

قسط مننا احسن
MAY 31 1977

Free Palestine

Vol. V, No. 1-2, JANUARY-FEBRUARY, 1977

On 12th Anniversary of Palestinian Armed Struggle

N.Y.P.L. RESEARCH LIBRARIES

The Revolution Marches Forward



Palestinian woman celebrating 12th anniversary of revolution.



Palestinian Lebanese freedom fighters march on 12th anniversary of revolution. Beirut, January 1, 1977



Palestinian freedom fighters. (Fateh) Beirut, January 1, 1977

Thousands of Lebanese and Palestinians turned out in Western Beirut, Saida and Sour to celebrate the twelfth anniversary of the Palestinian revolution. Amid revolutionary cheers and songs, Yasser Arafat and Abu Ayad reviewed units of the Palestinian revolution on January 1, 1977 in Beirut. Hundreds of freedom fighters, women, children and workers marched to the revolutionary music, pledging their support to the revolution and their determination to continue armed struggle.

In al-Damour town, hundreds of Tal Zaatar children, women and fighters marched in the rain to express their determination to continue the revolutionary struggle. They raised banners calling on the Lebanese and Palestinian masses to hold on to their guns and to defend the Palestinian revolution. On January 7, 1977, a number of rallies were held in the Palestinian camps commemorating "Martyrs day." The mothers and relatives of those who died in defense of the Palestinian revolution celebrated this occasion with songs and pledges to continue the struggle. In the town of Sour, at the Martyrs day celebration, the people sang and

shouted "No to surrendering our guns."

In his annual message to the Palestinian people and freedom fighters on the 12th anniversary of the revolution, Yasser Arafat said: "In spite of its bitterness, harshness and pain, 1976 witnessed a great revolutionary thrust of struggle and courage which will enrich the procession of the Arab nation toward a life of pride and glory. 1976 witnessed great sacrifices and revolutionary steadfastness, and witnessed the great pains of our people, as they faced conspiracies and attacks.

The American imperialist Zionist conspiracy has not ended. On the contrary, it will become fiercer in the next phase. For imperialist-Zionist forces have concentrated their efforts on liquidating the Palestinian revolution, on taming it or trimming its wings, thereby turning it into a disarmed helpless force. But our revolutionary fighters will face this challenge with more courage and sacrifice, with more unity and comradeship. Our revolution will continue its march in the year 1977, and

(Continued on p. 6)

Palestinian Detainees On Hunger Strike



The United Nations Human Rights Commission in Geneva voted on February 10, 1977 to ask Israel "to take urgent measures to ensure an improvement of imprisonment conditions and refrain from ill treatment of Arab detainees." The vote came after a wave of protests, inside the occupied territories and outside, against the torture and maltreatment of Palestinian political detainees in Israeli jails. In Jerusalem, the mothers of Palestinian detainees held a sit-in in al-Aqsa Mosque in solidarity with their sons who were on a hunger strike in Israeli jails. At Asqalan prison, four hundred political prisoners continued their two-months old hunger strike. They, with other political prisoners at prisons in Nablus, Jenin, Tolkarem and Al-Khalil, were demanding better medical treatment, release of injured detainees, and treatment as war prisoners subject to international agreements.

Many of the Palestinian detainees have suffered from torture and physical beatings. At Bir Sabeh prison, Hassan Muhamad died as a result of deteriorating health. The mayors of Arab towns sent petitions to the West Bank military Governor calling for humane treatment of the prisoners, and asking permission for relatives and delegations to visit them. In Haifa, an Israeli lawyer, Ali Rafah, appealed to the military authorities to allow the mayors to donate beds and blankets to the prisoners.

In London, Amnesty International reported on January 31, 1977 that one prisoner died during the hunger strike. The International Women's Federation in Geneva also expressed its concern for the condition of Palestinian detainees, and called on the Human Rights Commission to take action to protect the lives of the prisoners.

Fateh: Pledge to Continue Armed Struggle



The central committee of the Palestine National Liberation Movement, Fateh, held a meeting on February 16, 1977 in Beirut which dealt with the most important factors in the current Palestinian situation. The meeting gave special attention to the regrettable incidents which took place recently around Palestinian camps, and which gave rise to a false image of insecurity inside these camps.

The PLO leadership, in consequence, undertook certain internal measures and external Arab contacts, which brought the situation back to normal.

Fateh, in considering such incidents, among the causes for which were violations, erroneous behaviour and practices sees it as its responsibility to work from within the PLO to stop all these violations and practices which endanger security, stability and normal life inside the Palestinian camps. It also sees it as its duty to undertake decisive measures necessary to halt the excesses of any element or front which tries to harm our people's struggle taking into consideration the implementation of the Cairo agreement in letter and spirit, and affirming our concern for the security and safety of Lebanon.

