



The Roots

Fatah Movement - Egypt
Media & Information Center

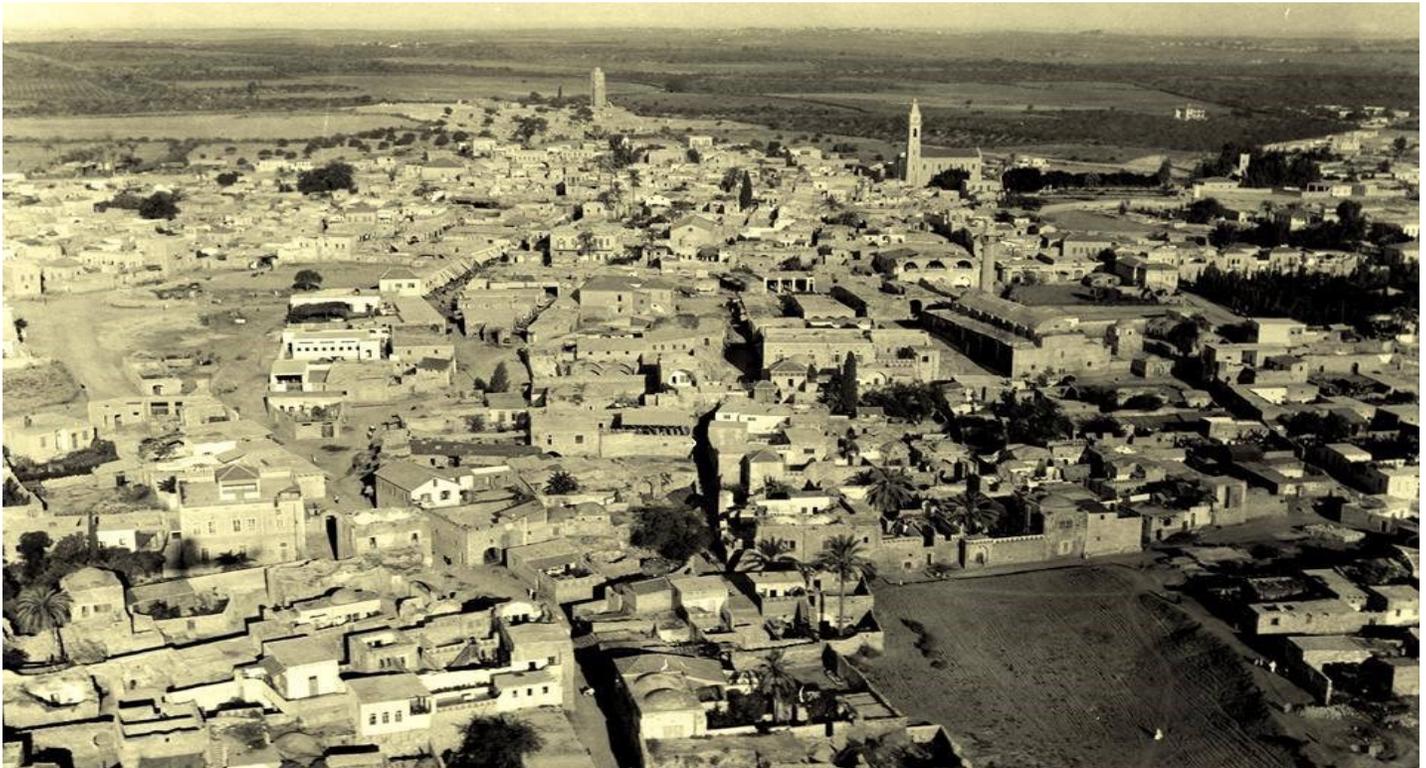
Bulletin Issued by Fatah Movement- Egypt

Issue No. 16 \ December, 2021

This is the 16th issue of the Roots bulletin which is issued each month. December 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-Ramla, as well as the important events

that happened in December and our martyrs in this month. Moreover, we are going to talk about the destroyed village al-Shaykh Muwannis, the Palestinian politician, historian, and educator Muhammad 'Izzat Darwazah, and the Palestinian Architectural as a part of Palestinian heritage.

Our Palestine Al-Ramla



Al-Ramla, also spelled Ramle, Ramlah, was founded in the early 8th century CE by the Umayyad prince Sulayman ibn Abd al-Malik as the capital of Jund Filastin, the district he governed in Bilad al-Sham before becoming caliph in 715. The city's strategic and economic value derived from its location at the intersection of the Via Maris, connecting Cairo with Damascus, and the road connecting the Mediterranean port of Jaffa with Jerusalem.

It rapidly overshadowed the adjacent city of Lydda, whose inhabitants were relocated to the new city. Not long after its establishment, Ramla developed as the commercial centre of Palestine, serving as a hub for pottery, dyeing, weaving, and olive oil, and as the home of numerous Muslim

scholars. Its prosperity was lauded by geographers in the 10th–11th centuries, when the city was ruled by the Fatimids and Seljuks.

It lost its role as a provincial capital shortly before the arrival of the First Crusaders (c. 1099), after which it became the scene of various battles between the Crusaders and Fatimids in the first years of the 12th century. Later that century, it became the centre of a lordship in the Kingdom of Jerusalem, a Crusader state established by Godfrey of Bouillon. Ramla had an Arab-majority population before most were forced to leave during the Nakba 1948.

Early Muslim period

The Umayyad prince and governor of Palestine, Sulayman ibn Abd al-Malik, founded Ramla as the seat of his administration, replacing Lydda, the Muslims' original provincial capital. Sulayman had been appointed governor by his father Caliph Abd al-Malik before the end of his reign in 705 and continued in office through the reign of his brother Caliph al-Walid I (r. 705–715), whom he succeeded. He died as caliph in 717. Ramla remained the capital of Palestine through the Fatimid period (10th–11th centuries). Its role as the principal city and district capital came to an end shortly before the arrival of the First Crusaders in 1099. It received its name, the singular form of raml (sand), from the sandy area in which it sat.

Sulayman's motives for founding Ramla were personal ambition and practical considerations. The location of Ramla near Lydda, a long-established and prosperous city, was logistically and economically advantageous. The area's economic importance was based on its strategic location at the intersection of the two major roads linking Egypt with Syria (the so-called "Via Maris") and linking Jerusalem with the Mediterranean coast. Sulayman established his city in Lydda's vicinity, avoiding Lydda proper. This was likely due to a lack of available space for wide-scale development and agreements dating to the Muslim conquest in the 630s that, at least formally, precluded him from confiscating desirable property within Lydda. In choosing the site, Sulayman utilized the strategic advantages of Lydda's vicinity while avoiding the physical constraints of an already-established urban center. Sulayman sought a lasting reputation as a great builder following the example of his father and al-Walid, the respective founders of the Dome of the Rock in Jerusalem and the Great Mosque of Damascus. The construction of Ramla was Sulayman's "way to immortality" and "his personal stamp on the landscape of Palestine", according to Luz.

