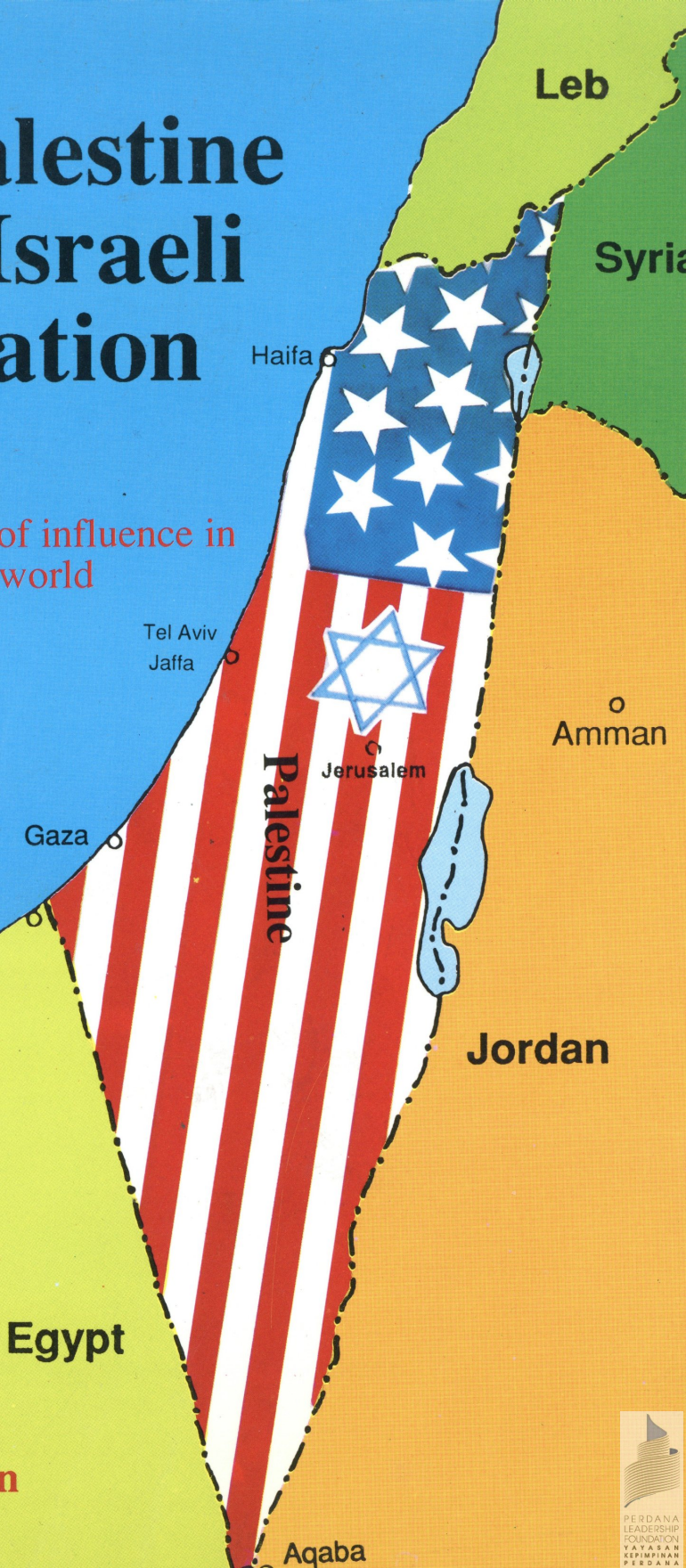


# Arab Palestine under Israeli occupation

America's sphere of influence in  
the Arab world



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Dr. Ali Abu Al-Hassan





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# Arab Palestine under Israeli occupation

*America's sphere of influence in  
the Arab world*

By Ali Abu Al-Hassan

PUSTAKA PERDANA



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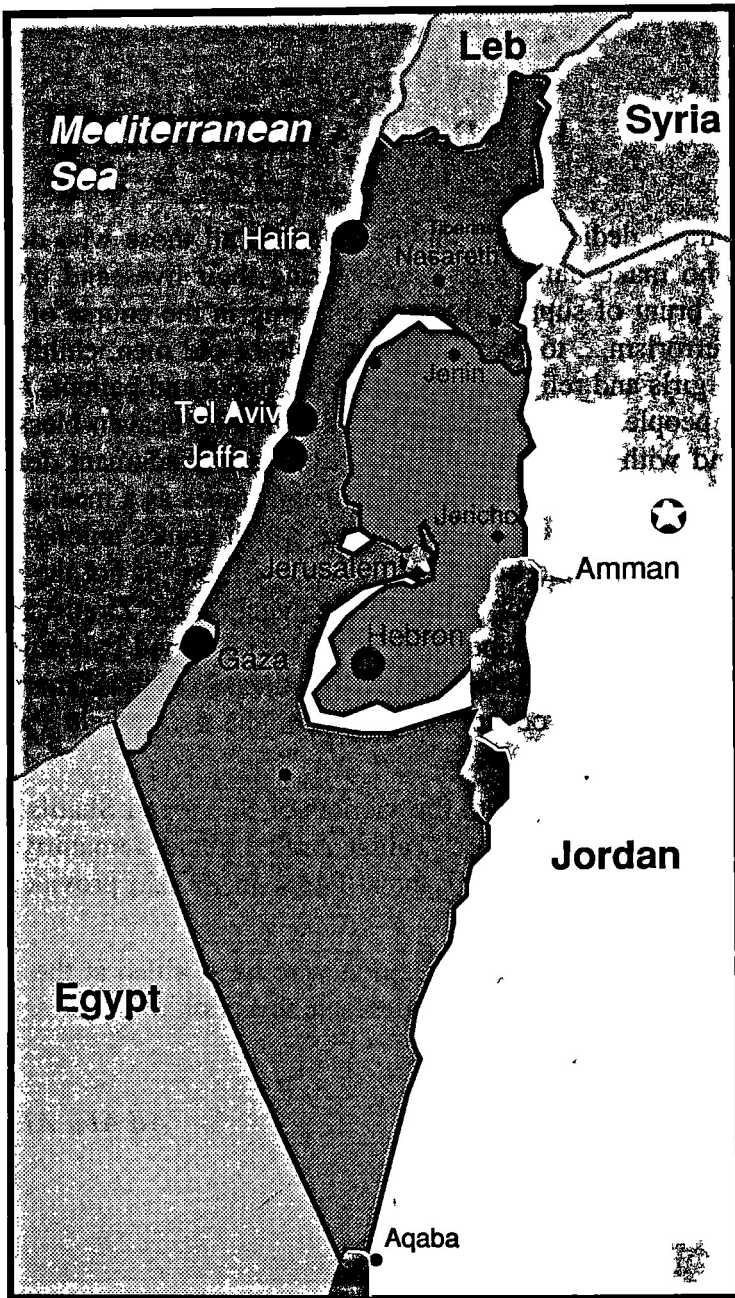
# D E D I C A T I O N





