

ABU JILDEH
AND AL-ARMEET



الملِك

Diagram illustrating the interconnectedness of various Islamic sciences and disciplines, centered around the core concept of **الدين** (The Religion).

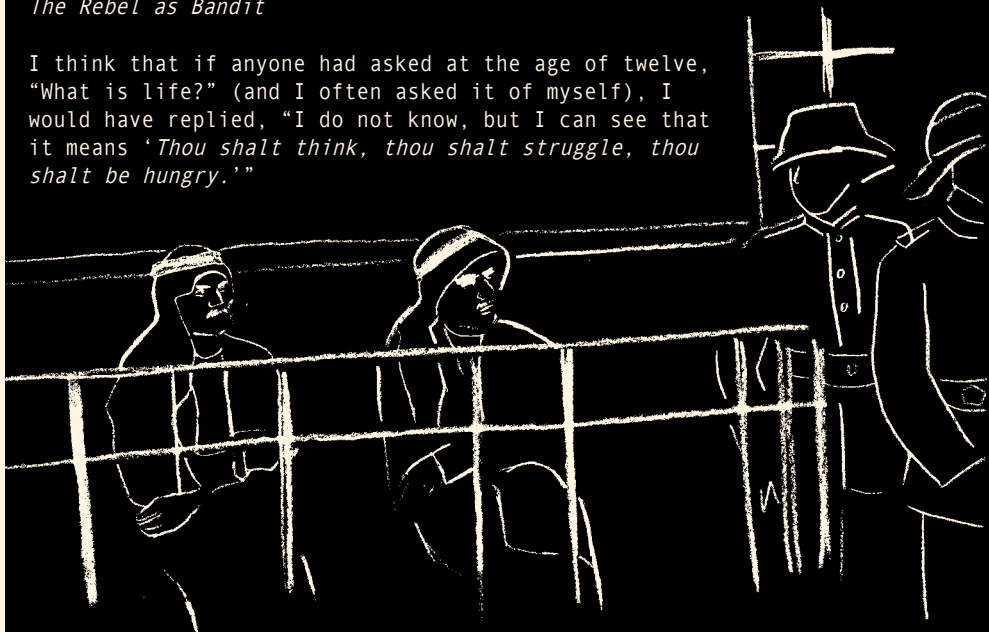
The central circle is labeled **الدين** (The Religion).

Surrounding circles represent related fields, connected by arrows indicating their relationship to the center and to each other:

- عقيدة** (Creed) - Top Left
- التقنية** (Technology) - Top Center
- الحكام** (Rulers/Judges) - Top Right
- السياسة** (Politics) - Middle Left
- الفن** (Art) - Middle Right
- العلم** (Science) - Bottom Left
- الزراعة** (Agriculture) - Bottom Right

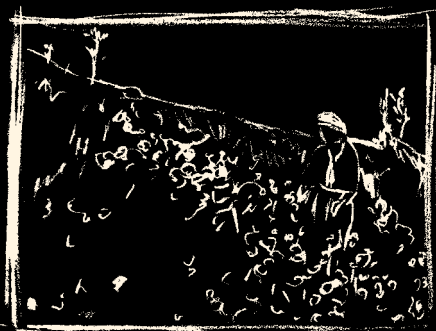
ABU JILDEH AND AL-ARMEET
1930-1934 PALESTINE
The Rebel as Bandit

I think that if anyone had asked at the age of twelve, "What is life?" (and I often asked it of myself), I would have replied, "I do not know, but I can see that it means 'Thou shalt think, thou shalt struggle, thou shalt be hungry.'"



Ahmad Mahmoud Abu Jildeh was born a peasant in Tammoun village, Nablus district, during the Ottoman rule over Palestine.

During the war between the Ottomans and the British in World War I, a strong attempt to draft the farming communities into the war effort known as the Safar Ballik was carried out.

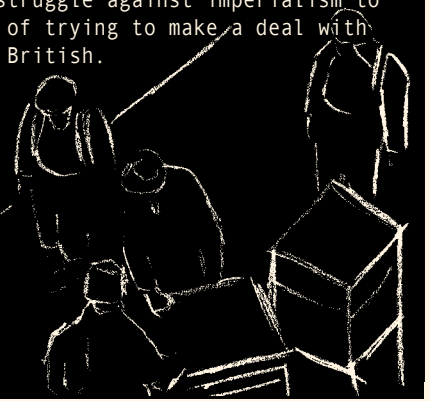


To escape the draft Abu Jildeh fled, he wandered through the villages of Marj ibn 'Amer. Many youth joined with him to fight the Turks who had confiscated their lands to give them to Al Sursuk and Al Qabbani, absentee landlords who badly exploited the farmers.

