

The Significant Civilizational Insights Derived from the Al-Aqsa Flood



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My heart aches at the sight of the devastation in the Gaza Strip. It cries tears of blood when it sees the images on the screens and in the video clips of The remains, blood, martyrs, sorrows and grief, dead bodies under the rubble, and living victims being rescued from them. There has been an unprecedented amount of suffering caused by this brutal and barbaric aggression, which is unparalleled in the last hundred years at least.

Despite the pain and destruction, the Battle of the Flood of Al-Aqsa has created significant civilizational meanings that honor these noble sacrifices and deserve to be recorded and documented. When I refer to civilizational meanings, I mean the concepts and values that have a significant presence within a nation and influence its people and reality. These meanings have the power to transform society, guiding it from a static past to a dynamic present and, ultimately, toward a bright future, God willing. Some examples of these meanings include:

Reviving the Sunnah of "Tadafu"

One of the greatest achievements of this battle was the revival and emphasis on the Sunnah of Tadafu' (repelling a group of people by the might of another), which had nearly disappeared from our reality, Especially after the noticeable decline of the Islamic movement, with its various intellectual and geographical branches, Muslims have found themselves in a deplorable state, so the flood came to elevate this Sunnah, which is the defense of truth against falsehood in a way that prevents sedition and corruption on earth, and in a way that preserves the bonds of Islam and its doctrinal and legislative concepts, and limits the wave of atheism that has spread recently as a result of the enormous amount of injustice inflicted on Muslims due to their weakness and the dominance of their enemies.

The Holy Qur'an emphasizes the Sunnah of Tadafu' in many verses. The entire Qur'anic narrative embodies the

principles of this significant Sunnah. Additionally, the Qur'an explicitly mentions Tadafu' by name in two instances. The first is: "Had Allah not repelled a group of people by the might of another, corruption would have dominated the earth, but Allah is Gracious to all." [Al-Baqarah 251]. And the other: "Had Allah not repelled the aggression of some people by means of others, destruction would have surely claimed monasteries, churches, synagogues, and mosques in which Allah's Name is often mentioned. Allah will certainly help those who stand up for Him. Allah is truly All-Powerful, Almighty." [Al-Hajj 40], and both came in the context of jihad and fighting; there is no defense except in action; we must take the initiative and lead the way instead of sitting in councils lamenting the ruins, mourning our past glories and dwelling on what once was while the present is slipping away!

Muslims will not be able to establish a place for themselves in this world, nor will they have a proper footing except through the struggle that results in alteration, then victory, then empowerment, then succession and civilizational witnessing. Change is never free, and no nation has been formed through love and peace. It is essential to make significant sacrifices, seek noble redemption, and engage in continuous Jihad. This is what the Flood of Al-Aqsa awakened in the hearts of Muslims. If it had been nothing but this acquired civilizational significance, the flood of Al-Aqsa would have been an ample honor and virtue.

Enhancing Contentment and Resilience

"How wonderful is the case of a believer" With this phrase the Prophet ﷺ may God bless him and grant him peace began his noble hadith, and with this wonder; because it is truly amazing, "How wonderful is the case of a believer; there is good for him in everything, and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him". Muslim.

What we observed among the people of Gaza was their resilience and acceptance of the hardships they face. Despite the pain and suffering they endure, including the loss of families, children, spouses, and loved ones, there is a profound unity among them. This sentiment was expressed by both common individuals and those in positions of influence—leaders and soldiers alike. It confirms that the people of Gaza are a unified group, bonded by a shared faith. This unity, rooted in their belief, reflects the astonishment with which the Prophet began his message.

Alongside this satisfaction, scenes of steadfastness, defiance, will, and strength emerged, emphasizing the determination to remain on the land, preserve honor, and confront this enemy: jihad and resistance until the complete liberation of Jerusalem, Al-Aqsa, the prisoners and all of Palestine.

