

THE PA/FATAH VISION FOR ISRAEL'S DESTRUCTION

A Study of Fatah's *Waed* magazine
for children Ages 6-15

By Itamar Marcus



“Over thousands of years... there is no invader who invaded this land and did not leave it defeated in the end, and that is what will happen to the Zionist invaders.”

Waed magazine, Issue 27, p. 23

About Palestinian Media Watch

PMW's team of Arabic language researchers monitor, research, and analyze PA and Fatah controlled newspapers, TV shows, radio programs, social media sites, and schoolbooks to understand the messages the broad Palestinian leadership sends to the Palestinian people. PMW's findings document a decades-long pattern of the PA's promotion and glorification of terror and indoctrination of adults and children to seek Martyrdom for "Palestine," while denying Israel's right to exist and anticipating a world without Israel. PMW's Arabic language researchers' findings form the basis of PMW's reports, which are disseminated to government officials, decision-makers, journalists, NGOs, and others, and have changed the way the world sees the Palestinian Authority.

About the Author

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Executive Summary

Fatah, the ruling political movement of the Palestinian Authority (PA), runs a youth movement for Palestinian children ages 6-15 called the Lion Cubs and Flowers (for boys and girls respectively) which publishes a children's magazine called *Waed* (the promise in Arabic). The magazine is published on the youth movement's website and distributed at Fatah and PA activities and in PA schools.

Fatah's education of children through *Waed* is the antithesis of peace education. Whereas not all the material in the magazine promotes hatred of Israelis and Israel, all references to Israelis and Israel are hateful.

Waed's fundamental messages are that Israelis are foreign colonialist invaders, and therefore, Israel has no right to exist. Palestinians led by Fatah will continue the heroic armed struggle until the defeated invaders leave. There is no hint of Israel's legitimacy, nor is there a possibility that Israel will coexist alongside a liberated Palestine, whose borders will include all of Israel.

Fictitious history creates violent destiny

Fatah's rewriting of the past generates its vision for the future. A fictitious 5,000-year-old "Canaanite Palestinian Arab" people is invented as the pretext for all Palestinian rights: "Since the third millennium BCE, in other words, **5,000 years ago. Its Palestinian residents settled it**" (*Waed*, Issue 37, p. 22). The erasure of the authentic Jewish history in the land is the pretext for denying Jews any rights. Israelis are branded as **"foreigners who came from all ends of the earth, foreigners who did not know Palestine and did not live in it – neither them nor their fathers and forefathers"** (*Waed*, Issue 36, p. 2). Every city in Israel and every centimeter of Israel are said to be parts of the occupied Palestinian "homeland that was stolen."

Accordingly, Israel is delegitimized as the "thieving entity" and Israelis are demonized as the "invading Jews." Fatah proclaims it will destroy Israel by "liberating Palestine from the thieving Zionist entity" (*Waed*, Issue 32, p. 3). Israel's destruction is packaged in various euphemisms such as: **"the period of Zionism will eventually pass,"** and **"there is no invader who... did not leave it [Palestine] defeated in the end, and that is what will happen to the Zionist invaders"** (*Waed*, Issue 27, p. 23).

This inevitable "liberation of Palestine," will be nothing less than Palestinian "victims" achieving justice, since Palestinians have the "absolute *right* to take back its *rights* in full" (*Waed*, Issue 26, p. 12).

Ultimate justice will be achieved with the expulsion of all the Jews. Fatah presents Algeria as the historical precedent: **"At the end of the period of French colonialism... they all fled to France... Algeria's experience assures that the Jewish**

للعرب الجزائريين.
تجربة الجزائر تؤكد ان المستوطنين
اليهود في فلسطين مصيرهم الزوال.

settlers in Palestine will disappear in the end.” (*Waed*, Issue 28, p. 25, red emphasis appears in the original.)

Waed is emphatic that Fatah’s goal is to end Israel’s existence and not merely its control over the West Bank. The references to “Palestine,” “stolen homeland” and “occupation” always include all of the State of Israel. So do all the maps of “Palestine.”

Palestinian rights: Terror and liberation are linked

The Palestinian “absolute right” to destroy Israel creates the “right” to use violence, coined “...**right to wage an armed struggle to take back its stolen homeland**” (*Waed*, Issue 28, p. 4). Moreover, “**the liberation of Palestine will only be achieved through armed struggle**” (*Waed*, Issue 27 p. 35).



PA/Fatah map of
“Palestine”

Israeli civilians are also legitimate targets of this “right.” The murder of a 26-year-old Israeli woman was described as “a heroic car ramming operation.” Dalal Mughrabi, the bus hijacker who led the mass murder of 37, including 12 children, left a “clear and unforgettable impression,” and is praised in several issues of *Waed*. Terrorists are coined the “heroic fighters of Palestine;” imprisoned terrorists are “self-sacrificing fighter prisoners;” killed terrorists are “Martyrs” and “heroes;” while terror attacks are “daring self-sacrifice operations.”

Jewish history rewritten as Palestinian history

Jewish history and archaeological evidence that confirm the primary connection of the Jews to the land of Israel are presented as Palestinian history and artifacts. Events that happened to Israel/Judea/Jews—including the invasions by the Babylonians, Greeks and Romans thousands of years before the formation of a Palestinian people—are rewritten as Palestinian history. *Waed* presents a picture of an ancient coin as proof of an ancient “Palestinian currency”—the “Canaanite *shekel*.” Ironically, the coin chosen was a Judean *shekel*, with the ancient Hebrew script spelling “*Yehud*” (Judea).



Judean shekel is
“Palestinian currency”

Most significantly, it is impossible to ignore the PA/Fatah’s falsification of history as merely the PA’s internal identity building, because the false history has a much more sinister goal: It serves as justification to destroy Israel:

Over thousands of years it has proven that... there is no invader who invaded this land and did not leave it defeated in the end, and that is what will happen to the Zionist invaders (*Waed*, Issue 27, p. 23).

Demonization

In addition to delegitimizing Israel the state, the PA/Fatah demonizes Israelis as individuals, calling them evil, racist, bloodthirsty killers, through expressions like the “**giant Israeli murder machine,**” “**Zionist gangs**” and “**the blood of Gaza’s**

children did not quench the thirst of the Israeli monster.” Among the many libels it disseminates, the magazine accuses Israel of Nazi-like horrors.

For the PA/Fatah, this fabricated history is what creates the vision for the Palestinian destiny. **The *Waed* message: Israel was created by theft, its continued existence is a crime, and its termination via the armed struggle is justified and inevitable.** The education transmitted to children via *Waed* will be the driving force for Palestinian hate and terror for another generation.

Introduction

Fatah is the political movement that has ruled the Palestinian Authority (PA) since the PA's inception in 1994. Fatah's Mobilization and Organization Commission runs a youth movement called the Lion Cubs and Flowers (for boys and girls respectively), which sponsors activities for children.

Three to four times a year, the youth movement publishes a magazine called *Waed (The Promise)* which defines itself as "a cultural-educational monthly that deals with issues related to children ages 6-15." The magazine includes quizzes, crossword puzzles, short stories, and educational material. It is published on the youth movement's website and distributed at Fatah's children's activities, at PA and Fatah summer camps, in PA elementary schools, and other places. (See Appendix 1)



Waed distributed at a school in Hebron

Palestinian Media Watch (PMW) has examined *Waed's* messages to young children about peace, Israel, Jews, and terror, as presented in the last 17 issues, starting with December 2014 and ending with September 2021. *Waed* reveals explicitly that:

- The PA and Fatah continue to reject Israel's right to exist
- Palestinian terrorists, even murderers of civilians and children, are glorified by PA/Fatah as Palestinian heroes
- PA/Fatah anticipates a future Palestinian state that will replace all of Israel—accompanied by the removal of all Jews from the land—as the only just solution to the Israeli-Palestinian conflict
- PA/Fatah assures Palestinian children that a future world without Israel is inevitable

Waed is significant because it clearly shows how Fatah renders the past and present, as well as its vision of a future without Israel.

For years, PMW has presented many governments with the problematic messages the PA/Fatah transmits to young children through the many frameworks it controls, such as PA TV, culture, sports, and formal education. This has generated international pressure on the PA to change. *Waed*, however, has not been exposed to foreign scrutiny until now, and consequently, it may represent a more pristine expression of the PA/Fatah's vision not inhibited by foreign pressure.

Senior Fatah leaders head Fatah's Mobilization and Organization Commission, which runs the youth movement that produces *Waed*. The current Commissioner, Jamal Muhaisen, is a member of Fatah's Central Committee, and before him, the Commissioner was the current Deputy Chairman of Fatah, Mahmoud Al-Aloul.

Additionally, the Fatah-produced *Waed* is significant since Fatah is the same party that has always ruled the PA, and many senior Fatah leaders are also the leaders of the PA. For example, Mahmoud Abbas is Chairman of the PA and Chairman of Fatah. Muhammad Shtayyeh is the PA Prime Minister, a Fatah Central Committee member, and was appointed Fatah Treasury Commissioner in 2017. *Waed* magazine is not only a window into the vision of one Palestinian political movement; it is a window into the vision of the PA itself. (See Appendix 2)

Chapter 1: *Waed's* Terminology

Language and terminology play a critical role in fashioning opinions and attitudes. The terminology chosen by the writers of Fatah's *Waed* educates children to reject Israel's right to exist in any borders, and the euphemisms chosen for terror make it sound heroic. In sentences where the word "Israel" logically should appear, children read about the **"thieving Zionist entity," "your enemy," and "the thieving occupation."** Where the word "Israelis" should appear, the magazine uses expressions like **"the Zionist criminals," the "Zionist gangs," "Zionist thieves,"** and **"the Jewish invaders."** When the word "Israeli" is actually used, the magazine may add a modifier such as **"the Israeli monster."**

The following are examples of the terminology used in *Waed* to promote hate, rejection of Israel, and support for terror. The full context of these phrases appears in the following chapters.

