

Chapter Six: War

War in General

The following quotations present a favorable attitude to war as an option and talk of the need for the Arabs and Muslims to be powerful.

If the ears are deaf [to reason], they will hear only the cannons' shelling as rational logic

Linguistic Sciences, Grade 10 (2004) p. 68

We have turned our sea and sand into a fire upon the enemies and upon tyranny

Linguistic Sciences, Grade 10 (2004) p. 9

Activity: Let us write a letter and address it to the Arab world under the title: "Union Means Power and Division Means Weakness".

History of the Ancient Civilizations, Grade 5 (2004) p. 58

The Muslim nation today will not be able to rise and stand up to the challenges and dangers that threaten it unless it takes hold anew of the means of power and strength, clings to its religion, and relies on God.

Islamic Education, Grade 10, Part 2 (2004) p. 38

The following quotation may also be related to this issue:

With the help of drugs the enemy may recruit for itself agents from among the weak-minded... in order to obtain information and secrets that endanger the state. That is espionage and national treason.

Islamic Education, Grade 10, Part 2 (2004) p. 90

Jihad

Like the books in earlier issues, the textbooks of this present one exalt the ideal of Jihad, both in history and in present times. Emphasis is placed on Jihad being one of God's commandments. Jihad is also discussed as a political instrument in international affairs.

In Jihad women went out with the army, supplying water and treating the wounded, and [even] participating in combat if that was necessary, like Nasibah al-Mazeniyyah. God's Messenger [Muhammad] said of her in [the battle of] Uhud: "I could look neither to the right nor the left without seeing her fighting in front of me."

Islamic Education, Grade 10, Part 2 (2004) p. 96

When the battle of Uhud took place Amr bin al-Jamukh wanted to go to Jihad. [But] his children said to him: "God has... permitted you not to go to Jihad [as he was lame]. You would better stay [here] and we shall exempt you [by our own fighting]"...

Islamic Education, Grade 5, Part 2 (2004) p. 47

Handhalah heard on his wedding night the herald of God's Messenger calling for Jihad in God's cause. So he hurried and went to Jihad...

Islamic Education, Grade 5, Part 2 (2004) p. 49

They returned with their hearts broken in sorrow and tears filling their eyes because they could not go to Jihad with God's Messenger.

Islamic Education, Grade 10, Part 1 (2004) p. 5

...The martyrdom of many of those who knew the Qur'an by heart in the field of Jihad [following Muhammad's death]...

Islamic Education, Grade 10, Part 1 (2004) p. 61

The Virtuous Judge [Al-Qadhi Al-Fadhel] was one of the heroes who contributed greatly to the Jihad against the Franks [i.e., the Crusaders].

Our Beautiful Language, Grade 5, Part 1 (2004) p. 59

The true character of Jihad as a religious commandment:

God's Messenger was asked about anyone who fights because of his bravery, [or] zeal, [or] hypocrisy – which one of them fights in God's cause. God's Messenger said: "He who fights in order that God's word be the highest– is in God's cause."

Islamic Education, Grade 10, Part 1 (2004) p. 83

God has prescribed many legal commandments... such as: mentioning of God, reading of the Qur'an, prayer, fasting, pilgrimage, Jihad, and other commandments.

Islamic Education, Grade 10, Part 1 (2004) p. 90

The Arab nation has been afflicted in its modern history by occupation of its lands by the imperialist states, out of greed for the exploitation of its material and human resources and wealth for their [own] good. This led to revolts, under the leadership of devoted heroes, in defense of their homelands and in protection of their peoples' dignity, that strove to drive the occupiers away. The Jihad fighter, the commander [*amir*] Abd al-Qader al-Jazairi stands at their head.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 58

Traits of Muslim Jihad fighters:

Let us choose the correct answer from what is in the parentheses in the following:

One of the Jihad fighters' traits is: (running after money – rejecting humiliation and subordination – love of fame)

Our Beautiful Language, Grade 5, Part 1 (2004) p. 70

The Muslim, while feeling proud before God's enemies, who fight his [religious] call and divert [him] away from God's cause, is humble towards the believers.

