

The Peace Message of Islam Rahmatan Lil Alamin: A Pathway to Resolving Conflict and Genocide in Palestine through Political Exegesis

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Abstrak. This research discusses human rights violations committed by Israel against Palestinians, especially in the crime of genocide that is currently shocking the world. The purpose and benefits of this research are to provide facts about the Palestinian-Israeli conflict so that it can build sympathy and care for people who are facing conflict and need help. Furthermore, secondary data sourced from textual such as various research, books, discussion videos, reading materials, and other academic publications on the theme of the Palestinian-Israeli conflict are used to collect data and information for this academic study. The formulation of the issues discussed is the violation of human rights of the Israeli Genocide against Palestine, the Transcription and comments of the Indonesian people, the Tafsir and Asbabun Nuzul QS Al-Hujurat verse 13, and the contribution of the peace verse in overcoming conflict and genocide in Palestine. Surah Al-Hujurat contains messages of peace, brotherhood, and rejecting behaviour that degrades or discredits others. Thus, while there are claims of genocide committed by Israel against Palestinians, Surah Al-Hujurat in Islam contains messages of peace and brotherhood that are relevant to the conflict situation.

Keywords: Peace Message, Islam Rahmatan Lil 'Alamin, Genocide, Palestine. *Siyasiyah* Interpretation

Introduction

The conflict between Palestine and Israel is not unfamiliar to us. It has been ongoing for hundreds of years, ever since the end of World War I, when the Ottoman dynasty in Turkey collapsed. Some people assume

that this dispute is due to political conflict. However, many also believe that the conflict between these two arch-enemy nations has theological nuances or arises from religious differences. However, what often causes warfare between them is territorial disputes, such as over the city of Jerusalem and the Gaza Strip. Whatever the causes, this conflict has become an international issue that still has not been resolved. In the 21st century, the Palestinian-Israeli conflict has flared up again. Palestine has been subjected to attacks from Israel, including bombings of strategic locations such as schools, universities, and even hospitals, making Palestinians feel that there is no safe place for them to seek shelter. The aggression by Israel has resulted in many casualties, including civilians such as children and women. These attacks have also impeded their access to food and water, forcing them to live in constant vigilance of unexpected assaults.

Currently, the actions taken by Israel against Palestine have escalated into serious human rights violations with indications of genocide. These human rights abuses by Israel are not new and have been ongoing for a long time. The conflict intensified when a Palestinian civilian collecting firewood at the Beith Laiha border was shot by Israeli soldiers, sparking major clashes that claimed the lives of many civilians from both sides. Israel's attacks targeting civilian homes, places of worship, and even UN offices used for aid missions have drawn condemnation from various countries. The blockade by Israel on the Gaza Strip, which has been condemned as a war crime and a violation of humanitarian rights by the United Nations, further highlights the severity of the situation. Another tragic incident occurred when Rezana al-Najjar, a Palestinian female nurse, was shot dead by Israeli soldiers while trying to aid victims in Gaza, despite clearly identifying herself as a medical worker. This act further underscores the cruelty of the Israeli forces towards Palestinian civilians.

In the context of international criminal law, genocide is considered a gravely severe crime. It is prohibited by various international treaties, including the 1948 Genocide Convention, statutes for the International Criminal Tribunals for Yugoslavia and Rwanda, and the 1998 Rome Statute. Genocide, which aims to partially eliminate a group based on

ethnicity, race, or religion through various means, including mass killings and the forced transfer of children, is regarded as one of the most severe human rights violations. It negates the fundamental human right to life and the existence of individuals as beings with inherent rights. Every individual on this earth has rights that must be protected, and each person is entitled to freedom, safety, and peaceful life as part of a community, without any exceptions related to religion, politics, gender, race, skin colour, or any other characteristic. These rights apply from the moment of their birth until their death. These rights are referred to as human rights. The United Nations has incorporated all aspects of human rights into the Universal Declaration of Human Rights (UDHR). To protect human rights, international law is governed by various instruments containing rules and regulations designed to protect the global community from human rights violations such as cruelty and injustice. The UDHR is one of the products of international law issued by the UN, tasked with regulating human rights to ensure they are recognized and can serve as guidelines for each country to ensure the protection and upholding of the human rights of its people.

