

The Historical Relation between the Zionist Movement and Modern Hebrew Literary Writings: An Analytical Critical Study

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Abstract

Literary works can be insightful historical sources for investigating the emergence of the Zionist movement because they play a principal role in conveying the historical narrative during the time of historical events. This study highlights the harmonious relationship between the Zionist movement and modern Hebrew literature, which historians and writers consider as a historical source for its establishment. The analysis shows that the Zionist movement succeeded in implementing its ideological plans in Palestine through strong support from Jewish writers and poets who promoted its formation by writing stories, novels, and poetry in the process of convincing the Jews in the diaspora to immigrate to Palestine. The study also reveals that literary Zionism used both Hebrew literary and historical writings to achieve its ideological goals. It used literature as a real means of persuasion for the Jewish people in different parts of the world to promote its political ideas of achieving the Zionist dream of establishing a national homeland for the Jews in Palestine. The importance of this study lies in its reliance on modern Hebrew literary writings and sources in drawing this historical harmonious relationship between national Zionist thought and literary Zionism. The study concludes that Hebrew literary works and writings have played an important role in revealing the Zionist ideology in its various directions.

Keywords: Jewish History, Literary Zionism, Modern Hebrew Literature, National Zionist Thought.

1. Introduction

Historians disagree on whether literature should be considered a primary historical source. Some historians ignore the documentary value of literature in its depiction of the features and history of humanity, in addition to the daily life of peoples and nations throughout crises and ages. Given the occasional lack of credibility in the transmission of the historical narrative, the researcher must sometimes refer to books of literature in all its genres, including poetry and fiction, novels and stories. This would draw inspiration from some facts and reveal historical fallacies and contradictions that have been promoted as established facts.

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This study reveals that literary Zionism used both Hebrew literary and historical writings to achieve its ideological goals. It used literature as a means of persuasion for the Jewish people in different parts of the world to promote its political ideas. Based on this, the researcher found it necessary to refer to Hebrew literary novels to identify the roots of the facts of Zionist historical events framed by fabricated lies about the Palestinian people, the real owners of the land and the defenders of the cause.

Based on the above, the researcher has considered Hebrew literature to be a historical document in its own right, which proves the historical facts of the Zionist movement. This suggests a growing trust in literary works as historical sources. Historians are now relying more heavily on Hebrew literature to document historical narratives, striving for the highest degree of accuracy in portraying the true reality of historical events (al-Bahrawi 1977: 8).

Study Problem:

The core problem of this study is encapsulated in the following questions:

1. What is the relationship between the history of the Zionist movement and modern Hebrew literature?
2. What contribution did Jewish writers make in promoting the Zionist movement?
3. Who are the Jewish writers who embraced this idea? What are their literary works?

This study relies on Hebrew literary texts, recognizing them as the primary sources for this research. It stands out as an uncommon approach in historical studies, given that it relies on literary works as a central source.

The researcher will present an overview of the most significant ideas and perspectives of Jewish writers derived from Zionist movement ideologies, in an attempt to influence the dispersed Jewish community worldwide to immigrate to the land they claim to be flowing with milk and honey.

Significance and Justification of the Study:

The significance of the study lies in illuminating the role of Jewish writers in promoting the Zionist movement through multiple means and methods. It also presents the real role played by the Zionist movement in various social, political, and military fields, based on the efforts of Jewish writers in facilitating the movement's mission.

The primary impetus that motivated the researcher to conduct this study is to draw attention to the literary activities of Hebrew writers and poets during their literary careers in support of the Zionist movement in constructing the Zionist project in the early twentieth century. This was achieved by exploiting Arab weakness during Ottoman rule. Another motivation behind this study is to elucidate how the Jews managed to actualize the idea of the "Jewish state" in all its aspects in the land of Palestine. In fact, they started with immigration, progressed to appropriate the land and made further steps by teaching modern Hebrew, led by one of its most renowned scholars in the field of language, Eliezer Ben Yehuda.

Previous Studies:

There have been some studies that tackled the topic of Hebrew literature and the Zionist movement, navigating various stages in the exploration of this subject. However, what distinguishes the present study is the focus it gives on the strategic use of Hebrew literature in order to claim historical rights for Jews in Palestine.

