

The role of the Gaza community in making the Palestinian ethos

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Abstract ;

The Gaza Strip is located in a narrow Palestinian coastal strip in the southeastern part of the Mediterranean. Its residents enjoy simplicity, preserving its religious and social values, tribal and family ties, and cooperation among its demographic components in most cases. When we search for this strip in the geographic atlas, we find it, for example, that it is slightly smaller than the size of the city of Algeria. Nevertheless, the Gaza community is wondrous and unique, which offered martyrs of all kinds, including children, women, the elderly, and the physically challenged. Geography also played a harsh role in the fate of this society, which did not enjoy any kind of stable social and economic life. Rather, this community continued to suffer from the cruel geography of the location of the Gaza Strip, which lies between Israel and Egypt, which control its land ports. However, this cruelty was not always evil. Rather, over time, it created from its society a wonderful ethos and was able to cultivate it as a distinct personality on all levels despite the scarcity of resources and the widespread poverty.

This study examined the role of the Gaza community in making the Palestinian ethos (الروح الفلسطينية), and drew attention and focused on the role of this society in its contribution to Palestinian civilization, through creativity in various achievements, whether in resisting occupation and military industrialization, or in the field of economic, academic, literary and medical thought, or the cultural field.

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1. Introduction

The author of this article on the Palestinian ethos is a professor of modern, and contemporary history at Al-Azhar University- Gaza (Palestine). He has been working in the academic field since 1995. He received his doctorate in history in 2000 and specialized in the history of Palestine, whether ancient, Islamic or modern and contemporary. During his academic career, he wrote ten books and fifty-two article papers, papers works and article papers in many local and regional conferences and seminars in the fields of history and politics.

Since 1995, the author has been teaching his students and some Palestinian elite History and Culture of Palestine, and he always asks them to:

- To be fully aware of the history of Palestine through the ages.
- To be proud of the history and culture of their country, which is the basis of their attachment and survival on the land of their ancestors, and that they have always refused to be the victims of narratives that contradict their history and culture.
- To discuss other societies who are not aware of their history and their inherent right, guaranteed internationally, through the policy of persuasion acceptable, which leads to the definition of these societies irrefutable evidence of their rights to live in their land of origin (Palestine).

Through this study; The author does not seek to study the Palestinian ethos theoretically, but seeks to consolidate it and apply it in practice, through the Palestinian intellectual and cultural achievements of the Gaza community, as a necessity for the historical, political, and cultural realization of its rights. Therefore. This introduction aims to do the following:

- Recognition of the expressive essence of the spoken or written discourse of the Palestinian ethos, in ways designed to confirm in the first place the function of the rhetorical eloquence of this ethos.
- Re-exploring the Palestinian ethos as a cultural method, through Palestinian achievements.
- Developing written texts by studying the Palestinian ethos in a modern academic manner.

The author wants to keep the reader in mind that as a Palestinian historian, he teaches his Palestinian colleagues and students their history, not through the distorted novel among Western academic circles, but the heroic dimension of the deeply rooted Palestinian national identity. Thus, the hoped-for Palestinian future needs to acquire the heroic past, the conscious researcher must purify the Palestinian history bit by bit from the wrong narrative that we have now, often driven by Israeli narratives.

1.1: The importance of the study

The importance of the study lies in clarifying the role of the Gaza community in making some of the features of the Palestinian ethos. This study will also provide the Palestinian, Arab, and international libraries with a study, the first of its kind regarding the issue of the Palestinian ethos. The author hopes that researchers in the historical and cultural fields will follow his example to investigate unknown facts about this ethos that has no parallel among other people.

1.2: Problem of the study

Many have written about the history of Palestine, but no one has dealt with the Palestinian ethos and its importance through the achievements of the Palestinian resistance, and the intellectual and cultural achievements of the Gaza community; therefore, we have seen the need to write about this ethos because of the human cultural value of the Palestinian people. The study's problem revolves around a major question: What is the role of the Gaza community in making the Palestinian ethos?

1.3: Objectives of the study

The study aimed to clarify the following:

1. Define the term ethos.
2. Explaining the contemporary living reality of the Gaza community and its components.
3. The mechanism of making the Palestinian ethos in the Gaza community and its most important contemporary achievements.

1.4: Methodology of the study

The study was based on three main approaches: the historical approach through which we can obtain preliminary information about the subject of the study. And analytical descriptive approach: to interpret and analyze this information about the Palestinian ethos, and to explain its importance and value. And the tool of the interview: by interviewing some of the characters that witnessed the Palestinian events in contemporary history.

2. Preface

The importance of the Palestinian ethos stems from the fact that the Palestinians have adapted greatly to the successive changes that befell them; they even adapted to every foreign people who submitted to his influence. We find, for example, that they mixed with the ancient Egyptians and took many of their customs and language, especially in the southern regions of Palestine. (al-Dabbagh, 1965: 530-532). So; The Palestinians, throughout their long history, were affected and influenced by the peoples that took over their lands, whether in language, religion, culture, customs, and traditions. However, The Palestinian ethos was not interrupted by the general Palestinian culture, which continued to be passed down from one generation to the next, carrying in its flanks, the original genes that remained associated with the Palestinians, which enabled them to survive and continue to this day.

First: the definition of the ethos

First of all, we must define ethos term; The ethos (الروح) is a word of a philosophical nature that many researchers and scholars differ in defining a unified definition for it, or determining what the ethos is in terms of different philosophies and religions, but many unanimously agreed that they are self-standing with an intangible or tangible moral nature, and despite this Consensus remains a matter of doubt, while others consider the ethos an "essential ethereal" substance, which is one of the unique miraculous properties of all living things. (al-Halayqa, 10/27/2018: Net)

Spiritual philosophers, including the philosopher Pierre Leroux, believe that memory may have been the work of the body, while the two French philosophers, Maine Doberian and "Bordas-Demulan, believe that the work of the soul is science, mind, and will. As for the materialistic French philosopher Japanese, he says; "For a person to have a correct idea of the actions from which thoughts result the brain must be considered a member of the members

whose special function is to produce ideas ... and how the brain creates thoughts is that the effects come to the brain and interfere with the work". (Wagdi, Vol. 4, 1971: 329-330)

The term ethos is a set of beliefs and ideas, and so on the social behavior and relationships of a person or group, such as the national ethos and the ethos of the working class (Cambridge Dictionary: Net). And an ethos is the set of ideas and attitudes that is associated with a particular group of people or a particular type of activity (Definition of ethos, Collins: Net). And an ethos is the distinguishing character, sentiment, moral nature, or guiding beliefs of a person, group, or institution. Ethos means also "custom" or "character" in Greek. As originally used by Aristotle, it referred to a man's character or personality, especially in its balance between passion and caution. Today ethos is used to refer to the practices or values that distinguish one person, organization or society from others (Stone English 12 Vocab List 9 & 10: Net).

