

Palestine and the Architecture of Unity: Beyond the Fever

Address by His Eminence
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for:

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين، سيدنا محمد
وعلى آله وصحبه أجمعين

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا
حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (الإسراء 1)

I. The Diagnostics of the Body

Excellencies, Distinguished Delegates, Scholars of the World Forum for Proximity,
and my dear brothers and sisters in Malaysia.

The 30th of Rajab resonates deeply, standing just three days after the anniversary
of the Isra' and Mi'raj, the miraculous journey that forever bound the sanctity of
Makkah to the stones of Al-Quds. Then, as now, the Ummah stands at a
crossroads, an existential moment demanding unity, resolve, and faith.

As we continue to navigate the spiritual and legal traditions of our faith, I look out
at the world today and see a paradox. We are an Ummah of over two billion souls.
We sit upon the most vital crossroads of global trade. We have the "breadbasket"
of the world. We hold the keys to the world's energy security. And, most
importantly, we hold the "grace" of spiritual salvation for humanity; and yet, when
we look at the smoking ruins of Gaza, we feel a profound, suffocating sense of
helplessness.

Our beloved Prophet Muhammad (PBUH) provided us with the eternal diagnostic
of our condition:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ، وَتَرَاحُمِهِمْ، وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عَضْوٌ تَدَاعَى
لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى (أَخْرَجَهُ الْبُخَارِيُّ وَمُسْلِمٌ)

*"The believers in their mutual kindness, compassion, and sympathy are just like
one body. When one of the limbs suffers, the whole body responds to it with
wakefulness and fever."* (Sahih Bukhari).

Today, Gaza is a suffering limb, Sudan is a suffering limb, Yemen is a suffering
limb, as are many other places in our world. We are enduring traumas that defy
the vocabulary of modern human rights. It is the "fever" that keeps the global

Ummah awake. But we must be honest: a body that remains in a state of fever without the hands moving to provide medicine or the feet moving to provide safety is a body suffering from **paralysis**. This paralysis is not an act of God; it is a result of the choices we continue to make.

II. The Tragedy of the Divided House

While our eyes are fixed on Palestine, we cannot ignore the self-inflicted wounds bleeding across our geography. In the plains of Sudan, brother is slaying brother. In the mountains of Yemen, a generation has been lost to conflict where the weapons on both sides often bear the names of neighbouring Muslim brothers.

Allah, Ta'ala, warns us through The Holy Qur'an, He says in Surah Aal-Imran:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۚ لَعَلَّكُمْ تَهْتَدُونَ (آل عمران 103)

"And hold firmly to the rope of Allah all together and do not become divided. And remember the favour of Allah upon you—how you were enemies and He brought your hearts together, so you became, through His blessing, brothers. And (Before this) you were on the brink of an abyss of the Fire, so He rescued you from it. In this way, Allah shows you His signs, lest you find guidance." (3:103).

When we, the nation of one Qur'an and one final Nabi, allow sectarianism or narrow nationalism to become our primary identity, we lose our hold on that rope. The tragedy of a divided Muslim world is that we have become our own jailers. We have allowed ourselves to be trapped in a cycle of *Fitna* (civil strife) that consumes our wealth and our moral authority. How can we demand that the world respect our sanctity when we do not respect it ourselves? A house divided against itself cannot offer sanctuary to the oppressed in Al-Quds or in Gaza or anywhere.

III. The Geopolitics of Hegemony: The "Vassal" Reality

Let us speak of the "Elephant in the Room." The fragmentation of the Muslim world is a **strategic necessity** for those who wish to maintain global hegemony. The maps we live by today were largely drawn by colonial pens in London and Paris; lines in the sand designed to ensure we would forever be at odds.

In the modern era, this has evolved into a system of "Pliant Vassalage." Many of our nations find themselves caught in a trap of dependency; tied to external

powers through debt sovereignty, security dependency, political patronage and fear. When our response to Gaza is muted, it is because many of our levers of power are held by hands that do not belong to us. We are living in a state of "fragmented sovereignty."

