



The Roots

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This is the 19th issue of the Roots bulletin which is issued each month. March 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-Majdal, as well as the important events that happened in March and our martyrs in this month. Moreover, we are going to talk about the destroyed village Iraq-al-Manshiya, the Palestinian Mahdi Sardaneh, and the Palestinian Traditional tools as a part of Palestinian heritage.

Our Palestine Majdal Asqalan



Majdal Asqalan an Arab city in the Gaza district, located 25 km to the north-east of Gaza. It called Majdal Asqalan in relation to the ruins of the city of Ashkelon adjacent to it and distinguishing it from the names of some other Arab villages with the same name. It is believed that the inhabitants chose the location of their town on a high hill a little far from the sea shore in order to avoid the surprise of the Europeans to them, and away from the encroachment of the

sand dunes so that they could practice cultivating and trade. Majdal has an important geographical location. It grew up in a flat patch of the Palestinian coastal plain, where the coastal sand dunes of the Mediterranean and the agricultural lands of the plain meet. Naturally, this easy location attracts transportation routes, merchant caravans and invaders. Al-Majdal in the old days was an important station in a series of stations extending along the Palestinian coastal plain, commercial convoys and military convoys used to pass through it in search of rest and supplies.



In the modern era, it became an important station of the Qantara-Haifa railway line (the line is located 6.5 km east of it). Majdal is a transportation node where multiple roads converge. It is located on the main Palestinian coastal plain road extending from Rafah in the south to Ras Al-Naqoura in the north.

Two broad main roads branch off from this longitudinal road heading

towards eastern Palestine, one of them directly from Al-Majdal and passes through the Kokba Roundabout, Al-Falujah and Beit Jibrin to Hebron, and the second heading north-east to Jules and Al-Sawafir and then veering towards the east on its way to Jerusalem. It also branch off from the coastal road halfway between Al-Majdal and Gaza, as main roads head southeast to Beersheba and from there to Eilat on the Gulf of Aqaba. Accordingly, Al-Majdal has a strong connection with the northern, eastern and southern parts of Palestine.

In addition to the passage of the Qantara-Haifa railroad in Majdal, the Beersheba-Qaryyat Ghat-Asdod railroad passes near it before reaching Ashdod. The port of Ashkelon is also the most important water in the southern coast of Palestine and provides services to its southern regions. This port is linked to the oil pipeline from Eilat and Beersheba, from which crude and refined oil are shipped abroad.

Al-Majdal is located on a flat area of the coastal plain, the height of which does not exceed 50 meters above sea level. The land slopes gradually towards the west, with the exception of some sand dunes scattered along the beach, sometimes protruding above the general level of the land. The encroachment of sand into Majdal was stopped by the planting of fruit trees. The valleys around Al-Majdal are scarce, so they are not exposed to the dangers of floods during the winter.

The city of Al-Majdal is the boundary between the range of sand dunes in the west and the coastal plain strip in the east. The soil in its lands is diverse. The sandy soil prevails in the west, and the red Mediterranean soil predominates in the east. Sandy soils lack organic matter, although they are rich in minerals. As for the Mediterranean soil, it is rich in organic and mineral

substances, even though it consists of a clay mixture that combines clay, sand, gravel, etc., and makes it fertile and suitable for growing citrus fruits and grains.

The climate of the city is mild and pleasant. It is not on the shore of the Mediterranean Sea, but rather close to it. The sea breeze is built on it in the summer, so it has a mild annual temperature range from 19/20. The city's distance from the beach reduces the humidity of the air during the winter season. January is the coldest month of the year, August is the warmest.



During the Crusader era, Ashkelon was an important city due to its location near the sea coast between the Crusader strongholds and Egypt. After a short period of the siege of Jerusalem in 1099 by the Fatimid army, the city was liberated from the Frankish grip. Over the years, and in the year 1150, the Fatimids built 53 towers around the city to protect it from attacking enemies. But three years later, after a five-month siege, the Frankish army recaptured the city under the leadership of King Baldwin III, and incorporated it into the province of Jaffa to form the province of Jaffa and Ashkelon, which became one of the principal cities of the Kingdom of Jerusalem.

In 1187, Salah al-Din al-Ayyubi was able to liberate Ashkelon again after the Battle of Hattin, but it did not last long in the hands of the Ayyubids due to its strategic importance to the Franks and re-fortification as part of the policy to improve the defenses of coastal sites. In the year 1247, the Egyptians were able to recapture Ashkelon during the struggle of Salah al-Din against the Crusaders, and the city was returned to the rule of the Arabs. In the era of the Mamluks, Majdal had a share of their extensive urban activity, so at the end of the seventh century AH (the thirteenth century AD) a mosque was built, which is considered its most important historical scene.

It was built on marble pillars, similar to the Great Mosque of Gaza, and had a beautiful high octagonal minaret.



As for its builder (in the year 700 AH / 1300 AD), the Mamluk prince Seif al-Din Salar, who was one of the Mamluks of Sultan Qalawun and died during the reign of his son Al-Nasir Muhammad, became the representative of the Sultanate. And on the door of the mosque the following inscription: "In the name of God, the Most Gracious, the Most Merciful. Only

those who believe in God and the Last Day, perform prayer, pay zakat, and fear none but God, live in the mosques of God.



He ordered the establishment of this blessed mosque for the sake of God's sake and His pleasure, and asking for the reward, the supreme ruler, the emir, the great, the swordsman, Sayf al-Din Salar, the sponsor of the honorable Mamelukes, may God reward him and please him, on the date of the month of Muharram in the year seven hundred. May God have mercy on him and have mercy on those who have mercy on him and have mercy on all Muslims."

It seems that the mosque was the center of a scientific movement in the eighth century AH (fourteenth century AD) and the following centuries. Al-Sakhawi mentioned in "The Brilliant Light" the names of a number of Majdalene scholars in the ninth century, including Ibrahim bin Ramadan Al-Burhan Al-Majdali the insightful, Ahmed bin Amer Al-Shihab Al-Majdali Al-Shafi'i, known as Kinana, the reciter Abdullah bin Khalid, Shams Al-Din Muhammad bin Musa, known as Ibn Abi Bayd, and Jamal. Al-Din bin Hanun Al-Qadi.

