



The Roots

Fatah Movement - Egypt
Media & Information Center

Bulletin Issued by Fatah Movement- Egypt

Issue No. 5 / January, 2021

This is the 5th issue of the Roots bulletin which issued each month. January in Palestine is associated to a series of memories and events that documented in Palestinian memory. Perhaps the most important event was the launch of Palestinian contemporary revolution by Fatah Movement (Al-Asifa Forces). In this issue of the Roots bulletin, we are going to talk about city of Jaffa, the important events that happened in January including palestinian conferences that were held, UN Resolutions, the martyrs Abu Iyad, Abu Al-houl and other martyrs in January, and the destroyed village Qisarya, the Palestinian figure Riyadh Al-bandak who is composer and musician, and Palestinian Cuisine as a part of Palestinian heritage.

Our Palestine



Yaffa /Jaffa

Jaffa (Canaanite Ya pu which means beautiful; Arabic Yafa; Heb. Yafo) is located in the east of the Mediterranean Sea and about 60 km northwest of Jerusalem, and it is one of the important windows of Palestine on the Mediterranean and through it Palestine was connected to the continents of the ancient world, Asia, Africa and Europe, then the rest of the world in the modern era Since ancient times, Jaffa has played an important role in the prosperity of economic and commercial life in Palestine, and it was a major station in which the goods of the East and the West converged. The city of Jaffa is one of civilization's oldest meeting points, stretching back from the Chalcolithic period, around 4000 BC. Jaffa's landscape was ideally suited to serve as a settlement as well as military outpost for conquering and defending empires and nations, and provided a strategic position for security, trade, and agriculture. The city's harbor is pro-

tected by a 140-foot rocky hill that slopes downwards to the sea, projecting into a cape, which offers a landmark visible from afar. In Jaffa there is a stretch of fertile soil, which has made it to world famous for its oranges, Its soil has the advantage of ventilation and the quality of drainage, and on both sides of the Al-Auja River, which flows through the northern Jaffa regions, groundwater is available close to the surface of the earth, where hundreds of wells have



Jaffa - 1927

been dug to irrigate agricultural lands. Moreover, the availability of its water and the straightness of its coast. Jaffa's area is 18 square kilometers. Despite the repeated wars that were sweeping the city and destroying it, Jaffa was able to always rise, rebuild and repair what was destroyed and preserved its importance and name throughout the years of history. The climate of Jaffa is characterized by moderate temperatures in summer and winter with a relatively high level of humidity, especially in the summer.

The history of Jaffa is complicated by the multiplicity of its events and its successive developments, the different peoples and states that it invaded or passed through, and from the tribes and peoples that came to Palestine, including the Amorites, the Canaanites, the Arameans, then the Arab tribes that came out from the Arabian Peninsula and settled in Palestine, in addition to Persians, Greeks, Romans, Crusaders, Turks, British, and finally the Zionist Jews. The city dates back to the middle of the third millennium BC, and like all other Canaanite cities, the kingdom itself has a palace for the king, places of worship, and a group of stone houses surrounded by a strong stone wall supported by several towers and has one gate.

Since ancient times, some industries appeared in Jaffa, such as oil juice, wine, pottery and some types of spinning and weaving. With the progress of shipbuilding, the trade relationship with Egypt and the coasts of Asia Minor and the Aegean islands began to appear, and the influence of Egyptian and Aegean art began to appear in Jaffa and the coastal cities of Palestine, then, the minerals such as copper and bronze were introduced instead of stone in the manufacture of weapons.

As for the inhabitants of the city of Jaffa, there are many sources mentioning the number of inhabitants. Among them, reports said that the number of inhabitants in 1948 was 80,000 thousand, including 10,000 Jews, and the right number is 90,000 Arabs, including 10,000 Jews.

With the declaration of the fabricated state of Israel in 1948, the Jews received the banner of the British occupation, but with ferocity and violence and using the most powerful means to empty the country of its Arab people and seize their lands and property in various cities and villages. On 14 May, 1948, only 4,000-6,000 of its Arab inhabitants lived in limited areas deprived of their rights and their Arab identity, and perhaps within a

few years to come, Arab Jaffa will disappear, and nothing will remain of it except the historical name. The neighborhoods of Jaffa were overlapping and had no specific borders, so Mansheya neighborhood was located on the north and adjacent to the city of Tel Aviv from the north and east. The areas of Karmel Point -Karmel is Sami Canaani, meaning a land with orchards-, located on the border between Mansheya, Tel Aviv, Souk Al-Yahud Street, then the southern Aden Cinema area, Shalush Bridge, the Malakan area, and vagner factories were always a clash point between Arabs and Jews during the uprisings and revolutions that took place during the Mandate period.

In south of Mansheya neighborhood adjacent to the center of the city there are Irshaid and the slaughterhouse, then the downtown commercial area, and in the middle of it the square of the clock, around it the Great Mosque and the Saraya building, then old city , the harbor of Jaffa, Al-Ajami, Karm Al-Zaytoun, Al-Jabaliya, and the neighborhoods of Al-Busa and Al-Nozha, Sabil Abu Nabut, then residents of Darwish and the Arab village. In recent years, the city of Riyadh was established on the borders of the southern Jabaliya neighborhoods. In Jaffa there were neighborhoods of 100% Muslim residents, such as Mansheya (with the exception of some Jewish presence in its northern and eastern outskirts) and the old city and all its inhabitants. Muslims and Christians live together.



Jaffa From The Sea 1930

The archaeological landmarks of the city of Jaffa

In fact, there are no sites or monuments in the city that can be called ancient or historical, including the old city, which was demolished and built several times, but there are some places that can be called "Milestones".



the British authorities demolished large parts

The Old City of Jaffa:

It is the historical part of the city of Jaffa. Old Jaffa is located in the northwest of Jaffa, on a hill along the Mediterranean Sea. It has a long history through thousands of years since the Canaanites founded the city of Jaffa in 2500 BC. The most important characteristic of the old city is that it is located on a hill about 40 meters from the seashore and overlooks the port of Jaffa, it has a large church. It was demolished and built several times, and when the Ottomans occupied it, they demolished its walls. Population spread and buildings began to expand east and north in Manshiyya neighborhood. During the unrest that swept the city of Jaffa, of it.

Grand Mosque, Clock Tower, and Al Saraya Square



Jaffa. 1898

Al-Saraya Square is the main square in the city of Jaffa, with the clock tower in the center that was built by the Turks and it is similar to the clock currently established in the city of Tripoli, in Levant, and from the spacious Clock Square most of the main streets branch out such as the Great Mosque, the Qishlaq building, the prison, the Saraya, the old headquarters of the government during the Ottoman rule, then the old town hall building, and the commercial shops surround the square in a semi-circular.

