

1. INTRODUCTION

In an era when tribulations and trials befall the Islamic nation, and crises escalate in its countries, Gaza remains a stark example of resilience and defiance, despite its limited capabilities and the intensity of the siege, this small tract of land holds great lessons in steadfastness, patience, and reliance in God, exemplifying the meaning of practical faith in confronting tyranny and aggression.

Upon the recurrence of brutal aggressions in Gaza strip, the need to return back to the divine sources of guidance emerges for understanding the nature of serious current events, beyond superficial analyses and emotional stances.

In this context, the issue arises: how can concepts of victory and trial in the Holy Quran provide a balanced interpretative framework of the nation's current events, especially in Gaza cause?

Does this framework assist in constructing a mature faith-based awareness that enhances the psychological and cultural immunity of the nation against hardships? To address this problematic, the research proceeds from two fundamental hypotheses :

1. Understanding the concepts of victory and trial as mentioned in the holy Quran contributes in consolidating a balanced and optimistic perspective towards events without falling into despair and obliviousness.

2. Applying these concepts to the current reality allows a more conscious and profound understanding of the nature of conflict, and guides the nation towards sound pragmatic and faith-based stances. Hence, this article aims at:

- Analyzing the concepts of victory and trial as mentioned in the holy Quran.
- Shedding light on the manifestation of these concepts in the current reality of Gaza.
- Indicating the educational and faith-based impact of these concepts in shaping the nation's consciousness. This research will rest on an analytical and deductive approach, by

interpreting relevant Quranic verses, and correlating them with ongoing facts, extracting lessons that can chart a clear path for the nation in dealing with trials and the divine laws of victory.

2. The Concept of Ibtalā' (Trial) in the Holy Qur'an

2.1 Linguistic Meaning:

"The trilateral root bā'—lām—wāw/yā' (ب-ل-و/ي) embraces two basic connotations: the first alludes to the devastation of something, and the second means a form of testing, it may also refer to the act of reporting information" (Fāris 19972 , Vol. 1, p. 292).

al-Munāwī points out "the expression balawtu al-rajul balwan wa-balā'an wa-ibtalaytuhu" means I tested the man, and "balāhu yabluh balwan " signifies he tried or examined him. The phrase "ibtalāhu Allāh" denotes God tested him. The term balā' is used in both favorable and unfavorable contexts, one may say "ibtalaytuhu balā'an ḥasanan wa-balā'an sayyi'an" indicates I tested him with a good trial or a bad one". (al-Munāwī, 1990, VOL,14, p. 83).

Thus, the terms balā' (tribulation), ibtalā' (trial), fitnah (temptation), imtiḥān (examination), and ikhtibār (testing) are five different semantically overlapping terms that share singular core meaning which is examination.

2.2 Terminological Meaning:

The terminological meaning does not differ from the linguistic meaning, that is why al-Zuḥaylī reveals "trial is an examination, that is to say; knowing the state of the tested one by commissioning them with matters they find hard to do or forego, so that they will be rewarded for it". (al-Zuḥaylī, 1991 VOL:1,p.302).

According to al-Munāwī " AL-bala (tribulation) is common to al-baliya (affliction) which is an examination, and grief is called Bala because it afflicts the body" (al-Munāwī,1990, p. 83).

. Regarding the Quranic terminology, bala is a divine tool that aims at distinguishing the truthful from the liar, the faithful from the hypocrite, and the Mujahid from the apathetic. Allah almighty says " Do the people think that they will be left to say, " we believe" and they will not be tried ". (AL-Ankabut).

Therefore, faith is not a mere claim, however it requires to be backed by deeds, and steadfastness in the face of trials. Trials has been mentioned repeatedly in the Holy Quran in several instances, as in " And we will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient" (AL-Baqarah:155).

Allah informs his faithful servants that they will face some stages of distress and loss, and that these trials are just transient.

2.3. Types of Trials in the Holy Quran:

2.3.1. Fear, hunger, and killing.

Allah Almighty says: " And we will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient" (AL-Baqarah: 155).

2.3.2. War and jihad. Allah Almighty states:

" And we will surely test you until we make evident those who are strive among you and the patient" (Muhammad: 31). Hence, trial through war makes evident those who strive and the patient.

