



The Roots

Issue No.27-November, 2022

Bulletin Issued by Fatah Movement-Egypt

This is the 27th issue of the Roots bulletin which is issued each month. November 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-Bireh, as well as the important events that happened in November and our martyrs in this month. Moreover, we are going to talk about the destroyed villages Al Hamama, Besides the politician Muhammad Ali al-Taher, and Fine art in Palestine as a part of Palestinian heritage.

Our Palestine Al-Bireh City



Location:

The city of Al-Bireh is located 16 km north of Jerusalem, and on the main road that connects Jerusalem with the city of Nablus. Yaqut Al-Hamwi mentioned it by saying: "Al-Bireh is between Jerusalem and Nablus, and King Nasser destroyed it when he rescued it from the Franks. I saw it".

As for the astronomical site of Al-Bireh, according to the coordinates of Palestine, it is located on a longitude (168 West - 171 East) and latitude (144 South - 147 North). It is in the middle of the line of the mountainous sector cities in Palestine, which extends to the north to

the south, and the site of Al-Bireh occupies a center in the heart of Palestine, especially in the middle of it is the mountain range extending from north to south, which gave it a beautiful view, whether on the coast region from the west, or on the area Al-Ghor from the east, and perhaps this was represented in Jabal Al-Taweel, located to the east of Al-Bireh, which is a mountain that extends longitudinally and overlooks the coast and the valley. km) from the last site in the south of the country (Umm al-Rarashash) on the Gulf of Aqaba, about 67 km away from the city of Jaffa, located in the west on the shore of the Mediterranean Sea, and about (52 km) from the shores of the Dead Sea in the east.

Al-Bireh and its surroundings included many springs and wells, some of which were used as a source of drinking water, such as: Ain Al-Jami', which is the mother of the eyes in Al-Bireh. Al-Jinan, which are four springs near Sheikh Najm, south of Al-Bireh, and from which water flowed throughout the year. A water mill was built on the valley's streams, and most of Al-Bireh's springs disappeared and only a few were left. Youssef, Oyoun Sidi Sheiban, Ain Al-Jinan, Ain Sheiban or (Ain Al-Malik or Ain Zulekha), Ain Dar Amer, Ain Issa, Ain Wadi Al-Masayat, Ain Al-Taqa, Ain Al-Wahidi, Ain Asfour, Ain Al-Qadi, Ain Ras Hussein, Ain Sheikh Ibrahim , Ain al-Dhahrat, Ain al-Aqaba, Ain al-Jajah, Ain Misbah, Ain al-Karzam, Ain Shaab Abu Dawud, Ain al-Qasaa, where he described the flow of the water spring and the water system associated with it, in addition to the presence of a cavity cut in the rock, to collect water, which is linked with a cave in the form of a room cut from the rock It is based on two pillars also cut into the rock, as well as Ain al-Nusbah, known as Ain Abu Iskandar It is located on the right of the street after passing from Khirbet Atara towards Al-Bireh.

History:

The history of the Canaanite city of Al-Bireh goes back to the thirty-fifth century BC (about 3500 BC) and since then and for more than five thousand years, Al-Bireh has remained inhabited. From the Prophet Aaron, the brother of the Prophet Moses, peace be upon them, and the story of the occupation of Palestine by the Children of Israel at the time of Joshua bin Nun, but the city was not considered sacred by the Jews and therefore did not join the Jewish kingdoms that arose in Palestine during the late Iron Age. Al-Bireh was known in the Roman era as Bereya, and it became a city important in this period, especially at the beginning of the Christian era, it is said that the Virgin Mary and her fiancé Joseph Al-Najjar lost Jesus with her



as a twelve-year-old child on their way back from Jerusalem to Nazareth, where a Byzantine church was built in the place whose remains are still present today in the center of the town. This ancient church was known as the Church of the Holy Family after the Islamic conquest. Al-Bireh played a distinguished role on the scene of events in Palestine. It is believed that Omar Ibn Al-Khattab arrived there on his way from Medina to Jerusalem to receive the keys to Jerusalem from the Byzantines.



It was erected in 1195 AD in the place where it is said that Omar prayed a mosque known as Al-Omari Mosque. 1099 AD, where it became a center of Islamic resistance against the Crusaders, and after the Crusaders occupied it, the Crusaders stopped it, along with 21 other Palestinian villages from the Jerusalem area, on the Church of the Holy Sepulcher. He seized Al-Bireh and destroyed the Crusader settlement there in 1187AD. It is said that the number of the Crusaders who surrendered to him in Al-Bireh reached 50,000 captives. Thus, the city was Arabized again in the Ottoman era 1517-1918AD. Al-Bireh was an important political and administrative center and a judicial center. It was inhabited by the Ottoman administrator and there was a military column known as a column Al-Bireh was one of its sons, and had a role in defending Acre during the Crusades campaign in the late 18th century AD during the British Mandate era. Al-Bireh in the Ramallah district, and the situation continued during the period from 1919-1994, after the Palestinian National Authority entered it in 1994, Al-Bireh became the center of the Ramallah and Al-Bireh governorate.



The name Al-Bireh is given to many sites in the south and north of Palestine, in addition to sites outside Palestine. The Islamic Encyclopedia states that the name of Al-Bireh constitutes the sites and places where he used to speak or pronounce in Aramaic, and therefore Al-Bireh is a translation of the Aramaic word (Birta), meaning the castle or fortress.

During the Crusader period, Al-Bireh retained its old name, Beira, and after the

Crusaders established a settlement for them on the land of Al-Bireh, which was known at the beginning of its establishment as Al-Muhammara (Mahmouria) and after its expansion and

prosperity, it was called Al-Muhammarah Al-Kubra to differentiate between it and Al-Qubeba, which was known as Al-Muhammarah Al-Soghra, and in the meaning of the word Al-Muhammarah Al-Taghbied area. Or the greater pulpit, and it is said that it means the name of the place where Muslims used to reside, and perhaps the meaning of the mosque. The historian Abu Shama mentioned it in the Ayyubid period as Al-Bireh, with the same current name, and in the Ottoman period it was mentioned as Beira Al-Kubra, which is part of a sub-district affiliated with Liwa al-Quds In 1697, Henri Mondrill mentioned it as Beer, knowing that the vast majority of travelers used to mention it as Beer. Edward Robinson is the first to link the name of beer with what was mentioned in the Old Testament of the name Beerut, and he believes that Beer or Beerut is the same as beer, where the names correspond completely, moreover that the historian Eusebus or Eusebus Caesarea, a Roman historian who lived at the end of The Roman period and the beginning of the Byzantine period, it was mentioned that travelers between Jerusalem and Emmaus can see Beerut at the seventh Roman mile stone, and therefore Robinson sees it as a camel caravan route that connects Ramla and Jerusalem, as it passes from the village of Al-Jib, and thus beer can be seen from the areas near from The jeep after leaving Jerusalem and an hour's walk towards Ramle. It is also mentioned that the name Be'erot has not been mentioned at all since the time of Jerome.

