MIDAAN.

Midaan Magazine · Independent Cultural & Intellectual Platform · Amman & Palestine

FOUNDING ISSUE // AUTUMN 2026

ENTIHAB



ISSUE ZERO

Documenting the street narrative, the conflict of earth and sky, and the testaments of the immortal.

An independent forum for memory and cultural resistance.

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Editorial Board & Archival Platform

Midaan is an independent Arab cultural and intellectual platform published from Amman and Palestine. Dedicated to safeguarding the narrative, documenting memory, and forging consciousness across generations. All texts and documents are drawn from authenticated archival records.

Founding Manifesto

Founding Manifesto: Entihab / Lamentation (Issue Zero)

> **In this arena, we do not write elegies; we document a pulse that does not die.**

'Entihab' (Lamentation) is no surrender to defeat. It is a solemn stance in the presence of blood, and deep reverence for the martyrs and free spirits who made of their bodies bridges for our survival. Grief here is not resignation; it is anger being sharpened, and memory that refuses to forget.

They believed the squares had been emptied, but the Midaan has never been abandoned, nor will it ever be. So long as resistance remains an idea—and an idea cannot be assassinated—the struggle endures, passed down through generations until liberation.

We launch Midaan today as an artistic and cultural trench to guard our narrative and weave from the pain of loss an unyielding banner. We draw fuel from sorrow, weapons from the word, and barricades from art behind which we stand to defend our identity.

> **This is Issue Zero—our quiet cry, and our covenant written in the pain of the land. Contemplate this lamentation, read between the lines of loss, and be ready: behind this heavy silence lies a gathering storm that will unfold in Issue One.**

Editorial

Conflict of Earth and Sky: Why the Palestine Cause Cannot Be Understood Apart from Faith

Midaan Magazine • Founding Issue (Autumn 2026) • 8 min read

At cold negotiating tables, politicians speak the language of numbers, land area, population density, and secure borders. They imagine that a pen, paper, and colored maps are enough to divide the land and settle decades of conflict. Yet on the ground—where blood is spilled, homes are demolished, and prayers are whispered beneath the roar of artillery—reality speaks an entirely different language: one that answers not to political geography, but to the geography of faith.



Symbolic Woodcut: Conflict of Earth and Sky — deep roots anchored in stone beneath open heavens *MIDAAN ARCHIVE // ART-01*

The greatest error an outside observer can make is reducing the Palestinian-Israeli conflict to a mere border dispute or a political disagreement over statehood and resources. The truth is deeper and far more entrenched: an existential struggle where scriptural texts intertwine with infantry rifles, and the accounts of prophets mix with United Nations resolutions.

The Torah as a Roadmap: Faith in the Service of Colonialism

To understand the heart of the conflict, one must examine how the Zionist movement employed religious faith as a tool of settler colonialism. Although Zionism's founding figures were avowedly secular, they recognized early on that their project could never take hold without spiritual mobilization.

Immigrants did not journey from across the globe merely to establish a democratic state; they arrived driven by the narrative of the 'Promised Land' and the notion of a 'Chosen People.' In their hands, biblical verses turned from sacred liturgy into title deeds, and from spiritual prayers into military orders to clear the land and replace its indigenous people with settlers.

"A Verse in the Book": Roots in the Islamic Collective Conscience

Conversely, one cannot understand the steadfastness of the Palestinian people without understanding the religious conviction that sustains it. For Palestinians—and for the Arabs and Muslims who stand behind them—Palestine is not a tract of earth that could be compensated elsewhere. It is not merely a homeland in the modern nationalist sense; it is a verse in the Quran.

The Muslim bond with Palestine is textual, spiritual, and non-negotiable, resting on two pillars:
• First: The belief in the Night Journey and Ascension (al-Isra wal-Miraj). Al-Aqsa Mosque is not merely a stone sanctuary; it is earth's gateway to heaven, the second mosque ever built, and the first Qibla of Islam.
• Second: The duty of Ribat (steadfast vigil). In cultural and religious tradition, remaining on this land is understood as continuous guardianship over the frontiers of truth, transforming everyday endurance into an act of worship.

