

THIS Should Worry Zionists: The Resistance Is Winning | Laith Marouf

Desperation is setting in: the Zionists now know that they can't win. Not against Iran, not against Lebanon, not against Palestine. After 80 years, the Zionist project is hitting a very hard wall. One that not even Genocide can break through. Today I speak with Laith Marouf of Free Palestine TV about Palestine as part of a wider region shaped by colonial borders, the role of empire and Israel, the link between history, geography, and resistance, the place of Iran in the region, and the limits of Western politics. The talk also covers anti-Zionism, armed struggle, media work, and paths toward liberation. Links: Free Palestine TV Website: <https://www.freepalestine.video> Free Palestine TV on YouTube: <https://www.youtube.com/@tvfreepalestine> Free Palestine TV on Substack: <https://substack.com/@freepalestinetv> Neutrality Studies substack: <https://pascallottaz.substack.com> (Opt in for Academic Section from your profile settings: <https://pascallottaz.substack.com/s/academic>) Merch: <https://neutralitystudies-shop.fourthwall.com> Donation: <https://neutralitystudies.com/donate> Timestamps: 00:00:00 Introduction and Free Palestine TV 00:07:17 Palestine and colonial borders 00:15:00 Empire and collaboration in the region 00:19:35 Colonial history and Western power 00:27:28 Iran and the region's shared history 00:33:58 Israel as a force-based project 00:40:52 Anti-Zionism and Jewish dissent 00:54:12 Resistance strategy and Western limits 01:07:00 Where to follow Laith Marouf

#Pascal

Welcome back, everybody, to Neutrality Studies. My name is Pascal Lottaz, and today I have the extraordinary pleasure of being joined by Laith Marouf from Free Palestine TV. Laith, welcome.

#Laith Marouf

Great to be with you, Pascal. Thank you.

#Pascal

Laith, you're doing a fantastic job. You are the host and the brain behind this one here, Free Palestine TV. You've been uploading over 1.4 thousand videos already, documenting a lot of the crimes against humanity that are currently happening in Palestine, in the different parts of Palestine that are all disjointed and kept apart. You are currently, as far as I know, in Lebanon, and you are documenting the crimes there. Your last videos are actually you walking through these places and documenting all of the warfare that's going on. Can we start a little bit with you? How come you are where you are now? What's your journey?

#Laith Marouf

Yeah, well, I am half Palestinian, half Syrian—if you can be half anything, right? And I lived all around the region here, as well as in Canada for 25 years. I've been working in print, radio, and television throughout my career, as well as in broadcasting laws and policies. When I moved to Lebanon in 2018, I decided to bring my expertise and try to figure out how we can help bring out the stories from the region and build capacity within the communities here. So Free Palestine TV was launched days after the beginning of Al-Aqsa Flood, October 7th, 2023. We've been covering the developments on the ground in regions that the mainstream media wasn't covering or the independent media wasn't able to reach, mainly the West Bank and Lebanon.

There was a lot of coverage of what was happening in Gaza, and we thought it's important to concentrate on what's missing. The content that we're producing is mainly field reporting, as well as interviews with personalities, thinkers, artists, whatever, from the region here—voices that people don't hear. And it's all in English, so it's accessible to the vast majority of humans. And I think this mix of, on the one hand, doing the field reporting, bringing the audience with us to the ground to see the details of what's happening, as well as bringing those voices from the region that usually don't get airspace in the media, has delivered a unique service to both the communities here and everybody that wants to watch.

#Pascal

No, they do. They do. They absolutely do. I must emphasize that everybody who's interested in actually knowing what's going on on the ground—I mean, on Free Palestine TV—you actually also get interviews like your colleague Dimitri Lascaris, a Canadian lawyer who was actually in Iran, traveling through Iran and covering interviews there. And you are then walking through these devastated streets, actually, and damaged places, which just gives a very intimate view of what this war actually means. And of course, you cannot go to—or did you manage to go to—Gaza, actually, to the place where the genocide is being implemented in full force?

#Laith Marouf

Unfortunately, no. The coverage from inside Palestine was the hardest to sustain. On the one hand, our people that we worked with in the West Bank were immediately targeted by the Israeli military and the collaborationist Palestinian Authority. So four of our journalists who were working in the West Bank were detained and questioned, and at the same time we were trying to get money to pay these workers, these journalists. We didn't want anyone to work for free. We're trying to make sure all these amazing journalists and producers who are working on this content are paid a salary that is worth the risk of their lives.

And there are a lot of international agencies that are hiring these Palestinian and Lebanese journalists and paying them barely anything. And as we know, journalists in the region here have

suffered some of the worst crimes against them. The number of journalists killed in the West Bank, Gaza, Palestine as a whole, or in Lebanon and Iran and Yemen over the last two and a half years is the largest cohort of journalists killed in any war or battle since recorded history began on those issues, like recording how many journalists are killed and such. So we had to, at one point, because even getting the money to the journalists in the West Bank was a great risk. Partners that we worked with, their banks were being shut down.

