



Stone:

e-magazine

**With
Prayers....**

حِجْر

**Jamia Malayali Halqa
e-magazine**



بُحْر

e-magazine



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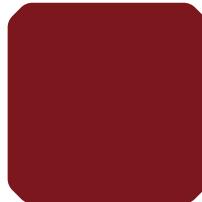
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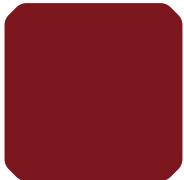
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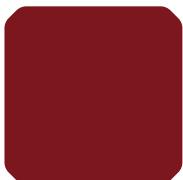
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Editor's Note

In the heart of Jamia Millia Islamia—an institution born out of resistance to colonial rule—echoes a legacy of struggle, dignity, and solidarity. It is in this spirit that we present this special edition of our college magazine, devoted entirely to the subject of Palestinian resistance, with a particular focus on the enduring struggle in Gaza.

Gaza is more than a strip of land. It is a symbol of defiance. For decades, it has stood against siege, bombardment, and blockade. Yet from its rubble have risen poets, thinkers, children with stones in their hands, and people who refuse to let their spirits be broken. Gaza teaches us what it means to resist—not as a moment, but as a way of life.

This magazine, brought to life by the voices of Jamia's students and alumni, is a humble tribute to that resistance. It reflects on the everyday courage of Palestinians, from journalists reporting under drones, to doctors treating the wounded with fading supplies, to artists painting walls that are destined to be destroyed. Through essays, illustrations, personal reflections, and research, we seek to capture both the pain and power of a people who have turned their survival into a revolutionary act.

The contributors to this volume remind us that resistance is not always about arms—it is also about storytelling, about memory, about refusing to forget. And in doing so, they link our campus to the streets of Khan Younis, the classrooms of Rafah, and the ruined libraries of Gaza City. They remind us that freedom is indivisible, and that silence in the face of oppression is complicity.

As Jamia Millia Islamia continues to be a space for dissent and dialogue, we hope this edition becomes more than just a publication—it becomes a gesture of international solidarity, a call for justice, and a record of our collective conscience.

To every student and alumnus who contributed: thank you for lending your voice to the voiceless, and for reaffirming that truth, when spoken boldly, is itself a form of resistance.

Mishal EP
Graduate Student, JMI

Felicitation

Kholoud Rabaaya

Executive Secretary,Faculty of Law
Arab American University,Jenin

All people have a homeland in which they live... except for us Palestinians, we have a homeland that lives within us. This homeland has been suffering for decades... but we love it, cherish it, and are proud to be a part of it. We will defend it with all our strength... We will heal its wounds and soothe its groans... Our next dream will be realized thanks to our blood and souls, which are precious for it. God Almighty has chosen us for this heavenly mission, and I am capable, God willing, of carrying out this mission, which will carry the hope of future generations and will be a great lesson in history, a lesson that will testify that we have not weakened, surrendered, or given up a single inch of our land. That is why I am proud to have known Jamia Malayali Halqa, because she was and continues to be an honest witness to what is happening. She has struggled with her free and true words and has proven that there are no limits to honesty, truth, love, and cooperation. She has struggled with her words, her positions, and her genuine communication with all stakeholders... She has proven that Palestine and the Palestinian cause live on. In the hearts of free people everywhere and at all times. We live by faith, breathe by faith, and lose the most precious thing we own, then we stand again like trees, also by faith.

We are the bearers of a message, honored and favored over all the peoples of the earth. We are a people whom God loves and whom we love.

God Almighty said, "Indeed, Allah has purchased from the believers their lives and their properties in exchange for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a promise binding upon Him in truth in the Torah, the Gospel, and the Qur'an. And who is more faithful to his covenant than Allah?" So rejoice in your transaction which you have contracted. And that is the great attainment. [At-Tawbah: 111]

Felicitation

Ramees EK

President,Fraternity Movement



Dear Contributors and Readers,

I extend my heartfelt congratulations to the team behind this edition of "Hajr E-Magazine", and Jamia Malayali Halqa for taking this initiative. This issue eloquently captures the grief, resilience, and unwavering spirit of the Palestinian people amidst ongoing hardships. Your work serves as a reminder of the enduring struggle for justice and dignity that the people of Palestine have been fighting for decades. The poignant narratives, poetry, and art within these pages not only document the harsh realities of life under occupation but also highlight the strength and hope that continues to fuel the Palestinian resistance. I pray may this publication inspire understanding, and action for the universal pursuit of a world free of occupation and misery. With great respect and admiration,

Felicitation

Ayisha Noureen TK

Dear Esteemed Contributors and Readers,

It is with deep admiration and honor that I extend my heartfelt congratulations to the authors, artists, editors, and entire team behind this meaningful issue of "Hajr E-Magazine." This compilation, rich with narratives of struggle, resistance, and hope, stands as an indomitable testament to the ongoing resilience and unyielding spirit of the Palestinian people in the face of adversity. This publication captures the essence of the human condition, highlighting stories of individuals who, with unmatched courage, continue to inspire and challenge the world to listen, understand, and realize the Palestinian cause and the efforts behind it.

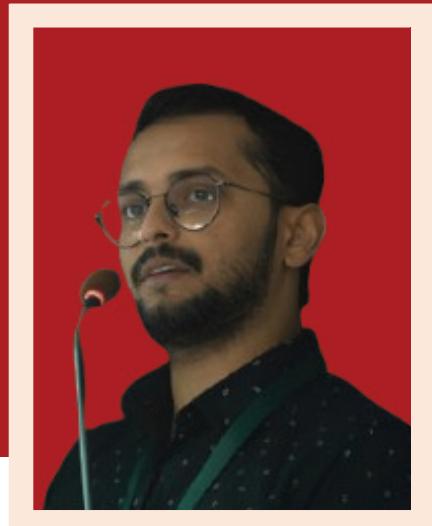
I firmly believe that this e-magazine will be remarked as a meaningful effort from a campus like Jamia Millia Islamia when the global students are ensuring their unbeatable contributions to the Palestinian cause. May this significant contribution continue to foster awareness, compassion, and action, leading to a future where freedom and peace for Palestine, and indeed all, are realized.

Congratulations on this powerful and evocative edition. May it spark discourses, inspire hearts, and encourage steps toward solidarity to the people of Palestine.

With deepest respect and appreciation,

Felicitation

Thashreef KP



Assalamualikum to all

. Palestine remains an enduring symbol of the liberation struggle, inspiring generations with its faith courage, dedication, and hope. Despite immense pain, loss, and suffering, the Palestinian people, across all ages, display extraordinary resilience. In the face of Israel's brutal actions, human rights seem hollow. Yet, history will not remain silent; justice will prevail.

I am proud that Jamia Malayali Halqa Magazine has chosen Palestinian resilience as its central theme. May our words, thoughts, and writings serve as a small act of resistance in support of Palestine's survival.

Let us keep their struggle alive and never let it fade from memory. With heartfelt wishes to all who stand in solidarity. From the river to the sea, Palestine will be free

Introduction

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XYZ

Graduate Student, JMI

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STONES OF REVOLUTION

Asheeq Marjan A K





Every revolution ever born began with stones.
Every resistance ever born began with the stones.
Yah, stone is the primal pulse of revolution and steadfast core of resistance.

It is not just the hand that first cast the stone,
But the stone itself and the fortress it dared to strike,
That shaped the destiny of revolution,
And the course of resistance.

But not only the walls,
Even the hearts within those fortresses
Hardened like stone.

Beware of the getting inside the fortress,
For it turns hearts to hard marble in pure white,
Frozen Cold and unyielding.

The world and hearts crafted in hardened stones Have blood in their hands.

Yet they, with only stones, stand before tanks,
With rubble to meet rockets,
With pellets against the wings of bombs.

Because they believe in the stones of Ababil
Inshallah, the stones of Ababil shall not fade to legend.

After all

Every revolution ever waged, ever caged,
Every resistance ever raised, ever finished,
Was done with stones.

JUST A CHILD PLAYING WITH MY FRIENDS

Mohammad Arham



It was right after sunset
I was playing with my friends
Then suddenly, something hit my head
Everything went black for a while
Then i got up and soon realised i was
dead

Everything is blurry
There is confusion all around
People being searched for
Dead bodies being found

I call out to my father
Turns out i no longer have a voice
So i stay silent and watch
For i have no other choice

From the dust cloud
I hear my mother call my name
As a few minutes pass, the fog of dust
settles
I find her searching for my body,
through the crowd as she battles

A few more minutes pass
The sky turns dark
twilight fades into the night
They are searching for me still
Their hearts filled with fright

My father finds my hand
Recognising from an old scar
He falls onto his knees
His scream echoes far

My mother comes to him
She stumbles upon the rubble
She searches around the place And
finds my head in a corner
She faints and falls
onto the blood painted walls

My head in her arms
My body yet to be found
Who is to be blamed

They clap for the ones on the throne
Who kill the old, the young, the one yet
to be born
They commit a genocide but they are
true fakers
The merciless tyrants posing as peace
makers

It's October Again

Samra Shafi

Though the oppression in Palestine has spanned decades, the past year's horrors mark a new chapter of brutality. Another October has arrived, and the disbelief still lingers, like a shadow that never fully fades.

She sits at her desk, staring into the mirror. The numbness that seeped in has given way to a deeper grief, one that feels like an open wound, impossible to close.

Last October, the world was set ablaze with calls to boycott, to resist, to act. She remembers walking into a grocery store, only to be hit by an overwhelming wave of shock. The brands—every single one of them—the packets of chips, chocolates, shampoo bottles... they were everywhere. How had she not realized it before? Racks overflowed, while halfway across the world, people starved, suffered, and died. Her heart-pounded with disbelief. How could something as simple as a packet of chips contribute to such destruction?

And then, there were the cries—echoing in her mind, over and over again. "Why? Why was this happening? Why won't it stop?" The feeling of helplessness was suffocating. Just a high schooler living in a middle-class family in India, what could she possibly do to help? The question haunted her every waking moment.

There were many sleepless nights, her mind racing with images of blockaded barriers and people being shot as they fled. The feeling of wanting to run to them, gather the children, the women, anyone she could hold in her arms, and take them somewhere safe. It was irrational, but that desperation—that longing to help—never left.

The world outside the window carried on as usual. People ordered food, scrolled through celebrity gossip, and shrugged when she mentioned boycotting. "Oh, so what?" they said, with a casual wave of the hand. She remembers feeling as though she'd been punched in the gut, each careless remark cutting deeper than the last. How could they not care? How could they pretend this wasn't happening?