Literary production influences individuals within the society we live in, especially when

literary works transform into historical documents presented through various media outlets or taught in schools and universities. Numerous literary studies have focused on promoting and sustaining Jewish emigration to Palestine. For instance, ‘Abd el-Nabi (2014) succeeded in unmasking the adverse facets of Hebrew Literature, which aimed to promote the Zionist objectives, tarnishing the authentic image of Arab personalities, and endorsing Jewish immigration to Palestine. The study shed light on the works of prominent Jewish writers and poets like Nathan Alterman, David Shimoni, Shaul Tchernichovsky, Chaim Hazaz, and Shmuel Yosef Agnon.

These writers, through their literary works, emphasized the mental indoctrination that Jews are the rightful owners of the land, portraying Palestinians as mere intruders without any rights to it. Additionally, Faraj Ahmad Faraj (1990) analyzed Yael Dayan's story *The Image of the Arab in Jewish Literature*, which fundamentally distorted the Arab image in Hebrew literature (Faraj 1990).

On another front, the Zionist movement exploited children's literature, considering it a repository of knowledge in Israeli schools to instill in children a disdain for Arabs and propagate the idea that Palestine belongs to the “Jewish people”. This is evidenced in the study by Maḥmūd (2012). Maḥmūd’s analysis focused on Zionist children’s books directed domestically and abroad, examining the depiction of Arabs in Zionist children’s literature through poetry, short stories, and theater. Zionism managed to shape the mentality of Jewish children from an early age with its racist ideas disseminated through educational curricula and various institutions. A similar perspective is reflected in Al-‘Attar’s study (2016), which highlights that most literary works for children attempt to instill these values in the minds of Jewish children, aiming to cement the concept of Zionism in their psyche. Al-‘Attar cites as an example Rana Hoban’s story *Lost in the Desert*, which attempts to emphasize the absolute right of Jews to Palestine. The researcher also highlighted the key figures of Zionism, particularly Haim Nahman Bialik, whose poetry played a significant role in fostering Jewish children's love for Israel and hatred for Arabs, becoming a staple in primary education curricula in the “Zionist state”. Another study by Barhum (1995) analyzed other studies that aimed to analyze the Arab persona in general and the Palestinian persona specifically. From this perspective, Zionism attempted to present to the global community that Palestine was an arid desert inhabited by a few savage Bedouins with no connection to civilization, and the Jews transformed Palestine from a barren land into a lush green paradise through cultivation and irrigation.

These studies aim to highlight the early indications of the Zionist movement’s objectives in exploiting Hebrew literature to tarnish the Arab image, thereby legitimizing Zionist rights historically in Palestine. It can be said that literary studies sometimes shape history or even determine its course using their ingenuity as a means of persuasion.

The Contribution of the Study:

It is noted that previous studies have addressed Hebrew literature and Zionist history by writers individually, without integrating the process of blending history and literature. The contributions of this study are as follows:

1. Examining the extent of the danger of Hebrew literature in tarnishing the Arab image in all its forms.
2. Underlying the use of Jewish academic literary institutions to beautify the image of Zionism in all its forms through literature and to entice the Jewish people with a movement that will fulfill their aspirations.
3. Underscoring the use of children's literature in theater and cinema to instill Zionist ideas in the younger generation.

Research Methodology:

In this study, the researcher relied on the historical method to monitor the activity of Jewish writers and the activities of the Israeli Orientalist establishment in its various branches. The researcher also relied on the analytical and descriptive method for the information that was reached.

2 The Beginnings of Modern Hebrew Literature:

Discussing the history of modern Hebrew literature necessitates taking a brief look at its overall origins. It can be said that it did not originate inside the Palestinian territories, but rather in Europe over a century and a half ago (Ghānim et.al. 2022; Abu Khuḍrah 2008: 24- 25).

Many historians and literary figures believe that the phrase “modern Hebrew literature” has referred to the Hebrew literature since the late eighteenth century. It is worth mentioning that this literature represents a secular direction that has taken a new course aiming to educate Jews in the countries where they lived (al-Shami 2003:13-14; Berger 1946: 283).

Hebrew literature emerged in response to the religious crisis in Eastern Europe, which was known as the Enlightenment movement (השכלה), starting from 1750 (‘Abd el-Fattāḥ 1983:11). The objective of this movement included the following:

1. Eliminating the self-imposed isolation of Jews in ghettos.
2. Transforming Hebrew studies from religious to worldly ones, by substituting Talmudic studies with Torah studies and replacing Hebrew literature with its prose and poetry.
3. Infusing education with a sense of nationalism and incorporating modern sciences into Hebrew literature (‘Branner 2009: 118).

In other words, modern Hebrew literature has moved beyond rigid discussions in Jewish thought and prompted a critical reassessment of traditional Jewish values.

