

## **AGUDAT ISRAEL AND NETUREI KARTA GROUPS AND THEIR POSITION ON THE ZIONIST MOVEMENT UNTIL 1948 (A RESEARCH DRAWN FROM THE MESSAGE OF THE JEWISH GROUPS AGAINST ZIONIST SETTLEMENT 1883-1948)**

**Waleed Ali Hussein, Prof. Dr. Abdul Rahman Idris Saleh, Assistant Prof. Dr. Azhar Karim Hameed**

College of Education for Human Sciences, Diyala University, Iraq

### **Abstract**

The Jewish anti-settlement groups played a major role in their opposition to the Zionist movement, as they started fighting any idea once it was mentioned in the establishment of a national home for the Jews in Palestine, and that the Zionist movement was considered one of the most important and strongest colonial movements that appeared at the end of the nineteenth century, and the Zionist movement in return began to fight all Whoever stands against it, and the groups had to stand up to it. However, some groups have recently stood up against the Zionist movement, for a Jewish group to split and form a stronger opposition group than the original group, the most important of which are the Agudat Israel group and the Neturei Karta group.

**Keywords:** Zionism, Agudat Israel, Neturei Karta, Palestine, Jews

### **Introduction**

The Zionist movement was considered a racist movement that emerged after the convening of the first Zionist Congress in 1897, which was held in Basel, Switzerland. The goal of the Zionist movement is to establish a national home for the Jews in the land of Palestine, but the idea of a national home did not receive much support among the Jewish circles. There were those who opposed that idea. The most important of which are Agudat Israel and Neturei Karta, which were among the most important Jewish groups that opposed the Zionist movement and settlement. Its view was represented by the fact that the Zionist movement is outside the teachings of the Jewish religion and that it seeks to achieve its worldly principles, so it was necessary to prepare a study to understand the most important of these Jewish opposition groups and how they were opposition to these groups. The research was divided into an introduction, two sections, and a conclusion. In the first section, it was about the Agudat Israel group, and the second topic was about the Neturei Karta group.

### **The first topic: the Agudat Israel group**

#### **First: The establishment of the Agudat Israel group**

Jewish groups emerged that did not oppose the Zionist movement, but rather opposed its principles and goals. The Agudat Israel group was considered one of the first Jewish groups to oppose the Zionist settlement movement in Palestine, and that Agudat Israel dates back to a Hebrew origin meaning the unity of Israel (1). It is a militant Jewish group formed in 1901 that included Orthodox Jewish groups and its presence in Poland and Germany. Strong in uniting them (2). The Agudat

Israel group was formed as a practical step that expressed the opposition of the Jewish groups that joined under the Agudat Israel group, the idea opposed to settlement, and the Agudat Israel group was one of the first political groups to oppose the Zionist movement, as it was one of the most important elements hostile to the Zionist movement (3). The beginnings of the groups were through the publication of some dissenting Jews writings regarding the Zionist movement, as it was indicated that he did not deal with the Zionist movement and its leader Theodore Herzl (4), and during the year 1909 a meeting was held in Hamburg in the German city of Frankfurt, and most of the dissenting Jewish rabbis attended the meeting with the aim of Issuing a set of principles and forming a committee whose duty is to prepare for a global conference to clarify its opposition position on the settlement movement and the Zionist movement (5). During the year 1910, the Orthodox rabbis held a meeting for the purpose of organizing the Jewish groups under an organization known as Moria

(6) as a mouthpiece for the opposition Jewish groups, and in October 1911 a meeting was held in Frankfurt and the meeting was attended by representatives of the Jewish groups. Agudat Israel group (7). During the year 1912, a meeting was held in Poland for the Orthodox Jews. The aim of the meeting was to announce the formation of the Agudat Israel groups. The Jewish meeting was inaugurated by Jacob Rosenheim. He announced in the meeting the formation of the Jewish groups known as Agudat Israel. The meeting included a group of Hungarian and German Jewish groups (8).

