



The Roots

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This is the 9th issue of the Roots bulletin which is issued each month. May in Palestine is associated with a series of memories and events that documented in Palestinian memory. In this issue of the Roots bulletin, we are going to talk about city of Ramallah, the important events that happened in April including the unforgettable day of Nakba 1948 the most traumatic catastrophe that ever befell them. The rupture of 1948 and the ‘ethnic cleans-

ing’ of the Nakba are central to both the Palestinian society of today and Palestinian social history and collective identity, and the most important events, in addition to our martyrs in May including the martyr Faisal Al-Husseini. Moreover, we are going to talk about the destroyed village Isdod, the Palestinian actor Badr Lama, and the Palestinian proverbs as a part of Palestinian heritage.

Our Palestine



Ramallah

There is more than one story about the present name of Ramallah. One story attribute the derivation of the name to that Ramallah is built on a place called “Ramtaem Sofeem” mentioned in the Old Testament where Prophet Samuel is born. Another story says that the name Ramallah is composed of Ram- an Aramaic word meaning hill or high place, and Allah- the

Arabic word for God. Therefore, the name of Ramallah was originally either Ram or Rama, which lasted until the time of Muslim conquest in the seventh century. When Arabs came to Rama, they seem to have added Allah to either Ram or Rama, and the site became known as Ramallah. Located in the heart of the West Bank, 16 kilometers north of Al-Quds.

Ramallah's city limits cover an area of approximately 18,600 dunams³ and provide home to 70,000 people. Around it are an additional 80 satellite villages, refugee camps and other small hamlets. The Governorate of Ramallah is home to 370,000 residents in total. Indeed the boundary between the cities of Ramallah and Al-Bireh is indistinguishable; the buildings and streets of the two cities intertwine making them feel like one city.

With its unassuming nature and convenient geography – sprawling along a ridge of the Samarian Hills, nearly 3,000 feet above sea level – Ramallah has managed to take its place as a pivotal city in modern Palestinian life. To historians from afar, this might seem like an accident, but it's an accident that a lot of thought and planning has gone into.



Ramallah 1925

To many writers, Ramallah is an ideal, a dream, a promise. Many expatriates returned to the city in the 1990s, in the wave of optimism generated by Oslo, having spent decades in exile, longing to return to at least part of their homeland. Their expectations on returning were sky-high, and were only shattered by the reality they found in the on-going occupation. In his novel *I Saw Ramallah*, the poet Mourid Barghouti experiences this moment, looking at the gun being carried by the IDF soldier at the crossing: 'His gun took from us the land of the poem and left us with the poem of the land. In his hand he holds earth, and in our hands we hold a mirage.' Ramallah represents this mirage, this glimmer of hope that isn't real, to many writers. Indeed the popular use of Ramallah in the title of recent novels builds on this set of expectations Palestinian readers have of the city: *Ramallah Dream* by Benjamin Barthe; *Blonde Ramallah*, and *Crime in Ramallah* by Obaad Yehya and so forth.

Looking back through history, references to Ramallah can be found in records as old as Crusader artefacts. Archaeological evidence suggests there was a village here at least as early as the 16th century, under Ottoman rule, and that it began to thrive towards the end of that era, with the first town council recorded convening in 1908. The name 'Ramallah' can be traced back to at least 1186.

Ramallah was founded in the mid-16th century by the Haddadins. The Haddadins, led by Rashid Haddadin, arrived from east of the Jordan River near the Jordanian town of Shoubak. The Haddadin migration is attributed to fighting and unrest among clans in that area. According to modern living descendants of original Haddadin family members, Rashid's brother Sabra Haddadin was hosting Emir Ibn Kaysoom, head of a powerful Muslim clan in the region, when Sabra's wife gave birth to a baby girl. According to custom, the Emir proposed a betrothal to his own young son when they came of age. Sabra believed the proposal was in jest, as Muslim-Christian marriages were not customary, and gave his word. When the Emir later came to the Haddadins and demanded that they fulfil their promise, they refused. This set off bloody conflict between the two families. The Haddadins fled west and settled on the hilltops of Ramallah, where only a few Muslim families



View Of Midan al-Manara in the 1950s

lived at the time. Today, although the town has a Muslim majority, Ramallah retains its title as a historically Christian Palestinian town. The Old City of Ramallah is a compelling sight with its Ottoman-era buildings. The Old City includes ruins of the ancient watchtower and the Ottoman court. This area of the city is authentic taste of Palestinian life.

Ramallah was probably first settled by Aramaic speaking people prior to 640 A.D. So, it seems that prior to the Muslim conquest, Ramallah served as an important crossroad in the ancient times and was temporarily settled from time to time throughout the centuries by inhabitants who lived there a while and then left.

Ramallah starting was during the Crusaders period, it was no more than a military settlement or a military farm. Then when the crusaders were defeated Ramallah was abandoned again. The Crusader tower, that was for a near period in Al-Shaqrah neighborhood, and Maqam AlKhaleel that was in Al-Masjed (the mosque) site nowadays in the center of the old town of Ramallah are from that remains.

From the crusaders time till 1596 A.D. there was no documented history about Ramallah. Since it was mentioned in the Ottoman registration for the year 1596 A.D., 125 and according to the registration, Ramallah was consisted of 71 Christian families and 9 Muslim families, its population was around 400 and its agricultural production was from serials, olive and vines. So it was a small village at that time.

The importance of Ramallah came from its spatiality as a town that summarized the time and geography, and integrated the past cultures and entered the clash with modernity through two centuries of time, which explained the existence of the peasants' houses from the Ottoman period side by side to the architectural details from the European classic architecture as an impact of the Christian predicator

Ramallah is considered as an administrative, cultural, social and economical center, because of its nearness to Jerusalem, its location in the center of the country and its climatic advantages. A new phase began at the start of challenges in 1948. There was large scale of internal migration as the largest episode of uprooting of Palestinian in modern history from their cities and villages by Israel militants. According to available estimation, more than 800.000 Palestinians were expelled from their home to take up residence across other places either inside or outside Palestine.

Internal migration towards Ramallah area occurred sporadically in 1948 and the second in 1967 war. Roughly, it had a vein of effects on the urban and socio-economic situation and the norm of life. Generally, the period of 1948 witnessed a dramatic change that took place in all Palestine. As well as, Ramallah area received the Palestinian newcomers whom fled from Israeli militants that forced them to left their cities and villages of historical Palestine whom known nowadays- Palestinian refugees.



A view for Ramallah in 1945.

Jifna

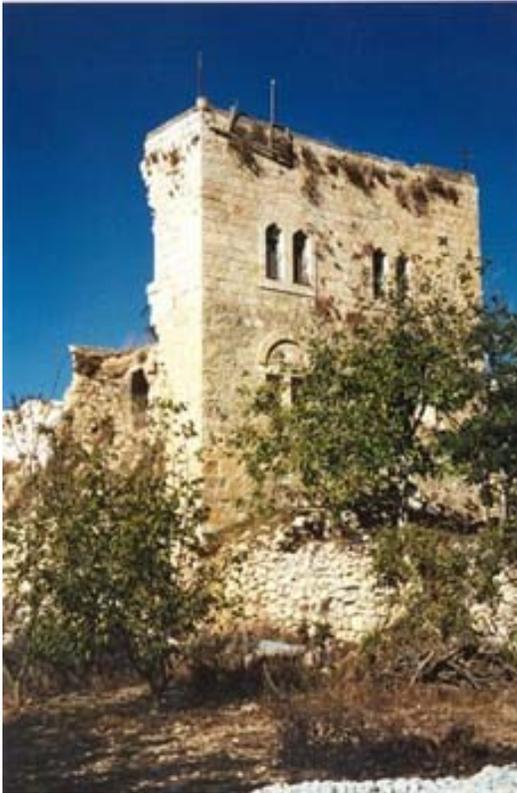
Jifna is a Palestinian village in the Ramallah Governorate in the central West Bank, located 8 kilometers north of Ramallah and 23 kilometers north of Jerusalem.