The climate:

Al-Bireh is climatically located within the Mediterranean region. A year in Al-Bireh in the diversity of plants, where olive trees and vineyards spread in Al-Bireh and its surroundings, which gave it a beautiful landscape and made Al-Bireh one of the most important Palestinian summer cities.





Our Heritage.. Our Identity

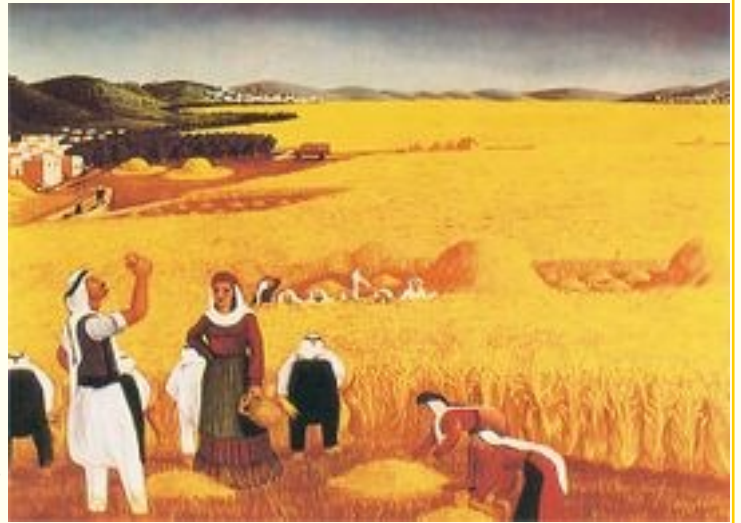
The Palestinian heritage and folklore is varied and original, as it is a historical reference that has been inherited across thousands of years, a heritage rooted into Palestinian grounds that describes what the land says, produces melodies and rhymes that run in Palestinian blood and inscribes the uniqueness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

Palestinian Fine Arts part 3

Fine Arts in the 20th century

The period before the Nakba (1948)

Since the end of the nineteenth century, the Palestinian Arab people have awakened to a torrent of conspiracies that undermine their historical existence as land, people, identity, belonging and memory. What made the Palestinian Arab people enter a phase of anxiety, weightlessness and instability, and the ability to live their lives like the rest of the Arab countries and peoples. The resistance was its field and preoccupied with stopping the harm and aggression surrounding their lands and homeland. This people could not practice its activities and arts like other peoples.



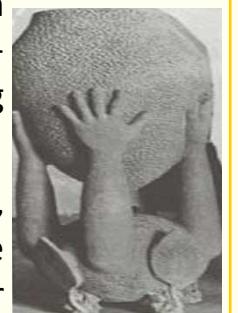
The Western European presence in Palestine under the umbrella of (Orientalism) and Christian religious missions helped establish the first material bases for nurturing and embracing the artistic talents of the Palestinian people, as monasteries and churches served as social service and educational institutions. This helped to enroll some of them to study in institutes and colleges of fine arts in Europe.



The painters (Al-Sayegh - Tawfiq Jawhariya - **Daoud Zalatimo**) are among the first pioneers in the birth of Palestinian plastic art linked to the touristic and aesthetic tendency, and subject to the desires and needs of the public. There are many convoys of Palestinian fine art names that found in

the educational grants provided by the English Mandate authorities and European missionaries appropriate opportunities to study the arts according to their well-known academic school origins. Among the Palestinian artists:

The artist Hanna Saeed Hajj Mismar, born in the city of Nazareth in 1898, who joined the German school in which he found his inclination to learn the art of ceramics as the first academic student in Germany, to open, after

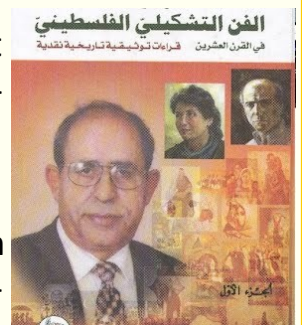


graduating in 1925, a professional to produce ceramic/ porcelain pieces with utilitarian heritage touches, and after the catastrophe, his works turned to photographing the reality of Palestinian suffering in monumental sculpture works.

Fadoul Odeh was born in the city of Nazareth in 1906, who had the opportunity to continue studying in Italy and obtaining a university degree in the fields of drawing and painting, to return to Palestine and practice the profession of teaching art education, and eventually settled after the Nakba and the exodus to Lebanon and to continue his work as a painter and teacher.

The artist **Gamal Badran**, born in Haifa in 1909, was the first to study at the "School of Arts and Decoration" in Cairo. He graduated in 1927 and worked as a teacher at the Arab College and Rashidiya School in Jerusalem. After the Nakba, he left for Syria and lived in the city of Damascus to practice his work as an art teacher at the Teachers' House. He had the greatest impact in discovering artistic talents from those who studied under him in Palestine, and among them we mention his brothers "Abdul-Razzaq, Khairi".

Muhammad Wafa Dajani, born in Jerusalem in 1914, graduated from the School of Applied Arts in Cairo from the Department of Interior Design and Sculpture in



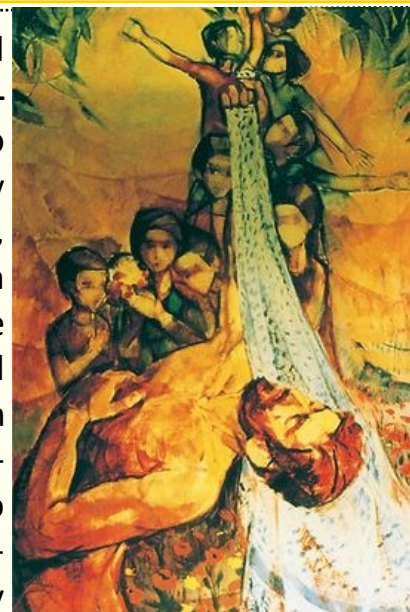
1936, to work as a teacher of art education at the Arab College and the Rashidiya and Omariya Schools in Jerusalem. He was fond of producing art sculptures dedicated to Palestine and its main cities, after the Palestinian catastrophe in 1948, he left for Syria and settled in Damascus and worked in the General Directorate of Antiquities and Syrian Museums, and passed away in 1982.

