Today in History: Hebron Massacre – 1994

by Haitham Sabbah on 02/25/2008

14 Years of Lessons after Al-Ibrahimi Mosque Massacre – A Memorial History for the 30 Palestinian Martyrs

The story:

The dawn of Friday 15 Ramadan 1414 a.h. / 25 February 1994 marked the first of three massacres perpetrated by Israeli settlers accompanied by the Israeli Army. There were more than 30 martyrs and 270 injured. The main massacre took place while the victims were performing al- Fajr (Dawn) Prayer at Al Ibrahimi mosque.

At 05:00 on February 25, around eight hundred Palestinian Muslims passed through the east gate of Al-Ibrahimi mosque to participate in al-Fajr prayer, the first of the five daily Islamic prayers. At that time of the holy month of Ramadan, there were many people who flocked the Ibrahimi Mosque to perform their prayers. The mosque was under Israeli Army guard.

That same day, a Jewish American Zionist physician decided to materialize the dream of the typical Zionist movement of annihilating the Arab existence in Palestine. Dr. Baruch Goldstein prepared for the move. It was during Ramadan when Dr. Goldstein decided to execute his old plan of vengeance.

Goldstein passed two army checkpoints at the dawn of February 25, 1994 from the northeastern gate of the mosque near privy. That privy could be the reason why Goldstein decided on that gate because he, probably, received his contemplation from there.
about Arabs from the Rabbis of Kach in Kiryat Arab where the Arabs were described as the demons of the privy. The privy of the mosque is important not only because it has two Israeli army checkpoints on its nearby mosque’s gate, but also because it is surrounded by Israeli army posts from the east and army patrols in the west. So Goldstein was acting from the deepest parts of the Zionist ideology in liquidating the demons.

Goldstein walked at least 100 yards in the mosque before he decided to choose the exact location to liquidate his demons. He positioned himself at the last row of the main hall, just opposite to the Imam’s place (Manbar.) In this case and as a typical Zionist, shooting from the back was the style. The position was not arbitrary not only because it enabled him to shoot directly at the largest number of the backs of the worshipers but also because it was supposed to have enabled him to get a fast escape or protection from the Israeli soldiers who were scattered right behind him in the northern hall – the plate- of the mosque.

Goldstein was carrying his IMI Galil assault rifle, four magazines of ammunition, which held 35 bullets each and hand grenades. He thought about the best moment to execute the plan, maximize the number of casualties and secure the escape or rescue. The best moment, of course, was when the Muslim worshipers knelt on the floor with their backs towards Goldstein.

It was first a hand grenade that he threw among the worshipers causing casualties, confusion, and possibly an invitation to the Israeli soldiers in the halls and outside of the mosque to intervene for rescue. And in no time, the automatic massacre took place with the same kind of mercy that other Zionists like Goldstein shows all the time toward Arabs.

Standing in front of the only exit from the mosque and positioned to the rear of the Muslim worshipers, he opened fire with the weapon, killing 29 people and injuring more than 125. He was eventually overwhelmed by survivors, who beat him to death.

An eyewitness said that when Goldstein was executing the massacre and people attacked him, there was a soldier who attempted to come closer to the scene. But instead of *rescuing* Dr. Goldstein, the Israeli soldier shot his bullets in the air and then escaped from the inside eastern door of the northern hall to the previously known “women praying area.” In the opinion of the eyewitness, the soldier could have rescued Goldstein by killing 5 or 10 more Palestinians, but it appeared that his personal safety was above any blood value.

Al Ibrahimi massacre (a.k.a Hebron massacre) is not the last one. Muslims and Jews are and will remain candidates for victimization. But the cause will always be the same: “The Nazi style laws of the Zionists occupation in Palestine.”

Reports after the massacre were inevitably highly confused. In particular, there was uncertainty about whether Goldstein had acted alone; it was reported that eyewitnesses had seen “another man, dressed as a soldier, handing him ammunition.” The Palestinian leader Yasser Arafat said that the attack was the work of up to 12 men, including Israeli troops. However, Israeli Army denied that and confirmed that Goldstein had acted alone without the assistance or connivance of the Israeli guards posted at the blood value.

News of the massacre immediately led to riots in Hebron (Al-Khalil in Arabic) and the rest of the occupied territories. Additional Palestinian Muslims were crushed to death in the panic to flee the mosque and in the riots that followed.
Now that was history, a bloody history that marked Feb 25 of every year with memorials of the Palestinian Martyrs massacred that day for nothing but being Palestinians. So, what are the lessons learned from this?

