the Jews suffered for centuries, as their religious specificity was a problem in Europe, unlike their comfortable situation in the Islamic world.

The problem of research: The world today is witnessing this close alliance between the Zionist Jews on the one hand, and the Western Christian world on the other hand, and the Islamic world is witnessing something like the Zionist Crusader raid on it, which seems to many to be a strange alliance, but those who know the secrets of history understand that the updated Crusader in its Zionist dress does not do with this alliance something strange or new, but rather continues its mission entrusted to it by the conditions of the Jewish question in Europe, and let's say that the new Zionist Christian leaders - especially the right-wing from It is a kind of Christian-Jewish reconciliation with the taste of colonialism, on the ruins of Arabs and Muslims, in which Zionism is allied with colonialism and its interests, colonialism ensures that the Jews gather them in their alleged homeland outside Europe, and they are keen on his interests and tear apart his enemy, so the Jewish question ends for him, regardless of the accuracy of his calculations.

We say regardless of the accuracy of his calculations, because colonialism-bred Zionism has grown fangs and claws in every part of the world and does not intend to compromise on its universal character, which will ultimately only take into account the universal Jewish interest, and thus the day will come when the spoiled child will devour his interests.

Hence the problem of researching the roots of the Jewish question and its close link with Christian or non-Jewish Zionist thought, and perhaps more precisely "Protestant Zionism" even many centuries before the formation of the Zionist movement, so what exactly is the Jewish question in Europe? And what is non-Jewish Zionist thought? What is the link between them? How did this ideology form and evolve until it became a dominant political project that identified with colonialism, and even surpassed it in its brutality?

The reason for choosing the topic: It is enough to draw attention to such a topic, the pivotal conditions that the world is going through, which made Zionism the subject of the hour, the world is holding its breath to see where this Jewish-Christian alliance under the umbrella of Zionism can lead the world, which began since the seventeenth century and now seems to be in its final stages, at a time when many people are still ignorant of its characteristic, and in fact on its part it hides the reality of this characteristic, as the absolute American support for the Hebrew state, for example, is apparent to the private But its secret is hardly understandable to many: why does a world power as large as the United States support the genocide in Palestine? Is it for the sake of blackening the eyes of Zionism? There is no doubt that scientific curiosity drives research on this topic, but the issue goes beyond just self-curiosity, the impact of this on the events of the world generates the urgent need to understand this topic, and unlike self-curiosity, the need is objective.

Study methodology: Since the topic is intellectual, the approach I adopted is analytical, but part of the topic is related to history, so the descriptive approach was also present.

Previous studies: Among the distinguished books on this subject, which benefited me in explaining some of its aspects, are the following:

- **Non-Jewish Zionism: by Regina Sharif**, a book that is distinguished on the subject and especially in its presentation of non-Jewish intellectual Zionism, i.e. the second part of my research.
- **The founding myths of Zionist politics: by Roger Garaudy**, a book that is precious because it relies on documentation and facts, and criticizes the history of Zionism with some liberation, and the book has explained the myths adopted by Zionist thought that move its reservoirs.
- **This is Palestine: by Hussein Triki**, the book contains an accurate presentation of Zionism and its global ambitions, and it is a book that touches the facts of history and the realities of the present, since its author is in direct contact with the Palestinian cause and struggles against the Zionist ambitions that have no limit, not only against the Arab world, but against the whole world.
- **The Jews' Belief in the Promise of Palestine: Muhammad Ali Al Omar**, a scientific thesis that explains the Jewish religious specificity, and the reversal of the relationship between Judaism and Christianity under the umbrella of Zionism, and the book has benefited me a lot on its subject.

There are other books that dealt with the subject in whole or in part that I also benefited from in the heart of the research, and I do not mention them here for the sake of brevity and to escape lengthening.

Research Plan: The research was divided into a preface, two parts and a conclusion:

Boot

The first topic: The Jewish question in Europe, divided it into three demands:

First Requirement: Antisemitism

Second Requirement: Integration

Third Requirement: Privacy

The second topic: Christian Zionism, and also divided it into two demands:

First Requirement: The truth about Christian Zionism

Second Requirement: Christian Zionism and the Puritan Revolution

Third Requirement: Christian Zionism, the Road to Politics

Conclusion.

Boot

The Jewish problem in Europe dates back to the ancient Roman era, and extends to the modern Renaissance, passing through the Middle Ages, when the Orthodox and Catholic ecclesiastical authority dominated life in Europe as Christianity is an official religion since Constantine the Great, the Christian-Jewish hostility moved to the heart of the continent where Christians considered the Jews responsible for the killing of Christ, peace be upon him¹, and because Christianity did not decide to

¹ The Jews' Creed in the Promise in Palestine, Muhammad Ali Al Omar, Kitab al-Bayan, Riyadh, 1st Edition, 2003 AD, pp. 71-72

eliminate the Jews permanently, and it adopts some of their religious books such as the Old Testament, which contains Jewish travels², Jews had to live in Eastern and Western Europe in a mixture of hatred that they later expressed in the modern era as **anti-Semitism**, and they lived marginalized or isolated imposed on them by the nature of their rituals and religious teachings, and their economic and social activity, which grew in them racism, especially since they believed that they themselves were God's chosen people, and they dreamed of returning to Palestine when God wanted to restore them. This represented the so-called **Jewish privacy**, which is a religious and life specificity, in addition to the long history of the conflict with Christians, in which they had the longitudinal hand when Christianity appeared in the era of the Romans, and then the Christians returned to them when Europe was prepared to be Christian, so Christians followed the Jews everywhere and abused them with great abuse that reached the height of the days of the Inquisition³, which is undoubtedly External circumstances imposed on them by the nature of their dispersion in the world, so they became a body and component of Europe on the one hand, but it is a difficult and undesirable component on the other hand, which caused deep social and economic problems in Europe that were later called **the "Jewish problem"**,⁴ so the Jews of Europe were divided, some struggling to integrate, and others saw the need for isolation to preserve religion and traditions, so the integration problem was born.

And intellectual Zionism when it began with the Protestant religious reform, carried with it the legacy of the persecution of the Jews, approaching the Jewish dreams turned against the mother church in its interpretation of religious texts, and so the pillars of the first Zionism consisted of Protestants who were their stronghold in England, especially in the stage of the Puritan revolution, which adopted all Zionist dreams, so what is the truth The Jewish problem and how did it develop? And what is this Protestant Zionist thought? How was it founded? And where did it go?

This is what we will answer in the investigations of this study.

The first topic The Jewish Question in Europe

The first stage of the Jewish question begins with the concept that constituted a prelude to the emergence of intellectual and then political Zionism with the beginning of the pursuit of the Jews by the kings of Europe and chasing them from place to place, they were expelled by the King of England Edward I in 1290 AD, and by the King of France in 1303 AD, and they were expelled from Switzerland in 1348 AD, and from Germany in 1394 AD, **"This extended with the expulsion of the Jews from Spain after the fall of Andalusia in 1492 for mainly religious reasons, and the religious conflict between Judaism and Christianity had raged for generations."**⁵

The Jews in Andalusia were safe, which contributed to the development of their culture and the increase in their number as a result of the spirit of religious tolerance among Muslims, then their stability after the expulsion of the Spaniards turned into displacement from one European country to another, and their situation became bad in Europe, and the necessities of life forced them to trade and form ghettos to retreat to themselves in different European cities.⁶

The Jews who were expelled from Spain were known as the "Sephardim" Jews in relation to (Sephard), which is Spain in Hebrew, and they are also called **Mizrahi Jews**, and most of them settled

² Christians rely in their religion on the Bible, and the first part of it is the Old Testament, which includes 24 books of Tanakh, which is the holy book of the Jews, and the second section of the Bible is the New Testament, which includes the Gospels and letters.

³ The Jews' Belief in the Promise of Palestine, op. cit., p. 70

⁴ This is Palestine, Hussein Triki, Tunisian Distribution Company, Tunis, 1971, p. 24.

⁵ History of Zionism, Sabri Jerais, Palestine Liberation Organization Research Center, 2nd Edition, Beirut, 1981, p. 13.

⁶ Ibid., p. 14.

in the territories that belonged to the Ottoman Empire, in Europe, Asia and Africa, and some of them reached Safed in Palestine and because they lived within the Islamic lands characterized by religious tolerance, they were not part of the European Jewish problem⁷.