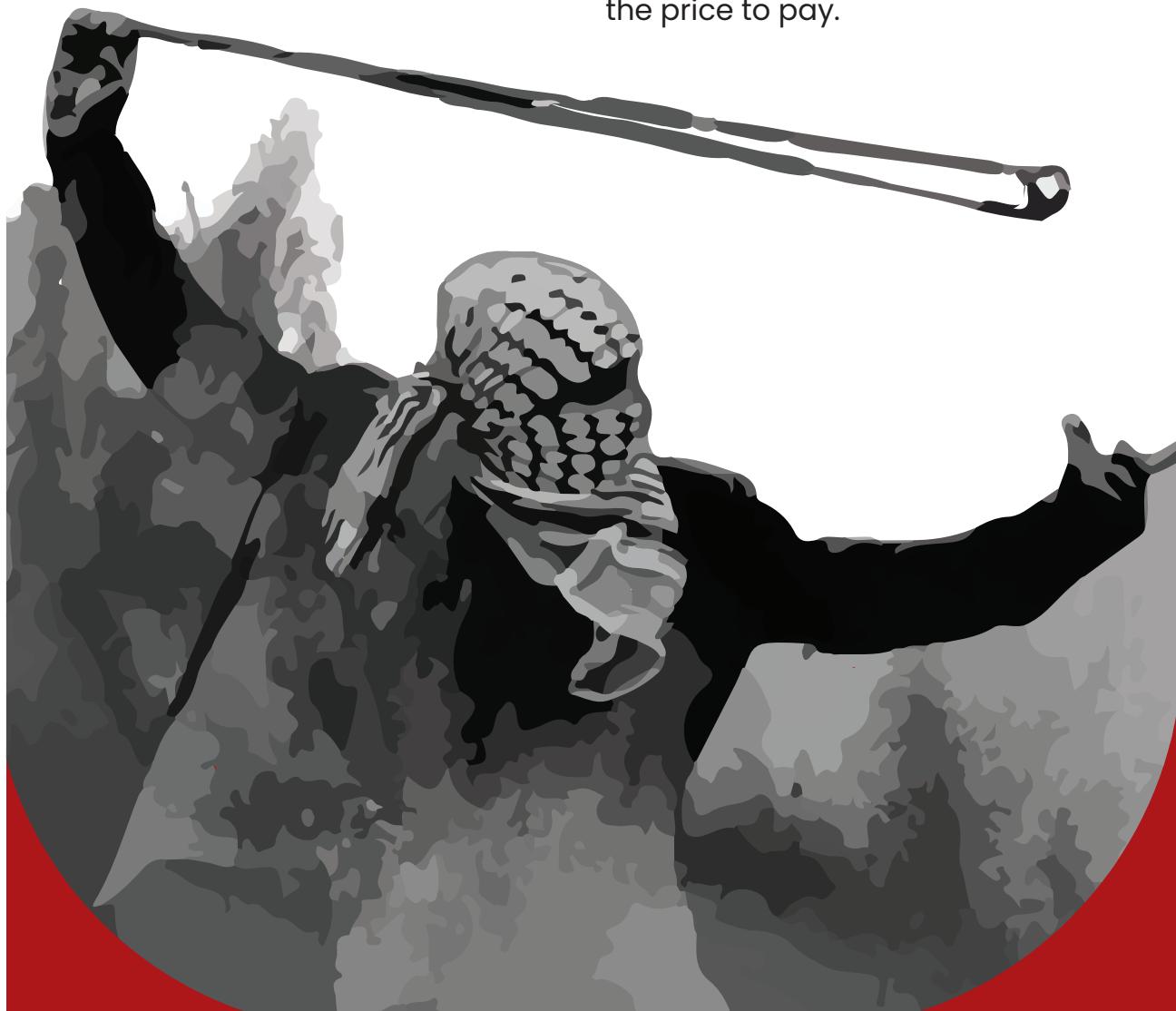
Ramzaan came and went, but she couldn't bring herself to enjoy suhoor. The thought of eating her fill, while twelve-year-olds walked miles barefoot in the streets of Palestine just to find a scrap of food, was too much to bear. The feeling of something breaking inside her still persists when she sees those videos—elderly women sobbing, children with dreams of seeing their fathers again, amputated kids crying in relief for simply surviving another day.

Sobbing herself to sleep many nights, restlessly moving from room to room, anger and sorrow bundled up with no outlet...she felt immense disappointment—at herself, at the world. How had they all failed Palestinians so profoundly?

And yet, amid the grief, she found moments of resistance. Videos of nine-year-old journalists reporting their reality shook her to her core. If a child could stand tall in the face of such horrors, the face of such horrors, what right did she have to turn away? The feeling of hopelessness morphed into a quiet determination she could not change the

world alone, but she refused to add to the burden of those suffering. That was something.

But still, the disbelief lingers. A year has passed, and nothing has changed. The violence continues, the world turns a blind eye. Many say, "At least it's not us." She hears it over and over again—this passive dismissal, as if their distance makes the pain less real. But she knows better now. It's October again, and she's no longer the complacent girl she once was. The conditions may not have changed, but minds have. Her mind has. She's seen the faces of those who resist, and they have changed her too. I glance at the mirror, and she stares back at me, unable to help but wish that this wasn't the price to pay.



Silenced Voices: A Nation's War on Narrative

Athifa Jumla

"Whoever stays until the end will tell the story. We did what we could. Remember us" were the last words of Dr. Mahmoud Abu Nujaila who was killed by an Israeli shell at Al Awda Hospital while he was treating patients. He's one among the many examples of people who paid with their lives in the process of telling world the truth. Israel's genocide of Palestinians is the most documented genocide in history. Has the documentation changed the public attitude towards Palestine? The answer is definitely a yes. So many people who'd been supporting Israel have switched sides after being unleashed to the heinous crimes Israel has done (and still continues to do) to the Palestinians. The whole credit of it goes to the journalists, reporters and media workers who've been risking their lives to get the word out about what's going on there.

Media portrayal of post- October-7 Palestine has exposed the double standards of Western medias like BBC, FOX news and CNN. How Palestinians have always died passively while Israeli settlers are always "killed by Hamas" and "right to self defense" which Ukraine had, that just evaporated to nothing when it came to Palestine show us the extent of dehumanization of Palestinians these "accurate and trusted" media companies have been doing. Israel

has done everything it can to prevent the world from seeing their massacres by censoring posts, shadow banning pro Palestine social media handles, promoting media outlets that sell Israeli propaganda and by directly targeting the media workers working on ground in Palestine. More than 130 journalists have been killed by Israel after October 7th. The International Federation of Journalists and Committee to Protect Journalists (CPJ) provide shocking statistics on Israel's attack on journalists in Gaza. Israel have also employed tactics to shut them up by targeting family members, demolishing homes but Palestinians have shown resilience and committed themselves to the duty of sharing unfiltered, raw reality of the genocide with their lives at stake. And when the mainstream medias failed, the ordinary Palestinians, without press vests or high-resolution cameras came forward with their smartphones sharing gruesome details of living under siege. And it has brought a great shift in the world view which can be seen in the growing number of followers of Palestinian accounts in socia medias. It is ironic how people who couldn't move freely in their land caused the entire world to move.

Targeting journalists and accusing them of working for Hamas has been a trick deviced by Israel since time im-



memorial with the sheer confidence that this western centred world will never hold them accountable. We've seen it in the death of Al Jazeera journalist Shireen Abu Akleh who was killed while covering an Israeli raid in West Bank in 2022 for which no one has been charged or held accountable till now. Similarly in the case of Wael El Dahdouh who've been targeted numerous times by IDF, whose close kin including his wife, son and daughter were killed by Israeli forces. These are not collateral damages but Israel's well devised plans to obstruct the truth from reaching the world. And that's when we understand the weight of the words of the 25-year-old Bisan Owda who starts her videos by saying "I'm still alive" because surviving is itself a resistance. Al Jazeera being the only international media working on ground in Gaza have also faced raids by IDF but continues to do their work.

Motaz Azaiza and Plestia Alaqqad are all young people who portrayed the beauty and diversity of their homeland but were forced to share bare horrors of war with graphic images of blood and limbs taking over their once-aesthetic social media feeds. We've seen the video of Motaz carrying two wounded

kids in an ambulance comforting them as he rode and another video of a him carrying a baby who die on the way. Internet is filled with dead babies, people with their limbs torn, families separated but we've the privilege to look away while Palestinians do not. They choose every day between being a journalist and being a father/mother/brother/sister and continue to report despite their personal grief. As Mohammed Ahmed, a journalist from Gaza puts it "I would stop filming and try to find an empty place to cry... These scenes affect us immensely because those are our people, and they are human, and they are like our children." This reflects the mental trauma that they carry all the while showing it to the world. Likewise, Mariam Abu Dagga shares her experience of having to send her 12-year-old son to safety and being separated since.

These journalists, media workers and ordinary citizens bear unfathomable levels of pain and exhaustion but they understand that while Israel is constantly trying to undermine the catastrophic impact, there's a chance that the universal attention on Palestine will gradually decrease. Hence to counter that, they come in front of their cameras regardless of the fatigue. Even though they know that press vests (that are universally considered a sign to combatants to not fire, but acts the opposite in Gaza) they wear could possibly kill them, they keep reporting, they keep showing themselves in the worst realities so that the world doesn't lose compassion. So, the least we can do is to not make Palestine a mere thing to scroll past in our lives. Keep learning, unlearning and re-learning. Keep talking about Palestine.

"If I must die, you must live to tell my story" - Refat AlAreer

UNTIL IT DIDN'T

Iqra Khan

Little ones who opened their eyes for the first time during the war,
During the blast,
During the air strike,
During the fire,
During the violence,
During the struggle,
During the chaos,

They who perceived for the first time,
The siren,
The howl, the screams,
The tears.
And not laughter,
And not noise of joy,

Babies who couldn't feel the bosom of their mothers
Babies who didn't get to know the warmth of their mothers,
Babies who couldn't meet their fathers,
Babies who couldn't know their siblings,
Babies who starved,
Babies who opened their eyes in war,
Surrounded by grief and bodies that are dead,
Amidst the cry of helplessness,
Amidst the strong faith of civilians,
Amidst the chaos,
Amidst the strength.
Amidst the loss,
Amidst the power.
They who rose amidst the thorns.

How would you tell them that flowers bloom?
How would you tell them there exists hope?
How would you tell them there exists bread?
How would you tell them there exists love?
How would you tell them there exists beauty in the darkness?

How would you tell them there is life that is meant to be lived?
How would you tell them that world didn't look this way a while ago?
How would you repent?
How would you say you didn't do enough?
How would you live after knowing they died before they could figure out life?
How would you just keep living after knowing that people who built their lives are no longer the part of it?
How would you apologize a small kid who asks what their mistake was?
How would you bring them back their parents and relatives?

How would you ever make this all right?
How would you ever make peace after everything that's been done?
How would you tell them that beneath the rubbles, there once existed laughter and life?
How would you comfort them like a mother?
How would you protect them like a father?
How would you play around them like a sibling?
How would you tell them that flower bloomed before they were covered with arsenic dust?
How would you tell them that this destruction wasn't always there?
How would you tell them that they have done absolutely nothing to endure what they are living through?
How would you tell them that they are stronger than any steel and that they are beautiful?
How would you wipe their blood when you silent people have caused them to bleed?
How would you tell them before they are of any faith, they are humans?
How would you tell them they are worthy of this life?
How would you answer all these questions and tell them that flowers did bloom until it didn't?
How would you ever be okay?
How could you not admit that you have murdered people who did nothing?
How would you ever confront to them about being born in a battlefield?
How could you tell them that flowers bloomed until it didn't?
Some buds were about to blossom,
Until it didn't.
[Quoted text hidden]

HISTORICAL CONTEXT AND ITS MODERN IMPLICATIONS;

HISTORICAL ANALYSIS OF PALESTINIAN RESISTANCE MOVEMENTS

Rana Fathima

"Where there is Oppression, there will be Resistance"

– Assata Shakur

On the morning of October 7, 2023, the al-Qassam Brigades, the military branch of Hamas, launched 'Operation al-Aqsa Flood' against Israel. This operation commenced with the firing of 5,000 missiles and included Hamas members infiltrating the Israeli border via land, air, and sea. They took control of border crossings like Kerem Shalom and Erez, capturing individuals, including high-ranking military officials, and transporting them to Gaza. This was not the beginning of the Israel – Palestine "conflict", but rather a resistance movement by Palestine to remind the world of the centuries of oppression they have been going through. Indeed, it was only a reaffirmation regarding their struggle for dignity.

