

Zionist Israel:
At The Peak of Its Power or
on the Brink of Collapse?

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on the Brink of Collapse?

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Contents

<i>Introduction</i>	<i>5</i>
<i>The First Step Towards Establishment of Zionist State</i>	<i>11</i>
<i>Britain Intervenes: Balfour Declaration</i>	<i>22</i>
<i>Displacement to the Palestinian Territories Gaining Speed and Intensity</i>	<i>28</i>
<i>Immigration and Zionist Terror</i>	<i>36</i>
<i>The Establishment of the Haganah</i>	<i>45</i>
<i>Palmah</i>	<i>59</i>
<i>The Zionist State is Born</i>	<i>66</i>
<i>The Birth of the Palestinian Revolution</i>	<i>80</i>
<i>Sabra-Shatila Massacre</i>	<i>97</i>
<i>“Suicide” Attacks Period Begins</i>	<i>102</i>
<i>The First Intifada (1987-1993) and the emergence of Hamas.....</i>	<i>104</i>
<i>The Zionist State: At the Peak of Power or on the Brink of Collapse..</i>	<i>121</i>

INTRODUCTION

On October 7, 2023, the world woke up to an important historical threshold, a turning point, a break with the existing order. That morning, an irreversible step was taken. by Palestinian revolutionary fighters, acting together with the reactionary religious organization Hamas, dealt an unexpected blow to the occupying Zionist state of Israel.

So unexpected was it, that the officers of the occupying army were caught in their pajamas during the attack. Many soldiers of the occupying army were killed and hundreds of officers and men were captured. In addition, the so-called “civilians,” who Zionist-fascist gangs referred to as “settlers”, were captured to be exchanged later for Palestinian prisoners.

Of course, no one could have predicted that this military action, which stunned the Zionist government, would be a turning point in the history of the Zionist state, a turning point in the history of West Asia and even the world. It is doubtful that even those who planned this attack made such an assessment. For it was only with the passage of time that this revolutionary attack on Zionist Israel **was to have the shocking** political and military impact that would lead to the destruction of the occupying state.

There is no doubt that the revolutionary action of October 7 on its own was far from having sufficient influence and power to bring down the occupying Zionist state. No, that is not what we mean. What we mean is that this revolutionary action paved the way for a process that even those who carried out the action could not have imagined. At the beginning of the process, the Zionists themselves did not realize that they were treading upon a slippery slope leading to the destruction of their state.

Let us emphasize a key point here: Today, a nuclear-armed state cannot be destroyed by external attacks. External attacks can only weaken and debilitate such a state, sharpen and deepen its internal contradictions that will lead to its destruction, but they cannot directly eliminate that state. The reason for this is understandable. When it comes to the question of existence or non-existence, a nuclear-armed state will not hesitate to use its nuclear weapons to defend its existence against “external aggressors.” Today, when nuclear armament is a reality, the impact that external aggression can have on states that possess these weapons is limited.

The beginning of the liberation struggle of the Palestinian people, although they began to be displaced from their land long before the establishment of Zionist Israel, in essence coincides the establishment of Israel.

“All national oppression calls forth the resistance of the broad masses of the people, and the resistance of a nationally oppressed population always tends towards national revolt.” (Lenin) It is possible to see the truth of this basic tenet of Leninism in every step of modern history. The Palestinian people have not deviated from this path either. In order to liberate their land from Zionist occupation, the Palestinian people resorted to national uprising.

As we will try to show later, the Zionist state, Israel, was not founded for the liberation of the Jewish people. Its main purpose was to protect the interests of the imperialist states in the Middle East (West Asia). The fact that the cornerstone of this occupying state was laid by the bourgeoisie of the imperialist states is proof of this. Although the first steps towards the establishment of Israel were taken by the “Jewish” bourgeois scattered all over the world, the imperialist states and their big bourgeoisie were the driving force behind them.

