

## *Chapter Nine*

### *Jihad, Martyrdom, and Terror*

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There are many references in the Saudi textbooks to war and jihad, including in language exercises, some of which might be considered to be rather brutal. Jihad is extolled and any attempt to abolish it (as was the case with the Qadiyaniyyah sect) is rejected. Martyrdom is equally praised and a famous poem that includes some grisly descriptions is taught to seventh-grade students. Terror, legally known as *Hirabah*, is totally denounced, as is suicide—including attacks that might lead to the death of the attacker. However, some expressions appear to support a specific type of terror, that which is directed against Israeli citizens.

#### **War and Jihad**

The Muslim is hostile to his enemies.

*Dictation, Grade 9, pt. 1 (2000) p. 38*

The Arab soldier is the bravest soldier.

*Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 74*

The soldier pounced on the enemy like a lion.

*Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 108*

Would you not like ([that]) the enemy be defeated?

Language exercise, *Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 15*

The army shelled the enemy with two ([shells]).

Language exercise, *Rules of the Arabic Language, Grade 7, pt. 1* (2002) p. 29

The soldier fought like a hero.

*Facilitating the Rules of the Arabic Language, Grade 9, pt. 1* (1998) p. 9

The soldier stabs his enemies.

*Facilitating the Rules of the Arabic Language, Grade 9, pt. 2* (1999) p. 56

I saw a soldier decapitating his enemies.

*Facilitating the Rules of the Arabic Language, Grade 9, pt. 2* (1999) p. 57

What a wonderful sacrifice the soldier is making.

How ugly is running away from battle.

*Facilitating the Rules of the Arabic Language, Grade 9, pt. 1* (1998) p. 65

We ward off the aggressor's deception.

*Rules of the Arabic Language, Grade 7, pt. 1* (2002) p. 50

We attacked the enemy.

The enemy will be defeated.

*Facilitating the Rules of the Arabic Language, Grade 9, pt. 2* (1999) p. 23

The enemies suffered defeat.

*Rules of the Arabic Language, Grade 7, pt. 1* (2002) p. 91

I rejoiced at the enemy's defeat.

*Facilitating the Rules of the Arabic Language, Grade 9, pt. 1* (1998) p. 15

I congratulated soldiers on the[ir] victory.

*Facilitating the Rules of the Arabic Language, Grade 9, pt. 1* (1998) p. 82

How many wars we have waged and how many enemies we have defeated!

*Facilitating the Rules of the Arabic Language, Grade 9, pt. 1* (1998) p. 121

The legitimacy of jihad in God's cause, which is one of the best actions.

*[Qur'an] Commentary, Grade 9, (2000) p. 81*

The legitimacy of jihad against the infidels by fighting.

*[Qur'an] Commentary, Grade 9, (2000) p. 156*

Jihad in God's cause is the path to victory and to strength in this world, as well as to attaining Paradise in the hereafter.

*[Qur'an] Commentary, Grade 9, (2000) p. 90*

A jihad is not to be called jihad in God's cause unless it is done exclusively for raising God's word.

*[Qur'an] Commentary, Grade 9, (2000) p. 91*

The interests of religion are above all other interests, for it is the pillar of goodness in [both] this world and the next one.... God in His mercy has legislated many ways for guarding religion. Among them are [the following]:

— Killing apostates and heretics.<sup>1</sup>

— Jihad in the cause of God by soul and property.

*[Islamic] Jurisprudence, Grade 10, (2001) p. 10*

[Some] principles of the Sunni [Muslims are as follows]:

2. Jihad in the cause of God.

*Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 6, pt. 2 (1999) p. 23*

*From Ali's Sermon*

Jihad is one of the gates of Paradise opened by God to the upper class of his closest people.... Therefore, he who refrains from it out of his own free will—God dresses him in the clothes of humiliation....