The first structure Sulayman erected in Ramla was his palatial residence, which dually served as the seat of Palestine's administration (diwan). The next structure was the Dar al-Sabbaghin (House of the Dyers). At the center of the new city was a congregational mosque, later known as the White Mosque. It was not completed until the reign of Sulayman's successor Caliph Umar II (r. 717–720).



The Sulayman's construction works were financially managed by a Christian from Lydda, Bitrik ibn al-Naka. The remains of the White Mosque, dominated by a minaret added at a later date, are visible in the present day.

In the courtyard are underground water cisterns from the Umayyad period. From early on, Ramla developed economically as a market town for the surrounding area's agricultural products, and as a center for dyeing, weaving and pottery. It was also home to many Muslim religious scholars. Sulayman built an aqueduct in the city called al-Barada, which transported water to Ramla from Tel Gezer, about 10 kilometers (6 mi) to the southeast. Ramla superseded Lydda as the commercial center of Palestine.

The Abbasids toppled the Umayyads in 750, confiscating the White Mosque and all other Umayyad properties in Ramla. The Abbasids annually reviewed the high costs of maintaining the Barada canal, though starting under the reign of Caliph al-Mu'tasim it became a regular part of the state's expenditures. In the late 9th century the Muslim inhabitants were composed mainly of Arabs and Persians, while the clients of the Muslims were Samaritans. The golden age of Ramla under the Umayyads and Abbasids, when the city overtook Jerusalem as a trade center, later gave way to a period of political instability and war beginning in the late 10th century. The Egypt-based Fatimids conquered Ramla in 969 and ten years later the city was destroyed by the Jarrahids, a branch of the Tayy tribe. Nonetheless, the 10th-century Jerusalemite geographer al-Muqaddasi described Ramla as "a fine city, and well built; its water is good and plentiful; its fruits are abundant". He noted that it "combines manifold



advantages, situated as it is in the midst of beautiful villages and lordly towns, near to holy places and pleasant hamlets", as well as bountiful fields, walled towns and hospices. The geographer further noted the city's significant commerce and "excellent markets", lauding the quality of its fruits and bread as the best of their kind. During this period, Ramla was one of the major centers for the production and export of oil extracted from unripe olives, known as anfa kinon, and used in cuisine and medicine. Conversely, the city's disadvantages included the severe muddiness of the place during the rainy winter season and its hard, sandy grounds due to its distance from natural water sources. The limited drinking water gathered in the city's cisterns were generally inaccessible to the poorer inhabitants.



By 1011–1012 the Jarrahids controlled all of Palestine, except for the coastal towns, and captured Ramla from its Fatimid garrison, making it their capital. The city and the surrounding places were plundered by the Bedouin, impoverishing much of the population. The Jarrahids brought the Alid emir of Mecca, al-Hasan ibn Ja'far,

to act as caliph in defiance of the Fatimids. The development was short-lived, as the Jarrahids abandoned al-Hasan after Fatimid bribes, and the caliphal claimant left the city for Mecca. A Fatimid army led by Ali ibn Ja'far ibn Fallah wrested control of Ramla from the Jarrahids, who continued to dominate the surrounding countryside. The next ten years were marked by peace, but in 1024 the Jarrahids renewed their rebellion. The Fatimid general Anushtakin al-Dizbari secured Ramla for a few months, but the Jarrahids overran the city that year, killing and harassing several inhabitants and seizing much of the population's wealth. They appointed their own governor, Nasr Allah ibn Nizal. In the following year, al-Dizbari drove the Jarrahids out of Ramla, but was recalled to Egypt in 1026. In 1029 he returned and routed the Jarrahids and their Bedouin allies.

Crusader period

The armies of the First Crusade took the hastily evacuated town without a fight. In the early years of the Crusader Kingdom of Jerusalem though, control over this strategic location led to three consecutive battles between the Crusaders and Egyptian armies from Ascalon, a Fatimid-held town along the southern coast of Palestine. As Crusader rule stabilized, Ramla became the seat of a seignury in the Kingdom of Jerusalem, the Lordship of Ramla within the County of Jaffa and Ascalon. It was a city of some economic significance and an important way station for pilgrims travelling to Jerusalem. The Crusaders identified it with the biblical and called it Arimathea.

Ottoman period

In the early days of the Ottoman period, in 1548, a census was taken recording 528 Muslim families and 82 Christian families living in Ramla.

On March 2, 1799, Napoleon Bonaparte occupied Ramla during his unsuccessful bid to conquer Palestine, using the Franciscan hospice as his headquarters. The village appeared as 'Ramleh' on the map of Pierre Jacotin compiled during this campaign.

In 1838 Edward Robinson found Ramleh to be a town of about 3000 inhabitants, surrounded by olive-groves and vegetables. It had few streets, and the houses were made of stone and were well-built. There were several mosques in the town.

In 1863 Victor Guérin noted that the Latin (Catholic) population was reduced to two priests and 50 parishioners. In 1869, the population was given as 3,460; 3000 Muslims, 400 Greek Orthodox and 60 Catholics.



In 1882, the Palestine Exploration Fund's Survey of Western Palestine noted that there was a bazaar in the town, "but its prosperity has much decayed, and many of the houses are falling into ruins, including the Serai." Expansion began only at the end of the 19th century.

In the 1922 census of Palestine conducted by the British Mandate authorities, 'Ramleh' had a population of 7,312 inhabitants; 5,837 Muslims, 1,440 Christians and 35 Jews.[57] The Christians were further noted by denomination: 1,226 Orthodox, 2 Syriac Orthodox (Jacobites), 150 Roman Catholics, 8 Melkite Catholics, 4 Maronite, 15 Armenian, 2 Abyssinian Church and 36 Anglicans.

Less than a decade later, the population had increased nearly 25%; the 1931 census record-



ed 10,347 people, of whom there were 8,157 Muslims, 5 Jews, 2,194 Christians and 2 Druze, in a total of 2,339 houses.

Ramla was connected to wired electricity (supplied by the Zionist-owned Palestine Electric Company) towards the end of the 1920s. Economist Basim Faris noted this fact as proof of Ramla's higher standard of living than neighbouring Lydda. In Ramla, he wrote, "economic demands triumph over nationalism"

while Lydda, "which is ten minutes' walk from Ramleh, is still averse to such a convenience as electric current, and so is not as yet served; perhaps the low standard of living of the poor population prevents the use of the service at the present rates, which cannot compete with petroleum for lighting".

The 1945/46 survey gives 'Ramle' a population of 15,160, of whom 11,900 were Muslim and 3,260 Christian.

