



The Roots

Fatah Movement - Egypt
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This is the 3rd issue of The Roots bulletin which issued each month. December in Palestine is associated to a series of events, memories and tragedies that the Palestinian memory documented in bloodstained records. Perhaps the most important event was documented in 1987, marked by a great Intifada the Palestinian term which was created by Palestinian people. In the monthly events, we are going to talk about es-

establishment of Arab Higher committee, and the Holy Jihad forces under the leadership of Abdul Qadir Al-Husseini. and other important events. This is how the days pass in the life of the Palestinian people to keep their will, steadfastness and determination stronger than pain and wounds. In this issue of The Roots bulletin we're going to talk about city of Gaza, and traditional songs of Palestinian weddings.

Our Palestine



Gaza - Land of Glory

Located on the Mediterranean seashore, 32 kilometers north of the Egyptian border, Gaza City is considered one of the most ancient towns in the world. Strategically placed on the Mediterranean coastal route, ancient Gaza was a prosperous trade center and a stop on the caravan route between Egypt and Syria.

Gaza was a major Palestinian city in the early Iron Age, and the site of the Canaanite God of fertility, Dagon. Gaza City is mentioned a number of times in the Bible, especially as the place where, Samson brought down the Philistine tem-

ple. In 734 BC the Assyrian king Tiglath-Pileser III captured Gaza and the city remained under Assyrian control until the middle of the seventh century BC. In the sixth century BC, Gaza became an important royal fortress under the Babylonians. The city of Gaza flourished during the Hellenistic and Roman periods. It was mentioned by the ancient Greek writer Herodotus as Kadytis. In 332 BC, the city was captured by Alexander the Great after a long siege. During the Roman period, Gaza became a major urban center, with temples dedicated to Zeus, Aphrodite, Apollo

and the major local deity Marnas. The city was expanded beyond the ancient settlement, and the ancient port of Maiumas was established. During the Byzantine period, the name of the city was changed to Constantia, and a large church was built on the site of the temple of Marnas in the fifth century AD. The city was depicted on the Madaba mosaic map from the sixth century as a large city with colonnaded streets and a large basilica in the center. It was shown also on the mosaic floor of the Church of Saint Stephen at Umm ar-Rasas, from the eighth century. In 636, Gaza came under Islamic rule. It became famous as the burial place of Hashim, the grandfather of Prophet Mohammed, and as the birthplace of Al-Shafia. The Church of John the Baptist was built on the site of the Eudoxiana. In 1187 the city was captured by Saladin and became part of the Ayyubid state. Gaza was a regional capital during the Mamluk period. In 1516 the city of Gaza fell to the Ottoman Empire and became the capital of the province of Palestine. It flourished during this period as a main trade center and a station on the main trade route between Egypt, Palestine, and Arabia. Gaza was under British rule from 1918 to 1948, and under Egyptian rule between 1948 and 1967, when it fell under Israeli occupation in 1967. Following the transfer of authority to the Palestinians in 1995, Gaza was again under the control of its people. Today, Gaza City is the economic center for a region where citrus fruits and other crops are grown. The city is famous for its hand-woven carpets, wicker furniture, and pottery. Famous also for its fresh seafood, Gaza has numerous restaurants along the beach as well as public parks where visitors can enjoy the pleasant Mediterranean breeze.



The Grand Mosque of Gaza, 1870s-80s

The Great Mosque (Al Umari Mosque)

Believed to stand on the site of an ancient Philistine temple, the site was used by the Byzantines to erect a church in the 5th century, but after the Muslim conquest in the 7th century, it was transformed into a mosque. In the 10th century, the Great Mosque's minaret was toppled in an earthquake in 1033. In 1149, the Crusaders built a large church, but it was mostly destroyed by the Ayyubids in 1187, and then rebuilt as a mosque by the Mamluks in the early 13th century. It was destroyed by the Mongols in 1260, then soon restored only for it to be destroyed by an earthquake at the end of the century. The Great Mosque was restored again by the Ottomans roughly 300 years later. Severely damaged after British bombardment during World War I, the mosque was restored in 1925 by the Supreme Muslim Council.

Qasr Al Pasha Palace (Napoleon's Fort)

Located on Al-Wahda Street in downtown Gaza, this imposing stone building dates back to the Mamluk period. It is known as Qasr al-Basha (The Pasha's Palace) because Napoleon (referred to as the "Pasha") spent a few nights here on his way through the town in 1799.

Mamluk Period

The first floor of Qasr al-Basha was built by the Mamluk sultan Zahir Baibars in the mid-13th century. The facade bears the landmark of Baibars which is a relief sculpture of two lions facing each other. The geometrical patterns and domes, fan and cross vaults are typical Mamluk architecture under Bahri rule.

Ottoman Period

The second floor of the building is largely of Ottoman-era construction. In the 17th century, Qasr al-Basha served as the fortress home of the ruling Radwan dynasty (hence the name "Radwan Castle") and later pashas of Gaza, who were governors appointed by the Ottoman governor of the Damascus Province. During this era, the fortress was provided with arrow slits and underground passages as means of defense. Within the complex were soldier's lodgings, a mosque, granary, an armory, and cannons. The height of the structure made Qasr al-Basha a strategic point in Gaza. This, along with its fortifications, was the probable reason Napoleon Bonaparte spent three nights at the palace during his campaign that ended at Acre in 1799, hence the name "Napoleon's Fort".

Modern Period

During the British Mandate of Palestine period it was used as a police station, and during the Egyptian rule of Gaza, Qasr al-Basha was turned into a school known as the Princess Ferial School for Girls. After Farouk I of Egypt were deposed in Cairo, the school was renamed to al-Zahra Secondary School for Girls.

The United Nations Development Programme (UNDP) undertook a project, funded by a grant from the German Development Bank (KfW), for the transformation of Qasr al-Basha into a museum. The UNDP built new facilities for the girls school, and restoration of the Pasha's Palace began under the close supervision of the Palestinian Authority Department of Antiquities and Cultural Heritage. During the first phase of the project, workers landscaped the museum grounds, installed new doors, windows and gates, and restored the facade of the palace.



Qasr al-Basha Palace, Palestine, engraving by Lemaitre and Gauthier from Palestine, 1803-1867

Zaytun Quarter

Gaza's oldest quarter, Al-Zaytun contains many beautiful old homes with impressive carved wooden doorways. It's located in the northwestern part of Gaza and was known as "Dar al-Khudar" ("the Vegetable House"), which was a small subdivision that contained the open-air vegetable market known as "Suq al-Khudar". In 1525, Dar al-Khudar contained 43 households, while Zaytun, the south eastern part of present Al-Zaytun, had 54 households and 30 bachelors, and Nasara, close to the Church of Saint Porphyrius, had 82 households. Saint Porphyrius Church, belonging to the Greek Orthodox denomination, is located in al-Zaytun. In The 5th century, alongside it stands the 14th century Kateb al-Welaya Mosque, with only two meters of space in between the former's bell tower and the latter's minaret. Adjacent to the church is the old Christian graveyard. Also located in al-Zaytun is the al-Shamah Mosque.

Saint Porphyrius church

Original construction of the Church of Saint Porphyrius dates back to 425 CE, however the modern construction was undertaken by the Crusaders in the 1150s or 1160s and they dedicated it St. Porphyrius. Records from the 15th century show that dedication of the church was also attested to the Virgin Mary. In 1856, it was renovated. There are some cornices and bases that date back to the Crusader period, but much of the other portions are later additions.