The Great Mosque occupies a large area, and its western borders reach the borders of the port and the entrance to the old town, and it was built by the Ottoman mayor of Jaffa Abu Nabut in the late nineteenth century, and several expansions took place in it.

The Great Mosque in Jaffa was an important religious center, where religious lessons sessions were held and attended by a large number of different classes of the population. It was also a center for political gatherings and speeches and masses to protest or demonstrate and participate in national marches.

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.

Hassan Bey mosque

It was built by the last Ottoman governor of Jaffa Hasan Bey al-Jabi in 1914 in the neighborhood of Manshiyya, the mosque exists so far and the Jews have kept it as a tourist monument, even though Zionists demolished most parts of Mansheyah, and after the peace treaty with Israel, the government of Egypt sent some experts to restore and preserve the mosque. The Hassan Bey Mosque is considered one of the most important landmarks of Manshiyya, this authentic Islamic neighborhood that was fortunate to fall on the line of confrontation with the Jews throughout the years of the Mandate. There are other mosques in Jaffa, such as: Al-Tabiya Mosque, which is the oldest mosque in the city and its location near the Fanar in the old city, Sheikh Raslan Mosque, Al-Bahr Mosque, Al-Dabbagh Mosque, Al-Ajami Mosque, - Al-Jabaliya Mosque - Al-Saksak Mosque and Al-Nuzha Mosque.



Hassan Bey mosque

Sabil Abu Nabut

It is also one of Jaffa's landmarks which is located outside the city on Jaffa-Jerusalem road, and it was built by the Turkish governor Abu Nabut nearly 1910, among the many constructions that were made during his reign. The era of Abu Nabut 1807-1818 was considered a golden age in the history of Jaffa. Next to the Sabil Abu Nabut and the place known as Dabita, Christians were celebrating some religious occasions in that place, and there is a large church (Maskobiyya), and in Dabita buried the scientist Hotx who discovered the blood cancer.

It was intended to facilitate the journey between Jaffa and Jerusalem, and was part of Abu Nabbut's rehabilitation efforts in the city. It was seen by numerous travelers, merchants and pilgrims on their journey between the two cities. The building is a small rectangular stone structure with three domes consisting of two tombs with a sabil (fountain) in the middle. At each corner of the building is a cylindrical pier with projecting domed finials. The principal building material is kurkar stone, with some reused limestone blocks incorporated into the masonry, and marble used for decoration.



Sabil Abu Nabut

St. Antony Church

The St. Anthony of Padua Church or Church of St. Anthony, is a religious building of the Catholic church in Jaffa. The temple stands out for its Gothic Revival style and its clock tower.

It was named in honor of St. Anthony of Padua a priest of the Franciscan Order, Portuguese preacher and theologian, venerated as a saint and Doctor of the Church by Catholicism. The structure was completed in 1932.

With its tall, brick façade and towering bell tower, St. Peter's Church is the single largest and most distinctive building in Old Jaffa.

Featuring soaring gothic architecture, this church is still very active. A short walk from Jaffa's port, it transports the traveler to a taste of the more 'authentic' side of everyday Jaffa life.



St. Antony Church

St. Peter's Church



St. Peter's Church

The church was built in 1654 and dedicated to Saint Peter, over a medieval citadel that was erected by Frederick I and restored by Louis IX of France at the beginning of the second half of the thirteenth century.

However, in the late eighteenth century the church was twice destroyed and consequently twice rebuilt. The current structure was built between 1888 and 1894 and most recently renovated in 1903.

Al-Ajami's Shrine:

Al-Ajami neighborhood was named according to his name, and it is located on a hill that rises a little from the beach. Beside The mosque there was the cemetery of Jaffa, which was replaced by a school was built by the merchant Hassan Arafah.

Tal al-Rish

It also called Tell al-Rus, and it is was mentioned that Napoleon killed large numbers of the people of Jaffa after his occupation of the city in the year 1799,. Therefore, the place was called Hill of Russians.

Outside the Old City to the south, on the road to Al-Ajami, there is the Al-Khader Church, and it has a special status among the Christians in the Jaffa.

At the end of Al-Ajami neighborhood, there was a warehouse for fuel such as Gas that was built during ottomans era, then the English administration seized it and made it a club for the British community.

Moreover, there are shrines of companions of prophet Muhammad during the Islamic conquest, and the shrine of Imam Ali which is close to the Al-Oujha River to the north, as well as the cemetery of Sheikh Murad, where a large number of Jaffa's residents are buried. The most important villages around Jaffa are Ybinh - Wadi Hanin, Al Abbasiya, Salamah, Beit Dajan, Safriya Kafr Anah, Sheikh Mons, Bazor, and Sumail, as well as the other villages. Jaffa was the epicenter of the Palestinian economy before the 1948 Nakba. Beginning in the early 19th century, the people of Jaffa had cultivated citrus groves, particularly oranges, on their land.



An early twenty century picture shows a view of the Jaffa Gate on the Western side of the Old City in Jerusalem

With the success of its citrus exports, the city witnessed the emergence and growth of various related economic sectors, from banks to land and sea transportation enterprises to import and export firms, and many others. In addition to commerce and industry, a third major pillar of Jaffa's economy in the mandate years was tourism. Tens of thousands of tourists and pilgrims visited the historic city every year, both for its sites of historical and religious significance, its beautiful buildings, and the Christian holy sites scattered throughout the city.

Jaffa was also the cultural capital of Palestine, being home to tens of the most important newspapers and publication houses in the country, including the dailies Filastin and al-Difa'. The most important and ornate cinemas were in Jaffa, as were tens of athletics clubs and cultural societies. The headquarters of some of these societies, like the Orthodox Club and the Islamic Club, have themselves become historic sites still testifying to the city's cultural history. During the Second World War, the British Mandate authorities moved the headquarters of the Near East Radio broadcast studios to Jaffa, the studios becoming a cultural hub in the city from 1941 to 1948.



Stamps from Jaffa During Ottoman Era



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.

Palestinian Cuisine

The food of Palestine is a sumptuous array of vibrant and flavorsome dishes. Palestinian cuisine has its own unique identity, which stands out within the area and across the world.

Within Palestine there is a great diversity of food. Medleys that vary from season to season, street to home, city to village, coast to mainland and even north to south. Each governorate has



its own specialties and secrets, priding themselves on their quality ingredients and individuality. Within Galilee you will discover a region famous for its olives, pomegranates and freshwater fish. The West Bank boasts heavier dishes with lentils, meats and traditional breads.