### **Second: the internal formations of Agudat Israel groups**

Most of the Agudat Israel group were of Hungarian and Polish origin, and the Agudat Israel group was considered the organizational basis for all religious Jewish groups and was fully prepared to defend their Jewish faith towards the Zionist movement (9). Actual authority within the group, and they meet when there is an urgent need to meet in matters pertaining to the group, and their meeting is secret, and the discussion takes place among them in the Dosh language (10) and the decisions of the group are not published except in important matters (11). After the Council comes the General Assembly and it is formed by Jewish delegates and then the Central Council and its members are elected from the General Assembly and then the Permanent Executive Committee (12), and the most important members of the group are Jacob Ronheim and Brewer (13) and Yitzhak Meir (14).

### **Third: Agudat Israel group meetings**

After the formation of the Agudat Israel group, several meetings were held, the most important of which was in 1919 in the Swiss city of Zurich. At that meeting, the Agudat Israel groups stated their opposition to the Zionist Basel Conference (15), and the group declared their categorical rejection of that conference and its decisions, as well as its opposition to the formation of a Knesset under the authority of the British Mandate (16). He held another meeting in 1923 in the Austrian city of Vienna, and at that meeting the rabbis of Agudat Israel agreed to find a solution to all the

problems of the Jews in accordance with the book of the Torah, its principles and teachings, in addition to that the group of Agudat Israel declared not to provide assistance and support for the establishment of Jewish settlements in Palestine (17), In 1937, the Agudat Israel convened a meeting with the aim of opposing the decisions of the Peel Commission (18) in presenting proposals for the establishment of a Jewish state in Palestine, and the Agudat group rejected the establishment of the Jewish state on a religious basis (19).

#### **Fourth: The activity of the Agudat Israel group against the Zionist settlement in Palestine**

After the Agudat Israel group held the meetings, there were no positions or encouragements to immigrate to Palestine and settle in it. The Agudat Israel group also rejected the attempts of the Zionist movement to revive Jewish nationalism or establish a Jewish state in Palestine, as the Agudat Israel group's point of view was the non-settlement of Jews In a land that is taken as a palace, so the Orthodox Jews refused to immigrate to Palestine (20).The Agudat Israel group opened a branch in Jerusalem, and was active in the field of broadcasting propaganda against the Zionist movement and its project to establish a national home for the Jews. (21).Agudat Asra was not recognized by the group Ail the Zionist settlements established by the Zionist movement, and demanded the British Mandate government to recognize it as a religious group independent of the Zionist movement, but its request was rejected (22), and as a result of its opposition position, it fell into strong clashes with the Zionist movement and reached its climax during the years 1922-1924 (23 ).In 1927, the Agudat Israel group opened branches in Britain and the United States of America, and began opposing the establishment of settlements in Palestine, which they considered opposition and a challenge to the teachings of the Torah and divine commands. The Agudat Israel group was active with the Palestinians and the Jewish opposition groups in their resistance against the Zionist movement. The position of the Agudat Israel group, and it gradually accepted the Jewish state (24).That acceptance by the Agudat Israel group led to a kind of rapprochement and understanding between the Agudat Israel group and the Zionist movement, and thus the opposition withdrew towards the latter and recognized the establishment of the Zionist entity in 1948 in Palestine (25(

#### **The second topic: the Neturei Karta group**

##### **First: The emergence of the Neturei Karta group**

The Neturei Karta group was considered one of the strongest Jewish groups opposed to the Zionist movement and Zionist settlement in Palestine. Its name is due to an Aramaic name meaning city guards, and it is the real city guards. It was formed in 1935 following the defection of a group of dissenting Jews from the Agudat Israel group and formed a Jewish opposition group known In the name of Hevrat Haim, and then it changed to the name of Neturei Karta, and the reason for their defection from the Agudat Israel group is that the latter approached its principles to the principles of the Zionist movement, so the Neturei Karta group began to fight the Agudat Israel group that fell under the Zionist movement (26).The founder of the Neturei Karta group is Amram Blau (27), the goals of the Neturei Karta group is not to recognize the Zionist movement and to boycott it

completely, as the Neturei Karta group considered the Zionist movement one of the most dangerous plots undertaken by the major European countries to get rid of the Jews after they controlled the management of all state institutions, so Encouraging them to immigrate to Palestine (28), the Neturei Karta group sought to maintain their hostility to the Zionist movement because it is contrary to the customs and traditions of the Jewish religion and the categorical rejection of the establishment of a Jewish state in Palestine (29).

