UNRWA Education: Textbooks and Terror

Nov 2023
Table of Contents

3. Introduction

5. Background

10. Part 1: UNRWA Staff Celebrate Hamas Massacre

45. Part 2: UNRWA Graduates: From Textbooks to Terrorism

98. Part 3: Textbooks Used in UNRWA Schools

101. Antisemitism

104. Encouragement of Martyrdom and Violent Jihad

117. Violence in Science and Math

120. Erasure of Israel

122. Methodology
Introduction

The United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA) operates in the Gaza Strip, the West Bank, and East Jerusalem, as well as in Lebanon, Jordan, and Syria. It reportedly\(^1\) provides education to almost 545,000 children in its schools.

According to UNWRA’s website\(^2\), education alone takes up 58 percent of the organization’s budget. There are 183 UNRWA-run schools across the Gaza Strip, educating over 286,000 students, according to UNRWA’s data.\(^3\)

Since its establishment, UNRWA schools have opted to teach\(^4\) the curriculum and textbooks of the “host country,” UNRWA does not produce its own curricula. Consequently, the Palestinian National Authority (PA) curriculum is taught in UNRWA schools across the Gaza Strip, the West Bank and East Jerusalem. As has been extensively documented\(^5\), since a revision of the PA curriculum was undertaken in 2016, these textbooks have remained openly antisemitic and continue to encourage violence, jihad and martyrdom while peace is not taught as preferable or even possible. Extreme nationalism and Islamist ideologies proliferate throughout the curriculum, including in science and math textbooks.

In addition to the PA curriculum, UNWRA staff routinely develop their own additional materials. These teaching materials carry UNRWA’s logo, the names of its schools on cover pages of the content, and list contributing UNRWA staff, including school principals, vice principals, educational experts, and teachers, whose names are signed on the content – in every respect, institutionally created, approved, and taught. A recent report\(^6\) analyzed a sample of 82 UNRWA teachers and other staff affiliated with over 30 UNRWA schools who were involved in drafting, supervising, approving, printing, and distributing hateful content to students.

These and other examples violate UN values, UNESCO standards, and UNRWA’s supposed “zero-tolerance policy for discrimination or for incitement to hatred and violence in its schools, educational materials, or in any of its operations.”

One example\(^7\) is an UNRWA-created Arabic reading comprehension exercise for 9th graders at UNRWA’s AlMaghazi Middle School for Boys B (Gaza), which celebrated a Palestinian firebombing attack on a Jewish bus as a “barbecue party.” Another example\(^8\) from UNRWA’s Al-Zaytun Elementary School (Gaza) shows that fifth graders were taught to glorify Dalal Mughrabi as a role model for children, a terrorist who carried out the 1978 Coastal Road Massacre in which 38 Israeli civilians, including 13 children, were murdered on a civilian bus.

---

1. [https://www.unrwa.org/who-we-are/frequently-asked-questions](https://www.unrwa.org/who-we-are/frequently-asked-questions)
2. [https://www.unrwa.org/how-you-can-help/how-we-spend-funds](https://www.unrwa.org/how-you-can-help/how-we-spend-funds)
3. [https://www.unrwa.org/where-we-work/gaza-strip](https://www.unrwa.org/where-we-work/gaza-strip)
4. [https://www.unrwa.org/what-we-do/curriculum](https://www.unrwa.org/what-we-do/curriculum)
7. Ibid.
8. Ibid.
Moreover, a recent IMPACT-se report\(^9\) identified 133 UNRWA educators and staff who were found to promote hate and violence on social media.

It is against this background that this report has uncovered equally disturbing results. The first section of the report details how 13 UNRWA staff members have publicly praised, celebrated or expressed their support for the unprecedented deadly assaults on civilians on 7 October. In the short time since the horrific massacre of around 1,400 Israelis, mainly civilians, IMPACT-se has used open source material to analyze the social media activity of UNRWA staff and schools. This analysis has also uncovered how an UNRWA school in the West Bank city of Nablus held a rally for its students, during which a young boy supplicates God to support the Jihad warriors in Gaza against Israel, to which the students respond with affirmation.

The second section of the study documents the profiles of 18 Hamas terrorists who graduated from UNRWA schools, using material from the Hamas website which confirms that they died carrying out acts of terror. This research indicates that by Hamas’ own admission more than 100 UNRWA graduates have become active Hamas terrorists.

The third and final section of the report highlights select examples of educational material distributed to students in UNRWA schools, which either harness antisemitism or encourage martyrdom or violent jihad. This section also includes examples from Palestinian Authority teacher guides that accompany the textbooks used in UNRWA schools. These examples include geography and history resources, language comprehension exercises, science and math problems. An unmistakable strand of hatred and incitement traverses these diverse teaching materials.

This report is not an exhaustive study and reflects a sample of UNRWA graduates, staff and materials. It is highly likely that the disturbing views expressed are shared by many other UNRWA colleagues. It is equally likely that many more who were educated in UNRWA schools have become Hamas terrorists.

---

\(^9\) Ibid.
Background – Harnessing the PA Curriculum

UNRWA schools teach the curriculum and textbooks of the “host country,” UNRWA does not produce its own curricula. However, nowhere in the UN mandate given to UNRWA by the UN General Assembly does it state that UNRWA is forbidden to use non-host curricula or alter problematic content in them. UNRWA itself states that it is considered a best practice to teach refugee populations with local curricula for better social and employment integration, but it is not required or codified as such.

As such, the Palestinian National Authority (PA) curriculum is taught in the UNRWA-run schools across the Gaza Strip, West Bank, and Jerusalem. Along with other school curricula across the MENA region, IMPACT-se has been analyzing the PA school curriculum used by UNRWA for over two decades, assessing compliance with UN values, such as tolerance, non-violence, and peace-making. Our extensive research of PA school textbooks has consistently shown a systematic insertion of violence, martyrdom, overt antisemitism, and jihad across all grades and subjects, with the proliferation of extreme nationalism and Islamist ideologies throughout the curriculum, including science and math textbooks.

As UNRWA does not alter these materials, students are therefore exposed at any given moment to all the content existing in hard copy Palestinian Authority textbooks provided by UNRWA to students used either at school or at home.

UNRWA’s current commissioner general testified before the European Parliament on 1 September 2021, acknowledging that antisemitism and glorification of terrorism do indeed exist in Palestinian Authority textbooks used in UNRWA schools identified by UNRWA in their own assessment of PA textbooks:

“We as UNRWA have identified three categories of problems in the textbooks when it comes to being in line with UN value[s], which is age appropriateness, gender perception, and then the issues related to incitement to violence, discrimination, and so on. [Turning to the Committee Chair, adding:] antisemitism, intolerance, absolutely. So, these are the type of issues which have been identified by UNRWA through the review of 150 books and we keep reviewing each of the books being issued by the authorities whenever they need to be used in our class[es]. And whenever we enter difficult issues. Either we give guidance to our teachers on how to use it or we ask it not to be taught in the class. Especially when we start to talk about glorification of terrorism for example which has also been an issue.”

UNRWA affirms that it has internal mechanisms to ensure educational materials adhere to UN values. This includes UNRWA’s “rapid review process,” which identifies problematic content in local textbooks,

---

14 To assess adherence to UN values, we utilized IMPACT-se’s standard content-analysis research methodology, examining the booklets according to the condensed criteria of UNESCO’s standards for peace and tolerance in school education: https://www.impact-se.org/methodology-2/
flags them, and finds alternative ways to teach those lessons through its “teacher centered approach.”

This process is outlined in UNRWA’s “Curriculum Framework,” established in 2013 for the schools UNRWA operates. However, UNRWA has never published the complete content of the “Curriculum Framework,” nor how it is implemented practically.

UNRWA has claimed that it now uses its “Teacher Centered Approach” tool, consisting of three documents a) ‘Teacher-Centered Approach - A Guide for Educators’ b) the ‘Teacher-Centered Approach - Teacher Reference Grid’ c) the ‘Teacher-Centered Approach - Teacher Training Manual,’ to address all problematic material in the PA curriculum. However, these documents have never been made public, and there is no evidence of their use in UNRWA schools. No details of any review, including findings, methodology, and scope, have been made public for external scrutiny.

The unavoidable impression is that UNRWA, as a UN organization, knowingly teaches material that is inconsistent with UN values in its Gaza Strip and West Bank schools. In addition, UNRWA’s lack of transparency in addressing such problematic issues makes it impossible to evaluate the effectiveness of these efforts.

**UNRWA’s Self-Produced Teaching Materials**

Although UNRWA does not produce its own curricula, it does produce a great deal of supplementary study material. Beginning in the spring of 2020, a series of UNRWA-produced documents titled “Self-Study Cards” was published.

On 13 January 2021, IMPACT-se published a review of materials produced by UNRWA to facilitate at-home learning during the COVID-19 pandemic; it found that UNRWA staff drafted, approved, printed, and distributed content for well over 10 months that egregiously violated UN values, UNESCO standards, and UNRWA’s stated principles.

The report detailed numerous instances of content that contained antisemitism, calls for martyrdom, violence, and Jihad, and which are entirely devoid of any material that promotes peace and peace-making. It found materials branded with UNWRA’s logo that contained incitement to violence, demonization of Israel, which was erased from maps, endorsements of jihad and martyrdom, the promulgation of libels and antisemitic conspiracies, and failure to promote peace-making.

After its publication, UNRWA acknowledged it had “mistakenly” produced and distributed “inappropriate material” to Palestinian students. UNRWA stated that the issue had been rectified, and all instances of hate and incitement were removed and no longer being circulated by November 2021.

---


21 Philippe Lazzarini, Twitter post, January 2021, 2:03pm https://twitter.com/UNLazzarini/status/1349688483397382145
2020, a full eight months after the proliferation of this content began. UNRWA also promised that any breach reported is dealt with firmly.

Yet, a subsequent February 2021 review by IMPACT-se reviewing study materials produced by UNRWA after its supposed November 2020 internal review evaluating their adherence to UN values, shows that this assurance was false – additional material produced after UNRWA claimed the issue was addressed continued to contain messages that endorse violence and Jihad, and condemn Arab-Israeli peace.

In April 2021, UNRWA launched a new online digital learning platform (DLP) for remote learning that contains UNRWA produced self-study materials. According to UNRWA’s announcement, this centralized digital education platform was designed to improve education access for students, and to ensure “alignment with education objectives and UN values of neutrality, human rights, tolerance, equality, and non-discrimination with regard to race, gender, language and religion.”

Moreover, the DLP allegedly includes a rigorous three-stage review process for all supplementary materials it self-creates before they are uploaded to the website to ensure transparency and greater adherence with UN values such as neutrality. That said, the DLP does not address repeated transparency concerns over material self-produced by UNRWA. It also contains very limited material, which is out-of-date. Most sections on the website contain no content whatsoever, and the minimal material within it does not include learning materials for Social Studies or Islamic Studies – both are subjects known to contain highly volatile content in the PA textbooks and UNRWA study cards.

In July 2022, IMPACT-se published a report analyzing institutional UNRWA-branded school materials produced by UNRWA’s field education departments and staff labeled for use in 2022. The analysis showed that UNRWA’s self-produced and UN branded content contains material that encourages jihad, violence, and martyrdom, as well as content promoting antisemitism, conflict discourse, hate, and intolerance.

The findings also show that UNRWA directs students to hateful passages in Palestinian Authority textbooks used in its schools by referring to specific pages, which UNRWA claims – without evidence – it instructs teachers not to teach following a review process of every used textbook.

---


28 https://www.unrwa.org/newsroom/official-statements/exchange-views-european-parliament-foreign-affairs-committee

29 https://www.unrwa.org/sites/default/files/content/resources/demystifying_unrwa_approach_to_curriculum2020.pdf
In May 2022 and prior to publication of its report, IMPACT-se was invited to attend a roundtable meeting with UNRWA’s Commissioner-General Philippe Lazzarini, where specific concerns were raised over the agency’s self-produced materials, as well as pointing out deficiencies in its DLP.

UNRWA issued a statement in response to IMPACT-se’s report disassociating itself from the cited material denying that the material was produced by UNRWA, claiming that identified materials were from an unnamed, private commercial website, which illegally utilized the agency’s logo and names of employees, and stating the teaching materials in IMPACT-se’s report were “not authorized for use in any UNRWA school” as they were not drawn from UNRWA’s digital learning platform. Yet, the agency admitted in its statement that the names of those that signed off on the materials listed in IMPACT-se’s report are indeed UNRWA staff.30

Responding to IMPACT-se’s July 2022 report UNRWA’s commissioner general testified before the European Parliament’s Foreign Affairs Committee on 31 August 2022, stating that “there have been substantial improvements” in how UNRWA provides guidance to its teachers to ensure that education provided is in line with UN values and UNESCO standards. Lazzarini added: “There is absolutely no textbook that will be distributed in our class even if they come from the host (country) without being reviewed, and once reviewed, to look at what kind of additional support and guidance needs to be given to the teachers and the students.”

This appears at odds with the continued use of Palestinian Authority textbooks, with little or no evidence that any such review has taken place or guidance provided. Furthermore, the agency’s assertion that hundreds of documented pages of material were illegally created and “not authorized” to be taught in schools is not credible and deflects responsibility given the extensive amount of teaching materials and evidence of its use within UNRWA schools. It remains hugely inconsistent that non-authorized websites have continued publishing UNRWA-branded materials if all self-produced and authorized UNRWA teaching material appear in a new centralized website. If, as UNRWA claims, all of this material is indeed not authorized for use, an explanation is required as to how, despite extensive commitments to eradicate antisemitism and incitement, this material can nevertheless be disseminated with UNRWA approval.

**Online materials on accounts of UNRWA schools and teachers**

Since the launch of UNRWA’s DLP in April 2021 teaching materials self-created by UNRWA’s education departments and staff branded with the agency’s logo and labeled for use during the 2021-22 school year and the current 2022-23 school year have been continually uploaded to various Palestinian education websites and social media accounts of UNRWA schools and teachers (mainly Facebook and Telegram). It is especially problematic as these materials contain content that encourages jihad, violence, and martyrdom, as well as content promoting antisemitism, and the erasure, demonization, and delegitimization of Israel.

In March 2023, IMPACT-se published a joint report with UN Watch into institutional teaching materials produced by UNRWA, and a selection of social media posts by verified UNRWA teachers. It found that teachers, schools, and education departments at UNRWA regularly call to murder Jews, and create

---

teaching materials that glorify terrorism, encourage martyrdom, demonize Israelis, and incite antisemitism.

The report identified 133 UNRWA educators and staff who were found to promote hate and violence on social media, and an additional 82 UNRWA teachers and other staff affiliated with over 30 UNRWA schools involved in drafting, supervising, approving, printing, and distributing hateful content to students.

Institutional teaching materials created by UNRWA’s own education departments and staff include over 300 pages of analyzed content labeled for use between 2021-2023, obtained from at least five separate and freely available open-source platforms, spanning grades 5-9 across 10 verified UNRWA schools.

These materials are once again not to be found on UNRWA’s new online digital learning platform, which UNRWA claims is the sole source of learning materials self-produced by UNRWA. 25 examples from 10 different UNRWA schools reveal hateful educational content that violates UN values, UNESCO standards, and UNRWA’s supposed “zero-tolerance policy for discrimination or for incitement to hatred and violence in its schools, educational materials, or in any of its operations.”

The report’s findings also contradict statements and promises made very recently by UNRWA to donor nations that the agency uses maps that acknowledge the existence of Israel; that it doesn’t teach about the glorification of terrorist Dalal Mughrabi; that its employed “neutrality officers” ensure the prevention of teaching of hate; and that its own reviews of host country textbooks identify all pages of problematic content, flag them, and provide specific instructions to teachers to avoid them.

33 [https://twitter.com/unrwa/status/1564329628256313344?s=46&t=m58gUWVtOTSjmIJ8hZNN8Q]
34 [https://multimedia.europarl.europa.eu/en/webstreaming/committee-on-foreign-affairs_20210901-1345-COMMITTEE-AFET]
36 Ibid.
37 [https://www.unrwa.org/newsroom/official-statements/international-conference-unrwa-unrwa-and-humanitarian-principles-deputy]
Part 1: UNRWA Staff Celebrate Hamas Massacre
1. Mahmoud Abu Adhm

Celebrating death and conquest, encouraging Hamas cruelty and supports killing of hostages

Abu Adhm identifies himself on his Facebook page as a construction engineer and an UNRWA employee living in Gaza.38

Since October 7, Abu Adhm has posted notable content showing support for the Hamas attack. In the first post, he describes the joy in “people’s hearts” to have seen Gazan Palestinians martyred. In the second post, he shares an image of a Palestinian woman holding a banner which states “this land is not big enough for two nationalities: either us, or us”, meaning that only the Palestinians have any right over the land. In the third post, published on October 10, he encourages Hamas to kill Israeli hostages, many civilians saying “Do not walk past a captive who has not been given amnesty without striking off his neck so as to terrorize the enemy of God and your enemy!”, relying on Quranic verses and Islamic traditions that advocate harshness towards the enemy.

We have always been bombarded and have people martyred, but this time it feels different. I have never before seen such joy in people’s hearts.  

This land is not big enough for two nationalities: either us, or us.  

---


Showing mercy when it is uncalled for is weakness
Have you not read in the Quran? “It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah’s enemies] in the land.” [Al-Anfal: 67]
And have you not read in the [Islamic anthology] al-‘Iqd al-Farid the letter from ‘Umar ibn al-Khattab to Sa‘d ibn Abi Waqqas? “Do not walk past a captive who has not been given amnesty without striking off his neck so as to terrorize the enemy of God and your enemy!”.
Do you want to be feeding their people while they kill ours?
Certainly not, by God, it should be as our Lord said “[fight those adjacent to you of the disbelievers] and let them find in you harshness!” [Al-Tawba: 123],
And harshness means blood for blood.⁴¹

2. Sarah Alderawy

Celebrating the firing of machine guns at civilians, rejection of peace

According to her Facebook page, Sarah Alderawy identifies herself as an UNRWA teacher and an English tutor in Gaza. Since October 7, Alderawy has been active on Facebook, publishing a variety of problematic posts which celebrate violence and reject peacemaking.42

---

Sharing video clips featuring Hamas terrorists firing at Israeli cars and rocket attacks

On the morning of October 7, Alderawy shared a post with a video clip showing the Hamas attacks in Israel. Various images are seen, including severe damage caused by a rocket in Israel, Hamas terrorists roaming the streets with rifles while shooting at Israeli cars, and walking and driving in vehicles in an Israeli town. The video is accompanied by a Quranic verse: “Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased” [Al-Naml: 37]. Coupled with the verse, the video glorifies the attack against Israel not only as a means of expelling and debasing Israel but as part of a religious war. In the Quran, this verse is attributed to the words of King Solomon (Sulayman) to his subjects in preparation for sending his armies against the Queen of Sheba.43

43https://www.facebook.com/sara.alderawi/posts/pfbid026eevK2ViwnEud3ierLy5or8nnvTrlnVhUd6D2bqUzWmkrBCEZ0Gx5zQHF2D8I. Accessed Nov. 25, 2023.
Return to them, for we will surely come to them with soldiers

in humiliation, and they will be debased” [Al-Naml: 37].
3. Afaf Talab

UNRWA teacher supplicating God to destroy the Jews and their supporters

Talab identifies himself on his Facebook page as a teacher at Gaza UNRWA schools.44

Talab’s profile and cover pictures are of Suhayl Farid Jillu (سھیل فرید جلو), an Al-Aqsa Martyrs Brigade (AAMB) member who was killed during the 2014 Gaza conflict.

