Concept of Unity in the Early Jordan Political Work (1919-1932)

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Abstract: Jordanians participated in the Great Arab Revolution in 1916, by which the Turkish existence in the Sham lands. Jordanians as others of the people of the Sham lands were aspires to the Great unity of the Fertile Crescent Area, that is, Iraq and Syria. Then, the demand was aspired to unity of the Sham lands and terminated by limits of the Regional state and it is the present Jordan. The Jordan National movement attempted demanding with the unity of the Sham countries with Iraq, in the General Syrian Conference, which followed the revolution and was held in Damascus in 1919, but reality was bigger than ambition. Thus, slowly and slowly the Jordanian hopes with the big unity started to vanish, until the conference of 1933 came and conditions and did not deal with unity at any form, but individually and extemporarily built on illusions and imagination leaving the reality of condition behind. It is that Iraq and the Sham lands as a whole, at that time, were under the English or French occupation and it is the thing that was the barrier between reality and ambition. This is because of non-existence of interests among the adjacent Arab countries and connection of their interests with the interests of the occupying states more than connection with each other.

Key words: Jordan • The National Movement • The Regional Jordanian state and the Jordanian National Conferences

INTRODUCTION

This study aims at shedding light on the idea of political awareness amongst Jordanians, especially at its early days and the rise of the phenomenon of regional states to the surface, as a result of the Ottoman state departure from the region. And fall of the Fertile Crescent under the British occupation and Mandate. The study attempts to observe the movable and immovable in the Jordanians look at the Great unity represented in the unity of the Sham lands and Iraq, then concentrating on the smallest unity represented in the unity of the Sham lands, terminating into a definite result, it is concentration on that “the Emirate of Trans-Jordan is on Arab state, independent with sovereignty by its natural limits”. And also discusses in the national concerns: such as partition and the principle of protection and guardianship. And concentrates on treatments introduced by Jordanians through newspaper, demonstrations, meetings and national conferences held in Trans-Jordan in the discussed period, we can look through the Jordanian stand towards those issues across reading some demands that came in the programmers of meetings and the national conferences held between the two years; 1919 and 1933. And it can be look in the reaction of the British administration towards the political incidents, which took place in the region and their role in breaking down the projects of unity and assuring the idea of the one regional state.

Ecstasy of Independence: The rise of the Great Arab Revolution in 1916 and the winding of people around it, after the Ottoman state had defeated in the First World War, it had its effect in alerting the national feeling amongst Jordanian at a clear way. Where the people of Trans-Jordan vitality and effective participated in it. The Jordanian tribes in south Jordan actually joined the armies of the Arab Renaissance and played a conspicuous role in the Army of Prince Faisal, the Arab Army. Which under took the liberation of Trans-Jordan from the Turks [1] after the advent of the allies to Syria and the imperialistic practices practiced by them, represented in
partition and issuing Balfour Promise and the surrender of the nation to the age of domination and imperialism. The national feeling increased amongst the people because of their just demands. The degree of the national awareness amongst Jordanians was not less than it amongst their Syrian brothers and others.

The Jordanians were cheerful with the Great Arab Revolution and its results and as result of the political vacancy left after the departure of Ottoman forces, the great leaders in most of Trans-Jordan territories hastened to collect donations and prepare volunteers to depend the country. And a committee was formed for this purpose, called “The Committee of National Defence” [2] Britain previously agreed in 1915 in her correspondences with Ashareef Hussein on all his conditions of what concerns the Arab State borders. The thing that led Arabs to build great hopes on Britain, for when the Turks attempted to hold a reconciliation in the year 1918 with the Arabs by very good conditions, as was provided in “Palestine Newspaper”. Ashareef Hussein rejected from part of fulfilling treaties and agreements with the friend Britain, so he telegraphed to London with the news and the British minister for foreign affairs answered him. He was Mr. Balfour himself, he said the following: “The British government of His Majesty, with the agreement of the rest of the Allies support all their previous to the Arabs in what concerns the recognition of the independence of all Arab countries... and after that all, the whole world has to certify that Great Britain is just and that she is true to her word and treaties” [3] When prince Faisal arrived to Damascus, he delivered a speech in which he demanded the complete independence for the Arab nation and called for implementing the democratic rules and asked the nation to reinforce and support him in work [2].