### **Second: The reasons that led to the formation of the Neturei Karta group**

There are many reasons for the emergence of the Neturei Karta group, but the most important reason is that the Zionist movement is considered a secular movement hostile to Judaism and that it does not possess any elements of the Jewish religion, the most important of which is the faithful Messiah (30), in addition to preserving the teachings of the Jewish religion and rejecting the rapprochement of the Agudat Israel group and the Zionist movement, and that The Jewish faith is based on three things, namely God, nature and man, which is that God and the course of nature are one and the same thing, and man tends to believe that God destroys the natural order of events for their sake (31). The Neturei Karta group views the Jews as not a people, but rather a Jewish religious group that has its teachings derived from the book of the Torah and does not give importance to Jewish nationalism. It also believes that the main goal of God's choice of the Jews is that they are God's chosen people, not in order to impose their control over the world, but rather He chose them God to serve mankind (32), “The Jews were chosen, not because they are a transcendent people, or a victorious group, or racially superior to all human beings, but because they are the most humble and peace-loving people. The choice, from the point of view of the followers of Neturei Karta, imposes on the Jews more duties than the rights it grants.” To them, however, Judaism is the one who is required to abide by the orders and prohibitions that came in the Torah, and they apply to everyone who was born to a Jewish mother or converted to the Jewish religion” (33).

### **Third: The principles advocated by the Neturei Karta group**

The Neturei Karta group relied on rabbinic literature: “Because of the sins of the Jews, they were expelled from the Land of Israel, and any attempt to recover the Land of Israel by force is a violation of the divine will, and that the restoration of the State of Israel will only come when the Messiah comes” (34), as well as the adoption of the Neturei Karta group as its goals from The Satamra group (35), which stipulates “divine redemption, the human way, and the sequence of redemption, and the agents of redemption can only be from the pious and the complete theocracy (36) of the Jewish state” (37). The view of the Neturei Karta group was that the Holy Land was granted to the Jews with the aim of stability and the implementation of the teachings of the Torah, and that salvation is unreasonable through non-religious mediators, so the state that the Zionist movement aspires to is a state that has no connection to Judaism and they must fight it and stand against it ( 38). One of the principles of the Neturei Karta group is its rejection of Zionism, and that the Zionist movement does not represent or die with the Jewish religious heritage in any way, and

that the Zionist movement broke away from the Jewish religion and that it is one of the most dangerous movements in the world, and that the Jewish religion appeared three thousand years ago (39). The language of the Neturei Karta group is Dish, and they categorically reject the use of the Hebrew language on the belief of the group that God has forbidden the use of the Hebrew language in matters other than religion and prayer (40).