> ***«The Palestinian struggle cannot be reduced to a passing border dispute; it is an existential conflict in which sacred scripture intertwines with infantry rifles.»***

Analytical Comparison: Dimensions Between Politics and Faith

Dimension	Conventional Politics	Faith & Existential Reality
Nature of Dispute	Border dispute, resources & statehood	Existential struggle touching faith, sacred scripture & identity
Means of Resolution	Negotiating tables & pragmatic compromises	Indivisible historical & spiritual rights resistant to bartering
Engine of Sumud	Legal appeals under international conventions	Spiritual certainty, Ribat vigil, and moral duty to defend heritage

The Collapse of Political Pragmatism & the War of Narratives

The dilemma lies in the impossibility of dismantling faith through politics. A politician might concede a percentage of land in exchange for concessions, but how does one surrender sanctities woven into the marrow of human identity?

Israel slides ever further toward the religious far-right; religious Zionism now forms cabinets and shapes wartime decisions around exclusionary biblical prophecies, extinguishing any remaining illusion of pragmatic compromise.

The Palestinian struggle against the occupation is a war of narratives and identity before it is a war of rifles. While Zionism strains history to manufacture artificial legitimacy, the Palestinian narrative stands rooted like an ancient olive tree, drawing its endurance from an unshakable conviction: that justice is never extinguished by the passage of time, and that the land will ultimately speak the language of its rightful people.

Philosophical Essay

I Will Die Before Forty

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I am thirty-one years old. Just nine years stand between me and forty—and between me and the inevitable death of my spirit if it continues trying to survive inside this programmed matrix. I no longer fear biological death; I fear the slow death: the death of passion, the death of inquiry, and the extinction of the self within a monstrous machine that swallowed us whole from our first cry. A machine they call 'the system.'

The System: The Master Matrix

I was born only to find myself caught in a spiderweb of interlocking systems—pre-set molds you are forced into simply to earn a stamp of approval. I never understood this system, and it never understood me. To it, I am merely a glitch in the code, a gear refusing to turn with the rest because it sees the abyss ahead.

The Patriarchal Order: Deeds of Ownership

The taming began at home. The patriarchal system was never a shelter or a guide; it was a hierarchy that permitted no discussion. They treated us as investment projects or extensions of their own shortcomings, not as autonomous souls. 'Do this because I am older'; 'Choose this path because it honors the family.' I never understood how love turned into conditions, or how blind obedience became the sole measure of devotion. They confiscated my identity before I could discover it, and told me this was 'respect.'

The Educational System: The Guillotine of the Mind

Then they handed me over to the educational system—a factory for identical copies. There I learned my first lessons in hypocrisy: how to memorize what you do not believe in order to pass tests that measure nothing beyond your willingness to conform. They did not teach us to question, but to recite. The system was calibrated to clip the wings of imagination, crush critical thought, and turn us into obedient cogs ready for the labor market. Whoever stepped out of line, whoever asked 'Why?', was punished and branded a failure.

> ***«I no longer fear biological death; I fear the slow death: the death of passion, the death of inquiry, and the extinction of the self within a monstrous machine that swallowed us whole.»***

The Social Order: A Theater of the Absurd

I walked out into the street only to collide with the social system—an absurd play staged by master mask-wearers. A society obsessed with appearances, worshipping consumption, and valuing a person by their car brand and bank account. They drew up the catalog: graduate, get a job, take a loan to mortgage your life to the bank, marry to satisfy society, and have children to feed them back into the same meat grinder. Hypocrisy here is no malfunction; it is the motor oil that keeps the machine turning. The honest person is an outcast; the one who differs threatens the sedated herd, and so they fight them fiercely.

The Religious Order: Forbidden Questions

And here we reach the deepest maze: the summit used to justify all that came before—the theological order as they delivered it to us. I never accepted the distorted image of God they peddled: an angry, watchful deity who deals with us in the crude accounting of commercial transactions, as if life were a relentless bargain. Inside me is a longing for something infinitely greater, a cosmic grace, a pure and absolute peace. Yet their interpretations reduced faith to a tool of control, a guard tower to suppress reason and outlaw thought. If you ask: 'Why were we created to suffer in this endless absurdity?', they accuse you of heresy. They do not want you to connect with the Creator; they want you to submit to the version they tailored to protect their authority.

Nine Years Remain: Standing Against the System

At thirty-one, I stand stripped bare of all these systems. I reject them, and they reject me. Being different is no boast; it is a curse I live every single day. Once you see the strings moving the marionettes, you can no longer enjoy the show. I will not live to forty. I will die before then—not because my body will fail, but because the choice has already been made: either I surrender, bow my head, put on the mask, and make peace with the system until whatever remains of my truth and humanity suffocates; or I continue this existential fight, swimming against every current until I burn out with honor. In either case, the man who carries my name today, whose heart beats with truth and defiance, will no longer be here in nine years.

