

Adults only!

Muḥammad al-Ġayṭī

A Scandal by the Name Sa'īda Sulṭān

Dana - The Israeli Sex-Songstress

Will We Wake Up?¹

After they failed to invade our society militarily, today they have entered our houses by disseminating their poison through the arts - which constitute a society's existence and value. They have fabricated a Jewish prostitute and called her "Dana International" in order for her to send her moans and disgraceful words from the city of a thousand minarets² to invade all Arab cities and impose her crazy artistry on people's taste. It's the famous game of the Israelis. But this time they have succeeded and Dana, or Sa'īda Sulṭān, has crept into our bedrooms. In addition to this crime, one in a chain of publications from the [Arab] centre to expose Jewish conspiracies to rule Arab arts. The famous newspaper journalist Muḥammad al-Ġayṭī tells the story of this immoral woman. How was she created by the Israelis to invade our lives? What is her relationship with perverts and the Israeli Knesset? How did she change her sex from boy to girl? Who is behind paving her way to enter our society? What is the goal behind her, and who are the most famous Israeli sex singers who have come to Egypt and lived among our people? What are the complete lyrics of her immoral songs? And how can we stop this scandal from going on?

°Imād Nāṣif - Publisher

Before Reading...

During economic depressions the correct numbers are hidden and emptiness reigns. But the written word remains. Despite my efforts, the correct numbers diminish, and the emptiness expanded and grew into epic proportions.

Because of this, and for the sake of the powerful written word which has its place in our emotions, culture, values and reason, the Arab Centre - through faith, dreams, willingness and attention to what is going on - by reading the future and culture of our people, we try to present new thoughts, to cross the red line which was not made by anyone, but rather a result of centuries of subjection and injustice and created by fear. All this through our publications in all spheres of Arab culture, in order to draw bridges of confidence and strength between the writer, the publisher and the reader. The hands are stretched out and the hearts open, to any writer - no matter his opinions, to any reader - no matter his cultural level.

The Arab Centre

Gratitude and Acknowledgement

I admit that if it were not for the insistence, pressure and encouragement from my wife, this book would not have seen the light of day. I am proud of her effort and favours in completing this book and putting these words of fire between the hands of the reader!

Dedication

To the youth of Egypt and the united Arab nation, the nation I have dreamt of so long, since singing the national anthem in school. To the coming generations which are like a lemon flower in bloom to the eye, its petals bringing forth drops of white moisture before being polluted by black dust coming from the sons of Zion.

To every one who clamps down on the forbidden in times of slackness, to every one who opens his eyes against the sun because he despises subjection and injustice, to all these I dedicate my book.

¹ An attempt at putting this book into a context of exposures of Israeli conspiracies towards the Arab world in general and Egypt in particular.

² Cairo?

The Story behind this Book

- * Five million Egyptian pounds for one record - cheap huh?
- * Sa'ida Sulṭān in the nurses' room
- * Repeated screams and moans
- * Sexual songs given with the medicine in hospital

It all begun when I heard moans coming from a tape in some car while stopping my car at the traffic lights in Dokki³ Square. It was a day in November, and I was surprised at the insolence of the youth who were laughing at the female singer screaming and moaning like a hissing snake. Going inside to my apartment, I heard the same voice emerging from one of the windows in an apartment high up, though I could not pinpoint the source. I thought it had to be a coincidence and forgot all about it, but the same week I met the singer Māhir al-°Aṭṭār and then he said: "Imagine, I came across a female Israeli singer!" I asked him "How?" And he answered "My daughter got a tape by her for LE 25 [US\$7]⁴ when she found out her girlfriends were interested in listening to it. When we first listened to her songs, I asked her not to listen to this singer."

I was persuaded to look for one of her tapes. The owner of a cassette booth told me "They are forbidden by the censors⁵, but come tomorrow and I'll get you one". The day after I didn't go as one of my friends gave me the tape. Listening to it I found it was a mix of songs in Arabic, Hebrew and English. In short, they were morally depraved, disgraceful, saucy and rotten, a sweet meal for stirring youthful instincts and waking monstrous sexuality⁶.

The singer uses all of her voice, screaming and moaning, to achieve this youthful stirring, every kind of blatant disgraceful flirtation to spread her merchandise.

I could have forgotten everything about this, if I had not read an Israeli newspaper (Yedi°ot °Aḥarōnōt⁷) and an Israeli magazine (La-°iša⁸) and found several pages devoted to the female singer famous in Egypt and all over the Arab world as Sa'ida Sulṭān, but known in America, Europe and Israel as Dana International. She had a huge fanclub, she had been discussed in the Knesset and among rabbis⁹. There were those who praised her efforts as a singer invading the Arab world, and extremists who wanted her blood. Not because she is the most important sex singer in Israel or merely because she is an ideal and example to perverts, but - and do not be surprised dear reader! - because she used to be a man and changed her sex. Many rabbis have judged this forbidden by Judaism.

I forgot to tell you about one of my friends from the Gulf. The first thing he asked me when I met him at the airport was: "Has the Dana-tape reached you yet?" At the time I did not know her other name and asked him who she was. "You're way behind," he said, "she's the most famous singer among the kids these days!" Can you see what a catastrophe we are in? Sa'ida Sulṭān's songs have leaked in through the Sinai¹⁰. Without doubt she is highly esteemed and respected by Israeli leaders as

³ A middle class Cairo neighbourhood.

⁴ When this book was published (1995), normal Egyptian tapes were LE6-7, or US\$1.80.

⁵ All material published in Egypt is subject to censorship. Political content is censored, but so is material considered to be a threat to public morale and/or blasphemous. Ḥakīm, an immensely popular Egyptian singer, was derided in the media in 1994 for trying to gain publicity from the fact that his tape *Ḥabbētuh - Nār* ("I loved him - Fire") was held back several months by the censors because they felt it was morally offensive, before they finally let it be released. The tape cover features the note "in agreement with the Complaints' Committee" (موافقة لجنة تظلمات) next to four of the eight songs.

⁶ The language used to describe Dana International and her songs is flowery - to say the least. I refer to the lyrics file on the Dana website for the actual content of the lyrics used by the author to justify epithets like "sex singer".

⁷ An Israeli tabloid newspaper.

⁸ The leading Israeli women's magazine.

⁹ I refer to the TS page on the Dana website for a discussion on rabbinical views on sex reassignment operations.