This satisfaction and defiance strengthened the faith of believers and the Islam of Muslims, while also astonishing and provoking global questions from non-Muslims: What causes some people to feel satisfied and submit, and what leads them to confront, stand firm, and defy despite experiencing great pain and severe loss? The only explanation they found was that it was the greatness of Islam and its pure and clean doctrine that motivated them to search for and investigate it. Many individuals soon embraced Islam, and the people of Gaza became a symbol of the call through their blood, souls, patience, steadfastness, and contentment. As a result, many entered the religion of God in large numbers.

Fostering morale in the nation

One of the most significant outcomes of the Battle of the Flood of Al-Aqsa is the new spirit that has emerged across the nation, uniting people from all walks of life. This battle has ignited profound feelings of pride, honor, and a

sense of responsibility among Muslims. It has revived the Glories of Muslim achievements in their historic battles. I said in another article: "The Battle of the Flood of Al-Aqsa will be recorded in history alongside the great battles in our Islamic history: Badr the Great, Al-Ahzab, Al-Hudaybiyah, the Conquest of Mecca, Hattin, Ain Jalut, and other great battles." This spirit must be invested to achieve the higher goal of full involvement of the nation in supporting Palestine for complete liberation.

We often heard about the sacrifices made by the Companions and the events that took place during decisive battles and invasions. At times, we might have dismissed the notion that a specific situation occurred for a Companion, a Follower, or a Mujahid in history. However, today we are faced with a tangible reality where the meanings of honor, greatness, noble sacrifice, and redemption are fully embodied. What once seemed unlikely, or imaginary has now become a visible reality and an example for us to emulate.

We return to say: This renewed spirit within the nation comes at a cost, reflected in the blood and security of the people of Gaza, and their martyrs and wounded, and thus great meanings do not live and survive except with such sacrifices, and "in history there is an idea and a method."

Cracking the pillars of unbeatable strength

I use "cracking" instead of "cracked" because the latter occurs on its own, while "cracking" requires an agent's action. What the Jihad Brigades did triggered an earthquake in the depths of this entity. After its global image, which once expressed "invincible power," was shattered against the wall of resistance, it is now about to collapse under the strength of its Mujahideen. It is undeniable that this represents one of the significant civilizational impacts and profound outcomes of the Al-Aqsa Flood.

When an earthquake strikes a country or city's infrastructure, buildings collapse, and other buildings crack. This earthquake, referred to as "the Al-Aqsa Flood," has shattered the image this entity projected, affecting not only its perceived strength but also its claimed morals. It has presented itself in a negative light, showcasing brutality and destruction in full view of the entire world.

Following this collapse, a rift emerged within this entity, leading to a division between its war council and the Israeli people, along with their leadership, especially after this entity failed to achieve any of the goals that its war council declared from the beginning of the battle. This prepares the way for the upcoming flood to lead to a complete psychological, political, security, and military collapse of this enemy.

The emergence of changes in the international landscape.

The recent changes in the international and global arenas have taken many of us by surprise. Who among us could have imagined that people in Western countries, such as Germany, England, and throughout Europe, as well as in America, would rise up against their own governments? These governments would support this illegitimate entity, and the people would stand in a free and courageous stance against the brutality of the Zionist enemy and against their regimes that collaborate in sin and aggression to deter them from supporting injustice, brutal killings, widespread destruction, and genocide.

We have observed Western media figures, celebrities from the realms of art, literature, and sports, as well as former politicians and diplomats—some even from Israel—criticizing the actions of the War Council and Prime Minister Netanyahu. This has deepened the divide between the War Council and its members, as well as between

the government and the people. Support from global figures for a just cause has greatly influenced international changes and fuelled popular uprisings in Europe and America against the brutality of this entity.

The largest student movement of the century concluded with American and European universities rising up against their systems, forcing them to submit to student demands. This involved severing all academic and economic ties with the Zionist entity, leading to unexpected significant material and moral gains.