1. Terms for Israel and Zionism

"The Zionist movement is a **colonialist and racist movement**" (*Waed*, Issue 31, p. 5)

"[Fatah's] goal is liberating Palestine from the **thieving Zionist entity**" (*Waed*, Issue 32, p. 3)

"...**the Zionist enemy**, Palestine that was stolen and the Fatah Movement that fights to liberate it" (*Waed*, Issue 40, p. 11)

"In the end [1948], Palestine fell under the **Zionist occupation...The occupation** will cease to exist" (*Waed*, Issue 32, p. 5)

"Fatah['s] ... goal is to liberate Palestine that was stolen by the **colonialist and aggressive Zionist movement**" (*Waed*, Issue 28, p. 5)

"This aroused the anger of **the giant Israeli murder machine**" (*Waed*, Issue 30, p. 16)

2. Terms for Israelis

"Zionism's plan to occupy Palestine and establish a national home for **the Jewish invaders.**" (*Waed*, Issue 38, p. 2)

"**Foreigners** who came from all ends of the earth, **foreigners** who did not know Palestine and did not live in it – neither them nor their fathers and forefathers." (*Waed*, Issue 36, p. 2)

"...together with the self-sacrificing fighters against the **Zionist thief.**" (*Waed*, Issue 35, p. 22)

“...became famous for its resistance to **the Zionist criminals.**” (*Waed*, Issue 25, p. 8)

“A sharp knife descended upon their [cities’] continuity, cut it, and tore it. This was the knife of the **Zionist gangs.**” (*Waed*, Issue 36, p. 27)

“The blood of Gaza's children did not quench the thirst of **the Israeli monster.**” (*Waed*, Issue 24B, p. 8)

3. Terms for the land of the State of Israel

“If you look far to the west, you will be able to see **Palestine’s occupied** [Mediterranean] Sea and its **cities** [i.e., Israel’s coastal cities] that **were stolen.**” (*Waed*, Issue 28, p. 23)

“... between the occupied Gaza Strip and **the homeland** [i.e., Israel’s Negev desert] **that was stolen.**” (*Waed*, Issue 33 p. 2)

“Villages in the **Palestinian Interior** [i.e., Israel].” (*Waed*, Issue 33, p. 2)

“The Gaza Strip is the southern part of **the Palestinian coast** [i.e., north of Gaza is only Israel's coast], which stretches **from Rosh HaNikra** [i.e., Israel’s border with Lebanon].” (*Waed*, Issue 33, p. 2)

“... inside **Palestine that was occupied in 1948.**” (*Waed*, Issue 37, p. 15)

“The Zionist movement is a colonialist and racist movement... **occupying the Palestinian people’s lands...**” (*Waed*, Issue 31, p. 5)

4. Terms for Israel’s inevitable destruction

“**There is no invader who... did not leave it defeated in the end, and that is what will happen to the Zionist invaders.**” (*Waed*, Issue 27, p. 23)

“**The period of Zionism will eventually pass, sooner or later.**” (*Waed*, Issue 28, p. 2)

“Algeria’s experience assures that **the Jewish settlers in Palestine will disappear in the end.**” [Red emphasis appears in the original source] (*Waed*, Issue 28, p. 25)

“...until victory is achieved and **our stolen homeland is liberated.**” (*Waed*, Issue 28, p. 11)

“Fatah[’s]...goal is **liberating Palestine from the thieving Zionist entity.**” (*Waed*, Issue 32, p.3)

“Palestine is the most beautiful... but **when it will be liberated from the Jews** it will be much more beautiful.” (*Waed*, Issue 30, p. 11)

"The Palestinian struggle is a long-term struggle... **until Palestine is liberated.**"
(*Waed*, Issue 28, p. 8)

"Fatah['s]... goal is to **liberate Palestine that was stolen by the colonialist and aggressive Zionist movement, and to establish a democratic state.**" (*Waed*, Issue 28, p. 5)

"**The occupation [i.e., Israel] will cease to exist** just as what was before it ceased to exist." (*Waed*, Issue 32, p. 6)

5. Terms for terror and terrorists

"... faith in our people's right to wage an **armed struggle.**" (*Waed*, Issue 28, p. 4)

"The occupation accused her (i.e., terrorist serving 12 life sentences) of carrying out dozens of **daring self-sacrifice operations.**" (*Waed*, Issue 30, p. 18)

"The **assault groups** set out on Friday night, Dec. 31, 1964, and fully carried out **the actions** [i.e., bombing]." (*Waed*, Issue 28, p. 4)

"**The Palestinian prisoner** is one of the **heroic fighters of Palestine...** [Palestine] will embrace **her heroic children...** 'Why are you imprisoning my **heroic children?**'"
(*Waed*, Issue 30, p. 13)

"... to fight together with the **self-sacrificing fighters** against the Zionist thief."
(*Waed*, Issue 35, p. 22)

"The Megiddo Prison, which was especially built for the **self-sacrificing fighter prisoners.**" (*Waed*, Issue 34, p. 29)

Chapter 2: Terror is a Palestinian “right”; Martyrdom is a Palestinian ideal

One purpose of Fatah’s *Waed* is to teach young Palestinian children that committing acts of terror and murdering Israeli civilians is their “right,” and those who exercise that right are “heroic.” Fatah’s argument is straightforward: Since the entire State of Israel is the “stolen homeland,” Fatah’s killing of Israeli civilians since 1965 is the implementation of the Palestinian “right” to “armed struggle” in order “to liberate Palestine that was stolen by the colonialist and aggressive Zionist movement.”

The magazine quotes from Fatah’s announcement of its first terror attack on Jan. 1, 1965, as an expression of its current ideology:

“[It is] our people’s **right to wage an armed struggle** to take back its **stolen homeland.**” (*Waed*, Issue 28, p. 4)

This description of Israel as “stolen homeland” is not referring to merely the West Bank and the Gaza Strip, but to all of the State of Israel. Accordingly, every terrorist murderer, every terrorist prisoner, and every “Martyr” is glorified as a hero because of their “**right** to wage armed struggle.”

Waed presents mass murderers as heroic role models, including the “Martyr” Dalal Mughrabi. In 1978, Mughrabi led the Coastal Road massacre, the deadliest terror attack in Israeli history. Palestinian terrorists hijacked a bus and murdered 37 civilians, including 12 children. *Waed* honored an 11-year-old girl for having the “vigor of Dalal Mughrabi”—one of the striking examples of using this female mass murderer as a role model.

Many sections of the magazine focus on a glorious military history that Palestinians and Fatah are said to have experienced. Some of the descriptions are based on actual events, but much of the information is changed, exaggerated, or even entirely made up. The common denominator is that terror and violence are justified and glorified. More problematic still, this information is presented as the defining component of Palestinian history.

Indeed, *Waed* defines Fatah’s unchanging raison d’être as destroying Israel through violence. Fatah’s goal to “liberate Palestine” (a euphemism for destroying Israel) is not presented as merely the founding ideology of the movement in 1965, but as a current goal and an inevitable destiny:

Fatah is a national liberation movement. **Its goal is to liberate Palestine that was stolen** by the colonialist and aggressive Zionist movement... **Al-Asifa, this is Fatah’s military wing, in other words our armed forces who waged the fighting against the Israeli occupation** [i.e., all of Israel]. (*Waed*, Issue 28, p. 5)

Fatah set out as an armed revolutionary movement whose goal is liberating Palestine from the thieving Zionist entity and restoring the **right** to its Palestinian owners, who own the **right**, the homeland, and the land. (*Waed*, Issue 32, p. 3)

These [Palestinian Planning Center] booklets included studies on the revolution, **the Zionist enemy, Palestine that was stolen, and the Fatah Movement that fights to liberate it from its oppressors.** (*Waed*, Issue 40, p. 11)

Since Fatah is the largest faction of the PLO and the heads of Fatah have always been the heads of the PLO since 1967, the magazine analyzes the components of the PLO logo to explain the centrality of violence and terror to both the PLO and Fatah.

The PLO logo is composed of a shield with a yellow frame on a white background, in whose center is a Palestinian flag and **flames above it. This means that the liberation of Palestine will only be achieved through armed struggle. At the bottom appears the map of Palestine [i.e., including all of Israel] in green**, surrounded by the three-part motto: “National unity – Pan-Arab mobilization – Liberation.” (*Waed*, Issue 27, p. 35)



The PLO logo

Fatah’s first terror attack on Israel was on January 1, 1965, the date Fatah celebrates yearly as the “launch” of the movement. *Waed* quoted from Fatah’s 1965 announcement of its first terror attack, presenting it not as mere history but as **“the beginning of the armed struggle to liberate Palestine.”** The magazine’s illustration shows fighters carrying automatic weapons.

Amid our reliance on Allah, and out of faith in our people’s **right to wage an armed struggle to take back its stolen homeland...** the assault groups set out on Friday night, Dec. 31, 1964, and fully carried out the actions that were required of them inside the occupied land [i.e., intended bombing of Israel’s National Water Carrier, Fatah’s first terror attack].



These words are part of the first announcement of the Fatah Movement, which it published 51 years ago, and in which it announced **the beginning of the armed struggle to liberate Palestine...** Ahmad Musa, the first Martyr of Fatah, fell in this operation.” (*Waed*, Issue 28 p. 4)

Fatah has two wings: the military wing – in other words, the fighters bearing weapons, which is named Al-Asifa; and the political wing, which is Fatah that oversees and directs the military wing. (*Waed*, Issue 25, p. 6)

When one of Fatah's political leaders, Saeb Erekat, died in 2020, the magazine's writers felt the need to justify why he would be honored even though he was not a "fighter." The solution was to explain that Erekat used "the role of politics in supporting the Palestinian armed struggle." Significantly, it is not the armed struggle that supports a political process, but the political process that supports the "armed struggle." This follows the teaching in the magazine that only "armed struggle" will "liberate Palestine":

This November the Palestinian national movement lost late Fatah Movement Central Committee member and [PLO] Executive Committee Secretary Saeb Erekat, who fell victim to the Coronavirus... Saeb Erekat understood early on that there are two intertwined paths before the Palestinian people: **the path of armed struggle and the path of knowledge... He chose Political Science out of an understanding of the role of politics in supporting the Palestinian armed struggle.** (*Waed*, Issue 38, pp. 2 and 11)

Waed honored one man specifically because he prioritized terror—referred to as "resistance"—over a career in academia and education:

When Hanna Mikhail "Abu Omar" was asked why he stopped teaching at US universities and joined the Fatah Movement at its bases in 1969, he responded: **"My duty as a Palestinian is to join the Palestinian resistance."** (*Waed*, Issue 32, p.3)

Waed also uses visuals to glorify terror, such as an old Fatah poster from 1970 of a masked man holding a rifle. (*Waed*, Issue 28, p. 7)

Fatah stresses in the magazine that the battle with Israel is existential—fighting Israel from the moment it was established until it will be destroyed.

[After Israel's establishment,] the Palestinian people did not surrender. It rose up and took up arms, fighting and **demanding to restore its homeland.** The *Intilqa* of the Fatah Movement (i.e., the "launch" - Fatah's first terror attack in 1965), whose 55th anniversary will take place this coming January, succeeded in restoring the balance to the Palestinian people... (*Waed*, Issue 36, pp. 2-3)



Terrorists, Martyrs and Martyrdom

Children's writings appearing in *Waed* also glorify terror, terrorists, and Martyrdom. The following story written by a 12-year-old Palestinian girl praises the terrorist murderer who intentionally ran over a 26-year-old Israeli woman, Dalia Lemkus (pictured right) in "**a heroic car ramming operation.**" After running over Dalia, the terrorist got out of his car and while Dalia was lying helpless on the ground, stabbed her repeatedly until she died. This murderer joins all the other terrorist prisoners, who together are called the "**heroic children**" of "Mother Palestine."



Dalia Lemkus, murdered by a Palestinian terrorist in 2014

The Palestinian prisoner

The Palestinian prisoner is one of the **heroic fighters** of Palestine. He defends his homeland and his mother Palestine. He wants to liberate her from her bonds so that she will embrace her **heroic children**, whom she has missed during their time in the **thieving occupation's prison**.

She [Palestine] asks [Israelis]: "Why are you imprisoning my **heroic children**...?" In the end they [the prisoners] will meet their families and complete the liberation of mother Palestine from her bonds. The prisons will be emptied, Allah willing.

The best example is prisoner Maher Hamdi Rushdi Al-Hashlamoun who has the most beautiful smile and carried out **a heroic car ramming operation** [i.e., the murder of Dalia Lemkus]. He was sentenced to two life sentences, and despite this when the sentence was read, he gave a smile which angered the occupier and drove him crazy." (*Waed*, Issue 30, p. 13)

وخير مثال الأسير البطل ماهر حمدي رشدي الهشلمون هو صاحب أجمل ابتسامه هو صاحب
عملية الدهس البطولية التي قام بها وحكم عليه بمؤبدتين ورغم ذلك عند نطق الحكم
ابتسم ابتسامه غاظ بها المحتل وجن جنونه وردد قائلاً بعد الحكم مقوله جميله جدا:

This story shows how successful the PA/Fatah has been in transmitting its support for the murder of Israelis/Jews to young children. The 12-year-old was aware of the "**heroic car ramming operation**" and that is precisely why she considered the terrorist murderer a hero.

