

The Position of the Kingdom of Saudi Arabia on the Palestinian Issue During the Years (1927-1931)

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Abstract

The Palestinian cause is one of the most prominent Arab and Islamic issues that has received the attention of the Kingdom of Saudi Arabia since its establishment. The Kingdom realized early on the importance of supporting the Palestinian people in their journey towards regaining their legitimate rights and establishing their independent state on their land. Based on its Islamic and Arab principles, the Kingdom made the Palestinian cause a fundamental focus of its foreign policies, as it stood by the Palestinian people in various international forums and provided political, economic and humanitarian support. In this research, we will review the Kingdom's position on the Palestinian issue, starting with diplomatic efforts, through the initiatives it has presented to achieve peace, and ending with the ongoing support it provides at the regional and international levels. We will also discuss the impact of this position in strengthening Arab and Islamic solidarity towards the Palestinian issue.

Keywords: Kingdom of Saudi Arabia, Palestinian Issue.

Introduction

Al-Aqir Agreement

The Zionist movement exerted extensive pressure on the British government to fulfill the Balfour Declaration, but Britain's desire to establish good relations with Ibn Saud made it completely refrain from requesting support for the Balfour Declaration or the mandate.

After Ibn Saud had taken control of almost all of the Arabian Peninsula, he signed the Uqair Agreement with Britain in 1915, according to which the latter recognized Ibn Saud as king of Najd. However, after many lands were subjected to Ibn Saud's control and he expanded his influence in Saudi Arabia, he began to seek to conclude a new treaty with Britain in order to recognize him as king of Najd, the Hijaz and its dependencies. As a result, negotiations began between the two sides, as Britain sent Clayton (Klyton) as its representative for the purpose of conducting the negotiations, while the Saudi side was represented by Prince Faisal bin Abdul Aziz, and the latter did not forget what was going on in the mind of Britain, which was procrastinating in its negotiations. So Prince Faisal contacted Britain again and urged its officials to respond to Ibn Saud's request, while the British saw in this an opportunity to give Ibn Saud some of what he was asking for and take from him what they wanted. In exchange for cancelling the Aqir Treaty, Britain wanted to obtain a special status for Palestine. She saw that if she obtained what she sought in Palestine, Ibn Saud would guarantee her peace and stability there and grant her, as a mandate state over Palestine, power that would lead to the weakening of the forces of the Arab opposition.

Britain agreed to negotiations when it sent Clayton (Klyton) to Saudi Arabia and met with the Saudi delegation headed by Prince Faisal in Wadi Al-Aqeeq. During the negotiations, Britain submitted a request to Ibn Saud demanding recognition of its presence in Palestine. But Ibn Saud refused this, and insisted on the independence of Palestine and the integrity of its land, stressing that a Palestinian government must be formed that would be responsible for ruling and administering the country, to guarantee the freedom of the Palestinian people. Ibn Saud also stood firmly against Jewish interference in Palestine, and warned Britain that it had no right to give what it did not own to the Jews. .

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However, the negotiations continued for twenty days and then stopped for several months. Because of Ibn Saud's hardline stance towards the Palestinian issue, the British delegation returned to the negotiations again and used all means of cunning and political acumen against Ibn Saud in order to support Britain in Palestine. However, he became aware of this and stressed the Palestinian people's right to Palestine, and insisted on rejecting it, stressing his non-recognition of the British presence in Palestine. After Britain realized that it was unable to convince Ibn Saud to fulfill its demand, it was forced to give up its request and a treaty was signed stipulating that the British king would recognize the complete and absolute independence of the Saudi king (King of the Hijaz, Najd and its dependencies). Article 9 of the agreement stipulated that the agreement between His British Majesty and His Majesty the King of Hejaz and Nejd and its Dependencies in December 1915 AD would be considered null and void as of the date of the conclusion of the new treaty that was signed on May 20, 1927 AD, which was known as the Jeddah Treaty.

As a result, Ibn Saud issued a decision on June 20, 1928, in which he called for the formation of a Palestinian government, stressing that: "Palestine is no less in its civil progress than its sisters in the neighboring Arab countries that today enjoy a large share of different parliamentary systems. The people of Palestine cannot and will not tolerate relying on the current absolute colonial system of government."