¹⁰ The Sinai is often portrayed in Egyptian media as a lawless place where anything goes. Many

she in less than one year has managed to establish her rule over the ears of at least 20 million Arab youth all over the Arab world who know her songs by heart. Sa'ida, or Dana, scoffs at the rabbis attacking her, pointing to her military front towards Egyptian youth and mocks their points of view. Some have suggested her as a candidate for the Knesset and to play a political role in Israel, especially after her efforts widened in America and Europe with the Zionist lobby which has suggested her as a candidate for the 1995 Oscars¹¹ for her disgraceful songs. This in addition to being voted Best singer in a contest held in Israel in January 1995¹², and she will participate for Israel in the Eurovision Song Contest¹³ where the world's singers participate for the election of the ten best saucy songs of the year¹⁴. It will be arranged May 13, 1995, and it is founded by the European Broadcasting Union of which Israel is one of the founding members. Israel has achieved high placings in this annual competition, the latest being in 1990 when they came 5th with the song "Two on the road"¹⁵ about the romance between a boy and a girl on a desert road. The song was filled with sexual and emotional innuendos in order to win¹⁶. But the melody was stolen from a song by the singer Muḥammad Fu'ād, *Fī is-sikka fī is-sikka*¹⁷.

All the scandalous songs of this singer flow from the same crazy stream of instincts. She squirms and oozes moans penetrating the moral fortress of youth with her deadly weapon. Her songs and disgraces have inundated the young generation and spread out in public places like discos, clubs, nightclubs and - to no surprise - hospitals! I was very confused at hearing her effeminate songs coming from the nurses' room while I was in a private hospital visiting a friend. When she came to administer medication to my friend, I asked her where she got those songs from. She told me she got them from a patient who had left the hospital after she heard the neighbour's children sing some of the words [of the songs] in the street, like "*yā laḥwī! Sa'ida Sulṭān!*" etc. When I asked her what she thought of them herself, she answered: "Well, they're impolite songs, but they're amusing." Do you see her answer?! Of course the conversation with the nurse was all in vain as the forbidden is always sought after, forbidden fruit sets the saliva going more than what is in your hand and allowed. The strange thing is that the songs of this singer provoked an order from the literary censor to confiscate her records.

"*Kiss me, yā Sūsū!*" The tape companies are copying the tape in secret for it to spread like wildfire in dry grass, and to furnish it to university students and adolescents - boys and girls both. The censors of the ministries of culture and internal affairs, as well as the publishing police, have announced they will stand together, but no-one is able to arrest the salesmen of these songs because in this trade the salesmen collaborate the same way drug dealers and black market traders collaborate with addicts. They hide the tape duplicators under a cloak of complete secrecy, and of course they do not place any information on the tapes. Suffice to say that one copy of the tape has reached LE 50 [US\$14]. According to a secret salesman of these songs in [°]Ataba¹⁸, that was for the first edition of the tape.

In one printing, five million copies were made, which made the producer a profit of LE 1.5 reasons are cited for this, among them the Israeli occupation 1967-1982, the number of Israeli (and other Western) tourists and backpackers, the bedouins' involvement in smuggling consumer goods from Israel, growing of drugs (mainly marihuana) in remote valleys, etc.

¹¹ I suspect the author has mistaken the Oscar for the Grammy awards. Mistakes like this are not unusual in the Egyptian press - Nagib Maḥfūz is often referred to as having received the Nobel Peace Prize of Literature.

¹² Dana was indeed voted Best Female Israeli singer - both in 1995 and 1996.

¹³ The author has missed out on the fact that Dana actually came second in the Israeli Eurovision final in 1995 with *Layla ṭōv, °Ērōpa*.

¹⁴ sic!

¹⁵ Israel was actually placed number 18 in the 1990 Eurovision Song Contest with the song *Ṣāra ba-rḥōvōt* ("Singing in the streets" (שרה ברחובות)) sung by the superstar Rīṭa (of Persian descent). However, Israelis were in general a little embarrassed at her performance that year as she was rather flamboyant on stage. (One commentator said she looked like she was making love to the microphone...)

¹⁶ I have not attempted to translate the lyrics of Rīṭa's song, so I don't know whether this is true.

¹⁷ I have never heard this song, so I have no idea whether there melodies are similar or not.

¹⁸ A Cairo neighbourhood with book and cassette stalls close to a central bus station.

million (US\$ 430,000)¹⁹. This is a trade no smaller than drug trafficking, if not bigger! Can you see what a catastrophe has come down on our youth? And what an enormous net is run by the sons of Satan and their collaborators. That is why this book is published today and not tomorrow.

¹⁹ Dana herself has of course not earned a cent from these tapes.

A Boy among the Girls

- * The secret world inside Israel!
- * The loss of hope of a father of a girl who changed her sex from a boy!
- * From strong religious belief to imitation of women and perverts!
- * The first hot kiss in the neighbour's bedroom!
- * His neighbour's brother tries to seduce him!
- * Sa'ida enters the transvestites' club!
- * An attempt to work in a women's clothes shop and the prostitutes' network!
- * A British newspaper article on a man who changed his sex turns Cohen's life upside down so he becomes Dana or Sa'ida Sulṭān!

A Boy among the Girls

Sa'ida Sulṭān is the name she is known under in Jordan, Syria, the Gulf-states and Morocco, but the name she gave herself and which she has been using for ten years is Dana International. Ten years ago Dana was not a woman, but an adolescent called Yaron Cohen. What is upsetting in this case is that Yaron was the son of a Yemenite Jewish family with roots in Ḥaḍramawt²⁰. The grandfather migrated to Israel when the Zionists declared the invasion of the land of Palestine in 1948. In Tel Aviv, Yaron's father tried to put space between his oriental past and his upbringing in the ghetto, a closed society of Yemenite families working, living and spending their time off together according to an organized system²¹. The father would make sure that Yaron as a boy would sit and pray on Shabbat and follow the religious rites in the hope that the Rabbis would bless him, and got a wonderful reputation in the new country - all the while blocking out all that happened to the people of the land occupied from the Arabs. However, he escaped from the feelings of offence and the system of oppression the oriental Jews - the Sepharadim - suffer under by the hands of the Ashkenazi (Western) Jews through his deep religious belief²². The land the Zionist propaganda told him was the promised land and the paradise of the Jews chosen by the Lord was nothing but fabricated lies based on divide and rule, strong racism and disintegration symbolized by the white Jews from the north being in power in all higher and leading positions in society. This while the oriental and black *Falāša* Jews²³ were on the lowest level toiling in dirty manual jobs and hard labour. This created struggle and sharp divisions between Sepharadim and Ashkenazim.