Two famous scholars of Majdali origin, one of whom is Ahmed Bin Abdullah Bin Muhammad Bin Daoud Bin Amr Bin Ali Bin Abdul-Daim Al-Shehab Abu Al-Abbas Al-Kinani, the origin of Al-Majdali Al-Maqdisi Al-Shafi'i, the preacher, and he is known as Abu Al-Abbas Al-Maqdisi studied on these scholars. He was born in the year 809 AH / 1406 AD in al-Majdal and grew up there. He recited the Qur'an, followed by recitation, memorization of the curriculum, the Millennium of Ibn Malik, logic, and al-Yasmina in algebra and hospitality. Then he moved from his country to Gaza, Ramleh, Jerusalem, Levant, Cairo, Mecca, and he debated and learned and read Arabic and hadith.

Al-Quds was given the authority to return with validity in Jerusalem and export in Al-Aqsa Mosque, and he died in the year 870 AH / 1465 AD.

The second brother is Khalil bin Abdullah bin Muhammad Al-Kinani Al-Asqalani, of Al-Majdali Al-Maqdisi Al-Shafi'i origin. He learned and heard lessons in al-Majdal, Damascus, Tripoli, and Cairo, where he was appointed as a judge in the district, to later become independent in the district of Nablus. Then he settled in the district of Jerusalem and the sheikhdom of the school of righteousness in it and adjacent to Mecca in the year 898 AH / 1492 AD and died there in the same year.



There are a number of Islamic shrines in al-Majdal, including the tomb of Sheikh Nur al-Zalam in the center of the town near the Great Mosque, and the mausoleum of Sheikh Awad. It is a mosque built on the seashore. The tomb of Sheikh Saeed. And the shrine of Sheikh Muhammad Al-Ansari, and the shrine of Sheikh Muhammad Al-Ajmi. Several centuries ago, the custom of celebrating the Valley of the Ants arose in Al-Majdal. This sea-

son is similar to other seasons that arose in Palestine during the Mamluk era, such as the season of the Prophet Musa in Jerusalem and the season of the Prophet Saleh in Ramle. This season coincides in its history with these seasons that are held in Lebanon every year. In this celebration, people go out on Tuesday to the sea for a walk, and on the second day they go in a busy procession to Wadi al-Naml under the eastern Ashkelon wall, then visit the shrine of al-Husayn at noon and return at sunset to al-Majdal, and the celebration ends on al-Husayn's day. Some historians believe that the celebration of the Valley of the Ants dates back to the season of "Thursday of the Covenant", which was celebrated by the Fatimids three days before the Feast of Christ.

Al-Majdal was a modest town in the Ottoman era, and at the end of the nahiya, it overlooked a group of neighboring villages. It witnessed an industrial renaissance since the beginning of this century, and its agricultural and industrial progress was manifested in the booming commercial movement in it. It is natural for its population to increase significantly as a result of the natural increase on the one hand, and the settlement of some residents from neighboring villages on the other hand. Figures indicate that the population of Majdal doubled between 1930 and 1945. Its population in 1948 was estimated at 13,000. At the end of his reign, the Mandate authority decided to make al-Majdal the center of a new district, which was cut out of the Gaza district. But the events of 1948 prevented the implementation of the resolution.

The impact of the activity of the Majdal residents was evident in increasing their economic production, increasing their annual income and improving their living standards. It is natural that the population growth and the improvement of their social and economic conditions are accompa-

nied by urban growth that the municipality was supervising its organization. The geometric plan of Al-Majdal indicates that the rectangle was adopted for the design of the city. Its center, which includes its main market, consists of two perpendicular main streets paralleled by other perpendicular streets in a chess shape. And it becomes from the urban extension of the city that it takes the form of axes along the roads leading to it. Especially in the south on the way to the village of Berbera. The city expanded at the end of the Mandate period, reaching an area of 1,346 dunams, including 200 dunams for roads and valleys. Its buildings were constructed of bricks, adobe, cement and stone. The people's demand for the cement houses and their abandonment of the mud houses is evidence of the improvement in their living standards.



At the end of 1948, the Jews occupied Majdal, expelled its Arab residents from their homes, and replaced them with immigrant Jewish families. The Jews were not satisfied with that, so they changed the landmarks of the historic city of Ashkelon in the western part of Al-Majdal by erecting modern buildings on the lands of Al-Majdal and the lands of the villages of Naalia, Al-Jawzah and Al-Khasas. And they communicated, and they became one city, which (Israel) called the name Ashkelon and erased the name Al-Majdal from existence. In 1973, the population of Ashkelon was estimated at 46,200, and in 1983 it reached 52,900, and it rose in 2001 to 100,700.

Al-Majdal is an agricultural city because it is located in the middle of a dense agricultural environment. The lands belonging to Majdal amount to 42,334 dunums, of which the Jews do not own anything. Cereals, vegetables and fruit trees are grown in a large part of these lands. Citrus orchards occupy a large area of cultivated land, followed by vineyards and other types of fruits such as figs, peaches, plums, berries, meas and others.

Al-Majdal is also an industrial city, as it is one of the most famous cities in Palestine in the spinning and weaving industry. It has gained its fame in dyeing and weaving since the days of the Crusaders. The textile industry depends on hand looms, of which the total number of workers in the city in 1945 was about 800 looms. At the end of the mandate, some automatic looms were

introduced. The credit for introducing the textile industry to Gaza City is attributed to the residents of Al-Majdal who immigrated to Gaza in 1948.

Some of the residents of Al-Majdal depended for their livelihood on trade, especially the trade in locally made fabrics and trade in agricultural products. There are some major merchants who used to import goods from outside Palestine and sell them in the markets of the city and the neighboring villages. Many of Al-Majdal's merchants tend to move their goods outside the city's markets to display them in the markets of the neighboring Arab towns and villages.

