

The Outline Of History Of Palestine- From First Information About This Region To The Roundtable Meeting In 1939.

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Abstract:

The history of the Palestinians is nearly 4,000 years old - the time of : the ups and downs, the expectations and the unfulfilled hopes that were to be realized only in the twentieth century.

The raids of individual tribes in antiquity, the authority of Rome over this land, alternate Turkish and Egyptian reign from the Middle Ages to the end of World War I, the British mandate - are just some of the events that have endured in the history of Palestine, on the path towards its quest for independence.

Keywords: Palestine, Israel, the Balfour Declaration.

From 3500 B.C. in the area of modern Iraq, Syria, Lebanon and Palestine the influx of people from the Arabian Peninsula has started. Approx. 2000 B.C. they founded the first state in Palestine, called Canaan¹. In 1200 B.C. the Jewish tribes, coming out of Egyptian repression, crossed the Sinai Desert, reaching the area northeast of the Dead Sea. After defeating the Jordan River, they were hailed by the Canaanites

as Ibranijun- *those, who crossed over*, which did not prevent them from brutally subjugating the local population². They settled the banks of the Jordan and conquered central Palestine, choosing their seat in the mountainous Judea, where they established the Jewish Kingdom. At the same time with the Hebrews on the Palestinian soil came the Crete, the Philistines, inhabiting

¹ A. Bukowska, *Palestyńczycy. Ich życie i walka*, Wydawnictwo Czytelnik, Warszawa 1988, p. 12.

² Ibidem.

the southern part of Palestine, along the coast of the Mediterranean Sea³.

In the 8th and 7th centuries B.C. the Kingdom of Israel and Judah fell victim to Assyrian invasions and the Babylonians⁴. In the 6th century B.C. the Persians subordinated the lands of present Palestine, and in 331 B.C. this territory was won by the Greeks under the command of Alexander the Great⁵. In 63 B.C. it was taken over by the Romans, calling acquired province as Palestine⁶. When, in 392, Theodosius the Great ennobled Christianity as a state religion⁷, Palestine was beginning to be perceived as a place of pilgrimage of Christians⁸. The influx of pilgrims to the cradle of Christianity did not interfere with Palestine's domination by the Arabs in 637 nor its dependence on the power of the Caliphate of Fatima in 969. Islamists respectfully regarded Christianity and did not make difficulties to pilgrimages to

Palestine⁹. This situation radically changed in 1072, when Palestine fell into the hands of the Seljuq Turks. Although, like the Arabs, they professed Islam, they did not tolerate other religions, so they roused the lives of pilgrims and used repression against local Christians. News of the persecution in the Holy Land, reaching the West, contributed for the emergence of crusades¹⁰. In 1099, in the area near the Jordan River, thanks to the efforts of the Crusaders, the Kingdom of Jerusalem was established. In 1187, Ajjubish ruler Salah ad-Dina (Saladin) gained control over Jerusalem¹¹. From 1291 to 1517 Palestine was ruled by the Egyptian Mameluk dynasty, and in the years 1516-1918 it was part of the Ottoman Empire as part of the province in Damascus¹².

Under the successive succession of the Turkish Sultans, Palestine was influenced by three separate territorial units, the most important of which was attributed to the Jerusalem sanjak. Jerusalem was at that time the center of religious life, as well as

³ Ibidem.

⁴ M. Jaczynowska, D. Musiał, M. Stępień, *Historia starożytna*, Wydawnictwo TRIO, Warszawa 2006, p. 177-192.

⁵ Ibidem, p. 203 i 364.

⁶ J.L. Gelvin, *Konflikt izraelsko-palestyński*, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków 2009, p.7.

⁷ A. Krawczyk (ed.), *Wielka Historia Świata. Tom 3. Świat okresu cywilizacji klasycznych*, Oficyna Wydawnicza FOGRA, Warszawa 2001, p.430.

⁸ M. Avi-Yonah, *A History of Israel and the Holy Land*, The Continuum Publishing Group, Nowy Jork 2001, p. 170.