The idea of dream in the united independent native land started to make improper advances to the Jordanian feelings, until the Jordanians responded to Prince Faisal call and hastened to elect their representatives to participate in the First Syrian Conference, considered by some historians that it is the first parliamentary from in the Arab region in the modern age. So, delegates for most of Tran-Jordan territories paid a visit to the conference. And the conference opened its actions on June 1919 in the municipality of Damascus and continued until July end, 1919. And from what was provided in its decisions, which the participant Jordanian representatives supported: demanding the complete political independence for all the Syrian lands; from Toros in the North till Rafah in the South and from the Euphrates in the east till the Mediterranean Sea in the west. And demanding of not separating the southern part of Syria and the coastal western region from the Syrian country, rejecting protection, or guardianship. Participants in the conference also rejected making Palestine a national motive and to the Israelis and rejected the emigration of the Jews to Palestine [4].

When the news of dividing Syria spread and rose the Allies denied their promises to the Arabs through Sykes-Picot Treaty, which worded on dividing the Sham lands and Iraq between Britain and France. The Jordanians were from the first Syrian ancestors, who attracted attention to the danger of this division and its violation of promises and hopes exerted by the Allies to the Arabs. That came in abundant forms, such as the letters and cables sent by Jordanians to the international assemblies, such as the Ajloun people’s letter and the Balqa people’s cable for example, in which they protested for the division of Syria and from what was provided in the first: “schandals of dividing the country followed in succession, the thing that caused its great turmoil. And we, the people of Ajloun with our different sects and by all our powers we protest for every division occur to our country... and we assure the demand of our independence and depend it until death”. And what was provided in the second, which was sent to the General British Military Governor or ruler, on 19th. November, 1919 they demanded in it: “rejection of dividing Syria and depriving her from independence. And rejection of making Palestine a native land for the Jews” [5] and the Jordanians at the difference of their origins and trends demanded with the protection of the Syrian unity and independence and so they rained the international assemblies with letters rejecting guardianship or partition [5]. The Sheikhs (chiefs of tribes) of Trans-Jordan also submitted a protest to “General Bols” the ruler of the occupied south of the country by the enemy on May 8th., 1920, in which they objected against establishing the national Jewish nativeland in Palestine. They concentrated in their protest note on the Zionist danger, which threatened the existence of the Arab Palestine, will threaten the existence of the Arab nation [6].

The Jordanian demand was represented in the Syrian unity and independence and rejection of “Balfour Promise” at its most conspicuous show in the meetings with the “King Crane” committee with Sheikhs of tribes and distinguished persons of the Jordanian cities, who expressed their rejection of the one regional state, far away from the rest parts of Syria, through concentration on rejecting all forms of domination, such as occupation, mandate, or protection, or guardianship, from any state
Emergence of Regional State: Reality of condition was more difficult than what the National Jordanian Movement, for the projects of the regional state and its borders started to appear. No sooner this Jordanian enthusiasm and rush towards unity than it subsided amongst the folds of demanding with the regional state for many reasons, that can be ascribed to rarity of concern from the states of neighborhood with this affair and keeping far away from this idea by some states, but attempting to suck it and classify on it. This is in addition to fear formed at the people of Jordan from the loss of the country and appending it with “Balfour Promise”. This is what was cleared in scene of “Um Qais Treaty” held between the people of Ajloun and the British Political Authoritative, “Majour Somerset” on September end., 1920. The delegation in this treaty demanded many things, we care about the following: “Demanding an Arab National Government, Independent and consisted of both districts of Kerak and Salt and both provinces of Ajloun and Jerash under mandate of the state of Great Britain… and to be the borders of the territory in the west the Sharia River” means limiting the native-land with the present borders of Jordan [9] but it was provided in that treaty, demanding Britain to be mandated on Syria in general insuring unity. That is, there is still a hope and greed prompts the National Movement with the intentions of the friend Great Britain to be the cause of unity of the Sham countries. The thing that urged Somerset to reply that this demand is not the interest of Britain, but it is the interest of the United Nations League [9]. This intention was obvious in making Jordan a nucleus of the Shami Arab Unity in “Ali Khalqi Al-Sarari’s” letter to Palestine newspaper which came in a form of reply to one of the essays provided in it about his stand from the incidents in which Tran-Jordan lives. From what the essay included: “… The Government of Tran-Jordan is the last hope of Arabs. And we are seeking if God wishes, at its good organization to be a nucleus of our hopes and we stand erect in the face of who wants to play against us” [3].