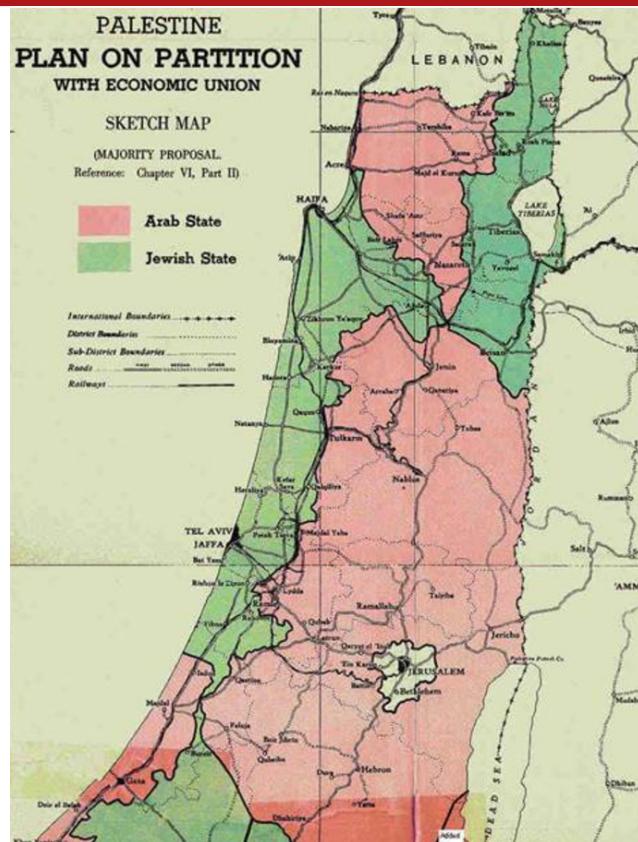
It was in 1897 that the first Zionist Congress was held under the leadership of Theodor Herzl. Zionism, as the nationalist ideology underpinning the State of Israel, is fundamentally focused on establishing and reinforcing a Jewish state in what is regarded as their ancestral homeland, located in the region of Palestine. The term "Zion" has religious

origins, originally referring to one of the ancient hills in Jerusalem. The political aspect of Zionism began to emerge in the late 19th century in Europe, with Austrian activist Theodor Herzl recognized as the key figure who unified political Zionism into a cohesive ideological movement. From then on for the past hundreds of years Palestinians are being killed every single day due to the occupation by Israel, but all this becomes a "news" only when a resistant movement occurs from the side of Palestine. Does the world want the oppressed to remain silent?

The first historically marked event in the Israel- Palestine "conflict" was the Balfour Declaration, a letter written by British Foreign Secretary Arthur Balfour to Lord Walter Rothschild, a prominent leader of the British Jewish community. In it, Balfour expressed support for the Zionist goal of creating a national home for the Jewish people in Palestine, a region that came under British control following the defeat of the Ottomans in World War I. The declaration transformed the Zionist goal of creating a

Jewish state in Palestine into a tangible prospect, as Britain publicly committed to establishing "a national home for the Jewish people" in the region. This declaration motivated the creation of the "Haganah" in 1920, a paramilitary group formed by Zionist settlers, which involved in conducting numerous violent actions against Palestinians, aimed at forcibly displacing them and seizing their land and properties. This campaign contributed significantly to paving the way for the establishment of the State of Israel. Palestinian objections to Balfour are neatly captured by historian Bayan al-Hut: "This is a promise that was made by someone who had no right to give it to those who had no right to receive it."

In the following years the conflict intensifies and by 1938, Jewish immigration to Palestine peaked, with over 350,000 Jews migrating there within a few decades, primarily from Europe. This influx increased the Jewish population in Palestine from about 3 percent in the late 19th century to more than 30 percent. As the indigenous Palestinians faced land dispossession and economic difficulties resulting from the large influx of Jews and the subsequent demographic changes, tensions escalated, culminating in the Great Arab Revolt. The uprising, was a resistance movement by Palestinian Arabs against the British Mandatory Government and the Jewish population of Palestine, occurring between 1936 and 1939. Arab actions encompassed guerrilla warfare, assaults on civilians, arson, strikes, demonstrations, and various forms of civil disobedience. Initially led by the Arab Higher Committee, the uprising soon became chaotic and was significantly suppressed by the Mandatory security forces, with backing from Jewish groups. The British response to the revolt included the establishment of two commissions (Peel and



United Nations Partition plan for palestine.

Woodhead), the St. James Conference featuring Zionist and Arab representatives, and eventually the 1939 MacDonald White Paper. The uprising led to the deaths of hundreds of Jews and British people, as well as several thousand Arabs.

By the 1940s, new Zionist armed groups, the Irgun and the Stern Gang, appeared alongside the "Haganah". They focused their attacks on British forces and Palestinian civilians, employing violence to compel Britain to respond. Finally, the UN responds thereby making the condition even worse. The UN intervened with a partition plan on November 29, 1947, proposing to divide Palestine into two states—one for Jews and one for Christians and Muslim Arabs. However, the plan allocated more than half of the land to the Jewish minority, who owned less

than 7 percent of Palestinian land, while disregarding Arab opposition. And on May 14, 1948, Zionist leaders announce the founding of the state of Israel, and just one day later, the U.S. recognizes it as a state. All these events slowly paved way for the Zionist militias to carry out at least 30 documented massacres at the beginning of what comes to be referred to as the Nakba. This led to the longest ongoing unresolved refugee crisis in the world, affecting around 6 million Palestinian refugees in Gaza and the West Bank, as well as in neighboring countries like Jordan, Lebanon, and Syria. In many instances, Palestinian refugees in the Middle East have faced wars and additional displacements in their host nations. The Nakba is a systemic issue rather than just a historical event. Currently, this structure is operating at an unprecedented intensity, and its objec-

tives are openly acknowledged by its perpetrators. Despite this public visibility, little to no action is being taken by those who have the power to intervene.

The experiences of Palestinians who stayed in Israel after the Nakba exist in a complex space that blurs the lines between individual narratives and broader historical context. A witness to the Majd al-Krum massacre that occurred in 1948, says

"What do you think? Many men did it in their pants, and the bad smell began to spread we wanted was for the horror show we were seeing to end as quickly as possible. The slow pace of the executions, one every half hour, doubled the fear that it would be our turn next. Furthermore, the stench that was becoming pervasive undermined our morale.



Nakba, the mass displacement of around 750,000 Palestinians from their homeland in 1948.

Men who had been squatting for hours did not dare move or speak out of fear of the soldiers' rifles. So, we sat like that for hours at al-'Ayn Square until Haim Orbach and Shafiq Abu 'Abdu came. They seemed to us like angels who had descended from heaven to end the torment." (Adel, 35)

In 1950, the Israel Knesset passes "the law of return", Granting every Jew around the world the right to settle in Israel, while denying the same right to Palestinians. Three years later, Gaza started becoming the point for destruction. Significant attacks in Gaza include an assault on the Bu-

reij refugee camp, which results in the deaths of at least 50 Palestinians in this area that had become a refuge for over 200,000 Palestinians seeking safety after the Nakba.

Frustration among Palestinians living under Israeli occupation was reaching a critical point and resulted in the first Intifada. The Palestinian intifada was an uprising, meaning a literal "shaking off," that significantly altered the status of Palestinians and their standing in global opinion. The first intifada began in December 1987, triggered by the death of Palestinians at a checkpoint where they

were waiting for Israeli military permission to enter Israel for work. This led to widespread strikes in the Gaza Strip and the West Bank. The intifada was a true popular uprising, uniting all segments of the population to protest and establish alternative civil society organizations. The involvement of women, children, and even the elderly was particularly noticeable. A new and complex mobilization structure emerged, centered

around democratic local committees and a rotating leadership that included all political factions. Tens of thousands of committees were created to meet societal needs, covering areas such as health,

education, food, and security. This wasn't the first instance of public protest, but this time the demonstrations did not cease. The first intifada marked a new level of popular organization, as protests became ongoing and affected all areas of the territories simultaneously. Earlier protests had been sporadic, but this uprising was continuous. Between 1977 and 1982, there were an average of 500 protest events annually. From 1982 until the uprising began, that number rose to between 3,000 and 4,000 each year. Although the momentum against Israeli occupation and Jewish settlements had been building for years, ex-



In 1988 Palestinian women express contempt towards the IDF responsible at the time for the arrest and mistreatment of Palestinian youth—official IDF policy demanded breaking bones of any youth caught throwing stones at military personnel.

ternal factors helped convince Palestinians in the occupied territories that they needed to take control of their own fate.

The intifada was largely non-violent, with its acts of resistance primarily consisting of stone-throwing against the Israeli military in the occupied territories. Unarmed civilians were not targeted. The main forms of resistance were economic, including boycotts of Israeli goods and tax refusals, along with commercial strikes. Many stores closed as merchants participated in the intifada by refusing to sell Israeli products. The involvement of businesspeople added credibility and essential organizational and financial resources to the uprising, transforming this previously passive group into active opponents of military occupation as taxes imposed on them rose and were used to fund the Israeli military administration in the Palestinian territories.

In 1993, Israel and the PLO signed the Oslo Accords, effectively bringing an end to the first intifada. The agreement was intended to promote peace and facilitate Palestinian self-determination. But the realities of violence did not end there. Israel continued its brutal occupation, killing thousands of Palestinians every year. The Hebron Massacre marked the bloodiest day since 1967.

The second intifada, known as the al-Aqsa intifada, began the day after Ariel Sharon's visit to the Dome of the Rock and the al-Aqsa mosque complex in Jerusalem in late September 2000. This sparked an uprising as Palestinian demonstrators and worshipers were fired upon. This intifada was different from the first; while the first was democratic, widely participatory, secular, largely non-violent, and supportive of peace initiatives, the second saw lim-

ited participation, increased violence against both civilians and military targets, and a stronger emphasis on religious themes. This shift diminished Palestinian support among Israelis and in the West. Previously, protesters in Israel would join forces with Palestinians, but now there were few Israeli peace activists. Random violence against civilians within Israel dampened much of the peace movement. According to the Israeli organization B'Tselem, about 100 Israelis were killed during the first intifada—approximately two-fifths of them security forces—and around 1,000 Palestinians were killed. In contrast, during the second intifada, over 1,000 Israelis were killed between September 2000 and 2008, with a greater proportion being civilians, while about 5,000 Palestinians lost their lives.

The Second Intifada has served as a lesson for both sides due to the high casualties and the failure of peace efforts. It highlighted the need to resume peace talks and suggested that leaders should avoid involving military forces from the outset, or at least communicate their decision-making processes clearly while maintaining an unbiased perspective and understanding both sides of the issue. As negotiations between the Israeli and Palestinian governments have been stalled for months, a third party should play a regulatory role to help break the deadlock by placing the conflict in a broader context, emphasizing the key factors that led to the outbreak in order to create a viable solution acceptable to both sides. Additionally, the peace process's inability to address how to share Jerusalem underscores the city's religious significance for people on both sides of the conflict.

The First Intifada (1987–1993) and the Second Intifada (2000–2005) mark two

important periods of social resistance by the Palestinian people, primarily the youth, against the ongoing Israeli occupation of the Gaza Strip and the West Bank.