I proudly, dedicate this modest effort to all those who deserve it; those who make daily sacrifices offering their lives and blood, and bear the brunt of suppression and suffering in the course of resisting Israeli terrorism.... to those heroic people of old men, children, men, women, girls and religious leaders of the brave and patient. Arab Palestinian people who stunned the world with their heaven-blessed "Intifada" and with their splendid steadfastness and adamant defiance of the forces of darkness and injustice, using stones as a means of struggle.... those who wage, alone, a battle which comes among the most decent throughout the history of the Arab nation, if not the most decent of all, at this exact point of time, against the Zionist intruders, U.S. mercenaries and imperialist lackeys who turned Palestine into an American sphere of influence..... It is dedicated to those martyrs who fell on our beloved occupied land under the dearly-held Palestinian flag.

Again, It is dedicated to the victims of Sabra and Shatila, Khalsa, Karama, Verdun of Beirut, Tunis, Arab Lybian Jamahiriyya, Port Said, Ismaelia, children of Bahr al-Baqar in Za'sziq province on the good soil of Egypt.

To all martyrs of the Arab nation who were killed at the hands of the United States of America, I dedicate this book of mine.

*Ali Abu Al-Hassan*



-  Egyptian troops
-  Jordanian troops
-  Lands handed to Israel by Jordan according to the Rodes treaty
-  Israeli troops

*"The Americans give to Israel an assistance totalling 3000 million dollars which the U.S took from the Arab wealth only to be given to Israel; the U.S. took it from the Arab petrol to give to Israel.*

*Israel tries to make a nuclear bomb.*

*By whose technical assistance? America's.*

*By whose financial assistance? America's*

*Israel obtains formidable pile-ups of weaponry, support and power.*

*Where does all this come from? America.*

*Ask the bullets which killed or will kill any of us? It is a U.S. bullet.*

*The answer will sound strongly: our major enemy is America, America, America."*

**President of the United Arab Republic**

**Gamal Abdul Nasser**



*In the name of God the most merciful,  
the most gracious*

## Introduction

As a Palestinian Arab, I find myself duty-bound and in unison with the part which fate spared to me since the dawn of that day in May 1948 when I was driven out by sea from my brave, beloved and beautiful Arab city of Haifa together with my family and other countrymen to Acre, which had held fast against conquerors, to the Arab Lebanese city of Sur by land and to Aleppo, the hospitable Arab city of Saiful-Dawla by train — cargo train, the proud city which embraced Arab unity where I opened my eyes at the age of ten to see a horrible international major conspiracy being plotted against my Arab Palestinian people and, consequently, against the glorious Arab nation —, in harmony with my national reality, in living up to the level of responsibility imposed on me in terms of national duties towards the Palestinian issue, the most sacred cause from an Arab, Islamic and Humanitarian standpoint, to which I devoted my life and energy, stemming from my commitment to the flight which requires from me continued efforts to uncover hostile Zionist machinations and expose their terrorist actions which led to displacing my people since 1948 and depriving them from the human right of living in a secure home where their fathers and forefathers lived; Palestine every inch of whose pure sacred land tells of its Arab charter; basing myself on the foregoing, the conditions of scientific research and God assistance, the support of writers, the soldiers of truth — I have chosen the theme of this book to emphasize and prove the hypothesis which the book's title implies. Through the problem does not lie in collecting evidence to prove such hypothesis as such proofs of U.S. support to the Zionist entity could be produced in thousands, still it lies in the reasons which led the United States to take such positions in support of his alien racist entity. The problem also rests with the factors which helped bring about that rests with the factors which helped bring about that support, and the world circumstance which prepared the ground for those reasons and created the factors needed to make the United States adopt a supportive policy

towards Zionism since 1941 when the infamous and dangerous Baltimore Program was proclaimed.

