

# Arabs And Zionism Before World War One

Michael Stanislawski

The Arabs and Zionism Before World War I Neville J. Mandel, 1976

**Defining Neighbors** Jonathan Marc Gribetz, 2016-10-11 How religion and race—not nationalism—shaped early encounters between Zionists and Arabs in Palestine As the Israeli-Palestinian conflict persists, aspiring peacemakers continue to search for the precise territorial dividing line that will satisfy both Israeli and Palestinian nationalist demands. The prevailing view assumes that this struggle is nothing more than a dispute over real estate. *Defining Neighbors* boldly challenges this view, shedding new light on how Zionists and Arabs understood each other in the earliest years of Zionist settlement in Palestine and suggesting that the current singular focus on boundaries misses key elements of the conflict. Drawing on archival documents as well as newspapers and other print media from the final decades of Ottoman rule, Jonathan Gribetz argues that Zionists and Arabs in pre-World War I Palestine and the broader Middle East did not think of one another or interpret each other's actions primarily in terms of territory or nationalism. Rather, they tended to view their neighbors in religious terms—as Jews, Christians, or Muslims—or as members of scientifically defined races—Jewish, Arab, Semitic, or otherwise. Gribetz shows how these communities perceived one another, not as strangers vying for possession of a land that each regarded as exclusively their own, but rather as deeply familiar, if at times mythologized or distorted, others. Overturning conventional wisdom about the origins of the Israeli-Palestinian conflict, Gribetz demonstrates how the seemingly intractable nationalist contest in Israel and Palestine was, at its start, conceived of in very different terms. Courageous and deeply compelling, *Defining Neighbors* is a landmark book that fundamentally recasts our understanding of the modern Jewish-Arab encounter and of the Middle East conflict today.

Palestine, a Twice-Promised Land Isaiah Friedman, In this book, Isaiah Friedman examines one of the most complex problems that bedeviled Middle East politics in the interwar period, one that still remains controversial. The prevailing view is that during World War I the British government made conflicting commitments to the Arabs, to the French, and to the Jews. Through a rigorous examination of the documentary evidence, Friedman demolishes the myth that Palestine was a twice-promised land and shows that the charges of fraudulence and deception leveled against the British are groundless. Central to Arab claims on Palestine was a letter dated 24 October 1915, from Sir Henry McMahon, the British High Commissioner in Egypt, to King Hussein, the Sharif of Mecca, pledging Arab independence. Friedman shows that this letter was conditional on a general Arab uprising against the Turks. Predicated on reciprocal action, the letter committed the British to recognize and uphold Arab independence in the areas of the Fertile Crescent once it was liberated by the Arabs themselves. As all evidence shows, few tribes rebelled against the Turks. The Arabs in Palestine, Syria, and Mesopotamia fought for the Ottoman Empire against the British. In addition to its non-binding nature, McMahon's letter has been misinterpreted with respect to the territories it covers. Friedman's archival discovery of the Arabic version actually read by Hussein indisputably shows that Palestine was not included in the British pledge. Indeed, Hussein welcomed the return of the Jews just

as his son Emir Feisal believed that Arab-Jewish cooperation would be a means to build Arab independence without the interference of the European powers. Myth-shattering and meticulously documented, Palestine: A Twice-Promised Land? is revisionist history in the truest sense of the word.