The cuisine in Gaza is rich in seafood and spices but also celebrates mouth-watering skewered meats and chili peppers. Palestinian sweet treats are world renowned, normally featuring pastries, sweetened cheeses, nuts and dates.

In spite of culinary nuances between regions there are still the same traditional and fundamental elements to Palestinian cooking such as olive oil, olives, beans, legumes, yogurt, seasonal vegetables and quality meat and fish. Meal times in Palestine are more than just about fuel and nutrition. Palestinian culture revolves around food, from day to day life to weddings and celebrations, food comes into every aspect. It's about spending time with family and friends and making an event out of the ordinary.

With those living in Palestine being cut off from their own local produce, Palestinians across the diaspora pour their heart and soul into keeping their cuisine alive.



**Palestinian Women of Modern Jericho
Baking Unleavened Bread**

Food, from this and countless other incidents, presents itself as an inextricable organ in the machine of politics, especially in the context of occupation, and oppression all integral parts in Palestine. This form of oppression extends beyond the occupied territories, where in other places around the world where Palestinians have settled, Israeli restaurants begin to pop up in their streets, as well as traditional Palestinian dishes such as maqloubeh, literally meaning “upside down,” and then branding all these foods as Israeli.

So much of the custom of eating, and so much of the identity that we have with our food is not just the food itself, for Palestinian, food can simply also be a way of remembrance.

“I cook for memories. I miss my mom, I’ll make molokhiyyeh. I miss my sister, I’ll make the yalanji [stuffed vine leaves] that she loves, the food they cooked for their loved ones, they continue to cook, because life did not end for them, they

continue to live by honoring the memories of their lives in Palestine before the occupation. For those displaced or born into the Palestinian diaspora, their roles in keeping their culture alive transcends continents and brings people together to talk, not necessarily about the occupation, and not about Israel, but about their homeland. “We don’t need to speak to [Israelis], we don’t need to speak about them.

Another essential element of Palestinian cuisine and the experience of cultivating it which this event is shedding light on is the indigenous practice of farm-to-table cuisine, which is the use of local produce rather than shipping from afar or buying processed foods and ingredients. The Palestinian Mezzeh consists of a wide variety of appetizers, usually including hummus (sometimes topped with meat), baba ghanouj, labaneh, tabbouleh, olives and pickled vegetables. Akkawi cheese, a semi-hard cheese common throughout the Middle East and among the Arab diaspora, originated in the city of Akka, from which the cheese receives its name.

Food is one of the things that always connect us to our roots, our culture, and our heritage. So when we are far away from home we always look for ways to make us feel closer to our homes, and food is one of them.



**A group of men eat out of a communal dish in a
tent in Jericho 1920s**

The following is a list of Palestinian dishes

Shakshouka

A hearty breakfast option comprising mainly of eggs and tomatoes, but often makes use of other vegetables. The best part of this is that it can be made in one skillet and you can dress it up and down, depending on how heavy you like your breakfast to be. This rich and warming dish is one of our favourite recipes as it is bursting with flavor. The creamy eggs and runny yokes cut through the spicy tomato sauce making it perfect for a savory breakfast or just about any time of day. It consists of: Onion, Sweet Bell Peppers, Garlic Cloves, Tomatoes, Cumin, Paprika, eggs, Olive Oil, Coriander, and Lemon.

Ful Mudammas

Ful Mudammas is one of those versatile dishes that can be eaten throughout the day. Many Palestinian's eat Full with freshly bakes pita bread and falafel over breakfast, and trust me when I say that it will keep you going throughout the day

The best thing about it is that it's perfect for people opting for a vegan only diet and can also be adapted to include meat, if that's something you enjoy for breakfast.

Falafel

Falafel comes in many forms and flavors and differs from household to household with some families safeguarding there secret recipes. Within Palestine itself one of the most popular street-food is indeed falafel. It can be deep fried, shallow fried or, like ours, oven baked for a healthier alternative.

Hummus

In Arabic, hummus means chickpea. Chickpeas are cheap, pretty healthy and easy to find in many parts of the world. Once cooked and mashed, they can be turned into this famous dip we call hummus. In Palestine, you'll get hummus for breakfast, lunch, dinner, as a main or side dish. It's tasty and filling.



Falafel and Hummus

Hummus is one of the dishes that simply eaten in a variety of occasions in Palestine. When barbecuing, hummus is a MUST, if you are enjoying a falafel sandwich or even having a snack, you've got to have hummus. It is one of the main dishes that is provided as an appetizer. This recipe is pretty basic and simple .

Sumaghiyyeh

Sumaghiyyeh is a traditional Palestinian dish originating from Gaza City. It receives its name from the spice sumac. It's made with a combination of sumac-infused water, tahini, and flour. The ingredients are mixed together, and the mixture is then added to cooked meat (usually beef), herbs, sliced chard, garbanzo beans, and spices

It's fried in olive oil, poured into bowls to chill, then served with pita bread for scooping. Sumaghiyyeh is traditionally prepared on holidays and special occasions such as weddings, funerals, and Eid.

Maqloubeh

Maqluba means "upside down" or "flipped over" in Arabic. It's a fitting name for this rice dish, which is cooked with chicken or meat and an assortment of vegetables. Before being served, the whole dish is flipped over on a plate and the pot lifted to give the dish a cake-like shape.



Maqloubeh

Shorbat 'Adas

The Lentil Soup is combination of sweet creamy butternut squash and rich floury lentils makes this soup a hand and heart-warming delight. It helps fend off the cold winter months. Lentils are a fantastic source of fibre, iron, protein, Vitamin B1 and B6, potassium and zinc which is a great way to lower cholesterol, keep your heart in check, , stabilise your blood sugar, increase energy and boost weight loss.

Maftoul (couscous)

It called maftoul, couscous, and marma'oun south Palestine. So many different names for this small circled grain made from wheat flour. Maftoul is served with a soupy hot stew



Maftoul (couscous)

The word maftoul quoted from Palestine on a Plate book: "Maftoul is also an Arabic word derived from the root "fa-ta-la," which means "to roll or twist," since the grains are actually hand-rolled balls (traditionally by Palestinian housewives).

Sambousek bil jibneh

Pastry with Cheese, Sambousek is the name for a very popular pastry that we make in Palestine where you make your dough and stuff it with either meat or white Arabic cheese.

Musakhan

is a national dish of Palestine, is a traditional dish composed of roasted chicken that is baked with onions, spices and fried pine nuts, then served on Taboon bread. It is simple to make and even more delicious to eat—making it one of the most popular Arabic Palestinian dishes. The dish is simple to make and the ingredients needed are easily obtainable, which may account for the dish's popularity. Many of the ingredients used—olive oil, sumac and pine nuts—are frequently found in Palestinian cuisine. The dish is also popular in the Levant (Syria, Lebanon & Jordan.)