⁹ T. Manteuffel, *Historia powszechna. Średniowiecze*, Wydawnictwo PWN, Warszawa 2012, p.181.

¹⁰ Ibidem.

¹¹ M. B. Rees, *History*, [in:] D. Robinson (ed.) *Israel and Palestinian Territories*, Lonely Planet, Melbourne 2012, p. 31-32.

¹² D. Bensimon, E. Errera, *Żydzi i Arabowie. Historia współczesnego Izraela*, Wydawnictwo Cyklady, Warszawa 2000, p. 215-220

an important center of emerging Arabic education and science¹³. The rules of empire helped to crush the local population and individual interests of the small social groups, because, thanks to this activity, they exercised their power in the provinces, using their minimal strengths and resources.¹⁴

The beginning of the 19th century brought a significant transformation of Palestinian society. Farmers, instead of cultivating many species of plants for their own needs, specialized in only one of them, taking advantage of the harvest and buying, thanks to them, necessary goods. This led to the development of a market economy and its modifications to the global economic system, based on a variable exchange between the major producers of finished goods, exporting their goods to less developed countries – the suppliers of raw materials¹⁵. Extension of this system to the Middle East occurred at the same time as the beginning of the industrial revolution and the stabilization after the Napoleonic wars on the European continent¹⁶.

¹³ J. Jarzabek, *Palestyńczycy na drodze ku niepodległości. Rozwój, przemiany i kryzys ruchu narodowego*, Wydawnictwo TRIO, Warszawa 2011, p. 17.

¹⁴ Ibidem.

¹⁵ J. L. Gelvin, op. cit., p. 28.

¹⁶ Ibidem.

Economic restructuring came as a result of the restructuring of the administration apparatus, made by the Egyptian leader, Ibrahim Pasha¹⁷, in years 1831-1841. He deprived the peasantry of arms, initiated compulsory military recruitment to secure the state monopoly of the armed forces. He set up a direct tax by moving third parties away from state income¹⁸. He obliged local dignitaries to assist Egyptian governors in collecting taxes from residents. He assisted the cultivation of plants for sale abroad, allocated cash for public works, facilitating the expansion of the crop area, the transport of products to the market, and increased control of the authorities¹⁹. When the Turks succeeded, with the help of Great Britain, to expel the Egyptian troops and authorities from Palestine, did not abandon the Pasha reforms, on the contrary, increased their scope²⁰.

¹⁷Ibrahim Pasha- (born 1789, Kavalla, Rumelia [now Kavála, Greece])—died Nov.

10, 1848, Cairo, Egypt), viceroy (vali) of Egypt under Ottoman rule and a general of outstanding ability.

See more in: The Editors of Encyclopedia Britannica, *Ibrahim Pasha*, [in:] Official website of Encyclopedia Britannica:

<https://www.britannica.com/biography/Ibrahim-Pasha> (access: 28.09.2017)

¹⁸ J.L. Gelvin, op. cit., s. 31.

¹⁹ Ibidem.

²⁰ Ibidem, p.32.

At the beginning of the 50s of the nineteenth century, under the threat of external intervention in Jerusalem, triggered by the quarrels of Christianity for access to holy places, the Turks took control of the city and placed a military garrison there²¹. Expanding their dominance in the suburbs, they began to rule over more Palestinian districts, forcibly withdrawing to the army, pulling taxes, and fighting local rulers. These actions were accompanied by the construction of new garrisons, posts and railway lines and the Bedouin settlement process²². The described changes have hit both in the Palestinians as well as in other inhabitants of the Ottoman Empire. Palestine was an impoverished province of the fallen power, poorly managed, without basic infrastructure and services, with high taxes. The Ottoman Land Law of 1858 and the Land Law of the Regime of 1861 worsened the situation, bearing particularly severe consequences for the fallahins-Arab peasants²³. These provisions provided for the registration and issuance of ownership documents for all, but the Palestinian peasants feared that the new censuses would lead to increased taxes, extortion, and military recruitment, so they

deflected in a mass from the register of their lands. Urban elites, on the contrary, inspired by the increasing value of cash and the new law of the land, have benefited from the difficulties of the peasants. Merchants and landlords from Beirut, Damascus and other distant cities, which have often served both as tax collectors and lenders, recorded villages and huge estates on their names²⁴. Moreover, because the Ottoman Empire did not make any provision for the regulation of relations between landowners and the tenants, most of the peasants, since 1870, were deprived even of the slightest land use rights. As a result, the fallahins were transformed into shareholders, tenant farmers, rural workers and went under the control of landowners²⁵. Some have found comfort in family and clan relationships, resulting from rural and terrestrial connections that have raised the question of who they are and what their life goals are.