Hand in hand with our concern for the unity of all Palestinian factions, which we show by bearing the largest burden in the procession of our people, we feel it our duty to affirm that the continuous obstruction of Palestinian unanimity cannot possibly serve our struggle, but rather causes cleavages in Palestinian national unity, as well as endangering the security of the revolution. This imposes on us a strict and faithful national stand, for which we hold ourselves completely responsible.

The Fateh central committee furthermore considered the items published by some foreign newspapers and carried by the Arab media concerning Arab-Israeli meetings, following a severe campaign against Fateh aiming at starting a psychological war against our revolution and its militant march as well as harming its reputation.

Fateh which is faithful to the militant goals of our people and their national rights, and which has on all occasions affirmed its full commitment to the national charter and the resolutions of the Palestinian National Congress, as well as its political programs, considers such reports one of the tactics used by Zionism and imperialism to distort the Palestinian struggle and sow discord among Palestinian people.

We reaffirm the continuation of our armed revolutionary struggle until the attainment of all our national rights and the establishment of the Palestinian democratic state.

The leadership of Fateh in denying any Palestinian-Zionist meetings also affirms the non-existence of any document delivered to any party which recognizes Israel, in any way whatsoever.

During the discussions of the international situation in all its political aspects, Fateh stressed its firm stand in rejecting all capitulationist projects which the imperialist and Zionist forces are trying to impose on the region with the support of the USA, as part of its plans which aim at foiling Arab solidarity, weakening Arab political and military strength, and striking at the Palestinian revolution.

Fateh, on the other hand praises the stands of the Socialist and non-aligned countries as well as the Islamic and friendly states, in support of the struggle of the Palestinian people and our Arab nation.

The Zionist challenge compels us to face this period with the seriousness necessary in this critical situation. Therefore the Fateh central committee affirms that we will continue our solidarity with our Arab brothers, particularly the confrontation states, in order to strengthen the Arab stand, and work in all directions and fields to serve the Arab cause and achieve its goals in liberating all occupied Arab lands, and we promise our steadfast and militant people in occupied Palestine and outside it to continue armed struggle and confront all conspiracies.

Tell Zaatar Was The Hill of Thyme by Fawaz Turki

When Tell Zaatar fell
a Palestinian child remembered its fall
before it happened
and had seen its body washed up
on the shore.
But Tell Zaatar is a poem
(its words will come later)
and when it died in the fire,
of course,
the embers remained
and the sparks will leap through.



Palestinian Martyr and his sister.
Beirut, January 1, 1977

Israeli Assassinations and Syrian Repression

On Monday January 3, 1977, the Palestinian activist Mahmud Saleh was assassinated by Israeli agents in front of his bookstore in Paris. He was not the first victim of MOSAD, the Israeli terrorist organization which was previously responsible for assassinating other PLO activities: Basil Koubaisi in 1971 and Mahmud Hamshari in 1972. These reprehensible murders are part of the Israeli terrorist campaign to eliminate PLO leaders and cripple their political and diplomatic activities in Europe.

Saleh's assassination went unnoticed in the American media. The focus of Zionist propaganda turned, instead, on Abu Daoud — the Palestinian leader arrested in Paris despite his legal presence in France as part of a PLO delegation to attend Saleh's funeral. The aim of the American Zionist



Mourners at funeral of Palestinian revolutionary Mahmoud Saleh.



Abu Daoud (center), with other Palestinian officials, tells the press of his Paris arrest.

campaign was clear: cover up the real murder and deflect the attention of the public by focusing on a totally different issue, that of Abu Daoud.

In the American media, no voice was raised to condemn Saleh's assassination or call for an investigation on his murderers. The victim, Abu Daoud, was found guilty in the media and not in a court of law. Thus PLO officials are assassinated, tortured, denied their basic human and civil rights, while the real murderers, the Israeli agents, are free and safe while they enjoy the protection of the French secret police.

In Paris, thousands of Palestinian and French activists walked in Saleh's funeral. They expressed solidarity with the struggle of the PLO and pledged to continue the fight for peace and liberation regardless of terrorist tactics used by Israeli agents. In Beirut, Lebanon, thousands of Palestinians rallied in memory of Mahmud Saleh. Abu Ayad, PLO leader, condemned these oppressive fascist tactics used against Palestinian and Lebanese activists, and stressed that the Palestinian revolution will continue its struggle in the face of all these obstacles. He called on all freedom-loving peoples to protest the assassinations of Palestinians by Israeli agents and collaborators, and to express full support for the Palestinian revolution.

In Lebanon, on the other hand, Syrian agents attempted to assassinate Abu-Musa, the military commander of South Lebanon. He was severely wounded in front of his office in Nabatiyah. The Syrian security forces also arrested Lieutenant Ahmad Khatib, head of the Arab Lebanese Army that fought side by side with the Palestinians. Khatib, along with a number of officers from his army, are now in Syrian jails. The Syrian regime is slowly moving to suppress and persecute most of the Palestinian and Lebanese leaders who defended the Palestinian revolution. These repressive measures have been condemned by Arab as well as European progressive organizations and movements. The governments of both Libya and Iraq have condemned the Syrian action and called on the Arab masses to support the Palestinian revolution.

