

## Foreword

The present work examines the case of the State that is the vanguard of the subversive action of the modern world. Although the abuses, injustices and troubles engendered by the existence of a Jewish State are perceived as such ever more clearly, few are those who understand the true nature of Zionism and discern its ultimate aims. In the Muslim world – the most closely concerned by its pernicious presence – analysis is usually driven by the desire to see an end to the misery and suffering systematically meted upon the Arab communities under the Jewish State’s control in the name of its “security”. Given the imbalance of power in the region, such reasoning inevitably leads to solutions of compromise that presuppose the Zionist State’s *de facto* existence and consequently imply at least some degree of active cooperation with it. Recognition of its “right to exist”, instead of being rejected outright as a point of principle, becomes a mere bargaining chip to be traded alongside other concessions.

Yet it is precisely the fact that the Jewish State has no right to exist that is the key to understanding both the impossibility of peace being achieved so long as it subsists

and the true means by which it can be, and finally will be, vanquished. For the truth, as the author shows, is that whilst the Jews still have the right to practice their religion, they no longer have any right to exercise any kind of temporal power. They have been sanctioned for rejecting two divine messengers: *sayyidnâ* ‘Isâ (Jesus) who was sent to reform the Judaic law and *sayyidnâ* Muhammad, sent to the whole of mankind. The Zionist doctrine and State are entirely founded upon the violation of this prohibition. Today, only the esoteric teaching of Islam can adequately explain why it is forbidden for believers of any religion to recognise the illegitimate Zionist State that has fraudulently adorned itself with the holy name of Israel. The security of that State, whose existence is contrary to the Divine Will, will not and cannot ever be realised.

Muhy-d-dîn Ibn ‘Arabî, the “greatest master” of Islamic esoterism, provides the keys necessary to understanding the nature of Zionism, and, more generally, the unprecedented situation of the world today, in which the religions and traditional forms confront one another in apparent contradiction. Modernity pretends to represent a neutral ground in which these oppositions can be resolved, but in fact simply reduces religion to a matter of individual opinion and preference, empty of any genuinely profound significance and objective truth. The reality is that, although the source of the different religions is unique, their formal expressions vary to meet the needs of time and place; they are like different

languages expressing the one *Tawhîd*, in conformity with the prophetic saying “The best thing that I have said, I and the prophets before me, is *lâ ilâha illâ Allâh*”. Recourse to the Sheikh al-Akbar’s doctrine, misunderstood though it is by most Arabs, today proves indispensable for demonstrating to the world the incomparable light of islâm, and for explaining the true nature of the Zionist subversion.

The study presented here belongs to a doctrinal current born in the West and illustrated by masters who were all nurtured by the school of the Sheikh al-Akbar. This current has given rise to an important Islamic revival, particularly in France where many westerners have entered islâm through it. Following on from those masters – notably Sheikh Abd al-Wâhid Yahyâ (René Guénon) and Sheikh Mustafâ Abd al-Azîz (Michel Vâlsan) – the author has endeavoured, in his many works, to give an actualised presentation of Islamic wisdom in the face of the errors of the modern world.

In this work, he shows that Zionism is a caricature of true Judaism and a counterfeit of the Elite evoked in the Quran by the expression *Banû Isrâ’îl*.

For all believers faithful to the traditional spirit, to deny the Zionist State any right to exist is to serve God.

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