This feature, inherent in the spirit and character of Israel, played a fundamental role in determining the character of the Palestinian people’s liberation struggle. The uprising of the Palestinian people to regain their land, self-determination and freedom, or the Intifada

in Arabic, has been revolutionary, anti-imperialist and anti-capitalist from the very beginning.

This anti-imperialist, anti-capitalist content is embedded in the soul and bones of the Palestinian revolution. For many decades, there was not even the slightest discussion as to this character of the Palestinian revolution. The peoples of the world had come to terms with and internalized the essential character of the Palestinian revolution, that is, its revolutionary and especially anti-imperialist content.

There were also those who could not digest it. The reactionary Arab states and the reactionary, anticommunist religious mullah regime in Iran, which overthrew the Shah and came to power in 1978-1979, were among them. This total reaction, with great financial, economic, military, propaganda, and other means, did their best to divert the uprising of the Palestinian people from its revolutionary, socialist orientation. We will try to show how they supported and developed religious, reactionary organizations such as Hamas and Islamic Jihad while weakening the Palestinian revolutionary Marxist organizations. Moreover, we will also see that they made a parallel effort with Zionist Israel, especially in the establishment, refinement and strengthening of Hamas.

Of course, they were effective to a considerable extent. However, they were not able to eliminate the anti-imperialist, anti-capitalist character of the Palestinian revolution, nor were they able to erase the internationalist spirit of the Palestinian revolution, which is at the heart of all the peoples of the world. The October 7 revolutionary attack and the subsequent attempt at genocide by the Zionist state was proof of this. Moreover, the peoples of the world organized mass demonstrations in defiance of their own reactionary-fascist governments at the risk of being arrested, imprisoned and tortured.

The international spirit of the Palestinian Revolution lives on.

May 15, 2025

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THE FIRST STEP TOWARDS ESTABLISHMENT OF ZIONIST STATE

The term “Zionism” does not belong to the journalist Theodor Herzl, but to Nathan Birnbaum, an Austrian journalist, publisher and founder of the first nationalist Jewish student movement Kadimah. Birnbaum first used the term in his newspaper *Selbstemanzipation* in 1890. The origin of the concept of Zionism can be traced back to Mount Zion or Fortress Zion, located near Jerusalem. In the time of King David, “Zion” acquired a scope referring to the entire city of Jerusalem and the Land of Israel. The holy book of Judaism speaks in many places of the Children of Israel, the “People of Zion,” and the “sons and daughters of Zion”. The concept of “Zionism” thus emerged gradually, became widespread and was widely adopted at the Basel Congress in 1897.

Zionism is briefly defined as follows: Zionism (Hebrew: ציוניזם, romanized: *Tsiyyonut*) is an ideological movement of ideas based on Jewish nationalism that promotes and advocates the re-establishment of a Jewish state centuries later in the territory defined as the historical land of Israel.¹



The hotel where the First Congress was
held in 1897



Theodor Herzl in Basel

1 <https://tr.wikipedia.org/wiki/Siyonizm#:~:text=Yahudi%20milliyetçiliğini%20tanımlamak%20için%20kullanılan,gazetede%2C%201890%20yılında%20ortaya%20atılmıştır.>

Herzl, who is specifically mentioned in the Declaration of Independence of Zionist Israel and is considered the “spiritual father” of this occupying state, was born to a father from the Ashkenazi branch of Judaism and a mother from the Sephardic branch. At the age of 44, the declaration of a man who passed away from this world as a “spiritual father” can only be explained by an attempt to find a root in history. Herzl, the “spiritual father” of the modern Zionist state, was born in Austria-Hungary. As can be understood from the origins of his parents, Herzl came from an essentially secular family. In his early youth, he was involved in various political activities but was someone who had nothing to do with Jewish nationalism.

Herzl’s significance lies in the fact that he compiled the idea of a Jewish state in the land of Palestine in a book called *Judenstaat* and led the convening of the first Zionist Congress in the Swiss Canton of Basel. The full title of the book *Judenstaat* or *Jewish State* is *The Search for a Modern Solution to the Jewish Question*. But just as the concept of “Zionism” was not first coined by Herzl, the idea of a Jewish state in the Jewish lands of more than two thousand years ago had been advocated long before him by Jewish aristocrats, rabbis and the Jewish bourgeoisie from all over the world.