And in another definition of ethos; It is a way to convince others of a person, as it is only natural for us to accept the credibility of the people we admire. (Ethos Definition, [Literary Devices](#): Net; Language Arts: Net)

A person has a past. The experiences gathered during one's life are a part of today as well as yesterday. Memory exists in the nostrils and the hands, not only in the mind. A fragrance drifts by, and memory is evoked. It damages people to rob them of their past and deny their memories or to mock their fears and worries. A person without a past is incomplete. (Cassel, 18 March 1982: 642; Dear, 1/7/2018: Net)

We have not found any writers and historians to define "Palestinian ethos"; so we will try to define it. The Palestinian ethos from our point of view is the reservoir or the historical, political, and social vessel for the Palestinian people throughout the ages, from the Canaanites to our contemporary history. The Palestinians were and still are maintaining an independent and distinct personality, and they have solid religious beliefs, customs, and social behaviors unanimously agreed upon without exception, and the national ethos unites them to resist occupation whatever. Therefore, the "ethos of the people" is the distinctive ethos of a culture, era, or society, as reflected in its beliefs and aspirations.

Second: The Palestinian ethos through the contemporary living reality of the Gaza community and its components

The Gaza Strip is a narrow Palestinian coastal strip, located in the southeastern part of the Mediterranean, with an area of about 360 km, a length of (41) km, and a width ranging between (6) and (12) km (Gaza, 19/11/2014: Net). Gaza's society enjoys the simplicity of living, preserving its religious and social values, tribal and family ties, and cooperation among the components of its population for the most part, even though there is no local or international airport in it or financial markets. And if we searched for this strip in one of the maps of the geographical atlas, you would find, for example, that it is slightly smaller than the size of the city of Algeria. However, The Gaza community is a wondrous and eccentric society; It the only one that has offered martyrs of all kinds to the sake of its just cause, including children, women, the elderly, and even the physically handicapped.

The Gaza Strip was subject to the authority of the Egyptian administration between 1948-1967. And while the Strip was subject to Egyptian administration, the Gaza community did not receive the benefits that the natural Egyptian citizen would have received, and successive Egyptian governments have only granted this community a travel document that allows its

holders limited freedom of movement to the outside world, even after the Palestinian Authority was established in 1994. The living conditions of the Gaza community have not improved for several reasons, including:

1. The Gaza community consists of two components, the original citizens and the refugees who settled in the Gaza Strip after they were forced to emigrate from their cities and villages in 1948, as a result of the massacres committed by the Zionist gangs against them. The Palestinian refugees were distributed in the Gaza Strip into eight main camps, and a large portion lives on subsistence through the aid provided by the UN Relief and Works Agency for Palestine Refugees (UNRWA). (Sourani, 2013: 20-22; Gaza Camps, Net; Poverty in the Gaza Strip, May 30, 2006: Net)
2. The Egyptian administration, despite granting a travel document to Gaza residents, did not allow them to easily reside in Egypt itself; its holders were required to obtain a prior entry visa to the Egyptian territories, and it was also difficult for its holders to travel to many Arab and foreign countries. All this led to a deterioration in the living conditions of the Gaza community and an increase in poverty, which prompted part of it to emigrate abroad in search of a better life. The Gaza Strip is also severed from neighboring countries and was limited to external influence, and the conservative character of its society returned to the self-imposed retreat imposed on it from the outside, and what added to its suffering was that Israel formed a geographical barrier between it and the West Bank. (Bucaille, 2000: 21)
3. After the establishment of the Palestinian Authority in 1994, the living conditions of a large segment of the Gaza community, represented by the working class; the continued closure on the Israeli side of the Beit Hanoun (Erez) crossing prevented them from going to their work in Israel. As a result, a large class of unemployed grew up. In light of the continuous and deliberate Israeli bombardment of the main economic structures, especially factories and farms, and the leveling of agricultural lands; this has led to the inclusion of another sizeable segment of the unemployed queue, and they are unable to find their daily food and the source of their dependence on foreign aid.

Consequently, The Gaza Strip, since its submission to Egyptian rule until the present day, has not enjoyed any kind of stable social and economic life, and its community has been suffering from the cruel geography of the Strip's location between Israel and Egypt, which controls its land ports. However, the cruelty of the geography of this spot was not always evil. Rather, over time, it created from his society a very wonderful spirit and was able to refine him as a distinct personality at all levels socially, culturally, scientifically and, militarily despite the scarcity of the resource.

Third: The making of the Palestinian ethos in the Gaza community and its most important achievements

I do not know if the reader was aware in advance, that all the cities of the world, receive food and medicine through the usual means of transportation except for the Gaza Strip, the only region in the world that has been professionally building underground tunnels due to the inhuman blockade imposed on its society, through which it imports food and medicine And even more, to bring the wives of the Palestinian girls who live in the diaspora. It is unnatural creativity that God has granted to this community so that it continues to practice its life as its peers from other societies do. Hence, the role of the Gazans in creating the Palestinian ethos.

The reader has the right to wonder: whether the Egyptian and Israeli crossings are closed to the Gazans, and are besieged by land, sea, and air; How can the various media outlets broadcast to Gazans a popular march or demonstration that breaks out in one of the camps or neighborhoods, and suddenly some of the people of this camp or neighborhood appear, carrying improved and modern-style rifles with advanced systems installed on them, or carrying anti-armor shells made by Gazans hands? How can they boast in their March about advanced locally manufactured missiles? It is simply the minds of these Gazans, and their ability to create and innovate to continue their life path despite the difficulties they face.