Ibn Saud does not own Palestine and does not have the right to give it to whomever he wants. Britain resorted to him in order to recognize its presence in Palestine after Sharif Hussein rejected the British mandate decision. Therefore, Britain wanted to have its presence in Palestine supported by the Arab leaders, and Ibn Saud was close to it and had influence in the Arabian Peninsula. It tried to put Ibn Saud under its control, but it failed to do so.

Meanwhile, the conflict was going on between the Arabs and the Jews over the Buraq Wall, and that conflict would not end except in bloodshed. In 1929, the Jews in Tel Aviv held a major demonstration in which Jewish flags were raised, draped with black ribbons, and voices rose in chants saying, "This wall is our wall." Shame on the government, shame on Roach, the governor of Jerusalem, who ordered the removal of the curtain that the Zionists had placed on the Buraq Wall in 1928.

On Thursday, the fifteenth of August 1929, a large number of Jewish youths came to Jerusalem from Tel Aviv and joined the Jews of Jerusalem in a noisy demonstration, crossing the streets and heading to the Buraq Wall, carrying Zionist flags. Their orators were giving speeches during the march, calling for the necessity of occupying the Buraq and seizing it from the Muslims. Upon their arrival at the Wailing Wall (the Buraq), they raised the Zionist flag on the wall and chanted the "Hatifka," the Jewish national anthem, and their voices rose with chants similar to those they chanted in their demonstration in Tel Aviv.

On Friday, the sixteenth of August 1929, the anniversary of the birth of the Prophet, Muslims from the Noble Sanctuary, after the prayer, held a demonstration that included thousands of farmers who had come to celebrate the anniversary of the birth of the Prophet. The demonstrators headed to Al-Buraq, passing through the streets of the Abu Madyan Endowment, which includes the sidewalk in front of the wall. Sheikh Hassan Abu Al-Saud, one of the sheikhs of Al-Aqsa Mosque and one of those close to Hajj Amin Al-Husseini, gave a speech that inflamed feelings. The demonstrators quickly destroyed a table for the Jews that was placed on the sidewalk, on which were their books. From here, the events erupted and spread to Jaffa and the surrounding villages, the rest of the colonies, then to Hebron, Safed, and all the Palestinian cities.

These events were characterized by extreme tension between the two sides, and the revolution was at its most intense in the first days of its outbreak, which lasted for about two weeks. It resulted in many victims, whose numbers ranged between two hundred dead and six hundred wounded, most of whom were Jews. The Arab revolutionaries were exposed to many injuries, and many martyrs fell as a result of being shot by the British army. While the Jewish gangs killed children, women and the elderly, they raided their isolated places and homes near the Jewish places and burned them and killed those in them. The Palestinians sent letters to the Arab kings, including Ibn Saud, asking for help to protect the Noble Buraq and Al-Aqsa Mosque from the Zionist threat. Ibn Saud responded to the Palestinians' letters by issuing a statement in which he condemned the Jewish armed attacks on the Palestinian people, and strongly denounced the

killings carried out by Jewish gangs against children, women, the elderly, and innocent civilians, stressing his rejection of the replacement of Arab nationalism with Jewish nationalism in Palestine. As a result of these measures, Ibn Saud announced his support for the Palestinian Buraq Revolution.

As for the Arab countries, the revolution shook the Arab street and inspired enthusiasm in the souls of the Arabs, who considered the attacks taking place in Palestine to be attacks on all the Arab people. Therefore, protest and solidarity demonstrations took place in Syria, Iraq and Jordan, and a number of Jordanians began to march towards Palestine. Sheikh Hafez Wahba said: 'The Saudi ambassador to London on the sixth of September 1929, expressed the Saudi opinion in a statement that read: "Ibn Saud and his people recognize that Palestine is the land of the holy places for the three religions, and that the followers of these religions must live in peace and harmony, and that Britain is his friend, and he cannot create problems for it in Palestine. King Ibn Saud believes that Britain achieves justice between the Arabs and the Jews, and that it repels injustice from the Muslims in Palestine, and he relies on that."

