

al-Karmal reported in its front page a huge demonstration in Nablus against the intended sale of the Beisan lands to the Jews, where spirited and vehement speeches were delivered, and telegrams of protest despatched to the authorities. Three days later, *al-Karmal* proposed that an anti-Zionist congress be held in Nablus to discuss ways and means of combating the Zionist peril. The proposed congress would discuss the establishment of societies to mobilise the people, improve the conditions of the peasant, create wealth and preserve it and encourage the quest for applied (practical) sciences. *Al-Karmal* argued that promoting the peasant's well-being and dignity would sharpen his sense of duty towards his nation. Knowledge, patriotism and solidarity were not enough to combat the encroaching danger. What was at stake, *al-Karmal* concluded, was survival and in this context organised and enlightened action alone could save the day.

Many Arab newspapers and a few political groups endorsed *al-Karmal's* proposed congress. As no enthusiasm was shown by the leading notables, the proposal was not carried out. However, *al-Karmal's* agitation for organisation was instrumental in preparing the ground for the emergence of an Anti-Zionist Society with headquarters in Nablus and branches in other Palestinian towns. This Society called for demonstrations against the Government's intended land sales by public auction, despatched telegrams of protests and proposed that the preservation of the peasant's rights in their lands which were usurped by the Government could be achieved through annual instalments. The Anti-Zionist Society led the agitation and struggle against Zionism in Palestine by setting the pace and pattern of articulation from Nablus where no Jewish element or influence existed to counteract the Society's activities. As early as 3 August, Antebi reported that, 'The Anti-Zionist Society was gaining adherents and was moving into its active phase.'³¹

Throughout September 1913, *Falastin* and *al-Karmal* devoted a great deal of space to Zionist activities in a deliberate attempt designed to inspire a desire for emulation. On 20 September, *Falastin* reported that a group called The Society of Jewish Youth had been formed to ensure that the Jews boycotted the local population. Less than a month later, the same paper attacked the communal Jewish law courts in Tel-Aviv and some of the Jewish settlements, suggesting that such institutions were laying the basis of 'a state within a state in Palestine'. On 4 November *al-Karmal* published a telegram that declared all those cooperating with the Zionists to be traitors, and on 8 November Suleiman al-Taji Farouqi of the National Ottoman Party, published a

poem entitled; *The Zionist Danger*. In this poem Farouqi did not merely denounce Jewish designs to usurp Palestine from its inhabitants, but also warned the Turkish rulers and reminded them of their duty to protect Palestine where many holy Muslim sites existed.

The Ottoman authorities were not altogether happy with the vehemence that characterised Arab opposition to Zionism in the Arabic newspapers and took disciplinary action from time to time against these newspapers. The suspension of Arab papers began to arouse Arab suspicions that the Young Turks and the Zionists were allies in their battle against the incipient Arab national movement and Arab independence.

Organised Anti-Zionism

During the months that preceded the First World War, anti-Zionism in Palestine was at its peak. There was more evidence of organised opposition to Zionism; people who co-operated with the Zionists were unequivocally denounced; the press was extremely vocal against Zionism; and anti-Zionism played a prominent part in the campaign of most candidates to the Ottoman Parliament in Palestine.

On 24 February 1914, *al-Karmal* reported that Arab youth in Constantinople had founded an anti-Zionist Society. Towards the end of April, 'Ibry wrote to Dr. Ruppin that he was sure that there existed both in Jerusalem and Jaffa special organisation of youth, both Christians and Muslims to fight us throughout Palestine by all means.'³²

On 14 June *Falastin* published a letter from R. Abu al-Sal'ud which disclosed the names and programmes of four nationalist and welfare societies which had recently been founded in Jerusalem to 'stand in the face of the impending dangers threatening their homeland and save their existence from destruction'. These societies were the following: *al-Jam'iyya al-Khayriyya al-Islamiyya*, *jamiyyat al-Ikha' wal-'Afaf*, *Shirkat al-Iqtisad al-Falastini al-'Arabi* and *Shirkat al-Tijara al-Wataniyya al-Iqtisadiyya*. The correspondent added that a reading club was under way where magazines, newspapers and books would be available for purposes of public education. All the above-mentioned societies preached patriotism, promoted education²³ and supported national industries.

In its issue of 21 June, *al-Iqdam* published a letter from Jawdat Qandus which stated that the Palestinian students in Constantinople, together with the youth from Tyre and Marji'yun:

established a society whose aim is to unite the word and bring