Popular Front: Revolutionary Banner Remains High



The Popular Front (PFLP), as well as the Palestinian revolution, has eulogized two of their leaders who fell in defense of the Palestinian and Lebanese Arab cause. Comrade Abdel Wahab al-Tayeb and his wife, Khalidiya Ali Khalid, were assassinated in their apartment in Beirut by agents of Zionism, imperialism and Arab reaction. Their death, however, has solidified the unity of the Palestinian revolution and strengthened its commitment to continue the people's struggle. Undeterred by these fascist tactics of terror, the Palestinian revolution has pledged to continue raising the banner of armed struggle until total victory.

Martyr Abdel Wahab was born in 1946 in Gaza. He studied in Egypt and later joined the PFLP, and spent nine months in Syrian jails. He served his Movement in South Yemen, and was working as the political educator of the Front when assassinated in Beirut. His wife, Khalidiya, was also born in 1946. She joined the Front in 1969 and served the Palestinian and Lebanese people in the town of Sour, and later Beirut.



I am an American, and therefore not a combatant in the Middle East conflict. It might, therefore, seem easy for me to speak. But it is not. I, because of my heritage and because of the powerful forces that have molded my intellectual and emotional outlook, feel enormous and weighty ties with the sufferings of all of the peoples of the Middle East.

I was brought up in an Arab home, and yet because of the sensitivities of my parents and teachers, I was reared on "holocaust" literature. As a child, I died with Anne Frank, and I wept with Elie Weisel. As I grew to manhood, it was Martin Buber who helped me to be human and Maurice Friedman, my graduate school mentor, helped me through the Vietnam War.

I recall the grief of my parents on the day the Rosenbergs died. And I knew, because they told me, that the cause of their persecution was anti-Semitism.

I was brought up to be aware of the pervasiveness of anti-Semitism, and I cringed, and I still do cringe, at the constant pressures faced by Jewish people in this country.

But I was an Arab-American and I loved and felt pride in that beautiful culture. After the June War of 1967, however, I was to become aware of being an Arab-American in a new way.

I was fired from a part-time teaching position in a synagogue — because I was an Arab. I received taunts of "Arab dog" and was on two occasions attacked by J.D.L.'ers and their kind. And I received anonymous letters that threatened my life and brought fear to my family.

I learned to cringe over the anti-Arab racism in newspaper political cartoons and editorials — that made synonymous the words "Palestinian" and "terrorist" or depicted all Arabs as "bloodthirsty killers" or fat "oil barons." Then one day, in the middle of the October War of 1973 while walking through the halls of the college at which I taught, a not too friendly colleague called out (in what he thought was a joke) "Hey, A-rab, when are we gonna get our oil back?"

I cringed once again, realizing with an ever growing consciousness that Arab people too have suffered from racism.

I spent months in the Middle East, in the Palestinian refugee camps, living and learning from these people about their sufferings and fears. I will never forget the day I left — an old woman said to me, "When you return to America, tell them. Tell them the truth of what you have seen."

I returned to do my doctoral dissertation on the "Arabs in Israel" — only to have my first proposal thrown back in my face by a "Christian" Director of Graduate Studies who said — "There are no Palestinian people, find another topic."

The Struggle For Peace

by James Zogby

I finally completed my dissertation and learned, in my research, about more of the suffering of Arab people. I learned from Tawfiq Zayyad, Mahomoud Darwish, Rashid Hussein — the Arab poets; and from Felicia Langer and Israel Shahak, the Jewish defenders of Arab human rights.

★ ★ ★

For me this is not an abstract political question, it is an intensely personal question — an enormous human tragedy that involves the sufferings of two peoples. The key to the question for me, as Felicia Langer has said — the suffering of one people no matter how great, does not under any circumstance allow them to ignore the suffering of another people. And even more pointedly, I would say — the oppression suffered by one people does not under any circumstance allow them to become the oppressors of another people.

★ ★ ★

I am here to respond to the presentation made by General Matti Peled of the Israeli Council for an Israeli-Palestinian Peace. Mr. Peled is here to talk peace, in the face of some serious opposition — I commend him for this. I should add here that I have some differences with their principles and their work — in particular, with the fact that the Arabs in Israel are excluded from membership in the Council, and the fact that the Council has not yet moved to speak out against the violations of Arab human rights in the occupied lands. But, these differences do not stop me from encouraging their struggle for peace.

I would suggest to General Peled that by adding Arabs to their ranks and by adding the defense of human rights to their agenda the work of his Council would be both strengthened and deepened.