Cover picture:

1. **Praying that “God to destroy the Jews”**

On October 23, Talab posted a supplication to God to destroy the enemy and the Jews (misspelled, perhaps deliberately to avoid automatic detection).45

---

45 https://www.facebook.com/profile/100007721800246/search/?q=%D8%B4%D8%B1%D9%88%D8%B1%D9%87%D9%85. Accessed Nov. 5, 2023.
2. Hamas massacre is the “first real victory” on the way to liberating all of Palestine

The user shared an Instagram reel by an Egyptian influencer who explains how the October 7 events unfolded, claiming that it is “the first real victory of a real battle that will result in liberating this piece of land and returning it to its [rightful] owners, God willing”. The narrator describes Israeli communities along the Gaza border in Israel proper as settlements to justify Hamas’s attack while praising the massacre’s success destroying the communities “with 1000 men in 3 hours” causing “entire cities emptied out in one night”. The video contains various footage and videos of Hamas terrorists armed with weapons storming into Israel by foot and gliders, fleeing Israeli party-goers, a kidnapping of an Israeli soldier and shooting at Israeli structures.46

“It was the first real victory of a real battle that will result in liberating this piece of land and returning it to its [rightful] owners, God willing.”
4. Nablus Elementary School for Boys (مدرسة ذكور نابلس الأساسية)

UNRWA school supporting Hamas and Jihad against Israel

The school’s official Facebook page:  
1. Pleading victory to Hamas’s “Jihad warriors”

In a video from a rally in this UNRWA school courtyard posted on the morning of October 26, a young boy accompanied by what seems as an UNRWA administrator from the school supplicates God to support the Jihad warriors in Gaza against the enemies of religion (i.e., Israel). He evokes traditional Islamic references to Muhammad’s forces defeating enemies in Mecca and the Jews of Khaybar. The boy supplicates God to grant victory to the Muslim Jihad warriors like the victories of “the Battle of Badr,” “Khaybar”, and enable them to take “war spoils like in the Battle of Hunayn”. The crowd of boys collectively responds “Amen” to each line. ⁴⁸

The video published by the school is captioned “the school is a safe and stimulating environment”.

2. Reading from textbooks that incite to violence and encourage death

The students are seen in the video holding a grade 5 Islamic Education textbook (Vol. 1), which contains content inciting to violence and Jihad against Israel and others.49

For example, this textbook teaches that Jihad for Allah is among the prime instances of bravery (Islamic Education, Grade 5, Vol. 1, 2023, p. 38)

The Meaning of Bravery in Islam:
[...]
Among the prime instances of bravery are Jihad for Allah and saying the truth.

The textbook also encourages fifth grade students to protect Palestine against Israel, by politicizing the religious significance of the Al-Aqsa Mosque and Jerusalem. The students are instructed to color a Palestinian flag, seemingly dripping in blood, against the backdrop of the Dome of the Rock [adjacent to the Al—Aqsa Mosque in Jerusalem]. The prayer “God, protect Palestine” is placed on a map encompassing the entirety of Israel and the West Bank (Islamic Education, Grade 5, Vol. 1, 2023, p. 103).

The students in this UNRWA school also learn in this textbook that, in the name of Islamic unity, they should work together “to free the homeland Palestine from the Zionist occupiers” (Islamic Education, Grade 5, Vol. 1, 2023, p. 106).

We will watch together these two clips about cooperation, fraternity, and the power of unity from the attached CD.

Activity 2:
In your opinion, how can we work together to free our homeland Palestine from the Zionist occupiers.
Another example from the same textbook teaches grade 5 students that death is encouraged as an Islamic expression of human dignity. The example features an image of a single man standing before a line of soldiers holding a banner; the image is captioned “we shall never bow down, except to Allah”. Students are then invited to discuss whether human dignity is limited only to the living, and not the dead. Placed together, the lesson teaches students that single-handedly opposing a group of soldiers, even at the cost of one’s life, is a proper way to express human dignity by Islamic standards (Islamic Education, Grade 5, Vol. 1, 2023, p. 113).

"We shall never bow down, except to Allah."

A topic for discussion:
Is human dignity limited only to the living and not the dead? Why?
5. Ranoosh Salah

UNRWA worker praising Hamas attack on October 7 as an “unforgettable glorious morning”

Salah identifies herself on her Facebook page as an UNRWA worker living in Rafah, Gaza.⁵⁰

In midday of October 7, Salah published a post praising the Hamas attack, noting that “this is an unforgettable glorious morning”.⁵¹

---


6. Farah Hassan

Expressed joy about the October 7 Hamas attacks

Farah Hassan identifies herself on her Facebook page as a social specialist at UNRWA, living in Gaza.

At noon on October 7, Hassan shared a post (or video, unclear as it is no longer available) and praised God for “keeping us alive to witness this day”. Considering the time and date the post was published, it is highly likely that she is praising the Hamas attacks.

---

7. Halima M. Sharbain

UNRWA nurse supplicating God to keep Jihad warriors safe

Sharbain identifies herself on her Facebook page as a social nurse working for UNRWA and living in Gaza.54

On the morning of October 7, Sharbain posted a statement calling to “keep Gaza and its Jihad warriors safe” and encouraging the people of Gaza to “renew the intention of Ribat [defensive Jihad]”. Clearly, the Jihad warriors refer to the Hamas terrorists who attacked and committed atrocities against Israelis.55

55 https://www.facebook.com/halima.m.sharbain/posts/pfbid0tMxLnUQpKTEFL8sGFXYFSH29oAy4w7sKCgUQzgpo86CyXLeKu gMfMGvFhXTaCygQI. Accessed Nov. 5, 2023.
8. Bilal Ahmed (أ. بلال زهير أحمد)

UNRWA teacher posting inflammatory Quranic verses since October 7

On his Facebook page, Bilal Ahmed identifies himself as an UNRWA teacher, living in Gaza. Several of Ahmed’s posts since October 7 have included inflammatory content, mostly featuring Quranic verses that encourage war against the enemies of Islam.56

---

1. Praising Hamas infiltration to homes of Israeli civilians

On the morning of October 7, Ahmed alluded to the Hamas infiltration of Israeli border communities in which civilians were massacred, praising the attack on them with the Quranic verse “We sent against you servants of Ours - those of great military might, and they probed [even] into the homes, and it was a promise fulfilled” [Al-Isra’: 5]. The verse glorifies the act of entering the homes of the enemy, referencing the killing and kidnapping of innocent civilians. This Quranic verse describes God’s punishment to the People of Israel for having spread corruption, and has been quoted by many pro-Hamas accounts in the aftermath of the attack.  

![Facebook Post]

“We sent against you servants of Ours those of great military might, and they probed [even] into the homes, and it was a promise fulfilled.” [Al-Isra’: 5]

2. God’s punishment to Israel has arrived

On the morning of October 7, when the Hamas attacks began, Ahmed posted a Quranic verse, implying that God’s punishment to Israel has arrived: “Indeed, their meeting of their fates is [for] the morning. Is not the morning near?” [Hud: 81]. The Quranic verse refers to the fate of the People of Lot who were destroyed by the angels for their sins. The post thus compares the attack on Israel to the divine punishment that befell the people of Lot.

---

57 https://www.facebook.com/belal.ahmad.teacher/posts/pfbid0oTF7p7pN4UDn5Rg4vRg1K62eK6ZgisW6w8NG4T8nnyWExE77JuZ1oT3gGiaX3EmI. Accessed Nov. 5, 2023.
“Indeed, their meeting of their fates is [for] the morning. Is not the morning near?” [Hud: 81]
9. Maha ‘Abd al-Karim (مها عبدالكريم)

Maha ‘Abd al-Karim identifies herself on her Facebook page as an UNRWA teacher, living in Gaza. She is followed by 1,051 people.⁵⁹

Justifying Hamas’s attack as a punishment to Israel by God

On the morning of October 7, as news of the Hamas incursions and attacks on Israelis came to light, ‘Abd al-Karim posted a Quranic verse, implying that God’s punishment to Israel has arrived: “Indeed, their meeting of their fates is [for] the morning. Is not the morning near?” [Hud: 81]. This Quranic verse comments on the fate of the People of Lot who were destroyed by the angels for their sins. The post thus compares the attack on Israel to the divine punishment that befell the people of Lot.⁶⁰

10. Abu Alqaysar Badawi

UNRWA teacher rejects peacemaking, praises attacks on Israelis.

Badawi identifies himself in his Facebook page as a UNRWA teacher in Ramallah. His wife, Maryam Zahran, is also an UNRWA teacher.

Footage of IDF soldiers injured by IED explosion captioned as glorious

On October 11, Badawi shared Al-Jazeera footage from 2018, in which IDF soldiers were injured by an IED explosion near a Palestinian flag placed on the Gaza-Israel border. The user captioned the video “Glory to Allah, his Messenger and the believers”. The footage is captioned “the Flag Ambush.. the dispersion of the soldier’s [bodies] on the Gaza border”. The post indicates Badawi’s support for such actions that bring “glory” to Islam.

“Glory to Allah, his Messenger and the believers”[
“The Flag Ambush.. the dispersion of the soldier’s [bodies] on the Gaza border”

63 https://www.facebook.com/badawi.m.alnbaly/videos/1352972988645242. Accessed Nov. 1, 2023. The post has been removed from Facebook, perhaps due to its graphic imagery.
11. Mohammad Abu Awwad (أبو أيوب)

UNRWA worker from Tulkarm in the West Bank says Israel’s end is near

Abu Awwad identifies himself on his Facebook page as a UNRWA employee, living in Tulkarm.64

1. Expressing warmth of heart over Hamas massacre

On October 7 Abu Awwad posted a statement reflecting his joy at the attacks on Israel. The post on October 7 at 7:03 AM praises God for healing “the hearts of a believing people” [Al-Tawba: 14], likely implying that the attack against Israel has achieved that.65

2. The end of Israel is near

On October 21, Abu Awwad references a debunked statement falsely attributed to Hollywood actor Mel Gibson about Israel, in which the latter apparently said that “the end is near and they [Israel] know it, that is why they wish to destroy everything in the path”. Mel Gibson is infamous for a number of antisemitic comments. Abu Awwad combines an antisemitic reference with the prospect of Israel committing mass destruction on the way to its imminent annihilation.66

“The end is near and they [Israel] know it, that is why they wish to destroy everything in the path” This is what the American actor Mel Gibson [...] wrote about the events in Palestine.

66https://www.facebook.com/mohd.abuawwad.92/posts/pfbid02ARjcsdowAkDwnVhsfaGaYeWZ1H9883QmfsfJF1VqhsLWE5s dxX8GEcbvy2NMfXw51]. Accessed Nov. 5, 2023.
12. Hadeel Damah

UNRWA worker calls for God to punish Israel and all Arab countries with normalized Israel relations

Damah identifies herself on her Facebook page\(^{67}\) as an education worker at the Third Askar Elementary school for girls, an UNRWA school in Nablus.\(^{68}\)


Cursing Israel and normalizing countries

On October 12, Damah shared a video clip from 2015 of school students describing their dreams of eating various foods. The user’s post prefacing the clip calls God to “curse the occupation and all the normalizing [Arab] countries,” with a hunger far worse than that of those students.69

Their simplest dreams are [eating] bread and seeing their families [heartbroken emoji]
God curse the occupation and all normalizing countries.
May God make you many times hungrier than our children.

13. Ebrahim Al Azaiza (إبراهيم العزايزه)

Celebrating Hamas rocket attacks against civilians, glorifying Jihad and spreading antisemitic conspiracy theories

Ebrahim Al Azaiza identifies himself as an UNRWA English teacher living in Gaza both on his Facebook page\textsuperscript{70} and LinkedIn account.\textsuperscript{71}

The Intro on his Facebook page contains the following Quranic verse:

\begin{quote}
\textit{“And they intended for him a plan, but We made them the most debased.”} [Al-Safat: 98]
\end{quote}

1. Celebrating Hamas rocket attacks against civilians

On October 7, 07:13, Al Azaiza shared a video depicting a rocket hit causing severe damage in Israel, captioning it “What a splendid sight!”.72

What a splendid sight! [smiling and fire emojis]

2. Glorifying Jihad against enemies of Islam

On October 21, 00:15, Al Azaiza wrote a post encouraging Gazans to make sacrifices because they will be rewarded in the afterlife. He supplicates God to reward them for their Jihad, and grant victory over the “enemies of religion”, presenting Israel as the enemies of Islam.73

---

Glorifying Jihad against enemies of Islam

On October 21, 00:15, Al Azaiza wrote a post encouraging Gazans to make sacrifices because they will be rewarded in the afterlife. He supplicates God to reward them for their Jihad, and grant victory over the “enemies of religion”, presenting Israel as the enemies of Islam.73

---

You are especially lucky to be Gazan because it means that if you withstand and sacrifice [yourself] you will gain a great reward.

God grant us the reward for Ribat [defense against enemies] and Jihad.
God give us victory over our enemies, the enemies of religion.

---

3. Israel has expansionist aspirations to create a state from the Nile to the Euphrates

On October 25, 08:25, Al Azaiza accused Israel of aspiring to create a state from the Nile to the Euphrates, comparing Israel’s expansionist interest to those of the Persian Empire, which will be “the end of the Middle East”.74

Israel aspires to [expand] to different proportions while the simpletons think that it only targets Gaza. 

[...] The water runs under the feet, Iran and Israel are two sides of one coin.

Great Israel
The Persian Empire
The end of the Middle East
[...] See what will happen in the coming days
The Flood will have reverse outcomes
This is not what we want, of course, but none can stop the wheels of time.

14. Asmaa Rafiq Kuheil

Celebrating the Hamas massacre and wishing to conquer Israel

Asmaa Rafiq Kuheil identifies herself as an UNRWA English teacher and project assistant on her Facebook page.75

---

Celebrating the Hamas massacre

In two posts she published about the war in the afternoon of 7 October, Kuheil celebrates the Hamas massacre, saying “Sculpture [save] the Date” and “I want to go to Yebna [Yavne], Jaffa and Beersheba to eat manakish for breakfast and take pictures on the beach, who’s coming with me?”. These posts convey clear positivity and approval of the unprecedented attack on thousands of Israelis, and a hope to see Israel conquered.76

“I want to go to Yebna [Yavne], Jaffa and Beersheba to eat manakish for breakfast and take pictures on the beach, who’s coming with me?”

76https://www.facebook.com/asmaa.rafiqkuheil/posts/pfbid0cSFo2Js2AtgC5fTn15vhD5GBkzw5Ao4G5hh2iFwEkz7wUCiA7Zi3aKk4J7HDFB5I. Accessed Nov. 5, 2023.
Part 2:
UNRWA Graduates: From Textbooks to Terrorism
1. Amer Yaser Nazmi Sada

In a vehicle of one of the terrorists who participated in the massacres against Israeli families on October 7, which was found in Israel, an UNRWA diploma belonging to one Amer Yaser Nazmi Sada was found. According to the diploma, Sada was born in Maghazi neighborhood in 1999, and in 2018 received the graduation diploma of Skilled Level in Smithary Metal Works, issued by UNRWA (Gaza Community College - Vocational Section). The diploma was signed by UNRWA’s Chief field education program in Gaza Farid Ajmi’an Abu ‘Adhira, and the Dean/Principal of the college.77

---

77 X post by Yotam Kreiman, Deputy Chief of Mission of Israel in Portugal
https://twitter.com/yotam_kreiman/status/1712707549227630637?s=46&t=0tGlZqNMzOtgCgRJ4LV6Ow. IMPACT-se could not independently verify the source of this image.
2. Maoz Saad Al-Masry

Maoz Saad Al-Masry, originally from Askar Refugee Camp (near Nablus), is listed as a member of the Hamas military wing on its website, and is described as having attended UNRWA schools, having “wished [since childhood] to carry a gun one day to fight the enemies of God.”78 He was one of the perpetrators of the terror attack against the Dee family on April 7, 2023, in which three of the family members were killed. In the attack, the gunmen opened fire at the car carrying Lucy Dee and two of her daughters, Maia and Rina, at close range, firing a total of 22 bullets from a Kalashnikov rifle. Maia and Rina were instantly killed, and Lucy died of her injuries three days after the attack.79

79 Emanuel Fabian, “Lucy Dee dies of wounds three days after terror attack that killed her 2 daughters,” The Times of Israel (April 10, 2023), Lucy Dee dies of wounds three days after terror attack that killed her 2 daughters | The Times of Israel
الشهيد القاسمي / معان سعد نبه الصري
صاحب الدروس التأثري للاقتصاد حزبال الضفة

القاسم - فاعل:

هم أصحاب العمل الذين لطالما عاشوا بإملاء مبادئ الفارقة حوارة الوطن، فكروا برية دماثة بطولات وطنية، وجبوا بمبهداتهم طريق العبور نحو التقدم والأمم، وكل أرض قستانلي، صروا على الإدارات والفن، حتى خلج الصبر من صبرهم، واختsséوا معاهم في سبيل وحدة.

هم فاقد المتابعة لثلاثة في ساحة السيرير ومثل القدر في الأنجيل مثلاً للفيروز، أغلقوا حين "صمدوا ما أعادوا الله عليه"، فكان منهم الشهيد الجاهذ معان سعد الصري (36 عاماً) من نجدية الأدوار القاضية في سبيل فن فقيره، والذي ارتفع بهذا اعتنائه مسلم بطل قوات الاحتلال الفلسطينية. نشأة معان:

ولد في نجدية السامع عام 1987 في مدينة نابلس شمالي الضفة الغربية للحرة، لم تعرض له الحروب مع مالاته داخل مجمع شرقية للدية

شُرف في جامع مالمة مسرحية مسيرة شعبية بعام دار الأندلس، RVG الهادئة في النزد الآدمية، حيث تصدق في فضائيته مركزية أروية الفضائيات، حتى ترك أسلحته في السجن، وجعله مجلس الحكم والحدود، برز في عينه، وطفأ صدى أخلاقه، وبها وجهوده وتجارب عينه، وقومت ضراها لامتياز السماء بين أجوائه.

ترى شهرة على مواقف القرآن الكريم والسنة النبوية، وجبة على مواقف المسجد جامعًا في السجن، فيها تصدّر في فضائيته مركزية أروية الفضائيات، حتى ترك أسلحته في السجن، وجعله مجلس الحكم والحدود، برز في عينه، وطفأ صدى أخلاقه، وبها جهوده وتجارب عينه، وقومت ضراها لامتياز السماء بين أجوائه.

