

On the His Birthday Anniversary, the Mujahid Messenger and Operation Al-Aqsa Mosque



Imam Al-Banna wrote about the great Prophet Mohamed (peace be upon him), saying: I wonder if there has been any writer whose depiction may cover some aspects of that prophetic greatness; Or if there has been any manuscript that may contain the extent of this greatness that encompassed every country and every age, and was destined for immortality forever; Or if there is any essay that may reveal the secrets of such greatness to you, even if it were written in letters of light and if its ink were rays of the sun. However, you may be surprised when you realize that this greatness –which has surpassed all depictions and transcended everything that tongues, pens, minds, and understandings may tackle– is existing in every heart and settled in every soul, where everyone can sense it; and even enemies and friends alike know about it, orators on pulpits chant it, and lighthouses’ flashes flutter in reverence for this majesty. Hassaan bin Thabit, a poet and one of the Prophet’s companions (May Allah be pleased with him), said in one of his poems: “Have you not noticed that Allah has immortalized his memory, as the muezzin repeats his name five times a day? And that He (Almighty) has also honored him by carving a name for him out of His own name: as Owner of the Throne (Allah Almighty) is “Al-Hameed”, which means “Praiseworthy”; and the name of Prophet is ‘Mohamed’, which means ‘commended’.”

Allah Almighty has made the personality of Messenger Mohamed (peace be upon him) and his fragrant, comprehensive, and perfect biography a model for all those who may seek a model to follow in this life. This is because the messengers (may peace be upon them) whom Allah had sent before Prophet Mohamed (peace be upon him) were sent for a limited period of time, so that when the mission of one prophet ended, it was followed by a mission for another prophet to a specific people. Allah Almighty said in Surat Al-Araaf: ﴿ We had certainly sent Noah to his people, and he said, “O my people, worship Allah; you have no deity other than Him.... ﴾ (Al-Araaf: 59). He also said in Surat Al-Ankabut: ﴿ And [We sent] Abraham, when he said to his people, “Worship Allah and fear Him... ﴾ (Al-Ankabut: 16). All prophets were sent to specific peoples, including Moses (peace be upon him) and Jesus (peace be upon him). However, the mission of Prophet Mohamed (PBUH) was distinguished by the fact that it

has been a universal, eternal, and comprehensive message, where there has been universality related to place, eternity related to time, and comprehensiveness regarding human conditions. Imam Hassan Al-Banna expressed this meaning, using a powerful and eloquent statement, as he said: "It is a message that has extended, encompassing long ages, with respect to length; tackling the prospects of nations, with respect to width; and in depth, covering the affairs of this world and the hereafter." The Messenger of Allah (PBUH) was worthy of the prophethood and the mission he was sent with; therefore, Allah made his biography (PBUH) equivalent to this universal, eternal, comprehensive message; providing every person a share in emulating the Prophet and following his example in life, as it was Allah's willing that everyone who seeks to follow his role model should find whatever aspect he actually needed. Allah Almighty said: ﴿ Indeed in the Messenger of Allah (Mohamed, peace be upon him) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much. (21). ﴾ (Al-Ahzab: 21)

The Messenger of Allah is an example for the believers, so Allah wanted him to suffer from various types of hardships related to jihad:

Allah Almighty made His Messenger Mohamed an example for his nation. Ibn Ashur, the author of the "al-Tahrir wal-Tanwir" Tafsir (explanation of the Holy Quran), said: "It has been settled that: The Messenger is an example and model; and the object of imitation here is the Prophet's self (PBUH) without focus on a certain aspect, so that imitating him would include imitating his words by obeying his teachings and avoiding what he has forbidden, and imitating his actions by abiding by patience, courage and steadfastness." Allah Almighty made the life of the Prophet (peace be upon him) an example for the mujahideen, because He commanded him to practice jihad, not leaving it to fate to take revenge on the Prophet's enemies, using the words of some scholars. However, in most of the previous divine messages, it was fate that used to take revenge on the enemies, as Allah Almighty said: ﴿ So We punished each (of them) for his sins, of them were some on whom We sent Hasiban (a violent wind with shower of stones) [as the people of Lout (Lot)], and of them were some who were overtaken by As-Saihah [torment - awful cry, etc. (as Thamud or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qarun (Korah)], and of them were some whom We drowned [as the people of Nuh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allah Who wronged them, but they wronged themselves. ﴾ (Al-Ankabut: 40)

