



This is the 12th issue of the Roots bulletin which is issued each month. August 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 Palestinian city Al-Lod, as well as the important events that happened in August and our martyrs in this month. Moreover, we are going to talk about the destroyed village Aqer, the first Palestinian photographer women Karima Abboud, and the Palestinian the Handmade Treasures of Palestine as a part of Palestinian heritage.

## Our Palestine

### Al-lydd/ Lod

Lod is one of the largest and oldest historical cities in Palestine, located 38 km northwest of occupied Jerusalem. It was founded by the Canaanites in the fifth millennium BC, and was mentioned in many historical sources. It is located 16 km southeast of Jaffa and 5 km northeast of Ramla. The city may have picked its name from a Greek tribe known by Lydda, who were the first to settle the area. During the Roman period, the city was known by Despoils, but soon after the Muslim Arabs conquest, al-Lydd regained its original name until the Zionists changed its name to Lod in 1948. Its area is about 12.2 km<sup>2</sup>, and it is inhabited today by a mixture of Jews and Arabs, after the displacement of the majority of its



Arab population after the Nakba in 1948. The city of Lydda is located on a flat area of the land of the Palestinian coastal plain, rising about 50 meters above sea level. The city's floor consists of newly formed sedimentary rock formations, the most important of which are silt and sandy loam. In 1945, al-Lydd city cov-

ered an area of 3,855 dunums, which included 645 dunums for roads, wadies, and railroads. In 1945, al-Lydd municipality covered an area of 19,868 dunums, which included 663 dunums for roads, wadies, and railroads. In the years between 1942-1945, al-Lydd's had 3,217 dunums planted with citrus trees, and 5,900 dunums planted with olive trees.

Lod appeared for the first time in the Canaanite era in the year 1465 BC, where it was mentioned in the list of Thutmose III in the country of Canaan and became a center for scholars and merchants in the fifteenth century BC.



The city was subjected to destruction and devastation in the Iron and Bronze Age, and then separated Lod from Samaria when Demetrius II gave it to Jonathan in 145 BC. Julius Caesar gave his place to the Jews in Lydda in the days of the Maccabees, and in 43 BC its Jewish population was sold into slavery by Cassius, the ruler of Syria. As for Quadratus, the ruler of Syria in the days of Claudius, he executed a number of Jews there. In the Roman era, Lydda was considered a village, although its population was similar to the population of cities. In the Roman era also, Lydda was burned by the Roman governor Steus Galius on his way to Jerusalem in 66 AD. In the year 68, the city was occupied by Minyaspan, and he named it "Diospolis", meaning the city of "Zeus", which means the great god of Greece, but its old name returned to it.

### Early Muslim period



(5) Lydda, the Old Testament "Lod," Palestine (I Chron. viii: 12; Acts ix: 32).  
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After the Muslim conquest of Palestine by Amr ibn al-'As in 636 CE, Lod which was referred to as "al-Ludd" in Arabic served as the capital of Jund Filastin ("Military District of Palaestina") before the seat of power was moved to nearby Ramla during the reign of the Umayyad Caliph Suleiman ibn Abd al-Malik in 715–716. The population of al-Ludd was relocated to Ramla, as well. With the relocation of its inhabitants and the construction of the White Mosque in Ramla, al-Ludd lost its importance and fell into decay.

The city was visited by the local Arab geographer al-Muqaddasi in 985, when it was under the Fatimid Caliphate, and was noted for its Great Mosque which served the residents of al-Ludd, Ramla, and the nearby villages. He also wrote of the city's "wonderful church (of St. George) at the gate of which Christ will slay the Antichrist."





### **Crusader and Ayyubid period**

The Crusaders occupied the city in 1099 and named it St. Jorge de Lidde. It was briefly conquered by Saladin, but retaken by the Crusaders in 1191. For the English Crusaders, it was a place of great significance as the birthplace of Saint George. The Crusaders made it the seat of a Latin rite diocese, and it remains a titular see. It owed the service of 10 knights and 20 sergeants, and it had its own burghess court during this era.

### **Mamluk period**

Sultan Baybars brought Lydda again under Muslim control by 1267–8. According to Qalqashandi, Lydda was an administrative centre of a wilaya during the fourteenth and fifteenth century in the Mamluk empire. Mujir al-Din described it as a pleasant village with an active Friday mosque. During this time, Lydda was a station on the postal route between Cairo and Damascus.

### **Ottoman period**

In 1517, Lydda was incorporated into the Ottoman Empire as part of the Damascus Eyalet, and in the 1550s, the revenues of Lydda were designated for the new waqf of Hasseki Sultan Imaret in Jerusalem. By 1596 Lydda was a part of the nahiya ("subdistrict") of Ramla, which was under the administration of the liwa ("district") of Gaza. The missionary Dr. William M. Thomson visited Lydda in the mid-19th century, describing it as a "flourishing village of some 2,000 inhabitants, imbosomed in noble orchards of olive, fig, pomegranate, mulberry, sycamore, and other trees, surrounded every way by a very fertile neighbourhood.

## British Mandate



From 1918, Lydda was under the administration of the British Mandate in Palestine, as per a League of Nations decree that followed the Great War. During the Second World War, the British set up supply posts in and around Lydda and its railway station, also building an airport that was renamed Ben Gurion Airport after the establishment of Israel. In 1947, the United Nations proposed dividing Mandatory Palestine into two states, one Jewish state and one Arab; Lydda was to form part of the proposed Arab state. In the ensuing war, Israel captured Arab

towns outside the area the UN had allotted it, including Lydda.

### Lod in the 1948 war

Following the declaration of the State of occupation on May 14, 1948, its leaders in July of that year launched Operation Danny, a large military campaign in the region of Lod and Ramla in order to seize Lod Airport (today's Ben Gurion Airport), reach Jerusalem and expel the Jordanian Arab Legion that had entered in May. The Zionists entered Lod deceitfully, as they dressed in Jordanian uniforms, after spreading rumors that part of the Arab Legion would enter the city to prevent its downfall.

The occupation army attacked Lod on July 10, 1948. As a result of the massive assault, which killed many people, most residents and refugees left the city. The following day Zionist gangs launched a coordinated attack.

The Israelis killed 426 people in Lod, 176 of whom died on July 13 in what is known as the massacre of the Dahmash Mosque. What happened was that, as the Israelis had gathered many residents in the Great Mosque and Al-Khader Church, others fled to the Dahmash Mosque, thinking that would protect them.





The opposite was true, as the Israelis entered the mosque, killing a large number of people. The mosque remained closed for many years. It was only restored and reopened in 2002. The killing of hundreds of people within hours spread terror among local residents, many of whom decided to flee. Only 1052 of the original 19,000 Arabs decided to stay.

With the signing of the 1949 Rhodes Accords, Lod became an Israeli city, and Israeli citizenship was granted to all residents who had remained. In the years that followed, more and more Jewish Israelis moved to the city, who today make up three quarters of the population.

