

The Haj Study Guide

The Haj by Leon Uris

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Plot Summary

The book opens with young Ibrahim at the side of his father's deathbed. The sheik pulls a jeweled dagger from underneath his pillow and hands it to his son. This act represents the passing of power. Ibrahim protests that the dagger should pass to his brother Farouk. "'Your brother is a dog with no teeth,' the father rasped. 'Already the others are conspiring to select a new muktar. The power must remain with us, the Sukoris,' he said and thrust the dagger into his son's hand. 'It is small, as weapons go,' the sheik said, 'but it is the weapon by which we rule our people. They know the meaning of the dagger and the courage of the man who can drive it in to the hilt.'" (Prelude, pg. 1).

The Haj is the story of an Arab family and their plight during the events before and after partition. It tells the story of Haj Ibrahim and his family. Ibrahim was the Muktar of Tabah, the village he ruled until he and the villagers evacuated before partition, even though Ibrahim was friends with Gideon Asch from a neighboring kibbutz. Gideon was active in intelligence and then functioned as an advisor to David Ben-Gurion. The family ends up in a camp at Aqbat Jabar, cutoff from the villagers who went to a camp in Lebanon.

The book offers a good look at the Arab culture of the time and of their traditions and customs. The story is a novel but is set in an historical background. Uris does a good job of explaining how the situation in the Middle East developed. He describes how the Arab refugees were told to leave their villages to make way for the Arab armies. The book explains how the refugees were treated as they wandered, looking for shelter. It explains life in the camps and how guerrilla organizations formed.

Many times throughout the book, Ibrahim states that their problems were caused by the Arabs and not by the Jews. The only time he doesn't hold to these views is when he briefly supports Nasser. It is the Arab governments that forced the refugees into camps and refuse to let them leave. This was the fact that Ibrahim battled with throughout the book, and had a difficult time coming to terms with. The younger generation blamed Ibrahim and his generation for the situation because they didn't stay and fight for their lands.

Uris also provides insight into how so much hatred developed, especially among the young in the camps. If they attended school, their guerrilla training began at the age of nine. The people were unwilling to improve their own conditions because that would have meant that they accepted the permanence of the camps, and they could not bring themselves to do this.



Part 1, Chapters 1-5

Part 1, Chapters 1-5 Summary

The book opens with young Ibrahim at the side of his father's deathbed. The sheik pulls a jeweled dagger from underneath his pillow and hands it to his son. This act represents the passing of power. Ibrahim protests that the dagger should pass to his brother Farouk. "'Your brother is a dog with no teeth,' the father rasped. 'Already the others are conspiring to select a new muktar. The power must remain with us, the Sukoris,' he said and thrust the dagger into his son's hand. 'It is small, as weapons go,' the sheik said, 'but it is the weapon by which we rule our people. They know the meaning of the dagger and the courage of the man who can drive it in to the hilt.'" (Prelude, pg. 1).

Ibrahim's father was not wrong. After he died, the other clans tried to select a new muktar. Ibrahim called the eight clans together and showed them the jeweled dagger along with eight other plain daggers that he stuck into the table. He was quickly elected the Muktar of Tabah.

Ishmael is the son of Ibrahim. He spent the first five years of his life with the women and was protected by them. He was also dressed as a girl during this time. Then, after his grandmother's death, his father sent his mother back to her village. Ishmael is taunted by the women and other children who tell him that his father is going to take another wife. He finds his father on the way to the coffeehouse, which he owned with his brother, Farouk, and tries to find out the truth from him. His father shoves him away. Ishmael remembers the incident for many years and sees it as representative of the lives of many boys in the refugee camps.

The Soukori clan had once been part of the Wahhabi Bedouin tribes. The Wahhabi were great warriors, who made Islam possible in the area. They were a powerful force for more than two-hundred and fifty years, until the Turkish and Egyptian armies broke their hold on the area. The Wahhabi tribes broke up then with the Soukori settling in the area between Gaza and Beersheba.

Ishmael's family was sayyids, or direct descendants of the Prophet Mohammed. His father, Ibrahim, as the muktar, was a powerful man, who controlled the Bedouin in Tabah and other areas. He was the only man in the area who had made the Haj to Mecca. Of his first ten children, three had died, but Ibrahim had four remaining sons. The two older daughters were married to tribe members in distant villages and went to live with their husbands' families.

As Muktar, Ibrahim didn't have to work. He and his brother owned the café and the store in Tabah. He spent his day in the café meeting with the villagers and hearing their complaints. Ibrahim sent his wife Hagar away to her village and didn't allow her to return until he had taken a second wife, Ramiza. Ibrahim becomes angry when he can no longer arouse Hagar and orders her to work in the family stalls in the markets of two



neighboring towns. She took her son Ismael with her when she went to work in the markets. Ismael learns to use an abacus from a man in a neighboring stall at the market.

His mother encourages him to learn to read, write and count. She sent him to count all the houses and orchards in Tabah and to find out who did the farming. His father collected rents on the lands and she felt he was being cheated. It is not uncommon for the sons to cheat the father. Hagar ordered Ishmael to follow his father around and to stay by his side. Ishmael's presence was finally accepted by Ibrahim, who dealt with the problem by ignoring the boy.

Ishmael finally told his father that he had learned to read, write and count and wanted to go to school. His father vetoed the idea by telling him that Ishmael's spot in the family was to become the goatherd in a few years when he was old enough. He would marry and live in a room in his father's house with his wife. That was his destiny. Ishmael then tells his father of the discrepancies in the books kept by Kamal and Farouk. Ibrahim agrees to send Ishmael to school.

A few days later, Kamal attacks Ishmael in the barn. Their mother intervenes. Ishmael tells Kamal that he didn't tell their father about thirty parcels of land and that he wants half the rent from the parcels. Kamal has to agree. Ishmael is nine at the time he made this deal with his brother.

There was dissension among the Soukori. They were Beduins and nomadic. Accepting the offer meant that they would have to stay in Tabah. They had survived in the harsh environment by developing a strict and rigid social order in which each man had his place in the tribe. When the Soukori clan settled in Tabah, there began a fifty-year feud with the Wahhabi. The feud lasted until other clans began to settle in villages in the Avalon.

On day in 1924, Farouk tells Ibrahim that the Jews were coming. There was chaos in the village streets as people were running around. From an observation position on the knoll, Ibrahim watched the convoy of flatbed trucks, laden with building material and equipment. The Jewish group staked out an area of land. Ibrahim calls the elders to a meeting at the café to discuss the settlement that the Jews were building.

A man rides into town to talk to them. He is Gideon Asch, a Shomer, and he spoke perfect Arabic. He tells them that the Jewish group purchased the land and is planning to build a farm. He tells the group that he hopes they all become good neighbors. He asks for water from their wells and Ibrahim refuses the request. Gideon uses the well anyway. Ibrahim tells him that they aren't welcome there.

Many Jews had fled Europe and Russian seeking sanctuary in Palestine beginning in the 1880s. They formed a majority in Jerusalem. Now they were establishing farming villages. The Jews were looking for the Promised Land and an end to the persecution they suffered in their home countries. Gideon's family had arrived from Romania in 1882 and settled in Galilee. In the 1900s, the pogroms resulted in many Jews fleeing and



coming to Palestine. Many Arabs were happy to sell them worthless land at high prices and many kibbutzim came into being. Hard work paid off, and the land became productive.

The Shomer were a group of watchman that traveled from settlement to settlement trying to prevent trouble between the Arabs and the Jews. Gideon Asch was one of the Shomer and had been since he was sixteen.

During World War I, the British and the French took an interest in the region as a way of defeating the Ottomans and Germans. The Jews wanted their own homeland; they expressed this by enlisting in the British army and fighting the Turks. The British issued the Balfour Declaration in support of a Jewish homeland in Palestine. British intelligence was active in the area, and Gideon was a lieutenant in the British army. He was a friend of Walid Azziz, a Wahhabi sheik, and spent weeks working with their tracker.

The Arabs wanted release from four hundred years of Turkish rule and were united somewhat under Sharif Husain. The British were trying to stimulate an Arab rebellion against the Turks. Husain thought that he had been promised the rule of the area after the rebellion. In reality, the British assumed control of Palestine. Under the Palestine Mandate and the United Nations, the British were required to establish a Jewish homeland in Palestine.

The British created the state of Trans-Jordan, mainly to protect their own interests in the area. Faisal, son of Sharif Husein the Sharif of Mecca, was made King of Iraq and basically a puppet of the British. His brother Abdullah was named Emir of Trans-Jordan.

When Gideon returned from Tabah to the spot where the kibbutz was being established, he told the group what had happened and told them to put the barbed wire fence in place. The Arabs, he says, will attack that night.

In Tabah, the men gather, with their weapons. They planned to attack the settlement and drive the Jews out of the valley. They discussed their strategy and plan of attack. Ibrahim explains the strategy that he has decided upon and selects the leaders. Everyone felt they would be victorious. Ibrahim was worried because he knew that Arab attacks against the Haganah had failed to drive the Jews out of their settlements in Galilee.

That night, the Arabs attacked and were surprised and confused when the Jews didn't return their fire. As they approached the barbed wire, sirens began to blare and the area was lit by flares. The Jews fired over their heads and that was the end of the attack. The Arabs returned to Tabah with stories of there being hundreds of Haganah with machine guns and poison gas.

Part 1, Chapters 1-5 Analysis

The opening chapters provide an introduction to the life and customs of the peoples in the Middle East in the 1930s. The Prelude shows the passing of power from the sheik to



his son, Ibrahim, in terms of a dagger being given to the son. Ibrahim, a young man of twenty-two at the time, becomes the Muktar of Tabah, refusing to allow the other clan leaders to unseat his family.

Bedouin customs are also revealed when Ibrahim takes a second wife, Ramiza. Since his first wife, Hagar is unresponsive to him, she is ordered to work in the family stalls in the markets in two neighboring towns. She leaves at sunrise and returns late at night four days a week to tend to the family's market stalls. She has no choice in the matter since she is basically Ibrahim's chattel.

Another custom regards the attitude of the father toward his sons. The very young Arab boys are dressed as girls and spend their time with the women of the household. Things change once they are sent into the man's world. The Arab father is affectionate to their children when they are dressed as girls, but once the sons enter the man's world, the affectionate behavior stops and they must be obedient. Ishmael wants to attend school but his father won't allow it since his brother Kamal knows how to read and write. Ishmael's life is predestined. He will become the family goatherd, marry, and live in a room in his father's house. He tells his father of the discrepancies in the books and his father agrees to send him to school. When Kamal confronts Ishmael, Ishmael tells him he didn't mention thirty parcels of land and that he wants half the rents from those thirty parcels. "So before I was nine I had learned the basic canon of Arab life. It was me against my brother; me and my brother against our father; my family against my cousins and the clan; the clan against the tribe; and the tribe against the world. And all of us against the infidel"(Part 1, Chapter 2, pg. 14).

The Jews began to flood Palestine, in search of the Promised Land, in the 1880s. At first, the Arabs were happy to sell them worthless land at high prices. During the World War I years, the British and French fought the Ottoman's and Germans in the area, making promises to both the Jews and the Arabs. Under the Balfour Declaration and the U.N. Palestinian Mandate, they were required to establish a Jewish homeland in the area. After the war ended, they established the area of Trans-Jordan and made Abdullah the emir and made his brother, Faisal, the King of Iraq. The British didn't really keep their promises to either the Arabs or the Jews.

In the 1920s, there were riots led by Haj Amin al Heusseini. The Arabs wanted an end to Jewish immigration. There was more need among the Jews for protection by groups like the Shomer. But the Shomer weren't strong enough, and a Jewish Agency formed to protect the Jews. The Haganah formed in the 1920s as an underground organization with Gideon in charge of its activities in the Avalon. He decided to settle in the kibbutz of Shemesh, which was built ten miles from Tabah.

The night that Gideon visited Tabah, the Arabs attacked and were easily repelled without taking any injuries.



Part 1, Chapters 6-10

Part 1, Chapters 6-10 Summary

After the failed attack, Ibrahim went to the knoll everyday to look down at the Jewish settlement being built. He erected a Bedouin tent where he stayed and brooded. He only allowed Hagar and Farouk to enter. Since his sons had not yet been born, he vowed that when he had a son, he would send him to school because he felt that Farouk was cheating him. So in addition to brooding about the failed attack, he was also brooding about not having any sons.

Ibrahim knew his men couldn't force out the Jews. He watched as the building of the settlement progressed. He watched as they built a series of canals. He watched as they repaired the terracing, whose steps would be used for the growing of crops, just as the ancient Hebrews had done. Ibrahim wonders how they will grow anything in that environment.

After six months, the Jews flooded the canals. When the swamp drained, they used the rich black soil on the terracing for growing crops. Ibrahim did not understand all of what they were doing and told Farouk to find out why. Both Farouk and Ibrahim both still want vengeance, and Ibrahim tells Farouk they will get their vengeance when the Jews come out to plant their crops.

The land sales did not stop and the Jews kept buying land and establishing settlements. Ibrahim had hoped that they would find the land not tillable and leave, but it did not happen. Many Arabs were being displaced as their absentee landlords sold the land to the Jews. Most of the Avalon valley was sold in this way by the landowner Fawzi Kabir. The only area left intact was Tabah. Ibrahim realizes that control of Palestine could be obtained by dealing with men like Kabir, who would soon be coming to collect the yearly rents. Farouk sends his brother to tell Kabir that if he wants his rents, he has to come to Tabah.

Ibrahim had a feast for Kabir when he arrived in Tabah. After the feast, the two men go to talk in Ibrahim's house. Kabir tells him to put his parables aside; he made the trip and ate in Ibrahim's tent, and now he wants to know the reason. Ibrahim talks of the settlements and tells Kabir that his people needed to be reassured. He feels that Kabir needs him to hold the road to Jerusalem and needs him as an ally against Heusseini. Ibrahim wants money and land to establish a group of guards. Kabir finally agrees on the basis that they make no trouble with the Jews.

Ibrahim made a good deal and now had a group of guards. In 1925, he made the pilgrimage to Mecca, which enhanced his position in the area. Upon his return, he took the title Haj.



In 1927, there was an incident where one of the Arabs entered the kibbutz and attacked a woman. The man, Hani, fled the area and hid with the Wahhabi's. Tabah expected an attack in reprisal, but instead they were visited by the British police, who were looking for Hani. This meant that there was an informer in Tabah; this was the hardest thing for Ibrahim to bear. Ibrahim kept waiting for an attack, but the next day he was told that the well was dry. Ibrahim rode by horse to the kibbutz, where he was shown to Ruth, who was the secretary of the settlement. He demands to see Gideon Asch, and they are told they must leave their arms with the guards before entering the settlement.

Ibrahim demands that the well be filled with water and finds that Kabir sold the water rights. They will have no water as long as they cause trouble. Gideon tells him that he wants Hani to stand trial. Gideon is friends with the Wahhabi leader, Sheik Azziz. Ibrahim tells Gideon to let the Wahhabi kill Hani, and Gideon tells him that the price of water is peace. Gideon also tells him that they must meet periodically to discuss common problems. Ibrahim tells the villagers that he forced Gideon to turn the water on and that Hani will be able to return to the village.

In Jerusalem, the Mufti is giving an inflammatory speech about how the Jews are planning to capture many of the areas held sacred by the Arabs. The fired-up crowd attacks the Jewish Quarter, killing thirty Jews before it is over. They spread the word that the Jews had attacked Al Aksa, which caused mob attacks on the Jews in other cities. The Mufti maneuvered the peasants through the Arab religion and the mosques. The riots of 1929 did not affect the kibbutz, which had men and women that were trained and armed. The Mufti felt the kibbutz were too strong to attack and confined the activities to scholars who generally resided in the city areas.

Ibrahim met with Gideon several times, always by the stream. He enjoyed his meetings with Gideon because he could discuss things that he could not discuss with his own people. He tells Gideon that the Jews don't know how to deal with the Arabs because revenge is always in the back of the mind with the Arabs. Gideon suggests that Islam is used as an excuse for the failure of not making something out of the land. The Jews belong in Palestine, he says. There have always been Jews and Arabs in Palestine, and there always will be. Gideon tells Ibrahim to make an effort and send some of the sick Arab children to the clinic at the kibbutz. Gideon finally gets Ibrahim to accept a line from the electrical generator to power a radio.

