



The Meaning Of Jihad In Abu Obaida's Oration On The Palestinian Conflict

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Abstract

This article examines the meaning of jihad conveyed in Abu Obaida's oration during the conflict in Palestine. The research background covers the historical and political context of the region, as well as the relevance of Abu Obaida's role in inspiring resistance movements. The purpose of this study is to analyze Abu Obaida's understanding of jihad to Hamas forces, Palestinians, Muslims, Arab leaders, the World Security Council (UN) and Jihad through social media. The oration explained the social and political factors that influenced his views, as well as encouraged the impact of his oration on the movement in Palestine. The research methods used were the analysis of the content of Abu Obaida's oration, the study of related literature, and the opinions of historical and political experts. The data were analyzed qualitatively to understand the context, meaning, and implications of Abu Obaida's oration. The results showed that Abu Obaida interpreted jihad as a struggle for justice, liberation, and the rights of the Palestinian people. This understanding is reflected in the historical context and political conflicts facing Palestine. His oration succeeded in mobilizing and inspiring his audience, strengthening the spirit of resistance. The conclusion of this article presents a comprehensive overview of the meaning of jihad in the context of the Palestinian conflict through Abu Obaida's oration. This understanding provides deep insight into the factors shaping jihadist views in the conflict and can be a foundation for understanding the dynamics of movements in the region.

Keywords: Meaning of Jihad; Abu Obaida; Palestinian Conflict.

مستخلص البحث

يتناول هذا المقال معنى الجهاد الذي تم نقله في خطبة أبو عبيدة خلال الصراع في فلسطين. تغطي خلفية البحث السياق التاريخي والسياسي للمنطقة، فضلاً عن أهمية دور أبو عبيدة في إلهام حركات المقاومة. تهدف هذه الدراسة إلى تحليل فهم أبو عبيدة للجهاد لقوات حماس والفلسطينيين والمسلمين والقادة العرب ومجلس الأمن الدولي والجهاد من خلال وسائل التواصل الاجتماعي. شرحت الخطبة العوامل الاجتماعية والسياسية التي أثرت على آرائه، كما شجعت على تأثير خطبته على الحركة في فلسطين. كانت مناهج البحث المستخدمة هي تحليل محتوى خطبة أبو عبيدة، ودراسة الأدبيات ذات الصلة، وآراء الخبراء التاريخيين والسياسيين. تم تحليل البيانات نوعياً لفهم سياق ومعنى وأثار خطبة أبو عبيدة. أظهرت النتائج أن أبو عبيدة فسر الجهاد على أنه نضال من أجل العدالة والتحرر وحقوق الشعب الفلسطيني. وينعكس هذا الفهم في السياق التاريخي والصراعات السياسية التي تواجه فلسطين. نجحت خطبته في تعبئة وإلهام جمهوره، وتعزيز روح المقاومة. تقدم خاتمة هذا المقال نظرة عامة شاملة على معنى الجهاد في سياق الصراع الفلسطيني من خلال خطبة أبو عبيدة. يوفر هذا الفهم نظرة عميقة على العوامل التي تشكل وجهات النظر الجهادية في الصراع ويمكن أن يكون أساساً لفهم ديناميكيات الحركات في المنطقة.

الكلمات الرئيسية: معنى الجهاد، أبو عبيدة، الصراع الفلسطيني

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Introduction

Jihad is an obligation of every Muslim. Allah's command to wage jihad is contained in the Qur'an Surah Al-Baqarah verse 216

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

"It is obligatory upon you to fight, even though you do not like it. You may hate something, even though it's very good for you. You may like something, even though it is very bad for you. Verily Allah knows and you do not know" (Al-Baqarah: 216).

Palestinians hold fast to the Qur'an as their way of life. Since childhood, Palestinian society has been embedded to become a warrior in the way of Allah (mujahid fi sabilillah). The conflict between Palestine and Israel has not been resolved since 1948 (Firdaus et al., 2020). Israel's expansion and control of Palestinian land rights continues to be violent and warlike (Pratama et al., 2023). A figure who is being known to many people is Abu Obaida. Abu Obaida's oration highlighted the sacrifice with direct jihad that is very open to Palestinians against the occupiers. Education and the Qur'an applied in the midst of these societies are deeply rooted in the values of resilience, courage, and devotion to a cause that is considered sacred. The mujahid generation was prepared early on as a form of collective responsibility towards the future of Palestine (Rohmatika, 2023).

