



This is the 15th issue of the Roots bulletin which is issued each month. October 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 Bisan, as well as the important events that

happened in November and our martyrs in this month. Moreover, we are going to talk about the destroyed village Sarafand, the Palestinian poet and memoirist Fadwa Tuqan, and the Palestinian Architectural as a part of Palestinian heritage.

Our Palestine

Bisan



Bisan It is one of the oldest cities in Palestine, located in the northern Palestine, 83 km northeast of Jerusalem. The city extends over an area of 7,330 dunams (7.33 km²), and its population is 16,200, most of whom are settlers after the displacement of its Palestinian Arab people in the 1948 war. The city of Bisan is located in the heart of Bisan meadow, which connects the Jordan Valley with Marj Ibn Amer, southeast of the city of Nazareth. To the east of the Palestinian city of Jenin, and to the west of the Jordanian city of Umm Qais and the Jordan River.

The city was considered the center of the Bisan district until the date of the Nakba and the occupation in 1948.

The origin of the ancient name "Bisan" is uncertain, and it is likely that it was interpreted as a house (ie a temple) and perhaps "Shan" the name of the god. When the southern region of the Levant followed the Ptolemaic rule in the Hellenistic era, the city was called Skythopolis from Greek (Σκυθοπολις) due to the settlement of a group of Scythian archer warriors during the time of Ptolemy II, and when Antiochus IV al-Zahir returned the city to the Seleucid state, he named it Nysa. Named after the nurse of the city god Dionysus, as one of the stories from the first or second century AD mentions that the nurse Nyssa was buried in Besan. The history of Bisan begins as a village near the city of Jenin, and the city is mentioned in the pharaonic letters of the 14th century BC in the list of the victories of Thutmose III.

Archaeological excavations in the city confirmed that it was an administrative center for the Pharaonic Egyptian Kingdom. Bisan is a Canaanite city that means the “home of gods”. Its history can be traced to more than 6000 years. It is located on a high land in the western side of the valley, 5 miles east the Jordan River, between Tabariah, Al-Nassera, Nabless, and Janeen.

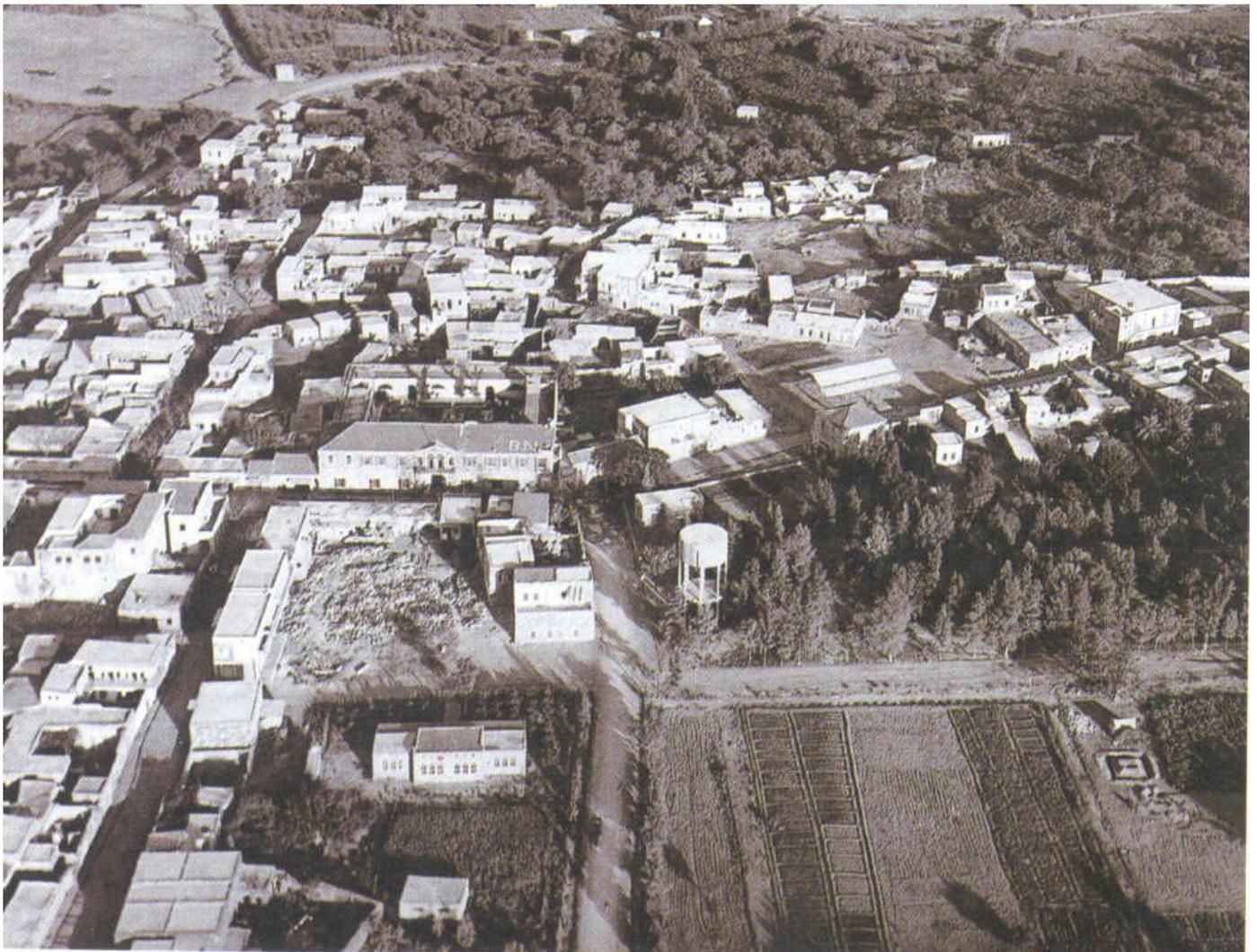
First who lived in Bisan were the Canaanites. The city has a great environmental, economical, and strategic reputation as a result as its location on the trading road between Egypt and Al-Sham.

Prehistory

His results suggest that settlement began in the Late Neolithic or Early Chalcolithic periods (sixth to fifth millennia BCE.) Occupation continued intermittently throughout the Late Neolithic and Chalcolithic periods, with a likely gap during the Late Chalcolithic period.

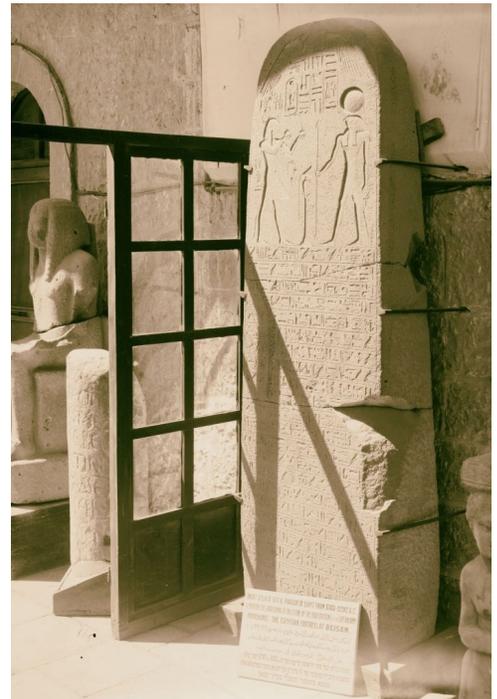
Bronze Age

Settlement seems to have resumed at the beginning of the Early Bronze Age I (3200–3000) and continues throughout this period, is then missing during Early Bronze Age II, and then resumes in the Early Bronze Age III. A large cemetery on the northern mound was in use from the Bronze Age to Byzantine times. Canaanite graves dating from 2000 to 1600 BCE were discovered there in 1926.



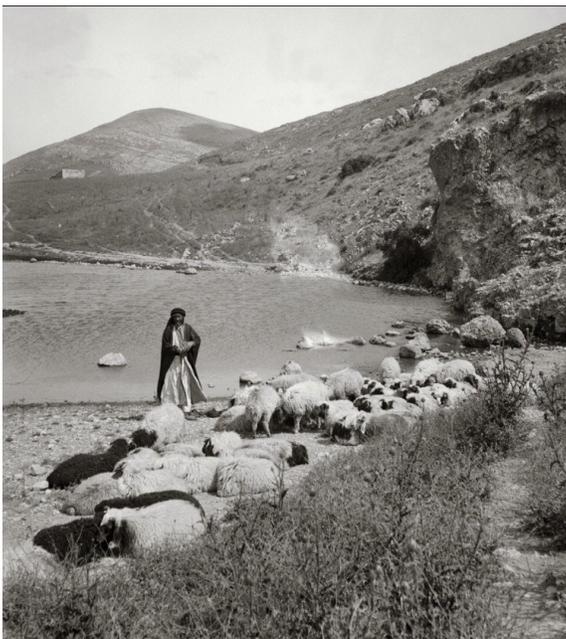
Egyptian period

After the conquest of Bisan by Pharaoh Thutmose III in the 15th century BCE, as recorded in an inscription at Karnak, the small town on the summit of the mound became the center of the Egyptian administration of the region. The Egyptian newcomers changed the organization of the town and left a great deal of material culture behind. A large Canaanite temple (39 meters in length) excavated by the University of Pennsylvania Museum (Penn Museum) may date from about the same period as Thutmose III's conquest, though the Hebrew University excavations suggest that it dates to a later period. Artifacts of potential cultic significance were found around the temple. Based on a stele found in the temple, inscribed with Egyptian hieroglyphs, the temple was dedicated to the god Mekal. The Hebrew University excavations determined that this temple was built on the site of an earlier one.