Islam, highly esteemed for its principles as a mercy to all creation, explicitly emphasizes the importance of human rights. The Quran, the holy book of Muslims, is filled with verses that promote peace, including but not limited to Surah Al-Anfal verse 61, Al-Hajj verse 40, An-Nisa' verse 114, An-Nisa' verse 90, and Al-Hujurat verses 10-13. According to various sources, the Quran provides daily life solutions to multiple problems (Shihab, 1996), consistently serves as the primary guide in every action¹, and sets a standard directing its readers toward virtue (Gulen, 2011). This underscores the crucial role of Muslims in creating global peace. Based on the Quran and Hadith as philosophies of life, Muslims are expected to make wise decisions and contribute to spreading peace while considering the existing realities.

The human rights violations by Israel against Palestine, especially in the acts of genocide currently shocking the world, have sparked reactions from

¹ Y H Saleh, "From Genocide to Permanent Security and from Identity to Politics," *International Politics Reviews*, 2022, <https://doi.org/10.1057/s41312-022-00132-6>; R Salih and O Corry, "Displacing the Anthropocene: Colonisation, Extinction and the Unruliness of Nature in Palestine," *Environment and Planning E: Nature and ...*, 2022, <https://doi.org/10.1177/2514848620982834>.

netizens worldwide as they are seen as crossing the boundaries of human relations.² As the mediator in this conflict, the UN continues to work to prevent this situation from escalating into another world war. However, a resolution between the parties has not yet been found, and the UN is unable to take decisive action due to the United States' veto power protecting Israel. Islam, a religion described as *Rahmatan Lil 'Alamin* (a mercy to the world), is a messenger of peace. Based on the interpretation and reasons for revelation (*asbabun nuzul*) of Surah Al-Hujurat verse 13 about humanity and multicultural education, the divine words revealed to Prophet Muhammad are one of many verses that guide Muslims in addressing the inhumane actions of Israel.

The aim and benefit of this research are to provide facts about the Palestinian and Israeli conflict to foster sympathy and care for the communities facing this conflict and in need of assistance. Islam mandates its followers to preach and provide guidance on the right path in addressing various world issues, both in relations between humans and God and among humans themselves.³ This is not only for Islam but for all religions and all segments of society globally. One example is Surah Al-Hujurat verse 13, which conveys peace among multicultural people. By understanding these facts and using the Quran as a guide, this research aims to help the community take appropriate and efficient steps to resolve the Palestinian and Israeli conflict according to their respective roles.

This study is elaborated through a historical analysis approach with the application of literature studies as a means of data collection. Secondary information and data were obtained from textual sources, including previous research, literature, video discussion recordings, and academic publications related to the thematic conflict between Palestine and Israel⁴. The subsequent

² S Ashiq and S Kausar, "Religious Genocide: A Case Study of Kashmir, Palestine and Rohingya's Muslims," *Al-Azhār*, 2021; Anonymous, "Palestine Between German Memory Politics and (De-) Colonial Thought," *Journal of Genocide Research* (Taylor & Francis, 2021), <https://doi.org/10.1080/14623528.2020.1847852>.

³ M Nijim, *Genocide in Gaza: Physical Destruction and Beyond* (mspace.lib.umanitoba.ca, 2020); M Kemp, "The Psychoanalytic Encounter with Settler Colonialism in Palestine/Israel," *International Journal of Applied Psychoanalytic ...*, 2020, <https://doi.org/10.1002/aps.1651>.

⁴ D Abdullah, "A Century of Cultural Genocide in Palestine," *Cultural Genocide* (library.oopen.org, 2019); D A Jaber, "Settler Colonialism and Ecocide: Case Study of Al-Khader, Palestine," *Settler Colonial Studies*, 2019, <https://doi.org/10.1080/2201473X.2018.1487127>.

process involves grouping, assessing, editing, and verifying the collected data. Through this strategy, the research aims to provide a comprehensive understanding of the dynamics of the Palestinian-Israeli conflict and its implications for human rights issues, focusing on applying historical analysis and exploring literary sources.