Hebrew literature gained significant prominence, especially with the emergence of the Zionist national revival movement (תנועת התחייה הלאומית - הציונות). This was followed by various novels, stories, and poems. Literature was being produced in European territories outside of Palestine before Jewish immigration to it (‘Abd el-Nabi 2014: 3-8; Ben-Horin 1949: 30). During this period, the inception of initiating the Zionist movement coincided with the idea of creating what is known as European nationalities (לאומים אירופיים). Hence, the Jewish national wave, often referred to as the Jewish national movement, began in the

late nineteenth century, representing what is known as the Zionist movement (תנועה ציונית). Consequently, it can be said that the emergence of Jewish nationalist thought and the Zionist movement representing it were aimed at reviving the ancient love for returning to Palestine (Waxman 1960:40-41).

After the approval of the First Zionist Congress (the Basel Congress) in 1897, Jewish emigration to Palestine increased significantly. This led to a rise in the number of Jewish authors who glorified the Zionist project established by Theodor Herzl (Shakid 1971: 71). Many Zionists emigrated to Palestine, where Zionism saw the necessity of benefiting from Jewish emigrants in various works, such as constructing and paving roads. The main objective was to serve the Jewish settlements being established to attract Jews from around the world. This phase was called the Foundation Stage. Following this, the Labor Battalion (*Gdud HaAvoda*) was established to implement plans for the construction and paving of roads, in addition to growing plants (Givati 1987: 103; Wahb Allah 1983: 20).

Subsequently, the center of Hebrew literature transferred to Palestine in 1924, with the emigration of the prominent poet Haim Nahman Bialik (1873–1934), who was considered the poet of Jewish nationalism. When Hebrew literature moved to Palestine, it was not a continuation of the Hebrew literature in Europe, but rather a transformation in form and content, due to the obliteration of the religious heritage (Shakid 1971:72). Hebrew literature completely adapted to the Zionist-political line, eliminating the need for traditional topics of previous literature. Instead, the emerging Hebrew literature sought new themes and images aligned with the new situation pursued by Zionism. This stage in Hebrew literature is known as the Palestinian stage (al-Shami 2003: 116-117; Shakid 1983: 82).

From the above, we can infer that the primary goal of the Hebrew literature was to evoke global sympathy and to instill a belief that the Jews had a historical right to return to Palestine (Kanafanī 1982: 91; Jubah 2005: 13).

3 History of Hebrew Literature

The history of Hebrew literature is divided into several historical stages:

1 Before the Establishment of Israel in 1948 (Jewish Emigration Period 1882-1948 CE) (Modern History): This period encompasses the era of Jewish emigration before the establishment of the state of Israel.

2 The Foundation and Construction Period from 1948 to 1973 (Contemporary History):

This phase covers the time from the establishment of Israel to 1973.

3 The Period from the October 1973 War to the Present (Political History): This period spans from the October 1973 War until the present day (Abu Khudrah 2008: 162-172).

Before the 1948 war and the establishment of the Israel, Hebrew literary writings were characterized by three trends that collectively contributed to shaping the image of the Arab individual and solidifying the goals of Zionism:

- **The First Wave:** Palestine was considered an empty land without inhabitants. Therefore, Jewish settlers were willing to settle and cultivate this land. The belief among early Zionist intellectuals and leaders was that, like their counterparts in the West, Western civilization alone could bring about development. According to Herzl, the founder of the Zionist movement, "The establishment of a "Jewish state" in Palestine constitutes a fundamental and important element in confronting and resisting the monstrous spirit in its various prevailing forms in Asia" (al-Shami 1997: 213-214).

- **The Second Wave** is summarized in the acknowledgment by Jewish settlers that there are inhabitants living in Palestine, but they are uncivilized people characterized by barbarism, inhabiting the desert, as expressed by Ben Gurion (Dūmb 1985). He stated that the deserts of Israel were once inhabited and were not empty. Ben Gurion demonstrated that the "Land of Palestine" is the actual geographical area for Jewish settlement. He asserted: "Without migration, settlement, and Jewish work, we will not liberate the 'Land of Palestine.' Palestine will not become the 'Land of Israel,' wholly or partially, without actual capabilities dedicated to broad migration and settlement" (Doron 1988: 420-421).

From Ben Gurion's words, we can infer that the land of Palestine was indeed inhabited by Palestinian people. We can also observe that Ben Gurion claimed that Palestinians were characterized by savagery and barbarism, and it was necessary for Jews to migrate to transform it into a green paradise through cultivation, development, and improvement.