Jifna prospered as a Christian locality under Byzantine and later Arab rule due to its location on a trade route. St. George's Church in Jifna was built in the 6th century CE, but fell into disrepair and was not rebuilt until the arrival of the Crusaders in the late 10th century. However, it again fell into ruin after the Crusaders were driven out by the Ayyubids. In modern times, the ruins of St. George's Church have become a tourist attraction. During the period of Ottoman control in Palestine the tower of an ancient Roman structure in Jifna became the location of a jail house.

Jifna has local traditions and legends relating to the Holy Family, and to the village water-spring. It is also locally known for its apricot harvest festival; each year, during the late Spring period, hundreds travel to the village to harvest the fruit during its brief season.

Known by the Romans as Cofna, Jifna was a regional capital in the Iudaea Province under the Roman Empire. The Roman emperor Vespasian occupied the town in 68 CE, established an army garrison there,

Jifna, along with most of Palestine, was annexed by the Rashidun Caliphate under Umar ibn al-Khattab after the Battle of Ajnadayn in 634. The town became less politically significant under the Arab dynasties of



Jifna, Byzantine church

the Umayyads, Abbasids and Fatimids, but remained a major regional center for trade and commerce, due to its location along the Jerusalem–Nazareth road. It was known by the Arabs as Gafeniyyah.

After the Crusaders were succeeded by the Ayyubids and then the Mamluks, the Ottoman Empire conquered Palestine in 1517, and Jifna came under their control for the following 400 years. Ottoman activity in the village was minimal, but they used the remains of Jifna's castle, known as "Burj Jifna", as a jail house sometime during the 19th century.

An Eastern Orthodox Church was built in the village in 1858, and a larger Latin (Catholic) church dedicated to St. Joseph was built in 1859, adjacent to the ruins of St. George's Church.[19][27] In the courtyard of St. George's Church is a sarcophagus.[28] St. George's Church has continued to serve as a place of worship into the modern era and has been the site of archaeological excavation since the mid-19th century.

In 1917, during World War I, the Ottomans were defeated by British and Arab forces. After a brief period of military rule, Jifna and

its region came under the control of the League of Nations British Mandate, in 1922.

Taybeh

Taybeh is the only all-Christian town in Palestine, famous for having its own brewery and Oktoberfest celebration.

The picturesque town of Taybeh is located 12km northeast of Ramallah, from its elevated spot it overlooks the desert wilderness, the Jordan Valley, Jericho, and the Dead Sea. Taybeh is also rich in history and culture. Ruins of a Byzantine church known as "Al Khader" (Saint George) are situated east of town. Still standing are two chapels, an entrance portico and stairway, parts of a mosaic floor, and its well-preserved baptistery.

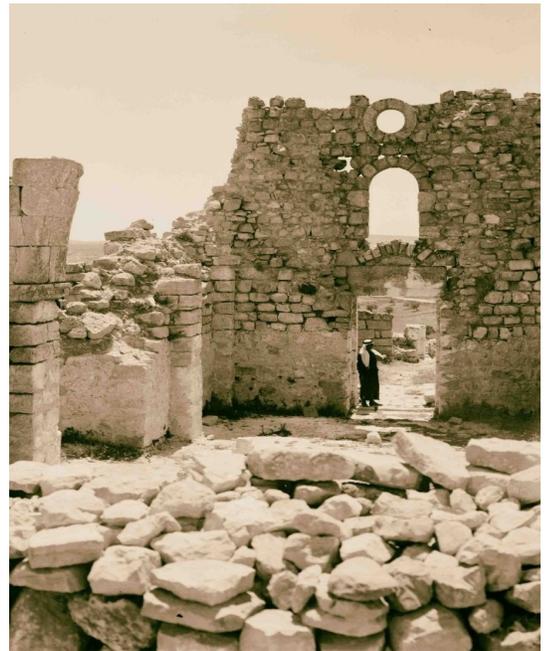
The church was rebuilt by the Crusaders during the 12th century. In 2010 the Department of Antiquities discovered a tomb dating back to Byzantine to early Islamic period .Restoration work was carried out in downtown of Taybeh, an annual October fest is held in the town.



Taybah-in 1937

St George Church and the remains of a crusader castle are located to the east of town, in a privileged position with stunning views out across the rolling countryside. The town centre itself is one of the most beautiful in Palestine, with elegant, white homes reminiscent of a Spanish pueblo, and enticing stairways and alleys.

There are different Christian denominations within the town, with the Orthodox Patriarchal School serving over 250 pupils, and the Roman Catholic School over 400. There is also a Greek Orthodox School which was opened in 2012. According to local tradition, Saladin met a delegation of its inhabitants during his wars against Crusaders. Impressed by the hospitality of the locals, he named the village Taybeh, or "goodly" in Arabic.



Ein Kenya Nature Reserve

A beautiful nature reserve 7 km northwest of Ramallah, Ein Kenya is named after its natural springs. A variety of wild plants, birds, and animals make Ein Kenya a great place for picnics and hiking.

Abud

The village of Abud is located 30km northwest of Jerusalem, lying on the principal Roman road via Gophna (Jifna) to Antipatris (Ras el-‘Ain). Archaeological surveys have revealed a long history of occupation, stretching from the Roman period to the present. Evidence of Roman, Byzantine, Crusader, Ayyubid, Mamluk and Ottoman occupation attested in several sites of the village. The coloured rock-cut tombs in el-



Maqati‘, 2 km west, The site was identified with Casale Santa Maria of the Crusader period. Abud was mentioned in the Frankish sources (12th century) as the village of St. Mary sold by Baldwin of Mirabel to the Hospital in 1167. From 1176 the income from the village was devoted to the provisions of white bread for the sick in the Hospital in Jerusalem In this period three Syriac monks from Abud are mentioned in the colophons of liturgical manuscripts.

The first is Elias, who constructed the monastery of Deir el-Kaukab, between Abud and Deir Abu Mashal (Belfort), sometime after 1030; In the Late Medieval (14 century) Yaqut described Abud as a small village

near Jerusalem The village of Abud was mentioned in the Ottoman dafters in the late 16th century as part of the Ramla Nahiya Later Abud was part of the Banei Zeid region. A number of ruined churches dating to the Byzantine and early Medieval period were identified in and around the village of Abud, including Mar Abadiya church, St. Anastasia’s Church, St. Barbara’s church, St. Theodore’s church and St. Mary church.

Ottoman court



The Old Ottoman Court, dating to the mid-19th century, was originally a living space for the Qassis and Habash families. In 1882, the place was known to be a small clinic. It was later used as a Khan (a point of rest for crossing caravans) until 1903. Between 1903 and 1914 the upper floors of the building served as a court led by the regional director, Ahmad Murad Hakem, appointed by the Ottoman government, the lower floors served as stables. In 1927 an earthquake hit the country and the building was badly damaged, but some restoration was done. Later, in 1948 the building served as an olive press and by 1967 was used for banana fermentation.

The Ottoman Court was rehabilitated in 2002 by various partners, amongst them Riwaq and the Municipality of Ramallah, who bought the site. Today the building is used primarily as an education center for children.

Tomb of the Prophet Samuel (Nabi Samwil)

Is situated on top of a mountain, 890m above sea level and 4 km north of Jerusalem. The village is traditionally held to contain the tomb of the prophet Samwil from which the village receives its name. It was built around a mosque with a minaret that offers an extensive view of the hills of Jerusalem.

Its mosque acts as a prominent landmark. The site consists of a large turreted mosque and a cellar, which holds the cloth-covered tomb of Samuel. In Byzantine period a monastery was built at Nabi Samwil, serving as a hostel for Christian pilgrims on their way to Jerusalem. It was restored and enlarged during the reign of Justinian I in the mid-6th-century AD.