Jabra Ibrahim Jabra, born in Bethlehem in 1920. He studied primary school at the Syriac sect school, then at the National School of Bethlehem, then the Rashidiya School in Jerusalem, which allowed him to meet the senior "teacher," such as Ibrahim Toukan, Ishaq Musa al-Husseini and Abu Salma (Abdul Karim Al-Karmi) and Muhammad Khurshid (Al-Adnani), then he joined the Arab College in Jerusalem. That period enabled him to master Arabic and English in addition to Syriac. After studying at Cambridge and Harvard, he went to Iraq to teach English literature. He established with the Iraqi artist "Jawad Selim" the "Baghdad Group for Modern Art" in 1951, taking critical writing in literature and plastic art and producing paintings expressing his Palestinian cause as a vital area for his professional and academic diaries. He passed away at the end of 1994, leaving about sixty-five books between the author and translator.

Among the artistic names that appeared during the Great Palestinian Revolution of 1936 and its aftermath: **Faisal Al-**



Taher and Khalil Badawia, both born in the city of Jaffa, and who rose as martyrs on the altar of freedom; **Najati Al-Imam Al-Husseini, and Daoud Al-Jaouni**, born in Jerusalem in 1916, who studied at Al-Azhar for a year, then learned drawing, calligraphy and decoration at the School of Applied Arts in Cairo in 1938, and worked as a teacher of drawing, calligraphy and decoration in the schools of Jerusalem and Al-Majdal until 1948, when he moved to Gaza City and then Kuwait for his paintings Inhabited by the aesthetics of Arabic calligraphy; Sherif al-Khadra, born in Safad in 1917, graduated from the School of Decorative Industries in 1938 and the art of color photography at the Leonardo da Vinci Institute in Cairo. After the Nakba, he moved to Damascus and worked as an art teacher until his death; A personality of King Farouk that enabled her to continue studying art at the Higher Institute for Art Education Teachers at the king's expense as the first Palestinian study in this field and to graduate in 1942, working in the field of art education in Palestine and Jordan; and **Daoud Zalatimo**, born in Jerusalem in 1906, who entered the art field through Bab Hobby and self-study and his joining the art courses conducted by the Department of Knowledge and Arts between 1930-1936 and working as a teacher of art in Khan Yunis until 1948. One of his distinguished students is the artist **(Ismail Shamout)**, whose paintings immortalize Arab history, its symbols and heroes through the ages.



(Ismail Shamout)

The list of artistic names that contributed to the drawing of artistic and professional lighting for important stages in the life of the Palestinian people before and after the Nakba, we mention, for example: **Adeeb Al-Zaeem, Harbi Hob Rumman, Jawad Badran, Abdel Badie Sobh, Bashir Shamma, Mamdouh Al-Khayat, and Munir Saq Allah, Abdul Qadir Wafai, George Fakhoury, Abdul Razzaq Al Yahya, Muhammad Al Shaer, Abdullah Ajina, Robert Makki, Joseph Maroun, Sophia Halabi, and Gibran Khalil Saad**, who composed the choir of art expressing the spirit of hobby and enduring talent through channels of learning and knowledge, and most of them work in the fields of teaching and teaching art education in the areas in which they lived, especially after the Palestinian catastrophe in 1948; Where the topics were related to evoking symbols and meanings and drawing the aesthetics of the Palestinian place and its existential memory.

Forms of artistic expression during this stage were limited to applied arts, such as: decorating weapons, agricultural tools, embroidery, ceramics, shells, straw and linen braids.

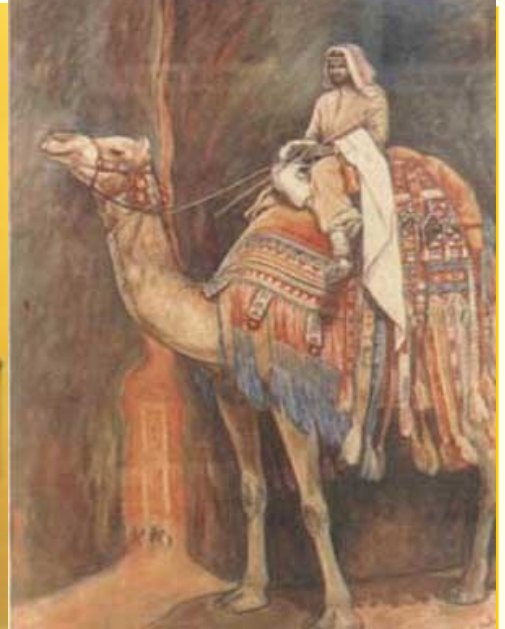


Ahmed Na'wash

Other forms escaped the siege of prohibition and hatred, such as the inscriptions of stones at the entrances to the houses, and some formations that were painted on the entrances and walls on the occasion of the return from the Hajj, and the repeated decorations drawn on the walls of the rooms of some rich peasants, as well as the works of Arabic calligraphy and drawings of Christian icons and the



Fatima Al Moheb



Jumana Al Hussein

decoration of the covers of religious books And the Qur'an (gilding). In the aftermath of the First World War with the collapse of the Ottoman Empire; At the San Remo Conference (19-24 June 1920), the European allies divided the Ottoman legacy, and Britain was mandated to administer the affairs of Palestine, thus forming the British Mandate government over Palestine.

Britain set out to establish two educational systems in Palestine: one for the Arabs, and the other for the Jews. The Mandate government deliberately made the Arab curriculum devoid of everything that would support or develop the Palestinian Arab conscience. Conversely, The Zionist curricula sought to strengthen a Zionist conscience linked to Palestine. On this basis, the Arabic curricula were devoid of creative business courses, including: plastic art, theatre, music, singing, and writings. The concept of "culture" became limited to education only, which revolved around two axes:

1. Rehabilitation of low-paid local (educated only) capabilities capable of carrying out colonial exploitation and looting of the resources of the country and the region, instead of recruiting high-paid workers and employees from Britain.
2. To impart national nihilism and a complete cultural void to Palestinian Arabs; So that it would facilitate the implementation of the colonial policy aimed at realizing the Zionist project in Palestine by establishing a national home for the Jews in it, according to the Balfour Declaration. In contrast to the Arabic curricula; The Zionist curricula enriched the concepts of the national homeland and language; Theatre, plastic art, music and singing, cinema, libraries, aesthetic education, and children's literature were the most important tools of Zionism for the fusion of the various cultures of the Jewish immigrants coming to the country. To bring them to a Hebrew culture that constitutes a united Zionist ideology and conscience, capable of establishing the Jewish national home.

Despite all this; The change in productive life forms, the emergence of trade and the development of cities, the replacement of Western patterns in daily Arab life, and the increasing foreign presence, created a number of Palestinian plastic artists, who, in the subsequent historical path, became the nucleus of Palestinian plastic work and representatives of its beginnings.