First we will look at the ideology behind this massacre (and all the Zionist massacres), then how it is treated among Zionists. And last but not least, how does the media look at Zionist (terrorists) and how do they handle such massacres compared to other terrorist acts and massacres.

Prof. Israel Shahak wrote – The Ideology Behind Hebron Massacre:

The sympathy which Baruch Goldstein enjoys among the Gush Emunim, whose influence is more pervasive than that of the Kahanists, can only be explained by a shared ideology. However, Gush Emunim leaders enjoy Rabin’s friendship and strong influence in wide circles of the Israeli and diaspora Jewish communities. Therefore it is their version of this ideology which is more important. Gush Emunim’s thinking assumes the imminence of the coming of the Messiah, when the Jews, aided by God, will triumph over the Gentiles. Consequently, all current political developments can be interpreted by those in the know as destined either to bring this end nearer or postpone it. Jewish sins, the worst of them being lack of faith in Gush Emunim ideology, can postpone but not alter the predestined course of Redemption. The two world wars, the Holocaust and other calamitous events of modern history serve as stock examples of such a curative punishment for Jewish sins. Such explanations can go into a lot of specific detail. The rabbi of Kiryat Arba, Dov Lior (who attended Goldstein’s funeral and praised him), blamed Israel’s relative failure in its 1982 invasion of Lebanon on the lack of faith manifested through signing a peace treaty with Egypt and “returning the inheritance of our ancestors [i.e. Sinai] to strangers”.[…] The fundamental tenet of Gush Emunim’s thinking is the assumption that the Jewish people are “peculiar”. Lustick discusses this tenet in terms of their denial of the classical Zionist claim that only by undergoing “a process of normalisation”, by emigrating to Palestine and forming a Jewish state there, can the Jews become like any other nation. But for them this “is the original delusion of the secular Zionists”, because they measured that “normality” by applying non-Jewish standards. According to Gush Emunim, “Jews are not and cannot be a normal people”, because “their eternal uniqueness” is “the result of the covenant God made with them at Mount Sinai”. Therefore, according to Rabbi Shlomo Aviner, one of their leaders, “while God requires other normal nations to abide by abstract codes of â€œjustice and righteousnessâ€, such laws do not apply to Jews.”

Harkabi quotes Rabbi Israel Ariel, who says that “a Jew who kills a non-Jew is exempt from human judgement, and has not violated the prohibition of murder”. The Gush Emunim rabbis have indeed reiterated that Jews who kill Arabs should be free from all punishment. Harkabi also quotes Rabbi Aviner, Rabbi Zvi Yehudah Kook and Rabbi Ariel, all three of whom say Arabs living in Palestine are thieves because since the land was once Jewish, all property to be found on that land “really” belongs to the Jews. In the original Hebrew version of his book Harkabi expresses his shock at finding this out. “I never imagined that Israelis would so interpret the concept of the historical right.”

Gush Emunim’s plans for governing non-Jews in Israel are also based on “theological” principles. According to Rabbi Aviner, “Is there a difference between punishing an Arab child and an Arab adult for disturbance of our peace? Punishments can be inflicted on Jewish boys below the age of 13 and Jewish girls below the age of 12. But this rule applies to Jews alone, not to Gentiles. Thus any Gentile, no matter how little, should be punished for any crime he commits.” From this dictum, it is only a short step to slaughtering Arab children.

Even Israel’s Supreme Court compared Kahane to the German Nazis. The prominent Orthodox dissident, Professor Yeshayahu Lellbovitz, said that the mass murder in Hebron was a consequence of “Judeo-Nazism”. But Gush Emunim’s ideology is no less like that of the Nazis than Kahane’s.
Celebrating the Hebron massacre:

Why do we hate them?

When you see the Israelis and Zionists from different parties and sections of the Israeli society, including their army, as well from around the world, gathering annually at the grave of Baruch Goldstein to celebrate the anniversary of his massacre of Muslim worshipers in Al-Khalil (+Hebron), how can you but “LOVE” them?

Here is a sample of the news stories from BBC – Graveside party celebrates Hebron massacre (21 March, 2000):

Militant Jews have gathered at the grave of Baruch Goldstein to celebrate the sixth anniversary of his massacre of Muslim worshipers in Hebron.

The celebrants dressed up as the gunman, wearing army uniforms, doctor’s coats and fake beards.

Goldstein, an immigrant from New York City, had been a physician in the Jewish settlement of Kiryat Arba.

Waving semi-automatic weapons in the air, the celebrants danced, sang and read prayers around his grave.

“We decided to make a huge party on the day he was murdered by Arabs,” said Baruch Marzel, one of about 40 celebrants.