Trans-Jordan at its present political concept did not show up except after the coming of his Royal Highness Prince Abdullah in 1921 and the establishment of the Emirate for the Jordanian independent started to clear up at a bigger form from the past. And started to clarify for this geographic spot from North to South one identity at the social level or the economic level and respectively at the political level. But this thing did not cancel the role of the educated Jordanian in thinking of the integrated Arab concern, since demanding with the Great Arab unity as one of the political work invariables, represented in Al-Hussein- McMahon correspondences. Until that dream was steno graphed in Great Syria State.

The political trends of the Jordanian Emirate is considered a practical implementation of the idea of the Arab Renaissance announced by Al-Shareef Hussein Bin Ali, so when prince Abdullah came to Trans-Jordan he aimed at liberating Syria from the French enemies. The Jordanians gathered around him and saw in him the rescuer of Syria for what occurred to her from the French enemies. And stood beside the Syrian men who were delegated to Jordan to liberate Syrian and dismiss the French enemies from her after Maysaloon catastrophe in 1920. They defended the members of Independence Party (Al-Istiklal Party) “The public Façade of the Fata Arab Society” in organizing an exhaustion war similar to the gang war against the French mandate [10] and because Britain was not thinking in any role except what she drew to the growing Jordanian Emirate, it is to be a dam that protects her existence and her objectives in the Arab region. And to protect her imperialistic communications in Palestine and the Far East. She fought all aspects of supporting the revolution in Syria and tightened the independents until she could dive them out of Tran-Jordan in 1924, when exploited the incident of aggression against the “General Goro” [11] and the Jordanians hastened in recognizing his majesty Al-Shareef Hussein as caliph at the time the Turks cancelled it in 1924. And from what was provided in the wording of the homage is the following: “But after saying peace be upon Mohammad as we were informed that the Turks decided to cancel the Caliphate… and because Al-Shareef Hussein is a Qurashi and learned I hereby recognize his majesty as Emir of the Faithful (Caliph) to practice his deeds in accordance with the Holy Qura’n and the Sunna of the Prophet”. This homage had disturbed Britain, who decided as an effect of that, allowing Al-Shareef Hussein Bin Ali to reside in Jordan on condition that he does not practice the political work as was provided in Palestine Newspaper [3].

The administration of occupation in Jordan and else from states of the neighborhood, which subdued to the foreign government could reinforce the reality and idea of the regional state at the formal form and if the matter of
unity had started to fade out of the Jordanian formal paper, because of the surrender to reality. This thing is not applied on the Jordanian political and social movement, where the obsession of unity dominates the literatures of life in the country and this is what the document of establishing the society of the Arab East in Irbed, for example, which specified in its basic program that the destination and aim of establishing this society is: “independence of Syria at her natural borders and seeking for unity” and poets attempted, within the axis of call for the unity of Arabs, getting acquainted with causes of weakness and disgrace and indication to the state of trooping in which the Arab countries live and the attempt of specifying the enemies of this nation. Here is the poet Mohammad Al-Shuraigi calls for rejection of hatred and abhorrence among individuals of the Arab nation and invites them to forget difference and causes of discrepancy, he says: Son of Arabs! What is this mutual hate? I ask you by the name of the Almighty to discard malignancy. And wake up with white faces and honored, your attribute is validity of might and effort [12]. The poet, “Ali Mansour” is also sad for partition and discrepancy among individuals of the one nation and weakness of perception among these countries. He says addressing Al-Hussein Bin Ali:

The country was one mass and because as you see, the soul of division. We here, if we were worried for a certain matter, the Sham would have left with us. The country had caught a great misfortune, in front of which great misfortunes because easy [12].

**Political Conferences Between Both Years 1928 and 1933:** After concluding the British Treaty in 1928 with Jordan, it is noticed that concern with the issue of unity with the Syrian lands started to retreat. The similar of this thing is clear in the memorandums, which were sent by the popular forces to the international assemblies, in which they did not indicate to the issue of unity but demand of guarantees to keep independence of Jordan, the national sovereignty and the detail in the local relationship, which gathers between Jordan and Britain, described as the state of mandate. As provided in the memorandum of salt people addressed to the British commissioner on February 20th 1928 [5]. That may refer to preoccupation of the people of Trans-Jordan in resisting authorization of this Treaty. The issue of unity is not a demand in this stage, but the political movement amongst plenty of Jordanian political forces because using the issue of demanding the Great Unity to be a factor of pressure on the administration of the British mandate to achieve local profits, this is what notice through the mentioned period, especially if we verify in the data, which were issued from those forces, the example of which what was provided in a communiqué distributed by the Society of Moslem Youths in Amman, in which they indicated to the British-Jordanian Treaty in 1928 and its injustice to Jordanians and which may push the people to demand for going back to connect the Sham government [13] and it is noticed that the National Covenant, confirmed by the First National Conference in Amman on July 25th 1928 did not indicate to the matter of the Arab unity or the Syrian Unity. But the Covenant assured that the Emirate of Trans-Jordan is an Arab state with sovereignty at its natural know borders [14] but this conference did not drop Palestine from his accounts and assured the attempt of Britain and the Jews to take it away from its Arab surrounding. It was provided in Palestine Newspaper entitled, “We and our brothers in Jordan are equal in the ordeal”.

The participants in the conference hardly rejected Balfour’s Promise concerning the National Jewish Native-land in Palestine and considered it contradictory to the formal promises of Britain to the Arabs and to principles of the international rights”[3] and the “Near East Magazine and India” had insinuated in an essay about Trans-Jordan, after the decisions of the previous conference, to the possibility of turning Jordan into a dangerous spot in the track of the British-Arab relationship and to be a residence of the idea of the Shami Unity after wards [3].