Town Today

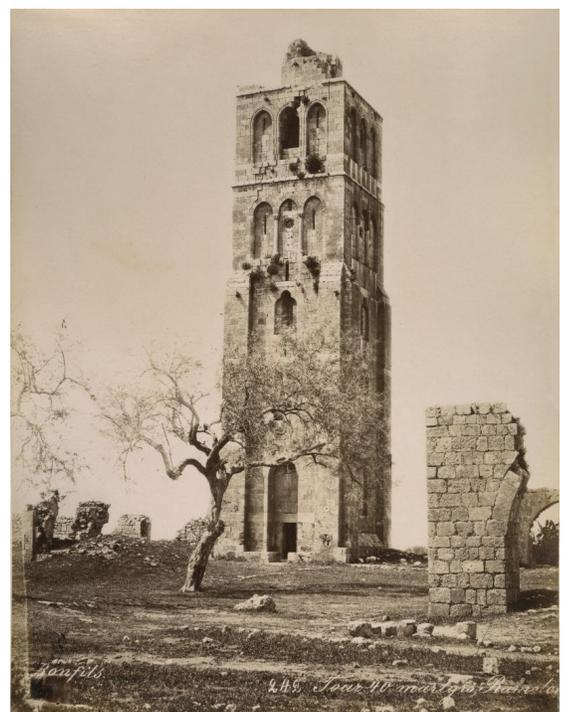
Soon after occupation, the city was occupied by Jewish settlers; and for some time all the properties of the Christian and Muslim Palestinians were used in aiding the new Jewish settlers. The old city center is intact, but a newer Ramla has been built. The Israelis changed the name of al-Ramla's main street to Herzl street.

The city attracted many industries including cement, pharmaceutical supplies, cigarettes, construction materials, electrical motor supplies, etc.

The historical sites in al-Ramla:

White Tower

The Tower of Ramla, also known as the White Tower, was built in the 13th century. It served as the minaret of the White Mosque (al-Masjid al-Abyad) erected by Caliph Sulaiman in the 8th century, of which only remnants are to be seen today. The tower is six stories high, with a spiral staircase of 119 steps.



Pool of Arches

The Pool of Arches, also known as St. Helen's Pool and Bīr al-Anezīya, is an underground water cistern built during the reign of the Abbasid caliph Haroun al-Rashid in 789 CE (in the Early Muslim period) to provide Ramla with a steady supply of water. Use of the cistern was apparently discontinued at the beginning of the tenth century (the beginning of the Fatimid period), possibly due to the fact that the main aqueduct to the city went out of use at that time.

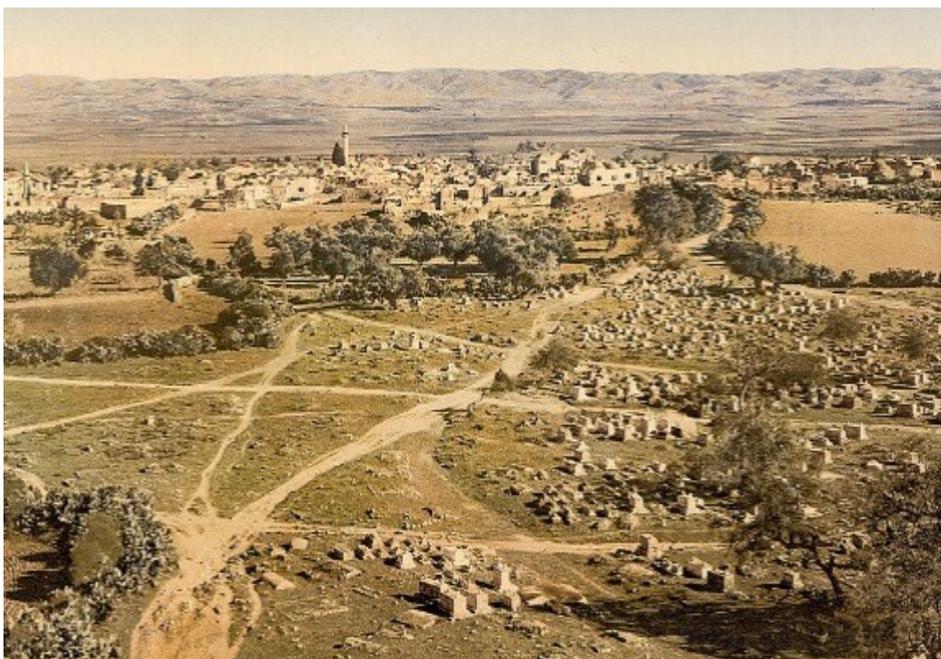
Great Mosque

The Crusaders built a cathedral in the first half on the 12th century, converted into a mosque when the Mamluks conquered Ramla in the second half of the 13th century, when they added a round minaret, an entrance from the north, and a mihrab. The Great Mosque of Ramla, also known as the El-Omari Mosque, it is in architectural terms Palestine's largest and best-preserved Crusader church.



Franciscan church and hospice

The Hospice of St. Nicodemus and St. Joseph of Arimathea on Ramla's main boulevard, Herzl Street, is easily recognized by its clock-faced, square tower. It belongs to the Franciscan church. Napoleon used the hospice as his headquarters during his Palestine campaign in 1799.



Ramla Museum

The Ramla Museum is housed in the former municipal headquarters of the British Mandatory authorities. The building, from 1922, incorporates elements of Arab architecture such as arched windows and patterned tiled floors. After 1948, it was the central district office of the Israeli Ministry of Finance. In 2001, the building became a museum documenting the history of Ramla.



Our Heritage.. Our Identity

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

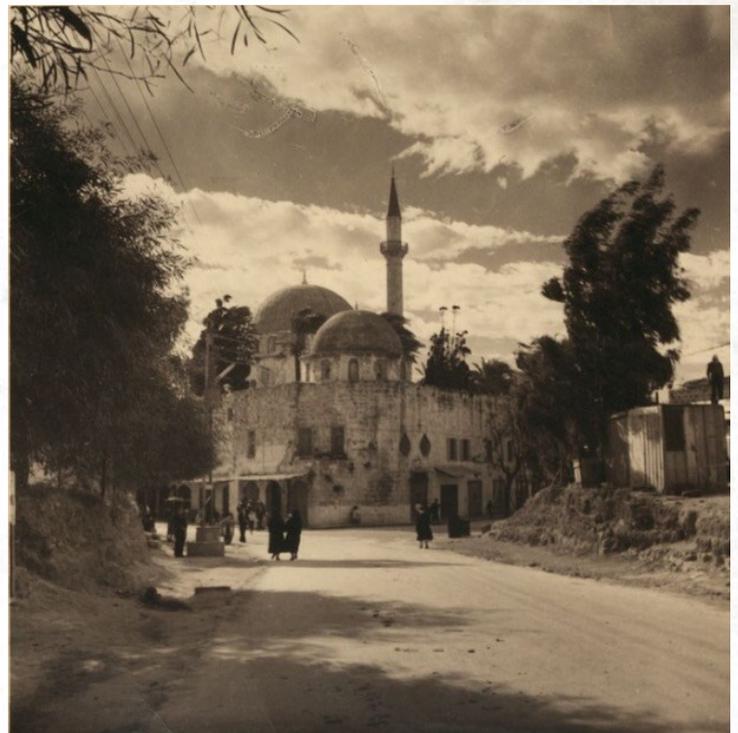
Palestinian Architecture

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The history of Palestinian built environment and urbanization has been shaped by policies, introduced during the final decades of the Ottoman Empire, that controlled and managed Palestinian space. The Ottomans introduced various policies and systems – the tanzimat (reforms), centralization, modernization, land settlement and parcellization, planning and taxation systems – that were designed to enable the level of population control and land management required by an empire that was struggling to locate itself globally. The development of planned cities such as Beersheba, attention to industrialization and infrastructural works, and the construction of the Hijaz railways and clock towers are some manifestations of those Ottoman policies in Palestine.