So at one point we had to stop the production in the West Bank because of the risk to life and our inability to bring the money into the West Bank. So, you know, over the last year, it's been mainly covering the situation here in Lebanon. We also traveled to Iran. We've traveled to Italy and Greece and documented in those countries the history of revolutionary anti-imperialist work and the current situation of support for the liberation of Palestine. So we're trying to do anything that we can from unique perspectives, bringing stories, even if it's not from inside Palestine, that are related to human liberation that can, you know, help people look into the past of their nations for inspiration to liberate themselves and help liberate Palestine.

#Pascal

So let's talk a bit about how you make sense of what is happening and going on. I mean, maybe first of all, like your concept of Palestine, because, you know, the entire West Asia was carved up and defined basically by the colonial imperial powers. That includes Syria, Iraq, Lebanon, Palestine, and of course what Israel became. Today it's just a work of brute force, nothing organic in the sense of how communities develop. What to you belongs to Palestine, the way you understand it?

#Laith Marouf

Yeah, so Palestine is part of a natural geographic region called, in Arabic, Bilad al-Sham, the countries of Sham. Or, you know, we can call it the Levant in French or the Fertile Crescent. It's a, you know, natural open region with defined natural borders: the Zagros Mountains in Iran, the Taurus Mountains in Turkey, the Eastern Mediterranean, and the Arabian Peninsula. So it's an open space. Culture travels through it normally. Before there were even cars, it was easy to move in this space. This is how we can, you know, think about how cultures develop, or subcultures even. It's about natural borders. And so the people that are in Lebanon and Syria and Palestine and Iraq are intermarried. They're the same tribes, the same families. They have the same cuisine.

There's maybe a few regional dishes. They use the same instruments for music. And, of course, they speak the same language and have the same 6,000 years of history. So when we look at Palestine as it is today, even this border between Palestine and Lebanon, it even cuts through subcultures within this region. The Galilee, for instance, half of it is in what is now called South Lebanon, and half of it is what is North Palestine. And so you can imagine how even on a smaller scale, the

subcultures are broken up this way. So this is why the first resistance to French and British occupation and the Sykes-Picot came from the Syrian Social Nationalist Party, the party that was pushing for the unification of this Greater Syria or Bilad al-Sham.

And they were, of course, oppressed and murdered and killed by the French and the British. And then comes the wave of Arab nationalism or Arab unificationists that came in the 40s and 50s after the defeat of the Syrian unificationists, basically. And that got defeated. And then you had the movement of the communists in the 70s. Now that got defeated. Then you had the liberals, the PLO and stuff, that got defeated. And now we've got an Islamist or Islamic liberationist version, all trying to find ways to liberate us from these colonial borders and the imperialist hold over the region.

#Pascal

So is it to you the imperial hold and the strangulation of the region by these colonial forces—clearly colonial and with their brutal repression—is that the key to understanding what is happening in this entire area that you just described and the artificial divisions among them?

#Laith Marouf

Yeah, I mean, look, of course, the region here is almost cursed by geography, right? If we can think about how the Arab peoples and even their theological record, history of monotheism and all of these, and we kind of, you know, put that on the same record to see how the development of time and trade and so forth comes. And you look at this region being the most important knot in communication, in transportation between the old continents. You can understand how this region has, you know, developed its culture, but also you can understand how the peripheral civilizations in Europe, in the Far East, in South Asia, in Africa, anyone that needed to become an empire had to hold this region.

So the curse of geography, you know, on the one hand means that over the last 6,000 years there's been constant invasion from the East and the West of the greater Syria region. On the other, it also shows you how the culture, because of that, developed into this monotheistic religion, birth, and so on. If everybody's coming and telling you, "My god is this, my god is that, you've got to be converted to it," then you come and say, "There's only one god, okay?" And in a way, this cultural development in the region made it into a culture that cannot be conquered. In fact, every colonizer that came to the region came out of it converted by the region.

So when we think about the Europeans, even all the way back to the Greeks coming here, instead of forcing any language or so on, they take the alphabet of the Canaanites and it becomes the Greek alphabet. They take the pantheon of the Canaanites and, you know, probably it becomes the pantheon of the Greeks. Similarly with the Romans, they become Jewish and then they become Christian. All of that is coming from here. The Mongols come, they become Muslim. So this region, because of this geography and how the culture is shaped—and this is something that everybody

should read with Ibn Khaldun, the most important philosopher of the Muslim Renaissance—you know, geography made this culture into a culture that absorbs those who invaded instead of one being absorbed by those who invaded.

#Pascal

Very, very, very good observation. I mean, at the end of the day, the Greek gods left, the Roman gods left, the monotheistic God is here. The Catholics and the Orthodox and so on, they all trace back right into the heart of that region, right? And of course, they're claiming dominance over it, but at the end of the day, it's actually the victory of the region over the invaders. And you said something very important, like anyone who wants to be an empire needs to control the region. I mean, if we look at it through that lens, it makes absolute sense that the United States is the one that needs now an ironclad fist over that region, implemented, of course, through Israel, which is just an... I mean, at this point, Israel and the United States, even for IR scholars, are kind of indistinguishable entities.