2.3.3. Illness:

Trials may be in a form of illness so that God tests the person's patience, and hear their supplication. Allah Almighty says: " And [mention] Job, when he called to his Lord, " Indeed, adversity has touched me, and you are the most Merciful of the merciful"(Al-Anbiya: 83).

2.3.4 Imprisonment

Is a form of examination so that God may know the patient one from those who are not, as happened to Yusuf peace be upon him when he remained in the prison for eight years on a false accusation that affects his dignity, then he left it innocent, and honored becoming a minister.

2.3.5. Trial through wealth and children.

Allah Almighty says: " your wealth and your children are but a trial" (AL-Taghabun:15).

So, trial in Quran is not only limited to hardships, but it encompasses blessings too.

Accordingly, trial may be through hardships, for instance, poverty, illness, fear, and aggression. As it may be through blessings such as, wealth, authority, and victory.

The purpose of both is examination:

Will the person be patient in hardships ?

Will they show gratitude in prosperity ?

Will they maintain their steadfastness and values in both cases?

3. Gaza as a Practical Model of Trial:

3.1A Vivid Example: The Palestinian Doctor Alaa Al-Naja

In May 2021, the story of Dr Alaa Al-Najar working at Al-Tahrir hospital in the Nasser Medical Complex in Khan Younes, emerged as a silent symbol of the strength of faith in the darkest circumstances. Her home was subjected to Israeli bombardment in the region of Qizan An-Najjar, resulting in the death of nine of her ten children, an event that shook the world, and redefined the concept of patience and trial in its most splendid manifestation .(A Palestinian doctor, 2025).

Despite the profound shock, Alaa kept performing her humanitarian duty caring for patients at the hospital. She was overwhelmed by grief, yet her faith never collapsed : rather, it demonstrated how faith-rooted people are not broken by pain. Trial calls for dedicating

oneself for benefit, anchoring the spirit heavenward in spite of the painful fracture in the earth.

Alaa Al-Najar's story stands as a vivid lesson, and an extension of divine patterns reflecting "trial is a pathway to victory", and "true steadfastness in adversity".

4. The Concept of Victory in the Holy Quran

4.1 Victory in the Quranic Concept :

Victory is generally understood as a rapid military superiority, or a clear political victory, however the Holy Quran reshapes this concept rendering it wider and deeper.

Victory in Quran extends beyond mere outward triumph to cover:

4.1.1Moral Victory:

illustrated in, steadfastness, the elevation of one's word, and refusal to surrender.

4.1.2Hereafter Victory :

paramount in significance, wherein believers obtain their divine reward, even if they do not attain worldly triumph.

As stated in the Quran: "And do not weaken in pursuit of the enemy; if you are suffering, they are also suffering as you are suffering, but you hope from Allah what they do not hope" (An-Nisa: 104).

This verse exhorts believers not to falter or become lethargic in pursuing their adversaries particularly in striving and perseverance thereto.

Indeed, spiritual weakness begets physical weakness undermining resistance against the enemies. Instead, believers ought to embody strength and vigor in combat.

The verse elucidates two factors bolstering the believers' hearts:

Shared suffering; that is what befalls you of suffering, exhaustion, injuries, and so forth befalls your foes as well.

Human dignity and Islamic valor preclude believers from exhibiting lesser fortitude

than their adversaries when circumstances are comparable.

Customarily, weakness arises from successive defeats and enduring hardships, not from alternating triumphs and setbacks.

Divine hope; believers anticipate from God what others do not, such as, salvation from punishment, and elevated aspirations, namely, the triumph of God's religion, establishment of His law, expansion of Islam's sphere, guidance of the misguided, and suppression of Islam's enemies.

These prospects augment strength, activity, and courage among believers. One who fights to gain the transient worldly glory differs from who strives for both worldly and hereafter felicity seeking God's contentment and paradise. God differentiates between His servants through His knowledge and wisdom. As noted : " And Allah is ever knowing and wise"; all-knowing, all-wise (al-Sa'di, 2000 , p.199).

Thus, the distinction between believers and others lies on the source and aspiration.