Following the defeat of the Turks and the British colonization of Palestine, Abu Jildeh started working as a porter in the Port of Haifa.



Their policy had changed from one of struggle against imperialism to one of trying to make a deal with the British.



Palestine 1930: The Arab leaders had in the past played a revolutionary role and opposed British imperialism, but as had become obvious in the 1929 uprising, they were now traitors.

Abu Jildeh would experience several major events that would profoundly impact him: the expulsion of the peasants from Wadi al-Hawarith and Marj ibn 'Amer, the destruction of his friend al-Kin'ani's house, and the killing by the British of Ashour al-Bahloul in Wadi al-Hawarith. He never believed in demonstrations or ringing speeches, but he was taken by the words of Sheikh Izzedine al-Qassam of the Independence Mosque in Haifa: "Better dead than fled."



He would recall Sheikh Izzedine al-Qassam's words in the cave he fled to after escaping Nablus prison, where he was serving a life sentence.



That night, in the cave, Abu Jildeh once again gathered the band of men who had fought the Turks in the past. He contacted his friend al-Armeet from Beita village, who knew how to find them and the arms they had hidden. Some were porters from the port of Haifa, others had lost their land in Marj ibn 'Amer.

There was no doubt of it, all we could be were outlaws. Ours was a restless, uncontrolled spirit, in quest of some impossible new dignity, how or what we did not know ourself.



The band was formed again. Its first act was a sweep of the mansion of Haj Musa al'Ouri, who had become rich in Ottoman times as a collector of taxes from the labor of poor farmers. They woke him up, took him to his safe, and took all the money and jewelry there. Several feudal landowners had sold their lands to Zionists and were making money from the occupation of Palestine.

Abu Jildeh's attacks on the rich collaborators of the British increased, worrying Mr. Thompson, Chief of Police in Jenin, who saw in them a different kind of banditry.



Abu Jildeh's band did not have mercy on the Palestinian landlords who exploited farmers, forcing them to default on their debts and give up their lands



Abu Jildeh and his men placed them [the Palestinian landlords] on the side of the British and the Zionists, and they attacked them forcefully, especially in the Jenin area. They attacked them and their property, despite Mr. Thompson's protection.

...this is what the English say about us... As for us, what do we say about ourselves...

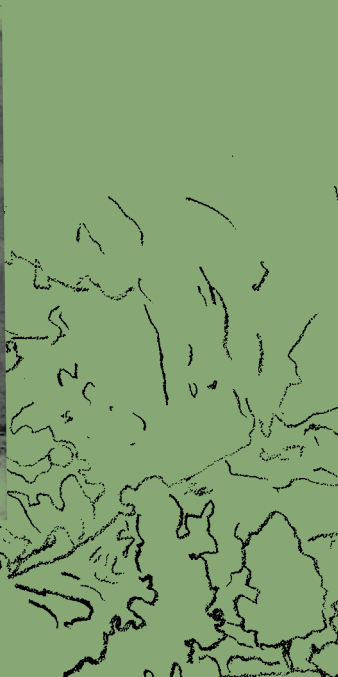
We call the broker a "leader"!

We call the traitor "a great patriot"!



The band began a wholesale assault on the British that would make them infamous, attacking police stations and laying siege to the Haifa-Marj Ibn Amer road by striking the British and settler military convoys as they drove past