Gibeon (Al-Jib)

Gibeon Is located at an altitude of 739m above sea level, a few kilometres north of Nabi Samwil, the picturesque village of Al-Jib is the site of the ancient Canaanite city of “Gibeon”, meaning a hilltop, and it was mentioned by the Romans and Franks as Gabaon.

Archaeological excavations confirmed this identification with the discovery of 56 jar handles inscribed with the Semitic trilateral gb'n. In the seventh century, Gibeon was a prosperous wine-producing city. Excavations in the area have uncovered sixty-three wine cellars, each capable of storing forty-two large barrels of wine. Other interesting finds include a well-preserved ancient water system. The ancient tell is a rocky hill situated in the midst of a beautiful, intensely cultivated plain, the site included an impressive ancient water system (twelfth- to eleventh-century BC) water pool and a cistern which have a spiral staircase of 79 steps cut in solid rock, giving access to a spring outside the walls. This system denied water to attackers while making it available to inhabitants under siege.

Birzeit

Bir Zeit (literally „the well of oil“) was named for the olive oil stored in the harvesting cisterns, as there were many olive oil trees in the town. The town was established in 1600.

The town of Birzeit is located in the hills around 10 km north of Ramallah. It is identified as ancient Berzetho from the Greek-Roman period. It was first occupied in the Bronze Age as attested by the site Tell Ar-Ras, which is north of the town. It was continuously inhabited during the Iron Age and the Greek-Roman period, as indicated by archaeological evidence at a site known as Khirbet Birzeit. The buildings in the center of town were built during the Mamluk and Ottoman periods. Today, Birzeit is home to Birzeit University, the oldest university in Palestine, which was founded in 1924. There are four mosques in the town, in addition to three churches. The town has several sites of archaeological interest including: the old town, Al Khirba Mount and water springs (Bir Zeit Municipality, 2012), Khirbet Bir Zeit which contains tombs carved in the rocks.



An Internal Glimpse at an Old House in Birzeit 1981

The church of St. Mary al-'Abudiyah



church is located in the centre of the old village. The church was dedicated to St. Mary, presumably during the Crusader period, when the village was renamed as Casale Santa Maria. An Aramaic

inscription found on the vault of the south aisle indicates that it had been rebuilt during the Fatimid period, in “the 450th year of the Bedouins”, which would bring us to the year 1058. The inscription mentions also the founder of the church. According to the popular religious tradition, Jesus Christ passed through this road to Nazareth avoiding the road via Samaria, because of the

eminent hostility between Jews and Samaritans. The church is known for its miracles, and therefore occupies a distinguished position among the churches of Abud. It is visited by Christians of Palestine and Jordan, especially on the annual feast of the Virgin Mary, on August 28, for the blessings and making vows.



Our Heritage.. Our Identity

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 Proverbs 2



The culture and traditions of Palestine is very similar to those of the neighboring Arab countries, namely, Jordan, Syria, and Lebanon in terms of language, religion, literature, food and music. Also Palestinian proverbs are very similar to Egyptian proverbs as both has same climate and fought against lots of colonized nations and lived for a while under the Ottoman Empire. Their proverbs, just like the other cultures, are derived from their environment and customs. For instance, one would find proverbs related to lands, especially, planting and harvesting olive trees since a big number of Palestinians used to work in their lands and a big number still do. The proverbs are usually found in the form of a string containing a number of related words, sometimes unusual, that carry information and wisdom.

These proverbs have endured the test of time and have come to reflect and influence our present cultural identity just as they have for generations before us. As is often the case with popular knowledge, proverbs may vary according to the experiences that produced them.

Proverbs as receptacles of traditional wisdom represent one of the great treasure troves of the Arabic language. We use the term “proverb” here to refer to what English speakers normally think of as a “saying” or “aphorism.” As anyone who has spent time around Arabs can attest, proverbs are used frequently in day-to-day social interaction. They are prevalent in daily conversation at home, at school, in religious and cultural ceremonies, and in just about any social situation that may present itself.

فاتحة خير
fat-Hit kheir

Good Start

To hit the ground running

Said to acknowledge a good beginning and hope for a similar ending.

إبعد .. تحلا
ibaid .. tiHla

Stay away... you will become sweeter

Absence makes the heart grow fonder

While frequent visiting is typical among the Palestinians, repetitive visits may cause boredom. An extended period of separation, especially among loved ones, may be seen in a positive light since distance awakens the desire to see and spend time with the other. This proverb may be used either

as a justification for undesired separation from loved ones or to politely encourage frequent visitors to stay away for a while. It has the same meaning as khiff itaum, or “be light and you will float.”

إذا كثروا الطباخين .. بتتحرق الطبخة “ وبتشيط”
idha kitruu iTab-bakhiin..ibtinHiriq iTabkha iw “bitshiiT”

Too many chefs burn the food

Too many cooks spoil the broth

This proverb explains that putting too many people in a position of authority can create conflict and confusion. Usually the differing attitudes stagnate the resolution of the actual issue at hand.

أربط الحصان عند الحمار.. يا بعلمه الشهيق ، يا بعلمه النهيق
orboT liHSaan aind liHmaar.. ya bialmoh ishahiiq ya bialmoh in-nahiiq

Tether the horse near the donkey, and he will learn either to “hee” or to “haw”

He that lives with wolves will learn to howl

This proverb is said in order to explain that if a well-mannered person interacts regularly with a bad person, the well-mannered person will be influenced first, and will learn bad things which could harm his or her reputation. This proverb exhibits the power of corruption and how such power can easily manipulate others.

أربط القرد مطرح ما يقول لك صاحبه
orboT il-qird maTraH may quulak SaHboh

Tie the monkey where his master tells you

An ass must be tied where his master will have him tied

Let things be handled by those who know how they should be done; keep away from things that do not concern you. This proverb originated from a story about the relationship between a man and his monkey: Monkeys are well-known as amusing animals which like to imitate others. They should never be

angered since an irate monkey hard to control. One day, there was a monkey that loved his master very much. The master asked his servant to tie the monkey outside the door of his house but the servant tied it to the door inside the house. When the servant left, he closed the door on the tail of the monkey and the monkey died. When the master returned and saw the dead monkey he was very upset. The servant apologized and walked away repeating orboT il-qird maTraH may quulak SaHboh. If the master insists then you must follow and obey.

إِسْأَلُ عَنِ الْجَارِ قَبْلَ الدَّارِ
is'al aanil- jaar qabl id- daar

Choose the neighbor before the house

We can live without friends, but not without neighbors

There are many Palestinian proverbs which address the subject of neighbors. This proverb urges those moving to new locations to ask about the neighbors of the new residence, inquiring whether the people are good or not so that their new life will not be spoiled. In the Palestinian tradition, choosing a good neighbor is more important than choosing a fine house. If the neighbor is good, people tend to say jirtoh Hil-wih, meaning: Having him as a neighbor is lovely. The proverb originates from the following story: It was said that a man bought a new house and moved there with his family. On the first day,

he heard his neighbor knocking on the door to ask for some salt. He obliged his neighbor. On the next day, he heard knocking again, and sure enough it was his neighbor standing at the door carrying a big container. He greeted his neighbor and asked, "Yes, can I help you?" The neighbor answered, "Yes, there is such a good smell coming out of your house that we figured you must be cooking the head of a lamb, something my pregnant wife is very much craving. Would you please fill this container with meat and soup for us?" The owner of the new house entered his kitchen and poured meat and soup in the big container and gave it to him. Days



passed and the neighbor kept knocking at the door asking for something new every day until the new neighbor became frustrated and sold his house at a loss just to escape the neighborhood.