To say that Arab Palestine under Zionist occupation is a sphere of influence for the United States needs no proof for evidence. How else could the human train believe that a group of Jewish vagabonds who were brought from overseas to be placed in a portion of the sacred land of Arab Palestine could set up the Israel in 1948 by driving out its indigenous Arab people, had not the case been so. No sooner than later, this Zionist entity revealed the racist nature of its character from the outset by means of continued aggression and expansion. How could the human train be made to believe that those Zionists could have been able to commit that historically most atrocious crime had it not been for the US support which, in turn, could not have come about so unreservedly towards this illegitimate entity unless those discharge of that entity of Jewish gang chiefs who ironically enough later became ministers and leaders under the abhorrent blue banner and under yet the bigger umbrella of the star-spangled flag, were only rules to whom was assigned the most dangerous mission throughout the history of mankind ever since the beginning of life, namely the mission of turning Palestine, the heart of the greater Arab homeland, and replacing its eternal name with the name of "Israel" a sphere of influence for the USA.

I believe that the statelet will keep to exist until the United Arab States comes into being.

**Algiers 1.3.1990**

**Author**

**Ali Awad Ahmad Abu Al-Hassan**

# **Introductory Chapter**

**The Palestinian identity throughout history**

# **The Palestinian identity throughout history**

## **Islam in Palestine**

Palestine like many other ancient lands, came in touch with many nations. Among those were the Phoenicians, the Kan'anites, the Egyptians, the Babylonians, the Assyrians, the Persians and the Romans. What made Palestine so unique was the fact that it was the cradle of divine religions and home to many of God's of messengers.

The history of Bilad Al-Sham, the land encompassing modern Syria, Lebanon, Jordan and occupied Palestine, is the nucleus of the history of civilization. The region's great happenings formed the ingredients from which early civilizations were made.

Bilad Al-Sham became a great forum for peoples from different parts of the globe. It is not strange then that it also was a theater for constant conflicts. Babylonians, Ethiopians, Egyptians, Assyrians, Persians, Greeks and Romans each were present in Bilad Al-Sham as invaders, occupiers and conquerors.

It was here that the great struggle between the Persian monarchs and the Roman emperors took place. It was in this region that the Arabs and the Byzantines fought their bitter battles. And it was in Bilad Al-Sham that the Arabs fought the Turks. Palestine was the battlefield for most of the Crusader wars in the Middle Ages between the Muslims and the European Crusaders. Every one of these historic conflicts constituted a chain in the eternal power struggle between the East and West.

Historic evidence proves that most of Palestine s identity was Arab. The Arabs were a majority for most of Palestine s history. In its long history, which extends over many centuries before the advent of Islam, there had been no strong Jewish state in Palestine except during the rule of David. This state declined following the death of his son Solomon (950-1015 B.C.) and the Jewish rule in Palestine lasted no longer than 40 years as even Jewish books their books reveal.

During the seventh century AD, Palestine was ruled by the Byzantines. By virtue of its location at the edge of Arabia, Muslims sought

to conquer it. Historic evidence confirms that Prophet Mohammad prepared before his death in 632 AD an army led by Osama ben Zeid for the conquest of Palestine.

Caliph Abu Baker Al-Siddiq followed the Prophet's path, preparing an army led by Amr Ibn Al-Ass to conquer Palestine, which was achieved later. Islam had entered Palestine and the land's history took a new turn.

## **The conquest of Jerusalem**

The victory achieved by Muslims against the Romans at the Yarmouk battle in Jordan, came as a prelude to the conquest of Jerusalem, and the extension of Muslim conquest of Bilad Al-Sham. After Muslims controlled most of Palestine, they besieged Jerusalem and forced its inhabitants to negotiate. Abu Ubaidah Al-Jarrah offered them three options: to enter into Islam, to pay Jizya (tax paid by non-Muslims living under Muslim protection) or fight. They chose Jizya provided that Caliph Omar ben Al-Khattab be handed the city's keys. This was accomplished in 635 AD. Caliph Omar ben Al-Khattab received the city's archbishop, Hafronions, and other religious leaders, who negotiated with him the terms of surrender, and concluded with him what has been since called the Omarite Document or Treaty.

## **Jerusalem after the conquest**

According to the Omarite Document, Muslims pledged to provide sanctuary for the people of Jerusalem and to allow them religious freedom. The document stipulated that no Jews should be allowed to live in the city. The inhabitants of Jerusalem were to give Jizya and had to evict the Romans and thieves from the city.

Jerusalem was given special status by subsequent Muslim rulers who followed the terms of the Omarite document, contrary to what the Crusaders did later in history. The Crusaders, after occupying Jerusalem, decided to slaughter every Muslim who remained alive. The terrible pogrom lasted one week.

The Crusaders' control over Jerusalem did not last for long. Saladdin, the great Muslim leader, recaptured the city in 1187 AD. He showed extreme tolerance towards the Christians and his mercy was even recognized by Christian historians. Minorities continued to live in Jerusalem peacefully. After its liberation at the hands of Saladdin, Jerusalem remained an Arab-Muslim city until it fell to the Zionists in 1967.

## **The Arab character of Palestine throughout history**

The Arab presence in Palestine goes back to early history. The Arabs settled in Palestine in the third century and increased in numbers later on. Historians have records of Arab tribes which settled in Palestine's plains and mountainous areas.

Early Arab presence and the fact that many Muslim rulers made Palestine their place of stay as well as the establishment of Ramallah city and other towns in central Palestine expedited the process of the Arabization of Palestine. Early in the Abbassid era, Palestine became a full Arab and Muslim country.

Palestinians contributed largely to Arab and Islamic civilization. Palestinian customs spread throughout the Islamic world indicating the close links between Palestine and other parts of the Muslim world, especially Bilad Al-Sham.