#### **Fourth: The Neturei Karta group's relations with the Agudat Israel group**

There were differences between the Neturei Karta group and the Agudat Israel group, and the differences reached their climax when the Neturei Karta group declared that they were protectors of the Jewish religion, and the rest of the Jewish groups claiming the opposition were nothing but innovators and wanted to get rid of the old regimes with new ones (41). The relationship of the Agudat Israel group with the Neturei Karta group has deteriorated as a result of the position of the Agudat Israel group, which changed towards the Zionist movement, and then merged with it and began to call for settlement in Palestine, the formation of a national home for the Jews in Palestine, and the recognition of the Zionist movement as a movement that defends the Jews, and therefore they differed among themselves and established a group known in the name of Neturei Karta, meaning the protectors of the walls (42). The change in the position of the Agudat Israel group towards the Zionist movement and its support for it is the real reason for the separation of a group of Jews and their formation of Neturei Karta, as the latter remained adherent to the teachings of the Jewish religion (43), as the establishment of a national home for the Jews from the point of view of Agudat Israel is to encourage Jews to emigrate to Palestine and settle in it for the purpose of obtaining a real and legitimate homeland for them (44). Based on this, the point of contention between the Agudat Israel group and Neturei Karta is that the Agudat Israel group encouraged the immigration of Jews to Palestine and settlement there, while the Neturei Karta group rejected that matter, and the Agudat Israel group promised that the settlement of Jews in Palestine would bring happiness, while the Neturei Karta group it was seen as interference with the divine will, and thus the Neturei Karta group's rejection of the Zionist movement contributed to the joining of many Jewish groups rejecting the Zionist movement under the banner of the Nat group. Lori Carta (45). The dispute reached its climax when a committee was formed in 1944 known as the City Committee of the Ashkenazi sects in Jerusalem, and the aim of its formation was to gather Jewish groups opposed to the Zionist movement under their supervision to be a single and legitimate side against the Zionist movement and to encourage the limitation of dealings with the Zionist movement, and in 1945 a disagreement occurred with the committee. The Agudat Israel group split from it, and this is what strengthened the dispute between them and the Neturei Karta group (46).

#### **Conclusion**

1. The anti-religious groups played a distinct role in their defense of the Jew and clearly revealed the goals and principles of the Zionist movement.
2. The Agudat Israel and Neturei Karta groups were religious groups that did not belong to any political party in their opposition to the Zionist movement.

3. The Jews opposed the Zionist movement through a group of Jewish groups, the most important of which was the Agudat Israel group, which opposed it from a purely religious standpoint.
4. The Neturei Karta group practiced activity against the Zionist movement and its leaders, and they worked to form organizations and bodies with the aim of fighting the Zionist movement.

### **Margins**

1. Abd al-Wahhab al-Masiri, Encyclopedia of Zionist Concepts and Terminology, Al-Ahram Commercial Press, Egypt, 1985, p. 58.
2. Suhail Omar Khalil Shamaa, The Ideology of Religious Forces Rejecting Zionism and Their Role in Political Life in Israel 1984-2010, Master Thesis (unpublished), Faculty of Economics and Administrative Sciences, Al-Azhar University - Gaza, 2012, p. 66.
3. The same source, p. 67.
4. Theodore Herzl: He is an Austro-Hungarian playwright and political activist. He is the founder of modern political Zionism. He was born in 1860. Herzl formed the Zionist Organization and encouraged Jews to immigrate to Palestine seeking to form a Jewish state. He died in 1904. For more details, see: Abd al-Wahhab al-Kayyali Encyclopedia of Politics, Arab Institute for Studies and Publishing, Beirut, 1994, Vol. 7, p. 107.
5. Naifeh Hammad Saeed Diba, The Jewish Religious Forces in Palestine and Their Relationship with the Zionist Movement 1902-1948, Master Thesis (unpublished), Faculty of Arts, Islamic University of Gaza, 2012, p. 135.
6. Moria: It is an organization formed in 1910 under the leadership of the Jewish Rabbi Meir Lerner. The organization's goal is to regulate the situation of religious Jews in Palestine and establish colonies for them there. It gradually drew closer to the Zionist movement and in 1948 reached its transformation into a party known as the Moria Party for the Defense of the Zionists, for more For details, see: Johnny Mansour, A Dictionary of Media and Zionist and Israeli Terms, Al-Ayyam Foundation, Palestine, 2009, pg. 451.
7. Nayfeh Hammad Saeed Diba, previous source, pp. 135-136.
8. Abdel Fattah Mohamed Madi, Religion and Politics in Israel, Madbouly Bookshop, Egypt, 1999, p. 254.
9. Naifeh Hammad Saeed Diba, previous source, pp. 147-148.
10. The Yiddish language: It is a group of Jewish languages, i.e. a mixture between the Hebrew language and the Slavic languages used in eastern Europe. For more details, see: Ahmed al-Bahnisi, Translating the Meanings of the Noble Qur'an into the Jewish Yiddish Language, Journal of the Qur'an and Contemporary Orientalism, Issue 5, 2020, p. 32.
11. Abd al-Fattah Muhammad Madi, previous source, p. 259.
12. Nayfeh Hammad Saeed Diba, previous source, pp. 149-150.
13. Brewer: He is an American rabbi, born in 1883 in Hungary, studied in Germany, was awarded a doctorate in law, participated in the establishment of the Agudat Israel group, was a

journalist and wrote a collection of books, and died in 1946. For more details: the same source, p. 138.