What is the status of jihad in God's eyes, as depicted by Ali—may

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1. An apostate is a Muslim who converts to another religion. A heretic is a Muslim who introduces non-Islamic tenets into his Islamic doctrine to the extent that he ceases to be a Muslim. The Qadiyaniyyah or Ahmadiyyah sect that emerged in nineteenth-century India may serve as an example of heresy in Saudi eyes. Sometimes the term is used to denote non-Sunni, or even nonorthodox Sunni Muslims, such as Sufi mystical orders and Muslim reformist thinkers. In most of these cases, however, the use of the term is more polemical than legal, and the death penalty is not necessarily applied.

God be pleased with him?

What is the gloomy fate that awaits anyone who refrains from jihad out of hatred toward it?

*Arabic Literature, Grade 10, (1999) pp. 58, 63*

There are two happy endings for jihad fighters in God's cause: victory or martyrdom.

*Arabic Literature, Grade 10, (1999) p. 71*

They are two roads: Either victory while storming [the enemy]

Or martyrdom granted to the race winner who takes the prize.

I wish I were the winner, so I would take it

For I compare it to neither money nor title.

*Reader and Texts, Grade 9, pt. 2 (2002) p. 84*

He [the poet] mentions that jihad in God's cause has two goals: either victory over God's enemies, or martyrdom, which cannot be compared to money or fame.

*Reader and Texts, Grade 9, pt. 2 (2002) p. 85*

8. What are the two roads mentioned by the poet?

9. What did the poet wish in the last verse?

*Reader and Texts, Grade 9, pt. 2 (2002) p. 86*

How wonderful is jihad in God's cause.

*Facilitating the Rules of the Arabic Language, Grade 9, pt. 1 (1998) p. 65*

Jihad against the enemies is a religious duty.

*Facilitating the Rules of the Arabic Languages, Grade 9, pt. 1 (1998) p. 14*

The Muslim responded to the call of jihad.

*Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 50*

The swords of the jihad fighters in God's cause clattered.

*Facilitating the Rules of the Arabic Language, Grade 9, pt. 1 (1998) p. 154*

The jihad fighters proved their bravery while fighting the enemy.  
*Dictation, Grade 9, pt. 2 (2000) p. 51*

The jihad fighters are winning.  
*Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 70*

Victory became complete for the jihad fighters.  
*Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 37*

The wisdom of the legitimacy of the [shorter] “fear prayer”:  
—Glorification of jihad in Islam by preparing for it and by ignoring many prayer rules for its sake.  
*[Islamic] Jurisprudence, Grade 7, (2001) p. 95*

The Muslims in all parts of the land are entrusted with the duty of defense and jihad, which will ensure the Muslims’ glory and dignity and the purification of the Islamic holy places.  
*Geography, Grade 6, (1999) p. 43*

[The pupil] Hatem wished that God would give him courage and belief, so that he would become a jihad warrior [*mujahid*] in the cause of God, like Sa’d Bin Abi Waqqas.<sup>2</sup>  
*Reader and [Holy] Texts, Grade 4, pt. 1 (1999) p. 77*

Hoping that it [the textbook] will serve as an incentive to raising a virtuous generation who will follow the road of its ancestors, the victorious jihad warriors.  
*From the Introduction, History of the Muslim State, Grade 5, (2001) [p. 5]*

The two female believers who fight the jihad—Paradise is theirs.  
*Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 12*

Is there any way for a Muslim to get closer to God, after monotheism, other than jihad in His cause...?!  
*[Literary] Study, Grade 10, (2001) pp. 107, 109*

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2. Sa’d Bin Abi Waqqas was a Muslim commander who had a leading role in the conquest of Iran in the seventh century C.E.

Holy jihad is the Muslims' path to the recovery of Palestine. Clarify this.

*[Literary] Study, Grade 10, (2001) p. 110*

The jihad movements in Kashmir called upon the Muslim states to intensify their efforts to support them politically and economically.

*National Education, Grade 9, (2000) p. 18*

[Muhammad] did not attack noncombatants in his battles, for he was bent very much on protecting and respecting innocents' souls and property. When the [Jewish] tribe of the Qurayzah surrendered following the Battle of the Ditch [in Medina], he killed only the men who had actually fought the Muslims, betrayed their treaties, and exposed the Muslims to annihilation. As regards the Qurayzah women and children, they were not harmed. Those among the Jews who had kept their treaties were not harmed either. Not one of the Qurayzah women was killed except for one woman. She was killed in punishment for her having killed a Muslim by throwing a quern [on him] from above her house.