The Jordanian National Conference, held in Amman on March 11th 1929, did not indicate to the matter of unity, but emerged in it the spirit of regionality and concentration on the British-Jordanian relationship and machineries of improving it [9] and the demand because at a form of reminding Britain with her bad treatment with the National government of Jordan and calls for treating her fairly as her sisters of the neighboring Arab states. As provided in the memorandum of the chair-person of the executive committee of the Jordanian National Conference, Hussein Pasha Al-Tarawneh, addressed to the British Commissioner in Amman on August 16th., 1928 and from what was provided inn that memorandum: “the condition of Jordan indicates that the country is still treated as within a colony behave with it the setters on the throne of the government as the behavior of the mind of the owner in his property… and associates to the mind of the people that the British state does not look at this country as her look to Iraq or Egypt or else of the Arab countries, but looks at her as a colony from the oases of
Africa...” [14] but because of the British obstinacy in rejecting the demands of the National Movement represented in cancelling the British-Jordanians Treaty, which was unfair for the rights of the Jordanians, from part of granting the British administration the right to deal conclusively with the affairs of the Emirate at her convenience. And the administration itself rejection of looking in amendment of any of its items and its pressure on the National Movement until the matter reached to prevention of some of its symbols from working in politics as provided in Palestine Newspaper [7, 14]. The issue of unity returned preoccupying the minds of Jordanians and the Executive committee took upon itself to call for this issue. And it seems that the bad treatment and the vainglory of Britain in many things towards the National Movement, was the main cause in changing the track of the Jordanian address and return back with it towards the idea of unity. So, in the second Jordanian National Conference, held in Hamdan Hotel Hall in Amman on December 7th 1929, the audience stopped the sessions of the conference for ten minutes mourning for the spirits of Palestine and Syria martyrs. The participants in the conference mode decisions, from them were: seeking the noble destination, for which the Arabs revolted under the leadership of Al-Shareef Hussein Bin Ali [13] and the matter did not stop at the limit of the political work, demanding with unity, but that right penetrated into literature, for we find in Mustafa Wahbil Tell’s Address in the anniversary of Syria independence and calling for Faisal Bin Al-Hussein king of Syria, that held in Amman on March 8th 1930 is the best evidence of discarding the regionality and it is at all of its conditions, that is the regional state, forms a part and never to be all at any time. And from what Al-Tell said in the meeting: “our first home, gentlemen, before this day with a number of years in the Sham. Where this part is some of that whole... when there was no Tran-Jordan or else” [15] and the Palestine Newspaper praised the national conferences held in Trans-Jordan, in the tongue of Taiseer Thaban, from part that they are stirring of the national Arab feeling. And the write himself pared them to great conferences changed the track of history, from part of their effectiveness, such as Geneva Conference and the Egyptian Coalition Conference, in spite of the small size of Jordan and his National Movement. And showed the need of the Arab people to a great conference in which all its countries participate to examine their general issues [3].

The same idea was provided in the Third Jordanian National Conference held in Irbed on May 25th 1930 when the participants in the conference talked in detailed speeches about the deteriorated conditions in Trans-Jordan and shared in paraphrasing the defects of the government of British mandate. And Mustafa Wahbil Tell delivered an enthusiastic speech discussed in it the disease of the country and its medicine. And followed him Mahmoud Minwer, who personified the stand of Jordanians in the call for unity, as he thanked them for their stand towards their brothers in Palestine and mentioned that Palestine and Tran-Jordan are two parts of Syria and the Arab countries are one unit never to part in spite the greed’s of imperialism [15] but this trend was befallen by many changes and swinging due to developments of political incidents and their seriousness. And the Zionist danger was one of the most calling factors for Arab unity. And the effect of incidents of Al-Burq Rising in 1929 appeared too clear on thinking and the Jordanian political work, for Jordanians were surely as curtailed at that time that the only means to rescue Palestine from the Jewish National Nativeland, is by the union of Syria, Iraq and Jordan [13] and this trend was represented in the cables, objections and demonstrations, performed by Jordanians to support the household in Palestine [3] and to clear this trend practically, the Jordanians hastened to participate in the National Conference, which was held beside works of the Islamic conference held in Jerusalem on December 13th 1931, where the gathered figures laid a covenant wording on three articles, the most important of which is : the Arab countries are one complete unit never to part and all what is emergent on them from types of partition is not confirmed by the nation and does not recognize it [13].