Because of this, Yaron's father attempted to immerse his son in religion, something that made him inclined to isolation. During the time for play, instead of joining in games and play he sat alone. When his mother encouraged him to play, he went - to her pleasure - to play with the girls the same oriental games inherited from oriental Arab families, like dolls, hopscotch and skipping rope²⁴. On the other hand, he stayed away from football, police and criminals and other violent boys' games. One Shabbat, Yaron's father was sitting in the synagogue when he found his son humming some of the hymns of their old traditions with a beautiful voice, like he was singing. He chided him and asked him not to do it again, and when they went back home, he told Yaron's mother what had happened. She

²⁰ An area in south-east Yemen.

²¹ The author's claim that the Yemenite Jews created a sort of ghetto upon settling down in Israel is not very accurate. To the extent that Oriental Jews ended up living segregated from Israelis of European descent, this was not on their own initiative, but rather on the initiative of the political authorities in Israel.

Dana grew up in a fairly ordinary poor working class neighbourhood in south Tel Aviv. Dominated by Sefaradim, yes, but not because of ghetto instincts like it might seem from this description.

²² Arabs often present the Ashkenazi domination over Sefaradim in Israeli society as discrimination because of their roots in Arab countries and shared culture. This is to a large extent a valid criticism. To judge from news stories in Egyptian media, there is a certain respect both for sefardi-ethnic movements in general and especially for orthodox jews who live religious lives as this lifestyle is very close to the muslim ideal.

²³ Jews of Ethiopian descent brought to Israel in the 1980s.

²⁴ Note that even though Yaron's father wanted the best for his son (according to the author's point of view), he failed miserably as this kept him out of healthy contact with other boys. And then with his mother encouraging him to play with the girls...

smiled, pulled Yaron close and hugged him and then started singing some traditional Yemenite Arab songs to him. One she liked to hum was *Dana, Dana*, with roots in the Gulf. Yaron learned it by heart, and started to hum it to himself. From his mother's songs he inherited his love for singing, and Dana says she has the most beautiful voice she ever heard after Elvis Presley, her idol and highest ideal.

The first experience and hot kiss²⁵

Once when he was ten, Yaron was playing with the girls as usual when a young man came up to him, grabbed his cheeks and gave him a hot kiss on the lips. This was his first experience, and the first time he felt the sweet pleasure. At the time he did not understand what the blond young man had done to him. It seems this first try opened the road for Yaron to seek out transvestites, the road to perversion and the destruction of all his father's dreams of him becoming a religious man, and this would explain the scope of Yaron's provocation to the rabbis later. However, it did not come as a surprise taking into consideration the dramatic path faith had drawn for the effeminate voice. When he turned 13 and met his boy- and girlfriends to celebrate his birthday, Yaron went to the Eastern Wall, as is the custom of Jews at their celebrations. While he was at the height of his frenzy and a daze crept through his body at the Wall, one of the rabbis approached him and said, as if he were talking to Sa'ida Sulṭān or Dana International: "Girl, go over to the women's space"²⁶. That night, Yaron did not sleep. He kept looking towards the sky all night, and at dawn he went to a friend to tell him what had happened. His friend said maybe he had to take female hormones and perform an operation to become a woman. "I have an American friend who is a member of a gay²⁷ club in New York and immersed in that scene, maybe I'll write him so he'll invite you there." At the time Yaron was singing in the school choir, and the choir used to work in the evenings.

Yaron hesitated to go to Tel Aviv's night clubs, maybe because of the religious heritage and upbringing from his father²⁸, but after the night when his friend sketched his future out for him, he felt more liberated, that he would have to change and choose a path for himself different from the one drawn up by his family. That night, he went to the gay club in Tel Aviv and got to know the songs of Elvis Presley, Donna Summer, the Israeli singer 'Ofra Haza and other famous singers. But in the gay club he was surprised at hearing different songs set to crazy, noisy music mixing rock-'n'-roll, the songs of Elvis and Hebrew songs - among them songs sung by no-one but gays²⁹. Yaron was up all night dancing, timid at first, but soon he felt the energy which had accumulated inside him since childhood and through long suppression. This energy drove him to try anything for sick pleasure. Yaron had no time for thinking as he had discovered very light feelings filling his chest as he raised his hands and legs up high while dancing in group - until a hand reached out for him secretly in the crowd. That hand was owned by 'Ofer Nīṣīm, the leader of the biggest group in Israel, famous for

²⁵ The section on Yaron's first experience is crucial in the context of popular Arab views about deviant sexuality. Traditionally, sexuality - both men's and women's - is seen as a very strong force that has to be controlled, otherwise it will bring chaos into society. The only correct outlet is through marriage. Other forms of sexual pleasure are seen to be destructive, but also immensely pleasurable. It is therefore crucial to stay away from deviant sexual behaviour - because it is only all too easy to become hooked. And then it is too late. Being the passive partner in anal sex is the standard example of this. Again according to popular tradition, once you've tried it you're hooked. (To be the active partner is not that problematic.) The author goes on to list several crucial experiences in the life of young Yaron which would change his life completely. The first kiss is seen as the experience opening the floodgate. But then, fate also plays an important role. Then it's the episode at the Eastern Wall.

²⁶ The author seems not to be too familiar with the Bar Mitzva ceremony - but this is not central here. That a rabbi mistook Yaron for a girl, however, is.

²⁷ The term used for "gay" is *šādd* شاذّ (plural *šawādd* شواذّ) - "pervert, deviant". However, according to Egyptian friends, this is the word used by educated Egyptians to translate "gay" - and they claim it is not necessarily as negative as the etymology of the word would indicate. Egyptian gays use *kāwī* كاووي or *gay* among themselves, but these are insiders' terms not known among the general population.

²⁸ Why the author doesn't attribute this to Yaron's young age is beyond me.

²⁹ sic!

what is known in Europe as drag shows³⁰. And °Ofer himself is one of the most famous members of the gay club in Israel³¹.

He took him to his chic house in modern American style, and watched an anal sex³² film with him showing in detail what men do to each other - then invited him to his first lesson!

The next morning Yaron woke up feeling strangely. He was not “Yaron”, and even when his friend °Ofer called him by that name he said: “Don’t use that name, I detest it. From now on my name is Dana. Dana International!” He shouted several times and said he had to go and get an operation to change from boy to girl.