Islamic Education, Grade 10, Part 1 (2004) p. 87

Jihad as an instrument in world affairs:

[The Muslim] is liberated from weakness and cowardice and prepares to offer his soul and property in defense of his religion and homeland, which makes the nation of Islam powerful and respected.

Islamic Education, Grade 10, Part 1 (2004) p. 88

In the following text Jihad is used to denote a general struggle for liberation, not necessarily by Muslims.

The liberation movements in the world started to appear as a result of the collective consciousness among the nations that will never tolerate the deprivation of freedom and [foreign] domination over their resources. This consciousness began to grow through various forms of cultural awakening that gave these colonized nations the opportunity to become acquainted with their historical and cultural identity. The cultural awakening was accompanied by a political awakening that pushed these nations to Jihad and resistance in various forms, the pace of which [gradually] increased until it involved violent means.

History of the Modern and Contemporary World, Grade 10 (2004) p. 85

Jihad in the context of the Palestinian-Israeli conflict:

We Shall Return by Harun Hashem Rashid

Return, return, we shall return

Borders shall not exist, nor citadels and fortresses

Cry out, O those who have left:

We shall return

[We] shall return to the homes, to the valleys, to the mountains

Under the flags of glory, Jihad and struggle

With blood, sacrifice [*fida'*], fraternity and loyalty

We shall return

[We] shall return, O hills; [we] shall return, O heights

[We] shall return to childhood, [we] shall return to youth
To Jihad in the hills, [to] harvest in the land
Our Beautiful Language, Grade 5, Part 1 (2004) p. 88

Martyrdom

Martyrdom is still an exalted ideal in the PA educational system. It is talked of favorably in literary and grammatical material and in other texts that speak of the social implications of martyrdom. It is also exalted in a historical perspective.

A. In Literary and Grammatical Material

The fighter goes to battle with two happy ends in front of him: either victory or martyrdom.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 70

The brave fighter prefers death to a life of humiliation and subjection.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 70

Martyrs³⁸ [*shuhada'*]

Our Beautiful Language, Grade 5, Part 1 (2004) p. 10

...The martyrs kiss it [Palestine's flag] with their blood.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 32

The fighters came back from the battle. Three had fallen as martyrs.

Linguistic Sciences, Grade 5 (2004) p. 90

The martyr's rank is above all ranks.

Linguistic Sciences, Grade 5 (2004) p. 146

The martyrs in the Negev prison vie with each other

They are planted as trees on the path of martyrdom

The martyrs vie with each other

They cling to the old sand and travel to their wedding³⁹

Linguistic Sciences, Grade 5 (2004) p. 81

³⁸ One of the words in a language exercise.

³⁹ Martyrdom is sometimes compared to a wedding ceremony as, according to Muslim belief, the martyr is wed to 72 virgins in Heaven.

B. In Texts Presenting the Social Implications Involved

Mutual Responsibility [takaful] in the Palestinian Society

Forms of mutual responsibility within the family in the Palestinian society:

2. Caring for the families of the martyrs, the prisoners-of-war and the wounded in society.

National Education, Grade 5 (2004) p. 16

The Palestinian woman bears alone the whole responsibility for the family in the case of her husband being martyred...

National Education, Grade 5 (2004) p. 20

The Palestinian family suffers from the impact of occupation. It may lose its father, or mother, or son to martyrdom...

National Education, Grade 5 (2004) p. 23

C. In Historical Perspective

The First Female Martyr in Islam

This is Sumayyah bint Khayyat, mother of Ammar bin Yaser... Her husband Yaser died by torture [at the hands of the pagans of Mecca in early Islam] and he became the first martyr of Islam... Sumayyah remained firm and refused to utter a word of unbelief... That firmness enraged Abu Jahl [Muhammad's relative, and one of his fiercest opponents in Mecca], so he stabbed her with a spear and she became a martyr...