Inside, the reader may be surprised and say: If the sea and land are closed, and the air is surrounded, then how did the Gaza community create a fourth way other than what humans know? The Gaza Strip is the only region on the planet that has a means of transportation other than land, sea, and air. Are it the tunnels that they invented and excelled in. Despite all this, and with all the misery that the Gaza community suffers from; It is still innovating in producing various arts, You see the Gazans walking there on the Gaza Strip's only port, where there is no other place to hike, even if this port is not used to transport travelers, and it is not used for trade with the outside world. It is a society that is skilled at conveying its messages to the world in its way, and it goes out in peaceful marches and demonstrations in support of its just cause with large crowds, a person is unable to comprehend how to organize it, and most important of all, as this society loves martyrdom and death to realize its dream of freedom and independence; This society also loves life, like all other societies and peoples.

The Gaza Strip is a unique phenomenon that needs much meditation. It is not a narrow geographical strip with limited space, it is a continent on its own; There is a fifth chapter besides the seasonal seasons that we have studied in the geographical books, it is the chapter "Siege and Suffering". In the Gaza Strip, the arts of death are varied. The occupying forces invent a new form of death every day in it. In contrast, The Gaza community creates a new form and pattern of life and resistance every day. Whoever employs car tires, balloons, and flaming condoms in their struggle against the occupation, this society is inevitably a genius and an extraordinary human being. The Gaza community, despite all the crises, killing, slaughtering, and bombing that it has gone through; Its population is increasing, exceeding the capacity of the place in which they live. So; this community that inhabits this very small geographical area is like a myth created by God on earth. Other societies can learn from it the will and belief in a decent life, and so that they know that, their presence on this earth has value and significance.

Consequently, despite the trials, difficulties, and pain that the Gaza community has been subjected to since before 1948 to the present day, this has not prevented this community from creating a supreme ethos that accompanied it throughout this long time. If any other community in the world was exposed to what the Gaza community was exposed to, it would have collapsed faster than we imagine, but the Palestinian ethos that characterized the Palestinian people, especially the Gaza community, made it a bright icon referred to as the ability to live. This society, in a way, overcame the policies of the occupation force that ruled it with iron and fire, as it emerged resistance leaders who confronted the occupation in a way that astonished regional and international observers, as well as excelled through its achievements in military industrialization to be able to defend itself, and its achievements in education, thought and culture.

A. The Palestinian ethos in Gaza through the achievements of the resistance

There are no people of the world that have fallen under foreign occupation without fighting for their freedom and independence, as guaranteed by the heavenly and international laws. Since the Palestinian people have been suffering under the Israeli occupation since 1948, they have tried and still are to resist the occupation with all kinds of resistance, whether peaceful or military. The Palestinian struggle witnessed the emergence of several resistance leaders, especially those from the Gaza Strip, and we will suffice to mention only two of them: Muhammad al-Aswad (Guevara Gaza) and President Yasser Arafat.

1. *Muhammad al-Aswad (Guevara Gaza) Ethos (1946-1973)*

Muhammad al-Aswad, nicknamed Guevara Gaza, a revolutionary who managed with his comrades at the end of the sixties and the beginning of the seventies of the last century to cause permanent anxiety to the Israeli occupation army, which prompted the Minister of the Occupation Army at the time Moshe Dayan to say; "We rule Gaza by day, and Guevara Gaza rules it at night". His nickname is taken from the famous Argentine revolutionary Ernesto Che Guevara. al-Aswad, along with his group, carried out several daring operations during the beginning of the armed action, leading his fellow revolutionaries under the atmosphere of pursuit and suffocation practiced by the Israeli military policy.

Among the most important strategies of al-Aswad that he followed in the struggle, he created many means of disguise that made it easier for him to escape from the grip of the enemy repeatedly, for four years of chasing in a small place like Gaza would not be possible without an exceptional military mentality. He was the owner of the tactic of "strike your enemy with quick successive strikes, in several places far apart and at the same time until he loses his mind, so as not to leave his enemy room for oppression in a single region". Al-Aswad continued to resist him until the occupation forces were able to know his whereabouts, and they surrounded the house in which he was present, with the help of hundreds of soldiers and tanks and air cover. Despite this scene, al-Aswad and his two companions did not surrender, and they clashed with the occupation forces until the three of them were martyred. The Minister of the Israeli Occupation Army, Moshe Dayan, personally came to Gaza to verify his death. The officer responsible for the attack also saluted his body and the bodies of his comrades (46 years after the martyrdom of Guevara Gaza who was dizzy to Moshe Dayan, 10/3/2019: Net). In recognition of their ability to valiantly fight the occupation; The general rule says: The enemy respects his enemy if he is a peer to him.

2. *Yasser Arafat's Ethos (1929-2004)*

Yasser Arafat is considered a pivotal and eminent figure in the Arab-Israel conflict and his name has been associated with the Palestinian issue for decades. He was an effective member of the political arena and the key driver of its events; he is also one of the founders of the Fateh Movement. Also, his name emerged in 1967 when he led guerrilla operations against Israel after the Israeli occupation in 1967 from Jordan. Then, the Palestinian National Council elected him as Chairman of the Executive Committee of the PLO in 1969. Arafat also led the Palestinian armed struggle against the Israeli occupation in the 1970s and early 1980s starting from southern Lebanon. The Oslo Accords that were signed by the PLO and the Israeli government in 1993 had significant consequences for the Palestinian-Israeli conflict. This agreement resulted in the creation of a new Palestinian entity in the Palestinian territories, called the Palestinian Authority in the following year. Arafat became the first president of the Palestinian Authority since its inception.

What has characterized Arafat through his struggle history, for example, in 1974, when he makes a speech of Palestine in the United Nations General Assembly, he showed the world the desire of the Palestinian people for a just peace based on international resolutions on the Palestinian issue. He said: "I brought you an olive branch with a gun of the rebel, so do not let the green branch fall from my hand ... War breaks out in Palestine, and peace begins in Palestine" (Yasser Arafat, 3/10/2004: Net). This shows the vision of the Palestinian leader who is piercing to inject the blood of his people and the blood of other people. From his words also: "A day will come when a child of our children and one of our girls will raise the flag of Palestine over the churches of Jerusalem, the minarets of Jerusalem and the walls of Jerusalem" (al Madhoun, 9/11/2017: Net), What evidences his symbolism of struggle among his people; He never differentiated between his people, Muslims, and Christians. He even married a Christian woman named Soha Al-Tawil, and one of his close advisors was also a Christian named Ramzi Khoury.