The Israel-Palestine “conflict” is a prolonged struggle involving various stakeholders over different periods. At its heart, it involves systematic colonial practices by Israel aimed at displacing the indigenous Palestinian population, which has fostered a strong spirit of resistance. The recent events, starting with the Hamas attacks on October 7th and Israel’s military response in Gaza—marked by a disproportionate use of force against civilians and intentional targeting of hospitals, public buildings, and residential areas—are deeply rooted in the conflict’s extensive historical context.

International responses to Hamas’ attacks and the conflict in Gaza have shown significant variation. In examining the positions of Western nations, it’s clear that state leaders, diplomatic channels, and international organizations have largely supported Israel, citing reasons of “counterterrorism” and “self-defense,” while often overlooking the historical context of pressure and violence. This support, although sometimes only rhetorical, has also been evident in practical ways, particularly through military aid from countries like the United States and the United Kingdom. Despite calls for a ceasefire from the United Nations and various leaders and independent organizations, Israel persists in its disproportionate and indiscriminate military actions. A leaked document from the Israeli Ministry of Intelligence reveals that Israel’s goal is to force the migration of 2.2 million Palestinians in Gaza to northern Sinai in Egypt through its ongoing large-scale

attacks on the Gaza Strip. This leaked plan resembles a contemporary Nakba and embodies strategies of ethnic cleansing and forced displacement, which are deemed crimes under international humanitarian law. Shown significant variation. In examining the positions of Western nations, it’s clear that state leaders, diplomatic channels, and international organizations have largely supported Israel, citing reasons of “counterterrorism” and “self-defense,” while often overlooking the historical context of pressure and violence. This support, although sometimes only rhetorical, has also been evident in practical ways, particularly through military aid from countries like the United States and the United Kingdom. Despite calls for a ceasefire from the United Nations and various leaders and independent organizations, Israel persists in its disproportionate and indiscriminate military actions. A leaked document from the Israeli Ministry of Intelligence reveals that Israel’s goal is to force the migration of 2.2 million Palestinians in Gaza to northern Sinai in Egypt through its ongoing large-scale attacks on the Gaza Strip. This leaked plan resembles a contemporary Nakba and embodies strategies of ethnic cleansing and forced displacement, which are deemed crimes under international humanitarian law.

While the headlines often portray the conflict as never-ending, there are many in the younger generation in Israel who have begun to have an increasing awareness of the seriousness and urgency of this issue for both sides. And this paves the way for us to hope against all odds. As Edward said, you cannot continue to victimize someone else just because you yourself were a victim once—there has to be a limit.

The Evolution Of War Reporting

Fadil Abdulla

The evolution of war reporting has shifted dramatically with modern conflicts like the ongoing war in Gaza between Israel and Palestine, especially in light of how digital platforms, lobbying, and social media shape global perspectives. Massive protests across cities like London, Berlin, Oslo, and others in the West calling for a Gaza ceasefire exemplify how information now circulates faster and to broader audiences. Social media makes news accessible to virtually anyone, allowing people to witness and engage with real-time developments from diverse viewpoints. This immediacy of information fuels global mobilization and provides deeper, more comprehensive news coverage, sparking a spectrum of discussions.

On platforms like X (formerly Twitter) or Facebook, the dynamics of information distribution can significantly influence audience perception and engagement, particularly in the context of conflict reporting. For instance, during significant events such as the Gaza conflict, a tweet or post highlighting dramatic images or intense narratives can quickly go viral, garnering thousands of shares and reactions. This rapid spread often prioritizes emotionally charged content over nuanced reporting, creating a situation where users are more likely to encounter sensational headlines than

comprehensive analyses. As a result, audiences may form opinions based on fragmented or misleading information, which can deepen polarization. While these platforms offer the opportunity for diverse voices and grassroots reporting to emerge, they also risk amplifying misinformation and reducing the overall quality of discourse. This duality demonstrates how social media can both empower and complicate the landscape of journalism, making it crucial for users to approach information critically.

Amid this shift, Israel has launched initiatives aimed at influencing the narrative, such as a lobbying effort termed "10/7." Led by prominent organizations like the American Israel Public Affairs Committee (AIPAC), the American Jewish Committee, the Anti-Defamation League, and other major American Jewish organizations, this project seeks to frame the portrayal of Israel's stance in the conflict. Named to evoke parallels with the "9/11" attacks, the "10/7" project focuses on sharing Israel's viewpoint on Hamas's assault on southern Israel on October 7, which resulted in over 1,200 Israeli casualties and around 240 hostages taken into Gaza. The project underscores Israel's focus on securing U.S. and global support by emphasizing this incident, though it is noticeably silent on

the Palestinian death toll of over 42,000, which has heavily affected women and children in Gaza. Analysts suggest the terminology “10/7” is intentionally evocative, aiming to draw connections to 9/11 to amplify sympathy for Israel, particularly among American audiences.

As public sentiment has shifted, Israeli officials and pro-Israel organizations have expressed concern over rising anti-Israel sentiment, spurred by large scale protests in the U.S., U.K., and other capitals. Prime Minister Benjamin Netanyahu has noted that these protests could risk critical military and financial support from allies. Experts suggest that recent public reactions reflect a broader shift: global empathy for Palestinian civilians is on the rise, and support for Israel's actions is declining. The focus of the “10/7” project on Hamas's violence represents an acknowledgment of this shift in public opinion. This digital strategy reflects the evolution from traditional media to a battleground of perspectives shaped by lobbying, expert commentary, and narrative management, which aims to keep attention on Hamas's actions while downplaying Israel's military responses.

As Israel has blocked journalists from entering conflict areas, preventing them from witnessing the inhumane conditions and violations of international laws firsthand, the phrase “the victims became the journalists in Gaza” has taken on profound significance. With traditional media outlets sidelined, those who are directly affected by the violence have stepped into the role of reporters, using their smartphones and social media platforms to document their realities. This grassroots journalism provides a vital window into the lives of civilians enduring the brutal impacts of the conflict, offering unfiltered accounts

and images that often convey the emotional and physical toll of war. By sharing their experiences, these individuals not only challenge mainstream narratives but also highlight the urgent need for accountability in the face of suffering. Their voices serve as a powerful testament to resilience and humanity amidst the chaos, transforming personal tragedy into a collective call for justice and awareness.

The mass protests and social media coverage of them underscore how quickly news and alternative viewpoints reach vast audiences, challenging the control over narrative that governments and lobbyists once had. Equating anti-Zionism with antisemitism can restrict free speech and potentially stifle legitimate criticisms of Israel. This approach risks framing pro-Palestinian voices as threats rather than recognizing them as part of a legitimate perspective within the broader humanitarian crisis. By emphasizing fears around safety and antisemitism, there's a risk of diverting attention from substantive discussions about the conflict and its humanitarian impact.

The transformation in war reporting, highlighted by the Gaza conflict, now relies heavily on both traditional journalism and strategic digital campaigns. In this polarized landscape, the vast reach of social media and the accessibility of detailed, multi-faceted information are reshaping public opinion and underscoring the importance of accurate and balanced information in understanding this complex conflict.

THE UNFULFILLED PROMISE OF THE ARAB SPRING AND ITS IMPLICATIONS FOR PALESTINE

Adnan Aboobacker

Palestine, as both a state and a symbol of resistance, is at a deeply alarming crossroads. After years of dehumanization and ethnic cleansing, the latest attacks by Israel have brought unprecedented suffering. Unlike previous assaults, this time the world watches—through well-documented evidence—a genocide unfolding in real-time, yet remains complicit or helpless in the face of it.

This raises a crucial question: why, aside from the direct complicity of powers like the U.S. and many European nations, have Arab states shown little effort to stop or even address these atrocities, even as the violence has escalated into a one-sided war? The vast majority of Arabs and Muslims empathize deeply with the Palestinian people, viewing their Arab-Islamic identity as greater than nationalist concerns. In this moment, reflecting on the Arab Spring—once a hopeful wind of change for the region—becomes essential to understanding the silence of these governments and the ongoing struggles of Palestine.

The Arab Spring, which began in late 2010, remains a watershed moment in the modern Arab world. It represented a significant awakening among oppressed populations and inspired millions, particularly those living under au-

thoritarian regimes, with the hope for democracy and justice. However, as the years passed, the promise of the Arab Spring became mired in counter-revolutions, civil wars, and foreign interventions. The Palestinian cause, long seen as a central struggle for justice in the region, was particularly affected by the outcomes of these revolutions.

When protests in Tunisia led to the ousting of President Zine El Abidine Ben Ali in January 2011, it reverberated across the Arab world. This event marked the first successful overthrow of a dictator by the people. The swift collapse of Ben Ali's regime inspired protests in Egypt, a key regional player and historic ally of the Palestinians. Egypt, in particular, has always had immense significance for the people of Gaza, as it is not only a neighboring state but also a strategic partner for the Palestinian struggle against Israeli occupation.

The fall of Egyptian President Hosni Mubarak on February 11, 2011, was met with celebrations throughout Gaza and the wider Palestinian territories. Mubarak's regime had long been criticized for its complicity in the siege of Gaza, particularly through the closure of the Rafah border, which severely restricted the movement of people and goods. Mubarak's departure raised



Palestinians celebrating Hosni Mubarak's resignation

hopes that Egypt's new leadership, shaped by popular will, would shift its policies toward supporting Palestinian rights more actively. This moment was seen as a potential turning point for Palestinian aspirations.

The revolutionary fervor quickly spread to Libya, Bahrain, Yemen, and Syria. Throughout the Arab world, the chant "The people want the downfall of the regime" became a unifying call. In these uprisings, the Palestinian flag frequently appeared, symbolizing the shared yearning for freedom and justice. The uprisings forged a sense of Arab unity that had been fractured by decades of colonialism, division, and dictatorship.

However, despite the optimism of the early months, the momentum of the Arab Spring was eventually co-opted

and dismantled by remnants of the old regimes and external forces. In Egypt, the military staged a coup that toppled the democratically elected government, leading to the re-establishment of authoritarian rule under Abdel Fattah el-Sisi. Meanwhile, in Syria, Yemen, and Libya, civil wars erupted, further destabilizing the region and weakening Arab solidarity with the Palestinian cause.

The failure of the Arab Spring to fully materialize into democratic transitions across the region had significant consequences for Palestine. The renewed strength of authoritarian regimes many of which have pursued normalization of relations with Israel undermined the Palestinian struggle. As Arab regimes realigned their foreign policies to secure their own survival, Palestinian aspirations were sidelined. Additionally,



protests in Tahrir Square, Cairo, on 1 April 2011

the destruction of the tunnels between Gaza and Egypt under Sisi's regime further isolated the Palestinian population in Gaza and deepened their humanitarian crisis.

Israel, which had initially been alarmed by the revolutionary spirit of the Arab Spring, found itself benefitting from the collapse of these movements. As authoritarian regimes regained control, they looked to Israel as a key partner in securing their own rule, particularly in the face of continued legitimacy crises. Both Israel and these Arab regimes shared a common interest in preventing the rise of Arab democracies, which would likely be more sympathetic to the Palestinian cause.

Despite the setbacks, the spirit of resistance has not died. The call for Palestinian rights resurfaced in 2018, with mass demonstrations demanding the right of return for Palestinian refugees. These protests, often referred to as the "Great March of Return," and 2023 Toofan Al Aqsa, are also clear indications that the

Palestinian people were not willing to abandon their struggle for justice, even in the face of overwhelming challenges.