بالنسبة لمقداره الإدارات والإعدادية في دارسل وتيار الفضة، وكان محمد ولد البارودي الحامض، في كتابة مهجة يدوه من حروف من الزوايا والعمل، تم انتقل إلى المدارس الإعدادية، وراءه للحريه. تجربته، بقدر جهده لإالتحاقه بمليونية الجهاز الوطني، وترى في قراءة الماويروس في شخصية الحريه الرائعة، تم عمله في شركة للسندل والفرشاة، وقد أظهر الكبار.print 2015.

في ساحة حان:

نشأة في لغة الله وأبوه سامع مصداق حبة أقطاره، خرفه بينهم المتبنية الحالية وحقيقة على العالم، وامرؤ الجامع في السجن، حيث انتقد في زي دعوة الشهيد

القاسم سيف نتانيا في مسجد مصعب بن عبيد، مقامه بقايا عينه، فصغت عليه مبادئ القرآن الكريم والسنة النبوية.

أدى الله له مشهدًا بحذف القرآن الكريم كاملًا، فكان حقه، والثقة من الانتزاع، فقدًا الأسود الفضائيات في حقيقته والذي ظروا على پيده واجهوا، وتماموا من العلم إلى نسخة حركة الفكر الإدارات الإسلامية حاسباً وهو في سب مكة من معركة، لكنه ضعفه في الأكاذيب، وهمي قدماً في المدة إلى الله، نشأة، تباعًا في الأندلس، كان عندنا في اللحظة، في منظمة الإسلام.

استمرار ثلاثة مكونات، في مجال شمسية القوانين الدائمة، وجعله حريه للاختلافات.

يعرف العالم:

عشق شهدنا هذا نجوم، وضمن الشفاء في سبيل الله، فكان عندنا دعوة له، حيث واجهه وردت، واختسن عنده، وكان يسهو كل ما يجد من مجاز بحق

أعماله، فهجمه، حتى أن يبكي البركة، يقول ما باقى أعلاه، كأنه مثبته للذكاء وسية المنيه، وفرقة المثالي، وفرقة المثالي، وفرقة المثالي، وفرقة المثالي.

كان مشهورًا في الأندلس، ورامي القضاء، ورامي القضاء، ورامي القضاء، ورامي القضاء.

وفي حسب المراجعات، ورحل المعنى، ورحل المعنى، ورحل المعنى.

قام المجاهدون، بإنتقال سياقة للمؤسسات الفردية "الحمر"، مبادلة الأفراد الشماط بإنشاء محطات، وقد أسفرت الجهود عن تحقيق 2 من التخصصات على الطرق المحلية، فيما قتله اللواء الثالثة بعد أيام، وتمكن المجاهدون من الانسحاب بشكل

رحيل القاسم:

بعد أسابيع من الحادثة، ورد توقيع الفصائل، انتشرت العدو من موقعة عملية الاستفاح البطولية، ومع بزوغ يوم الخميس 4 مايو 2023، حارس العدو

 blev من بركه موجهة للساحة، وشكواه الولد، بمد من العمل، ورفع البركة من بركه موجهة للساحة، وشكواه الولد، بمد من العمل، ورفع البركة من بركه موجهة للساحة، وشكواه الولد، بمد من العمل

https://www.media-ps.org/arabic/martyrs/details/3698
2. Hassan Suleiman Qatnani

Hassan Suleiman Qatnani, originally from Askar Refugee Camp (near Nablus), is listed as a member of the Hamas military wing on its website, and is described as having attended UNRWA schools. Additionally, Qatnani’s father was an UNRWA employee and is the brother-in-law of Qatar-based Hamas Political Bureau member and spokesperson Hossam Badran, who was released in exchange for Israeli soldier Gilad Shalit. Qatnani was one of the perpetrators of the terror attack against the Dee family on April 7, 2023, in which three of the family members were killed. In the attack, the gunmen opened fire at the car carrying Lucy Dee and two of her daughters, Maia and Rina, at close range, firing a total of 22 bullets from a Kalashnikov rifle. Maia and Rina were instantly killed, and Lucy died of her injuries three days after the attack.

---

81 Emanuel Fabian, “Lucy Dee dies of wounds three days after terror attack that killed her 2 daughters,” The Times of Israel (April 10, 2023), Lucy Dee dies of wounds three days after terror attack that killed her 2 daughters | The Times of Israel
الشهداء القسام
حسن سليمان حسن خليل
صاحب التحرير الناشئ للتحرير والمشتري

السياق:
تم إمساكهم أثناء الانتفاضة الأولى، عندما أدركوا أن الانتفاضة لا تحقق أهدافهم. في حالة الشؤون الاجتماعية، شكلوا طرقاً جمعية، فضلاً عن الطرق القانونية. وقادة التحديات المعينة، وقادوا
أبراجهم خفية في سبيل الله. فهم أن هناك مرتبتهم في سلسلة التحديات الفردية. فهناك الله في سبيلهم.

تمت سلسلة حملات أخرى في ديني، حيث قتالاً أشغالهم. وقادة التحديات المعينة، وقادوا
أبراجهم خفية في سبيل الله. فهم أن هناك مرتبتهم في سلسلة التحديات الفردية. فهناك الله في سبيلهم.

النهاية والبداية
وقد شهدت القضية حسن سليمان حسن خليل في عام 1980م، في معركة عسكر الجليد في السفاس. هو القائد الأقصى في الفصائل، وقادة التحديات المعينة، وقادوا
أبراجهم خفية في سبيل الله. فهم أن هناك مرتبتهم في سلسلة التحديات الفردية. فهناك الله في سبيلهم.

لقد سألت الله، وادعى بقلب ملء اليكت ونساء الماء، مع قادة التحديات المعينة، وقادوا
أبراجهم خفية في سبيل الله. فهم أن هناك مرتبتهم في سلسلة التحديات الفردية. فهناك الله في سبيلهم.

الثمن والنتائج
قد شهدت القضية حسن سليمان حسن خليل في عام 1980م، في معركة عسكر الجليد في السفاس. هو القائد الأقصى في الفصائل، وقادة التحديات المعينة، وقادوا
أبراجهم خفية في سبيل الله. فهم أن هناك مرتبتهم في سلسلة التحديات الفردية. فهناك الله في سبيلهم.

لا يزال خليل قد شهدت القضية حسن سليمان حسن خليل في عام 1980م، في معركة عسكر الجليد في السفاس. هو القائد الأقصى في الفصائل، وقادة التحديات المعينة، وقادوا
أبراجهم خفية في سبيل الله. فهم أن هناك مرتبتهم في سلسلة التحديات الفردية. فهناك الله في سبيلهم.

الانتقادات والدعم
قد شهدت القضية حسن سليمان حسن خليل في عام 1980م، في معركة عسكر الجليد في السفاس. هو القائد الأقصى في الفصائل، وقادة التحديات المعينة، وقادوا
أبراجهم خفية في سبيل الله. فهم أن هناك مرتبتهم في سلسلة التحديات الفردية. فهناك الله في سبيلهم.

الاستنتاجات والاقتراحات
قد شهدت القضية حسن سليمان حسن خليل في عام 1980م، في معركة عسكر الجليد في السفاس. هو القائد الأقصى في الفصائل، وقادة التحديات المعينة، وقادوا
أبراجهم خفية في سبيل الله. فهم أن هناك مرتبتهم في سلسلة التحديات الفردية. فهناك الله في سبيلهم.

ال источник: https://www.mwoda.org/arabic/martyrs/details/1096
3. Abd al-Fattah Hussein Kharusha

Kharusha is listed as a member of the Izz ad-Din Al-Qassam Brigades in his biography on their website, which mentions that he studied in UNRWA schools in Askar Refugee Camp outside of Nablus. His biography on the Qassam website describes how he “managed ... to commit a quality shooting attack towards a Zionist vehicle from zero distance, leaving the vehicle drowning in the blood of those who were inside of it.” This is a reference to a terror attack Kharusha perpetrated in February 2023, in which two Israeli civilians were killed. Kharusha opened fire from close range at an Israeli-owned car on the Route 60 highway in the village of Huwara in the West Bank, killing two brothers.

الشهيد المصري عبد الفتاح حسن حروفه
مفتاح عملية حربة الوجود
الاسم - خاير:
سيلم الشهداء لا ينسى، ومع كل شسم نار جديد تعمّش على الأكاليل لحم، يرقدها بالثور والبارود لشجرة لا تكون. بروزها أن لنا أرضا مسلوبة، وأسرى، ومسرى، وإدامة و喼اد، سيئونها وأفكار أندرة أم قصر.
يفهم أن الشهيد للشبكة يعتقد أنه لا يوجد. وكا هو الشهيد المصري الذي فقد حسن حروفه (40 عاما)، والذي دمر أفل الحدود في عملية جوهرة النوبة التي شهدت ٨٠ جنرال، لكنه يحمل حروفه merits الباحة في سبيل الله.
والله شهدنا المصري عبد الفتاح حسن حروفه في ٢٦ مارس ١٩٧٠، في مخصب إمبراطورية الفلبين Após في شمال الفلبين، شمال الخطة العربية للحديد، إعلان حملة مشروع كوة ٢٠٥، والتي تفجرت من مدينة الله بالساحل الفلبيني للحديد ١٩٤٨، وفي كثيرة تشترا نشأه على الأرواح مليئة والملألألل الحديدة.
سُمي عبد الفتاح حروفه في الله، فاز الأنداد، وترني في رحمة وأحلامه، باتื่ننا مع سطوة الفيل، محضًا على حالة réglwat. دخلنا نجد له، من الكدر والطاعة.
لا تجارب، لست في الكان الله، وقد حرم حريمه الله جل الحرص على تحقيق أمنا، ألم المبروك.
لم تستاهل حريمه الله في ألمه نعمة وسعة، نعمة السامع. يذكر بالتعابير، حووناً على إثبات وفاته، فشكل ياً في تعامله مع جيرانه وأفراده، يعمال جميع من مكانه.
يعلي النوبة، وشمسه، أفعاد، وأحارب.
تلاقي عبد الفتاح تقليمه الإدبي والأدبي في مسار وكالة قوة وثيني الأجانب (أوزور)، يجذب حكير، وعمر النقاط الدراسة تعلم مهنة قيادة الصواريخ.
حروفه يرجعها من أجد، ولكننا نحن زوجوا للجاهد، فقدم أمانة على طريق الجهاد، وصرعنا وتحتل كل الصعاب والعبءات، فكانت بجيتاً للجاهد.
في سجون الاحتلال والسلطات
انتقل أبو جاحن في سجون الاحتلال الصهيوني والسلطة أكثر من مرة. حيث أُعتقل شهدنا نجا نحو ٩ سنوات في سجون العدو، كاد خلالها ضرورة الصبي القمح، ومن ثم أُعتقلت قادة الصبي القمح.
وقد كان أفراداً قبل ٢ سنوات، وتحديداً في شهر أغسطس عام ٢٠٠٠، مع نجاح محاكم، وذلك نتيجة البلاد المجهبلة لولاية إسرائيلية Disea إسارة حاولته الحادية بلج حوارة الصبي القمح.
نقل كان، اعتقلت على سبيل المفاجأة، أطلق على نجاح المساس ٤٠ شهراً، أما تفاصيله فقد مكز عليه بالسجح ٣٦ شهراً، وأطلق على نجاح محاكم في سجون الاحتلال.
التعليم والدين، ونافذة جراحه على أسرته، لا يوجد أنه ي Lúc.
وقد عازه الحروب من سجون الاحتلال، ولم يسعد شهدنا القمحه من اعتقالات وإصدارات جمهير السلطة، التي سبقت الحكيم عليه، فاقل أثر أكثر من مرة إلى أجهزة جنود السلطة، وبدا تبعات الصبي القمح ومن ثم، نافذة جراحه الحب، أخرج بعد أكثر من قطاعاً.
وقوه ونتسمع حين القبض على القضاء. نحول النصر أو اللعاب الذي يردد، في سجون الاحتلال.
مشوارű الجاهد
انتهى أبو جاحن في حركة القائمة الإسلامية حاملاً من رموز أهل البيت. وهم في خياله، وهم في بحره، وهم في مساواة، التي كانت تنشأ في حركته الحربية.
الحلاق، واتهام كل من تلك التلال كما نذكر. فصوياً ينتشر عندنا على نطاق الاحتلال وعجمه. إنه يذكرنا في البدلة العابد في سبله ويدعو بأمر الله.
ومن ثم يبيح لنا بناءه على أنجحه من هذا النقطة، فاستمرس سالاً متلاكدًا على سجون الاحتلال.
حيث أُعتقل شهدنا القمح في ح السنوات مجاورًا بعدًا، ونورًا مميزاً للمقاطعة تمزيج جوهرة الصبي القمح، كان من الذين حقوا أرضاً على أكلهم.
للمحاكم الصبيان على أيدي الأشخاص والفصائل.
في عام ٢٠٠٨، نجح شهدنا أو خلوته محمد على سلاح من "كوارث"، وكا هو في الانتشار وتشهير عملية إطلاق نار جاهزة للنقطة الصبي القمح.
نائي، لن يمكن من اعتقالات قبل تعديلة العملية.
وبذلك، نستعرض حالة العديد من المناطق من مواجهة مسيرة التظاهرات في صحراء موريتانيا تزامنًا مع مسيرة الصبيان.
وبذلك، نستعرض حالة العديد من المناطق من مواجهة مسيرة التظاهرات في صحراء موريتانيا تزامنًا مع مسيرة الصبيان.
بعد تقديم عملية، حركة حقرارة المقاومة للاسترداد المصري، وشكا في جميع أنحاء حركة نجاحه الحادية بلج حوارة الصبي القمح.
أُعتقل أبو جاحن في حركة القائمة الإسلامية، وألقى في سبيل معه، وبدع لي نجاحه من هذا النقطة، فاستمرس سالاً متلاكدًا على سجون الاحتلال.
وفي السوابق، نجح شهدنا القمح من دعوى مدنية، إذ تعرض لجل الكتب من مواجهة مسيرة التظاهرات في صحراء موريتانيا تزامنًا مع مسيرة الصبيان.
https://www.media-ps.org/arabic/martyrs/details/3090
4. Mahmoud Zuhayr Salem

Mahmoud Zuhayr Salem is a graduate of UNRWA’s Abu Hussein Elementary School and UNRWA’s Jabalia Boys’ Preparatory School C, both in the Gaza Strip. According to his membership page on the Al-Qassam Brigades website, “he was educated to ... love sacrifice, jihad and self-sacrifice”.84 Salem was one of the perpetrators of the 2004 Ashdod Port bombings, in which 16 Israeli civilians were killed, when he was only 18 years old.

84 “Al-Qassam martyrs – Mahmoud Zuhayr Salem”, Izz ad-Din al-Qassam Brigades (last visited October 25, 2023), https://www.media-ps.org/arabic/martyrs/details/248; https://webcache.googleusercontent.com/search?q=cache:rOz3v8BLwTEJ:https://alqassam.ps/arabic/%D8%B4%D8%A7%D9%2587%D8%AF%D8%A7-%D9%84%D9%82%D8%B3%D8%A7%D9%85/248/%D9%85%D8%AD%D9%2585-%D8%AF-%D8%B2%D9%2587-%D8%B3%25D8%25A7%25D9%2584%25D9%2585&hl=iw&gl=il
الشهيد: محمود زاهر سالم

الاسمحاء:
ما أعطتنا من شهادة يا محمود، يا صدافي الله، يا دفعتن الله في الأرض، يا التي تحمل حقيقو العفو ومسيرتهم في يوم دارهم، يا من خرجتم لمحول حياتهم بمجرماً، يا حطمت أسطورة الجبين الذي
قبل عهد أنا لا يرغم
محمود يا من انطلقتم روحنا الخفيا إلى عالم السماوات، وأرسلتم من تفجوا وبدءاً من سحابات الروح بعد رحلكم، سلحت يا محمود، يا من حملتم ألمكم وجريكم
وحرجتهم الهم كالأسود الحاد وفتقهم يدماً يصفعو أبا، يا هو محمود زاهر سالم يا كابان الشهيد عدن النقيسم صق عليه استود البطولية للمهابة.

للبياد والبطال
في مشروع وثائلي، والقرن، من صدد الطريق، ذاك الصباح الإعلامي الشامخ، كانت 1318/1319/1320/1418/1419 م، ومعها برز نوره إلى الدنيا، وأشرفت شمس كاسن
هادئ وراق.

اته القاسية، الذي من تعبور، من وسط الغاد، اته الشهيد القاسية العمومي محمود زاهر سالم يبيح الشهيد في حفظ مشروع عينه.
في أوقات القاسية، سيضيف Lockheed من شرعي الله، تزور وتميم شهيداً، تزور للاستاذية الإسلالمية تنوير، وعلى حضانة الضحكة، والحيد، والفن، نقد
رضي الله الخروج، فقرره وإنسان يتعامل بين الإستاذية في سبيل الطريق، فالفريدة من تخصيصاً يقولون أن يشرف محمود لا يمكن إلا أن يعافه، نذكير
الجميع بمفعوله والزناد، كان دائماً ملءاً فيه أخلاقه وأحباته أخواته من أبناء السجادة.
كان محمود ينحو، والده، ولدته، لدته كل المقدمة، والاحترام، وأحده الجمع، وجميعه الشهيد، الذي يشتد الإيمانية في مستهل أبو حسن وسط الغاد، والإنسانية في مسجد ذكري بالعالمية الإعدادية، "الابتكار في أوركال القلم، دخل محمود الرحلة
اللادرة وليس في مسجد أوروكال糧 "الابتكار الفراغ الذي، حيث كان من قادتين للقلم في دراسته، ينعب من القلم في كل شيء، إلى
حين أن استختبح الله لهذئاب أوروكال الذي في القلعة القادمة.

صفات ومميزات
لم يغيب شهيداً محمود بأنه أعمل شاب السجدة، فقد كان صادقاً في عمله، فأصل محمود تتزامن النجاح والمعاينة، وحلمه
بضعه الإبداع، امتزج بهم الحياة وكتابة الشعر، مما أعمل أثر في إعداد مسودة كل ما من ثم من قوة، للإ▬تصاد الإسلالمية مسئلتة، أحب
الجدير بالذكر.
كان محمود دائماً ذلك من مساحة المفاهيم فأصبح ثالث السجدة السجدة، عندما تناولت الحقيقة في عتبة، السرية، ولكنه، لل zwykولة، حتى أن عمل
ضمن الجوهر المستوي، ولم يدفر على التفاصيل، أن يعمل في هذا المجال، قبله فمضة في التعب والإحباط، تشاعر من حاليه يصيب الإسهام في العمل، والرغبة في
الوقفة وله إذن لتآكله، ويا تآكله، حب العمل الدعوي، والاجتماع، بدلاً بالحالة، فلم استطاع التوفيق بين دراسته وعمله الدعوي والاجتماعي، فكان كمية
من الشىء في الهدب في الدراسة في السجدة.
في مسجد

في المسجد

اللهم شهيدنا رحمه الله في مسجد الرب الذي في أنواره، حيث نتهج شفاهنا: "اللهم غفر لمن أسلم من شهدت على الله جل جلاله عن أصلحه في المسجد، فيمزج به للمجد. فعلى الله أن يعلم بذلك."