It was fate that took revenge for the Messengers of Allah from their enemies; but divine providence did not leave Messenger Mohamed (PBUH) to fate alone. Why? Because Allah wanted him to experience and suffer all kinds of jihad, and so will his nation of Allah's Messenger (PBUH) after him; for jihad, fighting in Allah's cause, has been ordained for them, as He Almighty said: ﴿ Jihad (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know. ﴾ (Al-Baqarah: 216). Therefore, Muslims must prepare themselves as our Prophet (peace be upon him) did along with his noble companions.

The Holy Messenger initiated Jihad from the first day of his messengership:

Some people think that the Messenger (PBUH) started practising Jihad for the first time in his life during the ten years he spent in Medina; and as for the thirteen years he spent in Mecca, he, allegedly, was not practising jihad during them! This is not true. From the very beginning, the Messenger started applying Jihad: Jihad to convey Allah's message to people who, at the beginning, rejected it, viewing it as a kind of threat to them; so he started to suffer from the first day he conveyed Allah's message; and this is what the Quran called (the great striving), as in Surat Al-Furqan: ﴿ And if We had willed, We could have sent into every city a warner. So do not obey the disbelievers; and strive against them with the Qur'an a great striving. ﴾ (Al-Furqan: 51-52). The great striving here

is jihad with dissemination of the Quran, that is, conveying the message of Allah, explaining it, and establishing the proof (supporting his Da'wa). However, conveying the message resulted in causing harm, as it was repelled by those people, who resisted it, which means that the Messenger (PBUH) and his companions were afflicted with so much harm. Allah said in Surat Al-Imran: ﴿ You will surely be tested in your possessions and in yourselves. And you will surely hear from those who were given the Scripture before you and from those who associate others with Allah much abuse. But if you are patient and fear Allah – indeed, that is of the matters [worthy] of determination. ﴾ (Al-Imran: 186). Note that what is meant by patience and piety here is the jihad (struggle) of abiding by patience and endurance, which the Quran mentioned in Surat Al-Ankabut, which was revealed after the great harm –with its various tools and manifestations– that befell Muslims at the hands of the polytheists. Allah Almighty said: ﴿Alif-Lam-Mim. Do people think that they will be left alone because they say: 'We believe,' and will not be tested. And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test). Or those who do evil deeds think that they can outstrip Us (i.e. escape Our Punishment)? Evil is that which they judge! Whoever hopes for the Meeting with Allah, then Allah's Term is surely coming. and He is the All-Hearer, the All-Knower. And whosoever strives, he strives only for himself. Verily, Allah is free of all wants from the 'Alamin (mankind, jinns, and all that exists). ﴾ (Al-Ankabut: 1-6). Sheikh Al-Qaradawi, may Allah have mercy on him, said: "Jihad here is the striving of this endurance, the striving of patience in the face of these hardships and the great harm (great striving). The thirteen years that Prophet Mohamed (PBUH) spent in Mecca, with all their events, ultimately ended with the migration (to Medina); where migration is also a type of jihad, especially since the Prophet (PBUH) suffered greatly therein. Divine power was able to have the Prophet (PBUH) migrate on Buraq (a supernatural winged horse-like creature that served as the mount of Prophet Mohamed during his Isra' and Mi'raj journey from Mecca to Jerusalem and up through the heavens and back), as happened in the Isra' and Mi'raj event, but Allah wanted His Messenger (PBUH) to suffer in implementation of means as they are, and to deal with Allah's laws in His universe as all other people deal with them." Therefore, the lesson we take from the biography of the Prophet (PBUH) in this issue is that some things require us to be patient and not to haste or rush; as the scourge of Dawas (calls) is to haste and rush. Allah Almighty said to His Messenger: ﴿ Therefore be patient (O Mohamed) as did the Messengers of strong will and be in no haste about them (disbelievers)... ﴾ (Al-Ahqaf: 35).

