

A Land Without a People for a People Without a Land: The Historical Background to the Present Unrest in the Palestinian Muslim Republic of Britain. By Francis Clark-Lowes

In 2014 the Israeli government faced a tough decision. Despite a number of nominally United Nations interventions in the region, several of the larger Arab nations had acquired and were in the process of building up their stockpiles of nuclear, chemical and biological weapons. This was, of course, partly in response to Israel's possession of such weapons over the previous forty years. There were two possibilities; the first, as proposed by most of the world community, was the convening of a disarmament conference aimed at eliminating or at least reducing to an acceptable level the possession of such weapons; the second was a preemptive strike by Israel, with all that that would entail. It was not entirely surprising that Israel chose the latter response; it was in line with a long tradition of such actions in the past, it avoided treating the Arabs as equals, it appealed to those Jewish fundamentalists who believed that the Jewish state should rightfully stretch, as did the Kingdom of David, well beyond the confines of the Jordan River, and best of all, it fitted in with US imperialist aims, so that support from that quarter was assured. It also provided a state of relative chaos in which it was possible to deal, as it was thought, finally and decisively with the Palestinian problem. Large numbers were rounded up on the pretext that they were fifth columnists and were never heard of again. The remainder were bussed out to Iraq or Egypt or fled of their own accord. The World was horrified, but did no more than pass resolutions in the United Nations which, like many before them, were ignored by Israel.

The Israeli-Arab Empire which arose from the ashes of that terrible war was a coalition between Israeli military power and Arab and Jewish business. Quite quickly the Arab middle classes of Saudi Arabia (now renamed The Democratic Republic of Arabia, and including the whole of the peninsular), Syria, Egypt, Iraq, Lebanon and Kuwait recognised the immense business potential of the new situation, and vast multinational corporations arose which after a while came to dominate the world economic system. The West Bank, Gaza, the Golan Heights and a strip of Southern Lebanon, were formally annexed to metropolitan Israel, as were the whole of Jordan and the Sinai Peninsular. An efficient programme of deportation of the indigenous populations of these areas was set in motion. Israel was now proud to call itself a truly Jewish State in which no other peoples would ever again have the right of citizenship and residence.

But one problem, to the Israelis' dismay, did not go away. The displaced Palestinians, that is those who had survived the war, and their rapidly increasing progeny, came to dominate the Arab business world, and used their relative power to attack Israel in every way they could. Moreover, many Palestinians had embraced muslim fundamentalism as the only movement likely to redress the injustice which had been inflicted upon them. They naturally collaborated with anti-imperialist underground movements throughout the Arab part of the empire, as well as with those Jews who had renounced their Israeli citizenship and were fighting for justice. Most Jews and Arabs alike came to fear as well as to envy them.

In these circumstance the desire of the Palestinians to find a homeland of their own, even if it could not be Palestine, and the wish of most of the population of the empire to be rid of them coincided. A movement named "baladnah" and aimed at achieving this aim arose among the Palestinians themselves. But where should such a country be established? It so happened that one country seemed particularly suitable, and this was Britain, the country which had caused their suffering in the first place. In 2010 a stronly anti-European government had been elected in Britain, and the following year withdrew the country from the European Union. The result was catastrophic; as every business leader and economist had warned Britain was quite incapable of going it alone, the economy slumped and large numbers of people emigrated, either to Europe or to the US and other English speaking countries. It came to be believed, quite mistakenly, of course, that no one any longer lived in Old Blighty. Here, it was argued, was a land without a people for a people without a land. It helped that the economic

recovery of Britain had to a large extent been accomplished with Israeli-Arab money on which the country had become totally dependent, and that the financiers who managed this investment were largely Palestinian. Indeed there was already a large and flourishing Palestinian Community in Britain. It was not even thought necessary to consult the indigenous population about their wishes in the matter. If the Israeli-Arab empire wanted to resettle a large number of Palestinians in Britain, who were they to argue. And so it finally came about that in 2017 Shaikh Abdullah Al-Harbi, foreign minister of the subordinate Arab section of the Knesset, issued his famous declaration:

The Government of the Arab Lands of the Israeli-Arab Empire, in full cognizance of and in collaboration with the Government of Great Israel, wishes to state that they view with favour the establishment in Britain of a national home for the Palestinian People, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Palestinian communities in Britain.

There was a steady trickle of emigration from the empire and into Britain during the twenties and during the thirties this accelerated when the economic boom of the post-war period wore off and a recession set in. The Palestinians were the natural scapegoat for the economic troubles and they began to experience increasing discrimination. The prevailing view of the non-Palestinian population was that if they could get rid of the Palestinians all would be well. In 2033 a particularly brutal Israeli government came to power on the ticket of resolving the economic crisis and the Palestinian problem in one blow. At the end of the thirties and in the early forties millions of Palestinians were rounded up and according to Israeli accounts committed mass suicide crying out "Allahu Akbar" before they could be tried for their "crimes".

Again the World was horrified, but this time it was stung into some kind of action. Clearly the Palestinians required not just a homeland, but a state of their own. Urgent action was required because as soon as the Labour government was elected in Israel in 2045 and travel restrictions were lifted mass emigration to Britain began to take place. Property speculators made millions in land deals which ensured that the Palestinians soon owned far more than just the uplands of Britain, where they originally said they would settle, and where they "made the moors bloom". The indigenous population, as was its wont, watched the graduation erosion of its rights with a certain cynical indifference for a while; but at last aroused itself to resist the arrogant assumption which by then had arisen among the Palestinians, that Britain was "theirs", and that the British had only subsidiary rights. The United Nations set up a commission of enquiry and found that partition was the only solution. War broke out, the British were defeated and even more land was taken over by the Palestinians than had been allotted to them in the partition plan. In 2048 they declared the Palestinian State of Britain in Wales, Scotland and a strip connecting the two running along the Pennine Range and including Liverpool and Manchester. Naturally the British were outraged by this "solution" and began to organise a resistance movement. Outrages occurred and they were soon labeled terrorists; stiff measures were taken against them and more and more land was confiscated on grounds of national security. The aim of the Palestinians was clearly to take over the whole of Britain, to which they felt they had a right under the Al-Harbi declaration. The British cried out at the injustice of what had occurred, but the world community by now regarded them as a spent and dangerous force, and argued that an even-handed approach demanded that as much weight be given to Palestinian arguments as to theirs. Hence the present stalemate in which the naive idea that nothing would be done "which may prejudice the civil and religious rights of existing non-Palestinian communities in Britain" was fully exposed.