The partial success and ultimate failure of the Arab Spring offer important lessons for the future. While the initial enthusiasm and optimism for change were palpable, the movement lacked the institutional strength to withstand the backlash from entrenched regimes and external powers. Moving forward, the Arab people must find ways to build more sustainable political movements that can not only challenge authoritarianism but also promote a unified and democratic Arab future.

For Palestine, the dream of liberation remains tied to the fate of the wider Arab world. A second wave of Arab uprisings, if the Arab people can once again rise, not just in anger, but with a clear vision for democracy, justice, and unity, the Palestinian cause will undoubtedly benefit. The question remains: Will the Arab world find the strength and resolve to reignite the revolutionary flame and finally create a reality in which Palestine and the broader region can live in dignity and peace?

FAITH AND RESILIENCE: THE PSYCHO-RELIGIOUS DIMENSIONS OF PALESTINIAN RESISTANCE

Jumana Jalal

The Prophet Muhammad PBUH said, 'Muslims are like one body of a person; If the eye is hurt, the whole body hurts and if the head aches, the whole body feel pain.' (Sahih Muslim: 2586)

When we consider the people of Palestine, who are geographically distant but become a part of our prayers and suffering, this strikes a deep chord. They have suffered through 76 long years of ongoing genocide and Israeli colonialist's violations of fundamental humanitarian principles since 1948. Have you ever wondered how the Palestinian people deal with the daily loss of their spouses, parents, children, and loved ones? Have you given any thought to the psychological turmoil and suffering that the children of Palestine bear? How often have you thought about how this community has endured such cruelties for so long while still being grateful to their Almighty? This article will answer these questions by exploring the role of religion in the coping mechanisms of Palestinians.

Psychological resilience is critical in helping Palestinian individuals and communities withstand ongoing displacement, violence, and socio-economic instability. The story of the Palestinian resistance is one of religious faith, cultural heritage, and political struggle. The Palestinians are able to endure

the hardships of prolonged occupation because of the resistance's deep psycho-religious component. In the midst of this fusion between religion and psychology, resilience foments a feeling of unity and purpose. Amid the ongoing airstrikes, loss of loved ones, and destruction of homes, many Palestinians find solace in Islamic teachings.

The belief in divine justice and the after-life offers comfort and purpose during crises. Spiritual rituals like daily prayers, Quranic recitation, and communal worship serve as anchors of emotional stability, enabling individuals to process their grief and trauma. Who, other than those practicing Islam, can perceive their agonies as a source of spiritual reward? For many Palestinians, faith serves as a lens through which suffering is reframed as a test of endurance, evoking tales of religious and historical perseverance. From an Islamic perspective, resilience—exemplified by the Prophet Muhammad PBUH—gives solace and significance to the suffering of Palestinians.

The prolonged violence and trauma resulting from occupation have cultivated a collective consciousness among Palestinians. In the study *Everyday Palestinian Resistance, Resilience, and Recovery from Violent Israeli Occupation* by Abir

Ayesh, participants articulated their trauma within the context of a broader struggle, using their experiences as a bridge to connect with their community. Palestinians often frame individual suffering within the larger narrative of national resistance. This collective identity reinforces resilience, transforming personal grief of losing loved ones, homes, and livelihoods into a shared purpose of survival and creating a communal environment that reduces feelings of isolation and helplessness.

In the study, Relationship between Stressors Due to Siege of Gaza Strip on Anxiety, Depression, and Coping Strategies among University Students by Joma'a and Thabet, religious beliefs emerged as the most prevalent coping strategy among students. By engaging in religious practices and relying on faith, individuals are able to contextualize their suffering within a framework that provides both comfort and meaning. Religion serves not only as a psychological buffer against stress but also as a method of "meaning-making."

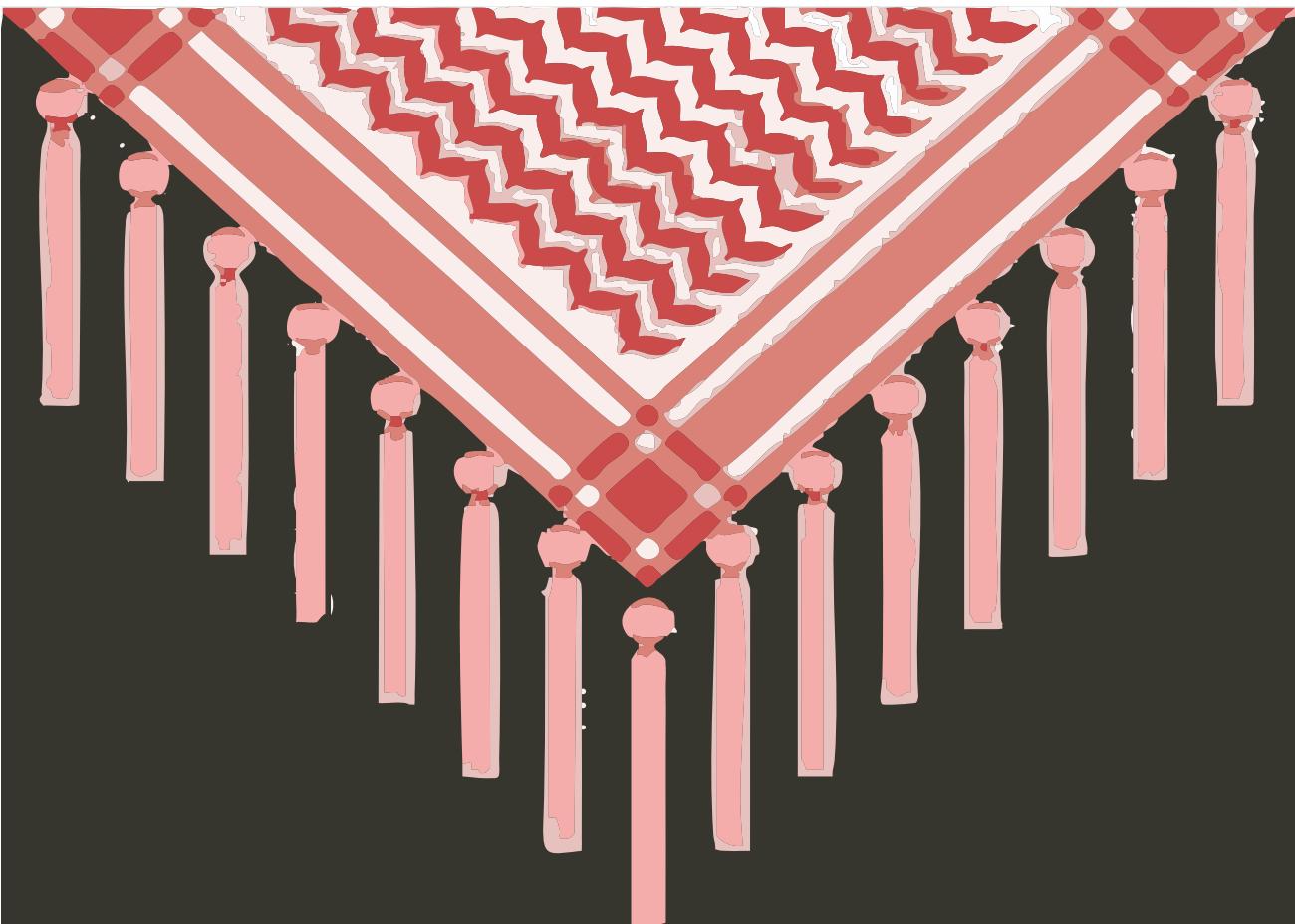
Although religion plays a crucial role in the resilience narrative of Palestinians, other dimensions also contribute significantly to building resilience. Social bonds in conflict zones, as emphasized in the Integrated Biopsychosocial Model for Post-Traumatic Stress Recovery, play a critical role in coping with trauma. Furthermore, art, music, and poetry thrive as powerful mediums of expression, resistance, and resilience. Initiatives such as mural painting on destroyed buildings and storytelling about Palestinian history reinforce cultural identity and solidarity, strengthening the collective spirit of the community.

While religion serves as an immediate coping mechanism during the geno-

cide, dependence on it can be a double-edged sword. While faith provides significant solace, sole reliance on religion may leave certain psychological needs unmet, particularly for individuals who grapple with their faith in between prolonged suffering. The ongoing genocide highlights the need for a combined approach that integrates spiritual support with professional psychological care. It may seem difficult to assert this amid the ongoing crisis, but such an integrated approach could address both emotional and mental health needs effectively.

Still, as the Qur'an reminds us: "Do not think, O Prophet, that Allah is unaware of what the wrongdoers do. He only delays them until a Day when their eyes will stare in horror" (14:42). Holding onto this promise, we await a day of justice and healing. Until then, let us resolve to keep the people of Palestine in our thoughts and conversations, never allowing their struggles to fade from our collective memory—not even for a moment.





RESPECTING THE KEFFIYEH

Styling with Solidarity and Cultural Awareness

Aatika Rashid

The keffiyeh, also known as a hatta, is a traditional Arab headdress. It's typically made of cotton and adorned with distinctive woven patterns. It comes in a variety of colors, though over the last century, the black and white one has become synonymous with Palestinians.

The word keffiyeh means "relating to Kufa" and is a reference to the city of Kufa in Iraq, where it is thought that the tradition of wearing the keffiyeh originates.

During the reign of the Ottoman Empire, the fez, or tarboosh, was more commonly worn by the urban educated elite, the effendi, while the keffiyeh was associated with rural farmers and peasants, the fellahin, who used it to shield themselves from the sun, dust, and sand.

"In my research and in my experience, often interacting with the keffiyeh from the 19th century, I often see a variety of colors," said Wafa Ghnaim, a Palestinian dress expert and a senior research

fellow at the Metropolitan Museum of Art. "I see white-black like we see today, but also green. And sometimes I see threads of gold and red. It's really not until the 1930s that we start to see the keffiyeh change in meaning, not by the patterning that's in the scarf, but in its use."

Until the 1920s, the keffiyeh was almost exclusively worn by Bedouin men, according to Ghnaim, and it was simply a way to identify nomadic men in historic Palestine from villagers, fellahs, and town people.

According to Ghnaim, the first time we see the keffiyeh used as a political statement was during the Arab Revolt in Palestine in 1936 — an uprising against British rule that included demands for independence and an end to Jewish immigration.

At that time, the majority of the armed resistance was taking place in the villages, and the fighters used the keffiyeh to hide their features — helping it to become associated with the revolution. The revolution's leaders issued an order for men to wear the keffiyeh to express solidarity with the revolutionaries and so that the British could not distinguish the fighters from others.

In the 1960s, it became associated with Palestinian nationalism, particularly due to its adoption by leaders like Yasser Arafat. During this era, it represented solidarity and resistance against the Israeli occupation.

From 1967 until the Oslo Accords in 1993, Israel banned the flying of the Palestinian flag in Gaza and the West Bank, and the keffiyeh served as the de facto flag of Palestine at rallies against the Israeli government.

The apocryphal story among many Palestinians is that Arafat folded his keffiyeh in a way that reminded him of the Dome of the Rock in Jerusalem, and let the side panel drape in a way that resembled the historic map of Palestine.

Other prominent Palestinians also donned the keffiyeh during that time, included Leila Khaled — who was involved in two plane hijackings in 1969 and 1970 as part of the Popular Front for the Liberation of Palestine. "That's when we start to see women wearing the black and white keffiyeh, specifically Palestinian women," Ghnaim said. "So it wasn't just a male headdress anymore. By the 1960s, it became something worn by Palestinian women as well around their neck." Khaled wearing the keffiyeh broke down gender norms associated with the garment and led to its use by people of all ages and genders.