By seeing the opportunities of jihad firsthand, Abu Obaida struggled with a great contribution to raising up every mujahid in resistance to colonialism. In his view, becoming a mujahid is not just a choice, but a calling attached to the identity of the Palestinian people. His speech created a narrative that invites people to unite, overcome common obstacles, and make jihad the main tool in achieving independence and just rights for Palestinians. Thus, Abu Obaida's oration provided a strong moral and ideological foundation for the Palestinian people's struggle in the conflict they face.

Abu Obaida's oration had a positive effect on burning the enthusiasm of the mujahids and instilling confidence that Palestine would be free in the face of the attacks of the Israeli occupation. The Hamas Army is said by Abu Obaida to be an army that loves death as much as enemies who love life (Aljazeera.Com, n.d.). Mujahid was ready to fight and fight until the last breath and the last drop of blood. Death is not something to be feared but courage is what makes the fear disappear. With the urgency and fighting equipment available, the Mujahid remained strong in fighting for the right of the Palestinian people to live in a state of independence.

Palestinians strongly support what their military forces, Hamas, are doing. Palestinian jihad is carried out by always carrying out the commands of the creator with devotion, they always read and practice the teachings of the Qur'an. What cannot be separated is their life with the Qur'an. Palestinian life is closely related to the Qur'an and Hadith. Abu Obaida in his orations often recited verses of the Qur'an including, Al-Baqarah: 214, 'Ali Imran: 54, 117, 160, An Nisa: 104, Al Anfal: 17,18, At Tawbah: 14, 189, 195, Al Isra: 5, Ar Rum: 47,60 Ash Shaffat:173. Their belief that what can liberate the State of Palestine is not strong armaments, support from many countries, or great resistance but the Qur'an as their helper and deliverer because Allah is with those who cling to the Qur'an.

Muslims were deeply moved by the narrative of Abu Obaida's oration. He once said to keep ablution later we will pray in congregation at the Aqsa Mosque. The profound meaning is captured by Muslims all over the world that victory will surely

come. Abu Obaida also added that your jihad now is jihad against your passions, fulfill the shaf shubuh prayers like Friday prayers. Muslims are asked to unite to prepare themselves as best as possible, because the struggle of Muslims is not only against the visible enemy, but the elimination of the more dangerous and invisible enemy that is the resistance to one's own passions.

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The World Peace Organization under the authority of the United Nations also discussed this conflict in international meetings. As an international organization, it is the duty of the United Nations to maintain the security and peace of countries in the world (Karomah et al., 2022). The results of the UN session often have not shown their partiality to the Palestinians until now (Caesar, 2016). The majority of countries present at the UN session sought diplomatically to support peace and independence for the Palestinian people. This situation often collapses because the United States with veto power actually has the opposite view by showing its participation to the Israel side (Fadlia, 2019).

Jihad through social media has become a battlefield for Muslims in the face of narrative warfare (Sirgy et al., 2020). Israel with its power in controlling information carries out huge propaganda to influence the world as if Israel is being colonized and become a victim of this Israeli-Palestinian conflict. Lies and false data are spread by the Israeli media in order to attract the sympathy of the people of the world. Israel's control and control of information technology is outweighed by the massive media postings from all corners of the world supporting Palestine. The world community has realized that Israel is not only occupying but they are trying to control the information media by paying for some buzzers to voice support for Israel.

Today in the face of the Palestinian conflict requires Jihad against Israeli barbarity. Jihad can be carried out by anyone who supports the establishment of humanity. Abu Obaida in his speech called for Muslims to unite to protect Al-Aqsa Mosque and liberate Palestine. This research will explore the meaning of jihad conveyed at Abu Obaida's oration. The meaning of Jihad discussed includes Jihad for Hamas forces, Palestinians, Muslims, Arab leaders, the World Security Council (UN) and Jihad through social media.