Mustafa Wahbil Tell introduced a paper to the executive in the same conference, in which he demanded to challenge the Mandate from part of the form and grant the decision of its illegality, because discussing the basis is the right of the kingdom of Syria from which Trans-Jordan is one of its provinces. He stressed on the connection of Jordan with the Arab Great unity or the Syria Small Unity and said: the natural state of Trans-Jordan forces it to be once upon a time part of the Arab unity or the Syrian unity, in spite of everything. In this positivity what obliges the inhabitant to commit to staying late at night, to make their country ready to integrate in any united group from this kind [15] and it was provided in Palestine Newspaper quoting from the “Near East and India” Magazine a commendation of the Jordanians concern of the issue of unity and was provided in an essay of it about Trans-Jordan the following: “The nationalists in Trans-Jordan know how to spread their opinions. They could have their screen while
are demanding to join Syria. But we are creation that of the unity of the Arab Island and its independence cannot be replaced by Amman, or Irbid or similarities of cities” [3] but the Fourth Conference, held in Al-Kamal Hotel in Amman on March 15th., 1932. It seemed that enlisted decisions in the schedule of the Conference had emerged in it the idea of the regional state and concealed in the idea of unity, where it concentrated on the Jordanian Internal affair, such as: discussion of non-stability of the political state of the country, the peculiar political condition and the growing financial crises in Trans-Jordan, ascribed to big taxes forced on the Jordanians [13] many of the participants objected against the condition to which the political work in Jordan reached, they announced their rejection of the narrow mind in which the conference actions were enlisted. And expressed this objection by withdrawal from it. And the direct reason behind that withdrawal was the suggestion which was introduced by one of the attendants to have condemned the killing of the Libyan leader Omar el Mukhtar and objection for not showing any concern to participate Syria and condoling her in her catastrophe by the French enemies. He presented the blame to the political committee for its concentration on the pure narrow regional matters and leaving the Arab politics, that calls for the unity of the partitioned Native land [3] and in spite of the confirmation of the participants in the conference, through observing some speeches, which were delivered in the conference, with the problems caused by separating Trans-Jordan from Syria. But the terminating communiqué of the conference did not frankly call for unity. It insinuated to the possibility of the Jordan participation in an Arab unity if existed. This meaning had been provided in the wording of the article which called for sharing the Arab countries in their hopes and wishes [13].

The Jordanians’ hope in unity renewed and their hopes revived by the visit of Faisal Bin Al-Hussein, King of Iraq to Trans-Jordan and Palestine in 1932 and started to aspire for achieving union of Iraq and Sham in one crown [2] and these movements were returning the ideas of the twenties back to Jordanians’ minds and calling them to exploit any occasion to renew demanding unity whenever the opportunity emerged to that. So on September 12th, 1932 Mohammad Al-Shuraigiy delivered a speech in front of Emir Abdullah and his guest, King Faisal and demanded of a unity of new Arab World and said: “we were pleased with Arab planes penetrate the horizons, are we going to be pleased by modern Arab army and fleet… are we going to be pleased that Al-Sharia is blooming in Mecca and wisdom in Baghdad and heroism in Damascus and a new Arab World is being performed, cares for the far past to a very near present” [3] but these demands, were prompted by hope, imagination and justification the soul with extreme perception with vanity of it, or more coherently, in ability to implement it.

It seems that Fifth National Conference, held in Al-Kamal Hotel on June 6th, 1933 had personified this thing. It was different in some of its joints, from part of the type of participation and its outputs. That hotel was so much filled up with delegates coming from Syria and Palestine. And specified the reality of state at its logical form and put things neat in its correct places. And the strange thing is that demands and decisions resulted in the conference were all related with the Jordanian internal conditions, except in one aspect, was provided at a context and different content. It is seeking to decide the non-central Arab Union on the bases of agreement among the governments of the Arab portioned countries, in condition that each country keep its internal characteristics and the form of its government” [13]. It seems that the matter of characteristics and form as mentioned in the previous phrase, was the inevitable result of the political work under the administration of the occupation. The thing that was reflected on the Jordanian party work. It is noticed that there are great changes in the matter of awareness of the idea of the Native land and its geographical reality; it was personified by this conference. If we scrutinize in its direct results, we would find that there are national parties concealed from part of the disappearance of their names and great programmers to other smaller and their division after wards on themselves, as happened to the party ofordan Independence, which represented this scene and appeared in a new name, it is “The Jordanian Union” [3] and if this conference had cancelled the idea of unity from the collective Syrian mind and was as the last track in its coffin, but it did not cancel it from the individual mind in geography itself and if it was sentimental more than practical. What concerns us here is the Jordanian condition, represented in the personalities, who participated in the conference. This deduction is ascertained in what the last of the speakers in the conference, provided (the secretary of the National Party, Aadel Al-Aathmah, who attacked callers for spreading discrepancy among sons of the native land and said: Trans-Jordan is an important center the Arabic patriotism with releasing it to the non-regional Arabic patriotism and the heart of the Arab countries. It overlooks Al-Hijaz,
Najd, Iraq, Syria and Palestine” [3] and also the abundant cables provided by Palestine by Palestine Newspaper after the incidents of the “1933 strike” in Palestine, addressed from the Jordan National Movement to Prince Abdullah, feeling sympathy for what occurs in Palestine. Those cables pin-pointed that the Jewish Immigration to Palestine will be an arduous obstacle confronting the connection of the Arab nation, especially the neighboring states to Palestine [3].

