

Operation Al-Aqsa Flood: Landmarks and Duties



﴿ The believing men and believing women are allies of one another.... ﴾ (Al-Tawbah: 71)

Operation Al-Aqsa Flood has been a turning point in the struggle against the Zionist occupier, and a significant landmark highlighting the nation's ability to renew itself and emerge from weakness to strength, and from weariness and frailty to determination. In fact, the educational model that the Al-Aqsa Flood presented with respect to faith, action, jihad, and preparation was an inspiring model, recalling the biography of the believing generation that our Lord, the Blessed and Exalted, mentioned in Surat Al-Imran: ﴿ You are the best nation produced [as an example] for mankind. You enjoy what is right and forbid what is wrong and believe in Allah.... ﴾ (Al-Imran: 110).

With the passing of a whole year of sacrifices, patience and perseverance, there must be some pauses for contemplation and insight by the sons of the nation, especially those acting in the field of education. While the mill of jihad and sacrifice is turning, and the heroes who have graduated from the incubators of pride in Gaza are registering great epics, many zealous sons of the nation feel that they have fallen short in supporting and assisting (the mujahideen), in rising to the level of the event whose dimensions are still being revealed little by little, and in preparing to produce generations that embody the values of Islam, sacrifice, faith and jihad, and benefit from this blessed experience. The talk here is certainly to them, not to our people in Gaza; in order to clarify the task, explain the duty, and urge for support.

Many of the sons of the nation tackle events with an approach of temporary emotion and marginal action, not based on the fact that they are part of this decisive battle. They follow the events that sometimes make them cry and sometimes make them feel proud, while they are talking about others for whom they hope good and warn against

their annihilation, but not as being in the heart of the battle. So, the slogan of this stage should be the Qur'an verse: ﴿The believing men and believing women are allies of one another...﴾ (Al-Tawbah: 71); as the alliance among the believers is the task right here.

Alliance among Muslims means having true knowledge that is not clouded by any ambiguity that we must align with the believing men and women, and that we are the believing men and women themselves. Alliance also means showing love for the believing men and women, exploring and following their conditions, feeling their hunger, sharing their fear, feeling joy when they are happy, and feeling pain when they are in pain. This love should not be just a passing emotion, but rather a steadfast love that does not waver, love that motivates action; it is the love that comes from a brother who lets his brother lean on him in times of trouble, and it is also like the love of a mother who wipes away pain that may befall her children, and the love of the Muslim community for itself whether it is victorious or afflicted with harm. The Messenger of Allah (PBUH) said, "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever". (Al-Bukhari and Muslim).

The inter-alliance among Muslims drives towards achieving victory, and here lies the action and movement: that ardent movement that makes every believer a part of the battle, each according to his ability. Abdullah bin Omar (may Allah be pleased with him) reported Allah's Messenger (PBUH) as saying, "A Muslim is a brother of another Muslim. So, he should neither oppress him nor hand him over to an oppressor. And whoever fulfilled the needs of his brother, Allah will fulfill his needs."

Victory Duties and Requirements

Realizing the mission and task is the first step in the whole matter. If a Muslim knows his mission, he moves from this situation to inquiring about what is required and what he must do, where the answer to that comes clear and comprehensive from the holy Qur'an, as Allah Almighty says in Surat Al-Anfal: ﴿O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful. And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient.﴾ (Al-Anfal: 45-46).

Among the duties and requirements of victory in the heart of the battle are the following: perseverance, 'zikr' (remembrance of Allah), obedience, unity of ranks, and patience. Hereunder we will discuss this in some detail, as follows:

First: Perseverance

Perseverance or staying steadfast is of two types: spiritual perseverance and practical perseverance, or perseverance of the heart and perseverance of action, or emotion and action.

Imam Al-Qushayri says about the perseverance of the heart: Perseverance is achieved by the strength of the heart and the intensity of certainty, and this does not happen except through penetrating insight, and certainty in Allah, and that all events come from Him, then the heart surrenders to Allah, and a believer feels satisfied with His judgment and expects good assistance from Him.

The party whose resolve weakens and whose morale collapses is in fact the losing party in this great battle; therefore, we see the enemy using the approach of shock and massacres, exploiting all media outlets and platforms

to weaken and break our morale; and at the same time, we see the women, the little boys, and the elderly people in Palestine presenting model after model in perseverance, certainty, and defiance, which makes the enemy hardly seek victory, any victory!