- **The Third Wave:** Founded on several hypotheses. The following are the most prominent ones (Kohen 1988: 130):

1. Arabs will become a minority in Palestine. This is intolerable to debate or controversy, because Palestine is a Jewish land in the Jewish concept.
2. The Law of Return grants every Jew the right to return to Palestine and settle in it.
3. The land of Palestine can only be Jewish, as it does not hold the same significance for any other people as it does for the Jewish people.

Based on the above, it becomes obvious that the Zionist movement outlined its colonization policy explicitly through various methods and approaches. Before 1948, Hebrew writings were characterized by bias, racism, and seclusion against Arabs. Arabs were depicted as backward, decadent, brutal, and barbaric. These perspectives were marked by a condescending view of Arabs, considering them naive and simple, as the images portrayed of Arabs were built on preconceived and inaccurate opinions about them.

With the onset of Jewish emigrations to Palestine and the concurrent development of Zionist ideas and visions in the twentieth century, the Jewish world witnessed Eliezer Ben-Yehuda advocating for the Hebrew language. He worked to revive and promote it, using Hebrew literature as a means to persuade Jews in Europe to emigrate to the land of Palestine, relying on historical claims that they had historical rights to this land (Klausner 2021: 86).

He further founded newspapers and magazines published in the Hebrew language, in

which he called for the revival and use of the Hebrew language for communication and dialogue. Moreover, he established the Hebrew Language Speakers' Association in the city of Jerusalem, and Hebrew quickly spread to all regions. A new generation of Jews adopted Hebrew as their language of communication and dialogue among themselves. Later, he accomplished his major project by compiling the Modern Hebrew language dictionary (Klausner 2021: 86; al-Ḥusainī 2010: 378). He then proceeded to teach the Old Testament, Talmud, and various Semitic languages. He extracted all necessary terms and structures for use in communication and writing. However, Modern Hebrew was insufficient to express the complexities of modern needs due to its limited vocabulary. This compelled Eliezer Ben-Yehuda to borrow many foreign words, especially from Arabic, English, and Russian, adding them to the modern Hebrew lexicon to enrich the language, which suffered from a severe lack of terminology (Ben-Yehuda 1912: 9-10).

Eliezer Ben-Yehuda published numerous articles in which he called on Jews to adopt the Hebrew language and use it as a means of communication (Majdī 2017: 204). He coined new words to be used in multiple aspects of people's daily lives. Until that time, Hebrew had been primarily used in religious writing and lacked many words, such as names of foods, children's games, technological inventions, and more (al-Masīrī 999:454). Additionally, he expressed support for the activities of the early Zionist movement, particularly the establishment of Jewish agricultural settlements in Palestine (Majdī 2017: 204).

After adopting Hebrew as a language for dialogue and communication, especially after 1914, Jewish novelists, poets and playwrights began to present their literary talents in the form of stories, novels, poetry, and drama. This was done to create a literary image and promote it in Europe to persuade the largest possible number of the Jewish people to emigrate to Palestine.

4 Zionism's Relationship with Hebrew Literature

The relationship between the history of the Zionist movement and Hebrew literature began with the emergence of the earliest manifestations of the Zionist movement. In other words, there is a harmonious relationship between the Zionist movement and Hebrew literature, as the latter conveys coordinated and consistent cues and hints to serve the settlement project through various means and methods (Kanafanī 1982: 15).

The experience of modern and contemporary Hebrew literature is a unique one in history, where art, characterized by its manipulative essence, intertwines with pervasive propaganda across various forms and levels. They were used to carry out the largest process of deception, distortion, and disdain for human dignity to achieve political and racial goals. This was accomplished either by fueling Jewish individuals with feelings of hatred and contempt for others, especially Arabs, or by distorting history and spreading myths and legends. This has led to extremely dangerous consequences, including the brainwashing of individuals in many countries worldwide. Their ultimate goal was to support the occupation and justify the illegitimate existence of the Israeli entity in Palestine (Al-Jubūri 2005: 8). When discussing the history of Zionist literature, it is crucial to understand its connotations and content:

Zionist Literature: The expression “Zionist literature” refers to writings authored by both Jews and non-Jews in any language worldwide, yet these writings align with the principles of Zionist ideology. In other words, “Zionist literature” does not solely encompass the form, content, or language of literature but rather describes its overarching ideological orientation (Zāzā 1975: 244-245).

Zionist literature can be defined as a collection of narrative and literary works that supported the Zionist movement and played a role, one way or another, in promoting emigration to the land of Palestine. Some writings can be classified under the term “Zionist literature,” encompassing works that include plans and explanations of Zionist ideology, distinct from any national, religious, cultural, or linguistic - 27 affiliation (Ginossar 1989: 26).