Al Daraj quarter

Al-Daraj or Haraat al-Daraj is the densely populated northwestern quarter of Gaza's Old City. Its name translates as "Quarter of the Steps." Situated on an oblong hill about 20 meters (66 ft) above sea level and higher than any other area in the city, al-Daraj likely received its name either from stairs that once led to it or from the feeling of climbing steps when attempting to reach the neighborhood. It is also referred to as the "Muslim Quarter" and contains several mosques and other Muslim edifices. Among them are the city's largest mosque, the Great Omari Mosque, as well as the al-Sayed Hashem Mosque, the Sheikh Zakariya Mosque, the Sheikh Faraj Mosque and Madrasa al-Zahrah. Al-Daraj is separated from the southern Zaytun Quarter by Omar Mukhtar Street.

It is the oldest populated area of the city, being built over the site of ancient Gaza. The remnants of the city's ancient past are visible in many of the neighborhood's stone houses where marble columns and slabs have been reused as building materials. According to Ottoman tax records, al-Daraj was a relatively large neighborhood in 1525, with 141 households. Containing Qasr al-Basha, it was the seat of power for the provincial governors of Gaza and much of Palestine during Mamluk and Ottoman rule over the city by at least the 17th century. At the end of the 19th century, it was called Haret ed-Deredj.

Sayed al-Hashim Mosque

The Sayed al-Hashim mosque is one of the largest and oldest mosques in Gaza, located in the ad-Darrāj Quarter of the Old City. The tomb of Hashim ibn Abd al-Manaf, Muhammad's great grandfather who died in Gaza during a trading voyage, is located under the dome of the mosque according to Muslim tradition. A mosque and hostel have been located at the present site since at least the 12th century CE. The existing mosque was built in 1850, on the orders of the Ottoman sultan Abdul Majid.



Some of the older materials used in the mosque's construction were taken from the mosques and other buildings destroyed by Napoleon Bonaparte's troops. The original Ottoman minaret was rebuilt in 1903 and the north and west aisles were also built during the same period. The mausoleum of Hashim is located in the



Anthedon Port (Gaza Port)

Anthedon is the first known seaport of Gaza and is mentioned in Islamic literature along with Tida. The city was inhabited from 800 BC to 1100 AD. One kilometer south of Anthedon is the ancient harbor of Maiumas, which was once identified as the harbor of Gaza. It has been continuously populated and during the Roman period became a flourishing, well-developed coastal town. Maiumas, dates back to an earlier period when Gaza's trade with Greece began. Maiumas comes from an Egyptian word that means "maritime place."

There are several heaps of ruins in various neighborhoods of Gaza City, which have been considered to be the old harbor. However, the site of Anthedon is a hill located to the north of Gaza known to the locals as Tida. In the Middle Ages, Anthedon was known as Tida or Taida. The present site consists of the ruins of a Roman temple and a section of a wall, as well as Roman artisan quarters and a series of villas. Mosaic floors, warehouses, and fortified structures were also found in the area. The site's archaeological remains date from the late Iron Age, as well as from the Persian, Hellenistic, Roman, and Byzantine periods. The site is about five acres in size. It consists of a well-preserved 65-metre mud-brick wall. The massive walls stretch 30 meters eastwards at the extraordinary height of 8 meters, with a thickness of 6 meters.

Tell Umm Amer

The first settlement on this site, Tell Um Amer, was established during the Roman era in Wadi Gaza close to the seashore. It appears on the Madaba map under the name Tabatha and was inhabited from the Byzantine to the early Islamic period (400 to 670 AD). Tell Um Amer was the birthplace of Saint Hilarion, who had received an excellent education in Alexandria, and had gone to Antonius in the desert for further instruction. He founded a monastery in the third century and is considered to be the founder of monastic life in Palestine. The monastery was destroyed in 614 AD.

The site contains the ruins of the monastery of Saint Hilarion (who was born in 291 AD). It consists of two churches, a burial site, a baptism hall, a public cemetery, an audience hall, and several dining rooms. The floors of the monastery were made of limestone, marble tiles, and colored mosaics that depict plant and animal scenes. The floors also include a Greek inscription decorated with circular motifs. In addition, the monastery was equipped with large baths that could adequately serve the pilgrims and merchants travelling from Egypt to the Fertile Crescent through Via Maris. The severe seventh-century earthquake greatly damaged the site and led to its eventual abandonment. Later, some of the stones from the ruined monastery were used in the Islamic era to build fortifications around the complex during the rule of Caliph Omar Abdel-Aziz.



The site was discovered in 1993 and uncovered by local archaeologists in 1999. Today, the site stands amidst olive groves and dwellings of the adjacent town. However, this extraordinary finding requires better protection. In order to avoid its possible rapid deterioration, the mosaics were covered with a protective layer of sand, and its crumbling walls were shored up with sandbags. The preservation activities were conducted by L'École biblique et archéologique française de Jerusalem, the UN cultural agency UNESCO, and students from Gaza's Islamic University.

WADI GAZA

Known for the distinctive feature of twists and turns, Wadi Gaza has eight major curves in its path across the Gaza Strip. Its width varies, with its widest point near its mouth where it reaches about 100 meters. Six smaller rivers feed into the main valley, the most important of which are Wadi Abu Qatroun to the north and Wadi Ghalbeh to the south.



The location of the Gaza Strip, at the corner of the land bridge that connects the continents of Africa and Eurasia, makes it a bottleneck for migratory birds. Thousands of ducks, herons, storks, cranes, flamingos, waders, raptors, quails, passerines, and other birds have been reported to pass through Wadi Gaza. The most common endemic bird is the Palestinian sunbird (*Nectarinia osea*), which is found throughout the year in the Gaza Strip. Studies show that there is an urgent need to protect Wadi Gaza as a wildlife habitat. The threats to the area are quite severe. Wadi Gaza faces many environmental problems, one of the most pressing of which is that it is used to collect sewage from refugee camps and as a solid-waste dumping site.



The Palestinian heritage and folklore is varied and original, as it is a historical reference that has been inherited across thousands of years, a heritage rooted into Palestinian grounds that describes what the land says, produces melodies and rhymes that run in Palestinian blood and inscribes the uniqueness of our people and the title of immortal glory on the chapters of history.

The Palestinian Folk songs

The folk song is a lyrical poem of unknown origins that appeared among illiterate people in past and continued to be used for a remarkable period of time, usually a period of successive centuries.

It is difficult to distinguish between the folk poetry and the folk song. To read folk poetry, it is usually read with tone even if it is not accompanied by a musical instrument.

Describing singing as popular does not necessarily mean that the creator of this singing is the whole people or a member of the folk community. It is assumed that there are verses that reached people in the popular milieu, written by one of them or by an artist who originally dealt with the class of people in bourgeois, but all that is in the matter is that these verses found a passion in the same group and matched their mood, so they began to repeat these songs and generations began to inherit them in the process of changing, deleting and adding, perhaps every time these songs perish in line with social and living conditions, and with time, these songs merge into the crucible of popular conscience until they lose their individual origin and are characterized by their collective character.

The composer of the folk song is the one who placed it at its beginning, he was well-known literary person, or a common man whose name remained obscure. Its composition may be due to improvisation, but this is not a permanent requirement. We can distinguish in the performance of the folk song multiple methods depending on the environment of the poet, his culture, his psychological state, and the circumstances in which he performs his songs, and by reviewing the different styles, it can clarify those effects referred to.