Jameed

Jameed is a Palestinian food, consisting of hard dry laban made from ewe or goat's milk. Milk is kept in a fine woven cheesecloth to make a thick yogurt. Salt is added daily to thicken the yogurt even more and the outside of the yogurt-filled cheesecloth is rinsed with water to allow any remaining whey to seep through. After a few days of salting the yogurt, it becomes very dense and can be removed from the cheesecloth and shaped into round balls. It is then set to dry for a few days. If it is dried in the sun it becomes yellow; if it is dried in the shade it remains white. It is important that the jameed is dry because any dampness can spoil the preservation process. Jameed is the primary ingredient used to make mansaf.

Mujadara



Mujadara (mujaddara) is a simple Palestinian comfort vegan dish, that is only made out of a few ingredients. Not only it is a delicious dish but very easy to make. The two common ingredients of this dish are brown lentils, onions and bulgur or rice. It's also special diet -friendly, since it's gluten free and easily vegan/dairy free (simply serve hummus or tahini sauce on the side instead of yogurt.)

Qalayet Bandoura Yakhni – Tomatoes Stew

Galayet Bandora is basically sauteed tomatoes stewed with onions, olive oil, pepper, and salt! the word “galayet” means something cooked in a frying pan, “bandura” is Arabic for tomatoes. Galayet bandura is one of the traditional recipes originally prepared by farmers on the field. It was cooked in a simple frying pan over a small wood fire. A simple and quick lunch to help the farmers get through the day. There are two different qalayet bandoura dishes within the Palestinian cuisine, one which is the vegan dish that is cooked in garlic and olive oil and perhaps more popular. And the second is this recipe that comes from the yakhni family. Yakhni which I talked about in other recipes is more like a stew. So this dish is cooked with meat and served with a side of rice.

Preserved Stuffed Eggplants (Makdous)



Makdous

Preserves and pickles are a big part of the Palestinian table, adding a real hit of flavor to any meal. The name makdous comes from the Arabic verb kadasa, meaning “to stack.” Stacking the stuffed eggplants on their sides and letting them sit for nearly two weeks before eating them makes their taste intense. The result is hot, strong, nutty, sharp, and garlicky in all the right ways.

Sweets

Palestinian desserts include baklawa, halawa and kanafeh, as well as other semolina and wheat pastries. Baklawa is a pastry made of thin sheets of unleavened flour dough (phyllo), filled with pistachios and walnuts sweetened by honey. Burma Til-Kadayif, or simply Burma, especially popular in East Jerusalem, has the same filling as baklawa, but is cylindrical in shape and made with kanafeh dough instead of phyllo.

Kanafeh, a well-known dessert in the Arab World and Turkey. Made of several fine shreds of pastry noodles with honey-sweetened cheese in the center, the top layer of the pastry is usually dyed orange with food coloring and sprinkled with crushed pistachios. Nablus, to the present day is famed for its kanafeh, partly due to its use of a white-brined cheese called Nabulsi after the city. Boiled sugar is used as a syrup for kanafeh.



Kanafeh

Anise Date Cookies

In the Palestinian culture, as in many other cultures. Palestinian Muslims are getting ready to welcome the Eid, and few days prior to that people start preparing by baking the special cookies for this holiday which is ka'ek el Eid. Ka'ek is a word that refers to more of a rounded shapes cookie.



Ka'ek Al-Quds

Ka'ek Al-Quds (Jerusalem Sesame Bread)

The word ka'ek in Arabic means cake, it can be referred to cakes or cookies, we also use this word for ka'ek Al-Quds which is more like a bread generously covered with sesame seeds. You can check Arabic Bread Recipe here. As Palestinians our connection to Al-Quds (Jerusalem) is deep, it's ingrained in our souls and roots.

Palestinians from all around Palestine consider the Ka'ak of Jerusalem to be a unique specialty, and those from the city or visiting there often, buy several loaves to give to others outside the city as a gift. It's something you never forget to bring from Jerusalem.

Remembering Our Martyrs

Salah Khalaf, *Abu Iyad* (1933-1991)

Abu Iyad was born to a middle-class family in Jaffa, where he attended the Marwaniyya School, he completed the elementary and preparatory stage in Jaffa, and as a boy, he joined the Cubs of the Nejada, which is considered a Palestinian organization that was working to resist British colonialism and Jewish ambitions in Palestine, as this organization was training its members using wooden rifles due to the lack of weapons. Salah was arrested by the British Mandate forces in 1945, and he was not yet twelve years old. Then, in 1948, his family was displaced when ISRAEL was created; they settled in Gaza, where he completed his secondary education. In 1951, he enrolled in a teachers' college in Cairo, where he met Yasser Arafat. When Arafat was elected president of the Palestinian Student Union in 1952, Abu Iyad served as his deputy, in 1956 he succeeded Arafat as president. In 1957, he earned his PHD and returned to Gaza to pursue a career in teaching. In 1959, he joined Arafat in Kuwait, where he obtained a teaching position. Abu Iyad became one of a select group of Palestinian activists who founded Fatah movement. As a result, he left Kuwait to join other Fatah members in Damascus, which was hospitable to the Palestinian movement at the time. There he emerged as one of the architects of Palestine Liberation Organization (PLO) policy toward Arab governments and helped the PLO establish ties with Jamal Abd al-Nasir. He moved to Kuwait in 1959 to work as a teacher, and he met again Yasser Arafat, Khaled Al-Hassan, Salim Al-Zanoun, Farouq Al-Qaddumi and Khalil Al-Wazir, and contacted others such as Abu Yousef Al-Najjar, Kamal Adwan and Mahmoud Abbas (Abu Mazen), with the aim of building the National Liberation Movement (Fatah) and strengthening its structure, to become, in its numbered years, the first political-struggle faction for the Palestinians and a pioneer of the Palestinian national liberation struggle. Abu Iyad devoted himself to struggle work through "Fatah" movement. He took over important positions and accomplished difficult tasks in all the revolution sites in Cairo, Damascus, Jordan and Beirut. He participated in the Battle of Al Karameh (Dignity) in 1968. He also participated in leading operations throughout the years of the Lebanese war, and remained in Beirut during the siege. In the summer of 1982 he left for Tunisia with fighters and some leaders. The personality of Salah Khalaf (Abu Iyad) was characterized by solidity, strength and determination, in addition to his fluency, love and flexibility in dealing with the organizational cadre, and he had brilliant rhetorical and dialogue abilities in capturing the masses. Abu Iyad occupied many important positions in the "Fatah" movement, as he was a member of its central committee, and he also headed the unified security apparatus of the Palestinian revolution, or what is known as the security of the Palestine Liberation Organization. Therefore, he was exposed to many assassination attempts, until he was hit by treachery on 01/14/1991, with leaders Hayel Abdel Hamid (Abul Houli), a member of a central committee, and Fakhri Al-Omari, director of his office, in Carthage / Tunis.