Fighters including terrorist prisoners and "Martyrs" are presented as the "Vanguard"—"the heroes of the Palestinian people." Neither Martyrdom nor prison is to be feared in the quest to "liberate Palestine: **"We do not care how many Martyrs will die and how many self-sacrificing fighters will be arrested"**:

The Ashkelon Prison was the darkest, and in it **the Palestinian prisoners, the heroes of the Palestinian people**, suffered the most from injustice and assaults.

At the beginning of this poem [written by a prisoner] there is defiance of the prison and the prison guards, determination to gain freedom and dignified lives, and **greater determination to liberate Palestine, regardless of how great the sacrifice may be. We do not care how many Martyrs will die and how many self-sacrificing fighters will be arrested.** The Israeli prisons are full of Palestinian resistance members. **They are our vanguard of our people ...**

Blessings to our prisoners in the Israeli prisons

Glory to the Martyrs of the Palestinian revolution (*Waed*, Issue 40, pp. 2-3)

Children's writings that glorify Martyrdom as also published in *Waed*. The following text written by a young girl is titled **"A fighting people and an oppressor people!"**

There is a people that fights, which is called Palestine, and there is an oppressor people, which is called Israel. What is gained by Israel's occupation of Palestine? Did they think we would surrender so easily? ...

Have you seen the bodies [of Palestinians] lying here and there in the streets and between the stones, on the trees and under the earth?

... I will tell you with greatest pride: "These are bodies of people who sacrificed their lives for our honor, the honor of our nation, and the honor of our land, for the sake of Palestine." ... (*Waed*, Issue, 32, p. 14)

Palestinians launched a wave of terror they termed the "Knife Intifada" or "the Al-Aqsa Uprising" from September 2015 to June 2016, during which they murdered 40 people in response to Jews visiting Judaism's holiest site, the Temple Mount in Jerusalem. Many young Palestinians, including teenagers, participated in the terror wave. In its November 2015 issue, published during this Palestinian terror wave, *Waed* actively promoted terror and glorified Martyrdom to its young readers. Twice in the first five pages of the magazine, it quoted Yasser Arafat encouraging Palestinians to die for Jerusalem: **"Millions of Martyrs are marching to Jerusalem."**

The magazine likewise glorified the terrorists who were killing Israelis: **"Our brave people** are setting out against the wild Zionist attack against our blessed [Al-Aqsa] Mosque." The "wild Zionist attack" is reference to Jews visiting the Temple Mount:

His [Yasser Arafat's] anniversary is arriving in these days that are **packed with heroism, Martyrdom, and defiance** [i.e., euphemisms for Palestinian terror] ... **His resounding words still fill the heavens: "Millions of Martyrs are marching to Jerusalem."** (*Waed*, Issue 27, p. 2)

Precisely in this lowly period, in which Arabs are killing their Arab brothers [in civil wars], our brave people are setting out against **the wild Zionist attack** against our blessed [Al-Aqsa] Mosque and against our beloved Jerusalem **and their slogan is as Arafat said: "Millions of Martyrs are marching to Jerusalem."** (*Waed*, Issue 27, p. 5)

The issue also actively encouraged children's participation in the terror by praising children involved in terror in the past, stressing that **"to this very day the children constitute a vanguard in the struggle"**:

It is important to note **the children's role in the Palestinian activity in the period of armed struggle**: [In the First Lebanon War] the names of the **RPG children** stood out; in the [first] Intifada [i.e., Palestinian wave of violence and terror, 1987-1993, approximately 200 Israelis were murdered] the names of the **children of the rocks** stood out [i.e., children were asked to throw rocks at moving cars to injure and kill]; and **to this very day the children constitute a vanguard in the struggle to defend our Al-Aqsa Mosque and our cause, as is clearly known in the [current] Al-Aqsa uprising.**" (*Waed*, Issue 27, p. 11)

اسم اطفال الحجارة، وما زال
الأطفال حتى يومنا هذا كما
هو واضح في هبة الأقصى
يمثلون طليعة كفاحية دفاعا
عن اقصانا وعن قضيتنا. وما

Martyrdom for children was also glorified in a poem attributed to a 6th grade student:

Beloved Palestine, O my dear, **Palestine is my entire life...**
Life and the children are a sacrifice for your sake,
O my most precious. (*Waed*, Issue 27, p. 17)

One of the teenage terrorists killed while committing a terror attack during the 2015 terror wave, was 16-year-old Bayan Al-Esseili. On Oct. 17, 2015, she stabbed and wounded an Israeli policewoman before being shot and killed. Instead of using her death as an opportunity to warn children not to become terrorists, Fatah did the opposite. It honored her by publishing a picture of her school class performing a Muslim prayer, while on her empty desk stood a plaque with her picture, and texts honoring her "Martyrdom":



Text on plaque: **Student Bayan Al-Esseili, the Martyr of the Jerusalem Intifada.**

Caption on the picture of the girl: **Bayan's seat is empty, but her spirit remains.** (*Waed*, Issue 27, p. 15)

Significantly, there is not even a hint in the magazine that the 16-year-old terrorist did anything wrong by trying to murder an Israeli or that her life was wasted because of her desire to kill. Moreover, by declaring her a "Martyr"—a "*Shahida*," which is the supreme status Islam grants to those dying while performing positive actions for Allah—they are telling children that her attempt to murder an Israeli woman was exemplary behavior for 16-year-old girls, according to Islam.

The PA's support for teenage terrorists of this "Knife Intifada" was exemplified by the special announcement WAFA, the official PA news agency, published on the day high school matriculation grades were publicized. Sixteen 12th grade students had

died in terror attacks that year. The PA did not mourn the deaths of these teenage terrorists and their wasted lives, but glorified them specifically for being “Martyrs for Allah”:

The families of the Martyrs and their relatives find themselves proud of the Martyrdom that their children achieved with the Creator... Sixteen [12th grade students] succeeded [in achieving] the Martyrdom of the homeland and withstanding its difficult tests, **for death as a Martyr is the path to excellence and greatness, and the path of those who know how to reach the great victory.** (WAFA, the official PA news agency, July 11, 2016)

In a final show of hypocrisy, while the PA internally was encouraging children to die and glorifying those who achieved “Martyrdom” during the “Knife Intifada,” for the outside world, the PA published lists of the names of dead Palestinian children and demanded special protection for Palestinian children by the international community. *Waed* also promoted this campaign:

The Lion Cubs and Flowers Institution is currently managing an extensive campaign to protect the children of Palestine, under the title “The National Campaign Demanding to Provide International Protection for the Children of Palestine”...

Readers – boys, girls, and grown-ups alike – can learn about the campaign by entering the text:

#Yes_to_international_protection_for_Palestine’s_children. (*Waed*, Issue 27, p.11)

In another issue, Fatah wrote that it “cares about children” and therefore sets up “training camps” for them. However, the purpose of the “training camps” is to turn the children into future Fatah terrorists to continue the fighting “from generation to generation until Palestine is liberated.” Fatah’s message to the children—we care about you children, so we turn you into fighters:

Fatah cares about the children, and therefore it established the Lion Cubs and Flowers Institution in 1969, and **established training camps for them in Jordan, Syria, and Lebanon. This is because the children are the hope of the future, and because the Palestinian struggle is a long-term struggle that must be continued from generation to generation until Palestine is liberated.**

Remember that many of Fatah’s leaders were Flowers [i.e., girls] and Lion Cubs [i.e., boys] in the children’s camps in the past.

You, the Flowers and Lion Cubs of Palestine, will one day be – Allah willing – the leaders of the movement and **the leaders of the Palestinian people on**

اهتمت حركة فتح بالاطفال، لذا
أنشأت مؤسسة الأشبال والزهرات
منذ عام 1969، وأقامت لهم
معسكرات التدريب والتجمع
في الأردن وسوريا ولبنان، لأن
الاطفال هم أمل المستقبل،
والكفاح الفلسطيني كفاح طويل
الأمد، يجب أن يستمر جيلاً بعد
جيل إلى أن تتحرر فلسطين.
تذكروا بأن العديد من قيادات
حركة فتح كانوا زهرات وأشبالاً في
معسكرات الأشبال فيما مضى.
انتم زهرات وأشبال فلسطين
سوف تكونون يوماً بمشيئة الله
قادة الحركة وقادة الشعب
الفلسطيني نحو تحرير فلسطين
 وإعادة الشعب الفلسطيني إلى
وطنه.

the path to liberating Palestine and returning the Palestinian people to its homeland. (*Waed*, Issue 28, p. 8)

Terrorists and mass murderers are heroes

Terrorists, including mass murderers, are presented as heroes and role models in *Waed*.

One of the most notorious Palestinian terrorists, Dalal Mughrabi, led a bus hijacking and murder of 25 adults and the 12 children pictured here. She is presented as someone who has “a place in the heart and memory of the Palestinian people,” along with all other Martyrs. Together with Mughrabi, three other terrorist “Martyrs” are singled out for special honor:



Thousands of Martyrs have fallen on the land of Palestine, and **all of them have a place in the heart and memory** of the Palestinian people. They are all equal, though some of them left a clear and unforgettable impression, including:

Martyr Ahmad Musa [Salameh] for being the Martyr of the *Intilqa* [i.e., the first Fatah terror attack against Israel in 1965],

Martyr Shadia Abu Ghazaleh [i.e., terrorist bomb maker] as the first female fighter Martyr after 1967...

and **Dalal Mughrabi who commanded the coastal operation.**

Bajes Abu Atwan is one of these Martyrs whose name is preserved in the Palestinian memory... [He] was among the first to draw a weapon and join the Fatah Movement in the occupied homeland [i.e., Israel]... and caused it heavy losses in life and property... Praise to our righteous Martyrs, freedom to our brave prisoners. (*Waed*, Issue 29, p. 6)

Because Mughrabi's terror attack with 37 victims was the most murderous single attack in Israel's history, Mughrabi is one of the most honored of all Palestinian terrorists. She has had five PA schools and dozens of sporting events named after her. PA Chairman Mahmoud Abbas himself sponsored a (posthumous) 50th birthday party for her and a school course in her name.

In a striking example of presenting a murderer as a role model, the magazine praised an 11-year-old Palestinian girl who traveled to France as part of a delegation. They honored her by comparing her to Mughrabi:

Safiyya Da'ajneh is an 11-year-old girl from the Old City of Hebron, but she has the vigor of Dalal Mughrabi in her speech, presence, and belief in the justice of her cause. (*Waed*, Issue 25, p. 15)

Mughrabi is singled out again in another issue, together with two other female terrorists:

Female Palestinian fighters: Zakiya Shammout [i.e., terrorist involved in murder of 84-year-old Israeli]...

The women, alongside the men, have fulfilled the greatest role in the struggle against the Israeli occupation and the Zionist movement. The history of the Palestinian revolution has known many female Palestinian fighters who participated in the struggle alongside the men – and in many cases in front of them – such as Martyr Dalal Mughrabi [i.e., who led murder of 37], Shadia Abu Ghazaleh [i.e., terrorist bomb-maker], and Theresa Halsa [i.e., terrorist hijacker]...

The occupation soldiers arrested [**Zakiya Shammout**] together with her husband...