Palestine maintained its Arab/Muslim character from the Islamic conquest and until the Ottoman/Muslim rule. The Ottoman empire disintegrated in the early 20th century, which encouraged European imperialists to colonize large chunk of the empire's lands.

Following the First World War, the Ottoman empire was dismembered. Victorious European nations split the Arab areas amongst themselves heralding a new phase in the history of Palestine.

Palestine became the target of a British-Zionist conspiracy. The British opened the way to European Zionists to slowly occupy and Judaize Palestine and later contributed to the the setting up of the state of Israel. The Untied States, after the Second World War, also played a major role in the creation of Israel and turning it into an imperialist base in the heart of the Arab world.

# The creation of Israel and the US role:

## The political background

Since the middle of the past century, the US government began to confer protection on Ashkanazi Jews in Palestine <sup>(1)</sup>. Under pressure from the US mission in Istanbul, the Ottoman government allowed each Jew visiting Palestine to stay for a month to be extended later to three months. It was also forced to release 400 illegal Jewish emigrants. Late in the 19th century, the US chargé d'affaires in Istanbul succeeded in getting a legislation giving equal treatment to US Christians and US Jews, thus opening the way for Jewish emigration to Palestine.

The interests of US Jews coincided with those of US businessmen. In 1906, the US-Jewish Committee was set up for the defence of Jews in the world. The real aim of the committee was to allow the infiltration of US capital funds around the world.

The United States thus became the sponsor of Jewish affairs in Turkey and the regions under its rule. When famine spread out at the beginning of the first war leading to the death of tens of thousands of Syrians, Lebanese and Palestinians, the United States sent food supplies to the Jews in Palestine.

When contacts began in 1917 between the Zionist movement and the British government to issue a declaration promising a homeland for the Jews in Palestine, American Zionist Louis Brands, advisor to President Wilson, conveyed details of the talks to US Jewish bankers. In his book "Palestine the land of the three faiths", Phillips Crevas says Wilson's sympathy with the Jewish objectives had an impact on the French and Italian governments, which until then showed no such sympathy. This led to the gradual solidarity of the two governments with the British government.

In September 26, 1917, Louis Brands cabled Chaim Weizman to inform him of Wilson's approval of the Balfour declaration. US support for the Zionists became visible by the end of the war. President Wilson gave public support to Weizman's mission and congratulated world Jews on the new Hebrew year. The correspondent of the London Times in Washington saw in this a US recognition of Zionism

and its enterprises in Palestine.

When the US government dispatched William Bill as a secret envoy to the Middle East in May 1915, he resided in Jerusalem. In March 18, 1918, Bill sent his government a report voicing Arab concern towards the establishment of a Jewish homeland in Palestine, and warned against the vague statements made by the British and the French in that connection, saying that they strengthen the position of Germany and Turkey and might restore Arab sympathy for the Ottoman empire. This was possible especially after the communist revolution in Russia in 1917 exposed the agreements concluded by France, Britain and Russian to split the Arab world. Among the agreements was the Sykes-Picot accord.

But the First World War was over in November 1918. In the first days of the Paris Peace Conference, which was held in 1919, President Wilson and US assistant Defence Secretary Hanser Frankfurter, a pro-Zionist, made statements in favour of the Jews. The intelligence group accompanying the US delegation submitted a report to President Wilson including recommendations about the Middle East. The recommendations suggested placing Palestine under British mandate in order to allow Jewish emigration and turn Palestine into a Jewish homeland.

Before his return to Paris from Washington in March of the same year, Wilson issued a declaration saying that he "is convinced that the allies, in agreement with our government and people, plan to lay the groundwork for a Jewish commonwealth in Palestine." At a meeting in the White House with a Jewish delegation, in June 1919, Wilson asserted that Palestine will become a Jewish homeland.

The promise to set up a homeland for the Jews in Palestine was thus an American as well as a British one. The US policy was looking far ahead, taking advantage of all the circumstances, with a view to rallying support for the idea of a Jewish homeland in Palestine. It viewed such homeland in a different manner as it envisaged that the Jewish homeland would be a US-zone of influence, from which it can control events in Asia, Europe and Africa. This has been realized, with Israel being established to serve US interests.

## **The Balfour Declaration**

The Zionists became active during the First World War to obtain a pledge from Germany and England. They called on politicians to issue a declaration after Theodore Hertzl became the leader of the Zionist Movement and following the holding of the first Zionist conference in Basel in 1897, where Zionism emerged as a practical concept. The Zionists sought to obtain a declaration from a big power, but their initial attempts to get such declaration from Turkey, Germany and then Britain had failed. They attempted to take advantage of Jewish influence in the United States because such a declaration would press the US government to support the allies. During the war, Balfour, Britain's foreign minister, met Brands, President Wilson's adviser. Balfour's strategy was to drag as many countries as possible into the side of the allies. Such a declaration, he thought, would prompt Russian Jews who were on the left to change their attitude and cease calling on Russia not to join the war.

After four months of thorough review and verification, the final formula was drawn up and issued in the form of a letter from the Foreign Secretary Balfour to Lord Rothchild in November 2, 1917. The letter was published in the British press in November 9, 1917. The British mandate over Palestine at that time had made the declaration possible. But it was the continued US political, military, economic and moral support that allowed Israel to survive.

But how did the mandate come about?

### **The British mandate over Palestine and the Jewish emigration**

After the First World War, the Allies, in implementation of article 22 of the newly-formed League of Nations, decided to nominate a country that would run Palestinian affairs. The Allies also agreed that the mandatory power would be responsible for the implementation of the Balfour Declaration which stated that it would not encroach on the civilian and religious rights of non-Jewish communities in Palestine.