Through Hebrew literature, the Zionist movement regained momentum in achieving its goals and aspirations for the establishment of an independent national homeland for the Jews in the land of Palestine (Shavit 1997: 25-22). Despite this, Hebrew literature, from its early stages in the diaspora communities (גלות), served as a dedicated tool for the Zionist movement, proving to be an essential and effective means of creating a Zionist entity in the land of Palestine.

The Zionist movement encouraged writers, poets, and intellectuals in Jewish diaspora communities to call upon Jews worldwide to emigrate to Palestine and settle there, establishing a national homeland. They urged them to revive the Hebrew language, transforming it from a language of worship to a language of daily dialogue and literature. After the establishment of the state, the role of literature became more prominent in serving Zionist dreams and ambitions, facilitated by the availability of Hebrew printing presses, magazines, and newspapers inside and outside Palestine (Shavit 1997: 25-22).

5 Practical applications in literature books that reflect the history of the Zionist movement

Through these historical introductions that highlight the role of Hebrew literature in establishing the roots of the Zionist movement in Palestine, I will present some literary examples documenting the history of the Zionist movement:

Theodor Herzl, a political writer who intertwines literary works with political reality, stands out in achieving goals through literature. Herzl published his literary novel *'The Old New Land,'* which played a crucial role in transforming Herzl from an artist to a political figure.

Afterwards, Herzl acknowledged that the goal of his novel was not artistic, but rather political for propaganda purposes (Herzl 1962: 5-20). In the beginning of his novel, he stated: “Palestine is the land that was lost and awaited the return of the Jews to reclaim and inhabit it.” In another part of his novel, he mentioned that “the Jews transferred civilized institutions existing in Europe to Palestine in the late nineteenth century,” assuming that the Palestinian people were a backward nation unfamiliar with the arts of civilization (Herzl 1962: 5-20).

Through the analysis of Herzl's novel, it becomes apparent that he portrayed Palestine as a desolate land devoid of any signs of civilization. He depicted Palestine as an underdeveloped place in every aspect and portrayed the Palestinian people as a backward nation, distorting the genuine image of Arabs. He also mentioned that the Jews would work on establishing infrastructure, paving streets, building power stations, creating residential complexes, cultivating agricultural lands, and using new agricultural methods to elevate the features of the advanced state."

On another front, Uri Zvi Greenberg worked to promote the principle of Jewish emigration to Palestine and envisioned establishing the infrastructure to attract Jews from around the world to it. This is reflected in the poem: (צבא העבודה – ירושלים של מטה) *Jerusalem of Below – Labor Army*:

וְאֲנִי בְּתוֹךְ צֶבֶא הָעֲבוּדָה עַל חוּף יָם הַתִּיכוֹן, עֲבוּדַת הַפֶּךְךָ שְׂפָאָר לָהּ הַיָּת מוֹת בְּעֶרֶב

And I am in the midst of the Labor Army on the shores of the Mediterranean Sea, the arduous work adorns itself with death in the evening. (Greenberg 1990: 66).

In doing so, it becomes apparent that Uri Zvi Greenberg, along with a significant number of Jews, chose to emigrate to the land of Palestine with the objective of developing it and establishing infrastructure. Their goal was to persuade as many Jews as possible, who resided in Europe, to emigrate to Palestine for the realization of the Jewish state envisioned by Herzl. They did not hesitate to face death in service of the Zionist project.

אִי, אִמָּא, דְּעִי, אִם תִּרְאִינִי לֵאלֹהֵי תִּכְרִינִי. הִכָּר אֲנִי לְכַת הַיְחָפִים בִּישְׁמִיּוֹן
הַנְּדֻלוֹת כָּאֵן הוֹלֵכָה בְּתִגָּא שֶׁל שְׁמִיר וְשִׁית־וּמָטָה שֶׁל זָהָב לָהּ גְּדוּלָּה עַל חוּף יָם הַתִּיכוֹן !

"In these verses, Tsavni addresses his mother, expressing that despite the poverty surrounding him, he stands as a companion to a group of destitute people" (Greenberg 1990: 66).

He metaphorically mentions a grand golden crown on the shores of the Mediterranean, symbolizing the dedicated efforts of Jews working tirelessly day and night to establish the future state that will fulfill the dreams of Jews worldwide. The portrayal by Tsavni suggests that Palestine, situated on the Mediterranean, is a precious piece of gold that will be offered to the Jews.