Ben-Gurion would repeat the question: What is to be done with the population?, waving his hand in a gesture which said: Drive them out!.

'Driving out' is a term with a harsh ring, .... Psychologically, this was one of the most difficult actions we undertook." (Soldier Of Peace, p. 140-141)

Later, Rabin underlined the cruelty of the operation as mirrored in the reaction of his soldiers. He stated during an interview (which is still censored in Israeli publications to this day) with David Shipler from the New York Times on October 22, 1979:

Just before the 1948 war, the residents of the twin cities, Lydda and al-Ramla, almost constituted 20% of the total urban population in central Palestine, inclusive of Tel-Aviv. Currently, the former residents and their descendents number at least a half a million, who mostly live in deplorable refugee camps in and around Amman (Jordan) and Ramallah (the occupied West Bank).

According to Rabin, the decision to ethnically cleanse the twin cities was an agonizing decision, however, his guilty conscious did not stop him from placing a similar order against three nearby villages (Imwas, Yalu, and Bayt Nuba) 19 years later.



The city is located at the crossroads of transportation and railway lines. Therefore, the most prominent landmarks of the city are:

### ***Lod Railway Station***

Lod Station is the 11th most frequently used station on the Palestinian Railways, and is home to the main railway depot. Dating back to the nineteenth century, when it was used as a temporary station on the Jaffa-Jerusalem line, Lydda (then called Lida) was the main railway center of Mandatory Palestine and later became within the Palestinian interior where it is located at the intersection of several major railway lines. Located in the central part of the country.



### ***Dahmash Mosque***

It was built by Khalil Dahmash, and it is said that he is a resident of the city of Jaffa. The people of Lod, especially the elderly who lived through the events in the city in 1948, recall the terrible massacre committed by the Zionists in 1948 in the mosque known as Dahmash Mosque when they surrounded the mosque, which was full of children, women, the elderly and the elderly among the Palestinians who sought refuge To Lydda from the cities and villages of the Palestinian coast occupied by the Jews. They fired randomly at everyone in it until they fell dead bodies, then some Jews entered and started turning over the bodies with their feet.

### ***Lod Airport***

It was established by the British Mandate government as “Lydda Airport” and after the establishment of Israel it expanded and became its own international airport.





**Al-Omari Mosque:** It was built during the Mamluk era and Al-Zahir Baybars ordered its construction.

**Church of Saint George:** It is one of the two major shrines for the fourth-century Christian martyr Saint George. The church is located in Lod. The current church, built in 1870, shares space with the El-Khidr Mosque.

Toward the end of the nineteenth century, the Greek Orthodox Patriarchate of Jerusalem received permission from the Ottoman authorities to build a church on the site of a previous basilica. The church is built over a ruined 12th-century Crusader structure, the church crypt contains the sarcophagus of St George.



**Al-zenbak well:** It is an old well since the era of the Crusaders.

**The Eastern Square and the Lighthouse of the Forty:** These places were the scene of the escape of Muhammad bin Abi Hudhaifah and his group during the era of Muawiyah bin Abi Sufyan, after the murder of Caliph Othman bin Affan.

**Khan El Helou:** It is used by travelers and is similar to a hotel these days.

**Abu Shanab Well:** It is an ancient well whose fame came from being a major source of water.

**Abu Muhammad Abd al-Rahman ibn Awf Well:** He is a famous Companion of prophet Muhammad who died in the year 32 AH 652 AD.

**Jindas Bridge:** Jisr Jindas was built in 1273 C.E. It crosses a small wadi, known in Hebrew as the Ayalon River, on the old road leading south to Lod and Ramla. The bridge is named after the village of Jindas, which until 1948 stood east of the bridge and may have been the Crusader-period "casal of Gendas" mentioned in a Latin charter dated 1129 CE. It is the most famous of the several bridges erected by Sultan Baybars in Palestine, which include the Yibna and the Isdud bridges. There are many prominent figures



include Muhammad Abd al-Rahman ibn Awf: a famous prophet's Companion. The Judge Shihab al-Din Ahmed bin Ali al-Shafi'i. Mazyad al-Din Khalil al-Leddi: He was one of the well-known scholars of his era. Salim Al-Yaqoubi: poet, linguist and journalist. Sheikh Daoud Hamdan: A scholar and one of the founders of liberation party. Hassan Salameh: One of the leaders of the Palestinian Arab organizations. Ali Hassan Salameh. George Habash: founder of the Popular Front for the Liberation of Palestine and one of the most prominent Palestinian national figures.





## **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.

### **The Handmade Treasures of Palestine (2)**



In the previous issue, we talked about Palestinian heritage handicrafts and traditional industries, including pottery and ceramics, and in this issue we will talk about traditional handmade glass - hand embroidery - hand rugs and carpets - olive wood products - shell products - bamboo - straws - wax, because they are among the popular crafts and industries that were known in Palestine, which deserves to be discussed and studied, because it is closely related to the history of the existence of this people, as it is part of its entity and its authenticity. Deeply rooted in Palestinian folklore, Palestinian handicrafts have always been living examples of their national identity. They reflect the steadfastness and ingenuity of the Palestinian people and are a crucial part of their cultural treasure.

On the heritage and cultural level, we find that the increase in interest in traditional industries is justified in correcting a phenomenon that has a clear negative impact on the identity of these industries.



### *Olive-Wood Carving:*



The majestic and ancient olive tree is the national symbol of Palestine and symbolizes Palestinian steadfastness. More than an economic role in Palestinian lives, the draught-resistant and robust olive tree symbolizes Palestinian resistance and resilience. Prolific, the olive tree bears fruit for thousands of years—parallel to the history and the endurance of the Palestinians.

While olive trees are consumed primarily for its olives and olive oil, they are also used to carve olive-wood handicrafts. Resistant to decay, olive-wood carving is an old craft that began around the 4th century CE in Bethlehem. Today, artisans use a rough cutting method with machines to carve the wood according to their customers' preferences. Fine work, such as with facial structures, must be chiseled by hand. Finally, the items are sanded down, polished, and coated with olive wax to give the object a natural shine. The entire process is labor intensive and could take up to 45 days. Professionals go through six to seven years of training.

Olive-wood carvings are important to the tourism economy; local artists make over a thousand types of crafts such as urns, boxes, bowls, vases, picture frames, covers for historical and old books, and candleholders.

### *Handmade Woven Straw Trays:*

Hand weaving is a ritual heritage common amongst rural communities in the north of the West Bank today. The hand woven tray that my grandmother used to serve meals on to her guests is symbolic of the utmost hospitality that encompasses Palestinian culture. We also use it as a wall decorative or make them into practical items such as baskets, trays, and containers. They are made from wheat straw or different colored twigs from olive, almond, and terebinth trees.

Bamboo Furniture:



A tradition brought from Jaffa in 1948 and struggling to survive in Gaza, bamboo furniture making was once a thriving business from the



1970s to 1990s. The Palestinians have a long history in creating both furniture and household objects. Bamboo made its way to Palestine from the Far East along the Silk Road. The bamboo furniture is man-made; it's boiled, scraped, burnt and then dried to harden it into products such as sofas, baby beds, rocking chairs and walking sticks.