Britain was chosen to be the mandatory power. It pledged to implement the declaration on behalf of the League of Nations without consulting the indigenous population of Palestine. Under the mandate, the British viceroy became head of the administration in Palestine, aided by a government whose members were mostly British and Jews. The mandate, in effect, was the legal international umbrella under which Palestine was to be "Judaized" by allowing an influx of Jewish emigrants to settle in Palestine.

During President Harry Truman's administration, the United States played an important role in facilitating Jewish emigration to Palestine. After his return to Potsdam, Truman told a press conference that he was for a free and open Jewish emigration into Palestine to the point of keeping peace and security. Truman thus acted against the British White Paper issued by Britain's Colonial Secretary in 1922 Winston Churchill, which stated that Britain did not aim at obliterating the Arab population and their language (in Palestine), but wanted a Jewish homeland to be established in Palestine.

The White Paper noted: "We note with delight that the Zionist conference held in Carlsbar in September 1921 adopted a decision declaring officially that the Jewish people have the intention of living in unison and respect with the Arab people and that the two peoples will strive to make that country prosperous and peaceful. When Truman asked Atlee, who succeeded Winston Churchill in the Labour government, to allow 100,000 Jews to emigrate to Palestine in 1944, he was actually acting on behalf of the Zionist movement. Truman's request was based on a report filed by Earl J., dean of the School of Law College in Pennsylvania, who was dispatched by Truman to Europe to investigate refugee, especially Jewish, affairs.

Truman's position later became the official position of the White House. The US government expressed readiness to implement such policy, something which upset Britain. Truman was in fact more Zionist than the Zionists themselves. He sought to make Jews a majority in Palestine and turn it into a Jewish state that will become a zone of influence for the Americans. He knew that the Jews could become puppets for US imperialism. Truman must have heard what Max Nordas, one of the founders of the Zionist Movement and a colleague of Hertz, said. In a ceremony addressing British public, Nordas began by saying: "You want us to protect the Empire's communications, we are ready to do that. Just give us the necessary power."

## **The partition of Palestine and the establishment of the state of Israel (2)**

Following the Second World War, the Zionist Movement stepped up its efforts to set up a Jewish state in Palestine. In 1947, the British government submitted the matter to the United Nations, which was under American influence. The UN passed the partition resolution, which called for the establishment of two states, one Jewish and the other one Arab, in Palestine. It set May 15, 1948 to be the date for the end of the British mandate on Palestine.

But the partition resolution was a first step as far as the Zionist Movement was concerned. The leaders of the movement sought an independent Jewish state, ignoring other provisions of the resolution, including the setting up of another Arab state. The Zionists went further in their defiance of the resolution when their forces occupied Jaffa and Acre in May 15, 1948. The two cities were designated by the resolution as Arab cities. Their occupation preceded the entry of Arab armies into Palestine.

On the first anniversary of the partition resolution, Truman wrote to Weizman, Israel's first president, voicing his extreme pleasure over the progress which the Jews had made and his admiration of their achievements.

The Zionist groups thus won US support for the Zionist enterprise at the UN and in the diplomatic arena. They scored important concessions from the United States. Zionist pressure groups created a pro-Israel tide among Americans, especially influential ones, who willingly bent to Jewish demands in a manner that fits in with Zionist ambitions.

### **The armed Palestinian confrontation**

The Palestinian Arabs did not confine their resistance to the political struggle, but also resorted to revolutionary action. The period from 1920-1949 witnessed many Palestinian uprisings and revolts which

embodied the Palestinian rejection of the Colonial Zionist presence in Palestine which had been supported fully by the United States and Britain. The Palestinians waged a heroic struggle against the Zionists and their supporters.

I intend to refer to the Palestinian struggle during those 29 years because of their importance in the history of the Palestinian people. The struggle reflected early Palestinian awareness of the US conspiracies and the Zionist plans. If we link the past with the present, we find that US conspiracies have not changed. At present, these conspiracies are targeted at the entire Arab existence. The Zionist schemes are the same. The present Palestinian uprising, Intifada, is but a continuation of successive Palestinian revolts which include:

**A — The 1920 Uprising:** The revolt broke out in April 1920, and was waged by the Palestinians in rejection of the British Mandate policy in Palestine, which was supported by the United States, the protector of the Zionist Movement. The events took place during the Nabi Mosa, Prophet Moses, festival on April 4, 1920. During the celebration, Palestinian leaders such as Kathem Al Hussein, Aref Al Aref and Haj Amin Al Hussein delivered speeches attacking Zionism and Britain.

Clashes broke out between Arab demonstrators and Jews and later between Arabs and British forces, who rushed to help the Jews.

**B — The Jaffa Uprising of 1921:** The uprising occurred early in May 1921 and involved Arab citizens and British soldiers, who were chasing 55 Arab workers after clashing with a Jewish labour demonstration in Tel Aviv. British aggressive reaction was construed as the beginning of an attack on the Messhia quarter near Tel Aviv. Arabs from all parts of the country rushed to help their brethren.

During the uprising, the Arabs demanded that Indian troops repulse the British soldiers and demanded arms to defend themselves. British response was violent.

## The 1929 Revolt

While Zionism was intensifying its political and diplomatic activities in the United States, Arabs remained on the defensive, leaving the arena for the Zionist plots as Britain was doing its best to put the Balfour Declaration into effect.