There was a strong German presence in Jerusalem, since the Germans had traditionally sent their family members abroad. Gustav Bockmann was handling his family's business in the city. He worked for German intelligence and made the transition to the Nazis in the 1930s. The persecution of the Jews led to massive Jewish immigration, which fed the hatred of the Mufti. Heusseini gained support throughout the Arab world and was openly anti-British.

Bockmann returned to Germany for meetings concerning the Jewish situation and how they could use the Arab world against the British and the French. He met with Heusseini at his villa in Ramallah and told him of Hitler's support for the programs of the Mufti. They feel that an Arab uprising will bring the Mandate to an end. Once the Jews are



driven out, the Germans would support the Mufti as a leader in the Arab world. The Germans are also prepared to help financially and with arms. They will not let Tabah stand in their way, and Jewish settlements will be attacked. They discuss the issues concerning Kabir and his moderate associates. Bockmann tells the Mufti that he must accept Kaukji, a mercenary who had been in the Turkish army, to handle the situation. They decide they can hide the arms in the Al Aska Mosque.

Part 1, Chapters 6-10 Analysis

Ibrahim watches as the Jews build their settlement. He does not understand the technology of what they are doing, but he understands that there is a clash of worlds, his Arab world with their Jewish world. The Jews work hard all day and then sing and dance at night. They have a different way of life than the slow life of the people of Tabah.

The changing world was also evident in the sales of lands in the Avalon. The landowner, Fawzi Kabir, was selling his land to the Jewish Land Trust. His business was not as profitable under the British as it was under the Turks, so Kabir found the way out of his problems was to sell the land to the Jews. He makes a deal with Ibrahim to establish a guard group as a deterrent to his enemy, Heusseini, who is now the Mufti of Jerusalem. The only condition is that they are not to bother the Jews.

After an incident in which a Jewish woman was attacked by one of the villagers, Tabah finds its wells dry. The Jews have turned off the water, which they control. Ibrahim goes to the kibbutz and meets with Gideon, where he learns that Kabir sold the water rights and they will not have water as long as there is trouble. When Ibrahim returns to his village, he lies to his people saying that he forced Gideon to give them water. He doesn't tell them the truth about the discussion or the fact that Hani will be killed by the Wahhabi. He wants his prestige with the villagers more than he wants them to know the truth about the terms.

Gideon is constantly making overtures to Ibrahim to better the living conditions of the villagers in order to improve relations between Shemesh and Tabah. He tells Ibrahim to allow the Arab children to use the medical clinic but Ibrahim refuses. Even though he personally likes Gideon, he doesn't want to let his villagers know it. He finally accepts the offer of an electric line to power a radio. He keeps telling Gideon that the Arab mind is motivated by revenge.

The Germans, under Hitler, are organizing trouble in the Mandate by using the Mufti to rile the people. Gustav Bockmann, who works for German intelligence, brings the Mufti information from a meeting he attended in Germany. The Germans will provide money and arms for an Arab uprising in order to fight the French and British.



Part 1, Chapters 11-15

Part 1, Chapters 11-15 Summary

In April, 1936, an Arab ran into a mosque in Jaffa saying that the Jews were slaughtering Arabs in Tel Aviv. This caused mob violence by the rioting Arabs, who didn't know that none of it was true and was all part of a plan by the Mufti. Several days later, the Mufti announced the formation of an Arab Higher Committee, of which he was the head. He called for a general strike and announced Kaukji as the supreme commander of the uprising.

The Mufti needed money to continue the uprising and extorted money from Arab families. His thugs began to call themselves the Mujahedeen and looted Arab villages. Men were seized for use in the cause. The British were not very effective against the terrorist attacks staged by the Mujahedeen. The terrorists roamed at will at night. They had to ask the Haganah for help.

Ibrahim refused to contribute money or men. One of his villagers was captured and tortured and agreed to help set a trap for the guards with a blonde woman. The guards who went to see the blonde were found dead. The Mufti's men were in the area and killing Ibrahim's people. They hid in the hills so the British patrols did not find them. The British tried to provide protection for Tabah but were not very effective. Ibrahim knew an attack from the Mufti would soon be coming.

Gideon, now a commander in the Haganah and the liaison with the British, meets with Colonel Foote at restaurant in Jerusalem. The restaurant is known to be a gathering place for the British, so the Haganah have it under surveillance. Foote and Gideon meet to discuss the situation in Tabah. They are worried that Ibrahim will be killed, which will cause the villagers in the area to flee. They discuss the formation of Jewish night forces that would be able to strike at will. Foote introduces a Scottish officer named Orde Wingate to Gideon. Gideon agrees to bring the matter to Ben-Gurion for approval. Wingate tells Gideon that they have to retaliate so the Arabs learn that whatever they do will bring retaliation.

In the Village of Fakim, Ibn Yussuf owned an oil press, the best in the area. Even the Jews took their crops to Yussuf. The kibbutz of Shemesh approached Yussuf with a business deal. Yussuf would can the oil himself and the Jews would market it for him. Gideon was a friend of Yussuf, who was a good source of information since he had contact with people from all over the area. The men of the Mufti also used Fakim as their gathering place.

At Shemesh, the first Special Night Squad had gathered. Their leader was Captain Orde Wingate, who put them through a grueling training period that made them the best trained group in Palestine. During this period, Gideon would meet with Ibn Yussuf in an abandoned monestary. Yussuf provided information about the coming attack on Tabah.



There would be riots in Lydda and Ramle to keep the British tied down there and elsewhere so they couldn't come to aid Tabah. Kaukji would lead the three-hundred man attack.

After listening to the information, Wingate and Gideon conclude the plan is not the work of Kaukji. Wingate thinks it was planned by a British officer. That night, the attack begins.

Wingate's scouting party reports of the attack force reaching the Bab el Wad and moving into the valley of Avalon. The Special Night Squad has an ambush planned when they return from their attack on Tabah. In Tabah, Ibrahim has his people soak the perimeter of the village with kerosene. They ignited the kerosene drenched dry grass at two thirty in the morning when the attack began. Many of the attackers were burned and killed. The attackers retreated and when they reached the Bab el Wad, they walked into the ambush of the Special Night Squad. They never attacked Tabah again.

In October, 1937, Bockmann visits the Mufti in Jerusalem. He tells Heusseini that he must leave quickly because the British are rounding up his men and will arrest him. Bockmann tells him of the plan to have the Mufti board a German ship when the area is crowded during the Arab Sabbath. He gives Heusseini woman's clothing to wear and tells him to shave his beard. At the appointed time, Heusseini escapes and reaches safety in Damascus, where he regroups his men.

"Orde Wingate's Special Night Squads firmly established a new era and a new principle. It could not be said that they alone defeated the Arab revolt, but they certainly took the starch out of rebel zeal. The time of the uncontested Arab night raid was over, forever. The Special Night Squads extended their operation, crossing the border into Lebanon, taking that sanctuary away from the rebels. Arab attacks began to dry up" (Part 1, Chapter 12, pg. 80).

Haj Amin couldn't stop Jewish immigration with his terrorism, so he turned his attention to eliminating his Arab opposition. The result of the second year was eight-thousand Palestinian dead. The British had themselves caught in a box of their own creation. They promised the Jews a homeland and the Arabs a Greater Arab Nation. There were investigations that led to plans for partition, which the Jews would accept but the Arabs wouldn't. The British finally conclude that they couldn't provide the Jewish homeland with war coming in Europe.

Ibrahim and Gideon discussed the war. Ibrahim tells Gideon, who is in his fifties, that he is too old, but Gideon says that isn't true. Gideon will be leaving and makes sure that Ibrahim knows he can deal with Simcha at Shemesh in his absence. Gideon will be an adviser on Arab affairs. Ibrahim tells Gideon that even after the war, there still will be a war between the Arabs and the Jews.

Ibrahim had a radio in his café, and it functioned as a focal point for the village. They listened as Germany took nation after nation and the world headed toward war. Gideon was assigned to track Heusseini, who was in Baghdad. When France fell, the Arabs felt



the effects in the Middle East. The Italians were in North Africa planning to seize Egypt, Libya and Palestine. The Italians were fighting the British there.

In 1941, Erwin Rommel came to Tripoli. The British invaded Syria and Lebanon from Palestine. The Germans seized control of the Iraqi government and the British attacked. Gideon's intelligence provided the British forces with valuable information. Just before the British entered Baghdad, Gideon was captured and tortured. His left hand was cut off. Heusseini fled to Iran with the British following. He escaped by hiding in the Japanese embassy and reached Berlin.

It was at this time that Ibrahim married Ramiza. Farouk was sent to Walid Azziz to make the arrangements. Hagar was sent to visit her relatives in Gaza the next month and was not allowed back until the big feast and wedding had taken place. Gideon attended the festivities.

Part 1, Chapters 11-15 Analysis

The situation intensifies when the Arab rebellion begins, in response to a signal by the Mufti. Ibrahim refuses to supply men or money so Tabah and its residents are subject to attack by the Mufti's men. Ibrahim does not ask Gideon for help. The British are stretched to the limit with the uprising. They can't combat the night attacks. Gideon meets with Colonel Foote and agrees to present their plan for Jewish night forces to Ben Gurion.

Information from Ibn Yussuf tells Gideon and the British the details of the planned attack on Tabah. Wingate visits Ibrahim and tells him of the plan, but Ibrahim says he will not ask the Jews for help. He is too proud to ask Gideon for help even if it means he and many of his people may die.

The Special Night Squads changed the way that things were done in the Mandate. They made it clear that aggressive actions would bring retaliation. This basically put an end to the night raids of the Mufti's men.

The British created the situation that boxed them into a corner in the Middle East. They promised the Jews a homeland and at the same time, promised the Arabs a Greater Arab Nation. As World War II approached, they abandoned the idea of the mandate and tried to protect their interests in the region. But the Arabs sided with the Germans, and the Jews sided with the British.



Part 1, Chapters 16-20

Part 1, Chapters 16-20 Summary

Sheik Azziz and his group left Tabah. Ibrahim accompanies them for a half day's ride. They talk about the war. Azziz doesn't care who rules Palestine because he lives in the desert. Ibrahim says that after the end of the world war, there will be one over Palestine. He feels that they should be prepared for when the British leave because there will be war between the Arabs and the Jews. His uncle says they are better with men like Gideon Asch, and they should deal with him quietly.

Ibrahim's son Ishmael was nine at the time and had gained his father's consent to attend school. He was very proud of the school in Ramle and determined to succeed since he didn't want to be a goatherd. He observed the boys and they talked a lot about sex in the attempt to make themselves appear manly. The Jews and the hatred for the Jews were the other topic in the schoolyard.

This hatred was not felt in Tabah. They lived next to Shemesh, even though they weren't allowed to enter the grounds of the kibbutz. They would sell artifacts that they found to the museum curator there. The children of Tabah weren't afraid of the Jews. He knew that his father was good friends with Gideon and always said they could work out their problems.

This wasn't the situation at the school in Ramle. Ismael's teacher, Mr. Salmi, went on tirades against the Jews and how they were destroying Palestine. He preached hatred against the Jews. Ishmael found out that Mr. Salmi belonged to the secret Moslem Brotherhood, a radical Egyptian group that killed their enemies.

As Ishmael learns more about the Koran, he becomes more and more curious about the kibbutz. Ismael learned that Mr. Salmi taught weekly classes at Shemesh and convinced Mr. Salmi to allow Ishmael to help teach the class to the children. He tells neither his father about the class or Mr. Salmi that he is not allowed to enter the kibbutz. One night, when Ishmael returned home, he found his father waiting for him. He had found out about his visits to Shemesh and said he would kill the boy if he ever went near the Jews again.

Ishmael became an avid reader, reading anything he could get his hands on. He befriended the Jewish junkyard dealer and went there daily to read the newspapers before taking the bus back to Tabah. He learned to read English. After three years of school, he was also good at writing; Mr. Salmi encouraged him to write, and he did so daily. Ishmael describes his village, the people in it and the kind of life they led. The village prided itself on its trees.

Ishmael knew that his brothers and others in Tabah were jealous of his attending school. His brother, Kamal, stayed by his father's side, making it difficult for Ishmael to



ever talk to the man. The more confident Ibrahim was in Ishmael, the more dangerous it became for the boy.

Even though the people couldn't read, every house had a Koran. The people could recite the prayers and knew the Five Pillars of Islam. They all observed the fast of Ramadan. The people of Tabah were Sunni Moslems. Even though Ishmael is a devout Moslem, he wonders about Allah and why there are punishments and why there must be Holy Wars.

Ramiza was treated poorly by the women of the village since she was the only second wife in Tabeh. Many of the women were jealous of her. When Ramiza was ready to give birth, Hagar left to visit her family. Ramiza gave birth to a boy. Hagar returned, but Ramiza was left alone in her room with her baby. One day they enter the room and find the baby and Ramiza screaming. The baby hadn't been cleaned in days and was very ill with fever. Ishmael is sent to fetch an Arab doctor. The police tell him that the doctor from Ramel is at a neighboring village and they try to find another Arab doctor. They could not find a doctor.

On the way back to Tabah, Ishmael passes the kibbutz. He goes in to ask if they could find an Arab doctor, and faints. When he regains consciousness, he is in a truck with Gideon and another man. When they enter the house, Ibrahim begins yelling at Ishmael, who tries to explain they could not find an Arab doctor. The Jewish doctor asks to see the sick baby, but Ibrahim tells him no. In the middle of all the yelling, Ramiza walks in and hands the baby to the doctor. The baby was already dead. Gideon and the doctor leave, with Ibrahim following after them shouting.

Part 1, Chapters 16-20 Analysis

After the wedding, Ibrahim seeks the advice of his old uncle Walid Azziz. They talk about what will happen when the war ends. Ibrahim feels they should be prepared because there will be a war between the Arabs and the Jews. His uncle feels that they are better off dealing with men like Gideon than with others and that they should do it quietly. He feels that the Arabs have proven that they can't rule themselves.

Ishmael attends the school in Ramle and has a teacher, Mr. Salmi, who belongs to the radical and secret Moslem Brotherhood. He preaches hatred of the Jews to the students. Ishmael learns that Mr. Salmi teaches classes at the kibbutz and talks the teacher into letting him help teach the class to the children, since he wants to see what the kibbutz is.

He is quite impressed with the kibbutz when he goes there but is confused by the strange customs and by Mr. Salmi's behavior. He hugs and kisses the men and women just like the Jews do. Ishmael's visits to the kibbutz end when his father finds out about them from his best friend. Ishmael learns to never trust anyone.

Ishmael reminisces about his childhood in Tabeh. He talks about the people and their way of life, providing more insight into the village life of the time. The contrasts with the



kibbutz are obvious. More insight is gained from the treatment of Ramiza. She is the target of slurs from other women of the village. She is beautiful and they are jealous of her.

After she gives birth to her son, she and the child are left in her room for several months. One day they find the child screaming. Hagar and the others enter and find the baby laying in its own filth and very ill. Ishmael is sent to find an Arab doctor. When the police said none were available, he stopped at the kibbutz to ask if they knew of an Arab doctor. He passes out and when he regains consciousness, he is in a truck with Gideon and the Jewish doctors. Ibrahim refuses to allow him to see the child, but Ramiza walks out and hands the baby to him. The baby is dead. Gideon states that the child dies of his own filth. Ibrahim follows them out of the house screaming at them. He still can't accept help from Gideon or the Jews.



Part 2, Chapters 1-5

Part 2, Chapters 1-5 Summary

Ishmael left the school in Ramle in 1946, when he was ten. He didn't feel that there was anything else that he could learn there. Mr. Salmi had him doing much of the classroom teaching by then. Ishmael had made a place for himself working with his father, at his mother's plotting. He took over Kamal's newspaper reading job, which infuriated Kamal.

At the end of the war and news of the death camps, things changed in Tabah. Ishmael, who was still in school at the time, found Mr. Salmi reading more radical surahs. There was an increase in tension between the Arabs and the Jews. Rumor spread that it had been a Zionist plot. Ibrahim missed having Gideon to talk things over with. They hadn't spoken since the night Ramiza's baby died. Jewish immigration to Palestine increased, which increased the tensions. Ibrahim was one of the few people to question how events were portrayed in the Arab press and felt that the British would succumb to Arab pressure because they had too large an investment in the Middle East.

Ibrahim had Omar purchase the Palestine Post, a Jewish newspaper that Ishmael was to read to him everyday. They found that there was an entirely different perspective and learned about the war crimes trials. Ibrahim concludes that a real genocide took place and that the Arabs would have to pay for the sins of the Christians.