The nature of the new land ownership system, together with the complete agrarian character of Palestine, facilitated the influx of Zionist settlers and created a scene for the resulting conflict²⁶. In addition, the dynamics of events, which begun at the

²¹ Ibidem, p.33.

²² Ibidem.

²³ Ch. A. Rubenberg, *The Palestinians. In search of just a peace*, Lynne Rienner Publisher, Londyn 2003, p.2.

²⁴ Ibidem.

²⁵ Ibidem, p.3.

²⁶ Ibidem.

end of the 19th century, contributed to the renewal and consolidation of Arab consciousness accompanied by the appearance of the Palestinian identity. Since then, these two twin identities, Arab and Palestinian, have been doubly strengthened and finally formed the basis of a strong Palestinian opposition to the Zionist venture²⁷.

The reorganization of the state - its centralization, secularization and the launch of a new, European-based bureaucracy - weakened the position of partially independent, local elites, subordinating their central authority. Fear of losing position and the privileges of the affluent Arab families in Palestine have mobilized some of them to adopt anti-Turkish views and interest in Arab nationalism²⁸. It is worth noting, however, that if the external political factor determining the emergence of Arab nationalism is considered as a socio-political change in the Ottoman Empire, the birth of Zionism should be the basis for Palestinian nationalism. Unlike the progress of Arabs from other parts of the Middle East, the development of the social and political identity of Arab Palestinians influenced their moods and changes

in political consciousness - the development of nationalist attitudes²⁹.

Before the start of World War I the vast majority of the population in Palestine (more than 500,000) were Arabs. Although there was no danger on the side of Jewish settlement,

the authorities of the Empire received numerous petitions, demanding respect for the prohibition of permanent settlement of the Jewish community in Palestine, issued

by the Turkish rulers in 1900, but did not hinder the Jewish colonists from buying Palestinian land³⁰. In 1908, the first significant Jewish-Arab clashes broke out, and the danger of the development of Zionism was accompanied by the birth of political parties which aimed at resistance to the Jewish movement³¹.

The Middle East, especially Palestine, has gained new value in the eyes of European empires - Russia, Germany, Italy, England and France during the First World War. It has become a chance for them to acquire new resources in the ongoing warfare³². England and France sought to mobilize Arabs to speak out

²⁹ Ibidem, p.17-18.

³⁰ Ibidem, p.18.

³¹ Ibidem.

³² W. Dobrzycki, *Historia stosunków międzynarodowych w czasach nowożytnych 1815-1945*, Wydawnictwo Naukowe SCHOLAR, Warszawa 1996, p.274.

²⁷ Ibidem.

²⁸ J. Jarzabek, op.cit., p. 17.

against Turkey, which aroused support for the Arab independence movement³³. In 1915, the United Kingdom, in the person of Henry McMahon, the high commissioner in Egypt and Sudan, promised the Arabs to build after the war an Arab kingdom stretching over present areas of Syria, Iraq and the Arabian Peninsula. Representing the Arab side, the oldest descendant of Sharif Hussein bin Ali³⁴, Faysal I³⁵ demanded,

³³ Ibidem.