وهدنا أحد القربين من الشهداء، فيه أسلم من شهدت على الله جل جلاله عن أصلحه في المسجد، فيمزج به للمجد. فعلى الله أن يعلم بذلك."

في المسجد

في المسجد

في المسجد
تحفظ نظرة الإذن

وفي كلمة تعزية للقيادة السياسية لحركة التيار الإسلامي حماس الدكتور شريف زاهر برفعت القلعة في عرس الشهيد محمود سالم والتي قال فيها: "الحمد لله رب العالمين، الحمد لله الذي رزق لنا في سبيل الله..."، بخصوص جثمان الشهيد. يرى医生 أن الحزن والدموع لا يعوضون الأذى، وأنه لا يوجد علاج من الأذى، وأن الحزن لا يفعل شيئاً إلا أن الأعلام تغطى عليه. يرجى من الله أن يحفظ الشهيد ويتقبل سروره.

https://www.media-ps.org/arabic/martyrs/details/248
5. Tareq Diab Hamid

Tareq Diab Hamid studied in the Nuseirat Boys’ Elementary School for Refugees, which is an UNRWA school. In 2004, he attempted to commit a car bomb attack in the (now demolished) Israeli settlement of Kfar Darom in the Gaza Strip. Although IDF soldiers spotted him on his way and shot him, he was able to activate the explosives, injuring 4 soldiers. According to the Al-Qassam website, which lists him as one of its members, he wished to carry out a suicide attack in which he will “harm God's enemies – the Jews.”

---

85 The Nuseirat boys’ elementary school for refugees is mentioned as an UNRWA school in news articles such as the following: “Palestinian Students’ Welfare Organization presents plays to UNRWA schools’ students,” Ma’an News (December 19, 2010), https://www.maannews.net/news/343495.html.

86 “Al-Qassam martyrs - Tareq Diab Hamid”, Izz ad-Din al-Qassam Brigades (last visited October 25, 2023), https://alqassam.ps/arabic/%D8%B4%D9%87%D8%A7%D8%A1-%D8%A7%D9%84%D8%B3%D8%A7%D9%85/%D6%8B%D8%A7%D8%B1%D9%82-%D8%AF%D9%8A%D8%A8-%D8%AD%D9%85%D9%8A%D8%AF;


Hanan Greenberg, "A car bomb terror attack in Kfar Darom was thwarted: 4 soldiers injured," Ynet (April 28, 2004), https://www.ynet.co.il/articles/0,7340,L-2908703,00.html
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
لا يمكنني قراءة النص العربي من الصورة. إذا كنت بحاجة إلى مساعدة أخرى، يرجى التحقق من صيغة الصورة أو تقديم نصًا آخرًا يمكنني قراءته بشكل طبيعي.
الشهيد يعترفون بالعملية

من جهة أخرى فقد أفادت مصادر أمنية مصري، صاح الأربعة أن أربعة جند صهيونون في جزء "العطاء"، أصيبوا بجراح متفوقة وحشية، جراء تحرير جنوب مэкhta، مشاة رانغت مقاتلة ميكروهايت بقيادة "أبراهيم" في خطاط عيار 7.62. وأفادت المصادر العشبية أن الأربعة وقع حوالي الساعة 03:40 من صباحاً، وأقبل في النحو المذكور على جنوب مэкhta، لاحظوا أن ساق السراة الفلسطيني يتجه نحو مكشوفة "قارن داروم"، فقام الجنود بإطلاق النار عليه، وعندما وقع الإطارات في السراة، أفادت المصادر المشوية أنه تم تقني الارتداد الأربعة إلى هستيش "سنسورات"، وحاولوا ثوب السراة، وبعد العملية قامت قوات كبيرة من الجيش الصهيوني بعمليات تمشيط واسعة في مكانه لتنفيذ هجمات هجومية أخرى.

وقد تمت اعتراض السعودية مشروعية إرزاء أربعة جنود صهيونا بجروح ما بين متوسطة إلى خفيفة في حوض نفسه الاستشهادي القصبي المطل طارق جميع 24 عناصر من سكان مجمع النصرات بسيارة مقطعة سياح الأربعة 2004 في جنوب سوري سنة 12400 على شارع صلاح الدين وسط طط عمان.

وقد أكد مصدر عسكري في كاتب القسم أن الأربعة هم للدفع الوسطي في شارع صلاح الدين إلى إحدى من مغناطيس كارن داروم في حوالي الساعة 03:40 وعندما وقع الإطارات وعلاج في حب وقلت من داخله وابن أبوبذة، وكان للجذور الصهيونية قد أثار إلى أن العملية الاستشهادية تم تصورها وأن هناك الزيد من الالفاظ والاحترام الفي قبل كاتب القسم.

استقبال أبا الشهادة

وقد استقبل أبطال الشهداء طارق خير الشهادة بتحية وتكريم وتحديم على اسم الرجال والبارزات على ضوء النور، وقد استقبل دور الشهيد الرازي من الجامع، الذي يقف في الأفلاط التهيئة يمكن للجحاف، والتي كان في جملة لها تزعم إلى المخاطر، وقد تزهم ركب الشهاده براضه الرازي.

وشدد الشهيد، الذي يحاول كلمة، أنه ابوبذة الذي لم يكن من الفترات الحماسية والأحساش الإسلامية كما تم عرض.

وقد تنطوي الجناح على الدراج الكبير، وكما تبين أن يكون مثل طارق، نحب الله طارق والمسك. نحن، وهو في سيارات نحن نحن نحن النهار والمسك.

وإننا نقول ودعا ولك نقول إلى إنه كان النهار.

https://www.merica-ps.org/arabic/martyrs/details/261
6. Ibrahim Nizar Rayan

Ibrahim Nizar Rayan attended UNRWA’s Abu Hussein Elementary School as well as UNRWA’s Izbat Beit Hanoun Preparatory School, among other institutions. According to his page on the Al-Qassam Brigades website, he “wished to die as a martyr for the sake of God.” Rayan was the son of former Hamas leader Nizar Rayan.87 In 2001, he committed a terror attack in the (now demolished) Israeli settlement of Elei Sinai in the Gaza Strip, in which he killed two civilians and injured 16. After shooting and throwing grenades at the civilians, Rayan was eventually shot and killed by IDF soldiers.88

https://webcache.googleusercontent.com/search?q=cache:CEt6rbrpB52QJ:https://alqassam.ps/arabic/%D8%B4%D8%A7%D9%2587%25D8%25AF%25D8%25A7%25D8%25A1-%25D8%25A7%25D9%25B4%D9%2582%25D8%25B3%25D9%2585%25D8%25B1%25D8%25A7%25D9%2586&hl=iw&gl=il
88 Felix Frish, “Two killed in a terror attack in Elei Sinai,” Ynet (October 3, 2001), https://www.ynet.co.il/articles/0,7340,L-1165448,00.html
مندف عملية القتل المافيا لليزي سيناي

إبراهيم نازرين
الاسم
مراجع قصائي
2001-07

الفهرس:

الشهداء:

إبراهيم نارين

أول من اتهم على الدواء والسراميك: 

ولاحظ دموعهم، زعيمهم، واتسموا بكرامة الأمة والجيش.

الحلي:

نجل أبو حسن، السفاح، يتلقو على الفلاحين، واتسموا بكرامة الأمة والجيش.

التواريخ:

الشهداء:

إبراهيم نارين

أول من اتهم على الدواء والسراميك: 

ولاحظ دموعهم، زعيمهم، واتسموا بكرامة الأمة والجيش.

الحلي:

نجل أبو حسن، السفاح، يتلقو على الفلاحين، واتسموا بكرامة الأمة والجيش.

التواريخ:

الشهداء:

إبراهيم نارين

أول من اتهم على الدواء والسراميك: 

ولاحظ دموعهم، زعيمهم، واتسموا بكرامة الأمة والجيش.

الحلي:

نجل أبو حسن، السفاح، يتلقو على الفلاحين، واتسموا بكرامة الأمة والجيش.

التواريخ:
تحت الشهادة نسختها
تحت إبراهيم الشهادة في سبيل الله، فتسع يطلب الشهادة من قيمة النضالات والتحديات. وبوري، أحد الشهداء الذي رافق الشهيد في مواجهته.

الجدير أن يعرب عن الامتنان لله كورأس يزن الشهادة في سبيله، في سبع سحري.

وقد، أنه، النظام الشهادة على الإمامية الشهادة. كانت عنوانه الشهادة الأول للمجاهد نفسه. في سرية مخفية على، أبرز التحدي. وكان الاله لم يكن له الشهادة، بعد أن كشف الشهيد القاتل القاتل بدلاً بقلمه. فتفضل الشهادة.

معناشة إن ستственно بمذبحة نيشانة، وحدث أحد الشهداء عن إبراهيم فقال: "كان قويًا وشجاعًا وشديد النفس.

محبة دبلومية
خنج الشهادة أربعة للشيء الراقصة الشهادة، مع القاسم مبتزه، شبع من يدل على دوالان، في المثلا، 2000، ثم، بعد أن أتجاوز الإدارات العسكرية الخاصة باتجاه الطائر، في دببنا العميقة. أحببنا في محال الطائر، بعد أن تمكن الشهيد من قبل إجابة، شبع من المهاجرون بعد أن ترخى الشهوة إلى ساحة حرب حقيقية.

الجاء إبراهيم، ودعي الله شهداء.

مباشرة: 
فندق شهيرة بارعًا، ودعي آسية، فهي ناية آخر التحدي، "عندما كان في الخيمة كما قرارة الشمل، نعم ليلاند في هجرة المهاجر، وأخذ الإذاعات تغلب.

على القلم، والمشاعر، وكلاً نسبيًا عند أن قلم وجزري، وعلت عدد القلمان في الثلاثة والستة. في سبع، ويربطها في، عبورها.

وкал: "صدى الإذاعات في غير شهادة، ودربت الأمل، والذي يشمل، تعم إذواتنا، وعلت فرحنا، مع يدنا، ثم، صوتنا وندبنا، ودعونا، وكنا بليغًا سويم والذي.

في البت، نحن، من الشهوة.

الفاصل، فنبر
واند في يام الديوان: "يحيى الله، وتوفيقه قلم الشهادان إبراهيم ديرزان 26 قلمًا، وصدى الله، وصدى الله، وصدى الله، خبرة 19 قلمًا من كناب الشهيد من الدين القاسم بالاستدامة من إبلي، ونبر في المثلا، إبراهيم ديرزان، القائم على الشهادة، انطلاقاً إلى مستقبل، ونبر إبراهيم ديرزان، على المثلا، إبراهيم ديرزان، في المثلا.

مصادر مصونية
وقت مصارف صينية على العملية التالية: "ننجمت أحداث التدريب، وتوجت،鄠و، ضوئية، أجراء، توجت، ضوئية، أجراء، توجت، ضوئية، أجراء، من الشهادة، بوبرسة، وسفن بالاه، من الشرق، وانتقد، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم، ينقم
وصية الشهيد

الحمد لله جدّ الحمد لله جدّ الحمد لله جدّ ... إخبارّي ناريّن للقاء الله.

وامناً بالله، وعلم أنّ الله لا يقدّر مثله، وعلم أنّ الله هداه ...

وعلى الله التوبّة، وعليه التوبّة، وعليه التوبّة.

(1) امتهن بطول الكفاح في سبيل الله، وشجعة في سبيل الله.
(2) إلى الله وابن الله و(PROPS), في سبيل الله، وشجاعة في سبيل الله.
(3) إلى الله وابن الله و(PROPS), في سبيل الله، وشجاعة في سبيل الله.
(4) إلى الله وابن الله و(PROPS), في سبيل الله، وشجاعة في سبيل الله.
(5) إلى الله وابن الله و(PROPS), في سبيل الله، وشجاعة في سبيل الله.
(6) إلى الله وابن الله و(PROPS), في سبيل الله، وشجاعة في سبيل الله.
(7) إلى الله وابن الله و(PROPS), في سبيل الله، وشجاعة في سبيل الله.
(8) إلى الله وابن الله و(PROPS), في سبيل الله، وشجاعة في سبيل الله.
(9) إلى الله وابن الله و(PROPS), في سبيل الله، وشجاعة في سبيل الله.
(10) إلى الله وابن الله و(PROPS), في سبيل الله، وشجاعة في سبيل الله.
(11) إلى الله وابن الله و(PROPS), في سبيل الله، وشجاعة في سبيل الله.
(12) إلى الله وابن الله و(PROPS), في سبيل الله، وشجاعة في سبيل الله.
(13) إلى الله وابن الله و(PROPS), في سبيل الله، وشجاعة في سبيل الله.
(14) إلى الله وابن الله و(PROPS), في سبيل الله، وشجاعة في سبيل الله.
(15) إلى الله وابن الله و(PROPS), في سبيل الله، وشجاعة في سبيل الله.
(16) إلى الله وابن الله و(PROPS), في سبيل الله، وشجاعة في سبيل الله.
(17) إلى الله وابن الله و(PROPS), في سبيل الله، وشجاعة في سبيل الله.

وابلاء الله وابن الله، وابن الله، وابن الله، وابن الله، وابن الله، وابن الله، وابن الله، وابن الله.

https://www.media-ps.org/arabic/martyrs/details/SSI
7. Rami Abd al-Rahman Abu Muhaysin (Abu Mus‘ab)

Abu Muhaysin is a graduate of the UNRWA Al-Bureij Elementary School A, and the UNRWA Al-Bureij Preparatory School. According to his member page on Al-Qassam Brigades website, he took part in bomb and rocket attacks on Israeli villages, as he “wished... to marry houris [the virgins of paradise]”. Along with two other terrorists, Abu Muhaysin committed a terror attack in 2004 in Kfar Darom in the Gaza Strip, in which a Thai guest worker was killed.

---

89 The schools are mentioned as UNRWA school in news articles, such as the following: "the Peoples' Committee for Refugees in Al-Bureij visits the camp's schools to congratulate the teachers for the Palestinian teacher’s day," Dunia al-Watan (December 16, 2019), https://www.alwatanvoice.com/arabic/news/2019/12/16/1300171.html


91 Ali Waqed and Hanan Greenberg, "Kfar Darom: a Thai worker was killed in a terror attack," Ynet (October 6, 2004), https://www.ynet.co.il/articles/0,7340,L-2986283,00.html
رفض الزواج إلا من الحور العين

القسم الأول:
لم أتوقع أن أذهب إلى الزواج إلا من الحور العين، ولكن هذا لم يمنعني من تجربة الزنا بشكل غير قانوني مع زوجتي الأولى.

القسم الثاني:
أنا نائم في نوم عميق، عندما أستيقظت، وجدت زوجتي الأولى قد انصرفت إلى الليل. أنني سأذهب إلى الحور العين لكي أجد الحب الذي فقدته من زوجتي الأولى.
في صفوف الثقافة الإسلامية

ولد في إحدى الأماكن في صوفية الثقافة الإسلامية في المراحل الأولى مع وجود الباحثين في العلوم الإسلامية، وكثيراً ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في العمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في العمل.

وقد تكون الكونسول الداخلي في المراحل الأولى ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في العمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في العمل.

وقد تكون الكونسول الداخلي في المراحل الأولى ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في العمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في العمل.

وقد تكون الكونسول الداخلي في المراحل الأولى ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في العمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في العمل.

وقد تكون الكونسول الداخلي في المراحل الأولى ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في العمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في العمل.

وقد تكون الكونسول الداخلي في المراحل الأولى ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في العمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في العمل.

وقد تكون الكونسول الداخلي في المراحل الأولى ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في العمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في العمل.

وقد تكون الكونسول الداخلي في المراحل الأولى ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في العمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في العمل.

وقد تكون الكونسول الداخلي في المراحل الأولى ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في العمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في العمل.

وقد تكون الكونسول الداخلي في المراحل الأولى ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في العمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في العمل.

وقد تكون الكونسول الداخلي في المراحل الأولى ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في العمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في العمل.

وقد تكون الكونسول الداخلي في المراحل الأولى ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في العمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في العمل.

وقد تكون الكونسول الداخلي في المراحل الأولى ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في العمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في العمل.

وقد تكون الكونسول الداخلي في المراحل الأولى ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في العمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في العمل.

وقد تكون الكونسول الداخلي في المراحل الأولى ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في العمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في العمل.

وقد تكون الكونسول الداخلي في المراحل الأولى ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في العمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في العمل.

وقد تكون الكونسول الداخلي في المراحل الأولى ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في العمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في العمل.

وقد تكون الكونسول الداخلي في المراحل الأولى ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في العمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في العمل.

وقد تكون الكونسول الداخلي في المراحل الأولى ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في العمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في العمل.

وقد تكون الكونسول الداخلي في المراحل الأولى ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في العمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في العمل.

وقد تكون الكونسول الداخلي في المراحل الأولى ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في العمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في العمل.

وقد تكون الكونسول الداخلي في المراحل الأولى ما يتأثر به偏低 الجملة الوقائع من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إيضاحه لها في عمل. وهو شخصية مؤثرة، وموروثة، ويهيمن عليه من أجل إضحا...
8. Yahya Ra’ís Abu Taha

Yahya Ra’ís Abu Taha was educated in UNRWA primary and secondary schools, according to the website of Al-Quds Brigades, the armed wing of the Palestinian Islamic Jihad, which lists him as one of its members. The website describes him wishing to commit a jihadi attack to “kill the highest number possible of the people of Zion”. In 2005, he committed a terror attack, killing two Israeli civilians in the Gaza Strip area.

---

92 “The jihadi suicide bomber [istiḥādi]: Yahya Ra’ís Abu Taha”, Al-Quds Brigade (last visited October 25, 2023), https://saraya.ps/martyr/342/%D8%A7%D9%84%D8%A7%D8%B3%D8%AA%D8%B4%D9%87%D8%A7%D8%AF%D9%8A-%D8%A7%D9%84%D9%85%D8%AC%D8%A7%D9%87%D8%AF-%D9%8A%D8%AD%D9%8A%D9%89-%D8%B1%D8%A6%D9%8A%D8%B3-%D8%A3; https://webcache.googleusercontent.com/search?q=cache:211cCUHvAdwJ:https://saraya.ps/martyr/342/%D8%A7%D9%84%D8%A7%D8%B3%D8%AA%D8%B4%D9%87%D8%A7%D8%AF%D9%8A-%D8%A7%D9%84%D9%85%D8%AC%D8%A7%D9%87%D8%AF-%D9%8A%D8%AD%D9%8A%D9%89-%D8%B1%D8%A6%D9%8A%D8%B3-%D8%A3

93 Hanan Greenberg and Roni Sofer, “An Israeli couple was murdered in a shooting attack in the Kisufim road,” Ynet (July 24, 2005), https://www.ynet.co.il/articles/0,7340,L-3116956,00.html
9. Mu’min Nafez al-Malfuh

Mu’min Nafez Al-Malfuh was educated in UNRWA primary and secondary schools in Jabalia Refugee Camp. According to the website of the Al-Quds Brigades, the armed wing of the Palestinian Islamic Jihad, Al-Malfuh insisted on joining the Al-Quds Brigades’ suicide bombers course. In 2004, Al-Malfuh attempted to carry out a terror attack in the (now demolished) Israeli settlement of Dugit in the Gaza Strip.