In the face of ongoing Western agitation against the Islamic Republic of Iran, I am reminded by advice from Australian Muslim leader and activist **Br Keysar Trad** who has repeated in many speeches: *"I am not suggesting that we ignore the ever-present threat of destabilisation, intervention, or regime change; we must take every precaution against external and internal nefarious elements. However, we must also preserve a healthy conscience—one that speaks truth to power, regardless of the ruthlessness or depravity of that power."*

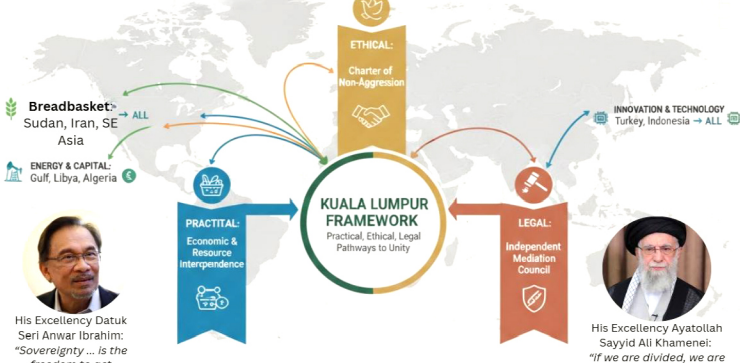
This reality is increasingly recognized by our most prominent voices:

- **Honourable Prime Minister YAB Dato' Seri Anwar Ibrahim** has reminded us that sovereignty is the freedom to act on conscience, he said: *"The issue of Palestine is a test of our humanity... sovereignty is not just a political status; it is the freedom to act according to our conscience rather than the dictates of global masters."*ⁱⁱ
- **His Excellency Ayatollah Sayyid Ali Khamenei** has correctly identified that the strength of the Ummah lies in its proximity, he said: *"The issue of Gaza is the primary issue of the Islamic world... if we are divided, we are all vulnerable; if we are united, we are a fortress."*ⁱⁱⁱ
- **Honourable Imran Khan**, imprisoned by his own military for daring to warn against the "vassal" mindset said: *"A nation that is dependent on others for its survival can never be truly free... until we achieve economic and intellectual independence, we will remain spectators to our own tragedies."*ⁱⁱⁱⁱ And despite this warning, hardly a finger is moved to secure his freedom.
- **Honourable Turkish President Recep Teyyip Erdoğan** has exposed the failure of the global system, he said: *"The world is bigger than five... if the Muslim world does not establish its own 'centre of Justice,' no one else will do it for us."*^{iv}
- **Honourable Tun Dr Mahathir Mohamed** has stressed the need to speak with one voice against the crimes of Israel and its enablers, he said: *"The*

time has come for all Muslims to set aside their differences because the least we can do while we feel helpless is to damn Israel, the US and their Western allies as well as Muslims who are complicit in their crimes against humanity.”^v

Ummah Resource Sovereignty:

Interdependence for a Self-Reliant Muslim World



His Excellency Datuk Seri Anwar Ibrahim: *"Sovereignty ... is the freedom to act according to our conscience"*



His Excellency Ayatollah Sayyid Ali Khamenei: *"If we are divided, we are all vulnerable; if we are united, we are a fortress."*

VOICES OF UNITY: LEADERS ON Sovereignty and Liberty



His Excellency Tun Dr Mahathir Mohamed: *"The time has come for all Muslims to set aside their differences ..."*



His Excellency Imran Khan: *"A nation that is dependent on others for its survival can never be truly free"*



His Excellency Recep Tayyip Erdogan: *"If the Muslim world does not establish its own 'centre of Justice', no one else will do it for us."*

A Unified Discourse for a Resilient Ummah

IV. The Framework for Action: Practical, Ethical, and Legal

The World Forum for Proximity has asked us for a framework for future measures. Let us propose three pillars of **Strategic Realism**:

1. The Ethical Pillar: A Charter of Non-Aggression

"Proximity" (*Taqrib*) between schools of thought begins with proximity between our hearts. Our ethical framework must begin with an internal covenant: **The**

absolute sanctity of Muslim life. We must make the cost of *Fitna* socially and religiously unbearable for any leader who chooses proxy war over mediation.

