

nothing is to be achieved by the protests and demonstrations of the opposition parties. Hence they envisaged that nothing could work better than acts of violence against the defeatists and collaborators in the ruling elite.

Hani al-Hindi later recalled:

We were naive to believe that it takes only a few bullets in the heads of King Abdulla and other traitors to engender a revolutionary situation. However, the group was ready to make use of any weapon which might serve to develop to a greater degree the spirit of defiance on the part of our people.<sup>13</sup>

So the story goes that in those fateful years and by sheer coincidence three small groups each comprising a handful of young Arab radicals were plunged into clandestine revolutionary activities of the same nature.<sup>14</sup> The first group consisted wholly of young revolutionary intellectuals who were either students or recent graduates of the American University of Beirut. This group genuinely represented the unity of the Arabs in their struggle against Zionism in the sense that it included militants from several Arab states. They were bourgeois by formation, yet revolutionaries by conviction. The two main leaders of this group were George Habash and Hani al-Hindi. They succeeded in forming the Kata'ib in their own image. Habash had apparently been overflowing with an inborn exuberant energy when he joined the American University of Beirut as a medical student. He

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<sup>13</sup> Al-Hindi, loc. cit.

<sup>14</sup> Unless stated otherwise, all the facts in the following paragraphs of this section are based on statements made by Habash, Al-Hindi and Dhahi in the above interviews.