In Palestine, the remaining leaders did their best to counter the imperialist-Zionist actions. Most leaders were living in exile. Haj Amin Al Husseini was in Berlin, and other leaders were away from Palestine and unable to return.

The Arabs failed in their battles to save the Arabs of Palestine because they confined their efforts to mere demands as the case is today. They demanded a halt to Jewish emigration and to prevent the setting up of a Jewish homeland, but nobody listened. Popular revolts were bound to break out. Two such revolts took place in 1929 and in 1936.

### **The causes of the 1929 Revolt:**

1— By 1929, Palestinian economic and social conditions had worsened following a series of natural disasters. At that time the world was witnessing the beginning of an economic recession.

2 — The rapid increase in the number of Jewish emigrants. Since the British occupation and until 1929, more than 100,000 Jewish emigrants arrived into Palestine while tens of thousands infiltrated into the country illegally.

3 — Granting large areas of Arab lands to the Zionist companies and concessions to Jewish corporations. Zionist companies monopolize the biggest part of trade and industrial activity in Palestine.

4 \_ In the same year, Zionist demonstrators sought to seize a Muslim holy place in Jerusalem and provoked the Arabs into countering them with similar demonstrations. Clashes broke out and police intervened. Arabs from Nablus, Jenin and Tulkarem held a conference in Nablus and then seized arms from a nearby police station and hoisted the Palestinian flag. The Mandate government called in 5000 soldiers from Egypt and Malta as six British Navy ships were anchored off Haifa. In Safad, Arabs attacked Jewish settlers and wounded 45 of them. In Hebron, 64 Jewish settlers were killed, while the Zionists attacked a Muslim holy place in Jerusalem and desecrated it. The revolt spread to the countryside, and the British used artillery, tanks, planes and gas against Arab demonstrators. Hundreds of Arabs were jailed, and three Arab nationalists were executed in June 30, 1930.

## **The White Paper**

In October 1930, the British government issued a white paper, in which it asserted that the mandate is an international empowerment and cannot be reversed or amended to suit the Jewish demands. It said Arabs cannot continue to insist on formulating some kind of a constitution.

The paper stated that emigration needed to be linked to the country's economic potential, and spoke about autonomy for Palestinians.

History repeats itself. Following the Intifada, the United States sent Secretary of State George Shultz to discuss Palestinian autonomy.

The White Paper urged the Arabs to recognize the status quo, and also called on Jewish leaders to offer concessions. It is the same story today: The United States is calling on the Arabs to accept the status quo and on Israel to offer some concessions.

Under Zionist pressure the British government, however, soon retracted its White Paper. Lord Basfield, British colonial secretary, denied that Britain planned to halt Jewish emigration. British Prime Minister, Ramsey MacDonald, sent Weizman a message saying that the White Paper did not mean a halt to giving Jews new lands, and that Britain never decided to curtail or stop Jewish emigration. He said London would consider giving Jews jobs and recognize the right of Zionist organizations to employ Jews only. The Arab called the message "The Black Paper."

## **The 1935 Revolt**

The causes of this revolt did not change from previous ones. Jewish emigration intensified and Arab land was still being seized and given to the Zionists. In March 1930, the House of Commons refused to limit Jewish emigration and grant Palestine the right to have its own legislative council. Since mid-March, the Zionists carried out aggressions against the Arabs near Tel Aviv and the adjacent settlements. With the emigration on the increase, Jews acquired additional land.

As a result, a general strike was declared and it lasted for six months. The cause of that prolonged strike was series of incidents that occurred between the Arabs and the Jews. Many were killed and wounded from both sides. The strike began in Jaffa and then extended to Nablus. National committees were set up to support Arab struggle.

Late in April, the Higher Arab Committee was formed. A delegation came from Haifa to Jerusalem where, along with others, called on the Arabs not to pay taxes, raising the slogan: No taxes without representation.

The same thing is happening these days with Palestinians refusing to pay taxes and policemen quitting the service. Tension was high in Jerusalem, Haifa, Jaffa and Tel Aviv.

After one hundred days of strike, fierce clashes broke out, with Arab fighters attacking several towns and cities. Underground resistance was stepped up with attacks on British personnel, army officers and collaborators. Arab women took part in the revolt and clashed with British troops.

Arab women are doing the same these days, taking part in the stone-throwing demonstration in the occupied territories

The British government was unable to stop the revolt. It resorted to some friendly Arab leaders for help but the Palestinians were determined to go along with their revolt.

Here again history repeats itself as the Egyptian regime tried to mediate a halt to the current Palestinian Intifada.

The Higher Arab committee, however, responded to Arab mediation efforts and ordered Arabs to end their strike in a statement issued in October 11, 1936.

According to British figures, casualties during the period between April 19 to September 30 of that year, were one Arab dead and 803 injured. Eighty Jews were killed and 228 were wounded up to September 20. 2643 were detained, 1646 of them were convicted and sentenced to prison terms. 271 Jews were convicted. Many Arabs were actually killed, but their death was not announced. The strike lasted for six months, with all people taking part in it.

Despite Arab leaders' pressure, some Palestinian leaders went ahead with the revolt, notably Sheikh Ezzideen Al Qassam. In April 30, Arab fighters assassinated Haifa's assassinate police commission-

er. They also killed Jenin governor "Muchat" and in September 26, they killed Andrews, the governor of Galilee.

Palestinian military action maintained its organization, benefitting from previous experience.

In 1938 the Palestinian military command was organized as follows:

1- The general command, with its headquarters in Damascus. It comprised the commander-in-chief and some aides. Some Syrian veterans acted as councilors to the commander-in-chief.