During the early 80s, Yaron was the most famous transvestite among his companions. He had a tendency towards instability and depravity, as well as softness in behaviour and movements. His voice was soft like the silver chain dangling around his neck. His hair was excessively long, and even though this was normal in the choir he was with in the daytime and among the gays he sang to and with whom he plunged into sexual adventures at night, he had to depend on women’s hairdressers to apply creams on his hair to make it shiny and attractive. One evening he even asked him to put it in a ponytail like the braids of Arab and Palestinian girls. Yaron had male genitals, but behaved like the third sex - and in a short time he became the most famous member of the gay club. The strange thing is that he at sixteen went to a doctor and told him that he detested being a man and that he had no masculine traits except for his testicles and penis - which he only used for urinating. He felt attracted to men like a woman, and a volcano of passion for men stirred inside him. The doctor described his condition as “sexual confusion” with a long-term treatment of hormones to outweigh the female traits or the exact opposite: An operation finishing the problem as he seemed to be suffering from the disease known as transsexuality, or loss of sexual identity.

Yaron left the doctor and was confused until he read a big article over several pages in the Sunday Times about the British journalist James Morris who had recently become Jane Morris. He³³ had written a book about his experience and how he changed from man to woman after she had been living with a woman inside more than quarter of a century - not expressing her before taking his decision to take hormones and have a sex change operation removing his male traits (his penis and testicles that is) and creating an opening in the place of his testicles like a female opening. The magazine mentioned that this operation did not make the woman-to-be able to become pregnant, give birth or menstruate. On the other hand, the scientists thought that after the operation it might be possible to create a functioning artificial womb for artificial insemination and pregnancy.

The article spun in Yaron’s head and gripped him. He brought it to his friends and told them he had decided to have the operation and that he had no other wish than to change into a woman. He did not want a family or children³⁴, and had been drawn to wearing tight, clinging clothes since childhood³⁵. He detested men’s clothes, and he had even preferred the public baths of women to those of men in the ghetto. He had been watching their breasts, their made-up faces and their lips in flaming red. He remembered that at ten he had been drawn to a twenty year-old girl living next door. He used

³⁰ The term is only transcribed into Arabic with no explanation as to what it means.

³¹ The author talks repeatedly of *the* gay club. This I understand more as the gay scene - but as he uses the word club, as well as talking about members, I have used that in my translation.

³² The word for anal intercourse, *liwāt* لواط (etymologically it has its origin in Lot of the Bible) is interestingly only used this once in the chapter, to describe the film °Ofer Nišīm supposedly showed to Yaron. A *lūṭī* لوطي is the active partner, the passive is *malūṭ* ملوط (a very common slur).

³³ Note al-Ġayṭī’s completely schizophrenic use of personal pronouns when he is describing the case of James/Jane Morris. This comes in stark contrast to his fairly consistent use of the feminine while writing about Dana after the gender reassignment, and the masculine about Yaron.

³⁴ Yaron telling his friends that he has no interest in raising a family is rather shocking to many Arabs (as well as to orthodox and traditional Jews for that matter). Getting married and having children is traditionally the only norm for adult life, both for men and women. Everyone is expected to do so, and expressing a wish not to get married is seen as both eccentric and rather egocentric.

³⁵ Yaron’s wish to wear tight clothing must be understood more as an illustration of his depravity more than being a sissy - according to Islamic morals neither men nor women are supposed to wear tight clothes. (Tight and revealing clothes bring sexuality out from the private sphere (where it belongs) into the public.)

to follow her to her room where she would exclaim her pleasure at his soft hair like the hair of girls. She used to let her hands run through it while he was lying next to her like a Siamese puppy worshipping her master, and she would let his fingers touch the curves of her body.

This feeling came over Yaron when he was together with his neighbour, and after she tore off his clothes, she took off her own and dressed up in front of him preparing to go out, then they would go for a weekly stroll. She was the only source of comfort he had because he was isolated and had no friends. He would follow her style when he put on make-up as she reached for the rouge brush and apply it on her lips. The lips became red like a carnosine sun, the port of a sea filled with passionate love and desire. Her kiss was strange, and different from those his mother placed on his cheeks. He could not remember his father ever kissing him, he always seemed sullen and gruff and gave him the impression that all religious men of the faith he was born into were carrying the same sort of anger.

Yaron loved his neighbour, but the love transformed into imitation and he would grab the rouge brush and colour his narrow lips³⁶. The neighbour did not scold him, then he would help her take the kohl and apply it on her eyes. She encouraged him with effeminate coos saying “yoo, yoo”. It seems this strange bond he talked about to his friends all the time after he had the sex change was encouraging the seeds of effeminacy in him until it aborted a deformed creature of the third sex. The important thing is that one day Yaron went as he usually did every week to go out with his beloved neighbour without finding her. However, he found her brother who was only two years younger than her - he worked far away and visited them only once a week. Of course he had seen Yaron with her, and nothing prevented him from stealing lewd, suspicious glances at him which made Yaron feel unsafe around him. He rather felt an instinctive hostility towards him inside. The brother said to Yaron: “My sister told me to tell you to wait. Sit down here...”

Yaron sat down on the closest chair, but the brother asked him to sit down on the big couch in the sitting room. He obeyed, then the brother disappeared for a few minutes. He returned wearing a dressing gown and sat down next to Yaron, then started to kiss him violently and got him to lie down on his stomach. He rushed to tear off his clothes, but Yaron shouted loudly, and before his shouts were stopped the neighbour opened the door of the apartment and screamed at her brother. Then she swore at him and told him to leave the house immediately. And he was disappointed for not having finished the experience³⁷.

Yaron told of these scandalous adventures to his friends while they were joking about his decision to have a sex-change and said all with one voice “we want you the way you are!”

Of course he understood the sense in what they said, because [people of] the third sex are attracted to each other, and gays do not like those who have changed from their own gender. Studies show that most men who change into women do not succeed in establishing regular sexual relations, despite the desire for feminine instincts in the brain, feelings and blood. Femininity is like water which fills a green salad leaf, you cannot see it before you bite the leaf and feel in your mouth. Any woman rules over any transvestite: In her movements, speech, whispers, gestures, behaviour, posture, glances, dress, way of sleeping - his moustache will grow profusely and hair will stick out under his arms. Or a forest will grow on his chest - for the male traits are not the scale to measure a man, and the third sex is like something suspended between the earth and the sky, like a mirage: From far away you see a man, but go closer and you will be startled because he shocks your imagination and cheated you. But he himself is drawn towards you, if you are a man, and will try to win your affection.