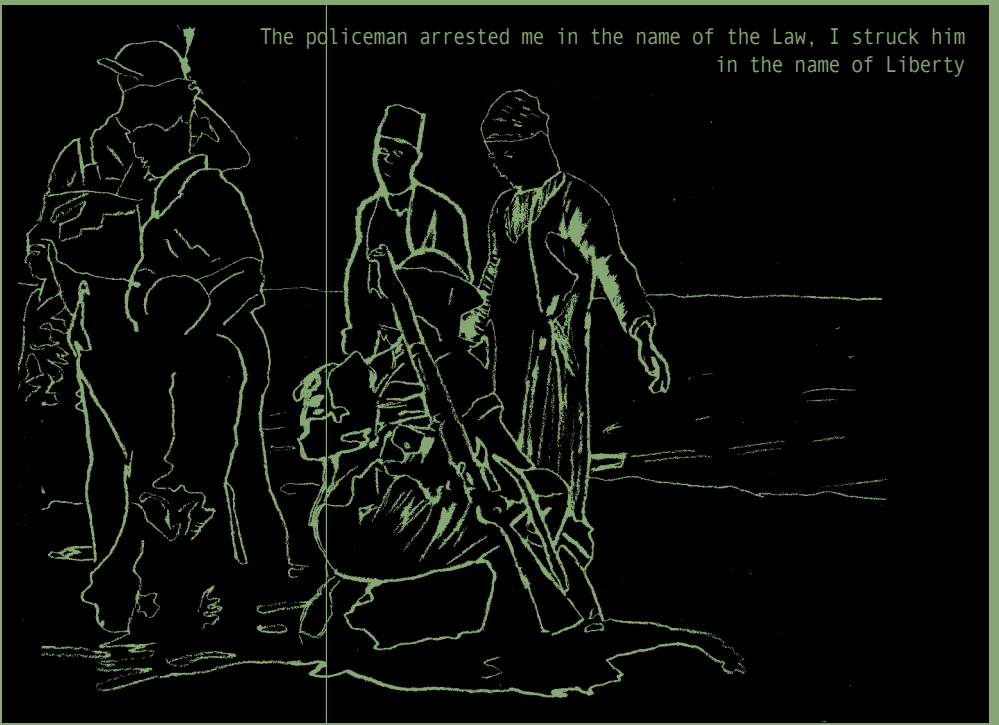




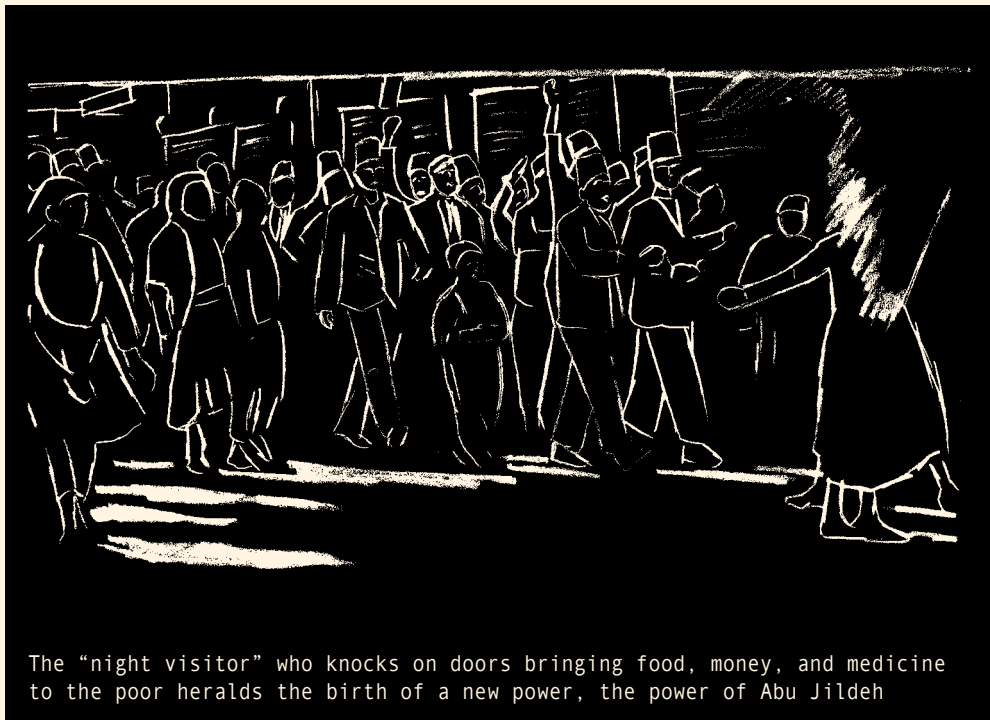
The British named Haifa-Marj Ibn Amer road the "thieves road." That was the road Abu Jildeh chose to launch his commando operations, benefiting from the mountains in the region, and their caves and grottos, which offered a strategic location from which to attack the British forces and confiscate their weapons. The so-called thieves (*haramiye*) are people of the land, revolting to get their freedom.



The policeman arrested me in the name of the Law, I struck him
in the name of Liberty



Street vendors, farmers, and laborers praised Abu Jildeh and al-Armeet for terrifying the imperialists and their Zionist friends, depriving them of sleep for a long period of time. They saw in Abu Jildeh and al-Armeet the first seeds that would awaken the popular armed struggle against this unjust colonization. Abu Jildeh, al-Armeet, and their comrades received help from the farmers, who gave them food, drink, and shelter in appreciation of their courage and their honorable position on resistance.