Basalt stela of Seti I from the Egyptian fortress at Beisan 1900

During the three hundred years of rule by the New Kingdom of Egypt, the population of Bisan appears to have been primarily Egyptian administrative officials and military personnel. The town was completely rebuilt, following a new layout, during the 19th dynasty. The Penn Museum excavations uncovered two important stelae from the period of Seti I and a monument of Ramesses II. One of those steles is particularly interesting because, according to Albright, it testifies to the presence of a Hebrew population: the Apirus, which Seti I protected from an Asiatic tribe. Pottery was produced locally, but some was made to mimic Egyptian forms. Other Canaanite goods existed alongside Egyptian imports, or locally made Egyptian-style objects. The 20th Dynasty saw the construction of large administrative buildings in Bisan, including "Building 1500", a small palace for the Egyptian governor. During the 20th Dynasty, invasions of the "Sea Peoples" upset Egypt's control over the Eastern Mediterranean. Though the exact circumstances are unclear, the entire site of Beit She'an was destroyed by fire around 1150 BCE. The Egyptians did not attempt to rebuild their administrative center and finally lost control of the region.



The Hellenistic period saw the reoccupation of the site of Beit She'an under the new name "Scythopolis" (Ancient Greek: Σκυθόπολις), possibly named after the Scythian mercenaries who settled there as veterans. Little is known about the Hellenistic city, but during the 3rd century BCE a large temple was constructed on the tell. It is unknown which deity was worshipped there, but the temple continued to be used during Roman times. Graves dating from

the Hellenistic period are simple, singular rock-cut tombs. From 301 to 198 BCE the area was under the control of the Ptolemies, and Beit She'an is mentioned in 3rd–2nd century BCE written sources describing the Syrian Wars between the Ptolemaic and Seleucid dynasties. In 198 BCE the Seleucids finally conquered the region.



The city flourished under the "Pax Romana", as evidenced by high-level urban planning and extensive construction, including the best preserved Roman theatre of ancient Samaria, as well as a hippodrome, a *cardo* and other trademarks of the Roman influence. Mount Gilboa, 7 km (4 mi) away, provided dark basalt blocks, as well as water (via an aqueduct) to the town. Bisan is said to have sided with the Romans during the Jewish uprising of 66 CE. Excavations have focused less on the Roman period ruins, so not much is known about this period. The Penn. University Museum excavation of the northern

cemetery, however, did uncover significant finds. The Roman period tombs are of the *loculus* type: a rectangular rock-cut spacious chamber with smaller chambers (*loculi*) cut into its side. Bodies were placed directly in the *loculi*, or inside sarcophagi which were placed in the *loculi*. A sarcophagus with an inscription identifying its occupant in Greek as "Antiochus, the son of Phallion", may have held the cousin of Herod the Great. One of the most interesting Roman grave finds was a bronze incense shovel with the handle in the form of an animal leg, or hoof, now in the University of Pennsylvania Museum.

Byzantine period

Copious archaeological remains were found dating to the Byzantine period (330–636 CE) and were excavated by the University of Pennsylvania Museum from 1921–23. A rotunda church was constructed on top of the Tell and the entire city was enclosed in a wall.

Early Muslim period

In 634, Byzantine forces were defeated by the Muslim army of Caliph Umar ibn al-Khattab and the city reverted to its Semitic name, being named Baysan in Arabic. The day of victory came to be known in Arabic as *Yawm Baysan* or "the day of Baysan." The city was not damaged and the newly arrived Muslims lived together with its Christian population until the





8th century, but the city declined during this period. Structures were built in the streets themselves, narrowing them to mere alleyways, and makeshift shops were opened among the colonnades. The city reached a low point by the 8th century, witnessed by the removal of marble for producing lime, the blocking off of the main street. Baysan's commercial infrastructure was refurbished: its main colonnaded market street, once thought to date to the sixth century, is now known—on the basis of a mosaic inscription—to be a redesign dating from the time of the Umayyad caliph Hisham (r. 724–43). Abu Ubayd al-Andalusi noted that the wine produced there was delicious. Jerusalemite historian al-Muqaddasi visited Baysan in 985, during Abbasid rule and wrote that it was "on the river, with plentiful palm trees, and water, though somewhat heavy (brackish.)" He further noted that Baysan was notable for its indigo, rice, dates and grape syrup known as dibs. The town formed one of the districts (kurah) of Jund al-Urdunn during this period. Its principal mosque was situated in the center of its marketplace.

Crusader period

In the Crusader period, the Lordship of Bessan was occupied by Tancred in 1099; it was never part of the Principality of Galilee, despite its location, but became a royal domain of the Latin Kingdom of Jerusalem in 1101, probably until around 1120. According to the Lignages d'Outremer, the first Crusader lord of Bessan once it became part of the Kingdom of Jerusalem was Adam, a younger son of Robert III de Béthune, peer of Flanders and head of the House of Bethune. His descendants were known by the family name de Bisan. It occasionally passed back under royal control until new lords were created, becoming part of the Belvoir fiefdom. A small Crusader fortress surrounded by a moat was built in the area southeast of the Roman theatre, where the diminished town had relocated after

the 749 earthquake. The fortress was destroyed by Saladin in 1183. During the 1260 Battle of Ain Jalut, retreating Mongol forces passed in the vicinity but did not enter the town itself.

Mamluk period

Under Mamluk rule, Besan was the principal town in the district of Damascus and a relay station for the postal service between Damascus and Cairo. It was also the capital of sugar cane processing for the region. Jisr al-Maqtu'a, "the truncated/cut-off bridge", a bridge consisting of a single arch spanning 25 feet and hung 50 feet above a stream, was built during that period.



Nimrod fortress, Golan Heights, Besain, Mamluk Era

Ottoman period

During this period the inhabitants of Besan were mainly Muslim. There were however some Jews. For example, the 14th century topographer Ishtori Haparchi settled there and completed his work *Kaftor Vaferach* in 1322, the first Hebrew book on the geography of Palestine.

During the 400 years of Ottoman rule, Baysan lost its regional importance. During the reign of Sultan Abdul Hamid II when the Jezreel Valley railway, which was part of the Haifa-Damascus extension of the Hejaz railway was constructed, a limited revival took place. The local peasant population was largely impoverished by the Ottoman feudal land system which leased tracts of land to tenants and collected taxes from them for their use.

Bisan witnessed the stages of occupation of Palestine since the dawn of history, and been ruled by many empires and nations. The British Mandate was the last to rule the city before giving the city to the Zionist occupation. British invaded the city in 20/9/1918 after winning World War one. Bisan participated with her sister cities in all conferences, protests, and revolutions against the British Mandate and Zionism.

Occupiers took the city in 12/5/1948 before the Britain's left the country, and armed Zionist organizations forced its people to leave the city and threw them on the Syrian and Lebanon borders, then they reeked down the city and renewed it in May, 1949. Bisan's size is 28957 Donms, although its population is 1941 person in 1922 A.D, in 1948 they were about 6009. Occupation forces has built many settlements on the land of Bisan. The lands of Bisan contains important historic landmarks that signify its great importance throughout history.



Excavation of ancient monuments in the Beisan Citadel before the Nakba



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 Architecture

(I)

Ancient architecture



Habla, Qalqiliya Governorate. Source: © Riwaq Photo Archive.

Archaeological artifacts imparting information as to the nature of monumental construction, such as city walls, palaces, tombs and cult centers, in ancient Palestine are abundant. The paucity of written records, and the incompleteness of archaeological remains of ancient Palestinian housing available to early scholars, resulted in biblical archaeologists often looking to modern Palestinian houses to determine how ancient housing in Palestine was constructed.

Excavations in Beidha in modern day Jordan indicate that the earliest Palestinian houses were constructed about 9,000 years ago. Consisting of stone foundations with a superstructure made of mud-brick, they were simple structures, most often not more than one room with a single doorway, and likely without windows. Four different floor plans preserved from this period have been identified: multagonal circular, true circular, square, and rectangular. Roofs were normally made of wooden supports upon which woven reed mats or brush were laid, atop of which were added layers of clay mortar, rolled smooth to make an impermeable surface. Many of these early houses contained burial chambers beneath the floor. Food was prepared outside the house where the storage silos were also located

Classical Antiquity

Five types of housing are seen in the Roman-Byzantine period. Two of these, the simple house and the courtyard house, typify the domestic architecture of Palestine for some three millennia into the modern age. The other three, seen as characteristic of the Roman- Byzantine period, are the big mansion (domus), the farmhouse

and the shop-house. The relatively high number of domus structures dated to the late Hellenistic and Roman periods reveals the extent of Greco-Roman influence on domestic architecture in Palestine at that time. The oldest known examples of this kind of structure in the Galilee were situated in Philoteria/Bet Yerah and date to the late Hellenistic period. Examples of the farmhouse type found thus far date exclusively to the Herodian period.