³⁴ **Husayn ibn ʿAlī**, (born c. 1854, Constantinople, Turkey, Ottoman Empire [now Istanbul, Turkey]—died 1931, Amman, Transjordan [now Jordan]), emir of Mecca from 1908 to 1916 and king of Hejaz from 1916

to 1924. Husayn was born into the line of Hāshimites to which the Meccan emirate had passed in the early 19th century. He became emir in 1908 and was a leader in the Arab revolt against Ottoman rule during World War I. In October 1916 he proclaimed himself “king of the Arab countries,” though the Allies formally recognized him only as king of the Hejaz. Husayn was represented at the Versailles peace conference by his third son, Fayṣal, but refused to ratify the Versailles Peace Treaty (1919) as a protest against the mandatory regimes imposed on Syria, Palestine, and Iraq by France and Great Britain. Subsequently his domestic policy was marked by ever-increasing avarice and conservatism, while he sowed the seeds of future trouble by deliberately courting the enmity of Ibn Saʿūd. In March 1924 he proclaimed himself caliph, but war with Ibn Saʿūd was imminent, and the Wahhābīyah attack on aṭ-Ṭāʿif in September found him unprepared. On October 5 he abdicated. The British conveyed him to Cyprus, where he lived until 1930.

See in: The Editors of Encyclopedia Britannica, *Husayn ibn Ali*, [in:] Official website of Encyclopedia Britannica: <http://www.britannica.com/EBchecked/topic/277443/Husayn-ibn-Ali> (access: 28.09.2017)

³⁵ **Fayṣal I, Fayṣal** also spelled Faisal (born May 20, 1885, Mecca—died Sept. 8, 1933, Bern), Arab statesman and king of Iraq (1921–33) who was a leader in

during a meeting with the British representative, to integrate Palestine into the Hasidim kingdom, but the British were persuading them to give it official status,

and they agreed in the end “[...] to acknowledge and support the independence of the Arabs. within the boundaries of all the territories that the Sharif of Mecca would demand [...]”³⁶.

Under the command of British Colonel Thomas Edward Lawrence, Arab troops battled

with the Turks and drove them from the Arabian Peninsula and Arabian areas, from the Persian Gulf to Damascus³⁷.

At the same time allied states signed secret agreements on the future division

of the Ottoman Empire. Conclusion of confidential treaties with Russia March 12, 1915

and April 10, 1915, and the London Treaty with Italy of April 26, 1915, were accompanied

by the acceptance of the Franco-British covert agreement³⁸. On April 26, 1916

advancing Arab nationalism during and after World War I.

See more in: The Editors of Encyclopedia Britannica, *Faysal I*, [in:] Official website of Encyclopedia Britannica: <https://www.britannica.com/biography/Faysal-I> (access: 28.09.2017)

³⁶ J. Jarzābek, op. cit., p. 19-20.

³⁷ Ibidem, p. 20.

³⁸ W. Dobrzycki, op. cit., p. 275.

representatives of France - diplomat George Ch. Picot- and Anglii- Middle East Specialist Mark Sykes - have signed an agreement to split the area between the Mediterranean and the Gulf in the future, into smaller portions controlled by one of the signatories. Putting on the guardian of the holy places of Christians, Russia has forced on the pages of the treaty a record of putting post-war Palestine into the hands of international board³⁹.

The letter of British Foreign Minister Arthur James Baulfoura to the leader of the Jewish community in the United Kingdom, Lord Lionel Walter Rothschild, expressing approval of the British Government for the uprising in Palestine of a national seat for the Jewish people, sent on November 2, 1917, turned out to be a breakthrough on the Palestinian cause, and at the same time a bow to the Zionist movement⁴⁰:

Foreign Office
November 2nd, 1917
Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national

home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely,
Arthur James Balfour

The Balfour Declaration helped Britain to withdraw from its promises on the establishment of an Arab state and the implementation of the agreement with France

on the establishment of an international regime in Palestine⁴¹. In order to win the sympathy

of the Arabs and to stop the development of the national liberation movement, Britain

and France issued a call on 7 November 1918 to the Palestinian, Syrian and Iraqi communities in which they undertook⁴²:

⊗ acceptance of government and local government, selected by inhabitants of particular lands;

⊗ guarantee the judiciary, which would be objective and equal to all;

³⁹ Ibidem.

⁴⁰ J. Jarzabek, op. cit., p. 20.