★ ★ ★

The problem that remains — the source of the continuing state of war — is the unwillingness of the Israeli government not only to make peace, but to take the first step to begin the peace discussion, that is: to recognize the right of the Palestinian people to self-determination.

In fact this Israeli refusal involves three separate denials:

- 1) recognition of the existence of a Palestinian people;
- 2) with national rights in the land of Palestine;
- 3) and a leadership which represents them — the Palestine Liberation Organization.

Instead the Israeli government claims that they alone have any claim to the entire land; that, in the words of Golda Meir, "the Palestinian people do not exist"; and that the P.L.O is merely a "band of terrorists."

I would call such a refusal to recognize the national and human rights of this entire people a racist action, and I would remind the Israeli government of an important lesson I learned in my youth.

An older Jewish friend of mine taught me that historically anti-Semitism has meant not merely the dislike of a Jewish person (because he or she was Jewish); nor has it simply meant the contempt shown for the abstract and stereotyped category — "the Jew"; it has also

meant the failure of the Christian world to respect the existence of the Jewish people as a people, and also their failure to respect the integrity of Jewish institutions and organization.

It is a similar complex of attitudes that are today shown by the Israeli government toward the Palestinian people.

★ ★ ★

Even at their best, when Israeli government figures speak out in a "moderate" voice about peace with the "Arabs" — they place impossible demands on the Palestinian people. One recent proposal, for example, spoke of "quasi" self-government for the Palestinians of the West Bank, but insisted that the Palestinian region not include Jerusalem (and another one-third of the land mass of the West Bank — for "security reasons"). In addition, the Arab region would have to be demilitarized and enter into an economic federation with Jordan and/or Israel. Further in order to "qualify" for such a settlement the Palestinian people would have to surrender their other claims on the state of Israel (including the right of the refugees to return) and renounce their dream of working for the establishment of a unified, non-sectarian, democratic state for all of the people in Palestine/Israel. In response to such a proposal, anyone seriously interested in peace can only ask "what regard for Palestinian rights does such a proposal demonstrate?"

The "doves" in Israel insist that the P.L.O. must go further in word and deed to demonstrate its desire for peace — but we must, in justice, reply to them that such an attitude is unfair. It is not Israel that is the injured party in this situation — it is the Palestinian people who live under military occupation and it is the Palestinian people who remain in refugee camps still waiting for the right to return to their homes. And while the fears of the Jewish people of Israel must be recognized — living as they do with still fresh memories of the "holocaust" — we cannot allow this to cause us to ignore the real situation of suffering of the Palestinian people.

★ ★ ★

There has certainly been a strengthening of the peace forces within Israel. And these various forces have been active in their demand that the government develop a more positive posture toward peace.

But while this fact is noted, we must also note the more frightening strengthening of the forces of war and occupation. Instead of the peace movement having the effect of moving the ruling party toward peace — other developments on the right are causing a hardening of attitudes. The growth of a new hard-line mass party, the Democratic Movement for Change (DMC) has had just such an effect on the ruling Labor Party — especially with new elections only a few weeks away. To the growing strength of the DMC must be added the already powerful right wing LIKUD Party — in addition, there is the dangerous growth of the extreme right-wing anti-Arab rights organizations of the "Gush Emunim" and Meir Kahane's Defense League.

The net result of all of these developments has been to cause the Labor Party (with both Rabin and Peres factions agreeing) to adopt a platform which: encourages new Jewish settlements in the occupied lands; rejects any recognition of Palestinian national rights; and rejects any notion of a return to the 1967 borders.

So while it is true that there is a growing peace movement in Israel — it is also true that peace is not at hand.

★ ★ ★

The reason I wish to point this out is because if our purpose is not mere political discussion — but a real concern for human suffering and our

(Continued on p. 5)

Vorster's Regime Aided by Israeli Arms Industry

Military co-operation between the apartheid state of South Africa and Israel has been condemned at various international conferences in recent months. The non-aligned countries summit conference in Sri Lanka during August, called for an oil boycott against Israel and France because of the actions of the two states in supplying arms to Vorster's regime.

The United Nations General Assembly adopted on 9th November a series of resolutions on apartheid, in a new attempt to bring pressure on the South African government. Among the ten resolutions is one which includes a specific censure of Israel, Britain, France, West Germany and the United States as suppliers of arms to South Africa. A further motion passed by the international body condemned the 'continuing and increasing collaboration by Israel with the South African racist regime'.

In the military sphere the Tel Aviv-Pretoria alliance has taken many forms:

- The supply of arms and spare parts.
- The training of military personnel.
- Servicing agreements.
- An exchange of strategic information.

The Zionist state is extremely reticent about its military ties with the apartheid state in South Africa. Although senior Israeli military officials have regularly visited Pretoria, they have generally done so, at least superficially, for purposes connected with the local Jewish community.