In addition to the previous jobs, Al-Majdal performed other functions, such as the tourist job, the educational job, and the administrative job. Tourists have been accustomed since ancient times to visit the archaeological and historical sites, shrines and tombs in and around the city. At the end of the Mandate period, an educational renaissance took place that appeared to raise the cultural levels of the city's population.

In addition to the primary and intermediate schools for males and females, there was a secondary school for boys in Al Majdal, which included hundreds of students from its children and from the neighboring villages. The administrative function was represented in some government departments that provided services to the residents of Al



-Majdal and its affiliated villages. Al-Majdal included a hospital and some health clinics that contributed and improved their health conditions.

Ashkelon's current jobs are numerous, on top of which are the industrial job and the maritime job. Many industries have been established in Ashkelon in addition to the tourism and fishing industry. And the movement of Ashkelon Port is not interrupted, as it is in the future of dozens of ships and oil tankers that ship refined oil from the port to Europe.

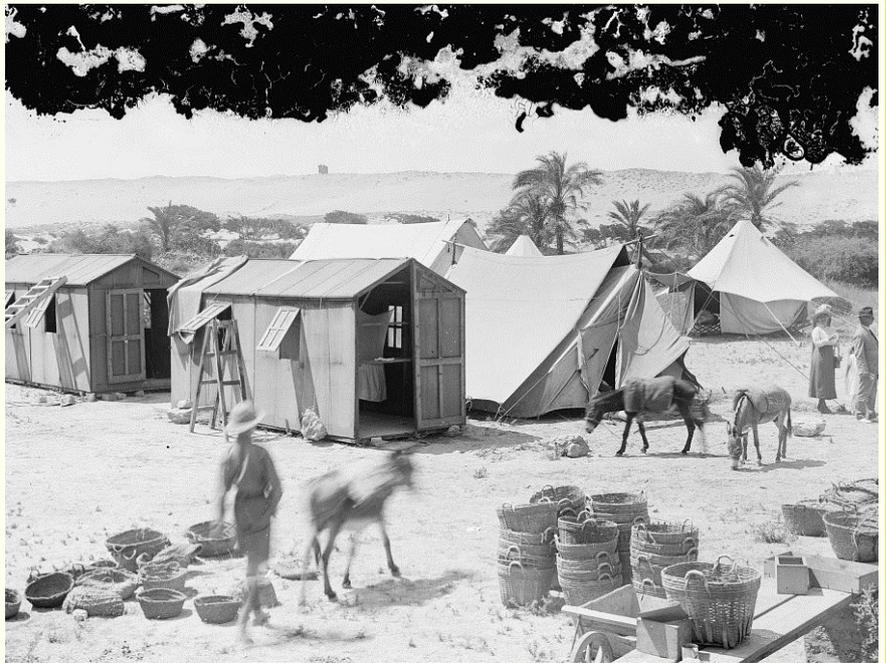
City landmarks and facilities

Al-Majdal Mosque, which was built by Prince Seif Al-Din Salar in the year 700 AH, is considered one of the most important historical sites of Al-Majdal.

It had a primary school for females and a secondary school for males. A special section for weaving was attached to it for some students to practice in, and it had a plot of land for training in cultivating the land and raising bees.

In the city there was an eye clinic established in the thirties, as well as some health clinics and a

maternity care center. In the late forties, there were two pharmacies in Al-Majdal, Shatila Pharmacy and Ibrahim Zakharia, and there were many midwives who delivered women at home, and in Al-Majdal there were a group of Attarians provide Arabic medical prescriptions. The city of Ashkelon is distinguished by the fact that it contains many ancient historical monuments, as there is a museum that contains archaeological finds, including a replica of



the silver calf dating back to the Canaanite Ashkelon. The museum also includes two burial sarcophagi dating back to the Roman era, made of marble decorated with inscriptions depicting battle, hunting scenes and mythological scenes. The city also contains the remains of a Byzantine church dating back to the fourth century AD, with marble floors, mosaics, and stained glass. A Roman tomb was discovered two kilometers north of Ashkelon in 1937, in addition to a Hellenistic cave decorated with paintings of nymphs, water scenes, and mythical figures. and animals.

City fall:

On October 9, 1948, the Zionist warships began bombarding the city of Majdal, and the Zionist gangs blew up the great bridge between Gaza and Deir Sneid on October 15, and on the next day the Jews managed to seize the main road junctions, and on October 17 the Jews began launching air raids Al-Majdal was severely affected, and they demolished a large number of the city's buildings, including the boys' school,



the girls' school, and the hospital, and a number of martyrs fell.. The people began to leave the city, and on November 5, 1948, Al-Majdal completely fell into the hands of the Zionists. The Zionist gangs expelled the remaining Arab residents from their homes and replaced them with immigrant Jewish families. And they changed the landmarks of the historical city of Ashkelon in the western part of Al-Majdal by erecting modern buildings on the lands of Al-Majdal, and they expanded the waters of Ashkelon on the Mediterranean, so that the urban areas of the cities of Al-Majdal and Ashkelon became wide, and they became connected and became one city, which the Zionist entity named Ashkelon and erased the name of Al-Majdal from the map.



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 Traditional Tools

Heritage is everything that nations and peoples inherited from their ancient ancestors, which includes tools and utensils, as well as arts, principles, aphorisms, tales and stories, in addition to beliefs and clothes, and many more, but in this article we will talk about the Palestinian traditional tools that were used in the past.

Industrial heritage tools

1- **Bench plane:** It is used to smooth and polish the surfaces of wood and artifacts.



2- **al-Duqmaq:** It is a tool used for hammering on woodwork. It is made of wood. It has different shapes of heads.



3- **Soap stamp:** a piece of copper contains the registered trademark of the product.

4- **al-Mikhbat:** It is a thick stick that was used to clean and fluff wool before filling it into pillows or quilts and mattresses.



5- **Handloom:** It is used in carpets manufacturing.