The Balfour Declaration, [in:] Official website of Israel Ministry of Foreign Office: <http://www.mfa.gov.il/mfa/foreignpolicy/peace/guide/pages/the%20balfour%20declaration.aspx> (access: 28.09.2017)

⁴¹ D.R. Woblikow (ed.), *Historia krajów arabskich 1917-1966*, Książka i Wiedza, Warszawa 1974, p. 120.

⁴² Ibidem.

⊖ supporting economic development and education.

However these promises have not been implemented⁴³.

At the plenary session of the Paris Peace Conference, May 7, 1919, the issue of international mandates was discussed. The structure of the mandate system is set out in Article Twenty-two of the League of Nations Pact⁴⁴:

„[...] **ARTICLE 22.**

To those colonies and territories which as a consequence of the late war have ceased to be under the sovereignty of the States which formerly governed them and which are inhabited by peoples not yet able to stand by themselves under the strenuous conditions of the modern world, there should be applied the principle that the well-being and development of such peoples form a sacred trust of civilisation and that securities for the performance of this trust should be embodied in this Covenant.

The best method of giving practical effect to this principle is that the tutelage of such peoples should be entrusted to advanced nations who by reason of their resources, their experience or their geographical position can best undertake this responsibility, and who are willing to accept it, and that this tutelage should be exercised by them as Mandatories on behalf of the League.

The character of the mandate must differ according to the stage of the development of the people, the geographical situation of the

territory, its economic conditions and other similar circumstances.

Certain communities formerly belonging to the Turkish Empire have reached a stage of development where their existence as independent nations can be provisionally recognized subject to the rendering of administrative advice and assistance by a Mandatory until such time as they are able to stand alone. The wishes of these communities must be a principal consideration in the selection of the Mandatory.

Other peoples, especially those of Central Africa, are at such a stage that the Mandatory must

be responsible for the administration of the territory under conditions which will guarantee freedom

of conscience and religion, subject only to the maintenance of public order and morals, the prohibition of abuses such as the slave trade, the arms traffic and the liquor traffic, and the prevention of the establishment of fortifications or military and naval bases and of military training of the natives for other than police purposes and the defence of territory, and will also secure equal opportunities for the trade and commerce of other Members of the League.

There are territories, such as South-West Africa and certain of the South Pacific Islands, which, owing to the sparseness of their population, or their small size, or their remoteness from the centres of civilisation, or their geographical contiguity to the territory of the Mandatory, and other circumstances, can be best administered under the laws of the Mandatory as integral portions of its territory, subject to the safeguards above mentioned in the interests of the indigenous population.

In every case of mandate, the Mandatory shall render to the Council an annual report in reference

to the territory committed to its charge. The degree of authority, control, or administration

⁴³ Ibidem.

⁴⁴ *The Covenant of the League of Nations. Article 22*, [in:] Official website of The Avalon Project at the Yale Law School: http://avalon.law.yale.edu/20th_century/leagcov.asp#art22 (access: 28.09.2017)

to be exercised by the Mandatory shall, if not previously agreed upon by the Members of the League, be explicitly defined in each case by the Council.

A permanent Commission shall be constituted to receive and examine the annual reports of the Mandatories and to advise the Council on all matters relating to the observance of the mandates [...].”

This document distinguishes three groups of dependent territories: A, B, C⁴⁵. The Arab lands, which until then were part of the Ottoman Empire, were included in the A type mandates as the most readied to gain independence. At the Allied Conference in San Remo, Italy (19-26 April 1920), it was decided that Syria and Libya would be mandated by France and the United Kingdom would carry out a mandate on Iraq, Palestine and Transjordan⁴⁶. The British gained the right of unlimited control over the Palestinian judiciary, its foreign policy and its representation in international conventions, the right to hold on the Palestinian land of its troops and construction, as well as the use of local armed forces⁴⁷. The text of the mandate was furnished with the Balfour Declaration. The United Kingdom assumed the responsibility of introducing political and economic

conditions on the subordinated land, allowing

for the construction of a Jewish national seat, as well as the promotion of Jewish immigration and the setting up of Jewish settlements in the villages, which involved the elimination of Arab farmers from their lands⁴⁸.

