

There is no bottom to the bottom..

Since 1948, we have been falling into an endless abyss, to begin again the journey of ascension, construction, and change. But unfortunately there is no bottom to the bottom. Years pass after years, and we continue to pay the price of freedom with our own flesh and blood, always ready to sacrifice without limits. There is not a Palestinian home left that did not offer martyrs, prisoners, and wounded for the dream of a state and independence, and we are still waiting for relief. Relief has become our slogan, but no relief has come. It seems that patience has turned into a person called Saber (patience in Arabic) and Saber had left the country, leaving us with patience alone, forced to endure deprivation, oppression and disappointment.

Since the Nakba till now, the wars do not stop and the uprisings do not end. Is it possible that we fight six wars in 14 years? Are we the only contractor in the world to fight wars on behalf of the entire world? It seems that we have become a testing field for all the weapons of the universe. Are we destined to live and die in this abhorrent conflict on an enduring land that will not disappear, will not change, will not leave its place, and has remained forever, but we, the occupation, and every human being on the face of the earth will inevitably disappear. After a hundred years, they will be dead under the ground. Even those who were born today, as the conflict awaits them, will live in torment, then leave.

Are we, as Palestinians, destined to be dispersed throughout the earth? The rest will either be martyred, arrested, afflicted with wars, or displaced, and die as oppressed strangers dreaming of the day they return to their original homeland?! We are slaughtered by the hundreds every day in front of the world in front of television screens, while the world does not move a muscle. Except for a small group of free people in the world who feel for us and stand in solidarity with us and chant freedom for Palestine, and stop the war on Gaza!

Since 2009 until now, the cheering has not stopped. We can hardly catch our breath from the war until we start a new war, more severe than the previous one, and the wars continue like the rock of Sisyphus, and every time the same destruction, the same death, and the same results. For 160 days, we have been exposed to a devastating war. I do not think that history has witnessed anything worse than it. Thousands of children, women and the elderly were martyred. The Ministry of Health announced today that the number of martyrs has exceeded thirty-one thousand, more than one hundred thousand injured, and thousands of detainees, and of course the Ministry of Health's statistics are based on those whose bodies arrived at the hospital. As for the thousands who remained under the rubble of their homes, those buried in mass graves, and

those who went missing, these are all outside the announced number. Only God knows who died and who remained alive.

Since I became aware of this world, I have been hearing the same news, the same comments, and the same useless sentences, such as Where are the Arabs? How much this sentence annoys me, because since the beginning of the Nakba, we have been appealing to the Arabs and no one responds. We must then stop this and look for other tools for liberation, other than the Arabs or the criminal occupation. It angers me even more, after all these massacres and the occupation of our land, and this punishment, loathing, and hate for our people extending from the year 1948 until now, that we need to teach that the occupation is a criminal and a murderer! Did the occupation leave a form of punishment, including killing, arresting, dismembering, displacing and starving?! Has anyone been spared their tyranny? Whether children or elderly, women, trees or stones, even the air and soil have been contaminated with carcinogenic uranium. It seems that we need a new discourse, a different thought through which we can piece together what remains for us, and think about how to obtain our freedom. We regain our rights away from stereotypes and experimentation, and in order to renew our discourse, we must renew the entire political and organizational situation.

Ali Abu Yassin

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