Introduction part for research-based manuscript should contains: (1) Background; (2) literature reviews; (3) research question(s); and (4) the aim(s) of the research. Manuscript is written in Microsoft Word or Rich Text Format (RTF) using: A4 paper (1 Column), Book Antiqua, 12 pt (Eng or Ind) Or Sakkal Majalla, 16 pt (Ar), 1.5 spaced and Margin 3 cm.

2. Research Method.

The research method used in this article is a qualitative method with an analysis of Abu Obaida's oration on the Palestinian conflict. This method is carried out by studying the background of Abu Obaida, the content of his oration, the goals to be

achieved, and the reactions he received. Primary sources of data obtained come from social media youtube, Telegram and related websites. The study also analyzed the history and role of Jihad in the Palestinian conflict, as well as the impact it had on society. Using this method of analysis, it can reveal in more depth the meaning of jihad in the context of the Palestinian conflict with Israel.

Discussion

A. Jihad According to Islam

Jihad in Arabic, literally means "effort", "earnest effort", or "struggle" (Lewis, 1994). The word jihad itself comes from the Arabic al-Jihad. The word has its roots in al-Juhd or al-Jahd. Jihad is isim mashdar from the verb jahada-yujahidu which means to exert all your abilities to work in establishing the truth that is believed to be from Allah. The Lisanul Arabic dictionary mentions al-Jahd : al-Masyaqqah (difficulty). While al-Juhd : al-Taqaah which means strength or ability. Ibn Mandzur added, jihad is fighting the enemy, devoting all abilities and energy, in the form of words, deeds, or everything that is capable.

Etymologically it can be said that Jihad comes from juhd or jahd which means in Arabic Masyaqqah and ta'b (difficulty and fatigue). Thus, jihad is generally said to be effort and effort in its implementation at risk of hardship and fatigue. Mujam Alfadz Qur'anic Dictionary defines jihad as exerting all forces to defeat. The description of jihad in the Qur'an means devoting the ability to spread and defend the da'wah of Islam. In conclusion, jihad means sincerity (al-Jidd) in exerting ability and strength (badzlul wus'i wa ttaqaah) to achieve goals (bulughul Ghayah) in conditions of suffering and difficulty (min maradin wa amrin syaqin).

According to Quraish Shihab the word jihad is taken from the word jahd, which means tired or difficult. Among the verses of the Qur'an that mention Surah At-Tawbah: 79. Jihad in this verse means ability or ability.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Those (hypocrites) who denounce believers who give alms willingly, (reproach) those who do not get (to alms) other than their ability, then they ridicule them. So God mocked them and for them a very painful punishment. (At-Tawbah: 79)

In Surah Ali Imran : 142, this verse mentions jihad which means test and trial.

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ

Do you think you will go to heaven, when it is not yet real to Allah those who wage jihad among you and not yet real people who are patient. (Ali Imran: 142)

In Sura Al Anfog: 69, this verse mentions jihad which means to be serious.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

Those who strive earnestly to (seek the blessings of) Us will actually show them Our ways. Indeed, God is truly with those who do good. (Al Ankabut : 69)

Fiqh scholars generally define jihad as war. Sayyid Sabiq in his book Fiqh Sunnah defines jihad as making every effort and trying with all his might and enduring all difficulties in fighting the enemy and restraining his aggression. In Islamic law, jihad has a very broad meaning, namely all forms of maximum effort for the application of Islamic teachings and the eradication of evil and tyranny, both against oneself and within the scope of the state. Fiqh scholars generally divide jihad into three forms namely; First, jihad is fighting the real enemy (the infidels). Second, jihad against

Satan. Third, jihad against oneself.

B. Jihad according to Abu Obaida

The meaning of Jihad that will be presented in this research is not an interpretation of a verse or hadith. Meaning can be defined as concepts, understandings, ideas, ideas, and intentions embodied in the form of speech, symbols or signs (Chaer & Muliastuti, 2014) . One approach to the study of meaning is to try to correlate expressions in language with aspects outside language (Sarifuddin, 2021). Abu Obaida, as the spokesman for Al Qassam, Hamas' military wing, often delivers speeches in order to inflame the spirit of the fighters, and update on the situation in Palestine. The aspects studied will explain some of the roles that can be taken by each party. This research narrows the meaning of jihad that can be carried out by Hamas (Harokah Al Muqawwamah Al Islamiyah) or Islamic Resistance Movement, non-military Palestinians, Muslims outside Gaza or Palestine, and Jihad with social media.