The desire of the British to take over Palestine resulted from the strategic location

of the area. Palestine was located at the forefront of an important communication point

- the Suez Canal, at the intersection of key air routes from Europe to Southeast Asia and the Far East and land routes linking the Mediterranean coast with the Persian Gulf⁴⁹. It was supposed to serve as a buffer for the British against the penetration of France from Syria to the Arabian Peninsula⁵⁰.

Britain's approval of the Zionist movement and the downplaying of the Arab hope of Palestine have brought together scattered Palestinian political forces. At the turn of January and February 1919, the first Palestinian Arab Congress was held, during which Palestinian politicians focused on two ideas relating to the future

⁴⁵ W. Dobrzycki, op. cit., p. 498.

⁴⁶ Ibidem, p. 498-499.

⁴⁷ D.R. Woblikow, op. cit., Warszawa: Książka i Wiedza, 1974, p. 121.

⁴⁸ Ibidem.

⁴⁹ Ibidem.

⁵⁰ Ibidem.

of Palestine: Arab nationalism and Palestinian nationalism.⁵¹. Supporters of first option, with Mohammad Amin al-Husseini⁵² as its head, they were inclined to call upon the Great Syria, which extends from the Taurus mountains in the north to Rafah in the Gaza Strip in the south, with Palestine as South Syria, which would enjoy internal autonomy⁵³. Proponents of the second solution, headed by Ragheb Nashashibi⁵⁴, were aiming for an

independent Palestinian state⁵⁵. Although the Palestinian nationalists did not hide their hostility towards Zionism, they were less threatening than the Arab nationalists in the eyes of the British and Jews⁵⁶. The fall of the first concept,

in the face of the armed intervention of the French forces in Damascus, July 24, 1920, and forced to the abdication of the Syrian king, Faysal I, caused the rival groups to reach

an agreement⁵⁷. Desiring to defend their own interests through political methods, the Palestinians established in December 1920 the so-called Arab Executive, representing

the Arabs in talks with the British, in 1921 established the Supreme Muslim Council - a tool for fighting the rights of the Arab

⁵¹ J. Jarzabek, op. cit., p. 20.

⁵² *Mohammed Amin Al-Husseini (189?-1974) – “[...] was the Mufti (chief Muslim Islamic legal religious authority) of Jerusalem under the political authority of the British Mandate in Palestine from 1921 to 1937. His primary political causes were: 1) establishment of a pan-Arab federation or state; 2) opposition to further immigration of Jews to Palestine and Jewish national aspirations in Palestine; 3) promotion of himself as a pan-Arab and Muslim religious leader [...]”*

See more in: HAJJ AMIN AL-HUSAYNI: THE MUFTI OF JERUSALEM, [in:] Official website of the United States Holocaust Memorial Museum: <https://www.ushmm.org/wlc/en/article.php?ModuleId=10007665>

(access: 28.09.2017)

⁵³ J. Jarzabek, op. cit., p. 21.

⁵⁴ *Ragheb Nashashibi (1881-1951) – „[...] Born in 1881; public figure under the Ottoman Empire, the British Mandate and the Jordanian administration; graduated from engineering Istanbul University and became Jerusalem's District Engineer; lifetime opposition leader against the Husseini family; in 1914, elected to the Ottoman parliament and Jerusalem representative in the Ottoman parliament during World War I; head of the Ottoman department of Public Works; member of the All-Syrian Congress in 1919; returned*

and replaced Musa Qassem (Pasha) al-Husseini as mayor of Jerusalem (1920-34); leading figure of the Palestine Arab National party, founded in 1923; member of the Palestinian Delegation to the U.K., March 1930; founder (2 Dec. 1934) and leader of the National Defense party; its representative in the Arab Higher

Committee (1936); resigned from the Arab Higher Committee in preparation to accept partition. Politically inactive in the 1940s; in August 1949 appointed head of the new Jordanian ministry for refugees and rehabilitation; in Sept. 1949 appointed first Governor-General for Arab Palestine; in 1950 Jordanian Minister of Agriculture and later of Transport; appointed as custodian of the Holy Places of Jerusalem with cabinet rank; died in January 1951[...]”