The man started looking for a new house until the real state agent told him: "This is a nice new house; the price is fair and if you like it we can work out a great deal with the owner." The man said: "I do not want

to check the house but I want to meet the neighbors.” He walked away from the real estate agent while repeating is'al aanil- jaar qabl id- daar.

جيناك يا عبدالمعين تاتعين، لقيناك يا عبدالمعين بتنعان.
giinaak yaa ʕabd il muʕiin taatʕiin, lkiinaak yaa ʕabd il moʕiin btinʕaan.

'We came to Abd il-Moeiin (male-name) so that he can help us, we found that Abd il-Moeiin himself needs help.'

Meaning: one should know from whom (s)he should seek help, since people are not always who they claim to be that is, they are not always capable of providing help anytime.

يا شايف الظل، يا خايب الرجا
yaa ʕaayif izzo:l yaa xaayib irrajaa.

'You, who see the illusion of a person from afar, you would be disappointed once he comes close.'

Meaning: one should not judge people's appearance based on how they look like from afar, one needs to be close to the person so that (s)he can give a clear judgment. This proverb is also used figuratively that is, one should not judge others based on their appearance alone, one needs to get close to them and get to know them better because appearances can be misleading.

عُمر الحية ماصارت خية

ʕumir il-hayyeh maa saarat xayyeh.

'The snake will never become your sister.'

Meaning: an enemy will still be an enemy even if (s)he pretends to like you, they will never become close enough to be a brother or a sister

خلي الزيت بجراره تايجيه سعاره.
xallii izeit bigraaro: taayigii sʕaaro:

'Keep the oil in its jars, until you get a good pay for it.'

Meaning: valuable things like oil even if kept for a long time, they will not lose their value and one should wait to have a good reason to release them. It also indicates that people should not be hasty in making





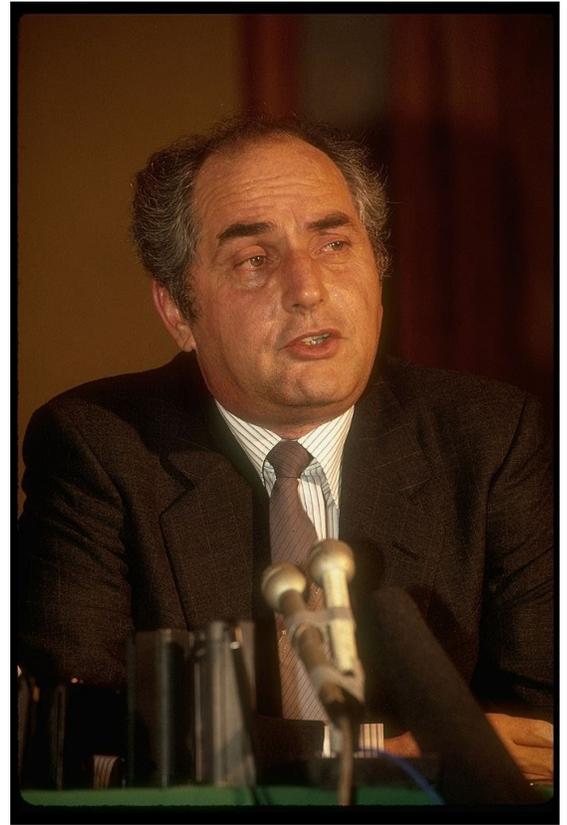
Faisal al-Husseini (1940- 2001)

Faisal al-Husseini was born in Baghdad on 17 July 1940, to an old patriotic Palestinian family. Faisal was the descendant of nationalist figures. In 1918 his grandfather, Musa Kazem al-Husseini, was appointed head of the Jerusalem municipality and in 1920, he was selected to act as head of the Arab executive committee that the Third Palestinian National Congress set up, a position he held until his death in 1934. Faisal's father, Abd al-Qader al-Husseini, the founder and commander of the Jerusalem Jihad Army, died heroically in the Battle of al-Qastal in April 1948.

Faisal's father had had to move to Baghdad after the defeat of the Great Arab Revolt of 1936-9. In 1941 he took part in the Rashid Ali al-Kilani revolution against British colonialism in Iraq and, after that revolution failed, he moved to Saudi Arabia, where his family joined him in 1944. Faisal and his family settled in Egypt, and he went to primary and secondary school there. In the autumn of 1956, he and his two brothers volunteered in the popular resistance forces that helped to resist the British–French–Israeli attack on Egypt. In 1958 he joined the Movement of Arab Nationalists and traveled to Baghdad to enroll at the Faculty of Sciences. But he had to leave Iraq the following year when conflict broke out between the Arab nationalists and the communists. He went back to Cairo, where he enrolled in the Faculty of Sciences and joined the League of Palestinian Students. In 1959 he helped to found the General Union of Palestinian Students and met Yasser Arafat in Cairo. In 1963 Faisal took part in a military training course organized in Egypt by the Revenge Youth (*Shabab al-Tha'r*), a guerrilla group set up by the Movement of Arab Nationalists.

Faisal al-Husseini went back to Jerusalem in 1964 to work in the office of the Palestine Liberation Organization (PLO) and be in charge of the popular organization department. In 1966 he moved to Syria to attend the military academy in Aleppo, and he later joined the Palestine Liberation Army. After the defeat of June 1967, Husseini supervised a training camp for hundreds of Palestinian volunteers in the Lebanese village of Kaifun. He then infiltrated across the Jordan River to occupied Jerusalem and stayed there. He started organizing resistance to the occupation; the Israelis arrested him and sentenced him to one year's imprisonment on 15 October 1967.

When he was released, Husseini decided to stay in occupied Jerusalem, and he joined Fatah movement. He fought a legal battle with the occupation authorities that last about ten years, and in the end he succeeded in obtaining a Jerusalem identity card. He helped to organize resistance to the occupation beginning in 1969, and in 1979, he founded the Arab Studies Society in cooperation with a group of Palestinian academics. But the Israeli authorities harassed the society and closed it several times. During this period he was also a member of a national steering committee that was set up in the occupied territories and that included a number of prominent Palestinians.



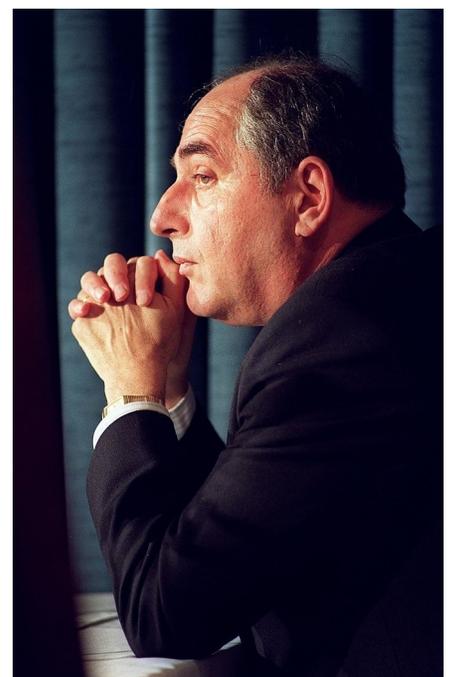


In 1981 Faisal al-Husseini led a campaign to ease the restrictions that the Israeli forces had imposed on the people of the Golan Heights. The Israeli authorities put him under house arrest in Jerusalem from 1982 to 1987, which prevented him from completing his degree in history at the human sciences faculty of Beirut Arab University, where he had enrolled in 1977. In 1987 he set up the Palestinian Human Rights Center and the Committee Against the Iron Fist, and he was one of the most prominent leaders of the popular intifada during that period. In the same year he was detained and he remained in detention intermittently until 1989. Because the offices of the Arab Studies Society were closed during this years, he turned his own house into an office where he carried out his official and unofficial activities.