³⁶ I think the author is rather less than familiar with the mystery that is make-up.

³⁷ It's difficult to say whether "he" refers to Yaron or the girl's brother.

Hormones and Acupuncture

- * The compulsory military service refused her even though she is male!
- * Work in a clothes shop of ill repute!
- * The night club impresario who took her for her first experience after midnight!
- * Sa'ida's influence from Yemenite songs and her singing of songs from the [Arab] cultural heritage
- * 90% of Israeli society listen to Dana's songs regularly. And do not go to pray on Shabbat!

Hormones and Acupuncture

Yaron started taking hormones at the hands of a medical specialist, and with time his bosom lifted, his breasts grew, his hips got curvy, and through the use of acupuncture³⁸ his facial hair disappeared and his skin grew soft to the touch when fingertips slid over it. Before Yaron the transvestite reached the age of military service in Israel a year later, he had a [sex-] change operation and his testicles and tiny penis were removed completely. He came out from the week-long operation with a new name - "Dana International" - and at Dana's first meeting in the Tel Aviv gay club³⁹ she stood together with a group and said: "We'll drink together - to the health of the third sex in Israel. I have said good-bye to Yaron voluntarily. From today I have become the king of all of you." Of course she did not mean their king in the strict sense of the word, she meant she had become the symbol and spokesperson of the gay community. This in the sense that gay groups in the West have received [taken] extensive rights in the name of false democracy - in accordance with the lack of moral values and as a result of the fragmentation, disintegration, anarchy and corporal disrobing which has led the human body down to the level of animals⁴⁰. These groups have imposed their own demagoguery onto Western society, and because Israel sees itself as an American state, the gay groups work energetically and draw attention to themselves. This to the extent that they met the leader of the world's perverts, Madonna⁴¹, and demanded - like it happened in America and Europe - marriage and inheritance rights, as well as society's recognition of their relations and disgraces⁴².

Work and Military Service⁴³

After the operation, Dana started wearing a lot of scandalous clothing. She got used to revealing her bosom in order to expose her breasts, revealing her midriff and wearing miniskirts. Walking down the street, she would take pleasure in flirting, and she was in a state of rapture when she heard flirting

³⁸ It seems the author is mixing up acupuncture and electrolysis. The term he uses in Arabic is *ibar šīniya* إبر صينية - "Chinese needles".

³⁹ Probably the Tel Aviv disco on Allenby 58.

⁴⁰ The secular character of Israeli society (as well as Western countries) tends to baffle many Arabs, but then they also have somewhat exaggerated notions of how secular Western societies (including Israel) actually are. The view of Western society as morally corrupt and rotten to the core is quite widespread - not that surprising taking into consideration the kind of stereotypes they are presented with in the American movies and tv-series they are able to watch. To take one example, my Christian teacher in Cairo complained that she was extremely fed up with explaining to Muslim acquaintances that simply being Christian did not imply she had the behavioural pattern of Sue Ellen in Dallas. If a lot of people think Egyptian Christians behave like this, then imagine what they think of Westerners. Arabs react strongly to Western stereotypes of them in our media - and rightly so, but how about the image of the Westerner in popular Arab media?

⁴¹ sic!

⁴² The author's views on gay liberation are not very surprising. As mentioned before, the concept of a gay identity is somewhat alien to a lot of Arabs. (To be simplistic: Homosexuality is not something which is part of your identity - it's something you indulge in.) A gay identity would be considered a threat to family values.

⁴³ It's true Dana has not done military service. She stated in an interview with France 2 in March 1998 that she had wanted to go and "serve the forces" - this could mean she wanted to serve an entertainment officer. (An option taken by the internationally known pop star Noa (ʿAḥīnūʿam Nīnī) among others.)

words from a woman⁴⁴. Inside her all pent-up wishes of revenge over other people's torment [of her] moved and took charge of her as she scorched them with the female hisses which erupted from her voice and form like a volcano wanting to annihilate all around it. It was not strange that Dana chose to work in a shop selling women's clothes, that she entered [the dressing room] with her customers when they tried on clothes - and that some were hunted down for the gay club while she was at work - very lucrative work for her at such an early age.

Perversion between girls (lesbianism⁴⁵), is as widespread as perversion between boys (sodomy⁴⁶), and during her work in the shop famous for its ill repute, she was called in to do military service in the Israeli army as Yaron Cohen. When she tried to persuade the army she was a woman, they were not convinced and brought her with force to the draft office. There someone attempted to rape her, and she sued for damages. The army set up a special medical committee for her which examined her, and the Israeli press presented her story as she was the first such case in Israel. Dana decided to exploit the commotion on the instructions of her friend °Ofer Nišīm with whom she was spending her nights in the gay club in Tel Aviv, and then the day in his house. Later, °Ofer became her business manager.

She signed a contract with a record company⁴⁷ to release [print] her first album, as well as contracts for performing in several Tel Aviv night clubs. But what was she singing, and who are the singers she has been most influenced by artistically?

Attack and Possession

In the beginning, Dana was singing the songs of a Jewish singer of Yemenite origin also living in Israel since the 50s, °Ofra Ḥaza, who Dana sees as her biggest idol. This singer came to Cairo in the 70s during Sadat's regime and has released an album called *Yemenite Songs*. She prefers folk songs and pure love songs, and sings some scandalous and uninhibited songs of the Arab folk heritage about marriage and wedding nights⁴⁸. She has also recorded Egyptian folk songs for the Israeli Broadcasting Corporation, like *it-Ṭišt* (°*Āl lī t-ṭišt*, °*āl lī*⁴⁹), *Yā ḥilwa* (*yā ḥilwa*, *yā-lli* / °*ūmī istahammī / w-iddalla* °*yā rašīdī* / °*ala wišš il-mayyā*⁵⁰). These two songs were broadcast with °Ofra's voice by Israeli radio for a long time to attract Egyptian listeners, especially because Egyptians in the countryside and Upper Egypt sing these songs at weddings.

