



**AL - FATAH**

The Palestine National Liberation Movement

# **THE FREEDOM FIGHTERS**



THE SUFFERING and frustration of the Palestinian people over the years gave rise to a new truly popular dynamic Palestinian Liberation Movement. This underground Movement expresses the people's belief that there can be no resolution other than through their own concerted efforts. The Movement was started in 1956 by young Palestinians during the temporary occupation of the Gaza Strip by Israeli forces.

The Movement is composed of two bodies — a political bureau known as "Al Fatah," and "Al Assifa," her military wing.

"Al Fatah" consists of all Palestinian elements and political-interest groups. It strives to mobilize and synthesize their potentials. All her members must be able to face military duty, and have genuine faith in the struggle for independence, no matter how long it may take. They must be willing to sacrifice their lives for their country's cause.

Members pass through strict periods of military training. They are given protection in three main ways:

1. *General membership protection.* The members' rights and privileges, to voice their opinions, are guaranteed and can only be rescinded by a high military court.

2. *Political.* The Movement takes personal care of all its members and, should need arise, provides lawyers to defend them in any court.

3. *Economic Assistance.* In case of imprisonment or death, "Al Fatah" takes care of all the families and financial obligations of its members.

The bulk of "Al Fatah" funds come from Palestinian sources, while the rest are primarily from individuals throughout the Arab World.

The armed wing "Al Assifa" organizes guerilla warfare against the occupying enemy in Palestine. Its first news communiqué was released on January 1st, 1965. Since then, nearly 160 bulletins have been issued. Raids that cut Israeli communication lines, sabotaged their industries, and destroyed strategic military installations (from paramilitary kibbutzim, railway, to electric power plants) have all been reported by these news communiqués.

The purpose of "Al Assifa" is to destroy the economic, military, social, and political structure of "Israel," as well as bring world attention to the rights of the dispossessed, uprooted and displaced Palestinian people.

The basic strategy of the Movement is:

I. There should be an awareness of the Palestinian Problem on the regional, national and international levels.

II. There should be an adoption of the following *credos* in the context of a revolutionary framework:

- a) The commando as the nucleus of the liberation Movement;
- b) The unification of efforts towards establishing a supporting front;
- c) The liberation of Palestine as the first step to Arab unity.

III. It should be understood that the fight against Israel is waged on the grounds that Israel is an aggressive, expanding foe and that Israel is a confirmed tool of imperialism in the Middle East.

"Al Fatah" has and will always insist that the military wing "Al Assifa," is not operating against any particular faith. Palestine has con-

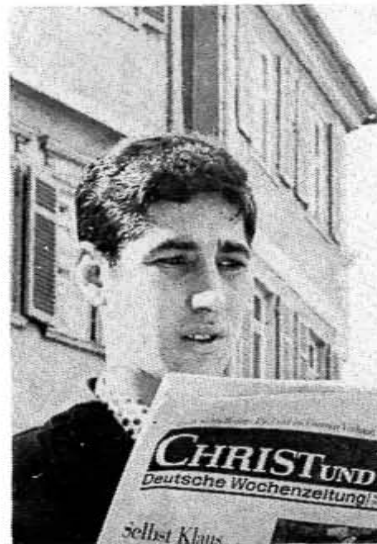
sisted for centuries of Arabs belonging to the Moslem, Christian, Jewish and other faiths. Harmony has always prevailed between these groups in Palestine.

"Al Fatah" does NOT intend to "push the Jews into the sea." Its resistance and struggle remain solely against the malignant Zionist regime which has usurped, pillaged, expelled, and terrorized Palestine's native Arabic speaking inhabitants. Israel has so far been the cause of persecution and aggression against over one and a half million refugees. It has left them to destitution and misery and until these refugees are back it should be understood that the Palestinians will sacrifice until victory.



*"No Gentlemen. This is no terrorism; this is Resistance." — De Gaulle*

*"It is the cause, not the death, that makes the martyr." — Napoleon*

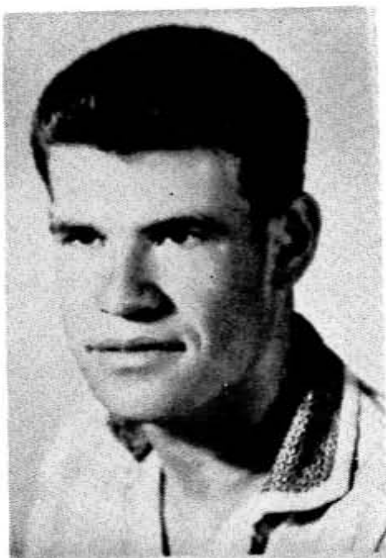


RIBHI MOHAMMAD

Having finished his courses in a technical school in Amman, Ribhi Mohammed received a scholarship to continue his studies in mechanical engineering at a university in Stuttgart in West Germany. After the June war, he realized that there was a more demanding responsibility for him — the liberation of his native homeland, Palestine. He joined Al-Assifa and became one of the freedom-fighters in Palestine.