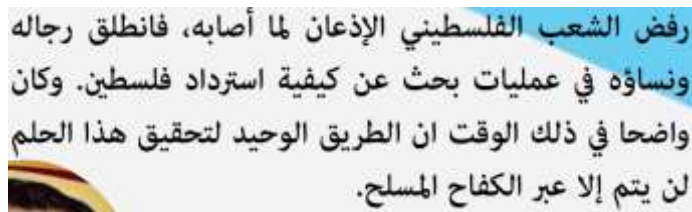
The occupation accused her of carrying out dozens of **daring self-sacrifice operations**, and therefore the military judges sentenced her to 12 life sentences, which are 1,188 years. Her husband was also sentenced to life...

Zakiya Shammout was released from prison together with her husband in the prisoner exchange that took place in 1985 [sic., 1983] ...

Zakiya remained a female Palestinian fighter until her death in Algeria.” (Waed, Issue 30, p. 18)

Other arch-terrorists are also singled out for honor in *Waed*. Among them, Abu Jihad, a terror leader responsible for the murder of at least 125 Israelis, and Salah Khalaf “Abu Iyad,” head of the Black September terror organization, who planned the Munich Olympics attack in 1972, which ended with the murder of 11 Israeli athletes:

The Palestinian people refused to surrender to what befell it (i.e., Israel’s establishment in 1948), and therefore its men and women set out to **seek ways to return Palestine to us**.



At the time it was clear that **the singular way to realize this dream was only armed struggle**. One of these people was Yasser Arafat, the leader of the revolution and the one who led to its launch. Also among them were **Khalil Al-Wazir ‘Abu Jihad’ [i.e., responsible for murder of 125], Salah Khalaf ‘Abu Iyad’ [i.e., head of Black September terror organization]**, Abu Ali Iyad [i.e., Fatah terror leader]... and dozens of others who joined the processions of Martyrs. (Waed, Issue 25, p. 5)

Palestinian figures – The Prince...

This is a story about a prince, but as you know there are no kings or princes among the Palestinians – **if we do not count Prince of Martyrs “Abu Jihad”, of course**. (Waed, Issue 35, p. 22)

In 1929, the Arabs of Hebron and Safed were incited by Arab leaders to attack and murder their Jewish neighbors, according to the British 1930 Shaw Commission

Report. In one week, 133 Jewish civilians in Hebron and Safed were murdered by Arabs. Most were murdered in their homes. According to the December 31, 1930, report by the British Government to the League of Nations, three Arabs—Muhammad Jamjoum, Fuad Hijazi, and Ata Al-Zir—were singled out by the British as having “committed particularly brutal murders at Safed and Hebron.” The British executed the three terrorists by hanging in 1930.

Fatah’s magazine teaches its child readers that these three murderers should be their “heroes.” The “great courage” of these killers on the way to the gallows is elaborated in detail and the children are taught that Martyrdom is something to strive for and should be celebrated:

June 17 is the anniversary of the execution of **three of the heroes of the Palestinian struggle**... by the hated British occupation...
The three are Muhammad Jamjoum, Fuad Hijazi, and Ata Al-Zir...

In 1929, the three participated together with thousands of other Palestinians in the Al-Buraq Rebellion [i.e., the 1929 Hebron and Safed massacres] against the Zionist movement, which was encouraging the invading Jews to occupy the Al-Buraq Wall [i.e., pray at the Western Wall of the Temple Mount], which is the western wall of the Al-Aqsa Mosque, on the pretext that it is the last remnant of the alleged Solomon’s Temple...

The first to be executed was Muhammad Jamjoum, a resident of Hebron, who insisted on being first. He ascended the gallows with **his head held high, while seeking Martyrdom for the sake of Allah** and the homeland.

Afterwards Ata Al-Zir, a resident of Hebron, **and Fuad Hijazi**, a resident of Safed, **competed between themselves over the gallows**...

Victory went to Ata Al-Zir, who was known for his mighty physical strength and **his great courage. He shattered his iron handcuffs in front of the British soldiers and ascended the gallows.**

The day after the execution, the paper *Al-Yarmouk* published Fuad Hijazi’s last will, which said: The day of my hanging must be a day of happiness and joy. It is necessary to hold celebrations on June 17 every year. (*Waed*, Issue 26, p. 22)

Another terrorist from the British Mandate period is also glorified—not for killing Jews, but for killing British soldiers:

Rare heroism... Our story deals with bus driver Abu Muhammad who, on his way from Nablus to Ramallah, was stopped by many armed British soldiers and officers [in 1936]. They took the Arab passengers off the bus, and got on, and asked the driver to drive them towards Ramallah.

Abu Muhammad, who listened to what they were saying in English, understood that they were on their way to look for self-sacrificing fighters [Fedayeen]... He listened to the conversation of the British officers and soldiers, and heard their evil laughter... And thus, Abu Muhammad made a

firm decision: "I am unarmed, and I do not know how to use a weapon, but with Allah's help I will turn this bus into my lethal weapon."...

At the top of the slope, Abu Muhammad accelerated and directed the bus towards the valley, while shouting with all his might: "I testify that there is no god but Allah, and Muhammad is Allah's messenger." The bus rolled down towards the deep valley, and with it **the British soldiers who began to scream in panic**. They all died, while Abu Muhammad ascended as a Martyr to Heaven, to the mercies of Almighty Allah.



This is a true story that took place during the Palestinian people's rebellion against the British occupation in 1936-1939. (*Waed*, Issue 24B, pp. 24-25)

The drawing above shows a smiling driver and a bus full of screaming British soldiers falling off a cliff.

The activities of Fatah's Lion Cubs and Flowers youth group reported on in *Waed* also promote and glorify terror and terrorists:

The boys and girls [of the Lion Cubs and Flowers Institution] stood out in marking a number of occasions, the most important of which was **the anniversary of [the death of] Prince of Martyrs [Abu Jihad]**. (*Waed*, Issue 26, p. 17)

Even international women's day, instead of being a day of empowerment for women in civil society, is turned by Fatah's children's organization into a day to honor imprisoned terrorists and dead terrorist "Martyrs" and is dutifully reported on in the magazine.

"The [Lion Cubs and Flowers] Institution participated in the events... of International Women's Day by honoring the mothers of the Martyrs and prisoners..." (*Waed*, Issue 26, p. 17)

The children were also taught to honor terrorist prisoners:

The [Lion Cubs and Flowers] Institution participated in **the Palestinian Prisoner's Day activities**... in all the branches and schools... In addition, the institution participated in **marking the anniversary of the death of leader**



Khalil Al-Wazir “Abu Jihad” [i.e., responsible for murder of 125] by wording a speech for broadcast [on school public address systems] and disseminating it in the schools. (*Waed*, Issue 35, p. 5)

At the event, children wore yellow Fatah headbands and held pictures of Palestinian prisoners. One child held a photo of **terrorist Marwan Barghout, who is serving five life-sentences for planning terror attacks in which five Israelis were murdered.**



At another event, children also wore yellow Fatah headbands, while standing next to posters of Yasser Arafat, Mahmoud Abbas, and **terrorist Abu Jihad who was responsible for the murder of 125** (*Waed*, Issue 34, p. 6).

Just as the PA and Fatah name schools and sporting events after terrorists, *Waed* reported on the Fatah summer camp of the Lion Cubs and Flowers Institution in the Al-Fawwar refugee camp named after “**Martyr Muhammad Al-Shubaki,**” a **19-year-old terrorist who stabbed and critically wounded one person** before being shot in Nov. 2015, during the murderous Palestinian terror wave (*Waed*, Issue 29, p. 13).

Demonizing Israel and Israelis as threats to holy sites and Palestinians

Demonizing Israelis through libels and lies is an important component of *Waed*, as it creates motivation for terror. The most lethal PA libel has been that Israel is “defiling” and planning “to destroy the Al-Aqsa Mosque.” It has been used to trigger four different terror waves of varying lengths, including the Hamas missile attacks on Israel in May 2021. Since the establishment of the PA, this libel has led to the killing of more than 1,300 Israelis. *Waed* disseminates this libel to young children as well:



The Zionist movement wants to destroy the Al-Aqsa Mosque and build the alleged Temple in its place. (*Waed*, Issue 31, pp. 4-5)

Israelis are also demonized as thieves, bloodthirsty killers seeking to target even Palestinian children, as well as people who carry out massacres. A tragic car accident occurred on October 19, 2014, in which an Israeli driver ran over two Palestinian girls, killing one and wounding the other. Fearing for his life after an angry Palestinian crowd gathered, the driver left the scene and drove directly to the police to report the accident. But *Waed* utilized it as an opportunity to define all Israelis as cold-blooded murderers and distorted the tragic incident:

Headline: The boys and girls are the victims of the Israeli aggression
The blood of Gaza's children did not quench the thirst of the Israeli monster, so last month **Israel murdered two children in cold blood...** A settler who

was **closer to a monster than a human** saw [two Palestinian girls] from a distance while driving the **death car**. He saw this as an opportunity to **satisfy his appetite for murder**, so he ran them over with his car and fled. (*Waed*, Issue 24B, p. 8)

Waed accuses Israel of having a policy to intentionally target Palestinian children:

The **children are still the central victim of the Israeli persecutions** and the torture and violations that are directed against them. (*Waed*, Issue 27, p. 11)

The **brutal Israeli attack against our children that is expressed in murder**, arrests and attacks, still continues. (*Waed*, Issue 28, p. 9)

Waed also attributes to Israelis past massacres that never happened:

Tirat Carmel, one of the villages in the Haifa district [northern Israel] ... According to oral testimony, during the expulsion [in 1948] **some of the elderly were unable to keep up with the convoy of uprooted people, and they were gathered together in a wheat field adjacent to Al-Lajjun Junction and burned alive.** (*Waed*, Issue 29, p. 5)

The UN representative Folke Bernadotte investigated and rejected this libel as untrue, already 70 years ago.

Waed encourages fighting Israel in other ways, as well. The magazine reported on an activity of Fatah's Lion Cubs and Flowers Institution, which demonized Israelis as "your enemy," and called for a boycott. Children held posters that included the words: **"Do not support your enemy. Boycott Israeli products!"** (*Waed*, Issue 24B, p. 11)



While a call for Palestinians to purchase Palestinian goods to strengthen the economy is valid, a call to boycott "the enemy" Israel is meaningless, as the PA's economy is completely dependent upon Israel. According to the PA Central Bureau of Statistics, 55% of the PA's imports are from Israel and 81% of its exports are to Israel.¹ Accordingly, teaching Palestinian children: **"Do not support your enemy. Boycott Israeli products"** serves little practical purpose and is demonization for demonization's sake.

The following are additional submissions by children glorifying terror and Martyrdom in different issues of the magazine. The first poem is attributed to a 7-year-old girl from Qalqilya:

¹www.pcbs.gov.ps/Downloads/book2537.pdf

Palestine, O land of glory and pride,
O land of the Martyrs and free people...
Our hope is great to return to you and to your pure land (*Waed*, Issue 35, p. 15)

Some of the same lines in the poem glorifying the “land of the Martyrs” appeared in the magazine’s next issue, this time written by a 10-year-old girl from Qalqilya:

Palestine, O land of glory and pride,
O land of the Martyrs and free people...
Palestine, you are ours, you are ours
Palestine, we will always defend you. (*Waed*, Issue 36, p. 17)

The same terrorists honored by the magazine are in the end honored by the children. The following is an excerpt from a story titled “My Grandmother,” written by an 11-year-old:

[My grandmother] told me about the Martyrs of Palestine, and about Martyr symbol Yasser Arafat, and **Abu Jihad [i.e., responsible for murder of 125], and [Salah Khalaf] “Abu Iyad” [i.e., planned Olympic massacre]**. She told me about the revolution and the rebels. (*Waed*, Issue 34, p. 13)

Chapter 3: Palestine will inevitably replace Israel

In 1998, Palestinian historians held a symposium at which they announced their goal to write a new “history of Palestine” that would deny legitimacy for “the existence of Jews” in Israel:

Dr. Yusuf Alzamili [Chairman of the History Department, Khan Yunis Educational College] called on all universities and colleges to **write the history of Palestine** and to preserve it, and not to enable the implants and enemies [i.e., Israelis] to distort it **or to legitimize the existence of Jews on this land.** (*Al-Ayyam*, Dec. 4, 1998)

According to those Palestinian historians it was not necessary that there be truth in Palestinian history; rather history was to serve the Palestinian political agenda. The evolving PA/Fatah narrative has fulfilled this directive. The two fundamental but false principles of Palestinian history are central educational messages in *Waed*, and together fulfill the Palestinian goal of a new history that denies legitimacy for “the existence of Jews on this land.”