When Ibn Saud learned of Hafez Wahba's statement, he sent a telegram to the Executive Committee of the Syrian-Palestinian Conference in Cairo, which read: "You know, without a doubt, the ruling of Islam on the rights of the people of the religions that preceded it, and it is impossible for us to acknowledge or read what it does not rule, whatever the motives and circumstances. We, and we still do, and we still wish for our Arab people and their countries all good and happiness. What pains them pains us, and what pleases them pleases us at all times and moments."

On September 20, 1929, King Ibn Saud sent a letter to the King of Britain, informing him that a group of Jews had thrown bombs at worshippers in the Al-Aqsa Mosque, and that many of the Palestinian people had been killed, tortured and displaced by Jewish gangs. The incident had deeply saddened him and his people, and he asked the King of Britain to punish the criminals with the maximum penalty in order to make them an example to others. He also asked the British King to intervene and hasten to resolve the Palestinian crisis in order to preserve the lives of Muslims.

The British King responded on December 10, 1929 to Ibn Saud's letter, stating: "He is surprised by the news and that it is not true that the Jews attacked the Muslims while they were performing prayers in Al-Aqsa Mosque.")Emphasizing that the British government will strive to look into this problem and solve it and will pursue and punish the perpetrators, while Ibn Saud urged the British government to follow a wise policy in that holy country and work to solve all the problems it suffers from, and that Palestine is for Muslims a holy land and the cradle of the prophets and that Jerusalem is the first of the two Qiblahs in which the second mosque was built after the Sacred Mosque.

In addition, Ibn Saud contacted the British politicians responsible in Palestine to find out the details of the incident and its veracity. The British administration in Palestine responded to the Saudi king, saying that there had been no attack by the Jews on the worshippers in Al-Aqsa Mosque, and that the news that had spread was nothing but false propaganda that had no truth to it.

But Ibn Saud did not believe the words of the British politicians in Palestine, so he sent a letter to Hajj Amin al-Husseini (), asking him about what happened in Jerusalem, Hajj Amin al-Husseini responded to the king's letter with a letter in which he mentioned to him all the incidents that had occurred in Palestine between the Arabs and the Jews regarding the Noble Buraq, confirming to him that many Muslims had been victims of the acts of violence carried out by the Jews against the Palestinians. Ibn Saud responded to Hajj Amin al-Husseini's letter with a letter in which he expressed the feelings of the Muslims in the Arabian Peninsula and the support of the Hijaz for the Muslims of Palestine in defending their rights in the Holy Land in general and the Noble Buraq in particular.

Despite the above, it is noteworthy that Ibn Saud and Imam Yahya wrote a letter to Hajj Amin al-Husseini, in which they expressed their absolute confidence in the English, stressing: "And that the English will adopt a fair plan in the future regarding the issue of the wall." Ibn Saud also sent a second letter to the Executive Committee of the Syrian-Palestinian Conference in Cairo and to the Supreme Islamic Council, which stated: "Ibn Saud has received news of the Jews throwing bombs at worshippers in Al-Aqsa Mosque, and he and

the people of the peninsula are saddened. They are confident that the British government will punish the criminals and they send their condolences to the injured.”

Forming A Shaw Committee

Following these incidents, Britain formed an investigation committee known as the Shaw Committee. (Shaw) To find out the reasons that led to the deterioration of the situation in Palestine, which resulted in clashes and confrontations between Arabs and Jews, which claimed the lives of dozens of innocent people. The committee's goal was to identify the causes of the incidents, know them, and work to solve them by presenting recommendations and measures that must be taken to remove those causes and solve the problems.