On the battle field, Ribhi proved himself as another legend of bravery. In his engagements with the enemy, Ribhi was always daring and his sense of sacrifice went to such extremes that his life became the symbol of the unselfish endeavour for the cause of liberation. After many engagements with the enemy, it was in "El-Karameh" that Ribhi, after using all his ammunition, performed his last act of heroism and self-sacrifice by blowing a highly explosive belt tied around his waist under an enemy tank killing many of the enemy soldiers and destroying the tank.

## MAZEN ABU GHAZALE



Mazen Abu Ghazale was always the quiet thoughtful fellow, sensitive to everything that took place around him; and yet, he was that profound thinker involved in the most serious intellectual issues. As a student of engineering at Cairo University, he was always seeking ways in which he could be helpful to his country's cause. The burden of occupation of his native land, Palestine, was a heavy load on his conscience. After the June war he became one of the leading figures of the Resistance Movement "Al Assifa."

In September 1967, three months after the war, he was engaged, together with fourteen of his friends, in a pitched-battle with the enemy forces near Toubas in the West Bank of the Jordan River. For three days they resisted the far superior Israeli forces with undying vigour. Finding that their ammunition was nearly finished and that the enemy soldiers were all around them, Mazen, to divert the attention of the Israelis in order to cover the retreat of his friends, took hold of live-grenades and plunged into enemy lines blowing himself and several others of enemy soldiers to pieces.

## WILLIAM NASSAR



The son of a Palestinian Christian father and a Palestinian Jewish mother, William Najib Nassar devoted his life for the liberation of his homeland, the Occupied Palestine.

A former student at Haigazian College in Beirut and later at one of the engineering institutes in West Germany, William joined the Palestine Liberation Movement (Al Fatah). He was assigned the responsibility of contacting the Palestinian youth in Germany and preparing them for the struggle against the Israeli occupation of Palestine. Later, his activities were known to the Israeli Intelligence who tried to influence him to stop his activities through relatives of his mother. All their efforts failed to undermine his conviction and his determination to liberate his homeland. Failing in this mission, the Israelis tried to kidnap him but failed.

After the kidnaping incident, William joined the military wing of Al Fatah and became a commando freedom fighter in the Al Assifa forces. His enthusiasm and bravery won him admiration of all his colleagues and speeded his promotion to the rank of a lieutenant. Later, he was sent to North Vietnam for a special training program in guerilla warfare. Upon his return, he was appointed a commander of unit 28 that was responsible for the district of Jerusalem.

In March 1968, and after a fierce battle near Ramallah (18 km. north of Jerusalem), William was seriously wounded and was taken as a prisoner. He was mentally and physically tortured and later was sentenced to life imprisonment.

## World Press Says:

### *A Just Fight*

When French men and women formed themselves into resistance groups to embarrass and resist the German forces occupying their land, we hailed them (quite rightly, I believe) as heroes and heroines. Why therefore must Palestinians, who try to do the same thing against enemy forces occupying their land, be referred to as "terrorists" and "saboteurs"?

Surely they are only doing what brave men always do, whose country lies under the heel of a conqueror?

Yours faithfully,  
(Lady Fisher of Lambeth)  
Trent Rectory, Sherborne, Dorset.

*"The London Times,"* March 26, 1968.

\* The guerillas now emerging are no longer the paid thugs who often formed the 'fedayeen' of earlier years, but politically-motivated, often of good education. A relatively high proportion are Christian Arabs. The military arm of Al Fatah is said to be composed of two electrical engineers, two electronics specialists and two mathematicians.

Robert Stephens

*"The Observer,"* London, 31 March, 1968.

\* Al Fatah bows to nobody; its neutralism in Arab politics is less a matter of balancing than of efficiency.

*"The Economist,"* January 13, 1968.

\* Assifa's storm troopers have little in common with the illiterate and ill-equipped irregulars who used to sneak into Israel. Roughly half of them are college graduates or students, and all are rotated regularly in and out of their civilian jobs, a practice that makes guerilla fighting more attractive and assures Assifa penetration into all levels of civilian life.

Edward Hughes

*"Time" Magazine,* March 29, 1968.