As for the practical perseverance required from the nation in supporting the resistance, it is:

- Perseverance on ‘Thughur’ (frontiers and borders) and fortresses, as well as supply operations (logistics) and hurting the enemy, in all fields. Perseverance also includes: reviewing our actions and discovering which ones are more effective, and innovating new means and methods to escalate the resistance and hurt the enemy.
- Perseverance in fields, through escalating demonstrations, raising the voices in denial of the crimes committed by the enemy, and exerting popular pressure on governments. In fact, the global movement to deny the enemy's narrative, and adopt the true narrative of owners of the right has been one of the most important defeats suffered by the Zionist enemy; and engaging in new spaces, categories, and methods constitutes pressure on politicians across the world to stop this aggression, and heralds a new horizon and new generations that would cut off the sources of support that this enemy feeds on.
- Perseverance in the boycott, despite the attempts of the alarmists and hypocrites to downplay its impact, the figures have shown its effectiveness and efficiency against the economic arms supporting the enemy. More importantly, talking about education, it (boycott) has proven the significance of personal decision, developing the ability to give up needs for the sake of major issues, while at the same time supporting the domestic economy. Therefore, we are required to escalate our efforts in this area, so we would not just maintain it, but also find new ways with reliance on focus, joint campaigns, and many other methods.
- Perseverance in provision of financial support for the ‘murabitin’ (fighters on guard), families of martyrs, and displaced people. The perseverance of the Mujahideen is directly linked to the perseverance of the nation in supporting and supplying them, no matter how closed the doors were, and how restricted the paths to this support were. Jihad with money takes precedence over jihad with the soul. Messenger Mohamed (peace be upon him), as reported by Zaid bin Khalid, says: “He who equips a fighter in Allah’s path has taken part in the fighting, and he who looks after a fighter's family when he is away has taken part in the fighting.” (Bukhari and Muslim).
- Perseverance in the battle of word in the media, especially on social media. We are in an era of openness, where countries of the world are open to one another; and what is required now is to loudly raise our voices and make the narrative of the holders of the right the prevailing narrative, by dismantling and refuting the enemy’s narrative, and marginalizing the discourse of the alarmists, skeptics, and those biased towards the enemy. Allah Almighty says in Surat Al-Anbiya: ﴿Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe.﴾ (Al-Anbiya: 18).
- Perseverance in terms of moral and material preparation in educational institutions: It is Allah’s law that victory comes through the believers. (It is He who supported you with His victory and with the believers) [Al-Anfal: 62]. Victory in the battle of the nation comes through producing a generation of believers who are struggling, aware of their issues of interest, confident in Allah’s promise, tackling the reality with its tools, capable of inventing tools to strengthen the ‘mujahideen’ (strugglers), and to strike at the enemies everywhere, no matter how long the battle lasts. Imam Al-Banna says: “By perseverance I mean that the Muslim brother continues to work and strive to achieve his goal, no matter how far the term extends and how long the years pass by, until he meets Allah in this state of Jihad. Thus, he will succeed in either of two beautiful things: victory, or martyrdom in the Way of Allah.”

Second: Frequent Zikr (remembrance of Allah)

The recital of ‘zikr’ (Allah’s remembrance, both with tongue and mind) in the Qur’an was only mentioned in conjunction with abundance. In the interpretation of Allah Almighty’s saying: ﴿And remember Allah much.﴾ (Al Anfal: 45), Ibn Abbas (may Allah be pleased with him) said: “Allah does not impose an obligation on His servants without setting a known limit for that, and then He excuses those who underachieve it if they have an excuse, except for remembrance, for Allah did not set a limit for it to reach, and He did not excuse anyone for abandoning it except if he was mentally disabled...”. Qatada said: “Allah has made it obligatory to remember Him even when you are most busy, when fighting with swords.”

Remembrance while facing the enemy leads to strengthening the soul, reminding it of the set goal, consolidating it for obedience, recalling the company of Allah, and connecting the heart to the fulfillment of Allah’s promise with supplication and entreaty. With this done, remembrance achieves the ultimate limit in recalling spiritual strength and the greatest incentive for material preparation. Remembrance is performed using the tongue, while recalling the meaning via heart, such as frequently repeating: “Allah is sufficient for us, and He is the best Disposer of affairs” when the number of the enemy forces is so numerous, as Allah Almighty says: ﴿Those to whom hypocrites said, ‘Indeed, the people have gathered against you, so fear them.’ But it [merely] increased them in faith, and they said, ‘Sufficient for us is Allah, and [He is] the best Disposer of affairs.’ So they returned with favor from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty.﴾ (Al-Imran: 173-174). Also among the preferable situations of remembrance is being consistent in performing the night prayer in particular, which is the slogan of the righteous and the habit of the mujahideen from the predecessors of this nation.

Also, performance of much supplication to Allah is a way of remembrance. He Almighty says: ﴿And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast. And their words were not but that they said, ‘Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people.’﴾ (Al-Imran: 146-147). It also includes performance of the Qunut supplication during calamities in every prayer (a supplication for Allah’s protection from harm offered in prayers at times of calamity). It also includes hoping for the conditions of response to the supplication through sincerity, earnest prayer coupled with intense feeling, and seeking the likely times of response.