They're two parts of the same body politic, right? You cannot think of one without the other. Where does this history of dominance stand at the moment, after the French had it, after the British so brutally abused it and handed it over to the Americans? Where do we stand now? I'm sorry, I'm just adding this because I saw that in one of your videos. You talk about the Vichy government in Lebanon, right? The collaborationist Lebanese government, the collaborationist PLO. Now we have collaborationist Syrian terrorists who are now collaborationists. I mean, that's how the empire works with these—with whoever they can work with—in order to suppress, actually, the indigenous, well, liberation movements, right? Where do we stand in this movement today, over time?

#Laith Marouf

Yeah, so currently, look, a few hundred years from now, when people are going to be discussing what happened in the period after World War II specifically, and they draw the maps, they're going to draw a map of an American empire that encompasses everything outside, let's say, the Soviet Union at the end of World War II. And then you'll see the map pieces that achieve liberation, starting with Syria in 1942, coming out of that global empire, and then China and what have you, all the decolonization movements that happened. So when we draw the map of the Roman Empire, it looks like it's all one state, but there were, of course, multiple provinces and fights between them, and there was a centralized imperial order, but it's not really, you know—there's vassals and there's, you know, viceroys and what have you. So currently, you know, when we look at something like France and the UK, they are actually occupied countries.

#Pascal

They are just vassals or provincial, you know, like districts.

#Laith Marouf

Yeah, yeah. It's not—there's only one American empire, and the Zionist colony, the Jewish colony, is just, you know, one province. It has been given the viceroy role in the region here to keep the other colonial holdings like the GCC and whatever under their thumb. But it is just part and parcel of the empire. So, you know, the United States, of course, at the end of World War II, inherited every holding that the French and the British had. In terms of looking at the regime here and calling it a Vichy regime, empires always look for a collaborationist class within countries or cultures that they occupy. Looking at Nawaf Salam or all these fossil kings and emirs in the Gulf, they're not unusual in terms of the record of human political development. This is natural. Sometimes we feel that it's...

#Laith Marouf

What is happening to us is not special or unique. But, of course, there's a record of thousands of years of this same story repeating. Even during the Crusader era, the Crusaders had a lot of collaboration and support—leaders in protectorates and so on around the region that defended them against the indigenous population rising up against the Crusaders. So even if I don't want to look at the whole global human history, I can find here in my region the same happening a thousand years ago during the Crusades.

#Pascal

Which—what are your inspirations actually when it comes to the liberation movement? Let's say, especially, you know, the Europeans have done insane levels of damage to global humanity. I mean, they emptied out three continents: North America, South America, and Australia, right? I mean, gone. Not all—especially in South America, there are a couple of pockets left in Peru and so on with indigenous life—but especially North America, basically completely genocided, right? And they've been trying to do that in other places. But the African continent and the Asian continent managed to resist and not, first of all, not be killed off, and secondly, then also try to reverse the course of this curse from Europe. And are the Vietnamese like an inspiration? Are the Chinese an inspiration for how they managed to deal with this highly violent group from the West?

#Laith Marouf

Definitely, every nation and every movement in the world that has resisted colonialism and imperialism are an inspiration for us here. And I think right now also we are an inspiration to others. You know, human struggle is one story, right? I just want to be very clear. There's nothing special about us as Arab people, as Palestinians, in terms of our genius or our faults. And there's nothing unique about Palestinians or better than others. It's just, you know, geography forces, again, the rise of such a resistance. And, you know, all of us can find inspiration in our stories. When we talk about the, you know, 600 years that passed, beginning with Columbus and his invasion of the Americas, I think of it as an Arab person, I can see how this is also related to my story, right?

Because prior to Columbus looking for a path to India—and the whole reason he was looking for a path to India by sailing west—was because the Europeans didn't want any more of this, you know, four or five thousand years of constant invasion east and south of the Mediterranean, of the Arabic peoples and their ancestors, basically, to try to reach the rest of Africa and the rest of Asia to do trade. And every time getting bogged down in these wars in our region and resistance movements to them, going back to Hannibal and the Carthaginians and what have you, the Europeans were like, okay, we're not going to pay taxes anymore for our trade through Arabic or Muslim lands. We're going to try to go around.

And that's, in a way, the only reason the Indigenous people got colonized in the Americas—because the Europeans wanted to run away from us after 6,000 years of trying to conquer us to get to trade behind us. So today, when we look at how this era started with Columbus, in that moment the Europeans found enemies that were less technologically, militarily advanced than they were and took advantage of it. You know, before, like, fighting the Arabs, Arabic people and their ancestors, they were fighting a foe that had the same technology that they had. And suddenly, you know, with iron and so on that wasn't being used in the Americas, we saw the Europeans going buck wild and genociding 150 million people in the Americas to the point that the global weather changed.