The summary of Herzl’s ideas is that Jews living in Europe should emigrate to the historical land of Israel and establish their own state. This idea was in line with the aspirations of the Jewish bourgeoisie, rabbis and aristocrats who, long before Herzl published his book, wanted the Jews to emigrate to Palestine and create their own state. Thus, Herzl had the support of classes and religious castes scattered all over the world, who had power, if not their own state. This is how Herzl was able to convene the First World Zionist Congress. He had the power of money and therefore political power behind him. In other words, these were the real organizers of the first Zionist Congress. Herzl, who was ascribed a spiritual status, was merely their functionary.



The First Zionist Congress in Basel (1897-1898)

Undoubtedly, one of the main reasons why the Zionist movement found wide support in a short period of time is that the Jewish people have lived under persecution throughout history, especially in Europe. Antisemitism, organized and incited by the ruling classes in every period of history, was a fulcrum for the rise of Zionism. Nevertheless, it would be entirely incorrect to claim that the Jewish people as a whole support the Zionists. In other words, the identification of the Jewish people as a whole with Zionism, the idea that every Jewish individual is a Zionist, is completely unacceptable. Such a way of thinking is not only reactionary, but also does nothing but serve the Zionists.

On the contrary, the Jewish people, i.e. Jewish workers, laborers, peasants, and poor people, have preferred to live in solidarity and peace with the peoples, workers and laborers of other nations or national communities with whom they live together.

While the Jewish bourgeoisie, aristocrats and rabbis scattered all over the world, i.e. those who were in close relations with the ruling classes and upper strata in every country they were in, advocated the idea of immigrating to Palestine and establishing a Zionist state there, an idea that was later identified with Herzl, another part of the Jewish people opposed this Zionist idea. We see the continuation of this opposition to the Zionist idea in the Jewish people who today fight against the genocide of the Palestinian people by the Zionist state.

The first step towards the establishment of the Zionist state of Israel was taken in 1897, when the First Zionist Congress, spearheaded by Herzl, convened in the Swiss canton of Basel. However, it is doubtful that this first step towards the establishment of Zionist Israel was taken by Herzl alone. This is because it is not possible for a journalist from an ordinary family with a weak commitment to the Jewish religion to convene a world-wide congress on his own. Such a congress cannot be organized without the support of the bourgeoisie behind it, both financially and organizationally.

What is being concealed here is the fact that the European states and the European bourgeoisie, including the Jewish bourgeoisie, and the Church (an integral bourgeoisie institution) are behind the attempt to establish a Zionist state in Palestine. At the age of thirty-five, Herzl wrote and published his book *Judenstaat*. This work was the basis of which the future Zionist Congress. In 1896, at the age of thirty-six, the same young journalist set himself the goal of meeting with the Ottoman Sultan Abdulhamit II to discuss the settlement of Jews in Palestine.

However, the Ottoman Sultan Abdulhamit II was not the kind of person who would meet with any journalist passing through Bab-ı Ali, the doors of the Ottoman state. He needed channels, intermediaries and people who are respected in the eyes of the state to meet with him. That door opens as follows: "On March 10, 1896, William Hecler, the Anglican Church Chaplain of the Embassy of Great Britain in Vienna, visited Herzl. Hecler had read Herzl's book *Der Judenstaat*. This meeting was central to the legitimization of Herzl and the Zionist movement." It must be admitted that Herzl, even as an ordinary journalist, had a talent for making the most of the opportunities that came his way. The visit of Reverend Hecler opened this door for Herzl, who put his foot in the crack and succeeded in opening the door fully. We learn how he achieved this from his own record of a conversation with Hecler in his diary:

"I almost shrieked, 'Well, who told you I didn't want