### **Glass:**

In the heart of Al-Khalil, Palestine, is a famous family glassware and ceramics business called Hebron glass. Al-Khalil is home to an over 500-

year-old history of ceramics and glass. The glass was produced using sand from the village of Bani Na'im, east of Al-Khalil, and sodium carbonate taken from the Dead Sea. In the 1900s, Palestinians used to burn the *Arthrocnemum fruticosum* shrubs, which grow by the Dead Sea, and afterwards sold the ashes to the glassmakers. Recycled glass instead of sand is the primary material used to make Hebron Glass today. The production process is a trade secret



passed down generations by learning children and maintained by the Palestinian families who run the factories; apprentices must learn the craft from a young age to master it.

The blowing technique follows this procedure: First, a thin metal blowpipe called *kamma-sha* is thrust into the furnace bowels and then into the molten silica incandescent tub. Then, with the twist of the pipe, an igneous glob called a "gather" is pulled out. It's placed on a metal plate. Holding the blowpipe to the tongue, the red-hot glass is puffed and rolled until it grows. It is then removed from the plate and blown again.

### **Embroidery:**

Palestinian embroidery dates back to the 1800s—fundamental to our rich culture and unites us wherever we are. *Tatriz* (embroidery) is the art of using needle and thread to cross-stitch decorative designs on fabrics, and sometimes with objects such as shells and beads. Until the Nakba in 1948, Palestinian embroidery embellished primarily rural and Bedouin women's clothing; dresses (thawbs), headdresses, pants, overcoats, and veils were styled with colors associated with their particular region. On dresses, em-





broidery decorates the chest panel, along the shoulders, down the sides and along cuffs of the sleeves, and in bands along the front, back, sides, and hem of the skirt. Embroidery served as an outward expression of a village woman's character and personality, as well as her economic status. To neighborhood members, it served as a social status symbol. The embroidery stitches were geometric patterns but developed to depict variations across space and time. Examples include the woman's surroundings (i.e. cypress tree, pigeon, mill wheel), positive attributes such as good health and prosperity, political upheavals, and social and economic changes. Before the Nakba, one could name the specific geographical region and cultural landscape the Palestinian woman was from based on her dress designs; most Palestinian villages had their own unique pattern, color combinations, and design of the cloth. After the Nakba, designs amongst different villages merged and it became difficult to pinpoint the region where the garments originated. Modern-day embroidery is done on a variety of items such as decorative pillows, fashion accessories, frames, apparel, and wall décor.

### *Mother of Pearl Carvings*

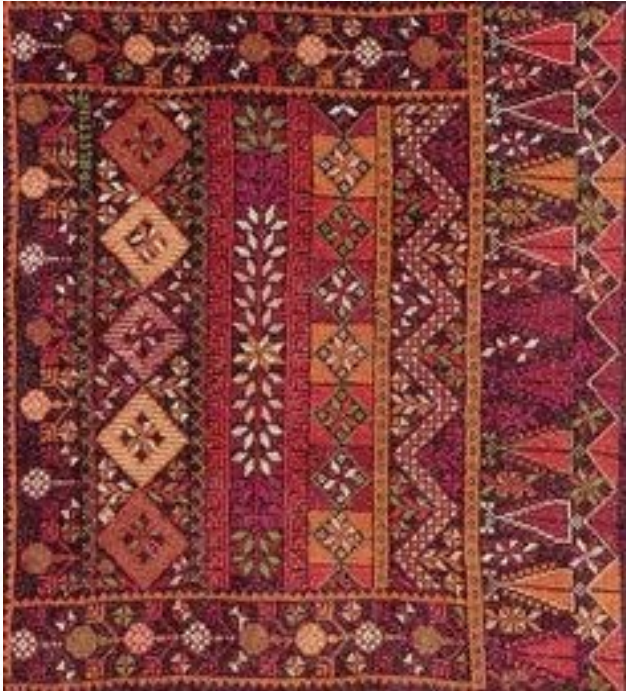


One of the most skillful and elegant handicrafts is the Palestinian mother-of-pearl. Dating as early as the Bronze Age of the Shang Dynasty of China, and observed by the ancient Egyptians, this craft has flourished throughout history. The luminous shells come from mollusks such as the green snail, the nautilus and the sea-ear (Palestine-family). Workers source them from the rich and abundant marine life in the Red Sea. Artists cut the shells into various shapes to form mosaic images. They then adhere the pieces to items such as plates, trays, and covers of jewelry boxes. They make these in local workshops in Bethlehem. Exceptional work has been done as gifts given to royalty and other high-ranking leaders. Gifted to King Farouk of Egypt in the 1940s was a large model of the Dome of the Rock; a model of the Church of Nativity in the 1930s was sent to the Vatican; a model of one of the Holy Sepulchre was sent to St. Petersburg. Simple tools such as cutters is required to work with the mother-of-pearl. Some chemicals are used to glue to mother-of-pearl pieces; they are then polished to pre-



serve them (“Mother of Pearl from Palestine”). The work requires long labor and patience. The emergence of modern tools (i.e. small motors and carving tools) in the second half of the twentieth century made the process simpler. Nowadays, artists copy figures and carve them using industrial tools.

### ***Woven Rugs/Carpets:***



One of the most ancient vocations in Palestine is rug/carpet weaving. The oldest spinning wheels/looms were discovered 5000 years ago! The main weaving tool used is the loom; it's a “wooden device that holds 400 parallel-wrapped lengths of yarn in place. A flat wire comb, called a reed, is secured to the top of the loom to regulate the space between threads” (Abou-Jalal). Used to decorate floors, woven rugs have taken on a new role in the household: decorative wall-hangings. Handmade rugs need meticulous accuracy and detail, which can take the craftsman on average up to ten days of work.

These colorful, tailor-made rugs are of high-quality and can last up to decades. The Palestinian coastal cities Majdal and Ashkelon were notorious for carpet making and passed down the craft from one generation to the next. After the 1948 Nakba displaced the Palestinians living in those cities, they transferred the craft to Gaza. Because of the Gaza Strip blockade and the resulting electricity crisis, the constant power outages hamper rug production. Through vocational training programs, the remaining rug-weavers hope to keep the tradition alive.

### ***Candle Making:***

This activity is considered one of the traditional industries associated with the Christian religion, as there are three factories in Bethlehem, which manufacture religious candles in traditional ways, and there is a facility operating in a monastery in the Jericho area.





