

A Board of Peace Without Gaza Even Though Gaza Is Its Pretext!

(Translated)

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In a world exhausted by wars, the word “peace” appears enticing enough to be placed atop the largest and most ambiguous projects. And when wounded and battered Gaza is invoked as the banner for a new international board of peace, one is led to believe that the world has finally decided to listen to the pain. Yet the shocking paradox is that Gaza, in whose name the board of peace was presented, is entirely absent from its charter.

There is no mention of the Gaza Strip, no description of its suffering, no reference to the massacres committed there, and no assigning of responsibility for its destruction. It is as if Gaza were nothing more than a catchphrase, a nominal excuse to pass a new international entity that speaks less about the tragedy, than it does about re-engineering the world upon its back.

The “Board of Peace” was announced as a framework for the reconstruction of Gaza, only for its charter to be revealed with far broader mandates: managing armed conflicts worldwide, manufacturing stability, and re-engineering good governance. Here, the heavy questions begin to surface: When did rebuilding a devastated area become a gateway to reshaping the international order? Who granted a party, whose hands are drenched in blood, the right to define peace, determine its arenas, and select its members? How can those who fund wars with weapons, fuel global conflicts, and stoke their flames put on the cloak of peace?!

The charter does not conceal its true structure. The president is not a mere coordinator but a supreme authority: he selects the members, appoints the executives, interprets the texts, wields veto power, and alone decides the dissolution or extension of the Board. We are therefore not facing an international organization in the previously known sense, where such organizations themselves were products of colonialist powers. Instead, we are facing a center of personal decision-making disguised in legal language, where Trump commands and forbids like a Pharaoh of this age, seeing the world as his dominion, with its rivers flowing beneath him.

In this sense, the “Board of Peace” does not appear as an extension of the international order, but as a substitute for it. The United Nations and its Security Council, international law, and all the conventions humanity has accumulated after the two world wars are all replaced by a new structure whose charter is defined by Washington, whose mechanisms are run by a single will, as if it were a declaration of the end of one era and the beginning of another, in which the world lies at the mercy of American power and its tyranny.

The most dangerous aspect of the charter is not merely the concentration of power, but the transformation of peoples’ pain and blood into commercial deals until spilled blood becomes a bargaining chip, a stock on the global exchange screens, generating surplus wealth for the coffers of the powerful and the criminals. Here, world “stability” truly turns into turmoil and hell, as if the world is being told plainly:

whoever owns wealth participates in making peace, and whoever does not must content himself with receiving its outcomes.

As for Gaza, the bearer of the open wound, it has been confined to a technocratic committee that manages daily affairs without sovereignty, without political decision-making, and without guarantees. Life may be administered, but a cause is not! Rubble may be repaired, but no one is asking who destroyed and created the rubble! Thus, pain is separated from its cause, outcomes are dealt with, while the perpetrator is shielded from accountability.

And when the scene of “peace” is dominated by faces historically associated with managing Middle Eastern crises, rather than resolving them, the question becomes more urgent: Can peace be made by the very tools that fashioned the devastation?

This “Board of Peace,” in its essence, does not address Gaza’s tragedy; it uses Gaza as a launching point for a new global order, one in which conflicts and wars are managed as commercial transactions, and power is granted a special legal cover of its own until the world marches toward regulated chaos, a world in which states are told: there is no survival but for the strongest, and no stability but for those who pay!

When the world reaches this stage managed from a single center, reduced to a single will, and forced to submit to a power that is not bound by law, and practices domination by weapons and arrogance, it is in fact reproducing the very moment that preceded the collapse of the great empires.

History does not move in a straight line. Empires, when they reach the peak of their sense of absolute power, have already begun the path of their decline. Thus were Persia and Rome, and thus was every power that imagined the world could be governed by the sword alone, or by laws tailored to its own measure.

Then, Islam and the Muslims came, dismantled the Persian and Roman empires, eradicated tyranny, slavery, and subjugation, and established justice across the world until Rabe’i ibn Amir (ra) stood before Rustam, the commander of Persia, to inscribe words that save all humanity from the crimes of pharaohs and the arrogant, نحن قوم بعثنا الله لنخرج العباد من عبادة العباد إلى عبادة رب العباد، ومن جور الأديان إلى عدل الإسلام، ومن ضيق الدنيا إلى سعة الدنيا والآخرة “We are a people whom Allah (swt) has sent to bring the servants from the worship of servants to the worship of the Lord of servants; from the injustice of religions to the justice of Islam; and from the narrowing of this world to the vastness of this world and the Hereafter.”

Thus, the world today will not be saved from what it is in, nor will it regain stability, dignity, or justice, except through Islam and the Islamic state, the Second Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood, which is to be established soon by Allah’s permission.