Remembering Our Martyrs

Yasser Arafat (1929—2004)

Arafat and the beginning of Fatah

The leader president was born in Jerusalem on August 4, 1929 as Muhammad Yasser Abdul Ra'ouf Daoud Suleiman Arafat al-Qodwa al-Husseini. At the age of seven he witnessed some of the events of the Palestinian Revolution of 1936 which affected the leader's life. In 1937, Yasser and his cousin Raji Abu Al-Saud moved to Cairo on a train travel to live with his elder sister Inam, and his brother Fathy at Sakakeni st, Cairo. He was educated in Cairo and participated as a reservist officer in the Egyptian army. He was an active member at a young age through his activities in the Palestine Student Union, which he later became its president. During the 1950s he had the idea of establishing a movement to liberate Palestine with Palestinian nationalists.



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

Arafat and the PLO

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

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



Al Karameh Battle:



Yasser Arafat had appropriate conditions for the development of the revolution and struggle against the occupation, where there were large numbers of Palestinian refugees in Jordan. President Yasser Arafat trained many young Palestinians for the resistance operations against the Israeli occupation. Arafat insisted to be in battle with Fatah fighters and leaders. The battle of al-Karameh took place on 21 March 1968, in Jordanian village of al-Karameh where Arafat is based and where Fatah leaders gathered, between Israeli forces, a combination of Palestinian fighters (fedayeen) and forces from the Jordanian army. At dawn on March 21, the Israelis invaded. But quickly ran into trouble.. Israel suffered relatively heavy losses in the process and unexpectedly high number of casualties: 100-200

killed, 500 wounded, 27 tanks were destroyed, Arafat became popular all over the world, and the news of vastly outnumbered fedayeen standing and fighting instead of retreating led to a massive upsurge in publicity and support for the Palestinian resistance movement, and Fatah in particular, the battle thus became a key moment in the development of the Palestinian resistance movement.

Yasser Arafat's speeches at the United Nations:

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

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

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



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

First president of the Palestinian Authority:



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

Martyrdom:

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



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

When the Plane landed in its last destination “Ramallah” Thousands of Palestinian people received it while shedding tears in majestic scene to bid a farewell to their beloved Palestinian leader. This was considered the third Funeral after Paris -France-, and Cairo -Egypt.

Remembering Our Martyrs

Saeb Erekat (1955-2020)

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

After graduating, he worked as a lecturer at An-Najah National University between 1979 and 1990; He also worked as a journalist for the Palestinian newspaper Al-Quds for 12 years. Erekat was appointed deputy head

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

In 2017, Dr. Saeb Erekat underwent a lung transplant in the United States of America. On October 9, 2020, it was announced that he had contracted the coronavirus; Then, on October 18, 2020, he was transferred to Hadassah Ein Kerem Hospital for treatment, and on



November 10, 2020, he was officially declared dead. President Abbas mourned him, saying: "The passing of our brother and friend, the great fighter Dr. Saeb Erekat, represents a great loss for Palestine and our people, and we are deeply saddened by his loss, especially in light of these difficult circumstances facing the Palestinian cause."



Remembering Our Martyrs

Sakhr Habash (1939-2009)

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

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

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

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

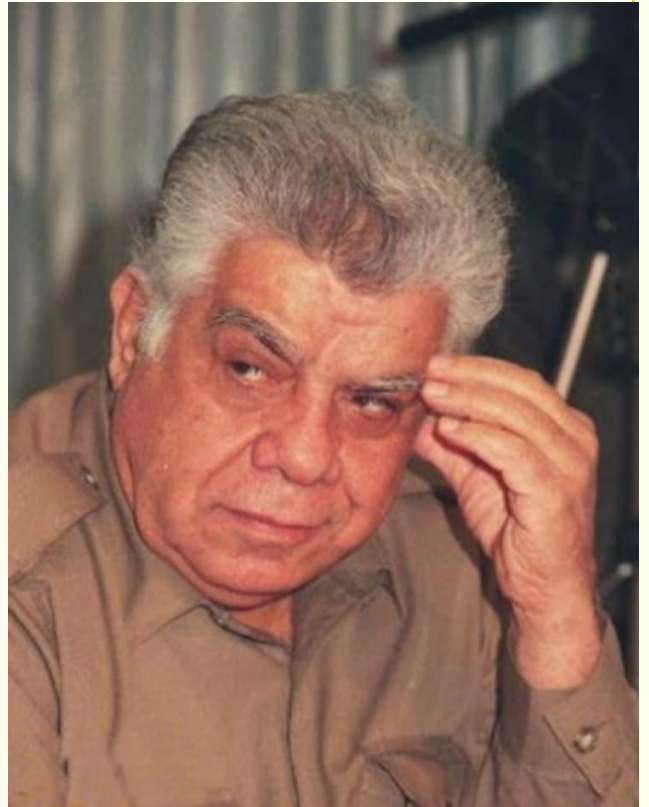
He was elected Secretary of the Revolutionary Council in 1976, then a member of the movement's central committee. He participated in the Battle of Karama 1968 and took over several missions in "Fatah" in Jordan

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

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

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

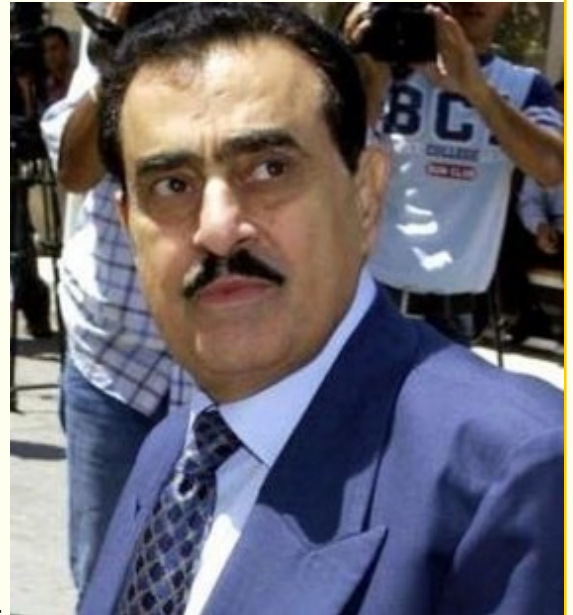
He died and was buried in Ramallah in 2009.