## Remembering Our Martyrs

### **(ABU ALI MUSTAFA) (1938-2001)**

Abu Ali Mustafa was a Palestinian leader who lived and died defending the Palestinian cause and the rights of the Palestinian people. Ten years ago today (August 27, 2001), a U.S-made Israeli army Apache helicopter fired two missiles into his office, blowing him to pieces. This was one of many targeted assassinations of Palestinian leaders, one component of



Israel's brutal and consistent policy of ethnic cleansing being carried out against the Palestinian people. Abu Ali Mustafa (Mustafa El-Zabri) was born in the village of Arrabeh, near Jenin, in 1938. At the age of 17, he joined the Arab National Movement in Jordan, where he confronted the Jordanian government's cooperation with the British colonizers. Two years later, in 1957, political parties were banned in Jordan and Abu Ali Mustafa was arrested and sentenced by a military court to five years in an East Jordan prison. After being released in 1961, Abu Ali Mustafa continued his political work with the Arab National Movement and became responsible for the Northern District of the West Bank.

After the 1967 War, Abu Ali Mustafa joined Dr. George Habash in forming the Popular Front for the Liberation of Palestine. He led the first commandos through the Jordan River inside Palestine and started forming the underground body of the PFLP. The Israelis searched in vain for him while he operated in the West Bank. After several months, he secretly returned to Jordan. In addition to being responsible for the PFLP in the West Bank, Abu Ali became the commander-in-chief of the PFLP military forces (including the battles of Black September). The PFLP engaged in armed, and sometimes dramatic, resistance to bring the Palestinian plight to the world's attention, and succeeded in doing so. One of the PFLP's biggest operations was the concurrent hijacking of 4 aircraft and blowing them up (after releasing the passengers). After



the confrontation with the Jordanian army in the battles of Black September (1970), Abu Ali relocated to direct operations from Lebanon. In 1972, at the Third National Conference of the PFLP, Abu Ali was elected as a deputy to the Secretary-General, Dr. Habash. In 1982, following the Israeli invasion of Lebanon, Abu Ali and other PFLP members moved to Syria. While residing there, he resisted Syria's attempts to control the PFLP, resulting in a temporary relocation to Iraq in the late 70's. From 1987 until 1991, he was also a member of the PLO's Executive Committee. In 1999, the Palestinian Authority arranged permission for Abu Ali to return to Palestine, with the promise to Israel of curbing the PFLP's activities. At the PFLP Sixth National Conference in July 2000, Abu Ali was elected Secretary-General.

Abu Ali advocated for a one state solution, where Palestinians and Jews all had equal rights. He was against the Oslo agreements, and was a strong defender of the Palestinian right to return.

Abu Ali asserted that "we believe that the Palestinian people, both in the Diaspora and under occupation, have the right to struggle using all means, including the armed struggle, because we believe that the conflict is the constant, while the means and tactics are the variables." Because of its ideology of confronting Israeli occupation and terrorism with armed resistance, the PFLP has been listed by the U.S. government as a "terrorist organization."



## **Amin al-Hindi (1940 – 2010)**

Amin Fawzi Mahmoud al-Hindi was born in Gaza in 1940 and received his education there, then traveled to West Germany to study in 1960. His friend Abdullah al-Afrangi joined him, who offered him to join the Fatah movement in 1962. The work began by gathering Palestinian students residing in Germany and linking them to the General Union of Palestinian Students, where the work was to expand the Fatah movement, spread the movement's principles and ideas, and attract the largest number of national elements loyal to it, along with the union's penetration into international student organizations.



In order to gain an international dimension that helps explain the Palestinian issue.

A branch of the Students' Union was formed in Germany and other branches in its cities, as well as a branch in Austria. After that, the two branches of Germany and Austria were merged into one confederation.

Al-Hindi is the first director of intelligence in the Palestinian National Authority, and he joined the Palestinian National Liberation Movement "Fatah" in 1960s, and worked in the organization of Cairo and the Student Union there, and then worked in security as an assistant to the martyr Salah Khalaf (Abu Iyad), and after the assassination of Abu Iyad, he assumed responsibility for the unified security until the entry of the National Authority into the homeland.

Al-Hindi was also the president of the Palestinian Students Union in Germany for two years, and was elected as the head of the executive body of the General Union of Palestinian Students in Cairo from 1969-1971.

In 1972, he served as deputy head of the Unified Security Service, which he co-founded with Abu Iyad, a member of the movement's central committee. He was head and founder of the Palestinian General Intelligence Service from 1994 to 2005, and was a member of the Revolutionary Council from 1978 until the movement's Sixth General Conference last year. He was also a member of the Central Council of the Palestine Liberation Organization, and a member of the Supreme National Security Council.

He died of a terminal illness in the Jordanian capital on August 18, 2010.



## Ezzeddine AL-QALAQ (1936-1978) □

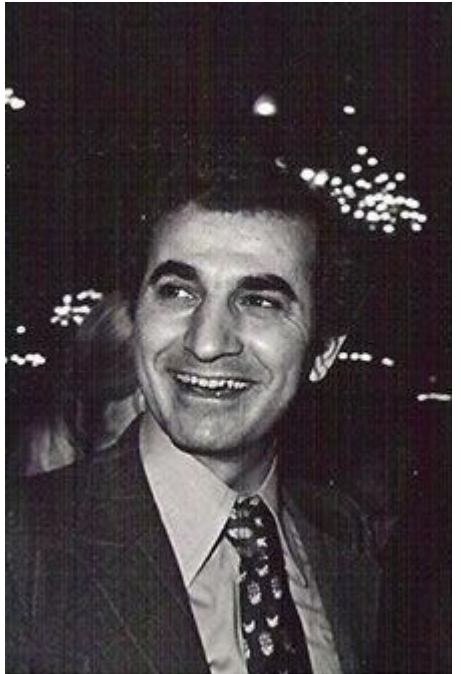
Born in Tantura, near Haifa, in 1936; became refugee with his family during the 1948 Nakba, ending up in Damascus; joined Damascus University to study Chemistry; was politically active with the Communist Party, for which he was imprisoned from 1959-61.

He continued his studies upon his release and graduated in 1963; published short stories in Syrian papers; worked for two years as teacher of Physics and Chemistry in Al-Yamama Secondary School in Riyadh, Saudi Arabia; earned a PhD in Physical Chemistry from the University of Poitiers in Paris in 1969; joined Fateh in France.

Al Qalaq was elected in 1969 as head of GUPS from 1969-70; worked together with PLO representative in Paris, Mahmoud Hamshari, on raising awareness on the Palestine Question in France, especially among leftist circles.

His comrade Mahmoud al-Hamshari was assassinated in February 1973, on the day Izz al-Din stood on his grave and said: "Our revolution is gaining day after day new support, as the number of those who join it increases, and awareness grows, and as the righteous son of the Palestinian people, he firmly played the role that was cast."

He was appointed as PLO representative to France in 1973, replacing the assassinated Hamshari; among his contributions in documenting Palestinian culture was a collection of Palestinian stamps; started the PLO Cinema Dept. in Paris; was assassinated in Paris on 3 Aug. 1978 and was buried in Al-Shuhada' cemetery in Damascus; his publications include a story collection entitled *Martyrs without Statues* (Arabic, 1980) as well as two books on Palestinian stamps, one of which was published in Arabic by the Arab Graphic Society in 1978.