These two principles are:

1. Today’s Palestinian Arabs, who only identified as a “Palestinian” people at some period last century, are said to be descendants of a **“Palestinian-Arab-Canaanite”** people who existed **“5,000 years ago,”** or **“perhaps 10,000 years ago.”** (*Waed*, Issue 37, pp. 13 and 22)
2. Jews, on the other hand, who have a rich and well-documented history in the land over thousands of years are said to have never been in the land of Israel: **“[Israel’s are] foreigners who did not know Palestine and did not live in it – neither them nor their fathers and forefathers.** (*Waed*, Issue 36, p. 2)

Since these two falsifications have no historical truth, they are dismissed by many observers as the PA/Fatah’s internal identity building with no implications for the peace process. However, the contents of *Waed* show that this rewriting of history is fundamental to PA/Fatah’s vision for the future. It is the source for the PA/Fatah’s denial of Israel’s right to exist; it is the source for claiming the “right” to all of Israel’s land; and it is the source for claiming the “right” to use terror to achieve Israel’s destruction:

Fatah[’s]... goal is liberating Palestine from the thieving Zionist entity and restoring the right to its Palestinian owners, who own the right, the homeland, and the land. (*Waed*, Issue 32, p. 3)

...right to wage an armed struggle to take back its stolen homeland. (*Waed*, Issue 28, p. 4)

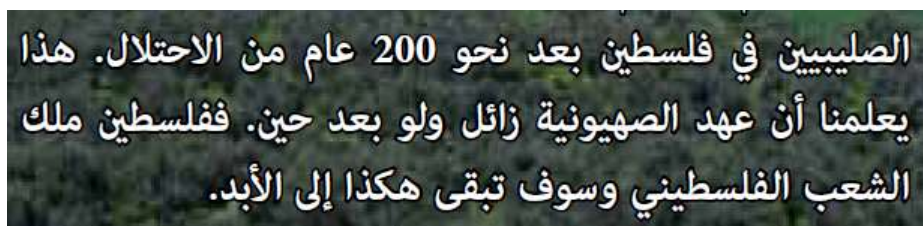
Fatah does not limit itself to teaching that Palestinians are a 5,000-year-old nation but fills in details of what has happened since ancient history. It is this fictitious history that Fatah presents to children as proof of their destiny to destroy Israel:

The Palestinian people are a small nation. Still over thousands of years it has proven that **one of its sons is equal to 1,000 others...** [having fought] thousands of battles and thousands of victories over whoever was enticed to think of invading and occupying it [Palestine]... **There is no invader who invaded this land and did not leave it defeated in the end, and that is what will happen to the Zionist invaders.** (*Waed*, Issue 27, p. 23)

The Canaanite Arabs settled the land of Palestine... Palestine underwent dozens of invasions, and many peoples entered it such as a Babylonians, the Persians, the Samaritans, the Assyrians, the Hyksos, the Hittites, the Pharaohs, and the Hebrews... One hundred years ago the British invaded it. Their invasion was the most dangerous, because they deliberately arrived to give our land to the Jews, whom they brought with them. **In the end, Palestine fell under the Zionist occupation, which continues to this very day... The occupation will cease to exist just as what was before it ceased to exist. As we said, Palestine underwent many invasions that coveted it. All of the invaders were defeated, and Palestine returned to be free and Arab.** (*Waed*, Issue 32, pp. 5-6)

Our land of Palestine – Hattin [i.e., in northern Israel]

In 1187 the historic and decisive battle between the armies of Saladin Al-Ayyubi [founder of the Ayyubid dynasty] and the armies of the Crusaders took place around [Hattin]. **This battle marked the end of the period of the Crusader invaders in Palestine, after approximately 200 years of occupation. This teaches us that the period of Zionism will eventually pass, sooner or later, as Palestine is the property of the Palestinian people and it will always remain so.** (*Waed*, Issue 28, p. 2)



الصليبيين في فلسطين بعد نحو 200 عام من الاحتلال. هذا يعلمنا أن عهد الصهيونية زائل ولو بعد حين. ففلسطين ملك الشعب الفلسطيني وسوف تبقى هكذا إلى الأبد.

The Palestinian people will not surrender; **just as it fought in the past to defend its land, it is returning to fight in order to take it back** and return to it... The Palestinian people refused to surrender... **its men and women set out to seek ways to return Palestine to us.** (*Waed*, Issue 25, pp. 4-5)

Because the PA/Fatah says that Palestinians are descendants of the 5,000-year-old Canaanite-Palestinians, and because they say Jews have no history in the land, Israel's destruction is the expression of Palestinians' **"absolute right to take back its rights in full"**:

This day [*Nakba* Day, i.e., “the catastrophe,” the Palestinian term for the establishment of the State of Israel] was commemorated through lectures, presentations, and participation that contributed to explaining the extent of the **injustice** that was inflicted on our people, **its absolute right to take back its rights in full, and its certain return to its homeland.**” (*Waed*, Issue 26, p. 12)

With both the Jewish and Arab residents wanted a state in British Mandate Palestine, UN Resolution 181 was proposed in November 1947, dividing the land into Arab and Jewish states. *Waed* repeats the two components of the Palestinian fictitious history to justify the Arabs’ rejection of Israel’s right to exist in any borders. To “prove” that Jews are “foreigners who did not know Palestine” Fatah harps on the skin colors of different Jews, which they say make Jews an “odd mixture of different races”:

On Nov. 29, 1947, UN General Assembly Resolution No. 181 was passed, which determined that Palestine would be partitioned: a state for the Jews and a state for the Palestinian people... **Palestine has belonged to the Palestinians for thousands of years. Therefore, the Palestinian people rejected this [UN] resolution that gives rights to our land and our homeland to foreigners who came from all ends of the earth, foreigners who did not know Palestine and did not live in it – neither them nor their fathers and forefathers. Their color is not our color, their skin is not our skin, and their customs are different from our customs. They do not even have one color or one ethnic origin – they are a strange and odd mixture of different races.**

لونهم ليس من لوننا وجلدهم ليس من جلدنا وعاداتهم تختلف عن عاداتنا،
حتى انهم ليس لهم لون واحد او اصل واحد، خليط غريب عجيب من اجناس
مختلفة.

We know that the balance of powers worked in their favor; **the colonialist states** wanted them to be a bone in the throat of the Arabs. The Arab kings were subordinate to these states, and that is why things happened the way they did.” (*Waed*, Issue 36, p. 2)

Significantly, not only is Israel’s ancient history denied, but aspects of Israel’s history—including Israel’s survival since the Roman exile in 70 CE and rebirth in Israel—are **rewritten as “Palestinian history.”**

Israel/Judea suffered invasion and expulsions by the Assyrian Empire (722 BCE) and the Babylonian Empire (586 BCE); experienced invasion and return from exile under the Persian Empire (538 BCE); occupation by the Greek Empire (329 BCE) and expulsions by the Roman Empire (70 CE and 135 CE), who also renamed the land “Syria-Palestina” in 135 CE. Since then, Jews remained and survived in the land of Israel/Palestina during 2,000 years of invasions and occupation by foreigners until the State of Israel was reestablished in 1948.

Fatah's children's magazine presents all this as Palestinian history, while adding Hebrews and Jews to the list of "foreign invaders":

Palestine underwent dozens of invasions, and many peoples entered it such as a Babylonians, the Persians, the Samaritans, the Assyrians, the Hyksos, the Hittites, the Pharaohs, and the Hebrews. Afterwards the Greeks and Romans arrived, until its liberation in the sixth century CE. Afterwards the European crusaders invaded it again, until its liberation by Saladin [in 1187]. (*Waed*, Issue 32, pp. 5-6)

In one of its attempts to misrepresent Jewish history as Palestinian, *Waed* taught that the name of the Israeli currency, the shekel, is a Canaanite Palestinian word:

The shekel – is it Canaanite or Israeli? ... Today we use the Israeli currency, the shekel. But is the shekel Israeli, and does it even have a connection to the Jews?...

The shekel is a Palestinian currency and not an Israeli currency. (*Waed*, Issue 40, p. 17)

This "theft" by Israel of the name of the Palestinian currency is used as a hook to list the other things they claim that Israel "stole" from Palestinians:

They stole our currency, stole our embroidered clothing, and stole the falafel and hummus, and before that they stole our land and our homeland.

Then in an ironic misidentification, *Waed* printed a picture of an ancient Judean shekel under a Palestinian flag and directs the children to focus on it as proof that the ancient shekel currency was Canaanite and Palestinian that Israelis are "thieves":

Pay attention to the picture of the ancient Canaanite shekel. It has a picture of a lotus flower on it, and the same picture appears on the new shekel.

Thieves, aren't they? (*Waed*, Issue 40, p. 17)



Waed's conclusion "Thieves aren't they?" is shouted to the children in an extra-large font.

Because **Jerusalem** is a central political demand of the Palestinian Authority, the PA/Fatah added Jerusalem to their list of ancient cities they falsely claim was built by Arabs "thousands of years before the Jews and Judaism." The writers of *Waed* also deny the existence of the Temple in Jerusalem on the Temple Mount, which is factual and not questioned by any authorities. In these "history" lessons, the PA/Fatah's linking of its fictitious history to its current political demands becomes apparent again:

What does Jerusalem mean for the Muslims and Christians, and what does it mean for the Jews?... Thousands of years before the Jews and Judaism it was a Canaanite Arab city... **The Arabs built it, the Arabs settled it**, and there is no validity to those who claim that this city belongs to anyone other than its Arab owners... **Jerusalem is Arab, and it will remain Arab.** (Waed, Issue 32, pp. 5-6)

The Zionist movement, which [in 1929] was encouraging the invading Jews to occupy the Al-Buraq Wall [i.e., the Western Wall of the Temple Mount], which is the western wall of the Al-Aqsa Mosque, **on the pretext that it is the last remnant of the alleged Solomon's Temple** [in Jerusalem]." (Waed, Issue 26, p. 22)

To complete its historical revision, Fatah must clarify why Jews **"from all ends of the earth"** who they claim have no history in the land, left their homes and traveled across the ocean to settle in Palestine before the creation of the State of Israel. To explain this anomaly, the magazine misrepresents Israel as a project initiated by colonial powers who implanted the Jews in Palestine **because they "wanted them to be a bone in the throat of the Arabs"** (Waed, Issue 36, p. 2). Hence, the State of Israel is an artificial "colonialist" implant, and an illegal "occupation" that has no right to exist but is destined to be "liberated."