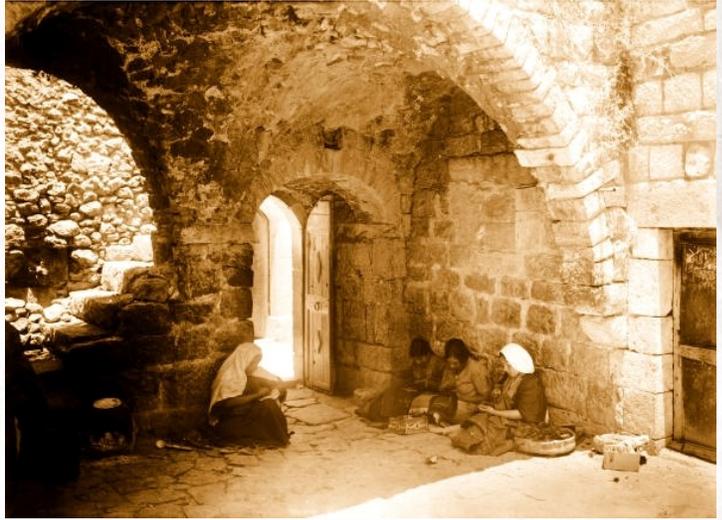
Ottoman period (1516-1918)

New architectural techniques introduced by the Ottoman rulers were gradually adopted, though not universally. Jerusalem was redeveloped under Ottoman rule, its walls rebuilt, the Dome of the Rock retiled and the water system renovated. Acre also underwent a massive renovation during this time and it is the best example of urban Ottoman architecture in Palestine with several khans, two bath houses, three main souqs, at least ten mosques and a citadel. The el-Jazzar Mosque is particularly impressive with its pencil-like minaret and large central dome. Hammam al-Basha features fine decorative detailing in the form of Armenian tilework and inlaid marble floors. Houses in Acre built during this period range between two and four-storeys and many have wooden ceilings decorated with paintwork. Other important cities during



the period of Ottoman rule include Hebron, Nablus, Ramla, Jaffa, Safad, and Tiberias. Most of these cities were surrounded by fortifications, and the best surviving example from this period is the wall reconstructed around Tiberias by Zahir al-Umar.

Housing varied by region, with mud-brick houses common along the coast, of which there are few surviving examples today. Predominant features of stone houses were the domed roofs which in the 18th century were often decorated with swirls, rosettes and semi-circles formed of carved plaster. Roofs in the Galilee region were differed in their use of transverse stone arches that supported short beams over which the roof was laid.



Ottoman fortresses that served as garrisons for the Janissaries (Ottoman troops) were abundant outside of Jerusalem. These large square or rectangular structures with square corner towers can still be seen at Ras al-Ain near TKhan al-Tujjar near Kafr Kanna, and Qal'at Burak south of Jerusalem.

British Mandate period (1918-1948)



By the turn of the twentieth century, new architectural forms started to emerge, reflecting an accelerated process of village and town urbanization. Soon after their conquest of Palestine, the British authorities issued a Town Planning Ordinance (1921) that created Palestine planning institutions and their respective powers. After several amendments to the text, the Mandate authorities issued (in 1936) a second Ordinance that

established a less centralized system. It empowered each Local Building and Town Planning Commission, under the control of the District Commission, to prepare a detailed town planning scheme to determine not only the allotment of land for public purposes (roads, gardens, schools, cemeteries, and so on); or the “objects of archaeological interest or beauty” that would be preserved; but also the size, height, design and external appearance of new buildings. This explains for instance the compulsory use of stones in several regions of Mandate Palestine.

The British Mandate speeded up the transformations in Palestinian communities and left a clear “Western” influence on life in general and on the built environment in particular; new styles (such as neoclassic) and new technologies (such as reinforced concrete) began to dominate construc-

tion. Further concentration of population occurred in Jerusalem, Jaffa, Haifa, and other cities. The architectural distinctions between urban (towns) and rural (villages) became less apparent. In major cities and towns, such as Ramallah, al-Bireh, Bethlehem, and Beit Jala, new construction reflected contemporary urban architecture forms rather than traditional peasant architecture.

Cathedrals in the State of Palestine

The Church of the Holy Sepulchre[a] is a church in the Christian Quarter of the Old City of Jerusalem that was constructed in the 4th century. According to traditions dating back to the fourth century, it contains the two holiest sites in Christianity: the site where Jesus was crucified, at a place known as Calvary or Golgotha, and Jesus's empty tomb, where he is believed by Christians to have been buried and resurrected. The tomb is enclosed by a 19th-century shrine called the Aedicula. The Status Quo, an understanding between religious communities dating to 1757, applies to the site.



The Church of Mary Magdalene is an Orthodox Christian church located on the Mount of Olives, directly across the Kidron Valley from the Temple Mount and near the Garden of Gethsemane in Jerusalem.

The church, dedicated to Mary Magdalene, is part of the Convent of St. Mary Magdalene, a sisterhood established in 1936 by an English convert, and since the 1920s has been under the jurisdiction of the Russian Orthodox Church Outside Russia (ROCOR), an independent ecclesiastical entity until 2007 and part of the Moscow-based Russian Orthodox Church since then.

The Church of All Nations, also known as the Church or Basilica of the Agony, is a Roman Catholic church located on the Mount of Olives in East Jerusalem. It enshrines a section of bedrock where Jesus is said to have prayed before his arrest. The current church rests on the foundations of two earlier ones, that of a 4th-century Byzantine basilica, destroyed by an earthquake in 746, and of a small 12th-century Crusader chapel abandoned in 1345. In 1920, during work on the foundations, a column was found two meters beneath the floor of the medieval crusader chapel. Fragments of a magnificent mosaic were also found.



The Holy Lavra of Saint Sabbas, known in Syriac as Mar Saba is a Greek Orthodox monastery overlooking the Kidron Valley at a point halfway between the Jerusalem and the Dead Sea, within the Bethlehem Governorate of the West Bank. The monks of Mar Saba and those of subsidiary houses are known as Sabaites.