What does Palestine mean for you? The announcer asked him, and he answers: "Palestine is a storehouse of memories, Palestine is my childhood in Haifa, the family entity and the heritage of the parents, but Palestine is not a geographical space, it is a symbol of the struggle that has not yet been accomplished, and it is the light that is born in each of us. "



## Karimeh Abbud (1893 – 1940) □

Karimeh Abbud was a Palestinian professional photographer and artist who lived and worked in Palestine in the first half of the twentieth century. She was one of the first woman photographers in the Arab World.

In 1893, the year she was born, her father Said Abbud, was working as a teacher in Bethlehem. At the turn of the century, he became pastor of the Lutheran church for the following five decades. Karimeh was the second of six children.

It was in Bethlehem, in 1913 that she first began to take an interest in photography, after receiving a camera from her father as a gift for her 17th birthday. Her first photos are of family, friends and the landscape in Bethlehem and her first signed picture is dated October 1919.

Karimeh studied Arabic literature at the American University of Beirut in Lebanon. During this time, she took a trip to Baalbek to photograph archaeological sites there. She set up a home studio, earning money by taking photos of women and children, weddings and other ceremonies. She also took numerous photos of public spaces in Haifa, Nazareth, Bethlehem and Tiberias.

By the 1930s she was a professional photographer, rising to prominence in Nazareth, where the Abbud family was well known as her grandfather had served as the senior pharmacist at the Nazareth English Hospital and her father had also served as a pastor there.

When local Nazareth photographer Fadil Saba moved to Haifa, Karimeh's studio work was in high demand for weddings and portraits in particular. The work she produced in this period was stamped in Arabic and English with the words: "Karimeh Abbud - Lady Photographer - In the mid-1930s, she began offering hand-painted copies of studio photographs.





There are more than 400 photographs taken by Karima Aboud existing today in a private collection. Many other works by her gradually spread across affluent families, and recently a second collection dating back to 1913 was discovered. Karima Aboud may not be the first woman to ever hold a photographic camera, but she certainly was the First Palestinian woman photographer.

Original copies of her extensive portfolio have been collected together by Ahmed Mrowat, Director of the Nazareth Archives Project. In 2006, Boki Boazz, an Israeli antiquities collector, discovered over 400 original prints of Abbud's in a home in the Qatamon quarter of Jerusalem that had been abandoned by its owners fleeing the Israeli occupation in 1948. Mrowat has expanded his collection by purchasing the photos from Boazz, many of which are signed by the artist.

She died in the late 1960s and was buried in Bethlehem, leaving hundreds of images that embody an important stage in modern Palestinian history, and left behind a great legacy of her various photographic works, but she disappeared for many decades, and the situation remained as it is until 2006, when it was announced about the presence of a number of her albums with a non-Palestinian antiques collector living in Jerusalem.

On November 18, 2016, Google dedicated a Doodle to the photographer for the 123rd anniversary of her birth. The Doodle reached all the countries of the Arab World.



*Palestine in the eyes of Karimeh Abbud*

# All That Remains Palestinian Destroyed Villages

Al-Nakba was marked by the destruction of Palestinian villages and the exodus of over than million Palestini-ans. 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, Pales-tine, 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.

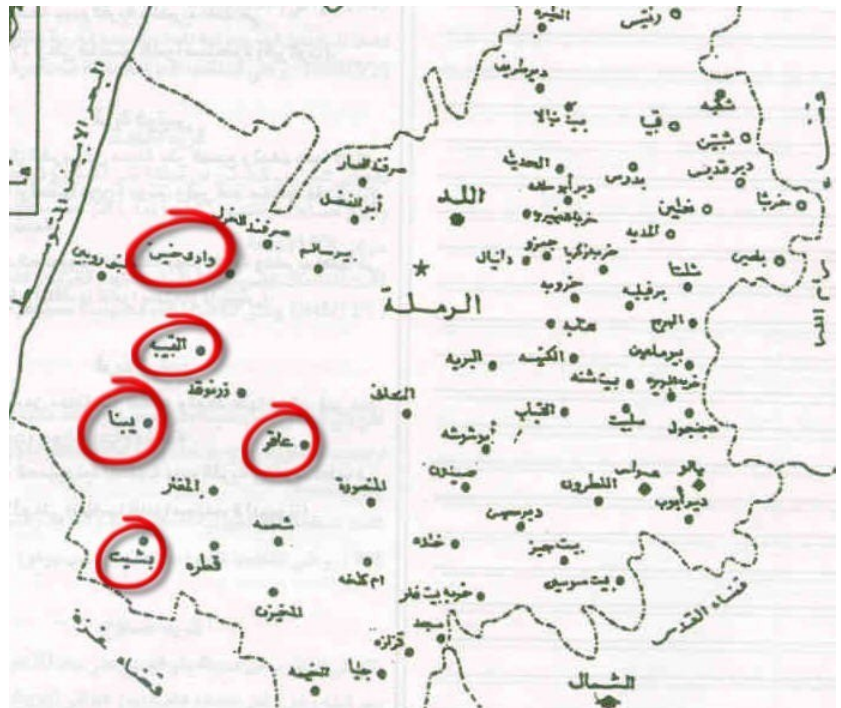
The Israelis wiped off all these destroyed villages of the map. Mayor urban centers exclusive for Palestinians such as Nazareth, Baysan, Beersheba, Acre, Ramla, Jaffa, Jerusalem, Haifa and many others were depopulated and in their places Israeli settlements were built..

## Aqir

The village was located in the central coastal plain, one kilometer north of Wadi al-Nusufiyah. There was a sec-ondary road linking it to the main road leading to Ramla and other cities. It was considered barren on the site of the Roman town of Acaron. In the tenth century AD, al-Maqdisi (died approximately 990 AD), the Arab ge-ographer, described it as a large vil-lage with a large mosque.

He mentioned that its residents bake a special kind of bread, and that they are generous and loving to the guest. In the year 1596, Aqir was a village in the Nahiyat al-Ramla (Gaza district), with a population of 161.

It paid taxes on a number of crops, such as wheat, barley, and fruits, in addition to other ele-ments of production and property, such as goats, beehives, and vineyards. At the end of the nine-teenth century, the village of Aqir was built on flat land and built of bricks.





In 1596, Aqir (Amir) appeared in Ottoman tax registers as being in the Nahiya of Ramla of the Liwa of Gaza. It had a population of 31 Muslim households and paid taxes on wheat, barley, and other produce.

The mihrab in the mosque had an inscription above it dating it to 1701-1702 CE.



The scholar Edward Robinson passed by the village in 1838, and described it as being surrounded by "well-tilled gardens and fields of the richest soil". The village itself was described as being of "considerable size", built of bricks or adobe. It was further noted that it was a Muslim village, located in the Ramleh region.

In 1863 Victor Guérin noted Aqir as a large village, with 800 inhabitants. An Ottoman village list from about 1870 counted 155 houses and a population of 512, though the population count included men only.