Gideon was now an aid to David Ben-Gurion. They were all sickened by the news of the death camps and what Western civilization had done to European Jewry. "There was little time to mourn. Gideon and the Yishuv plunged into salvaging what could be salvaged, building for the inevitable war with the Arabs. He was first assigned to help beef up the Palmach, a striking force of young, handpicked Haganah Jews. Many of them had been members of Orde Wingate's Special Night Squads" (Part 2, chapter 2, pg. 149).

The British foreign secretary ordered a blockade of Palestine to keep Jewish refugees from entering the area. Gideon's assignment was to find ways to run the blockade. He had to find ships, crews, and sympathetic ports in Europe from which the Jews could depart. The activities of the Haganah were restrained in order to maintain a dialogue with the British over the situation. But there were other groups, such as the Irgun and the Stern, and Gideon functioned as the Haganah liaison to them. Gideon could not keep them from mounting attacks against the British. Eventually, the Haganah joined them in attacking the British.

The Jewish illegal immigrants were being held in camps that were run by the British. These camps were attacked and the refugees freed and sent to various kibbutz. Other British installations were also attacked. In May 1946, the British tried to end all Jewish immigration to Palestine and all land sales to the Jews. The British Foreign Secretary announced that the Jews had no political claims to Palestine. The next months, the



British arrested many Yishuv leaders, including Gideon Asch. The Irgun then blew up the King David Hotel. This resulted in the British backing down and releasing the prisoners. The radical Irgun and Stern groups would not abide by any truce.

The United Nations developed a plan for partition of Palestine into separate Arab and Jewish states in November, 1947. The plan was rejected by the Arabs but accepted by the Jews. Most of the Arabs thought the partition plan would fail to pass in the United Nations, but Ibrahim disagreed, especially since the plan had the support of both the Americans and the Russians. They listened to the vote on the radio in the café in Tabah. The British announced that they would not administer the partition and would withdraw their forces by May 14, 1948.

On Christmas day, a black Mercedes arrives in Tabah. Ishmael recognizes the occupant as one of Kabir's men. Kabir is requesting Ibrahim to travel to Damascus and has made all of the arrangements. During the car trip to Damascus, Ibrahim wonders what Kabir's purpose is. He is impressed when the Mercedes easily passes British roadblocks. He watches the scenery and thinks of the history of the region.

Abdullah was now King of Jordan and they knew he wanted the annexation of Jerusalem. He also had the best army in the Arab world, the Arab Legion, and favored negotiation with the Jews.

When the car reaches the town of Tiberias, the driver stops at a Jewish hotel. Ibrahim says he would feel more comfortable at an Arab establishment, but Mr. Dandesh, the representative of Kabir, says these are his orders. He thought of Gideon because he knew that Gideon had come from this area. He thinks of how much he misses Gideon and their friendship. Ibrahim also ponders what will occur when the British leave and the other Arab countries lay claim to different parts of the area.

Kabir has an ornate dinner for two with entertainment. Ibrahim wonders what it is all about and fears that Kabir may want to assassinate him. Kabir says the blonde belly dancer will spend the night with Ibrahim, and they will discuss business the next day. That night, Ursula, the blonde, tells him that they will meet with Kaukji and Heusseini the next day.

Heuseinni was wanted for war crimes. He escaped to the Middle East and moved around to the different capitals since he could not return to Palestine. Immediately after the vote for partition, he formed the Army of the Jihad, led by his nephew Abdul Kadar Heusseini. Even though he was ignorant of military matters, he was popular among the people and the Army had five to six thousand followers. Kaukji had formed the Army of Liberation, which had about eight thousand members. He was popular among the people also. Ibrahim was nervous because it was Kaukji who led the failed attack on Tabah, and he knew that Kaukji would hold it against him.



Part 2, Chapters 1-5 Analysis

Ibrahim misses Gideon Asch and talking to him about various issues. After the end of the war, Ibrahim proves that he makes his own decisions. He was suspicious of the Arab press story of the death camps and how they suddenly proclaimed it was a Zionist plot. He had his son Omar buy the Jewish newspaper daily, which Ishmael read to him. They gained an entirely different perspective of the situation. Ibrahim concluded that the genocide was real and that the Arabs were going to pay the price for the sins of the Nazi Christians.

Ibrahim was not wrong about the situation worsening between the Arabs and the Jews. After the end of the war, the Jews became more militant and more organized. Radical groups such as the Irgun and the Stern formed and attacked British installations for their policies and treatment of Jewish immigrants. The British could not continue to control the situation and turned the Palestine issue over to the United Nations. The United Nations voted for partition of Palestine into separate Jewish and Arab states on November 29, 1947.

Kabir sends a car to Tabah to bring Ibrahim to Damascus. On the way, they stop at Rosh Pinna, at Ibrahim's request. This is the birthplace of Gideon Asch. Ibrahim is thinking a lot about Gideon. He misses him and their discussions. He also misses the analysis Gideon used to provide him with, but he is too proud to contact Gideon.

Ibrahim is surprised to find that he is to meet with Kaukji and Heusseini at the meeting in Damascus. They were always bitter enemies of Kabir. He learns something from Ursula that he tells her about the next morning. He now sees the kind of world that they have in Palestine. He tells her of his friendship with a Jew that he respects and misses. He now believes that they should talk to the Jews and that Arab and Jew can live together. He knows that there will be war.



Part 2, Chapters 6-10

Part 2, Chapters 6-10 Summary

The meeting took place at the office of Fawzi Kabir. Kaukji reassures Ibrahim that he doesn't hold the failed attack on Tabah against him. He says that they must now all unite to face the common enemy. Abdul Kadar said that Heusseini felt the same. Kabir adds that it is important for there to be unity in the Arab world. "But it is the same old cast of players. The leopard does not change his spots or the camel discard his hump at the water hold. What has changed? All three men are seething with ambition. Do they really believe they are now allies?" (Part 2, Chapter 6, pg. 174). Ibrahim is skeptical about the unity.

Heusseini and Kaukji plan to seize as much of Palestine as they can before the armies of the other Arab countries invade. They will have tanks and other artillery this time. Kaukji says they will attack the settlements and force the Jews to flee. Ibrahim is dubious about their plans and the possibility of success.

Kaukji and Kadar feel they will win because they are unified. That is enough to guarantee victory. They also tell Ibrahim that he and the villagers will have to leave Tabah and move to the tribes of the Wahhabi in the dessert. When they leave Tabah, they are to go to Jaffa, where they will receive their instructions for resettlement. Kabir says he will pay for the resettlement. Ibrahim tells Kabir that he must have the funds before he leaves Jaffa or he will not leave. They will negotiate the amount and Kabir feels they will be returned to Tabah in time for the fall planting season.

The Arab world is against any kind of negotiations with the Jews. They will accept nothing less but Palestine in its entirety. Many in the Arab population were afraid of Kaukji and Heuseinni because they remembered the events of ten years ago. Many Palestinian Arabs liquidated their assets and fled the country.

A British patrol on a routine visit to Tabah tells Farouk that Kabir is at his villa in Jaffa and wants to see him. He travels to Jaffa, telling Ibrahim that he is going for supplies. Farouk tells Kabir that Ibrahim has been quiet since he returned from Damascus. He also says that Tabah will lead the fight in Avalon instead of evacuating. Ibrahim has told him nothing of the plan for the evacuation. There is talk among the people, and they await the command of Haj Ibrahim.

Kabir tells him of Kaukji's plan to attack soon. They know he is seeking revenge for the burning ten years ago. Kabir tells Farouk that Kaukji will do as he says and that Farouk will be spared if he does as Kabir says. Farouk and ten or twenty families must remain in Tabah when the others evacuate. They will not return and after the war, Kabir will give Farouk one third of the land, including the kibbutz. Kabir gives Farouk a passbook showing a four-hundred pound deposit.



Gideon was working on alternative plans in case of a war. He met daily with Ben-Gurion in Tel Aviv. Because of the danger of travel, most of the Jewish Agencies' offices had been moved to Tel Aviv. They discuss Plan D, which calls for the defense of every Jewish settlement. They knew they were stretched to the limit with this plan but Ben-Gurion says they will not give up any settlement. The men reviewed their munitions situation. They had no planes or tanks and would be outnumbered by the Arabs. They have people around the world trying to raise money and buy arms.

The men also discuss Kaukji and his strengths. They are sure he will attack Jewish settlements, and there will be a lot of bloodshed. Gideon says not to expect any help from the British, who will allow Kaukji's forces to enter the area. They continued their discussions, and in the end, Ben-Gurion and Plan D prevailed. The only concession Ben-Gurion made was to evacuate the women and children from the more endangered settlements.

On January 10, 1948, Kaukji's forces crossed from Syria to attack the Kfar Szold kibbutz but found they were more than capable of defending themselves, and Kaukji quickly retreated across the Syrian border. In his report, Kaukji said the kibbutz couldn't defend itself and that they were assisted by the British, which wasn't true. He then tried another attack against the Tirat Tsvi kibbutz and was again repelled. Kaukji reported that his attack was successful. At the same time, Kadar attacked the Etzion Bloc settlement. He eventually withdrew.

In Jerusalem, there were sporadic bombings and the Irgun and Haganah retaliated. Kaukji took the British installation in the Christian Arab city of Nazareth when the British moved out. The Christian Arabs wanted no part of their battle and told him to get out. Now Kaukji and Heusseini needed a major victory to keep their backing. They decided to attack the kibbutz Mishmar haEmek. The British arrived to evacuate the wounded and the women and children, but all the adults remained, including the women. That night, Haganah and Palmach battalions arrived secretly and the next day took Kaukji's forces by surprise. The Irregulars fled, pursued by the Haganah and Palmach. Kaukji again falsified reports saying that his troops were repelled by the British disguised as Haganah. He talked about being attacked by tanks and planes.

The British installations were taken over by either the Arabs or the Jews as the British withdrew from Palestine. The Jews began to receive weapons shipments, which strengthened their position in the cities. Many Arabs evacuated Haifa after riots, even though the British tried to negotiate a truce. Then the Arab Legion crossed from Jordan and massacred the people at the Etzion Bloc settlement. The settlement was looted and destroyed.

The Arabs blockaded Jerusalem. It was difficult for supplies to reach the city, and the British did little to help. The water lines were blown, but the Jews had anticipated that and had the city's cisterns ready for the rationed supply of water. The blockade lasted for several months. Haganah blew up Kadar's headquarters in the Avalon valley.



Gideon was meeting with British Colonel Frederick Brompton during this time. Gideon complains about the arms stashed in hospitals and at the Al Aska Mosque. He says they need British help to rebuild the water line to restore water to the city. Brompton says the British remain neutral, just as they announced at the time of the vote for partition, and they will not interfere with Kaukji or the Palmach activities. Brompton gives Gideon his assessment of the situation and says that Plan D is suicidal. The British government wants the Jews to leave Jerusalem before they are massacred. Gideon says he will pass the message on to Ben-Gurion.

Ben Gurion's response was known as Operation Nachshon aimed at opening the Bab el Wad. The Jews attacked at night and took many of the positions held by the Arabs, including the Kastel, thus opening the road to Jerusalem. Kadar's men tried to retake the Kastel and Kadar was killed. Men from Tabah fought in the battle, thus ending the village's neutrality and safety. People began to flee from the village. There was no word or money from Kabir. Ibrahim went to Shemesh to see Gideon Asch.

Part 2, Chapters 6-10 Analysis

Ibrahim is rightfully suspicious of the meeting with Kadar, Kaukji and Kabir. They want him to evacuate Tabah and go to Jaffa with all his tribe. Kabir will pay for their resettlement in either Syria or Jordan until after the war. Kaukji is seeking revenge against Ibrahim and Tabah for the failed attack ten years ago. Kabir says he will get Ibrahim to Jaffa and then the rest is in Kaukji's hands.

Kabir enlists the aid of Farouk. Farouk must remain in Tabah with ten or twenty families after the evacuation. Ibrahim will not be returning. Kabir promises him land after the Arab victory. If the Arabs do not win, he will still be the muktar in his brother's absence. Farouk sees that no matter how things turn out, Kabir wins.

Gideon is involved in planning meetings with Ben-Gurion and his staff. They have to have a plan in case of war. After much arguing, they adopt Plan D, which calls for the defense of every Jewish settlement. This is what Ben-Gurion wanted. They know they will be stretched to the limit without money, tanks and planes. Ben-Gurion says they will never have any policy based on forcing the Arabs out of Palestine.

When the attacks against the Jewish settlements began, they are repelled. Kaukji falsified reports claiming that the British were involved. When the Jewish received their weapons shipments, they were able to fight in the cities. The results were riots and massive evacuations of Arabs. The Arabs were not asked to evacuate. They did so out of fear. The Arab forces did not have a victory until the Arab Legion from Jordan attacked the settlement Etzion Bloc. When the Arabs blockaded Jerusalem, the British warned Gideon to evacuate; instead, Ben-Gurion ordered them to open up the Bab el Wad, which they did. They took Kastel and sent supplies through to Jerusalem. Kadar and his men tried to retake Kastel and Kadar was killed. Arabs from all over, including Tabah took part in the battle, and now the people of Tabah were worried and fleeing

since they had lost their neutrality and safety. A worried Ibrahim goes to Shemesh looking for Gideon.



Part 2, Chapters 11-16

Part 2, Chapters 11-16 Summary

Gideon was at his home when Ibrahim arrived and was shown to his office. It had been three years since they had spoken. Neither of them wants war. Gideon knows of his meeting in Damascus and that Ibrahim is under pressure to evacuate Tabah. Ibrahim wonders if they could return if they evacuated.

Gideon tells Ibrahim that Tabah is now considered to be an enemy village since some of its men are members of the Jihad Militia and many fought in the attack on Kastel. He also says that Tabah will probably be attacked if war begins. Gideon gives Ibrahim his phone number so that he will always be able to reach him, should he need to. Gideon receives a phone call summoning him to the Arab village of Deir Yassin where an Irgun attack resulted in a massacre. The village was harboring militia who had re-closed the road to Jerusalem. They counted two hundred and fifty people dead, many of which were woman and children.

The talk of the massacre is all over Tabah when Ibrahim returns. He called a meeting of the sheiks and the elders. The people were afraid, but he decided to stay in the village and sent the people to their homes and fields. Retaliation for Deir Yassin came in the form of an Arab attack on an unarmed medical convoy and resulted in seventy-seven killed. The Arabs expected retaliation and were scared. People began to leave Tabah. Ibrahim eventually gathered them together and told them they would evacuate.

Ibrahim hasn't received money from Kabir but figures it will take them three days to reach Jaffa. They had to have money to pay for the boat to take them to Gaza. It is up to Ibrahim to decide what each family will take and how they will protect themselves on the trip. Farouk is supposed to meet them in Jaffa with the wild stock and supplies.

The Tabah village spent the night in a field in Ramle. They were surrounded by Jihad soldiers and vehicles because this was one of their bases. Ibrahim begins to have second thoughts about the evacuation and Ishmael tells him that they can still return to Tabah. The next morning, all the different clans departed. They reached Jaffa that night and camped in a park. Ibrahim was worried that Farouk had not yet appeared.

The next morning, Ibrahim goes to visit his cousin, a local Jaffa businessman. They discuss the situation and Ibrahim tells him that they are waiting for Farouk's arrival with their supplies and valuables. They need to sell them to hire a boat to take them to Gaza. They find a deserted neighborhood with houses where the villagers can stay. They houses were dirty and dilapidated, but it was better than sleeping in the park. They were in an area called Manshiya a few blocks from Tel Aviv, and they moved into the houses the next day.



The villages sold all their belongings and only received two hundred pounds. Ibrahim is thankful that he has the bank passbook to help cover the cost of the boat. There is still no word of Farouk. At the bank they find out that the account has been closed. Ibrahim is furious. He wants to return to Tabah to kill Farouk. They wait for over an hour for Ibrahim to settle down telling him that Farouk is probably in hiding by now.

The Jews had said there would be no trouble in Jaffa if they stopped attacking Tel Aviv. The plan was for Jaffa to remain an Arab city. A few days after Ibrahim's arrival, the Jihad and Kaukji's Irregulars moved into the area. After a few days of shooting, in which some of the Tabah villagers were killed, they found that there were six hundred Irgun troops in Tel Aviv. Ibrahim told his people to find whatever shelter they could in the city, even if they had to split up. Each man had to provide for his own family, and they would meet that evening to give Ibrahim their locations.