Hayel Abdel Hamid (1937 – 1991)

Hayel Abdel Hamid, known as the "Abu el Houli", was born in 1937 in Safad. He was emigrated with his family in 1948 to Syria, and enrolled in school in Damascus and was active in the demonstrations and gatherings that were taking place on national events.

In his early youth, he began seeking to form an organizational grouping for Palestinian refugees in Syria, and he established the "Palestine Arabs" organization in line with the nationalist trends at the time although the political organizations were prohibited at that time in Syria.

Hayel Abdul Hamid was an exemplary patriot, courageous, patient, not afraid to break into difficulties, and he did not hesitate to face with worries and troubles.



Hayel Abdel Hamid decided to travel to Germany to complete his university studies and work there in order to relieve his uncle the burden of his university studies expenses in Damascus in the year 1961. To pursue his struggle for Palestine, after he obtained admission to the university in Germany, he moved there to study economics and political science at the University of Frankfurt, and he did not waste his time as he worked at night in a sweets factory, and during the day he used to go to the university and continue his political activity in organizing Palestinian workers and students. He founded the Palestine Workers Union, and also established the Palestine Students' Union in Germany, which was called the Confederation of Germany and Austria, which was joined by all of the (Hani Al-Hassan, Abdullah Al-Franjy, Amin Al-Hindi). To liberate Palestine, which is the same principle that Fatah raised and which they all joined in 1963.

In 1957, Hayel Abdul Hamid led a Palestinian movement to demand that Palestinian refugees be granted the same civil rights as Syrian citizens, with the exception of nationality and passports, in order to preserve the Palestinian national identity and achieve their dignity. The Syrian parliament, headed by Akram Al-Hourani at the time, approved the Palestinian demand.

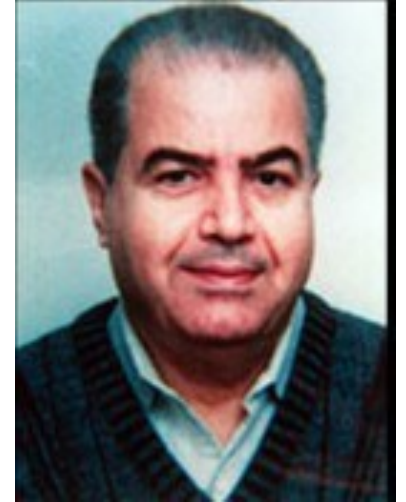
The Palestine Arabs Organization, which was founded in Syria by Hayel Abdel Hamid in 1960 AD, joined the organizational framework of the "Fatah" movement, which was preparing to announce its launch as an armed faction.

Abou el Houli was one of the founders of the Fatah movement in Germany and Austria - he also participated in the founding of "Fatah" since it was an idea in Cairo. Also held the position of the Secretary-general of Fatah movement in Egypt as he's the one who founded Fatah's office in Cairo.

He was responsible for security and information for "Fatah" movement, along with Salah Khalaf "Abu Iyad" and worked as a commissioner for the Occupied Land Authority after the martyrdom of Khalil al-Wazir "Abu Jihad", in addition to his responsibilities in the security apparatus, and he continued to do so until the date of his martyrdom with Salah Khalaf "Abu Iyad" and Fakhri Al-Omari "Abu Muhammad", in

Fakhri Ali Mahmoud Al-Amari (1936-1991)

Fakhri Ali Mahmoud Al-Omari, Abu Muhammad, was born in Jaffa in 1936, and was among the first to join the Palestinian revolution. He participated in the first security course sent by Fatah to Cairo. He co-founded the Security and Monitoring Agency in Jordan with Salah Khalaf (Abu Iyad). He worked in leading the security apparatus of the Palestinian revolution. He participated in leading a number of special and qualitative operations. During the 1974 Rabat summit in Morocco and was arrested with 13 fedayeen fighters. He was released with his comrades after the intervention of Abu Iyad. An attempt was made to assassinate him in Lebanon in 1978, a car bomb was placed for him, containing 150 kilograms of TNT, and the car was discovered by a shop, and an attempt was made to assassinate him in Yugoslavia in 1979, when he lost hearing in the right ear.



Ali Hassan Salameh "Abu Hassan" (1941-1979)

Ali Hassan Salameh was born in Iraq on 1/4/1941 AD, his wife gave birth to her first child in Cairo on 6/1/1966 AD on the eighteenth anniversary of the martyrdom of his fighter grandfather Sheikh Hassan Salameh. Abu Hassan moved to Cairo to complete his education there. In 1964, he moved to Kuwait, where he joined Fatah movement through Khaled Al-Hassan "Abu Al-Saeed" and ran the Popular Organization Department in the Palestine Liberation Organization's office. Then, in 1968, he was selected among a group of ten people for a security session in Cairo, After his return, he worked as the deputy commissioner of the central monitoring of the Fatah movement, Salah Khalaf, and



settled in the Jordanian capital, practicing his struggle until he left after the September battles, accompanied by the leader Yasser Arafat, with the Arab Higher Committee, which was charged with mediating between Jordan and the fedayeen, and since that departure, he became a shadow of Abu Ammar and was charged with protecting him. The first to be appointed commander of the 17th Forces. Upon his move to Beirut, he was assigned the command of special operations against the Israeli occupation around the world, and his name was associated with many qualitative operations, and his name was associated with the secret contacts that the Palestinian revolution was conducting with many parties in the Lebanese and international arena. Abu Hassan Salameh accompanied President Arafat during his historic visit to the United Nations in 1974, and during the US-Palestinian talks in which joint coordination took place, and President Arafat entrusted him with managing this task, while Israel, since his assignment of contacts with the US administration, considered him more dangerous for it, so it is not in the interest. Abu Hassan has become the most important target for Israel that must be hunted. On this sad day, the agents of the Israeli Mossad managed to blow up the convoy of the commander of the 17 forces, Ali Hassan Salameh, "Abu Hassan" to be martyred on January 22.