South African militarists are great admirers of Israeli army strategy, and seek help and advice from them whenever possible. According to *The International Herald Tribune* on 30th April 1971, a South African mission flew to Israel during the June war of 1967 to study tactics and the use of weapons. *The Guardian* on 9th July 1975 reported that the former chief of the Israeli secret services, General Meir Amit, admitted during a visit to South Africa that Israeli army officers regularly lecture before an audience of South African military personnel about modern warfare and anti-guerrilla tactics. When the Israeli General was asked whether Israel and South Africa have good military relations, he replied: 'That is an understatement'.

Israeli soldiers have been used in recent years by the Vorster regime in military operations in Angola and Namibia. A report in *The Daily Telegraph* on 3rd April 1976 from Ray Kennedy in Johannesburg revealed that: 'Israeli officers are said to have been closely involved with South African army planning in the Angolan campaign.'

Israeli mercenaries have also been used to assist South African troops to combat African liberation forces in the twenty-mile wide barrier zone created along Namibia's borders

with Angola and Zambia. The President of the South West African People's Organisation (SWAPO), Mr. Sam Nujoma, said on 22nd August that proof existed of the presence of Israeli counter-insurgency experts in the area.

Israel's wars with the Arab states have likewise been aided by South African forces. According to the *Rand Daily Mail* on 12th July 1974, 1,500 Zionist Jews with South African connections served in the Israeli army during the October war of 1973, 800 of whom took part in the Suez crossing. *The Daily Telegraph* on 31st October 1973 revealed that the South African government sent Mirage fighter aircraft to support Israel during the war. They were sent via the Portuguese Atlantic islands, the report stated.

Although issuing ritual condemnations of apartheid at United Nations and other international bodies in the 1960s, the Zionist state bolstered the regime in South Africa with arms supplies. Thirty-two Centurion tanks were sold to South Africa by Israel in 1962, and numerous military spare parts were provided by the arms industry in Israel to maintain the South African war machine.

Israel offered to sell three aircraft to South Africa to replace three crashed planes of the South African Air Force, the *Rand Daily Mail* disclosed on 11th September 1971. In a controversial article in *The International Herald Tribune* on 30th April 1971, C.L. Sulzberger reported that South Africa was producing the Israeli submachine gun 'Uzi' under a licence granted through Belgium. The report went on to state that Israel had handed on the blueprints of the French Mirage fighter plane, which had been obtained through espionage, to the South African government.

Both the South African and the Israeli Air Force are equipped with Mirage fighters, but only Israeli Aircraft Industry is capable of servicing and re-equipping the aircraft. It is virtually certain that the maintenance work on the South African airplanes is carried out by Israel.

The military collaboration between the two states was further improved by the visit in April 1976 of South African Premier, John Vorster, to Israel. Although denying that he had come to Israel to conclude an arms deal, Mr. Vorster spent a great part of his trip touring military installations. The South African Premier flew to Sharm el Sheikh at the southern tip of the Israeli occupied Sinai peninsula, where he was shown around the naval base and given the opportunity of boarding an Israeli built Reshef missile boat. His visit to Israel also included a tour of the Israel Aircraft Industries, *The Guardian* reported on 10th April.

Vorster's visit to Sharm el Sheikh took on added importance in light of a report in *The Financial Times* on 12th February 1975 that



The Israeli built Kfir fighter aircraft—now to be supplied to the Vorster regime.

South Africa was building patrol boats of the Reshef class under licence from the Israeli firm Ramta.

Further naval co-operation between the two states was revealed by William Farrell in *The New York Times* on 18th August 1976. The Israelis, the report stated, are constructing two long-range gunboats with sea-to-sea missiles for the South African navy at their Haifa shipyard. The cost of each boat equipped with missiles, the American newspaper said, was in the region of \$18 million.

The report went on to say that fifty South African naval personnel, on temporary civilian status, were training in the Tel Aviv area to man the new missile boats, with the expectation that the first of the vessels will be ready in January 1977.

Another major item of military hardware that Israel is expected to sell to the South Africans is the Kfir jet plane. *The Financial Times* claimed on 20th February 1976 that Israel had offered South Africa the opportunity of purchasing this new tactical aircraft. Unconfirmed reports since then indicate that the Vorster regime is intending to buy up to two dozen of the Israeli built planes.

With the prospect of a continued struggle by the black community in South Africa against the racist policies of apartheid, the Vorster government is anxiously seeking to maintain its arms supplies from the West. Diplomatic pressures by Arab and African countries, however, are beginning to tell against the major suppliers of arms to the apartheid state. The French government has recently agreed to stop further supplies of nuclear reactors to South Africa, and other countries are likely to announce an end to arms supplies to Pretoria.