As for the Ashkenazi Jews, their lineage goes back to the ancient name of Germany, and they are called **Western Jews**, who are often the Jews of Austria and Germany, who were forced by persecution to migrate to Poland and settle there, and these are mostly Germans and some of them immigrated to Russia and mixed with the Slavs, and they are not Semites, although Western Jews were the ones who represented the majority of Zionists, who promoted anti-Semitism in the nineteenth and twentieth centuries.

The persecution of Jews was common and continuous in Europe with varying degrees, continuing from the ancient and medieval centuries to the sixteenth, seventeenth, and eighteenth centuries: **"In Italy, their situation was dependent on the popes and changed according to the cruelty or mercy of the pope, and their religious books were censored and forced to convert to Christianity. In Germany and Austria, they were expelled from one place to another, and in 1616 the veto system was imposed on them in Frankfurt and then in Vienna in 1624. They were mistreated in Spain and Portugal, where the Inquisition was active, burning or exiled Jews under the supervision of the Church."**⁸

As for Britain, their situation has come to something different, after being persecuted and expelled from it during the days of the Catholic Church since 1290 AD, as mentioned above, Britain returned and allowed them after more than three centuries to return to it, and that was with the revival **of the Protestant religious reform movement in 1656 AD** in Britain, which enjoyed parliamentary rule in which there was some liberation in the country, as well as the Netherlands, where they were receiving good treatment until it became a refuge for Jews from all over Europe, which they were They face the most severe persecution. In the seventeenth century, more than half of the Jews of Europe had been stationed in Poland, and thus Jewish sovereignty passed from the Sephardim, who carried the Jewish culture influenced by the traditions of the Islamic East, to the Ashkenazim influenced by European culture and traditions, and then came out of these Jews of Russia, as well as the Jews who emigrated from it to America, especially after the persecution of them by the Russian tsars."⁹

Thus, the elements of **the "Jewish problem"** in Europe were formed from the womb of persecution, isolation and the struggle for a decent life, and we can limit these elements to three: - **Anti-Semitism** - **the problem of integration** - **religious specificity**.

The first requirement: anti-Semitism

As for Semitism, or hatred of Jews, "it goes back to the alienation of the Jews and distinguishes them from the European peoples in economic, social and cultural and religious terms."¹⁰

Hussein Triki quotes Arthur Rubin, the well-known Zionist writer, as saying: **"The Jews' use of trade and usury and their gathering in the cities led them to form distinct groups and live in a separate social life that they could only intermarry with each other"** and Abraham Leon said in his book *The Jewish Question*, **"When the Jews cease to form a special class, their ethnic, religious**

⁷ Ibid., p. 14.

⁸ Ibid., pp. 14-16.

⁹ Ibid., p. 17.

¹⁰ *Modern History of Palestine*, Abdul Wahab Kayyali, Arab Institute for Studies and Publishing, 1990, Beirut, 10th Edition, p. 20

and linguistic characteristics disappear in one way or another and they merge." Although the term Semitic scientifically is a term that denotes **"A set of moral doctrines, teachings and customs of peoples descended from the lineage of Shem, son of Noah,"** as stated in the dictionary of the Royal Spanish Academy, but "world Zionism deliberately distorted its significance and distorted its meanings in a roundabout way that serves its political, financial, cultural, media and social projects and goals",¹¹ and so although Arabs are also Semitic, ideologically anti-Semitism continued to express hatred of Jews alone, and represents the complex of Western countries that constantly remind them of guilt towards Jews As a result of the persecution they were subjected to.

Historically, the Semitism is due to Shem Ibn Noah, and from him the descendants of Abraham Al-Khalil, peace be upon him, and Jews and Arabs share the Semites, but Europeans do not view hatred of Arabs as anti-Semitism, because the Arabs do not represent part of the European body and its Western civilization, and the Arabs did not exploit this term or employ it as the Zionists did at the beginning of the twentieth century¹². What confirms the ideological nature of the Zionist expression of anti-Semitism is that historically this term did not appear until the twentieth century, although the persecution of Jews in Europe preceded it by many centuries, Hussein Triki says: **"What is stated to the extent that we know in history books is that the persecutions imposed on the Jews from the sixth century before the birth of Jesus to the late nineteenth century were not described as acts of anti-Semitism"**,¹³ and even the persecutions of the Jews that followed their participation in The assassination of the Russian Tsar Alexander II in 1881 AD, and the revolution of the Russian people against them, which forced them to a wave of displacement, and a wave of immigration to Palestine, was not under the name of anti-Semitism, but was using the Russian word (progrom), and in 1920 AD, when Zionism emerged on the stage of Palestine, it is no longer logical for the Zionists to use this word, so they employed the term anti-Semitism¹⁴The use of anti-Semitism to express hatred of Ashkenazi Jews is also unscientific, as they are Jews of Slavic or Germanic ethnicity who were Judaized and anti-Semitism even though they are neither sons of Shem son of Noah nor descendants of Abraham, assuming that the racial theory is correct in assuming the existence of a pure race in the first place.

Therefore, the term anti-Semitism is an ideological term employed by Zionism, more than a scientific term that indicates what scientific dictionaries have defined this term, global Zionism has seen since the nineteenth century in this term an appropriate expression for its purposes and promoted it to achieve the process of displacement of Jews from Europe to Palestine, and bring a lot of sympathy with them, in addition to many material gains obtained by Zionism by playing the role of victim, and thus anti-Semitism became a shield and a spear, a shield behind which the Zionist disappears to do what He sees crimes even crimes of genocide, and if someone points out his crimes, the poisoned bayonet, the spear of anti-Semitism, emerges to be brought to court on charges of racial discrimination¹⁵. Zionism employed the Holocaust in the **cause of anti-Semitism or hatred of Jews**, referring to the treatment of Jews by the Germans during the Second World War, which was widely reported as genocide, while historians such as Roger Garaudy question the extermination of Jews. The ¹⁶ Holocaust, which means genocide or the systematic elimination of an ethnic group to annihilate its members and offer them as an offering to the gods, was carefully chosen because it carries a religious meaning that irritates emotions, and it applies only to a campaign such as that of Joshua ben Nun, where the book of Joshua tells us that when he conquered any city, he says: **"He destroyed it and**

¹¹ This is Palestine, Naked Zionism, Hussein Triki, Tunisia, revised edition, 2011, pp. 58-59.

¹² Ibid., p. 63.

¹³ Ibid., p. 60.

¹⁴ Ibid., p. 61.

¹⁵ Ibid., p. 61.

¹⁶ The Founding Myths of Israeli Politics, Roger Garaudy, Dar Al-Shorouk, 4th Edition, 2002, Cairo, p. 200.

killed every soul in it by the sword, and no survivor escaped from it" As for the persecution of Nazism and its brutal crimes, it was not limited to Jews alone, and portraying it as a campaign against Jews only is an injustice to the truth, the outcome of Nazi barbarism in World War II was 50 million people, including 18 million from the Soviet Union and 9 million Germans, and Poland and other European countries suffered millions, and millions of deaths also from African and Asian countries, while the persecution of Jews and placing them in German camps It was for the sake of displacement, not extermination, and historians have been reviewing the 6 million that Hitler was said to have exterminated from the Jews, it was said based on the testimonies of 4 million, then it was said two million, then a million and a half, then nearly a million, all of which are propaganda that is not proven when scientific investigation, and critics do not see that they are more than eight hundred thousand."¹⁷

The issue of the persecution of Jews by Christians is an extended and rooted issue in Europe, not limited to the modern era or to Nazism, and the severity of persecution dates back to the end of the fifteenth century with the fall of Andalusia, where Muslims and Jews dispersed and were displaced from the Iberian Peninsula in a tragic historical event on Jews and Moriscos of Arab Muslims alike, and the Jews who settled in North Africa lived safely among Muslims, while those who headed towards Europe are those who They were forced to gather in "ghettos" and faced the problem of integration in Italy and France, then in Germany, Austria and the rest of Europe, and were persecuted and discriminated against, joining their **Ashkenazi** brothers from the Jews of Austria and Germany¹⁸, and the Jews of Europe did not obtain their rights except with the French Revolution at the beginning of the Renaissance when industry flourished, but in the Middle Ages and before, in which the era of the Roman Empire depended on agriculture, agriculture and the contempt of trade. The Romans looked down on the Jews, and when the churchmen dominated a religion in Europe, they were hostile to the Jews, the murderers of Christ as they believed, the system was feudal, the ruling class, the nobility, and the Christian clergy were at the highest rung of the social ladder, while the peasant class and the Jews were crushed **"especially since the Christian priests despised the Jews and scorned their professionalism in trade and saw their certain fate as eternal destruction."**¹⁹

This is the turbulent atmosphere in which anti-Semitism emerged, which combined the expression of the persecution of the Jews and the Jewish question in Europe, with the exploitation of Jews and non-Jewish Zionists, in order to excite Jews to Palestine and thus solve the Jewish question at the expense of the owners of the land.