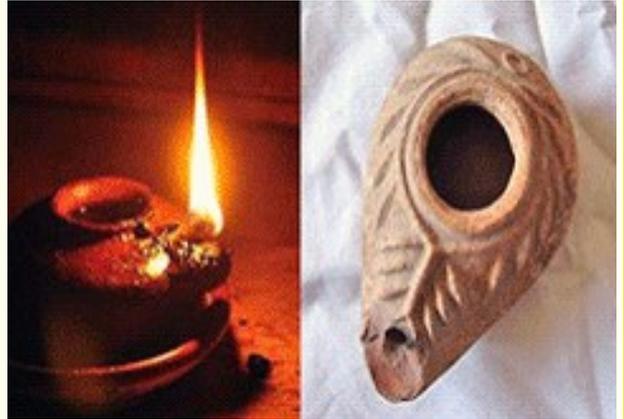
6- **The iron:** The tailor uses it to iron clothes after sewing them. Its parts and shapes differ according to the source of heat.



lighting heritage tools

1- Al-Sarraj:

It is a bowl that was initially made of stone, by digging it into a piece of basalt stone in a circular or rectangular shape, the size of the palm of the hand. In one of its upper edges, a narrow channel is carved to serve as a place for placing the wick, one end of which is in the oil, and the other end is on the edge of the lamp, and in it is the torch. Then its industry developed, and stone was replaced by metal and glass.



2- The lamp - Kerosene lamp - :

these tools were used in the past for lighting, and it is a circular base for storing fuel (kerosene) topped by a thin metal crown consisting of two separate pieces, allowing the passage of air necessary for ignition, and it contains a circular duct in which a thin transparent bottle is placed. It can be disassembled for cleaning. In the middle of the base is a serrated hole to mount the crown on.

In the middle of the crown is a wick, the lower end of which is immersed in the kerosene, leaving a small part of it to be lit. The bottle is placed above the



crown, preventing the air from extinguishing the flame and increasing the intensity of the illumination.

3- Lantern:

It was used in the past for lighting, and it is a circular base for storing fuel (kerosene), surrounded by two longitudinal handles to fix the bottle, and it contains a wick and a bottle in the middle of the two handles. The Bedouins used it when going out at night.



4- Lux:

Its name is pronounced "Lux" and it is a developed stage for the lantern, which gives much more light than the lantern, and is used as an alternative to lighting when the power is cut off.

Preparing and preserving food Tools

1- **Taboon:** an open-roofed earthen mold, designed by Palestinian farmers; To make bread from calcareous soil after mixing it with straw and water and exposing it to sunlight until it dries, then burying it with ashes and dry animal dung (manure) after covering the tabun with a special iron cover. It becomes at a temperature sufficient for the dough to ripen. This temperature should be maintained constantly by adding (manure) daily to the tabun. The peasants also used the tabun to heat by burying dry wood in the manure for half a day until it turns into flaming coal, then they take it out of the ashes of the manure and placed in Canon.



2- **SAJ for making bread:** It is a thin, concave metal sheet that is used to make thin shirk bread from unleavened dough. It is widely used by the Bedouins. People in the countryside use it at weddings and occasions to prepare shrak bread on saj to be used as a ferment for mansaf.



3- **Kerosene Primus:** It is a copper tool for cooking and water heating and heating. It consists of: a kerosene tank, a handle to pressurize the liquid (the dash), three feet that carry tigers and what is on them, and an iron head consisting of cavities to heat the liquid and turn it into a gas that ignites quickly, and it connects to the tank with a hole that supplies it with kerosene when pressed; It is a single circular piece of iron at its top, and its base is inserted into the head socket and is called a "tarbush".



4- **Olive oil jar:** It is a cylindrical, opaque glass vessel to preserve the oil from the influence of light.

5- **kibbeh Bowl:** It is a large stone block of a cylindrical shape, in the middle of which is a circular cavity with a diameter of 30 cm, which narrows at the bottom to about 20 cm.



That is, the base of the bore is narrower than its nozzle, and it has nicely crafted, thick edges. Its thick, flat base keeps it stable on the ground. It was used in the past to make kibbeh and grind meat to make kofta.

6- **Al-Safriya:** Al-Safriya is one of the cooking utensils (pot) made of red copper coated with zinc, which gives it a bright white color, which is cleaner and prevents copper from oxidizing. The zero has several sizes so that it is very small, its capacity does not exceed a liter; Or be very large and enough to cook two whole carcasses. There are larger sizes of them in the attic of the people, some of them may reach a height of one and a half meters, or more, and their diameter is more than two and a half meters. The sizes of the zero were measured by the number of its rings, the largest of which has eight rings; In order to be able to carry it eight men, and the smaller the size, the fewer the number of rings.

7- **Al-Batiyah or Karmic:** Al-Batiyah is a wooden bowl, round in shape. It was used for kneading and placing bread in it, and sometimes stew was placed in it for eating. It is an authentic part of the heritage of Palestine. It was made from a tree trunk, hollow from the inside, and transformed from the outside in a circular motion. Widens at the top, narrows at the bottom, and is trimmed to a smooth feel. It is of several sizes; To suit the number of family members, or the number of guests. The batiyeh was used in social occasions; Manasif (rice with meat and milk) was served to the guests. It was also used to knead clay and to make maftoul. The wooden bowl smaller than the batiyeh is called the karma.

8- **Al-Dust:** It is a huge red copper bowl, used to prepare large banquets, on social occasions such as weddings, funerals, and clan reconciliation.

9- **The pot (copper pot):** a copper pot larger than the pot and smaller than the dost, and its mouth is slightly narrower than its base, used for cooking food, heating water for the bath or washing, boiling bulgur, and making jams. They are of multiple sizes.

10- **The pot:** The pot was made of grilled pottery, and it was used for cooking before using metal utensils.

11- **The pottery pot:** a pottery vessel similar to a deep dish, with many holes at the bottom, allowing steam to pass through it. It is used to make maftoul over steam, where boiling water is placed on the power nozzle, and the steam passes through the holes.

12- **The bowl:** a deep bowl similar to a bowl, narrow at the bottom and a wide door, used for eating. It is made of black pottery, and it comes in several sizes.



14- **Saftas:** It is a set of cylindrical metal pots, arranged in layers, and carried in one package. It is used to transport several types of food, at the same time, to remote places, so that it does not cool when transported.