In 1991 Faisal al-Husseini held talks with US Secretary of State James Baker to prepare for the Middle East peace conference in Madrid. He then helped to supervise the Palestinian team to the peace negotiations that took place in Washington. In 1992 he used the Orient House Hotel in Jerusalem as his headquarters, and the place became the PLO's political address in the occupied territories. All the meetings of the Palestinian negotiating team were held there, and official foreign visitors were received there when they came to meet prominent Palestinians. In that year Husseini was awarded the Bruno Kreisky Prize for Human Rights. In early 1994 he led the crowds of Palestinians who went to the Rafah crossing point to welcome Yasser Arafat on his historic return to Palestine. In 1995 he took charge of Jerusalem affairs in the PLO and the following year the Palestine National Council elected him to the PLO Executive Committee.

As a committee member he stood up to the policies of the Israeli occupation authorities in Jerusalem and defended the city's Arab nature and holy sites. He led demonstrations and resisted settlement activities in various neighborhoods, especially against the construction of Har Homa settlement in Jabal Abu Ghunaym. On 28 September 2000, he and other Jerusalemites opposed the provocative tour of the Noble Sanctuary (Haram al-Sharif) by Ariel Sharon, which led to the outbreak of the second intifada. Husseini was the target of several assassination attempts by Israeli settlers; in 1995 they opened fire at his house and one settler tried to drive his car into Husseini's car.

Thanks to his tireless activity and his struggles, Faisal al-Husseini, who was known as the Lion of Jerusalem, established the city as de facto capital of Palestine. He made several tours of Arab and other countries to promote the city's Arab identity and the Palestinian cause. He died on 31 May 2001 while on a visit to Kuwait and was buried the following day on the Noble Sanctuary, next to his father and grandfather. Tens of thousands of Palestinians attended his funeral, which was unprecedented for the city. Because of his international status, members of the UN Security Council honored him at his death with one minute of silence.



Badr Lama (1907-1947)

Badr Lama, originally Badro Lamas or el A'ma (the blind), is a Palestinian actor born in Chile, South America. He worked there as an assistant director in two short films, and in 1924 he and his elder brother, the director Ibrahim Lama, decided to go back to Palestine. However, on their way home, they stopped in Alexandria and decided to settle there.

They worked in cinematography and joined the society of Ansar el Sowar el Motahareka which later became Mena Film. Eventually, they started their own production company, Condor Film, which produced several films. The Lama brothers are the founders of Arab cinema, and their names appear in the history of Arab and international cinema. They are considered one of the pioneers of *Palestinian cinema*, although their work in cinema began and developed in Egypt after they decided to reside in Alexandria and work on the production of Egyptian cinematographic films.



In 1930, the brothers moved to Cairo and established Studio Lama. They wrote, acted and directed films together, which were hugely successful in Egypt, and the Lama Brothers went on making films until the late 40s. Badr Lama's wife Badriyya Raafat also worked with him in many films. (Her original name was Josephine Sarkis before Lama chose to change it to Badriyya Raafat.) Lama was fascinated by the romantic, desert adventure films that dominated Hollywood in the 1920s and 30s, especially *The Sheikh* and *The Son of the Sheikh*. Most of Lama's films imitated them, and he imitated Rudolf Valentino in the way he looked, acted and dressed. The audience was fond of these films. When he first arrived at Alexandria, Lama could speak only French, and hardly any Arabic.

He wrote the scripts of his early films in French, and they were then translated into Arabic. His weak Arabic was a serious handicap, and was disastrous in the historical films, for he had to speak classical Arabic and recite poetry. Lama played the main role in 20 films directed by his brother and produced by Condor Film. Only one, *Rabha* (Râbha), was directed by Niazi Mustafa and produced by Studio

Misr. This film allowed Lama Studios to publish an advertisement saying “The success of Badr Lama tempted Studio Misr to sign a contract with him, and not any other actor, to play the hero in



Lama Brothers

Rabha (Râbha) because there was no one else to do so”. However, Niazi Mustafa has a different view: “I discovered that there was someone called Badr Lama who makes action films, rides horses and is very successful. I saw the films and found them very silly. Nonetheless, people were fond of them. It was then that I thought of making an action film”. Ironically, it was not even Lama who starred in the film. Mustafa explains that two days after they had started shooting the film, Lama got a heart attack and spent three full months in hospital. However, the director did not panic. “I’ll complete the film without Badr Lama”, he decided. And he did finish the film using a double, whose name was Ali el Gabri. When he recovered, Lama uttered just two sentences to finish the film.

Filmography:

- 1928: A Kiss in the Desert (Qoublah fil-sahrâ’)
- 1928: A Tragedy on the Pyramid (Fâgui‘ah fawq el haram)
- 1930: The Miracle of Love (Mou‘guizat el houbb)
- 1934: The Ghost of the Past (Chabah el mâdî)
- 1935: Maarouf the Bedouin (Ma‘rouf el badawî)
- 1936: The Runaway (el hârib)
- 1937: Just What's Needed (‘Izz el talab)
- 1938: Bewildered Souls (Noufous hô’irah)
- 1939: The Lost Treasure (el kanz el mafqoud)
- 1939: Qais and Laila (Qays wa Layla)
- 1940: A Man Torn between two Women (Ragoul bayna Imra ’tayn), 1940: 1941: Saladin (Salah Eddine el Ayyoubî)
- 1942: Child of the Desert (Ibn al saharâ’)
- 1943: Cleopatra (Cleôbatra)
- 1943: The Call of Blood (Nidâ’ el dam)
- 1943: Rabha (Râbha)



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..

Isdud

The village stood on a sandy hill, on the coastal main road, 5km from the seashore, 35 km north-east of Gaza. This hill was in fact the accumulated remains of many earlier towns with the same name. Its name is derived from the ancient town of Ashdod which dates back to the seventeenth century B.C. according to the bible (Joshua13:1-3) it was one of the five major cities of the Phillistines.

Archeological digs on the site suggest that the town was inhabited continuously from biblicalt imestill 1948.

In 1596 Isdud was a village in the nahiya of Gaza with a population of 413. The Egyptian Sufi traveler As'ad al-Luqaymi reported visiting the khan of Isdud in 1730. In 1931 the village's 764 houses were home to 3140 people, By 1944/45 the population had increased to 4620, most of them Muslim. Isdud had a village council, two mosques



General view of the village (Before 1914)



Courtyard of house in Isdud, about 1945

and three holy tomb-shrines for Muslim historical and religious figures. Two elementary schools were established in Isdud, one for boys (opened in 1922) the other for girls (built in 1942). In the mid-forties, 371 boys and 74 girls were registered in these schools. At this time agriculture was the main income source of the village with lands extending over 47,871 dunums, 2487 of which had been sold to Jews. Citrus fruit, bananas, grapes and figs as well as cereals were the main products. The villagers relied on rainfall and water from several wells for irrigation. Besides agriculture the

inhabitants of Isdud also worked in commerce, facilitated by the train station which was part of the coastal railway. Isdud had a number of shops and held a weekly Wednesday market, which attracted people from neighboring villages.

Occupation and Depopulation

When Egyptian forces entered Palestine on May 15 1948 one of their early objectives was to take up positions in Isdud. At that point the village was at the frontline between the Egyptian and the Israeli forces. The Israeli operational orders also called for an attack on al-Majdal, Isdud and Yibna "to cause the "wandering" (i.e. exodus) of the smaller settlements in this area."

According to Israeli historian Benny Morris a three pronged attack launched on June 2-3d. led to the flight of thousands among the local population. The New York Times reported that the bloodiest fighting in the south of the country on June 3-d was taking place around Isdud. On June 9-10th, one day before the first truce of the war took effect the Israelis launched another attack. In the period between the two truces



Weekly Market In Isdud

es Israeli commando units raided the area around Isdud several times. The town of Isdud was occupied only at the end of the second truce in October 1948 . It came under areal and naval attack at the beginning of operation Yoav and fell into Israeli hands in the last stage of the operation.