Second requirement: the problem of integration

To understand the problem of the integration of the Jews in Europe and their relationship with the peoples of the continent and the factors that created their tendencies between self-isolation and integration, we take a quick look at the history of this people, and again **"At a time when the Jews in the Arab and Islamic world were treated well, we find that the King of England, Edward I, issued a decree in 1290 AD to expel the Jews from British territory, and the Christian clergy roamed the regions to provoke people to oppose the "Jewish infidels", and about sixteen were gone. A thousand Jews from the country towards France, whose king Philip the Beautiful decided in 1306 AD to expel the Jews to Spain"**²⁰, so they lived in Europe as nomads, which embraced them is the Islamic environment in Andalusia and North Africa, where a large number of them settled, and when the Crusades began to persecute the Jews again at the hands of the Crusaders, so they were

¹⁷ Ibid., pp. 200 et seq.

¹⁸ The position of the Ottoman Empire on the Zionist movement, Hassan Ali Hallaq, Dar Al-Ahad Al-Buhairi, Beirut, 1978, p. 22.

¹⁹ Modern History of Palestine, op. cit., p. 34.

²⁰ Zionist ambitions in Palestine, Abdul Wahab Kayyali, p. 11.

deprived of owning land and many free professions, and only small trade and money were left²¹, but the massacres of the Crusaders began with them in Europe Before it reached Muslim homes, in the sixteenth century a large number of Jews settled in Ottoman lands to escape Spain and other European countries.

The Jews who settled in Europe lived a closed life of isolation and formed closed Jewish neighborhoods called ghetto system and private Jewish neighborhoods called ghetto territorial that had a clear impact on the Jews' retention of their customs and traditions and their non-melting, and they grew a tendency to fear the peoples among whom they live, and hatred and hatred towards other European peoples grew, and in Eastern Europe Jews were prohibited from holding public office and practicing some professions. This made them consider themselves strangers to the countries in which they lived, and there is a group of them who tried to integrate into European societies, whether by getting out of their isolation, or by Christianizing or claiming to be Christianized, so that some of them claimed to be the awaited Messiah, and all this did not exempt them from the continuous displacement within Europe from one country to another and from Western Europe to East and vice versa²².

In the twelfth century AD and following the Crusades, European cities grew, and a class of merchants began to crowd out the Jews and exploit and oppress them, especially since the Jews were lending to peasants and small craftsmen with usury, so bloody uprisings were occurring, the historian Kayyali says: **"As soon as the Jews lost their financial position in Western Europe as noble bankers and rulers as a result of economic development and the emergence of Christian banks and the capitalist reciprocal economy in the countryside, until the stage of As²³** a result of the economic crises in the midst of a series of events, Jewish usury was reduced, Jews were deprived of their right to own land, they were denied access to jobs in the state, and isolation was gradually imposed on²⁴ them.

In 1489 AD, King Louis XII of France chose the Jews between exile or Christianization, accusing their leaders and groups of committing crimes, and then advised them **"the Council of Rabbis to keep the law of Moses in their hearts and to practice a kind of piety or the principle of the end justifies the means to preserve their entity and interests and it was stated in the speech of the rabbis in Astana "The King of France asks you to convert to Christianity and fulfill his request, and keep the law of Moses in your hearts, you say that they mean to seize your money, make your children merchants and thus recover Your money and you take their money, and you confirm that they are destroying your churches, so make your children priests and seminarians, Thus, you can demolish their churches²⁵"**, and this method continued among the Jews and became a feature of them, **"In 1826 AD, Rabbi Reichon gave a speech at the Jewish cemetery in Prague, Czechoslovakia, in tribute to Chief Rabbi Simon Ben-Yehuda, in which he enumerated the methods that his people must follow, he stated: the need to control financial power and gold, seize the means of publishing such as newspapers, magazines and books, lend to peasants with usury to control them, and hide behind bright slogans such as equality and justice, in order to control and destroy classes and families other than Judaism is in time to fulfill Jehovah's promise to the Jewish people²⁶.**

This condescending Jewish mentality, saturated with racism and inclined to dominate and influence, is the catalyst that created in Europe an atmosphere of isolation, which resulted in

²¹ Facilitated Arabic Encyclopedia, p. 985.

²² The Position of the Ottoman Empire on the Zionist Movement, p. 29.

²³ Modern History of Palestine, Kayyali, p. 21.

²⁴ Ibid., p. 22.

²⁵ The Position of the Ottoman Empire on the Zionist Movement, p. 30.

²⁶ The Roots of Zionism, Uyghur Zia, translated by Ibrahim Al-Daqui, pp. 122 ff.

persecution and discrimination against them, religious intolerance and hatred, and this continued and worsened until the Jews of Europe were divided into two groups, a group that wants integration and dissolution, and a group that wants isolation and preserving traditions, and the issue of integration remained the most important issue among the Jews until the political Zionist movement came to the end of The nineteenth century to find the Zionist support of those who rejected integration and resisted it for centuries.

With the emergence of industrial capitalism, the economic and social function of the Jews collapsed, and they were forced to emigrate from Western Europe to Eastern Europe, where they continued to play the role of merchant, moneylender, muffler and feudal agent in exploiting the peasant until the nineteenth century emerged the dawn of industrial capitalism in Russia and Poland, and the situation of the Jews was completely shaken throughout Europe²⁷.

The problem of integration was raised from time to time in Europe, in the European Renaissance and after the French Revolution, the Jews obtained equal rights to others under the new laws, and in 1848 the Jew Lionel Rothschild was elected a member of the French House of Representatives, and the Jews benefited from the laws on minority rights, so educated and liberal Jewish groups tended to integrate with European societies, and break the ghetto barrier, especially with the wars of Napoleon, who was appealing to them, The emergence of nationalism in European countries and the pride of Europeans in it, but this libertarian spirit was also matched by a puritanical Jewish religious spirit²⁸.

At a time when **the "Jewish problem" began to** subside in Western Europe, it appeared violently in Eastern Europe, especially after the assassination of the Tsar of Russia and accusing some Jews of orchestrating it, which led to a campaign of massacres and persecutions in 1882 AD that in turn led to a torrent of Jewish immigration to Western Europe, especially England, so the "Jewish problem" flared up again in the whole West and occupied all of Europe, and the crisis of capitalism and the growth of the national spirit as a result of the spread of unemployment had contributed to feeding hatred. Against the Jews, and directing resentment towards them as strangers and moneylenders, and in light of that persecution and the desire of Jewish financiers in Eastern Europe to emigrate outside Europe, the Zionist movement arose and set its goal in creating a Jewish state outside Europe²⁹, and Zionism took advantage of the situation of the Jews, some of whom were struggling for integration, and others preferred immigration and isolation, and integrationists were often an obstacle in the way of Zionism while Zionism was keen to deepen The isolationism of the Jews and the fight against their integration, and the feeding of anti-Semitism in order to push Jews to immigrate to Palestine and establish a national home there.

There is no doubt that **the "Jewish problem"** in the West was one of the factors that helped the spread of Zionist thought and the establishment of political Zionism after that, but **"Zionism in terms of the causes and history of its emergence was only one of the derivatives of the Jewish problem created by some European countries and another section contributed to helping some Jewish groups sometimes to survive and support them"**,³⁰ However, the Zionist movement would not have become a basic Western project, large, dangerous and rooted, had it not been for its alliance with the colonial ambitions of the imperialist countries wishing to control the capabilities of different peoples, considering the countries of these peoples as sources of economic raw materials, markets for the consumption of industrial products and geographical centers to secure commercial and military

²⁷ Modern History of Palestine, Kayyali, p. 22.