Whatever the case, the Palestinian resistance has not executed national symbols that have contributed to the struggle against the Israeli occupation. Here we cannot absorb all of them. For example, George Habash, Khalil al-Wazir, Fathi al-Sheqai, and Sheikh Ahmad Yassin, and the list goes on.

The Palestinians were not satisfied with presenting national symbols that vowed their souls for the sake of liberating Palestine from the yoke of occupation. Rather, they excelled, especially the Gazans, in the field of military industrialization, to manufacture their weapons in their own hands, after they were besieged unjustly by their enemy and by some Arab regimes compatible with the occupation. Here, the Palestinian ethos emerged in its highest form, to spawn a tremendous genius that is difficult to find among other peoples of the world.

There is a famous Arab proverb that says: "Need is the mother of invention," which applies precisely to Palestinian society in general and the Gaza community in particular. The society of the Gaza Strip, which is economically poor and in natural resources, besieged on all sides, and completely isolated from the outside world, was able to gain practical experience in manufacturing its war tools with his own hands to exploit them in resisting the occupation. Through some simple materials, the resistance men in Gaza were able to manufacture rockets of multiple sizes and ranges, with a range of more than 250 km, and spanning the entire area of Mandate Palestine through which these men were able to invent the theory of "counter-deterrence" to the theory of occupation based on "awareness" The Palestinians, in their inability to change the course of the conflict in their favor. They were also able to manufacture multi-range mortar shells, as well as anti-armor missiles that could neutralize the Israeli Merkava tank of world reputation; They were even able to manufacture multi-use drones that astonished the leaders of the occupation after succeeded in flying over the Israeli Ministry of Defense building in Tel Aviv in 2014. (Qassam Industries, 7/7/2008: Net; Abu Amer, 2/7/2020 (Net; Mortars, Rockets, and Drones: A Look at Hamas' Arsenal, 5/5/2019: Net); They even created a new pattern that helped them with life on the one hand, and resisting the occupation on the other hand, through the establishment of a sophisticated tunnel system.

B. The development of the Palestinian ethos through the willingness of the Gaza community to receive the Education

The development of the spirit of any people in the world is measured by the level of their members receiving a high level of education in its various stages, and it seems that the Palestinian people in general, and the Gaza community in particular, have surpassed their peers from other peoples, especially those who are scientifically and technologically advanced,

because the conditions and suffering that have gone through in the lives of Palestinians due to the successive occupation for their country, invited them to study with passion. Official figures show that the percentage of educated people among the Palestinian people are the highest in the Arab world (ranked second according to the international rankings). In recent years, this percentage reached 91.2% (Abdul-Salam, 2/28/2015: Net; Education in Palestine: Net); Indeed, the Palestinian youth, especially the Gazans, have proven their competence and capacity among the educated people in the world. (Education in Palestine: Net)

In the Gaza Strip, there are a large number of universities, such as the Islamic University, Al-Azhar University - Gaza, Al-Quds Open University, Al-Aqsa University, Palestine University, Al-Isra University, the College of Science and Technology, and other universities and colleges. A good number of these universities offer, in addition to the first stage of university education, the second and third stages (i.e., degrees: master's and doctorate). Despite the stifling economic conditions affecting the Gaza Strip and the Gaza community, these universities are still resilient and are fully performing their educational services. Consequently, The Palestinian ethos developed after the Palestinians considered that receiving basic and university education is the most important weapon they may possess to confront the occupation, along with political and resistance work; Indeed, more than that, the Palestinians, especially the Gazans, have gone through the field of postgraduate studies to obtain master's and doctoral degrees, and they have become the most in all peoples of the world to obtain these degrees, despite the political and economic conditions they suffer from, and the difficult conditions they face, whether in the occupied Palestinian territories, or places of refuge, or the diaspora.

C. The Palestinian ethos in the Gaza community through its intellectual achievements

The Palestinian ethos has emerged in the Gaza community through many Palestinian economists, academics, writers, or scholars of Palestinian origin who have influenced the intellectual field of the Palestinian ethos. We mention the ethos of some of them:

1 . Ghazi Kamel Abu Nahel Ethos (1946-)

A famous Jordanian economist of Palestinian origin from Gaza, born in the mid-1940s in the village of Barbara in the northern Gaza Strip. Abu Nahel left Gaza in the early sixties of the last century and settled in Qatar, and worked there in an insurance company. Then, due to his excellence and distinction, he became one of the most famous workers in the insurance field, and he established several companies in this field, including the Qatar General Insurance and Re-Insurance in 1978, and served as CEO of the company until 2019, and he is currently the Chairman of the Board of Directors of the Jordanian Expatriate Investment Holding Company. (Ghazi Abu Nahel Transfers Leadership of QGIRC to New CEO: Net)

Abu Nahel is preparing to launch the tallest skyscraper in the Australian city of Perth, and the project consists of two towers, one of which will be the highest (75 floors) in the Southern Hemisphere, and will be the headquarters of the World Trade Center in Australia. Abu Nahel and his family own one of the largest insurance groups in the Middle East (the Trust Group) Trust International Insurance and Reinsurance Company (Trust Re), in addition to the Family Holding Company, Nest Investments, which operates today as an institution. Including the various commercial interests of the family, and stakes in Jordanian, Lebanese, Palestinian, and Algerian banks. His family also owns the resorts of Ventura del Mar in Marbella, in the southern Spanish province of Malaga. (A Jordanian businessman will build the tallest skyscraper in Australia: Net; Newlove, 5/1/2018: Net)

2 .Dr. Essam Sesalem Ethos (1931-2009)

He is my academic colleague, born in Gaza City and raised and studied in its schools, and obtained a Master's degree in history from Al-Azhar University in Egypt Then, Doctorate from the same University in 1982. Sesalem worked as a lecturer in history, and during his long career, he moved between several countries. Like Saudi Arabia, Kuwait, Syria, and Spain, until he settled down as a lecturer and supervisor of many postgraduate studies at the Islamic University in Gaza, and finally ended up Chairman of the Board of Trustees of the University of Palestine in 2008 until his death. Sesalem has many books on Islamic, Arab, and Palestinian history, the most important of which are: The Forgotten Islands of Andalusia (History of the Islamic Balearic Islands), History of the Islamic States, History of Jerusalem, and The Gaza Strip in the Ottoman Era. (Skiek, July 2009: 19). Dr. Sesalem was famous among his colleagues and students for his good ethos, wit, gentleness, and patriotic stances that made him a famous historian in the Gaza Strip and Palestine.