The Age of Folk song

When we try to determine the age of the folk song, we mean by that to extrapolate that song and to speculate about a period of time in which the song may have roughly appeared. As for the modern folk song, it is easy to recognize its chronological age, especially those that deal with events that are still fresh in minds or existing, including those songs that talk about the people of the Nakba who mourn for their homeland and search for the path of liberation:

Oh woe to me, who will liberate our home	wala bd yartaja hua watnana
ya wayli wayn aldhy yuharir watnana	Even if the stars of the sky pour stones
It must be return to us	walaw nujum alsamaa tasakib 'atwab

It is easy to assume that the age of this song dates back to after 1948. Some folk songs clearly suggest the period of time. This is the House of Dalaouna, which talks about the funeral of Muhammad Jamjoom, Atta Al Zer and Fuad Hegazy. It must have been said for the first time after June 12 of the year 1930, which is the day of the execution of the death sentence for them, the heroes of the Palestinian uprising in the year 1929.

From prison Acre Talaat funeral	O God requite them
min alsijn akka talaat jinazatan	jazi alayhim ya rabi jazi
Mohamed Jamjoom and Fouad Hegazy	The High Commissioner and his countrymen in general
muhamad jamjum wafuad hijazi	almandub alssami warifuh eumumaan

The language of the folk song:

If the contemporary folk song has taken the colloquial dialect of the language as its tool, then there is no doubt that this song was using classic (fusha) earlier, and this saying is supported by those popular songs that were recorded in this century.

It seems that the slang started to seep into the language of the folk song until slang took control of it.

Folk singer:

First: Al-Hada'

The people of northern Palestine use the term Al-Hada' -the one who sings folk songs- for the popular poet who created the people's songs, who invites to revive the popular celebrations on the occasion of the wedding. Often, two or four Hada'yen are invited to revive the celebrations, so that the audience can enjoy their debates, which arouse enthusiasm and prejudice in the hearts of the audience. It is required for the Hada'yeen to have



resonant voice, and he must be loudspeakers to be able to deliver his songs to a huge crowd gathered in the squares of the village or on its streets.

Some Hada'yen show great ability in poetry, by start singing with another hada', and each of them singing a line of poetry and the second completes immediately improvised and using the same rhyme and metre.

Our duty is to sing and say

laylatuna ya laylat eaz

wajibna naghni wanaqul

The safest night is ours

Welcome to visitors

'aman laylat laylatina

'ahlaan wasahlaan bialzuwwar

The biggest celebration is ours

Our night, the night of glory

akbar hfla haflatna



Second: The poet

The poet means that the popular artist who recites poems and stories from the folklore often accompanied by Rababa's tunes in front of the audience. The popular poet is considered the tongue of the people, their preacher, the source of enthusiasm in it, and the mouthpiece and its hopes, and in his poems the feelings of people are embodied and purposeful verses are emitted. It carries great and authentic meanings, and the popular poet carries recognized values and ideals in the form of meanings that are contained in his poems in a way that satisfies the public sense and is consistent with the collective feelings, and he is often a man of artistic taste who has acquired a skill and experience that made him feel the feelings of people and produced a wonderful and endearing artistic form that satisfies the audience.

Third: Al-Monawha Wailing (crying with pain or anger)

She is a woman who is professionally crying and singing songs of lamentations with a sad melody, as well as emotional dancing in the episodes of "Al Radah - funeral dancing"

Al-Manouha is just a normal woman who cries, sings and mourns on the occasion of the death of a loved one, and she may be a professional she calls in every funeral that takes place in the village.

Among the women who have suffered severe calamities and calamities, they hasten to go to mourn at any funeral, such as:

I cry for you and cry for my soul

And cry more for my wounds

wabiki lakum wabiki liruhi

wa'akthar bikay lijuruhiin

Fourth: The vocalist (Al-Monshed)

He is the dervish who reads/sings Sufi prayers in the Hadraa, or reads the story of the Mawlid (Birth) and recites its poems and then recites prophetic praises in front of the crowd of believers celebrating the day of the Prophet's birthday or on the occasion of social events in which they wish to be blessed by the remembrance of the Prophet and his praise.

There, like the praiser, who roams the living, preaching sermons to people and reciting poems that exhort piety and warn against disobeying God. Likewise, we find a beggar with a melodious voice who sings poems with a religious content to create distress in people's souls, prompting them to donate to him.



Fifthly: Jinkia, Barmacia or Nedhid

All of them are different names for women who specialize in dancing and singing in the traditional wedding. The one of them sings in the square in front of the men of the crowd of Sahjah (Al-Anzawia and Al-Barmakia, or wedding-celebration councils, circumcision "Khitan" is a popular celebration)

Sixth: the storyteller "Hakawati"

He is the narrator who narrates the news and poetry of popular biography to a listening audience in a café or guesthouse, and the storyteller's narration is not accompanied by any playing music.

Folk music in Palestine is expressed in song and is often accompanied by dances. It was vibrant and alive at the turn of the twentieth century and still remains an integral part of social celebrations, especially weddings, whereas dirges are performed at funerals. It is interesting to note that the lyrics that accompany music change according to the situation. Talented poets and singers called zajaleen are often called upon to improvise and transform the words to fit any emerging situation at the spur of the moment. In Palestine, the scene of so much political turmoil, it is not uncommon to hear the lyrics of a love song turned into a political ditty, a call to an uprising, or a satire aimed at personalities in high places.



Fahad Al Qawasmi (1939-1984)

Fahad Al Qawasmi was born in Hebron on 13 April 1934. He was educated in Cairo, joined the Faculty of Agriculture at the University of Cairo. He graduated with a BA and an MA. Then he went back to Palestine and became a school teacher at UNRWA in Jerusalem and Ramallah. He also worked as agricultural engineer in the West Bank for long time.

Later on, he was elected mayor of Hebron in 1976. He called on the Palestinian population to boycott the settlers in Hebron in the 1979-80.

Fahd Al-Qawasmi was one of the founders of the National Guidance Committee, which did everything in its power for the Palestinian cause in cooperation with leaders, activists, heads of municipalities, popular institutions and clerics.

After his election as mayor of Hebron, Fahd Al-Qawasmi worked very hard and sincerely for the development of the city of Hebron, as he wandered around its streets to see the projects that had been implemented, and worked on establishing economic and development projects in Hebron, where during his reign the city witnessed a great urban and service boom.

The Deportation: Fahd al-Qawasmi was arrested from his home at twelve o'clock at night and taken to the headquarters of the Israeli Military Governance, accompanied by Muhammad Melhem, mayor of Halhoul municipality and Sheikh Rajab Bayoud al-Tamimi, then they were transported by military plane to southern Lebanon and from there to the village of Adaisse, where it is on the morning of the second Friday of May in 1980, Fahd Al-Qawasmi, was deported abroad, as a result of the al-Daboya operation that took place on that day, when the then Israeli Defense Minister Ezra Weizman issued a decision of deportation from the country.

After the deportation, he accompanied Abu Ammar on many visits to Arab and friendly countries.

Throughout the period of deportation, Abu Khaled kept wandering to explain the Palestinian issue to the whole world, as he became a roving ambassador after he recruited himself and harnessed all his energies for this purpose. He held several seminars and participated in many international conferences held to discuss the Palestinian issue. During the meeting of the Palestinian National Council in its seventeenth session in Amman on 11/22/1984, he was elected as a member of the Executive Committee. P L O, at the end of the conference, which lasted until 11/29/1984 and was assigned the responsibility of presiding over the affairs of the occupied homeland.

He was appointed as independent PLO Exec. Committee member in 1984 and Director of OPT Affairs at the PLO.