²⁸ The position of the Ottoman Empire on Zionism, p. 31

²⁹ Modern History of Palestine, Kayyali, p. 22.

³⁰ History of Zionism, Sabri Haris, vol. 1, p. 11.

transportation, and at the forefront of these countries is Great Britain, the convergence of the Jewish question with the Eastern question created some historical conditions for the prosperity of Zionist thought, and the Zionist movement.

Thus, a consensus was born between the desire of the Zionist Jews to emigrate from Europe and find a national home for them after the failure of their integration, and the interest of Europe, led by Britain, in addressing the Jewish problem once and for all by displacing the Jews from the European continent, and exploiting them as part of the European component in achieving colonial goals, especially planting them in the body of the Arab and Islamic world to tear it apart. It is divided as inheritance is divided, and Britain thus solves with Zionism not only the Jewish problem, but also the Eastern question, the question of the sick man of Europe.

Third Requirement: Jewish Privacy

It is known that Judaism is a religion prior to the emergence of Christianity, and both Moses and Jesus, peace be upon them, are prophets of the Children of Israel, and one of the reasons for the mission of Jesus Christ is the deviation of the Jews from the teachings of the Torah, so it can easily be imagined that Christianity is a kind of reform movement within Judaism and between them from the entanglement in the relationship a lot, and because the Jews did not believe in Christ, peace be upon him, it was between the followers of the two religions of collision as much as they have similarities, so that Christians adopt some books of the Jews Like the Old Testament, **"the Bible of the Christians includes, in addition to the New Testament, the Old Testament, which includes the books of the Jews in the Christian Covenant, which they are keen to extract their ambitions in Palestine from its texts, and this name is attributed to Paul or to Meltis in 180 AD and the word Covenant is meant in the name (Old Testament and New Testament) what is synonymous with the covenant, that is, both groups represent the covenant that God took on people, the first of which is an old covenant from the era of Moses and the other a new covenant from the era of Jesus."**³¹ However, the Church has a special reading since the time of St. Augustine that attributes the advantages of the Jews in the Old Testament to the Christians in an interpretive reading, of the texts of the promise of the Holy Land and the superiority over other people, with the historical conflict, hatred and hostility that took place between them, as many chapters of history between Jews and Christians were written in blood³².

Palestine in the medieval Catholic European imagination was a pure right of Christians alone, **"There was no place in Catholic thought before the Reformation for the possibility of Jewish return to Palestine, or for any idea of the existence of the Jewish nation, and priests rejected the literal interpretation of the Torah, especially what refers in the Old Testament to the return of the Jews to their homeland and preferred metaphorical interpretations, they saw that the return to Palestine does not apply to the Jews but to the Christian Church. Their denial of the Messiah, peace be upon him, and their denial that he was Jesus, peace be upon him, and thus God condemned them to exile, and the prophecies that were related to the return of the Jews were interpreted as the return from the Babylonian exile, and this happened during the reign of the Persian king (Cyrus), while the passages of the Torah that predict a bright future for Israel in Palestine carried them as applying to the new Israel, which is the Christian Church and is the direct legitimate heir of the Hebrew religion."**³³

Europe has witnessed in the Middle Ages, a series of bloody conflicts and persecution against the Jews, the King of England expelled the Jews in the thirteenth century from British lands, and

³¹ The Jews' Doctrine of the Promise of Palestine, op. cit., p. 59.

³² Ibid., p. 67.

³³ Non-Jewish Zionism: Its Roots in Western History, Regina Al-Sharif, The World of Knowledge, 1982, Kuwait, p. 21.

expelled the King of France in the fourteenth century from France and the King of the Spaniards in the fifteenth century from Spain, and the Jews of Europe suffered during this period isolation, exile, murder, discrimination and various restrictions in movement and thought³⁴, and the main reason for this persecution are the Jews themselves, as they met the call of Christ from the beginning with hostility and insults to his mother, the Virgin Mary, **"and the Romans incited him by snitching and lying, until they got the Roman ruler to issue an arrest warrant"**³⁵. "Zionist historian Barbara Tehman argues that **"hostility to Jews in Europe was most profound during the Crusades, although it was not clear before! Other historians suggest that it was the Crusader warriors who first began the Jewish pogroms on their way to Palestine."**³⁶

In the Gospel of John, Jesus said to the Jews: **"I have known that you are asking to kill me, that my words have no place in you"**³⁷, and the Jews said to him: **"Now we know that you are a devil"**³⁸, **"So they took stones to stone him"**³⁹, and in the Talmud texts show hostility to Christ and Christians, including: **"Christians who follow the delusions of Jesus are pagans and should be treated like the rest of the pagans"**⁴⁰, Similarly, the Talmud obliges the Jews to curse the Christians every day three times, and ask God to exterminate them and annihilate their rulers and kings, and oblige them to rob them of their possessions in any way, it is stated in the Talmud: **"With the pagans, do not do neither good nor evil, but with the Christians, do all your efforts in shedding their blood, and if a Jew sees a Christian on the edge of a chasm, let him throw him down, because the kingdoms of the Christians are the most unclean of all the kingdoms."**⁴¹

For this religious hostility, disputes and wars between Christians and Jews in ancient and medieval times did not subside, and the arenas of Palestine witnessed the effects of the eradication of the first Christians by the Jews allied with the Romans, and enmity remained burning in the hearts of the followers of the cross from the first generation to the fourth generation, a period in which Christians were displaced between 312 AD and 337 AD, until the Roman Empire adopted Christianity during the reign of Constantine, and when the Christians responded to the Jews, they responded twice as much, so they followed the Jews with exile, murder and harassment, until that reached its peak In the late medieval Inquisition⁴², James Hausmer says, **"All Christian nations participated in the persecution and intransigence of the Jews, and cruelty to the Jews was considered a tragedy for which Christians praised each other."**⁴³

Before the modern era, Palestine was not mentioned in Europe only as the Holy Land of Christ and remained so for centuries **"so that the English Christian man used to say: 'When I die, you will find Palestine dwelling in my heart'"** and Palestine continued as a holy land occupying a prominent place in the imagination and ambitions of Christian Europe, whether for religious reasons or for economic and political reasons.⁴⁴

The traditional attitude of the Catholic Church during nearly two thousand years towards the Jews was based on three theories until the time of the Second Vatican Council in 1964 AD, and these theories are: 1- The Jews, by killing Jesus Christ, have killed the Lord - claiming - they are the people

³⁴ Ibid., p. 67.

³⁵ Lectures on Christianity, Muhammad Abu Zahra, p. 29.

³⁶ Non-Jewish Zionism, p. 22.

³⁷ John, 37, 8.

³⁸ John, 8, 52.

³⁹ John, 8, 59

⁴⁰ Exposing the Talmud, Father B. A. Pranatich, p. 57, quoting the Jewish doctrine of the promise of Palestine, p. 68.

⁴¹ World Zionism and its War on Christianity, Elijah Abu al-Rus, p. 49.

⁴² The Jews' Doctrine of the Promise of Palestine, p. 70.

⁴³ Judaism, Ahmad Shalabi, p. 102.

⁴⁴ The Jews' Doctrine of the Promise of Palestine, p. 71.

who fought God. **2.** The chosen people since that time have been the Church. **3**⁴⁵. The Old Testament – including the promise of Palestine – is a symbolic embodiment of the New Testament⁴⁶. Traditional Catholic thought before the Reformation had no place for the possibility of a Jewish return to Palestine, nor for any idea of the existence of the Jewish nation.

The Jews, according to the official Catholic thought, have committed great sins against Christ and Christians, and because of that they were cursed, lost and dispersed, and the Jewish nation ended with the expulsion of the Jews from Palestine, where they were taken captives to Assyria and Babylon, persecuted by Greece, displaced by the Romans, and cut off in the land as nations, so they do not have a collective national future⁴⁷.