With this prospect in view, the Vorster government is increasingly aware of the fact that the vast majority of its armaments will be coming from Israel in the future. This has been recognised for several years now by South African politicians and newspapers. 'In view of a possible arms embargo against South Africa,' the Johannesburg *Financial Mail* commented on 7th June 1974, 'at least our strategic needs might well have to be met, in part at any rate, by Israel.'

THE STRUGGLE FOR PEACE

(Continued from p. 4)

responsibility to act to alleviate that suffering — then we must face the reality of the current situation.

While the "dove-hawk" battle seesaws within Israel, and while the peace discussion drags on, we must note that the occupation also continues. And with that occupation there is the continued systematic violation of Palestinian human rights. It is this occupation and the human suffering that it brings, that is

the continued cause of tension in the Middle East.

Our peace discussion would, therefore, be abstract and hollow if we failed to address the Israeli occupation of Palestinian lands — today.

While we are here talking — debating solutions of this or that type:

- 1) Arabs continue to be evicted from their lands and homes to make way for Jewish settlements;
- 2) Arab activists demanding their human rights are being deported — becoming new refugees;
- 3) the systematic and brutal repression of

Palestinian political detainees continues unabated — even though it has been condemned, in recent weeks by the International Red Cross, Amnesty International and United Nations Committee on Human Rights.

Discussion of this human suffering and action to alleviate the situation must be placed on our agenda today.

Such action will not, as some have suggested, distract from our peace discussion and work — rather it will strengthen and deepen it. It will also, I feel, test our commitment to the cause of peace.

Rashed Hussein

A Life Between the Spark and the Ash

Rashed Hussein died in New York, February 1, 1977. He was found on the floor of his living room at 330 E. 46th Street shortly after 9 p.m. Fire marshals announced that an accidental fire erupting in his mattress was the source of this tragedy. It was apparent that Rashed died from smoke inhalation.

Upon receiving the sad news of his death, the office of the Palestine Liberation Organization in New York undertook the initiative to see that Rashed Hussein's body would rest in peace in the homeland the poet loved. It also organized for a memorial service on Tuesday, February 8th at the Chapel of the United Nations Church Center in New York City. Rashed's body arrived to his homeland on Monday, February 7th and he was buried in his native village of Musmus the following day, amidst thousands of people who had memorized his poetry. The memorial service in New York was attended by hundreds of his friends and admirers some of whom arrived from as far as Detroit, Boston and Washington.

The Jerusalem Arabic daily *al-Sha'b* (Feb. 9) wrote, "More than ten thousand Arabs from Israel and the West Bank attended the funeral of Rashed Hussein." *The New York Times* (Feb. 9) described them "streaming through a muddy, winding path to a hill-top cemetery in Musmus...to pay their respects to Rashed Hussein." *The New York Times* went on to say that, "Israeli policy has been to prohibit public funerals of Palestinian militants lest their graves become shrines for national demonstrations. Officials said that an

exception was made in Mr. Hussein's case because he was an Israeli citizen and he was a propagandist not a gun-man." However, *The Jerusalem Post* (Feb. 15) described mourners "carrying posters which read: Popular Revolution-Rashed Hussein Lives On." According to the *Times*, Mayor Tawfiq Zayyad who spoke at the funeral service said, "We shall never give in until the goal that Rashed Hussein and his friends advocated, fought for and struggled for is fulfilled."

Rashed Hussein was born in 1936 in the small village of Musmus, near Um al Fham in the central plains of Palestine. He grew up among the first generation of Palestinians who publicly resisted Israeli policies towards its Palestinian population. A man who helped establish *al-Ard*, later banned by the Israeli authorities, he was considered a leading member of the Galilean vanguard of the late fifties and the early sixties. His political poetry opened up the way to the saga of Palestinian Poetry of Resistance which was later led by Mahmud Darwish and Samih al Kasem.

His work has been published in Arabic and Hebrew periodicals, among them *al-Fajr* and *al-Mirsad* an Arabic weekly. In Israel, he published two collections of poems, *Ma' al-Fajr-With The Dawn* (Nazareth: Al-Hakim Press, 1957) and *Sawarikh-Missiles* (Nazareth: Al-Hakim Press, 1958). His third and last collection of poems was published in Beirut and reprinted in Washington, DC. *Ana al Ard la Tahrimini al Matar- I Am The Land, Do Not Withhold The Rain*. Mona Saudi illustrated the volume with



Rashed Hussein

her drawings.

One of the earliest Palestinian nationalists who spoke for a state shared by Jew and Arab, he translated to Arabic the major body of works by Bialek and from Arabic he translated to Hebrew traditional songs from the Palestinian folklore. His own poetry has been translated to Hebrew, English, French, Dutch, Italian and Russian.

American singer Pete Seeger put into music translations of Rashed's poems and the songs were performed together with a reading by Rashed during an evening at "Top of the Gate" in Greenwich Village in New York City.

Robert Haddad, an Arab-American playwright adopted to the stage segments of his writings, *Rashed Hussein's Inquiry* was performed in St. Clements Church in New York late June 1975.