°Ofra encouraged Dana when she first started out and said about her that "she will bring Israeli music to the world". Dana repeats this quote at all press interviews these days, and it seems °Ofra Ḥaza the Yemenite had a passion for Dana because she found the ambition in her to rise to the top of Israeli music - especially as there are Western Jewish singers who treated her so badly that she thought of returning to Yemen or migrating to Europe or America. This is why she travels so much and has spent a long time in Turkey. She sings a song known in Arabic as *Galbī* (*galbī saḥāba raqīqa*⁵¹), a Turkish song recorded by °Anūška on her first album *Ḥabbētak* which received the

⁴⁴ sic!

⁴⁵ The term in Arabic is *siḥāq* سحاق - "lesbianism, tribady (rubbing)".

⁴⁶ *liwāt* - لواط.

⁴⁷ Literally "cassette company".

⁴⁸ The author is obviously just as misinformed as most non-Israelis when it comes to °Ofra's material - before releasing the record *Širei Ṭimon* ("Yemenite Songs"), most of her material was actually light pop and not Oriental music. She also came 2nd in the 1982 Eurovision Song Contest with *Ḥay* ("Alive") - a feat that Dana has pointed to as her main inspiration to enter the Eurovision herself.

⁴⁹ Probably a song reflecting the proverb *it-ṭišt °āl lil-mağrafa yā būša yā m°aṣ°aṣa* (الطشت قال للمغرفة يا بوضة يا معصصة), meaning "the pot called the kettle black".

⁵⁰ "Oh sweetie / you [who] / rise to bathe / pamper [me?] my guide / on the surface of the water" (يا حلوة ياللي - قومي استحمي - وادّلع يا رشيدي - على وشّ الميه / ya dayman °ala bālī x2 - "My sweet, my precious, who is always on my mind" (يا دايمًا - يا غالبي يا حلوي يا غالبي). This song has also been released in Egypt by the *gīl* singer Ḥanān.

⁵¹ "My heart is a delicate cloud" (قلبي سحابة رقيقة) - actually the lyrics are *galbī yaḥibb il-hawa* -

Bronze Orange at the Turkish Song Festival.

The important thing is that °Ofra Ḥaza encouraged and backed Dana and led the group of her supporters. On the other hand there is another Israeli singer, Šūlahīn (45), who has attacked her with malice and persists doing so. Some explain this as a conflict of generation or an artistic one, especially as Šūlahīn herself has past experience with scandalous songs. She has accused Dana of stealing her songs, especially her famous hit *There are some girls* ⁵². Šūlahīn has said about Dana that she is an effeminate man with nothing else than a woman's bosom and voice.

On another occasion she said: "Gays back her because she's a scandalous, sexual product and because she's counterfeit, but not all society rushes towards sex."

It seems Šūlahīn, who lives in a desperate age, was only expressing her own wishful thinking. The Israeli Minister of Culture, Šulamīt °Alōnī⁵³, came forward with provocative statistics last year (1994) saying that out of 5.7 million Israelis, 5 million went to the theatre and the same number listened to Dana's songs. There is no explanation to this, except that 700 000 middle aged and old people do not respond or they find ways to discharge the sexual inhibition in Dana's incitement through scandalous songs.

"my heart loves freedom" (قلبي يحبّ الهوا). The song was written and recorded by the Israeli singer °Aharōn °Amram in the late 40s. I have not been able to find out if the song recorded by °Anūška is the same one.

⁵² *Yešnan banōt*, on *Umpatampa* (IMP Dance 1994).

⁵³ Former leader of the left-wing coalition party Meretz.

Dana on the Road to Scandal

- * Why did Elvis Presley influence Saʿīda Sulṭān?
- * Gay songs and music - what is their aims?
- * James Dean and her⁵⁴ corporal relations with her black children!
- * Will Saʿīda exceed Madonna in vulgarity and madness?
- * The relation between the owner of CNN and the singer Michael Jackson, the most famous child-molester!

Dana on the Road to Scandal⁵⁵

In order to understand the destructive tendency in the songs by this singer or effeminate voice which stirs up depraved sex and scandal, we have to return to the special environment which shaped her view of singing and realise who are her highest role models. According to what she has said, her first beloved was Elvis Presley as a singer and James Dean as an actor. She feels Madonna expresses her ambition, describing her as intelligent and a rare talent, and hopes to be like her one day. When it comes to Michael Jackson, she says he is great, but that he has many enemies and that the war against his success is vicious. Note the names Dana quotes, all of them are scandalous stars and American perverts. Elvis Presley is the biggest musical phenomenon to this day, with millions still celebrating him at his annual remembrance in front of his house, and he is with no doubt the biggest miracle of song and a pioneer of the rock-'n'-roll movement. On the other hand, there is no doubt that a large part of his fame stems from the fact that this musical movement is followed mainly by adolescents. According to a psychiatrist treating [patients] with music, it is a movement of purification before the outburst. Presley's concerts were famous for the presence of drug addicts and perverts, as in his songs they would find an echo of the confusion, loss and deadlock they were experiencing.

Presley's life was a series of lowpoints, especially when the relationship with his friend Nick Adams was exposed⁵⁶. Every evening they used to go to an S/M⁵⁷ club to spend the late hours in brazen impudence and abhorrent sexual adventures. Presley died in that very club after taking a big overdose of drugs, his body was emaciated, its colour shining because of the perversion. Nick Adams died in the same way, his body useless.

Dana's biggest acting idol, James Dean, led a life even more provoking, repulsive and disgusting. During the filming of his last movie, *You Don't Know What You're Doing*⁵⁸ he invited a number of young black workers into his private room at the studio (which was usually used for changing clothes necessary on the set [for acting]). What he gave them after giving them himself, like bottles of Coca-Cola, was not his to give. And of course Dana sees Greta Garbo and Marlene Dietrich - the most famous stars of Hollywood's perverted world before her birth - as welcome examples of immodesty, seduction and provocation. Madonna, whom she dreams of emulating one day, received a greater reception in Israel than Theodore Hertzl - founder of the racist Zionist ideology - would, were he to rise from his grave in hell, and maybe greater than the British minister Balfour - who gave away a land he did not own to those not deserving of it⁵⁹. The depraved, false Israeli society clearly suffers from a strong split between extremists playing with religion for political purposes who use sacred pages and fabricate them to award glory to their schemes and aggression on earth⁶⁰. In the same

⁵⁴ sic!

⁵⁵ Dana herself is nearly absent from this chapter.

⁵⁶ I have a feeling the author is mixing Elvis up with James Dean.

⁵⁷ Transcribed in Arabic as *sādū mā sūtrīb*.