Since October 7, 2023, Gaza has been in the collective consciousness as we helplessly watch the live-streaming of a genocide. We've watched the annihilation of schools, hospitals, places of worship and homes. We've witnessed children being orphaned, the elderly being displaced the same way they were in 1948, and even parents carrying the limbs of their children in plastic bags.

From then, the political connotations of the keffiyeh continued, but it only became a global symbol of solidarity as the Palestinian cause took to global heights. People are using this scarf to make a statement in the public sphere to identify as visible supporters of Palestine; and Palestinians, whether they usually wear it or not, have been holding it close to their hearts and necks as a symbol of their unwavering nationalism during times in which they are be-

ing dehumanised to the level of being referred to as 'human animals'.

Palestinians seeing the streets they're walking in flooded with keffiyehs has been one of significant comfort and temporary pacification of the daily anguish that comes with watching their country suffer from afar. It reminds them that they're not alone, that people are watching, listening and allowing Palestine to quite literally blanket over their heart centre.

In this context, wearing the keffiyeh without understanding or respecting its meaning—especially by those who are indifferent to or complicit in the injustices faced by Palestinians—becomes a form of **cultural appropriation**.



Echoes of Resilience

MD AMJAD ALI

In the heart of ancient olive trees,
Where whispers of history ride the breeze,
A tale unfolds, both tender and strong,
Of a people's spirit, unwavering, long.

Through valleys of sorrow, their voices rise,
Songs of the hopeful, beneath endless skies.
With every heartbeat, a promise is made,
In the face of despair, their dreams won't fade.

From the rubble of homes where laughter once bloomed,
To the streets where the echoes of freedom are groomed,
They stand as a testament, fierce and bold,
To a future that glimmers, a story retold.

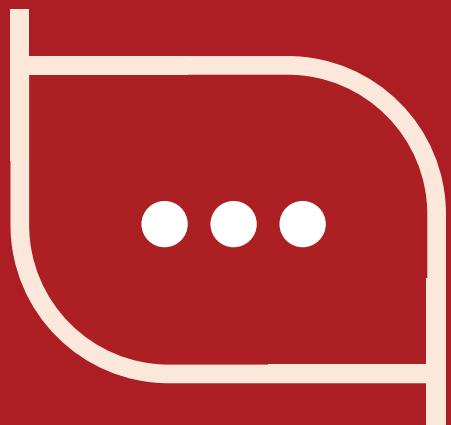
In the shadow of walls, they weave their art,
With colors of courage, they paint from the heart.
Each canvas a story, each stroke a fight,
For justice and peace, they ignite the night.

Oh, world, can you hear them? Their truth is a fire,
Burning through silence, igniting our desire.
To stand in solidarity, hand in hand,
For the dreams of a nation, united we stand.

Let us honor their struggles, their hopes intertwined,
In the fabric of freedom, let love be defined.
For the spirit of Palestine, resilient and free,
Is a beacon of light for humanity.

Voices of Resilience: A Palestinian's Perspective on Oppression, Resistance, and Survival Amid Ongoing Genocide

KHOLOUD RABAAYA



HUDA AYISHA

FAHAS ABDULLA

Qs 1. I would like to start this interview with a very casual question. Ms.Kholoud can you please let us know about how you reached Mumbai and for what purpose.

Kholoud: Assalamualaikum, I was there in Mumbai in the months of September and October.. It was a group work which was assigned to me by the college, it was almost like a scholarship. The course I enrolled at TISS Mumbai was related to Social Welfare Administration. So, I spent a total of 21 days in TISS Mumbai. These were my best days.

I want to share an incident that happened during these days. One day when I went out to a supermarket to buy personal stuff .I saw a girl who was wearing a hijab and a T-Shirt in which was printed "Free Palestine". At that time, I was with a colleague who was also from another country. So, I thought that the girl wearing the Free Palestine shirt was a Palestinian. I went to her and held her hands and asked her "I'm Palestinian, you are standing with my country by wearing this. Are you Palestinian?". She shook her head and said that she is Indian.

And this is the best coincidence that happened in my life. Her name was Nuha, she was the one who arranged for this interview. She is my best friend now. The best part is we (Palestine) have a lot of supporters in (India).

I also want to thank you for wearing the Keffiyeh. The keffiyeh is our symbol of Freedom.

Qs 2. What changes have occurred in your lives after the October 7 incident?

Kholoud : As Palestinians we love life, we love peace and we love freedom. So, when October 7 happened, it made our case a global cause. In the case of the standard of living after October 7, our lives have become more difficult. Much harder. Speaking of the social and economic situation, it is really bad since people are not able to work anymore. More than 200,000 people used to cross the green line and work in Israel as manual labourers. But since the attack the borders have been closed in places such as Haifa and Akko. Due to which poverty is widespread now. Academically speaking if there is any firing or attack, the education system comes to a halt, but we can't stop education for one and half years, so we take the step of blended education. In which the student who can attend the college comes to class and the professor live streams the class for those who couldn't reach the college, in this way we ensure that the education process keeps on going. In case of complete strikes, the education happens through online mode only.The students at my university do not have a natural life anymore. They don't have any kind of gathering or celebration. The point that I want to make is that we are Palestinians and we love life and we have to survive despite the challenging circumstances. As a society, our freedom is curtailed more than ever before, there is a sense of fear

amongst everybody. We are not allowed to gather, even for celebrations, such as weddings. It is now being restricted to the family, close relatives and friends unlike earlier where we used to invite the entire town, and we are banned from singing traditional songs during the wedding. There are arrests on an everyday basis. The surveillance in the cities and towns have increased, with checkpoints everywhere. There is no normalcy in our lives. There are Shuhda (martyrs) everywhere in Palestine, there are families losing their children, men and women tooJust today in my city, there was a Shuhdah(martyr).. a girl.. she was a journalist.. She was shot today.

I also want to thank you for wearing the Keffiyeh. The keffiyeh is our symbol of Freedom.

Qs 3.The brutal attack that is being unfolded right in front of our eyes, is not a new phenomenon, Palestinian people have been suffering a brutal oppression for the past 75 years. How does it really feel to endure and live a life under such a regime for generations?

Kholoud: You know, when you have faith, you have everything. It is our right to live with freedom, it is our right to live with dignity like other nations. I want to tell you about a small incident which happened in Mumbai airport. It will give you the answer of "what it means to be Palestinian for the past 75 years." When I was in Mumbai airport, the supervisor in the airport asked me "How did you travel from Palestine to Jordan without a visa". Then I thought about our nation which doesn't even have an airport. In Palestine we do not have a visa system, we do not have airports like others do have. But you know what we have. We have faith (eelman). Iman means heritage.

Even if you give Palestinians a castle or a lot of money we will not leave our country. We are ready to die here. This is our homeland. This is our heritage. These are the houses of our grandmothers and grandfathers. To get an address, first you need to be you. As you are proud of your Indian identity, the same way I am proud of being a Palestinian. So, it is the faith which answers all the questions. That's it.

Qs 4. The most inhumane ethnic cleansing is being live telecasted in the media, while the rest of the world mostly ignores it, still we see you people hailing "حَسْنَتَا اللَّهُ وَنِعْمَ الْوَكِيل" (Allah alone is sufficient for us, and He is the best disposer of affairs for us). Could you tell us more about this source of hope and resilience portrayed by Palestinian people even amidst situations that avail no hope.

Kholud: I need to reiterate again what I said to you before. God is with us. God gives us this strength. It is not from our neighbours, or friends that we are deriving this strength.. God gave us this strength to hail "حَسْنَتَا اللَّهُ وَنِعْمَ الْوَكِيل" (Allah alone is sufficient for us, and He is the best disposer of affairs for us)It is not easy to say this word. Do not think that it is an easy word. It is not. It comes from the banned heart. It is full of bane.

You often see in social media, the Palestinians shouting in the rubble "We are strong". We are not strong. People are weak. We are suffering. But I must say, we are equipped with faith (Eeman).. It is an internal strength. You may see us as weak, but we are internally strong. The connection with Allah makes us people stronger and it is how we get this unwavering resilience from.

Qs5. From where do you drive the strength to say Hasbunallah wa ni'mal wakeel, when we see kids as young as 7-10 say this when they lose their beloved siblings or parents

Kholoud: The answer is simple, what do you expect from a generation raised upon the teachings of holy Quran. Allah says in the Quran, **الَّذِينَ إِذَا أُصْبِطُوهُمْ مُّصِيبَةً قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَجُعُونَ** (who say, when struck by a disaster, "Surely to Allah we belong and to Him we will all return.")

1:156. So this is our principle in life. You will find a huge difference between Palestinian muslim and others. It is not easy to say Alhamdulillah when we lose our loved ones, it certainly is due to eeman(faith).

Qs6. Do you feel stories about your resilience foreshadow the emotional, physical and psychological, financial suffering endured by Palestinian people ?

Kholoud: Let me tell you something, when you lose your home, children, land, and life too , and you keep saying Alhamdullilah and Habunallah Wa Ni'mal Wakeel, I don't think one would wait for acknowledgement from other people. They believe in their lord, that itself is enough for them. It is human nature to forget, once this interview is over you would move on to have dinner with your family and in the same manner I would, but let me tell you, people of Gaza don't require anyone, god is with them..

Qs 7. We know that resources such as electricity, water, food and other basic supplies are being heavily controlled by Israeli forces in Gaza, is it the same in the West Bank, could you tell us more about it.

Kholoud: You know, God promised us that we would get another thing in exchange. We will have good days in heaven(Jannah). Don't we deserve Jannah? Jannah deserves our souls. We are not here to live forever. But the difference is to live with dignity or not to live with dignity. Yes, electricity, water and so on are basic necessities but what can we expect from this occupation? Will they entertain us with this occupation? Of course, not right.!So, we are patient and someday God will compensate for this. Maybe in this life or in the next life, Inshallah. All the land belongs to him (Allah), we are just his creators. There is Ayah in Quran stating **وَمَا خَلَقْتُ الْجِنَّ**" "وَالْإِنْسَنَ إِلَّا لِيَعْبُدُونِ" meaning "And I did not create the jinn and mankind except to worship Me.".

Qs8. We see a lot of common citizens taking up the camera to tell the world what is happening to the people of Gaza, despite facing death every day, what are your views on this?

Kholoud: God sometimes gives you the chance to do something that you didn't imagine to be doing. One such example is the young Abod from Gaza. He is just 17 years old..and is smiling all the time.. He is representative of all the young men in Palestine. Suddenly he finds himself in this situation of genocide and, an internal power drives him to be a journalist. Maybe the word journalist is not the right word to reflect what is going on. Because they are not following any criteria, they are being raw in showing the Israeli atrocity without expecting anything in return. I think it is a talent from God, he bestowed them the talent to express and to translate what is going on in Gaza. As a Palestinian, I am encouraging whoever has a camera, an eye, mouth to spread everything that is happening. May Allah Protect them!

Qs9. We know that the Palestinian cause has become one of the largest movements organised by students across the world, how do you view the student initiatives such as these and what were the response of students in your university after the October 7 attacks?