This concept of unity contradicts the concept which was raised in the twenties of past century, which was frankly calling for the unity of the Sham countries first. Also the household of Trans-Jordan threw away the task of direct march towards the unity with any of other Arabs, assuring that they will join this unity if came into force and existed without direct indications calling for their initiative themselves in this respect [2]. Thus, the issue of demanding with the Arab unity in general and the unity of the Sham countries in particular, started to stenograph the mentality of the political work of Jordan, because of the abundant effectives in which Trans-Jordan at that time. The thing that was reflected on the demand with the smaller unity and it is a matter of joining and unity of Jordan and Palestine, which met opposition too, from the people of Palestine, Jordan and Britain with the difference of the reason. In the time the rejection of the Palestinians and the Jordanians was built on the attempt of preventing the extension of the Jewish National Nativeland to Jordan, we find that the British stand was opposing combination for fear of shaking the security of the British sites on borders. And such combination may cause the Jews to enter to Jordan, the thing that will generate violent opposition by the extreme elements of the Arab leaders, as Britain believes; those who will not neglect to provoke the Bedouin tribes against her. And will duplicate the difficulty of security condition, especially because the United States will not be surrounded by safe and calm borders [2].

CONCLUSIONS

Jordanians endeavored a very frustrated life resulted in their complete failure in joining any Arab unity even if partially and this failure was an inevitable matter. It was provided as a result of direct submission to occupation. And as a result of the economic, social or intellectual needs, which formed political reactions similar to scarecrows (Al-Fazaat) to confront effects of long Turkish domination. And also there was no existence of any truthful justification for the Arab unity in its small form, the Syrian, so the demands were built on a sentimental basis, or loyal, or national and without thinking of in establishing a theory built on deep study and analysis and on specifying objectives and hoped results, with which outburst towards establishing an Arab entity can be sought, represented in a Syrian unity with its natural limits. Also of what assisted on defacing the idea from the Jordanian political mind, is the cutoff to which numerous of Arab states were exposed in the name of self-determination of else from slogans, which beard the region into an inevitable termination ended the idea of the great Arab Nativeland, not only from the Jordanian political work, but also from the Arab collective work. And we can ascribe the failure of look at the concept of the Great Nativeland in the Jordanian political work and concentration on the regional state to non-existing interests among the adjacent Arab states and connection of their interests with the interests of the imperialists more than their connection with each other. And the British direct role is clear in refusing any type of unity to the Shami countries. And the Zionist movement, the legal inheritor of imperialism, played a great role in aborting that idea in its cradle. So, it suffocated any idea calls for the Arab reconciliation neglecting the size, which forms bad consequences in the future. Therefore, the Jordanian political work showed his awareness of the form of the native land personified in the Syrian unity in particular, at the beginning, but at the end because attempting to fix the idea of regional states as other liberated Arab countries and ended in demanding the protection of borders of the state as they are in their present form.

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