Ibrahim's cousin arrives with news of the availability of boats. They go to meet the captain. While they are gone, Ishmael, Kamal and Nada go for water and meet Kaukji's troops, who have sealed off their street. They are looking for Ibrahim. Ishmael sneaks back to the house and finds that Kaukji's men are holding Hagar, Ramiza and Fatima. The women are ordered to undress and are raped while Ishmael is hiding and watching, helpless. When the men go out, Ishmael tells the women to slip out one by one after dark and meet at the Clock Tower. He will find Ibrahim and tell him not to return to the house.

Ibrahim made a deal with a Greek captain for passage to Beirut for four hundred pounds for his six hundred villagers. The captain won't go to Gaza because it is too dangerous. Ibrahim has twenty-four hours to raise the money for the trip. He sells what belongings he has, including his horse, to raise the money. His cousin buys the horse. The captain tells them that no weapons are allowed on the boat and they have to supply their own food.

That night Ishmael meets the villagers and gives them the information about the ship. He hides his family in the mosque. Mr. Bassam arrives and tells him that Ibrahim is hiding in St. Peter's Church and to take the family there. The next day the ship sailed without them. At the same time, the Irgun were mounting an attack on the Manshiya. Ibrahim wants to hide in Jaffa until after the British withdraw. He figures the Jews will take the city and they will be safe. When Kaukji's men begin snooping around the church, Ibrahim is told that they must leave.

Ishmael is sent to call Gideon Asch. He has a note written in English. He finds some Jewish soldiers and gives them the note with the phone numbers. They take him to Tel Aviv by car and on the way, the officer tells him that he is with the Irgun. He takes Ishmael to a Haganah outpost where Ishmael is questioned. Gideon finally arrives. They pour over a map and make arrangements to meet. They worked out their signals. That night Ibrahim and the family are picked up by Gideon and his patrol and taken to a safe place. Gideon tells Ibrahim that he can't return to Tabah. The village had been destroyed by the Jihad Militia.



"On May 14, 1948, David Ben-Gurion read the Declaration of Independence of the State of Israel. Within hours, the entire Arab world attacked" (Part 2, Chapter 16, pg. 245).

Part 2, Chapters 11-16 Analysis

As the situation worsened, Ibrahim went to talk with Gideon. Tabah was no longer considered a neutral village, Gideon told him. Some of their men had taken part in the attack on Kastel and were members of the Jihad Militia. Ibrahim tells Gideon that he is under pressure from the Arabs to evacuate the village and he doesn't know what to do. Gideon gives him several phone numbers so he can always reach him if he needs to and tells him that Tabah will probably be attacked if war begins. After the massacre at Deir Yassin, many of the villagers began to leave the village. Finally, Ibrahim tells the remaining villagers that they will evacuate.

After their departure, Farouk goes to Shemesh to talk to Gideon. Gideon immediately sees what Farouk's plan is. If the Jews win, Farouk claims Tabah. If the Arabs win, he will probably also claim Shemesh. Gideon asks if Ibrahim realizes what Farouk has done.

In Jaffa, Ibrahim finds out they have no money in the bank. The account has been closed. He wants to return to Tabah to kill Farouk. When he is out meeting with a boat's captain, Kaukji's men come to look for him. They want revenge for the burning of ten years ago. Ibrahim goes into hiding to escape the revenge of Kaukji. The villagers sail to Beirut without him and his immediate family.

Eventually, Ibrahim sends Ishmael to contact Gideon. Gideon arrives and takes the family to a place of safety. They learn that Tabah has been destroyed and that Farouk is living in Ibrahim's house. Gideon tells Ibrahim that Farouk was the informer. Ibrahim says that Farouk is not his brother; Gideon is.



Part 3, Chapters 1-5

Part 3, Chapters 1-5 Summary

After leaving Gideon, Ibrahim and his family walk towards Tulkarm. When they arrived, they found the town flooded with refugees. They finally found an olive grove for shelter. Soon, they were wakened by the owner of the olive grove and his dogs and told to get off his land.

They took stock of all their belongings and tried to figure out what to do. Hagar was sent to the market to buy some food. Ishmael and his brothers went to see if they could find a room. In the square, news of the war blared. They couldn't afford any rooms so they were taking shelter under a tree and had just enough money to keep from starving. There were no organized relief efforts for refugees.

As the Arabs continued their march through the area, Jewish settlements were captured. They also captured the Jewish Quarter of Jerusalem and the fortress at Latrun, which meant they were a few miles from Tabah. Then it turned around. The settlements they heard were captured, were repelling the Arabs, and the Jews were now doing the attacking. The Arab forces soon agreed to a truce. Ibrahim tells his family that they are leaving and that they have been lied to.

The family traveled to Nablus and found that the situation was no better. They pitched a tent on a rooftop that they rented and lived there. Ibrahim would work helping unload Iraqi trucks. The soldiers left the boys unattended and one stole one dozen machine guns. Ishmael showed the Iraqi Captain how to falsify the manifest so he wouldn't be blamed. Ishmael and Kamal then became employed by the Iraqi Army since they could read and write.

The people of Nablus did not want the refugees in their city and did not make life easy for them. This enraged Ibrahim, who tried to see the mayor and was refused. Ishmael wrote a letter on Iraqi Army stationery and forged the captain's name. This was enough for the mayor to give Ibrahim an appointment.

Ibrahim was an acquaintance of the mayor, Clovis Bakshir, from the days of the Mufti's revolt and he apologized for not knowing that Ibrahim was in Nablus. Mr. Bakshir introduces Ibrahim to Farid Zyyad. Ibrahim begins to discuss the conditions in Nablus and the way that the population treats the people. He does not agree to being called a refugee since he is in his own country just two hours from his home. He and his family have been treated worse by the Arabs than they have ever been by the Jews.

Bakshir tries to explain the behavior of the local people and what they went through with Kaukji and then the Iraqis before the refugees arrived. Bakshir explains that they have no real government in Palestine. When Ibrahim asks what his point is, Bakshir explains: "To remind you that the Palestinian people have never ruled themselves, nor ever



attempted to rule themselves. We have been content for a thousand years to let people outside of Palestine make all the decisions for us. There was no possibility that any authority in Palestine could have prepared us for this war. Do you think the Mufti would have had food and shelter for war victims?" (Part 3, Chapter 3, pg. 263).

The discussion then turned to the military situation. Ibrahim basically tells Bakshir that they can't win. They had to be victorious in the first few days and weren't. Armies that are winning do not agree to truces. He goes on to say that he thinks the Jews will soon attack the area around Nablus, known as the triangle. He tells Zyyad that he is a military man and a representative of the Arab Legion and explains how he knows this from the man's behavior, stance and tattoo. The man agrees that he is a colonel in the Arab Legion.

Ibrahim also tells Zyyad that Jordan wants the war to end now. King Abdullah wants peace with the Jews. It is known that Abdullah wants to keep Jerusalem as a part of Jordan. They want Ibrahim to side with them and Abdullah against the Mufti. Jordan will soon open its borders to the refugees and grant them citizenship. If Ibrahim supports them, he could receive a Cabinet appointment in Amman. Ibrahim will think the situation over. In the mean time, he and his family can stay at Bakshir's brother's villa and obtain supplies from the Red Crescent warehouse.

One night his father asks if he can calculate the amount of staples that the family uses in one year. He must have the figures in four days. Ibrahim shows Ishmael the letter allowing them supplies from the Red Crescent warehouse. He tells Ishmael that they will also need guns and Iraqi uniforms for his brothers. Ibrahim tells him that they must agree to take the people to Jordan in order for them to stay in Nablus. If they once go to Jordan, they will never return. He goes on to say that the only chance they have is to return to Tabah. He needs Ishmael to write another fictitious letter so they can pass through the roadblocks. They will store the supplies in the caves around Masada and sell the truck in East Jerusalem.

Ishmael prepared all of the false letters and documents but feels the problem is that they can't drive the truck on the road to Jericho. The roads are for camels. Neither Kamal nor Ishmael knows how to repair a truck. Ishmael knows of a boy, who is separated from his family, who works as a mechanic. The boy's name is Sabri Salama and it was he who made their journey a success.

The truck breaks down four times on the road to Jericho and each time is repaired by Sabri. They locate the ruins and turn into a wadi bed when the truck again breaks down. They spend the night there and in the morning they search the area looking for a hideout.

Ibrahim and his brothers find Ishmael in the morning and he shows them the cave. They marked the canyon walls with a rock and returned to the wadi bed. The truck is in bad condition and can't be driven with a broken radiator. Sabri tells them a way of marking their path to the cave that he learned when he worked as a shepherd. He had also lived



in a cave for several years. Ishmael begins to feel threatened by the kind of knowledge Sabri has even though it is for the good of the group.

It took them a week to unload the truck and move the supplies to the cave. Sabri worked on the truck the entire time and was not sure if it would run again. They would have to build their own cistern for water since there were no wells in the area. They made their home in the cave.

Sabri repairs the truck and they decide to drive to the pool to fill their cans with water before Ibrahim left to sell the truck in Jerusalem. They also decided to use the truck to buy some supplies in Jericho.

Part 3, Chapters 1-5 Analysis

The family stayed in Tulkarm when the war began. They kept hearing stories of all the Arab victories, and then it suddenly changed and the Jews were defending well and attacking. When the Arabs accepted a truce, Ibrahim knew that they had been lied to and betrayed. He decided to leave Tulkarm before it was attacked, since the Kaukji Irregulars were in the area.

Conditions were not much better in Nablus, where the family went next. The men of the family were able to obtain jobs, which allowed the family to eat. Ismael and Kamal's reading and writing skills resulted in them obtaining employment with the Iraqi Army.

Ibrahim meets with the mayor to discuss the deplorable living conditions the refugees face in Nablus. He is introduced to Colonel Farid Zyyad of the Arab Legion. They want Ibrahim to support Abdullah against the Mufti. Ibrahim could receive a Cabinet position in Amman for his support. They discuss the situation and Ibrahim indicates that he will consider the offer. Bakshir offers his brother's villa for the use of Ibrahim's family along with the right to take supplies from the Red Crescent warehouse.

After talking with Zyyad and Bakshir, Ibrahim feels that if they once went to Jordan, they would never return. He concocts a scheme to acquire a year's worth of supplies to hide in caves around the Masada. Ishmael is to figure out how much they need of each item and to write another fictitious letter on Iraqi Army stationery that will allow them to move through roadblocks. Ishmael is proud that his father confided in him and not the others and that he relies on him to perform such important tasks. Ishmael is only twelve years old at the time.

Ismael suggests a young boy that he knows, named Sabri Salama, who is a mechanic, to come with them. He is unhappy with the Iraqis and wants to find his family in Gaza. Sabri proves to be a valuable addition to their group. He not only drives and is a mechanic, but he had also been a shepherd and showed them how to mark their path through the canyons. "The idea was perfect, but it annoyed me. Sabri had been in our life for only a few days, but already he had answers to most of our problems. What is more, he had lived for several winters in a cave. He would know even more answers. Since I have learned to read and write, I had beaten off Kamal and had brushed Jamil

and Omar aside. I had had no challenges for the attention of my father and Sabri now represented a threat. I did not know how to contend with it, for we needed him" (Part 3, Chapter 5, pg. 281).



Part 3, Chapters 6-10

Part 3, Chapters 6-10 Summary

Jericho was also a city that was flooded with refugees. Many crossed into Jordan and didn't return. While Ibrahim was there, he learned that the Egyptian army was in retreat and that a second truce was in effect. Ibrahim knew there was no hope for an Arab victory and that Abdullah would keep what he had gained without attacking. This meant that Tabah would be a part of Israel.

After delivering the supplies to the cave, Ibrahim and Sabri departed for Jerusalem to sell the truck. They received three hundred British pounds for the truck. Ibrahim gives Sabri five pounds and tells him to have a good time in the city. They will meet again in the morning. Ibrahim then went to Latrun, using the forged documents and demanded to be allowed to go to the roof so he can see Tabah.

Several times Jordanian patrols were spotted but they did not bother the group. Their real fear was the Bedouin, especially at night, but Sabri showed them how to set traps so they could not enter their perimeter without setting off explosives. When they did attack, the group repelled them. They set up a second guard post and Ibrahim and Ishmael discuss their situation. Kamal and Omar are not good guards. Ishmael suggests that Nada be given guard duty and that he teach her to read and write, skills she may need in the future. He tells his father that the world has changed.

Ibrahim tells Ishmael that he knows of his ambitions in the family. He also tells him to beware of Sabri. If he touches Nada, it will be Ishmael's job to kill him.

One day Ishmael, Sabri and Nada explore a cave above theirs. They find more skeletons and a trapdoor. Inside are metal items, including a crown. They take what they carry, knowing that they can't tell Ibrahim that Nada was with them.

The Arabs continued to suffer defeat at the hands of the Jews. The Kaukji were driven out of the area and Bakshir was assassinated for supporting Abdullah. The Arab Legion retaliated against some of the Mufti's supporters. Tensions mounted between Jordan and Saudi Arabia. Then it became known that Kaukji was an agent of Abdullah and would rule the West Bank area for him. One day in early 1949, Ishmael returns from Jericho with news of an armistice. Ibrahim is not happy about the Arab defeat. He tells Ishmael that they will return to Tabah.

Gideon Asch was having regular meetings with Colonel Zyyad in the village of Talal. The armistice talks are to be held on the island of Rhodes. They discuss the fact that the Israeli's will talk first with Egypt. Zyyad wants Jordan to be first and says they want the Gaza Strip. Jordan needs a port on the sea. He admits that the Egyptians are their enemy more than the Israelis. Gideon responds that the Israelis would need a peace



treaty in order to give Gaza to Jordan, and Abdullah is in no position to do that. Zyyad hands Gideon a letter from Abdullah to Ben-Gurion stating his position.

Gideon leaves and flies to the Southern Front to meet with Yigal Allon. Gideon talks Allon into not attacking Gaza that night and doesn't give him the orders for the attack. He then flies back to Tel Aviv to meet with Ben-Gurion, who tells him that the British are telling them to leave the Egyptians alone. They arrived at the Southern Front with planes, which the Israeli forces shot down. They also will not receive American aid if they attack the Egyptians.

Gideon delivers Abdullah's letter: If the Israeli's take Gaza, Jordan will give them Latrun and the Jewish Quarter of Jerusalem. Ben-Gurion says if they don't make a peace treaty with Egypt first, no other Arab state will follow. Gideon says that allowing the Egyptians to keep Gaza will mean years of bloodshed but Ben-Gurion won't budge.

Part 3, Chapters 6-10 Analysis

In Jericho, Ibrahim learns news of the war and knows that the Arabs have lost. In Jerusalem, it is obvious that he doesn't trust Sabri. After selling the truck, he gives the boy five pounds and tells him to meet him again in the morning. He goes on to Latrun telling the officers there that he wants to go to the roof to see his village of Tabah.

Life in the caves means the family spends a lot of time in close proximity. Ishmael watches a relationship developing between Nada and Sabri. Ibrahim does not trust Sabri. He feels that Sabri will betray them in some way in the future. He tells Ishmael that it will be his job to kill Sabri if he touches Nada.

Gideon meets with Colonel Ayyad and finds that Abdullah wants Gaza and a seaport on the Gulf of Aqaba. Abdullah is not strong enough to negotiate a peace treaty without repercussions from the other Arab countries. Ayyad gives Gideon a personal letter from Abdullah to Ben-Gurion stating his position. Gideon flies to the Southern Front and prevents an Israeli attack taking Gaza. He then flies back to meet with Ben-Gurion and tells him what he did. Ben-Gurion holds firm on Egypt being the first nation with which they have to negotiate peace. If Egypt enters into a peace treaty with Israel, the other Arab states will follow. Abdullah is too weak to force a peace treaty since he is already targeted for assassination.



Part 4, Chapters 1-5

Part 4, Chapters 1-5 Summary

In late winter of 1949, Ibrahim tells Ishmael that they can no longer stay in the caves and that they will go to Jericho. Ishmael was sent to find a site where they could hide their cache of arms. Taking Jamil with him, he looks for a place around the St. George monastery. They find a suitable crevice with another behind it. It took them four days to move the arms.