Kholoud: Students in the university are also an integral part of the Palestinian society. They consider education as one of the weapons to fight the occupation. So they don't believe in sitting at home, because of the occupation or fear. There is no one who is afraid in Palestine, we are not afraid of death, we are facing death indeed. You must have seen various social media posts of people in Gaza getting PhDs despite the situations. So our students complete their courseworks, examinations, seminars while at the same time, if someone is martyred they join the strike in the city, stand up for them and pray their janazah. So to answer the question, yes the students are affected after October 7 but they also have the precise knowledge about their surroundings and take steps in a more logical way that doesn't compromise their education.

Qs10. As a Palestinian, how would you like to dispel the false narrative of Hamas using civilians as shields/killing as portrayed in the western media

Kholoud: This lie has been there since the start of the war, it is such a lie, a very stupid lie indeed. See Huda, you are sitting miles away from Gaza, but you have the enough mind, heart and emotions to think and decide what is going on. It is a genocide, the truth is now obvious. However they try to defend themselves, it is very clear out there.

Qs11. Despite sharing geographical boundaries, cultures and following a monotheistic religion, we are witnessing the apathy of neighbouring arab countries in not taking up collective action to stop the genocide. What are your thoughts on this?

Kholoud: I would like to answer this by saying that there is a big difference between nations and their governments. All the nations are sympathetic

ing with us, but their governments overlook them. You are an Indian and muslim and you sympathise with me in the same way as my relatives in Jordan ,UAE and Egypt.

Qs12. Despite two years of ongoing genocide, there has been no permanent ceasefire until now... If it happens how will it impact the Palestinian Cause? Do you think a ceasefire is a solution?

Kholoud: It is not the first war in Gaza, specifically Gaza has endured over 4 wars, as for the entire Palestine, the occupation has been for the past 75 years. So a ceasefire is not a solution to the occupation. The occupation will only end when Israel moves out of Palestine, this is the result we want and wish for. We want our capital Jerusalem back. As for the ceasefire, it will reduce the sufferings of the people of Gaza. They deserve a ceasefire because they have to breathe, they have to live, they have to reconstruct. So a ceasefire is not an end, but they need the space to at least breathe..

THE VICTORY OF HAMAS AND THE POSSIBILITIES OF BEING

Zaki Hamdan Rahmani



For the first time in the history of the settler colonial state of Israel, it has lost a war (Rees). One can doubtlessly say that this is a significant point in the downfall of the neoliberal world order, especially when put along with it the defeat of America at the hands of the Taliban in the graveyard of empires. As far as the capitalist order is concerned, the enemy is Muslims, and to be more accurate, the enemy is Muslims who, for the past century since the fall of the caliphate and even well before that, have been struggling with the question of engaging with the self-imposing order of western modernity, that transmuted from colonial forces to imperial powers and finally to the constantly refashioning neo liberal world order. History has witnessed courageous attempts from all over the Muslim world in these eras, attempts to theorise, attempts to topple the imposing order and its shape-shifting structures. One must admit not many of them gained material victories, and not many stuck to what the scholars would call and define Islam, yet they were honest attempts, and may God accept them. Now, when the Western military complex has lost on both fronts, Palestine and Afghanistan, one cannot stop wondering how the organisations on the other end, with the meagre technology and all of the world against them, gained resilience. Faith is an easy answer; a more interesting question is, what technologies of faith led to this historic win? This, of course, is a question that needs to be worked on in-depth to understand the changing modes of political subjectivity among the world's Muslims. With this as the reason for my inquiry, I wish to briefly look at Hamas and understand what sort of a possibility it brings to the realm of being.

To clear the muddy waters, one must wait.

How does one read Hamas? One of the most irritating things that the discourse of Orientalism has brought upon the people of the Orient, especially Muslims, is that it erases all sorts of nuances between the very obvious and clear-cut differences between different movements, social, political and militant. Tying them all up within the same bunch, and as one can observe, this discourse is repeated everywhere, from papers to screens to each and every mind that is neurally connected to the empire of discourse under the neo-colonial, neo-liberal regime. Thus, any movement that arises out of Muslim societies is burdened with the need to define and differentiate themselves from the supposedly more terrifying versions of themselves. The burden of definition hence becomes the responsibility of the oppressed, as another layer of ontological violence is added to the material violence they are already experiencing at the hands of the very coloniser who is burdening them. As the Moroccan scholar Taha Abderrahmane notes, "to not read them from a metaphysical point of view and rather sticking to a very secular reasoning is nothing more than metaphysical violence committed onto them apart from the secular one (Baseer). This burden of self-identification can be hard for two reasons:

1. The movements might be forming a new political subjectivity that has never been seen before in modern political contexts, and for obvious reasons, this might not be their number one priority.
2. The movements have an inherent understanding of their political subjectivity and express that in their own religious languages and epistemologies, but they wish to not translate it to the Western epistemic framework, as a strategy,

as a method of epistemological resistance and even out of the thought that the process of translation is simply too tiring and unnecessary. One must begin with such an introduction to explain why the water is muddy to the one looking up from above and that some things will take time to be clear, so it's sometimes best to leave things to rest. That said, defining Hamas is not the task at hand, rather the task is to analyse how Hamas has proceeded to create a new political subjectivity through the very interesting approaches, taking inspiration from many roots, some influenced by 'modern' and others traditional. One can only analyse Hamas through the amount of information available regarding its history, actions and very rare statements of self-definition.

Tracing the Roots

The history of resistance in Palestine has gone through different eras, from unorganised fighting in the beginning to the rise, popularity, and eventual softening of left-leaning movements. The first Intifada, subsequent to which Hamas officially formed, is not where one would search for the origins of Hamas. Hamas was rather preparing for its entry into the world, and it has been experimenting with different technologies of faith, deriving inspiration from various religious traditions, old and new. Any standard history of Hamas will tell you that it was born out of the Muslim Brotherhood movement, specifically the Palestinian branch of the Brotherhood. ("Hamas") The Palestinian branch of Brotherhood was founded in 1946 (Hroub). The Brotherhood, born out of the efforts led by Shaheed Hasanul Banna in Egypt, had a broader political vision that envisioned the return of the caliphate, an important marker of which would be the lib-

eration of Jerusalem, the first qibla and the land of Israa and Mi'raaj (Harūb). The engagement of the Brotherhood in the 1948 war as part of its Jihad proves this deep and engaged commitment. The further geo-political divides and developments in the area led to the splitting and eventual ceasing of the Palestinian wing. One should not be too quick to attribute Hamas to the Islamist side of the discourse, where Islamism is seen as a modern phenomenon kept in strict opposition with traditional Sunni/Sufi movements. On the one hand, it is crucial to understand that the characteristics, make-up, ideology and political discourse of Hamas reflect the roots and historical ties it has with the Muslim Brotherhood, but at the same time, Hamas views itself as a natural extension of the Palestinian resistance in its various forms (Harūb). The long years of Palestinian resistance against the occupational forces had brought up movements from various ideological positions: Nationalist, Secular, Marxist and, of course, Islamist visions of freedom. Among these were the popular rebellion movements launched by Sheikh Izzeddin al Qassam, a religious scholar who launched a Jihad against the colonial armies and the settlers in the 1930s. The sheikh, an esteemed member of the Qadiriyya Sufi order, had left his zawiya (Sufi monastery) in his native Syria to fight the colonial invasions in Libya and later Palestine (El-Sharif). As Farah El Sharif writes in her essay on Sufi Scholars against Colonialism, one has to understand that besides the reformist movement that came through Muhammed Abdou, Rashid Rida and the likes, "Many, if not most modern military struggles in the Muslim world can be traced back to a Sufi leader or order" (El-Sharif). The name of the Sheikh is popularised these days by the military wing of Hamas, which is called the Izz ad-Din

al-Qassam Brigades. Besides such attributions to traditional religious movements, one must not forget that Muslim Brotherhood under Shaheed Hasanul Banna had taken a lot of inspiration and values from the Sufi order that Banna himself was a part of (Elsässer). Indeed the further strategies that Hamas took along its path to rise denotes these influences, especially the ones that are related to religious revivalism through embodied practices.(Pihlaja and Rington) If one were to compare Hamas with the rest of the resistance movements it could be said that Hamas grew out of the need for a movement that had Nationalism, Islamism and had a very clear strategy as opposed to the PLO, Palestinian Muslim Brotherhood and Palestinian Islamic Jihad (Hroub).

What happens inside the Seed?

One can find in the official documents that Hamas was officially formed on 14th December 1987, a few days after the first Intifada. The decision was taken by the former members of the Palestinian Brotherhood, namely, Sheikh Ahmad Yasin, Abdul Aziz al-Rantisi, Salah Shehadeh, Muhammad Shamâah, Isa al-Nashar, Abdul Fattah Dukhan and Ibrahim al-Yazuri (Hroub). The first Intifada of 1987 has to be understood as the visible sprouting of a seed that has been preparing for the past decades. The Palestinian Brotherhood, or what remained of it post 1948 had a clear vision of what to do. The leadership realised that in the years after 1948, like the rest of the Arab world, Palestine too had seen the rise of secular, nationalist and communist organisations and their increasing popularity as the Islamic movement slowly disappeared from the battlefield. The movement had two choices, as Hroub states: "Either to

launch guerrilla warfare against Israel, as the PLO had done, using the same individuals who had grown up under regimes and ideologies distant from Islam so that one is doomed to repeat the errors of the past; or to launch a comprehensive effort at cultural renaissance designed to instil true Islam in the soul of the individual and, following that renaissance, to embark on the path of liberation" (Harûb). Hamas had to make a choice: to create a new generation that embodied the Islamic tradition and the spirit of Jihad deep in them and to wait until then. But what this essentially meant was also the shifting of priorities from an armed struggle towards creating a social change. In an environment like Palestine, popular support depended on the presence on the battlefield, which at the time was gained more and more by the formerly mentioned non-Islamic factions. The realisation of the leadership that just fighting without raising a generation with clear Aqeedah and practice will neither bring about any lasting change nor last in front of the ever-growing military apparatus of Israel proved fruitful. It might have been the Sufi side of traditions that formed their convictions that any social movement, militant or otherwise, needs spiritual awakening and constant embodied practices to succeed in this world and the next. A mixture of fighters with sensibilities affected by the schizophrenic modernity will prove it not only hard to last. It is also useless from an Islamic salvation perspective. The leaders realised that developing a new generation with Muslim subjectivity with minimal corruption and proper guidance to steer modernity should be formed; this they realised has to be done through embodied practices.

A brief look into the three phases of organisation that finally concluded in the

first Intifada and the official formation of Hamas will give us more clarity into how this project was realised. As Harub notes, "the years from 1967 to 1975...represented the years of mosque building. This new generation that grew up connected to the mosques was ready to enlist in any resistance activity. They were at the forefront of demonstrations, blockades and other intifada activities (خرب). The next phase, from the second half of the 1970s to the late 80s, were as Harub notes the phase of 'social institution building', which saw the expansion of the cultural and institutional network of the Islamist faction with schools, hospitals and other necessary institutions to get to the public, reform them and garner their support. The third phase was at the height of the Islamist wind that was blowing throughout the region, especially the success of the Islamic revolution in Iran. It was finally during this phase that active cadre formation, mobilization, passive resistance and military action took place. The atmosphere was ready, and the seed broke out, the first-ever intifada. It was the rise of a new movement, one that was well rooted in tradition and well aware of modernity, Harakat al-Muqawamah al-Islamiyya ie, Hamas.