On another note, Hayyim Nahman Bialik, in most of his poems, emphasized the necessity of returning to Palestine (Lehover 1966: 84). His first poem on this theme was "אל הצפור," translated as *"To the Bird."* In this poem, Bialik used the bird as a symbolic representation of his deep yearning and nostalgia for the land of his ancestors. He encouraged the sons of Zion and the Zionist movement to go to Palestine (Miron 1983:30), describing it as the land flowing with milk and honey, as referred to in the Torah (‘Abd al-Shafi 1985:197). He says:

הַתְּשׂאִי לִי שְׁלוֹם מֵאֲחִי בְּצִיּוֹן
מֵאֲחִי הָרְחוּקִים הַקְּרוּבִים ?
הוּא מֵאֲשָׁרִים! הִדְעוּ יָדַע

כִּי אֶסְבֹּל, הוּא אֶסְבֹּל מִכְאוּבִּים ?
 הִדְעוּ יָדַע רַבּוֹ פֹּה־שְׁטֵנִי
 מֵהָרִבִּים, הוּא רַבִּים לִי קָמִים ?
 זִמְרִי, צְפוּרִי, נִפְלְאוֹת מֵאֶרֶץ
 הָאֲבִיב בָּהּ יָנוּה עוֹלָמִים .

*"Bear greetings for me, O my brothers in Zion,
 From my brothers, distant and near.
 Oh, how blessed they are! Do they know,
 that I will endure, endure the pains?
 Do they know how many Satans here?
 Are numerous, oh so numerous, rising against me?
 Sing, my bird, and speak of the wonders of the land,
 spring has come to delight the world."*

The poet also means that the land blossoming with spring is the land where the dream of Zionism, namely Palestine, will come true. It is also the place where the hopes of dispersed Jews around the world will flourish. In this poem, the poet symbolically refers to the liberation from the constraints imposed on them in Europe. The poem encompasses various aspects, including dreams of return and liberation from the imposed reality of diaspora in Europe. In the same poem, Hayim Nahman Bialik describes the people around him as demons. He even asks the bird to tell him about the land whose spring is eternal and never-ending. The land referred to here is Zion "צִיּוֹן", meaning Palestine, according to Jewish beliefs and thoughts (Shavit 1997 :22-25; Ginossar 1989: 32).

Shaul Tchernichovsky (שאול טשרניחובסקי) is considered one of the early supporters of the Zionist project declared by Theodor Herzl, the founder of global Zionism that advocates for the establishment of a national homeland for Jews in Palestine (Hudayb 2007:143).

Tchernichovsky was influenced by the ideas of the Zionist thinker "Berdyczewski" and called for a new Israeli nationalism separate from the Jewish diaspora nationalism (Ben-Arieh 1990: 398-399, Al-Masiri, vol. 3). Tchernichovsky is considered one of the pioneers of liberty, through which he aims to encourage the Enlightenment movement of Jewish thought in Europe (Yudkin 1971:104), for the purpose of emigration and departure to Palestine in order to establish the Jewish state (Yudkin 1971: 42).

Tchernichovsky dedicated most of his poems to inciting the Jews worldwide to settle in Palestine. He began paving the way for Jewish emigration as well as the Zionist movement, even before its actual establishment. This was evident in various poems, starting with those aimed at educating children. This was made possible by repeating the pieces of his poetry every morning and every evening, imprinting the principles of the Zionist movement on their minds (al-'Ayārī 1989: 35-38).

One of the most important verses that Tchernichovsky used to recite to children is (al-Kilānī 2009: 885):

You shall be an exile, traversing the world

*But your homeland is one...
Do not forget this: Your rallying cry:
Zion!*

*And even if the day of liberation is delayed
It advances step by step
So, do not despair,
Oh! Bearer of hope
For our sun continues its ascent!*

A set of ideas within the Zionist doctrine are explicitly expressed in this poem, written in the year 1897, at the times of the first Zionist Congress (The Basel Congress) in Switzerland. The author in this piece of poetry inserts ideologies of Jewish superiority and their distinction from all other nations. He calls on the Jews not to despair, as they will eventually witness the birth of a new dawn. The poet also encourages Jews to accept their current state of displacement, urging them to be patient, for the dawn of salvation is imminent, even if its arrival is prolonged. He asserts that they will take the land from the Arabs and establish in Palestine a national homeland for themselves (al-Kilānī 2009: 885).