Arab caliphate period (640-1099)

Major changes to the monumental architecture of Palestine followed the Arab Islamic conquest of the region in 637 CE. The Roman and Byzantine churches, predominant features in many towns and villages in Palestine over the previous six centuries, were quickly joined by mosques, though the construction of churches continued. Much of the construction in this period was centered in Jerusalem. One of the most famous early monuments expressing the new role of Islam in the region was the Dome of the Rock (Qabbat Al-Sakhra). Dedicated in 692 CE, the structure was built over the rock where Islamic tradition holds Abraham acceded to God's request that he sacrifice his son. The (Al-Aqsa) mosque, built shortly thereafter, was reconstructed many times since with its form today deriving from a renovation carried out during the Crusader period in Palestine. While these buildings and the construction of the Royal Palace established Jerusalem as a religious and cultural centre of Islam, the administrative capital of the Umayyad and Abbasid caliphates was Ramla, a new town established in the years following the Arab conquest.[8] The White Mosque was built in that city by the caliph Sulayman ibn Abd al-Malik in 715-717 and was completed by his successor Umar II by 720.



Figure 2 Model of the Dome of the Rock



Photo 1 Dome of the Rock in Jerusalem

Archaeological finds indicate that the major cities of the Byzantine period (Lydda, Bisan, Tiberias, Gaza, Caesarea, and Acre continued



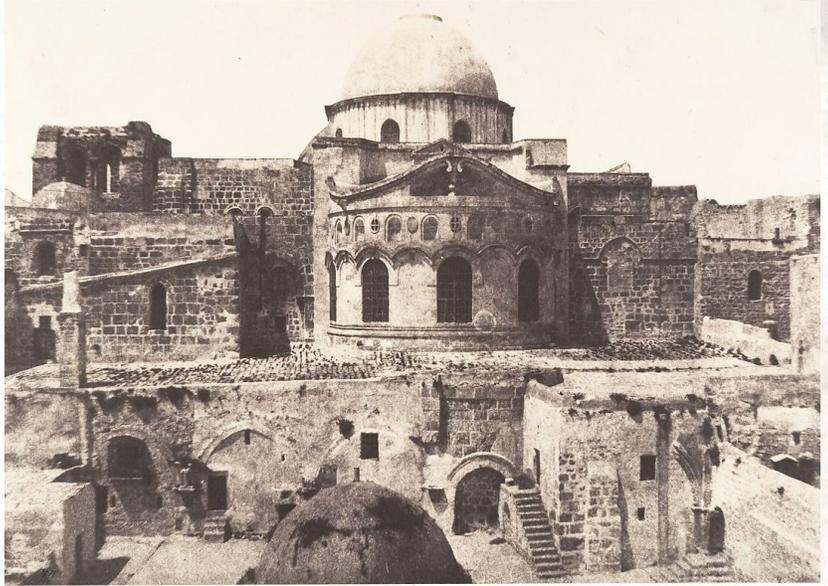
An Arabic Umayyad mosaic from (Khirbat) Al-Mafjar in Jericho

to be occupied in this period and a number of new settlements were built outside the cities and in the Negev as well. Of these, some were agricultural centres while others were palaces or summer resorts for the elite. Examples include palace of Khirbat al-Mafjar, also known locally as Hisham's Palace, outside Jericho and Khirbat al-Minya near Tiberias. [8] Khirbat al-Mafjar is described as, "the most elaborate palace of the period in the state of Palestine." A statue of the Caliph al-Walid II, who likely commissioned its construction between 743–748, stands at the entrance to the palatial baths. The architectural form and detailing exhibit a melange of Sassanian and Syrian styles. One of the earliest Umayyad palaces was known as Al-Sinnabra and served as a winter resort to Mu'awiya, Marwan I, and other caliphs in Umayyad-era Palestine (c. 650-704 AD). The ruins of al-Sinnabra were initially misidentified as belonging to the Byzantine-Roman period; it

and other sites in the process of being similarly re-dated are said by archaeologists to indicate an architectural continuity between the Roman and early Arab empires.

Crusader period (1099-1291)

The most well-known architectural legacy left by the Crusaders was the fortified castles built in prominent positions throughout Palestine. A typical Crusader castle consisted of a square or rectangular tower surrounded by irregular enclosure walls that followed the shape of the land and famous castles include those of Belvoir and Monfort.[12]. Another major focus of the Crusader building effort was building of churches. Hundreds of churches were constructed during the Crusader period in Palestine, with 60 built in Jerusalem alone. Some of these were built on the ruins of earlier Byzantine churches; in other cases, mosques were transformed into churches. The Dome of the Rock, for example, was converted into Augustinian church,



Jerusalem - Saint Sepulchre, Crusader era

while (Al-Aqsa) mosque was transformed into a palace by Baldwin I. Fine carved capitals and sculpture were features of the Crusader churches. After Jerusalem was reconquered by the Mamluks in 1187, the Crusader presence in Palestine shrank to be centered in Acre where some of the finest Crusader architecture was built until their final defeat by the Mamluks there in 1291. The influence of Crusader architecture on the Islamic architecture of Palestine that followed was both direct and indirect. The direct influence can be seen in the cushion-shaped voussoirs and folded cross vaults that were adapted for use in the Mamluk buildings of Jerusalem. Additionally, Arab castles constructed following the Crusades, like those of Ajloun Castle (Qa'lat Al-Rabad) and Nimrud, adopted the irregular shapes introduced by the Crusaders. The influence could even be seen in religious architecture, such that the minaret of the Great Mosque in Ramla bears a striking resemblance to a Crusader tower.

Mamluk period (1250-1517)

The Mamluks focused on revitalizing the road network, which was essential to their postal system in Palestine. Numerous bridges and khans were built, some of which constituted larger compounds complete with a mosque and minaret. An impressive example of one of these larger khan compounds can be seen in Khan Yunis in the Gaza Strip. Some of the Mamluk bridges also remain standing, such as (Jisr Jindas) (Jindas Bridge) which is flanked by two lions and sports Arabic inscriptions. Also under Mamluk rule, the construction of religious buildings such as madrassas, mosques, khans



اللد- صورة قديمة لجسر جنداس الذي بناه الظاهر بيبرس

and commemorative mausoleums proliferated in Palestine and these constitute some of the finest examples of medieval architecture in the Middle East. Mamluk architecture in Jerusalem was characterized by the use of joggled voussoirs, ablaq masonry, muqarnas mouldings, and multi-coloured marble.

Remembering Our Martyrs

Yasser Arafat (1929—2004)

Arafat and the beginning of Fatah

The leader president was born in Jerusalem on August 4, 1929 as Muhammad Yasser Abdul Ra'ouf Daoud Suleiman Arafat al-Qodwa al-Husseini. At the age of seven he witnessed some of the events of the Palestinian Revolution of 1936 which affected the leader's life. In 1937, Yasser and his cousin Raji Abu Al-Saud moved to Cairo on a train travel to live with his elder sister Inam, and his brother Fathy at Sakakeni st, Cairo. He was educated in Cairo and participated as a reservist officer in the Egyptian army. He was an active member at a young age through his activities in the Palestine Student Union, which he later became its



president. During the 1950s he had the idea of establishing a movement to liberate Palestine with Palestinian nationalists. Later, in 1957 FATAH movement was born as a Palestinian Liberation Movement in Kuwait. In Jan 1st, 1965 The Military Section of Fatah which called the storm "Al Asifa" was formed. Arafat's formative years was inundated with personal experiences of war and conflict such as British Mandate in Jerusalem and World War II. Arafat joined Faculty of Engineering at Fouad I University in Cairo, the prominent stage of his life begins, meanwhile his political and military capabilities emerged which formed the characteristics of the leader, The establishment of " Association of Palestine Students" was in 1951. Arafat was elected as its president in 1953 and reelected in 1954 and 1955. In 1956 the association joined International Union of Students and participated at the first conference in Prague, Czechoslovakia with a delegation included Yasser and Abu Eyad. At the end of 1969, Time magazine published his picture on the cover and awarded him the title of Man of the Year.

Arafat and the PLO

With the rise and the influenc of Yasser Arafat in parallel with the rising popularity and status of Fatah Specially after -Al Asefa- armed struggle. He became a national leader and a hero in the victory of peoples and supporters of Third World problems, left and revolutionaries in Europe and the rest of the world. Even his Kuffiya was recognized by the whole world. In the Fifth Palestinian National Council which was held in Cairo at the Arab League head-quarter in February 1969 Arafat was nominated as Chairman of the Executive Committee of the PLO.

And due to his efforts, In 1994, the Nobel Peace Prize was awarded to Yasser Arafat for his efforts to create peace in the Middle East.



Al Karameh Battle:



Yasser Arafat had appropriate conditions for the development of the revolution and struggle against the occupation, where there were large numbers of Palestinian refugees in Jordan. President Yasser Arafat trained many young Palestinians for the resistance operations against the Israeli occupation. Arafat insisted to be in battle with Fatah fighters and leaders. The battle of al-Karameh took place on 21 March 1968, in Jordanian village of al-Karameh where Arafat is based and where Fatah leaders gathered, between Israeli forces, a combination of Palestinian fighters (fedayeen) and forces from the Jordanian army. At dawn on March 21, the Israelis invaded. But quickly ran into trouble.. Israel

suffered relatively heavy losses in the process and unexpectedly high number of casualties: 100-200 killed, 500 wounded, 27 tanks were destroyed, Arafat became popular all over the world, and the news of vastly outnumbered fedayeen standing and fighting instead of retreating led to a massive upsurge in publicity and support for the Palestinian resistance movement, and Fatah in particular, the battle thus became a key moment in the development of the Palestinian resistance movement.

Yasser Arafat's speeches at the United Nations:

November 13h 1974, marked a change for Arafat and the PLO when Arafat delivered a speech at the United Nations General Assembly .He said that those who call us terrorists wish to prevent world public opinion from discovering the truth about us and from seeing the justice on our faces. They seek to bide the terrorism and tyranny of their acts, and our own posture of self-defense.