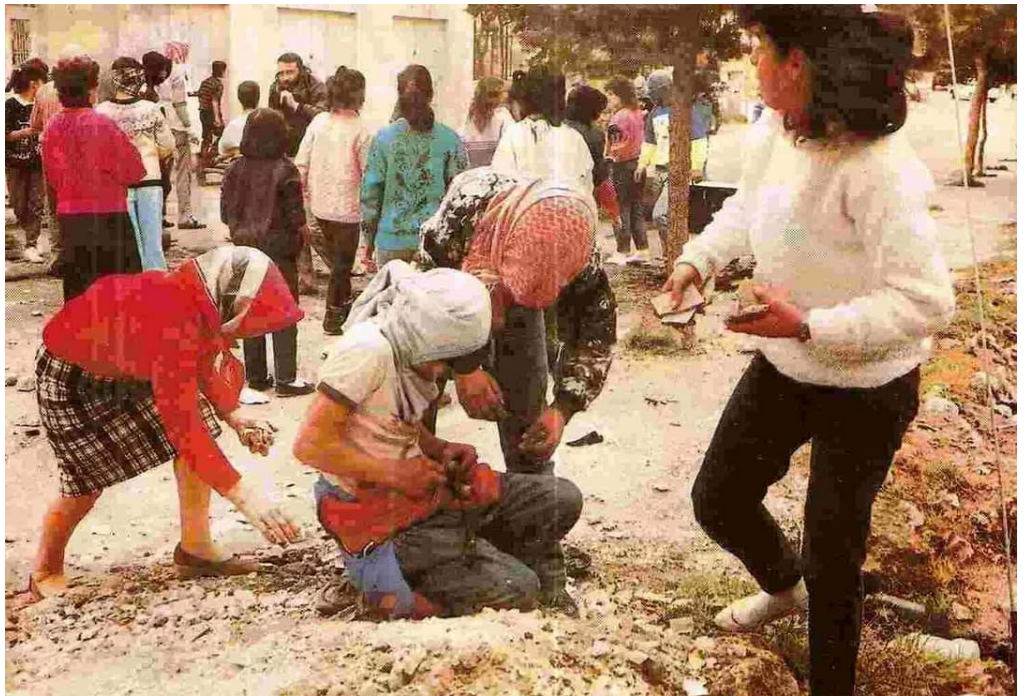
His Death: He was assassinated in Amman on 29 Dec. 1984 .





First Intifada

The Intifada is a Palestinian term which means uprising created from Palestinian people. It can be argued that one root cause for Palestine's succession of revolts was the carve up of land by the colonial powers in the early 19th century. The Palestinians fought many revolutions that all called for an end to British colonialism and Jewish settlement and to defend their rights, the first of which was in , known as Nebi Musa revolt and struggle of peoples for their rights, and



these Palestinian popular revolutions are an important indication of the falsehood of the Israeli occupation and the invalidity of its claims. Where the masses rejected the colonial and Zionist violations, and among these revolutions were: the Jaffa revolution, the Al-Buraq revolution in 1929 , the great Palestinian revolution, and first intifada. The first Palestinian intifada erupted dramatically on 8 December 1987 after hundreds of Palestinians witnessed the killing of four men when they were run down by an Israeli jeep outside Jabalya refugee camp in Gaza. Furthermore the first intifada was due to clashes with the occupation soldiers, including the events of 1981-82 in Rafah and Gaza and the events of 1984 in Birzeit and the clashes that continued sporadically until 1987. The funerals of those killed were attended by some 10,000 people, but they were forced to mourn once again the following day, when Israeli troops fired aimlessly into a crowd, killing 17 year-old Hatem Abu Sisi and wounding 16 others However, these violent individual acts — and those preceding them — were merely the last straws in a 20-year saga of military occupation and its debilitating effects on a population denied any control over their economic, social and political development. More than a knee-jerk reaction to that occupation, it was a united demonstration of a continuous political struggle for self-determination that had been playing out long before 1987 at the grassroots level.

On December 10, 1987, demonstrations and clashes with the occupation forces were renewed, as various cities, villages and camps in the West Bank and Gaza Strip were rife in the biggest challenge to the occupation authorities and their arbitrary and oppressive measures against the Palestinian people. The Palestinian people in the West Bank and Gaza Strip faced bullets of the occupation forces with their bare chests. They sprayed stones, empty bottles and Molotov cocktails with their armored cars, which led to the death and injury of many



citizens with bullets from the occupation army. In the Gaza Strip, the clash between the masses and the occupation forces turned into a real battle, as the city was completely closed. The protests grew larger, involving tens of thousands of people, including women and children. By 12 December, six Palestinians had been killed and 30 had been injured in the violence.

The first intifada was due to the poor conditions of Palestine occupied since 1967, which was going from bad to worse by Israeli false claims that it is the owner of the land, history and future, and was characterized by arbitrary control on all levels through the emergency law to settlement plans, and attempts Judaizing, blowing up homes, arresting thousands of citizens, imposing collective punishments, controlling life facilities, confiscating land, plundering water resources, economic warfare, closing scientific, trade union and professional institutions, and adopting slow bureaucracy with the aim of humiliation, leading to what is more important and fateful, which is depriving the Palestinian people of their national identity

Not only had Palestinians been dispossessed of their homeland and expelled from their homes in 1948 to make way for the boatloads of European Jewish immigrants flooding into Palestine on a promise of a Jewish state, they had been made to suffer the indignities of a people despised and rejected by the whole world. They were the victims of a colonialist project that denied their existence and their rights to self-determination in the land that they had continuously inhabited for millennia so that a state could be created in all of the land exclusively for Jews from anywhere in the world. To this day, the Zionist project has held powerful countries and august institutions hostage in its service, despite the indisputable rulings of international law and United Nations resolutions supporting the rights of the Palestinians.

What Israel had not bargained for, though, was the steadfastness of a wronged people and their indomitable spirit that sent the first stones hurtling towards army tanks and bulldozers in their desperate bid to shake off



Israel's crushing occupation. So began the "War of the Stones." The first Intifada been characterized by comprehensiveness and continuity and its consolidation

of a prominent fact that the masses of the Palestinian people in the West Bank, the Gaza Strip, the Galilee, the Triangle, and the Negev have seemed more united than ever before in confronting and rejecting the occupation. It is committed to a unified political position based on the unity of destiny, and its goals are to achieve national independence under the Palestine Liberation Organization and the sole legitimate representative of the Palestinian people everywhere.. The intifada affirmed that the PLO is the sole and legitimate representative of the people in all its places, including the occupied territories in 1948, and this was evident through the slogans from which the uprising was launched, as it affirmed at the same time that any solution must pass through Palestinian legitimacy.

The Intifada confirmed the unity of the Palestinian people in all its places, embodied the strength and roots of the Palestinian Arab Islamic identity, and embodied the Palestinian national consciousness that was strengthened by contacts between Palestinians in all the occupied Palestinian territories. The Intifada is the revolution of the people, all of the people, with all its groups and forces. Preparing for Intifada, the leadership of the PLO by the organizational frameworks for Fatah was keen to ensure that every Palestinian citizen has the right to participate in the Intifada and other Palestinian national action factions in the occupied territories

Arafat was in Baghdad when the Intifada began. He immediately realized that the Palestinian struggle had entered a new era. During the first week of the Intifada, Arafat issued press statements declaring that "The Intifada in the occupied territory expresses the determination of the people to get rid of Zionist imperialism. This is an Intifada that will last for a long time."

