The Ottomans built the 13-meter-high clock tower on a square building above Jaffa Gate next to the castle. After seven years of work, it was finished just before the silver anniversary of Sultan Abdul Hamid II's throne accession in 1909. It cost around 20,000 francs. The architectural masterpiece received visitors from Jaffa to Hebron, and it included four clocks that visitors could see from various quarters.

After the fall of Palestine under British rule, the Lovers of Jerusalem Society, whose members were Britons, Arabs, and Jews, issued a decision to remove the clock tower in 1922. The society's stated goal was supposedly the protection and development of Jerusalem and its inhabitants, but it was actually created to improve the image of the British occupation of the city. The society decided to remove the clock tower under the pretext that it was in competition with Big Ben in London, and that it was too ugly. The real goal, however, was to remove the memory of the sultan from the minds of the population.

Residents violently objected to that decision, so much so that there was a rumor that the military governor Storrs backed down because of Mustafa Kemal Ataturk's objection to the removal of the tower because it was an Ottoman monument. Nevertheless, Storrs transferred the clock to a small tower built on the square opposite the building of the new municipality of Jerusalem outside Jaffa Gate. When people continued to object to that action he was forced to destroy it and transfer the clock to the British Museum.

The Home of Khalil Sakakini

The home of the Palestinian writer and educator Khalil Sakakini, a leading intellectual literary scholar in Palestine and the Arab world.
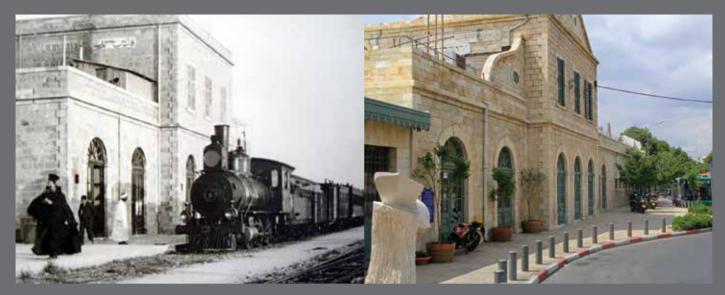
In her book *Jerusalem and I*, his daughter Hala writes about her father who built the house in the Katamon neighborhood, in west Jerusalem in 1937. He called it "the island," and named the rooms after world capitals such as Damascus, Baghdad, Sana'a and Cordoba.

On the morning of April 30, 1948, 70-year-old Khalil Sakakini was forced out of his home, leaving behind a precious library and all his belongings. He died in Cairo in 1953.

The Khalil Sakakini home, which was once a pilgrimage site for Arab writers and artists, was captured and turned into the headquarters of the World Zionist Organization of Women (Canadian Hadassah WIZO). The name of the Katamon neighborhood was changed to "Gonen."

The Jerusalem Train Station

Jaffa-Jerusalem railway in 1892. The first railway line in Palestine and one of the first railroads in the Middle East.

The railway construction work began during the period of Ottoman rule in 1890 and finished in 1892. After the *Nakba*, "Israeli Railways LTD" captured the railway and called it the Tel Aviv-Jerusalem line.

Hamra Cinema

It's hard to find a refugee from Jaffa, either in Palestine or in the diaspora, whose grandfather didn't used to take his/her grandmother to the Hamra Cinema on Jamal Pasha Street when they were engaged. Hamra Cinema in 1937, which housed singers such as Mohammed Abdel Wahab and Umm Kulthum, has today become a center for the followers of Scientology on Sderot Yeroshlayim Street!

Photos in this section by Palestinian photographer and activist Tarek Bakri's "Guardians of Memory" collection. Tarek is a computer engineer based in Jerusalem. He works on documenting Palestinian ethnically cleansed villages in 1948 and has had several exhibitions in various countries.

He can be reached at tarekz.bakri@gmail.com.

The Afghani Souvenir and Silver Shop

The Afghani souvenir and silver shop in Jaffa in 1934, which remains to this day.

The shop owners fled to Jordan following the *Nakba*, and their trade flourished there.

The Afghani children and grandchildren are committed to the cause and are waiting to return to their shops in Jaffa.

Majdal Yaba

Incorporated into Mandatory Palestine in 1922, Majdal Yaba was captured by Israeli forces on July 12, 1948. The town was depopulated as a result of the military assault. The number of refugees from Majdal Yaba was estimated at 1,763 in 1948, and they and their descendants were estimated to number over 10,000 in 1998. The Israeli locality of Rosh HaAyin was established on the village lands in 1950, followed by the moshav of Giv'at HaShlosha in 1953.