The Zionist movement is a colonialist and racist movement that is based on foundations, the most central of which are occupying the Palestinian people's lands, expelling the Palestinians from their homeland, and settling a mixture of peoples on the pretext that they are Jews. Since according to their false beliefs Allah gave them Palestine as a homeland, they used this promise as an excuse to **occupy** our homeland and expel our people. (Waed, Issue 31, p. 5)

As part of PA/Fatah presenting Israel as a colonial entity, they mark Nov. 2—the anniversary of the Balfour Declaration—every year by demonizing Britain and its decision to support the reestablishment of a Jewish homeland on its ancestral land. While including an altered picture of former British Foreign Secretary Arthur Balfour with "blood" splattered over his face, the magazine alters Balfour's words, who expressed support for "a national home for **the Jewish people**," and instead Palestinian children read about "a national home for **the Jewish invaders**":



Text on image: *"Down with the Balfour Promise!"*

...the start of the practical implementation of Zionism's plan to occupy Palestine and establish **a national home for the Jewish invaders**, which was known as "the Balfour Promise" [i.e., Declaration]." (Waed, Issue 38 p. 2)

Presenting Israel as a foreign colonialist implant enables Fatah to cite previous colonial defeats as precedents for defeating Israel and expelling all the Jews. The magazine even highlights it in red:

Algeria received independence in 1962, after 132 years of colonialism... At the end of the period of French colonialism, the number of French settlers in Algeria stood at approximately a million, and they all fled to France and left Algeria to the Arabs and Algerians.

للعرب الجزائريين.
تجربة الجزائر تؤكد ان المستوطنين
اليهود في فلسطين مصيرهم الزوال.

Algeria's experience assures that the Jewish settlers in Palestine will disappear in the end. (*Waed*, Issue 28, p. 25)

In addition to Britain, *Waed* demonizes other countries that support Israel. The US, Canada and Australia's decisions to vote with Israel in the UN turned them also into targets of PA hate speech:

The Palestinian flag is waving over the UN. When a vote was held at the UN on flying the Palestinian flag, only four states opposed this proposal: the US, Canada, Australia, and Israel.

Have you noticed that these four states were established at the expense of the countries' native residents? **The US and Canada were established through the killing and expulsion of the Indians, Australia was established at the expense of the Polynesians, and Israel was established at the expense of the Palestinian blood.** (*Waed*, Issue 27, p. 4)

Waed rewrites modern history as well. One source cited above teaches that the UN offered "a state for the Palestinian people," which is false. UN Resolution 181 proposed an "Arab state" and a "Jewish state." The term "Arab state" appears 23 times in the UN resolution, while the term "Palestinian state" never appears. In fact, UN Resolution 181 refers to "two Palestinian peoples": Arabs and Jews, who lived in British Mandate Palestine. The UN's goal was:

... to encourage and support the peaceful development of the mutual relations between **the two Palestinian peoples** throughout the Holy Land. (UN Resolution 181, part 3C)

Since the ancient "Palestinian history" never happened, there is great inconsistency when the Palestinian narrative is repeated. At times, Palestinian children read about a 5,000-year-old people, at times a 10,000-year-old people, and other times people aged "thousands of years":

The Palestinians already showed interest in raising bees in the most ancient periods, **perhaps 10,000 years ago.** (*Waed*, Issue 37, p. 13)

... Since the third millennium BCE, in other words, **5,000 years ago. Its Palestinian residents settled it.** (*Waed*, Issue 37, p. 22)

The forces of colonialism conspired against the Palestinian people, who had been **living in Palestine for thousands of years.** (*Waed*, Issue 25, p. 4)

For **thousands of years the Palestinian** farmers have used the prickly pear cactus bushes, which grow quickly, as separation fences between fields. (*Waed*, Issue 35, p. 12)

To give a historical anchor to their stories, PA/Fatah ties the “Palestinian history” to ancient people that really did exist. Ironically, for this they chose to adopt the identity of ancient nations who interacted with the ancient Hebrews/Israelites who are well known primarily from the Hebrew Bible. The Fatah educators transform the Canaanites, Jebusites, and other nations of the Bible into Arabs and Palestinians:

Be’er Sheva is one of the most ancient Palestinian cities... its original people, the **Canaanite Palestinian Arab people**. (*Waed*, Issue 30, p. 22)

The **Jebusites were a Canaanite Arab tribe** that immigrated from the Arabian Peninsula in the third century BCE (in other words, **more than 4,000 years ago**) [parentheses used in source] and settled in Palestine, and specifically in the area of Jerusalem, while the rest of the Canaanite tribes settled in the area of the Palestinian coast. (*Waed*, Issue 26, p. 11)

A Palestinian city – Jaffa [i.e., an Israeli city], the Bride of the Sea... **Jaffa, the maiden who is over 6,000 years old... It was established by the Canaanite Arabs in the fourth millennium BCE...** Her importance grew until she fell into the hands of **the Zionist occupation on April 26, 1948**. (*Waed*, Issue 26, p. 2)

The village [Al-Lajjun], which was built one kilometer from the historical Tel Megiddo [the site of a royal city in the Biblical Kingdom of Israel], is a military village that was built by **our Canaanite forefathers** in the third millennium BCE [i.e., 4,000 years ago]. (*Waed*, Issue 34, p. 28)

The Christian Palestinians and the rest of our people on December 25 celebrate Christmas... boys and girls, you know that [Muslim] Prophet Jesus, peace be upon him, was born in the **Canaanite Palestinian city of Bethlehem** more than 2,000 years ago. (*Waed*, Issue 34, p. 18)

Once the “Canaanite-Palestinian-Arab” nation is created, it is a small leap to create a Canaanite Arab language:

In our **ancient Arabic language** (in other words, the language **of the Canaanite tribes that we originate from**) [parentheses in source] the moon is called “Yarah.” (*Waed*, Issue 29, p. 26)

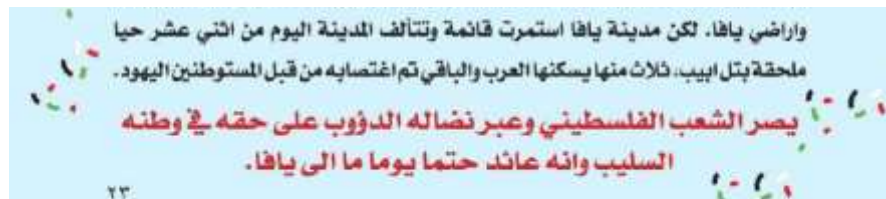
The identity Fatah decided to create is one that would also instill national pride as victims fighting heroically for thousands of years:

The forces of colonialism conspired against the Palestinian people, who had been living in Palestine for thousands of years... But the Palestinian people will not surrender; **just as it fought in the past to defend its land**, it is returning to fight to take it back and return to it. (*Waed*, Issue 25, p. 4)

Britain occupied Palestine in 1917 ... but the Palestinian people – **as is its custom throughout history** did not agree to occupation and did not surrender; it rebelled from the first day of the occupation. (*Waed*, Issue 24B, p. 25)

Just as children are taught to anticipate the “liberation of all of Palestine” from Israel, they are taught to anticipate the “liberation” of Israeli cities. Jaffa, part of Tel Aviv, is presented as a “stolen” city to which they will “certainly return.” To stress this point, *Waed*’s editors emphasized the sentence below in red and printed it in a larger font.

My homeland
Palestine –
Jaffa [i.e., an
Israeli city]...
Jaffa was an
economic,



cultural, artistic, and political center. **Before it was stolen by the Zionist movement... The Zionist movement stole [Jaffa] in 1948** and expelled most of its residents... Today the city is composed of 12 neighborhoods that were annexed to Tel Aviv; Arabs live in three of them, and the rest were **stolen by the Jewish settlers.**

Throughout its diligent struggle, the Palestinian people has adhered to its right to its homeland that was stolen, and it will certainly return to Jaffa one day.” {Larger font size and red emphasis in original] (*Waed*, Issue 38, pp. 22-23)

In addition to the city of Jaffa, Palestinian children are promised that cities all over the entire State of Israel will either be Palestinian or that Palestinians will return to those cities. The cities **Jaffa, Lod, and Ramle in central Israel; Acre, Safed, and the Galilee in the north of Israel; and Ashkelon in the south of Israel are going to be under the future Palestinian state:**

The occupied Palestinian cities and villages [i.e., in Israel] are like the rest of the cities and villages [in the PA], except that at a certain sad point in time, they lost the progression of their stories, as if a sharp knife descended upon their continuity, cut it, and tore it. **This was the knife of the Zionist gangs,** which were supported by the British occupation, and which occupied our homeland and expelled our people. They left them the memories of the **Palestinian cities and villages, including Ramle (i.e., Israeli city) – memories that we must preserve and that we must not forget or ignore, until it [Ramle] returns free and Arab to its people.** (*Waed*, Issue 36, p. 27)

Palestinian city Safed [i.e., Israeli city]

The Bride of the Galilee [i.e., Israeli region],

The Gem of the Palestinian North [i.e., Israeli North]...

As far as we Palestinians are concerned, lost paradise stands before our eyes **and waits for our return. It is Safed, Acre, Jaffa, Lod [i.e., all Israeli cities]**, and the rest of the parts of beloved Palestine.

We will necessarily return. [bold formatting appears in source]

... The Zionist movement occupied it in 1948, the year of the *Nakba* [i.e., “the catastrophe,” the Palestinian term for the establishment of the State of Israel], and uprooted its Muslim and Christian Palestinian residents.

Since then, **Safed** is crying over its missing children. In the refugee camps they hear it calling them to return...

One of them is [PA] President Mahmoud Abbas, who returned to it as a visitor and will return to it as a resident. (*Waed*, Issue 27, p. 8)

My homeland Palestine...Dr. Abd Al-Qader Hammad published a book about the village Ni'ilya [i.e., **part of Israeli city Ashkelon**]... to preserve it from being forgotten, **until the time comes when we will take back our homeland** and rebuild our villages and towns. (*Waed*, Issue 40, p. 22)

International support for PA/Fatah ideology

It is important for the PA/Fatah to tell children that the international community supports their denial of Israel's right to exist, thereby implicitly endorsing the “right” to “liberate Palestine.” They go so far as to claim that the United Nations subsequently recognized its “unfair decision” to partition British Mandate Palestine and felt the need to “apologize” for the vote:

On November 29, the International Day of [Solidarity with] the Palestinian People is marked. This decision was made by the UN as a kind of apology for the UN's unfair decision in 1947 regarding the partition of Palestine and the establishment of the Jewish state. (*Waed*, Issue 38 p. 3)

Waed also teaches that the world, through the following UN resolution, agrees with its message that Zionist is racism:

The PLO entered the halls of the UN, and Yasser Arafat gave his historic and famous speech from the UN podium. The following year, the UN General Assembly determined that the Zionist movement is a racist movement. (*Waed*, Issue 36, p. 3)

Deceptively, the magazine did not include the critical fact that the UN subsequently canceled this resolution that equated Zionism with racism.

Parable of the peaceful Palestinian rabbits and the brutal foreigner Israel

To bring the demonization of Israel and its anticipated destruction to the children's level, *Waed* published a parable about peaceful rabbits representing the Palestinians, whose idyllic existence in their “homeland” where their ancestors lived for “hundreds of years” is ruined when “a foreign visitor”—a bull representing Israel—appears. Israel the bull is:

A foreign visitor... uninvited... massive, strong, and brutal... He had two great horns, blew out white clouds from his nostrils, and dug in the land with his menacing hooves. He also left foul-smelling feces in his wake.
(*Waed*, Issue 33, pp. 18-21)

The parable recounts how the “foreigner” bull stole the rabbits’ “homeland,” but one wise “little rabbit” came up with a creative plan to trap and defeat the bull.

