

together the hearts of the Arabs in general and the Palestinians in particular to promote what is good for the country, and in particular, resist Zionism by all our means, if not through finance then through science, literature, and sincerity.

The founders of the Society planned to have headquarters in Jerusalem and branches in all other Palestinian towns. In the same message Qandus stated that the members of the Society were already lobbying the members of Parliament. On 5 May another newspaper, *Fata al-'Arab* reported the existence of a society at al-Azhar called *Jam'iat Muqawamat al-Sahiyuniyyeen* (The Society for Resisting the Zionists), which had been founded by Palestinian students. On 19 July, *al-Iqdam* published a Manifesto of considerable length issued by the *al-Azhar* Society at the end of which the aims of the Society were stated:

- (1) To oppose the Zionists by all possible means; by awakening public opinion and uniting views on this point; and by propagating the Society's programme among all classes of the Arab nation in general and in Syria and Palestine in particular.
- (2) To found branches and societies in all the towns of Syria and Palestine for this purpose.
- (3) To endeavour to spread the spirit of unity among all the elements of the inhabitants.
- (4) To activate and support economic, commercial and agricultural projects and enlighten the ideas of the farmers and peasants, so that they may be able to protect themselves from the dangers of Zionism.
- (5) To make representations before all those interested in this question to halt the stream of Zionist immigration.

Also in July, reports were published in *ha-Herut* of two societies formed under the influence of Najib Nassar. The first, in Beirut, was made up of a hundred young men from Nablus studying there and was called *al-Shabiba al-Nabulsiyya* (The Youth of Nablus).<sup>34</sup> Its aims were to protect the rights of the Arabs and to agitate for the good of the Arab people and for the good of Syria. The Second Association was a mixed Muslim and Christian society in Haifa called *al-Muntada al-Adabi* (The Literary Association), whose objectives were openly nationalist and secretly anti-Zionist.

In July 1914 Palestinian Arab women emerged on the political scene when they founded *Jam'iat al-Ihsan al-'Am* (Society for General

Charity) and *Jam'iat Yaqzat al-Fatat al-'Arabiyya* (Society for the Awakening of the Arab Girl). Both societies were nationalist and advocated support for local industries.<sup>35</sup>

On 7 July *al-Karmal* published a *General Summons to Palestinians* which was received from Jerusalem and presumably distributed by one of the newly founded organisations in that city. The summons reflected the tense political atmosphere that prevailed in the country and attempted to mobilise Palestinian public opinion as a preparation for more drastic action:

... Do you wish to be slaves to the Zionists who have come to kick you out of your country, claiming that it is theirs... Are you, Muslims, Palestinians, Syrians, Arabs, happy at this?

We shall die rather than let it happen.

The summons then urged the people to undertake the following action:

- (1) Apply pressure on the Government to act in accordance with its law stipulating that it is completely forbidden to sell *miri* (state) lands to foreigners.
- (2) Try to develop local (*wataniyah*) trade and industry. Do not trade except with your own people, as they (the Zionists) do because they do not trade with the Muslim and the Christian.
- (3) Do not sell them your lands and use your power to prevent the peasant from selling. Henceforth, scatter the land agents and revile them.
- (4) Be concerned to stop, by all means you can, the stream of migration from and to Palestine.
- (5) Demand of your *awqaf* to found Arab religious schools and also other schools for crafts, agriculture and science.
- (6) Trust in God and in yourselves; do not trust in the Government because it is occupied with other things. Strive that Arabic will be the language of instruction in schools.
- (7) You must implant in the hearts of the local population, especially the youth, love of agricultural work, of trade and industry... The dangers threatening your country are many the greatest of all is 'the Zionist danger' so beware of it, strive, act and God will favour your deeds.

At the end of the summons *al-Karmal* inserted its own advice to the