Remembering Our Martyrs

Hakam Bal'awi (1938-2020)

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

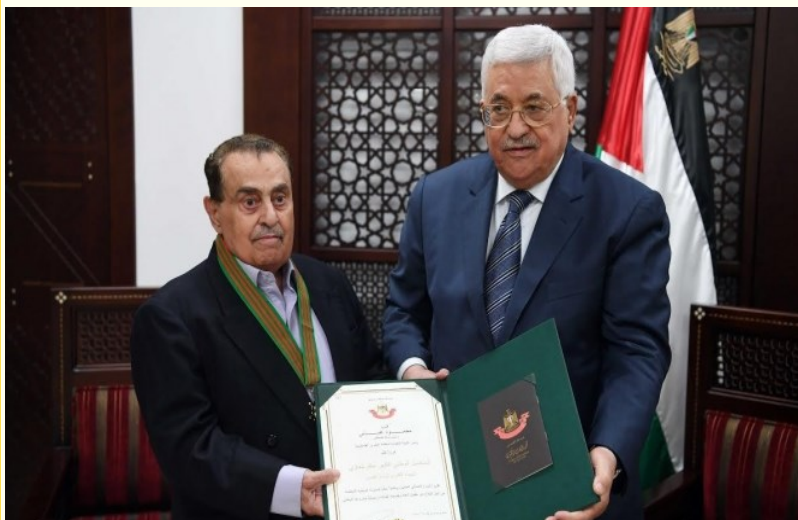


He was Fateh representative to the PLO Central Council; member of the Fateh Revolutionary Council; returned to Palestine after the Oslo Accords and became Commissioner-General of the National Security Agencies and Secretary of National Security Council from 1994 to 1996.

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

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

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



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

Memorable Palestinian Figures



Muhammad Ali al-Taher

Birth 1896, NABLUS - Death 22 AUGUST 1974, BEIRUT

Muhammad Ali al-Taher was born in Nablus to Aref al-Taher and Badi'a Kurdiye. He and his wife, Zakia al-Bizri, had one son, Hassan, and two daughters, Jihad and Muna.

Aref al-Taher enrolled his son in an elementary religious school (*kuttab*) in Jaffa, and it is believed that this was the only formal education the child had. He grew up in Jaffa, where he worked as a correspondent for the Beirut-based newspaper *Fata al-'Arab* [The Young Arab], where he published an article in 1914 titled "Zionists in Palestine," warning of the danger of Zionism.



On the eve of the outbreak of World War I, Taher fled to Cairo, but because of his nationalist activities, the Egyptian authorities imprisoned him for two years (1915-17), first in Alexandria and then in Giza near Cairo. When the war ended, Taher returned to Palestine and became an editor for the newspaper *Suriya al-janubiyya* [Southern Syria], which was based in Jerusalem. He also worked as a correspondent for other newspapers in Beirut and Damascus. He was appointed to the Post and Telegraph Office in Nablus but resigned when he learned that the Mandate authorities planned to implement the Zionists' designs. He left Palestine for Cairo. There, in the neighborhood of Sayyidna Hussein near al-Azhar Mosque, he opened a modest shop where he imported and sold olive oil from Nablus, which the city was renowned for. With the passage of time, this shop became a meeting place for Egyptian nationalists and their counterparts from various parts of the Arab world and Islamic world who had sought refuge in Egypt.

In 1921, Taher established the Arab Palestinian Information Bureau in Cairo and founded the Palestinian Committee, which comprised Palestinians, Egyptians, and other Arabs and included writers, poets, journalists, and lawyers. The committee set itself the task of making the Egyptian, Arab, and Muslim public aware of the struggle of the nationalist movement in Palestine and to express solidarity with it by issuing statements and appeals. During that period, Taher wrote several articles on Palestine and published them in Egyptian newspapers, including in *al-Liwa' al-Masri* [The Egyptian Standard], in which he warned about the dangers of Zionism and of Britain's aim to establish a Jewish state. He established close relationships with a number of prominent Egyptian nationalists, including Muhammad Hussein Haykal, who was the ed-

itor-in-chief of the newspaper *al-Siyasa* [Politics].

In 1924, Taher founded the weekly newspaper *al-Shura* [The Consult], whose first issue was published on 22 October of that year. Initially its motto was “a newspaper discussing the affairs of Syria (Palestine, Syria, Lebanon and Transjordan).” He later changed it to “a newspaper discussing the affairs of oppressed peoples and subjugated nations” and then changed it again to “a newspaper discussing the affairs of Arab countries and oppressed lands.” His newspaper backed Arab causes



Eltaher's old office on Abdelaziz Street in Cairo in 1939

and supported the calls for liberation wherever they were. Because of this policy, it was banned from distribution in most of the Arab countries under colonial authority, especially Palestine, Syria, and Lebanon, where its issues were confiscated. This drove him to print it under the mastheads of other newspapers, such as *al-Nas*, *al-Minhaj*, *al-Jadid*, *al-Shabab*, and *al-'Alam*. These newspapers' owners allowed him to publish using their publishing licenses without charge so that he could continue printing whatever he wanted.

Taher made the office of *al-Shura* a forum where Egyptian nationalists could meet with nationalists visiting from the Arab East and the Maghreb (North Africa), who were discussing ways to strengthen solidarity with the Palestinian cause and other Arab issues, including the issues of the Maghreb and its liberation movements. Figures like the Iraqi poet Jamil Sidqi al-Zahawi, the Yemeni leader Ahmed Muhammad Nu'man, the Syrian leader Shukri al-Quwatli, the Tunisian leader Abdul Aziz al-Thaalabi, and the Moroccan leader Allal al-Fassi would all meet there, as well as Muslim mujahideen, or fighters, from India, such as Maulana Shaukat Ali, and those from Indonesia, Afghanistan, and Malaya.

Taher visited Palestine in 1925 and witnessed with his own eyes the growth of the Zionist colonies. This caused him to campaign even more fervently against the Zionists and British. After returning to Egypt, he remained closely connected with Palestine and its events. He was even made the authorized representative of the Palestinian nationalist movement in Egypt in 1931, and he was in charge of announcing its activities and publishing its communiques in Cairo. In the same year, he participated in organizing the Pan-Islamic Congress that was held in Jerusalem. He narrated the role he played in the conference and its proceedings in his book *Nazarat al-shura* [Perspectives on Consultation], which he published in Cairo in 1932.

Taher visited Palestine just before the outbreak of the revolt of 1936-39 but was unable to stay for long

because the Mandate authorities served him notice to leave; he returned to Cairo. He made it his task to raise awareness about the revolt and its objectives. He compiled news of the revolt and the crimes of the Mandate authorities in a book he titled *Filastin ard al-shuhada* ' [Palestine, land of the martyrs], which he intended to distribute for free. However, the police confiscated the printing plates and the already printed folios, so the book was not published. Also, the British authorities had rejected his application to obtain a Palestinian passport, on the grounds that he was "not Palestinian."