In 1882, the PEF's Survey of Western Palestine described it as "an adobe village on low rising ground, with cactus hedges surrounding its gardens, and a well to the north."

The American Bible scholar Edward Robinson had visited Aqer in the year 1838, and described it as a large village, and that its houses were built of mud, cement and stones, and were lined up close to each other. With the increase in the construction movement at the end of the Mandate era, the village expanded, especially to the north of the secondary road that divides the village into two halves. The residents of the village were mostly Muslims, and they had two primary

schools in the village: one for boys (established in 1921), and the other for girls. In 1947, the number of students was 391 boys and 46 girls in the two schools. There were also two mosques and two shrines in the village. The village was rich in groundwater, and in the 1940s several artesian wells were dug in the village land. Water was drawn from these wells to irrigate citrus orchards. The villagers also cultivated other types of fruits, such as grapes, figs, and apricots. They also cultivated grains that depended on rainwater. In 1944/1945, a total of 1300 dunums were allocated to citrus and bananas, 8968 dunums to grains, and 914 dunums were irrigated or used for orchards.

### ***Occupation of the village***

Aqir was the first village to be taken over by the Givati Brigade, when it embarked on its assigned part of the Dalet Plan. On May 4, 1948, the brigade set out from Rehovot in the south, and managed to encircle the village. Then the Haganah force, which a New York Times report estimated at four hundred fighters, asked the villagers to surrender all their weapons, but the Israeli historian Benny Morris adds that after



the weapons were handed over (intelligence officers believed that the villagers kept some weapons), a brigade took Givati has eight residents hostage, and promised to release them after receiving the rest of the weapons. Morris states that the brigade then withdrew in response to the intervention of the British. The New York Times reported that the ordeal lasted six hours and thirty minutes, and that nearly 3,000 people fled the village as a result. Perhaps this number includes refugees from neighboring villages. The next day, the Haganah units returned to occupy the village, after most of its residents had taken refuge in the nearby villages of Yabneh and Al-Maghar.

### ***Town Today***

According to the Palestinian historian Walid Khalidi, the village remaining structures on the village land are Of the original village houses, no more than five still stand, deserted and nearly



# Monthly Events

## (August)

### *Yasser Arafat's birth anniversary*

Mohammed Abdel-Raouf Arafat Qudwa al-Hussaeini was born on August 4, 1929 in Jerusalem, was known popularly as Yasir Arafat and Abu Ammar, When he finished his secondary school education in 1949, he enrolled in the Faculty of Civil Engineering at Fuad I University, and was an active member at a young age in the Palestinian national movement through his activities in the Palestine Student Union, which he later became its president.



He participated as a reserve officer in the Egyptian army in fighting the tripartite aggression against Egypt in 1956. He also joined a group of Palestinian nationalists in the founding of the Palestinian National Liberation Movement (Fatah) in the 1957. He was elected chairman of the Executive Committee of the Palestine Liberation Organization (PLO) in February 1969 after Ahmad Shuqairi and Yehya Hammoudeh.

In 1987, Arafat directed the first uprising, the stone Intifada, which broke out in Palestine against the Israeli occupiers in December of that year. At the same time, he fought political battles at the international level for the recognition of the Palestinian people and their just cause and aspirations.

His life was one of constant travel, moving from country to country to promote the Palestinian cause, always keeping his movements secret, Arafat awarded the Nobel Prize for Peace in 1994. Appearance and accent notwithstanding, Arafat's extraordinary life and career provide a record of unparalleled dedication, uncommon self-confidence and almost foolhardy persistence against all odds.

Yasser Arafat has gone, but he left behind a legacy of struggle and a national strategy that had established for an approach followed by the founding leaders, headed by President Mahmoud Abbas.

## *AL-BURAQ REVOLUTION 1929*



Al-Buraq Wall has remained an Islamic Waqf and a pure right for Muslims. None of its stones date back to King Solomon's era as the Jews claim. The Wall has a big religious status for Muslims. It is associated with the miracle of the Prophet Muhammad (peace be upon him), known as Israa & Mi'raj [Prophet's night travel & ascension to heavens]. The name of the wall, Al-Buraq, was after the animal that the Prophet (PBUH) used to ascend to the sky at night from Makkah to Al-Aqsa in Jerusalem.

The Jews call the wall 'the Wailing Wall' because their prayers next to it take the form of crying and wailing. During the era of the British Mandate on Palestine, the visits of Jews to the Wall increased, with Muslims feeling the danger, thus resulting in the outbreak of a revolution on 23 August 1929. The Zionist movement has sought to own the al-Buraq Islamic Wall since 1918, and the Zionist mission. However, the frictions and Zionist of the feelings of Muslims at the wall began in 1922, when large numbers of Jews arrived at the wall during Yom Kippur, accompanied by seats to sit during prayer. The Muslims protested.

In 1928, when Jews brought the seats, erected a curtain in front of the wall to separate the men and women, filled the place with tables, cupboards, lamps, etc., the Muslims protested. The authorities demanded the removal of all these tools and the Jews. The police removed them by force, but the Jews They were angry. The British Colonial Secretary In the same year presented a White Paper , which stipulates the commitment of his government to maintain the status of the Wall Buraq, and urged Muslims and Jews to agree among



themselves .The Zionist March moved through the streets of Jerusalem until it arrived near the wall of al-Buraq, and there they lifted the Zionist media, and the participants began to chant the Zionist anthem (HTKFA), chanting (our wall is a wall).

The next day (Friday, 16 August 1929) coincided with the anniversary of the Prophet's birthday. August 17, a confrontation took place between Arabs and Jews in Jerusalem. A Jew stabbed a Arab who died two days later. Eleven Jews and fifteen Arabs were injured. The death of the Jewish youth increased tension.



His funeral turned into a riot. Friday 23 August There is a rumour that the Jews killed two Arabs, the Arabs rebelled and poured into the yard of the Al-Aqsa Mosque, After Friday prayers, a group of the old town came out, through the gates of Jaffa and Nablus, and began clashes with the Jews. The Muslim protesters split in two; one headed through the Jaffa Gate to the new town, and they killed four Jews stabbed with knives, they beat others and broke the doors of the shops. Some of them went to the Yemin Moshe neighbourhood. Haganah forces repelled them. An hour later the police opened fire on the demonstrators and dispersed them, The second part of the demonstrators, they turned to the city park on Jaffa Street, the Jews had put the barricades, they stood behind them, they managed to repel Arabs and prevented them from entering the streets where Jews reside, but they managed to enter the George's Lane , stormed homes and killed four Jews, as Arab groups coming from the Kfar Shilouah side tried to break into the old city, but failed because of the presence of armed Haganah members.

Days after Palestine is being shake, conditions began to calm down, and the events of the Al-Buraq Revolution, which was the first revolution to erupt in Palestine against the Zionist and British presence, resulted in 133 Jews dead and 339 wounded, including 198 serious injuries. While the number of Arabs killed reached 116, and the number of wounded was 232, according to (Shaw's report), which admitted that most of the Arab injuries were at the hands of British forces. On the other hand, the Shaw committee recommended sending another committee to define the rights in the Al-Buraq Wall, and the League of Nations Association agreed on January 14, 1930 to send the committee.