Arafat exerted great effort for the Intifada to continue for as long as possible. He instructed his colleagues and deputies, especially Abu Jihad, to provide every form of support to the Unified National Command

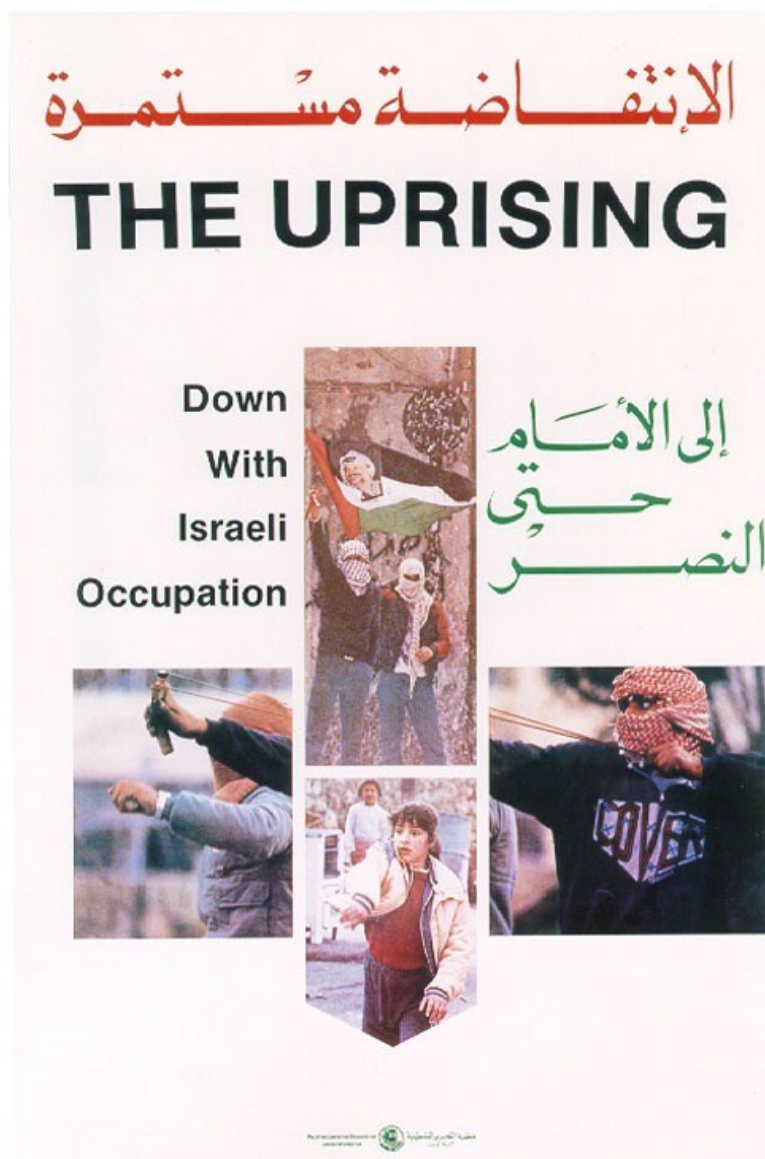
With the beginning of the intifada, Abu Ammar, Chairman of the Executive Committee of the PLO, the Commander-in-Chief of the Palestinian Revolutionary Forces, called on the Palestinian masses in the occupied territories to escalate their uprising against the occupying invaders. The PLO Led by its leader Yasser Arafat continued its accompanied the intifada, directed it and supported it politically by exposing the Israeli practices against the Palestinian people in international forums, and in the media through its media institutions that were providing accurate and comprehensive coverage of the events of the intifada, which contributed to the creation

of a global public opinion sympathetic to the Palestinian intifada. All the while, Arafat was focused on preventing any attempt to jeopardize national unity. The freedom fighters who were deported from the occupied territory by the Israeli occupying authorities significantly contributed to enhancing Arafat's ability to

control the events. Their insights into the situation on the ground and weaknesses of the Israeli army allowed Abu Jihad – the colleague and friend on whom Arafat depended and who was in charge of supporting and sustaining the Intifada – to better coordinate activities against the Israeli occupying forces. Israeli leaders deliberated over putting an end to the Intifada through killing Khalil Al-Wazir (Abu Jihad), who was immediately responsible for supporting and managing the Palestinian Intifada

Assassinating the legendary commander of the PLO's military arm and resistance operations in the occupied territory had been a longtime goal of Israel's for some time. Their preparations this time, however, were well planned: In early March 1988, Israel took the decision to assassinate Abu Jihad. On the night of the 16th of April 1988, Israeli assassins executed Abu Jihad in his home, firing 70 bullets into his body. Abu Jihad became the 142nd martyr of the Intifada. His assassination sparked violent demonstrations across the occupied territory. He was described as "the first bullet and the first stone," and Arafat called him "The Prince of Martyrs." He became a symbol of the seemingly unstoppable Intifada. To the outside world, the throwing of stones became a powerful visual image of the first intifada, but it was the use of leaflets that effectively mobilized the Palestinians against the occupation. Messages of upcoming strikes, boycotts and specific campaigns made the rounds and gave the people a sense of unity of purpose. This was also a time when symbolism became very important to the national movement and the Palestinian flag and its colors were incorporated even in clothing and embroidery. When so much else was restricted in their lives, the Palestinians had found novel ways to resist nonviolently, which had Israel searching for ways to respond. Force was still its preferred method of control.

There was no doubt that this national movement gave every Palestinian a sense of empowerment. Despite the peace attempts made on the world stage, the backdrop to the political negotiations remained one of ongoing violence. By the end of the intifada in 1993, almost 1,550 Palestinians were killed, 70,000 were injured, and more than 100,000 Palestinians had been arrested. The hugely disproportionate violence and casualties on the Palestinian side provoked widespread international condemnation which influenced the UN Security Council to draft resolutions 607 and 608, demanding Israel to stop deporting Palestinians from their land.



Muhammad Amin al-Husseini (1895– 1974)

Muhammad Amin al-Husseini was born in Jerusalem. His father, Haj Tahir al-Husseini, married twice: Zainab, with whom he had two sons, Muhammad and Kamel, and Mahbuba, with whom he had eight sons. Muhammad Amin had one son, Salah al-Din, and six daughters: Zainab, Suad, Asma, Nafisa, Jihad, and Amina.

He was educated in Jerusalem and then at al-Azhar Mosque in Cairo. He performed the pilgrimage with his family in 1913, while he was still a young man, and he was called “Haj” until the end of his life.