There were tent cities with refugees all around Jericho. They stayed at a newly-forming camp that was closer to where they had hidden their arms. They spent two weeks sleeping on the ground with little food or water until a supply convoy arrived from Damascus. Now they had some sleeping mats and tents. Most of the people in the camp were clans—the larger ones had more strength than the smaller, weaker ones. The stray families banded together under the leadership of Ibrahim, which gave them a little more bargaining power. Their section of the camp became known as Tabah.

The camp at Aqbat Jabar suffered epidemics of dysentery, cholera and typhoid and many died, including Fatima's daughter. There was only one doctor from Jericho to care for the entire camp. The camp inhabitants were miserable—word was that conditions were the same at other camps. The Arabs did little to help them and they did little to help themselves. Yet they blamed the Jews for their predicament. At camp meetings, they expressed the view that if they do something for themselves, the Arabs will stop pestering the Jews and the world about their situation. Ibrahim tells Ishmael that they are prisoners in their own land now. They will go to Jericho daily until they find a Jew who will contact Gideon for them.

Ishmael was determined to find a way to contact Gideon. Sabri, with his skills as a mechanic, was the only one who was working. He gave his income to Ibrahim and Ishmael is jealous. Ishmael tells Ibrahim he has figured out how to contact Gideon. The kibbutzim have museums. He brings out the things that he and Nada found in the cave they explored. Museums buy artifacts that are found, he explains to Ibrahim.

Ibrahim goes to see a man named Nuri Mudhil. He shows him the artifact that he received from Ishmael. Mudhil tells Ibrahim that he knows who he is and that he was living in the caves. He asks if the items were found in that area and tells him that he is the only Professor of Archaeology in the area and that he has often dealt with Walid Azziz. He feels that the artifact that Ibrahim has is quite valuable and that he will have buyers for the item. There has to be an analysis of the item and that will take a week.

After several weeks, Mudhil sends a note asking Ibrahim to meet with him. He tells Ibrahim that Gideon Asch promises a fair price for the artifacts.



Ishmael brings the rest of the artifacts to Mudhil. Ishmael is told to honestly answer the questions of the professor. Mudhil explains that a British woman is trying to raise funds for a dig in the area. The artifacts are destined for Hebrew University. Ibrahim wants to know if there isn't an Arab institution that could buy them and is told no.

Mudhil asks what the real reason was that Ibrahim came to see him. Mudhil tells him the story of his life. Ishmael is sent from the room, and Ibrahim tells Mudhil to take the artifacts and get the best price he can for them. Mudhil tells him that there will be conferences between Abdullah and the Palestinians and they want Ibrahim to be a delegate to the conference. Ben-Gurion will agree to allow one hundred thousand Arabs to return to their homes.

Part 4, Chapters 1-5 Analysis

When conditions in the cave became so bad, the group departed and moved to a camp outside of Jericho. Conditions there are bad. The inhabitants don't do anything in terms of the trades and occupations they have. They just wait, thinking the Arabs will keep pestering the Jews and the world about their condition. It suddenly comes to Ibrahim that they are prisoners in their own country. He tells Ishmael that they will find a way to contact Gideon.

Ishmael brings out the artifacts that he and Nada found in the cave. He tells his father how they use to sell artifacts to the museum at the kibbutz when they lived in Tabah. Ishmael contacts a professor of archaeology, Mudhil, who says the artifacts are valuable and tells him that Gideon Asch says he will receive a fair price for them. After several weeks, Mudhil tells him that there will be a conference between Abdullah and the Palestinians and that they want Ibrahim to be a delegate to the conference. Ben-Gurion will announce that they will allow one hundred thousand Arabs to return to their homes.



Part 4, Chapters 6-10

Part 4, Chapters 6-10 Summary

From Ishmael's point of view, they were all prisoners of the Jordanians. He did not favor King Abdullah or his ambitions. He felt that the descendants of the Sharif of Mecca gained their ruling positions due to their support of the British in World War I. An Englishman had formed the Arab Legion into a cohesive fighting force that was loyal to Abdullah, which made the rest of the Arab world jealous of him. Abdullah had supported the Allies in World War II, contrary to the rest of the Arab world. He was the only Arab to emerge from the war with victories, as had the Israelis.

Jordan took in more than a million refugees, which more than doubled the size of its population. They were given citizenship and many of the elite received government positions. The Arab League opposed Jordan's annexation of the West Bank. The Mufti claimed Palestine but only had weak support from Egypt. Abdullah's men were in the West Bank recruiting support for their position. When they thought they had enough, Abdullah called for the Amman Conference to secure his position and obtain the crown of Greater Palestine. Ibrahim knows he will have to attend the conference.

Ibrahim tells Ishmael that he will accompany him to the Great Democratic Unity Conference in Amman. Ishmael is honored. More than one thousand delegates will attend the conference. Half were people who had settled in Jordan so no one doubted the outcome of any vote. Ibrahim would be one of twenty delegates from Aqbat Jabar, and he basically represented the opposition and the leader of the Jericho delegation.

In Amman, Ibrahim told Ishmael to discretely find out who the anti-annexation delegates were. He wasn't to talk with them but just to tell Ibrahim what he found out. He was also to check out the positions of the camps in Jordan. Ibrahim refused a position on the Committee for Islamic Values. He was called aside by Colonel Ayyad, who told him he was a fool and reassigned him to the Committee on Refugees.

That evening, Sheik Ahmed Taji approached Ibrahim and slipped him a talisman made of rock. He says they should meet after the conference using the talisman with a note.

After the committee meetings the next day, Ishmael reports his findings to Ibrahim. He had information on Sheik Taji and how he had evacuated his lands. He also reported that the camps in Jordan were in worse condition than Aqbat Jabar. Refugees who don't support the king have problems. The only people that find work in Amman are those who support the king. The next night, Ishmael reported the name of another dissident, Charles Maan who was from Haifa. He is a Christian but is active in the Ramallah Committee. Ishmael is to discretely tell Maan that Ibrahim would like to talk to him. Maan agrees to meet with Taji and Ibrahim after the conference. They will meet at the Sisters of Zion convent in Jerusalem.



On the last day of the conference, the committees present their resolutions, which were passed. They basically supported an eternal war against the Jews.

A group known as the Avenging Leopards is formed in the camp at Aqbat Jabar. Jamil is one of the leaders. They could be identified by their bright orange headbands. Different camps had different gangs. These gangs were a threat to the sheiks and the elders of the camps, but there were no other forms of activities that they could offer them.

One day Jamil tells Ishmael that their father is an old man and his way of life is over. There is now a new order of which Ibrahim is not a part. Jamil blames Ibrahim for the kind of life they have in the camps. It is Ibrahim who brought them there instead of staying in Tabah and fighting for their land. Jamil and Ibrahim have a fight when Ibrahim tells Jamil to show his father some respect. He tells his son that if he ever touches any of their weapons, he will kill him. Jamil is sent to apologize to one of Ibrahim's friends whose house they raided. Jamil quickly became the protector of their section of the camp.

Jordan's annexation of the West Bank was only recognized by Britain and Pakistan. The move was denounced by the Arab League. The British wanted a West Bank plebiscite to confirm the conference decision. Abdullah did not want this and instead ordered a day of celebration with parades. Ibrahim and Ismael watched the parades from Professor Mudhil's office.

The Avenging Leopards began to throw stones at the parade participants. The Jordanians went after the attackers. There was a news blackout on the area, but the next day they learned that there were incidents in Ramallah and Nablus and that people had been killed. Many of the leaders at Aqbat Jabar pledged their support to Ibrahim. "Jamil's eyes alone bore the tale that his generation was, in fact, the generation of liberation. All right, Father, his expression said, take glory in the victory but remember who struck the blow" (Part 4, Chapter 8, pg. 375).

Ibrahim decided that the time was right to meet with Sheik Taji and Charles Mann. He sends Ishmael to Ramallah the next day to set up the meeting and to contact with Maan and to contact Sheik Taji. The three men met at the convent to discuss the situation. Both Abdullah and the Mufti have failed to control Palestine. They talk about declaring independence, but Maan points out that they have no support anywhere in the world.

The men decide that they were fools to have evacuated their homes. Their problems weren't caused by the Jews. Maan says they must form a committee that functions as a voice for the refugees. They need to have a convention for the refugees. They all have received information that the Jews will allow them to return to their lands as long as they don't cause trouble. The men agree to negotiate their return with the Jews and that they should have a delegation attend the International Arbitration Commission in Zurich.

They decide on how to proceed with delegate selection and decide their convention will only last one day so it is over before the Jordanians can do anything. They decide to hold the conference in Bethlehem in one month.



Back at Aqbat Jabar, Jamil was told to prevent any opposition to Ibrahim's selection of delegates. They wanted people who would vote for a return to their homes. Two days before the convention, Mann announced it at a press conference. It was called the West Bank Refugee Convention. The Jordanians, caught by surprise, told the press they had no objection to the convention. Ibrahim arrange for the Leopards and other gangs to provide security at the convention.

The convention opens with Sheik Taji addressing the delegates. He tells them that they all want revenge, but they should return to their own homes before taking any kind of action. Charles Maan next addresses the delegates discussing the reasons why they became refugees. He talks about the lies they were told, that they would be killed by the Jews if they did not evacuate. None of it was true. Their problems were caused by the Arabs, not by the Jews. Ibrahim basically told the crowd the same thing. They will not drive the Jews out of Israel. The Arabs must show their desire for peace to win the support of the world. They need a dialogue with the Jews.

Charles Maan reads a resolution saying they should negotiate for their return to their homes and let the Israeli's know they are willing to enter into a dialogue. Also included is the appointment of Ibrahim, Charles Maan and Sheik Taji to be a delegation to the International Arbitration Commission. The resolution was accepted. As the delegates departed, they made contribution to cover the expenses of the delegation to the Zurich meeting.

The group hears a commotion outside. The Arab Legion is attacking and rounding up the gangs. Ishmael sees his brother being thrown into an army truck.

Part 4, Chapters 6-10 Analysis

After the war, the Arab nations are bickering for position. The Mufti wants to rule Palestine but has only weak support from the Egyptians. Abdullah wants to hold on to his claims of the West Bank and has his men working in the area to secure support. He eventually calls for a conference in Amman where he wants to stake his claim as the crown of Greater Palestine.

Ishmael basically holds his father's views regarding Abdullah. He was a puppet of the British and only received his position because Abdullah's father, the Sharif of Mecca, supported the British in World War I and Abdullah supported the allies in World War II. He envisioned himself being the head of a Greater Syria.

Ibrahim attends the Great Democratic Unity Conference in Amman conference in Jordan. He is a known dissenter, and at the conference, he meets Sheik Taji and Charles Maan. The three decide to meet in Jerusalem after the conference. They find that the situation in Jordan and in the camps is that the only people that work and eat are supporters of Abdullah. None of them likes the situation at the conference and the rubber stamping of Abdullah's views.



When Abdullah puts on a show of celebration with parades, the Jordanians are attacked by the gangs. Ibrahim calls for the meeting with Mann and Sheik Taji to discuss the situation. They decide to hold a convention of their own to support allowing the refugees to return to their homes. They set the date for the next month in Bethlehem. The announcement of the West Bank Refugee Conventions was a surprise to the Jordanians, who told the press they had no objection to the meeting.

The gangs provided the security for the meeting. Ishmael is told to return to the camp to protect the women if any trouble erupts.

At the convention, Taji, Maan and Ibrahim all speak about the need to negotiate for the return of the refugees to their homes. They propose this in a resolution with themselves as delegates to the Zurich conference. The resolution is accepted. As the delegates are leaving, Ishmael hears a commotion outside and finds that the Arab Legion are rounding up the gangs, his bother Jamil, included.



Part 4, Chapters 11- 17

Part 4, Chapters 11- 17 Summary

Fifty-two gang members from ten camps were picked up by Colonel Zyyad's men. Ibrahim arrives at the colonel's office to discuss the situation. The release of the gangs is tied to the coming conference in Zurich. Zyyad tells Ibrahim that he doesn't care about the Palestinians or their rights. They will funnel the actions of the gangs into acts of guerrilla warfare against the Jews.

Abdullah has a dream of a Greater Syria, and Zyyad says that nothing will stop it. He envisions Israel as a province of Greater Syria. Zyyad wants to know if Ibrahim has had any contact with Gideon, which Ibrahim won't confirm or deny. When asked what he wants, Zyyad tells Ibrahim to make their deals with the Israelis secretly and to slip out of the camps without a big fuss. Jordan will denounce their delegation publicly in the name of Arab unity. If they don't agree, the Jordanians will kill some of the gang members, including Jamil.

Zyyad leaves the room allowing Ibrahim to talk to Jamil. He makes a mental note to have Ishmael arrested as soon as Ibrahim leaves for Zurich. Jamil and Ibrahim have some harsh words over the situation, and Jamil tells his father that Ibrahim doesn't care if Jamil lives or dies. He is only concerned about Ishmael.

A few days later, Ibrahim and Ishmael go to see Professor Mudhil. He has eight thousand dollars for them from the sale of the artifacts and plane tickets for Zurich. They have made the arrangement for the men to fly to Cyprus from East Jerusalem and then on to Zurich and have made the necessary payoffs. Their visas are attached. All the money goes to pay the costs of their Zurich trip and the necessary bribes. Mudhil gives Ibrahim some of his own money for the support of his family while he is gone and says that Gideon will help the men in Zurich if they run out of money. Mudhil will help Ishmael into hiding with friends of his near Iraq.

Kabir is in Zurich residing in an elegant villa. Kabir answers a call from a man named Prince Ali Rahman, a Saudi prince, who is enraged about the delegation of Ibrahim, Maan and Taji arriving in Zurich. They held a press conference and announced that fifty-two hostages were being held in an Amman prison. The prince wants the three men killed, but Kabir says their death will not help them.

Rahman handled the investments of the Saudi family, and he and Kabir had many business dealings. The Zurich conference was concerned with the Arab claims from the war and Kabir was head of one of the delegations. He and Rahman had plans to manipulate the conference to their advantage. They wanted a rule that the delegates could not enter into their own agreements with the Israelis.



Kabir meets with Rahman and explains why they cannot just kill the three men. He says that Ibrahim and Mann are immune to bribes but they might be able to reach Taji. They decide to offer Taji a position with the Saudi government and one hundred thousand dollars. They are actively bribing various delegates to obtain the outcome they want. The men also discuss the plans to kill Abdullah. They also plan to smear the reputations of Charles Maan and Ibrahim and portray them as traitors.

Ibrahim knows that Taji has defected. Charles Maan was the one upon whom Ibrahim relied. A representative of the Vatican told Charles he filed a favorable report. Ibrahim learns from Charles that Taji has accepted a position with the Saudi government and has departed from Zurich. He also let it be known that he, Taji, thought that Maan and Ibrahim were a corrupt influence on the conference.

Ibrahim was not intimidated. He became more vocal in his demands to negotiate directly with the Israelis. Maan tells Ibrahim that the Pope has invited him, Maan, to the Vatican to discuss the position of Christian Arabs in the camps. Maan is to find places to relocate them. He advises Ibrahim to leave the conference and go home to Israel. Charles also advises him to see Gideon Asch and gives him the contact information.

Ibrahim meets with Gideon, who wants to know why Ibrahim didn't come to him sooner. He might have been able to work out a deal. Now it is too late. Gideon says he might be able to make some kind of deal with Zyyad's people for Ibrahim and his family, but Ibrahim refuses.

Ibrahim receives a call from Ursula and goes to meet her. She tells him that Kabil plans to have Ibrahim killed. She relates the details of the plan. Ursula then tells Ibrahim of her life with Kabir, of his sexual perversions and sadism. He forces drug injections upon her. She wants revenge against Kabir for what he has done to her. She tells Ibrahim that she has a plan.

During one of their evenings of sex games, Ursula kills the guest, known as the Persian, who was involved in the plot. She poisons his food. Ibrahim arrives and kills Kabir with his dagger. They dump the bodies in the water. It was two weeks before anyone missed Kabir, who was known to disappear on and off. The conference ended in December and Ibrahim returned to Aqbat Jabar, and Ursula disappeared with the small fortune she had obtained from Kabir over the years.

In Amman, Zyyad has obtained confessions from most of the Leopards. Those who cooperated would work in a unit of the fedayeen making guerrilla raids against Israel. Jamil was subjected to torture until he was killed. Ibrahim was presented with his coffin when he arrived in Amman. The Jordanian cover story was that he was killed on a secret mission against the Israelis. Jamil was now a martyr and Hagar and Ibrahim were given a new respect.