The New York Times reported on October 18-th that Israeli air force bombers had flown "practically unhindered" to their targets for three nights in succession. The targets included Isdud. The Egyptian army withdrew southwards fearing to be encircled. The bulk of the remaining civilian population fled with the retreating Egyptian columns before the Israeli entry on October 28-th. According to Benny Morris some 300 townspeople remained ,put up white flags and were immediately expelled to the south. Nevertheless an Israeli army communiqué claimed that Israeli forces had entered Isdud at the request of a delegation from the local population.

Israeli settlements on village lands

Two settlements, Sde Uzziyahu and Shtulim were founded on village lands east of the site in 195 Bene Darom and Gan ha- Darom established 1n 1949 and 1953 respectively are built on village lands north of the site.

The village today

Most of the houses have been destroyed; the rubbles are covered by grass and thorns. Just south of the center of the site stands a large ruined mosque, Its crumbling pillars and arched entrances and windows are still visible. About 200m southwest of the site are two deserted school buildings and a neglected shrine is nearby. The main street of the village, running north to south is still visible with a large building to its east side. Palm, doum palm and cypress trees are scattered around the perimeter of the site. An avocado grove has been planted along its northern edge, while Israeli fields lie along its southern edge.



General View Of Village Remaining Structures

Monthly Events

(March)

Nakba Day 1948



This year Palestinians mark the 73rd anniversary of the Nakba – the most traumatic catastrophe that ever befell them. The rupture of 1948 and the ‘ethnic cleansing’ of the Nakba are central to both the Palestinian society of today and Palestinian social history and collective identity. 73 years ago the name Palestine was erased from the world map, as the Zionist forces and leaders strove to occupy, depopulate and erase Palestine with the intent of replacing it with the newly established state of “Israel”.

The massacres, crimes and schemes in Palestine were natural result of the declaration of the establishment of the Zionist entity. Relying on the diplomatic and political assets provided by the UN Partition Resolution of November 1947 and on strong U.S. support, the Zionists embarked on an offensive to conquer as much land as possible beyond the recommended partition lines, to destroy and empty whole Palestinian villages and towns, and to transform most of the Palestinians into refugees.

The day of the Nakba " the catastrophe" came and hundreds of thousands of Palestinians were displaced homes and were driven to the borders around Palestine. No one denies that this people stood up long and fought many battles. The Nakba was not a momentary event, but rather the outcome of a political project which aims to displace a people from its homeland. But politics alone was not enough to achieve this, and it was essential that Palestinian memory also be stained with blood. The 1 One of the first authors to label 1948 the Nakba was Dr Constantine Zurayk, a distinguished philosopher of Arab history and intellectual, in his book *The Meaning* 124 Holy Land Studies destruction of historic Palestine and ‘ethnic cleansing’

of the Palestinians. ‘ ‘ We are not looking back to dig up the evidence of a past crime, for the Nakba is an extended present that promises to continue in the future. ‘ ‘ (Darwish 2001)



What happened to the Palestinians, the Nakba, was not a genocide. It was horrible, but it was not a genocide. Genocide means that you wipe out a people. It wasn't a genocide. It was ethnic cleansing'

The most disastrous consequence of the Nakba was the massive depopulation of Palestine's Arabs. More than million Palestinians had fled their homes or were expelled by Zionist forces, only to become refugees in Gaza, the West Bank, and surrounding Arab countries. Israel categorically refused to allow them to return. The approximately 150,000 Palestinians who stayed, a large

number of whom were also internally displaced homeless refugees, were subjected to martial law in the new Zionist state. During the Nakba, Palestinians fled to Lebanon. The majority was from the northern part of Palestine; the villages of the Galilee "al-Jalīl"; and the coastal cities of Jaffa " Yafa", Haifa, and Acre "Akkā". Their integration into Lebanese society was dependent on their religious community and class. Middle and upper class Palestinians settled in towns and cities.

The condition of the refugees is the same in every place one of hardship and misery. many of refugees are living in open with no shelter from heat or cold. The refugees rejected every project that might even indirectly aim at the settlement of refugees outside their country, and their demand to return to their former homes. Syria received the first wave of Palestinian refugees after the Palestinian Nakba in 1948; they were from the city of Safad; about 22 percent from Haifa; about 16 percent from Tiberias "Ṭabariyyā"; and the rest, in varying proportions, from the cities of Acre "Akkā", Nazareth "Naṣrath", Jaffa " Yafa", and Baysan. Palestinians fled to Jordan, Egypt, Iraq, Gaza Strip and many other countries, they scattered in several camps around the borders of Palestine. For the Arabs, it was a day of bitter humiliation and of determination to reclaim the soil of Palestine. The international rulers coined liberation slogans, they gave the Palestinians endless promises that the time would come very soon when they bring them -the Palestinian refugees- back to their homes and lands.

Ilan Pappé the expatriate Israeli historian and socialist activist in *The Ethnic Cleansing of Palestine* brilliantly deploys the notion of 'memoricide', which Pappé defines in terms of the leitmotif of his book, the execution of Ben-Gurion's 'master plan of expulsion and destruction' and then replacement, of de-Arabisation and Judaisation; memoricide is the 'erasure of the history of one people in order to write that of another people's over it', the continuous imposition of a Zionist layer and national pattern over every-

thing that had been Palestinian (Pappé 2006: 231). In the Palestinian case, oral history is an indispensable tool in revealing unexplored aspects of the Nakba. Memory is an essential concept in Palestinian history, because as Palestinians recollect what is taking place in the present, they begin to realize the significance of reconstructing their past. Since many chapters remain missing, or dislocated, from their story, memory plays a crucial role in filling in the pages of the Palestinian story.

History was made and written based on documenting the oral testimonies of those who witnessed a historic event, and until today history is being told in the form of stories which grabs children's attention regarding their past.

The following interviews from a study of Berzeit University by Zarefa Ali, highlight collective and individual memories which construct the Palestinian narrative.

This interview was conducted with Imm Hamed on February 1, 2012 in Ramallah. During the Israeli attack on the Lydd in July 1948, dozens of unarmed detainees in the Dahmaimash mosque were shot and killed. "Apparently, some of them tried to break out and escape, perhaps fearing that they would be massacred. IDF troops threw grenades apparently fired PIAT(bazooka) rockets into the compound. "it was a very powerful massacre." And when I asked her whether she had witnessed this massacre, she replied "Wila" of course (while crying). She describes her journey of exodus as follows: We fled because they attacked us in our homes.....They told us to go to the field where we use to collect the wheat. They kicked us out of our homes and kept us outside until noon.....The Nakba which the people of the Lydd experienced, no one in the world had experienced ...Why did we leave our country? Because of the horror they did in Deir Yassin...When people told us to leave, we simply left because we didn't want what happened in Deir Yassin to happen to us. I was married and had a boy and a girl. We walked until we



reached Ramallah...While we were walking, a Jewish soldier approached my uncle, who was carrying 2000JDs, and asked him: Where did you get this money from? They took the money and shot him. I then called for my mother to be careful! They killed my uncle. I thought she fainted, it didn't occur to me she was dead.Yumma Yumma [mother she cried], she didn't wake up she was gone.... We were all dispersed and anyone who fell was left to die "

Another first generation refugee who is also from the Lydd, Zaina. Zaina recollected the story of her exodus as follows:

" We were returning from our field, we had just filled two carriages with watermelons, and someone told us are you crazy! Go home our village has fallen. When the Jews attacked Lydd I was 18 years old, married and my eldest son Al-Abed was one year old.... It was Ramadan, and we were fasting for three days. ...They started shooting towards us, and my brother in-law's son was killed in front of our house, he was seven



years old. My youngest brother in-law was 16 years old..... He ran towards a hill; however they were able to capture him and shot him near Al-Nabi Moqdan..... When the Jews arrived I was just about to bake some bread, but when the Jews attacked us they said yallah [come on] get out of here. Where am I supposed to go? If we leave what are we suppose to eat! People were poor....When we left to Na'leen we became beggars for bread. We had nothing with us.....I shouldn't have left, if I stayed on my land it would had been better for me. "