What did the committee consist of? (Shaw) Chairman and members Henry Betterton, Hopkin Morris and Henry Snell. (Henry Snell). Then it headed to Palestine, which it reached on October 24, 1929. After the committee conducted a comprehensive study of the situation in Palestine, it submitted its report on the incidents that took place in 1929, and on the Arabs' complaints about the problem of Jewish immigration and the sale of land. The report stated: “The main reason, without which the disturbances would not have occurred, is the Arabs' feeling of hostility and hatred toward the Jews, a feeling that arose from the disappointment of their political and national aspirations and their fear for their economic future. The Arabs began to see the Jewish immigrant as a threat to their livelihood and as someone who would control their country in the future.” The committee stated that the direct cause of these events was the demonstration of the Jews near the Buraq Wall and the chanting of slogans that offended the Palestinians, which angered the Palestinian people. The committee recommended that a clear policy be established for the British Mandatory government, and that the sale of lands be determined and organized and that the people of Palestine be given self-rule.

Thus, the committee's report was a response to the publication of the British High Commissioner in Palestine, Mr. John Chancellor. (Chancellor) who did not witness those events, because he was on leave at the time of the Buraq Revolution. He received news from the Zionists that the Arabs had carried out brutal operations against the Jews and committed the most heinous crimes and massacres against them, killing dozens of them and mutilating and disfiguring their corpses. This news prompted John Chancellor to cut short his vacation and head immediately to Palestine. Upon his arrival there, he issued a statement in which he confirmed that he would punish those who had attacked the Jews and killed them in Hebron, describing them as monsters.

As a result, John Chancellor issued an order to execute three Palestinians, namely Muhammad Jamjourn, Fuad Hijazi, and Atta al-Zeer, because of their participation in the Buraq Revolution and the accusation that they were the ones behind those events and the ones who incited the Palestinians to kill the Jews.

These measures prompted Mufti Amin al-Husseini to send a message to the Arab leaders, requesting that they quickly intervene and save Palestine from the dangers that had befallen it. He asked for help from the rulers of Saudi Arabia, Iraq and Syria and urged them to intervene to prevent the execution of the three people, but his efforts failed when John Chancellor carried out the sentence against them.

Meanwhile, Saudi cities witnessed a wide movement of financial donations made by the Saudi people in support of the people of Palestine, and as a clear expression of standing with them in their ordeal, as Saudi newspapers explained the good spirit that characterized the feelings of the Arabs in the Hijaz towards their brothers in Palestine. (In addition to its interest in the developments taking place regarding the issue inside and outside Palestine, the newspapers denounced the policy pursued by Britain against the Palestinians, which was represented by acts of killing and intimidation.

Saudi newspapers explained that a number of young men in the Hijaz formed a committee supporting the Palestinian revolution and denouncing British colonialism. The committee took it upon itself to stand by the Palestinians to alleviate their pain as a result of their revolution that they carried out to get rid of the injustice and oppression that had befallen them. The committee also included a prominent number of

sheikhs and tribal chiefs in Mecca. And money was collected to be sent to the Palestinian people out of Islamic and national solidarity, and Prince Faisal immediately took the initiative to collect donations, and then several committees were formed in other Saudi cities for the same purpose.

After completing the collection of Saudi donations, Muhammad Nasif, head of the Palestine Rescue Committee, sent a letter from Jeddah on the twentieth of January 1930 to His Eminence Hajj Amin al-Husseini, in which he informed him that a money order had been sent via Beirut in the amount of one hundred and fifty-six thousand English pounds, and that this amount was aid from the people of many Saudi cities in order to support the revolution of their brothers, the Arabs of Palestine, who had been attacked in their own homes and whose country had been usurped. Hajj Amin al-Husseini responded to him immediately after the arrival of the Saudi aid with a letter in which he expressed his thanks and gratitude to the Saudi people for what they had provided for the sake of Holy Jerusalem and the Palestinians.

As a result, the Central Committee for Aid to the Afflicted Arabs of Palestine delegated, on April 16, 1930, Nabeeh Al-Azma and Subhi Al-Khadhra to travel to the Hijaz to meet the Saudi King in the Hijaz and explain to him the situation that the Palestinians were suffering from as a result of the policy that Britain was pursuing against them. In addition to the terrorist and brutal acts carried out by Jewish organizations against the innocent and defenceless population, the two envoys also asked King Ibn Saud to seek to aid them, stand with them and work to support the Palestinian cause, which is the cause of all Arabs.