The committee concluded several conclusions, the most important of which is that the ownership of the Western Wall belongs to Muslims alone and they have the right to it alone because it forms an integral part of the Haram al-Sharif Square.

## *The Arson Attack on Al-Aqsa Mosque*

On 21 August, 1969, it was early on Thursday morning when the alarm was sounded. Palestinian guards in the Aqsa compound saw smoke rising from the south-east wing of the mosque and, upon closer inspection, saw a blaze

inside the prayer hall.

Muslims and Christians alike rushed to the mosque to quell the flames, but Israeli occupation forces prevented their entry. After short but fierce clashes, they made their way into the



Noble Sanctuary and started to tackle the fire. After the fire extinguishers failed to work, they looked for sources of water but found the pumps broken and the hoses cut. They banded together quickly to form a human chain and used buckets and other small containers to bring water to the building. As the smoke cleared, the extent of the damage was made known. The fire had swept through some of the oldest parts of the mosque, most notably destroying the 900-year-old wood and ivory pulpit gifted by Salahuddin Al Ayubi, as well as mosaic panels on the walls and ceilings; many areas within the mosque were left blackened and burnt. As the news of the inferno spread, heated demonstrations took place throughout the city. In reaction, all access points to the mosque were blocked by Israeli security forces, such that Friday prayers the next day were not held in the compound for the first time. A suspect was soon identified; Dennis Michael Rohan, an Australian Christian tourist, who was arrested on 23 August. Rohan was unafraid of revealing his motives for the crime; as “the Lord’s emissary”, he wanted to hasten the second coming of Jesus Christ which, in his view, could only be achieved by allowing the Jews to build a temple in place of Al-Aqsa Mosque, where it is claimed that the Temple of Solomon originally stood.

The UN responded by condemning the attack and called on Israel to void all arrangements that would alter the status of Jerusalem. Israel ignored this resolution, as it has done with all such calls before and after. The suspicions that Israel was actively involved in planning and facilitating the arson attempt have never been disproved. Many also see the normalization of Zionist intimidation, including Israel’s attempts to eradicate Palestinian heritage in the region, as the ultimate source of the mentality that led to this attack, and all others since.



## *Arafat and Fedayeen of Palestinian revolution leave Beirut*



The agreement for the withdrawal of the PLO forces (and remaining Syrian troops) from Beirut is reached. A multinational force (comprising a total of 2,285 French, US, and Italian military personnel) is to be deployed. The evacuation starts on 21 August, and the multinational forces arrive progressively. Arafat leaves on 30 August; he will establish PLO headquarters in Tunis. The withdrawal from Beirut is completed by 2 September. The multinational force begins to leave and completes its departure on 10 September, even though its mission is not only to supervise the PLO evacuation but also to guarantee the safety of Palestinian refugee camps after the PLO withdrawal.

## **1st Zionist Congress in Basel**

On 29 AUGUST 1897, the 1st Zionist Congress issues the Basel Program, which states that Zionism "strives for the establishment of a publicly and legally secured home in Palestine for the Jewish people" through (1) the appropriate promotion of colonizing Palestine with Jewish agriculturalists, artisans, and trademen; (2) the organization and gathering of all



Jews through suitable local and general institutions; (3) the promotion of Jewish national feeling and consciousness; and (4) preparatory steps for the attainment of such Government consent as is necessary in order to achieve the aim of Zionism. The congress establishes the Zionist Organization, adopts its statutes, and elects Herzl as president of the organization.

## *The Massacre of Tal Az Za'tar*



Palestinian refugee camp, Tal Az-Za'tar, was a besieged Palestinian refugee camp in Lebanon, as more than 55,000 targeted the camp killing thousands of Palestinian and Lebanese refugees over 52 days.

The camp was established in northeast Beirut, in 1949, after the Palestinian Nakba, on an area of only one square kilometer.

The camp was known for farming, especially planting citrus and vegetables, and most of the refugees worked in farming. However, in 1968, the agricultural produce declined and the northeast Beirut became one of the most industrial areas in Lebanon.

The number of refugees in the camp was 20,000 Palestinian refugees and 15,000 Lebanese citizens in 1976 before the massacre.

In January, 1976, during the Lebanese Civil War, the camp was under siege by the Lebanese rightist militias, until a massive attack was initiated by the Tigers militia on the camp, and the neighboring Jisr el Basha, and Nabaa area on June 20.

On August 12, around 5,000 shells hit the camp, destroying 70% of the houses. On July 1, the Palestinian parties tried to break the siege imposed on the camp, but their attempts failed as local Lebanese forces interfered. On July 4, the same attempt failed for the same reasons.

The number of victims in the camp increased as malnutrition, gangrene, tetanus, and bleeding spread among the refugees, including children, while the camp clinics lacked the necessary medicine. This forced doctors to resort to amputation in many cases.

As a severe widespread famine stormed the camp, the Palestinian refugees called upon Muslim scholars to issue an Islamic fatwa that would allow them eat the bodies of the martyrs to avoid starving to death. Estimates about the death toll vary 3,000 people - mostly civilians - but others suggest that the total number of victims from the beginning of the siege could be more than 4,000.

Although more than forty years has passed since the horrific massacre, the families of the victims have remained without their rights and haunted by the killings. There have been no serious investigations into the massacre and as a result dozens of parents still don't know the fate of their children.



## ***Promulgation of the Palestine Constitution***

10 AUGUST 1922, it was considered as a Constitution for Palestine, the Palestine Order in Council is signed by the King "on the advice of his Privy Council." It defines the powers of the Executive (the High Commissioner) and the jurisdiction of the Judiciary and provides for the establishment of a 23-member Legislative Council, 11 of whom are appointed high civil servants, The powers of the Legislative Council are subject to the provisions of the Mandate and to the High Commissioner's assent. On the same day, the King signs the "Palestine Legislative Council Election Order, 1922".

## ***Shafa Amr massacre***

On 4/8/2005 4 Palestinians from 1948 were martyred, inside the Green Line, on 4/8/2005, at the hands of a small terrorist, the settler Eden Tzuberi (19 years), from the settlement of Tuffah, near the city of Nablus in northern West Bank.

## ***The Arab Jerusalem market massacre***

On August 26, 1938, a car bomb planted by the "Etzel" gang exploded in the Jerusalem market; As a result of the explosion, 34 Arabs were killed, and 35 others were wounded.

## ***Al-Bureij camp massacre***

On August 28, 1953: The Israeli army attacked the Palestinian camp of Al-Bureij in the Gaza Strip, killing 20 martyrs and wounding 62 others.

## ***Ajlin massacre***

On 08/28/2002: "Sheikh Ajlin" area south of Gaza City witnessed a new massacre that killed four martyrs and five injured members of one family. When the occupation tanks bombed their house on the evening of Wednesday 28/8/2002.