94 “The jihadi suicide bomber [istišhādi]: Mu’min Nafez al-Malfuh”, Al-Quds Brigade (last visited October 25, 2023), https://saraya.ps/martyr/373/%D8%A7%D9%84%D8%A7%D8%B3%D8%AA%D8%B4%D9%87%D8%A7%D8%AF%D9%8A-%D8%A7%D9%84%D9%85%D8%AC%D8%A7%D9%87%D8%AF-%D9%85%D8%A4%D9%85%D9%86-%D9%86%D8%A7%D9%81%D8%B0-%D8%A7; https://webcache.googleusercontent.com/search?q=cache:raKLX-jrt_MJ:https://saraya.ps/martyr/373/%D8%A7%25D9%2584%25D8%25A7%25D8%25B3%25D8%25AA%25D8%25B4%25D9%2587%25D8%25A7%25D8%25AF%25D9%258A-%25D8%25A7%25D9%2584%25D9%2585%25D8%25AC%25D9%2587%25D8%25AF-%25D9%2585%25D8%25A4%25D9%2585%25D9%2586-%25D9%2586%25D8%25A7%25D9%2581%25D8%25B0-%25D8%25A7

95 Efrat Weiss and Hanan Greenberg, “A terror attack on Dugit was thwarted,” Ynet (July 24, 2004), https://www.ynet.co.il/articles/0,7340,L-2936984,00.html
10. Hamed Rantisi

Hamed Rantisi studied in an UNRWA elementary school and an UNRWA middle school, and he was “educated to love jihad and resistance”. He subsequently became a member of the Al-Nasser Salah al-Deen Brigades, the military wing of the Popular Resistance Committees. In 2006, Rantisi took part in an attack on IDF soldiers, in which the Israeli soldier Gilad Shalit was captured and taken hostage.

96 “The heroic martyr Hamed Rantisi - hero of the “Fading Illusion” operation”, Al-Nasser Salah al-Deen Brigades (last visited October 31, 2023), https://alweya.ps/martyr/63/%D8%A7%D9%84%D8%A7%D9%83%D8%AA%D8%B4%D9%87%D8%A7%D8%AF%D9%8A-%D8%A7%D9%84%D8%A8%D8%B7%D9%84-%D8%AD%D8%A7%D9%85%D8%AF-%D8%A7%D9%84%D8%B1%D9%86%D8%AA%D9%83%D9%89-%D8%A3%D8%AD%D8%AF-%D8%A3%D8%A8%D8%B7%D9%84-%D8%B9%D9%85%D9%84%D9%8A%D8%A9-%D8%A7%D9%84%D9%88%D9%87%D9%85-%D8%A7%D9%84%D9%85%D8%A8%D8%AF%D8%AF
الموضوع: تعتبر أزمة المواد والأساليب في المدارس إحدى أبرز التحديات في نظام التعليمץ.

التعليمية: لقد كانت أزمة المواد واسعة النطاق في جميع المدارس، حيث تجربة الطلاب الصعب في التعلم بسبب الجودة غير المرضية للمواد التعليمية.

التعليمية: بناءً على ذلك، يقترح أن يكون هناك برنامج مشترك بين الحكومة والقطاع الخاص لإنتاج مواد تعليمية جيدة ومستدامة.

التعليمية: خطواتنا الأولى في هذا السياق تشمل تحليل سوق المواد التعليمية وتحديد الهدف من الرؤية الاستراتيجية للاستفادة من أفضل الممارسات العالمية.

التعليمية: نأمل أن تكون هذه الخطط مفيدة في نجاح حل هذه الأزمة وتحقيق تقدم في التعليم في المصريات.

ملاحظات: هذه النقطة من خلال الرؤية الاستراتيجية للتعليمية، التي تهدف إلى تحقيق التقدم في مجال التعليم في مصر، لا تزال مطلوبة متابعة مستمرة من قبل الجهات المعنية.

التخصص: التعليمية

التاريخ: 2023

التعليمية: – مصر
11. Shadi Zakaria Tubasi

Shadi Zakari Tubasi was educated in UNRWA schools in Jenin Refugee Camp, according to the Al-Qassam Brigades website, which lists him as one of its members. His biography describes him “wishing to become a martyr... to liberate our land”, only to ultimately carry out a suicide attack in which “the body parts of tens of Zionists were scattered”. This is in reference to the 2002 Matza restaurant suicide bombing in Haifa, in which 16 Israeli civilians were killed.98

---

لا يمكننا قراءة النص من الصورة المقدمة.
وصفية الشهيد
وصفية الاستشهادي الطالشادي زكريا الطواني
منفذ عملية حيانا الاستشهادية.

الحمد لله رب العالمين والصلاة والسلام على سيد الرسولين محمد وعهد:

أنا الشهيد الطالشادي زكريا الطواني نون الشهادة لإعلان كلمة الله ودفاع عن فلسطين الحبيبة وأثاث الشهداء للجائر الصهيوتيات التي تزكبي صاح مسة في خد بالله و لكل فلسطين قد ألحنا من أطفال ونساء وشبان وروهان وجندوا أن شهدنا لن يرغم إنذ الله وسيصلى قابوم حتى تحرير أرضنا وألقاننا ومقدساتنا وليعلم شارون أن هناك مثل الشهداء ليسون بني اليمناء، فإن يعيش إنذ الله هذا العدو أمان، فلا يزكبي الجائر ويقذف عن حالنا ويدفعنا ويبعدنا.

أحرالأمة جميعاً: افرحوا ولا تخنزوا، فهذه عرسين إن شاء الله، فيما هذه الحياة الدنيا إلا راتبنا، وكنا سنستم فتكون كتبنا تغيب العدو وتظلمها بما أحق فكان

سأحككم إنذ الله أن الغلة وأخراً أحق الشهداء أن يزكبي القاسم لا أكبر إلا لله وادعاء المقدمة لا في سبيل حيانا الشهادة، نتره بها وطفي وطرفي وسائر الشهداء.

أخوك الشهيد الطالشادي
زكريا الطواني
ابن كاتب الشهيد عام الدين القسام
محمي جنين - الجمعة 29/8/2002

https://media-ps.org/arabic/martyrs/details/139
12. Wa’el Abd al-Karim Issa (Abu Ahmad)

Issa attended UNRWA-run elementary and middle schools in Al-Bureij Refugee Camp (Gaza Strip). Four years after graduating high school, he joined Hamas, and throughout the Second Intifada he commanded a unit of terrorists. After Hamas’ takeover of the Gaza Strip, he became responsible for counter-espionage and interrogation of “collaborators”. He subsequently became a senior intelligence officer in the organization, and died in 2021 in an airstrike.99

99 https://www.media-ps.org/arabic/martyrs/details/3034
13. Ibrahim Hussein Abu Naja (Abu Al-Motasem)

Abu Naja attended UNRWA primary and secondary schools. He participated in violence in the First Intifada and was subsequently imprisoned by both Israeli and Palestinian authorities. During the Second Intifada he became Hamas’s leading expert in explosives, and was credited with manufacturing explosives for multiple specific terrorist attacks throughout the 2000s. Afterwards he became an instructor in explosives manufacturing and handling, dying in 2017 in an accident.100

100 [https://www.media-ps.org/arabic/martyrs/details/2058](https://www.media-ps.org/arabic/martyrs/details/2058)
14. Mohammad Ibrahim Abu Shamaleh (Abu Khalil)

Abu Shamaleh was educated at Rafah Common Elementary School in Yebna Refugee Camp (Gaza Strip) and then at Rafah Boys’ Preparatory School, both run by UNRWA. In 1987 (while still in an UNRWA school) he joined Hamas and participated in rock throwing at Israeli soldiers during the First Intifada, for which he was jailed in 1989. Soon after graduation in 1992, he underwent weapons training and joined the armed wing of Hamas. He planned and executed well over a dozen terrorist attacks throughout the 1990s and 2000s, including an attempted attack on a school bus in Gush Katif on 29 October 1998, as well as the kidnapping of Corporal Gilad Shalit on 25 June 2006. Abu Shamaleh commanded rocket launching operations and cross-border infiltrations during the 2008, 2012 and 2014 conflicts, and oversaw the kidnapping of Lt. Hadar Goldin. He was killed in an Israeli airstrike in Rafah during Operation Protective Edge.101

101 https://www.media-ps.org/arabic/martyrs/details/1939
15. Ra’ed Subhi Ahmad Abd al-Rahim Al-Attar (Abu Ayman)

Al-Attar was a graduate of the UNRWA-run Rafah Common Elementary School in Yebna Refugee Camp (Gaza Strip) and UNRWA’s Rafah Boys’ Preparatory School. Participated in rock throwing during the First Intifada while still at school. Soon after graduation, in 1992, he underwent weapons training and joined the armed wing of Hamas. He is credited with planning and executing over a dozen terrorist attacks throughout the 1990s and 2000s, including a 1998 attempted attack on a school bus in Gush Katif, as well as the kidnapping of Israeli soldier Gil’ad Shalit in 2006. Afterwards he commanded drone operations and cross-border infiltrations in the 2008, 2012 and 2014 conflicts, and was involved in the kidnapping of Lt. Hadar Goldin. Al-Attar was killed in an Israeli airstrike in Rafah during Operation Protective Edge.102

16. Nidal Mohammad Hassan (Abu Riyadh)

102 https://www.media-ps.org/arabic/martyrs/details/1938
Hassan was educated in UNRWA primary and secondary schools in Nusseirat Refugee Camp (in the Gaza Strip). He joined the armed wing of Hamas at the start of the Second Intifada in 2000, two years after graduation, and participated extensively in launching rockets and mortar bombs at Israeli civilian communities, especially Netsarim (now demolished). He was later appointed to oversee all of Hamas's military activity in the area of Mughraqa (central Gaza Strip). Hassan was killed in an airstrike in Mughraqa during 2012 Operation Pillar of Defense.¹⁰³

¹⁰³ https://www.media-ps.org/arabic/martyrs/details/1420

17. Ismail Ali Abdallah Labad (Abu Jaafar)
Born in Shati Refugee Camp (Gaza Strip), Labad attended UNRWA primary and secondary schools. He joined Hamas during the First Intifada while still at school, and swore allegiance to the Muslim Brotherhood in 1990, when he also joined the armed wing of Hamas – all presumably before graduation. He spent this time finding “collaborators” and “eliminating” them. During the Second Intifada he became a military commander in the Shati area, masterminding “killing operations” which saw “not a small number” of Israelis killed. Later he came to oversee the manufacture of explosives for Hamas.104

18. Issa Abd al-Hadi Musa Al-Batran (Abu Bilal)

---

104 https://www.media-ps.org/arabic/martyrs/details/1783
Born in Al-Bureij Refugee Camp (Gaza Strip), Al-Batran was educated in UNRWA primary and secondary schools in the neighborhood. After graduation he joined Hamas and then the Muslim Brotherhood, and simultaneously started to work for UNRWA for a while at a school in the central Gaza Strip. He subsequently became a weapons expert for Hamas, manufacturing explosives, IEDs and rockets, as well as excavation tools to build Hamas’s tunnel network.105

105 https://www.media-ps.org/arabic/martyrs/details/1305
19. Abd al-Rahman Darwish Abu Jalala (ابن أبوبجلالة) - d. 22/10/2012
Unspecified UNRWA elementary and middle schools in Jabalia Refugee Camp.
Member of Izz ad-Din al-Qassam brigades. Participated in rocket attacks against Israeli towns, and assisted in preparations for suicide bombings.
https://media-ps.org/arabic/martyrs/details/1392

20. Ahmad Muhammad Afana (أحمد محمد عفانة) - d. 7/8/2022
Unspecified UNRWA elementary and middle schools in Jabalia Refugee Camp.
Member of the Izz ad-Din al-Qassam brigades. Participated in “jihadi activities”, including digging tunnels and preparing ambush attacks on “the Zionist enemy.”
https://media-ps.org/arabic/martyrs/details/3070

21. Muhammad Ashraf Abed (محمد أشرف عابد) - d. 16/02/2022
Unspecified UNRWA middle school.
Member of the Izz ad-Din al-Qassam brigades. Participated in digging tunnels and in training terrorists to use guns.
https://media-ps.org/arabic/martyrs/details/3059

22. Rani Mahmud Hammad (رايني محمود حماد) - d. 15/11/2012
Unspecified UNRWA elementary and middle schools in Jabalia Refugee Camp.
Member of Izz ad-Din al-Qassam brigades. Participated in rocket attacks against Israeli towns.
https://media-ps.org/arabic/martyrs/details/1407

23. Muhammad Oudeh al-Talbani (محمد عودة التلبياني) - d. 27/10/2022
Unspecified UNRWA elementary and middle schools in Maghazi Refugee Camp.
Member of the Izz ad-Din al-Qassam brigades. Participated in “jihadi activities”, including digging tunnels.
https://media-ps.org/arabic/martyrs/details/3077

24. Abdel Nasir Khalil Awdeh (عبد الناصر خليل عودة) - d. 8/1/2009
UNRWA’s Al-Fakhoura Elementary and Preparatory Schools.
Member of Al-Quds Brigades (PIJ). Participated in rocket launching.
https://saraya.ps/martyr/782
Google cache:
25. Adam Ahmad Khattab - d. 24/8/2014
Unspecified UNRWA schools (presumably in Al-Hakr district of Deir al-Balah).
Member of Al-Quds Brigades (PIJ). Initially involved in throwing rocks and molotov cocktails, after military training began to participate in mortar and rocket attacks.
https://saraya.ps/martyr/922
Google cache:

26. Ammar Shu'eib Al-'Udeini - d. 29/7/2014
Unspecified UNRWA schools (presumably in Al-Satar Al-Gharbi district of Khan Yunis).
Member of Al-Quds Brigades (PIJ). Participated in reconnaissance operations as well as fighting in the Kisufim area.
https://saraya.ps/martyr/990
Google cache:
https://webcache.googleusercontent.com/search?q=cache:rXd_Aw0lyzoJ:https://saraya.ps/martyr/990&hl=iw&gl=il

27. Izz al-Din Muhammad Halas - d. 12/5/2021
Unspecified UNRWA elementary school.
Member of the Nukhba commando unit of the Izz ad-Din al-Qassam brigades.
https://media-ps.org/arabic/martyrs/details/3008

Unspecified UNRWA elementary school.
Member of the Izz ad-Din al-Qassam brigades. Participated in “jihadi activities”, including preparing tunnels and ambush attacks.
https://media-ps.org/arabic/martyrs/details/3004

29. Mohammad Atweh Khattab - d. 3/8/2014
Unspecified UNRWA schools (presumably in Al-Hakr district of Deir al-Balah), earned a diploma from an UNRWA vocational school.
Member of Al-Quds Brigades (PIJ). Participated in sabotage operations, in 2008 attempted a suicide bombing.
https://saraya.ps/martyr/917
Google cache:
30. Samir Awadallah Bakr - d. 18/12/2007
Primary and secondary UNRWA schools in Jabaliya Refugee Camp. Member of both Qassam Brigades (Hamas) as well as Al-Quds Brigades (PIJ). Participated in rocket launching and attempted a suicide bombing, later became a PIJ sector commander in the northern Gaza Strip.
https://saraya.ps/martyr/19

31. Suleiman Mahrous Abu Fatimah - d. 29/10/2011
UNRWA primary and secondary schools in Rafah. Member of Al-Quds Brigades (PIJ). Participated in reconnaissance operations and mortar bomb attacks. Died after successfully attacking an Israeli community.
https://saraya.ps/martyr/819
Google cache: https://webcache.googleusercontent.com/search?q=cache:Sf8K5t1i_REJ:https://saraya.ps/martyr/819&hl=iw&gl=il

32. Munib Mahmud Hamdan - d. 11/5/2021
Unspecified UNRWA elementary school, presumably in Khan Yunis. Member of the Nukhba commando unit of the Izz ad-Din al-Qassam brigades. Participated in planting explosive barrels.
https://media-ps.org/arabic/martyrs/details/2989

33. Hussam Talal Abdoh - d. 23/5/2008
Unspecified UNRWA schools (presumably in Al-Bureij Refugee Camp), earned a diploma in blacksmithing from an UNRWA vocational school. Member of Al-Quds Brigades (PIJ). Participated in sabotage and reconnaissance campaigns in Al-Bureij and on the border with Israel throughout the Second Intifada. Died in an attempt to ambush an Israeli border patrol.
https://saraya.ps/martyr/485
34. Wa’el Maher Awwad (والا ماهر عواد) - d. 23/7/2014
UNRWA primary and secondary schools in Al-Qarara.
Member of Al-Quds Brigades (PIJ). Participated in rocket launching.
https://saraya.ps/martyr/950
Google cache:

35. Manar Hamis al-Hamas (منار خميس الهمص) - d. 6/1/2023
UNRWA’s Al-Sekka elementary school in Rafah and an unspecified UNRWA middle school.
Company commander in the Izz ad-Din al-Qassam brigades.
https://media-ps.org/arabic/martyrs/details/3086

36. Ahmad Muhammad Hamdan (أحمد محمد حمدان) - d. 14/5/2018
Sheikh Jabr UNRWA elementary school.
Member of Izz ad-Din al-Qassam brigades. Served at the suicide unit, the navy commando and the Nukhbeh elite unit.
https://media-ps.org/arabic/martyrs/details/2843

37. Wasim Sa’id Azzam (وسيم سعيد عازم) - d. 23/9/2022
Unspecified UNRWA elementary school.
Member of the Nukhba commando unit of the Izz ad-Din al-Qassam brigades. Participated in digging tunnels and in ambush attacks.
https://media-ps.org/arabic/martyrs/details/3073

38. Hussein Ahmad Hawwar (حسن أحمد حور) - d. 22/9/2021
Unspecified UNRWA elementary school.
Member of Izz ad-Din al-Qassam brigades. Participated in reconnaissance operations.
https://media-ps.org/arabic/martyrs/details/3048

39. Bilal Hamdan Barhum (بلال حمدون برهم) - d. 16/9/2021
Unspecified UNRWA elementary and middle schools in Rafah.
Member of Izz ad-Din al-Qassam brigades. Participated in digging tunnels.
https://media-ps.org/arabic/martyrs/details/3047
40. Abd al-Salam Sa’d al-Ajili - d. 11/5/2021
Unspecified UNRWA elementary and middle schools, presumably in Khan Yunis.
Member of the Nukhba commando unit of the Izz ad-Din al-Qassam brigades. Participated in artillery units.
https://media-ps.org/arabic/martyrs/details/2978

41. Muhammad Musa al-Zinati - d. 11/5/2021
Unspecified UNRWA elementary and middle schools in Khan Yunis.
Member of Izz ad-Din al-Qassam brigades. Participated in ambush attacks.
https://media-ps.org/arabic/martyrs/details/2977

42. Muhammad Abd al-Hamid al-Shanti - d. 24/9/2020
Unspecified UNRWA elementary and middle schools in Khan Yunis.
Member of Izz ad-Din al-Qassam brigades. Participated in planting explosive devices against Israeli soldiers.
https://media-ps.org/arabic/martyrs/details/2954

43. Khalil Muhammad Lubad - d. 20/9/2020
UNRWA’s Jabalia Boys’ Elementary School “F”.
Member of Izz ad-Din al-Qassam brigades. Participated in “jihadi missions”, including digging tunnels.
https://media-ps.org/arabic/martyrs/details/2953

44. Rabah Hassan Lubad - d. 26/8/2020
Unspecified UNRWA elementary and middle schools in Jabalia Refugee Camp.
Member of Izz ad-Din al-Qassam brigades. Participated in digging tunnels.
https://media-ps.org/arabic/martyrs/details/2951

45. Abd al-Aziz Uthman Abu Rawa’ - d. 17/05/2020
Unspecified UNRWA elementary school.
Member of Izz ad-Din al-Qassam brigades. Participated in ambush attacks.
https://media-ps.org/arabic/martyrs/details/2947

46. Sami Mahmoud Barhum - d. 14/2/2020
Unspecified UNRWA elementary school.
Member of Izz ad-Din al-Qassam brigades. Participated in anti-tank missile attacks and in planting explosive devices.
https://media-ps.org/arabic/martyrs/details/2944
47. Ibrahim Khalil al-Shantaf  - d. 30/1/2020
Unspecified UNRWA elementary school.
Member of Izz ad-Din al-Qassam brigades. Participated in digging tunnels.
https://media-ps.org/arabic/martyrs/details/2941

48. Adham Ali Shahin  - d. 27/9/2012
Unspecified UNRWA elementary and middle schools in al-Bureij Refugee Camp.
Member of Izz ad-Din al-Qassam brigades. Participated in planting explosives. https://media-ps.org/arabic/martyrs/details/1390

49. Ahmad Isma'il Abu Msameh  - d. 23/11/2012
Unspecified UNRWA elementary and middle schools in Maghazi Refugee Camp.
Platoon commander in the Izz ad-Din al-Qassam brigades.
https://media-ps.org/arabic/martyrs/details/1410

50. Amjad Muhammad Abu Jalal  - d. 16/11/2012
Unspecified UNRWA elementary school in Maghazi Refugee Camp.
Member of Izz ad-Din al-Qassam brigades. Participated in rocket attacks against Israeli towns.
https://media-ps.org/arabic/martyrs/details/1413

51. Ashraf Hassan Abu Darwish  - d. 17/11/2012
Unspecified UNRWA elementary school in Maghazi Refugee Camp.
Member of Izz ad-Din al-Qassam brigades. Participated in tunnel digging and in ambush attacks.
https://media-ps.org/arabic/martyrs/details/1412

52. Muhammad Salameh Abu A'tiwi  - d. 21/11/2012
Unspecified UNRWA elementary and middle schools in Nuseirat Refugee Camp.
Member of Izz ad-Din al-Qassam brigades. Participated in planting explosive devices and in tunnel digging.