4.2 Types of Victory in the Holy Quran :

The Quran presents several forms of victory, illustrating the multifaceted nature of triumph in different contexts:

4.2.1. Direct Material Victory :

As seen in the battle of Badr: " And already had Allah given you victory at [the battle of] Badr while you were few in number" (Al-Imran:123). Despite being outnumbered and poorly equipped, Muslims were victorious through Allah's support, demonstrating divine intervention in material victory. The specifics highlight the contrast : the Muslims numbered 313 with limited resources versus a well equipped enemy nearing 1000 (Muhammad, 2008, VOL: 3, p. 124).

This form of victory reveals divine protection despite the lack of number and equipment.

4.2.2 Victory Through Support and Steadfastness:

As seen in Al-Ahzab battle, where minimal fighting occurred yet firmness led to success." And Allah repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allah for the believers in battle" (AL-Ahzab: 25).

" And Allah repelled those who disbelieved, in their rage" the phrase in their rage indicates the intense frustration and anger of the disbelievers. " And Allah repelled those who disbelieved"; including the majority of the confederates (AL-Ahzab). " In their rage, not having obtained any good", i.e; they did not achieve their objectives. " And sufficient was Allah for the believers in battle", this verse demonstrates Allah's intervention repelled the confederates without major combat, akin to Ali's engagement with Amro Ibn Wud. " And sufficient was Allah for the believers in battle, and ever is Allah powerful and exalted in might", this verse emphasizes Allah's power and dominance "(Al-Mughamsi, VOL: 67, p. 5).

4.2.3. Hereafter Victory:

The people of Pharaoh " It was said " enter paradise"" (Yaseen: 26). True victory is not confined to earthly outcomes; rather, it may be delayed as part of divine trial and purification ,making evident the truthful and the liar to facilitate distinction between believers and others. Then God selects witnesses from believers. Further, the divine law takes place through opposing Islam's foes, as Allah utters: " If a wound should touch you - there has already touched the (opposing) people a wound similar to it. And these days [of varying conditions] we alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers, and that Allah may purify the believers [through trials] and destroy the disbelievers". (Al-Imran: 140-141). (Ibrahim Ibn Hasan, 2020, p. 721).

4.3 Conditions of Victory in the Holy Quran:

There is no promise of victory without Conditions in the Holy Quran; instead, it is connected to clear behavioral and to faith-based foundations. These involve:

4.3.1 Faith in God:

" And incumbent upon us was support of the believers" (Ar-Rum: 47).

Ibn Qayyim may Allah has mercy on him (IBNQayyim, 2019, VOL: 2, p. 182) affirms "Complete victory and support are only for those with complete faith (iman). Whose faith is deficient, their share of victory and support is deficient. Thus, when a servant is afflicted in himself, his wealth, or by the dominance of an enemy, it is due to his sins; either by neglecting an obligation or committing a prohibition, stemming from the deficiency in his faith...God almighty points out in various contexts of the Quran that he provides the believers with triumph in earthly life as well as in the hereafter. Moreover, He displays that sins are the direct reason of calamities, defeats, and shattering encountered by servants".

4.3.2 Patience and Steadfastness:

" OH you who believed, persevere and endure and remain stationed" (AL-Imran:200). According to Al-Hassan Al-Basri (Ibn Kathir, 2000, VOL: 3, P. 314) " Allah orders His servants to hold firm to the faith and religion that Allah approved for them not abandoning in prosperity or adversity, distress or ease until they die as Muslims, and to show patience towards enemies who conceal their religion" (Ibn Kathir, 2019, VOL: 3, p. 314).

4.3.3. Piety:

" If you fear Allah, He will grant you a criterion" (AL-Anfal:29). (AL al-Ṭabarī- VOL:13, P. 487) mentions Abu Jaafar's explanation of the verse " Allah promises those who believe in Him and in His Prophet if they have piety towards Allah by obeying Him, performing His obligations, avoiding His prohibitions, not betraying Him, his Prophet, and their trust " He will grant you a criterion", to put it more simply; He will grant you a decisive distinction, and a difference between truth and the falsehood of those who desire harm against you among the polytheist enemies, through His support and granting you victory over them.