There are several Orations of Abu Obaida that are references to this study about the meaning of Jihad. The video was uploaded by Youtube Al Jazeera which became the focus of the researchers' study, including :

No	Heading	Upload Time
1.	أبو عبيدة: ما نشرناه جزء يسير من بطولات مجاهدينا ضد قوات العدو في الميدان	5 November 2023
2.	أبو عبيدة: وثقنا تدمير ١٣٦ آلية عسكرية إسرائيلية تدميرا كلياً أو جزئياً	8 November 2023
3.	أبو عبيدة: أحلام قادة الحرب الصهاينة في القضاء على مقاومتنا هي محاولة للهروب من الهزيمة المدوية	14 November 2023
4.	كلمة أبو عبيدة الناطق العسكري باسم كتائب القسام	17 October 2023
5.	أبو عبيدة: العدو عاجز عن مواجهة مقاتلينا منذ أكثر من ٦٠ ساعة	9 October 2023
6.	الناطق باسم كتائب القسام: سنذيق العدو هزيمة أكبر مما كان يتوقع أو يتخوف	28 October 2023

Some of Abu Obaida's speeches above provide information about the state of war in Palestine, motivations for Palestinians and Muslims, strategies for defeating the enemy, and the struggle of the military in Palestine.

Biography of Abu Obaida

Abu Obaida, also known as Abu Obaida, Abu Obayda, Abu Ubaydah and Abu Ubayda, is a pseudonym for the spokesman for the Izz ad-Din al-Qassam Brigades, Hamas' military wing. No one knows what Abu Obaida's name is, nor his personal details. In fact, his face was never known because he always wore a kaffiyeh every time he appeared in public. Since the re-outbreak of war between Israel and Gaza on October 7, 2023, Abu Obaida has reappeared on media screens, after Mohammad Al-Deif, the commander of Al-Qassam, proclaimed the Al-Aqsa Flood operation began .

Abu Obaida first became known in 2002 as part of Al Qassam's field office. He spoke to many media outlets through press conferences, but never showed his face.

Ashraq Al-Awsat revealed that his intervention will appear every few days. This was revealed through a recorded speech, wearing a red keffiyeh and green striped uniform, to convey Al-Qassam's position and talk about the progress of the battle.

Since the onset of Israel's war on the Gaza Strip after October 7, 2023, Abu Obaida has appeared several times either before or after the conflict. He managed the media war, with professionalism in dealing with Israeli spokesmen, according to Hamas supporters in Palestine. As a spokesman, Abu Obaida often played a war of words to foster the anger of the Zionist army. He has also become a symbol of Hamas resistance because he is always at the forefront of conveying the hearts of Hamas militants.

Abu Obaida also often reported several Hamas actions to the world, such as one when he sent a message that Hamas managed to destroy 24 enemy vehicles, including tanks and other military equipment. With a red and white keffiyeh covering his face, no one knows who Abu Obaida really was except perhaps a Hamas insider. In almost every aftermath, he detailed the achievements of Hamas fighters, the number of tanks destroyed, the number of Israeli forces attacked.

1. Jihad for Hamas forces

Hamas (Harokah Al Muqawwamah Al Islamiyah) or Islamic Resistance Movement is one of the political parties in Palestine. Several other political parties exist in Palestine such as Fatah (Harokah at-Tahrir al-wathoni) or the Liberation Movement Palestine, Jihad Islam. All of these political parties have their own military wings. Hamas has a military wing of the Izzudin Al Qassam Martyrs Brigades, Fatah has a military wing of the Al Aqsa Martyrs Brigades, and Islamic Jihad has a military wing called the Al Quds Brigades. The military wing has the same goal of resisting the Israeli occupation.