Ahmad al-Shuqairi (1908-1980)

Ahmad al-Shuqairi was born in the town of Tibnin, in southern Lebanon, where his father, Shaykh As'ad al-Shuqairi, was exiled during the Ottoman period. He had two half-brothers, Abd al-Afu and Anwar, and three sisters. Al-Shuqairi was married to Nasiba al-Sa'di; they had six children.

At an early age he moved to Tulkarm to live with his mother (who was Turkish by origin) and her second husband, Salim, who worked in the Postal Department. When his stepfather died, he experienced poverty. He entered elementary school in Tulkarm. Following his mother's death, his cousin, Muhammad Ali al-Shuqairi, who worked as a doctor in Haifa, arranged for him to travel to Acre in the summer of 1916 to live with his father, who was then Mufti of the Fourth Ottoman Army and an intimate of its commander, Jemal Pasha.

Ahmad al-Shuqairi's life may be divided into five periods.

Shuqairi's elementary and middle education was completed in Acre. All subjects were taught in Turkish, but he was an avid student of Arabic and the Qur'an from a young age. At the Pasha Mosque in Acre he attended the teaching circle of Shaykh Abdullah al-Jazzar, the city's mufti, to whom he owes his knowledge of Arabic and religion.

Shuqairi completed his secondary school education in Jerusalem. He spent three years (1924–26) at Zion College (Bishop Gobat's School); the language of instruction was English. He graduated in July 1926, and thereafter attended the American University of Beirut but was unable to graduate because he was expelled from the university and ordered to leave the country by the French Mandate authorities on 13 May 1927. He had taken part in a mass demonstration in Beirut to commemorate the hanging of Palestinian, Syrian, and Lebanese nationalists in 1916 on the order of Jemal Pasha.

Shuqairi returned to Acre and began to write nationalist articles for a weekly published in that city called *Al-zumar*.

In 1927 he enrolled in the law school established by the British Mandate, known as the Jerusalem Law Classes, and graduated in 1933. While a third year student he began to work at the law firm of the prominent Jerusalem lawyer Mughannam Elias Mughannam as an apprentice clerk; at the same time he worked as a reporter on the weekly *Mir'at al-sharq*. In 1928 Shuqairi participated in the conference of Muslim youth associations held in Jaffa as part of the Jerusalem delegation.

Following the Buraq revolt of August 1929, he was arrested along with other young men and taken to the village of al-Zib near Acre where he spent some time under house arrest in the house of the mayor of Acre, Abdul Fattah al-Sa'di, who would later become his father-in-law.

When he was released, he returned to Jerusalem to complete his studies at the Law Classes and, while at the Mughannam law firm, he helped to prepare a file requested of that firm by the national leadership. This file was eventually submitted to the British Commission of Inquiry set up to investigate the Buraq revolt, commonly known as the Shaw Commission. He also took part in preparing the case for the defense submitted by the Mughannam law firm to defend three militants who participated in that revolt: Fouad Hijazi, Atta al-Zeer, and



Muhammad Jamjoum. All three were later sentenced to death by a British court. While in Jerusalem Shuqairi became acquainted with a number of nationalist leaders and lawyers including Awni Abd al-Hadi, Subhi al-Khadra, and Muhammad Izzat Darwaza.

After he graduated from the Law Classes in 1933, Shuqairi began to practice law in Acre. He devoted a lot of time to land dispute cases and to defending the civil rights of the peasants. He took part in the funeral, held in Haifa, of Shaykh Izzeddin al-Qassam, who was killed by British security forces on 20 November 1935, and whom he had met. Shuqairi and a lawyer colleague, Muin al-Madi, volunteered to defend



the followers of al-Qassam, who were tried by the British authorities in Jenin in December 1935.

When the General Strike broke out signaling the start of the Arab Revolt, Shuqairi helped to form the National Committee in Acre in April 1936, so the British ordered his forcible detention that year, first in the village of Samakh and then in al-Himma on the Jordan-Syria frontier. When the strike ended in October 1936 he returned to his law office in Acre. On 8 September 1937, he took part in the Arab National Congress held in the Syrian town of Bludan to protest the partition plan proposed by the British Royal Commission (the Peel Commission) two months earlier. Shuqairi was elected a member of the Information and Guidance Committee formed at the Bludan conference.

When the armed revolt against Britain was reignited in September 1937, in the wake of the Peel Commission, Shuqairi attempted to go secretly to Cairo but was arrested and taken to the Mazra'a detention camp near Acre. Following his release, he slipped away to Damascus by way of al-Himma

and then moved to Beirut where he met with foreign journalists to explain the history of the Palestine problem. He also wrote a number of articles for the Beirut daily *Al-Nahar*, published by Jubran Tuwayni. When World War II broke out, Shuqairi moved to Cairo for a few months and then returned to Acre in February 1940, following the death of his father.

In 1944 he joined Musa Alami and took part in his actions. He was delegated by 'Alami to travel to Washington in 1945 and establish an Arab Office to defend the Palestinian cause. He returned to Palestine in late November 1945, and in 1946 Alami appointed him head of the Arab Office in Jerusalem. He remained in that post until the end of 1947.

While at the Arab Office, Shuqairi submitted a statement before the Anglo-American Committee of Inquiry in February 1946 and in June of that year he was a member of a delegation to a meeting of the Arab League held in Bludan. That delegation was headed by Jamal al-Husseini, who had recently returned from exile. Musa Alami, brother-in-law of Husseini, was also a member of that delegation. Also in June, he accompanied Husseini and Alami on trips to Saudi Arabia, Iraq, and Syria.

When the 1948 catastrophe took place and his hometown of Acre fell to the Zionist forces, Shuqairi sought refuge in Lebanon.

On 1 March 1947, Shuqairi was appointed counselor to the Syrian delegation to the Council of the Arab League. The Syrian government later appointed him a member of its delegation to the United Nations in 1949–50.

On 2 March 1951, Shuqairi was appointed assistant secretary general of the Arab League, under Abd al-Rahman Azzam and his successor, Abd al-Khaliq Hassuna, but he remained a member of the Syrian delegation during the UN sessions. During these years his name came to be widely known for his strong defense of Palestinian rights at the UN. In February 1955 he was part of the Syrian delegation to the Bandung Non-Aligned Conference. In the autumn of 1957, he was appointed minister of state for UN affairs in the government of Saudi Arabia and its permanent envoy to the UN. He remained in that post until 1962, acquiring more and more visibility. In the summer of 1961 he visited the Soviet Union and met the

secretary general of the communist party, Nikita Khrushchev, at Sochi, a resort on the Black Sea. He gave up his job with the Saudi government following the deterioration of relations between Saudi Arabia and President Nasser, and he returned to work for Palestine, advocating a revival in the struggle for the Palestine cause.