15- **Mukhbat ladle:** It is made of wood and is large in size, and is used to move food in large cooking utensils during the cooking process.

16- **Najjar, mortar, mortar or pestle:** Najjar is often made of strong, shiny copper, and it is conical in shape, and has a strong thick base; In order to withstand hammering and grinding, it has a thick stick, called the hand of the carpenter, and it is flat and solid, with which the coffee and cardamom that are placed in the caravan are pounded. Daggers have different shapes of varying size; Some are small, some are large; Its decoration also differs from one maker to another and from one region to another.

17- **The mill or the jarusheh:** It is two circular stones, each about 20 cm thick, one above the other. Where the grain falls when the movement of the upper part and become between the two stones. The two opposite surfaces of the two stones contain coarse fine grooves extending radially from the center of the mill to its outer edges. And when it falls, it will be crushed. The grinder controls the fineness or coarseness of the powder by increasing or decreasing the amount of grain it puts in the mill. The upper part is moved manually by pushing sticks installed close to its edge.

18- **The rolling pin:** It is a wooden cylinder with two handles on its sides. It is used to roll dough for bread or to make Eid discs, called a rolling pin.

Cleaning tools

1- **The ablution pot or ablution pot:** It is a metal cylindrical vessel with a flat circular base, with a long neck, a tilted vertical tube for pouring water, and a laminated side handle to hold it when using. It is used for ablution, and for other household purposes.

2- **Lijn :** It is a metal vessel that was used for hand washing and bathing. Its edges are wider than its base, and its edges are approximately 20 cm long. In some towns, it is called "but" by the word kaf instead of gym.



Fishing tools

1- **The bird hunting trap:** It is made of iron wire, in the shape of a horseshoe, used to catch birds such as: rooster of ghee, bulbul, and speckled, and the best bait for it is earthworms; Or bread, covered with fine sand, and the taste remains visible above the surface of the ground.

Remembering Our Martyrs

Abdul Rahim Al-Haj Muhammad (1892-1939)

Abd al-Rahim al-Hajj Muhammad, also known by his kunya Abu Kamal, was a prominent Palestinian Arab commander of Revolutionaries forces during the 1936–39 revolt against British Mandatory rule and increased Jewish settlement in Palestine. In September 1938 he became the official General Commander of the Revolt, although he shared the post in rotation with Arif Abd al-Raziq. In February 1939 al-Hajj Muhammad was made the sole title to the post by the revolt's political leadership.

Al-Hajj Muhammad was born in the village of Dhinnaba (today a part of Tulkarm city) in 1892. He belonged to the landowning clan of Samara. During the invasion of Syria by Napoleon Bonaparte in 1798–99, al-Hajj Muhammad's great-grandfather fought in the Ottoman defense of the country, but was sentenced to death.

Al-Hajj Muhammad was initially educated in Dhinnaba's kuttab, a traditional elementary school. In 1899–1900 he was enrolled in a primary school in Tulkarm. Later, he would work the fields of his lands alongside his father and occasionally traveled with him from place to place, selling their agricultural products. During World War I (1914–18) he was conscripted into the Ottoman army (a requirement for male Ottoman citizens), serving outside of Palestine in Tripoli and Beirut. He returned following the Ottomans' defeat by British forces and their Hashemite Arab allies. His father had died sometime during the war. Upon his return to Palestine in 1918, al-Hajj Muhammad supervised his family's land possessions and entered the trade business. He became one of the prominent local grain traders in Palestine during the early years of the Mandate. Coinciding with this period, al-Hajj Muhammad became an ardent opponent of Zionism and British support for that movement. The 1920 Nebi Musa riots, unrest in 1923 and the 1929 Palestine riots all extended into Tulkarm and al-Hajj Muhammad was angered at the coercive manner in which the British authorities quelled the Palestinian Arab participants. His business eventually went bankrupt after the Mandate adopted new economic policies, importing wheat abroad at a cheaper price than the local produce. This became one of the major motivating factors in his future participation in the Palestinian Arab revolt in 1936.

al-Hajj Muhammad set up base in the vicinity of Bal'a near Tulkarm and began recruiting and training fighters from the area, including former Ottoman soldiers who brought additional expertise in combat or firearms. Under his command, this group of men would launch minor raids against Jewish settlements and British security personnel.





In 1934, his wife Badia'a died and al-Hajj Muhammad was left with his four sons. With the killing of Izz al-Din al-Qassam, a well-known Muslim preacher and anti-colonial militant by British forces, tensions between the Palestinian Arab population, among whom al-Qassam was popular, and the authorities significantly rose. His sympathizers grew in number and the notion of armed struggle against British rule and British sponsorship of Zionism became increasingly popular as an alternative to the diplomatic nego-

tiations between the Palestinian leadership and the British government. In the earliest stage of the 1936 revolt, in the early summer, al-Hajj Muhammad's fighters primarily operated in the Wadi al-Sha'ir area between Nablus and the coastal plain. Most of their actions consisted of attacks against British Army and police patrols driving between Tulkarm and Nablus. On 21 June al-Hajj Muhammad and his fasa'il ambushed a British Army force protecting a Jewish convoy passing near the village of Bal'a. According to Swedenburg, al-Hajj Muhammad was the "most respected commander, was renowned for his nationalist convictions, for his opposition to political assassination, and for his tirelessness as a fighter." He operated more or less independently from the political leadership of the rebellion, including those based in Palestine, such as AHC head al-Husayni, and Damascus-based Central Committee. Despite his tacit alliance with al-Husayni, al-Hajj Muhammad had refused to assassinate local leaders who rivaled the al-Husayni family for political power, reportedly stating "I dont work for Husayniya ("Husanyni-ism"), but for wataniya (nationalism)." His personal assistant Abu Shahir depicted al-Hajj Muhammad as a "genuine nationalist," contrasting with the self-proclaimed nationalist leaders whom Abu Shahir accused of adhering to "narrow factional interests." On 23 March 1939, on his return to Palestine after being officially confirmed as the revolution's general commander, al-Hajj Muhammad was killed by the British Army in the village of Sanur, located between Jenin and Nablus. He had entered the village with two of his subordinate commanders and a few of his fighters. A large force from the British Army subsequently arrived at and sealed off Sanur.

