

Sa'id al-Husseini, deputy of Jerusalem, well-versed in Zionist ideas and activities owing to his proficiency in Hebrew, was another active anti-Zionist. Albert Antebi reported that, since accounts of speeches by Ruhi Khalidi and Shukri al-Assali had spread among the peasants, anti-Jewish feeling had widened.¹⁸ A telegram signed by one hundred and fifty Arabs was dispatched from Jaffa to the President of the Chamber, to the Grand Vazir and to various newspapers in protest against the continual purchase of land by Jews and urged Parliament to take steps against Jewish immigration and land purchase.¹⁹

On 24 May, 1911, *ha-Herut* carried the text of a leaflet which proclaimed the emergence of organised Palestinian Arab opposition to Zionism. The leaflet was signed *al-Hizb al-Watani al-Uthmani* (The Ottoman National Party). The Party addressed itself to the Arabs of Palestine in the following terms:

Zionism is the danger which encompasses our homeland; [Zionism] is the awful wave which beats [our] shores; it is the source of the deceitful acts which we experience like a downpour and which are to be feared more than going alone at the dead of night. Not only this; it is also an omen of our future exile from our homeland and of (our) departure from our homes and property.

Suleiman al-Taji al-Farouqi, a founder of the Ottoman National Party, sought to mobilise public opinion in the neighbouring Arab districts of the Ottoman Empire against what he and his associates regarded as Zionist invasion. On 19 August 1911, this able writer and poet wrote an important long editorial in *al-Mufid*, a leading Beirut newspaper run by 'Abdul Ghani al-'Arisi, a prominent political figure. Al-Farouqi stated that Palestine had virtually fallen within the sphere of Zionist influence, and that Zionism in Palestine constituted a government within a government with its own laws and courts, its own flag, its own school system etc. Jewish immigrants, he contended, were equipped with education and money, and the Palestinians were threatened with poverty and eviction. These conditions prodded a group of young men to establish;

A National (Patriotic) party to promote everything beneficent to the nation, and to direct all efforts towards lawful opposition to the Zionist Movement and fighting it with the weapon of justice, in addition calling the attention of the *Ummah* (Nation) to the grave consequences and reminding the government of its duties: First,

stoppage of immigration by applying the Red Passport.²⁰ Second, prohibition of sales of land. Third, carrying out a census among the Jews and giving the Ottomans among them clear identity cards. Fourth, imposition of governmental control and official curriculum over their schools. Fifth, prohibition of their special meetings unless they obtain special permission from the authorities in accordance with the laws governing such meetings. Sixth, carrying out land surveys in the colonies, and imposing the various taxes, tithes and Wercos, and reasserting the lost rights of the Treasury:

The growth of Arab opposition to Zionism was reported by the Palestine correspondent of *Ha'olam*, the central Zionist organ, in the following terms:

The greater force in Palestine is the Arabs. . . we forgot altogether that there are Arabs in Palestine, and discovered them only in recent years. . . we paid no attention to them; we never even tried to find friends among them. The greatest enemies of Jewish efforts are the Christian intellectuals among the Arabs.²¹

The last sentence was an acknowledgement of the efforts of Najib Nassar, editor of *al-Karmal*, whose unyielding perseverance in combating Zionism was effective in stirring public opinion inside and outside Palestine against Zionist immigration and settlement. On 7 June 1911, Nassar published in *al-Karmal* an open letter addressed to all newspaper editors who shared his views, suggesting that they unite in a common front against the Zionists. Within a few days his suggestion found support from Taha al-Mudawwar of Beirut's *al-Ra'i al-'Am* who proposed a common stand among the newspapers against Zionist settlement, in an endeavour to bring about appropriate government action to prevent it. On reviewing the Arabic newspapers of the second half of 1911, the reader would readily notice the expanded circle of anti-Zionist articles.

During the same year Najib Nassar also published a book entitled, *al-Sahyuniyya: Tarikhuha, Gharaduha, Ahhammiyyatuha* (Zionism: Its History, Aims, and Importance), where he told his readers that the Zionist Movement rested on a racial base, and its aims were both national and political. He laid stress on its independent institutions, its para-military gymnastic societies, its flag and its emblem. After stating that Zionism aimed at gaining 'mastery over our country and the sources of our livelihood', he pointed out that 'unwavering leadership