To assure that the children understand the parable, the story is named “**How the rabbits took back their homeland**” and appears in the same issue in which Israel is defined as “**our homeland that was stolen**” and “**the Palestinian interior,**” and Israel’s coast is said to be “**the Palestinian coast.**” Palestinian children learn that Israel—the “**menacing**” bull who leaves “**foul-smelling feces in his wake**”— will eventually be gone.

Even the PA/Fatah’s promotion of Martyrdom for children is included in the parable:

We will not leave it [our homeland] regardless of how great the sacrifice may be, and regardless of how much blood is spilled.

In other words, even in an “innocent” story about rabbits and a bull, Palestinian children are taught to be prepared to die for “Palestine.”

The story encourages young readers to see themselves as participants in the battle against Israel. When all the adult rabbits have given up and accepted the existence of the bull, it is “a little rabbit” that comes up with the creative idea to defeat the bull.

In a final message to assure that children understand that the story of the rabbits is their story as Palestinians, the parable ends with the moral:

Do not relinquish your homeland, regardless of how much power your enemies have and regardless of how weak you are. The day will come when the situation will be reversed.

The following are longer excerpts from the parable:

Rabbits are calm and peaceful animals that feed on grass... Rabbits do not know martial arts, because they and their ancestors lived dozens and even hundreds of years in peace and tranquility... They lived this way until one day a foreign visitor arrived in the area uninvited and without permission – a massive, strong, and brutal visitor. He settled in the rabbits’ land because he liked its greenness, the quality of its fruits, and the abundance of water there. This visitor was a bull...



He had two great horns, blew out white clouds from his nostrils, and dug in the land with his menacing hooves. He also left foul-smelling feces in his wake...

The moment the bull settled in the place, he began to contemplate taking control of everything... Greed took complete control over him. He began to work to expel the rabbits and began to trample their homes with his sharp hooves while prowling around. He destroyed their homes and frightened the baby rabbits. He did this deliberately to force them to leave...

The weak rabbits thought they must leave, while the strong among them said: "That is impossible, this is our land and the land of our ancestors, and we will not leave it regardless of how great the sacrifice may be, and regardless of how much blood is spilled." ... A little rabbit got up...: "What are rabbits good at doing?"...

"Digging!"

"Yes, digging, that is what is needed," shouted the little rabbit...

"We will dig a large pit here and cover it with straw and branches... and then [the bull] will fall into the pit and not be able to get out. Thus we will take back our homeland." ...

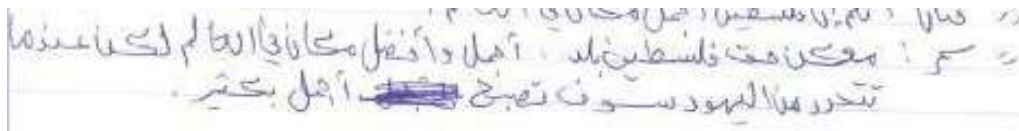
After a number of days of work, the rabbits succeeded in preparing the trap. They pulled the large bull armed with many weapons into the trap and he fell into it. He mooed, struck the dirt of the pit with his hooves, and blew air out of his nostrils, but to no avail. The rabbits took back their homeland and again lived in it peacefully and securely.

The moral of the story: Do not relinquish your homeland, regardless of how much power your enemies have and regardless of how weak you are. The day will come when the situation will be reversed. [Red emphasis appears in the original.] (*Waed*, Issue 33, pp. 18-21)



Submissions by children aged 11 and 12 in *Waed* echo the adult writers' hate speech, and likewise anticipate Israel's destruction. A 12-year-old submitted a handwritten story with the statement: "When [Palestine] will be liberated from the Jews it will be much more beautiful":

The following is a short story written by a 12-year-old girl ...:



Rania said: “The best place in the world is our land of Palestine.”

Hanan said: “Yes, Palestine is the most beautiful place in the world.”

Samar said: “You are right, Palestine is the most beautiful and best place in the world, but **when it will be liberated from the Jews it will be much more beautiful.**” (*Waed*, Issue 30, p. 11)

The following is a short story written by a 12-year-old girl titled “The Palestinian prisoner”

[The prisoner] wants to **liberate her [Palestine]** from her bonds so that she will embrace **her heroic children**, whom she has missed during their time in the **robbing occupation’s** prison... in the end they will meet their families and **complete the liberation of mother Palestine from her bonds.** (*Waed*, Issue 30, p. 13)

PA/Fatah makes the point of telling Palestinian children that the message of the “liberation of Palestine” is not only a collective goal, but as members of Fatah’s children’s club Lion Cubs and Flowers, destroying Israel is their personal obligation and destiny:

The Palestinian struggle is a long-term struggle that must be continued from generation to generation until Palestine is liberated... **You, the Flowers and Lion Cubs of Palestine, will one day be – Allah willing – the leaders of the movement and the leaders of the Palestinian people on the path to liberating Palestine** and returning the Palestinian people to its homeland. (*Waed*, Issue 28 p. 8)

In order to mark the anniversary [of Yasser Arafat’s death] ... We, the Lion Cubs and Flowers of Palestine, will carry the flag... of the Palestinian struggle until victory is achieved, and our stolen homeland is liberated. (*Waed*, Issue 28, p. 11)

These two quotes above from *Waed* illustrate the essence of the PA/Fatah vision—Israel’s destruction and the “liberation of Palestine.” Israel is destined to disappear, and today’s Palestinian children will be instrumental in bringing this about. They also show in all clarity that Fatah is not teaching Palestinian children to seek the path of peace and coexistence with Israel, but to continue to “struggle” until Israel is defeated.

Chapter 4: “There is no Israel. There is always only Palestine”—in texts and maps

While *Waed* explicitly teaches children to anticipate a future world without Israel, it prepares the children by depicting a world that already exists in the present time where all of Israel is “Palestine” or “occupied Palestine.” This is done through many texts, maps, and even crossword puzzles.

As an attempt to make it seem that the international community supports its ideology, *Wead* attributes the denial of Israel’s existence to former British Parliament Member Jo Cox: **“Go back and read history well: There is no Israel. There is always only Palestine.”** (*Waed*, Issue 29, p. 36)



Former British MP
Jo Cox

While PMW has found no record of Ms. Cox making this statement, Fatah included it in the children’s magazine to indicate that even foreign MPs agree that “there is no Israel.” The magazine includes her picture with the words: “British Parliament Member Jo Cox of the Labour Party was one of the greatest supporters of our just Palestinian cause.”

Israel is “Palestine,” “occupied Palestine,” and colonies:

Texts in *Waed* present all of Israel’s land as “Palestine” or “occupied Palestine”:

Spring in **Palestine** is captivating with its beauty... If you look far to the west, you will be able to see **Palestine’s occupied [Mediterranean] Sea** and its **cities that were stolen** [i.e., Israel’s coastal cities]. Do not miss the opportunity. (*Waed*, Issue 28 p. 23)

The Gaza Strip is the **southern part of the Palestinian coast** [north of the Gaza Strip is only Israel’s coast], which stretches from Rosh HaNikra [on Israel’s coast] in the north to Rafah in the south. (*Waed*, Issue 33, p. 2)

The number of leopards living in the Arabian Peninsula is estimated at just 200, of which 18 live in **the Negev Desert in Palestine** [i.e., southern Israel]. (*Waed*, Issue 40, p. 13)

At other times Israel is referred to as **“inside Palestine that was occupied in 1948”**:

This app’s goal is to familiarize the Palestinians – both inside Palestine and outside of it – with their beloved homeland... and the presentation of the Palestinian cities and Palestinian rural areas in the West Bank, the Gaza Strip, and **inside Palestine that was occupied in 1948 [i.e., Israel].** (*Waed*, Issue 37, p. 15)

After the **occupation of Palestine by the Zionist movement [in 1948]** the village was destroyed, and on its ruins were built **a Zionist colony** and the Megiddo Prison, which was especially built for the self-sacrificing fighter prisoners.

Crossword puzzles

Crossword puzzles printed in *Waed* likewise present Israel as “occupied Palestine”:

Clue: **An occupied Palestinian city**
Solution: **Safed (i.e., Israeli city in northern Israel)** (*Waed*, Issue 27 p. 33)



Clue: **A city in Palestine that was occupied in 1948**
Solution: **Ramle [i.e., Israeli city, near Tel Aviv]** (*Waed*, Issue 28, p. 33)



Israeli cities are ancient Palestinian cities

The magazine teaches that Be'er Sheva, an Israeli city mentioned in the Bible (Gen: 21:31) as the home of the forefathers of the people of Israel, was built by “Canaanite Palestinian Arabs.” Similarly, the modern Israeli city of Dimona established by Israel in 1955, is likewise predated 4,000 years and said to have been built by those same ancient “Canaanite Palestinians.” Both cities are said to be “occupied”:

Be'er Sheva [i.e., an Israeli city] is one of the most ancient Palestinian cities... They [the Canaanite Palestinian Arabs] built 17 villages and cities around it, including **Dimona**, where the Zionist invaders built a nuclear reactor... It was invaded by the Assyrians, the Babylonians, the Persians, the Greeks, and the Romans, and the Jews... but it was always liberated from its invaders and returned to the hands of **its original people, the Canaanite Palestinian Arab people**... Because of Britain’s criminal policy, the Zionist movement’s gangs succeeded in occupying Be’er Sheva in October 1948. (*Waed*, Issue 30, pp. 22-23)

The short “history lesson” above is literally a continuous list of lies and distortions: The Canaanites included several different ethnic groups according to sources where they are mentioned, including the Hebrew Bible and the Egyptian “Amarna letters.” But they were not Palestinians. Dimona was built in 1955 by Israel, not by Canaanites. Jews did not invade British Palestine. Canaanites disappeared many centuries before the Romans conquered Judea. “Canaanite Palestinian Arabs” never existed and could not have liberated land from any of those invading nations.

Jaffa, southern Tel Aviv, is likewise said to be a 6,000-year-old “Canaanite Arab” city under “Zionist occupation”:

A Palestinian city – Jaffa [part of the Israeli city Tel Aviv], the Bride of the Sea. **Jaffa, the maiden who is over 6,000 years old, still preserves her shine and beauty. It will continue to stand before the eyes of the Palestinian people, and will always remain in its heart. It was established by the Canaanite Arabs in the fourth millennium BCE, and they called it “Yafa.”** ... Its importance grew until it fell into the hands of the Zionist occupation on April 26, 1948. (*Waed*, Issue 26, p. 2)

The following text titled “Haifa,” submitted by a young girl, presents the Israeli cities Acre, Jaffa, and Haifa as “the Palestinian cities”:

Once there was a 9-year-old girl named Haifa. Haifa wanted to visit **the Palestinian cities**, and one day she told her mother about this. Her mother said yes, “We will go to a beautiful **Palestinian city**.” Her mother listed **Palestinian cities including Acre, Jaffa, and Haifa** [i.e., all Israeli cities]. When Haifa heard there is a **Palestinian city named Haifa**, she was happy. (*Waed*, Issue 30, p. 12)

Maps: all of Israel is replaced by “Palestine”

The maps of “Palestine” that the PA/Fatah shows Palestinian children in its schoolbooks, informal education, and children’s TV programs reiterate the PA/Fatah ideology that there is no Israel but only Palestine, most of it occupied. Many maps are covered with colors of the PA flag, showing that the map does not represent the past but is the PA vision of the future with political sovereignty over all of Israel.