Eyewitnesses reported that the Israeli occupation forces penetrated hundreds of meters into the "Sheikh Ajlin" area, firing artillery shells and heavy machine gun fire at citizens' homes randomly.

## ***Tubas massacre***

On August 31, 2002: 5 Palestinians, including two children, were martyred, and 10 others were wounded Saturday, August 31, 2002 in a new Israeli massacre, when two Israeli Apache helicopters fired 4 missiles at two Palestinian cars in the town of Tubas in the northern West Bank.

## *Remembering Mahmoud Darwish*



Mahmoud Darwish was born on 13 March 1941 in the village of Birwa (Acre district).

At the end of 1947, and following clashes between the Arab inhabitants and the Zionists forces, he, along with some members of his family, sought refuge for a short period in the village of Naima near the town of Damour, southern Lebanon.

In his youth Darwish was much influenced by his grandfather, who brought him up and taught him to read and write and bought him books from Acre. From his brother Ahmad, who was a teacher, he acquired his early interest in literature. He completed his elementary education in a school in Deir al-Asad, all the while in hiding, and then continued his secondary school (high school) education in the village of Kfar Yasif.

When he completed his high school education, he moved in 1960 to the city of Haifa where he began to work in the Arab newspapers and magazines. He worked in the newspaper al-Ittihad and in the magazine al-Jadid, which he later edited, and was a member of the editorial board of the magazine al-Fajr, an Arab literary magazine.

In the early sixties he was repeatedly harassed by the Israeli security forces. He was arrested several times, beginning in 1961, and charged for statements he had made or for his writings and political activity. His last imprisonment was in 1969, and he was more than once placed under house arrest.

In early 1970, Darwish travelled to Moscow to study at the Institute of Social Sciences. After one year he dropped out of school and moved to Cairo in early February 1971, having decided not to return to Israel. In Cairo, he worked at Al-Ahram newspaper, then edited by Mohamed Hassanein Heikal. While there, he met some of Egypt's most prominent writers, including Naguib Mahfouz, Yusuf Idris, and Tawfiq al-Hakim, and befriended a number of poets like Salah Abd al-Sabur, Ahmad Hijazi, Amal Dunqul, and Abd al-Rahman al-Abnudi. Darwish considered his Cairo phase to be a very important one in his life; it is where his poetic experience took a new turn.

In 1973 he moved to Beirut to work at the PLO Research Center where, a few years later, he became its director and the editor of its monthly journal *Shu'un Filastiniyya*. In 1981 he



founded in Beirut a cultural magazine called al-Karmel. While in Beirut he lived through the first years of the Lebanese civil war, which broke out in April 1975, and was followed by the Israeli invasion of 1982.

He remained in Beirut at the end of August 1982, and he decided to leave only after the Israeli army entered Beirut in September 1982. Some members of the Arab diplomatic corps in Beirut arranged for him to leave Beirut secretly; he headed for Damascus by way of Tripoli in north Lebanon. From Damascus he moved to Tunis where the PLO and its leader had settled after they left Beirut. He continued to edit al-Karmel from Nicosia in Cyprus and then from Paris where he lived, off and on, for about ten years. He often expressed the belief that Paris was where his true poetic talent was born.

He was president of the Union of Palestinian Writers and Journalists. At the Palestine National Council held in Algiers in 1988, he was elected a member of the Executive Committee of the PLO after having drafted the Declaration of Independence adopted at that session. He resigned later on. Darwish was married twice; both marriages ended in divorce.

He returned to Palestine in 1995 and divided his time between Ramallah, where he continued to edit al-Karmel, and Amman, with occasional travel elsewhere. He was given permits by the Israeli authorities to visit his mother and the village where he lived as a child.

Darwish, who spoke Hebrew, English, and French, was one of the most internationally prominent Arab poets and one of the few whose poetry cannot be divorced from his life and his cause, a cause he helped to transform from a national to a universal human cause.

Mahmoud Darwish died in the United States on 9 August 2008, following a heart operation at Texas Medical Center in Houston. Tens of thousands of Palestinians attended his funeral in Ramallah on 13 August; he was buried next to the Ramallah Cultural Palace, on the grounds of a space that hosts today the Mahmoud Darwish Museum and al-Birwa Garden, named after the home village he was forced to leave during the Nakba. A three-day official period of mourning was declared in the occupied Palestinian territories amidst general sorrow for the “lover of Palestine” and one of the most prominent cultural symbols of modern times.



## *Remembering Samih al-Qasim*



Samih al-Qasim was born in May 1939 to a Druze family in the town of Zarqa in Jordan. His father, Muhammad al-Qasim al-Hussein, was from the village of al-Rama in the Upper Galilee. In 1941, Samih al-Qasim returned with his family to al-Rama and attended the Latin Nuns School and al-Rama School between 1945 and 1953. He then continued his education in Naza-

reth at the Terra Sancta College between 1953 and 1955 and subsequently at the Municipal Secondary School between 1955 and 1957. Thus from age nine al-Qasim was educated in Israel after it was established in 1948.

Al-Qasim began his professional career as a government teacher and taught at primary schools in the Galilee and al-Karmel. Al-Qasim began to compose poetry at an early age. His first collection of poems, *Pageants of the Sun*, was published when he was nineteen years old. In the early 1960s, al-Qasim began to work as a journalist. In the early 1970s he became editor of the cultural magazine *al-Jadid*, published by the Communist Party, and remained its editor for ten years. By the mid-1970s, he had co-founded the Democratic Front for Peace and Equality and was a member of the Druze Initiative Committee as well as the National Committee for the Defense of Arab Lands.

Al-Qasim resigned his editorship of *al-Jadid* following a dispute with the Communist Party leadership over its attitude to the political developments in the Soviet Union under Mikhail Gorbachev. Al-Qasim was an enthusiastic supporter of the policy of *perestroika* (restructuring) pursued by Gorbachev. In Nazareth, and along with writer Nabih al-Qasim, he issued a cultural quarterly called *Ida'at* and was also honorary editor of the newspaper *Kull al-'Arab*, which was published in the same city.

Samih al-Qasim is regarded as one of the pillars of contemporary Arabic poetry and one of the most prominent poets of the Palestinian resistance. He made the cause of his Palestinian people his own and illumined its humanitarian and universal aspects. His poetry displays his pride in his Arab identity, attachment to the land, and religious tolerance. A number of his poems have been turned into revolutionary songs that circulated widely. Following his first collection of poetry, *Pageants of the Sun* (1958), he published over the course of his career more than seventy books, including poetry collections, prose works, and plays, and his works have been translated into more than ten languages.

Samih al-Qasim died in Safad Hospital on 19 August 2014. His body was carried to his village al-Rama where thousands turned out for his funeral.



# Palestine Gallery



*Al-Aqsa Mosque 1862*



*Palestinian Family from Ramallah*



*Bethleem 1930*

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