Third: Obedience

Obedience to Allah and His Messenger is required at all times, as it is the basis of the believer’s life. By adhering to obedience or neglecting it, the nation will either come closer to the promise of its Lord or move away from it. Allah Almighty’s promise of victory and empowerment of this nation is linked to faith and the righteous deeds. Allah Almighty says: ﴿Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that – then those are the defiantly disobedient.﴾ (Al-Nur: 55).

Allah’s victory also depends on those who support Him. He Almighty says: ﴿... And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might.﴾ (Al-Haj: 40). No calamity befalls except because of a sin. He Almighty says: ﴿And whatever strikes you of disaster – it is for what your hands have earned;

but He pardons much. ﴿ (Al-Shura: 30). And no calamity was lifted except by repentance. Allah Almighty says: ﴿...And turn to Allah in repentance, all of you, O believers, that you might succeed.﴾ (Al-Nur: 31).

The duty of preparation must be considered, as Allah Almighty says: ﴿And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.﴾ (Al-Anfal: 60). Obedience also includes supporting the oppressed, spending (money) in the way of Allah, calling to Allah, and enjoining what is right and forbidding what is wrong.

Also, obedience means abandoning sins: Ibn Majah and Al-Hakim narrated, with a good chain of transmission, that ‘Abdullah ibn Omar said: “The Messenger of Allah (PBUH) turned to us and said: ‘O Muhajirun, there are five things with which you will be tested, and I seek refuge with Allah lest you live to see them: Immorality never appears among a people to such an extent that they commit it openly, but plagues and diseases that were never known among the predecessors will spread among them. They do not cheat in weights and measures, but they will be stricken with famine, severe calamity and the oppression of their rulers. They do not withhold the Zakah of their wealth, but rain will be withheld from the sky, and were it not for the animals, no rain would fall on them. They do not break their covenant with Allah and His Messenger, but Allah will enable their enemies to overpower them and take some of what is in their hands. Unless their leaders rule according to the Book of Allah and seek all good from that which Allah has revealed, Allah will cause them to fight one another.”

Among the sins that some activists for the cause of Allah may neglect are: self-admiration, failure to return to the right, hatred and discord, backbiting and gossip, fanaticism, slander, excessive talk without action, and other things that frustrate action and nullify success.

Fourth: Unity of ranks

Unity of the ranks is the basis of success and the source of good fortune. Our Lord, the Blessed and Exalted, says in Surat Al-Saff: ﴿Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.﴾ (Al-Saff: 4). He has explained that dispute and division are a direct cause of defeat and loss of power. ﴿...and do not dispute and [thus] lose courage and [then] your strength would depart ...﴾ (Al-Anfal: 46).

In the event of war, the nation's word should be united, and its flag should be united, and it should rise above all types of disputes and quarrels. In this regard, it is necessary to remember the imminent danger facing everyone, and to unite on principles and commonalities, and to reduce areas of disagreement while seeking excuses for others in cases of differences. Let our tongues and pens, our actions and our pursuit to hurt the enemy be arrows directed at the chests of the enemy, not at the Muslim ranks, Allah forbid.

Fifth: Patience

– Patience is the ability to prompt yourself to bear hardships. In such great battles there would be martyrs, wounded and displaced people; there would be shortage of money, lives and fruits; there would be oppression and siege; and there would be retreat; and in the face of all this one must be patient.

– The required patience is that which prevents disbelief in Allah Almighty and impatience with Allah's provisions and destinies. It is the patience that prevents despair and hopelessness, and helps the Muslim maintain his perseverance and ability to continue on his path, sensing Allah's presence and company, as Allah Almighty

says: ﴿And do not weaken in pursuit of the enemy. If you should be suffering – so are they suffering as you are suffering, but you expect from Allah that which they expect not. And Allah is ever Knowing and Wise.﴾ (Al-Nisa: 104)

The patience required here is the patience that motivates action, by alleviating the burden on the injured, providing assistance to our afflicted brothers from the families of martyrs, the wounded and the displaced. It is the patience that motivates action in all areas to advance on the path to victory and empowerment. In addition to all of that, one should sense the good news of the consequences of patience. Allah Almighty says: ﴿... but give good tidings to the patient, Who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him we will return.' Those – are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.﴾ (Al-Baqarah: 155–157).

O brother activists, this is time for progress and action, time for giving and sacrifice, and time to carry out the mission of alliance with the believers, so roll up your sleeves and show Allah the best of yourselves. He Almighty says in Surat Al-Imran: ﴿O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful.﴾ (Al-Imran: 200).

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