I view this popular student movement as a sign of notable change globally—not in the distant future, but in the near future. This notable change has led to a popular student movement, which will breed new political leaderships advocating for just causes worldwide, ultimately benefiting Islam and Muslims.

Reviving the cause and invalidating normalization and Judaization

One significant outcome of the Battle of the Flood of Al-Aqsa is that it rekindled the cause of Palestine in the hearts of Muslims and people around the world. The plight of Muslims and global crises have overshadowed the Palestinian cause, pushing it to the background in public consciousness. This shift began with the Arab Spring and the subsequent military coups that aimed to undermine this significant movement in the region's history. These events, along with global crises in Europe and America, and the ongoing Russia-Ukraine war, have further diverted attention from the Palestine issue. However, the Battle of the Flood of Al-Aqsa emerged to restore focus on the Palestinian cause, bringing it back to the forefront of both Islamic and global awareness.

The normalization trend that had taken root and become continuous in the Arab world, which many expected to resist this sin, has come to a complete halt with the Battle of Al-Aqsa. This battle has effectively marked the end of that normalization effort and disrupted its agenda. The movement has been forgotten, relegated to the trash bin of reality and history, and those who promoted it have been discredited in the eyes of their people. This shift was underscored by the sounds of Al-Yassin's shells, as the resistance raised the nation's head, instilling feelings of pride, honor, and glory.

On the other hand, this battle came to stop the series of Judaization of the blessed Al-Aqsa Mosque and weaken the incidents of its desecration that escalated year after year and Ramadan after Ramadan; and for this reason, it was the genius of 'Mohammad Al-Deif' and the resistance to call this battle 'The Flood of Al-Aqsa', just as the previous battle was titled: 'The Sword of Jerusalem'!

Promoting a commendable example of rational leadership.

One of the key achievements of the Battle of the Flood of Al-Aqsa is that it revealed—rather than created—a commendable model of conscious, dedicated, and rational political leadership, the leadership of the Hamas movement and its political bureau inside and abroad, which has not known rest nor closed its eyes since the beginning of the battle: Efforts in communication, follow-up, and attempts to end the war and the bleeding of martyrs are underway. This includes stopping the loss of lives and engaging with both enemies and mediators. Additionally, establishing international and regional connections with influential parties is crucial to fulfilling their roles.

This wise leadership, characterized by awareness and intelligence, has effectively put Netanyahu and his war council in a corner, stripping them of popular and international support. By accepting the offer from mediators in Egypt and Qatar to stop the war, they have shifted the responsibility onto Netanyahu. This decision places him and

his council in a difficult position: if they accept the offer, they risk facing accountability from Israeli society for their failures; if they reject it, they will likely face international condemnation, portraying their leadership as brutal and unwilling to pursue peace or end the conflict.

The leadership also helped the mediators understand Hamas's perspective on the conflict, which was reflected in the attitudes of the Americans. With its intelligence, this leadership created a significant rift between Netanyahu and his war council, as well as between the Israeli people and their government. It has been, and continues to be, focused on widening this divide through political tactics, negotiation maneuvers, and an aggressive media campaign led by the "military media." This campaign aims to incite the anger of the Israeli people against their leadership. Consequently, this has caused the enemy to lose its composure and pursue a reckless personal agenda that prioritizes destruction and devastation, resulting in repeated failures before their own people and the international community.

What demonstrates the maturity of this leadership is its ability to combine a strong commitment to the battlefield, achieved through justified jihad, with a flexible approach to political positions. This adaptability is balanced by a steadfast adherence to the core principles of the cause and the rightful demands of the fight. This is what made the movement gain popular support for its actions and choices and highlight its pure image in the jihad to stop the aggression.

All of this is from the great civilizational meanings gained from this great battle, which serves as a reward and compensation for these great sacrifices resulting from this great jihad... this jihad and the revival of its meanings and the raising of its banner require an independent article to explain what this battle has revived in terms of its meanings and foundations.