3. Haroun Hashem Rashid Ethos (1927-2020)

A Palestinian poet, born in Gaza City, one of the poets of the fifties of the last century who were called the poets of the Nakba, or the poets of return. And his poetry is characterized by the ethos of rebellion and revolution. He has published twenty poetry collections. He was the alternate representative of Palestine at the League of Arab States, a holder of the Jerusalem Medal for the year 1990, and a recipient of Medal of the Culture, Science and Arts Medal in 2016, and was chosen as the Cultural Personality of the Year by the Palestinian Ministry of Culture in 2014. The poet Rashid witnessed the occupation and the suffering of alienation and saw with his own eyes the British army soldiers before the Israeli army demolishing Palestinian homes and killing children, women, and the elderly until these scenes became the daily picture of the life of the Palestinian citizen. And out of the mercy of these tribulations, Rashid launched his era of struggle to the last verse that he resonated. He sang the martyrs, boasted of the honorable detainees and stood with the fighters to restore Palestinian rights from the Israeli occupation. (The death of the great Palestinian poet Haroun Hashem Rashid, 10/31/2020: Net)

Among the most famous poems of Haroun Hashem Rashid is "With the Strangers" poem, and here are its most famous verses: (With the strangers: Net)

Why...?

We, Father ...?

Why are we, strangers!?

Why ... we are in the tent?

In the heat, and the cold?

Do not we go back home?

To the field and the glory?

Why are we in pain?

And in hunger and sickness and misery and resentment

Why...?

We, Father ...?

Why are we, strangers!?
... My Father
Tell me the right of God
Shall we come to "Jaffa"?
For her beloved imagination
In my eyes, it has floated
Come in as dear ones
Despite eternity ... honorable?
Go into my room, tell me
Put it in, with my dreams?
And he met her, and met me!
And you can hear my footstep?
Put it in with this heart?
And knocked in the dark, he heard it
He cries we will bring him back
We will take back the homeland
We will not be satisfied with instead homeland
We will not accept to give it (the homeland) a price
We will not be killed by hunger
We will not be exhausted by poverty
We have hope that will propel us
If revenge is looming
So patience ... my daughter ... patience
Tomorrow, we will be victorious

In addition to the above, there are intellectual symbols from Gaza who had a prominent role in the development of the Palestinian ethos, including Maryam Abu Latini, the creative young woman who became a businesswoman after she was able to create a local mobile application in Palestine similar to the world-famous "Uber" application, and she called it (Connect me). (Four Palestinians are among the 50 most influential figures in the Arab world, 11/2/2016: Net)

There are symbols of thought for medicine living in the diaspora, that trace their origins back to Gaza, including Hamdi Farouq al-Farra, a German doctor of Palestinian origin, works at the University Hospital of Marburg in the German state of Hesse, and has recently succeeded in treating fetuses inside the womb using laser beams. Al-Farra is part of the Hesse medical network, which is the largest network of hospitals in Germany. He also accompanied the Prime Minister of the German state of Hesse, Ronald Koch, on his official visit to the United Arab

Emirates as part of a medical delegation. And there is A'la Eddin al-Husseini, who lives between the United States and Canada, of Palestinian origin, who worked in the United Arab Emirates with a petroleum company, and then travelled to Canada to complete his postgraduate studies, joining the University of Manitoba, from where he obtained a master's degree, then he followed it with a doctorate to complete the degree of specialization From the University of British Columbia, then he travelled to the United States to complete his research at the University of California, and prepared a group of distinguished researches in brain chemistry, the results of which qualified him for a professorship in the specialization of neuronal chemistry and its mechanism of action, and the role of some proteins in causing mental illness and stress, Whose findings had an important role in his reputation as a prominent scientist in this precise scientific field, then he returned to Canada to join a team of scientists to establish a research center specializing in human brain research at the University of British Columbia. We also find Hisham Kamal Dahshan, of Palestinian resident origin. In Germany, he is a specialist in general surgery, orthopedics, accidents and sports injuries, head of the medical department of the German Dahshan Medical Group, and a medical consultant at the Saudi Embassy in Berlin, He is President of the Palestinian-German Economic Council, and a member of the governing body of the Union of Arab Doctors in Europe (Creative Palestinian personalities who achieved great successes, 01/30/2012: Net)

And there is Dr. Walid Al-Banna, a Palestinian from Gaza, a consultant in neurosurgery at the German Aachen University Hospital, where he was awarded the title "Inventor of the Arabs" in 2018, by the Stars of Science Program for inventing smart glasses that analyze the retina, and predicting stroke before it occurs. He was thirty-five years old at the time. He was also awarded the title of "Palestine Ambassador for Science" in the same year by the Palestinian Minister of Education and Higher Education, and won the "Prize of the German Society for Neurology and Emergency Medicine" in 2017 for the best scientific research. (Walid Al-Banna, Net)

In the Arab Gulf states, a constellation of military officers, teachers, and economists of Gaza origins emerged, who had a prominent role in the development and rise of those countries .

We mention, for example, the officer Khalil Shuhaiber, who organized the police force in Kuwait before and after independence, as well as his brother Jabra, and their descendants are still in Kuwait today, including Hani Shuhaiber, the most famous cardiologist in Kuwait, and Suhail Khalil Shuhaiber, Kuwait's ambassador in Switzerland and the dean of Arab ambassadors there, and many others of their descendants in Kuwait in high-ranking positions in the country. There is a famous saying by one of the rulers of Kuwait in the seventies of the last century when he was asked whether he would announce the establishment of a state in his emirate? He answered spontaneously: "Why not?! We have oil, and we have Palestinians". In a similar Kuwaiti testimony purely on the rights of Palestinians from Khaled al-Ghabeshan, head of the General Federation of Kuwaiti Workers and Employees, in which he said: "I am sure that Palestinian labor is a rare currency in Kuwait that everyone is looking for, and no company can dispense with it", indicating that companies can It dispenses even the national workers, but it cannot consider laying off the Palestinian workers.