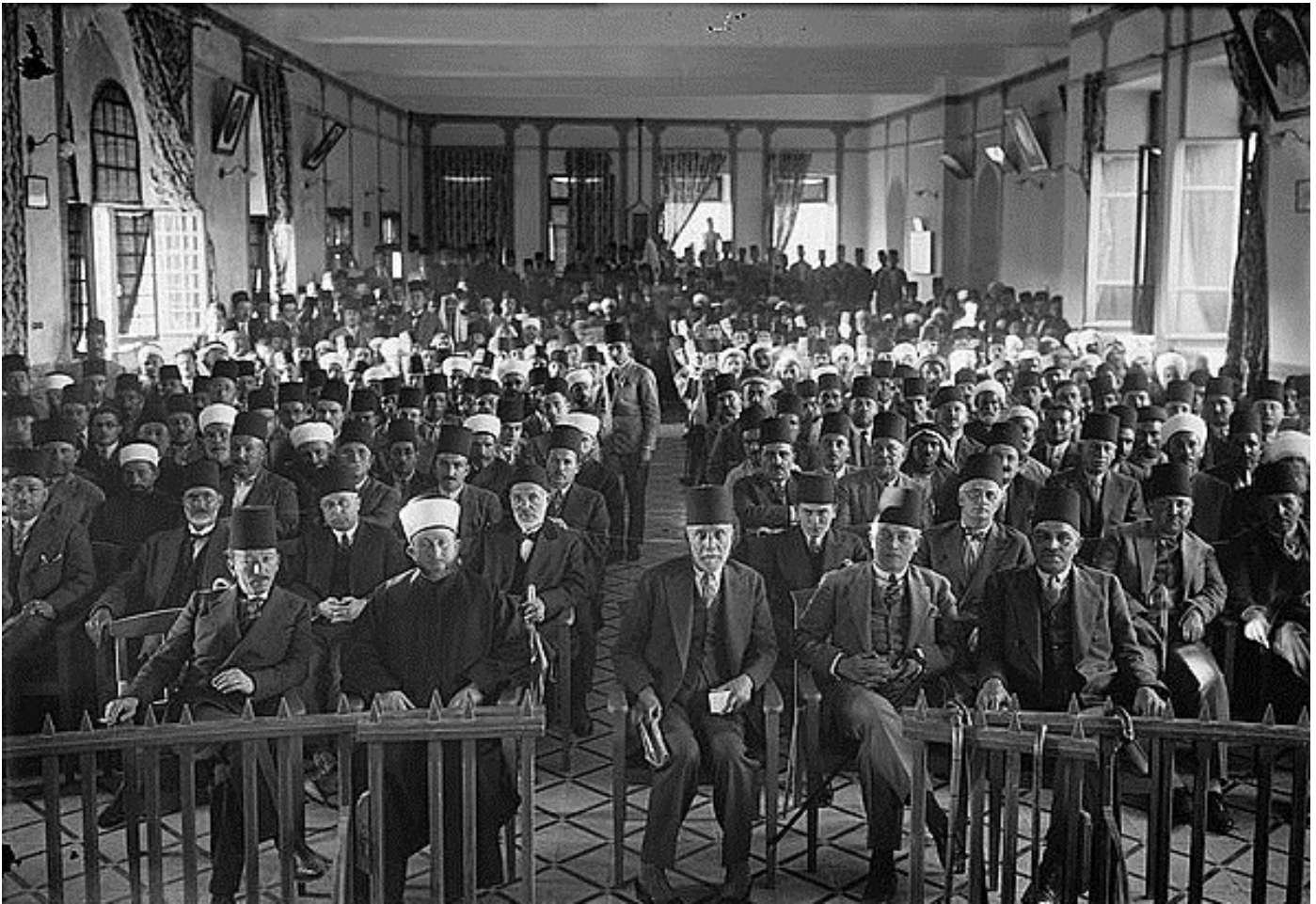
His father sent him to Istanbul in 1915 to continue his education, but he joined the Military Academy, graduating as a non-commissioned officer. He then joined the Arab Revolt led by Prince Faisal before the end of World War I.

He was appointed in 1918 as special adjutant to the British Military Governor but soon resigned in protest over the pro-Zionist policy of Britain and taught at al-Ma‘arif college in Jerusalem.

He was elected president of the Arab Club in Jerusalem, the first political group in Palestine to publicly reject the Balfour Declaration. In 1920, the British authorities sentenced him to prison in absentia for having led demonstrations that year. He escaped to Karak and from there to Damascus during the Faisal government. He returned to Jerusalem later that year after having been pardoned by the newly appointed High Commissioner, Sir Herbert Samuel. When his elder brother Kamel died, he succeeded him as Mufti in May 1921. In January 1922 he was appointed president of the Supreme Moslem Council, instituted by the High Commissioner, so Haj Amin came to occupy these two important posts until he was driven out of Palestine in 1937. He displayed great energy and determination in these posts; he led the nationalist movement in secret, being wary of the British authorities. He thus became the most prominent and influential Arab leader in the country. The supporters of Haj Amin were known as *al-majlisiyyun* (council proponents) in reference to the Supreme Moslem Council (*al-Majlis*). The opposition to the council was led by Raghib al-Nashashibi.

The Zionists accused him of having incited the Buraq/ Western Wall Disturbances of 1929, but the British authorities cleared him of that charge. In 1931, he supervised the convening of the Pan-Islamic Congress in Jerusalem, hoping to mobilize the Muslim world to oppose Zionism, which itself had mobilized its world potential.





Amin Al Husseini in the Arab protest delegations, demonstrations and strikes against British policy in Palestine 1936

He chaired the meetings of that congress. That congress firmly established his reputation in the Arab and Islamic spheres. In 1933 he toured a number of Arab countries including Iraq, Kuwait, and Saudi Arabia, urging support for the cause of Palestine, and acted as a mediator to end the fighting between Saudi Arabia and Yemen in 1933. In 1936, and after some hesitation, he presided over the Arab Higher Committee, which included the leaders of all Palestinian parties and which led the general strike of 1936 and the Great Palestinian Rebellion of 1937–39 to protest the partition plan advocated by the Royal Commission chaired by Lord Peel.

After Arab rebels assassinated Lewis Andrews, British district commissioner for Galilee, in September 1937 soon after publication of the Peel Report, the British Government dismissed Haj Amin from his post as president of the Supreme Moslem Council and decided to arrest all members of the Arab Higher Committee including Haj Amin. He took refuge in the Noble Sanctuary (al-Haram al-Sharif) and then fled to Jaffa and Lebanon from where he continued to lead the revolt until the outbreak of World War II. He escaped from Lebanon and took refuge in Iraq to evade arrest by the French Mandate authorities.

The British government declined to invite Haj Amin to the London Conference of 1939 from which was issued the White Paper of 1939, which Haj Amin rejected. The government did however send an envoy to negotiate with people close to him about the White Paper but British prime minister Winston Churchill, an overzealous supporter of the Zionists, soon aborted these negotiations.

In Iraq, Haj Amin became the focal point of the Iraqi national anti-British movement, which eventually led to the revolt of Rashid Ali al-Kailani.

When the Kailani revolt collapsed in 1941, Haj Amin left Iraq for Iran, and then to Turkey (which refused to grant him asylum) and the Axis Powers, Germany and Italy. Haj Amin spent the war moving between Berlin and Rome and took part in the propaganda war against Britain and France through Arabic radio broadcasts from Axis radio stations.



Haj Amin in Al Buraq Revolt 1929

After the defeat of the Axis powers, Haj Amin attempted without success to seek refuge in Switzerland but was captured by French troops in Germany; he managed to escape. The French authorities turned a

blind eye to his “escape” in order to spite London for its role in making France leave Syria and Lebanon after World War II. So, in April 1946, Haj Amin took refuge in Egypt and was a guest of King Faruq. He made Cairo his headquarters because the British authorities would not allow him to return to Palestine.

The Arab League had in 1946 reconstituted the Arab Higher Committee, leaving the post of president vacant. When he arrived in Egypt, Haj Amin assumed its presidency and reorganized it. This organization then led the Palestinian national movement during the last years of the British Mandate and opposed the UN Partition Resolution of 1947. During the years 1946–48, Haj Amin led the Palestinian national movement, moving between Cairo, Beirut, and Damascus but not Baghdad or Amman. When the British Mandate ended, Haj Amin opposed the entry of Arab regular and irregular forces to Palestine to try to prevent partition and the rise of a Jewish state in 1947–48. He asked instead that the Arabs of Palestine be supplied with money and weapons, formed a force called the Holy Jihad made up from local fighters under his leadership, and then organized National Committees in the cities to act for the Arab Higher Committee and called for the formation of a Palestinian Arab Government as soon as the Mandate came to an end. He was also determined to return to Palestine to take charge of all these activities, but the opposition of the governments of Iraq, Transjordan, and Britain prevented the Arab League from agreeing to his plans. In September 1948, the Arab Higher Committee in Gaza proclaimed the formation of the All-Palestine Government, headed by Ahmad Hilmi Abd al-Baqi, with the support of Egypt and the non-Hashemite Arab countries. Haj Amin presided over the Palestine National Council, held in Gaza, which confirmed the legality of that government. However, because of the collapse of the Egyptian front in October and in November 1948, Haj Amin and the government moved to Egypt and remained there. After the Nakba and the signing of the armistice agreements between the Arab states and Israel, followed by the annexation of the West Bank by the Hashemite kingdom of Jordan and the placement of the Gaza Strip under Egyptian administration, the role of Haj Amin and the Arab Higher Committee began to diminish and lose influence. Haj Amin remained in Egypt until 1959 and then moved to Lebanon where he settled and spent the remainder of his life. He advocated the liberation of Palestine by force of arms and oversaw the affairs of Palestinian refugees through the two bureaus of the Arab Higher Committee in Damascus and Beirut. He also travelled among the capitals of the Islamic world to garner support for the cause to which his life was dedicated. Haj Amin al-Husseini was a man of firm and unwavering convictions who never retreated from positions he considered right and just. He played the most important role in Palestinian politics during the Mandate and was keenly attentive to the Arab and Islamic worlds. He sought tirelessly to make the Palestine cause a common concern for these worlds but was unable to bring the Palestinian opposition over to his side. There were many reasons why he failed to organize the Palestinians into a force capable of resisting the Zion-