British Pan-Arab Policy, 1915-1922 Isaiah Friedman, 2017-09-08 In this myth-shattering study Isaiah Friedman provides a new perspective on events in the Middle East during World War I and its aftermath. He shows that British officials in Cairo mistakenly assumed that the Arabs would rebel against Turkey and welcome the British as deliverers. Sharif (later king) Hussein did rebel, but not for nationalistic motives as is generally presented in historiography. Early in the war he simultaneously negotiated with the British and the Turks but, after discovering that the Turks intended to assassinate him, finally sided with the British. There was no Arab Revolt in the Fertile Crescent. It was mainly the soldiers of Britain, the Commonwealth, and India that overthrew the Ottoman rule, not the Arabs. Both T.E. Lawrence (Lawrence of Arabia) and Sir Mark Sykes hoped to revive the Arab nation and build a new Middle East. They courted disappointment: the Arabs resented the encroachment of European Powers and longed for the return of the Turks. Emir Feisal too became an exponent of Pan-Arabism and a proponent of the United Syria scheme. It was supported by the British Military Administration who wished thereby to eliminate the French from Syria. British officers were antagonistic to Zionism as well and were responsible for the anti-Jewish riots in Jerusalem in April 1920. During the twenties, unlike the Hussein family and their allies, the peasants (fellaheen), who constituted the majority of the Arab population in Palestine, were not inimical towards the Zionists. They maintained that progress and prosperity lie in the path of brotherhood between Arabs and Jews and regarded Jewish immigration and settlement to be beneficial to the country. Friedman argues that, if properly handled, the Arab-Zionist conflict was not inevitable. The responsibility lay in the hands of the British administration of Palestine.

**One Palestine, Complete** Tom Segev, 2013-05-10 A panoramic and provocative history of life in Palestine during the three strife-torn but romantic decades when Britain ruled and the seeds of today's conflicts were sown Tom Segev's acclaimed works, 1949 and The Seventh Million, overturned accepted views of the history of Israel. Now Segev explores the dramatic period before the creation of the state, when Britain ruled over one Palestine, complete (as noted in the receipt signed by the High Commissioner) and when its promise to both Jews and Arabs that they would inherit the land set in motion the conflict that haunts the region to this day. Drawing on a wealth of untapped archival materials, Segev reconstructs a tumultuous era (1917 to 1948) of limitless possibilities and tragic missteps. He introduces the legendary figures--General Allenby, Lawrence of Arabia, David Ben-Gurion--as well as an array of pioneers, secret agents, diplomats, and fanatics. He tracks the steady advance of Jews and Arabs toward confrontation and with his hallmark originality puts forward a radical new argument: that the British, far from being pro-Arab, as commonly thought, consistently favored the Zionist position, and did so out of the mistaken--and anti-Semitic belief that Jews turned the wheels of history. Rich in unforgettable characters, sensitive to all perspectives, One Palestine, Complete brilliantly depicts the decline of an empire, the birth of

one nation, and the tragedy of another.

**The Hundred Years' War on Palestine** Rashid Khalidi, 2020-01-28 A landmark history of one hundred years of war waged against the Palestinians from the foremost US historian of the Middle East, told through pivotal events and family history In 1899, Yusuf Diya al-Khalidi, mayor of Jerusalem, alarmed by the Zionist call to create a Jewish national home in Palestine, wrote a letter aimed at Theodore Herzl: the country had an indigenous people who would not easily accept their own displacement. He warned of the perils ahead, ending his note, "in the name of God, let Palestine be left alone." Thus Rashid Khalidi, al-Khalidi's great-great-nephew, begins this sweeping history, the first general account of the conflict told from an explicitly Palestinian perspective. Drawing on a wealth of untapped archival materials and the reports of generations of family members—mayors, judges, scholars, diplomats, and journalists—The Hundred Years' War on Palestine upends accepted interpretations of the conflict, which tend, at best, to describe a tragic clash between two peoples with claims to the same territory. Instead, Khalidi traces a hundred years of colonial war on the Palestinians, waged first by the Zionist movement and then Israel, but backed by Britain and the United States, the great powers of the age. He highlights the key episodes in this colonial campaign, from the 1917 Balfour Declaration to the destruction of Palestine in 1948, from Israel's 1982 invasion of Lebanon to the endless and futile peace process. Original, authoritative, and important, The Hundred Years' War on Palestine is not a chronicle of victimization, nor does it whitewash the mistakes of Palestinian leaders or deny the emergence of national movements on both sides. In reevaluating the forces arrayed against the Palestinians, it offers an illuminating new view of a conflict that continues to this day.