Abu Obaida as spokesman for the military wing of the Izzudin Al Qassam Martyrs Brigades not only called for jihad against his party, but more generally, for the military in Palestine, especially in Gaza. Based on the oration delivered by Abu Obaida the meaning of jihad addressed to Hamas military forces is:

a. War with strategy

Abu Obaida said *"We went to the battlefield to start the Al-Aqsa Flood operation, we did not hesitate in the slightest, even for a moment, for all reasons not to ignore Allah's pleasure for us in this war, which is related to religious and national issues namely the issue of Al-Aqsa Mosque and Palestinian prisoners in Israeli prisons. We are grateful for God's grace that has given us success and can beat more than we expected to achieve. God's grace upon you is so great, and you do not throw when you throw, but God throws"*.

Abu Obaida stressed that Palestinian resistance fighters are still waiting for the Israeli occupation army for a ground invasion. He also alluded to the price paid by Israel for prisoners brought to the Gaza Strip: the release of all Palestinians in Israeli jails. Hamas and the jihadists are still waiting for a ground offensive. Because Israel only dares to carry out air strikes. Because with a ground attack, Israel will find real defeat. The failure of the Israeli army in trying to find the weaknesses of Palestinian fighters, so Abu Ubaida tried to explore Netanyahu's readiness in the prisoner file in front of their families in a press conference.

The meaning of jihad that is captured is war with the strategy of Thufan Al-Aqsa (Al Aqsa Flood), and attacks with the priority of ground attacks. The Al-Aqsa floods are a surprise strategy carried out by resistance groups in the Gaza Strip. They penetrated Israel by air using paragliding parachutes, by sea by boat, as well as by land

by border wall. With this strategy they succeeded in occupying the nearest Israeli settlement in the history of the Palestinian-Israeli conflict.

b. Destroy enemy combat equipment

Abu Obaida in his speech said, *"We saw that victory in the attack on October 7 when we stormed their defenses, as it turned out, their defenses fell, like cobwebs. One of our Mujahids had managed to destroy three of their war vehicles, managed to kill the ones inside and the troops were in disarray, as if facing one army. We also sent an army of frogs that managed to enter Zikim, where fighting took place. There, there was a battle for a long time that scared the troops"* (Obaida, 2023b).

Jihad by destroying the enemy's combat equipment is weakening the invaders by eliminating the tanks, weapons, and firing equipment they use. Hamas military forces targeted vehicles used by Israeli soldiers with explosive fire, using homemade bombs. Abu Obaida added that Israeli forces felt humiliated and reprehensible. Abu Ubaida added that hundreds of military vehicles were mostly completely destroyed or partially destroyed. Although destroying combat equipment does not take obvious casualties, but with this effort the enemy forces will weaken slowly. The number of tanks destroyed by Hamas' military wing forces made it impossible for enemy forces to conduct intensive fighting.

c. Holding Fast to God's Help

Abu Obaida was only the spokesman for the military wing of Al Qassam, the real military power is because of Allah's help, He conveyed that Allah's help will be with the mujahid. According to him, after faith in Allah, the confidence came from Al-Qassam's preparation in facing ground battles. Moreover, they have been planning the Thufan Al-Aqsa operation for years, amassing forces, and fighting the impossible.

Abu Obaida's oration said *"The Zionists announced that they succeeded in killing 10 mujahideen, even though our number of mujahideen was only three. That is God's help and the glad tidings of glory. Keep believing, O son of our nation, that glory will surely come, by Allah's permission. All the crimes and massacres they commit, in fact only their pain and feelings of defeat overwhelm them, it is true that God says "if you suffer pain then verily they also suffer pain (also) as you suffer, while you expect from God what they do not expect"* (An-nisa': 104) (Obaida, 2023c).

d. Refuting Israel's Narrative

Mardawi stressed that Abu Ubaida's speech showed Hamas was capable of defeating all Israeli attempts to manipulate global opinion. Hamas has also brought down the Israeli occupation. it was reflected in Abu Ubada's affirmation of the fighters' readiness to welcome Israel's ground invasion. He also pointed out that Abu Obaida conveyed a message to Arab and Islamic societies that glory and pride are not given, but rather taken, and the role in milestones is will and decision. He pointed to Abu Obaida's emphasis in trusting Allah Almighty with sustained victory, that victory requires patience. The occupation period is over, and no one is afraid of the Israeli army.

e. Giving Threats To Israeli Forces

Abu Obaida reminded the Zionists of the eighth-decade curse that accompanies them that has always remained in Israel's memory. Abu Ubaida said the curse soon came and came to Israel. This threat arises because Israel sees the history that its country is almost 80 years of independence. Looking at history that before the establishment of the state of Israel there were several states that were destroyed in the 8th decade or 80th year. The destruction of the country seemed to be reminded by Abu

Obaida through his Oration.