This study aims to investigate the peace message of Islam *Rahmatan Lil 'Alamin* in resolving conflict and genocide in Palestine, with a focus on political exegesis. The study will utilize a qualitative approach to achieve this objective, drawing on various primary and secondary data sources and employing specific analytical techniques. The research problem formulation is as follows: 1) What does Israel carry out the genocidal actions against Palestine? 2) What are the transcriptions and comments from the Indonesian community regarding the conflict in Palestine? 3) What are the interpretations and reasons for the revelation of QS Al-Hujurat verse 13? 4) How do the peace verses contribute to resolving conflict and genocide in Palestine? Firstly, to address the question of genocidal actions by Israel against Palestine, this research will conduct a descriptive analysis of various primary data sources such as international reports, official UN documents, and media coverage. Relevant secondary data, such as books and scholarly articles discussing the genocide case, will also be utilized. Secondly, in response to inquiries regarding the transcriptions and comments from the Indonesian community regarding the conflict in Palestine, this study will employ data collection techniques, including interviews and surveys with members of the Indonesian community who are involved or concerned about the Palestine issue. Data from these interviews and surveys will then be analyzed using a qualitative approach to explore the understanding and attitudes of the Indonesian community towards the conflict. Thirdly, this research will conduct a political exegesis study of the verse to answer questions regarding the interpretation and reasons for the revelation of QS Al-Hujurat verse 13. Analysis will be conducted on various classical and contemporary exegeses, considering the political and social context at the time of revelation. Fourthly, concerning the contribution of peace verses in resolving conflict and genocide in Palestine, this research will conduct an exegesis analysis of these verses, particularly those related to peace and brotherhood in Islam. Additionally, data from interviews and surveys will be used to strengthen findings regarding the contribution of these peace verses. By employing appropriate qualitative approaches and analytical techniques, this study aims to provide a deep understanding of the role of Islam's peace message in resolving conflict and

genocide in Palestine and contribute to developing politically relevant exegeses in contemporary contexts.

Result and Discussion

Exegetical Insights from Qs. Al-Hujurat:13: Crafting Political Frameworks for Peace.

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ الحجرات ١٣

Verse 13 explains that God speaks to all humanity, having created them from a man and a woman, Adam and Eve. This message is directed not only to the believers but to all humanity on earth, emphasising that the origin of humanity stems from the first pair of humans. Continuing from God's command, humans are divided into various nations and tribes, with the purpose being to facilitate recognition among one another⁵. "syu'ub" refers to the plural of "sya'b," meaning a collection of *qabila* or tribes. At the same time, "ta'arafū" comes from "Arafa," meaning to know, emphasising the importance of mutual interaction for learning and sharing experiences that can enhance piety towards God. The verse also highlights the equality of rights between men and women, both in spiritual and socio-professional dimensions, breaking down the notion of fundamental differences between the two. This equality is stressed in various aspects, including worship, where the reward is not distinguished by gender but by the quality of an individual's piety towards God. Moreover, this verse underscores the Quran's goal to eliminate all forms of discrimination and oppression, including gender, racial, and ethnic discrimination and other primordial forms. Although the principle of equality between men and women is theoretically included in the Quran, its implementation often lacks consistency⁶. The concept of *Khalifatullah fi al-Ardh* suggests that all humans, both men and women, are entrusted to be

⁵ S I Al-Qurthubi, "Tafsir Al-Qurthubi Terjemahan," *Faturrahman, Dkk. Jakarta: Pustaka Azzam*, 2009.

⁶ Aḥmad Ibn Ḥanbal, *Musnad Al-Imām Aḥmad Ibn Ḥanbal*, ed. Aḥmad Muḥammad Syākir, vol. 1–20 (Dār al-Ḥadīṣ PP - Kairo, 1995); Muḥammad Ibn Ḥibbān, *Al-Iḥsān Fī Taqrib Ṣaḥīḥ Ibn Ḥibbān*, ed. Syu'aib al-Arna'ūt, vol. 1–18 (Mu'assasah al-Risālah PP - Beirut, 1988).

leaders, underlining the importance of each individual's role in leadership and the stewardship of the earth.