The tribute was a macabre twist on the Jewish festival of Purim, when it is a custom to dress in costume and celebrate.

Massacre in mosque

In 1994 on Purim, Goldstein stormed a mosque and fired on praying Muslims in the West Bank city’s Tomb of the Patriarchs – a shrine sacred to both Muslims and Jews.

Twenty-nine people died in the attack, and the angry crowd lynched Goldstein in retaliation.

Israeli extremists continue to pay homage at his grave in the nearby Jewish settlement of Kiryat Arba, where a marble plaque reads: “To the holy Baruch Goldstein, who gave his life for the Jewish people, the Torah and the nation of Israel.”
About 10,000 people had visited the grave since the massacre, Mr Marzel said.

Note: the above news story is eight years old.

Not only that. The Israeli government allocated a special site for the grave, in the Tourist Park in Kiryat Arba settlement. Over the years, the grave has become a site of pilgrimage. Tens of thousand people from all over the world go to pray and honor this terrorist memory. The local religious council of Kiryat Arba settlement declared the grave site a cemetery. During the Feast of Purim, Goldstein friends celebrate the feast near his grave to honor him, in appreciation of what he did!

Last but not least, on the biased media side, Leon T. Hadar wrote:

Following the bombing of the World Trade Center in New York and the arrest of several Muslims who were charged with the crime, the American media were flooded with news stories, analyses and commentaries that warned of the coming “Islamic threat.” “Investigative reporters” and “terrorism experts” alleged on television talk shows and op-ed pages that the accused perpetrators of the bombing were part of an “Islamic terrorism network” coordinated by Iran, Iraq, Libya, Sudan, or other Middle Eastern bogeymen.

[...]
Contrast those reactions with the media’s response to the massacre in Hebron. No analyst suggested that the event reflected the emergence of a global “Jewish threat.” No terrorism expert was invited to discuss on “Nightline” or the “MacNeil/Lehrer NewsHour” the rise of a “global Zionist terrorism” organization manipulated, say, by the Israeli Mossad. No scholar alleged that the massacre by a Jewish settler suggested that Western and Jewish values were somehow incompatible.

If one really had wanted to apply the journalistic methods that were used in the case of the World Trade Center bombing, it would not have been so difficult, after reviewing the biography of Rabbi Meir Kahane by Robert I. Friedman, to point to the strong ties between Baruch Goldstein and the other “fanatics” in the Jewish settlements and members of the Israeli political establishment, especially in the Likud party. One could even have reminded American readers that Kiryat Arba, where Goldstein resided, was actually the brainchild of a pre-1977 Labor government.

Any analysis of public statements and writings by some of the major political and spiritual leaders of the Jewish settlers, including the rabbis who head the movement, would reveal a fanatical hatred and racist attitudes toward non-Jews in general, and Arabs and Palestinians in particular.

Instead, most journalists and analysts adopted the official Israeli line and described the massacre as an “isolated” case of Jewish “extremism,” an act of a “lone gunman,” a “fanatic,” a “madman” who does not represent Israeli society or, for that matter, Jewish settlers in the occupied territories. Journalists, like the Israeli government, stressed that killing of innocent civilians violates the moral tenets of Judaism.

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Haitham Sabbah: Self-confessed coffee addict. Founder and editor of Sabbah Report: http://sabbah.biz/. Follow me at Twitter and Google+ and check out my blog. I can be reached at: haitham.sabbah@gmail.com

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12 Responses to Today in History: Hebron Massacre – 1994

kimmy 02/26/2008 at 3:07 am

He was a terrorist.
He was supported by the Zionists.
His death was too fast.
You do not kill people in prayer. Let alone in their place of worship. This is supposed to be a sanctuary.
It is the same in all religions.
Does that mean that the Zionists are not religious?
An answer would be nice.
But only from radical Zionists so they can be exposed as the terrorists that they are.

Jhazline_20 04/23/2008 at 5:45 am

What a tragic event! how could they execute such violent crime as these. Note that it happened in a religious place. Zionist supported this acts, thats why that terrorist gain his guts and confidence, enough to kill those innocent people in the mosque just to seek revenge! the mosque lack tough security that's why terrorist were able to get inside and kill people.

Jhazline_20

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On February 25, 1994, radical settler Baruch Goldstein went to the mosque with a hand grenade and... He killed thirty Palestinians, and about 270 were injured. Afterwards, the mosque was closed down for half a year by the Israelis, and when it was opened again for worship, half of it had been turned into a synagogue. The Palestinians say that the Jews have bought their synagogue with Palestinian blood. [...]}

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