2- Areas commanders who supervised various Palestinian areas of combat. Palestine was divided into four areas:

A- The Northern area — a mountainous region extending to the Syrian and Lebanese borders.

B- Nablus area, which was suitable for Palestinian guerrilla warfare.

C- The central area.

D- The Jerusalem area:

The southern part of Palestine was not included because it is agricultural or desert land not suited for guerrilla warfare.

Local commands were placed in Gaza, Majdal and Beer Sheeba.

## **The army of the holy war**

Palestinian resistance had been maintained by the Army of the Holy War, which fought many battles against Zionist gangs and British forces. The army, which was set up by Palestinian leader Abdel Kader Al Husseini following the UN Partition resolution in 1947,

was poorly equipped while the Zionists were able to acquire modern weapons. The army continued to defend Palestine against imperialist plots until orders came from Amman dissolving the army in 18 December 1948.

## The salvation army

It was an army of Arab volunteers who came to aid the Palestinians. It was formed in 1947 and fought the Zionists and the British forces in 1946, 1947 and 1948. In 1949, the army was disbanded by the Arab League.

### Palestinian national conference before 1948

The Palestinian political status emerged following the division of the Arab world in the wake of the Sykes-Picot agreement, which had split the Arab region into zones of influence among foreign powers.

But the Palestinian political struggle preceded that date. In June 24, 1891 some Jerusalem leaders sent in telegram to the Ottoman emperor demanding the issuance of a special decree preventing the Jews from entering Palestine and buying land.

As a result of the Palestinian resistance, the Zionist movement acquired only 65,000 dunums until 1918, equivalent to 2.5 per cent of all Palestine territory. In 70 years of successive attempts, the number of the Jews totalled 70,000 in 1897. In 1914, the number rose to 85,000. Arab press contributed to the campaign against selling land to the Jews. Arab newspapers lashed out at the Lebanese family of Sar-saq for selling the Affuleh land to the Jews

**The First Palestine National Conference:** The conference was held in Jerusalem in 27 January 1919. It was a conference of Muslim and Christian Societies and was called the First Palestinian National Conference. Twenty-seven delegates attended.

**The Second Palestine National Conference:** The Palestine National Movement began to sense the Zionist danger and resisted it. In 27 February 1920, the second conference was held in Damascus. Delegates from political parties took part in the conference, which adopted several resolutions. It considered southern Syria and all of Palestine part of Northern Syria and rejected Zionist plans to turn Palestine into a homeland for the Jews. It also decided not to recognize any government in Palestine, which fails to acknowledge Palestinian de-

mands presented to King-Crane committee.

**The Third Palestine Conference:** The conference was held in the city of Haifa in 19 December 1920 by young men representing the youth movement of Palestine. Forty-six delegates representing Muslims and Christians attended. Nine sessions were held under the chairmanship of Musa Kathem Al Hussein. The conference adopted a number of organizational decisions.

**The Fourth Palestine Conference:** Held in Jerusalem in 1921 under Musa Kathem Al Hussein let selected the Palestinian delegation that was to go to Europe headed by Mr Hussein, who vowed to do all he can to achieve the national objectives.

**The Fifth Palestine Conference:** Held in Nablus in 25 August 1922 and was attended by 100 delegates. It was joined by members of the delegation coming back from London. Musa Kathem Al Hussein was elected as chairman, and the delegation returning from London presented a report about its talks in the British capital. The conference adopted 17 resolutions, including the dispatch of a delegation to the United States, rejection of Palestine's new constitution and boycotting elections for the legislative council, refusal of the whole mandate system, the opening of a Palestinian office in London and boycott of Jewish trade activities. At its final session, the conference adopted the Palestinian National Charter in which the delegates pledged to achieve independence, Arab union and resist a homeland for the Jews. The resolutions were met with popular response.

The resolutions aborted the creation of a legislative council. In May 1928, the British Viceroy Herbert Samuel realized that he had failed to set up a legislative council. He issued a decree in the 29th of the same month for the setting up of a new legislative council, which comprised eight Muslims and two Christians, who acted as councilor. But seven of the Arab members resigned. The plan had failed.

**The Sixth Palestine National Conference:** It was held on 16 June 1923, and rejected the draft of the British-Arab pact presented to King Hussein ben Ali because it did not respond to Arab rights and nationalist demands. The executive committee of the conference intensified its resistance and staged a strike upon the visit of Lord Balfour to Palestine to inaugurate the Hebrew University. The British authorities maintained their plans to set up the Zionist entity.

**The Seventh Palestine National Conference:** This conference was held in June 20, 1928 in Jerusalem under the chairmanship of Musa Kathem Al Hussein, and with 250 delegates attending. The delegates demanded a national government and protested the large number of British employees in the government and the preferential treatment given to Jewish laborers. They demanded a halt to enacting laws until a parliamentary government is set up. The conference selected a 48-member executive committee under Mr Hussein to implement the resolutions.

No other conferences were held afterwards as the people were engaged in struggle and unanimous support to the resolutions of the past conferences had not changed.

The executive committee of the 7th conference spoke for the people and led the nationalist movement to stage strikes and demonstrations and filing protests, as well as issuing political statements. The committee was maintained until its president died in 1934. It was dissolved soon after.

In the meantime, Haj Amin Al Hussein's position as a nationalist leader was on the rise, while Sheikh Ezzideen Al Qassam continued to lead the armed struggle. Political parties began to be formed as the great Palestinian revolt broke out and continued from 1936 until 1939.