Therefore, the Vatican until recently was his position rejecting reconciliation with the Jews, and the establishment of a Zionist entity in Palestine from a religious point of view, was opposed to the Zionist movement since its first conference in Basel, Switzerland in 1898, and opposition to immigration to Palestine has been confirmed by Pope Pius X in his meeting with the leader of Zionism Herzl on 26/01/1904 AD⁴⁸, but this religious position, which seemed firm and firm did not remain so, after the vigorous efforts made by global Zionism in order to overturn this Zionism formed Jewish-Christian associations in various parts of the world, and planted Christian Jews on the Catholic priesthood, to attract the Vatican's recognition of Israel and Zionism because of its impact on the Christians of the world⁴⁹, and in this Herzl said: **"I wanted to solve the problem of the Jews in Austria at least with the help of the Catholic Church, I wanted to guarantee myself the help of the heads of the Church above all, and to get to meet the Pope to tell him: He defended us against anti-Semitism, and I will establish a national movement of Jews so that they change their religion to Christianity and are proud of their free will, and the leaders of the movement, especially me, will remain Jews, and as Jews we will advise and recommend accepting the prevailing religion, and we will change the religion of our children to Christianity."**⁵⁰

The Catholic Church did not declare its position on the Balfour Declaration issued in 1917, and maintained its position in rejecting Jewish immigration to Palestine, and when the State of Israel was established in 1948, the Catholic Church remained silent and did not recognize it and did not condemn it, and with the intensive Zionist activity to change the position of the Church, especially with the convening of the Ecumenical Council of 1963, these efforts culminated in the acquisition of Zionism a number of members of the Ecumenical Council supporters, and these demanded that the Council denounce the anti-Jewish currents in the world, and cancel the Christian prayers are those phrases that offend the Jews, and so it is stated in the document, "The Church is but a digression of the chosen people of Israel . The Church cannot forget that Christ came in the flesh from the descendants of Abraham and that his blessed mother and also the apostles were his descendants as well. Father Joseph Jackson said, "If we blame the Jews for Jesus' death, we should praise them for His birth."⁵¹

Thus, the position of the Vatican began to change slowly in front of the pressures of the Zionists, their conspiracies and their penetration of the Church, until the Vatican became recognized by the Zionist presence, and a number of popes met with a number of Israeli officials, including Golda Meyer in 1973, and finally Zionism succeeded in introducing the Catholic Church into its orbit after it

⁴⁵ Palestine, Land of Heavenly Messages, Roger Garaudy, p. 221.

⁴⁶ Prophecy and Politics, Grace Halsell, World Islamic Call Society, 1989, 1st Edition, p. 6.

⁴⁷ The Jews' Doctrine of the Promise of Palestine, p. 73.

⁴⁸ The Religious Dimension in American Policy Towards the Arab-Zionist Conflict, Youssef Al-Hassan, Center for Arab Unity Studies, 2022, 5th Edition, p. 56.

⁴⁹ Zionism in the Sixties, Mahmoud Nana, p. 8.

⁵⁰ The Religious Dimension in American Politics, p. 56.

⁵¹ Zionism in the Sixties, p. 8.

had guaranteed the Protestant Church, and the Christian-Jewish hostility turned into a crusade-Zionist alliance to occupy Arab Muslim Palestine.

The second topic the reality of Christian Zionism

In his meeting with Israeli President Isaac Herzog, former US President Joe Biden said a deep word: **"You do not have to be a Jew to become a Zionist"** in the context of proving his Zionism and support for Israel⁵², and the first thing that is noticed in this speech is the clear distinction between Zionism on the one hand and Judaism on the other.

The contemporary history of Europe testifies that British activity before and after World War I, and after it American activity in seeking to establish and support the Hebrew state was based on Christian Zionism and not Judaism, because many Jews do not support Zionism in the establishment of Israel as a group of Neturei Karta⁵³, for example, and many Zionists are not Jews, including a large number of British and American politicians, Protestants and others, and the fundamental difference between Jews as a religious group and Zionists as a political group that adopts racism and ethnicity, is that Zionism Its main goal is to return the Jews to Palestine, and to establish a national home for them there at the expense of the Arab Palestinian people, while the Jews are followers of the Jewish religion, and before Zionism, the Jews did not see themselves as a nationality or a national people, but as followers of a religion.

Many associate Judaism with Zionism, but few associate Zionism with Protestant Christianity. **"If the official history dates back to the origin of Zionism in 1896 when Theodor Herzl published his book (The Jewish State). Zionism was strengthened when the Basel Conference in 1897 agreed to call for "a secure and legally recognized national home for the Jews in Palestine," this history hides behind it that this era is in fact the stage of maturity and apogee for Zionism, and not the beginning stage, which in fact dates back to the sixteenth century AD, about three centuries before the Basel Conference.**⁵⁴

Only an understanding of the roots of Zionism and its relationship to the Western intellectual, social and cultural structure can explain how and why Zionism made its way to Palestine in the nineteenth century with full British and Western support, and why Britain and behind it America and the West remained absolutely supportive of the Hebrew state, evasive to the Arabs and did not fulfill any of their promises, and did not care about their rights.

The attempt of most historians to convince us that behind the emergence of Israel and the support of the West is the sophistication and strength of the Jewish lobby in the world, and to attribute the success and continuation of the project to some Jewish figures such as Chaim Weizmann, Louis Brandis or Nahum Skolov, is an incomplete attempt unless it becomes clear to us that the Zionist idea in itself is an original idea rooted in Western culture itself among non-Jews as well, says researcher Regina Sharif: **"These explanations for the power of Zionism are so naïve, that Weizmann's talents in international diplomacy and persuasion, however powerful, would not have borne fruit if non-Jews had not sown and nurtured the seeds of Zionism before the advent of Herzl's The Jewish State in 1896. Zionism"**⁵⁵.

⁵² Al Jazeera website, accessed on: 11-12-2024 AD.

⁵³ Neturei Karta: A Haredi Jewish movement that rejects Zionism in all its forms and the establishment of the State of Israel, with a presence in Jerusalem, London and New York.

⁵⁴ Non-Jewish Zionism, p. 8.

⁵⁵ Non-Jewish Zionism, p. 10.

The first requirement: the foundations of Christian Zionism

In order to understand the reality of Zionism, and why the whole West is behind it, despite the fundamental differences between Western countries, ideologically, culturally and economically, and despite the conflicts and wars that flare up from time to time in Europe? We must understand that there are two parts to Zionism:

- 1- Intellectual and spiritual Zionism has permeated the West since the sixteenth century AD.
- 2- Political Zionism was embodied in the political Zionist movement, which took upon itself the practical embodiment of the Zionist idea in the nineteenth century.

Intellectual or Christian Zionism is the root of political Zionism, just as Christian Zionism is the root of Jewish Zionism.

Christian Zionism began with the Protestant Reformation movement, and this movement, whether Lutheran⁵⁶ or Calvinist⁵⁷, rejected the Catholic ecclesiastical interpretations of the Old Testament, and tended to interpret it literally, **"thus strengthening the Zionist myths that later formed the esoteric spiritual logic of political Zionism. Therefore, this non-Jewish intellectual Zionism began to take a distinct form in the early sixteenth century AD, when the European Renaissance movement and the religious reform movement joined forces to lay the foundation of modern European history, and interest in biblical literature aroused interest in the Jews and their return to Palestine, and the core of the matter in the sixteenth century became the role of the Jews in the fulfillment of biblical prophecies and the Last Day, and the return of the Messiah, and thus Protestantism provided the opportunity for the Jewish national renaissance and the collective return of Jews to Palestine and thus opened a new record. to Zionism in the theological issues raised by Protestantism."**⁵⁸ Protestantism was truly a Hebrew and Zionist resurrection that turned against Catholicism completely, giving rise to a new perspective on the past, present and future of the Jews in particular, the Reformation movement was focused on the coming world, **"and the belief in the awaited Messiah and the happy millennium covenant prevailed, which are components of Jewish principles"**⁵⁹, in addition to the Protestant belief in the literal interpretation of the texts of the Torah regarding the return of the Jews to Palestine. What reinforced the Zionist idea among Christians was also that the religious reform came to establish religious truth on the basis of a personal understanding of the Torah and the Old Testament and the need to be free from the shackles of ecclesiastical and biblical interpretations, and the Old Testament became the main source of Protestant beliefs, and at the same time represents the Jewish Torah, and it is the only record of the ancient Jewish state composed of a collection of legends and historical stories. Because of this common legacy, Ben-Gurion referred to the Christian Bible: **It is the sacred Jewish deed of ownership of Palestine which dates back 3,500 years**⁶⁰." Thus, Palestine became a Jewish land in Christian Protestant thought, and the Jews became the foreign Palestinians in Europe who would be returned to Palestine when the time was right. This became part of the Christian worship rituals, spiritual Zionism took a fixed form and enjoyed a firm place in Europe's national conscience, and the Old Testament, the book of the Jews, became the most common literary monument, and the source of general historical information, and was characterized by This period is a historical falsification, and the current Zionist falsification of the so-called **historical right in Palestine has found** its Christian material in adhering to the letter of the book, and the comprehensive history of Palestine is gradually shrinking until it was

⁵⁶ Named after its German leader Martin Luther, he died in 1546.