King Ibn Saud asked the League of Nations to expedite the formation of an international committee to study the situation in Palestine and investigate the facts about the right and ownership of the Buraq Wall. The League of Nations agreed to form a tripartite committee to study the Buraq issue, consisting of a Swede, a Swiss and a Dutchman. This committee was able to reach Palestine in late May 1930 AD, and during that time, many Arab revolutionaries from Egypt, Syria, Iraq and Lebanon came to Palestine to defend Al-Buraq. As for the committee, after conducting extensive studies, it submitted its report to the League of Nations, attached to the White Paper prepared by the British government. The committee's report confirmed the right of the Palestinians and Muslims to the wall, as it is part of the Noble Sanctuary, and also on the ownership of the sidewalk in front of it, and that the visits of the Jews are limited to the way they had at the beginning of the occupation, without trumpets, curtains, seats, and other things except for tools of worship.

After these incidents, Hajj Amin al-Husseini wanted to unite the Islamic world around Al-Aqsa by holding an Arab conference, and at the same time he worked to publish the report of the International Committee issued in 1930 AD regarding the Al-Buraq Wall, which confirmed that Jews were given the right to freely visit the Wall. The aim of this conference was to unite the Islamic world around him and obtain support for the Palestinian cause.

In cooperation with the Tunisian leader Abdul Aziz al-Tha'alibi, Hajj Amin al-Husseini prepared to hold a general Islamic conference in Jerusalem, to which he invited the most prominent imams and Muslim figures in the Arab and Islamic worlds, so that the conference would take on an Islamic religious character, so that it would have more influence on the souls of Muslims. The main goal behind it was to make the British Mandate Authority feel that the Arabs of Palestine were not alone, as there were millions of Arabs and Muslims who supported them, backed them and supported their cause.

Meanwhile, King Abdulaziz Al Saud received several proposals from the leader of the Liberal Party in India and the Islamic Scholars Association there, and other letters from some Islamic countries demanding that the conference be held in Mecca, instead of in Jerusalem, because that country was under direct mandate. King Abdulaziz responded to those letters by saying that he wanted to hold the conference in Mecca.)But he does not want to call for that, rather he wants the matter to be natural, and to leave the matter to the leaders who will attend the conference. The truth is that the idea of holding the conference in Mecca instead of Jerusalem did not receive much attention. Some leaders who were invited to attend the conference did not welcome it, and they saw Jerusalem as the most appropriate place to hold it, because the choice of Jerusalem in particular was intentional due to the city's connection to the Buraq issue and Palestine's need at that time for more attention from Islamic countries.

Preparations for the conference began after invitations were sent to the Arab and Islamic world in the name of the Palestinian Supreme Islamic Council in mid-October, which stated: “The aim of holding it is to discuss the current state of Muslims and the preservation of the holy places from the hands that extend to them and covet them, and other matters that concern all Muslims.” And the establishment of an Islamic university in Jerusalem and the return of ownership of the Hejaz Railway to the Palestinians.

The Supreme Islamic Council sent letters to the Hijaz and Najd to attend the conference in 1931 AD.)The opposition elements to the policy of Hajj Amin al-Husseini, pushed by the Zionist movement and Britain, stood up to prevent it from being held, and announced that the goal of the conference was to revive the Islamic Caliphate after it had been abolished by Kemal Ataturk, and that the competition for the position of Caliphate would be between King Abdul Aziz and King Fuad, while the conference aimed to return the Caliphate to the Ottomans by appointing Abdul Majid al-Turki as Caliph of the Muslims. These statements were nothing but rumors launched by the Zionists in cooperation with the British in order to stand in the way of any Islamic attempt to restore the stolen rights of the Palestinians.

The opponents of the conference, the Al-Nashashibis, By sending Fahmi al-Husayni, the mayor of Gaza, and Shukri Muhyi al-Din Abd al-Shafi, who was appointed by the British government as a member of the Islamic Council, to Ibn Saud and asked him to hold the Islamic conference in Mecca to disrupt the conference of Hajj Amin al-Husayni in Jerusalem. Ibn Saud refused their request and ordered them to leave the country immediately.

This prompted the opponents of Hajj Amin al-Husseini to hold a conference of the Islamic nation at the King David Hotel in Jerusalem, headed by Ragheb al-Nashashibi. The holding of that conference led to the people’s disgust and aversion to him.