Abu Obaida stressed that the mythical time of an invincible army has passed and the current battle will be a decisive moment in the nation's history. "*The enemy will taste a greater defeat than he anticipated or feared, and the time of Zionism's collapse has begun,*" Abu Ubaida said. Al-Madhoun believes that the goal of the current resistance is to crush and destroy the Israeli army so that it cannot survive, through fighting under the most difficult circumstances. He noted that there are 50,000 fighters scattered all over the Gaza Strip, with the sea behind them and the enemy in front of them, so they have nothing but victory.

Abu Obaida challenged Israel to a ground invasion of Gaza, and threatened to provide fierce and deadly resistance to Israeli forces. He also denounced Israel as an illegal resident committing war and humanitarian crimes against the Palestinian people, and demanded that Israel end its blockade and occupation of Gaza. Abu Ubaida said his fighters continued to confront Israeli forces, inflicting losses on them.

f. Freeing prisoned Palestinians

In a speech broadcast to Al-Qassam Brigades military spokesman Abu Obaida announced that the Palestinian resistance group would release some of the foreign captives detained in the next few days, if conditions on the ground permit. He also asserted that the number of Israeli prisoners held by Al-Qassam ranged from 200 to 250 people, or slightly exceeding that range, pointing out that Al-Qassam has significant military strength, and is capable of holding hundreds of Israeli captives as a bargaining chip to free Palestinian prisoners from Israeli prisons. He also pointed out that Al-Qassam has a humanist attitude towards foreign captives, and does not intend to harm them (Obaida, 2023e).

Hamas military forces are holding Israelis captive in order to free Palestinians. Hamas through its spokesman and dialogue with the Israeli side succeeded in exchanging prisoners. It can be seen that when the exchange of prisoners Hamas forces are very protective of the lives of their captives, on the contrary, the sadistic situation is felt by Palestinians who are detained by the Israeli Forces, they are humiliated, beaten, and mentally attacked.

2. Jihad for Palestinians

Palestinians also have a strong spirit of jihad in the face of the atrocities of Israeli forces. Abu Obaida as a figure who is considered to represent the voice of Palestinians in voicing justice and independence of the Palestinian people. Abu Obaida's oration also pressured Palestinians consisting of civilians, women and children to wage jihad in defense of their country. Some meanings of Jihad captured by Palestinians :

a. Accept and Be Patient with the Events That Happen

Many Palestinians killed by Israeli atrocities include children and women. Buildings such as schools, hospitals, mosques, churches, residential areas were also destroyed (Eliandy et al., 2023). The people of Gaza, Palestine, only hope in God as Israel is engulfed in endless fear. Abu Obaida said that the Palestinian people of Gaza remain enthusiastic waiting for the coming of Allah's victory that will soon arrive. According to Abu Obaida, spokesman for the Al Qossam Brigades, although Israel retaliates unnaturally with tyranny against civilians, it is actually a form of extreme fear from Israel.

Abu Obaida paid tribute to the martyrs and stressed to remain patient because Allah's help will surely come. "*Our salute to the captives awaiting release which is sure to happen with Allah's permission. A salute to our legendary nation, which teaches all mankind*

the meaning of constancy, firmness, resistance and majesty. Glory is achieved only by a little patience, glory only comes from God who is almighty and all-wise. Allah will surely win his affairs but most people do not know this war, victory or martyrdom. To our noble people, greetings to salvation for your patience in the face of this battle. Hail salvation to the spirits of the martyrs who are already in the glorious sky of Al Quds" (Obaida, 2023f).

b. Increasing Faith and Taqwa

Abu Obaida's speech was a response to Israel's ongoing aggression on the Gaza Strip, which has killed more than 8,600 Palestinian civilians and wounded thousands more. Israeli attacks have also destroyed infrastructure, homes, schools, hospitals, and mosques in Gaza. We are ready to face them with courage and determination. We are ready to make Gaza a graveyard for them, and make the land of Gaza a quagmire for them, Abu Obaida said. He also expressed appreciation to the Palestinian people wherever they are, to the mujahideen in all territories, and to the fighters on all battlefields, as well as to the masses who rose up against Zionist aggression around the world. He said that every individual who wields a gun, raises his voice, or uses a pen, has united to resist this criminal enemy.