14. Yitzhak Meir: He is the Jewish rabbi Yitzhak Meir Levin, born in 1894 in Poland, immigrated to Palestine in 1940 and joined the ranks of the Salvation Committee. He assumed leadership of the Agudat Israel group in 1947. Then he was a member of the People's Assembly and the Provisional Council of State and one of the signatories to the Declaration of Independence of Israel. In 1952 he submitted his resignation from the government because of the decision to recruit religious girls for national service instead of military service, and he died in 1971. For more details, see: Abd al-Fattah Muhammad Madi, the previous source, p. 259.

15. The Basel Zionist Conference: a conference that was held in 1897 in Basel, Switzerland, the World Zionist Organization was established, and the decision to encourage Zionist settlement in Palestine, and Theodore Herzl heads the organization, for more details see: Abdel Karim Hosni, *Zionism in the West, the Sacred and Politics*, Shams Publishing And distribution, Beirut, 2010, p. 51.

16. Abdel-Fattah Muhammad Madi, previous source, p. 255.

17. Abdul-Wahhab Al-Mesiri, *Encyclopedia of Jews, Judaism and Zionism*, Dar Al-Shorouk, Egypt, 1999, p. 58.

18. The Peel Committee: It is the Royal Commission for Palestine formed in 1937. It was organized to propose changes to the British Mandate of Palestine in the wake of the outbreak of the Arab Revolt in Palestine 1936-1939. It was chaired by Earl Peel, a member of the Privy Council of the United Kingdom, and the former British Minister of State for Indian Affairs. The report included a proposal Establishing three regions in Palestine, a region under the British mandate that includes Jerusalem, Bethlehem, and Marat Jaffa on the Mediterranean, and a Jewish state in the Galilee, and the bulk of the western coasts, provided that the rest of Palestine unites with Transjordan and they form an Arab state, for more details see: Mosab Qassem Azzawi, *Repairing Historical Memory, Turning Points in Arab and Islamic History*, Dar Al-Academy for Printing, Publishing and Distribution, Beirut, 2021, p. 539.

19. Nabih Bashir, *The Political Religious Controversy in Israel, the Shas Movement as a Case Study*, Palestinian Center for Studies, Gaza, 2006, p. 223.

20. Younis Abdel-Hamid Younes Abu Al-Jarad, *The Jewish Currents Rejecting Zionism 1897-1948*, Master Thesis (unpublished), Faculty of Arts, Islamic University of Gaza, 2013, p. 39.

21. Rashad Al-Shami, *The Religious Forces in Israel Between State Blasphemy and the Game of Politics*, National Council for Culture, Arts and Literature, Kuwait, 1994, p. 116.

22. Abd al-Wahhab al-Masiri, *Encyclopedia of Zionist Concepts and Terminology*, p. 286.

23. Rashad Al-Shami, previous source, p. 116.

24. Abdel-Fattah Muhammad Madi, previous source, p. 256.

25. Abd al-Wahhab al-Masiri, *Encyclopedia of Jews, Judaism and Zionism*, vol. 6, p. 417; Fathi Barakat and Abd al-Haqq Qureshi, *The Jewish Currents Opposing the Zionist Movement, Agudat Israel as a Model 1912-1948*, Master Thesis (unpublished.) , Faculty of Humanities and Social Sciences, Mohamed Boudiaf University in M'sila, 2019, pg. 47.