See in: Ragheb Nashashibi (1881-1951), [in:] Official website of the Jewish Virtual Library: <http://www.jewishvirtuallibrary.org/ragheb-nashashibi> (access: 28.09.2017)

⁵⁵ J. Jarzabek, op. cit., p. 21.

⁵⁶ Ibidem.

⁵⁷ Ibidem, p.22.

community⁵⁸. In mid-1921, Winston Churchill, then Secretary of the Colony, came to Palestine to silence the Arab protests and to repay the Arab prince Abdullah for help during the war with Turkey.⁵⁹ In September 1922, the British government and the League of Nations decided not to settle in the Jewish community in Palestine, in the east of the Jordan. It created the basis for distinguishing the mandated area from

Pre-Jordan-the real Palestine, the place of Jewish colonization- and Transjordan (present Jordan), inhabited by Arabs and Bedouins⁶⁰. Another congress of the Palestinian Arab Congress in December 1922 resulted in a joint program of Arab and Palestinian nationalists, aimed at opposing Jewish immigration and the idea of building a Jewish national seat and the constitution of the national government in Palestine⁶¹.

In 1922, the British governor of Palestine, Lord Herbert Samuel, publicized the so-called. The "White Paper", which guarantees that the British will not allow to establish a Jewish state, which would diminish the Arab community, on Palestinian mandate place. It also

⁵⁸ K. Bojko, *Izrael a aspiracje Palestyńczyków 1987-2006*, Polski Instytut Spraw Międzynarodowych, Warszawa 2006, p. 27.

⁵⁹ Ibidem, p.24.

⁶⁰ Ibidem.

⁶¹ J. Jarząbek, op. cit., p.22.

permitted the possibility of a future Arab state in the Prejordan⁶². These assumptions did not, however, end for the Arabs successfully. Not only did the Arab state not be established, but more and more Jews came to Palestine every year. During the third aliyah⁶³ (1919-1923) about 40 thousand Jewish emigrants started to live on Palestinian soil, in the fourth aliyah (1924-1929), about 80 thousand of Jews came to this area⁶⁴.

Year 1929 brought anti-British and anti-Jewish speeches (including the slaughter of the Jews in Hebron) continuing under the banner of the removal of Britain's mandate, the end of Jewish immigration to Palestine, and the ban on acquiring Arab land by Jewish organizations in 1933 and 1936-1939⁶⁵. At the beginning of April 1936, the great mufti of Jerusalem, Mohammad Amin al-Husseini, created the Supreme Arab Committee, with the intention of synchronizing the

⁶² K. Bojko, op. cit., p. 26.

⁶³ Aliyah- immigration of Jews to Palestine after 1948 to the present State of Israel. The first aliyah took place in the years 1880-1902, the second from 1902 to 1914.

See more in: *Aliyot*, [w:] Official website of Zionism and Israel: <http://www.zionism-israel.com/dic/Aliyot.htm> (access: 28.09.2017)

⁶⁴ K. Bojko, op. cit., p. 26.

⁶⁵ Ibidem, p.27.

Arab revolt aimed at British rulers in Palestine⁶⁶.

This body announced the general strike of Palestinian Arabs that took 6 months and gathered hundreds of thousands of workers, peasants, working youth and intellectuals. Local community stopped paying taxes, street demonstrations turned into armed speeches, the Palestinian guerrilla movement began to speak⁶⁷. The British sent troops, led by Field Marshal A. Wavell, consisting of British troops and armed Zionist groups, against the insurgents. They razed to the ground the land of Arab villages, depriving members of the Arab population⁶⁸.