"Greetings to the martyrs who are sacrifices for religion, country and holy places. In the face of Zionist inconsequential attacks. The martyrs never bowed their backs except to bow before their Rabb. But please note, that they have to pay the price they already know. In closing, mercy to martyrs on their holy blood, healing for the sick and wounded, for which their blood and sacrifice, will write the way of victory." In the Oration emphasized not to submit except to God alone (Obaida, 2023).

This speech was met with a standing ovation by the Palestinian people, which showed that they were still eager to continue the struggle. During the latest war in the Gaza Strip, Abu Obaida also continued to appear as a spokesman for Hamas' Al Qassam Brigades. He continues to speak out against Hamas and counter disinformation spread by Israel and Western countries. Abu Obaida is a very important figure for Hamas and the Palestinian people. He is a symbol of the Palestinian struggle and a source of inspiration for them.

3. Jihad for Muslims

The Palestinian struggle is not only for the Palestinian people, this struggle is the struggle of all Muslims, Muslims must unite to help their brothers who are being colonized by the Palestinian population. The commitment of the leaders of Muslim countries is eagerly awaited by the Palestinian people. Abu Obaida alluded to Muslims to defend the Palestinian people by providing help. Among the meanings of jihad carried out by Muslims to defend Palestine are:

a. Conducting diplomacy for Palestinian independence

Abu Obaida called on Arab countries and the world to support the struggle of the Palestinian people against Israeli aggression, and respect the rights of the Palestinian people to live in freedom, sovereignty, and dignity. He also appreciated the solidarity and support given by various parties to the Palestinian people. The form of Jihad carried out by countries in this conflict is that some countries reject bilateral relations with Israel, withdraw ambassadors who are in their countries, condemnation by international organizations.

Diplomacy carried out by countries in the UN session is a real form of defense of humanity and the elimination of colonialism. The latest UN session showed 120 countries supported the ceasefire and 14 countries rejected the Israeli ceasefire. The results of the Extraordinary Summit (Summit) of the Organization of Islamic

Cooperation or OIC held in Riyadh, Saudi Arabia resulted in several decisions, namely: condemning the Israeli aggression in Gaza, urging the UN Security Council to act to produce a resolution to end the war, and the entry of aid into Gaza.

Abu Obaida's oration emphatically said, *"To the Arab leaders, we convey from the heart of the war, which you must have witnessed on television. We are not asking you to move to defend the Arab and Muslim children in Gaza by mobilizing your tanks and troops. Nor do you ask you to guard your shrines that have been defiled with honor by a society of disorder. Nor do we ask you to be angry when your Prophet was abused in the place of his Isra' and Mi'raj. We have taken this task on our shoulders, with everything we have that we have made from scratch and we produce from the impossible. But are you guys this weak? to the point of not being able to send mere vehicles of relief and humanitarian aid, to this piece of Arab and Islamic land. This is what we cannot understand and interpret"* (Obaida, 2023).

b. Military Resistance

Abu Obaida especially paid tribute to our brothers in Yemen, Arab and Islamic heroes, who were moved by the cry of our people and the call of our resistance. They rose up with familiar Arab courage, broke geographical boundaries, and supported Gaza vigorously. Similarly, brothers in Lebanon are increasingly actively besieging the occupiers from the north, confusing him, damaging his strongholds, and our brothers in independent Iraq and on every front are trying and will continue to strive to defeat the Zionist occupiers. He called for increasing resistance against the occupiers from the heroes of our nation and people throughout the West Bank and the resistance front, to deal a blow to the Zionists and not stop pursuing them across the axis of resistance in the land of Palestine.