## **The organized Palestinian political confrontation**

The Palestinian people maintained their struggle against British plots and Zionist ambitions despite fierce reactions. The struggle materialized when political movements and parties were formed to confront the new challenges. The following movements and parties were formed early in this century:

**The Ittihad and Tarraki Society (1908):** The society emerged from a secret political and literary society and later published Al Karmel newspaper.

**The National Ottoman Party (1909):** The party spread public awareness about the Zionist danger. In its first public statement, the party warned against the dangers emanating from Zionist ambitions.

**Al Fidayah secret society:** It was formed in 1919 to resist Zionism

by force. It was behind the revolt in Jerusalem in 1920.

**Al Istiklal Arab Party:** Faced with the increased Jewish emigration and growing Zionist danger, a group of young men founded the party in 1932. It was led by Ezzat Darwaza, Subhi Al Khadra, Awni Abdel Hadi, Akram Zueiter and Dr Salim Salama. The party was a response to the need to organize Palestinian masses and develop their struggle, based on the rejection of the British mandate and struggle against Jewish settlement.

**The National Defence Party (1984):** Al Istiklal Party collapsed because of family rivalries. Al Nashashibi set up the National Defence Party, while Jamal Al Hussein, a close aid to Haj Amin Al Hussein, set up the Palestinian Arab Party.

Other political organizations were formed during that period. But the 1936 Revolt showed that these parties and societies were unable to lead the Palestinian struggle.

## **The Palestine Arab Higher Committee**

Following the Second World War, partisan rivalries re-emerged under the new Palestinian and international conditions. The newly-established Arab League set up the Arab Higher Committee for Palestine in September 1945. But the committee could not continue to exist in the face of Palestinian rivalries and divisions, which finally led to the splitting up of Palestinians into two major blocs: The Arab Higher Committee and the Arab Higher Front.

The Arab League, in its effort to unite the Palestinians, formed the Arab Higher Body for Palestine in June 11, 1946. The emergence of the body eased partisan conflicts as it was recognized by all political parties and organizations, and was viewed as the sole representative of the Palestinian people and its official spokesman.

The Body was headed by Haj Amin Al Hussein with his headquarters in Cairo because the mandate authorities did not allow him to settle in Palestine. The Body organized Palestinian resistance inside Palestine and defended the Palestinian cause at the United Nations.

## The All-Palestine Government

The Higher Body for Palestine decided to form a Palestinian government to fill the vacuum which was expected to occur when the British mandate came to an end in May 1948.

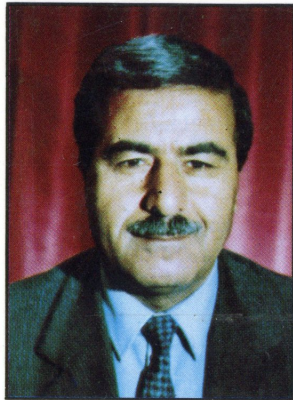
The Body asked the Arab League and its member states to support the decision and help put it into effect. But Arab countries could not agree on a Palestinian government, while the Jews were busy setting up the framework for their own government, which was going to be declared officially at the end of the mandate. In September 23, 1948, the All Palestine Government was formed in Gaza. Its leader, Ahmad Hilmi Abdel Baki, called upon the Arab League to recognize the government and asked Palestinians to co-operate with it.

King Abdullah of Jordan resisted the formation of the government, while other Arab countries recognized it. The new government was invited to attend a session of the Arab League council in 30 October 1948.

Because of King Abdullah's attitude, the Arab Higher Body and the new government decided to call for the creation of a Palestinian National Council to assert the legitimacy of the new government and rally Palestinian support for it. The council was convened in on October 1, 1948 in Gaza under Haj Amin Al Husseini and was attended by many Palestinian figures. Legitimacy was declared as well as Palestinian independence. It was decided to declare the establishment of the Palestinian state within its international border.

The conference denounced the Jewish attempt to set up a government in the usurped lands and approved a transitional constitution and concluded a £5 million loan. In the meantime, King Abdullah, held his own Palestinian conference in Amman under Sheikh Suleiman Al Taji Al Farouki. The conferees rejected the Gaza conference claim of representing the Palestinian people.

On 1 December 1948, King Abdullah held another conference in Jericho under Sheikh Mohammad Ali Al Jabri, during which unity was declared between Jordan and Palestine. King Abdullah's position intensified Arab and Palestinian objections to his involvement and the matter was suspended until April 1950.



### About the Author

- An Arab-Palestinian struggler who believes in Arab unity.
- Born in Haifa in Palestine in 1938
- Received his high-school certificate in Aleppo-Syria.
- Resisted the crime of secession between Egypt and Syria in 1961.
- He was arrested for the first time in 1962 as defended the legitimacy headed by Jamal Abdel Nasser. He was sentenced to five-years in prison by the secessionist court in 20/1/1963.
- He was released by a decision of the Command Council of the 8 March 1963 revolution in Syria.
- He was the first supervisor of the Voice of Palestine Broadcasting from Baghdad in 1966.
- He was in charge of the national orientation of the Palestinian Popular Association in the PLO in the United Arab Republic until the year 1973.
- He quit his official duties in the PLO and dedicated his time to the national struggle.
- He returned to academic studies and got his B.A. degree in 1986 and Master Degree (international relations) from Algeria University in 1988.
- He holds the first-class Fateh medal presented to him during celebrations marking the 20th anniversary of the Libyan revolution.
- Non-partisan and committed solely to his people and their cause. He is active in working for Palestinian national unity and pan-Arab unity.