Part 4, Chapters 11- 17 Analysis

The Jordanians are determined to establish a Greater Syria with Israel as a province under their control. Zyyad is using the gangs as pawns in the game with the Palestinians. They will allow Ibrahim's group to make their deals with the Israeli's secretly and quietly to move back to their homes but any trouble at the Zurich meeting and the Jordanians will kill some of the gang members.

Zyyad figures that Ibrahim is probably willing to sacrifice Jamil for what he wants, but not Ishmael. He decides to have Ishmael arrested as soon as Ibrahim leaves for Zurich. Jamil tells Ibrahim that it doesn't matter to Ibrahim if he, Jamil, dies. It would probably help Ibrahim's cause. Jamil says that in Ibrahim's eyes, he has only one son and that is Ishmael. This proves true because Ibrahim sends Ishamel into hiding with friends of Dr. Mudhil. Ibrahim has been forced to choose which one of his sons would survive his trip to Zurich, and he chose Ishmael.

Kabir is in Zurich and plotting to control the conference with Saudi Prince Ali Rahman. They are bribing delegates and making plans to finance arms for Egypt, Lebanon and Syria by calling it money for refugee resettlement. They are also actively trying to have Abdullah assassinated.

Taji defects at the conference and accepts a position with the Saudi government. Ibrahim had expected him to do so. Charles Maan receives a mission from the Vatican to relocate the Christian Arabs that are in the camp, and he also leaves. On his advice, Ibrahim meets with Gideon and learns that it is too late for Gideon to work out any deals with the conference delegates.

Ibrahim joins forces with Ursula when she tells him that Kabir plans to have him killed. They kill Kabir and the intended assassin, known as the Persian. Ibrahim enjoyed taking his revenge against Kabir.

Jamil is tortured to death by Zyyad's men and his coffin presented to his father when he landed in Amman. Jamil is given a hero's funeral in the camps because he is a martyr.



Part 5, Chapters 1- 5,

Part 5, Chapters 1- 5, Summary

Ishmael remained with the Sirhan Bedouin while his father was in Zurich. Sheik al Baqi treated Ishmael as his own son and he learned the life of the Bedouin and how to survive in the desert. Living in the desert caused him to change his views of life. He stopped dreaming and began to accept reality. He learned to live by Bedouin rules.

When he returned to Aqbat Jabar, he learned about the death of his brother, Jamil. Jamil had become a martyr and Ishmael felt somewhat threatened by this. Ibrahim felt guilty about Jamil's death. Ishmael was now known as Jamil's brother.

Sabri is working as a mechanic and spends many nights sleeping out of the camp. He is seeing Nada and Ishmael follows her one night and finds them together. He attacks Sabri and is hit over the head with a wrench by Nada. They decide not to tell Ibrahim of the incident but Sabri must leave. Ishmael will sell the hidden cache of arms to provide Sabria with the money to travel to his family in Gaza.

In July 1951, Charles Maan is murdered for his work in trying to relocate the Christian Arabs. Because of Ibrahim's exhaustion, he and Ishmael decided to spend the night in the city. They went to worship at the Al Aska Mosque and were there when King Abdullah and his grandson entered. As they entered the Mosque, the king was assassinated by a man in the crowd. Ishmael told Ibrahim not to get involved, and they drifted into the crowd.

There were reprisals against the Palestinians in the camps until the Arab Legion had to surround the camps to prevent a massacre. Many of the Arab leaders had been assassinated in the past six years. Abdullah's son ascended the throne, but he had spent most of his life in mental hospitals. So the fifteen-year-old Husain became king, with a regency until he became of age.

Abdullah's death was followed by riots. Ibrahim maintained a very low profile during this period, which disappointed Ishmael. He felt that his father and their leaders basically saved their own hides instead of acting. When the United Nations assumed control of the camps, Ibrahim obtained a committee position and secured a job for Kamal. Ishmael figures that Kamal will follow his father in living in the past and in fantasy. Omar made a position for himself by delivering mail.

A school was opened in the area of Aqbat Jabar. It was the Wadi Bakkah School, and most of the teachers were from the Moslem Brotherhood. Ishmael attended the school and found the teachers more radical than Mr. Salmi had been and the students were taught guerrilla tactics. There were guns and ammunition stored in the school's basement and on the anniversary of the Balfour Declaration, the students were incited to a near-riot.



By the time he was seventeen, Ishmael was teaching at the school. He also continued his reading and translation duties for his father. A new administrator, Per Olson, had arrived at the school and went to meet with Ibrahim. He talks the old man into having the refugees help themselves. They begin to build schools, medical facilities, and other necessary facilities to improve the lives of the people in the camps.

They announced a plan known as the Jericho Project. This would help to develop agriculture in the area as well as business and industry. As the project was discussed at meetings, there were many problems. The projects were interpreted by many as the acceptance of the permanence of the camps, which is why the people objected. There was a thriving black market, and everyone cheated the United Nations agency.

After a violent riot, Olson announces he is leaving, and the Jericho Project has been canceled.

Part 5, Chapters 1- 5, Analysis

When Ishmael returns from his stay with the Sirhan Bedouin, he finds that things have changed. His brother Jamil is now the first martyr of Palestine, and Ishmael is now known as Jamil's brother. He feels threatened by this and feels that his own stature has somehow diminished in his father's eyes.

Nada and Sabri have become romantically involved in Ishmael's absence. Ishmael follows Nada one day and catches them together. They decide not to tell Ibrahim, but Sabri must leave. Ishmael says they can sell the arms cache to obtain the money that Sabri will need to move to Gaza.

The Arabs finally succeed in assassinating King Abdullah. His death was followed by reprisals and riots until the United Nations assumed control of the refugee camps. They opened a school near Aqbat Jabar, which Ishmael attended. The teachers were members of the radical Muslim Brotherhood, and the students were trained in guerrilla tactics. At seventeen, Ishmael begins teaching in the school.

The United Nations tried to sponsor projects to develop the area and help improve the lives of the camp occupants. Many saw these projects as an indication of the acceptance of permanence in living in the camps and fought them.



Part 5, Chapters 6- 10

Part 5, Chapters 6- 10 Summary

During this time, Ibrahim built a nice home for them all by using United Nations building materials. They had quite a few ration cards and could live comfortably. One day, Ibrahim asks Ishmael to find what information he could about their old friends from Tabah. After several months, he finds that their villagers are living in a camp near Beirut. His sisters are in Lebanon also. The villagers say the conditions in Lebanon are better than those in Aqbat Jabar and want Ibrahim to join them in Lebanon. Ishmael wants them to move so he can attend the American University in Beirut, but Ibrahim decides against it.

The new United Nations representative was a Burmese man named Ne Swe. One day, Ibrahim learns that Jordan is going to order all young men into the military. Since Ibrahim is worried about Omar and the possibility of more revenge from Zyyad, he tries to have Omar sent to Lebanon. They talk with Ne Swe about the possibility of a job with the United Nations for him. They made the necessary arrangements. Ibrahim took Omar's departure very badly.

Ibrahim began to change after the departure of Omar. He began to blame the Israeli's for his problems. In the meantime, Gamal Abdel Nasser had pulled off a successful coup in Egypt. He had very radical views and an intense hatred of the Israelis. Ibrahim was being influenced by his rhetoric.

At the school, guerrilla training began at the age of nine, and the students were organized into cells. Nada was also becoming more militant and involved with the fedayeen. She was twenty years old now and Ibrahim rejected any offers of marriage, saying she would wait until they returned to Tabah. When Ishmael tried to talk to Nada, she told him not to bother. She was already a member who had taken an oath.

Ibrahim notices Nada's frequent absence. He responds by finding a position for her with one of the United Nations people. She is to care for their children in Amman. Nada silently accepts the situation, although her eyes are filled with fury. Ishmael begs Ibrahim to allow him to take Nada to Beirut, but Ibrahim won't hear of it.

Ishmael receives a letter from Sabri. He says he will repay the money from the sale of the arms cache and tells Ishmael of his journey and how he found his family in Gaza. His family was living in destitute since his father had died. Sabri secured a position with a special unit of the Egyptian army in charge of vehicles. He was able to support his family. When he obtained his discharge, he attended Cairo University. The conditions there were very bad, and he was arrested several times for taking part in demonstrations. He professes his faith in Nasser and tells Ishmael that his revolutionary name is Abu Rommel.



Nada arrives at the home of Hamdi Othman and his wife. They live in an elegant villa and in a world of cocktail parties. Nada feels relief at being out of Aqbat Jabar. Her employer's wife represented the modern Arab woman, who is educated and dresses in modern fashions, but she was still bound by Arab customs. She could not go out on her own except to the country club and could not work. Even though it looked like she had everything, she was unhappy. She felt lucky to have Nada who was good with the three children.

Bernard Joxe was a French diplomat who functioned as the personal secretary to Hamdi Othman. He lived in the compound with them and was attracted to Nada; he and Nada become involved. One day she is called into Hamdi's office. He has a tape recording of her and Joxe making love. He tells her that Joxe is being sent to a position in Syria and promises her her own room with him, Hamdi, as her lover. She negotiates days off so she can join the fedayeen in Amman.

Nada is attracted to Joul, the leader of the fedayeen unit she joins, and she becomes involved with him. She locked Hamdi out of her room at this time, making him furious. Joul eventually fled.

There were archaeological digs taking place in the area. When Dr. Mudhil received a small grant, he wanted Ishmael to run the crews. Ibrahim gave his consent. Ishmael had his own jeep now so he would often drive to Amman to see Nada. At the end of the digging season, he learns that Dr. Mudhil will soon be leaving for London. Mudhil goes on to say that of all of the refugees in the world, it is the Arabs who have the resources to solve the problems of the Palestinians, but they won't do it. He wants Ishmael to come to London with him. He tells him to take Nada and escape.

Part 5, Chapters 6- 10 Analysis

After many years, Ibrahim becomes curious about his villagers and asks Ishmael to find out what he can about them. It takes several months, but he finds they are living in camps in Lebanon, that have better living conditions than Aqbat Jabar. They want Ibrahim to join them, but he decides against the move.

News comes that Jordan is going to induct young men into the army. Ibrahim is worried about Omar and the possibility of more revenge from Zyyad. Arrangements are made for Omar to be sent to Lebanon. Ibrahim is upset about Omar's departure. He can no longer control things and protect his family as he did formerly. He was also being influenced by the inflammatory rhetoric of Gamal Abdel Nasser and was beginning to blame the Israeli's for his problems.

Ishmael finds that Nada is a member of the fedayeen. She is committed to the cause and does not care what Ibrahim thinks. He is an old man to her and will never get them out of the camps. The only ones that will get them out of the camps are the fedayeen. Soon after, Ibrahim finds a job for Nada caring for the children of a United Nation official



in Amman. Nada has no say in the matter and is furious, as is Ishmael, who wants to take her to Beirut.

Nada has a knack of making the best deal for herself. She first becomes romantically involved with Hamdi's personal secretary, then Handi and then with Joul, the head of the fedayeen unit she joins. He eventually flees.

Ishmael obtains work on an archaeological dig when Dr. Mudhil receives a grant. He becomes involved with an English woman, who leaves at the end of the digging season. Dr. Mudhil tells Ishmael that he will be leaving for London soon and wants Ishmael to come with him. He tells Ishmael to take Nada and escape from the area.



Part 5, Chapters 11- 14

Part 5, Chapters 11- 14 Summary

War breaks out in 1956. Nasser has been intent on destroying Israel from the beginning. Ishmael felt that the Palestinians were being used by Nasser just as they had been by Jordan. Ibrahim felt differently since he was now a devotee of Nasser, and he still dreamed of returning to Tabah. Nasser had closed the Suez Canal to ships destined for Israel. The Americans ended their financial support for the building of the dam and Aswan and the Russians stepped in to fill the void.

The Russians obtained a foothold in the Middle East through Nasser. In addition to supplying money and technology, they also supplied arms. Under Nasser, the fedayeen had launched three hundred raids into Israel. The Israelis attacked on October 29. The radio was flooded with news of Egyptian victories on the first day of the attack, but that changed by the morning of the second day. The truth was that Israel had beaten the Egyptians.

Dr. Mudhil calls Ishmael and tells him to come to Jericho because Ibrahim is missing. There was hysteria in the city because of rumors of a Jewish attack. He found his father up on the mountain. He tells Ishmael that he had allowed himself to be taken in by Nasser. They return to Dr. Mudhil's office and find Zyyad waiting there. He tells them that they have made a deal with Israel. Jordan will not attack Israel and Israel will not attack East Jerusalem or the West Banks.

The problem is that people are fleeing the camps and crossing into Jordan. Zyyad says they will have to open fire if the migration is not stopped. The more Palestinians there are in Jordan, the more problems there are. They want Ibrahim to try to stop the migration.

Ishmael and Ibrahim go to the bridge that leads to Jordan. Ibrahim addresses the crowd with a loud speaker. He tells them that there is no Israeli attack and to go home. Eventually, they listen. After this, there is a change in Ibrahim that Ishmael notices. Ibrahim begins to indicate that there might be some life for them outside of Aqbat Jabar, and he does not talk of returning to Tabah.

When Nada comes to visit, Ibrahim promises himself that he will talk with her and not be mean as he always has. She is his next favorite after Ishmael. He brings up the subject of marriage to her. She tells him that she will marry when she wants to and she will decide who, not Ibrahim. She also tells him that she is not a virgin. Nada leaves and Ibrahim follows her with his dagger. Nada's body is found the next morning.

Ishmael learns of Nada's death from Dr. Mudhil. When Ishmael arrives home, Ibrahim is waiting for him. He tells Ishmael to kill him with the dagger. Ishmael says he will kill him but in his own way. He tells Ibrahim of the night in Jaffa when the Iraqis raped Hagar



and the other woman. He keeps telling the old man the details of the event until the old man has a heart attack and dies.

News quickly spreads of Ibrahim's death. His funeral was attended by hundreds of thousands of people. After the funeral, Ishmael is consoled by Dr. Mudhil.

"'I shall tell you,' he said softly, in agony. 'We do not have leave to love one another and we have long ago lost the ability. It was so written twelve hundred years earlier. Hate is our overpowering legacy and we have regenerated ourselves by hatred from decade to decade, generation to generation, century to century. The return of the Jew has unleashed that hatred, exploding wildly, aimlessly, into a massive force of self-destruction. In ten, twenty, thirty years the world of Islam will begin to consume itself in madness. We cannot live with or accommodate the outside world ... we never have. We are incapable of change. The devil who makes us crazy is now devouring us. We cannot stop ourselves. And if we are not stopped we will march, with the rest of the world, to the Day of the Burning. What we are now witnessing, Ishmael, now, is the beginning of Armageddon'" (Part 5, Chapter 14, pg. 523).

The book ends with Ishmael going insane and being chained to a bed.

Part 5, Chapters 11- 14 Analysis

Nasser's hatred of Israel was apparent for the world to see. He sponsored three-thousand fedayeen raids into Israel. When he blocked ships headed for Israel from using the Suez Canal and blocked other waterways, the Israelis attacked and soundly beat the Egyptian army.

There is a noticeable change in Ibrahim. He admits to Ishmael that he was wrong in his support of Nasser, and he begins to indicate that there might be some way to end their exile without returning to Tabah.

When Nada returns for a visit, Ibrahim brings up the idea of marriage. She tells him she will marry who she wants when she wants and it is her decision and not Ibrahim's. She also tells him that she is not a virgin, and leaves the house. Ibrahim follows her with his dagger. Her body is found the next day. When Ishmael talks to Ibrahim, Ibrahim tells Ishmael to kill him with the dagger. Ishmael says he will kill him but in his own way. He tells the old man how the women were raped in Jaffa and keeps pounding him with the details until the old man dies of a heart attack.

Ishmael descends into insanity after the funeral and is kept chained to a bed.



Characters

Ibrahim al Soukori

Ibrahim al Soukori is twenty two years old at the book's opening. His father dies, having named him Muktar of Tabah. Ibrahim is the leader of the Soukori in the village of Tabah. He is the one who greets Gideon Asch when he arrives with a group building the kibbutz of Shemesh ten miles down the road. Ibrahim tells Gideon he isn't welcome in Tabah. Ibrahim's men attack the new Jewish settlement that night and "fight like women" and run off. Ibrahim watches as the Jews build their settlement.