⁵⁷ Named after its leader, John Calvin, died 1509.

⁵⁸ Ibid., p. 20.

⁵⁹ Hebrew Revival, Matthew Arnold, p. 172, and see also Non-Jewish Zionism, p. 23.

⁶⁰ Ibid., p. 23, and see Memoirs of Ben-Gurion, p. 100.

limited to stories related to the Jewish presence alone⁶¹, and thus Zionism penetrated the education of Europeans. **Until subsequent generations considered that the history of Palestine is the history of the presence of the Jews on the land of Palestine, there is no migration except the migration of Abraham, no kingdom except the kingdom of David, and no revolution except the revolution of the Maccabites⁶². As if there were no many kingdoms and large peoples who settled in Palestine, this manipulation of the history of Palestine was a heresy of the Protestant religious reform.**"⁶³

Zionism also permeated all aspects of European culture, starting with the Hebrew language, which was rejected and considered, as European culture used Latin alongside national languages such as French and English, and rejected Hebrew, but religious reform under the pretext of the need to understand the texts of the Torah in the Old Testament, which is part of the Bible, restored the consideration of Hebrew, which was previously considered a Jewish heresy, the new admiration for the Hebrew language was turning into an admiration for Jewish values, and it seemed that the leaders of the renewal who justified their work by winning over the Jews began to tend little by little to Judaism, so Protestant Christianity became a kind of Judaization of Christianity, and perhaps we can say that it is the second Judaization in the history of Christianity after that carried out by the Apostle Paul in the first Christian generation.

The essence of the happy millennium era is the belief in the return of the awaited Messiah, who will establish the Kingdom of God in the land of Palestine to last a thousand years, and the literal interpretation of the texts of the Torah led the Reformers to believe that **the return of the Jews as the nation of Israel to Palestine** It is the good news of the happy thousand years before the end of time, and the influence of this prophecy continued until the twentieth century **"in the American doctrine of literal infallibility, which insists that Israel is the de facto fulfillment of the prophecy"**⁶⁴ (Regina p. 29)

In Britain, the father of the British Jewish resurrection doctrine, Bratman had many followers, including members of Parliament, and Sir Henry Finch agreed to publish his controversial book, *The Great World Resurrection, or The Return of the Jews*, which stated: **"Where Israel, Judea, Zion and Jerusalem are mentioned, the Holy Spirit does not mean spiritual Israel or the Church of God, which is made up of Christians or Jews.** Finch categorically rejected Augustine's metaphorical explanation: **"God meant according to biblical prophecy the collective and national return of the Jews to their former homeland, in fact, not a scattered few here and there, but the nation in general would return to their homeland and populate all parts of the earth as they had before, and would live in peace and remain there forever"**⁶⁵ (Regina, p. 31, foreign source). This prophecy from Finch in the early seventeenth century is unique and blends Religion and politics, revealing the Protestant enthusiasm for Zionism at a time when Palestine could hardly have imagined the Jews themselves even in their dreams.

All of this was a remnant of the Protestant Reformation led by Martin Luther, who was an ardent supporter of Paul who believed in the biblical prophecy about saving all Israel as a nation that would be fulfilled, and it heralded a new era of tolerance that had a positive impact on Jewish life that lived persecution for centuries in Europe⁶⁶. Israel related to Palestine has a political character, as the importance of reformist religious thought is that it consciously or unconsciously established Zionist

⁶¹ Non-Jewish Zionism, p. 25.

⁶² Maccabees' Revolt: A rebellion led by the Jewish Maccabees against the Seleucid state in rejection of Hellenistic influence on Jewish life in Palestine between 167 and 160 BC.

⁶³ Non-Jewish Zionism, p. 26.

⁶⁴ Non-Jewish Zionism, p. 29.

⁶⁵ Ibid., p. 31.

⁶⁶ Ibid., pp. 33-34.

ideas about the Jewish nation, the Jewish Baath and the fact that Palestine is a homeland for the Jews, which were later ⁶⁷popularized. Paradoxically, the Jews themselves were in this period trying to depoliticize the Bible, opposing the intervention of the human will in the idea of the awaited Messiah and their return to Palestine and seeing that this was achieved by divine will alone, so it can be said that it was non-Jewish Zionism that revived Jewish Zionism, which confirms that Zionism originated in a Christian Protestant environment.

With this religious reform, the idea of the need to return Palestine to its Hebrew owners became common in England in the forties of the seventeenth century, and Palestine before that date was in the English popular imagination the holy land of Christians, which many English defended against infidel Muslims, and then became the land of the Jews, whose return to it was a condition for the return of the Messiah awaited according to the Old Testament⁶⁸. Not long after, Puritan England saw an organized movement calling for the return of Jews to Palestine."⁶⁹

In the middle of the seventeenth century 1649 AD, in the midst of the euphoria of victory of the Puritan revolution, he sent a mercy for the benefit of the Jews to the British government: **"Let the people of England and the inhabitants of the Lowlands be the first to carry the daughters and sons of Israel on their ships to the land promised by their ancestors Abraham, Isaac and Jacob to be their eternal legacy"**⁷⁰. Accompanied by a request to repeal the law of exile of the Jews to King Edward, and to allow Jews to enter England, the two ideas went hand in hand: the return of the Jews to England and the emigration of Jews to the promised homeland of Palestine, as if the victory of the Puritans was a victory for Zionism.

Second Requirement: Christian Zionism and the Puritan Revolution

Christian intellectual Zionism reached its peak with the Puritan revolution in the seventeenth century, and it represented the most extreme forms of Protestantism, the Puritans exaggerated in revering the Bible, giving priority to the Old Testament, and they combined the love of the Jews and the belief that they were the successors of the ancient Hebrews, and their reverence for the Old Testament was emotional because their knowledge of the lives of the Jews was shallow, as the Jews had been expelled by King Edward in 1290 AD. England in the seventeenth century was later Elizabethan⁷¹ is a suitable environment for the spread of non-Jewish Zionist ideas, and the religious reform movement was most established in England, so King James' version of the Bible appeared, and England was the most enthusiastic European country for religious reform and the rejection of the authority of the papal church⁷², and so Hebrew culture spread through the Puritans until they had no book or literature other than the Old Testament, but demanded an extremist band of them called the Levers⁷³ They also transformed the church's long-standing weekly celebration of the resurrection of Christ into Jewish Sabbath, some went further to convert to Judaism, as did John Trask and all his followers and some important figures such as the famous artist Alexander Cooper.⁷⁴

Among the advocates of the entry of Jews into England was the Jewish rabbi friend of the Puritans Menasseh Ben Israel, chief rabbi of Amsterdam, has linked in his book *The Hope of Israel* between

⁶⁷ Ibid., 35.

⁶⁸ Ibid., p. 38.

⁶⁹ Ibid., p. 38.

⁷⁰ Ibid., p. 39

⁷¹ It was the reign in which Queen Elizabeth ruled between 1558 and 1603.

⁷² Ibid., 36-37.

⁷³ A political and social movement that emerged at the time of the Puritans, perhaps even more extreme than the Puritan Inspirational Band, a religious group that believes that humanity lives at the end times, and that the Messiah will soon return to rule the earth.

⁷⁴ Non-Jewish Zionism, p. 38.

