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Palestinian Folklore

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The progress of nations does not come from totally abandoning the old but by researching and uncovering the old and taking what is best and building upon it. When nationalist ideas surfaced, the movement towards the revival of folklore started. Furthermore, as the spirit of nationalism increased, each nation increased its ties with its folklore because it is part of the nation's identity.(Alqam, 1974)

According to Webster's dictionary (1983), folklore is the "traditional customs, tales, sayings, or art forms preserved among a people." In addition, "folklore of any society anywhere is the humanity of people; it unifies them and directs their wisdom towards the benefits of the human kind." (Abu Hadba, 1994)

Folklore progresses as the society progresses, and it moves from one generation to another. Therefore, studying the folklore of a society helps in understanding the development of this society over the years.

Because of the importance of folklore in the life of a nation, we as Palestinians carry a national duty to revive and study our folklore. There are many concerned Palestinians who set forth the efforts to work in this field. The Palestinian universities are helping in these efforts along with other specialized organizations; for example, The Palestinian Folklore Center in al-Bireh and The Center for the Revival of Arabic Heritage in al-Taybah. Many individuals are involved in folklore studies and published a number of books and articles about different areas of the Palestinian Folklore. From those individuals, Dr. Abdellatif Barghouthi, Abdul Aziz Abu Hadba, Dr. Nimir Sarhan, and Dr. Sharif Kana'na. On July 1, 1983, the International Day of Palestinian Folklore was announced inviting everybody in the world to celebrate the Palestinian Folklore. This day is still observed every year among Palestinians, especially those interested in folklore.

The Palestinian Folklore covers many aspects including the popular literature, customs, clothes and embroidery, pottery, and others. In this humble effort, I will introduce the Palestinian popular literature by covering certain areas in this field. The popular literature has been circulating among the Palestinian generations vocally until books were published and people were introduced to the written form of this literature.

References:

1. Alqam, N.: "A Study in Heritage and Palestinian Folklore", *Society & Heritage*, 1: 119, al-Bireh, Palestine (April 1974).
2. Abu Hadba, A.: Interview with Ali Al-Khalili, *Society & Heritage*, 24: 194, al-Bireh, Palestine (July 1994).
3. *Webster's Ninth New Collegiate Dictionary*, p. 479, Merriam-Webster Inc., Springfield, MA, (1983).

الأمثال الشعبية الفلسطينية

Palestinian Popular Proverbs

KEY:

Capital letters for Arabic strong letters (D,T,...) and double letters for long vowels (aa,oo,...)

Group 1:

● "El-faaDi yekhli lal-malyaan."

The empty gives the way to the full.

● "E'mal ma'roof wermi fil-baHar."

Do good and throw it in the sea.

● "Ya Haafir jouret el-saww ya waaqe' feeha."

This who digs an evil hole will fall into it.

● "Jaarak el-qareeb wala akhook leb-'eed."

Your close neighbor is better than your faraway brother.

● "Ed-daar daar aboona wajo el-ghorob yeT-Hoona."

The house is our father's and the strangers came to kick us out.

● "LaTHTHaalim yowm methel daqq eththowm."

There will be a day for the opressor when he will be crushed like garlic.

● "Laa tishrab min beer o tirmy feeh Hajar."

Do not drink from a well and throw a stone into it.

● "Ead waHdha maa betSaffeq."

One hand can't clap.

● "Ma beqTa' er-raas illa illy rakkabo."

Nobody will cut a head off except the One who put it on.

● "Doqq el-baab qabil ma todkhol."

Nock on the door before entering.

● "Ma boHroth el-arD gheir e'joolha."

Nobody will plough the land except its cows.

● "El-jaahil 'adoww nafsoh."

The ignorant is his own enemy.

● "ES-Sadeeq waqt eD-Deeq."

A friend in need is a friend indeed.

● "Illy beHeb maa bekrah."

The one who loves does not hate.

Source:

Barghouthi, A.: "The Role of Folklore in the Process of Socializing Palestinian Children", *Society & Heritage*, 24: 19, al-Bireh, Palestine (July 1994).