Over the years, Ibrahim becomes friends with Gideon, but he is still too proud to accept any of the offers of assistance for his people, until Gideon offers him an electric line with a radio. He refuses to ask for help when he knows that the Mufti plans to attack Tabah. His pride keeps him from requesting and accepting help from Gideon and the Jews many times in the book. When his and Ramiza's baby is sick, he only wants an Arab doctor and tells Gideon and the Jewish doctor that they can't see the baby. The baby is dead when it is handed to the doctor.

Ibrahim leaves Tabah right before the war begins. He is betrayed by his brother Farouk, and in Jaffa, he is hunted by the Kaukji Irregulars. His villagers leave for Beirut by boat, but Ibrahim and his family cannot join them because of Kaukji. They manage to escape with the help of Gideon Asch and become refugees in Talkarm and then Nablus. After living in a cave, they move to the camp at Aqbat Jabar, where they take some artifacts they found in a cave to a local archaeologists and discover the artifacts are valuable. This also puts them back into contact with Gideon Asch.

Ibrahim sponsors a convention in Bethlehem with Sheik Taji and Charles Maan, both of whom he met at the Amman conference. They have themselves named delegates to a conference in Zurich. Ibrahim becomes active with the United Nations when they assume control of the camps and obtains a job for Kamal.

Ibrahim watches what happens to his family. Jamil is tortured to death in a Jordanian prison while Ibrahim is in Zurich and becomes the first martyr of Palestine. Omar is sent away to avoid being drafted into the Jordanian army. Nada is given a job caring for the children of a United Nations official and is killed by Ibrahim when he finds that she has dishonored her family. Ibrahim dies of a heart attack when Ishmael, seeking revenge for Nada's death, tells the old man how his women were raped in Jaffa.

Ishmael al Soukori

Ishmael is the son of Ibrahim and his wife, Hagar. He was born in Palestine in 1936, and lived in the Village of Tabah. His family, the Soukori clan, had once been a part of the Wahhabi Bedouin tribe. When his mother is ordered to tend the family stalls in the markets of Lydda and Ramle, young Ishmael goes with her. He learns how to read, write



and count and talks his father into sending him to school by telling him there are discrepancies in the books kept by his Uncle Farouk and brother Kamal. When Kamal attacks the boy, Hagar steps in. Ishmael says he didn't mention thirty parcels of land to Ibrahim, and he (Ishmael) wants half the rents from those lands.

At school, Ishmael is exposed to radical Islamic thinking from a teacher who belonged to the Moslem Brotherhood. He talks his teacher, Mr. Salmi, into letting him help teach class to the children at the kibbutz and enters the kibbutz without his father's knowledge or consent. He is impressed by the things he sees there - toys, playgrounds, library, swimming pool, etc.

Ishmael becomes the son his father relies on once they evacuate Tabah. Ishmael contacts Gideon Asch and helps the family escape from Kaukji's men. He helps his father plan their departure from Nablus. He also takes on a leadership role when they live in the caves and then move to the camp at Aqbat Jabar. He helps his father at the various conferences that he attends by gathering information for him and making the contacts that he needs.

When the United Nations opens a school near Aqbat Jabar, Ishmael attends and is taught by the radical Moslim Brotherhood. By the age of seventeen, he is teaching at the school.

Ishmael remains loyal and obedient to his father until Ibrahim kills Nada. Then he tells the old man about the women being raped in Jaffa, causing Ibrahim to have a heart attack.

Gideon Asch

Gideon Asch was the son of Jewish immigrant to Palestine. His parents came from Romania in the 1880s, and he was born in an area of Galilee. He became active in the Jewish nationalist movement while he was in his teens and became one of the Shomer. These were groups of men who knew the Arab customs and language and helped protect the Jewish farming settlements, called kibbutzim. Gideon arrived in Tabah and met with Ibrahim, telling him there would be a Jewish farming settlement nearby and hoped they could all be friends. Gideon was a lieutenant in the British army and a friend of the Wahhabi Sheik, Walid Azziz.

After World War I, Gideon became active in the Haganah, an underground Jewish organization; he settled in the Shemesh kibbutz, which was located ten miles from Tabah. He was in charge of the Haganah activities in the Avalon, and during the uprising in the 1930s, he acted as the Haganah liaison with the British. He becomes friends with Ibrahim, even though Ibrahim refuses offers of help to his people.

Gideon is in his fifties when World War II begins. He serves the British as an adviser on Arab affairs. He provides intelligence to the British during the war until he is captured and tortured in Baghdad: his left hand is cut off. After the war, Gideon is appointed as an adviser to David Ben-Gurion. He is imprisoned when the British round up leaders of the



Jewish uprising, but then released. Ibrahim turns to him for help several times during the course of the novel.

Hagar

Hagar is the first wife of Ibrahim and the mother of Ishmael, Jamil, Omar, Kamal and Nada. She was sent home to her own village soon after Ismael's grandmother died. When she was allowed to return, Ibrahim had taken a second wife. She remains in her husband's household but is sent to work in the market stalls in Lydda and Ramle until they realized that Ramiza could not run the kitchen. She then stayed home to run the kitchen and eventually became close to Ramiza.

Hagar plotted to have Ishmael become educated and work with Ibrahim. She took her own form of revenge against her husband for marrying Ramiza. Hagar becomes one of the pillars of strength in the family as they begin their plight after evacuating Tabah. After Jamil's death, she is proud to be known as the mother of Jamil.

Fawzi Kabir

Fawzi Kabir was the landowner in Tabeh. He also owned much of the land in the Avalon valley, which he sold to the Jewish Land Trust. He collected rents from the tenants such as Ibrahim, every year. He was a relic from the Ottoman Empire days and used the title of Effendi. His family had been powerful in Palestine due to their service to the Turks. This is how they obtained so much land. Kabir lived in Damascus, where their family was based. The land in Palestine was subject to British taxes. He also had enemies in Palestine and was constantly besieged by the villagers wanting improvements made in their villages. He solved his problems by selling his lands to the Jewish Land Trust and changed his investments to things such as the harbor in Haifa and the King David Hotel.

Kabir reappears during the Zurich conference. He and a Saudi prince are manipulating the delegates to their and the Saudi's advantage. They buy off Taji and send him to Saudi Arabia. Kabir and a man known as the Persian have plans to kill Ibrahim, but are killed themselves by Ursula and Ibrahim.

Haj Amin al Heusseini

Haj Amin al Heusseini was a Moslem fanatic who led riots in the 1920s to protest the Jewish immigration. He tried to take over Palestine and was forced to flee by the British or face a fifteen-year prison term. He was forgiven by the British, and when he returned to the region, he was named Mufti of Jerusalem. In this position, he helped to rile the Arabs by planting false stories of the Jews killing Arabs. He was responsible for masterminding the riots in the 1920s and 1930s and escaped capture by the British with the help of Bockmann. He eventually went to Berlin. After the vote for partition, Kabir summons Ibrahim to a meeting in Damascus with Heusseini and Kaukji. When the men of the Mufti and Kaukji lose battle after battle when the war breaks out, Heusseini's



stature diminishes. He claims Palestine, but the only support for his claim is weak and only from Egypt.

Sheik Ahmed Taji

Sheik Ahmed Taji is a conference delegate to the Great Democratic Unity Conference in Amman. He was the sheik of a semi-nomadic tribe near Eilat. His tribe evacuated the area at the beginning of the war and moved to Hebron. He was living at the Hebron Camp. Sheik Taji approached Ibrahim at the conference and told him they must meet after the conference. He gave him a black stone talisman to send with a note to indicate the meeting. When the signal comes from Ibrahim, Taji, Ibrahim and Maan meet and make plans for the convention in Bethlehem, where the three are named as delegates to the conference in Zurich. Taji succumbs to bribery and accepts a position with the Saudi government and leaves the conference.

Sabri Salama

Sabri Salama was a sixteen-year-old boy, who worked as a mechanic for the Iraqi Army. His father had owned a garage and five trucks used to transport crops and supplies to Jaffa. The boy became separated from his family when the war began and thought they had gone to Gaza. He is unhappy in Nablus and wants to leave. He left Nablus with Ibrahim's family, doing the driving and the needed repairs to the truck. He stays with the family as they move around and settle in the Aqbat Jabar camp. He continues to work as a mechanic and becomes romantically involved with Nada. When Ishmael finds out, he sends Sabri away. Years later, he receives a letter from Sabri saying he is an active follower of Nasser.

Charles Maan

Charles Maan was a Christian Arab and a delegate to the Great Democratic Unity Conference in Amman. He lived and taught at the Birah Camp near Ramallah. His daughter was a nun at the Sisters of Zion Convent in Jerusalem. Ishmael found out that Maan was a dissenter and arranged a meeting with Ibrahim. Ibrahim invites him to meet with him and Taji after the conference. Maan suggests the convent in Jerusalem. They meet there and make plans for a convention in Bethlehem where Maan, Ibrahim and Taji have themselves named as delegates to the conference in Zurich. At the conference, Maan receives word that the Vatican wants him to relocate the Arab Christians that are living in the camps. Maan is murdered in July, 1951.

Jamil al Soukori

Jamil is an older brother of Ismael's. Jamil tended to Ibrahim's horses. When the family is living in the camp at Aqbat Jabar, Jamil becomes one of the leaders of the Avenging Leopards. When Ibrahim has the convention in Bethlehem, the gang members provide



security for the conference and are arrested by Colonel Zyyad. The gang members are held hostage while Ibrahim is in Zurich, and Jamil is tortured to death. The Jordanian cover story is that he was killed in a secret mission against the Israeli's. Jamil is the first martyr of Palestine.

Nada

Nada is a sister of Ismael's. She is two years older than Ishmael. She becomes romantically involved with Sabri. After Sabri is sent away, Nada is sent to work in Amman, caring for the children of a United Nations official. She becomes romantically involved with her employer, his personal secretary and the fedayeen leader. On a visit to her parents, Ibrahim brings up the subject of marriage, and Nada tells him she will decide who she wants to marry and when. She also reveals that she is not a virgin. She is killed by Ibrahim because of the dishonor she has brought on her family.

Ramiza

Ramiza is the second wife of Ibrahim. She was a cousin to Ibrahim, coming from the Palestinian Wahhabi Beduoin tribe. She is not well trained in running a household so Hagar is returned to the task. At first Ramiza is ignored by Hagar, but they eventually become close and talk about Ibrahim's lovemaking. Ramiza has a son, who dies at several months of age. She has other children that also die in the harsh conditions after leaving Tabah.

Ibn Yussuf

Ibn Yussuf lived in the town of Fakim. He owned a press that made good olive oil and people, both Arabs and Jews, came to him with their crops. Yussuf followed the advice of the People from Shemesh, who helped him set up an olive oil business, with them doing the marketing. Yussuf also functioned as an information source for Gideon Asch and the Haganah and provided the information about the attack on Tabah, which allowed them to defeat the Mufti's men.

Kaukji

Kaukji had been a Turkish Army officer in World War I and became a mercenary after the war. He is Bockmann's choice to be the supreme commander of the Arab uprising orchestrated by the Germans through the Mufti of Jerusalem. Haukji also led the failed attack on Tabah leading what was called Kaukji's Irregulars. He is one of the men at the meetings in Damascus to which Kabir summons Ibrahim. He is killed in an attack on Kastel.



Gustav Bockmann

Gustav Bockmann was the son of Count Ludwig von Bockmann. He had served in the German army in World War I and then settled in Jerusalem to handle his family's business. He worked for German intelligence in the 1920s and then worked for the Nazis in the 1930s. Bockmann helped mastermind the Arab riots and also helped Heusseini to escape the British.

Farouk al Soukori

Farouk is the older brother of Ibrahim and the uncle of Ishmael. Farouk and Ibrahim own a coffeehouse. As the situation between the Arabs and the Jews worsens, Farouk tricks his brother into evacuating Tabah. Farouk gives Ibrahim a bank passbook knowing that the account has been closed and tells him that he will follow with a truck full of supplies. He never arrives, having made his own deal and stays behind taking over Tabah.

Kamal al Soukori

Kamal is an older brother of Ishmael. He knows how to read and write and that is his position in the family. He works with his father and keeps the books and collects the rents. He is with the family in the cave and in the camps and works for the Iraqi Army, along with Ishmael. When the United Nations takes over the camps, Ibrahim secures a job for Kamal.

Omar al Soukori

Omar was the second oldest son and tended to the family stalls in the markets. After the Zurich conference and Jamil's death, he develops his own business of delivering mail in the camp.

David Ben-Gurion

David Ben-Gurion was a native-born Palestinian, who headed the Jewish Agency of Palestine. He was also involved in many other activities that took place in Palestine.



Objects/Places

Palestine

Palestine is a region in the Middle East out of which the state of Israel was created.

Tabah

Tabah is a village in Palestine on the road to Jerusalem where Ibrahim and Ishmael lived. Tabah is on a knoll in Avalon.

Mecca

Mecca is the holy city in Saudi Arabia, to which many Muslims complete a Haj.

Ramle

Ramle is a neighboring village of Tabah. It is where the Soukori family has a stall in the marketplace and where the school is located to which Ishmael is sent.

Lydda

Lydda was a neighboring village of Tabah.

Galilee

Galilee is the area of Palestine where the Asch family settled.

Shemesh

Shemesh is a kibbutz that was built ten miles from Tabah. It is where Gideon Asch settled.

Damascus

Damascus is a city in Syria where the Kabir family lived.



Tel Aviv

Tel Aviv was an all Jewish city in Palestine.

Jerusalem

Jerusalem is a city that is on the road from Tabeh. It is one of the major cities in the Middle East region.

Fakim

Fakim was a village where the Mufti's men gathered to stage their raids on villages in the Avalon.

Tulkarm

Tulkarm is a city in Samaria. It is where Gideon took Ibrahim's family to when they escaped from Jaffa.

Nablus

Nablus was a city that was in Arab hands. It is the second city to which Ibrahim and his family migrated.

Aqbat Jabar

Aqbat Jabar was a camp outside the city of Jericho where Ibrahim's group went when they left the cave.



Themes

Approval of the Father

One of the underlying themes of the book is vying for the father's attention and trust. This is very obvious in Ishmael. In Arab culture, the young boy spends his early years with the women and is dressed in girl's clothing. It is okay for the father to be affectionate with them then. But once the boy "leaves the kitchen," the affection of the father stops.

Throughout the book, Ishmael is competing with his brothers for his father's affection and confidence. He gains his father's respect by telling him of Farouk's and Kamal's dishonesty with the books, and then makes a deal with Kamal for a share of the rents on the land about which he didn't tell his father. He takes his brother's place as a reader for his father, which infuriates Kamal.

Ishmael becomes his father's confidant in Nablus and makes the arrangements for their departure. He is proud that his father chose him and not his brothers. When they take Sabri with them, Ishmael feels threatened by the knowledge that Sabri has, even though the two become good friends. While they are living in a cave, he discusses his brothers with his father and tells him that Kamal and Omar are not reliable.

The theme continues when Jamil is imprisoned before Ibrahim is to attend the Zurich conference. Jamil tells Ibrahim that Ibrahim doesn't care if he (Jamil) lives or dies. He has only one son and that is Ishmael.

Dishonesty

Dishonesty is another underlying theme of the book. Much of the behavior of the people in the book is based on fear. Throughout the book, the Arabs are lied to by other Arabs. They are told that their troops are scoring major victories, only to find that they aren't. They are told that they should evacuate their villages to make way for the Arab armies and that they will be able to return.

Hundreds of thousands of Arabs fled and found they had no place to go. They were settled in camps and forced to live in inhumane conditions. The other Arabs wouldn't help them, and it was the Arab countries that had the money to help them. They wanted the camps to be hotbeds of hatred they could use to stage raids against Israel.

Dishonesty was more of a factor at the upper levels of government than it was among the people. The people trusted their leaders and believed the reports that they received and then didn't question as the situation changed. They believed in the Arab unity that was preached by the leaders not seeing how they were being used as pawns in the battle with the Israelis. As Ibrahim said many times, it was the Arabs that were responsible for their situation, not the Israelis.



Hatred

Hatred is another underlying theme of the book. The hatred is the hatred of the Arabs for the Jews. Most of this hatred comes from the Arab leaders, such as Nasser, who preached hatred and wanted the annihilation of the Jews. The hatred expressed was the public positions of the Arab countries who were riling the population.