In her life story, Imm Najih narrates the fall of Haifa and the story of her dispossession as follows:

" My father was dead, my brother left to Jordan. I was 10 years old. They took one of the most beautiful lands..... People left and were dispersed due to heavy bombardment and explosives by the Zionist forces. Men were killed, houses destroyed...Nothing is left... Yet those who remained profited, they were not stigmatized as refugees. When we migrated to Nablus, they treated us passively. "

Interviewer said that As first generation refugees narrated their stories and memory of the Nakba, they



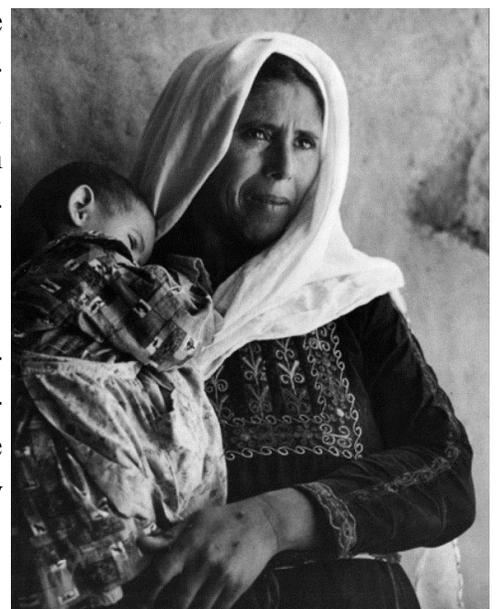
not only provided me with historically significant facts of the events of 1948, but also gave me their perception of the past, present and future. Through recollecting the memory of their continuing past, first generation refugees presented different indicators of a continuing narrative. Moreover, the attempt of appealing to the past and understanding it from a present day perspective reveals how during the Nakba Palestinians who left their homes thought it was only for a short period of time. Today they articulate how ignorant they were for

leaving their homes. For instance, Zaina emphasized that when they left “We thought it was a matter of days, a month at the latest and we would return. Yet the matter has prolonged.” All of the first generation refugees I interviewed said that the moment they left their homes, they thought it was temporary. It never occurred to them that they wouldn’t return. As Fatima noted, “When we left we didn’t even take our house keys with us. We were hoping to return, but hope of return was, and remains, little.”

The United Nations promised Palestinian refugees in many resolutions "the free choice" of repatriation or compensation, but only supplied them with "some flour, oil and second-hand clothing.

The impact of the 1948 Nakba was severe on the Palestinian people and their future, where the Nakba and its repercussions led to deterioration in the content of the Palestinian entity on several levels. From 1948 onward, the life of the Palestinian refugees has been hard and full of bitter disappointments. The Palestinians did not succeed in their efforts to stop Zionism.

The uneasy status quo that emerged after the Nakba left the significant issues facing Palestinians—including the situation of the Palestinian refugees and the question of political representation of the Palestinian people—largely unresolved. This lack of resolution only compounded the scale of the disastrous loss of Palestine.



Jaffa Revolution

Jaffa Revolution was due to many reasons including the British occupation government announced its adherence to the Mandate and the Balfour Declaration and allowed the immigration of Jews to Palestine, and their numbers increased dramatically in April 1921. Furthermore, the government's decision to consider Hebrew as an official language in the country, in addition to Arabic and English.

The spark of the revolution was launched from Jaffa, as it is the main center for receiving the Zionist emigration, in addition to the presence of a large number of Zionists to the north of it in the emerging colony of Tel Aviv.



The revolution took place on 1 May 1921, the commemoration of Labor Day, when a Zionist demonstration proceeded from the Tel Aviv settlement to the Mansheya neighborhood in the city of Jaffa, confronted by the Palestinian residents who thought that the demonstration was aimed at them.

The fighting took place between the two sides and the confrontations extended to include the rest of the neighborhoods of the city of Jaffa. Moreover, the revolution extended to

include the villages of Jaffa and the Tulkarm area.

The revolution lasted for two weeks, and almost forced the Jewish colonialists to flee had it not been for the intervention of the British occupation army, which suppressed the revolt with extreme brutality.

The attacks between the Arabs and the Zionists resulted in the deaths of 47 Zionists, 146 were wounded, in addition to the martyrdom of 48 Palestinians and the wounding of 73 by the British occupation forces. The occupation forces imposed heavy fines on the Palestinians, destroying supplies, killing livestock and burning crops.

The British occupation forces deceived the Palestinians as they contacted Palestinian leaders asking them for help to stop it, and promised them to speed up reconsidering their policy and work on achieving justice for the Arabs.

Musa Kazem Al-Husseini *, Hajj Muhammad Amin Al-Husseini * and the Latin Patriarch of Palestine, Baralasia, came to Jaffa and worked to calm thoughts. Then it became clear that the government resorted to this trick to calm the feelings of the Arabs pending the arrival of the armed forces that they requested from Cyprus and the Suez Canal. When these forces arrived, the army and policemen attacked the Arabs in Jaffa and the rest of the surrounding areas, and violent clashes erupted, and the government was able to quell the revolution after it had continued for 15 days.

First session of PNC and Founding of PLO

Palestine National Council is the supreme legislative representative body for all the Palestinian people inside Palestine and in the Diaspora. The PNC normally sets PLO policies and plans, because it is the highest decision – making body,

The PNC was established in 1948, when Al Haj Amin AL – Husseni called for the convening of it in Gaza , as the first Palestinian legislative authority on the land of the Palestinian Arab state.

The National Council of Palestine was renewed, when the first Palestinian conference was held in Jerusalem, on may 28th to 2nd June, 1964; as a decision of the first Arab Summit, held in Cairo in January 1964; to mandate Mr. Ahmed Al – Shukairy , the representative of Palestine in the Arab league at that time , to contact the Palestinian people and the Arab states in order to establish the Palestinian national entity.



first Palestinian conference was held in Jerusalem, on may 28th to 2nd June, 1964

At its first session, which was held in Jerusalem on May 28th, 1964, The PNC, adopted a declaration of the establishment of the Palestine Liberation Organization, and certified on the Palestine National Charter (Al- Mithaq Al- kawmee Al- Philistini),In addition the PNC adopted the Statute of the PLO and elected Mr. Al-Shukairy, chairman of the Executive Committee . The Council considers the establishment of the state of Israel a continuous aggression on the land and people of Palestine. The Council confirmed the right of the Palestinian people to struggle for the liberation of their homeland.

PLO has been the embodiment of the Palestinian national movement. It is a broad national front, or an umbrella organization, comprised of numerous organizations of the resistance movement, political parties, popular organizations, and independent personalities and figures from all sectors of life. The Arab Summit in 1974 recognized the PLO as the “sole and legitimate representative of the Palestinian people” and since then the PLO has represented Palestine at the United Nations, the Movement of Non-Aligned Countries (NAM), the Organization of the Islamic Conference (OIC), and in many other fora.

The PNC, which is the highest decision-making body of the PLO, is considered to be the parliament of all Palestinians inside and outside of the Occupied Palestinian Territory, including Jerusalem. The PNC normally sets PLO policies, elects the Executive Committee and makes the necessary changes in its own membership, as well as changes to the Palestine National Charter and to the Fundamental Law of the organization.

The Executive Committee is the daily leading body of the PLO and it represents the organization at the international level. The Committee is elected by the members of PNC and it is responsible to the PNC. Its main function is to execute the policies and decisions set out by the PNC and the Central Council. The Committee is also responsible for adopting a budget and for overseeing the functioning of the departments of the PLO, the responsibilities of which are distributed among its members. Decisions of the Committee are taken by a simple majority. Its membership stands at 18, including its Chairman.