Human rights violations by Israel against Palestine

Human rights are fundamental rights bestowed by the Creator as an inherent gift to every individual, aimed at supporting and sustaining their existence on Earth. The United Nations (UN) defines human rights as rights possessed by every person without exception, regardless of differences in race, gender, nationality, ethnicity, language, religion, or any other social status.⁷ These rights include the right to life and liberty, freedom from slavery and torture, the right to express oneself and to hold opinions, and the right to work and education, all of which should be accessible to everyone without discrimination.

In the context of international law, violations of human rights are differentiated into two main types: severe and minor violations. Minor violations include detrimental actions that do not result in loss of life, such as using harmful substances in cosmetics or environmental pollution due to waste disposal. Serious violations, on the other hand, include actions that drastically infringe on human rights and result in fatal consequences for individuals or groups, such as genocide, crimes against humanity, war crimes, and aggression. Israel's actions against Palestine are often regarded as serious violations, given its breaches of various international norms, including the Rome Statute and the Universal Declaration of Human Rights.

The UN plays a crucial role in the prevention and handling of genocide, including through the establishment of special international tribunals for Rwanda and Yugoslavia and the ratification of the Genocide Convention, which establishes the definition and obligations of countries to prevent and punish acts of genocide⁸. Although the UN has issued resolutions to end the Palestinian-Israeli conflict, the exercise of veto rights often hinders the

⁷ J S Bachman, *Cultural Genocide: Law, Politics, and Global Manifestations* (library.oapen.org, 2019); B N Fisk, "Canaanite Genocide and Palestinian Nakba in Conversation: A Postcolonial Exercise in Bi-Directional Hermeneutics," *Journal of Holy Land and Palestine Studies*, 2019, <https://doi.org/10.3366/hlps.2019.0201>.

⁸ B Bashir and R Busbridge, "The Politics of Decolonisation and Bi-Nationalism in Israel/Palestine," *Political Studies*, 2019, <https://doi.org/10.1177/0032321718767029>; R Barakat, "Writing/Righting Palestine Studies: Settler Colonialism, Indigenous Sovereignty and Resisting the Ghost (s) of History," *Settler Colonial Studies*, 2018, <https://doi.org/10.1080/2201473X.2017.1300048>.

implementation of these resolutions. This conflict has attracted global attention, including in social media discussions, with diverse viewpoints ranging from support for Palestine to neutral positions. In Indonesia, support for Palestine is quite strong, both from the government and the public, who actively voice their opinions on various social media platforms.

The Genealogy conflict between Israel and Palestine

is deeply rooted in a complex and long-standing historical context, beginning in the early 20th century and continuing to this day. While many perceive it as a religious-based conflict, the core issue is fundamentally a territorial dispute over the land of Palestine⁹. This conflict originated from the Jewish community's ambition to establish a national state in Palestine, which was supported by the British government, viewing it as fulfilling a biblical promise. During World War I, the British committed to the Arabs to help them break free from Ottoman rule in exchange for territorial gains for Britain. This agreement granted Britain authority over Palestine. Following the Ottoman Empire's defeat, Palestine came under British control, and the League of Nations subsequently mandated Britain to manage Palestine until it could self-govern.

After World War I, Jewish migration to Palestine increased significantly; on August 14, 1948, just before the British mandate was set to expire, the Jewish community declared the independence of Israel, a move that was formalised when the mandate ended. The territory was handed over to the United Nations on May 15, 1948. The establishment of the state of Israel was the realisation of a long-held dream for many Jews worldwide, aligned with the vision of Theodor Herzl, the founder of Political Zionism, as outlined in his 1896 book "Der Judenstaat" (The Jewish State)¹⁰. The Palestinian people vigorously defended their land, resisting both the Jewish immigrants and the

⁹ R Busbridge, "Israel-Palestine and the Settler Colonial 'Turn': From Interpretation to Decolonization," *Theory, Culture & Society*, 2018, <https://doi.org/10.1177/0263276416688544>; R Segal, "The Modern State, the Question of Genocide, and Holocaust Scholarship," *Journal of Genocide Research* (Taylor & Francis, 2018), <https://doi.org/10.1080/14623528.2017.1412887>; L David, "Holocaust and Genocide Memorialisation Policies in the Western Balkans and Israel/Palestine," *Peacebuilding*, 2017, <https://doi.org/10.1080/21647259.2016.1265045>.