After the genocide in the Americas, the temperature globally dropped 5% because all of the human, you know, human activity stopped in the Americas and all these forests regrew. Anyways, I'm straying away a little bit here, but I think when we look at how up until World War I, the Europeans had, you know, run away from the Arabic and Muslim peoples and then conquered the Americas and Oceania and Africa and Asia, and then they were closing in on the Arabic region after doing all of that turnaround in the world. And that, you know, those were the last territories that they kept before they started World War I. And so we're back to kind of a full circle in those 6,000 years.

And now, you know, the West is bogged down here again. One last thing I would say about this relationship is that the Europeans have built their identities on us as the primary other—us meaning Arabic peoples and their ancestors—and so always being the counter of us. That's the only way they can define themselves, as Edward Said would say. But I would add another layer to it: that Europeans have had an urge for these 6,000 years to play pretend Arab or play pretend Semite. And in that sense, basically looting our cultures and our theological heritage and then coming back to us and telling us that they know how to interpret it better than us. We have now the Jewish Europeans telling us what Judaism is.

Well, it's my theological heritage. Or you have the Christian Europeans coming to us to tell us what Christianity is. And now, as we see, they're coming to us to tell us what Islam is. So there's this, on the one hand, hate toward Arabs and Arab people and their ancestors. And on the other, there's that jealousy of wanting to be the one that interprets that culture and be the expert in it and tell the

indigenous people that they don't know themselves, they don't know their own culture. So right now, this is where we act. You know, this... the cycle keeps on repeating. And until Europeans stop identifying themselves by being the opposite of us while also being the cheap copy of us. Okay?

#Pascal

We're stuck in this situation. How do we get out of it? Because, you know, anyone who studies philosophy in Europe learns and knows that, were it not for all of the translations by the Arab world, we would have ourselves destroyed the... Plato and Aristotle and so on, the Greeks. I mean, Greek philosophy survived thanks to all of the translations and all of the work of love that was done in the Arab world, basically, and the philosophers of the Arab world. And that's only how it then survived the Middle Ages, which were very, very brutal and dark and anti-intellectual and so on. At the same time, the Arab world also has a very long history with the Persian civilization. And right now it is, of course, the Persians who are sticking out their heads and are trying to break this cycle of domination. How are you seeing, how are you looking at Iran, and how are you looking at this very complicated interplay, also the intellectual interplay, between all of these civilizational cradles?

#Laith Marouf

Yeah, I mean, we look at the core cultures or civilizations within the Islamic domains, and it's the Arabic peoples, the Persian or Iranian peoples, and the Turkic peoples that are the core civilizations within this. There's the Indonesians and so on that are a little bit further and geographically not continuous with this. So this interplay between those three cultures or civilizations predates Islam. You know, it's not only that they are Muslim today that makes the interaction of Turkic, Iranian, and Semitic or Arabic peoples important. So we go all the way back to, you know, the Romans and the Persians going back and forth in this region, and the Greeks before them.

And the Mongol invasion before that, of course, there's been the Silk Road, and the Turkic populations that are on the way of the Silk Road from China to Western Asia were crucial in the transformation and transportation of culture—not only trade, you know, instruments of music, language, and clothes, and, you know, fashion and so forth. There is an integration between those three core cultures in the Muslim world that doesn't really have to do with Islam. It's geography, again, that determines the course of history and determines the course of cultural development. So I think, although we hear from the Gulf monarchies that are publishing all this propaganda against Iranian peoples, it cannot stick. It's counter to geography.

So even if they are trying to manipulate populations in the Arabic world to hate Iranians, it is unnatural. It's against the course of nature in the region. My mother's family—I'm just going to give you an example here—how much integrated our life is and how these borders post-World War II and World War I are unnatural. They cannot be sustainable. My mother's family are Palestinians. Their family is Al-Kailani. And Al-Kailani is a very, very prominent family in the whole of the greater Syria region. Their great-grandfather was Sheikh Abdul Qadir Al-Kailani. He's buried in Baghdad. He's the

father of Sufi Islam, okay, mystic Islam. And, you know, people go on pilgrimage to his tomb in Baghdad. But the word Kailani comes from Gilan. Gilan is the northern province, north of Tehran, on the Caspian Sea.

And so they came from the north of Iran, in the Caspian Sea area. But actually, Abdul Qadir Al-Kailani is the grand descendant of Hassan bin Ali, the grandchild of Prophet Muhammad. So they're originally from Iraq, but originally before that, they're from the Hejaz area around Mecca. Okay, so this is a path for one family going over the last 1,500 years from Mecca to Iraq to North Iran, back to Iraq, back to Palestine. And I can trace that in my father's family also. So this is why it's impossible to actually create this hate permanently between Arabic and Iranian peoples, because practically every one of us in their genealogy, not only by marriage but actually by living in different places in this region, we've mixed over and over and over again.