Earning a living was dilemma for a poet like Rashed, in Israel he worked as a school teacher until 1967 when he decided to impose a self-exile on himself after too many harassments, jail sentences and house arrests. He came to New York where he worked in the office of the P.L.O. In the early seventies he travelled to the Arab world and in Damascus Rashed helped establish *al-Ard* Institute for Palestinian studies. At the time of his death Rashed Hussein was working as the sole correspondent to *Wafa*, the Palestinian News Agency.

The physical absence of his motherland, ironically enough, coincided with the loss of the woman he loved. It loaded Rashed with a personal sorrow that was weighing heavier everyday. The basic material needs he lacked were an added burden to his sorrow. However, Rashed was struggling to survive through it all until the last day. One friend described Rashed as "an estranged tree in New York with its roots in Jaffa." In Rashed's own words he struggled to "squeeze all the snow of this earth in a handful of fire."

His life and works deserve serious study and consideration for in his life as in his death Rashed Hussein was an illuminating reflection of an Arab movement of history, personalized in the tragic life of one man. The ultimate irony of this tragedy is the possibility that the large collection of his unpublished poems was burnt in the fire that killed him.

He may have travelled unnoticed between the spark and the ash; however, the example of his life and work will radiate for generations to come.



Funeral procession.

THE REVOLUTION MARCHES FORWARD

(Continued from page 1)

will achieve more victories in the military and political fields. We will make history with our people's revolutionary will, with their continuous giving and their unity, inside and outside the occupied land. Let us salute the heroic Lebanese people and their Nationalist Movement that fought with us, and let us pledge to our fallen comrades and martyrs that we will continue the struggle until we achieve victory."

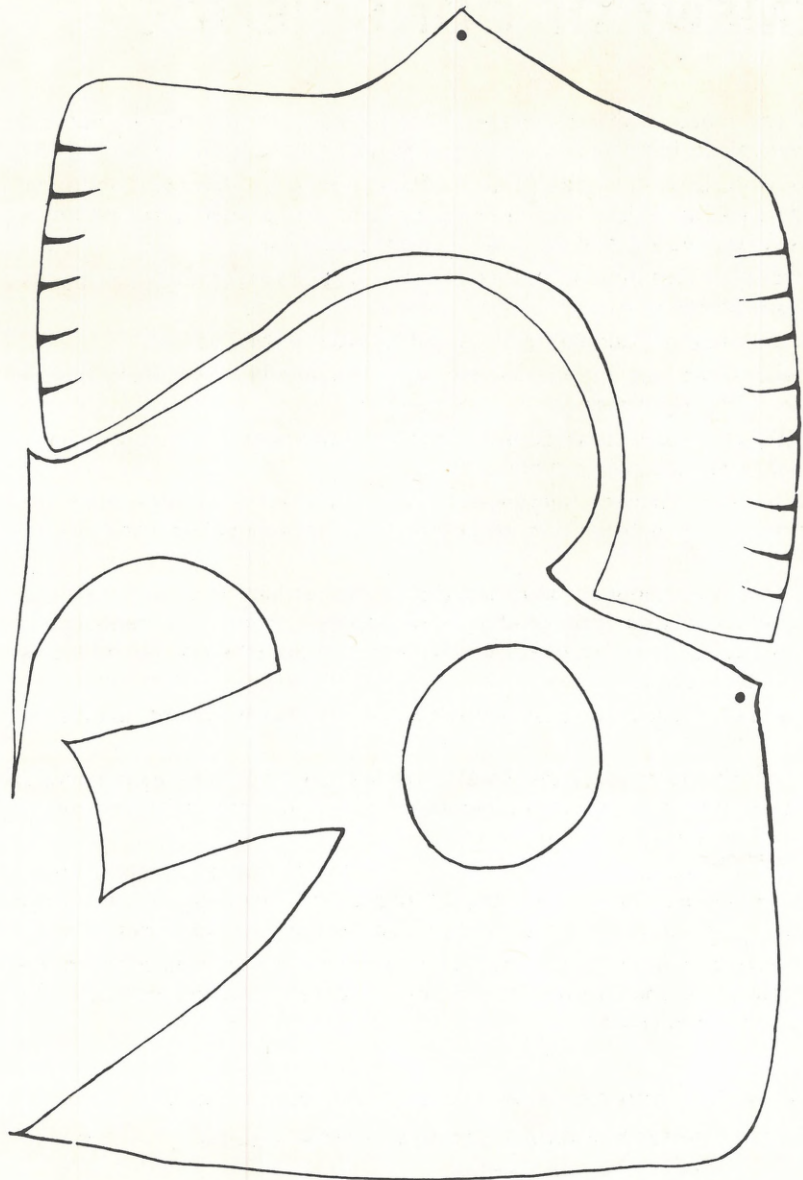
The Syrian forces in Lebanon have moved to face this popular revolutionary commitment. In early February, Syrian tanks and heavy artillery surrounded Palestinian refugee camps, while in Southern Lebanon the Syrian forces moved to cut off the supply lines of the Palestinian freedom fighters. The Palestinian revolution has countered these Syrian moves with unity and determination to defend the camps and bases in South Lebanon. It has also appealed to all freedom loving peoples and movements to rise to the defense of the Palestinian and Lebanese people in Western Beirut and Southern Lebanon.