Afterward, he was buried in the village, only for his body to be secretly exhumed two weeks later by some members of his fasa'il and transported to Dhinnaba. There, he was buried ceremonially in a manner "befitting his stature in the revolt," according to author Sonia Nimr. As news of his death proliferated, a general strike was held throughout Palestine for a number of days in honor of al-Hajj Muhammad's efforts in the anti-colonial and anti-Zionist revolt. His death had made the headlines of various newspapers in both Palestine and other parts of the Arabic-speaking world.



Memorable Palestinian Figures



Mahdi Sardaneh (1940 -2016)

Mahdi Sardaneh, the musician of the Palestinian revolution In the village of Fallujah, located between the cities of Hebron and Gaza, Mahdi Sardaneh was born in 1940. Circumstances served him from the beginning, as his father was a follower of the Sufi orders, and he turned the house into a council for zikr circles and reciting the Qur'an. With Mahdi's frequent listening to melodies, his talent for composing began to grow with his father's instructions. That was when he was no more than 8 years old, with the events of the 1948 Nakba.



He was among those who immigrated with the family to Jordan and lived there for two years until his older sister helped him return to Gaza City to stay close to the events in his country. During the seasons of Bayader, weddings and ceremonies, and through them he met the artist Abu Ali Al-Tanani, from whom he learned the folk song of Al-Baghdadi. In 1957 he went to Egypt and worked on the Voice of the Arabs radio station, which brought him together with the Palestinian artists Abu Arab, Kamel Eleiwa and Fouad Yassin, who later founded "Sawt Al-Assifa" and began his artistic life performing the tunes of Riyadh Al-Sunbati and Baligh Hamdi. He was the only Palestinian at the time to appear on the Egyptian Opera House stages with his participation In the lyrical play "Mahr al-Arousa" 1957 at the age of 17, it was written by Abdul Rahman al-Khamisi and composed by Baligh Hamdi. At that time, he had not actually started presenting the tavern yet.

He explained how this period was bitter and how he took on the tune of the famous song "Tal Slahi" only four Egyptian pounds, as he was not certified as a composer at the time. However, this situation changed with the establishment of "Voice of the Storm" – "Sawt Al Asifa" radio station, affiliated with Voice of the Arabs Radio, to be the spokesperson for the Palestinian revolution, and it was later called "Voice of Palestine" radio, after the inclusion of all the media outlets affiliated with the factions under the name "Unified Media." In this media institution, he met with poets The Palestinians, Salah al-Husseini, known as Abu al-Sadiq and Muhammad Haseeb al-Qadi, and together they formed a group to write and compose the Palestinian national anthems, which began to be broadcast on the "Voice of Palestine" radio station. Sardaneh gained practical experience in the field of music and joined the Institute of Arabic Music in Cairo to hone his experience with the knowledge that developed from his performance as a composer who proved his presence among the great Arab composers of that period. "If the Fida'i fights with the bullet, then I fight with the musical sentence." Mahdi Sardaneh often repeated this phrase with pride,

on the conscience of the people who used to hear them from the Palestinian radio stations in Cairo, Damascus and Baghdad. With many titles, including “the composer of the songs of the Palestinian revolution”, “the unknown musician” and “the lyre of the Palestinian revolution”. Among the most important patriotic anthems and songs that Sardaneh presented were “Azzin ya rosas al-thawra”, “Protect the revolution with your blood”, “Captured Storms”, “The Battle”, “Victory for the People”, “Prison for Men”, “Protect the Revolution”, “ The storm, “Drag the cannon”, “We are your revolutionaries, my country”, “We are going to say we want it”, “Encircle, my enemy, encircle”, “The language of gunpowder”, “We don’t turn”, “Extend, oh, our revolution , Extend”, “From the Heart of the Tent”, “Anthem of the Resistance”, “God’s Covenant We Will Not Leave”, “O Our People in Lebanon”, “Tighten the Trigger of the Martins”, “O my people, my revolution has grown” “The Quartet”, “O our people shook the gunpowder” "O usurper of our right", "Your face is Arab, it does not change", "The joy of Gaza", "Flap our flag on high", "O divide between the neighborhood", "Climb up, my people, the revolution of stones", "Photos, my photographers" and from the end of the pub "Oh O nation of Muhammad, he still had about a hundred tunes that had not been broadcast until now.



Mahdi Sardaneh singled the children out with two musical plays from the tavern, “Taq Taq Taqia” and “The Guardian of the Spring.” Mehdi Sardaneh was known more as a composer than a singer, and the music library preserves a set of songs with his voice and tavern, including the song we used to listen to from the “Voice of Palestine” radio station in Cairo, “May God bless you with goodness.

The Order of Merit and Excellence in 2011 from Palestinian President Mahmoud Abbas. In September 2016, he passed away in Cairo, where he had settled during the period of his stay away from the village of Fallujah, his hometown.

The truest words of the artist are usually in his last days. In the television interview that Mahdi Sardaneh gave shortly before his death, he talked about many hidden things that are still in his mind and about his dream of visiting his father’s grave in the village of “Al-Fallujah” which he did not see, and achieving honest and correct Palestinian unity and forgetting The word Gaza and the West Bank should be replaced by the word Palestine, because Palestine is the real password that he was always singing about.

He was completely satisfied with his tunes, because he wished to complete the melody of victory for Palestine, and this did not happen in his life, and he was aware that victory has to be paid for!

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.

Iraq al-Manshiyya



Iraq al-Manshiyya was a Palestinian Arab village located 32 km northeast of Gaza City. The village contained two mosques and a shrine for Shaykh Ahmad al-Arayni. It was depopulated and ethnically cleansed after the 1948 Nakba.

The village was located 32 km north-east of Gaza, in an area of rolling hills, where the coastal plain and the foothills of the Hebron mountains

merged. It was on the south side of the highway between al-Faluja to the north-west, and Bayt Jibrin to the east.