#Pascal

Yeah, it's the most natural thing on earth to do because people eat, drink, sleep, and travel, and they go back and forth and intermix and intermingle. But one of the ways in which the oppression works is by trying to sever these links, right, and create these boundaries, and then create the chaos needed in order to divide and rule over certain places. And you are, of course, documenting all of this. What is your assessment of the state of the viability of Israel as a project? Because, yeah, what's your assessment?

#Laith Marouf

You know, it was, from the first day of attempting to found this Jewish colony, clear that it's going to end, that there's no way for it to be sustainable. And this is for multiple reasons. Number one is, of course, the Zionists are coming in the name of Judaism and coming to tell the indigenous people in the region here, including the Jewish Arab peoples that lived in Palestine and in the whole region, that they don't know what Judaism is, number one. So they're coming to preach to the indigenous people about their own religion. Number two is that there is a chosen people, and that we're not them, and that we have to accept that.

So when Jewish Europeans come here and tell us that there's a chosen people, this is clearly a negation of the monotheist school of knowledge, where we say we all come from one father and mother, called Adam and Eve, and there's one God, and there are many paths, by the way, to reach this God. But the main thing is not how you worship this God, what's the act of worship to this God. The main thing that you're going to be judged on is how you treat other humans. Don't kill, don't steal, don't covet your neighbor's. God's not going to punish you for not praying correctly. He's going to punish you for how you treated another human. So this is the basis of monotheism. And Zionism is a negation of that. It cannot be.

Jewish supremacy cannot be included in this theological heritage that we have, right? So coming to Palestine and telling Palestinians that they are invaders themselves, that they are not indigenous, that the Jewish Europeans are the indigenous to Palestine — this is a zero-sum formula. There's no way you can coexist with those two ideas. Similarly, they're telling all Arab people that they are invaders. They're saying Arabs are invaders in Greater Syria, in North Africa, and so forth, and therefore there shouldn't be an Arab civilization or Arab cultural space. And they're telling Muslims, all Muslims, that they are heretics, that their own God is a liar, their own Prophet is a liar.

So this is why it's impossible for the Zionist colony to exist without brute force. Because as long as there's one Palestinian that doesn't agree that they are less than, as long as there's one Arab person that doesn't agree that they are a colonizer, and as long as there's one Muslim person that says, no, we're all one humanity, we're all equal, then there will be somebody to resist this. Therefore, the job for the Zionists to be able to have permanency for their colony must include the total genocide of every Palestinian, every Arab person, and every Muslim person. Otherwise, there will always be someone that will resist them. And this is an impossibility.

You know, 7 or 14 million Jews in this world, even if they're all Jewish supremacists — which they're not — but let's presume 14 million Jewish supremacists cannot defeat 2 billion Muslims. No matter how much time they take, it's already clear that this colony will collapse. And, you know, the Crusaders attempted to do the same thing as we see these, what I would call the Judaicators today. You know, they attempted to do the same thing. They attempted to forcibly, you know, geographically, ethnically cleanse the region of the Eastern Mediterranean, build Crusader colonies, bring in settlers, and they lasted 100 years, and then they had to leave because, again, the course of nature and time and history foretold it.

#Pascal

I had this discussion with a sociologist, Manuel Ramos, on my channel earlier, and he actually makes the argument that current-day Zionism is the latest form of the Crusades that goes back 800 years. But it's just the latest form of the same sociological movement. The one thing that, of course, makes things more complicated is that the Zionists, unfortunately, are not 14 million Jews max. They are, unfortunately, between 50 to 100 million Christians in the West. I mean, the largest group of Zionists is, of course, Christian Zionists, not Jewish Zionists. And in my interpretation, they actually did most of the harm to the Jews, whose faith they really uprooted and changed.

That's why some of the most anti-Zionist speech you find in the United States actually comes from religious Jews, because they understand that their Jewish heritage has been completely converted and perverted from a peace-loving religion of what you described into what Jakob Ratkin calls the "muscle Jew," right? Somebody who's an atheist and violent and then uses that against other people. So it's actually a crime. Zionism is also a crime against Judaism. How do you think that the region and the resistance movement can work constructively in order to work out of this? Because,

of course, one of the tricks of the other side, of the Zionists, is to portray any opposition to Zionism as highly violent and terrorism. And, you know, these people just want blood and gore, which is exactly what they are doing, what they are implementing. But how can a positive vision of anti-Zionism defeat this colonial project, which is also a game of public relations, isn't it?

#Laith Marouf

Yeah, yeah. Look, before I answer this, I just want to say that, you know, being a descendant of these prophets—Moses—and we all have pride here in the region of these monotheistic religions that were birthed here. And the, you know, the real liberationist movements that came with these prophets—you know, Moses, the slave liberator, or Jesus, the anti-imperialist, anti-Roman regime, you know, yes, and Muhammad, the liberator, you know, the unifier of the tribes, of the Semitic tribes. So having said that, you know, I am not Jewish, so I cannot go out and try to liberate Judaism. It is the responsibility of Jews, including Yaakov Ravkin, by the way, whom I knew in Montreal for two decades. It's the responsibility of Jews who believe in their religion and believe that it's better than what the Zionists are doing to try to liberate it.