Abu Obaida also called on our brothers in Jordan, in particular, to step up all forms of popular action, mass and resistance. You, Jordanians, are a nightmare for the occupiers who fear your movements and try so hard to separate you from our struggle. He also called on all free people in the world to condemn and continue to harass the violating Zionist regime wherever the interests of the occupiers are present. He expressed support to the brothers and told them that behind difficulties will come ease. Indeed, victory from God is near.

c. Boycott Pro Israel Products

Abu Obaida did not convey clearly about this movement, but Muslims caught up not to support Israel and its allies. The Boycott movement has always echoed around the world at the outbreak of the Israeli-Palestinian conflict. The Zionist regime was frightened by the Boycott movement because it hit its economy significantly. The boycott is a global movement that aims to pressure Israel to end its occupation and colonization of Palestinian land, provide equal rights for Palestinians to independence, and respect the right of return of Palestinian refugees. The movement has raised the awareness of the international community about Israel's human rights violations in Palestine.

The pro-Israel product boycott movement and the main backers of Israel have also led to increased operating costs for Israeli companies. For example, Israeli companies have to incur greater costs to monitor and respond to Boycott campaigns. In official figures, the impact of the Boycott on the Israeli economy remains unclear and it is impossible for the Zionist regime to disclose its loss data. However, some studies show that this movement has a significant impact on the Israeli economy.

d. Solidarity Action to Defend Palestine

He pointed out that the massacre committed by the enemy before the world was

their only achievement in this war. Meanwhile, the great sacrifices made by the Al Qassam resistance were the beginning of victory. Abu Obaida also said that the easy and swift retaliation by Israel was aimed at calming their internal front. The fierce clashes that ensued forced the Israeli army to retreat and change the course of the attack. Abu Obaida, the Al Qassam Brigades also attacked several Israeli cities, including Ashkelon, Ashdod and others. He will continue to resist Israeli aggression. The enemy's only claim of victory is its attacks on civilians and civilian infrastructure.

He also urged people in the Arab world and the Islamic world to defend the land of Quds. His expression was accepted and implemented by many countries in the world that carried out actions in defense of Palestine by taking to the streets which were followed by thousands of people in parts of the world. The world is aware that Palestinians are being occupied by Israel. There are so many countries that carry out this Palestinian defense action starting from the Middle East such as Morocco, Egypt, Lebanon, Yemen, and in Asia such as Indonesia, Japan, Malaysia, India, and others, and in Europe such as Turkey, Britain, Germany, France, Italy, Spain, and even in America itself.

e. Jihad With Social Media

Pro-Palestinian journalists are those who struggle with using lenses and news to counteract lies told by Israeli forces. The Israeli forces spend huge sums to make propaganda, they are very afraid of the news of the situation in Palestine. The huge impact is felt by the world community to see the barbarity of Israeli occupation. The world community certainly sees the latest conditions of journalists who descend directly at the war site. The great task undertaken by Muslims is to keep their voices calling for Palestinian independence. Content or narratives created to support Palestine are considered capable of weakening the mentality of enemy forces (Fernando & Larasati, 2023).

Abu Obaida responds to anyone who supports Palestine through cyberspace who rewards him with the nickname "Ashabul Aqlam" (Pen Expert) Abu Obaida also documents and presents many operations targeting the enemy, and will present many of them sequentially in publications in order to be the spirit of other Muslims. Abu Obaida saluted Ashabul Aqlam "*Greetings to you, O our youths, you have exposed the hypocrisy of this world.*"

Conclusion

Abu Obaida's oration was a form of narrative resistance to the Israeli forces. In his oration, Abu Obaida called for sticking to the faith and the Qur'an. Abu Obaida called for the unity of Muslims in the face of hostile forces. Jihad as a way to conquer Israel was carried out by several elements captured from Abu Obaida's oration. The meaning of Jihad carried out by each element is different with the same goal of expelling the occupiers and the independence of Palestine. Researchers capture the meaning of jihad carried out by Hamas forces, namely war with strategy, destroying enemy combat equipment, clinging to Allah's help, refuting the Israeli occupation narrative, liberating prisoned Palestinians. Non-military Palestinians grasp the meaning of jihad by accepting and being patient with events and increasing faith and piety. Muslims wage jihad by conducting diplomacy for Palestinian independence, military resistance, boycotts of pro-Israel products, solidarity actions in defense of Palestine, and jihad with social media.

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