Because of the activity of the Zionist movement and its influence on the members of the conference, both Turkey and Egypt refused to participate and attend the conference’s activities and sessions. Turkey’s argument was fear of appointing Abdul Majid as Caliph of the Muslims and restoring the glory of the Ottoman Caliphate. As for Egypt, it opposed the conference because King Fuad (1917-1936) coveted the position of Caliphate. As for Al-Azhar, it opposed the establishment of an Islamic university in Jerusalem for fear that it would compete with Al-Azhar University. Therefore, the Mufti of Jerusalem went to Egypt and convinced King Fuad and the sheikhs of Al-Azhar that the Caliphate would not be raised in the conference sessions. He explained that establishing a university in Jerusalem would not be against Al-Azhar University, but rather in order to compete with the Hebrew University. Ibn Saud's position was hesitant and slow in his response to the participation, because he considered himself more deserving of the caliphate. The issue of the caliphate was raised, but after the subject of the caliphate was removed from the conference discussion, Ibn Saud sent a delegation to participate in it.

Saudi Arabia was represented in the conference sessions by Kamel Al-Qassab Mr. Amin Nour Allah, a member of the Palestinian Hijazi delegation. Mr. Hassan Al-Dabbagh, the representative of the Hijazi parties and the Liberal Party, and Saudi Arabia’s role in the conference was only to confirm participation without Ibn Saud having any role in the Islamic conference.

Imam Yahya was the first Arab leader to welcome the conference. Which was held on the 7th of February 1931 AD, until the 17th of February of the same year, and its opening session was on the night of the Isra and Mi'raj in the Al-Aqsa Mosque, and a number of figures from the Islamic world participated in it, and the conference was represented by Chinese Turkestan, the Hijaz, Tripoli, Lebanon, Yemen, Turkey, Russia, Iraq, Egypt, Yugoslavia, Tunisia, Syria, Iran, the Far Maghreb, Java, Ceylon, Palestine, Nigeria, Algeria, East Jordan, the Caucasus, and India. Among the Islamic figures are Mr. Muhammad Rashid Rida, Imam Muhammad al-Husayn al-Kashf al-Ghita, Diya’ al-Din al-Tabataba’i, the former Iranian Prime Minister, Abdul Aziz al-Tha’alibi al-Tunisi, Muhammad Iqbal al-Hindi, Muhammad Ali Allouba, and Prince Said al-Jaza’iri.

On the eve of the opening of the conference, Muhammad al-Hussein al-Kashf al-Ghita’ led the Muslim masses in prayer at the Al-Aqsa Mosque, and gave a speech in which he explained the words of God

Almighty: Glory be to Him who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose precincts We have blessed, to show him some of Our signs. Indeed, it is He who is the Hearing, the Seeing. () That the blessing is not in the presence of trees and rivers, but in such a meeting that includes the world's scholars and celebrities. As for the speech of Hajj Amin al-Husseini, it was calling for Islamic unity.

The conference formed various committees and issued several decisions, including: holding the conference in Jerusalem once every two years, establishing the Al-Aqsa Mosque Islamic University, pledging to preserve Al-Buraq as an Islamic place, establishing an institution for Islamic education, a company to save lands, defend farmers, and establish branches in Islamic countries. The conference elected an executive committee, and elected Hajj Amin al-Husseini as its president. He called for a boycott of Zionist goods, and for solidarity with the Christians of Palestine, especially the Orthodox.

Other decisions included demanding the surrender of the Hijaz Railway, denouncing Christianization in Morocco by France and Italy's policy in Libya against the Mujahideen, and denouncing the decision of the International Buraq Committee.