These are some of the lofty humane principles on which the idea of jihad in Islam has been based in practice and which greatly contributed to the triumph of God's Messenger in his battles against the polytheists and the Jews.

*Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 25*

The most prominent opinions of the Qadiyaniyyah<sup>3</sup>

### 3. Abolition of the principle of jihad in Islam.

Thus, the Qadiyaniyyah movement has become in our modern time a force for internal destruction and corruption in the Muslim world.

*Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 86*

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3. The Qadiyaniyyah were originally a Muslim sect that emerged in nineteenth-century India. They were also known as Ahmadiyyah, after the name of the founder. The sect is now considered to be outside the fold of Islam by most Muslims.

## Martyrdom

There are two happy endings for the jihad fighters in God's cause: victory or martyrdom.

*Arabic Literature, Grade 10, (1999) p. 71*

A martyr in a battle shall be buried in the clothes with which he fell as a martyr. He shall not be washed, nor shall he be prayed over.

*[Islamic] Jurisprudence, Grade 7, (2001) p. 108*

The martyr lives by his Lord's side.

*Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 81*

The martyr is the most rewarded one by God's side.

*Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 71*

The martyrs know that they have nothing to fear and nothing to be sad about.

*Dictation, Grade 9, pt. 2 (2000) p. 34*

The devoted martyrs have a high position.

*Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 12*

I prayed for soldiers who seek martyrdom.

*Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 13*

I saw the soldiers sacrificing their souls in God's cause.

*Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 14*

Express the following [phrase] by using "how many"...

— The great number of martyrs on the field of honor....

[Answer:] How many martyrs have fallen on the field of honor!

*Facilitating the Rules of the Arabic Language, Grade 9, pt. 1 (1998) pp. 121, 123*

## الشهيد

عبد الرحيم محمود

المناسبة :

قال الشاعر هذه القصيدة إبان اندلاع ثورة فلسطين الكبرى ١٩٣٦ - ١٩٣٩م التي اشترك فيها مع إخوانه المجاهدين .

- |                                  |                           |
|----------------------------------|---------------------------|
| ١ - سأخيمُ ووجي علسي زاحي        | وألقي بها في مهاوي السردى |
| ٢ - فأنا حياة لسر العديلي        | وأنا مماتك بكمط العدا     |
| ٣ - وللس الشريف لها غائبان       | وورود المنايا وتسل المتسى |
| ٤ - وما العيش ؟ لا عيش إن لم أكن | مخوف الجناب حرّام الجنسى  |
| ٥ - لفسرك إنسى أرى مصرعى         | ولكن أغد إليه الخطا       |
| ٦ - أرى تقلي دون عقي السليب      | وذون بلادي هو المتقى      |
| ٧ - بلأ لأذنى سماغ الصليل        | وتهج نفسي ميسل الأما      |
| ٨ - وجنتم تجدل فوق الهجاب        | تسارحة جارحات القلا       |
| ٩ - فينة نصيب يطير السما         | ومنه نصيب لأمد الشرى      |
| ١٠ - كما ذمة الأرض بالأزجوان     | وأنقل بالعطر ريح الصبا    |
| ١١ - ونام لتعلم علم الخلود       | وتنهأ فيه بأحلى السردى    |
| ١٢ - لفسرك هذا ممات الرجال       | ومن زام مؤتسا شريفنا فدا  |

الشاعر :

عبد الرحيم محمود شاعر فلسطيني ، استشهد في معركة مع الصهاينة عام ١٩٤٨م حين احتل اليهود فلسطين .

• ديوانه ١٢٠ - ١٢٣ .



*“The Martyr” by Abd al-Rahim Mahmud*

The occasion: The poet recited this poem during the outbreak of the great Palestinian revolt in 1936-39 C.E., in which he himself participated with his fellow jihad fighters.... Abd al-Rahim Mahmud is a Palestinian poet who fell as a martyr in a battle with the Zionists in the year 1948 C.E., when the Jews occupied Palestine.