Haste has often harmed the Islamic movement and the Islamic Da'wa (call) and has caused victims at the wrong time or in the wrong season. Therefore, the Messenger (peace be upon him) used to say to his honourable companions (at the beginning of Islam) wait, the time has not come; the time for fighting has not yet come. In this regard, Allah Almighty said: ﴿ Have you not seen those who were told to hold back their hands (from fighting) and perform As-Salat (Iqamat-as-Salat), and give Zakat,... ﴾ (Al-Nisa: 35). As for the Prophet's jihadist personality and his practice of jihad in Medina, it was a kind of jihad different from his earlier jihad in Mecca; a jihad of direct combat, where there was a material force facing a material force, and this is what happened, and therefore the Prophet (peace be upon him) launched 27 raids that he attended all himself. The strategy of the Prophet (PBUH) in confronting the polytheists and enemies of the Islamic call changed after the Muslims established their state in Medina and became safe from enemies and agents. At that time, he started to send out raids and launch invasions.

Thus, the Prophet (PBUH) lived the last ten years of his life in Medina continued jihad. There was hardly a house in Medina that did not have a martyr or more. The Prophet (PBUH) prepared his honourable companions for that situation. He raised them on faith and prepared them psychologically and physically for a difficult jihad and a rough life to spread Islam and establish it on earth. He also taught them that death in the Cause of Allah is the essence of life. Allah Almighty said: ﴿ And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not... ﴾ (Al-Baqarah: 154)

History repeats itself.. Operation Al-Aqsa Flood and Prophet's birthday anniversary

The Palestinian resistance in Gaza took the guidance of the Messenger of Allah (PBUH) in preparing the equipment and raising their men, after they have had an area of land under their control, over which their enemies and agents have no authority. This was a source of real strength, in addition to the popular incubator that endured and continues to endure a lot for the sake of liberating the homeland. Then the strategy of fighting changed, as happened in the biography of the honourable companions during the era of the Messenger of Allah (PBUH).

Imam Al-Banna speaks about the anniversary of the Prophet's birthday and martyred Palestine, saying: "O Muslims... you will soon celebrate the anniversary of the Prophet's birthday, and how fitting it is for you to remember, in the midst of the grave incidents which have afflicted the Islamic world, the bloody situation in martyred Palestine and what it has become after a struggle that lasted twenty years (now, it has become 106 years), and how Palestine has become on the brink of Judaization, after armed colonialism has used fire and iron to usurp it."

While we mark the birthday of the Prophet (PBUH), today we are living a systematic war of genocide against our brothers in Gaza Strip, in full view of the entire world and its "international organizations" that boast about freedom, democracy and human rights. This material civilization (Western civilization) has proven that it is a utilitarian civilization and that what it calls for regarding the right of peoples to obtain their rights is only a rhetoric directed to their own people. As for leaders of this alleged civilization, they see no harm at all in taking lives, looting and colonizing, to control the wealth and resources of other countries. The Palestinian cause will remain the central cause of our Islamic nation; and Muslims, indeed each one of us, have an individual responsibility towards the duty of supporting it, until it is liberated from the brutal Zionist occupation.

We must be aware of this cause and seek dissemination of awareness of it, through activation of the so-called 'media jihad', generous donations from Zakat and the Principal, activating the weapon of economic boycott, and getting used to the roughness of life and saving, in support of beloved Palestine. We must also prepare for the major confrontation, and meanwhile, we should address civil society organizations across the world and circles of influence to help make and impose a decision to stop the war on Gaza. We should also continue organization of marches and popular protests, especially in front of the consulates and embassies of countries that support the usurping entity, while adhering to the controls of the Movement. We must make the Palestinian cause, the liberation of Al-Aqsa, and supporting the people of Palestine the first priorities that all the sincere people in our nation agree on; so that the enemy will not think that its plan to eliminate the resistance and displace the people of Palestine will end the whole cause. Rather, it must know with absolute certainty that the sons of the entire nation are ready to sacrifice for Al-Aqsa, Jerusalem, Palestine, and its free children; and that they are the strategic depth of the children of Gaza.