After the death of Ahmad Hilmi Abd al-Baqi in 1963, the Arab Higher Committee for Palestine nominated Shuqairi to succeed Abd al-Baqi as one of three personalities who would jointly represent Palestine at the Arab League Council. However, the council decided to select him to succeed Abd al-Baqi, which greatly annoyed Haj Amin al-



Husseini.

The first Arab Summit conference, held in Cairo in January 1964, authorized Shuqairi to contact representatives of the Palestinian people and its institutions as well as Arab government officials in order to prepare for the convening of the First Palestine National Congress from which a Palestine “entity” would be born. Shuqairi drafted the National Charter and the Basic Statute of the Palestine entity. He also chose the preparatory committees that drew up lists of candidates for membership of the First Palestine National Congress, held in Jerusalem between 28 May and 2 June 1964. The congress chose Shuqairi as its head, announced the creation of the Palestine Liberation Organization (PLO), approved the Palestine National Charter (*al-Mithaq al-qawmi al-Filastini*) and the PLO Basic Statute, elected Shuqairi as chairman of the Executive Committee of the PLO, and delegated him to choose the fifteen members of that committee. The congress also voted to train the Palestinian people militarily and to create the Palestine National Fund.

The Palestine National Charter, drafted by Shuqairi

and approved by the congress in early June 1964, included the following statement:



Arab unity and the liberation of Palestine are two complementary goals; each prepares for the attainment of the other. Arab unity leads to the liberation of Palestine, and the liberation of Palestine leads to Arab unity. The liberation of Palestine, from an Arab viewpoint, is a national duty. Its responsibilities fall upon the entire Arab nation, governments and peoples, the Palestinian peoples being in the forefront.

The partitioning of Palestine, which took place in 1947, and the establishment of Israel are illegal and null and void, regardless of the loss of time, because they were contrary to the will of the Palestini-

an people and its natural right to its homeland, and were in violation of the basic principles embodied in the Charter of the United Nations, foremost among which is the right to self-determination.

In December 1967, he resigned as chairman of the Executive Committee of the PLO in the wake of serious differences between him and some members of that committee, and he left for Cairo.

Shuqairi lived in Cairo from 1967 until 1978. In 1978 he left for Tunis following the signing of the Egypt-Israel peace treaty. After living in Tunis for some time, he moved to Lebanon and lived in a house he built overlooking the Mediterranean in the village of Kaifun. During this period Shuqairi devoted himself to writing, mainly his memoirs. These memoirs, though overstated in certain places, are nevertheless an important (perhaps the most important) record of the evolution of the Palestine question and the various approaches adopted by Arab and foreign governments, told from the perspective of a Palestinian leader during the sixth and seventh decade of the twentieth century. Shuqairi died in Amman on 25 February 1980 and was buried, according to his will, in Abu Ubayda Cemetary in the Jordan Valley.



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..

Qisarya

At 37 km from Haifa, the village was situated on the seacoast inside the well-built ruins of an ancient port city, originally called Strato's Tower. Qisarya is an Arabized form of Caesarea, the name of the Roman successor to Strato's Tower. The first city was established by Strato, ruler of Sidon in the late fourth century B.C., as a Phoenician trading colony. Herod the Great (d. 4 B.C.) built the town he names Caesarea (after his patron, Augustus Caesar) between 22 and 10 B.C. It developed into a prosperous harbor under the Romans and remained so under the Byzantines. It was the site of the first non-Jewish convert to Christianity, and already in the third century it was a center of Christian scholarship. It was Eusebius of Caesarea (4th Century A.D.) who produced the first useful list of town names for Palestine, known as the Onomasticon. Caesarea passed into Arab hands around A.D. 640 and received ample attention from Arab and Muslim geographers and chroniclers. The town was also the home of a number of renowned Arab figures, especially 'Abd al-Hamid al-Katib (d. A.D. 750), the celebrated rhetorician and belle lettrist. However, the fortunes of Qisarya appear to have declined subsequently, it was more like a village than a town. The Crusaders pillaged it at first, then bui-



Qisarya before 1948

It a harbor and made the town the seat of an archbishop, until it was captured and leveled in 1265 by the Mamluk sultan Baybars. Qisarya only recovered in 1878 when Muslims from Bosnia settled in it after escaping the Austrian occupation of their country. In 1945, Qisarya's Arab population was comprised of 930 Muslims and 30 Christians. The general outline of the village paralleled the shore, extending north to south. Its houses were made of stones mortared with either mud or cement; some of the Bedouin around Qisarya, however, lived in tents. The coastal highway ran about 4 km to the east. A boys' elementary school was founded in the village around 1884. The people of the village drew water for domestic use from several wells, and their economy was based on agriculture. Excavations made many ruins of Caesarea visible, including the high and low aqueducts of the city, the theatre, parts of the city wall, the hippodrome, storage vaults inside the harbor, and the later Crusader fortress.



Qisarya after destroying

Caesarea was the first pre-planned, organized expulsion of an Arab community by the Haganah in 1948'. The village was captured by a Palmach unit on 15 February and the inhabitants 'fled or were ordered to leave',



although some had already left out of fear of attack. When twenty villagers insisted on remaining in their homes even after the village was captured, a Palmach unit destroyed the village houses on 20 February. The decision to destroy the houses was taken in early February during a Haganah General Staff meeting, but Morris claims that the houses were Jewish property leased by Arabs from the Palestine Jewish Colonization Association (PICA), and that the Palmach officer in command of operations, Yitzhak Rabin, disagreed with the decision to destroy the village. Nevertheless, thirty houses were demolished, and six were spared for lack of explosives. The demolition occurred in the general context of clearing the coastal plain north of Tel Aviv in the early months of 1948. The kibbutz of Sedot Yam was established on what were traditionally village lands in 1940, 1 km south of the village site. Another settlement, Or 'Aqiva, was founded northeast of the village in 1951; it is now a small town with over 7,000 inhabitants and extends onto village lands. The Israeli rural locality of Qesarya was recognized by the Israeli government in 1977. Most of the houses have been demolished. The site has been excavated in recent years, largely by Italian, American, and Israeli teams, and turned into a tourist area. Most of the few remaining houses are now restaurants, and the village mosque has been converted into a bar.

Monthly Events

(January)

Palestinian Martyrs' Day

The day of the Palestinian martyr is a day to commemorate the martyrs of Palestine. On 7 Jan 1965, the first Palestinian martyr, Ahmed Musa Salameh, was martyred in defense of his homeland. This day is considered a national day to revive the memory of the Palestinian martyrs, and the start of the Palestinian armed revolution.