And that cannot happen, unfortunately, with these anti-Zionist Jews preaching to us non-Jews. Okay, you know, you and I can be convinced that Zionism is not Judaism. But me being convinced of that, or you being convinced of that, doesn't change anything about what's happening inside the synagogue, okay, what's happening within Jewish institutions. So up until now, we haven't seen a Jewish rebellion against Zionism. And I don't mean like demonstrations in the public library or the train station, as has happened in those demonstrations against the genocide. We haven't seen demonstrations inside the synagogue, inside the Jewish institutions. Therefore, as far as I'm concerned, you and I, who are not Jews, have the official Jewish organizations telling us Zionism is Judaism, and if we oppose Zionism, we're anti-Jewish.

#Pascal

But that's this fake narrative from the Zionists, yeah.

#Laith Marouf

Yes, and I know that as a Palestinian. I just made it clear. I know Judaism is a part of my heritage, and I love it. And I loved Moses. But I'm not Jewish. I can't go into the synagogue and lead a rebellion. It has to be Jews that do it. And up until now, in this hundred years of Zionism in the region, there hasn't been one Jew that carried arms to liberate Judaism from Zionism or to defend the victims, people that are being victimized in the name of Judaism. Okay, let's say every Jew on this planet that is anti-Zionist somehow is nonviolent, which is crazy to think about. Let's pretend that.

We haven't seen one Jew try to hide and protect Palestinians, okay? Whether inside the colony or even in the West. All those thousands of Palestinians that have been prosecuted and persecuted in the West—have we seen Jews hide them in their homes and give them jobs, okay? Before Trump or Macron or whoever comes and puts them in jail? So, we haven't seen one John Brown, a Jewish John Brown, that tries to defend the slaves and causes a civil war in the United States. And we haven't seen one Jewish Oskar Schindler that hides the Palestinians. And that is a condemnable thing. I, as a Palestinian, cannot accept that—just Jews that are against Zionism talking.

I'm talking not to their own people. They're not preaching to other Jews and trying to challenge Zionist control of Jewish institutions. They're preaching to me, which is irrelevant. What I think about Zionism and Judaism is irrelevant, really, truly, because what I know of Judaism is what I see on the ground here, which is at the other side of a barrel of a gun. There is mass rape and mass killing and mass oppression of Palestinians, Arabs, and Muslims. So there is a responsibility at this moment exactly for these critical Jews to actually mount a rebellion. Otherwise, Judaism is condemned and condemnable in that sense.

#Pascal

You know, we have very loud and very important Jewish voices, of course, especially in the United States. We have Max Blumenthal, who runs The Grayzone. We have Aaron Maté, his father Gabor Maté. We have Jeffrey Sachs. We have John Mearsheimer. But they do their work, right? I mean, what you're saying is that there is no Jewish resistance leader—no Malcolm X, no Jewish Malcolm X, right? Or Martin Luther—no Jewish Martin Luther King—who would then lead the organized protest against Zionism. So that's what you're saying is lacking, right?

#Laith Marouf

I mean, look, during the Nazi rule of Germany, 70,000 Germans carried arms against the Nazis and were martyred without, by the way, leadership. So any Jew that claims that Zionism is not representing them and all these massacres that are being committed in their name are not, you know, just—they have a responsibility to carry arms. I mean, look, I went to university with Aaron Maté, by the way. We both studied at Concordia University. I was the first Arab person to be elected to any executive of a student union in Canada. I had the misfortune of that happening just weeks before September 11, 2001. And I became the—you know, the Zionist media in Canada called me the Osama bin Laden of Canada. Jesus.

And, yeah, I was like, you know, inches away from ending up in Guantanamo Bay. But I'm not joking right now. It's funny to remember these moments. And after that year, our coalition that was running the student union decided to put Jewish faces on the executive in order to kind of counter this idea. The Zionists were saying there's a cabal of Islamists and leftists that are taking over the student unions. This is the language that they were using. So we put Jewish faces on the executive,

one of them being Aaron Maté. And that pissed off the Zionists so much that the biggest media mogul in Canada at the time, his name was Israel Asper, went and booked Benjamin Netanyahu to come and speak at Concordia University less than a year after September 11th, on September 9th.

2002, and the whole idea of this, uh, Israel Asper, was that they were going to come and crush the, uh, viper's nest—this is the language they used—the viper's nest of anti-Semitism in Canada, the Concordia Student Union being that. And we organized a huge demonstration after we tried to get Netanyahu arrested for war crimes, and the government refused. We went through the court system and so on. And then we issued a citizen's arrest warrant and said we were going to arrest Netanyahu. You know, cutting the story short, Netanyahu was unable to speak at Concordia University. And there was a huge battle between the police and the students, and the police got a beating that they'd never had before. And that was the day, the only time in history, that a prime minister of the Zionist colony was unable to speak anywhere on this planet as they wished.