In the battle of Uhud Hamzah bin Abd al-Muttalib fell as martyr... Hamzah, "Lord of the Martyrs"...

Before Al-Khansa' embraced Islam her brother Sakhr was killed and she wept copious tears over him ...

In this battle [Al-Qadisiyyah, 637] her [Al-Khansa's] four sons fell as martyrs. Al-Khansa' learned of their martyrdom and said: "Praise to God who honored me by their death in God's cause."

Assessment

5. I will compare Al-Kahnsa's attitude when her brother was killed in the pre-Islamic

period [*Al-Jahiliyyah*] to her attitude when her sons fell as martyrs in the battle of Qadisiyyah .

6. I will complete the following:

- The first female martyr of Islam is...
- The first male martyr in Islam is...
- Hamzah bin Abd al-Muttalib fell as martyr in the battle of...

- The “Lord of the Martyrs” is...

Islamic Education, Grade 5, Part 2 (2004) pp. 42-44

When the battle of Uhud took place Amr bin al-Jamukh wanted to go to Jihad. [But] his children said to him: “God has... permitted you not to go to Jihad [as he was lame]. You would better stay [here] and we will exempt you [by our own fighting].” Amr then went to God’s Messenger and said: “...I wish to become a martyr.” He [i.e., the Prophet] said to his [i.e., Amr’s] children: “You are not required to leave him [here] for God may... grant him martyrdom.” So he went with God’s Messenger and fell as martyr in the battle of Uhud.

Islamic Education, Grade 5, Part 2 (2004) p. 47

Assessment

1. I will put a (V) sign next to the correct phrase and an (X) sign next to the incorrect phrase in the following:

- Amr bin al-Jamuh fell as martyr in the battle of Uhud.
- The Messenger explained to Amr bin al-Jamuh’s sons that Jihad is obligatory for their father.
- Islam permitted Amr Bin Al-Jamuh not to go to Jihad because he was old.

3. God’s Messenger said to Amr Bin Al-Jamuh: “As for you, God has relieved you of the obligation of Jihad.” What did God’s Messenger mean by that?

Islamic Education, Grade 5, Part 2 (2004) p. 50

Asem and some of his friends refused to become prisoners-of-war and they resisted the pagans until they fell as martyrs.

Islamic Education, Grade 5, Part 2 (2004) p. 47

Handhala heard on his wedding night the herald of God’s Messenger calling for Jihad in God’s cause. So he hurried and went to Jihad... He fought like a hero until he fell as martyr in the cause of God.

Islamic Education, Grade 5, Part 2 (2004) p. 49

...The martyrdom of many of those who knew the Qur’an by heart in the field of Jihad [following Muhammad’s death]...

Islamic Education, Grade 10, Part 1 (2004) p. 61

Abd al-Qader’s revolutionary thoughts remained a source of inspiration for the Algerian people and paved the way to a series of revolts against French occupation... until it wrested its independence in 1962, in spite of the French and their power, after it had sacrificed a million and a half martyrs...

Our Beautiful Language, Grade 5, Part 2 (2004) p. 60

Terror

The PA textbooks of the latest issue, like their predecessors, do not openly encourage terrorist actions against Israelis. However, as in earlier issues, they do present them in favorable light by defining those who are killed in such actions as martyrs and those who are imprisoned – as prisoners-of-war.

Mutual Responsibility [takaful] in the Palestinian Society

Forms of mutual responsibility within the family in the Palestinian society:

2. Caring for the families of the martyrs, the prisoners-of-war and the wounded in society.

National Education, Grade 5 (2004) p. 16

The Palestinian woman bears alone the whole responsibility for the family in the case of her husband being martyred or imprisoned...

National Education, Grade 5 (2004) p. 20



I will consider the following and answer: What are the responsibilities borne by the Palestinian woman in the case of her husband's absence?

National Education, Grade 5 (2004) p. 22

The Palestinian family suffers from the impact of occupation. It may lose its father, or mother, or son to martyrdom, or to imprisonment...

National Education, Grade 5 (2004) p. 23