Mosques in the State of Palestine

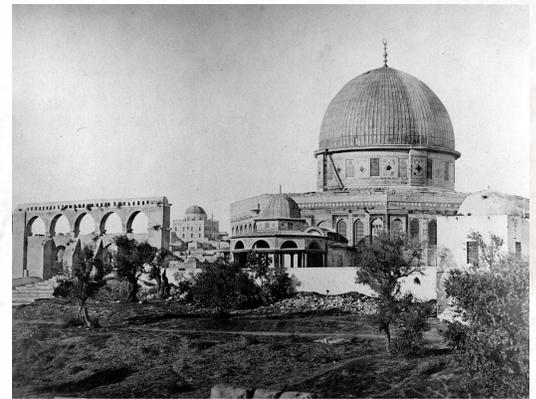


Great Mosque of Nablus is the oldest and largest mosque in the Palestinian city of Nablus. It was originally built as a Byzantine church and was converted into a mosque during the early Islamic era. The Crusaders transformed it into a church in the 11th century, but it was deconsecrated as a mosque by the Ayyubids in the 12th century.

The mosque is located at the intersection of the main streets of the Old City, along the district's eastern edges. It has a long, narrow, rectangular floor plan and a silver dome.

Located in the north-west part of Al-Yasmineh quarter in the old city. It is an old site where Crusaders built a church near-by, and then was transformed to a mosque in 1187 BC. The mosque was subject to restoration measures during the Mamluks era in 1288 and then was restored during the Otto-man period.

The Mosque of Omar is a historic mosque located in the Old City of Jerusalem. It was built in its current shape by the Ayyubid Sultan Al-Afdal ibn Salah ad-Din in 1193 AD to commemorate the prayer of the caliph Omar. The mosque was inscribed as a UNESCO World Heritage Site in 1981 as part of Old City of Jerusalem and its Walls.



Great Mosque of Gaza

The Great Mosque of Gaza also known as the Great Omari Mosque is the largest and oldest mosque in the Gaza Strip, located in Gaza's old city. It is Believed to stand on the site of an ancient Philistine temple, the site was used by the Byzantines in the 5th century.

In 1906, during the Ottoman era, **the Great Mosque of Beersheba** was built with donations collected from the Bedouin residents in the Negev. It was used actively as a mosque until the city fell to Israeli forces in 1948. The mosque was used until 1953 as the city's courthouse. From then until the 1990s, when it was closed for renovations, the building housed an archeological museum.



Remembering Our Martyrs

Fahad Al Qawasmi (1939-1984)

Fahad Al Qawasmi was born in Hebron on 13 April 1939. He was educated in Cairo, joined the Faculty of Agriculture at the University of Cairo. He graduated with a BA and an MA. Then he went back to Palestine and became a school teacher at UNRWA in Jerusalem and Ramallah. He also worked as agricultural engineer in the West Bank for long time.

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

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

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

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

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

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

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

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



Memorable Palestinian Figures



Muhammad 'Izzat Darwazeh (1888–1984)

Muhammad 'Izzat Darwazeh (1888–1984) was a Palestinian politician, historian, and educator from Nablus. Early in his career, he worked as an Ottoman politician in Palestine and Lebanon. Darwaza had long been a sympathizer of Arab nationalism and became an activist of that cause following the Arab Revolt against the Ottoman Empire in 1916, joining the nationalist al-Fatat society.

As such, he campaigned for the union of Greater Syria (modern-day Levant) and vehemently opposed Zionism and foreign mandates in Arab lands. From 1922 to 1927, he served as an educator and as the principal at the an-Najah National School where he implemented a pro-Arab nationalist educational system, promoting the ideas of Arab independence and unity. Darwaza's particular brand of Arab nationalism was influenced by Islam and his beliefs in Arab unity and the oneness of Arabic culture. Later, Darwaza co-founded the nationalist Istiqlal party in Palestine and was a principal organizer of anti-British demonstrations. In 1937, he was exiled to Damascus as a result of his activities and from there he helped support the Arab revolt in the Mandatory Palestine.



He was incarcerated in Damascus by French authorities for his involvement in the revolt, and while in prison he began to study the Qur'an and its interpretations. In 1945, after he was released, Darwaza eventually compiled his own interpretation entitled al-Tafsir al-Hadith. In 1946, he joined the Arab Higher Committee led by Haj Amin al-Husseini, but resigned the next year after being disenfranchised by al-Husayni's methods. He left for Syria afterward and briefly aided in the unity talks between Syria and Egypt in the mid-1950s. By the time of his death in 1984, Darwaza had written over thirty books and published numerous articles on the Palestinian question, Arab history, and Islam.

Darwaza was born to a middle-class Sunni Muslim mercantile family in Nablus. The Darwaza family had long been involved in textiles and had extensive trade relationships with merchants in Beirut and Damascus. Izzat received elementary and preparatory education in Ottoman government-run schools in the city. In addition to Arabic, he learned Turkish and English, as well as a basic knowledge of French which he strengthened in by the end of his formal education. Darwaza left school without going to Istanbul or Beirut to finish his education as was the custom of his generation.

Originally, Darwaza supported the Ottoman Empire based on his feelings of identification with Islam and of

belonging to the larger Ottoman nation. In 1906, he served in the local Ottoman administration as a clerk in the Department of Telegraphic and Postal Services in Nablus. His first assignment in that department was for the District of Beisan and northern Palestine.



His loyalty to the Ottomans eroded, however, due to the impact of the new governments's Turkification policies which he viewed as repressive against his ideals. In 1913, he joined an anti-Zionist group based in Nablus that sought to prevent the sale of Arab-owned land to Jews by submitting petitions to the Ottoman sultan, or by buying land for sale to preempt its purchase by Jews. In June 1913, he helped to prepare and became secretary of the First Palestinian Congress in Paris.

In 1914, he established the Arab Scientific Society whose purpose was to spread Arabic culture in the region through the establishment of Arabic schools. During World War I, Darwaza served as Postal Directorate-General of Beirut and retained this post until 1918.

Following the World War I Armistice, Darwaza held several political posts including Secretary-General of al-Fatat from May 1919 to March 1920, Secretary of the Muslim-Christian Association's Nablus branch, and Secretary of the First Palestine Arab Congress in Jerusalem in 1919.

Darwaza continued his political activity, representing Nablus in the Fourth Palestinian Congress in May 1921 and the Seventh Palestinian Congress in June 1928. Darwaza wrote textbooks and was an educator himself. He began to edit in the al-Ja'miyya al-Arabiyya newspaper in the early 1930s. In August 1932, he along with Awni Abd al-Hadi and others founded the Istiqlal (Independence) party in Palestine. Darwaza was one of the principal organizers of the 1936–39 Arab revolt in Palestine which first erupted in his hometown of Nablus with the launch of the Palestinian general strike.

After resigning from the AHC, Darwaza spent the rest of his life in Syria where he left politics to concentrate on literature. Although he did much of his writing in the 1930s and 1940s, he did not have any of his works published until the 1960s. As a pan-Arab intellectual, Darwaza aided in establishing the union between Syria and Egypt forming the short-lived United Arab Republic. After Egypt adopted its 1956 constitution declaring that it was an Arab country and its people a part of the Arab nation, Darwaza concluded that Egypt and Syria were in a position to unite. In 1983 Darwaza granted Palestinian historian Muhammad Y. Muslih an eight-day interview and allowed him to photo-copy his memoirs in entirety. Muslih noted that Darwaza was failing in health at the time. He died in Damascus in 1984 at the age of 96. Darwaza had three daughters, Najah, Salma, and Rudaina and a son, Zuhair.