Group 2:

● "Koll 'ein o elha naTHrah."

Every eye has its look.

● "El-'ein mabte'laash 'an el-Haajib."

The eye does not get over the eyebrow.

• "El-maktoob 'ala el-jabeen laazem etshoofol 'ein."

Whatever is written on the forehead is always seen.

• "El-wejh elly betSabHoh, keef elak 'ein etqabHoh."

You will not dare mistreating the face you see in the morning.

• "El-'ein elly btoakel."

The eye is the one that eats.

• "ET'am eththim, testHyl 'ein."

If you feed the mouth, the eye becomes shy.

• "El-'ein baSeerah wel-eid qaSeerah."

The eye sees, but the hand can't reach.

• "Gheeb 'an el-'ein, betgheeb 'an eThThehen."

Away from the eye, away from the mind.

Source:

From the Archive of Popular Proverbs, *Society & Heritage*, 24: 54, al-Bireh, Palestine (July 1994).

Palestinian Popular Songs

Sounds of Folksongs

All occasions in the Palestinian life have their own songs.

Weddings are the most popular times when people sing and dance on the tunes of the popular songs. Usually there are certain singers (*Zajjaleen*) who lead the singing and the audience repeats after them. However, one can find people singing popular songs while working in the land or the factory.

As any other form of poetry, popular songs treat different aspects: love, patriotism, wisdom, and others. In addition, there are different forms of songs which differ in the tune and the way of singing as will be seen below. Most of the songs introduced in this section are men's songs in addition to the most popular women's song (*Zaghareet*). However, this does not mean that women do not contribute to the Palestinian folklore. Mr. Sa'ood Al-Asadi said, "The Palestinian folklore is a common excellence of women and men."

There are several popular bands and singers (*Zajjaleen*) who are the main source of energy for the revival of our popular songs. To list some: [El-Funoun](#) (Palestinian Popular Dance Troupe) in Ramallah, Ghassan Kanafani's Band for Dabka in Bethlehem University, Jafra Band in Ramallah, and JuThoor (Roots) Band in Bir Zeit University. There are also Islamic Art bands who introduced the Islamic concepts to the popular songs, such as: Yarmouk Band (Jordan), AS-Sakhra Band (USA), and Ar-rawaby Band (Jordan). As far as popular singers, one can find at least one in every village or town in Palestine. To list

some: Rajeh As-salfeety (died in 1990), Hammoudeh Al-farkhaawy (Abu Bashir), Ibrahim Al-'arrany (Abu Bassam), Awni Barghouthi, Amjad Arar, Mousa Hafeth, Mithqal Al-jayyousy, and Muhareb Theeb (*Rababah* singer).

Few points must be added before going through the examples and forms of songs:

1. Eventhough these are men's songs, women may also use the same forms where they may change the tune or the contents of the songs.
2. The samples are written in the Palestinian dialect where I used (.gif) files for the Arabic script. I also added transliteration and translation of most of the samples.

Forms of Songs:

'Ataba	Dal'ona	Zareef eT-Tool
Sahja/Saamir	Zajal	Zaghareet

References:

1. Abu Hadba, A.: Interview with Sa'ood Al-Asadi, *Society & Heritage*, 24: 192, al-Bireh, Palestine (July 1994).
2. Barghouthi, A.: *Arabic Popular Songs in Palestine and Jordan*, Bir Zeit University, Bir Zeit, Palestine (1979).
3. Barghouthi, A.: *Chronicle of Palestinian 'Ataba*, Bir Zeit University, Bir Zeit, Palestine (1986).
4. Barghouthi, A.: *Chronicle of Palestinian Dal'ona*, Bir Zeit University, Bir Zeit, Palestine (1990).

'Ataba

'Ataba is the most popular song in Palestine. You can hear farmers, workers, and shepherds singing 'ataba while they are doing their jobs.

However, weddings are the main environment for the songs.