All That Remains Palestinian Destroyed Villages

Al-Nakba was marked by the destruction of Palestinian villages and the exodus of over than million Palestinians. Historical records confirm that in 1947 Palestine comprised more than 900 Palestinian villages. More than 400 villages as well as their houses and buildings were destroyed in its entirety or partially— by Zionist gangs as part of a programmed plan of destroyed villagesuprooting native Palestinians from their homeland, Palestine, and breaking new ground for a bizarre colonial project called Israel, which the days of its first stage were closing in on that awful year of 1948.

The Israelis wiped off all these destroyed villages of the map. Mayor urban centers exclusive for Palestinians such as Nazareth, Baysan, Beersheba, Acre, Ramla, Jaffa, Jerusalem, Haifa and many others were depopulated and in their places Israeli settlements were built.

Al-Faluja

The village of al-Faluja was situated on hilly terrain, 40 km east of Gaza and was bordered by Wadi al-Faluja to the east north and west. al-Faluja was the hub of several main roads leading to Hebron, Jerusalem, Jaffa and Gaza. According to the villagers the original site was called Zurayq al- Khandak and renamed later to commemorate a Sufi master, Shahab al-Din al-Faluji who came to Palestine from Iraq early in the fourteenth century. He settled near the village and was buried there. 413 people lived in the village in 1596. The shrine was housed in a building with three domes and served as a mosque. In 1931 there were 3161 people living in 685 houses. By 1944-45 that number had risen to 4670, all Muslims. As the population grew, housing expanded to the northern shore of the Wadi with several bridges connecting the two parts of the village. The center of the village moved to the northern site, where modern houses several stores, a clinic and coffee houses were built. A boys' school, opened in 1919, contained a plot of land for agricultural studies. In 1947 it became a junior high school with 520 students. The girls' school opened in 1940 and had 83 students in 1943. In 1922 a local council was established. Four wells provided water for domestic use. Agriculture, mostly rain-fed, was the main source of income for the villagers. On a total of 38,038 dunums of land they grew mainly cereals, vegetables and fruit. Commerce was the second most important activity of the residents. A weekly market for agri-



Arabs Evacuated from Al Faluja traveled in trucks loaded with household goods, donkeys, cows, sheep, camels and other possessions.



The occupation of Faluja

cultural products was held in the village. Villagers also engaged in animal husbandry, grain milling, embroidery, weaving and pottery. Al-Faluja had a renowned dyehouse that attracted customers from all over the region.. On March 14th 1948an early attack on al-Faluja took place when a Jewish supply convoy escorted by Haganah armored cars engaged in a battle with villagers 37 Arabs were killed and "scores were wounded. On the Jewish side 7 casualties and 3 wounded were reported. On the same day a Haganah demolition corps came back to the village and blew up 10 buildings including the municipality and the post office. The fate of the villagers was finally sealed in the aftermath of the Israeli-Egyptian ceasefire in February 1949. An Egyptian brigade, led by the president Gamal Abd al-Nasir, and some 3140 civilians had been trapped in the "Falluja pocket" since late October 1948.The pocket included the neighboring village of Iraq al-Manshiyya and was handed over to Israel in the armistice agreement. Egyptian forces withdrew along with a minority of civilians. Israel violated the terms of agreement almost immediately intimidating the population into leaving by April 21-th 1949. Intimidation tactics included beatings, looting, attempted rapes and a "whispering propaganda campaign" Israeli historian Benny Morris writes that the decision to cause the exodus of the 'Faluja pocket' population was probably approved by prime minister David Ben Gurion but Israeli officials feigned outrage about what had happened. The Israeli town of Qiryat Gat was built in 1954 on the lands of Iraq al-Manshiyya but has now spread on lands of al Falluja as well. Shahar, Noga, and Nir Chen were established on village lands in 1955 followed by Nehora in 1956. The foundations of the village mosque with scant remnants of its walls are all that remains of al-Faluja. Debris is piled or scattered around the mosque's ruin. A dilapidated well and a cistern are also visible. A stand of eucalyptus trees, cactuses Christ's thorn and olive trees grow on the site. Israeli government offices and an airport have been built on surrounding land, much of which is cultivated.



Ruins of Al Faluja Mosque



Remains of the Mausoleum of Al-Faluji

Monthly Events

(December)

Allenby Captures Jerusalem

In June 1917, British Prime Minister David Lloyd George summoned General Edmund Allenby to London. Lloyd offered Allenby a new command, and promised him all resources necessary to put British troops in Jerusalem by Christmas. Lloyd George had sought to identify other strategic areas where British military forces could make inroads. Palestine not only contained the lure of the Holy Land but also guarded the eastern approaches to the Suez Canal and the western approaches to India. It was just the place to launch a renewed effort.

The Southern Palestine Offensive began on Oct. 31, 1917, just as Allenby had designed it. The British seized Beersheba in less than a day.

The British General's muted entry through the Jaffa Gate as the tide-water moment in his well-conceived and hard-fought campaign for Palestine.

On the night of the 8th December and cleared the way for the British troops to occupy the city. The next morning the Muslim mayor of Jerusalem, Hussein Salim al-Husseini, accompanied by his family, set out to deliver the Ottoman Governor's letter of surrender and the keys of the city, to the British forces.

Allenby finally had the opportunity he had so long craved. Jerusalem lay within his grasp. Allenby wanted to occupy Jerusalem, not preside over a battle that might reduce it to rubble.

On December 11, Allenby read a proclamation of goodwill written for him in London and had it published in seven languages throughout the city. It pledged the British would not interfere with Jerusalem's commerce or governance and promised respect for and protection of the city's many holy sites.

415 activists from both Hamas and the Islamic Jihad deportation to Marj al-Zuhur

On December 17, 1992, after the kidnapping and murder of a policeman, Israel deported 415 members of Hamas and Islamic Jihad to Lebanon. The deportees decided to stay together and set up a camp in Marj al-Zuhur in southern Lebanon.