This brought a huge Zionist backlash on us. All the national media in Canada was churning 24-hour articles and reports that were disparaging us. And Aaron Maté, under all this pressure, buckled. He broke the line and resigned and went crying to Noam Chomsky—recorded on video, by the way. He recorded himself driving to MIT from Montreal to cry about the Arab and Muslim organizers at Concordia basically bullying him. And he was on this recording that everybody can watch. His father, Gabor Maté, and Noam Chomsky both told him that he doesn't need to listen to the Palestinian, Arab, and Muslim students, that he should only fall back on his Jewish roots and heritage for making decisions about such a thing, which is, in my opinion, a very supremacist way.

Aaron Maté, Max Blumenthal, all these Jewish critics that we're talking about come from the oppressive group, the group that is responsible for the genocides and the colonialism. And therefore, they should be taking their lead, if they really want to criticize their own group, from those who are oppressed. We find ourselves as Palestinians in a very unique way in history. When we go and look at, let's say, Black liberation in the United States, when you're going to come and quote right now speakers and writers about it, you're probably going to quote 99 Black writers and then maybe one guy that is white. But what has ended up happening is that me as a Palestinian, us as Palestinians, seem to be silenced even in our expertise and resistance about our own self. And Jewish voices that claim to be critical but are risking nothing are the ones that are put as experts about our oppression and our liberation.

This is very problematic behavior by the U.S. And I think it kind of betrays that even in leftist or progressive circles in the West, Jewish supremacy is a norm. When we say Aaron Maté, Noam Chomsky, Max Blumenthal are experts and they're doing great, and we quote them before we quote a Palestinian, that's basically saying that Jewish opinion, even in the case of liberation and anti-Zionism, is more valid than that of a Palestinian. That's where the problem lies. And finally, I want to say that, you know, I don't expect Aaron Maté or Max Blumenthal to carry arms. But you know

what? I can expect them to advocate for a rebellion within the Jewish institutions. And they're not doing that. And that's, you know... I don't know what to do with that beyond criticizing it and shaming it, you know?

#Pascal

I find the idea of criticizing and actually discussing it very good. I'm not sure if I'm a fan of the idea of shaming, because the thing is, like, convincing people with shame often doesn't work. But where does... You know, I do not want to advocate for the use of arms, but I know that that is a very selfish thing, to not want to advocate, because some people don't have a choice. Where do you see the chances for cooperation, even among, you know, even when the criticism that you just voiced, even if all of that is legitimate? But where is the point for cooperation, even among the camps that ultimately would like to reach the same point, but have different places of departure?

And obviously, neither Max Blumenthal nor Maté can change the fact that they are the descendants of these forces, nor can I. I am part of that, right? And I cannot unlink myself from the genealogical heritage. But where are the points where we can cooperate, even if we have different approaches, including the pacifist movement, right? The ones who advocate that we shouldn't use weapons. And I understand there are others that advocate that weapons must be used. And in fact, international law recognizes the right to armed resistance. That's how successful the armed resistance was, that it managed to get this into international law and recognized and so forth. How do you think these different approaches and heritages can link up?

#Laith Marouf

Yeah, like, look, living in Canada for 25 years and working with all the students and labor unions and various revolutionary organizations, Indigenous peoples and so forth, you know, I've come to the conclusion that the elite in the West don't care about public opinion. I mean, look, surveys tell us right now the vast majority of Western citizens are against the genocide in Gaza, are against what the Zionist colony is doing, and their political class doesn't give a damn about that opinion. Right. And also another thing that we notice throughout my decades of work there is that there is barely anyone who is willing to risk their life for a revolution in those countries.

And that's the same conclusion most probably the elite in those countries have come to. They don't give a damn how many demonstrators come out in the streets in London or Paris or whatever, because it's not going to change anything, and the public are not going to revolt or rebel. In fact, there hasn't been a revolution in any Western country since the end of World War II. There's none. Zero. Okay? And there have been many other genocides and crimes committed by these states, and many of the peoples of those countries didn't agree with it, but nothing happened. Clearly, the only way that Palestine is gonna be liberated is by the gun. Me educating every Canadian, every American, every European about what's happening in Palestine is not gonna change anything.

The only reason that I'm doing these interviews or doing this work for Free Palestine TV is as part of the propaganda and psychological warfare. I tell you this, I have no illusion that my content is going to somehow liberate Palestine or change enough opinions that somehow there will be a revolution in the West. That's not going to happen. So the Palestinians, the Arab and Muslim peoples, have no choice but to resist militarily. And that may come in different forms, as, let's say, even a blockade of Hormuz can bring people in Europe to their knees. Maybe if they start getting hungry, maybe they'll revolt, but that will be the first time in a century, right?