In his most memorable lines, Arafat said: Today I come bearing an olive branch in one hand, and the freedom fighter's gun in the other. Do not let the olive branch fall from my hand.

I repeat, do not let the olive branch fall from my hand. On December 13 th 1988 Arafat delivered a speech in a press conference in Geneva, where he clarified the right of all parties concerned in the Middle East conflict to exist in peace and security, including the State of Palestine, Israel, and their neighbors. In his speech he said "Let me highlight my views before



you. Our desire for peace is a strategy and not an interim tactic. We are bent to peace come what may. Our statehood provides salvation to the Palestinians and peace to both Palestinians and Israelis. Self-determination means survival for the Palestinians. And our survival does not destroy the survival of the Israelis as their rulers claim."

First president of the Palestinian Authority:



In January 1996, elections were held for the Council and the Presidency of the Palestinian Authority, which was a real test of Palestinian democracy and gave the new authority an electoral legitimacy.

Martyrdom:

On June 6, 2002, the IDF executed a siege after attacking the headquarters with tanks, bulldozers and armored vehicles. Arafat's office building was partly destroyed, besides other parts of the compound. ON OCTOBER 29, 2004, the Palestinian leader, Yasser Arafat, suddenly became violently ill. The vomiting and stomach cramps were so relentless that Arafat was shortly later transferred from his home in the West Bank city of Ramallah shortly later transferred from his home in the West



Bank city of Ramallah - where he had been kept under a kind of house arrest by Israel – to a military hospital in Percy, France, after intervention of French President Chirac, Egypt's Mubarak and Jordan's King Abdullah, the French doctors failed to treat or explain the disease. The announcement of Arafat's death was on November 11, 2004, a French Army guard of honour held a brief ceremony for Arafat, with his coffin draped in a Palestinian flag. Arafat's body was flown from Paris aboard a French Air Force transport plane to Cairo, Egypt, for a brief military funeral there, attended by several presidents of states, prime ministers and foreign ministers and led mourning prayers preceding the funeral procession.

When the Plane landed in its last destination “Ramallah” Thousands of Palestinian people received it while shedding tears in majestic scene to bid a farewell to their beloved Palestinian leader. This was considered the

Saeb Erekat (1955-2020)

Saeb Muhammad Saleh Erekat, nicknamed Abu Ali (born April 28, 1955 in Abu Dis - died November 10, 2020 in Jerusalem) is a Palestinian politician known as the "chief Palestinian negotiator" since 1995 for his participation in the Palestinian-Israeli negotiations. He was educated in the city of Jericho; At the age of seventeen, he traveled to San Francisco in the United States, then obtained his bachelor's and master's degrees from the University of San Francisco in the United States in 1978. An-Najah National University sent him to the University of Bradford in the United Kingdom, from which he obtained a doctorate in peace studies in 1983.

After graduating, he worked as a lecturer at An-Najah National University between 1979 and 1990; He also worked as a journalist for the Palestinian newspaper Al-Quds for 12 years. Erekat was appointed deputy head of the Palestinian delegation to the Madrid conference in 1991 and the subsequent talks in Washington between 1992 and 1993, and after that he became head of the Palestinian "negotiating" delegation in 1994, and in 1996 he was given the title of "chief Palestinian negotiator." He was appointed Minister of Local Government among the five governments of the late Palestinian President Yasser Arafat (Abu Ammar) from 1994 to 2003. He was a confidant of the late President Yasser Arafat during the Camp David meetings in 2000 and the negotiations that followed them in Taba in 2001. He retained his seat in the Legislative Council in the 2006 parliamentary elections. In 2009, he was elected as a member of the Fatah Central Committee, the movement's highest leadership body ; He was then chosen by consensus at the end of 2009 as a member of the Executive Committee of the PLO. On 4 July 2015, Erekat Was appointed as Secretary General of PLO.



In 2017, Dr. Saeb Erekat underwent a lung transplant in the United States of America. On October 9, 2020, it was announced that he had contracted the coronavirus; Then, on October 18, 2020, he was transferred to Hadassah Ein Kerem Hospital for treatment, and on November 10, 2020, he was officially declared dead. President Abbas mourned him, saying: "The passing of our brother and friend, the great fighter Dr. Saeb Erekat, represents a great loss for Palestine and our people, and we are deeply saddened by his loss, especially in light of these difficult circumstances facing the Palestinian cause."

Sakhr Habash (1939-2009)

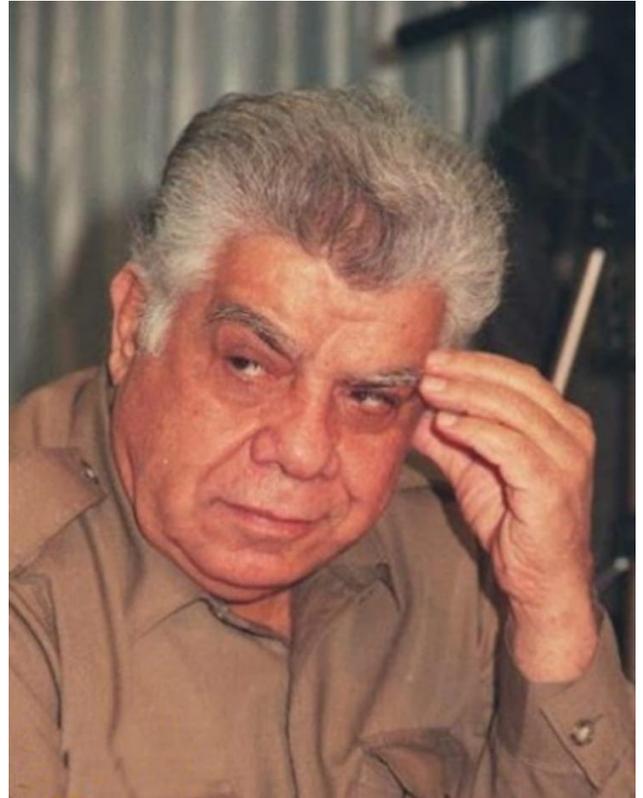
Sakhr Habash (Abu Nizar) was Born in Beit Dajan, near Jaffa, in 1939; became refugee in the Nakba of 1948, ending up first in Ramallah, then in Balata Refugee Camp near Nablus.

Habash joined the Ba'athists in 1952; studied Geology and Water Resources at Cairo's Ein Shams University from 1958.

He got a master's degree in geoenvironmental engineering from the University of Arizona in the United States of America in 1965, and worked as an official for the Natural Resources Authority in Jordan.

He turned to the Palestinian national movement and joined Fatah in 1957, when he became responsible for recruitment; was appointed Fatah regional command in Lebanon in Oct. 1972.

He was elected Secretary of the Revolutionary Council in 1976, then a member of the movement's central committee. He participated in the Battle of Karama 1968 and took over several missions in "Fatah" in Jordan



He worked as a deputy for the martyrs Kamal Adwan and Kamal Nasser, and founded the "Cubs of Revolution" Foundation after 1967 in Jordan, and served as Palestine's ambassador to Russia in 1983.

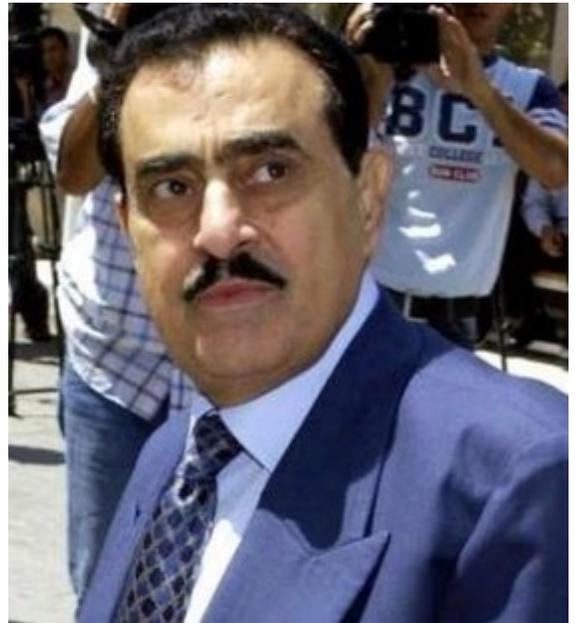
He founded the National and Islamic Forces Committee in 2000, established the Forum for Thought and National Dialogue, and supervised many Fatah cadre courses since the 1970s.

He has written many poetic and literary works, including several novels. He has several collections of poetry, including: "Need to beat", "But It's my homeland", "Song of the Stone".

He died and was buried in Ramallah in 2009.