Sykes Picot Accord

Although the promises made by the British Government to the Arabs, according to which that Government promised to support Arab independence in return for Arab aid in the war against the Ottoman Empire. Sykes–Picot agreement was made in 1916 as a secret treaty between the United Kingdom and France. On which date the British and French diplomats, Mark Sykes and François Georges-Picot, initialed an agreed memorandum. The agreement was ratified by their respective governments on 9 and 16 May 1916. The agreement effectively divided the Ottoman provinces outside the Arabian Peninsula into areas of British and French control and influence. The British- and French-controlled countries were divided by the Sykes–Picot line. The agreement allocated to Britain control of Palestine, Jordan and southern Iraq, and to allow access to the Mediterranean. France got control of southeastern Turkey, northern Iraq, Syria and Lebanon.

Ain al-Hilweh massacre:



On 16th May, 1948 the Palestinian camp near Sidon in southern Lebanon, one day after the Palestinian and Lebanese demonstrations commemorating the Nakba, and one day before the withdrawal of the enemy forces from Sidon, which they have been occupying since 1982, the enemy artillery bombed the residents in their homes on Tuesday night - Wednesday and after midnight from its tanks on the hills adjacent to the camp, and (1500) soldiers advanced, and (150) machines and the Zionist destruction and killing began, which has become known,

and the killers imposed a siege around the camp, even on ambulances. Dozens of them were killed and wounded, residents of 14 houses that were demolished over the heads of their residents. Then it arrested (150) civilians from the camp.

Beit Daras massacre:

On 21st May, 1948 the Zionist gangs surrounded the village located north-east of Gaza City, and asked the citizens to leave their village, or else it would be demolished on their heads, and they set the southern side of the village towards the Gaza Strip, and there was treacherous killing awaiting them, killing the elderly, women and children in cold blood. After that, the village was destroyed and bulldozed, and two settlements were established in its place.

Gaza-Jericho peace agreement



On 4th May, 1994 Arafat & Shimon Peres signed a 186-page Gaza-Jericho self-rule accord in Cairo. It provides for Israeli army redeployment from the two regions and its replacement by a strong police force. It announces the establishment of a 24-member Palestinian Authority to be appointed by the PLO and defines its powers, responsibilities, and jurisdiction, including the extent of territorial jurisdiction on attached maps. Legislative power is subject to Israeli no objection. It establishes security coordination mechanisms, mainly a joint security

committee (JSC) and a coordination office in each district (DCO). It opens the door to the progressive transfer of the two regions to the Palestinian civil administration, to the entry from Rafah and Allenby Bridge of PLO cadres and future members of the Palestinian police force and to Yasser Arafat himself. The Agreement provided for limited Palestinian self-rule in the West Bank and Gaza Strip within five years. Pursuant to the Agreement, Israel promised to withdraw partly from the Jericho region in the West Bank and partly from the Gaza Strip, within three weeks of signing. The Palestinian Authority was created by the Agreement (Article III, Transfer of Authority), and Yasser Arafat became the first president of the PA on 5 July 1994 upon the formal inauguration of the PA.

Other parts of the agreement were the Protocol on Economic Relations (Paris Protocol) and the establishment of the Palestinian Civil Police Force. The Paris Protocol regulates the economic relationship between Israel and the Palestinian Authority, but in effect integrates the Palestinian economy into the Israeli one.

On 1st May, 1968 the Zionist enemy held its first military parade in Jerusalem, after the 1967 aggression, despite protests and international criticism that insisted that it is an occupied city. Various weapons such as tanks and planes participated in the parade.

On 2nd, May 1980 a Zionist crime against three mayors after putting explosives in their cars; Bassam Al-Shaka (Nablus), with his legs amputated, Karim Khalaf (Ramallah) with one foot severed, and Ibrahim al-Tawil (al-Bireh) who miraculously survived, and a Zionist soldier was injured in the explosion and lost his sight.

On 6th May, 1974 Israeli army began bombing the Palestinian refugee camps in Lebanon.

On 7th May, 2004 The General Assembly adopted a resolution and affirmed that the Palestinian people had the right to self-determination and to sovereignty over their territory, and that Israel had only the du-

ties and obligations of an occupying Power. By a recorded vote of 140 in favour to 6 against, with 11 abstentions.

On 13th May, 1948 the diplomat Greve Folke Bernadotte who was assassinated while serving the United Nations (UN) as mediator between the Arabs and the Israelis. He was Appointed mediator in Palestine by the UN Security Council on May 20, 1948, Bernadotte obtained the grudging acceptance by the Arab states and Israel of a UN cease-fire order, effective June 11. He were murdered by members of the Jewish extremist Stern Gang.

On 14th May, 1948 the day that the last British soldiers and administrators left Palestine, Zionist leader David Ben-Gurion declared the establishment of a Jewish state called Israel. During the years of the Mandate, the Zionist movement had carefully prepared for independence.

The declaration of the establishment of Israel as a state in Palestine led to dispersion of Palestinian society, and caused misery among Palestinians. Thus, the Palestinians considered that they must rely on themselves to restore their rights, and this was one of the most important reasons that led to the launching of the Palestinian National Liberation Movement Fatah to face the occupation which is trying to obliterate Palestinian identity every day.

On 14th May, 2018 The decision to transfer the United States Embassy to Jerusalem from Tel Aviv, which is a violation of the legitimate Palestinian national rights, which are guaranteed by international law, and the decisions of international legitimacy.

On 17th May, 1939 The White Paper issued by the British government, led by Neville Chamberlain, in which Palestine was divided into 3 Arab, Jewish and international regions.

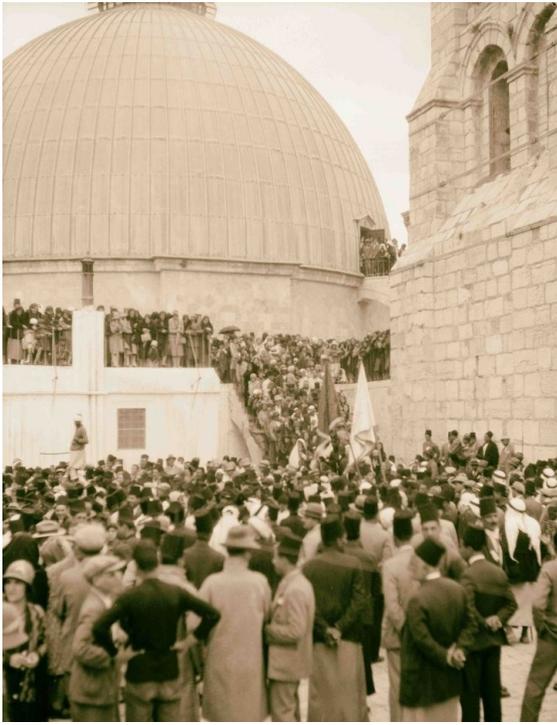
On 17th May, 1965 The first issue of Sawt Al Asifah magazine, which speaks for the Asifah Organization, was published, in which it stated that the magazine would be "the voice of the displaced Arab masses in tents and torment."

On 20th May, 1985 1150 Palestinian prisoners were exchanged on for 3 Israeli soldiers. Known as The Jibril Agreement It was between Popular Front for the Liberation of Palestine and occupation government.

The first Khan Yunis massacre:

On 30th May, 1955 the enemy forces launched dawn an attack, on civilians, killing twenty martyrs and wounding twenty others.

Palestine Gallery



Holy Fire crowds on of Church of the Holy Sepulchre 1936



Iftar Canon– Jaffa 1920



Ain Sabeel in Jaffa - Palestine in 1925



Crowds at Mosque al-Aqsa for Friday prayers. Friday Sept. 16, 1938