And so things could be different. You know why the only reason that I bring the issue of Jewish rebellion is because I think that's the only possible way that things can change internally in the West that will affect something here on the ground. Because you mentioned all the Christian Zionists and so on, which are the majority of Zionists, as you correctly point out, but Christian Zionists cannot advocate for the expulsion of Jews forcefully from Europe to send them to Palestine. They need—the Christian Zionists need—Jewish organizations to say, "I am Zionist, and I want Jewish Canadians to go to Palestine." If Jewish institutions say no, how are Christian Zionists going to sell the movement of Jews from Europe to Palestine? It cannot be forced on Jews.

A Jewish rebellion within Jewish institutions and the synagogue is the only possible way to stop Western governments internally from supporting Zionism and the genocides being committed in its name in Western Asia. This is why it's crucial that all these Jewish critics of Zionism actually look inward. Preach inward. Agitate inward. Stop talking to me. Stop talking to the public in general and taking all this space in general. We already know this. All of us, all of humanity, knows that Zionism does not equal Judaism. You know who doesn't know it? The vast majority of Jews. Okay, so this is where we have to push our supposed allies that are Jewish critics to concentrate their energy inward and try to create a rebellion within the Jewish communities.

#Pascal

Would you recommend the same for the other groups, like for the Christians, for the evangelicals, for the Germans, the Swiss, the French—to start preaching inward, you know, those who understand what is happening—that we should try to convert our people to a better understanding and to opposition to this form of brutal colonial oppression?

#Laith Marouf

Of course, of course. There is a responsibility for everybody who is a citizen of countries that are part of the imperial domain to lead a rebellion in their own countries, right? And look, I just want to be clear, like, you know, when ISIS came out—the Islamic State, like the Jewish State, right?—and was killing in the name of Muslims and raping and pillaging, there were Muslims that felt jealous for Islam and carried arms and fought ISIS and were martyred. In fact, half a million Syrian soldiers died fighting ISIS. Okay? Today, it's 100 years. There's not one Jew that ever carried arms against Zionism or was martyred fighting Zionism.

Okay, so there are Christian and secular Europeans like Thomas Handal, Rachel Corrie, you know, and the list goes on and on. Plus all the Red Armies, the Italian Brigade Rosse, and the Germans that carried arms in Palestine, in the region here, to defend Palestinians and Arab peoples from the imperialist plot of Zionism and died, were martyred. But it's crazy that there's not one Jewish martyr against Zionism. Even if they didn't carry arms, let's say like Thomas Handal and Rachel Corrie, who was crushed by a bulldozer. So what I'm asking is not crazy. It's not a crazy ask.

I want to see one Jewish person believe that they love Judaism enough to die for it. Okay, they claim that they're anti-Zionist. But it seems like on this whole planet, all these anti-Zionists don't think that Judaism is worth dying for. It was Muslims who believed Islam is worth dying for to protect its honor from ISIS and Al-Qaeda, right? But there hasn't been yet a Jewish person who believed Judaism is worth their life. So those are all condemnable things, and I'm pointing them out in hopes that people get jealous. If they don't like what I'm saying, show me your love for Judaism. Show me your love for Judaism in action, and then I'll be convinced.

#Pascal

Wait a minute. I want to say yes, and this thing about violence and violence begetting violence, I can't get out of it. Because actually, you know, the ones who say that they're willing to die and kill for the Torah are actually the Zionists, right? So in a sense, the violent Jews are kind of what we would want to avoid. So I don't know how to square that circle, but maybe we don't have to. I find it very, very valuable.

#Laith Marouf

They can take the Gandhi path. You remember the march, the Salt March. I mean, all right, show me a group of a couple of thousand of these supposed anti-Zionist Jews walking, hands up, towards the fence in Gaza. And don't run away. Like Gandhi told those Indians, walk towards a British soldier and let them shoot you. Okay, let the world see that you are non-violent, but you're not going to move until you breach the extermination camp in Gaza, breach the walls. But no. No. Okay, so there are many non-violent ways for these anti-Zionist Jews to put into fact, into evidence—not theological or philosophical, but factual, physical evidence—of them opposing Zionism by risking their life even without carrying arms because they love Judaism. They claim to love Judaism and that the Zionists don't speak in their name. Well, show me that.

#Pascal

Show me that in physicality. Leith, I will follow up on this. I mean, you gave me tons and tons of things to think about, and I thank you for that. Leith, people who want to follow you, they should, of course, first and foremost, go to your, I suppose, your YouTube channel, Free Palestine TV. Where else should they go in order to read about you, to read from your movement and the work you do?

#Laith Marouf

So our website is freepalestine.video. We couldn't buy the .tv. And people can donate there and follow all our socials. We're on X, YouTube, Rumble, Telegram, Substack, and Instagram, and what have you. And we are 100% dependent on the generosity of our viewers. We don't have any party or government or a billionaire behind us, you know, some sugar daddy. So, you know, people can donate as a one-time donation if they like something that they watched, or they can subscribe for monthly donations. And whatever people give us, we'll do our best to make it go as far as that dollar can go. Again, the website is freepalestine.video for donations, and from there you can find all the links to our socials. Everybody, please look up Leith's homepage and the work he does, and please, if you can, support him. Leith Marouf, thank you very much for your time today. Thank you.