The British army led by General Edmund Allenby, captured Jerusalem from Turkish forces on December 1917

Establishment of Holy Jihad force 1947

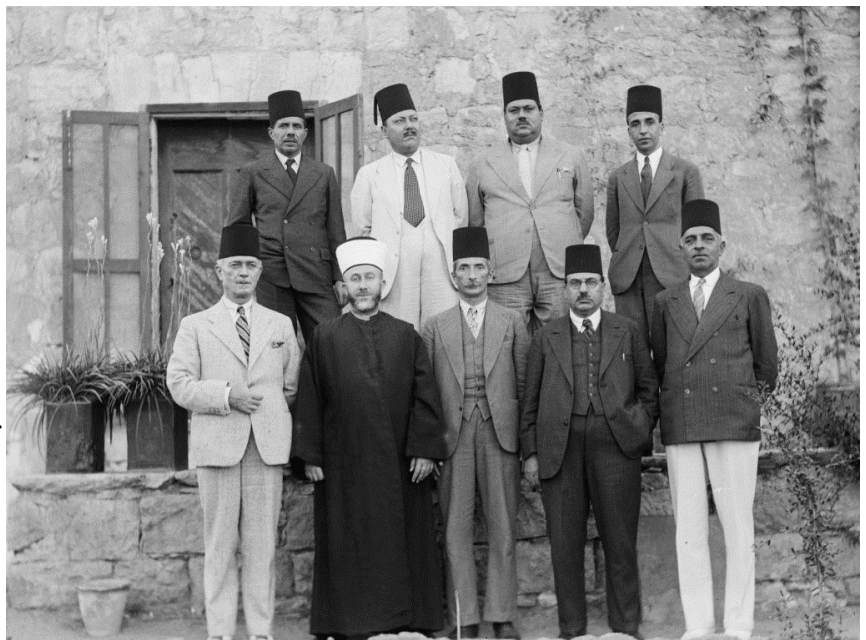
Holy Jihad force (Kata'eb al-Jihad al-Muqaddas) was established by Abd al-Qadir al-Husayni as the Army of the Holy War during the 1936–39 Arab revolt and during the 1948 war. It consisting of young Arabs from villages in the Jerusalem area. They waged a number of battles against both the British Mandatory forces. In November 1947, when the United Nations approved the Palestine partition plan, Husseini, the mufti and a large number of Palestinian leaders were in Cairo. During this period, young Palestinians and other Arabs gathered around him and formed the core of the Holy Jihad army, which he now reestablished ahead of the looming war. Three weeks after the passage of the UN partition resolution on November 29, 1947, Husseini returned to Palestine. Positioning he fought quite effectively . After his forces failed, he improved his methods of attacking Jewish supply convoys and cutting off Jewish communities. The successes the Holy Jihad troops continued into March 1948. Time and again they surprised the Haganah with their ability to recruit a large, deadly force with great speed. An additional success was their blockage of the Nebi Daniel convoy, which had brought supplies to the Etzion Bloc but was attacked on the way back to Jerusalem on March 27. Fifteen Jewish fighters were killed in the battle, and Hussein's forces seized Haganah armored vehicles and a large quantity of arms .



Abd al-Qadir al-Husayni in 1936 revolt

The establishment of the Arab Supreme Authority

The Palestinians did not carry to the Diaspora their political institutions, including parties and organizations, that existed during the British Mandate era. The years following 1948 did not witness noticeable activities, with the exception of the Arab Higher Committee's keenness on having some links with the Palestinian people, and some relations with a number of Arab and Islamic countries. This commission was established by the Council of the League of Arab States during the meeting of the Kings and Heads of Arab States in Inshas in Egypt, on May 27 and 28, 1946, in which they decided to uphold the independence of Palestine and preserve its Arab identity, and the necessity of forming a body that represents the Palestinians and speaks in their name, and entrusted its implementation to the



Members of the Arab Higher Committee

League Council. The Arab League negotiated with representatives of the Palestinian parties and organizations in this regard, and it was agreed to establish the "Higher Arab Authority for Palestine" on June 11, 1946, headed by the Mufti of Palestine Haji Muhammad Amin al-Husseini, who started its leadership from a main office in Cairo. As a result of a decision by the British government preventing him from entering Palestine. another office for the commission was established in Jerusalem, and other offices in Damascus, Beirut, Baghdad, London, Paris and New York. And the commission was recognized by all Palestinian parties, organizations and Arab countries. Several committees and departments were established for the authority, including an advertising and publishing department. Members of the Arab Higher Committee as shown on the previous pictures, Front row from left to right: Ragheb Bey Nashashibi, chairman of the Defence Party, Haj Amin eff. el-Husseini, Grand Mufti & president of the Committee, Ahmed Hilmi Pasha, Gen. Manager of the Jerusalem Arab Bank, Abdul Latif Bey Es-Salah, chairman of the Arab National Party, Mr. Alfred Roke, influential landowner, 1936

The right of return of the palestinian people

On **11.12.1948** The United Nations General Assembly recognizes the right of Palestinian Arabs who were forcibly displaced from their homes to return to it. The UN decided to form the Palestinian Reconciliation Committee, and the Resolution No. (194), which recognizes the right of return and compensation

UNRWA's establishment

On **8.12.1949** , the Relief and Works Agency for Palestinian Refugees, known as (UNRWA) was established, from this point our dear and honorable people started to live in tents, and food aid was distributed to them in a ration card called (supplies card)

Bab al-Amoud massacre in Jerusalem:

On 12/29/1947, 14 Arabs were killed and 27 wounded, when a barrel filled with explosives exploded by "Irgun" gangs. The next day, by the same gangs, in the same way, in the same place, 11 Arabs and two Britons were killed.

The massacre of Sheikh Braik near Haifa:

On 12/30/1947, a force of Zionist gangs attacked the village of Sheikh Burayk, killing 40 of its residents.

Abbasid massacre, east of Jaffa:

On 12/13/1947 AD, the "Irgun" gang launched an attack on the village of Al-Abbasiya, east of Jaffa, and fired at a number of residents. Nine Arabs were martyred, and seven others were wounded.

Umm al-Shouf massacre:

Umm al-Shouf, an Arab Palestinian village in the Haifa, On 12/30/1948, a unit of "Etsel" searched a convoy of refugees in the village of "Umm Al-Shouf" and found a pistol and a rifle, and its members executed seven young men chosen randomly.

Palestine Gallery

Explore our historical gallery covering a wide range of Palestinian historical periods and topics



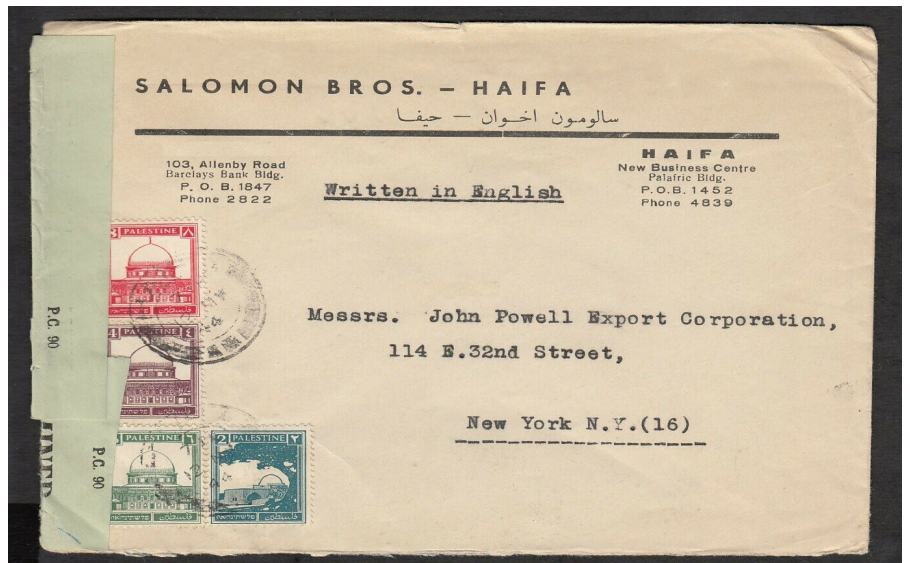
During the Ottoman era 1865-1918



Jerusalem 1901 - Ottoman Turkey post office in Palestine postcard



Issued in Jerusalem 6/12/1920



British Palestine 1944 WW2



The Palestinian stamps during the period of the 1920s”

Editors: Khalid Reda—Ebtehal Mohamed

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