

## The Blessed Ramadan 1446 AH and the Al-Aqsa Flood



**Wasfi Ashour Abu Zaid**

Professor of Principles of Islamic  
Jurisprudence and Maqasid al-Sharia  
(Objectives of Islamic Law)



## The Blessed Ramadan 1446 AH and the Al-Aqsa Flood

Ramadan is historically recognized as a month of victories. Although many people view Ramadan as a time for relaxation—reducing work hours, postponing heavy tasks until after the month, and engaging in lighter activities—history has documented the triumphs of Muslims during this period.

We have witnessed the significant Battle of Badr, which changed the course of Muslim history. It occurred on the seventeenth of Ramadan in the second year of Hijra.

The conquest of Mecca occurred on the tenth of Ramadan in the eighth year of Hijra. The Battle of Al-Qadisiyah happened during Ramadan in the fifteenth year of Hijra and was led by Al-Maher Saad bin Abi Waqqas. The conquest of Andalusia took place in Ramadan in the year 92 AH and was led by the great Tariq bin Ziyad. The Battle of Zallaqa occurred in southern present-day Spain in 479 AH. The Battle of Ain Jalut, which took place in Ramadan in 658 AH, was led by Sultan Muzaffar Qutuz and the experienced military commander Baybars.

—The Battle of Hattin, which occurred in Ramadan 583 AH, was led by the great commander Salah al-Din al Ayyubi.

Then the October 6, 1973 war, which took place on the tenth of Ramadan 1393 AH, the Arab Muslim forces successfully defeated the usurping Zionist forces. Consequently, the Arab armies crossed the Suez Canal, shattered the myth of the "invincible Israeli army," and, praise be to God, demolished the Bar Lev Line.

Until the Battle of the Al-Aqsa Flood occurred

The Arab Muslim nation remained for nearly half a century, abandoning jihad to follow the tails of cattle and engage in usury. As a result, Allah decreed humiliation upon them, confirming what Abu Dawud, Al-Tabarani, and others narrated on the authority of Abdullah bin Omar, that the Prophet, peace and blessings be upon him, said:

"When you enter into the "Aynah" transaction, hold the tails of oxen, are pleased with agriculture, and give up conducting jihad (struggle in the way of Allah). Allah will make disgrace prevail over you, and will not withdraw it until you return to your original religion."

The nation remained inactive for half a century, forsaking jihad in the way of Allah and engaging in usury, even outright usury. This situation persists until a blessed group emerges in Jerusalem and its surroundings, undeterred by those who abandoned them or by the hardships they faced, until the command of Allah arrives and they remain steadfast.

On the authority of Abu Umamah al-Bahili, the Messenger of Allah, may Allah bless him and grant him peace, said: "A group of people amongst my followers will remain obedient to Allah's orders and they will not be harmed by anyone who will not help them or who will oppose them, till Allah's Order (the Last Day) comes upon them while they are still on the right path". They said: "O Messenger of Allah, where are they?" He said: "In the Jerusalem and the environs of the Jerusalem."

This group washed away the shame and, on behalf of the nation, reevaluated its religion. They faced the fiercest enemy in its history; that enemy who crafted for himself the image of an invincible force, an unbeatable army, and a nuclear arsenal that no one could even imagine confronting or standing against, let alone defeating, rubbing its face in the dirt, and tarnishing its image before the entire world.

On October 7, 2023, the Resistance Brigades executed an act that restored the nation's balance, renewed its connection to its faith and beliefs, strengthened its bond to the Book of its Lord and the Sunnah of its Prophet, revived its deep awareness of its history and civilization, enhanced its self-confidence, and corrected many concepts that had been stagnant for half a century. They, however, were mistaken on many levels and in several areas; this is not the place to recount, enumerate, and elaborate. It instilled hope that it was "able"—yes, "able"—to confront the nation's greatest enemy. That morning, it raided the enemy, capturing many of them and seizing many spoils.

A group of no more than 1500 Mujahid soldiers emerged, and not a single one stayed behind when the leadership addressed them about the matter. They rose from underground to the surface and struck the enemy with a blow that left him dizzy, from which he still has not recovered. Instead, the Zionist world was dealt a fatal blow, prompting him to bring his cavalry and infantry, his money and equipment, his visits, and his material and moral support, spending hundreds of millions of dollars on the enemy. Yet, the words of God Almighty remain true in all of this: "Surely the disbelievers spend their wealth to hinder others from the Path of Allah. They will continue to spend to the point of regret. Then they will be defeated and the disbelievers will be driven into Hell." [Al-Anfal: 36]

Sheikh Abdul Rahman Al-Saadi says: "They will incur this expenditure, and it will be light for them due to their adherence to falsehood and their profound hatred for the truth. However, it will result in regret—specifically, remorse, shame, and humiliation—and they will face defeat. Their wealth and hopes will be lost, and they will suffer severe torment in the Hereafter. That is why He said: {And those who disbelieved will be gathered to Hell.} This means they will be assembled there to experience its torment, for it is the dwelling place of wickedness and

wicked individuals.

## Ramadan in the Wake of the Flood and Our Responsibility

One Ramadan has passed since the Battle of the Flood of Al-Aqsa, and Palestine and the nation are enduring this severe ordeal, in which gifts have taken form. The Mujahideen remained stationed on their borders, and the Muslim peoples responded to this blessed jihad as much as they could, had it not been for the shackles of tyranny and the prevention of support.

So the nation mobilized its resources, gathered as much funding as possible, and demonstrated solidarity to the best of its ability in light of what it endures under the Sykes-Picot borders, which divided the nation, scattered its efforts, and erected barriers and walls to prevent the concept of "one nation" from being truly realized on the ground.

This year, during Ramadan 1446 AH, the truce started, its enforcement was underway, and it continues during this Ramadan. So, what is our duty in light of our experiences and what we observe today?

Our duty is to implement a new flood of a different kind, if the Mujahideen have conducted an armed flood, in which they represented the nation in the best way by using their weapons, offering their souls and blood, and enduring their suffering and torment. They are still doing so; therefore, we must enact another flood—the flood of aid and support, the flood of fulfilling our obligation of assistance and care. This embodies what Al-Bukhari and Muslim narrated from Abdullah bin Omar, who reported that the Prophet, may God bless him and grant him peace, said: "The Muslim is the brother of another Muslim. He does not wrong him, nor does he abandon him. Whoever attends to his brother's needs, God will address his needs. Whoever alleviates a Muslim's hardship, God will relieve him of a hardship on the Day of Resurrection. Whoever conceals the faults of a Muslim, Allah will cover him on the Day of Resurrection."

Gaza calls on Muslims from both the East and West, as well as all of humanity, to fulfill their humanitarian duty towards the devastated Gaza, where the enemy left no building standing, thoroughly destroying and turning it into ruins. However, they could not crush the power of faith, the bond of Islam, or the values of pride and jihad, which we witnessed during the prisoner exchange: a resilient spirit, profound pride, and the ability to rise above their wounds.

Gaza today needs – more than ever – support, reconstruction, aid, and backing because, in the coming days, we will witness a renewal of this battle once again, as evidenced by the enemy's practices, statements, and supporters. Therefore, it is our duty to support them and our cause, not to let them down or abandon them. This affects pushing them forward, strengthening their resolve, and making them feel they have brothers who will not leave them. This bolsters their determination and reinforces their strength in confronting this enemy. The one who guides to good is like the one who does it. Whoever leaves behind a warrior with good in his family has indeed fought. The believers are brothers, and God is with the servant as long as he is with his brother.