¹⁰ M Levine and E Cheyfitz, "Israel, Palestine, and the Language of Genocide," *Tikkun*, 2017; S M Culverwell, *Israel and Palestine-An Analysis of the 2014 Israel-Gaza War from a Genocidal Perspective* (commons.lib.jmu.edu, 2017).

British forces in the hope of reversing the Jewish settlement. However, their resistance was ultimately unsuccessful, and the Jewish community continued to receive substantial support from Britain. After World War II, Britain relinquished control of Palestine to the UN, and the creation of the state of Israel led to massive displacement and suffering for the Palestinian people, including widespread massacres of civilians. To this day, the conflict between Jews and Palestinians persists, with an ongoing toll on human life.

Human rights violations committed by Israel against Palestinians

Human rights violations by Israel against Palestinians reflect a global dilemma that has sparked international concern for decades. The ongoing conflict between Israel and Palestine has resulted not only in material losses but also in profound suffering for the Palestinian people, raising alarms over unceasing human rights abuses. Israel's efforts to dominate Palestinian territories involve actions that contravene internationally recognised humanitarian principles, including violations of international humanitarian law. Throughout the conflict, Israeli military actions have resulted in numerous casualties, including children, and significant damage to civilian infrastructure. For instance, during Operation Cast Lead, more than 200 civilians, including children, lost their lives. Such attacks violate the fundamental human rights to life and security. Additionally, the blockade imposed by Israel on Gaza has worsened living conditions for Palestinians, limiting their access to essential resources such as clean water and electricity, which are fundamental human rights necessary for a dignified life. The Israeli military occupation of the West Bank has also created severe obstacles for Palestinian civilians, including restrictions on access and movement, as well as the construction of settlements that trigger the forced displacement of Palestinians from their land. These actions deprive them of their property and homes and undermine the region's potential for peace and stability.

International responses to this situation have varied, but the United Nations (UN) has attempted to address and prevent genocide through various initiatives, including the establishment of international courts. However, UN resolutions often face political obstacles, including the use of veto rights in the Security Council, which impedes the implementation of sanctions against Israel. In the realm of social media, the conflict has garnered global attention, with various viewpoints emerging that support either Palestine or Israel or take

a neutral stance. In Indonesia ¹¹ There is strong support for Palestine from the government and civil society, who actively voice their solidarity through various social media platforms. In a broader context, the genocide in Palestine raises profound questions about human rights, justice, and the future of peace in the region. The prolonged conflict has created deep wounds in the hearts of many, demanding the attention and fair solutions of the international community to achieve peace and justice for all parties involved.

Palestinian resistance to Israeli genocide

The conflict between Palestine and Israel is often marked by various forms of resistance by the Palestinian people against harsh actions by Israel. These forms of resistance include mass demonstrations, protests, riots, and attacks from Palestinian militant groups in response to Israeli attacks or policies. These activities occur in the context of a prolonged conflict that includes incidents such as the detention of Palestinians without fair legal process, the destruction of homes by Israeli forces, and discriminatory policies in East Jerusalem. Hamas, a prominent militant group in Gaza¹², frequently conducts rocket attacks against Israel as part of its resistance. Although Hamas is considered a terrorist organisation by several countries and international institutions, it enjoys significant support among the Palestinian population, especially in Gaza. The conflict reached a serious point of escalation with Hamas's "Operation Al-Aqsa Flood" in October 2023, marking the largest increase in violence since the 2021 conflict, with widespread attacks including rocket fire and direct military actions. This prolonged fighting has caused substantial losses on both sides, including significant casualties in Gaza and damage to facilities, including a hospital with support from the Indonesian people.

¹¹ Y Auron, *The Banality of Indifference: Zionism and the Armenian Genocide* (books.google.com, 2017); L Tabar and C Desai, "Decolonization Is a Global Project: From Palestine to the Americas," *Decolonization: Indigeneity, Education & ...* (jps.library.utoronto.ca, 2017).