53. https://media-ps.org/arabic/martyrs/details/1415
Ramadan Ahmad Mahmud  - d. 16/11/2012
Unspecified UNRWA elementary and middle schools in Maghazi Refugee Camp.
Member of Izz ad-Din al-Qassam brigades. Participated in tunnel digging and in ambush attacks.
https://media-ps.org/arabic/martyrs/details/1414
54. Rami Abd Rabo Abeid (رامي عبد ربه عبيد) - d. 16/11/2012
Unspecified UNRWA elementary and middle schools in Nuseirat Refugee Camp.
Member of Izz ad-Din al-Qassam brigades. Participated in planting explosive devices and in tunnel digging.
https://media-ps.org/arabic/martyrs/details/1421

55. Isma’il Khattab Qandil (إسماعيل خطاب قنديل) - d. 16/11/2012
Unspecified UNRWA elementary and middle schools in Nuseirat Refugee Camp. Qandil also worked as a teacher in UNRWA’s Bani Suheila school.
Member of Izz ad-Din al-Qassam brigades. Participated in artillery operations.
https://media-ps.org/arabic/martyrs/details/1446

56. Muhammad Adnan al-Ashqar (محمود عدنان الأشقر) - d. 21/11/2012
UNRWA’s Ghazza al-Jadida elementary school.
Member of Izz ad-Din al-Qassam brigades. Participated in planting explosive devices.
https://media-ps.org/arabic/martyrs/details/1441

57. Mustafa Ahmad Hijazi (مصطفى أحمد حاجزي) - d. 30/11/2012
Unspecified UNRWA elementary and middle schools in Maghazi Refugee Camp.
Member of Izz ad-Din al-Qassam brigades. Participated in tunnel digging and in anti-tank missile attacks.
https://media-ps.org/arabic/martyrs/details/1429

58. Ali Hassan Ibn Sa’id (علي حسن بن سعيد) - d. 17/11/2012
Unspecified UNRWA elementary and middle schools in Maghazi Refugee Camp.
Member of Izz ad-Din al-Qassam brigades. Participated in tunnel digging.
https://media-ps.org/arabic/martyrs/details/1428

59. Hisham Muhammad al-Ghalban (هشام محمد الغلبان) - d. 15/11/2012
UNRWA’s Ma’n elementary school and UNRWA’s Al-Barash middle school.
Member of Izz ad-Din al-Qassam brigades. Participated in preparing rocket attacks and in tunnel digging.
https://media-ps.org/arabic/martyrs/details/1425

60. Ahmad Ayman Abd al-‘Al (أحمد أيمن عبد العال) - d. 11/10/2019
Unspecified UNRWA elementary school.
Member of Izz ad-Din al-Qassam brigades. Participated in Nukhba elite forces for 5 years and tunnel digging.
https://media-ps.org/arabic/martyrs/details/2939
61. Jamal Ali Radi  (جمال علي راضي) - d. 8/8/2019
Unspecified UNRWA elementary school.
Member of Izz ad-Din al-Qassam brigades. Participated in tunnel digging.
https://media-ps.org/arabic/martyrs/details/2925

62. Alaa Nahid Matar  (علاء ناهض مطر) - d. 27/7/2014
Unspecified UNRWA elementary and middle schools in al-Nuseirat Refugee Camp.
Member of Izz ad-Din al-Qassam brigades. Participated in tunnel digging, rocket launching at the “Zionist colonies”, and fighting against IDF in recent operations.
https://media-ps.org/arabic/martyrs/details/2887

63. Naji Siyad Abd al-Rahim Abu Amuna  (ناجي زياد عبد الرحيم أبو أمونة) - d. 25/7/2014
Unspecified UNRWA elementary and middle schools in al-Nuseirat Refugee Camp.
Member of Izz ad-Din al-Qassam brigades. Served in the weapons manufacturing unit and participated in ambushes.
https://media-ps.org/arabic/martyrs/details/2886

64. Yasir Ahmad al-Sama’neh  (ياسر أحمد السماعنة) – d. 16/6/2019
Unspecified UNRWA elementary school.
Member of Izz ad-Din al-Qassam brigades. Planting landmines and IEDs.
https://media-ps.org/arabic/martyrs/details/2883

65. Mu’tazz Bassam al-Nunu  (معتز بسام النونو) - d. 14/5/2018
Unspecified UNRWA elementary school.
Member of Izz ad-Din al-Qassam brigades. Participated in reconnaissance activities against IDF, laying ambushes and planting IEDs, and tunnel digging.
https://media-ps.org/arabic/martyrs/details/2873

66. Mu’tasim Fawzi Abu Luli  (معتصم فوزي أبو لولي) - d. 14/5/2018
UNRWA Vocational College.
Member of Izz ad-Din al-Qassam brigades. Volunteered in the tunnel digging unit.
https://media-ps.org/arabic/martyrs/details/2871

67. Mahmud Yahya Husayn  (محمود يحيى حسين) - d. 14/5/2018
Unspecified UNRWA elementary and middle schools in al-Bureij Refugee Camp.
Member of Izz ad-Din al-Qassam brigades. Participated in tunnel digging.
https://media-ps.org/arabic/martyrs/details/2870
68. Umar Jum’a Abu al-Foul (عمر جمعة أبو الفول) - d. 15/5/2018
Unspecified UNRWA elementary school in Al-Daraj neighborhood.
Member of Izz ad-Din al-Qassam brigades. Participated in ambushes and border patrols.
https://media-ps.org/arabic/martyrs/details/2866

69. Ahmad Awwad Abu Oudeh “al-Oueidat” (أحمد عواد أبو عودة“العودات”) - d. 7/12/2018
Unspecified UNRWA elementary school in Al-Maghazi Refugee Camp and middle school in al-Bureij Refugee Camp.
Member of Izz ad-Din al-Qassam brigades. Participated in IED manufacturing.
https://media-ps.org/arabic/martyrs/details/2865

70. Isma’il Khalil al-Dahouk (إسماعيل خليل الداهوك) - d. 14/5/2018
Asaad al-Saftawi UNRWA elementary school.
Member of Izz ad-Din al-Qassam brigades. Participated in patrol activities, tunnel digging and in the infantry unit.
https://media-ps.org/arabic/martyrs/details/2864

71. Muhammad Riyadh Abd al-Rahman al-Amoudi (محمد رياض عبد الرحمن العمودي) - d. 14/5/2018
Al-Shati UNRWA Elementary School for Boys.
Member of Izz ad-Din al-Qassam brigades. Participated in tunnel digging and in the infantry unit.
https://media-ps.org/arabic/martyrs/details/2859

72. Muhammad Nabil Marwan al-Khudari (محمد نبيل مروان الخضري) - d. 5/4/2018
Al-Mu’tasim Billah UNRWA elementary school.
Member of Izz ad-Din al-Qassam brigades. Participated in tunnel digging.
https://media-ps.org/arabic/martyrs/details/2858

73. Shahir Mahmoud Muhammad al-Madhoun (شاهير محمود مهدون) - d. 14/5/2018
Rafideen UNRWA elementary school.
Member of Izz ad-Din al-Qassam brigades. Participated in reconnaissance activities, laying ambushes, planting IEDs, and tunnel digging.
https://media-ps.org/arabic/martyrs/details/2856

74. Ahmad Ziyad al-‘Asi (أحمد زيد العاصي) - d. 14/6/2018
Sheikh Jamiel UNRWA elementary school.
Member of Izz ad-Din al-Qassam brigades. Volunteered in tunnel digging.
https://media-ps.org/arabic/martyrs/details/2844
75. Majdi Ramadan Shabbat (مجدئي رمضان شبات) - d. 6/4/2018
Al-Gharbiyya UNRWA elementary school.
Member of Izz ad-Din al-Qassam brigades. Participated in laying ambushes and tunnel digging.
https://media-ps.org/arabic/martyrs/details/2832

76. Ahmad Fayez Jabir (أحمد فايز جابر) - d. 7/2/2019
Unspecified UNRWA elementary and middle schools.
Member of Izz ad-Din al-Qassam brigades. Served in the tunnel digging unit.
https://media-ps.org/arabic/martyrs/details/2830

77. Sha’ban Jum’a Kamal Badriyya (شعبان جمعة بدرييه) - d. 5/2/2019
Unspecified UNRWA elementary and middle schools.
Member of Izz ad-Din al-Qassam brigades. Participated in tunnel digging.
https://media-ps.org/arabic/martyrs/details/2829

78. Ahmad Samih al-Fayyumi (أحمد سميح الفيومي) - d. 17/1/2019
Unspecified UNRWA elementary school.
Member of Izz ad-Din al-Qassam brigades. Participated in tunnel digging.
https://media-ps.org/arabic/martyrs/details/2826

79. Baha’ Atif al-Sufi (بهاع عاطف الصوفي) - d. 23/10/2018
Unspecified UNRWA elementary school.
Member of Izz ad-Din al-Qassam brigades. Participated in tunnel digging.
https://media-ps.org/arabic/martyrs/details/2811

80. Anas Mahmoud Zahir (أناس محمود ظاهر) - d. 11/10/2018
Deir al-Balah UNRWA elementary school.
Member of Izz ad-Din al-Qassam brigades. Participated in tunnel digging and in Nukhbeh suicide ambushes.
https://media-ps.org/arabic/martyrs/details/2806

81. Muhammad Bakr Muhammad al-Masri (محمد بكر محمد المصري) - d. 10/8/2002
Unspecified UNRWA elementary and middle schools in Marka Refugee Camp in Jordan.
Member of Izz ad-Din al-Qassam brigades. Planted IEDs on the road leading to Beit Hanoun.
https://media-ps.org/arabic/martyrs/details/2804

82. Hani Hilmi Hasan Siyam (هاني حلمي حسن صيام) - d. 16/9/2018
Unspecified UNRWA elementary and middle schools.
Member of Izz ad-Din al-Qassam brigades. Participated in tunnel digging and preparing ambushes.
https://media-ps.org/arabic/martyrs/details/2801
83. Muhammad Izzat Abu Suweirih
Unspecified UNRWA elementary, middle and high schools.
Member of Izz ad-Din al-Qassam brigades. Participated in tunnel digging and operations against the IDF.
https://media-ps.org/arabic/martyrs/details/2799

84. Husam Sami Abu Suweirih
Unspecified UNRWA elementary and middle schools.
Member of Izz ad-Din al-Qassam brigades. Participated in tunnel digging and planting land IEDs.
https://media-ps.org/arabic/martyrs/details/2798

85. Abd al-Rahim Ahmad Abbas
Unspecified UNRWA elementary school in al-Shati Refugee Camp.
Member of Izz ad-Din al-Qassam brigades. Served in the explosives engineering unit.
https://media-ps.org/arabic/martyrs/details/2797

86. Muhammad Tawfiq al-‘Ar’ir
Unspecified UNRWA elementary and middle schools.
Member of Izz ad-Din al-Qassam brigades. Participated in tunnel digging.
https://media-ps.org/arabic/martyrs/details/2783

87. Abd al-Karim Isma’il Radwan
Unspecified UNRWA elementary and middle schools.
Member of Izz ad-Din al-Qassam brigades. Served in the anti-tank guided missiles unit and participated in tunnel digging.
https://media-ps.org/arabic/martyrs/details/2779

88. Rami Nahid Muhammad Abu Obeid
Unspecified UNRWA elementary school in al-Shati Refugee Camp.
Member of Izz ad-Din al-Qassam brigades. Served in the explosive engineering unit preparing IEDs.
https://media-ps.org/arabic/martyrs/details/2773

89. Saeed Ahmad al-Daes
Unspecified UNRWA middle school. Received Carpentry diploma from UNRWA Vocational Center.
Member of Izz ad-Din al-Qassam brigades. Prepared and planted IEDs against civilian cars. Was involved in an attack against an army patrol resulting in wounded and fatalities. In the end of 1994 was involved in a shooting at a civilian car at the Nakhal Oz junction which killed three civilians and
wounded one. In one infamous attack, al-Daes planted explosives inside a sheep, making it explode inside an IDF vehicle patrolling the eastern border (succeeding after three failed attempts).
https://media-ps.org/arabic/martyrs/details/2762

90. Mahmoud Masoud Ahmad Abd Allah al-Radi’ (محمّد مسعود أحمد عبد الله الرضيع) - d. 28/5/2018
Unspecified UNRWA elementary school in Beit Lahiya.
Member of Izz ad-Din al-Qassam brigades. Participated in tunnel digging, served in Beit Lahiya Brigade special unit and planted anti-tank landmines.
https://media-ps.org/arabic/martyrs/details/2760

91. Haroun Awad Harara (هارون عوض حرارة) - d. 2/8/2014
Earned a diploma in carpentry from an UNRWA vocational school.
Member of Izz ad-Din al-Qassam brigades.
https://media-ps.org/arabic/martyrs/details/2738

92. Tha’er Nayef Al-Zurei’i (ثاّئر نايف الزريعي) - d. 22/4/2018
Primary and secondary UNRWA schools in Deir al-Balah.
Member of Izz ad-Din al-Qassam brigades, worked in the Hamas tunnels.
https://media-ps.org/arabic/martyrs/details/2728

93. Mohammad Ahmad Hujeileh (محمّد أحمد حجيلة) - d. 12/4/2018
Unspecified UNRWA primary school (presumably in Shuja’iya district of Gaza).
Member of Izz ad-Din al-Qassam brigades. Participated in fighting and tunnel digging, and in 2014 took part in an attack on the Israeli community of Nahal Oz.
https://media-ps.org/arabic/martyrs/details/2727

94. Mos’ab Zuheir Al-Saloul (مصعب زهير السلول) - d. 30/3/2018
UNRWA Nusseirat Boys’ Elementary School and an unspecified UNRWA middle school (presumably in Nusseirat Refugee Camp).
Member of Izz ad-Din al-Qassam brigades. Served in Hamas tunnels and in security for the organization. Participated in the 2018 “Great March of Return” along with other Hamas fighters.
https://media-ps.org/arabic/martyrs/details/2724

95. Sari Walid Abu Odeh (ساري وليد أبو عودة) - d. 30/3/2018
UNRWA primary and secondary schools in Beit Hanoun.
Member of the Nukhba commando unit of the Izz ad-Din al-Qassam brigades.
https://media-ps.org/arabic/martyrs/details/2722
96. Mohammad Nu’eim Abu Amr (محمد نعيم أبو عمرو) - d. 30/3/2018
UNRWA primary and secondary schools in Shuja’iyya district of Gaza.
Member of Izz ad-Din al-Qassam brigades. Participated in the 2018 “Great March of Return” along with other Hamas fighters.
https://media-ps.org/arabic/martyrs/details/2720

97. Khaled Deeb Al-Zibn (خالد ديب الزيبن) - d. 25/3/2018
Unspecified UNRWA schools in Rafah.
Member of Izz ad-Din al-Qassam brigades. Worked to “eliminate collaborators”, smuggled weapons and assaulted Israeli soldiers.
https://media-ps.org/arabic/martyrs/details/2718

98. Hussein Khadr Saleem (حسن خضر سليم) - d. 4/3/2018
UNRWA primary and secondary schools in Nusseirat Refugee Camp.
Member of Izz ad-Din al-Qassam brigades.
https://media-ps.org/arabic/martyrs/details/2705

99. Mahmoud Ahmad Sheikh Al-Eid (محمود أحمد شيخ العيد) - d. 1/8/2014
Unspecified UNRWA schools (presumably in Rafah).
Member of Al-Quds Brigades (PIJ).
https://saraya.ps/martyr/970

100. Mohammad Idris Abu Suweilem (محمد إدريس أبو سويلم) - d. 11/7/2014
Earned a diploma from an unspecified UNRWA vocational school.
Member of Al-Quds Brigades (PIJ).
https://saraya.ps/martyr/907

101. Abdallah Farid A-Hawajri (عبد الله فريد الحواجري) - d. 26/10/2022
Unspecified UNRWA elementary and middle schools in Nuseirat.
Member of the Izz ad-Din al-Qassam brigades.
https://media-ps.org/arabic/martyrs/details/3076
102. Ahmad Muhammad Sabah (أحمد محمد صباح) - d. 14/5/2021
Unspecified UNRWA elementary and middle schools in Jabalia Refugee Camp.
Member of the Izz ad-Din al-Qassam brigades. Participated in military and jihadi activities.
https://media-ps.org/arabic/martyrs/details/3028