Voice of Defiance: Midaan Existential Registry
This essay constitutes an existential testimony dissecting the crisis of youth agency confronting institutional and social pacification across the region, rejecting conformity to pre-packaged molds.

Philosophical Study

Ink of Certainty: From the Agony of Parting to the Serenity of Martyrdom

Midaan Magazine • Founding Issue (Autumn 2026) • 8 min read

Writing a final will is among the deepest and most unforgiving of human experiences. It is the moment when a person confronts mortality face to face, attempting to distill an entire lifetime—with its emotions, thoughts, and relationships—into a handful of lines. It is a written admission of departure, a raw and desperate effort to build a bridge of words between two worlds. Yet when one reads the wills of martyrs, a remarkable psychological reality emerges: how does this heavy existential burden transform into absolute serenity and peace of mind?

The Agony of the Opening: Facing Ink and the Void

The immense difficulty of writing a will stems from the fact that it requires complete detachment from the instinct of self-preservation. By nature, humans postpone and push aside the thought of death in order to keep living. When a person takes up the pen to write their final words, they shatter that psychological shield, drawing a definitive boundary between the 'now' and the 'hereafter.'

At that moment, an ordinary person experiences anguish and turmoil. Questions rush in: What will I leave behind? How will people remember me? Did I fulfill my promises? It is a reckoning with doubt and potential regret. As the martyr Basil al-Araj candidly expressed at the opening of his testament: 'How difficult it is to write your own will,' laying bare the philosophical and psychological hesitation that precedes the formulation of a farewell.

Psychological Sublimation: How Serenity is Born from Peril

Despite that initial struggle, the final writings of martyrs reveal a remarkable psychological shift that transcends the usual dread humans feel in the face of death. This transformation can be understood through three main dimensions:

1. Resolving Doubt and Finding Answers: Uncertainty is the greatest source of human anxiety. When a martyr chooses their path, they have already settled their deepest existential questions. When Basil al-Araj wrote, 'I march toward my death content and convinced, having found my answers,' he was announcing an inner dawn born of complete harmony between his principles and his actions. This alignment resolves inner conflict, replacing fear with an unyielding calm unbroken by the rattle of weapons.

2. Shedding the Ego and Dissolving into the Cause: In modern psychology, the fear of death is often linked to the fear of losing the ego. Yet the martyr undergoes an act of sublimation, seeing themselves not as mortal flesh, but as an extension of a higher purpose—homeland, freedom, or dignity. When the individual 'I' dissolves into the collective 'we,' death loses its terror, transforming from a tragic end into a spark that breathes life into others, as seen in the will of Oday al-Tamimi, who wrote with clear intent that his aim was to move hundreds of young men to take up the rifle after him.

> ***«When the pen is dipped in the ink of certainty, it possesses the power to overcome the fear of death, turning humanity's hardest writing into a testament of eternity and peace.»***

3. Inverting Fear Through Direct Engagement

Battlefield testaments—such as the final voice messages of Ibrahim al-Nabulsi or Wadee al-Hawah—carry a tone entirely devoid of hesitation or despair. Psychologically, advancing directly into confrontation unleashes a surge of courage and spiritual certainty that drives out fear. The martyr does not await passive death; they march toward destiny with agency and will, and this ownership over their final choice grants them an immense psychological ascendancy over those laying siege to them.

The Legacy of the Testament: Passing the Question to the Living

Ultimately, the martyr's will transforms from a personal farewell into an intellectual and moral catalyst for those who remain. Having attained peace and clarity, the martyr sets down the pen and departs, leaving behind questions for the living to answer. The unspoken words say: 'I found my answer and my heart is at rest; what will you do now?'

The serenity reflected in these texts is not the product of a fleeting emotional moment, but the fruit of deep awareness and absolute reconciliation with the self. These words prove that the pen, when dipped in the ink of certainty, possesses the power to overcome the fear of death, turning humanity's most difficult writing into a testament of eternity and peace.

> **Distilled Certainty: Resolve & Collective Immortality**
> The testaments of Palestinian martyrs redefine psychological resolve and human existence, moving consciousness from personal mortality into collective immortality.

Historical Registry

Register of Palestinian Martyrs' Wills

Midaan Magazine • Founding Issue (Autumn 2026) • 10 min read

An intellectual and historical record bringing together foundational testaments of Palestinian martyrs that marked turning points in collective consciousness, spanning revolutionary thought and spontaneous frontline messages under fire.