4.3.4 Unity and Avoiding Dispute:

"And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart" (AL-Anfal: 46). (al-Sa'dī, 2000, p. 322). And obey Allah and His Messenger" in exhibiting what they have commanded, and proceeding accordingly in all circumstances. "And do not dispute" in a manner that causes hearts to scatter and become divided, "lest you falter", that is; become cowardly, "and your strength depart" meaning your resolve weakens, your power disperses, and the promise of victory through obedience to Allah and His Messenger is withdrawn. "And be patient" in yourselves regarding obedience to Allah, "Indeed, Allah is with the patient" with aid, victory, and support. Be reverent and submissive to your Lord.

4.3.5 Supporting God and His Religion:

" If you support Allah He will support you" (Muhammad: 7) , this implies commitment to His path and methodology. Regarding "support from Allah", It signifies; protection and guidance. Qatadah said: "Whoever supports Allah, Allah supports him; whoever asks Him, He gives" He also said : "He supports you by granting you dominance over your enemies and elevating you above them" (al-Sam'ānī, 1997, Vol.5, p. 721).

4.4Manifestations of Victory in Gaza:

4.4.1 Victory of Steadfastness and Resilience:

- The enemy seeks to subjugate the people, but they fail to break the will.
- Children are born amidst bombardment, nurtured on resistance rather than surrender.

Ali Al-Tawil's story, as reported by the Associated Press approximately 11 months ago, he was born on October 7 in Gaza amidst the escalation of conflict between Israel and Hamas, Ali's life has been marked by the relentless turmoil. During his first year, he has endured displacement, navigating shelters and homes ravaged by bombardment, amidst scarcity of medicines, milk and essential supplies. (Ap New2024) .

Despite these hardships, his family has tried to reclaim a resemblance of normalcy for him.

This story reflects a generation born into violence, and does not choose the path of surrender; rather, they are raised in circumstances requiring ongoing resistance and Steadfastness.

4.4.2 Victory as Revealing the Enemy's True Face:

The occupation's crimes are exposed to the world, and masks are stripped away.

This is considered as a moral victory in the narrative and media battle.

Visual evidence and journalistic investigations have led to the global exposure of occupation crimes, thereby dismantling media justifications and official propaganda, such as the targeting of civilians and journalists, and stripping away spurious legal rationalizations. Example:

The Killing of the Daghmush Family in an Airstrike on the Family Mosque in Al-Sabra Neighborhood of Gaza. (aljazeera, 2024).

Nasser Hospital in Khan Younes City resulted in the Martyrdom of dozens, Including Journalists. (aljazeera , 2025).

The Journalist Anas Al-Sharif was martyred in an Israeli airstrike targeting a media tent near Al-Shifa Medical Complex in Gaza. (aljazeera, 2025)

These events have been documented by video reports and independent media investigations, exposing the official Israeli narrative that often justifies these crimes as "mistakes" or "precision operations".

4.4.3 Nation's Victory Through Awakening and Motivation:

Gaza breathes life into nation whenever it dims. It renews the sense of dignity and belonging.

4.4.4 Hamada Shaqura

a Gazan food blogger , broke the silence with his evocative images, he prepares meals for displaced children in Gaza and shares them on social media without words, conveying looks filled with pain and compassion. He received several awards, including "Time 100 Next" and "James Beard", becoming a symbol of determination to give despite the hardships. (aljazeera.2024).

This civic expression clearly indicates that the nation awakens when the people of Gaza represent the last remaining spark within it.

4.4.3.2 Global March to Gaza:

The Gaza Global March was a solidarity movement involving multiple countries, attempting to reach the Rafah crossing from Egypt to deliver humanitarian aid despite obstacles. This civic effort is a clear expression that the nation awakens when the people of Gaza represent the last spark within it. (aljazeera, 2025).

4.4.3.3The Convoys of Steadfastness:

The convoys of steadfastness were humanitarian initiatives launched from Tunisia towards Gaza, attempting to break the blockade and provide assistance. Despite cancellations, the solidarity wave aiming to breach the siege demonstrates that Gaza can ignite the nation's spirit and mobilize its solidarity. (aljazeera, 2025)

Whenever peoples slumber and their interest wanes, Gaza is the one that awakens them, through creativity, solidarity, individual acts amidst devastation, and cultural and heartfelt engagement. Gaza transforms pain into life, making it the "beating heart of the nation.