The Islamic Conference achieved success in resolving the dispute between King Ibn Saud and the Imam of Yemen, and when the Mufti went, accompanied by Hashim al-Atassi, Prince Shakib Arslan and Muhammad Ali Alouba, to the Arabian Peninsula, peace was reached between them by signing the Taif Treaty in 1934 AD. Prince Abdullah was upset with this mediation and this new relationship, so he sent a letter to the High Commissioner on May 7, 1934 AD, which stated: "Those who run politics in the Kingdom of Saudi Arabia are not from Najd, nor from the Hijaz, but rather they are from Syria and Palestine, implementing the goals of a known gang." The prince explained that the center of the gang that rules there is represented today by Amin al-Husseini in Palestine, and he added, saying: "This gang has connections with two European countries that have great ambitions in the Red Sea coasts." Then the prince concluded his letter by emphasizing his adherence to a policy of neutrality in response to Britain's wishes. Letters of thanks from the people of the Hijaz reached Hajj Amin al-Husseini for his mediation to resolve the conflict.

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Amin al-Husseini: Muhammad was born in Jerusalem in 1895 AD, and it was said in 1897 AD. He was born into a wealthy family, of which thirteen members held administrative and political positions in Jerusalem. He received the Quran, Arabic language and religious sciences at an early age. His father enrolled him in the "Frere School" for two years to learn French, then he was sent to Al-Azhar University in Cairo to complete his studies. He also joined the Faculty of Arts at the Egyptian University, as well as the Muhammad Rashid Rida School "Dar Al-Da'wa and Al-Irshad". World War I broke out in 1914, so he was unable to return to complete his studies, so he went to Istanbul to join the Military College, and graduated with the rank of non-commissioned officer in the Ottoman army. He left the service due to poor health only three months after his graduation, and returned to Jerusalem. The Arab and British forces soon took control of Jerusalem in 1917, so he joined the Arab Revolution forces and recruited volunteers for them. He had performed the Hajj with his mother in 1913 AD, so he acquired the title of Hajj from that time. He began resisting the Israeli occupation of Palestine, and Amin Al-Husseini remained faithful to the covenant until the end of his life, not being prevented from performing his mission by illness, old age or malicious propaganda that gnawed at his honor and tried to distort his struggle. He died on Thursday, corresponding to (14th of Jumada al-Akhira 1394 AH / 4th of July 1974 AD) after a long life and was buried in the Martyrs' Cemetery in Beirut. For more details see: Hussein Adham Jarar, = Hajj Amin al-Husseini, Pioneer of Jihad and Hero of a Cause, Dar al-Diaa, Amman, Jordan, 1987; Awni Jado' al-Ubaidi, Pages from the Life of Hajj Amin al-Husseini, Al-Manar Library, Jordan, 1985; Abdullah al-Aqil, From the Figures of the Contemporary Islamic Movement and Call, Al-Manar Islamic Library, Kuwait, 2001, pp. 133-138; Muhammad Rajab al-Bayoumi, The Islamic Renaissance in the Biographies of Its Contemporary Figures, Dar al-Qalam, Damascus, 1995; pp. 180-185; Ahmad Tarbin, Palestine in the Plans of Zionism and Colonialism, Institute of Arab Research and Studies, Cairo, 1972; pp. 209-215.