Index of Documented Testaments in Archival Registry

Martyr	Year	Classification & Significance
Basil al-Araj	2017	Revolutionary thought and cultural theory
Baha Alyan	2015	The Ten Wills (Selected Civic & Social Excerpts)
Dalal al-Mughrabi	1978	Strategic political and military imperative
Tamer al-Kilani	2022	Organizational discipline and spiritual resolve
Ibrahim al-Nabulsi	2022	Battlefield audio dispatch under siege
Oday al-Tamimi	2022	Handwritten field message during active manhunt
Yahya Ayyash	1996	Resistance doctrine and strategic methodology
Wadee al-Hawah	2022	Tactical transmission over military radio
Ghassan Kanafani	1972	Distilled literary and philosophical reflections

Part One: Intellectual and Political Testaments

1. Testament of the Intellectual Martyr Basil al-Araj

2017

'Greetings of Arab dignity, homeland, and liberation. If you are reading this, it means I have died and my soul has ascended to its Creator. I pray to meet Him with a sound heart, advancing without retreating, in sincerity without a shred of hypocrisy.

How difficult it is to write your own will. For years I have reflected on the wills of martyrs, and that familiar question always surprised me: brief and purposeful, without excess. Why do we write our wills? Do we write them to illuminate a path for those after us, or as a personal epic, or as an acquittal from guilt left behind?

I now walk toward my death content and convinced; I have found my answers. How foolish I was—is there anything more eloquent than the deed of a martyr? I should have written this months ago, but what stayed my hand was knowing that this is a question for you, the living. Why should I answer on your behalf? Search for yourselves. As for us in the grave, we seek nothing save God's mercy.'

2. Excerpts from the Ten Wills of Martyr Baha Alyan 2015

• I ask the factions not to claim my martyrdom; my death was for the homeland, not for you.

• I ask that no posters be printed for me; your memory is too short to keep them, and walls are too bleak to be adorned.

• I ask my family not to mourn, but to ululate; weep not for me, but weep for yourselves.

• I ask journalists not to photograph my body, for that hurts my mother.

• I ask that no factional emblem or slogan be written on my grave; let it simply read: Here lies the martyr Baha Alyan.

3. Testament of Martyr Dalal al-Mughrabi 1978

'My will to all of you, comrades bearing arms: continue the struggle. I ask you to unite in a single line, directing your rifles toward the Zionist enemy. The independence of the Palestinian will cannot be realized except through an independent rifle.'

4. Testament of Martyr Tamer al-Kilani 2022

'I ask you not to weep for me, but to rejoice with pride. I ask you never to publish any photo of me without my face covered, lest it be taken as vanity. And I ask that the sword in my room be placed upon my grave.'

«Ranging from cultural theory to spontaneous battlefield dispatches under fire, constituting an enduring record in the national consciousness.»

Part Two: Battlefield Testaments (Messages of the Final Hours)

5. Message of Martyr Ibrahim al-Nabulsi 2022

'I have been martyred, my people... I love my mother dearly. By all you hold sacred, never let go of the rifle. I am surrounded and going to be martyred; pray for me.'

6. Message of Martyr Oday al-Tamimi 2022

'I am the fighter Oday al-Tamimi, who carried out the Shuafat operation. I know that my operation will not liberate Palestine, but I carried it out knowing that its main goal is to move hundreds of young men to take up the rifle after me.'

7. Maxim of Martyr Yahya Ayyash 1996

'The occupiers can uproot my body from Palestine, but they will never uproot the idea from the minds and hearts of our youth. The battle has not ended, and it will not end until the occupation is gone.'

8. Message of Martyr Wadee al-Hawah

2022

'Do not surrender... Strike them from every side. Let no one throw down their weapon. We are projects of martyrdom, my brothers; let no one grieve for us. Keep going; there are men standing behind you.'

Part Three: Literary and Philosophical Testaments Inspired by the Cause

9. Philosophical Vision of Ghassan Kanafani (Distilled Legacy)

1972

• On death: 'The question of death is not at all the concern of the dead; it is the concern of the living, waiting bitterly for their turn.'

• On silence: 'Why didn't you knock on the walls of the tank? Why didn't you speak? Why?'

• On Gaza and remaining: 'No, my friend, I will not come to you. I will stay here and never leave. I discover myself in Gaza; these blood-stained files are the only things that give life meaning.'

Midaan Covenant: An Invincible Narrative

Documenting these testaments in Midaan Magazine is not an act of sorrowful nostalgia; it is an enduring covenant that the Palestinian narrative is never defeated, and that witness words remain alive, inherited across generations until liberation and return.