As with the other forms of songs, 'ataba deals with all the subjects of poetry. Usually, the singer starts with the long sound of (*Ooaaaff*) then the verses of 'ataba follow. 'Ataba is composed of four verses of poetry. The first three end with the same word in sound but different meanings. The fourth verse ends with a word that usually ends with a sound like (*aab, awa...*)

Samples:

[Sample #1](#), [Sample #2](#), [Sample #3](#), [Sample #4](#), [Sample #5](#)

Dal'ona

Second to 'ataba, dal'ona is the most popular song. It is easier to compose a dal'ona song than 'ataba because it does not require the similar sound of the ends of the first three verses. However, like 'ataba, dal'ona has four verses of poetry where the first three have similar endings and the fourth usually ends with a sound like (*oana*).

Dal'ona is the song of the Palestinian popular dance, *dabka*, where the dancers sing it along with the sound of *shubbabah* (flute), *yarghool*, or *mijwiz*.

Samples:

[Sample #1](#), [Sample #2](#)

Zareef eT-Tool

Zareef eT-Tool has a fair popularity and it is also used in *dabka*. Of course, the tune is differet from dal'ona.

Sample

Sahja/Saamir

This is a popular song in weddings where people stand in two lines facing each other and sing. One line of people sings a verse and the other line repeats the same verse. Sometimes, the second line starts a new verse and changes the order of the flow of the song.

Sample

Zajal

Zajal is usually performed by a singer who makes up the song on the spot. Those singers (one is *zajjal*) are professionals in singing and people invite them to sing in weddings and most of them get paid for singing. The audience will follow the *zajjal* with whatever songs he sings.

Sample

Zaghareet

Zaghareet (one is *zaghrout*) are the most popular women songs which can be compared to the men's 'ataba. The way a woman sings this form is that she starts with a loud (*heey eeeh*) or (*Aweeha*) sound, then the words follow. When the woman says the last word the rest of the women join with a loud (*lolololololeeeeey*) sound. There are other forms of women songs, but the lack of resources caused me to only mention this type.

Samples:

Sample #1, Sample #2

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In The Name Of God The Most Gracious The Most Merciful



Introduction to Islam

Compiled by Dr. Mohamed Ibrahim Elmasry

Outline:

1. [The Meaning of Islam](#)
2. [Articles of Faith](#)
3. [Application of Faith](#)
4. [Islam is a Code of life](#)

Islamic Home Pages

- [Qaradawi.Net](#)
- [al-Sirat al-Mustaqeem Magazine](#): Arabic magazine
- [Islamic Resources](#)
- [Understanding Islam](#)
- [IslamSoft HomePage](#): Islamic Software
- [Muslims Online!](#)
- [Alazhar Al-Sharif](#)
- [The-Quran.com...Al-Huda.ca](#)
- [The Islam Page](#)
- [IslamiCity](#)

I. The Meaning of Islam

Islam is derived from the Arabic root "Salema": peace, purity, submission and obedience. In the religious sense, Islam means submission to the will of God and obedience to His law.

Everything and every phenomenon in the world other than man is administered totally by God-made laws, ie. they are obedient to God and submissive to his laws, they are in the State of Islam. Man possesses the qualities of intelligence and choice, thus he is invited to submit to the good will of God and obey His law, ie, become a Muslim.

Submission to the good will of God, together with obedience to His beneficial Law, ie, becoming a Muslim, is the best safeguard for man's peace and harmony.

Islam dates back to the age of Adam and its message has been conveyed to man by God's prophets and messengers, including Abraham, Moses, Jesus and Muhammad.

Islam's message has been restored and enforced in the last stage of the religious evolution by God's last prophet and messenger, Muhammad.

The word Allah in the Arabic language means God, or more accurately, The One and Only Eternal God, Creator of the Universe, Lord of all lords, King of all kings, Most Compassionate, Most Merciful. The word Allah to mean God is also used by Arabic speaking Jews and Christians.

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1. [The Meaning of Islam](#)
 2. [Articles of Faith](#)
 3. [Application of Faith](#)
 4. [Islam is a Code of life](#)



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بسم الله الرحمن الرحيم



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Site of Martyr Alaa Barghouthi

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[The Martyr Raed Al-Barghouthi \(Alaa's first cousin\)](#)



Thee is no God but Allah . Mohamed is Messenger of Allah