One of the first modern histories of the Arab nation in contrast to a history of an individual Arab country was composed by Darwaza in the late 1920s under the title Lessons of Arab History. In 1934, Darwaza published a widely read story, The Angel and the Land Broker, reflecting popular Arab sentiments against the growing "Zionist threat" and attacking brokers who tempted Palestinian land owners to sell their land to Jews.

Later in his lifetime after leaving politics, Darwaza published memoirs that discussed in detail the city of Nablus in the late 19th and early 20th centuries.

All That Remains Palestinian Destroyed Villages

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

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

Al-Shaykh Muwannis

Located in an area that is known today as Ramat Aviv, the Al-Shaykh Muwannis village is now a neighborhood of Tel Aviv, formerly named after a local religious leader or sheik whose followers settled in the village. The first records of the village date back to 1799, during the French invasion of Palestine, according to a map made by French engineer, Jacotin.



Later on, during the Egyptian era, İbrahim Pasha, the son of Egypt's ruler Mehmet Ali Pasha, sent his workers to cultivate the lands of the al-Shaykh Muwannis village. Years later in 1917 during World War I, the village's strategic location near the al-Awja River (Yarkon River) made it a source of conflict, and the Ottoman army occupied the village to defend the north side of the al-Awja River from the attacks of the British forces. However, the Ottoman Empire's defensive was unsuccessful, and expeditionary forces, led by General Allenby, seized the village and advanced against the Ottomans.

After Palestine fell into the hands of British forces, the Jewish population in Jaffa's surrounding areas changed the fate of the village itself. During the periods between mandates, the village's lands became subject to land acquirement under the establishment of Israel.

According to data compiled by the society of Canadian Jews established for Palestinian land acquisitions since 1912, Palestine Remembered, 6,000 of the total 16,000 dunams of the village were presented as the representatives of the society. However, despite the large number of dunams acquired by two Jewish companies Hachsharat Hayeshuv and Geola, the acquisition was not implemented. Later, in the 1920s, Jewish aims of acquiring land gained new momentum. The American Zion Community acquired 8,000 dunams in the area of Jilil, located in the northern part of the Al-Shaykh Muwannis village. Then, 20 years later, the community witnessed land negotiations between Sheik Badas and Hachsharat Hayeshuv town representative, Hankin.

Occupation and evacuation

The story of the occupation and evacuation of the Al-Shaykh Muwannis village is clouded by the terrorist implications of Zionist forces such as kidnapping of locals, spreading fear and leaving the residents of the village to starve - typical methods used in other Palestinian villages, as well. Furthermore, whatever happened in the village merely reflects only a part of the Israeli occupation plan to seize all Palestinian lands via some very coercive methods.

According to data from the website, www.palestineremembered.com the story of the village was the subject of a lecture given during the Tel Aviv University Panel in 2003. The panel provided crucial insight into the evacuation and occupation plan of Zionist forces.





On the other hand, the U.N. Partition Plan left those Palestinians living in Jaffa bursting with anger. At the time of the plan's implementation, the port city of Jaffa was an economic and political base for the villages surrounding it. For this reason, the villages were highly dependent on Jaffa in terms of the marketing and exporting of goods produced in the town. Cutting off the road between Jaffa and its surrounding villages would break the backs of villagers economically, and

in terms of living conditions. So, the Zionist forces did this, occupying the strategic El Alameen Bridge to cut southern and northern Palestine apart, also severing the connection between Jaffa and surrounding villages.

Even though Zionists cut off road access, the village survived under good economic conditions for a while, and the village even became a center of attraction among local residents for a short while, providing brief relief for villagers under Zionist siege. However, favorable conditions didn't last long, and people started to ration their food due to the lack of crucial supplies and for being unable to work in agriculture.

In attempts to break the siege on the village, leading figures of the village, such as Ibrahim Abu Kheel, Jamal Eljisar and Tewfik Abu Keshick, met with Abraham Shapeera of the Zionist forces to release Arabs from the siege that they suffered. However, that negotiation was made in vain. Later on, leading figures presented their worries to the King of Jordan, Abdullah. However, the king's reply was far from one of satisfaction, basically saying: "Remain and hold tight as far as we subdue Tel Aviv."

During that period, the fear being spread by Zionist forces affected Palestinian villages badly. People began to be informed of Palestinian killings from other villages, told of how Zionist forces were emptying areas to be filled with Jewish settlers. So, the residents of the village started worrying that they would be next and, as a result, a number of young residents of the village took up arms to defend themselves, collecting whatever means of defense they could, digging tunnels to the mosque and the house of Mahmoud Baydas which was eventually destroyed in 2003.

Following these measures, exchange of fire between Zionist forces and Palestinian villagers began and lasted only one day. One of the young defenders of the village, Adnan Elsayeh,

was 12 years old when he took up arms to defend his village, saying, "We volunteered to protect our village but we only had a few guns and during the exchange of fire, our munitions were depleted rather quickly."

The turning point in village evacuation attempts came with the kidnappings of village residents by Zionist occupants who were spreading fear among villagers. Due to the siege, gaining access to important supplies for survival was excruciatingly difficult for the villagers.

For this reason, a group of respectable men named Mustafa Al Zayat, Saleh Aldahnous, his son Ali and Lutfe Elsayeh went to Jaleel to get basic supplies such as fuel and food. However, on their way back to home, two Zionists named Irgun and Lehi kidnapped them. Even though two of them were released in three days and the rest in two weeks, rumors were rampant among villagers that they could be executed.



Amid fears of the tightening siege, families started to consider leaving the village. According to insight given by Hanna Yusuf Ibrahim Abu Eid, whose family was from the Al-Shaykh Muwannis village, all efforts of Abu Kheel Ibrahim and others to convince people not to leave were unsuccessful. Rich families such as the Baydas and Dahnous families were the first to leave the area to escape death. They knew that sooner or later, the Zionists would use terrorism as a method for occupying the village.

One of the women who fled the village said that they left area in a hurry and left everything there, adding, "I even left a pot of food cooking on the fire."

Those poor souls that were forced to leave their villages became internally displaced people and refugees, some of them living in tents and moving to other countries such as Jordan, Syria, Iraq, Canada, the U.S. and Australia. Many families were split apart and not reunited for many years.

Green House

After the evacuation of the village, Jewish forces occupied Sheik Muwannis and used many of the village houses as military safe havens. Namely, the Green House owned by Abu Kheel Ibrahim was seized and used by military staff, functioning as its Lehi headquarters. Between 1949 and the 1980s, homeless Jewish settlers used the Green House as a safe haven.