⁵⁸ I have no idea whether he is referring to *Giant* (1956) or *Rebel without a Cause* (1955).

⁵⁹ The 1917 Balfour Declaration promised the Jews a homeland in Palestine.

⁶⁰ One of muslims' accusations against Christians and Jews is that the Biblical texts have been changed since they were received as revelations from God - that is that Christians and Jews have changed God's intended message to their own benefit up through the years. (Whereas the Qurʾān has remained exactly the way it was originally revealed to God's Prophet Muḥammad.) This explains the accusation the author makes here that the rabbis in Israel forge sacred texts for their own benefit. (It should be mentioned that most Muslims also have a

framework, they only curse the likes of Madonna and Dana in public. This is why the rabbis, all the time since the roles were distributed at the start, have demanded that Madonna not be allowed entry to Israel - the land of the Lord as she says - whereas the Israeli president received her officially with a strong welcome thanks to the suicidal gay demonstrations surrounding her visit⁶¹. This is the Madonna whom Dana International incarnates in Israel, or rather exceeds. She is 36 and according to what she says, she has been intimate with so many men she doesn't know their names or how many they are. She behaves sadistically towards men, just like Dana, and wants them to feed her before leaving them. She has described her relationship with the director Alek Keshishian who is ten years younger than her in the film *In Bed with Madonna*, the same title she gave her book two years ago. Last year she was featured in another infamous film, *The Body*⁶², which has been described as a scandalous movie. Despite the fact that there is no censorship in America and nudity, perversion and pornography is legal, it seems that Madonna's sexual adventures were shameless in a way not portrayed by the daring Hollywood before. The film was classified as scandalous, and supporting her lead in the film it included scenes said to be among the hottest sadistic sex scenes ever. She was brought together with her lawyers who represented her in court saying that the film was autobiographical, Willem Dafoe who played the lawyer described how she made love to him in a crazy way, and at the end of the scene she tortures him with hot candles burning his body and dripping cold drinks on it. The film was released in several countries, like her book, and despite threats from the catholic church in Europe and America, the Zionist lobby put her to work well when she raised contributions for the support of the state of Israel and the Jewish orphan refugees who were killed by bullets from Arab terrorists in the Middle East. This is how Madonna put it at a large concert in London in 1989, then in 1990 she started her campaign for gay organisations. She went in the frontline of their demonstrations and wrote their demands of marriage, perverted sex, inheritance and all the rights of straight married people on her back and front.

Can you see the uselessness? The truth is that Madonna's leadership of gays is not only a way to achieve fame and glory, it is an expression of the true nature of this star which has fallen upon the world.

In frenzy and madness all are following the news about her and where she travels, to the point where the number of reporters accompanying her on all her trips never goes under 5000⁶³. One picture taken of her costs around US\$ 20 000. Not many of the fans know of the sexual talents which have created provocation all over the world, which have changed the women who see her as their archenemy - maybe the fire and flame of jealousy will grow cold when they get to know this truth: The analysts say that Madonna is not a complete woman. In puberty she went through violent sexual experiments, and most probably she was a man the same way as Dana and has changed with [the use of] hormones. A gynaecologist who recently wrote a book on the subject has stated that she came to him after her desire to have children was made public. He found she was not able to give birth and said she was not a complete woman. Can you see, Madonna - the world's burning symbol of femininity, is not a complete woman⁶⁴? This statement made her depressed and was shattered before her very eyes, and healthy scepticism at people who try to bend Islam to suit their own purposes.)

⁶¹ Here the conspiracy is spelt out to us: Though it may seem on the surface that secular and orthodox Israelis are divided politically, this is only a clever ruse to make us think they are enemies when they are actually collaborating (presumably to arrive at world domination eventually). Madonna, Dana & others are simply pawns in this wicked game.

Pointing to Israel's president Weizman as an advocate for gay rights is most interesting considering the extreme outrage his following comment made: "I am against ... everybody's coming out of the closets. ... I like a man who wants to be a man rather than a man who wants to be a woman, or a woman who wants to be a man. This is a complicated issue ... I personally see it as negative. The treatment of homosexuals should be determined by law" (*Yedi'ot v'Aharonot*, December 22, 1996, translation by Yael Ben Zvi).

⁶² *Body of Evidence* (1993). It seems the author is mixing up the plot of the film with reality, as it is Madonna's character in the movie who says what goes on in the film is part of her identity. The link between this film and Madonna supposedly doing fundraising for Jewish orphans is hazy to me.

⁶³ Actually enough people to fill close to 15 Boeing 747 planes!

⁶⁴ Madonna's very public pregnancy was presumably just another clever ruse to keep us in the dark about her real nature.

she said she wanted to die. The French magazine Bravo⁶⁵ published a confession from her where she said “I have never experienced true love, and since I was 15 I have never felt a true attraction towards men”. Maybe this is why she preferred a life with gays at such an early age. Madonna confesses that the secret of her success is the way of show business, for “people always want to see something provocative from me, they want to see what’s under my skin and I give them an opportunity for pleasure”. Then came her latest film and the threats from the men of the catholic church, and with it the criticism which led to the ban of her concerts [out of fear] of violent extremists. All this made her very depressed, and it seems she has taken a true look in the mirror and discovered that she - as she has said herself - “[I] feel that I’m a bad girl. I want to disappear from peoples’ eyes and let them see me in a picture where they can’t recognize me because their views of me have become an injury. Some of them curse me, some grieve for me and some try to tear me apart. Because of this, I’m thinking of isolating myself so that I can see the world and no-one can see me. I’ve become ashamed of myself.”

The reporter asked herself at the end of the interview if maybe Madonna was right? Though she sold more than 150 million copies of her last album and has reached the peak of fame, she is completely miserable - just like Marilyn Monroe in her last days, so was she on the brink of suicide?

Then there is the black pig Michael Jackson. His scandals fill the newspapers all over the world and in the Arab world. He has hidden his skin [colour] even though the blacks were the ones who lifted him up to the top⁶⁶. Despite that, he distanced himself from them and changed his skin [colour] with different kinds of creams and powders which changed the colour of his skin so he became a deformed freak. He has had lots of cosmetic surgery, three operations on his nose and two on his chin in addition to an infinite number on his skin colour and cheekbones; he is so terribly thin that his close relatives confirm that they write him off when they see him. His face is completely different from the one in pictures and on film, and according to a photographer his nose has only one nostril, one of his cheekbones is higher than the other, his chin is drooping and his face filled with scars. To sum it up, he described him as a ghost. Kenny Lennox, a photographer with the Daily Mirror who took most of his pictures and who presents himself as his private photographer, confirms that he wants to photograph him without watching him and that he is astonished by the mania of the millions [of fans]. His latest album reached the highest number of sales, never seen in America before, with 200 million tapes⁶⁷.