**When and How the Arabs and Muslims Immigrated to the Land of Israel** Rivka Shpak Lissak, 2021-04 The goal of the Palestinian national movement, including the Palestinian Authority, is to rewrite the history of the Land of Israel. The Palestinian Arabs developed several agendas about the history of the country, one claiming that they are the ancient population of the country they call Falastin (Palestine) and the Jews have no historical claim on that country. Professor Shlomo Sand adopted one of their agendas and claims that the Romans never exiled the Jews 2,000 years ago and the Jews converted to Islam during the Arab-Muslim occupation of the country (640-1099). He concludes that the Palestinians are the descendants of these Jews and the country belongs to them. The historical facts, however, tell a different story... This volume brings historical and archeological research on the ethnic-religious composition of the population of the country from the Arab-Muslim occupation until World War I. The second volume will deal with the years 1918-1948 until the establishment of the State of Israel. This series aims to disprove the thesis that the Arabs in Israel are the ancient population of the country and prove that most of them are descendants of immigrants who came to the country from Arab and Muslim lands in small numbers during a slow process taking hundreds of years. Some were invited by the various occupation governments who wished to settle the unpopulated regions of the country. Between the end of the 19th century and the start of World War I in 1914 the immigration became greater due to the economic opportunities and employment created by the Zionist movement, Jewish investors, and Christian organizations. The economic development created much better

opportunities compared with the situation in their home countries.

**The Origins and Evolution of the Arab-Zionist Conflict** Michael J. Cohen, 1989-04-14 Here is a brief, intelligent, even-handed analytical account of the origins of the Arab-Zionist conflict and its development from early in the twentieth century until 1948, focusing particularly on the period when Britain ruled Palestine under mandate from the League of Nations.

**Zionism** Michael Stanislawski, 2017 This Very Short Introduction discloses a history of Zionism from the origins of modern Jewish nationalism in the 1870's to the present. Michael Stanislawski provides a lucid and detached analysis of Zionism, focusing on its internal intellectual and ideological developments and divides--

**Arabs and Jews in Ottoman Palestine** Alan Dowty, 2019-03-01 When did the Arab-Israeli conflict begin? Some discussions focus on the 1967 war, some go back to the creation of the state of Israel in 1948, and others look to the beginning of the British Mandate in 1929. Alan Dowty, however, traces the earliest roots of the conflict to the Ottoman Empire in the 19th century, arguing that this historical approach highlights constant clashes between religious and ethnic groups in Palestine. He demonstrates that existing Arab residents viewed new Jewish settlers as European and shares evidence of overwhelming hostility to foreigners from European lands. He shows that Jewish settlers had tremendous incentive to minimize all obstacles to settlement, including the inconvenient hostility of the existing population. Dowty's thorough research reveals how events that occurred over 125 years ago shaped the implacable conflict that dominates the Middle East today.

**The Making the Modern Middle East** T. G. Fraser, Andrew Mango, Robert McNamara, 2014-07-15 A century ago, as World War I got underway, the Middle East was dominated, as it had been for centuries, by the Ottoman Empire. But by 1923, its political shape had changed beyond recognition, as the collapse of the Ottoman Empire and the insistent claims of Arab and Turkish nationalism and Zionism led to a redrawing of borders and shuffling of alliances—a transformation whose consequences are still felt today. This fully revised and updated second edition of Making the Modern Middle East traces those changes and the ensuing history of the region through the rest of the twentieth century and on to the present. Focusing in particular on three leaders—Emir Feisal, Mustafa Kemal, and Chaim Weizmann—the book offers a clear, authoritative account of the region seen from a transnational perspective, one that enables readers to understand its complex history and the way it affects present-day events.

**Jews and Palestinians in the Late Ottoman Era, 1908-1914** Louis A. Fishman, 2019-11-27 Uncovering a history buried by different nationalist narratives (Jewish, Israeli, Arab and Palestinian) this book looks at how the late Ottoman era set the stage for the on-going Palestinian-Israeli conflict. It presents an innovative analysis of the struggle in its first years, when Palestine was still an integral part of the Ottoman Empire. And it argues that in the late Ottoman era, Jews and Palestinians were already locked in conflict: the new freedoms introduced by the Young Turk Constitutional Revolution exacerbated divisions (rather than serving as a unifying factor). Offering an integrative approach, it considers both communities, together and separately, in order to provide a more sophisticated narrative of how the conflict unfolded in its first years.