Nathan Alterman (1910-1970) is also considered one of the most significant promoters of the Zionist movement. In most of his poems, he insisted on the necessity of the emigration of Jews from around the world to Palestine, where they can settle and set up a distinctive and developed nation. One of the most important of these poems is “*Men of the Second Emigration*,” in which he says (Persky 1979: 151):

*Emigrants to the realm,
to a land of muddy marshes and desolate deserts,
indeed, they stand as distinctive souls,
declaring: No trepidation for a thief, an adversary, a pursuer,
we shall ascend and embark on vigilant watch,
saddle horses and bear rifles upon our shoulders.*

In this piece of poetry, the author praises the Jews who returned to the land he refers to, namely Palestine, without explicitly mentioning the name Palestine, so it does not even have a name for them. This is intended to encourage the rest of the scattered Jews to continue emigrating to the land of Palestine. The poet describes Palestine as barren land with muddy marshes, only up to the time the Jews arrived. He claims that after the Jewish emigration in the early twentieth century, the Jews transformed Palestine into a fertile and green land, as anyone would imagine paradise. The author in this poem also disparages and disdains the Arab persona, portraying it as lazy, inclined to theft, reckless, cowardly, and corrupt (Ginossar 1989: 277-278).

The poet Natham Alterman also exploited the events of the Nazi Holocaust (השואה) to promote the ideologies of the Zionist movement, which advocates for the establishment of an independent national homeland for Jews in Palestine (Milner 2008: 210). The leaders of the Zionist movement attempted to benefit from the tragedy that befell the Jews in Europe,

persuading them of the necessity of Zionist struggle and activism to solve all their problems. The survivors of the catastrophe began considering the need for a homeland and a state where they could live, rather than enduring a life of dispersion and humiliation in Europe. Jewish poets and authors then began to advocate for emigration to Palestine through their writings and novels. This inspired Jews in Europe to secretly organize demonstrations and emigrate during the British Mandate in Palestine. (Berger and Abigail 2009:125).

The Zionist movement was established upon the affirmation that Jews living outside Palestine coped with a permanent and profound sense of exile, feeling disconnected from the country they resided in because they essentially belonged to Palestine; their original homeland which they had dreamed and desperately wanted to return to. The Zionist movement emerged to fulfill this desire, adopting the term "Jewish Nationalism" to address the demands of these Jews, who experienced growing feelings of exile, persecution, and estrangement in the lands of their dispersion. These sentiments fueled their desire to return (Alām 2010:10). This concept was clearly reflected in a poem by Moaz ben Horosh (מואז בן הרוש), which recalled a dialogue between the poet and his mother during the former's childhood, stating

*Where are we going, Mother?
To our homeland we tread,
To our sovereign state ahead.
And where lies our native land?
Its name I dare not bequeath
For it is veiled in silence, beneath.
Is the sojourn distant, Mother?
Beyond the sea's farthest rim, my child.
Is the journey protracted, Mother?
A millennium in transit,
Three weeks on the traverse,
And five hours through the traverse.
And the young ones in that land?
All kin, akin to you, my cherished one.
And what befalls upon me?*

In this poem, Ben Horosh asserted that the Jews had a state in the land of Palestine without explicitly mentioning Palestine, using the term "the state." He emphasized that the Zionist movement emerged to fulfill the Jews' dream to return to their homeland, where they had lived a thousand years ago. The poet claimed that this state belonged exclusively to the Jewish people, with no other ethnicity present, as he stated, "And what about the children in this state? ... All Jews like you, my son" (Ben Horsh 2008: 7).

In another aspect, education in the Zionist state began to emphasize poetry and literature as a persuasive approach used in teaching their children the history of the Zionist movement. This is evident in the approved educational book in the Zionist state, "ספר הכתה" (Grade 3 Book for the third academic year), written by authors: לבין כפנס, א. בוכנר, ל. לבנתון, חווה נתן. One of the book's significant aspects is encouraging

and convincing students that the realization of the dream of the state is coming. This is expressed in the anthem "התקווה" ("Hatikvah") composed by Imber, who expressed his solidarity with the Zionist movement, stating:

עין לציון צופיה עוד לא אבדה תקוותנו התקווה בת שנות אלפיים להיות עם חופשי בארצנו ארץ ציון
וירושלים

An eye looks toward Zion,
Our hope is not yet lost,
The hope of two millennia,
To be a free people in our land,
The land of Zion and Jerusalem.

Additionally, Jews have been encouraging their children about the issue of emigration to Palestine since the emergence of Zionism. This theme is reflected in the poem העולים ("The Immigrants") mentioned in the same previous educational book (Levin 1972).