In the State of Qatar, the Palestinian Gazan Saeed al-Meshal was prominent, who was one of the most important founders of the Qatari oil sector and was an advisor to the former Emir of Qatar, Khalifa bin Hamad Al-Thani. In the United Arab Emirates, the Palestinians are considered among the distinguished communities, as the majority of them are educated, with significant experiences and competencies. The Palestinians have played a major role in building the UAE state. We find among them Gazans: Engineer Zuhair Al-Alami, owner of the

Engineering Union Company “Khatib and Alami” in partnership with Munir al-Khatib, one of the leading companies in real estate development and contracting. Since 1982, the company has consistently ranked in the Top 100 International Design Firms, according to the Engineering News-Record –ENR. In 2011, President Mahmoud Abbas awarded him the Medal of the Star of Jerusalem, in recognition of his efforts, and an appreciation of his struggle. (Palestinian creative people in the Gulf region: Net; Zuhair Al-Alami ... an engineering icon in the Gulf, 24/7/2016: Net)

The creativity of many Palestinians in many different fields reflects the extent of the ability of the Gaza community to challenge all difficulties, despite the bitterness of living in the occupied Palestinian territories and the diaspora. And from here; The Palestinian ethos does not fail to highlight competencies in all fields without exception.

D. The Palestinian ethos in the Gaza community in the landmarks of culture

The tangible and intangible Palestinian heritage can be described by the beautiful flowers of many shapes and colors that grew out of the black rocks. It is a national heritage passed down from generations, and a supportive and essential complement to Palestinian history. The tangible and intangible Palestinian cultural heritage is characterized by many different colors, to include story, poetry, dance, singing, various Palestinian dialects, customs, traditions, food, tales and writings, as well as everything related to community activity from social practices, skills Passed from one generation to the next like handicrafts. The Palestinian heritage is considered one of the gates of Palestinian history that must be entered to know the reality of the Palestinian existence, which cannot be denied, and how wonderful knowledge of it gives a feeling beyond description and description, and a sense of Palestinian survival and existence.

Heritage is considered the wealth of peoples, their past, present and future, and it is represented by values, literature and the arts. It is also the sum of customs and traditions that are transmitted from one generation to another, and everything that is a material and moral heritage, and serves as the preserver of the identity of peoples and nations, and the firm evidence of their existence. Most peoples have remained clinging to their heritage despite the harshness of historical events through time, and we can realize the extent of that fact if we talk about the experience of the Palestinian people, who are considered one of the peoples of the earth who adhere to their heritage, despite the harsh historical events that have gone through them. Heritage, as a science in itself, is everything that is related to man and his civilization in its various forms and colors. Its divisions include many fields; Such as the popular, human, religious, cultural, literary, urban, civilized, linguistic and natural heritage, as well as the historical and national, and what is material and immaterial, and everything related to the various fields of previous life, and contains many activities related to humanity throughout history, which include languages, dialects, fashion, and religious rituals, Proverbs, marriage traditions, holidays, occasions related to either sorrows or joys, writing, composition, poetry, story, novel, thought, culture, business and industries, and everything related to people's literature. (Abu Aita, 11/8/2020: Net)

Heritage, then, is the legacy inherited and preserved by generations, which proves its existence and its extension throughout history, that sequential history is a link between the past and the present and then an extension of the future. Heritage is linked to history and geography, and expresses the opinions, ideas and feelings of previous generations, and it represents the basic reference that proves the existence of previous nations and peoples, and it is everything that grandparents left for children, whether material or moral. In fact; Heritage with all its

divisions, shapes and colors is the basic seed that is planted in the ground, to grow a tree with many branches, with deep roots that cling to the ground, and remain lofty for thousands of years, whose fruits are harvested by successive generations in every season and occasion, and it is like identity and existence, and that is the lofty Palestinian olive tree. It tells stories, sings and dances with the wind, emphasizing that Palestinian presence and identity. (Abu Aita, 11/8/2020: Net)

The Palestinian ethos is also represented in the cultural landmarks, and culture in Palestine has been an integral part of the identity of the Palestinian people throughout history and ages. Palestinian intellectuals are considered an integral part of the Arab intellectual circles. The Palestinian culture is the closest to those nearby eastern cultures, especially in countries such as Lebanon, Syria, Jordan, and many countries of the Arab world. The Palestinian culture is influenced by many diverse cultures and religions that existed in Palestine from the early Canaanite period onward. The cultural contributions to the fields of art, literature, music, fashion, and cuisine expressed the distinctiveness of the Palestinian experience, and it continues to flourish despite the geographical separation that occurred in Mandatory Palestine between the lands. The Palestinians occupied in 1967, the territories occupied in 1948, and the diaspora.

The Palestinian culture consists of food, dance, myths, oral history, proverbs, jokes, popular beliefs, and customs, and includes traditions, including the oral traditions of Palestinian culture, such as the revival of folklore among Palestinian thinkers, for example, Selim Arafat al-Moubayed from Gaza (Culture of Palestine: Net). And as any society deeply rooted in its land; The Palestinians have many customs and traditions that have been strengthened by their repetition, and people's dependence on them on some occasions, so that many of them have become so entrenched with the people that it is difficult to depart from them. Most of these customs came from the daily practices of the Palestinians in various aspects of life, The Palestinian customs and traditions are varied, including some cultural aspects that entrench them among the Palestinian people, especially the Gaza community. Such as the traditions followed during the holidays and the month of Ramadan, which are affected by religious legacies.