Although the landscape of the village has faded away and different plans have been imposed on the village, the area started to lose its Palestinian character and was replaced with the town of Ramat Aviv, established in the 1950s and resulting in the development of the Tel Aviv University's Ramat Aviv Campus which covers the majority of the village area and was established in 1963.

However, Tel Aviv University made a controversial decision in 1991 to expand its campus over the village's remaining area, which included the Green House. Rather than demolishing the building, they reconstructed it according to the architectural plans of Italian architect Camillo Manfredi, who was selected during an architecture competition conducted by the university. However, that reconstruction unfortunately ruined the original form of the house, turning it into some Oriental-type house. The building was predominantly used as a faculty club of the university that have mentioned the house in its official documents by referring its historical background and how the building survived from Ottoman times to British mandate and Israel era.

Still, the university never mentioned what happened to the residents of the village. For a long time, the building has been used as faculty lounge and club under the name of Marcel Gordon. After a few renovation projects the building is now used for private organizations under a new name, Camillo.

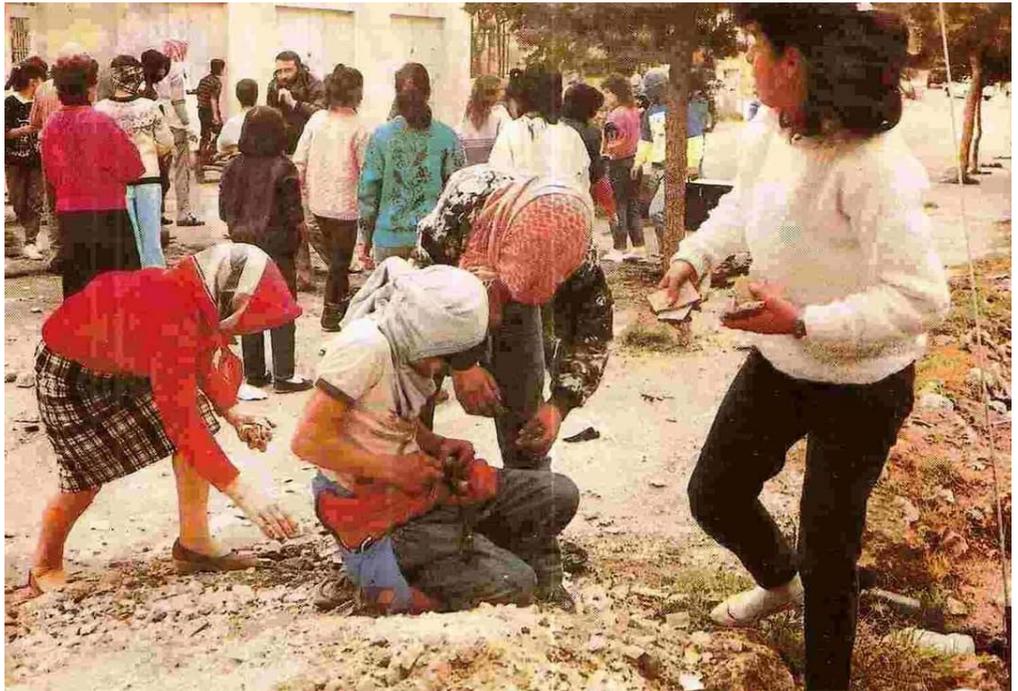


Monthly Events

(December)

First Intifada

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



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

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



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

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

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

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



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

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

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

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

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

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

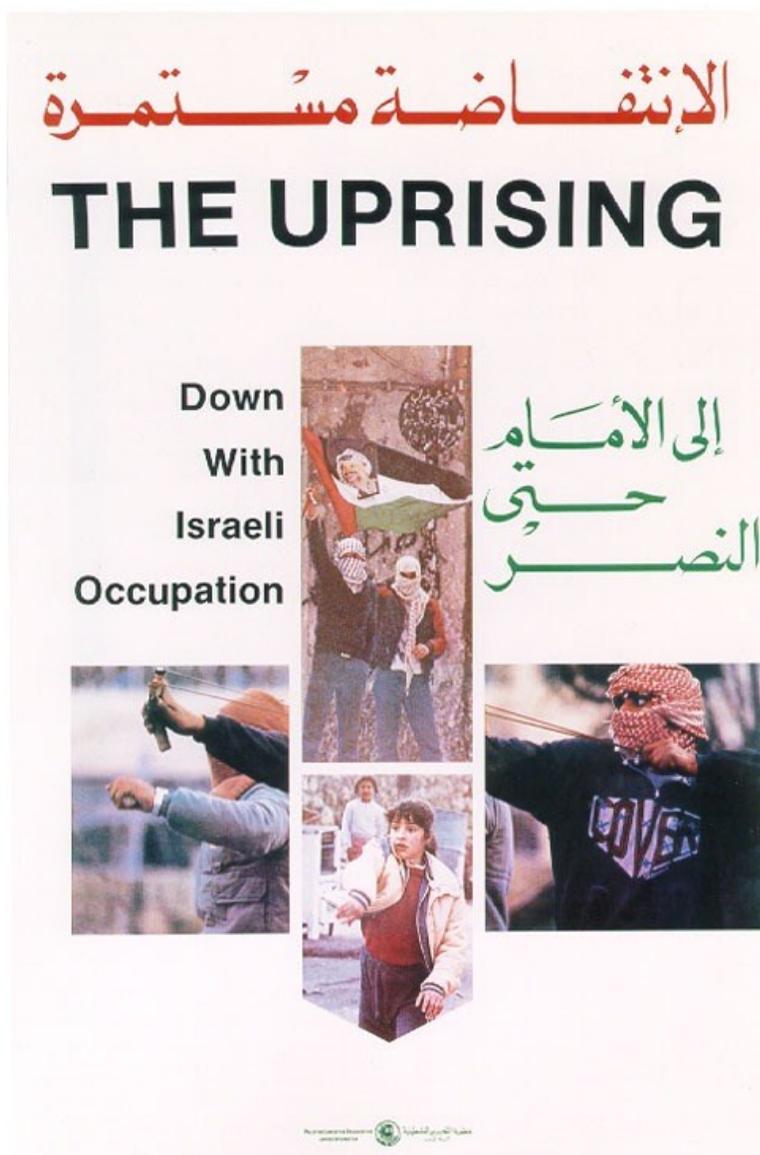
of a global public opinion sympathetic to the Palestinian intifada. All the while, Arafat was focused on preventing any attempt to jeopardize national unity. The freedom fighters who were deported from the occupied territory by the Israeli occupying authorities significantly contributed to enhancing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

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

Assassinating the legendary commander of the PLO's military arm and resistance operations in the occupied territory had been a longtime goal of Israel's for some time. Their preparations this time, however, were well planned: In early March 1988, Israel took the decision to assassinate Abu Jihad. On the night of the 16th of April 1988, Israeli assassins executed Abu Jihad in his home, firing 70 bullets into his body. Abu Jihad became

the 142nd martyr of the Intifada. His assassination sparked violent demonstrations across the occupied territory. He was described as "the first bullet and the first stone," and Arafat called him "The Prince of Martyrs." He became a symbol of the seemingly unstoppable Intifada. To the outside world, the throwing of stones became a powerful visual image of the first intifada, but it was the use of leaflets that effectively mobilized the Palestinians against the occupation. Messages of upcoming strikes, boycotts and specific campaigns made the rounds and gave the people a sense of unity of purpose. This was also a time when symbolism became very important to the national movement and the Palestinian flag and its colors were incorporated even in clothing and embroidery. When so much else was restricted in their lives, the Palestinians had found novel ways to resist nonviolently, which had Israel searching for ways to respond. Force was still its preferred method of control.