Literature has not been far from the hands and thoughts of decision-makers within the Zionist entity. Literature carried all the features of incitement to Jewish settlement, determination to expel Palestinians, consolidating concepts of violence and intolerance, along with disseminating the spirit of hatred and sowing the seeds of rejection for the Arab other. This is manifested in crafting a special and deceptive image of the Zionist hero and drawing a satirical image of the Arab, as well as sketching the mythical Hebrew figure (Najm 2013: 60-68).

The founders of Zionism believe that the goal cannot be achieved without focusing on children's literature because the state will rely on their shoulders as they grow up, saturated with Zionist ideas.

The objectives of the Jewish writers, as demonstrated earlier, are the following:

1. Establishing the Jewish state on the land of Palestine to fulfill the objectives of the Zionist movement.
2. After the establishment of the so-called "Jewish state", there was a shift towards the creation of the Jewish.
3. Literary works aimed to distort the image of the Arab persona.

6 CONCLUSION

Through the aforementioned analysis, it becomes obvious that in any given period of time, Hebrew literary works have maintained a harmonious relationship with historical developments. These works have revealed some historical realities about the goals and aspirations of the Zionist movement. They also played a significant role in encouraging Jews worldwide to emigrate to Palestine through fiction and poetry, convincing them that the land belonged to the Jewish people. The previous exploration has highlighted several points:

1. Hebrew literature is one of the most reliable records of knowledge that enable

scholars to obtain essential information about any society. Literary documents provide profound insights that might be challenging to trace through other sources, such as well-known political, philosophical, and social writings. This is due to the fact that literary works capture the spirit of historical events.

2. Literary works have played a prominent role in elucidating the political Zionist ideology, aligning with Jewish religious thought in establishing the state of Israel.

3. Poetic verses have demonstrated the focus of Jewish poets on insinuating Zionist ideologies within the consciousness of the Jewish children, emphasizing that the Jewish national homeland begins with Palestine, even without explicitly mentioning its name, essentially denying its existence.

4. Jewish writers have consistently highlighted Zionist goals by promoting the narrative that the land they came to, namely Palestine, was empty and barren. Upon their arrival, they claimed to have cultivated, planted, and developed the previously desolate and uninhabited desert.

5. In summary, the literary contributions of Jewish writers have served as a vital source for understanding historical, political, and social aspects of the Zionist movement, portraying a vivid picture of the ideological foundations and motivations behind the establishment of the "Israel".

العلاقة التاريخية بين الحركة الصهيونية والكتابات الأدبية العبرية الحديثة: دراسة تحليلية نقدية

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ملخص

تُشكّل الكتابات والأعمال الأدبية في الأدب العبري الحديث مصدراً تاريخياً في البحث عن إرهاصات ظهور الحركة الصهيونية؛ لأنها تُعدّ جزءاً رئيساً في نقل الرواية التاريخية زمن وقوع الحدث. جاءت هذه الدراسة لتسلط الضوء على العلاقة المتناغمة بين قيام الحركة الصهيونية والأدب العبري الحديث الذي يراه المؤرخون والأدباء مصدراً تاريخياً لقيامها، وأشارت إلى أنّ الحركة الصهيونية استطاعت تنفيذ مخططاتها الأيديولوجية في فلسطين بتأييد شديد من الأدباء والشعراء اليهود، الذين روجوا لقيامها عن طريق كتابة القصص والروايات والشعر في عملية إقناع يهود "الشتات" بالهجرة إلى فلسطين، وبيّنت أنّ الصهيونية الأدبية استخدمت الكتابات والأعمال الأدبية والتاريخية العبرية لتحقيق أهدافها الأيديولوجية، وجنّدت الأدب بوصفه وسيلة إقناع حقيقية لـ "شعب اليهودي" في مختلف دول العالم من أجل الترويج لأفكارها السياسية التي تتمثل في تحقيق الحلم الصهيوني بإنشاء وطن قومي لليهود في فلسطين. وتكمن أهمية الدراسة في اعتمادها على المصادر والكتابات الأدبية العبرية الحديثة في رسم تلك العلاقة التاريخية المنسجمة بين الفكر القومي الصهيوني والصهيونية الأدبية، وقد خلصت إلى أنّ للأعمال والكتابات الأدبية العبرية لعبت دوراً بارزاً في الكشف عن الأيديولوجية الصهيونية باتجاهاتها المختلفة.

الكلمات الدالة: التاريخ اليهودي، الصهيونية الأدبية، الأدب العبري الحديث، الفكر القومي الصهيوني.

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