The "night visitor" who knocks on doors bringing food, money, and medicine to the poor heralds the birth of a new power, the power of Abu Jildeh

...Once they said that tonight the Abu Jildeh band would come to Kufr Malek to encourage the youth of the village to join the revolutionaries. The people of the village distributed sheep to the houses so that they could cook and offer dinner to the revolutionaries. In the evening, the villagers gathered at the mosque under the mulberry tree. The people gathered in the neighborhood; all the women and men. The women sang and the men stood in a circle. Abu Jildeh stood among them, and started saying:

Falasteen is the land of steadfastness
While the Earth is full of gangsters
Falasteen, your men are ready for war



In 1933 riots broke out across Palestine in Jaffa, Nablus, and Haifa. Abu Jildeh and al-Armeet joined the demonstrations in Jaffa, where they fought the British troops.



In the aftermath Abu Jildeh returned to the mountains and declared himself the military commander of the mountain areas and his friend al-Armeet the Minister of War. From that point on the band's open revolt would only increase in intensity.

A number of senior British officers (including the Director of Public Security, Mr. Spicer himself) and Palestinian officers (such as Khair al-Din Bey Bseiso) pursued Abu Jildeh and his band of rebels. Criminals who cooperated with the police (such as the criminal Abu Dawla) participated in the operation.



Abu Jildeh took refuge in the forest. There were soldiers, planes, and radios hovering over the mountains, and huge monthly expenses to catch the rebels.

At a certain point during the night, he said to me: disaster is imminent.



And I wanted to be a rock among the rocks, then I would be happy and proud, because I would unite with the land and join my comrades.



In April 1934 Abu Jildeh and al-Armeet were trapped and caught by the British in the cave they were hiding out in near Tammoun village.



They were taken to a prison in Jerusalem where they were sentenced to death by hanging in the British military court.



al-Armeet said: "I am not a politician, but I believe just like my comrade that the [redacted] which we had hoped would bring some good are not right in their positions toward [redacted]. It is not possible to reach an understanding with [redacted] except through intense struggle.

As for others, we have known them and have experienced them. Their main concern is to achieve senior positions and protect their personal interests above anything else. They have deceived us and sold us to [redacted] and [redacted] for the lowest price."

Here Abu Jildeh intervened saying, "and now the British want to portray us as bandits. Indeed, we have stopped some trains, but did no harm to anyone, nor took money except from the colonizers, the Zionists, and the rich, not to enjoy the wealth, but to form armed guerillas, and we took only as much as we needed."

Abu Jildeh said: "We have countless flaws, but tell me, what good can we hope for from leaders who are working for the colonial administration?"



al-Armeet asked his mother to bring with her a dagger during the next visit because he would take it with him to his grave. He told her from behind bars: "Put a dagger in my grave so that I settle my account with the snitch."



Masses of angry people stood in silence listening to Abu Jildeh's final words.



ABU JILDEH AND AL-ARMEET
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Bilna'es (in the negative) is an a-disciplinary platform that seeks to find new models for artists to redistribute resources and support one another in the production and circulation of work. Bilna'es functions as an interdisciplinary publishing space with releases ranging from music to video games, exhibitions, publications, and yet-to-be-imagined forms.
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فلسطين

"FALASTIN"

خرشة - بومية - سياسية - حجازية - أدبية - مصورة

الاشوعي
النصور



صورة بديعة «الملك» ابي جلدة يظهر فيها خنجره وخرطوشه وانظاره وانعرف عن مرميط انه يقتل شاربيه واثبات دالة على الرحولة الخانة

صورة بديعة «الملك» ابي جلدة يظهر فيها خرطوشه على تسكفيه ووسطه وقد بدت على «جلدة الملك» ابارات الذكاء ووسم الخياط في السكتل

بو جلدة احد افراد العصابة وقد استسلم مؤخرأ وعنده آخر صورة أخذت له من طرف فلسطين.



«وزير» بي جلدة الملقب العربي وهو سلاحه الكمان وقد حمل بده بندقية اسكارية وتعلق بخرطوش على صدره التماسور انه يستعنه للاسكتشاف كما يظهر اخنجر الحليل في وبتة

بو جلدة وزمعه اعرميط وقد اخذ كل منها بندقية بده و بس ناصوره للاسكتشاف

بو جلدة بأهلب «الصيد» و«ضيق» الضرب «نؤف» من هتسكت فته الاكلاب «» وهه يتنفس انشامة طاعة...

مجموعه صور «الملك» ابي جلدة