**Zionism and the Arabs, 1936-1939** Ian Black, 2016-11-08 This book, first published in 1986, examines a key period in Zionist-Arab relations in the years leading to the Second World War.

*Ben-Gurion and the Palestinian Arabs* Shabtai Teveth, 1985 Translated and condensed from an acclaimed Hebrew study, this is a major revisionist work by one of Israel's leading journalists and author of a multivolume biography of David Ben-Gurion. In the 42 years between 1921 and 1963--during which he served as labor leader, Zionist statesman, and Prime Minister of an independent Israel--Ben-Gurion's influence grew to have a decisive effect upon Jewish policy. Israel came to view the Arabs, to a great extent, through the eyes of David Ben-Gurion. From the outset, he was one of the few leaders of Labor Zionism who sought to anchor the Jewish right to Palestine in something other than historical argument and nationalist myth, Shabtai Teveth writes. But his views have been misinterpreted, derived almost exclusively from his public pronouncements. Teveth delves below the surface of Ben-Gurion's public and diplomatic stance, examining his diaries and letters and the minutes of closed meetings. On the basis of this new evidence, Teveth gives us a fresh understanding of the man who has long been regarded as harsh and uncompromising, showing that Ben-Gurion was in fact the ultimate pragmatist, playing the roles of peacemaker and militant alternately and at times even simultaneously. About the Author Shabtai Teveth is a Research Fellow at the Dayan Center for Middle Eastern and African Studies and at the Weizmann Zionist Research Center at Tel-Aviv University. He is also the author of *The Tanks of Tammuz*, *The Cursed Blessing*, and *Moshe Dayan: A Biography*.

*Rome and Jerusalem* Moses Hess, 1918

**Lives in Common** Menachem Klein, 2014 Most books dealing with the Israeli-Palestinian conflict see events through the eyes of policy-makers, generals or diplomats. Menachem Klein offers an illuminating alternative by telling the intertwined histories, from street level upwards, of three cities-Jerusalem, Jaffa, and Hebron-and their intermingled Jewish, Muslim and Christian inhabitants, from the nineteenth century to the present. Each of them was and still is a mixed city. Jerusalem and Hebron are holy places, while Jaffa till 1948 was Palestine's principal city and main port of entry. Klein portrays a society in the late Ottoman period in which Jewish-Arab interactions were intense, frequent, and meaningful, before the onset of segregation and separation gradually occurred in the Mandate era. The unequal power relations and increasing violence between Jews and Arabs from 1948 onwards are also scrutinised. Throughout, Klein bases his writing not on the official record but rather on a hitherto hidden private world of Jewish-Arab encounters, including marriages and squabbles, kindnesses and cruelties, as set out in dozens of memoirs, diaries, biographies and testimonies. *Lives in Common* brings together the voices of Jews and Arabs in a mosaic of fascinating stories, of lived experiences and of the major personalities that shaped them over the last 150 years. Most books dealing with the Israeli-Palestinian conflict see events through the eyes of policy-makers, generals or diplomats. Menachem Klein offers an illuminating alternative by telling the intertwined histories, from street level upwards, of three cities-Jerusalem, Jaffa, and Hebron-and their intermingled Jewish, Muslim and Christian inhabitants, from the nineteenth century to the

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**Lawrence and Aaronsohn** Ronald Florence, 2007 How a second lieutenant from Oxfordshire and a Jewish agronomist from Palestine mapped the land and conflicts of the modern Middle East. Historian Florence provides new perspectives on the origins of the Arab-Israeli conflict. In the turmoil of World War I