After World War II broke out in 1939 and a state of emergency was declared in Egypt, Taher dissolved the Palestinian Committee and the Arab Palestinian Information Bureau and ceased all political activity. However, the British authorities continued to pursue him. He was arrested on 21 September 1941 and held in the prison for foreigners in Cairo. But he fell ill in prison, so he was transferred to El Demerdash Hospital, where he was kept under police guard. He managed to escape from the hospital and remained in hiding for eleven months, during which he moved all over Egypt in disguise, taking on false names. He wrote an account of what he suffered while in prison and as a fugitive in his book *Zalam al-sijn* [The Darkness of Prison]. On 5 February 1942, the new prime minister, Mustafa al-Nahhas Pasha, who was on good terms with Taher, issued an order to stop his prosecution.

Taher criticized the United Nations for approving the partition plan for Palestine on 29 November 1947, and he held Britain responsible for the atrocities being committed there. He recorded this in his book titled *Collected Papers: A Blood-red Book about the Atrocities of the English, the Treachery of the Jews, and the Fortitude of the Arabs*. The Palestinian Nakba left him bitter and sad. When his friend Ahmad Hilmi Pasha Abd al-Baqi invited him to participate in the All-Palestine Government in Gaza (which he headed), Taher declined so as not to lose his freedom of movement and freedom of expression to write whatever he wanted. On 21 July 1949, the Egyptian authorities issued a military order to arrest him because he had exposed what lay behind the loss of Palestine and had placed the blame equally on Palestinian and Arab officials alike. He was moved to the Huckstep Detention Camp but was released in less than a month on the order of the new Egyptian prime minister. He narrated the facts of what happened to him during his detention in minute detail in his book *The Huckstep Detention Camp*, published in Cairo in 1950.

After the Free Officers' overthrow of the monarchy in July 1952, Taher tried to re-establish his newspaper *al-Shura*; its publishing license was restored during the short period when General Muhammad Naguib was chief of the Revolutionary Command Council and then the first President of the Republic of Egypt. However, this attempt failed and the Interior Ministry compelled him to sign a pledge to never attempt to

الشورى

جريدة سياسية شرقية اجتماعية

٧٥	قريباً في القطر المصري
١٠٠	قرش في فلسطين والمناجح
٥	دولارات في اميركا والكسيت
١٥	زوية في العراق والهند وتنجيب فدرس

الشورى

ساحبا وعمرها الشورى



دارم شوري ترسل باسم صاحب الجريدة بالقاهرة
 التوزيع: (الشورى) بمصر رقم الترخيص ١٠٨١ بتاريخ
 الإدارة بتاريخ عبد المرنون رقم ٣٠٠ بالهيئة المنتدبة
 الموصولة - لا تشتم مالم تكن بتوقيع صاحب الجريدة
 (ASHOURA) Cairo Egypt

في ٥ أغسطس سنة ١٩٣١

جريدة تحت في شون اليهود المصريين والمطارد المظلمة

القاهرة في يوم الاربعاء ٢١ ربيع الاول سنة ١٣٥٠

المجارك العميرة بالقتل

جدا رسالة خافية من « خيرنجدي يورد
 فيها على لقاك للشورى في العدد ٣٧٧ تحت عنوان
 « في جارك نجد وماليتها » جوق (١٠ ن)
 وكنا نود ان نرد هذه الرسالة واصلت قبل
 الا ان يروين المصليح شرها يعبها ولكنها
 وصلت يتجاوز هذا العدد فتمت فورا رجوعها
 الى العدد القادم لتأخر نشرها مدة شهر أو أكثر
 فضيغ القارئة منها
 تشكك رأينا ان تنفضها حيا في السرعة والى
 القراء ذلك
 لقد تبي الكتاب صحة اوفاع التي استدعا
 (١٠ ن) الى الاداري الخاتم عبد بك الطويل
 ناظر اخطائه العام وموقفه وقال ان كل ذلك
 ما هو إلا دسائس الناس جوزوا عدم كتابتهم
 وأتاس كانوا يستغيثون من مثل التفتت قبل
 انفسهم

المحيمات مجنوب اليمين

التعيل - ام هذه المناطق هي للكلاب
 والشجر بما فيها ديني وبعض حضرموت
 وسكان هذه المقاطعة بعدون ٣٥٠ لقا وانظهم
 تجار وبعضهم يشتغلون بزراعة القيقك ورجي السمل
 والصبر وترجع الخويصين الخنطة في وادي ميع
 وفيها القليل من القيل والخيار مما تصبغ به
 الاواب للشاء واليوم المدينة منتشرة في بعض
 الاوساط وهناك مدرسة لا بأس بها في المكلاهير
 انها اولية والثاس على وجه العموم لا يعرفون
 غير اوقليات علوم الابتدائية ومنازل الدولة
 القبطيين الرسول لا يخل من مليون ربية ونصف
 سنويا تلغف منها ردايب الفراء الخيش وبقواه
 وبعض المستخدمين ولدى الدولة القبطية قدر
 الف عسكري من العبيد وبعضهم من قائل بالفتح
 العبدلى : وحدهم المنطقة الثانية في الاممية

خلال المؤتمر الصهيوني

الصهيونية والكثرة اليهودية في فلسطين - المؤتمر وتحميد اغراض الصهيونية
 الرئيس اميدى والكثير هازمان - رأى بعد هذا

فضرة الاستاذ الدكتور محمود عزمى

حدود العراق الى الضفة قضاء السويس ، وكان
 (العالم) ياروشون في إعلان أي برنامج لأن
 المؤتمري تطرح مؤتمرها ولا مؤتمريادى،
 ومطامح ، ولان اميل الصهيونية في تطرح امسا
 هي كامة في صدر كل يهودي ، ولان اغتلات
 برنامج قد يغضب العرب والاجلر معاً فتكون
 ناتجة مضرة بالصهيونية دون أن تكون حسناك
 قائمة مائدة . والصهيونيون (السامون) يريدون
 من نتائجهم اعلان برنامج - دون أن يكون هو
 برنامج (الاعاديين) المنظرين - حتى يبدوا من