Neither the wildest winds nor the fiercest fires

I traced the roots and timeline of Hamas' growth to understand what sort of political subjectivity, what sort of a being have they and through their leadership, the wider Palestinian public achieved. As one understands, the victory of Hamas is never solely theirs; without the support and sacrifice of the people they raised, it would never work out. I seek to avoid generalisations and big conclusions. Yet, one cannot help but see the formation of a new political

subject that forms through the pedagogical methods of Hamas and in the constant sacrifice of the Palestinian people. It is doubtless that Islam is the guiding principle of Hamas. Yet, it is crucial to understand the extent of this. It is solely due to the Islamic principles of Martyrdom that Hamas and the people find the strength to resist the occupational forces. It is what gives strength to the mothers of Palestine to give birth to martyrs. What sort of Political subjectivity is this? I believe it is the same that helped the Taliban to resist twenty years of American occupation, the same that helped the Syrians resist the oppression under the Assad tyrants, and it is the same that is forming across Muslim communities in the confusingly oppressive era of neo-liberal states. It is a form of political subjectivity that transcends the constructed secularity of the world. It is the sort of disobedience that Harfouch notes to be necessary for a true liberatory project: "Epistemic disobedience is not sufficient: what is required for a truly liberatory project is metaphysical disobedience against the second-creators of colonial modernity" (Harfouch). This sort of being, of being in metaphysical disobedience, is based on Islam and, as Harfouch expounds, on the notion of Tawhid. This being, this subjectivity does not count on material gains as the measure of success, rather it is the very process of attempting to be in this being that marks the success, in this realm and the hereafter. What is important and useful from the study of this being is in understanding the technologies of faith, backed by tradition that Hamas and the people of Palestine uses to grow and nurture a generation that are ready to die for the noble cause even on the day they are born. (Harfouch)

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REPORTING RESISTANCE: MEDIA AND JOURNALISM BATTLING GENOCIDE IN PALESTINE.

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One of the first novels I completely read was Men in the Sun. The vivid imagery in the novel inspired me to learn more about its author, Ghassan Kanafani—a writer, journalist, and revolutionary. Through his work, I discovered the roots of a journalist who transformed media in the context of Palestine's revolution and resistance. Many of these revolutionary efforts were based in Lebanon or Jordan. Some of the famous newspapers were falastin, al difa, al jihad.

Kanafani famously declared: "If our armed struggle went quiet, no network would willingly give any Palestinian a minute to express themselves." Even though Arab press and publications were active, During this time, posters and magazines became essential tools of revolution. The Arab defeat in 1967 compelled Palestinians to take matters into their own hands. Today, journalism is not merely a medium for narrative building—it is the narrative.

In Palestine, journalism and resistance are not separate—they are one and the same. Over the years, this connection has evolved, strengthened, and become more powerful. The evolution of media and journalism has made them increasingly difficult to restrict. By 2024, some of the world's most renowned journalists are Palestinian frontline reporters, including 11-year-old Sumayya Wushah, who reports for Al Jazeera, and Hamza Al-Dahdouh. Sumayya aspires to follow in the footsteps of Shireen Abu Akleh. "I thought for sure [the winner of the Nobel Peace Prize] would be

these brave new voices is Motaz Aziza, Hind khoudary, plestia alaqad, bisan awda

Another iconic figure in Palestinian media is Abu Ubaida, the masked man wearing a red keffiyeh who serves as the official spokesperson for the resistance. His powerful, clear messages resonate across the Arab world and within the hearts of Muslims worldwide. One of his most notable statements addressed Islamic scholars and preachers: "We also address the elite scholars and preachers of the nations, to surpass the state



the people working so hard in Gaza, as we've seen," said Toshiyuki Mimaki, the 2024 Nobel Peace Prize winner, in his acceptance speech. With the advent of social media, younger Palestinians now have platforms to share their own narratives, countering the mainstream media controlled by the West or pro-Israeli lobbies, which include even Saudi-backed outlets like Al Araby. Among

of heartfelt and shy verbal solidarity. And we say to them, our scholars and preachers of Islam, are you waiting for the news of the demolition of the blessed Al Aqsa Mosque one morning?" He concludes with "God forbid," a phrase now iconic throughout the Arab world.

Digital and new media spaces have also seen significant growth in recent

years. Podcasts and digital platforms have become critical in shifting narratives, not just in popular media but also within intellectual and academic circles. The genocide in Gaza has become the first-ever live streamed genocide in history, highlighting the role of digital media. Arab podcasters and Muslim scholars have used this moment to appear on screen, express their views, and galvanise public opinion. Prominent channels like Podcast Bidoon Waraq, Atheer by Al Jazeera, Tanween Podcast, Minassah, Nuqta, Sama Al-Quds, Mics, and others

going killings of journalists raise urgent questions about ethics and accountability. The Zionist entity has violated every known international law related to journalism and media. While the world has spoken out against these breaches, the perpetrators walk free. Al Jazeera's documentary Shooting the Messenger highlights stories of journalists like Shireen Abu Akleh, among hundreds who have sacrificed their lives for the truth in just one year.

In 2023, the Israeli military recorded an



have been instrumental in this movement. Despite attempts by Saudi and pro-Israeli media groups to link these platforms to the Muslim Brotherhood, the world has embraced them as digital minbars (pulpits). These platforms are reshaping how people perceive global issues, troubling Israel and its allies.

Despite these, frontline journalism remains the epitome of bravery. The on-

unprecedented number of arrests of Palestinian journalists in the occupied West Bank, where they are frequently subjected to assaults by both Israeli and Palestinian authorities, as well as attacks from Israeli settlers. The Gaza Strip, under an Israeli blockade since 2007, has been identified by the Committee to Protect Journalists as one of the most dangerous regions for media professionals. Since the onset of the

resistance from October 7, 2023, more than a hundred of journalists have lost their lives, due to Israeli airstrikes. Remarkably, Palestinian journalists accounted for 70% of global journalist fatalities in 2023. In recent months, Israeli authorities have not only targeted Gaza's media infrastructure but also shut down Al Jazeera's offices in Israel and the occupied West Bank. Press freedom organisations and human rights activists have widely condemned these actions. The Committee to Protect Journalists (CPJ) criticised the closures, stating that such censorship undermines the public's right to access critical information about a conflict that has profoundly impacted lives across the region.

In conclusion, this essay is not an unconditional applause for mass or new media. Mass media, in many ways, remains controlled by powerful interests, as Noam Chomsky has frequently argued. However, globalisation provides an opportunity to leverage media for the greater good. The contemporary concentration of media ownership must be challenged to allow the truth to shine brighter than the darkness that seeks to silence it. As said about Ghassan Kanafani, journalists are commandos who never fire guns—they wield only the truth.

Anatomy of Imperial Justice

Haneena Binth Umer

For the past 15 months, Israel's "self-defense" had an entire population exposed to unprecedented destruction. With the recurrent bombardments and airstrikes on civilians—with no evidential military objectives—the forced displacement through evacuations, catastrophic starvations, and blockades, Israel successfully committed every act that can be legally defined as genocide. All these monstrosities bracketing Palestinians into a sub-humanized category is "not of itself a pattern of conduct that plausibly shows genocidal intent" as Christopher Staker, a lawyer who represented Israel in ICJ remarked.

The rejection to acknowledge the carnage as genocide by genocide allies is paralleling with the same unwillingness to recognize the peacetime genocide by the allies in the International Military Tribunal during the Nuremberg Trials. One of the huge voids left by the Nuremberg Trials is leaving the atrocities perpetrated out of Nazi Anti-Semitism as "mere racial discrimination" which was not punishable under international law. The legal framework for the trial had the crimes against humanity designed to keep the Nazi persecution accountable concurrently avoiding the accountability of the Allies for the same crimes. The policy adopted had a deep reflection of American policymakers' then concern of establishing legal principles that

can question their white supremacism and the history of their Indigenous onslaught. The concern over the years evolved into weaponizing the law and human rights agencies, domestically and internationally, to avoid accountability at all costs.

It's an open secret now that Institutions like the UN and ICC—which were supposedly established to foster peace and security by upholding human rights— are just catalysts created by the Western hegemonies to maintain their dominance and serve their geopolitical interests. This maintenance work is ultimately aiding in avoiding accountability for colonial crimes. The US's use of veto power to exempt from accountability when Nicaragua approached the ICJ against the US's violation of International law illustrates the reality of peacekeeping institutions. Undoubtedly international law, the framework, and the promise to protect humanity from crime are present. However the present machinery is designed to be highly dependent on global cooperation, and cooperation becomes ambiguous where certain states are in a position to assert their asymmetric power. In simpler words, the Western hegemonies don't want or recognize justice, peace, and security for humanity that question their inhumanity and their bloodshed atrocities.

To protect the unquestioned status of the genocider colonials have an equation at play to defend, and whitewash their genocidal crimes and successfully expand their civilization.

A crucial step to the equation is the Sub-humanization of the Indigenous. Just like how Japanese life was equated with "insects" by the US Chemical Warfare Service during the US's nuclear "civilized pursuits" against Japan, how the settler slogan "nits make lice" progressed against the existence of American Indigenous children, Palestinians are "savages" and "human animals" who should be eliminated from their land. They are just upholding their innate supreme authority to pursue their civilized deeds. Since they are civilized colonials who are absolute in their allegiance to international humanitarian provisions, it is "absurd" in concept for Israel and colonial democratic powers to violate human rights, as Rishi Sunak said. The bloodshed operations are just them asserting their right to self-defense. Whether the orientation of these operations is genocidal or criminal is subject to Israel's judicial censorship which is superior to the jurisdiction of the international courts. Sadly the superior judicial censorship is even weaker than the ICC in its conviction rate.

Through Israel's cultivation of selective amnesia to years of apartheid and occupation, the native resistance to the occupation is criminalized, demonized, and is a gruesome violation of International law. This way stretching the jurisdiction of International courts according to colonial comfortability and convenience is the only acceptable "justice" for modern Western rationale. And again the moral authority of self-appointed human rights protectors must guard Palestinian civilians



from terrorist Palestinian resistance. The resistance of natives and contrarians to the crimes are racist, antisemite and followed by another set of colonial terminologies to project their ideals of racism and inhumanity to suppress the dissent. The apartheid civilized colonials exert is the innate superior authority to eliminate barbarism, their reaction to the apartheid through nonviolent or armed resistance is also due to their barbarism. As Netanyahu claims it's "the battle of the entire civilized world against the modern barbarians."

The elimination is accomplished by the thorough destruction of the native, as the crucial element of this colonial equation is to "destroy to replace". Zionism follows the exact colonial precedents, as Theodor Herzl, the founding father wrote "If I wish to substitute a new building for an old one, I must demolish before I construct." Thus, the events followed from October 7, were choreographed perfectly to legally whitewash a genocide under the guise of self-defense.

The final step of this colonial equation is to create unlivable climates channeling the eradication of an entire ethnicity. While the ceasefire plan was ultimately hopeful in curtailing this eradication, the baton has passed to Trump, the Gaza Takeover proposal, if it actually takes over the resistance of Palestinian blood can be another ‘hence proved’ colonial equation of genocide.

Though justice is still an unrealistic entity to be delivered by the hands of international institutions ironically, Palestinian resistance had this equation laid bare even after countless efforts to suppress, impugn, and distort the atrocities of Israel. The resilience of the people of Gaza—who have nothing to lose—is stronger than the willpower of any hegemons that exist and ever existed. Today, Palestinian resistance is no longer confined to Palestinians alone. It represents all of humanity against imperial oppression: Resistance is an enduring response to oppression.

Long Live Resistance!