103. Muhammad Nadhir Abu Aoun (محمد نظير أبو عون) - d. 17/5/2021
Unspecified UNRWA elementary school in Beit Lahia.
Member of the Izz ad-Din al-Qassam brigades.
https://media-ps.org/arabic/martyrs/details/3023

104. Maysara Abd al-Shakur al-Ar’ir (ميسرة عبد الشكور العرعر) - d. 20/5/2021
Unspecified UNRWA elementary and middle schools in Beit Hanoun.
Member of the Izz ad-Din al-Qassam brigades. Participated in military and jihadi activities.
https://media-ps.org/arabic/martyrs/details/3018

105. Ibrahim Ahmad al-Shinbari (إبراهيم أحمد الشنباري) - d. 10/5/2021
Unspecified UNRWA elementary and middle schools in Beit Hanoun.
Member of the Izz ad-Din al-Qassam brigades. Participated in ribat and jihad missions.
https://media-ps.org/arabic/martyrs/details/3027

106. Taraq Ziad Abu Hmeidan (طارق زiad أبو حميدان) - d. 16/5/2021
Unspecified UNRWA elementary and middle schools.
Member of the Izz ad-Din al-Qassam brigades.
https://media-ps.org/arabic/martyrs/details/3006

107. Ra‘ed Ibrahim al-Rantisi (رائد إبراهيم الزناتي) - d. 13/5/2021
Unspecified UNRWA elementary school, presumably in Rafah.
Member of Izz ad-Din al-Qassam brigades’ special unit.
https://media-ps.org/arabic/martyrs/details/2991

108. Isam Hamdi al-Dib (عصام حمدي الديب) - d. 18/1/2023
Unspecified UNRWA elementary school.
Member of Izz ad-Din al-Qassam brigades.
https://media-ps.org/arabic/martyrs/details/3088
109. Muhammad Mazen Abu al-Ala (محمد مازن أبو العلا) - d. 19/10/2022
UNRWA’s Al-Farabi elementary school in Bani Suheila and UNRWA’s Al-Barash middle school. A diploma in general electronics from UNRWA Gaza Training Centre.
Member of Izz ad-Din al-Qassam brigades.
https://media-ps.org/arabic/martyrs/details/3083

110. Ali Taysir al-Hajj Ahmad (علي تيسير الحاج أحمد) - d. 5/5/2022
Unspecified UNRWA elementary and middle schools in Maghazi Refugee Camp.
Member of Izz ad-Din al-Qassam brigades.
https://media-ps.org/arabic/martyrs/details/3062

111. Mahmud Atiyya Abu al-Khayr (محمود عطيه أبو الخير) - d. 20/3/2022
UNRWA’s Deir al-Balah Boys’ Elementary School “A” and UNRWA’s Deir al-Balah Boys’ Preparatory School “A”.
Member of Izz ad-Din al-Qassam brigades.
https://media-ps.org/arabic/martyrs/details/3061

112. Bashir Ali Shalat (بشير علي شلط) - d. 25/12/2021
Unspecified UNRWA elementary school, presumably in Nuseirat Refugee Camp.
Member of Izz ad-Din al-Qassam brigades.
https://media-ps.org/arabic/martyrs/details/3057

113. Muhammad Khaled Abuzerqa (محمد خالد أبوزرقة) - d. 19/1/2021
Unspecified UNRWA elementary and middle schools in Khan Yunis.
Member of Izz ad-Din al-Qassam brigades.
https://media-ps.org/arabic/martyrs/details/2961

114. Adham Mahmud al-Masri (أدهم محمود المصري) - d. 17/05/2020
Unspecified UNRWA elementary school.
Member of Izz ad-Din al-Qassam brigades.
https://media-ps.org/arabic/martyrs/details/2945

115. Muhammad Hamed al-Hamas (محمد حامد الهمص) - d. 14/11/2012
Unspecified UNRWA elementary school in Yibna Refugee Camp, and UNRWA’s Rafah Boys’ Preparatory School “C”.
Member of Izz ad-Din al-Qassam brigades.
https://media-ps.org/arabic/martyrs/details/1411
116. Bilal Muhammad Abu Qaynas (بلال محمد أبو قينص) - d. 17/1/2016
Unspecified UNRWA elementary and middle schools in al-Nuseirat Refugee Camp.
Member of Izz ad-Din al-Qassam brigades.
https://media-ps.org/arabic/martyrs/details/2899

117. Muhammad Farid Abd al-Wahhab Kalloub (محمّد فريد عبد الوهاب كلوب) - d. 15/6/2019
Unspecified UNRWA elementary and middle schools in al-Shati Refugee Camp.
Member of Izz ad-Din al-Qassam brigades.
https://media-ps.org/arabic/martyrs/details/2882

118. Kamal Kamel Abd al-Rahman Musa (كامل كامل عبد الرحمن موسى) - d. 28/11/2018
Unspecified UNRWA elementary and middle schools.
Member of Izz ad-Din al-Qassam brigades.
https://media-ps.org/arabic/martyrs/details/2820
Part 3: Textbooks Used in UNRWA Schools
A handwritten note was discovered on the body of a Hamas terrorist who participated in the atrocious October 7 attack. The note cites Khalid ibn al-Walid, an Arab military commander and companion of the Prophet Muhammed, who is widely associated with violent jihad. The note urges to “assail them [Jews/Israelis]” and to “sharpen the blades of your swords [...]”, encouraging to behead and remove the “hearts and livers” of Israelis. Students in UNRWA schools learn that al-Walid is a “hero” of jihad and he is glorified in a Grade 5 Arabic reading comprehension exercise titled “Hooray for the Heroes” which glorifies al-Walid, Izz ad-Din al-Qassam, the namesake of Hamas’s military wing who promoted Jihad against the British and Jews, and other figures associated with war, violence, religious extremism, and terrorism. Children are encouraged to die “with glory,” and to view these heroes as their role models. Notably, the list of Palestinian heroes does not include scientists, doctors, engineers, or athletes.

Note found on body of Hamas terrorist

Indeed, Allah has purchased [from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed”.] [Al-Tawba: 111] ---

O descendants of Khalid [ibn al-Walid] and Zubayr [ibn al-‘Awwam] (two of Muhammad’s commanders), God has chosen you and presented you with the honor of Jihad, so you may display what you have to offer [in Jihad] and gain what your heart desires. So excel in that display and sharpen your blades, and dedicate your intentions to God. For your Prophet wished “to fight and be killed [for the cause Allah]” etc. etc. (famous authentic hadith). By God, how splendid is what you are offering Him, praise Him. He will purchase from you souls yearning to meet their maker and see their Prophet Muhammad and his Companions Abu ‘Amara (Hamza ibn Abd al-Muttalib who was Muhammad’s uncle, and is known as the Master of Martyrs – Sayyid al-Shuhada’), Sa’d [ibn Mu’adh] and Khalid.

106 All mentioned examples are verified to be currently taught either in hard copy editions or in official PA Ministry of education online curriculum portals as of October 2023.
107 Arabic Language, Vol. 1, Grade 5, 2023, pp. 14–15
Heroes have a great place in every nation; they are the ones who sacrificed their souls and their money. Therefore, they are remembered, and the people are proud of them. Every nation is proud of having as many heroes as can be. And people, who may differ on many issues, all agree on cherishing their heroes. Because if not for them, the nations would be contemptible. We are proud of them, we sing with their wonders, and study their march, and give their names to our children; we put their names on our streets and squares and the cultural places. We spray our gatherings with the perfume of their memory, and each of us wishes to be like them. They have decorated the pages of history. They taught people that drinking the cup of bitterness with glory is much sweeter than a pleasant long life accompanied by humiliation. Indeed, they created an illustrious history to the nation. They are the heroes. Who among us will forget Khalid ibn al-Walid, Umm Ammarah, Khawlah bint al-Azwar, Tariq ibn Ziyad, Saladin, [Saif ad-Din] Qutuz, Omar Al-Mukhtar, Sultan Pasha al-Atrash, Izz Al-Din Al-Qassam, Houari Boumédiène, Yaaqub Arafat, May Ziadeh, Khalil al-Sakakini and others of these moons that never set, which light the darkness of our black nights? These are all embraced by our great homeland, ancient and modern, from Palestine to Egypt and Libya, all the way to Andalusia. These heroes are the crown of their nation, and they are the title of its glory, and they are the best among the generous and the best among the giving; they carried their lives in their palms, and threw them into danger. Their determination never weakened, they never tired, or surrendered. Some reached their destiny as martyrs; others died for their pledge as proud heroes. These sacrifices and the heroic acts they offered were not for personal gain. They did not leave behind wealth, nor real estate, as all they did was for their mission, their peoples and their homelands. Therefore, they deserved to be called heroes, immortalized by history, and their memory remains as musk fragrance. Hooray for them and down with the cowards!
1. Students to be punished for not directly connecting Judaism with murder

Antisemitic grading instructions tell teachers to deduct grading points from students who fail to “tie the perpetration of Zionist massacres to Jewish religious thought.” In a section titled “Mechanisms for the Application of Lessons,” Palestinian teachers are required to grade students’ performance based on their comprehension of a history lesson which discusses the events of the 1948 Arab-Israeli War, including the exodus of Arab refugees from the territory which became the State of Israel, an event known as the Palestinian Nakbah. As the teacher asks students questions about the lesson, the teacher’s guide provides a chart which structures how the students should be graded based on their answers. One of the parameters examined in the teacher’s guide is “the objective of Zionist gangs in perpetrating massacres”; if students fail “to connect the perpetration of Zionist massacres” with “Jewish religious thought,” or at least with “the ideology of Zionist gangs,” the teacher is instructed to assess the students’ performance as “unsatisfactory” and to lower their grade.108

Table 2: Levels of Execution Chart

<table>
<thead>
<tr>
<th>Parameter</th>
<th>Level of Execution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Listing the names of Arab and Palestinian figures who defended Palestine.</td>
<td>Good (3) – Satisfactory (2) – Unsatisfactory (1)</td>
</tr>
<tr>
<td>Explaining the causes for the downfall of Palestinian towns and villages at the hands of Zionist gangs.</td>
<td></td>
</tr>
<tr>
<td>Laying out the objective of Zionist gangs in perpetrating massacres.</td>
<td></td>
</tr>
<tr>
<td>The student correctly identified the objective of Zionist gangs in perpetrating massacres.</td>
<td></td>
</tr>
<tr>
<td>The student correctly connected the ideology of Zionist gangs with their perpetration of massacres.</td>
<td></td>
</tr>
<tr>
<td>The student accurately connected the perpetration of Zionist massacres with Jewish religious thinking.</td>
<td></td>
</tr>
</tbody>
</table>

---

2. Jews are associated with sexual harassment

A lesson on life of the Prophet Muhammad recounts a battle waged in 624 AD between his forces and the ancient Arabian Jewish tribe of Banu Qaynuqa. The textbook tells students that a major cause for that battle was an incident in which a Jewish goldsmith – presumably of the Qaynuqa tribe – maliciously tricked a Muslim woman into showing her private parts in front of an amused Jewish crowd. The text places a strong emphasis on the Jewish identity of the offending actors in the story, repeatedly referring to them as “the Jews” (al-yahūd). This creates a strong association between the offenders’ immoral actions and their Jewish identity, as well as placing implicit responsibility for the incident on the entire Jewish collective, rather than contextualizing the event as a being associated with an incidental political conflict between two ancient communities.109

2- A Muslim woman sat next to a Jewish goldsmith in the Banu Qaynuqa market. The goldsmith tied the edge of her garment to her back without her noticing. When she got up, she revealed her private parts. The Jews then laughed at her, she screamed, and a Muslim man jumped on the goldsmith and killed him. The Jews then attacked the Muslim and killed him.

3. Teachers are instructed to ask students “Why do the Jews perpetrate massacres?"

As part of suggested summary questions on a lesson about the 1948 War, teachers are instructed to ask students “Why do the Jews perpetrate massacres?” By referring to “the Jews” in general, as well as phrasing the question using the present tense, the teacher guide possibly implies that perpetrating massacres is a trait and a habit of Jews as a collective. Interestingly, the teacher guide’s choice to use the term “Jews” where other textbooks would use “Zionists” serves as yet another indication that the term “Zionists”, when used in PA textbooks, should be understood as applying to all Jews, or at least Israeli Jews.110

110 Geography and Modern and Contemporary History of Palestine (Teacher Guide), Grade 10, 2018, p. 163.
Summary and evaluation:
The teacher writes questions on pieces of paper and puts them in a basket. The student chooses a piece of paper and answers the question written on the paper. Among the questions written are:

Why did the Jews focus on the Jerusalem region?

Why do the Jews perpetrate massacres? He [the teachers] asks the students about the stance of Palestinians regarding the war.

Name massacres perpetrated by the Zionist gangs against Palestinians.

4. Jews control money, media, and politics

Students are taught an antisemitic canard that Jews (Zionists) influence and control money, the media, and politics, and use it for their own benefit. This lesson describes Jewish (Zionist) influence on the United States in its support of the establishment of the State of Israel, delegitimizing its Israel’s foundation as a conspiracy. 111

Zionism’s Shift Toward the USA During World War II: The Zionists began shifting toward the USA following its contribution to the victory of the Allies in World War II and its emergence as a superpower, so it will support them in establishing the national home in Palestine, while at the same time they were taking advantage of the financial influence, the influence in media, and the political influence of the Zionists in the USA. That is the reason they held their conference in the Biltmore Hotel in New York in 1942 and decided to put the matter of helping the establishment of the Zionists’ national home in Palestine in the hands of the USA. Also, both the Republican and Democratic parties started competing with each other for the support of the Zionists in the American presidential elections.

111 Geography and Modern and Contemporary History of Palestine (Teacher Guide), Grade 10, 2018, p. 163.
Encouragement of Martyrdom and Violent Jihad

1. Fate of Israeli Jews is extermination

Teachers are instructed to teach Grade 6 students that “The Zionists are the terrorists of the modern age, and they are fated to disappear.” The teacher guide includes this as one of the takeaways students should derive from one of the textbook lessons; as the term “Zionists” is regularly used in the PA curriculum as a catch-all term for Israeli Jews, it stands to reason that teachers are encouraged to present the disappearance of this entire group as desirable, potentially even achievable through violence. This interpretation is bolstered by another prescribed key takeaway of the lesson, stating the Palestinians are “the owners of the land,” implicitly in contrast to the Jews. The term “the land” clearly refers here to the entire territory of present-day Israel, as this is taught as a part of a chapter on the Arab village of Yibna, which was located in what is now internationally-recognized Israeli territory.112

---

7 – [The student] should understand the most important lessons and advice that the lesson teaches, for example:
- We are the owners of the land which we have inhabited since the dawn of history.
- [The village of] Yibna is a testimony for the culture of Palestine and its people.
- The Zionists are the terrorists of the modern age and they are fated to disappear.
- There is no return from the right of return.

112 Arabic Language (Teacher Guide), Grade 6, 2018, p. 207.
2. Terrorists are glorified as role models

Dalal al-Mughrabi, the perpetrator of the 1978 Coastal Road massacre, is celebrated in a detailed 10-page Arabic reading comprehension which exalts her and the terror act as “heroism” while the massacre is referred to as “immortal” in the “hearts and minds” of Palestinians. Fifth-graders are invited to follow in her footsteps and view her as a role model.¹¹³

IMPACT-se has previously showcased¹¹⁴ classroom photos from UNRWA’s “Al-Zaytun Elementary School” in Gaza where a blackboard displaying a large poster of Dalal Al-Mughrabi along with text venerating her from a fifth grade Arabic language textbook taught in the UNRWA school. Students are seen presenting to the class while standing in front of the blackboard with the lesson on Dalal Mughrabi solving the required research question in the lesson on Dalal Al-Mughrabi. The text on the blackboard glorifies Mughrabi as “the fighting leader,” and refers to her fallen comrades as “heroes.” Notably, while UNRWA spokesperson Tamara Alrifai told Foreign Policy magazine¹¹⁵ in November 2021 that UNRWA schools had stopped teaching about Dalal Mughrabi, and UNRWA stated in response to a Jerusalem Post article¹¹⁶ that teachers had been instructed not to teach about Dalal Mughrabi.

---

Classroom photos from UNRWA’s Al-Zaytun Elementary School in Gaza glorifying renowned terrorists Dalal Al-Mughrabi
3. Suicide bombings are glorified, as is cutting the necks of the enemy

Reading comprehension is taught through a violent story promoting suicide bombings and exalting Palestinian militants in the battle of Karameh as their blades “fell on the necks of enemy soldiers” and “wore explosive belts, thus turning their bodies into fire burning the Zionist tank.” Israeli forces are described as “leaving behind some of the bodies and body parts, to become food for wild animals on land and birds of prey in the sky.” An accompanying illustration at the beginning of the story depicts Israeli soldiers in a tank, shot dead by a Palestinian gunman.117

---

Following the 1967 defeat [the Six Day War] and the occupation of the West Bank and Gaza, and after the Zionist Occupation took over the entirety of Palestine, the Arab and Islamic nation felt defeated, disappointed, and abandoned. The following year, the Battle of Karameh took place, in which the Zionist army was crushed, which restored some sort of honor and self-confidence to the nation. The Zionists entered Karameh and attacked the Jordanian soldiers and the Palestinian fedayeen [suicide militants] with bladed weapons. The battle was not as easy a fight as it seemed to the Zionists, but a war in which fighters of both sides of the Jordan [i.e. Palestinians and Jordanians] showed heroic deeds, and the enemy could not complete the goals it had dreamed about before the battle. I believe that the will of the militants is as firmly rooted as the mountains of As-Salt and Jerusalem.

The fedayeen, despite their few primitive weapons, entered the Battle of Karmameh with the fire of hand grenades and with bladed weapons. The daggers of the fedayeen fell on the necks of enemy soldiers. Some of the fedayeen wore explosive belts, thus turning their bodies into fire burning the Zionist tanks.

Under heavy fire from the fedayeen and the Jordanian forces, and in the cover of darkness, the invading forces started to collect the bodies of their dead and injured in preparation for their retreat, leaving behind some of the bodies and body parts, to become food for wild animals on land and birds of prey in the sky. They were defeated, dragging their tails of defeat and failure.

We will not forget the image of a burnt Zionist soldier, shackled by his commander in thick chains inside his tank, because he was too afraid to flee. The heroes hauled some of the tanks to Amman, to make them toys for the kids happy from the victory.

Discussion and Analysis
1- We will prove on the basis of the text that the Zionists underestimated the Arab forces.
2- We will explain why:
   a- The Heroes of Karmameh defeated the invading forces, despite the lack of weapons and manpower in their hands.
   b- The Palestinians and the sons of the Arab nation race to join the ranks of the uprising.
   c- The invading forces asked for a ceasefire.

4. Children are taught that dying is preferable to living

Dying is described as better than living in a chapter glorifying Palestinian martyrs. Those who seek to live fruitful, peaceful lives instead of taking the path of martyrs are criticized. “Drinking the cup of bitterness with glory is much sweeter than a pleasant long life accompanied by humiliation.”