Hakam Bal'awi (1938-2020)

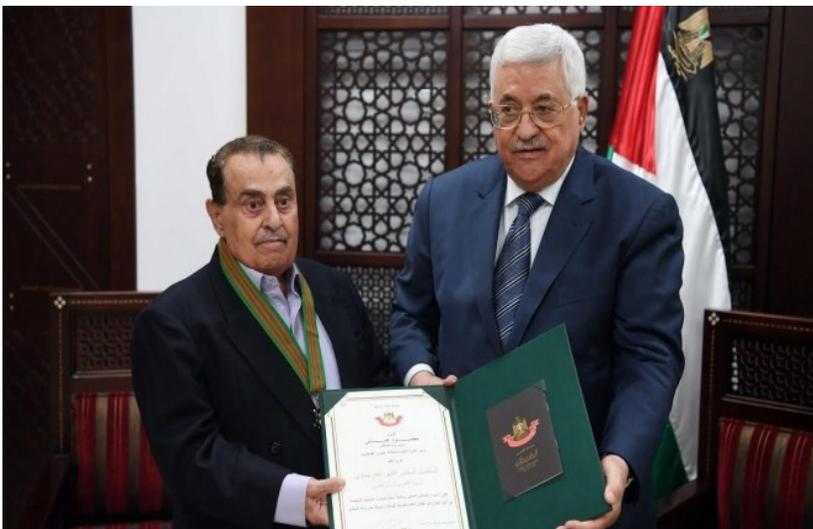
Hakam Bal'awi was born in the village of Bala'a in the Tulkarm governorate in the West Bank in 1938. He holds Diplomas in Administration, Journalism and Education; from 1968 to 1978, Deputy Head of Fateh's Central Information Committee; former Palestinian Ambassador to Libya (1973-75) and Tunisia (1983-94); member of the Fateh Central Committee since Aug. 1989



He was Fateh representative to the PLO Central Council; member of the Fateh Revolutionary Council; returned to Palestine after the Oslo Accords and became Commissioner-General of the National Security Agencies and Secretary of National Security Council from 1994 to 1996.

He was elected as PLC member for the Tulkarem constituency (Fateh) in the Jan. 1996 elections; Minister of the Interior representing Occupied Palestine in the Council of Arab Interior Ministers; PNC member; became Cabinet Secretary in the cabinet of PM Mahmoud Abbas on 30 April 2003.

He was appointed as acting Interior Minister by the Palestinian National Security Council on 16 Oct. 2003 and then as Interior Minister of the Ahmed Qrei'a cabinet of Nov. 2003 (until Feb. 2005); was re-elected as PLC member (Fateh list) in the Jan. 2006 elections.



In addition to his political career, he enjoys writing literature and was Secretary of the Union of Palestinian Journalists and Writers.

On April 20, 2017, Palestinian President Mahmoud Abbas awarded him the Grand Star of the Jerusalem Medal in recognition of his national career. He died on 28 November 2020.

Memorable Palestinian Figures



Fadwa Tuqan (1917-2003)

Fadwa Tuqan was born in Nablus. Her father was Abd al-Fattah Tuqan and her mother was Fawziyya Amin Asqalan. She had five brothers and two sisters.

She attended elementary school in Nablus at the Fati-miyya school and later at the Aishiyya. She had barely completed five years of study when she was removed from school under pressure from her brother Yusuf for “social reasons” and forced to stay at home.

She was greatly influenced by her brother Ibrahim. After he graduated from the American University of Beirut and returned to Palestine, he was determined to help her continue her education and to act as her guardian. She was able to escape to some extent from the harsh conditions of her home life when she decided to move to Jerusalem to live with him. She had contemplated suicide more than once, and the move to Jerusalem might have removed that thought from her mind for good.

Thanks to Ibrahim, who taught her to write poetry, a new phase of her life began. She started to become aware of her individuality, humanity, and right to education, and she took private lessons in English. She sent her poems to literary magazines in Cairo and Beirut, using pseudonyms. When they were published, her confidence in herself and her literary abilities increased.

After the deaths of her brother Ibrahim (in 1941) and her father, and then the Nakba of 1948, 1957.

In the early sixties, Fadwa left for England and lived for two years in Oxford, where she studied English language and literature. That trip left a deep impact on the development of her poetry and her personality.

When she returned to Nablus, she decided to remove herself from family and people and so built a house of her own to the west of the city. However, the disaster of 1967 drove her to once again take



part in the public life of Nablus, now under occupation, and to commence a series of poetic and journalistic disputes with the Zionist occupier and his culture. That disaster transformed her poetry, moving it from personal and social subjects to poetry of resistance. Eventually her poetry became more comprehensive and human in theme, treating subjects like life and death, love, nature, family, and societal repression.



Tuqan was uniquely open and bold in her confessions as shown in her two-volume autobiography, which dealt with her private life and the social and political life of Nablus and the customs of its residents. She voiced her rejection of many of these customs, which in her view stifled the pursuit of knowledge and enlightenment so important to her. In that same work she dealt with her political and cultural activity, her resistance to occupation, and her contacts with Palestinian poets living in areas occupied in 1948.

Tuqan was elected to the Board of Trustees of al-Najah University when it was founded in Nablus in 1977. She wrote the university anthem and was granted an honorary doctorate by the university. Tuqan, known as the “Poetess of Palestine,” is considered one of the most prominent cultural figures of Palestine. Between 1952 and 2000, she published eight collections of poetry. Selections of her poetry have been translated into English, French, German, Italian, Persian, and Hebrew.

She was awarded a number of prizes and medals, including the annual Sulayman Arar poetry prize; the prize of the Union of Jordanian Writers in 1983; the Sultan Uways prize of the United Arab Emirates in 1989; the Jerusalem medal of the PLO in 1990; the prize of the World Festival of Contemporary Writing, Salerno, Italy, in 1992; the Tunisian cultural medal of 1996; and the PLO prize for literature in 1997. Several books and university theses have appeared about her and her work in a number of Arab and foreign universities, in addition to many articles and studies in Arab and foreign journals. The Palestinian novelist Liana Badr produced a documentary film about her life and poetry entitled “Fadwa: A Poetess from Palestine.”

Fadwa Tuqan died on 12 December 2003. She was almost 85 years old. Four years before her death she had suffered from a brain clot, which severely impaired her vision and her reading and writing. She was buried in Nablus.

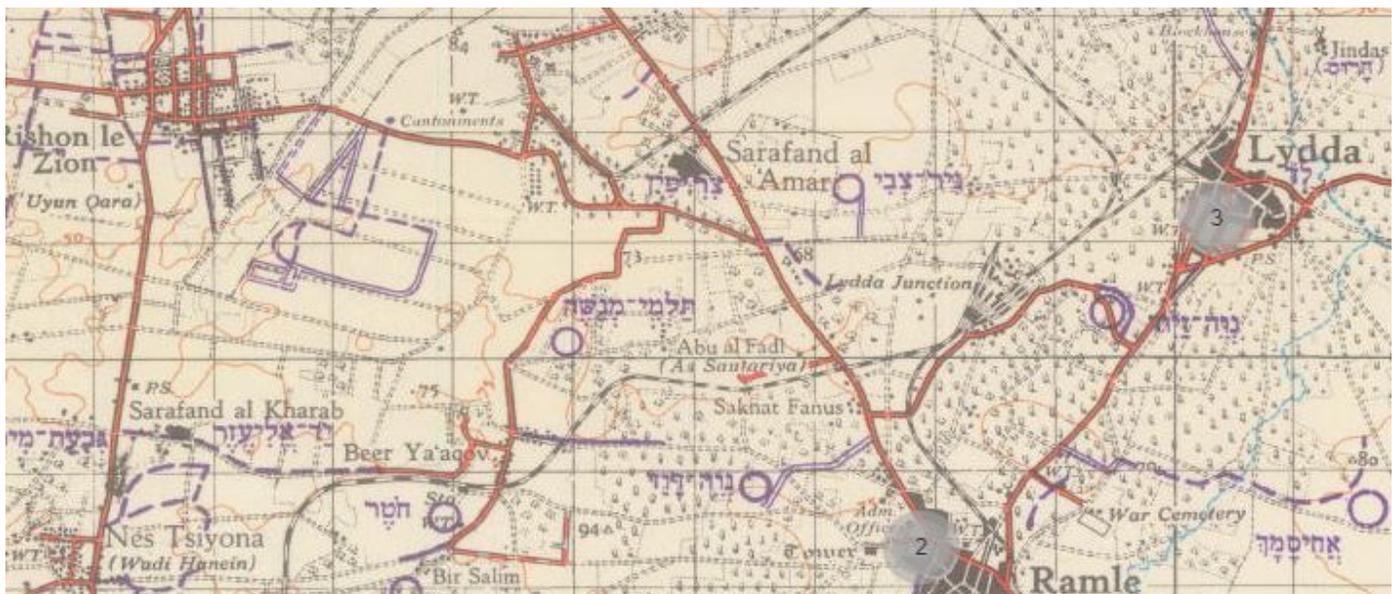
Her death was announced by the Palestinian Authority to the world and to all who are concerned with culture, literature, and thought. The announcement ran as follows: “We announce the death of the great poetess of Palestine, an innovative and original talent, a daughter of Nablus, the mountain of fire; daughter of Palestine, educator, fighter for justice, cultural icon, exceptional literary figure, winner of the Palestine medal: the poetess Fadwa Tuqan.”

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 villages uprooting 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..

Sarafand



Sarafand al-Amar

Sarafand al-Amar was a Palestinian Arab village situated on the coastal plain of Palestine, about 5 kilometers (3.1 mi) northwest of Ramla. It had a population of 1,950 in 1945 and a land area of 13,267 dunams. It was depopulated during the 1948 Arab–Israeli War.

Sarafand al-Amar was also known as Sarafand al-Kubra ("the larger Sarafand") to distinguish it from its nearby sister village, Sarafand al-Sughra ("the smaller Sarafand").

In 1596, Sarafand al-Kubra was under the administration of the nahiya ("subdistrict") of Ramla, part of the Liwa of Gaza in the Ottoman tax records. It had a population of 48 households and 17 bachelors; an estimated 358 persons, all Muslim. They paid a fixed tax-rate of 25 % on agricultural products, including wheat, barley, sesame, fruit, orchards, beehives, and goats; a total of 14,000 akçe. All of the revenue went to a Waqf.

