بسم الله الرحمن الرحيم

Eloquence at the Podium Does Not Change Reality on the Ground!

News:

At the COP31 Leaders' Summit, Turkiye’s President Erdogan said: "Making a show of force over the suffering of Gaza's children is a sign of weakness, helplessness, and lack of conscience." President Erdogan: "Humanitarian aid must be allowed through immediately. This policy of isolation must end. This oppression, this cruelty, must now cease and be brought to an end." (News agencies, November 11, 2026)

Comment:

Today, the greatest deception practiced by those who govern Muslims across the Islamic world, especially those who supposedly represent the region's most powerful actors, is that they denounce and condemn oppression while refraining from taking concrete steps to stop it. Yet our Lord warns those who profess faith on precisely this point, in the strongest terms in the Holy Qur'an ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ * كَبُرَ مَقْتًا عِندَ اللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ﴾ **“O you who believe! Why do you say what you do not do? It is deeply hateful in the sight of Allah that you say what you do not do.”** [Surah As-Saff: 2-3].

The duty of those who have assumed the mantle of leadership is not to describe the plight of the oppressed and appeal to the oppressor's sense of mercy. Still less is it to report what is happening in the region as journalists do. Passive expressions of helplessness and wishful thinking, such as "Permission must be granted," "They are not allowing tents or food," "It must end," and "It must be brought to an end," may be fitting for nongovernmental organizations or ordinary citizens whose hands are tied. But such words have absolutely no place in the vocabulary of those who wield the power of the state. The duty of those who possess power is not to beg the oppressor for mercy, but to break the hand of the oppressor reaching out to harm the oppressed.

Our Prophet (peace and blessings be upon him) said: **«من رأى منكم منكرًا فليغيره بيده، فإن لم يستطع فبلسانه، فإن لم يستطع فبقلبه وذلك أضعف الإيمان» "Whoever among you sees an evil, let him change it with his hand. If he is unable to do so, then with his tongue. If he is unable to do even that, then let him reject it in his heart; and that is the weakest level of faith."** For rulers who possess the resources of the state, armies, and the power to impose commercial and diplomatic sanctions, to remain at the level of "condemnation with the tongue" when they are in a position to "put things right with their hands" is to help the oppressor.

Islamic history is not a history of empty rhetoric, but of honorable, resolute, and dignified deeds. When the cry of a Muslim woman imprisoned in Byzantine dungeons "Come to my aid, O al-Mu'tasim!" reached Baghdad, the Caliph did not resort to games of international diplomacy. He did not appeal to the Byzantine emperor for compassion or issue statements of condemnation. He set down the glass of water in

his hand and declared, "At your service (I am coming at your command), my sister!" He then marched out with his army, conquered Amorium, and freed that woman. The determination shown by Saladin, the Conqueror of Jerusalem, in liberating Jerusalem from Crusader occupation was likewise of the same kind.

Failure to completely sever the direct or indirect economic, logistical, and diplomatic mechanisms connecting us to the perpetrators of oppression strips the words spoken of both their truth and their spirit. The famous sense of responsibility attributed to Umar (may Allah be pleased with him), "If a wolf were to snatch a lamb on the banks of the Euphrates, Umar would be held accountable for it", today places an immense moral burden on the shoulders of Muslim rulers for the tens of thousands of children torn apart by bombs just across the Mediterranean. Speaking about the oppression taking place in Gaza from podiums does not change reality on the ground, just as it has not changed it for four years. Turning this oppression into a "show of force" or "material for speeches" for the sake of political interests, domestic political calculations, or international balances is more than helplessness; it is complicity in oppression.

Ultimately, eloquent speeches may warm hearts for a moment and stir societies into a fervor. In reality, however, they neither fill the stomach of a child in Gaza nor warm bodies freezing in the bitter winter cold, much less stop the bombs raining down on them. Islam's understanding of dignity commands not pleading with the oppressor to "stop now," but adopting concrete sanctions that will cut off the lifelines of oppression, a total blockade, and the resolve to intervene directly. The time for words is over; history will now record not who said what, but who mobilized the armies under their command and who kept them confined to their barracks.

Not words, but deeds. Not soothing emotions with ornate sentences, but action. What is needed is not statements that convey helplessness and cowardice, but the courage and resolve to put the Jewish infidel in his place.

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