We are proud of them, we sing with their wonders, and study their march, and give their names to our children; we put their names on our streets and squares and the cultural landmarks. We spray our gatherings with the perfume of their memory, and each of us wishes to be like them. They have decorated the pages of history. They taught people that drinking the cup of bitterness with glory is much sweeter than a pleasant long life accompanied by humiliation. Indeed, they created an illustrious history to the nation. They are the heroes.

118 Arabic Language, Vol. 1, Grade 5, 2020, p. 15.
5. Those who die as martyrs fighting infidels will go to paradise and will be rewarded

Students are taught in an explanation of a Qur’anic surah and hadith that those who die as martyrs (shuhada’) fighting infidels (Christians, Jews, polytheists) will go to paradise where Allah will raise their status. No essential historical context or alternative explanation about infidels is given to the students. Other Qur’anic verses about forgiveness and mercy toward the Other are ignored in this passage such as: “The believers are those who spend in charity during ease and hardship and who restrain their anger and pardon the people, for Allah loves the doers of good” (3:134).119

The Wisdom behind Fighting the Infidels:
Allah has informed that he is capable of annihilating and killing the enemies. Instead, he commanded to fight them, for several reasons:
1. Allah wishes to distinguish between the truthful and others, such as the hypocrites in fighting against infidels.
2. Allah wants to take shuhada’ [martyrs] from among the believers and honor them by shahadah [martyrdom] to forgive their sins and raise their class in Paradise. [Allah] said: ‘And the martyrs with their Lord. For them is their reward and their light’ (Surat al-Hadid:19). The messenger of Allah, peace be upon him, said: ‘Their souls are in the inside of green birds roaming freely in paradise where they please, then taking shelter in lanterns suspended from the throne’ (Recited by Muslim).119

119 Islamic Education, Vol. 1, Grade 9, 2023, p. 13
6. Jihad for the liberation of Palestine is a private obligation for every Muslim

Jihad “for the liberation of Palestine” is presented as a “private obligation for every Muslim” in a subsection discussing practices and duties obligated by Sharia law. In the 2019 and 2018 editions, the passage stated that jihad for Allah was only a private obligation for every Muslim, and only in 2020 this was specified to liberating Palestine.120

I will contemplate:
In what circumstances does Jihad for the sake of Allah for the liberation of Palestine become a private obligation for every Muslim?

7. Language taught through martyrdom

A reading exercise with the letter “h” (ḥāʾ, ᵭ) for first-graders includes the word shahid (martyr) at the center with other words such as hujum (attack) and harab (run away).121

---

120 Islamic Education, Vol. 1, Grade 10, 2023, p. 72
121 Our Beautiful Language, Vol. 2, Grade 1, 2023, p. 53
8. Violence and Jihad encouraged for Muslim girls

Palestinian girls are encouraged to kill, be killed, and send their children to die in a chapter that discusses the role of women in combat at the time of the inception of Islam including: the first woman who was martyred in the name of Islam; a woman who stabbed a Jew to death who “was justly an example of a brave Muslim woman in defense of the Muslims”; and a woman who prays Allah after her four children died in the battlefield while performing jihad. The image of a female warrior is introduced in the chapter along with a “topic for discussion” on “the role of the Palestinian woman in charity and resilience when facing the Zionist Occupation,” making a connection between these women of early Islam and the current conflict with Israel.122

[Left:] . . . The infidels kept on asking her [Sumayyah bint Khabbat] to worship deities other than Allah the Exalted and curse Islam and the Messenger, but she remained firm with Islam, refusing to utter the word of infidelity or speak of the Messenger negatively. The infidels were furious with her firmness and steadfastness, so Abu Jahl came with a spear and stabbed her until she was martyred, while testifying that there is no God but Allah and that Muhammad is the Messenger of Allah, as she was steadfast, firm, and brave, without fear or dread. She was the first female martyr in Islam.

[Right:] 3- During the Battle of the Trench, she [Safiyya bint Abd al-Muttalib] saw a Jew circling the Muslims’ fortress, near the women, wanting to attack the Muslims. So, she came down to him with a pillar of her tent, attacked him, and killed him. She was justly an example of a brave Muslim woman in defense of the Muslims.

Al-Khansa came to the Prophet with her people of the Banu Sulaym and embraced Islam with them. When the call for jihad came for defending religion and spreading Islam, she gathered her four children, she encouraged them to fight and carry out jihad for the sake of Allah, and she said goodbye to them. They carried out jihad for the sake of Allah, and they were all martyred in battle. When the message of their martyrdom reached her, she was steadfast, she was content, and she praised Allah Almighty. She said in a firm resolve: “Praise be to Allah who honored me with their martyrdom. I pray to Allah that he joins me with them in the Abiding Abode of His mercy.”

Topic for Discussion:
I will discuss the role of the Palestinian woman in charity and resilience when facing the Zionist Occupation.
Fifth Question: Through the positions of the female companions, what is the woman’s role in the battlefield?

---
122 Islamic Education, Vol. 2, Grade 5, 2023, pp. 74–79
9. Martyrdom as an essential part of Jihad

Martyrdom is associated with battle and jihad in a chapter devoted entirely to these topics, glorifying them as an essential part of Islamic faith. The meaning of jihad as expressed in this chapter is warfare; six verses are selected from the Qur’an to support this view. No other interpretation of the meaning of jihad is offered. A concluding exercise encouraging students to discuss goals of jihad and the wonders of martyrs was replaced in the 2020 edition, making it more specific to Palestine, and indirectly – to the conflict with Israel. Students are now asked to write and mention sites of jihad wars in Palestine among companions of the Prophet, as well as write about jihad in the time of Saladin, a 12th century Muslim military leader famous for recovering Jerusalem from non-Muslim rule.123
Lesson 9:
He who Battles so the Word of God be Supreme (Interactive Lesson)

Lesson goals:
[...]
Become acquainted with the terms “jihad fighter” and “martyr.”
[...]

The teacher will discuss the following subjects, ideas and concepts with students:
1. The concepts: jihad, jihad fighter, martyr.
2. Evidence supporting jihad from the Holy Qur’an and the venerable Sunnah of the Prophet.
3. Clarifying the impact of jihad on individual and society.
4. Naming the rewards awaiting the jihad fighter and the martyr in the path to Allah’s cause.
5. Laying out the goals of jihad in Islam.
6. Citing instances of jihad carried out by the Companions of the Prophet – may Allah be pleased with them.
7. The importance of having conviction whilst performing jihad for the cause of Allah Almighty, and in every action.

Texts prescribing shariah
- “Battle has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.” (2:216)
- “Fight them until there is no more fitnah and until religion is acknowledged to be for Allah. But if they cease, then there is to be no aggression except against the oppressors.” (2:193)
- “Permission to fight has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.” (22:39)
- “And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know but whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.” (8:60)
- “And what is the matter with you that you fight not in the cause of Allah and for the oppressed among men, women, and children who say, ‘Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?”’ (4:75)
- “And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision.” (3:169)

Activity:
1. In collaboration with my team members, I will write down the goals of jihad in Allah’s path.
2. I will research about instances of jihad carried out by Companions of the Prophet who fell as martyrs in Palestine, and write them down in my notebook.
3. I will mention an instance of jihad carried out by commander Saladin al-Ayyubi, God rest his soul.
10. Martyrdom in battle with Israel brings honor, “the most noble” type of self-sacrifice

This textbook devotes an entire chapter to the value of self-sacrifice (fidā’) and sacrifice (taḍḥiyyah) in general. It mentions different types of sacrifice, such as sacrifice of life, property, time and effort—but stresses that “the sacrifice of life” is “the most noble” type, not only because of its connection to Islamic history but as something still relevant to Palestinians today. To imbue students with an emotional commitment to these values, students are taught to see a connection between examples of men willing to sacrifice their lives in battle as manifested in the Prophet’s era and those sacrifices made in modern times by Palestinians. The text also emphasizes that self-sacrifice brings honor, power and promises entrance to paradise for those who choose this path, while those who do not are considered weak and humiliated.124

124 Islamic Education, Vol. 1, Grade 7, 2023, pp. 85–89
“Indeed, Allah has purchased from the believers their lives and their properties in exchange for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed.” (9:111)

Objectives:
The students are expected at the end of the lesson:
1. To be acquainted with the meaning of sacrifice and self-sacrifice;
2. To explain the esteemed status of sacrifice and self-sacrifice;
3. To give examples of sacrifice and self-sacrifice;
4. To draw conclusions regarding the importance of sacrifice and self-sacrifice;
5. To appreciate the value of sacrifice and self-sacrifice.

The meaning of sacrifice and self-sacrifice:
Sacrifice and self-sacrifice mean giving one’s soul, property, time or effort for the sake of Allah, in support of His religion and esteem towards His call.

The Status of Sacrifice and Self-Sacrifice in Islam
[...]
1. Allah has promised His loyal believers, who sacrifice for His sake, victory and empowerment in this world and Paradise in the world to come [...]
2. Sacrifice is the means by which nations attain honor, power and freedom. A nation whose sons do not sacrifice for the sake of its freedom and power is a weak and humiliated nation. That is why Islam makes it obligatory to sacrifice for the sake of Allah in order to repel the enemy and liberate the homelands.
3. Believers must make sacrifices for the Truth and endure trouble for this. This way we live with honor and glory.

First: Sacrifice of One’s Life
Sacrifice of the life is the noblest type of sacrifice, in which the Muslim give up his soul for Allah
Exercise 1: Discuss one of the battles of the Prophet and write about a situation of sacrifice and self-sacrifice that had an impact on you.
Exercise 2: Mention acts of sacrifice and self-sacrifice by the Palestinian people.

11. Jihad is a gate to paradise in a grammar exercise
The curriculum uses subliminal messaging to insert violent content. Jihad is given as an example to explain syntactic end-vowel marking in Arabic grammar.125

Desinential Inflection Examples:
1- grade
Jihad is one of the gates to paradise.
[end-vowel marking of each word explained]

125 Arabic Language, Vol. 2, Grade 7, 2023, p. 94
12. Bodies of dead women and children splattered as grammar exercise

A grammar exercise is taught through using a poem that contains horrific passages describing the bodies of dead women and children splattered across streets, describing their remains as “paved as roads for their steps.”

Hamza according to grammar movement:

In a painful scene, the remains of dead women and children splatter all the streets of the city
And I tell the story: This is how time weaves its steps with their remains, And it paves with their remains, Roads for their steps.

---

126 *Arabic Language*, Vol. 1, Grade 9, 2023, p. 98
Violence in Science and Math

1. Calculus taught by counting martyrs and suicide bombers

A fourth-grade math exercise asks students to calculate the number of martyrs (including those who have led suicide bombings on buses and shopping centers) in Palestinian uprisings accompanied by a photograph of raised coffins at a mass funeral.\textsuperscript{127}

\begin{figure}[h]
\centering
\includegraphics[width=0.5\textwidth]{martyrs}
\end{figure}

\begin{enumerate}
\item The number of martyrs of the First Intifada (the Intifada of Rocks) is 1,392 martyrs, and the number of martyrs of the Al-Aqsa Intifada is 4,673. The number of martyrs in the two intifadas is _______ martyrs.
\end{enumerate}

2. Elementary math taught by counting martyrs of the 1st Intifada

A third-grade math exercise asks students to read a phrase, containing the number of martyrs in the First Intifada and then to write the correct number appearing in a list of other numbers.\textsuperscript{128}

\begin{figure}[h]
\centering
\includegraphics[width=0.5\textwidth]{martyrs2}
\end{figure}

Exercise #11- I will read the following expressions and then write the numeral form of the colored numbers:
A. The length of Jerusalem’s wall is four thousand two hundred meters.
B. The number of schools in Palestine as of 2015 is two thousand eight hundred and fifty-six schools.
C. The number of martyrs in the First Intifada is two thousand and twenty six martyrs.

\textsuperscript{127} Mathematics, Vol. 1, Grade 4, 2020, p. 27
\textsuperscript{128} Mathematics, Vol. 1, Grade 3, 2023, p. 9.
3. Newton’s Second Law taught through Palestinian aiming slingshot at soldiers

Newton’s Second Law is exemplified by an image of a masked Palestinian boy aiming a slingshot at approaching soldiers. Students are asked “what are the forces that influence the object after its release from the slingshot and the coil?”

![Image of slingshot and forces](image)

**Newton’s Second Law**

**Activity 1: the object and the spring**

The Palestinians used diverse tools of heritage to fulfill their daily needs in agriculture, in hunting bird, or in playing games, in being amused etc. Among them are the slingshot and the spring.

Observe the following pictures, and then answer the following questions:

* What is the relationship between the elongation of the rubber of the slingshot and the tensile strength affecting it?
* What are the forces that influence the object after its release from the slingshot and the spring?

4. Laws of physics are taught using a slingshot

Newton’s laws of Physics are taught through a violent example of a “young girl” using a slingshot. The students are being asked what the rock's acceleration speed would be “if the young girl doubles the slingshot’s speed, but the radius stays constant.”

7- A young girl is using a slingshot (a rock connected to a string) towards a specific target. Let’s suppose the length of the string is X, the rock’s release speed is Y and the centripetal acceleration is Z. If the young girl doubles the slingshot’s speed, but the radius stays constant, the acceleration Z will be:

- A. Z.
- B. 0.5Z.
- C. 2Z.
- D. 4Z.

---

129 Science and Life, Vol. 1, Grade 7, 2020, p. 57
130 General Sciences (Vocational Track), Grade 10, 2020, p. 55
5. Chemistry taught through chemical solutions of salt and water during hunger strikes of Palestinian prisoners

The cover page of a chapter teaching chemistry, the following illustration is given. Students are encouraged to consider the use of a water and salt solution that keep Palestinian prisoners alive during hunger strikes when teaching about chemical solutions in science.\textsuperscript{131}

\textit{Observe and think: Water and salt keep the Palestinian prisoners alive while conducting the empty-guts battle [hunger strike].}

\textsuperscript{131} Science and Life, Vol. 2, Grade 7, 2023, p.
Erasure of Israel

1. Borders of Palestine erase the existence of Israel

The borders of modern Palestine are illustrated in a map (titled: “Map of Palestine”), and children are required to define these “current” borders. The text explaining that Palestine extends “from the Mediterranean Sea in the west; to the Jordan River in the East; and from Lebanon and Syria in the north; to the Gulf of Aqaba and Egypt in the south: an area of approximately 27,000.”

Activity (5): Observe, read and conclude:
A- We will define the borders of Palestine from all four directions.
B- We will name the Arab state neighboring Palestine, which isn’t from the Levant [Bilad Al-Sham].

We have learned:
Palestine: is the geographical area that extends from the Mediterranean Sea in the west, to the Jordan River in the East, and from Lebanon and Syria in the north to the Gulf of Aqaba and Egypt in the south, an area of approximately 27,000 km²...
2. Palestinian flag and the name Palestine flying over the entire territory of Israel

A map for fourth-graders: “States of the Arab Homeland,” appears with a Palestinian flag and the name Palestine flying over the entire territory of Israel, the West Bank and Gaza.\(^{133}\)

![Map of the Arab Homeland with Palestinian flag]

3. Coloring a map of Palestine that erases Israel

Children in the second grade are instructed to color a map of Palestine that excludes Israel and contoured according to the colors of the Palestinian flag flag's lines and colors. Another exercise in the same book asks students to formulate a map of Palestine with their bodies.\(^{134}\)

![Map of Palestine with students forming the country]

\(^{133}\) National and Social Upbringing, Vol. 1, Grade 4, 2023, p. 8

\(^{134}\) National and Life Education, Vol. 1, Grade 2, 2023, pp. 8, 13
Methodology

IMPACT-se applies methodological standards which are based on UNESCO and UN declarations, and international recommendations and documents on education for peace and tolerance (see notes). Our methodology is designed to consider every detail within the textbooks; it does not paraphrase, rely on interpretations, or attempt to illustrate preconceived notions.

The following is an updated, condensed version of the IMPACT-se UNESCO-derived standards for peace and tolerance in school education:

1. **RESPECT**
   - The curriculum should promote tolerance, understanding and respect toward the “Other,” his or her culture, achievements, values and way of life.\(^\text{135}\)

2. **INDIVIDUAL OTHER**
   - The curriculum should foster personal attachment toward the “Other” as an individual, his or her desire to be familiar, loved and appreciated.\(^\text{136}\)

3. **NO HATE**
   - The curriculum should be free of wording, imagery and ideologies likely to create prejudices, misconceptions, stereotypes, misunderstandings, mistrust, racial hatred, religious bigotry and national hatred, as well as any other form of hatred or contempt for other groups or peoples.\(^\text{137}\)

4. **NO INCITEMENT**
   - The curriculum should be free of language, content, and imagery that disseminate ideas or theories which justify or promote acts and expressions of violence, incitement to violence, hostility, harm and hatred toward other national, ethnic, racial or religious groups.\(^\text{4}\)

---

\(^{135}\) As defined in the Declaration of Principles on Tolerance Proclaimed and signed by Member States of UNESCO on November 16, 1995, Articles 1, 4.2. See also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding Between Peoples (1965), Principles I, III. Universal Declaration of Human Rights (1948): Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups and shall further the activities of the United Nations for the maintenance of peace. Based also on UN Security Council Resolution 2686 on “Tolerance and International Peace and Security” (unanimously adopted June 14, 2023), which urges Member States to promote tolerance and peaceful coexistence through education, consider interreligious and intercultural dialogue as means of achieving it, and publicly condemn violence, hate speech and extremism to prevent the spread of intolerant ideology and incitement to hatred and discrimination based on race, sex, ethnicity or religion or belief (including Islamophobia, antisemitism or Christianophobia). See specifically Article 6: reaffirming States’ obligation to respect, promote and protect human rights and fundamental freedoms of all individuals.

\(^{136}\) The goal of education for peace is the development of universally recognized values in an individual, regardless of different socio-cultural contexts. See Ibid., Article 6. See also, on exchanges between youth, the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principles IV, V.


The curriculum should develop capabilities for non-violent conflict resolution and promote peace.139

Educational materials (textbooks, workbooks, teachers’ guides, maps, illustrations, aids) should be up-to-date, accurate, complete, balanced and unprejudiced, and use equal standards to promote mutual knowledge and understanding between different peoples.140

The curriculum should foster equality, mutual respect, and should aim for equal representation between individuals regardless of their gender identity. It should also refrain from language, content, and imagery that depicts limiting and/or exclusionary gender roles.141

The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation.142

The curriculum should educate for sound and sustainable economic conduct and preservation of the environment for future generations. It should encourage regional and local cooperation to that effect.

140 Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Article V.14.
141 The preamble to the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, notes the Convention on the Elimination of Any Form of Discrimination against Women and emphasizes respect for human rights and fundamental freedoms for all, without distinction as to gender.
142 Based on Resolutions 32/2 (adopted June 30, 2016) and 17/19 (adopted July 14, 2011) of the UN Human Rights Council, and numerous UN General Assembly resolutions expressing concern and condemnation of laws and practices around the world which target individuals based on their gender identity and/or sexual orientation for discrimination, violence, and even extrajudicial, summary or arbitrary executions—all of which contradict the most basic principles of the UN and have no place in education.