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Al-Nashashibi: This family is descended from Prince Muhammad bin Ahmed bin Rajab bin Nasser al-Din, who was known as al-Nashashibi in reference to his family's profession (the manufacture of arrows), and who was sent by King Ashraf Abu al-Nasr Qaitbay, Sultan of Egypt, to Jerusalem in 1469 AD to put an end to the conditions that had reached it, from the high prices that broke the backs of its people, and the spread of gangs of theft and highway robbery, in addition to the division of the people of Jerusalem into competing groups. Sultan Qaitbay entrusted al-Nashashibi with the task of restoring security and stability in Jerusalem, and al-Nashashibi carried out the task in the best possible way. In the 1930s, the Arabs of Palestine began to be active in forming political parties, and the competition between the Jerusalemite families moved to party work, especially between the al-Husseini and al-Nashashibi families, especially after the heat of the competition between the al-Husseini and al-Khalidi families cooled down. When the al-Husseini family, with the encouragement of Hajj Amin al-Husseini, Mufti of Jerusalem and Palestine, adopted the call to form a political party, which they called the "Palestinian Arab Party" in the year 1934 AD and they chose Mr. Jamal Al-Husseini as its president. The Al-Nashashibi family adopted the formation of a competing political party which they called the "National Defense Party" in the same year, and they chose Mr. Ragheb Al-Nashashibi as its president. The Al-Khalidi family was not far from competing in the Palestinian party arena, so they adopted the formation of a party which they called the "Palestinian Arab Reform Party" and they chose Dr. Hussein Fakhri Al-Khalidi as the party's president. The emergence of Mr. Ragheb Al-Nashashibi as a competitor to Hajj Amin Al-Husseini, who represented in the eyes of the Palestinian people the popular symbol rejecting the British presence in Palestine, put Ragheb Al-Nashashibi in the circle of accusation of standing with the British in their fight against Hajj Amin Al-Husseini and the national movement which he led. However, the historian Ajaj Nuwayhid denies that accusation against Ragheb Al-Nashashibi and gives his testimony in favor of Ragheb Al-Nashashibi. In his book (Sixty Years with the Arab Caravan), he confirms that Ragheb al-Nashashibi did not deserve those campaigns. Ajaj Nuwayhid continues his testimony by saying: "The gist of the matter is that Ragheb al-Nashashibi was generous, kind-hearted, and compassionate towards the needy. His door was always open to friends and guests." There were two houses in Jerusalem during the Mandate that held the head high: the house of Ragheb al-Nashashibi and the house of the writer of Palestine and Arabism, Is'af al-Nashashibi. The importance of Ajaj Nuwayhid's testimony in rejecting the accusation of Ragheb al-Nashashibi collaborating with the British comes from the fact that Ajaj Nuwayhid was a supporter of Hajj Amin al-Husseini, with whom al-Nashashibi was competing for leadership in the Palestinian street. Nuwayhid also worked with Hajj Amin al-Husseini for fifteen years. For more details, see: Ajaj Noueihed, Ajaj Noueihed's Memoirs - Sixty Years with the Arab Caravan, Dar Al-Istiqlal, Beirut, 1993, pp. 210-213.

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Ragheb Al-Nashashibi: He is a Palestinian political figure who belongs to the Nashashibi family, one of the Palestinian families during the Ottoman rule. Ragheb Al-Nashashibi was born in Jerusalem in 1880 AD, and completed his primary education in its schools, then went to Istanbul, completed his secondary education and joined the Ottoman University and studied engineering there. He served as a deputy in the Ottoman Parliament and worked as an officer in the Turkish army in World War I. Then he returned to Jerusalem and was appointed an engineer for public works in the Jerusalem Brigade. He was elected in the Syrian Congress in 1919 AD, and in 1920 AD, Ragheb, who was cooperating with the British, was appointed mayor of Jerusalem by the British government after dismissing Musa Kazim Al-Husseini, and remained in his position for fourteen years. His supporters consider him the man who transformed the city of Jerusalem into a modern city, when he carried out a number of construction projects such as paving roads, bringing water to the city, establishing sewers, and building the municipality hall. In 1934 AD, Dr. Hussein Al-Khalidi was elected mayor of Jerusalem after defeating Ragheb. Ragheb took the initiative to form the National Defense Party to play the role of another political force as an alternative to the Jerusalem Municipality, enabling him to confront his opponents from the Husseini family who enjoyed strong popular seats. After the Nakba in 1948, the West Bank was annexed to Transjordan. Ragheb was appointed Minister of Agriculture in the Jordanian government, then Minister of Transport and Communications, then Governor-General of the West Bank and General Custodian of the Holy Sanctuary and Holy Places, and then a member of the Jordanian Senate. He died in 1951. For more details, see: Ajaj Nuwayhid, Men of Palestine, Publications of Occupied Palestine, Beirut, 1981, pp. 287-298; Abdul Wahab and others, Encyclopedia of Politics, Arab Institution for Studies and Publishing, Beirut, 1981, Vol. 2, pp. 302-302; Muhammad Umar Hammad, Flags of Palestine, Dar Qutaiba, Beirut, 1991, Vol. 3, pp. 109-110; Bayan Nuwayhid al-Hout, Political Leaderships and Institutions in Palestine, Institute for Palestine Studies, Bayut, 1971, pp. 301-306.

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