And of course Michael is not far from the fingertips of the Jews who lifted him to the top⁶⁸. Ted Turner, the Jewish owner of CNN, has placed him at the top of the list of singers broadcast by his network. The Zionist lobby has celebrated him since the release of his first albums, and he says in his autobiography published under the title *The Way to the Moon*⁶⁹ that “the constant prayers and blessings of the Jewish rabbis on my behalf lie behind my success”. Jackson tops the list of perverts as he, according to himself, cannot feel pleasure and happiness except with children. It is said that every week he goes to child shelters and chooses one of them to molest. He used to rape homeless kids in a New York neighbourhood in exchange for huge sums of money to hide his actions. His sister Latoya Jackson has said publicly that he is “not straight” and that he has been into perversion and sexual molesting of children since he was an adolescent. The habit stayed with him after he reached fame, and I will not go into all the lawsuits and the mothers of the children themselves pursuing him in Europe and America.

And what about the story of his marriage to Lisa [Marie] Presley⁷⁰, Elvis Presley's drug addict daughter. Not the story which was published with great noise, glittering light and a legendary party with stars flown in in aeroplanes under strong security arrangements - that was nothing but a sort of camouflage to hide sick perversion after he was about to be sentenced to prison in more than one case

⁶⁵ Actually a German pop magazine not exactly famous for its journalistic integrity.

⁶⁶ Note that the author uses black as a racist slur while chiding Jackson for being ashamed of his own skin colour.

⁶⁷ Which should mean that most households in the US own at least two copies each.

⁶⁸ Presumably together with the blacks mentioned above.

⁶⁹ A somewhat flowery translation of *Moonwalker*.

⁷⁰ Yet another clever ruse orchestrated by the Jewish conspiracists!

of child molesting. In order to make the screenplay even better, his lawyers and managers paid the press to declare that his wife was pregnant. The reporters scoffed at these statements as the same papers often had published Michael's name as one of the most famous regulars in gay clubs. His sister Latoya Jackson scandalised him and declared that he had chased her when she was a child to take her from behind, and that she had witnessed him in the company of children before she declared war on him because he disavowed her and their father. In past years, when this deformed black pig goes to Israel to sing and he learns there are Arabs present at the concert, he refuses to move in blatant hypocrisy saying "If I had known I would sing one day and Arabs would be listening, I would have stopped singing years ago". Then he heaps abuse on the Arabs. Unfortunately all news agencies broadcast his shameful words and his vulgar abuse without the artistic or cultural circles instigating any boycott of his songs or pictures⁷¹. Instead his latest album is distributed everywhere and his picture is carried on girls' bosoms as the clothes factory-owners print his picture on T-shirts and hang it on the walls of shops and cassette kiosks. The question is, do we really deserve this abuse if this is our situation? It remains to point to someone no less famous in his perversion and madness than the pig Jackson, the singer Rod Stewart whose pictures and albums are widespread among university students, especially the students at the American University in Cairo⁷². There it has reached a level of perversion, madness and homosexuality so that a group called "Rod's University of Gays" has been formed. A picture has been distributed to his depraved group, they are completely naked on his album covers - and it has even got pictures of himself with animals, like the famous Jewish singer Sandra⁷³ who is known for being intimate with dogs. Have you ever seen anything more depraved than that?!

⁷¹ The lack of a boycott following these alleged slurs should be seen as an expression of a general feeling in the Arab world that the world, especially the US and UN, are all too ready to employ sanctions and boycotts against Arab and Muslim countries (like Iraq, Libya, the Sudan and Iran), but let Israel behave the way it wants to without being punished by the international community.

⁷² AUC students, mostly the children of Egypt's *nouveau riche* elite, are regularly the focus of Egyptian popular media. AUC is seen as a hotbed of secularity and vice by a lot of Egyptians, and the last "scandal" I heard of was that satanic orgies were supposed to have taken place in the dormitory. (Probably some of the students had been wearing heavy metal t-shirts.)

⁷³ I assume he means the German popsinger Sandra.

Sex, Religion and Freemasonry

- * Israeli extremists demand that Sa'ida Sulṭān be killed
- * The ideology of happiness, lust and the motto of those who plunge into mire!
- * Perverts, artistry, fame and Freemasonry
- * Freemasonry's relationship with the Protocols of the Wise of Zion and the Jews
- * Sa'ida deride Jewish religious men, and the story of the film which scandalised them!
- * Jimi Burtel, the German priest who raped a child - is the story repeated in Israel?!

Sex, Religion and Freemasonry

Dana is now 23, she is 176 cm tall and her weight is 64 kilograms. According to a detailed description in the French newspaper *Le Monde*, which devoted a two page spread to her story, her chest was flat and hard and her rear was narrow and firm when she changed from Yaron to Dana, but all of a sudden she filled out by taking steadily increasing doses of hormones. The effeminate singer is devoted to her body saying "It's the body I used to dream of when I was a teenage girl in men's clothes. This body makes the principle of happiness and lust come true for me, the principle I believe in in life." The truth is that this expression is often repeated by perverts and wretches in their quagmire of scandal and despair. But for the ones who reflect over it, it reveals an old, famous philosophy which has been known for centuries. This philosophy is Freemasonry, and also a lot of perverts among the artists of the world have entered it. For those who are not familiar with Freemasonry, it spread among Zionist Jews and took the appearance of a political ideology from the beginning. Its Jewish leaders will rule the nations and societies through Freemasonry's shining slogans. The Freemasons use a large part of the Protocols of the Wise of Zion, and there is more than one sign that Freemasonry is Jewish: Its Jewish tendencies, its Jewish spirit is one - the Freemasons pray in the direction of Solomon's temple in Jerusalem, the Freemasons' temple is built on the ruins of this temple and the rites of the Freemasons are the same as the early Israelites' - before it developed into modern Judaism. The sign of the Freemasons is a drawing by Jacob Yehuda Leon (1603-1675) which was made specially for the Freemasons. It is a picture of the temple, the ark of the covenant

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