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



Allenby Captures Jerusalem

8 December 1917

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

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

Allenby began by defeating Turkish forces in the Third Battle for Gaza, which ended on November 7. Following that, he sent out forces along two flanks, one charged with capturing Jaffa, a mission accomplished on November 16, and the other in the direction of Jerusalem.

An initial attempt to surround the city and force its surrender, at the end of November, failed. But on December 7, having repositioned the troops of the British XX Corps, the Turkish forces in the city concluded that Allenby was withdrawing, and relaxed their defense of Jerusalem.

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

On the night of the 8th December and cleared the way for the British troops to occupy the city. The next morning the Muslim mayor of Jerusalem, Hussein Salim al-Husseini, accompanied by his family, set out to deliver the Ottoman Governor's letter of surrender and the keys of the city, to the British forces. Allenby finally had the opportunity he had so long craved. Jerusalem lay within his grasp. Allenby wanted to occupy Jerusalem, not preside over a battle that might reduce it to rubble.

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



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

United Nations General Resolution No. 194

11 December 1948,

On 11 December 1948, the UN General Assembly adopted Resolution 194 by a majority of 35 out of 58 members. It has since been reaffirmed more than 135 times, remaining the bedrock of the Palestinian cause and the earliest legal underpinning of the right of return. United Nations General Assembly Resolution 194 is a resolution adopted near the end of Nakba 1948. The Resolution defines principles for reaching a final settlement and returning Palestine refugees to their homes. Resolution 194 called on the occupation state to allow "refugees wishing to return to their homes and live at peace with their neighbors to do so at the earliest practicable date", and that compensation should be paid for the property of those choosing not to return and for loss of or damage to property which, under principles of international law or equity, should be made good by the Governments or authorities responsible. It arose from an international consensus that people forcibly displaced from their homes had a right to return in customary and humanitarian law. The resolution also calls for the establishment of the United Nations Conciliation Commission to facilitate peace between Israel and Arab states, continuing the efforts of UN Mediator Folke Bernadotte, following his assassination.

Establishment of Holy Jihad force 1947

25 December 1947

Holy Jihad force (Kata'eb al-Jihad al-Muqaddas) was established by Abd al-Qadir al-Husayni as the Army of the Holy War during the 1936–39 Arab revolt and during the 1948 war. It consisting of young Arabs from villages in the Jerusalem area. They waged a number of battles against both the British Mandatory forces. In November 1947, when the UN approved the Palestine partition plan, Husseini, the mufti and a large number of Palestinian leaders were in Cairo. During this period, young Palestinians and other Arabs gathered around him and formed the core of the Holy Jihad



army, which he now reestablished ahead of the looming war. Three weeks after the passage of the UN partition resolution on November 29, 1947, Husseini returned to Palestine. Positioning himself in the village of Tsurif, south of Jerusalem, he fought quite effectively .

After his forces failed, he improved his methods of attacking Jewish supply convoys and cutting off Jewish communities. The successes the Holy Jihad troops continued into March 1948. Time and again they surprised the Haganah with their ability to recruit a large, deadly force with great speed. An additional success was their blockage of the Nebi Daniel convoy, which had brought supplies to the Etzion Bloc but was attacked Jerusalem on March 27. 15 Jewish fighters were killed in the battle, and Hussein's forces seized Haganah armored vehicles and a large quantity of arms .

The establishment of the Arab Supreme Authority

18 December 1947

The Palestinians did not carry to the Diaspora their political institutions, including parties and organizations, that existed during the British Mandate era. The years following 1948 did not witness noticeable activities, with the exception of the Arab Higher Committee's keenness on having some links with the Palestinian people, and some relations with a number of Arab and Islamic countries.



This commission was established by the Council of the League of Arab States during the meeting of the Kings and Heads of Arab States in Inshas in Egypt, on May 27 and 28, 1946, in which they decided to uphold the independence of Palestine and preserve its Arab identity, and the necessity of forming a body that represents the Palestinians and speaks in their name, and entrusted its implementation to the League Council.

The Arab League negotiated with representatives of the Palestinian parties and organizations in this regard, and it was agreed to establish the "Higher Arab Authority for Palestine" on June 11, 1946, headed by the Mufti of Palestine Haji Muhammad Amin al-Husseini, who started its leadership from a main office in Cairo.

As a result of a decision by the British government preventing him from entering Palestine, another office for the commission was established in Jerusalem, and other offices in Damascus, Beirut, Baghdad, London, Paris and New York. And the commission was recognized by all Palestinian parties, organizations and Arab countries.

Several committees and departments were established for the authority, including an advertising and publishing department.

Members of the Arab Higher Committee as shown on the previous pictures, Front row from left to right: Ragheb Bey Nashashibi, chairman of the Defence Party, Haj Amin eff. el-Husseini, Grand Mufti & president of the Committee, Ahmed Hilmi Pasha, Gen. Manager of the Jerusalem Arab Bank, Abdul Latif Bey Es-Salah, chairman of the Arab National Party, Mr. Alfred Roke, influential land-owner, 1936.

Balad al-Shaykh massacre

30 December 1947

Balad al-Shaykh, was an Arab village. A massacre was perpetrated on the night of December 31, 1947, to January 1, 1948.

The Palmach, an arm of the Haganah, attacked the town while the residents were asleep, firing from the slopes of Mount Carmel, in retaliation for the killing of 39 Jews during the Haifa Oil Refinery massacre the day before, 30 December 1947, which itself was triggered by the attack of the Zionist paramilitary group, the Irgun, who threw a number of grenades at a



crowd of 100 Arab day laborers who had gathered outside the main gate of the British-owned Haifa Oil refinery looking for work, resulting in 6 deaths and 42 wounded.

The Jewish agency condemned the Irgun for the "act of madness" that preceded the killing of Jewish workers at the Haifa oil refinery but at the same time authorized the raid on Balad al-Shaykh.

Bab al-Amoud massacre in Jerusalem

29 December 1947

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

The massacre of Sheikh Braik near Haifa

30 December 1947

A force of Zionist gangs attacked the village of Sheikh Burayk, killing 40 of its residents.

Abbasid massacre, east of Jaffa

13 December 1947

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

Palestine Gallery

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



Christmas ceremony, procession of the Patriarch, 1902



Snow covers the hill of Bethlehem on February 25, 1921



General View of Jerusalem 1921

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