The Egyptian Sufi traveler Mustafa al-Dumyuti al-Luqaymi (d. 1764) reported visiting the shrine of Luqman (Luke) in Sarafand. The village appeared as an unnamed village on the map of Pierre Jacotin compiled in 1799.

In 1838, Edward Robinson reported that there were two villages by the name of Sarafand in the area, one of which was inhabited by Muslims and the other ruined. Thus, it may be that Sarafand al-Kubra became also known as "Sarafand al-Amar" from the Arabic 'amara meaning "to build up; populate". Both the Sarafand villages belonged to the District of Ibn Humar.

In 1863 Victor Guérin found here cut stones belonging to some old buildings, and two cisterns, apparently ancient. He thought the site was probably that of an old city called Sariphaia, mentioned as having been the seat of a bishop, one of its bishops took part in the Council of Jerusalem of the year 636. An Ottoman village list of about 1870 indicated 60 houses and a population of 205 in Sarfend el Ammar, though the population count included men, only.

In 1882, the PEF's Survey of Western Palestine (SWP) described Sarafand al-ajar as a village built of adobe bricks and situated on rising ground; a few olive trees were scattered around it.



In December 1918, after World War I but prior to the Mandatory Palestine, New Zealand soldiers from the New Zealand Mounted Rifles Brigade camped near the village massacred its inhabitants as retribution for the murder of a New Zealand soldier. Between 40 and 120 people are believed to have been killed in the massacre, and many houses in the village were burnt to the ground.



In the British Mandate period (1920–1948), the British Army established their largest military base in the Middle East near Sarafand al-Amar and built the village up significantly. The British Army also contracted the Palestine Electric Corporation for wired electric power. While the military installations were fed by a high-tension line from 1925 onward, the village remained unconnected. The British also built a prison, also under the name of

Sarafand, for Palestinian nationalist activists next to the base.

In the 1922 census of Palestine conducted by the British Mandate authorities, Sarafand al-Amar had a population of 862; 861 Muslims and 1 Jew, increasing in the 1931 census to 1183; 19 Christians and 1164 Muslims, in a total of 265 houses. During this period, Sarafand al-Amar was laid out in the shape of a rectangle and its houses were made of adobe.

Sarafand al-Amar was the site of a popular shrine for Luqman al-Hakim (Luke the Wise). The village had two elementary schools, one for boys and one for girls. The boys' school was founded in 1921 and became a full elementary school in 1946-47 with an enrollment of 292 students. The girls' school was founded in 1947 and had an enrollment of 50 students. Adjacent to it was the al-Raja ("Hope") Orphanage set up for the children of Palestinians killed during the 1936–39 Arab revolt in Palestine. In addition, Sarafand had a public hospital and an agricultural station.

In the 1945 statistics the population consisted of 1,910 Muslims and 40 Christians. Agriculture was the main economic activity, with citrus being the main crop. In 1944-45, a total of 3,059 dunams were devoted to citrus and bananas and 4,012 dunams were allocated to grains; 1,655 dunams were irrigated or used for orchards, while 36 dunams were classified as built-

up, urban areas. The orchards were irrigated from artesian wells, while the rest of the crops were rain-fed. Artesian wells also provided drinking water.

1948 war and aftermath

Israeli prison camp at Sarafand, November 1948 On the morning of January 2, 1948, Arab workers at the British Army camp in Sarafand al-Amar discovered twelve timed charges set to explode at noon, a time when they would have been lined up to collect their wages.



The Palestinian Arab newspaper Filastin noted that none of the Jewish workers in the camp had reported to work that day, implying that Zionist groups had warned them of an attack.

On April 15, 1948, a group of Haganah sappers carried out a raid on the village. According to a New York Times report, the attackers penetrated "deep into Arab territory" and demolished a three-storey building. British authorities stated that 16 people were killed and 12 wounded in the destruction of the building. The Haganah charged that the building was used by the Holy War Army of Hasan Salama, Palestinian guerrilla commander of the Jaffa district, and that 39 people were killed in the raid.

As the British Army evacuated Palestine in mid-May, they allowed Arab forces to take over the military base on May 14. According to the Haganah, a "small, semi-regular" Arab unit positioned there, but were driven out by two prolonged attacks from the southeast and the north; the Arab unit's defensive formation was only prepared for an attack from the Jewish town of Rishon LeZion in the west. No casualties were reported. Sarafand al-Amar was most likely captured on May 19–20 by the Second Battalion of the Givati Brigade during Operation Barak. The residents probably fled or were evicted at the same time.

Israel established the Tzrifin IDF military base on the ruins of Sarafand al-Amar and the British military base in 1949, and the town of Nir Tzvi was built on village lands in 1954. According to Palestinian historian Walid Khalidi, "the site, which contains what may be the largest Israeli army camp as well as an airbase, has been designated as a military base. No more than six houses remain; most of them are deserted, but one or two are occupied by Israelis. The school is also deserted.."

Sarafand al-Kharab



Sarafand al-Kharab was a Palestinian Arab village in the Ramle Subdistrict, located 50 meters (160 ft) above sea level, 7 kilometers (4.3 mi) west of Ramla, in the area that is today northeast of Ness Ziona.

Pottery remains from the Early Islamic period (8th-10th century, Umayyad and Abbasid periods) have been found here.

An Arabic inscription on a slab of marble, formerly held in the private collection of Baron d'Ustinow, was found in Sarafand al-Kharab. Dating to the Fatimid period and ostensibly brought to the village from Ashkelon. A vault, dating from the Crusader period, has been found in the village.

Ottoman period

In 1838, Edward Robinson reported that there were two villages by the name of Sarafand in the area, one of which was inhabited by Muslims and the other ruined. Thus, it may be that Sarafand al-Kharab ("Sarafand of the ruins") acquired its name during this period. Both the Sarafand villages belonged to the District of Ibn Humar.

An Ottoman village list of about 1870 counted 22 houses and a population of 107 in Sarfend el Charab, though the population count included men only.

In 1882, the PEF's Survey of Western Palestine (SWP) noted the village on their maps as Khurbet Surafend, and described the archeological remains at the place as being "a tank or birkeh of rubble in cement, resembling those at Ramleh, here exists, with traces of other ruins."

British Mandate

In the 1922 census of Palestine conducted by the British Mandate authorities, Sarafand al-Kharab had a population of 385 Muslims, increasing in the 1931 census to 974; 938 Muslims, 33 Christians and 3 Jews, in a total of 206 residential houses.

Sarafand al-Kharab was one of a number of villages in the Lydda-Ramle district of Mandatory Palestine whose equine population was struck by an epidemic of African horse sickness in 1944, resulting in "stand-still" orders preventing the movement of horses outside of town between September and November 1944 and the deaths of 730 horses in the district.

In the 1945 statistics the village had a population of 1,040; 930 Muslims and 110 Christians, with a total of 5,503 dunams of land. (3,545 Arab-owned, 1,611 Jewish-owned, 347 public lands) In 1944-45, a total of 4,235 dunams were devoted to citrus and bananas and 499 dunams were allocated to cereals; 64 dunams were irrigated or used for orchards, while 33 dunams were classified as built-up, urban areas.



1948, aftermath

By 8 April, Haganah reports mentioned that Palestinian women and children had started evacuating the village. News of the Deir Yassin massacre might have prompted further evacuation. By September 1948, Sarafand al-Kharab was one village Israeli general Avner considered "suitable" for filling with newly Jewish immigrants, so called olim.

In 1992 the village site was described: "A major part of the village has been destroyed. Many houses, however, remain; no more than six of them, including the house of Muhammad Darwish, are occupied by Israeli families. Most of them have gable roofs and rectangular doors and windows. One house is comprised of two stories and has a slanted roof. The school is used by Israeli students. A pond and a pump house in the orchard of Mahmud Yusuf Darwish are still undamaged. Castor oil (*Ricinus*) plant and mulberry trees grow on the site. The cemetery is overgrown with cactus plants. The surrounding land are cultivated by Israelis."

Monthly Events

(November)

Palestinian Declaration of Independence

15 November 1988

Thirty-three years ago, the late Palestinian leader Yasser Arafat declared from Algiers the independence of the State of Palestine on the 1967 borders with Jerusalem as its capital. "In the name of God and in the name of the Palestinian Arab people, the National Council declares the creation of the State of Palestine on our Palestinian land with noble Jerusalem as its capital," declared Arafat on November 15, 1988 at a meeting of the Palestinian National Council, the Palestinian parliament in exile, which convened in the Algerian capital. The statement of the Palestinian Declaration of Independence, read aloud by late Palestinian leader Arafat, was



written by the Palestinian poet Mahmoud Darwish. It had previously been adopted by the Palestinian National Council, the legislative body of the Palestine Liberation Organization (PLO), by a vote of 253 in favor, 46 against and 10 abstentions. In April 1989, the PLO Central Council elected Yasser Arafat the first President of the State of Palestine. With this declaration, that was a turning point in the history of the Palestinian national liberation movement, when the Palestine Liberation Organization (PLO) confirmed Palestinian acceptance of the two-solution for the decades-long Palestinian-Israeli conflict. It also led to Arab, Islamic and world recognition of the State of Palestine as declared in Algiers. The right of the Palestinian people to self-determination and statehood has been universally recognized by the UN. This includes UN General Assembly (UNGA) Resolution 3236, which states that the right of independence of Palestine is “inalienable” and that the Palestinian people have a right to a “sovereign and independent” state. UNGA Resolution 2649 also confirms the right of the people of Palestine to self-determination, while UNGA Resolution 2672 declares that respecting Palestinians’ inalienable rights is an indispensable element in the establishment of a just and lasting peace in the Middle East.

