

RAHBAR KISAN INTERNATIONAL

A nation known for its pride is shaking off its dust



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The Islamic nation, from East to West, is known as a nation of pride and dignity. It rejects injustice, humiliation, aggression, and oppression, especially since it carries a heavenly message that it cherishes. Therefore, whenever the Islamic Ummah becomes weak, the enemies abuse it severely, attacking it with cruelty. “They do not observe toward a believer any pact of kinship or covenant of protection (Al Tawbah, verse 10).” Notably, the term “Ummah” has been used many times in the holy Quran to express unity among all Muslims and to show that each individual Muslim should care about all other Muslims wherever they are. It is a term that explicitly means that Muslims all over the world are one nation “Ummah”.

The people in most Islamic countries have been struggling for decades to get rid of the restrictions of hegemony imposed on them internally and externally. Therefore, steadfastness in principles is, in general, a characteristic of the Ummah.

Those who tried and are trying to advance the Ummah in general are their countries in particular have emerged in this Ummah in all Islamic countries and at all times. Some of them died without achieving that, and some of them are still on the path, walking despite the difficulties and sacrifices. Since the Ummah is under tremendous pressure from its enemies and those loyal to them, it looks eagerly to the day of freedom and liberation from the hegemony, sympathizes with those who seek liberation, and cheers for them.

On the other hand, the crowds become angry if they see anything that suggests the opposite, and feel upset when things go differently. Here, we need to pause to weigh things in such moments, that is, moments of encouragement and enthusiasm mixed with moments of disappointment as a result of an action other than what we aspire to.

This mixed feeling and moments of confusion have happened a lot in our history, and it clearly happened on the day of the Treaty of Hudaibiyyah and in the presence of the Prophet, peace and blessings be upon him. As Muslims walk to Mecca for umrah with all pride, a situation occurs in which feelings of pride are mixed with fears of concession to the opponent and submission to

them. The moment of feeling like giving up on principles and not being consistent with them. It was the decision of the Messenger, peace be upon him (the decision of the leadership) to return to Al Medina Al Munawarah. Oppositely, it was the decision of the companions to refuse submission and insist on steadfastness and continuing on the path, even if that led to fighting, and they were ready to sacrifice and not give up. The matter became complicated and reached the stage of what we know in today's language as the point of dissent and disobedience to the order to stop and return to the Al Medina Al Munawarah. The matter was not resolved except with the recommendation of Umm Salamah, may God be pleased with her, when she advised the Prophet to go out to the crowds and tell them that the order to stop and return was a divine command and not from him until everyone remained silent and reluctantly agreed. In this incident, Quran verses were recited describing the situation and praising the Companions for their steadfastness and for accepting the order to return, after which a great victory came.

Perhaps we can benefit from this lesson that steadfastness in truth and principles is required, and in return, we must listen to those who are in charge, without mistrust, without deviating from politeness and forbidding evil, without exceeding the limits in words and expressions, and without insulting and attacking the leaders. On the other hand, leaders must be open to constructive criticism, because whoever criticizes is doing so in good faith and for an interest,

he/she sees, as the Companions were in Al-Hudaybiyyah.

Each of us looks at the matter from his own angle and from his perception of the topic under discussion, but the state leadership in general looks from two important perspectives, and between them, many conflicts occur. The first perspective is the internal geopolitical dimension of the state, including the economy, security, internal political conditions, and many others.