History:

Remains from the Early Bronze Age and Iron Age have been excavated at Tel Erani, and a Byzantine era burial site has been found south-west of the tell.

A khan was established in 717 H. (1317-1318 C.E.) by al-Malik Jukandar during the reign of the Mamluk sultan al-Nasir Muhammad ibn Qalawun. This is according to inscriptions on either side of the entrance to the Maqam (shrine) Shaykh Ahmad al-Arayni, at the summit of the tell.

Ottoman Empire

Iraq al-Manshiyya, like the rest of Palestine, was incorporated into the Ottoman Empire in 1517, and in the census of 1596, it appeared under the name Iraq Hatim, located in the nahiya (subdistrict) of Gaza, part of Gaza Sanjak.

In the late Ottoman Period, a railway station was established near the village, however, this station was destroyed in World War I.

In 1883, the PEF's Survey of Western Palestine described it as a village built of adobe bricks and surrounded by arable land. The village had a radial plan, with its smaller streets branching out from the intersection of two perpendicular main streets. Three wells supplied the village with water for domestic use. As the village grew, it expanded towards the northeast in the direction of the large mound, called Tall al-Shaykh Ahmad al-Urayni. At the summit, some 32 m. high, was the religious shrine for Shaykh Ahmad al-Urayni. The shrine consisted of a roofless walled enclosure made of reused stone blocks. The doorway was located in the middle of the north wall. Above the doorway was a marble lintel, while on each side of the door were the above-mentioned inscriptions. Opposite, on the south wall, was a deep concave mihrab.



British Mandate

The villagers worked primarily in agriculture; grain, grapes, and many varieties of trees (such as olive and almond trees) were cultivated. In the 1922 census of Palestine, conducted by the British Mandate authorities, 'Eraq el-Manshiya had a population of 1,132 Muslims, increasing in the 1931 census to 1347, still all Muslims, in 299 houses.



The kibbutz Gat settlement was established in 1941 and in In the 1945 statistics the population of al-Manshiyya was counted with that of Gat; the two villages had a total population of 2,220; 2,010 Muslims and 210 Jews respectively, with a total of 17,901 dunams of land. Of this, Arabs used 53 dunams for planta-

tions and irrigable land, 13,449 for cereals, while they had 35 dunams as built-up land.

Goats and sheep supplied the materials (hair and yarn) needed for rug weaving. The villagers



dyed their rugs in al-Faluja, where they also went for medical treatment and other services.

Ethnic cleansing

Iraq al-Manshiyya was in the territory allotted to the Arab state under the 1947 UN Partition Plan, however, it was captured by Israel's Alexandroni Brigade in October 1948 from Egyptian forces in Operation Yoav. The Egyptian Army controlled the area - which included al-Faluja - surrounded by Israeli forces. After Egypt and Israel negotiated an armistice agreement, the Israeli Defense Forces intimidated the inhabitants to flee.

Following the war, the area was incorporated into the State of Israel, after which kibbutz Gat took over additional lands after the expulsion of the villagers. In 1954 Kiryat Gat was established on village land, and in 1956 Sde Moshe was established on village land east of the village site.

According to the Palestinian historian Walid Khalidi, the structures on the village land in 1992 are: "A forest of eucalyptus has been planted on the site, and two signs, each in both Hebrew and English, identify it as "Margolin Peace Forest." Only traces of the village streets remain, along with scattered cactuses. Part of the surrounding land is cultivated by Israeli farmers."

The shrine stood until at least 1946 when it was inspected by the Antiquities Department. During the 1950s it was described as being in a very ruinous condition, and Petersen, inspecting it in 1994, found no inscriptions or standing structures; an outline on the ground were the only visible remains of the building.

Monthly Events

(March)

Al Karameh Battle

Karameh is a Jordanian village north of the Dead Sea. Al Karameh was an important village for Palestine as it was the military headquarters for the Palestinian Fatah movement refugees in Jordan, it sheltered the leaders for the Palestinian authorities of Fatah movement. The Israeli aimed at wiping out the Palestinian political leadership in Al Karameh.



On the morning of 21 March, the IDF

attacked Al-Karameh with heavy weaponry, armored vehicles and fighter jets seeking Palestinian leadership figures of Fatah. Fatah held its ground, surprising the Israeli military. As Israel's forces intensified their campaign, the Jordanian Army became involved, causing the Israelis to retreat in order to avoid a full-scale war.

The military invincibility of Israel and the corresponding ineptitude of the Arab States constituted the central psychological and actual fact in the Middle East after the 1967 War. Therefore, the Arabs were deeply shocked at the unexpected outcome of the War of 1967. Israel's aim was to convince the Arabs that there is no way and no hope but to recognize the fact.

Fatah was the only military active element which refused to accept the defeat, In other words, the goal of Israel during 1968 was to shake the Arab masses' confidence in the Palestinian Resistance Movement and to shake the Fedayeen's own confidence in themselves as well.



Throughout 1968, Fatah was target of a major Israeli Defense Forces operation in the Jordanian village of Al-Karameh, where the Fatah headquarters were located. The operation was in response to attacks against Israel, including rockets strikes from Fatah and other Palestinian Fedayeen into the occupied West Bank.

The goal of Israel during 1968 was to



shake the Arab masses' confidence in the Palestinian Resistance Movement and to shake the Fedayeen's own confidence in themselves as well. Fatah Fedayeen were an example of Palestinian steadfastness: lightly armed, heroic Fedayeen fighting against the mighty Israeli army and inflicting heavy losses. It was a triggering moment for the Palestinian resistance, and critical moment, not only in Fatah's fate, but in the history and destiny of the Palestinian Resistance Movement as well, through destruction of Israeli morale by inflicting on their forces the heaviest losses possible. The fedayeen's prestige in the Middle East immediately rose, and thousands of young men volunteered to join the Palestinian resistance.

By the end of the battle, Israel suffered relatively heavy losses in the process and unexpectedly high number of casualties: 100-200 killed, 500 wounded, 27 tanks were destroyed. Palestinian Fedayeen were able to destroy several of Israel's tanks and armored cars.