Balfour Declaration

2 November 1917



Balfour visiting Jewish colonies, Palestine

The Balfour Declaration, Britain's World War I commitment to support the establishment of a Jewish national home in Palestine, is without doubt one of the most influential political documents of the 20th century. Incorporated into Britain's Mandate over Palestine at the war's end by the newly created League of Nations (and thereby guaranteed under or sanctioned by international law), the declaration was the guiding principle of British rule for thirty years.

The declaration took the form of a short letter dated 2 November 1917 from Lord

Arthur James Balfour, British Foreign Secretary, to Lord Lionel Walter de Rothschild, head of Britain's Jewish community. Approved by the British cabinet, the statement reads as follows: His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country. Shortly after the declaration was issued, British troops entered Palestine, capturing Jerusalem in December 1917.

Occupation of the entire country was completed by October 1918, and military government was imposed. Preparations were immediately made to start implementing the Balfour Jewish National Home policy. Less than two years later (and before Britain was formally assigned the Mandate over Palestine), Sir Herbert Samuel, an avowed Zionist, became Palestine's first High Commissioner, and in August 1920 the first immigration ordinance was passed by the new Civilian Administration, opening Palestine to Jewish immigration.

The 1919 Paris Peace Conference had established the League of Nations and introduced into international law the concept of "trusteeship" known as the Mandate system. Although the League's covenant stipulated that the wishes of the communities "must be a principal consideration in the selection of the Mandatory," the Mandate for Palestine was granted to Britain at the San Remo Conference in April 1920 and imposed on the Palestinians. The text of the Mandate for Palestine, approved by the Council of the League of Nations on 24 July 1922, comprised a

preamble and twenty-eight articles. The preamble reiterated Britain's commitment to the Zionist project in the terms used in the Balfour Declaration, but presented a justification that was not explicit in the Declaration, i.e. its "recognition" of "the historical connection of the Jewish people with Palestine". Concerning the vast majority of Palestine's population (almost 90 percent according to the British census of 1922), primarily Christian and Muslim Arabs, the preamble referred to them, similarly to the Balfour Declaration, as "the non-Jewish communities in Palestine," declared that nothing would be done to prejudice their "civil and religious rights," and made no mention of their political or national rights. Article 6 pledged Britain's commitment to "facilitate Jewish immigration" and to encourage "close settlement by Jews on the land, including State lands and waste lands not required for public purposes"; Article 7 emphasized the inclusion in new nationality law of "provisions framed so as to facilitate the acquisition of Palestinian citizenship by Jews"; Article 22 gave Hebrew equal status with Arabic as an official language in Palestine; and so on. The Mandate formally went into force on 29 September 1923. From the start, the Arab population of Palestine expressed their opposition to the Balfour policy in numerous ways, including demonstrations and violent clashes in April 1920 and May 1921. Opposition to the Balfour Declaration dominated the agendas of meetings of the Palestine Arab Congress.



Balfour speaking at the Hebrew University, Jerusalem, Palestine, 1927

The tension between the self-determination promised by the League of Nations and the Mandate's privileging of the national aspirations of a largely foreign minority was a continual source of conflict and dissatisfaction throughout the Mandate period, as was the transformation wrought by the influx of Jewish immigrants and the development of Zionist institutions.



Balfour declaring the Hebrew University, Jerusalem, Palestine, 1925

While Britain's other mandates received nominal independence, the Palestine Mandate put in place structures that allowed the Zionist movement to gain the upper hand over the indigenous population, leading in 1948 to its displacement and dispossession rather than its independence. From 1918 to 1936, PAlestinians have commemorated 2 November, Balfour Day, as a day of mourning, marking it by demonstrations and one-day general strikes.

Khan Yunis massacre 1956

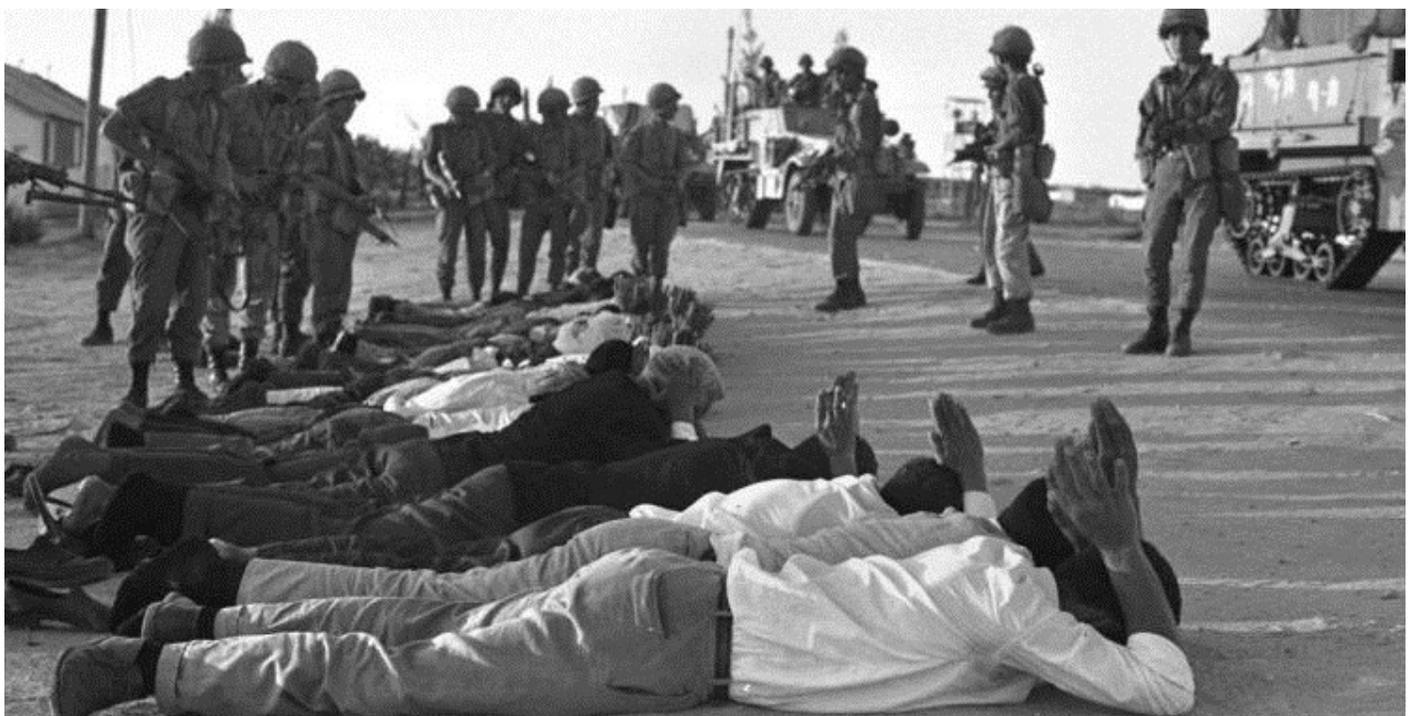
3 November 1956

Khan Yunis massacre occurred on November 3, 1956, a massacre carried out by the Israeli occupation army against Palestinian refugees in Khan Yunis camp in the southern Gaza Strip, killing more than 250 Palestinians. Nine days after the first massacre, i.e. on November 12, 1956, an Israeli army unit carried out another brutal massacre, killing about 275 civilians in the same camp, and killing more than 100 other Palestinian residents of Rafah refugee camp on the same day. This massacre extended to the borders of the town of Bani Suhaila.

Deir Ayyub massacre

2 November 1954

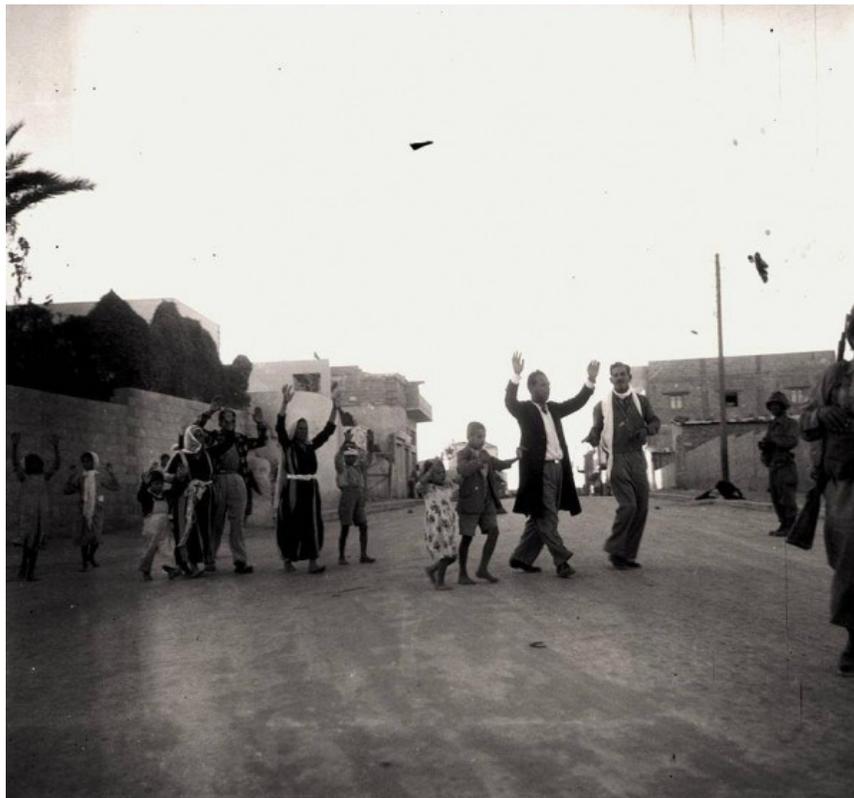
On November 2, 1954, near the village of Deir Ayoub, a brutal Israeli assault on Arab children occurred. At ten o'clock that morning, three children from the Arab village of Yalu went out to collect firewood (a boy aged twelve and two girls aged ten and eight). When they reached a point near Deir Ayyub, about 400 meters from the armistice line, some Israeli soldiers surprised them. One of the two girls fled away. The soldiers shot her, hitting her in the thigh, but she kept running until she reached her village, Yalu, and told her family. The children's parents rushed to the scene and saw about 12 Israeli soldiers driving the two children in front of them towards the middle of the valley in the south, and there they stopped and shot them, then they disappeared from the armistice line. The parents rushed and found the boy had been killed instantly, and the girl was in her last breath and was taken to the hospital, but she died the next morning.