The map on the left below is from a PA schoolbook. The one on the right appeared in *Waed*:



The explanatory text accompanying the map above (left) in the PA *Social Studies* schoolbook for 7th grade is explicit: “The State of Palestine... the geographic area.”

Note: *Pressure from donor countries forced the PA to remove this map covered in the colors of the PA flag from the schoolbook in 2020.*

The map on the right that appeared in *Waed* (Issue 31, p. 2) was given great prominence covering the entire second page.

These maps reiterate visually the vision of the future that Fatah is disseminating: Imagine a world without Israel when it will be all part of the State of Palestine. The maps reinforce the texts’ message: “There is no Israel, there is always only Palestine” (*Waed*, Issue 29, p. 36).

As demonstrated, *Waed* also explains the meaning of the maps—that all of “Palestine” will be “liberated” through “armed struggle”:

The PLO logo... means that the liberation of Palestine will only be achieved through armed struggle. At the bottom appears the map of Palestine in green... (*Waed*, Issue 27 p. 35)



Map making activities

In these photos, *Waed* highlights “activities hosted by the Lion Cubs and Flowers Institution.” The children are taught to paint the map of “Palestine” that includes all of Israel and paint it in the colors of the PA flag.

Text on images: “Our children learn the history of Palestine and draw it with paint.” (*Waed*, Issue 34, pp. 5-6)



The photo to the left shows young children participating in activities for Palestinian “Independence Day,” holding a drawing of the PA map of “Palestine” in the colors of the Palestinian flag. (*Waed*, Issue 24B, p. 22)

The photo to the right shows a different exercise through which Fatah’s youth groups reinforced the message that all of Israel is “Palestine.” Children were positioned to form the shape of the PA map of “Palestine” that erases Israel. (*Waed*, Issue 24B, p. 17)



This photo taken in the Palestinian town of Salfit shows another of Fatah's Lion Cubs and Flowers activities. Children drew this map of "Palestine" that includes all of Israel, with the Palestinian flag above it.

Text: "I love you, Salfit." (*Waed*, Issue 25, p. 21)



The magazine also includes children's writings and drawings that reinforce the PA/Fatah messages, such as a girl's drawing showing the PA's map of "Palestine" with the Palestinian flag held aloft beside it. The drawing also includes a masked figure shooting a slingshot, representing Fatah's promotion of violence. The girl signed her name on the left. (*Waed*, Issue 36, p. 16)



The PA map of "Palestine" erasing all of Israel was also used as a frame (green shape in image on the right) for a short poem by a 6th grade student titled "Palestine – My Moon and Sun." (*Waed*, Issue 25, p. 29)



Another example of the PA map in *Waed*, described as "an artwork from southern Hebron." (*Waed*, Issue 29. p. 23)



A full page in the magazine was dedicated to this outline of the PA map with Jerusalem and the Dome of the Rock in the middle, stressing that all of Israel, and particularly Jerusalem, belongs to Palestinians (*Waed*, Issue 32, p.7).



Although the map to the right was removed from Palestinian schoolbooks in 2020 following international pressure as mentioned above, the PA map painted with the colors of the PA flag covering all of Israel continues to be used routinely by the PA and Fatah to present children with the idea of a future world in which there is no Israel.

For example, the photo below was taken at a Fatah summer camp in July 2021 run by the Lion Cubs and Flowers Institution. The children are holding pictures of the PA flag like the one that was removed from Palestinian schoolbooks in 2020.



The texts on signs include:

“Palestine is ours”

“Beit Shean group [i.e., an Israeli city]”

“Jerusalem is ours”

“Jerusalem is our capital.”

(*Waed*, Issue 40, pp. 4-5])



Conclusion

Fatah's *Waed* magazine deceives the Palestinian child into believing he/she is a descendant of an ancient Palestinian-Canaanite-Arab nation that has lived on the Mediterranean coast for thousands of years. Israelis/Jews are falsely described as foreigners with no history in the land who were brought over by colonial powers.

Accordingly, Israelis are “thieves,” all of Israel is the “occupied,” “stolen homeland,” whose continued existence is an “injustice that was inflicted on our people.” In addition, the “Israeli monster... [with an] appetite for murder” of Palestinians is a constant, lurking danger. Palestinians, therefore, have the right to “armed struggle,” to realize their “absolute right to take back its rights in full,”—i.e., the destruction of Israel, which is inevitable.

However, the Palestinian child is not told to feel like a *helpless* victim. He/she is a member of a heroic Palestinian nation that successfully fought every invader of their land for thousands of years. And because they are heroic, they will continue the “armed struggle” against the Jewish “invaders,” even facing Martyrdom, until every Jew is expelled, just like the French were expelled from Algeria.

Tragically, the PA/Fatah is teaching Palestinian children to kill others and to let themselves be killed as Martyrs all based on a fictitious tale.

The following text, parts of which were quoted above, serves as a good summary of many aspects of the PA/Fatah vision as taught to children in *Waed*:

In ancient times, thousands of years before our lord Abraham, peace be upon him, was born, the Canaanite Arabs settled the land of Palestine... Jerusalem was one of the first cities that was built, not only in Palestine but in the entire world... thousands of years before the Jews and Judaism. It was a Canaanite Arab city before the monotheistic religions came down. The Arabs built it, the Arabs settled it, and there is no validity to those who claim that this city belongs to anyone other than its Arab owners.

Palestine underwent dozens of invasions, and many peoples entered it such as the Babylonians, the Persians, the Samaritans, the Assyrians, the Hyksos, the Hittites, the Pharaohs, and the Hebrews. Afterwards the Greeks and Romans arrived, until its liberation in the sixth century CE. Afterwards the European crusaders invaded it again, until its liberation by Saladin [in 1187] ..

One hundred years ago the British invaded it. Their invasion was the most dangerous, because they deliberately arrived to give our land to the Jews, whom they brought with them. In the end, Palestine fell under the Zionist occupation, which continues to this very day...

Jerusalem is Arab, and it will remain Arab. The occupation will cease to exist just as what was before it ceased to exist. As we said, Palestine underwent

many invasions that coveted it. All of the invaders were defeated, and Palestine returned to be free and Arab. (*Waed*, Issue 32, pp. 5-6)

لهذا نقول ان قرار امريكا لن يغير من حقيقة ان القدس عربية ، وستبقى عربية، وسوف
يزول الاحتلال كما زال ما كان قبله، فكما قلنا تعرضت فلسطين لعشرات الغزوات الطامعة
بها، جميعها دُحِرت وعادت فلسطين حرة عربية.

PA/Fatah's message through *Waed*: Israel was created by theft, its continued existence is a crime, and its termination via the armed struggle is justified and inevitable. The children who read *Waed* are learning that they have the responsibility to bring about the future world without Israel.

It is difficult to imagine how a child brought up on the PA/Fatah's rendering of the past and vision for the future can ever accept Israelis as neighbors or Israel as a state with a right to exist. This PA/Fatah education will be the driving force for Palestinian hate and terror for another generation.

Appendix 1: Distribution of *Waed* in PA schools and Fatah summer camps

In addition to being distributed at Fatah and PA activities for children, *Waed* is also distributed in PA summer camps and schools. Below are pictures of *Waed* being distributed at Palestinian summer camps in 2021:



Facebook, Fatah Youth Institution for Young Boys and Girls, July 10, 2021

In this photo on the right, *Waed* is distributed to children in the “Sisters of Dalal” summer camp, named after Dalal Mughrabi, the terrorist who led the murder of 37 Israeli civilians, 12 of them children.

Posted text: “Distributing the *Waed* Magazine to girls in the ‘Sisters of Dalal’ summer camp in Tulkarem and getting them familiar with the [Lion Cubs and Flowers] Institution and its programs.”

The pictures show the girls holding *Waed*. (Facebook, Fatah Youth Institution for Young Boys and Girls, July 29, 2021)



In this photo, *Waed* is being distributed in Palestinian schools in Tayibe.

Posted text: “The Jenin branch of the [Fatah] Lion Cubs and Flowers Institution visits the elementary schools in Tayibe... and distributes *Waed* Magazine in the schools” (Facebook, Fatah Youth Institution for Young Boys and Girls, Sept. 9, 2020)



To the right, children in a school in Hebron receive different issues of *Waed* and read it together.

The picture on the left shows children holding the magazine in the school principal's office, as indicated by the sign on the desk.

Posted text: “The northern Hebron branch of the Lion Cubs and Flowers Institution distributes *Waed* Magazine in a number of schools in the area.” (Facebook, Fatah Youth Institution for Young Boys and Girls, Oct. 12, 2020)



Appendix 2: Political Importance

The PA/Fatah vision and strategy for its realization as taught to Palestinian children today—denying Israel's right to exist and promising that Israel's destruction will be achieved through violence and terror—is the PLO/Fatah ideology of 1965, when Fatah launched its first terror attack.

Yasser Arafat—chairman of the PLO, Fatah, and later the PA—claimed to have abandoned this vision in 1993, knowing it was the most basic condition necessary for Israel to agree to the Oslo Accords and the creation of the Palestinian Authority.

The political importance of this report on Fatah's children's magazine *Waed* is therefore far-reaching, as it challenges the integrity of the most basic Palestinian commitments undertaken in the Oslo Accords—that the Palestinians would abandon terror and recognize Israel's right to exist.

This is not just Israel's opinion. The international community sees the PA's rejection of terror and the recognition of Israel's right to exist as the “overarching principles.” The UN words it as follows:

The Quartet, comprised of the European Union, Russia, United Nations, and United States was established in 2002 to facilitate the Middle-East Peace Process negotiations... **The Quartet is guided by three overarching principles— nonviolence, recognition of Israel, and acceptance of previous agreements.** (www.un.org/unispal/the-quartet/)

Similarly, then US Secretary of State Hillary Clinton said these were preconditions for the United States to work with the PA:

We will only work with a Palestinian Authority government that unambiguously and explicitly accepts the Quartet's principles: A commitment to non-violence, recognition of Israel, and acceptance of previous agreements and obligations..."

Clinton in House Appropriations Subcommittee on State, Foreign Operations and Related Programs, April 23, 2009

This report on Fatah's *Waed Magazine* clearly demonstrates that the PA/Fatah has rejected and actively violates these principles. The PA's ruling party Fatah is unambiguously and explicitly teaching Palestinian children to embrace violence and terrorism, to reject Israel's existence in any borders, and to seek Israel's destruction through “armed conflict.” Indeed, it is impossible to reconcile the messages in *Waed* with the Palestinian commitments in the Oslo Accords.

It is not surprising therefore that Palestinian terror has flourished under the PA/Fatah since the start of the Oslo peace process. More than 2,000 Israelis have been murdered in the 27 years since the Oslo peace process started, many times more than those killed in the previous 29 years from 1965–1994, when the PLO and Fatah were openly committed to terror.

The significance of this research into *Waed* is paramount for two additional reasons:

1. It is not documenting one isolated reference that could have entered Fatah's *Waed* magazine accidentally. Rather, this report and the numerous examples show that denying Israel's right to exist, seeking its destruction and supporting terror and terrorists remain fundamental principles of the PA/Fatah.
2. It confirms that PA/Fatah terror promotion and terror rewards that have taken place since the Oslo Accords—along with the PA/Fatah's denial of Israel's right to exist that PMW has highlighted for over 20 years—are not merely isolated statements but are authentic statements of the PA/Fatah vision and strategy.

History has shown that the Oslo Accords did not herald the start of a peace process. *Waed* shows that the lack of a peace process and the accompanying terror were exactly what was intended.