One of the customs followed in the Gaza community is the lack of marriages between indigenous people and refugees in the Gaza Strip (less than 2% in 1997), and the gap later between the two groups remained large. Generally speaking, a male refugee is only able to marry a girl of Gazan origin by achieving a successful career in society or politics. (Population in Palestine, 26/8/2020: Net)

Among the most famous features of Palestinian culture that have become one of the pillars of the Palestinian popular ethos in our contemporary history and cannot be abandoned, we find:

D.1: Customs and traditions in Ramadan

We find one of the most important Ramadan customs and traditions of the Gaza community; **Musaher of an Area (المسحراتي)**: A man who volunteers during the month of Ramadan to awaken the sleeping inhabitants of an area just before the prayer of dawn's (Al-fajr prayer) (صلاة الفجر) to eat al-suhoor food (السحور), through the knocks of his drums, and he mentioned the names of some of the people of the inhabitants, and that old custom still exists today (Palestinian Cuisine, Net). **Group breakfast for the family**: Parent's sons and grandchildren have their breakfast at the house of the father or one of the sons' houses periodically, and they invite their relatives to share them the breakfast once at least, the matter that enhances the family and social relationships. And **Alms (Al Sadaqat الصدقات)**: as the Palestinians used to increase in alms and charity, and send food to neighbors, friends, and

families in need; Before the time for the sunset call to prayer, the dishes start moving between the houses. (Palestinian customs and traditions: Net)

D.2: Folklore

Palestinian folklore is the symbol that expresses the Palestinian culture, including tales, music, dance, legends, oral history, proverbs, jokes, popular beliefs, customs, and traditions. Dabkeh (الدبكة) is the main feature of the art of traditional group dance in Palestine, Syria, and Lebanon in general. The famous Lebanese singer Melhem Barakat confirmed in an interview with one of the satellite channels: that Lebanon had no folklore, and that the Lebanese folklore came from Palestine, and then moved to Syria such as “Dalouna” (الدلعونة), “Abu Zulf” (أبو الزلف) and “Dabke” (الدبكة), He said. (Lebanese folklore came from Palestine: Net)

Palestinians are keen to inherit their folklore and heritage from one generation to the next; fearing it from oblivion and loss, and to preserve their identity from extinction. The Dabkeh is one of the most important images of this heritage, which is based on a long-standing artistic and cultural heritage throughout history. The hands cling in its performance as a sing of unity and solidarity. The feet strike the ground as a sign of intensity and masculinity accompanied by songs expressing the deep belonging to the Palestinian land, and welcome the return of travel, and the child's fondness, and the memory of the beloved, and stated his descriptions and beauty and imagination, and the pride and enthusiasm. Despite the invasion of various cultures and different regional and international cultures of Palestinian culture, including attempts by the Israeli occupation to obliterate the Palestinian identity in all its manifestations, Dabkeh has maintained its continuity and presence on all occasions; there is almost no Palestinian wedding, and often young people who perform well to participate in this type of art during festivals, national events, and special ceremonies. Before the occupation, the Dabkeh took on the nature of the events. After the Nakba of 1948, Dabkeh became a form of national struggle, which made the Dabkeh popular since the beginning of the eighties. The Palestinian people and their heritage for international and international forums. Dabkeh is a folkloric dance usually practiced at Palestinian weddings. The Dabkeh Ensemble consists of a group of not less than ten dibakas (Dancers), a yargul (Piper) player, and a drum. (Palestinian Dabkeh, 21/1/2018: Net; Folklore and Palestinian Folklore: Net)



Palestinian Folklore (Dabkeh (الدبكة))

D.3: Fashion and Embroidery

The tangible and intangible Palestinian cultural heritage is considered one of the historical documents that preserve the Palestinian identity and existence, and the Palestinians pass it on from generation to generation. The Palestinian keffiyeh (Hatta) was - and still is - one of the most important practices and customs that have been associated with the Palestinian people, and it has been passed down through generations until it has become one of the distinctive national symbols of the Palestinians. It is the symbol of the Palestinian revolution and the revolutionaries, and it is the most characteristic of the Palestinian fighter. The keffiyeh is

a traditional garment used by the peoples of the Levant in general and the Palestinians in particular. As a head covering for the farmer. The keffiyeh has become a symbol of Palestinian identity and its use has spread since 1936 during the Great Palestinian Revolution, where it was distinguished by the white color embossed with black, and the revolutionary used it in his revolution against the British Mandate, to cover the face and disguise during the pursuit of the British army. The stage of the first Palestinian popular uprising in 1987 was one of the most important stages of the struggle in which the revolutionaries used the keffiyeh in two different colors, white with black inscription and white with red inscription, in order to distinguish between the Palestinian national action factions. It was used by the pursuers and wanted persons of the Israeli occupation army in both the West Bank and the Gaza Strip, and the keffiyeh is still one of the most important eternal national symbols passed down through generations, and the most beautiful characteristic of the Palestinian revolution. (Abu Aita, 11/8/2020: Net)

The women of the Gaza community used an embroidered dress that resembles a dress or thoub (ثوب) in the Arabic language. This community is famous for the art of embroidering traditional costumes (Grutz, January / February 1991). The indigenous Gazan women have their thoub, as well as women refugees to Gaza have a specific style of thoub according to the city or village from which they migrated. There is the dress for the women of Majdal City, or Ashkelon, or Hamama Villages... etc.



Traditional Palestinian Women Costume (thawb الثوب)

The traditional Palestinian men's set consists of an undergarment shirt (قميص), a coat (qumbaz) (قمباز), another type of shoulder mantel/cloak ('abaya) (عباءة), baggy pants (shirwal) (سرّوال), and a belt (hizam) (حزام). The men's clothes were not as detailed as the women's clothes, the men's dress was an expression of the age, status, and identity of the wearer. The clothes were made of fine cotton or wool, and were usually white or cream unpainted. (Saca, 2006: 13)



The traditional Palestinian men's ensemble

D.4: The Palestinian cuisine

Palestinian cuisine is considered one of the most expensive oriental cuisine in general and the Levant in particular and is very similar to Lebanese, Jordanian and Syrian kitchens. The

Palestinian food was influenced by the civilizations and nations that followed it. The cultural diversity led to enriching the food, cooking, presenting, and eating it. Palestinian food uses several ingredients, such as meat, spices, rice, and milk, as well as vegetables, bread, and other ingredients according to each meal. (The most popular Palestinian cuisine: Net)

Al-Maqluba (المقلوبة) is one of the most famous foods for Palestinian cuisine in general and Gazan in particular, and it consists of rice, onions, garlic, tomatoes, spices, sliced potatoes or pieces of eggplant, salt, and black pepper, then add to this mixture meat or boiled chicken and cook all these ingredients in a saucepan on gas. After the cooking process is completed, the main serving dish is placed on the opening of the pot, then turned over. Therefore, it was called (al-Maqluba), and it was called in the past. Palestinian cuisine is considered one of the most famous oriental cuisines in the Middle East and is very similar to the art of cooking in Syria and Lebanon.



