

The Sunnah of Alternation in the Flood of Al-Aqsa from Awareness to Striving



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God Almighty established the universe, phenomena, and creation on governing laws and ongoing statutes that do not fail or change. This system of laws is intertwined and integrated; they do not conflict or contradict each other but rather complement each other. The first supports the last, and the last confirms the first in harmony and consistency.

The Al-Aqsa Flood was an event that had a profound impact on the world in terms of substance, ideas, understanding, and observation. It involved a set of remarkable laws that seemed to work together in a miraculous way, as if God had folded time and brought the world together as one. We observed with knowledge what we had seen in our dreams and confirmed with our own eyes after examining the evidence. The dream transformed into scientific reality before us. The verses conveyed the message of the situation and the essence of the topic. Their revelation became a universal call to reality. {But it was Our Will to favour those who were oppressed in the land, making them models of faith as well as successors} [Al-Qasas: 5].

We observed a complex system of laws from God that spanned over twenty years, including:

The Sunnah of Alternation between Truth and Falsehood

What is meant by the concept of the Sunnah of Alternation in the Flood of Al-Aqsa: the unchanging system of God Almighty, which does not vary in punishment, exchange, or alteration, for both categories of believers, the owners of the land and the right and the occupying usurpers from the Zionist Jews, that system represents constant movement in ascent and descent, victory and defeat, based on fulfilling conditions and absence of obstacles.

This year was best represented by the verse of Al Imran, which states: "Similar situations came to pass before you, so travel throughout the land and see the fate of the deniers. This is an insight to humanity—a guide and a lesson to the God-fearing. Do not falter or grieve, for you will have the upper hand, if you are true believers. If you have suffered injuries at U'ud , they suffered similarly at Badr . We alternate these days of victory and defeat among people so that Allah may reveal the true believers and choose martyrs from among you—and Allah does not like the wrongdoers. and distinguish the true believers and destroy the disbelievers." (Al Imran: 137–141)

We will continue to explore this Sunnah from different perspectives in the context of the Al Aqsa flood until its true significance is revealed to us and we can benefit from it in our daily lives.

Reasons for alternation

Alternation is one of the laws of God Almighty that the Holy Quran has taken care of. It is explicitly mentioned in the Quran twice, once in the Almighty's saying: "We alternate these days of victory and defeat among people" [Al Imran, 140], and once in the Almighty's saying: "So that wealth may not merely circulate among your rich." [Al Hashr, 7].

The Holy Quran has expressed this concept in various ways. It talks about the disappearance of a nation and the rise of another nation in its place. It also discusses the reasons for the destruction of nations, the laws of change, and the decrease of the earth from its edges, among other topics.

There is no doubt that the Sunnah of alternation has reasons, the most important of which are the following:

The Holy Quran emphasizes that the causes of destruction in a nation are not random, but rather based on people's actions. Therefore, it advises believers to be mindful of the Sunnah's alternation in their actions to understand the

causes of destruction and avoid their harmful effects.

The usurping Jews today have undoubtedly gathered many causes of corruption, enslavement, injustice, aggression, and deviation from the monotheism of God Almighty, which makes them a nation that deserves to be replaced according to the Sunnah of God Almighty in His creation. By observing the actions of the Jewish community in the usurping entity and their interactions with the people of Palestine, as well as their interactions with followers of other religions, one can gain a comprehensive understanding of the situation.

2- The Sunnah of alternation serves the purpose of distinguishing the believers from the hypocrites. Allah Almighty established this pattern in the alternation of days in order to differentiate between those who genuinely believe and those who are hypocritical. And {they replied, "If we had known there was fighting, we would have definitely gone with you."} [Al-Imran: 167] to distinguish them from them.

There are no situations that reveal hypocrisy and hypocrites more clearly than the events of the Al-Aqsa Flood. The false masks have been removed from the gloomy faces, whether in politics and governance, the media and social media platforms, or even among some religious scholars who prioritize this world over the hereafter. They have become like the worst example of individuals who trade their knowledge for temporary worldly gain.

How many times have we heard and seen from religious scholars who were not satisfied with discouraging the Mujahideen but instead rushed to mistreat them? Hence, their affliction upon their brothers was more severe than the affliction of the enemy, and Allah is the commander before and after.

3- The continuity of life's alternation is one reason nations take turns leading, to ensure that no one group or race dominates independently over others, except under specific conditions. This is similar to how days cycle among people.

4- Another reason for this is the trial and testing of the believers. In this context, we understand the saying of Qatada, may Allah be pleased with him.: (By Allah, if it were not for the cycles, the believers would not have been harmed. The disbeliever may be given power over the believer, and the believer may be tested by the disbeliever, so that Allah may know who obeys Him from who disobeys Him, and know the truthful from the liar.)