The First Palestinian conference

It is in fact the general conference convened by the representatives of the Islamic-Christian societies in Jerusalem in early January 1919 to set up a program that adopts goals to be presented to the reconciliation conference in Paris. 27 members were elected to attend the Arab conference, Aref Bakr Al-Dajani as president and Muhammad Azza Darwazeh as deputy. The conference suggested calling Palestine "southern Syria" and considered Palestine part of Syria.



The First Conference of Palestinian Scholars

The conference was held in the city of Jerusalem 01/26/1935, it was attended by about 400 delegates from the muftis, judges, teachers, preachers and imams. It was headed by Muhammad Amin al-Husseini, Mufti of Jerusalem and Chairman of the Supreme Islamic Council, and Muhammad Amin al-Awri, Secretary of the Fatwa of Jerusalem. The conference discussed the issue of land sales, the dangers resulting from it, and the need to persuade people to stop this dangerous policy and explain its consequences to the people.



Arab League set up the Salvation Army

The Arab Liberation Army, also translated as Arab Salvation Army, was an army of volunteers from Arab countries led by Fawzi al-Qawuqji in 1948. It fought on the Arab side in the 1948 Palestine war and was set up by the Arab League as a counter to the Arab High Committee's Holy War Army.



At the meeting in Damascus on 1 January 1948 to organize Palestinian Field Commands, Northern Palestine was allocated to Qawuqji's forces, although the West Bank was de facto already under the control of Transjordan.

The target figure for recruitment was 10,000, but by mid-March 1948 the number of volunteers to have joined the

Army reached around 6,000 and did not increase much beyond this figure. The actual number deployed might have been as low as 3,500. Its ranks included mainly Syrians, Lebanese, Palestinians and a few hundreds of Iraqis, Trans Jordanians, Egyptian. The Committee consisted of General Ismail Safwat (Iraq, Commander-in-Chief), General Taha al-Hashimi (Iraq), Colonel Shuqayri (Lebanon), Colonel Muhammed al-Hindi (Syria) and Colonel Abd al-Qadir al-Jundi (Transjordan).

Massacres of Antil and Safad

On January 6, 1938, the British Mandate Forces committed a massacre in the village of Antil against women and children, violated the sanctity of mosques, and tore up Qur'ans. **On January 19, 1948**, the Zionist gangs committed the Safad massacre.

Palestinian Presidential Elections 1996, 2005

On Jan. 20, 1996, The election of Abu Ammar as President of the Palestinian National Authority, and the election of the first Palestinian Legislative Council.

On Jan. 9, 2005, the presidential elections for the Palestinian National Authority were held; As a result, Fatah candidate Mahmoud Abbas (Abu Mazen) won 62.52% of the total number of votes. Thus, he would have won the majority; On January 15, 2005, President Mahmoud Abbas "Abu Mazen" took the legal oath before the members of the Palestinian Legislative Council. To become president of the Palestinian National Authority. January 15, 2005 President Mahmoud Abbas "Abu Mazen" took the oath before the members of the Palestinian Legislative Council. To become president of

the Palestinian National Authority after winning the presidential elections that took place on January 9, 2005, and he got 62.52% of the total number of votes.

Paris Peace Conference

The Paris Peace Conference, also known as Versailles Peace Conference, was the meeting of the Allied victors after the end of World War I to set the peace terms for the defeated Central Powers following the armistices of 1918. It took place in Paris during 1919 and involved diplomats from more than 32 countries and nationalities, including some non-governmental groups, but the defeated powers were not invited.

The “Big Four” were President Woodrow Wilson of the United States, Prime Minister David Lloyd George of Great Britain, George Clemenceau of France, and Italian Prime Minister Vittorio Orlando. They made all the major decisions, and draw a new map for the world.

UNSC adopts Resolution 1860

On Jan. 8 2009, UN Security Council adopts Resolution 1860 calling for an immediate ceasefire in the Gaza Strip. Followed by a complete withdrawal of Israeli forces; This is to stop the Israeli war on the Strip.

Israel's Disengagement from Gaza

On Jan. 21, 2009, the Israeli army announced the completion of its withdrawal from the Gaza Strip by leaving the last soldier from the Gaza Strip early in the morning on Wednesday January 21 2009, with the Israeli forces remaining deployed on the borders to face any possibility.

Palestinians assume chairmanship of the Group of 77

On Jan. 15 2019, The State of Palestine takes over the presidency of the Group of The 77 + China at the headquarters of the United Nations General Assembly

Jerusalem conference

On Jan. 31, 1949, People of Palestine hold the Jerusalem conference and declare that Jerusalem is an Arab city.

UNSC Resolution No. 726

On Jan. 6, 1992, Security Council Resolution No. 726 condemning the deportation and calling for the return of the deported Palestinians.

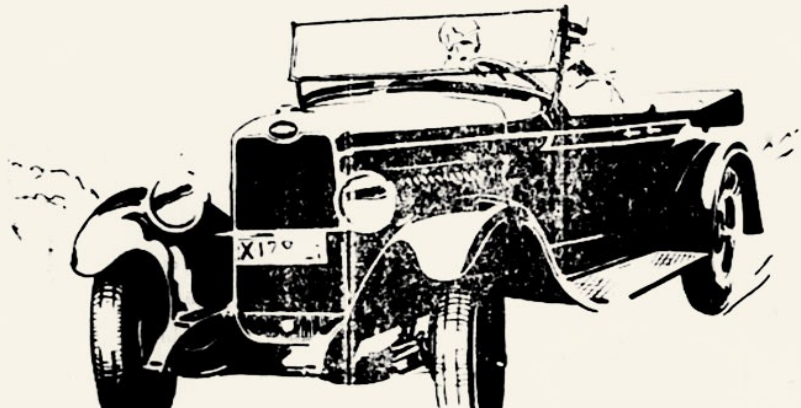
On Jan. 3, 2013, President Mahmoud Abbas issues several presidential decrees to adopt the name * State of Palestine * and its logo on all papers and transactions.

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 استعملت عام ١٩١١

الجمعة ٥ ايلول ١٩٤٧
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 ونعيدك منها الى فلسطين
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 نحن نتميزك بالاهاب والاياب على مسؤوليتنا التامة
 ليرعدوا الى حيز محلاتكم من محلات الوكلاء الموثوقين للمروطين

حسا الحلو واولاده
 شارع الميناء - يافا - لتلخون ٣١٠ ، ب ١٨٩ ص. ب ١٧٦
 في المعانكة الاردنيه نظامية اتصلا بالوكلاء
شركة الطيران العربية المحدودة
 تلخون ٢٨٧ - عمان - ص ب ١