2. The Practical Pillar: Resource Interdependence

Sovereignty begins with the stomach. As long as we import our grain and technology from those who benefit from our weakness, we are not free. We must create a "Critical Resource Corridor." Let the capital of the Gulf meet the fertile soil of Sudan and the industrial capacity of Malaysia, Pakistan, and Indonesia. When our survival is linked to our neighbour's stability, war becomes an unthinkable economic suicide.

3. The Legal Pillar: An Independent Mediation Council

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (الحجرات 9 - 10)

"And if two groups of believers fight each other, then make peace between them. But if one of them transgresses against the other, then fight against the transgressing group until they (are willing to) submit to the rule of Allah. If they do so, then make peace between both (groups) in all fairness and act justly. Surely Allah loves those who uphold justice.

"The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy." (49: 9-10)

We must reclaim the right to settle our own disputes. I propose the establishment of a permanent, high-level **Council of Elders and Jurists**, independent of state pressure. Their mandate is to intervene in conflicts like Sudan and Yemen *before* they are internationalised. We must solve Muslim problems with "free" Muslim minds and hands.

V. The Path to World Peace

We seek unity because the global systems built after 1945 are crumbling and above all, we seek it because without it, we would be on the brink of an abyss of fire (شَقَا حُفْرَةً مِّنَ النَّارِ) that would burn us all. They have failed Gaza, and they have failed the poor, they have failed the global south and much of the north.

إِنَّ هَذِهِ أُمَّةٌ أُمَّةٌ وَاحِدَةٌ وَأَنَا رَبُّكُمْ فَاعْبُدُونِ (الأنبياء 92)

"Indeed, your Ummah is one Ummah, and I am your Lord, so (be sincere in your submission and) devotion to Me" (21:92)

A united Ummah, believing in only One Sublime God, acting as a "Third Way," can be the mediator the world needs. We are an *Ummatan Wasatan* (a Balanced Middle Way). Our role is to stand for justice (*Adl*), not just for Muslims, but for all who are oppressed—be they in the global south or the marginalized in the north.

VI. Conclusion: A Call to the Representatives

Your Excellencies, history is a witness. We have all seen many United Nations "resolutions" and words of condemnation from various nations that were nothing more than ink on paper. But the children of Gaza, the mothers of Sudan, and the orphans of Yemen do not need our "concern." They need our **courage**.

Our individual survival as leaders is tied to our collective sovereignty. Let us re-bind the broken cord. Let us start today in Malaysia by erasing the dependency in our policies.

إِنَّ اللَّهَ لَا يَجْمَعُ أُمَّتِي عَلَى ضَلَالَةٍ، وَيُدُّ اللَّهُ مَعَ الْجَمَاعَةِ، وَمَنْ شَدَّ شِدًّا إِلَى النَّارِ (الترمذي)

Our beloved Prophet (PBUH) said: *"Allah will not unite my Ummah upon "wrong" and the hand of Allah is with the Jama'ah (united group) and whoever deviates does so towards The Fire."* (Tirmidhi). Let us deviate from the fire and return to the group. Let us return to our strength. Let us return to Allah.

Barakallahu feekum. Wassalamu Alaikum wa Rahmatullah.

ⁱ <https://www.thestar.com.my/news/nation/2024/11/12/anwars-resolute-stance-on-palestine-inspires-hope-at-riyadh-summit>

ⁱⁱ <https://www.yemextra.net/2025/05/04/sayed-khamenei-only-muslim-unity-to-stop-tragedies-like-gaza-and-yemen/>

ⁱⁱⁱ <https://somethinkofvalue.com/imran-khan-quotes/>

^{iv} <https://www.newsweek.com/2025/10/17/pres-erdogan-turkiyes-diplomatic-vision-justice-prosperity-opinion-2132796.html>

^v Address at the "Palestine: The Linchpin of Civilization Renaissance" conference
<https://www.trtworld.com/article/18216632>



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