The destruction of homes, loss of family and children, separation from homelands, and displacement of friends are

—some of the most severe trials one can face. The world has witnessed the hardships endured by the people of the Al Aqsa Flood and their surrounding communities. Believers have suffered in their lives, finances, relationships, and families. People witnessed displays of patience and perseverance akin to the patience shown by the Companions in various trials. Eventually, this trial stirred the conscience of free people worldwide, prompting each person to express their stance on the events in Gaza in their own way.

5— To ensure justice and stability within the system, I consider any wisdom and reasoning for this rule to be important. It is crucial for justice to be established and for the system to remain stable. 'Jihad,' by which one people prevail over another, is what distinguishes the true faith from others.

6— 'Distinguishing between the person who is steadfast in faith and the one who is shaken in it is an example of a Quranic expression. However, Allah's knowledge is comprehensive of the past, present, and future until the Day of Resurrection.'

This period of trial has revealed diverse types of people. Some are as steadfast as mountains in their faith, while others are quick to express fear of misfortune. This distinction separates those who follow the path of compassion from those who follow the path of evil.

Distinguishing between what is good and bad in reality.

8— Consoling and enlightening the believers. It emphasizes consolation and provides insight that is not hidden. The statement is dedicated to the cause of this individual through absolute alternation, without considering other individuals. It does not inquire about consoling and comforting the believers in the wake of the recent events at Al Aqsa, for despite the pain, wounds, and heavy price that these noble heroes paid and are paying. The text emphasizes that the nation, despite being perceived as defeated and having lost its spirit, has managed to reunite and rekindle its unity and purpose. This is exemplified by individuals from different countries, such as a Turk seeking justice for his compatriots in Gaza, or an Egyptian or Jordanian doctor leaving his family to fulfill his duty based on fraternity and faith. It highlights the resilience of our nation, which may be ailing but never succumbs to defeat, drawing strength from the enduring truth that never dies.

9— God chooses martyrs from among His servants, and this occurs in the struggle that leads to contemplation and is the cost for the progress that the nation pursues and works for. (Choose martyrs from among you) [Al Imran: 140].

10 – Filling the civilizational vacuum ensures that no nation remains dormant while others stand strong throughout the ages. If a leader becomes lax and her counterpart becomes passive, a civilizational void is created that cannot be filled, and this is not something that occurs in life. Thus, this cycle continues between strength and weakness, defeat and victory, until the Qur'an inspires nations to strive for leadership in humanity.

11 – The unavoidable conflict between truth and falsehood is an introduction to the concept of alternation, which is part of a larger system of practices. Alternation does not occur in isolation or spontaneously but is rather one of several interconnected practices. Therefore, conflict, change, and alternation are all part of this system of practices.

Effects of the Sunnah of Alternation in the Flood of Al-Aqsa

The alternation of events and their corresponding outcomes, as mentioned in the Holy Qur'an, has been observed in reality, particularly during the Al-Aqsa Flood, where the verses seemed to be unfolding before our eyes. This reinforces the miraculous nature of the Holy Qur'an, both in its written form and in the events we witness.

The observer of the events of the Al-Aqsa Flood, who is aware of the laws of God Almighty, clearly perceives evident effects and results. The most important of these are as follows:

1 – One of the most important outcomes of change and the law of God is the ability to discern and distinguish sincere individuals and consider them martyrs, highlighting the honor of achieving martyrdom. This honor is attained only through sacrifice and preparation, and the selection is ultimately made by God Almighty and perhaps the resumption of the speech in His Almighty's saying: {Or did you think} indicates this; so that they stand on the causes and link them to their results and benefit from the events of history that do not stop ebb and flow.

2 – The annihilation of the unbelievers is one of the reasons for the Sunnah of alternation and one of its effects at the same time because the annihilation of the unbelievers is a consequence of alternation.

3 – The martyrdom of sincere believers in the way of Allah Almighty is a lofty status, honored and revered by Allah. It signifies the ultimate sacrifice and holds great virtue and status.

4 – The continuity of life's movement should not halt, its power paralyzed, nor its goodness limited to specific generations or races. The Holy Quran presents the concept of alternation as a dynamic process that aims to

scrutinize human groups and incite ongoing conflict between them, resulting in the progression of historical events and the creation of continuous challenges.

5– "Alteration suggests constant movement, renewal, and hope. It signifies that days do not belong to anyone. There is no need for despair or defeat. The logic of the Qur'an embodies the idea of the world's continuous movement and the birth of meaningful conflict, as well as the continuity of human hope that rejects sadness and humiliation.". "Do not falter or grieve, for you will have the upper hand, if you are true believers." [Al Imran: 139].

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