الشورى وقانونه المطبوعات الجديدة

يسوء ان نذكر ان التيون والتعيرات التي وضعها القانون الجديد على الجرائد - وامهيات
 نظر مسافة القامين والسليبية - لاتزال على ساقا
 وقد اضحى البرلمان الجديد بدون ان يعرض بشكل جدي لذلك القانون شي من التعديل
 ذلك منتظر الى الوقت من الصدور بضعة اشهر الى ان تقوم بدير مسالة التدمر المنقول
 ويدفع القامين وهو ١٥٠ ليرة مصرية
 ولاجل ان يعرف اخواننا في الاقطار الاخرى مقدار القامين المطلوب نقول انه يسوى ٧٥٠
 دولار بالعملة الاميركية أو ٣٠٠٠ وكون من الشفات الانكليزية فقط لا غير!
 هذا وانما نرجو من اذئاب الاحلالات الاجنبية ان لا يفرجوا بهذا الوقت الوقي لاوت
 الشورى عائدة الى الصدور قريبا بما كان الحال ، ان لا يوقفه إلا تأخير المديونين للشورى في
 ارسال ما عليهم كليا يدروا البنا لتأخر اليوم اصدار شورام وكما امرعوا امرعوا ، باراد الله في
 مسمم العالمية

publish the newspaper. In 1955, Taher left Cairo permanently and went to Damascus, where he was warmly welcomed by Syria's nationalists, both within the country and outside it. But soon he began to feel increasingly stifled by Syrian Military Intelligence (the Deuxième Bureau) under the leadership of Lieutenant Colonel Abdul Hamid al-Sarraj, and he was forced to flee to Lebanon in the summer of 1957. He finally settled in Beirut, in the neighborhood of Ras Beirut, where he hosted a literary salon every Sunday morning in his apartment on Jeanne d'Arc Street facing the campus of the American University of Beirut. He also hosted another salon in his apartment every Monday evening called "al-Nadwa," (the symposium). Taher died on 22 August 1974 and was buried in the Martyrs' Cemetery in Beirut following a funeral with Palestinian military honors. Representatives of the Lebanese president Suleiman Franjijeh and PLO Chairman Yasir Arafat were among the mourners who offered their condolences, as were envoys of leaders from North Africa. In the course of his life, he was awarded several honors, including by King Muhammad V of Morocco and Tunisian president Habib Bourguiba.

Muhammad Ali al-Taher was a Palestinian patriot and an Arab nationalist who believed in Arab unity. He was distinguished by his tireless activism that never abated and for his dedication to the cause of his own nation and to causes of Arab liberation. He was known for having a quick temper and tremendous self-confidence; people knew him by the nickname *mujahid* [fighter].

Selected Works

[Perspectives on Consultation] "نظرات الشورى". القاهرة: مطبعة الشورى، 1932.

"أوراق مجموعة: كتاب أحمر عن فظائع الإنكليز وغدر اليهود وصبر العرب". القاهرة: مكتب الاستعلامات الفلسطيني العربي، 1948

]. Collected Papers: A Blood-red Book about the Atrocities of the English, the Treachery of the Jews, and the Fortitude of the Arabs]

"معتقل هاكستب". القاهرة: الدار العالمية بمصر، 1950. [The Huckstep Detention Camp]

"ظلام السجن". القاهرة: دار إحياء الكتب العربية، 1951. [The Darkness of Prison]



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.

Al-Hamama

Village Before 1948

The village stood on flat land on the coastal plain, about 2 km from the sea-shore, bordered by two long sand dunes on the east and west sides. The coastal highway and railway line ran a short distance to the east of it. Hamama (which means 'dove' in Arabic) was built on the site of Tall Mishqafa, identified as Peleia (also meaning 'dove') in an early fifth-century Byzantine source. It was near the



site of a battle between the Crusaders and Muslims in 1099 that ended in the triumph of the former. The Mamluk sultan, al-Ashraf Barsbay, was reported to have passed through it in 1432. Hamama was also said to have been the birthplace of Ahmad al-Shafi'i (1406–1465), a renowned Muslim scholar, teacher, and preacher at the al-Aqsa mosque in Jerusalem. In 1596, Hamama was a village in the nahiya of Gaza (liwa' of Gaza), with a population of 462. It paid taxes on goats and beehives. The Sufi traveler al-Bakri al-Siddiqi, who passed through the region in the mid-eighteenth century, reported that he visited the village of Hamama after he left al-Jura.

Most of the village residents were Muslims. They built their houses along the roads con-

necting Hamama to other villages, which resulted in a star-shaped pattern of construction.' Its longest extensions were to the north and northwest. The village had a mosque and two elementary schools: one for boys, opened in 1921, and another for girls, opened in 1946. In 1946, 338 students were enrolled in the boys' school and 46 in the girls'. A village

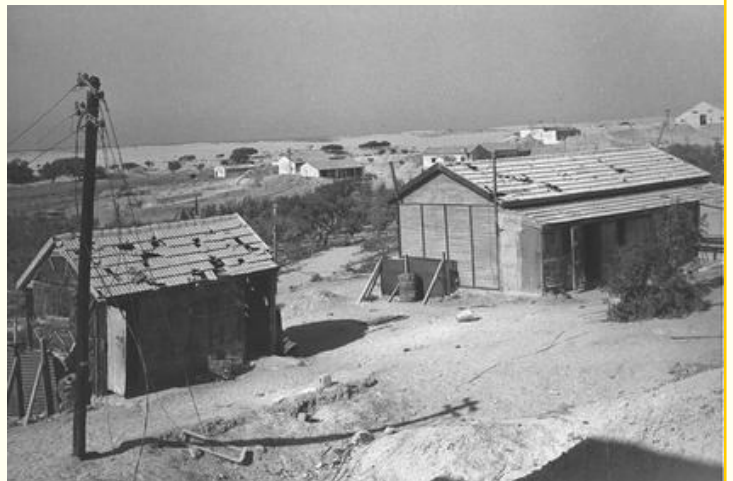


People of Hamama with governor Aref al Aref and Julian Asquith, in 1943

council administered local affairs. The villagers cultivated a wide variety of crops: grain, citrus, apricots, almonds, figs, olives, watermelons, and cantaloupes. Because of sand dunes, particularly on the north side, the community planted trees on parts of the land to prevent soil erosion and sand encroachment. In 1944/45 a total of 961 dunums was devoted to citrus and bananas and 20,990 dunums were planted in cereals; 4,325 dunums were irrigated or used for orchards. In addition to agriculture, the inhabitants engaged in fishing. The area around Hamama contained numerous archaeological sites with visible ruins. These included Khirbat Khawr al-Bayk and Shaykh Awad.

Occupation and depopulation

Reports in the Palestinian newspaper Filastin show that Hamama was first drawn into the war by a number of hit-and-run strikes beginning in January 1948. On 22 January, a group of workers from the village laboring



early settlement of NITZANIM in hamama during 1948

in the fields between Hamama and Isdud were attacked by Jewish settlers from nearby Nitzanim. The attack left fifteen of the Arab workers wounded, two seriously, according to the report. Two days later, another unit from the settlement opened fire on villagers from Hamama, this time killing one and wounding another. The following month, on 17 February, a group of villagers waiting for the bus on the main road between Hamama and Isdud were fired upon and two were wounded. The paper again wrote that the attackers withdrew to Nitzanim. Israeli historian Benny Morris writes that the village was occupied in the third stage of the Israeli army's Operation Yoav , on 28 October. By the beginning of the op-

eration, Hamama had a large refugee population, created by the military offensives launched during the previous months. Nearby Isdud (5 km to the north) came under naval and aerial attack at the beginning of Operation Yoav and fell into Israeli hands in the third stage of the operation. The New York Times stated on 18 October that Israeli air force bombers had flown 'practically unhindered' to their targets for three nights in succession and that these targets included Isdud. The bulk of the remaining population fled with retreating Egyptian columns before the Israeli entry on 28 October.