Christianity Puritans and Christian Judaism, and was described as: **If he were not a Zionist it would not have been something if we look at Zionism in the light of that covenant**⁷⁵, and the Puritan public opinion in England can be considered Zionist in his enthusiastic reaction to the call for the return of Jews to England and Palestine. The book of hope of Israel has spread and implemented three of its Editions, as one of the Zionist figures is the President of the Puritan Commonwealth between (1649-1658 AD) Oliver Cromwell was a religious fanatic, and he called for the entry of Jews into England by condoning, because their entry, even if it is not legal in a Protestant state, it is utilitarian, and for the first time instrumentalism and material gain appear along with religious fanaticism in looking at the Jews, the motive for allowing them to enter was economically utilitarian, as Britain before the Puritan era had fought a civil war that exhausted it economically, the Jews are owners of trade and money. The Puritan Zionist thought was not confined to England, but also extended to the Calvinist lowlands, where the Spanish Jews fleeing the Inquisition found refuge for them, especially in the Netherlands, and were welcomed as an ally against the common enemy of the King of Spain and the Catholic Church⁷⁶, and so wherever Protestantism spread in Europe, intellectual Zionism spread with its literature and repeated fixed sayings: **Return to Palestine, God's chosen people, the return of the awaited Messiah, the happy millennium**, from England to Sweden, France, Lutheran Germany and even Scandinavian countries such as Denmark, whose king Christian VII urged the kings of Europe to carry out a new crusade to liberate Palestine and Jerusalem from the infidels and settle the Jews and their legitimate original heirs. Zionist writer Barbara Guggenheim summarizes the early Zionist-English connection by saying: The first signs that prompted Puritan England to pay attention to the revival of Israel were religious in its origin. On the domination of the Old Testament over the mind and Emma, the party > ruled in the middle of the seventeenth century. But religion alone was not enough, as the Puritans' vibrant sense of spiritual fraternity, tolerance, and Sufi hopes of hastening the happy thousand would not have yielded practical results had political expedient not intervened. War, and since the time of Cromwell, any British interest in Palestine has depended on two inseparable motives: **the motive of profit, whether commercial, colonial, or military, and the religious motive inherited from the Bible. Nothing happened when one of these motives was absent, as it actually did when the religious climate of the eighteenth century cooled.**⁷⁷

This analysis in our opinion is profound, but we can add that the eighteenth century, in which the religious climate was cool, the Hebrew culture permeates all aspects of European and British life, in particular, in literature, philosophy and science, the cultural factor is no less important than the religious and political factor, as the ideas of the Old Testament have become a source of inspiration for poets and artists, in England and many European countries, including Milton's famous poem **The Restored Paradise**, which talked about Israel's return to Palestine by saying: **Perhaps God, who knows the right time well, will remember Abraham and bring them back regretful and honest.. to their homeland as the Red Sea and the Jordan River were cut when their fathers returned to the promised land**", and the subtle Zionist images of the new Jewish Jerusalem were used in eighteenth-century hymns, most notably what Charles Wesley wrote: **Wake up, England, wake up, for your sister Jerusalem is calling you, why do these believers sleep like the dead and destroy them from your old walls**", and his contemporary Jacques Benin Bossier depicts in his book: "A Study in World History" Israel as the nation that transcends all nations and as the cornerstone of world history. Thus, when the philosophers of the eighteenth century under the rule of reason and its provisions, we find philosophers trying to draw logical pictures of the return of the Jews to Palestine, Isaac Newton in his book Notes on the prophecies of Daniel and the vision of St. John goes to say **"The Jews will return to their homeland, I do not know how this happens, and let time explain**

⁷⁵ Ibid., p. 40.

⁷⁶ Ibid., p. 42.

⁷⁷ Non-Jewish Zionism, 51-52.

it", and Priestley portrayed Palestine as **an uninhabited land neglected by its Turkish usurpers and is longing and ready to receive returning Jews**, and even Pascal in his inference of the existence of God **He cited that 4,000 years of Jewish survival is enough to convince that God exists**. Even German philosophy was characterized by its Zionist tendencies, Johann Gottfried spoke of Hebrew genius, classified the Jews as a unique nation distinct from other nations, and the great philosopher Immanuel Kant is no exception **who once described the Jews as the Palestinians living among us**. Thus, the culture of Europe in the eighteenth century was teeming with Zionism in the literary, scientific and philosophical aspects that followed Western modernity and later paved the way for the emergence of the Zionist movement⁷⁸.

With the beginning of the nineteenth century, England witnessed a missionary renaissance similar to the Puritans, and Christopher Sykes described **it as the second leap of the Puritan genius**, and Barbara Teckman says about **it, "After the Hellenistic period in the eighteenth century, the dancer returned again to another Hebrew period, as the Victorian strengthening movement replaced the doctrine of skepticism that prevailed in the eighteenth century, and the Revelation movement replaced the rationalist doctrine."**⁷⁹. (Regina p. 61), and the French Revolution, which supported the mental trend shook the English Catholic Church, and also revived the return of the Bible and its travels and the idea of the return of the happy millennium era and with it Zionism, and this evangelical period extended until the reign of Queen Victoria (1837 – 1900 AD), and who emerged at this stage in Britain Lord Shaftesbury was a Zionist based on the biblical prophecies, and he imagined the establishment of a Jewish state in Palestine, in 1839 he published a 30-page article on the state and hopes of the Jews, and it was Palestine in the imagination of Shafsbury is an abandoned country, which is the author **of the slogan "A homeland without a people for a people without a homeland"**, which the Zionists later turned into a land without a people for a people without a land, and Shafsbury was one of the most prominent English evangelicals in the nineteenth century interested in the issue of the return of Jews to Palestine, but he was not alone, but with him were British nobles from the members of the House of Lords, headed by Duke Kent, Lords Earl Wallands, Grey, Bishop Mang and Gladyson of Parliament, Among these British Zionist figures in the second half of the nineteenth century Robert Browning and George Eliot, two of the writers who adopted the cause of the return of the Jews to Palestine, George Eliot wrote the first Zionist novel in the history of non-Jewish fiction, in which he depicts Anglican England, and begs her to be like King Cyrus and help the return of the Jews to Palestine as this king, who is likely to be Dhul-Qarnayn after the Babylonian captivity returned them to Jerusalem⁸⁰

The third requirement: intellectual Zionism, the path to politics

It seems that the penetration of the Zionist idea in the West began to bear some political fruits first from France, as the first explicit call for Jews to gather and return to Palestine was during the reign of Napoleon Bonaparte, who explicitly called on them to take up arms and go to Palestine in a long speech full of religious emotions in which he said: **"O Israelis, O unique people, whom the forces of conquest and tyranny could not rob them of their name and national existence. The observers of the destinies of the neutral peoples. They realized that God's emancipation would return to Zion while they were singing. Rise up then, with pleasure, O deportees, for a war unprecedented in history is being waged by a nation in self-defense after its enemies considered its land, which they inherited from their ancestors, as booty to share at their whims. Even if the**

⁷⁸ Ibid., pp. 53-58.

⁷⁹ Ibid., p. 61

⁸⁰ Ibid., 63-68.

time and circumstances are not suitable for stating your demands. But⁸¹ Napoleon's enthusiasm and his invitation to the Jews to join under his banner in order to return to Jerusalem was an exaggerated vanity, so he could not approach the city of Jerusalem, but his armies retreated to Egypt after he received the evil defeat in Acre at the hands of Ahmed Pasha in 1799.

Regardless of the failure of Napoleon's campaign, the Jewish question, thanks to the Christians, **became a political and** colonial issue, i.e. Zionism, and it came to converge with the ambitions of European countries to expand overseas and seize the lands of the Islamic East, and religious and worldly authorities traded in Zionist ideas. Thus, Palestine found itself in the orbit of European colonial ambitions, in particular, between Russia, Britain and France in the nineteenth and then twentieth centuries. It began under the slogan **of the "Eastern Question"**, so Russia's ambition was to tear the Ottoman Empire apart to extend south to the Balkans, and Napoleon's French campaign and his seizure of Egypt and the Nile had opened Britain's eye to head its military campaign eastward, and it was interested in restraining Russia so as not to precede it to devour the eastern cake, so its positions seemed sometimes contradictory in its support for the Ottoman Empire, which is the man of Europe The patient until the time comes to finish it off after the neutralization of Russia, so it supported the unity of the Ottoman territories in this period, and with the end of the Russian-Ottoman war with the Treaty of Adrianol, in which the Turks granted Greece its independence in 1828, and it had appeared for the first time in the history of the weakness of the Ottoman Empire that is visible.