5. The Impact of the Concepts of Victory and Trial on Nation's Consciousness towards Gaza:

5.1 The Importance of Quranic Awareness in Understanding Reality:

The Holy Quran does not merely present abstract concepts; rather, it institutes a comprehensive vision of reality that enables the believer to cope with events from a faith-

based perspective, instilling hope, granting patience, and preventing frustration and despair. When the concepts of trial and victory are understood as intended by Allah, our perception of what is happening in Gaza changes, and we interact with it in a balanced manner, free from superficiality and emotionalism.

The absence of Quranic awareness leads to :

- Interpreting Gaza's events as mere defeat - Surrendering to media machinery that bolsters the enemies' strength, and weakens the nation's resolve.

- Despair and reluctance to support. Whereas, the enlightened Quranic awareness, results in :

- Realizing that trials are a divine law, and not a defeat.
- Faith that victory is a divine promise with its conditions and causes.
- Trust that the ultimate outcome is for the righteous, even if victory is delayed.

5.2 Gaza as a Catalyst for the Nation:

Whenever Gaza is subjected to aggression, the Palestinian cause resurfaces anew albeit attempts at obfuscation and marginalization. Muslims worldwide respond with supplications, donations, and protests. Yet, this reaction often remains confined to the realm of transient emotion rather than profound awareness. If the nation's consciousness is imbued with Quranic concepts pertaining to trial and victory, this engagement would transform into:

- Sustained and systematic support.
- Raising generations with faith-based understanding of Gaza cause.
- Rectifying religious and media discourse about Palestine, moving away from emotionalism devoid of Quranic foundation.

5.3 The Responsibility of Scholars and Preachers in Consolidating Concepts:

Scholars and preachers serve as pivotal guides directing the nation towards accurate

understanding, and they play a central role in:

- Explaining the divine law regarding trial and victory from a Quranic perspective.
- Revealing the distinction between the apparent and true triumph.
- Calling people to steadfastness and patience, not despair and panic.

Practical examples:

Friday sermons, religious programs, and social media platforms ought to incorporate a balanced discourse that guides the nation rather than confounding it, such communication reminds people of Quranic verses that teach us to comprehend unfolding events.

5.4 The Role of Islamic Media in Promoting Awareness:

- Media constitutes a potent instrument in shaping public opinion. When directed in accordance with Quranic principles, it can effectively instill concepts, including:

- Resistance is not futile but a divine obligation.
- Spilled blood signifies martyrdom and empowerment, not mere loss.
- Trial is a pathway to victory, and does not contradict it.

The current landscape indicates the predominance of emotionally-driven media coverage that evokes transient sentiments without cultivating sustained Quranic awareness. This reality necessitates a genuine reassessment of the methodologies adopted by Arab and Islamic media in addressing the Gaza issue.

5.5 Practical Means to Consolidate Quranic Concepts about Gaza:

Numerous approaches can contribute to entrenching Quranic awareness :

- Including Quranic Concepts related to victory and trials into curricula.
- Implementing divine laws in knowledge circles and Sharia courses.
- Producing audiovisual contents that explain the concepts of victory and trial from the Holy Quran in a contemporary language.
- Encouraging faith
- based narratives interpreting reality through Quranic and cosmic Sunnah.

- Connecting Quranic narratives of prophets and strugglers to Gaza reality.

6. Conclusion:

The Holy Quran teaches us that trial is a pathway to victory, and victory is reserved for the patient who fulfills its prerequisites, and trusts in Allah without surrender or recklessness.

In the light of this divine concept, Gaza emerges not as a beleaguered territory, but as a field for faith-based education, and as a compass that guides the nation to the concepts of purification and empowerment.

The understanding of this case from a Quranic perspective by nation guarantees its sustained progression on the path of liberation without it losing its bearings, it safeguards it against succumbing to the allure of transient emotions or superficial analyses. Contemplating the concepts of victory and trial in the divine scripture enhances patience and consciousness, it fosters steadfastness in the face of foes, and it cultivates a profound grasp of unfolding events.

The question lingers:

Will we establish the Quran as our primary frame of reference for interpreting occurrences, guiding collective consciousness, and determining our stance?

Or shall we remain ensnared by breaking news and ephemeral sentiments?

The response to this inquiry will decisively shape the destiny of our nation not merely in relation to Gaza, but in every forthcoming existential confrontation.

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