26. Abd al-Wahhab al-Masiri, Encyclopedia of Jews, Judaism and Zionism, vol. 6, p. 417; Anita Shapira, Religious Zionism: A Historical Introduction, translated by: Muhammad Mahmoud Abu Ghadir, Center for Oriental Studies, Egypt, 1998, pp. 140-141.
27. Amram Blau: He is a Jewish rabbi born in 1900. He was an opponent of the Zionist movement. In 1948, he formed a protest of 6,000 Jews against the decision to partition Palestine and against any attempt to establish a Jewish state in Palestine. He was one of the prominent leaders of the Agudat Israel party, but he left The party, as a result of its stances with the Zionist movement, died in 1974. For more details, see: Muhammad Emara Taqi al-Din, Religious Movements Rejecting Zionism in Israel, Nahwad for Studies and Publishing, Kuwait, 1996, pp. 243-244.
28. Suhail Omar Khalil Shamaa, previous source, p. 88.
29. Salsabeel Saeed, Neturei Karta, The Role and Influence on the Zionist Project, Strategic Thought Center for Studies, Beirut, 2021, p. 13
30. The same source, p. 12.
31. Zaki Naguib Mahmoud, The Story of Modern Philosophy, Al Hindawi for Publishing and Distribution, Egypt, 2021, p. 81.
32. Muhammad Al-Madani, Jews Against Zionism, Dar Al-Haditha, Damascus, 2007, p. 43.
33. Abd al-Wahhab al-Masiri, Encyclopedia of Jews, Judaism and Zionism, vol. 6, p. 415.
34. Salsabeel Saeed, previous source, p. 15.
35. 35 - The Satamra Group: The group was established in Hungary in the nineteenth century under the leadership of Rabbi Moshe Teitelbaum. It is one of the Hasidic groups and is famous for its large number of Jews belonging to it. It is considered one of the Jewish groups opposed to the Zionist movement and considers it heretical and a departure from the teachings of the Jewish religion. The salvation of the Jew and the increase in its suffering was due to the Zionist movement, for more For details, see: Jaafar Hadi Hassan, Hasidic Judaism: Their Origin, History, Beliefs and Traditions, Dar Al-Qalam for Printing, Publishing and Distribution, Damascus, 1994, p. 245.
36. Theocracy: It is a political doctrine that explains the establishment of the state on the basis of a religious belief, which is the saying that power comes from God, and that kings are chosen by God directly or indirectly. This is the theory known as “divine right” or “divine mandate” and on which many Kings during the Middle Ages in the exercise of absolute rule on the grounds that the king derives his authority from God or is from the choice of heaven, or that his choice is the result of directing accidents and human will in a direction that would lead to this choice, and theocracy is a Greek word compounded from “theo” meaning religious and "Krates" means rule, and it is one of the long-established doctrines, as it was known by the ancient Egyptians and others, and it was common among European Christian countries during the Middle Ages, and it by its nature denies democratic doctrines that explain the establishment of the state on the basis of a social contract and that its legitimacy is based on the will of the people, for more details See: Hossam Kasai Hussein, Criticism of the Theocratic Political Theory, Al-Manahil for Publishing and Distribution, Jordan, 2013, p. 40.
37. Salsabil Saeed, previous source, p. 16.



38. The same source, p. 16.
39. Abd al-Wahhab al-Masiri, *Encyclopedia of the Jew and Judaism*, Part 6, p. 415.
40. Nayfeh Hammad Saeed Diba, previous source, p. 242.
41. Saed Khalil Ayesh, *Orthodox Judaism*, Arab Media Center, Egypt, 2007, p. 149.
42. Rashad Al-Shami, previous source, p. 117.
43. Mustafa Abdel-Maaboud, *Jews Reject Israel, Neturei Karta - City Guards Origin and Belief*, Dar Taibah, Egypt, 2011, Part 6, p. 23.
44. Nayfeh Hammad Saeed Diba, previous source, p. 222.
45. Rashad Al-Shami, previous source, p. 246; Naifeh Hammad Saeed Diba, previous source, pg. 222.
46. Salah Al-Zaro, *Religious People in Israeli Society*, Hebron Research Center, Gaza, 1990, 384.

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