In the third stage of Operation Yoav, the successes of the previous stages were used to occupy more territory. Al-Qubayba (Hebron sub-district) and Hamama were captured around 28 October 1948. The third stage was marked by 'panic flight' and 'some expulsions,' according to Morris. When the Yiftach Brigade entered Hamama, the unit's intelligence report stated that it was 'full of refugees' from Isdud and elsewhere. Morris adds: 'The remaining Hamama population and the refugees in the town either fled southwards after the [Israeli army] conquest or were urged or ordered to do so by troops.' One of the larger, little-known massacres of the war was committed on 29 October 1948 during this stage at al-Dawayima (in Hebron sub-district, 25 km to the east). Morris claims that it precipitated a massive flight of people from the area.

Israeli Settlements on Village Lands

Two settlements were established in the 1940s northeast of the village on village lands, although not close to the site: Nitzanim, in 1943, and Nitzanim–Kefar ha-No'ar in 1949. Beyt 'Ezra was built on village land in 1950. A farm called Eshkolot was established on village land in the 1950s.

The Village Today

No traces of village houses or landmarks remain. The site is overgrown with wild vegetation, including tall grasses, weeds, and bushes. It also contains cactuses. The surrounding land is unused.



Hamama's Lake

Monthly Events

(November)

Palestinian Declaration of Independence

15 November 1988

Thirty-three years ago, the late Palestinian leader Yasser Arafat declared from Algiers the independence of the State of Palestine on the 1967 borders with Jerusalem as its capital. "In the name of God and in the name of the Palestinian Arab people, the National Council declares the creation of the State of Palestine on our Palestinian land with noble Jerusalem as its capital," declared Arafat on November 15, 1988 at a meeting of the Palestinian National Council, the Palestinian parliament in exile, which convened in the Algerian capital. The statement of the Palestinian Declaration of Independence, read aloud by late Palestinian leader Arafat, was written by the Palestinian poet Mahmoud Darwish. It had previously been adopted by the Palestinian National Council, the legislative body of the Palestine Liberation Organization (PLO), by a vote of 253 in favor, 46 against and 10 abstentions. In April 1989, the PLO Central Council elected Yasser Arafat the first President of the State of Palestine. With this declaration, that was a turning point in the history of the Palestinian national liberation movement, when the Palestine Liberation Organization (PLO) confirmed Palestinian acceptance of the two-solution for the decades-long Palestinian-Israeli conflict. It also led to Arab, Islamic and world recognition of the State of Palestine as declared in Algiers. The right of the Palestinian people to self-determination and statehood has been universally recognized by the UN. This includes UN General Assembly (UNGA) Resolution 3236, which states that the right of independence of Palestine is "inalienable" and that the Palestinian people have a right to a "sovereign and independent" state. UNGA Resolution 2649 also confirms the right of the people of Palestine to self-determination, while UNGA Resolution 2672 declares that respecting Palestinians' inalienable rights is an indispensable element in the establishment of a just and lasting peace in the Middle East.



Balfour Declaration

2 November 1917



Balfour visiting Jewish colonies, Palestine

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

The declaration took the form of a short letter dated 2 November 1917 from Lord Arthur James Balfour, British Foreign Secretary, to Lord Lionel Walter de Rothschild, head of Britain's Jewish community. Approved by the British cabinet, the statement reads as follows: His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country. Shortly after the declaration was issued, British troops entered Palestine, capturing Jerusalem in December 1917. Occupation of the entire country was completed by October 1918, and military government was imposed. Preparations were immediately made to start implementing the Balfour Jewish National Home policy. Less than two years later (and before Britain was formally assigned the Mandate over Palestine), Sir Herbert Samuel, an avowed Zionist, became Palestine's first High Commissioner, and in August 1920 the first immigration ordinance was passed by the new Civilian Administration, opening Palestine to Jewish immigration.

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

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



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

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

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



Balfour declaring the Hebrew University, Jerusalem, Palestine, 1925

Khan Yunis massacre 1956

3 November 1956

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

Deir Ayyub massacre

2 November 1954

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

Rafah massacre



12 November 1956

The Rafah massacre occurred on November 12, 1956, during Israel's occupation of the Sinai Peninsula and Gaza Protectorate following the Suez Crisis. The town of Rafah, lying on Gaza's border with Egypt, had

been one of two invasion points during the initial incursion by the Israel Defense Forces into the Strip on November 1. As with the earlier Khan Yunis massacre, circumstances surrounding the events which led to the deaths of approximately 111 residents of Rafah and the nearby refugee camp are highly disputed, with Israel neither denying nor acknowledging any wrongdoing, while admitting that a number of refugees were killed during a screening operation. Refugees, it is also claimed, continued to resist the occupying army. The Pal-



estinian version maintains that all resistance had ceased when the killings took place. According to survivor testimonies, IDF soldiers rounded up male individuals over fifteen years of age throughout the Gaza Strip in an effort to root out members of the Palestinian fedayeen and the Palestinian Brigade of the Egyptian army. Israel proclaimed that the civilian population would be held collectively responsible for any attacks on Israeli soldiers during the occupation, which lasted from 1 November 1956 to 7 March 1957. Dozens of summary executions took place of Palestinians who had been taken prisoner, and hundreds of civilians were killed as Israeli forces combed through areas like Khan Yunis, and others died in several separate incidents. Calculations of the total number of Palestinians killed by the IDF in this four-month period of Israeli rule vary between 930 and 1,200 people, out of a population of 330,000.

Arab Summit recognizes PLO as the legitimate representative of the Palestinians

November 26, 1973

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

United Nations General Assembly Resolution (3236,3237)

November 22, 1974

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

United Nations Resolution 181

29 November 1947

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

United Nations Security Council Resolution 242

22 November 1967

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

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

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

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

The martyrdom Izzeddin al-Qassam (1882- 1935)

20 November 1935

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

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



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

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

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

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

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

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

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

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

The martyrdom of Farhan AL-Sa'di

(1862 – 27 November 1937)

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



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

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Hebron, mosque over Cave of Machpelah



Bethlehem- A funeral procession in Bethlehem, early 1930s



British army entering Jerusalem , 1917



George's Monastery—Wadi Qelt, in West Bank not far from Jericho

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