In this period, the political character of Zionism began to dominate the intellectual and spiritual character, as the circumstances of the emergence of the Zionist movement were associated with the British colonial ambitions, and with the assumption of the Zionist Lord Henry John Temple, the Protestant known as Lord Palmerston (1784-1865) as the British Foreign Ministry and the emergence of Ottoman weakness that he expressed as the sick man of Europe, it was clear to Palmerston the seasoned politician who realized what Zionist ideas left on British public opinion and world Zionism that the conditions of the occupation of Palestine were ripening on a slow fire, so the Jews began The Zionists are pressuring Britain to put pressure on the Ottoman Empire to obtain the Jews for Palestine, James Picino says in his book: "The Return of the Jews is the Crisis of All Nations" issued in 1800 AD: Let the rulers of this country - meaning Britain - use their influence at the Sublime Porte so that the Turks give up the part of their property from which the Jews were expelled and return it to its rightful owners, thus performing an unparalleled act of self-indulgence.⁸² At this stage, Britain needed to strengthen its colonial position, so it saw that the best helper for it are the Jews, so it pushed them to adopt Zionism, and Britain had followed a policy of protecting the Sultan and strengthening his position in order to protect its interests in the Near East and cut off the way to Russia, as did France, and the Jews in the eyes of Palmerston as British Foreign Minister represent a key element to support the Sultan against the campaign of Muhammad Ali Pasha or his successor, and in order for Britain to implement its Zionist policies, Palmerston implemented a previous decision By opening a British consulate in Jerusalem in 1834 AD at the urging of the husband of his mother-in-law, the Zionist Lord Shaftesbury, and there is no doubt that this was also with the intention of exploiting the presence of the Jews who settled in the Ottoman lands and their influence, and since France is protecting Catholic Christians, and Russia is protecting Orthodox Christians, the colonial pretext that Britain wanted to exploit is to protect the Jews inside the Ottoman territories, especially in Jerusalem and Palestine⁸³.. The British consulate in Jerusalem was opened in 1838, which was a strong indication that Henry John Temple had taken it upon himself to follow up the establishment of a national home for the Jews in Palestine, and Britain helped the Jews to buy land and build settlements in Palestine, and because the

⁸¹ Ibid., 74.

⁸² This Zionist Palestine is Naked, Hussein Triki, p. 49.

⁸³ See: Non-Jewish Zionism, p. 81.

Ottoman policy was strict about it, and wealthy Jews such as the Rothschild family and others were buying land with foreign mediation, and Britain was helping in this and intervening with the Turkish authorities, and in 1841 Henry Palmerston wrote to his ambassador in Turkey to convey a message to the Ottoman Sultan saying: **It is very useful for the Sultan if he tempts the Jews scattered in Europe and Africa to go and settle in Palestine, but the Jews want some kind of protection and real tangible safety, so I suggest that the Jews be able to rely on the protection of Britain.**"⁸⁴ On the situation of the Jewish population in the territories within the scope of his consular authority, in May 1839, Jung, in implementation of the decision of the British ministry, sent a report saying **that the number of Jews residing in Palestine was 9,690, that their situation was miserable, and that they were completely dependent on foreign aid**⁸⁵. Consul Young's enthusiasm for the protection of Palestinian Jews and Jews in general often led to a dispute between him and the Consul General in Egypt, Colonel Patrick Campbell, who saw Young's exaggerated enthusiasm as pushing him to exceed the limits of his powers, and the protection of the British consulate included, according to the Treaty of Rights, Jews residing in Palestine who hold other nationalities, while the Jews of the Ottoman Empire, nicknamed the Jews of the Banner, were considered subjects of the Ottoman Empire, and were subject to the legislation of the Sultan, so Consul General Campbell wrote: "You have no right to protect them more than Austria or France has the right to protect Catholic citizens, or Russia or Greece to protect Roman subjects," but Young was more aware of Britain's distant Zionist goals than to protect The Jews therefore responded in January 1839 by saying: "It was Palmerston's unequivocal desire to make the Hebrews in Palestine aware of Britain's friendly attitude towards them, and its desire to protect them from the injustice of their neighbors and the injustice of the local authorities"⁸⁶. His support for Jewish settlement in Palestine was also an integral part of his Zionist tendencies, and in this international context. His support was for Lord Shaftesbury's plan to return Jews en masse to Palestine.

This shows how intellectual Christian Zionism made its way into its political dress when circumstances came, and found in the Zionist Jewish movement an egg that they could fertilize to give birth to the Hebrew state.

Conclusion

At the end of this tour, in which we examined a part of the history of the Jews in Europe and analyzed the **"Jewish question"** and **"Christian Zionism"**, we conclude with the following conclusions:

- 1- The Jewish question is an issue born of Jewish specificity and the relationship of hatred between them and Christians, and fueled by the economic, social and political conditions in Europe that made the Jews unable or unwilling to integrate.
- 2- Anti-Semitism does not exist in Arabs and Muslims, but it was employed against them, knowing that they are Semites, and that those who accuse them of anti-Semitism are most of the Germans who are not Semites, and here is the strange paradox.
- 3- Judeo-political Zionism would not have been born or succeeded in its settlement project for Palestine unless Christian Zionism planted its seeds, watered its seeds, watched over its growth and is still protecting it today.
- 4- Christian Zionism is the result of the so-called religious reform that Europe experienced beginning in the sixteenth century, a kind of Judaization that occurred with Christianity, which even in its religious sources became a religion attached to Judaism.

⁸⁴ This is Palestine, op. cit., p. 50.

⁸⁵ Jewish Zionism, p. 82.

⁸⁶ Same, 82.

- 5- The issue of Zionism and the return to Palestine is a religious-ideological issue that was implemented with political plans and dressed in the clothes of colonial interests to complete the image of the Zionist project.

Recommendation

The researcher recommends the need to raise awareness in the world about the danger of evangelical Zionism, which hides behind Jewish Zionism, and which has determined to blow up the world with its irrational political market, which employs historical religious myths in order to implement colonial plans, because failure to stop this will bring with it the destruction of the world in fact.

Research References

- 1- The Religious Dimension in American Policy Towards the Arab-Zionist Conflict, Youssef Al-Hassan, Center for Arab Unity Studies, 2022 AD, 5th Edition
- 2- Prophecy and Politics, Grace Halsel, World Islamic Call Society, 1989, 1st Edition
- 3- Non-Jewish Zionism: Its Roots in Western History, Regina Al-Sharif, The World of Knowledge, 1982, Kuwait
- 4- The position of the Ottoman Empire on the Zionist movement, Hassan Ali Hallaq, Dar Al-Ahad Al-Buhairi, Beirut, 1978 AD
- 5- The Founding Myths of Israeli Politics, Roger Garaudy, Dar Al-Shorouk, 4th Edition, 2002, Cairo
- 6- This is Palestine, Naked Zionism, Hussein Triki, Tunisia, revised edition, 2011
- 7- Modern History of Palestine, Abdul Wahab Kayyali, Arab Institute for Studies and Publishing, 1990, Beirut, 10th Edition
- 8- History of Zionism, Sabri Jerais, Research Center of the Palestine Liberation Organization, 2nd Edition, Beirut, 1981.
- 9- This is Palestine, Hussein Triki, Tunisian Distribution Company, Tunisia, 1971
- 10- The Jews' Creed in the Promise of Palestine, Muhammad Ali Al Omar, Kitab al-Bayan, Riyadh, 1st Edition, 2003 AD
- 11- Exposing the Talmud, Rabbis' Secret Statements, Father I.P. Pranaitz, prepared by Zuhdi Al-Fateh, Dar Al-Nafais, Beirut, 4th Edition, 1991 AD.
- 12- Palestine, the Land of Heavenly Messages, Roger Garaudy, translated by Qusay Atasin, Dar Tlass, Damascus.
- 13- Judaism, Ahmed Shalaby, Egyptian Renaissance Library, Cairo, 8th Edition, 1988 AD.
- 14- Lectures on Christianity, printed and published by the General Presidency of Scientific Administrations and Research, Saudi Arabia, Riyadh, 1404 AH.
- 15- World Judaism and its Ongoing War on Christianity, Elia Abu Al-Rus, Dar Al-Tali'a for Printing and Publishing, Amman, Jordan.
- 16- Zionist Expansionist Ambitions in Palestine, Abdul Wahab Kayyali, Palestine Liberation Organization Research Center, 1966.
- 17- The Roots of Zionism, Zia Uyghur, published by the Ministry of Culture and Guidance, Baghdad, 1966.
- 18- Zionism in the Sixties, The Vatican and the Jews, Mahmoud Nana, National House for Printing and Publishing, 1964.