In October 1936, the Supreme Arab Committee, as a result of the requests of the kings of Iraq, Yemen and Emir Transjordan, to guarantee the "good intentions" of the United Kingdom, ordered the Palestinian Arabs to cease fighting and the British sent to Palestine, a royal commission chaired by Lord William R.W. Peela, to decide on the further fate of the Palestinian mandate⁶⁹. It

recommended the division of Palestine into three parts⁷⁰:

- ❖ south with Beer Shevah and most of the center of the mandated area, with Hebron and Nablus, awarded to Arabs,
- ❖ north of Palestine with Nazareth and Mediterranean coast, stretching from Akki and Haifa in the north, Tel Aviv in the south, devoted to the Jews,
- ❖ the center of Palestine with Jerusalem, connecting the narrow strip of land with Jafa, was entrusted to the British administration..

The Peel project was not accepted by the Zionists (who agreed for the division of the state, but with a larger area for the Jewish side than it was allocated), or by the Supreme Arab Committee (support for dividing the country equaled for him with treason of the homeland and the beginning of the Zionist takeover of the whole country). The Arabs, organized into armed forces, once again attacked the Jews and English, murdering, among others, the British Commissioner in Galilee. Responding to these attacks, the British dissolved the Supreme Arab Committee,

⁶⁶ Ibidem.

⁶⁷ D.R. Woblikow, op. cit., Książka i Wiedza, Warszawa 1974, p. 132.

⁶⁸ Ibidem.

⁶⁹ Ibidem, p. 133.

⁷⁰ K. Bojko, op. cit., p.28.

detaining several activist⁷¹. The uprising erupted on Palestinian lands. Although the Palestinian troops were few (about 5,000 militants), they enjoyed the support of rural communities. By mid-1938 they subdued the countryside, some of the major cities and half of Jerusalem⁷². In order to suppress Arab resistance, the United Kingdom sent 200,000 soldiers to Palestine, the Jewish forces also sought to bring the order⁷³.

In February 1939 a "roundtable meeting" was organized in London, attended by representatives of the UK, leaders of the Palestinian Arab political parties, delegates from Egypt, Iraq, Saudi Arabia, Yemen and Transjordan and representatives of the Jewish Agency. Representatives of the Arab side objected to the recognition of the Agency's mandate, which forced the British to conduct separate negotiations with Arabs and Jews⁷⁴. Presented at the conference, the British plan assumed the creation, after 10 years, of the Arab-Jewish state in Palestine, which would sign an allied alliance with Great Britain and enable it to use military bases and the continuation of the occupation regime⁷⁵. During the 10-year transition period,

the British were to include Arab and Jewish ministers in power. over the mandated area under their control; and to limit, and since 1944 completely forbid immigration. Zionist land acquisition was to be subject to restrictions⁷⁶. This proposal was opposed by both Arabs (demanding immediate liquidation of the mandate and proclamation of independence) and Zionists (opposed to the construction of the Jewish state and unrestricted immigration).

The conference did not produce any results⁷⁷.

The people's uprising in Palestine was ended only in March 1939. The areas of the British mandate were ruined, and the Arab community was deprived of political leadership. 3,000 Arabs, 2,000 Jews and 600 Brits perished in the battlefield⁷⁸. On May 17, 1939, the British publicized their demands at the London conference in the form of a MacDonald's Memorandum ("White Paper")⁷⁹. It triggered moods in Palestine. In the eyes of the Jews, this was the abandonment of the Great Britain by the promises made in the Balfour Declaration and the reduction of the possibility of the arrival of Jewish communities in Palestine

⁷¹ J. Zdanowski, op. cit., p. 117.

⁷² Ibidem.

⁷³ Ibidem.

⁷⁴ D.R. Woblikow (ed.), op. cit., Warszawa: Książka i Wiedza, 1974, p. 134.

⁷⁵ Ibidem.

⁷⁶ Ibidem.

⁷⁷ Ibidem.

⁷⁸ J. Zdanowski, *Bracia Muzułmanie i inni*, Glob, Szczecin 1996, p. 117.

⁷⁹ D.R. Woblikow, op. cit., Książka i Wiedza, Warszawa 1974, p. 134.

on the eve of the outbreak of war and growing anti-Semitism. The Arabs were disappointed

by the prospect of independence after 10 years⁸⁰.

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⁸⁰ J. Zdanowski, op. cit., p. 117.