The battle gave an enormous lift to Fatah and irrevocably implanted the Palestine problem onto the international agenda, no longer as a humanitarian issue of homeless refugees, but as a claim to Palestinian statehood. Israel was defeated on that day and a surge of optimism was sent through the Palestinians after the victory.

The Palestinians' claim to being a national liberation organization was established. It was psychological boost and international support. Within weeks, thousands of young men and women volunteered for Fatah movement and began paramilitary training. Palestinian resistance receives a boost of prestige and morality. What we have done is to make the world realize that the Palestinian is no longer refugee number so and so, but the member of people who hold the reins of their own destiny and are in a position to determine their own future.

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tah's fate, but in the history and destiny of the Palestinian Resistance Movement as well, through destruction of Israeli morale by inflicting on their forces the heaviest losses possible. Within weeks, thousands of young men and women volunteered for Fatah movement. The turning point had arrived; Fatah which had started off in a hostile atmosphere and against the Arab regimes' rigid opposition became, after the battle of Al-Karameh, the hero and the hope of the Arab masses.

Forty-five years ago today, Israeli police shot and killed six Palestinian citizens of Israel as they were protesting the Israeli government's expropriation of thousands of donums of Palestinian land. Since then, March 30 has been known as Land Day. It has become a major commemorative date in the Palestinian political calendar and an important event in the Palestinian collective narrative – one that emphasises Palestinian resistance to Israeli colonization and summed (steadfastness).

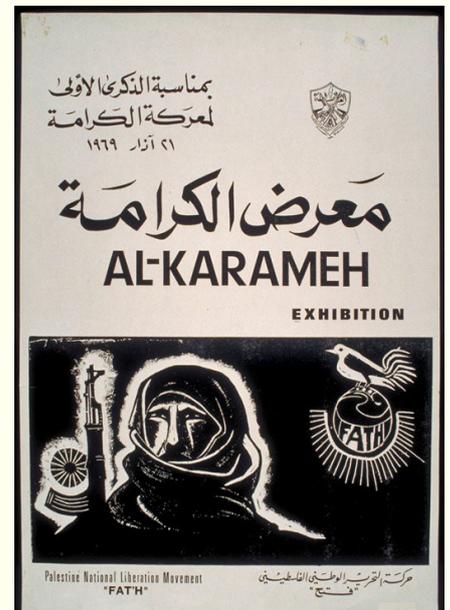
In the aftermath of the Nakba, Palestinian citizens of Israel were regarded with profound suspicion by state and society. Until 1966, Israel placed them under martial law, which was used to expropriate their land, restrict freedom of movement and prohibit political activity.

It was not until the 70s that Palestinian society inside Israel could organise again and was able to work against the racism and discrimination they faced. On the 30th of March 1976, thousands went to the streets in the Galilee protesting the Israeli state's expropriation of their lands. The Israeli police's response was brutal. In total six Palestinians were killed, hundreds injured and jailed.

These events galvanized Palestinians inside Israel and gave impetus to a fight for equality that goes on to this day. Land Day, commemorated every year on the 30th of March, puts the spotlight on this struggle. The 1976 protests were a result of mass collective action across historic Palestine, which saw Palestinian communities resisting not only the theft of land but also overall settler colonial policies of erasure.

Although there were also protests in the Naqab and Wadi Ara, most of the action took place in six villages in the Galilee that had been placed under curfew: Sakhnin, Arraba, Deir Hanna, Tur'an, Tamra, and Kabul.

The demonstrations were met with serious aggression and violence; in addition to the six demonstrators killed, hundreds were injured. This year, the commemoration of Land Day remains as important as ever because in addition to remembering Palestinian resistance, it reminds us how the domination of space is an integral aspect of the Zionist settler-colonial project. For Palestinians, Land Day presents an opportunity not only to mark a past event, but also to think about creative and resilient ways to further resist Israeli land theft.



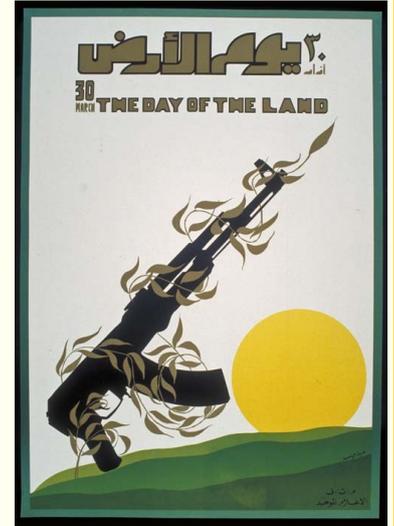
Palestine Land Day: A day to resist and remember

On 30 March 1976, thousands of Palestinians citizens demonstrated in towns and villages across the Galilee region, to protest Israel's extensive land confiscation of 21,000 dunums, as part of its openly declared policy to "Judaize the Galilee" at the expense of the indigenous population. Israel callously followed an intricate and continuous process of Arab land confiscation through passing of new laws, and the circumvention of existing laws.

Palestinians called for a general strike to protest policy of land confiscation, Israeli police responded violently to the demonstrations killing six young Palestinians after violent confrontations erupted between the Palestinians and the Israeli army. Israel occupies more than 85% of the total area of historical land of Palestine, which totals about 27,000 square kilometers. Palestinians, the original population of the land and who comprise 48% of the total population of historical Palestine, utilize only 15% of their ancestral, According to The Palestinian Central Bureau of Statistics. Since then, Palestinians at home and in the Diaspora have been marking Land Day with rallies and remembrance, never cease to fight for their land while holding to their history and identity.

This day symbolizes the Palestinian people's daily struggle to resist the settler colonialism and usurpation of their lands. Marking of its anniversary is a reaffirmation that the Palestinians who remained in the areas on which Israel was declared in 1948 are an inseparable part of the Palestinian people and their struggle.

Land Day continues to resonate with Palestinians everywhere because it does not just mark a past historical event, but draws attention to Israel's ongoing violent, settler-colonial process of "Judaization".



Palestine Gallery

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



Virgin's Fount-Nazareth



Students from Birzeit University perform rhythmic exercises using a tambourine. Birzeit, 1978