**In the Shadow of the Crescent** Leo Cooper, 2010 A compelling and detailed historical study of the Jews, the Arabs and the Holocaust. This book explodes the myth of Jews and Arabs living peacefully side by side before the advent of Zionism and the creation of Israel. The truth is that the Jews were always a minority in hostile surroundings. Little has been said until now about the persecution and massacres of Jews committed over centuries by Arabs from the dawn of Islam, in places like Yemen, Morocco, Persia and Iraq. The role of European countries in the Holocaust has been exhaustively investigated, but little attention has been devoted to the attitude of the Arab world towards the Jews during World War II. This challenging study fills that gap by exploring Arab behaviour towards the Jews before and during the Holocaust. Arab anti-Semitism acquired a distinct affinity with Nazi ideology at this time. Pressure by the Arabs on the British to prevent entry of refugees, combined with violence against Jews in Palestine, was the cause of the deaths of many thousands who could have been saved. Today, traditional anti-Semitism has been transformed into anti-Zionism, manifested inside the Arab world and beyond through propaganda, anti-Israel literature, school curricula and internet sites. The hatred of Jews, in its form and intensity, recalls the worst moments of European anti-Semitism. Confronting and thought-provoking ?

**Trial and Error: The Autobiography of Chaim Weizmann** Chaim Weizmann, 2019-07-31 Chaim Weizmann's autobiography is a highly personal account of his life in the Zionist movement. Book One, completed in 1941, covers the years 1874-1917 and Book Two covers the years 1918-1948. Weizmann describes the Russian shtetl where he was born in 1874, his schooling in Pinsk and his university studies in Berlin, Geneva and Freiburg (Switzerland) where he received his PhD in chemistry in 1899 before moving to Manchester in 1904. He portrays many leading Zionists such as Theodor Herzl, Achad Ha-am, Max Nordau, Shmarya Levin, Ussishkin, Jabotinsky, Ruppin. He describes the opposition by assimilationist Jews (like Edwin Montagu) to Zionism, and internal debates within the Zionist movement, such as the defeat of Herzl's Uganda plan – bitterly opposed by Weizmann – at the 6th Zionist Congress (1903) and his frictions with the American Zionists led by Brandeis. Weizmann describes how, during World War I,

his work on acetone brought him into contact with British political leaders such as Lloyd George, Arthur Balfour and Winston Churchill and facilitated the Balfour Declaration which, in 1917, paved the way for “the establishment in Palestine of a national home for the Jewish people”. Weizmann recounts his role in the creation of what would become Israel’s leading scientific institutions, the Hebrew University, the Weizmann Institute of Science and the Technion, including his fundraising efforts in Europe and in the United States on their behalf and for other Zionist initiatives. He became the first President of Israel, and died in office in 1952. “... one of the important historical documents of our time.” – Orville Prescott, The New York Times (January 19, 1949) “[Trial and Error] is likely to be read for many years to come as an authoritative exposition of the Zionist movement ... records eye-witness accounts of so many crucial events and reflects so many deep insights that it is certain to become of permanent value to the scholar and a delight to the general reader.” – Salo Baron, The New York Times (January 23, 1949) “There are four angles from which one can approach this book. One can take it as a history of Zionism during the last seventy years... a record of personal endeavour triumphant over obstacles and dissension... a sad commentary upon human achievement, when eventual triumph comes at a date, and in circumstances, which rob it of its full savour... the self-portrait of a most remarkable man.” – Harold Nicolson, The Observer (March 27, 1949) “Notable in this intellectually candid record is the fact that [Weizmann] embraced and propagated Jewish nationalism because he regarded it as a positive good, not merely a negative escape from gentile persecution. This intensely human book, which in a sense is the story of modern Zionism, constitutes one of the indispensable sources for the history of our times.” – Robert Gale Woolbert, Foreign Affairs (July 1949) “[Weizmann’s] autobiography ... is an astonishingly objective and life-like narrative, without a trace of dramatization, exaggeration, vanity, self-pity, self-justification; it conveys his authentic, richly and evenly developed, autonomous, proud, firmly built, somewhat ironical nature, free from inner conflict, in deep, instinctive harmony with the forces of nature and society, and therefore possessed of natural wisdom, dignity and authority.” – Sir Isaiah Berlin, Chichele Professor of Social and Political Theory, Oxford University (November 19, 1957) “Ranks between Churchill’s war memoirs and those of Nehru, Masaryk and Trotzky, among the founders’ own stories ... above all a human book, the record of the experiences and reactions of a man who fought over issues that were important” – Congress Bulletin (April 1949)

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