I shall carry my soul in my palm  
And toss it into the abyss of destruction.  
Either a life that gladdens a friend  
Or a death that irritates the enemies.  
The soul of the noble one has two destinations:  
The arrival of death and the obtaining of  
what is desired.  
What is living? I shall not live if I am not  
Dreaded and my sanctuary—kept sacred  
By your life! I see my death  
But I hasten my steps toward it.  
I see my death without my stolen right  
And without my country as a desired one.  
Hearing [arms] clash is pleasant to my ear  
And the flow of blood gladdens my soul  
And a body thrown upon the ground  
Skirmished over by the desert predators  
A part thereof is a lot of the birds of heaven  
And a part thereof is a lot of the lions of evil.  
Its blood covered the land with crimson  
And burdened the east wind with perfume.  
He fell asleep to dream the dream of eternity [i.e., Paradise]  
And enjoy in it the loveliest visions.  
By your life! This is the death of men  
And [for one] who asks for a noble death—here it is.  
*Reader and Texts, Grade 7, pt. 2 (2001) p. 92*

5. When does one become a martyr [*shahid*]?  
*Reader and Texts, Grade 7, pt. 2 (2001) p. 94*

## Terror

The Saudi textbooks are strictly opposed to any kind of terrorist activity, as can be inferred from the following passages. They also take a strong position against committing suicide, and even against attacks that may lead to the death of the attacker. There are, however, expressions that use the term “*Fidā'i*” in a positive context.

*Hirabah* is [a legal term denoting] an armed attack on people in the desert or in a built-up area with a view to openly robbing them of their property. Attacking people in order to shed their blood and violate their honor is included within [the concept of] *hirabah*. [Also] included in [the concept of] *hirabah* [are] such actions that take place on a plane or ship or car, regardless of whether it be threatening with arms, or planting explosives, or blowing up buildings. *Hirabah* is forbidden, and it is [considered] one of the greatest religious crimes.

The imam [the Muslim authority] has the discretion of either killing them [i.e., those who commit *hirabah*], or crucifying them, or amputating their hands and legs of the opposite sides—i.e., the right hand and the left leg, or banishing them from the land, unless the one who committed *hirabah* killed [someone], for [in such a case] it is mandatory to kill him.

[*Islamic*] *Jurisprudence, Grade 10, (2001) pp. 104-105*

Among the forms of *hirabah* with which the nation has been afflicted in the modern age is so-called kidnapping, the cases of which have increased and the criminals have become experts in its methods.... The one who commits this [crime] deserves the punishment mentioned by God ... regardless of whether the kidnapper killed, or committed a crime lesser than murder, or took property, or violated honor, or did not do anything except intimidate and threaten; no matter whether the kidnapping took place in cities, villages, or deserts, in cars, planes, trains, or elsewhere; regardless of whether it was threatening with arms, or planting explosives, or taking hostages, or keeping them in their places and threatening to kill them, and the like.

[*Islamic*] *Jurisprudence, Grade 10, (2001) pp. 107-108*

Safeguarding one's soul is imperative ... for God has bestowed His generosity upon man ... and [therefore] it is proper for him to safeguard his soul ... and protect it from anything that may lead to its destruction.... He should not become the reason for killing his soul ... and should not assault someone else, which might result in his committing this great sin.

*[Islamic] Jurisprudence, Grade 10, (2001) pp. 10-11*

Definition of suicide—Suicide is killing oneself intentionally.

Its judgment: It is forbidden, and is considered one of the great [religious] sins.

The wisdom of making suicide forbidden: Man is the property of his Creator and Lord, and it is not permitted to anyone whomsoever to dispose of someone else's property without the latter's permission.

*[Islamic] Jurisprudence, Grade 10, (2001) pp. 19-20*

The Palestinian *Fida'is* face great difficulties.

*History of the Saudi Arabian Kingdom, Grade 6, (2001) p. 60*

The *Fida'is* terrorized the enemies.

Language exercise, *Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 63*

The *Fida'i* is more courageous than the lion.

*Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 74*

The two *Fida'is* are the best among men.

The female *Fida'is* are the best among women.

*Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 72*