Before partition, this hatred was not really a part of the lower levels of the Arab society. They lived side by side with the Jews, in places such as Tabah and Shemesh. They may not have fraternized and socialized, but they pretty much lived in peace. Every now and then, a group would be riled and there would be problems, but overall, they didn't feel the intense hatred that the camp refugees felt.

Many of the Arabs in the camps blamed the Jews for their predicament, but it wasn't the Jews that forced them out. When they were forced to live in the conditions of the camps, with their children being indoctrinated in school and by others youngsters, the camps became hotbeds of hatred. The various groups that formed attracted members because they represented a way of breaking out of the camps.



Style

Point of View

Most of Leon Uris's *The Haj* is told in the first person point of view. The narrator is Ishmael, and it is his point of view that the reader experiences throughout the book. There are sections of the book that are in the third person point of view, such as the meeting in Zurich. In these instances, there is a third-person impersonal narrator.

This shifting of the point of view is made clear on the first page of Chapter 1, where Ishmael says that sometimes he will speak in his own voice and other times other people will talk in their own voices. So even though the point of view shifts, most of the book takes place in the presence of Ishmael.

Usually the first person point of view confines the reader to events that occur in the presence of the narrator. Since Uris uses the first person point of view for different characters, the reader does not miss the action of the novel that takes place away from Ishmael. This was a very effective way of telling the story.

Setting

There are several settings for the book, as the family moves around and travels. The book opens in their home village of Tabah. There are also scenes in the neighboring villages of Lydda and Ramle, as well as at the neighboring kibbutz of Shemesh. When Ibrahim and the villagers evacuate the village, they go to Jaffa where they are for several weeks.

The villagers leave for Beirut, and Ibrahim is in hiding until Gideon helps them escape to Tulkarm. From there they go to Nablus and finally to a cave where they hideout for several months. When they leave the cave, they go to Jericho and settle at the Aqbat Jabar camp, where they remain until the end of the novel.

There are also scenes in other places. Ibrahim attends a convention in Amman and visits there several times. Nada eventually works there. There are scenes in Bethlehem, where Ibrahim's group held their conference. Ibrahim also spends several months in Zurich attending the Arbitration conference. The setting changes as the characters move around.

Language and Meaning

The book is written in easy-to-understand language that holds the readers attention and interest. There is much dialogue interspersed throughout the novel since the story is basically told in the first person by different characters. The language is plain and simple to follow for the reader.



There are Arab and Hebrew terms used in the novel but the meaning of the terms is explained where they are used. The use of these terms does not slow the reader down and makes some of the scenes a little more realistic. There is no broken English as many foreigners speak, which is good because most readers find this annoying in a novel as it slows down their reading.

There is some poetry in the book. This provides a break from the prose of the novel. The writing style is good and easy to read and understand.

Structure

The book is divided into five parts, with each part focusing on a character, a period in their journey or an event. Each of the five parts is divided into chapters. The book doesn't need the division into parts because they really don't break up the action of the novel. Uris chose a structure that works well for the book.

For the most part, the book is chronological, but it does jump around a little. This makes it somewhat difficult to follow at times. There is some use of dates, but not many, so at times the reader wonders exactly where in history the story is. But since the Arabs didn't pay much attention to watches or calendars, it more or less fits in with the story.

There are maps in the book that show the geographical boundaries of the time. These are good reference items for the readers, who can look up the various cities and places on the maps.

Quotes

"There are times I will speak to you in my own voice. Others will speak in theirs. Our tale comes from a million suns and moons and comets and all that I cannot possibly know you will reach these pages with the help of Allah and our special magic." (Part 1, Chapter 1, pg. 5)

"It was not that Ibrahim hated me or treated me any worse than he treated my brothers. Arab men can be very affectionate to their sons when they are little and dressed as girls and living with the women. But once they cross the threshold into the man's world, they are generally ignored by their fathers. The relationship from then on is centered on obedience. It is the father's privilege. For this he allows his sons to work his fields for their living and when they take a bride, she comes into the father's house." (Part 1, Chapter 2, pgs. 11-12)

"The eastern side of the Jordan River held a vast area of this Palestine Mandate that was inhabited mostly by Bedouin. The British, to protect their interests, created a puppet state called Trans-Jordan. This area consisted of 75 percent of the land mass of the Palestine Mandate. Before 1921 there was no such thing as a Jordanian people or nation. They were all Palestinians. The Jordanians were an invention of the British Colonial Office." (Part 1, Chapter 4, pg. 28)

"Dawn found Ibrahim sitting alone on the top of the knoll, looking down on the Jewish camp. His humiliation had been absolute. At first those men who had fallen were assumed to have been wounded, but they had merely thrown their rifles away and fled. When at last he came down into the village, those who had not gone to their homes gathered at the café sheepishly. Strangely, as Ibrahim walked to his own home they broke into cheers." (Part 1, Chapter 5, pg. 34)

"The two men seemed to find their times together a welcome respite from their burdens of office. Haj Ibrahim was constantly disarmed by the coolness of the Jew, who he felt was half Bedouin anyhow. He respected Gideon. He respected the way he handled a horse and spoke Arabic. He respected a fairness in Gideon that he was not able to practice himself. What he liked most about talking with Gideon was a new aspect of his life: an ability to speak to another person about his own hidden thoughts. Haj Ibrahim was an inner man of a people long conditioned never to speak inner feelings. His situation was even more lonely, for a muktar must never let anyone know his thoughts. A structure of silence was the rule of life. Public utterances, even to a friend or relative, were always based on what was expected to be said. No one spoke of personal longings, secret ambitions, fears." (Part 1, Chapter 9, pg. 54)

"Fakim was also an excellent staging place for the raids of the Mufti's gangs and, more recently, of Kaukji's Irregulars. After an action the raiders would drift back to Fakim, ditch their loot and weapons in secret caches, and melt back into the Judean hills until the



British pursuit gave up. The villagers were treated roughly by the rebels, ranging from common theft of crops to an occasional rape, but there was little they could do in the way of protest. On numerous occasions younger village men were impressed into service. Kauji himself made several appearances as the village was turned into a semi-permanent base. Ibn Yussuf fared poorly. His one-room factory was the largest building in Fakim and had been all but confiscated for rebel meetings. Several hundred cans of olive oil were taken as 'donations' to the 'Strike Fund for Distressed Palestine.' It was obvious that a buildup in and around Fakim was taking place, an indication that a major action was pending, and there was no doubt that Tabah was to be the target." (Part 1, Chapter 12, pg. 72)

"In another year the Mufti's revolt began to collapse, but it had succeeded in putting the mandate in disarray. From the very beginning the British had locked themselves into an impossible position. Palestine was the twice-promised land - once to the Jews as a homeland through the Balfour Declaration and once to the Arabs as part of the Greater Arab Nation." (Part 1, Chapter 12, pg. 81)

"I knew it was dangerous and difficult for me to go to school and aspire to things like writing poetry and stories and learning foreign languages, for it made my bothers very jealous. I was the only child in Tabah who aspired. Because we had no organized schooling or recreation, the children hung around the adults, each child tagging along with the man or woman whose positions they would eventually replace." (Part 1, Chapter 18, pg. 121)

"The two Jews slid and struggled for balance down the path of rocks, glazed by the rain, with the muktar behind them. 'How we live is how we live! We have survived here for thousands of years without you! Our existence is as fragile as the mountain tundra! Why is it that you must always come in from the outside and tell us how to live! We don't want you! We don't need you! Jew!' (Part 1, Chapter 20, pgs. 139-140)

"From the moment the great Second World War ended, things went very badly in Palestine. As the respected Muktar of Tabah, my father had to ponder all the time. The news over the radio and in the Arab newspapers became violently anti-Jewish. My father said many times to me that our people were more easily moved by words than by ideas and more moved by ideas than by logic. He had depended upon Mr. Gideon Asch to explain the Jewish side of things. Since the night Ramiza's baby died, Mr. Gideon Asch never returned to Tabah, so my father was left with one point of view." (Part 2, Chapter 1, pg. 143)

"Tabah's new and powerful radio receiver was able to get broadcasts from every part of the world. They heard the Arab and Moslem prime ministers, presidents, kings, the Moselm Brotherhood, the Moslem Youth, and the Moslem clergy all spew forth public venom. With each declaration of support the fellahim of Tabah became heartened and shouts of agreement followed every new bloodcurdling announcement." (Part 2, Chapter 2, pg. 153)



"I have learned something of importance. It is very difficult to teach me anything. No one among my people could even presume they could teach me. It is I, Ibrahim, who must make the decisions for everyone else and I alone out of a hundred men who will take any responsibility. I have a son, Ishmael. He is my single hope; but he is very young. He is brave and he is cunning, so he may become a leader. He is also clever. He already knows how to manipulate me. Ishmael reads to me so I can be informed. But in the end, I must make all decisions according to Sunna, according to tradition. To live by tradition, one clashes with tradition. I have followed the Korah by surah and verse. To do that you must shut out much inquiry." (Part 2, Chapter 5, pgs. 168-169)

"There will be no negotiations, no settlement, no recognition, no peace with the Jews. All solutions that do not give us Palestine in its entirety are rejected. Our policy issues will be settled at the point of a gun.' Thus spoke the entire Arab world, which generally ended each new statement with a battle cry of the ancient Romans: 'Perish Judea!'" (Part 2, Chapter 7, pg. 180)

"Never,' he said, smashing the table with his fist, 'will we adopt any policy to drive the Arabs from Palestine. In those places that spell strategic life and death for us, such as Ramle-Lydd, as Latrun, as West Jerusalem, we will fight them with everything we have. If the Arabs choose to run, I will not beg them to stay. If they leave Palestine, I will not beg them to return. But under no circumstances will we force out a single Arab who wants to remain. Defeat will go down hard for the Arabs. I pray they will consider their own brothers and sisters who fled from Palestine in the same manner that we care for our brothers and sisters. I pray the Arabs will give them a chance at a decent life. But when a man leaves his home during a war which he started, he cannot expect us to be responsible for his future.'" (Part 2, Chapter 8, pg. 192)

"The Kastel was firmly in Jewish hands and Tabah, once neutral, was now an enemy village. They were no longer immune. What was taking place all over Palestine was now happening to them. They dreaded the thought of the moment when the British would withdraw from Latrun. They would be naked, with a powerful Jewish settlement a stone's throw away. Every day the talk was of Arab villages, towns, even cities being abandoned. The families of Tabah began to break and run." (Part 2, Chapter 10, pg. 207)

"I realized instantly that it was Kaukji, seeking revenge for the burning of the fields a decade earlier, for I had grown up hearing the story of the battle every night of my life at the café. For the moment, Father was safely with Mr. Bassam. Kamal was frightened to the point of being deranged. I could not trust him with the task of reaching Father. First, I feared for my mother, Ramiza, Fatima, and her baby." (Part 2, Chapter 14, pg. 230)

"Let me match your candor, Haj Ibrahim,' Colonel Zyyad spoke. 'You are in a position to help us. King Abdullah is soon to declare that Jordan is open to all Palestinians



displaced by the war. We will take the people from the fields and see to it they are fed. With your stature, you could convince thousands of displaced persons to end their suffering by crossing the Allenby Bridge and coming to Amman. It is not for general consumption, but there will also be a declaration that Jordan will grant automatic citizenship to any Palestinian who so desires." (Part 3, Chapter 3, pgs. 266-267)

"It was fortunate that my father used common sense over pride. Sabri Salama proved to be not only an excellent driver but was the difference in our making it. We opted to leave early in the morning instead of night, for the night has eyes watching us that we cannot see. If there were to be a breakdown, it would be far better to make repairs by daylight." (Part 3, Chapter 4, pg. 275)

"I got to know my brothers better. Kamal would always harbor some hatred for me for having taken his natural place in the family order. But he was limited in both the resources and the courage to fight me. Kamal had gone as far as he could go with knowledge and was doomed to mediocrity. He was in his mid-twenties and without ambition, content to languish in the cave forever, if that be Allah's will. He was also less than the master of his own family. Fatima secretly ruled the roost. I liked Fatima very much. She made us laugh and was as capable as Hagar in running the home." (Part 3, Chapter 7, pg. 297)

"You can think of yourself as a Bedouin, believe you are one, and try to live like one. A few of that breed known as the desert rat manage to survive for a time, but if you're not born here, the desert will eventually suck you dry." (Part 3, Chapter 9, pg. 310)

"We had artisans among us. We had woodworkers, copper workers, shoemakers, cloth weavers. We have a few teachers and merchants. Yet we did nothing. We did not plant a tree. We did not plant a flower. We did not open a school. We did not police ourselves. We did not seek land to farm. We made no attempt to create industry. We did not even collect and remove our own garbage." (Part 4, Chapter 1, pg. 330)

"Within himself, though, Jamil had turned forever. From then on he wore an expression of the Blaze, with a rage in his eyes that revealed him to be saturated with hatred and always just a fraction away from an explosion of violence. He was a bit crazy now but not so crazy as to challenge Father's world. In fact, Jamil now delighted in groveling before Father to try to prove his worth." (Part 4, Chapter 9, pg. 373)

"There was also a window to the outside overlooking Manger Square. From here I could see Jamil and his 'troops.' I knew the new seeds of hatred that had been planted in the camps were in Bethlehem in the form of these gangs. It was not hard to tell what the future would be like if Father did not succeed." (Part 4, Chapter 10, pgs. 384-385)

"We don't intend to let these boys run wild. We will put nice uniforms on them and channel their misplaced energies into hatred of the Jews and convert it into disciplined guerrilla action against the Jews. It will supply further proof to our Arab brothers that we



are in the fight with them, no? As for the vast majority of Palestinians, I believe they are disposed to sit in these camps and rot forever. They have no spirit and less dignity. They are weepers and beggars." (Part 4, Chapter 11, pgs. 393-394)

"I returned to Aqbat Jabar to learn that Jamil had won a victory from me in death that he could never have accomplished in life. He had become a martyr. This caused me a great deal of displeasure. I had worked diligently all my life to become my father's favorite. I was known as the most clever, the bravest, the one who would succeed Haj Ibrahim. I had overcome my oldest brother Kamal, and brushed aside Omar. I was the light of my father's life. Now some of that had changed. There were large pictures of Jamil in the cafes in Aqbat Jabar right alongside the photographs of the great Arab leaders." (Part 5, Chapter 2, pg. 441)

"The plans to resettle the Christians had soon reached the hostile ears of the Arab leaders. In order to prove a unity of hatred, the Christians had to be kept in the camps along with their Moslem brothers. Charles' Maan's death went out as a clear-cut message." (Part 5, Chapter 3, pg. 447)

"I do not know the exact moment or what triggered the most violent wave of demonstrations, but what does it matter. We were always a short spark away from a riot. Most of the riots were initiated in the schools. The teachers had become more important than our parents and completely controlled the children's minds. The target was usually the UNRWA headquarters, and once a demonstration got under way there was no telling how it might end." (Part 5, Chapter 5, pg. 466)

"Colonel Farid Zyyad was a patient man with a long memory. Ibrahim feared that Zyyad's thirst for vengeance had not been fully appeased by Jamil's death. Once Omar was taken into the Legion, Allah only knew what could happen to him. It would be too much for Haj Ibrahim to lose two sons in such a manner." (Part 5, Chapter 6, pg. 472)

"A week after the war I returned to Mount Nebo. Although universal grief and bewilderment overcame the refugees, a strange and different thing happened to Father and me. Instead of despair, Haj Ibrahim seemed to have come through a long, dark tunnel. He had snapped back to realism. He would follow Colonel Nasser no further. Indeed, he gave off a hint or two that life might have more in store for us than Aqbat Jabar. He did not speak directly of returning to Tabah or of making a deal with the Jews. He did, however, call on Dr. Mudhil a number of times. I felt he was fishing about to find an honorable way to end our exile." (Part 5, Chapter 12, pg. 513)

Topics for Discussion

What is symbolized by the jeweled dagger that is mentioned in the Prelude?

What were the issues regarding immigration to Palestine?

What was the Haganah? What was its purpose?

Why was Palestine the twice-promised land? How did this situation arise?

How did British policy at the end of World War II contribute to the Jewish uprising?

What was the significance of Ibrahim's being summoned to Damascus for a meeting with Kabir, Heusseini and Kaukji?

How did the camps form? Was it the result of the Arabs or the Jews?

What was the significance of Jamil and his death?

What was the role of custom in Arab society? How did it affect Ibrahim's family?