Rafah massacre

12 November 1956

The Rafah massacre occurred on November 12, 1956, during Israel's occupation of the Sinai Peninsula and Gaza Protectorate following the Suez Crisis. The town of Rafah, lying on Gaza's border with Egypt, had been one of two invasion points during the initial incursion by the Israel Defense Forces into the Strip on November 1. As with the earlier Khan Yunis massacre, circumstances surrounding the events which led to the deaths of approximately 111 residents of Ra-



fah and the nearby refugee camp are highly disputed, with Israel neither denying nor acknowledging any wrongdoing, while admitting that a number of refugees were killed during a screening operation. Refugees, it is also claimed, continued to resist the occupying army. The Palestinian version maintains that all resistance had ceased when the killings took place. According to survivor testimonies, IDF soldiers rounded up male individuals over fifteen years of age throughout the Gaza Strip in an effort to root out members of the Palestinian fedayeen and the Palestinian Brigade of the Egyptian army. Israel proclaimed that the civilian population would be held collectively responsible for any attacks on Israeli soldiers during the occupation, which lasted from 1 November 1956 to 7 March 1957. Dozens of summary executions took place of Palestinians who had been taken prisoner, and hundreds of civilians were killed as Israeli forces combed through areas like Khan Yunis, and others died in several separate incidents. Calculations of the total number of Palestinians killed by the IDF in this four-month period of Israeli rule vary between 930 and 1,200 people, out of a population of 330,000.

Arab Summit recognizes PLO as the legitimate representative of the Palestinians

November 26, 1973

On this day in 1973, the Arab Summit in Algeria recognized the Palestine Liberation Organization as the legitimate representative of the Palestinian people. And that was during the summit conference, which was attended by sixteen Arab countries, at the initiative of Syria and Egypt, after the October war.

United Nations General Assembly Resolution (3236,3237)

November 22, 1974

In 1974, the UN General Assembly invited Yasser Arafat, Chairman of the Palestine Liberation Organization, to address the General Assembly during the annual debate on Palestine. Arafat appeared before the UN. On November 22, the UN General Assembly passed two resolutions 3326 and 3327, that recognized the cause of Palestinian self-determination and the status of the PLO as representing the Palestinian people, and gave the PLO observer status at the UN. Further recognizes the right of the Palestinian people to regain its rights by all means in accordance with the purposes and principles of the Charter of the United Nations.

United Nations Resolution 181

29 November 1947

Following the British announcement that it would end its authority over Palestine, the question of sovereignty was considered by a special the United Nations Special Committee on Palestine (UNSCOP). The UNSCOP report recommended the division of the British Mandate-controlled area of Palestine into two states, one Arab and one Jewish, with Jerusalem to be an “international” city. According to the plan, the two states, roughly equal in size and natural resources, would cooperate on major economic issues, sharing their currency, roads, and government services over the territory.

United Nations Security Council Resolution 242

22 November 1967

United Nations Security Council Resolution 242 was adopted unanimously by the UN Security Council on November 22, 1967. It was adopted under Chapter VI of the UN Charter.

Operative Paragraph One "Affirms that the fulfillment of Charter principles requires the establishment of a just and lasting peace in the Middle East which should include the application of both the following principles:

Withdrawal of Israeli armed forces from territories occupied in the recent conflict;

Termination of all claims or states of belligerency and respect for and acknowledgment of the sovereignty, territorial integrity and political independence of every State in the area and their right to live in peace within secure and recognized boundaries free from threats or acts of force."

Izzeddin al-Qassam (1882- 1935)

20 November 1935

Izzeddin al-Qassam was born in the town of Jabla, south of the Syrian city of Latakia. He completed his elementary education in his hometown at his father's elementary school (*kuttab*). At age fourteen he travelled to Cairo to attend the lectures given at al-Azhar Mosque by its most distinguished teachers, including the great reformer Shaykh Muhammad Abdu.

Having obtained the Ahliyya diploma, he returned to Jabla in 1903, where he succeeded his father in running the *kuttab* and teaching the basics of reading and writing, Qur'an memorization, and some modern subjects.



While he was in Egypt, a rebellion against the British occupation was led by Ahmad Urabi, an Egyptian army officer; it was unsuccessful. Qassam was deeply affected by the nationalist turmoil, as well as by the calls for reform, the maintenance of national unity, self-reliance, and resistance to foreign occupation.

Qassam became the imam of the Mansuri Mosque in Jabla and won people's respect through his sermons, lectures, and personal conduct. His reputation spread to neighboring regions.

After the Italian attack on Libya in 1911, Qassam called for aiding the Arab people of Libya through demonstrations and volunteering to fight on their side. He was among the first to join the revolt against French occupation on the Syrian coast in 1919–20 and fought valiantly against the French in the mountains surrounding the Citadel of Salah al-Din (*Qal'at Salah al-Din*) north of Latakia. Aware that he posed a threat to their control, the French authorities sentenced him to death.

In late 1920, Qassam, his family, and some companions sought refuge in the city of Haifa where he worked as a teacher in the Burj secondary school established by the Muslim Society, which was in charge of Islamic *waqf* in the district of Haifa. He then began to give religious lessons in the Istiqlal Mosque built by that same society, where his sermons excited much attention. A few years later he became imam and preacher of that mosque and founded a night school to offer adult literacy classes.

Qassam took part in founding a branch of the Society of Muslim Youth in Haifa and in July 1928, he was elected its president. That society was effective in spreading national consciousness among youth and men and in drawing them into its ranks.

In 1930, Qassam was appointed a religious official (*ma'dhun*) by the Shari'a Court in Haifa. In this capacity, he traveled through the villages of the Galilee and got to know the people who lived there, all of which increased his reputation.

Qassam followed closely the growing menace of Zionism as a result of British support of the "Jewish National Home," and he became convinced that Britain was the root cause of the problem and that only armed struggle could restrain the Zionist project. Qassam was reluctant to declare jihad against British colonialism before his preparations were completed. However, the flood of mass Jewish immigration in the early 1930s, the increasing level of surveillance over his activities by the authorities, and his apprehension of a pre-emptive move against him all led him to declare jihad on the night of 12 November 1935 in Haifa. Along with eleven companions, he took to the forests of the village of Ya'bad in the district of Jenin, where for six hours they fought a much larger British force on 20 November. Shaykh Qassam and four of his men were killed, and the others were wounded or captured.

In mourning, Haifa declared a general strike on 21 November 1935. All shops and restaurants closed their doors and thousands turned out to bid farewell to the fallen martyr and his companions in the largest funeral procession ever seen in that city. Qassam was buried in the cemetery of Balad al-Shaykh in the Haifa district. Izzeddin al-Qassam is regarded as the most venerable figure of Palestinian jihad, a source of inspiration for Palestinian resistance for succeeding generations. His assassination was to a large extent instrumental in igniting the Great Palestinian Rebellion (1936–39).

Farhan AL-Sa'di (1862 – 27 November 1937)

28 November 1937

Sheikh Farhan al-Saadi (circa 1862 – 27 November 1937) was born in the village al-Mazar near Jenin, Palestine. He participated in national conferences and demonstrations against the British Mandate of Palestine, and in the 1929 Palestine riots. He is thought to have been the first to use a weapon during the 1936 revolt. Sa'adi was at one point imprisoned by the British authorities. When he was released from prison, he moved to Haifa where he met Sheikh Izz al-Din al-Qassam and joined his organisation.



On 15 April 1936, a group called Ikhwan al-Qassam under al-Sa'di's leadership ambushed a bus on the Nablus-Tulkarm road. Two Jewish passengers were taken off the bus and fatally shot. This incident is seen as the starting point of the 1936–1939 Arab Revolt. For the many operations against the British, he was sentenced to death. He was executed on 28 November 1937, at the age of 75 during the Ramadan fast.

Palestine Gallery

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



A Palestinian family from Ramallah wearing traditional Palestinian dresses. (before 1914)



Fishermen in Jaffa



Water spring in Jericho 1918

Editors: — Khalid Reda - Ebtehal Mohamed Fatah Media— English Dept. - Egypt