Palestinian Popular Eaters (Maqluba المقلوبة) (Inverted)

There are foods of Palestinian origin, such as Sumaghiyyeh (السُمَاقِيَّة), which is a dish that is famous for the original residents of Gaza City in particular, which consists of water-soaked ground sumac mixed with tahini, then it is added to pieces of cooked beef, and garbanzo beans.

D.5: Stories of heritage for adults and Kids

The Palestinian ethos enjoys the traditional stories, and traditional storytelling begins among Palestinians, including the Gaza community is prefaced with an invitation to the listeners to give blessings to God and the Prophet Muhammad or the Virgin Mary as the case may be, and includes the traditional opening: “There was, in the oldness of time” (كان يا ما كان، في قديم الزمان) Formulaic elements of the stories share much in common with the wider Arab world, though the rhyming scheme is distinct. (Culture of Palestine: Net)

The spread of Palestine through the phenomenon of the age of popular stories that tell the elderly and kids also, and reflect the contents of the Palestinian people of heritage values, some of which moved to the Arab countries neighboring Palestine, which indicates the value of these stories and their psychological impact on Who received it. One of these popular stories we find the story of “Ya Halali wa Ya Mali” (يا حلالى ويا مالى) (O My Cattle O My Money), one of the stories that children enjoy listening to. The main objective of this story is to educate kids and alert them to the seriousness of the phenomenon of Stinginess, because of the severe damage to human life.

In a Palestinian village, a man was living in a grand palace with his entourage, all are well-being life, and he had money, cattle, and plenty of lands

He lives in a palace isolated from people, does not care about them, and does not pay attention to their bad conditions

People in this village lived on farming and livestock

In one of the years God affected this country with a lack of rain, the wells dried up, the plant dry, the situation changed, and turned orchards from green to ripe dry barren

People are hungry, the spread of diseases, and implemented the supplies and food to the majority of people until they are in the worst case

And the people went to the palace of that rich man, so they asked him to take pity on their situation and gave them even a small portion of what God had given him, his wealth of food and wealth

But did not pay attention to them, did not see them, and the situation of people became worse until they reached the edge of death

One day the miser rich man went out with some of his entourage to inspect his cattle between the fields of the village and its valleys

In the meantime, some young men agreed to attack him, and held him with his shepherds and his entourage, and threw them down in the valley at one of a well of water in the village, and took all sheep

And distributed it to all the inhabitants of the village, then went to his palace, and seized the food, wealth, and money, and divided between the poor and the needy

And it happened that a commercial convoy came and stopped beside a well of the village to rest, they found the miser rich man with his entourage and his shepherds, and they broke their chains

Then he went to see what happened to his cattle and found nothing of it. He hit his hand on the other hand, and he said: Ya Halali (O My Sheep), and the entourage repeated after him: Ya Halali (O My Sheep) until they reached the palace

As servants tell them the worst news, the money is also gone. The miser rich man said, Ya Mali (O My Money), and the servants repeated after him.

Then he said: Ya Halali Ya Mali (O My Sheep, O My Money)

From this day, this story went for example, and an immortal song is repeated in Palestinian weddings, to remember the misers and arrogant who do not care about the situation of people, that their fate will be like the fate of that scoundrel, and then: spread this song in the rest of the Levant (Palestine, Jordan, Syria, and Lebanon). (Ya Halali, Ya Mali, a Palestinian folk Dabkeh, a wonderful heritage story, 4/4/2013: Net)

The wisdom behind the story of this educational story is to alert the listener to the necessity of stay away from the bad habits of some non-virtuous people. The narrator of this story wants to tell young people: Stay away from the phenomenon of Stinginess, because it usually reduces your value among people. Going back to Ya Halali Ya Mali (O My Sheep, O My Money) story, from it we learn to respect each other, We teach them to respect each other, to keep rich people safe and give them some money when they need to, And that parents teach their kids to be generous enough to help those who are less generous and not to show excessive spending in front of poor kids, etc.

The Palestinian people through the ages are generous, helping each other in times of hardship. In our contemporary history and because of the siege imposed by the occupation on its

land, the ordinary Palestinian who does not have many resources is cut off from what he has to give to his needy neighbor or others who desperately need to spend their needs.

Conclusions

After completing this study, it is possible to stop at some important results:

1. That the Palestinian ethos was not related to the general Palestinian culture that the Palestinians inherited from one generation to another, as it carried in its flanks the original genes that remained associated with the Palestinians, which enabled them to survive and continue, and to preserve their culture and identity, despite the suffering and tribulations that the Palestinian people were subjected to even present day.
2. That the Palestinian ethos in the Gaza community enjoys the simplicity of living, preserving its religious and social values, tribal and family ties, and solidarity among the components of its population.
3. That the Palestinian ethos is manifested by the important achievements of the Gaza community in contemporary history, whether in the field of military industrialization to support the resistance, as well as academic, intellectual, and economic, and what this society has provided to serve the Palestinian cause.
4. That the Palestinian ethos through the Gaza community has achieved a high level of receiving Education, as well as in the field of cultural landmarks such as customs and traditions, folklore, traditional costumes and embroidery, Palestinian cuisine, and heritage stories.

Study recommendations

The study recommends the following:

1. The need for Palestinian intellectuals to study the Palestinian ethos in all aspects of social and cultural life, in order to enhance the connection of the Palestinian citizen to his land on the one hand, and in order for other societies to be closely aware of the importance and value of the Palestinian ethos on the other hand, in order to enhance the support of these societies for the Palestinian cause, which has won a great deal of historical injustice.
2. That the Palestinian Ministry of Culture do everything in its power to enhance the steadfastness of the Palestinian people, by encouraging Palestinian, Arab and foreign researchers to research seriously the virtues of the Palestinian ethos, by holding cultural competitions for this purpose.

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