Opposition

By Rashed Hussein
Translated by Kamal Boullata

I am against my compatriots
wounding a single ear of corn
in the name of revolution
Against the child
Any child
carrying a hand-grenade
Against my own sister
inquiring the muscles of a gun
Against
What you may
and yet
What would a prophet
a prophetes do
when his eyes
and hers
Are bound to drink the sight
of the enemy's foam-flecked horses?

I am against my boy becoming
A hero at ten
Against the tree
Flowering explosives
Against its branches becoming
guillotines
Against the rose-beds reduced
to trenches
Against
What you may
And yet



After the fire whips my land,
the young blood of my friend
How Can I stop my poems
from becoming the guns.

Books Available from Free Palestine

Richard Stevens,	Weizmann And Smutts	5.00
Alan Taylor,	The Zionist Mind	4.00
Sabri Jiryis,	The Arabs In Israel	4.00
Richard Stevens,	American Zionism and U.S. Foreign Policy	5.00
Felicia Langer,	With My Own Eyes	4.00
John Davis,	The Evasive Peace	5.00
H.I. Hussaini,	Toward Peace In Palestine	3.00
Gassan Kanafani,	Palestinian Resistance Literature Under Occupation (in Arabic)	5.00
Rashid Hussein,	I am Earth, Don't Withhold The Rain (poetry, in Arabic)	3.00
Nabil Shaath,	Palestinian Resistance And The Jordanian Regime (in Arabic)	5.00
Mahjoub Omar,	Dialogue In The Shadow of The Guns (in Arabic)	4.00
Munier Shafiq,	The Palestinian Revolution Between Criticism and Distortion (in Arabic)	4.00
Yasser Arafat,	The United Nations Peace Speech	1.00
Mahmoud Darwish,	Ahmad Zaatar (poem in English and Arabic)	1.00

STATEMENT OF CONSCIENCE

We deplore the continuous and extensive violations of fundamental human rights of Palestinian prisoners within Israel and within territories occupied by Israel since 1967. We note that the Arab population under Israel's administration is subject on a day by day basis to mass arrests, demolition of homes, confiscation of property, neighborhood punishment, restriction orders, and deportation, and specifically:

- that hundreds of Palestinians are imprisoned under administrative detention procedures without charge or trial for years at a time,
- that prisoners are often denied right of legal counsel of their choice,
- that the widespread use of torture has been documented by internationally respected human rights organizations,
- that over 90% of Israel's convictions against Arabs are obtained by confession, a fact which strongly suggests coercion and torture,
- that Arabs are convicted and sentenced to long prison terms for non-violent civil disobedience, including speech, petition, strikes, and formation of political and cultural organizations,
- that even the most tenuous and inadvertant connections to Arab nationalist movements—including buying and reading newspapers, "failure to denounce a criminal," and political activism of relatives—are severely punished by prison terms, demolition of homes, and torture.

We note that Israel's Emergency Defense Regulations suspend all civil rights of the Arab population.

We affirm that the Arab population under Israel's administration has inalienable civil and human rights as stated in the Fourth Geneva Convention and other norms of international law of which Israel is a party to.

We affirm, finally, that the United States, which maintains Israel's policies through massive political, economic, and military support, has a particular obligation to ensure Israel's compliance with minimal internationally recognized human and prisoner rights.

We call on all persons concerned with human and prisoners' rights to endorse this Statement of Conscience and to press the American government for non-selective concern with human rights violations.

(When complete with signatures, please return this petition to:

American Committee for Humane Treatment of Palestinians
658 Pallister Avenue
Detroit, Michigan 48202



NAME

ADDRESS

DATE

Free Palestine is a monthly paper published by the Friends of Free Palestine. All readers are invited to participate by submitting their comments, letters and articles.

فلسطين الحرة
free palestine

P.O. Box 21096, Kalorama Sta., Washington, D.C. 20009

(Send to above address)

Please enter a year's subscription for *Free Palestine*.
Enclosed is \$5.00.

Name _____

Street _____

City & State _____

Zip Code _____

BULK RATE
U. S. POSTAGE
PAID
Washington, D. C.
Permit No. 44511

N.Y. PUBLIC LIBRARY, DIV. 0
GRAND CENTRAL STATION
P.O. BOX 2231
N.Y., NY 10017

STACK 3