¹² A D Moses, "Empire, Resistance, and Security: International Law and the Transformative Occupation of Palestine," *Humanity: An International Journal of Human Rights ...*, 2017; H Rashed and D Short, "Genocide and Settler Colonialism: Can a Lemkin-Inspired Genocide Perspective Aid Our Understanding of the Palestinian Situation?," *New Directions in the Sociology of ...*, 2016.

Indonesian People's Comments on Genocide in Palestine

No	Name	Commentary
1	Patimahbintisoheh9086	Alhamdulillah Indonesia ambil andil untuk Palestina Gaza, semoga ibu Menlu sehat terus.
2	Flyandhigh7025	Darah dan karakter turun temurun tabiat pembangkang tidak akan hilang sebelum mereka mati.
3	Susiloutomo8686	Aku masih percaya Indonesia jika masih nonblok tidak memihak, tentu ini celah Indonesia menunjukkan kemampuannya untuk mendamaikan dunia.
4	Antikantik	Betul bukan genosida, itu perang dibunuh atau membunuh
5	User-xn3er9	Keputusan Mahkamah Internasional tidak memuaskan banget karena mereka sama aja standar ganda hakimnya orang mereka semua, tidak ada putusan gencatan senjata
6	Jamalili	Kemunafikan orang Yahudi juga mengerti apa itu hukumnya berdosa atau tidak? Banyak orang melihat bahkan seluruh dunia kalian pejabat Israel bilang tidak melakukan Genosida? Keterlaluhan kalian bangsa Yahudi
7	Unyiludinthea	Kita cinta damai jangan sampai Indonesia kena dampaknya, salam damai dan semoga konflik ini cepat berakhir tanpa harus melibatkan negara-negara lain harus terjun berperang, ingat nasib rakyat.

In discussions about the genocide carried out by Israel against Palestine, a variety of opinions have emerged from netizens. Many express their support for Palestine and call for justice, aligning with the stance taken by the Indonesian Foreign Minister. On the other hand, critical voices, such as

@rolyan7004, believe that pressure from Indonesia might not be adequate without a more robust international stance. This comment underscores the importance of Indonesia enhancing its capacity to be influential in global affairs. Furthermore, @PoltakPandiangan encourages rational and wise responses to an unseen enemy with significant implications for the future, advising against trying too hard to appear as a hero. Responses to this comment highlight that actions to help or address injustices are not always about being seen as a hero but are expressions of genuine concern and humanity.

Amid this debate, an understanding emerges that solidarity with Palestine is not only based on religion but also on humanity. This reflects the collective spirit of the Indonesian community, which is actively engaged in various efforts to support Palestine, consistent with the anti-colonial principles enshrined in the Constitution. Initiatives undertaken by the Indonesian community demonstrate their commitment to the Palestinian cause, affirming that care for humanity and justice remains a priority amid global challenges. An analysis of netizen comments reveals a diverse spectrum of opinions, each receiving equal representation, indicating a balanced diversity of perspectives on the issue. From support for Palestine reflected through positive comments on Indonesia's diplomatic efforts to observations on characteristics perceived as unchangeable, these comments show a depth of analysis and differing emotions regarding the situation. Indonesia's involvement as a non-aligned country and its potential to mediate global conflicts also become focal points, emphasising the importance of a neutral stance in international diplomacy. Meanwhile, some argue that the situation is part of an armed conflict rather than genocide, offering an alternative perspective to the dominant narrative¹³. Dissatisfaction with International Court decisions and criticisms of Jews accused of committing genocide indicate disappointment with the international justice system and attitudes of certain nations. Lastly, hopes for

¹³ N Shalhoub-Kevorkian, "Stolen Childhood: Palestinian Children and the Structure of Genocidal Dispossession," *Settler Colonial Studies*, 2016, <https://doi.org/10.1080/2201473X.2015.1024380>; R Lentin, "Palestine/Israel and State Criminality: Exception, Settler Colonialism and Racialization," *State Crime Journal*, 2016, <https://doi.org/10.13169/statecrime.5.1.0032>; N Shalhoub-Kevorkian, "The Biopolitics of Israeli Settler Colonialism: Palestinian Bedouin Children Theorise the Present," *Journal of Holy Land and Palestine ...*, 2016, <https://doi.org/10.3366/hlps.2016.0127>.

peace and concerns about the conflict's impact on Indonesia highlight a universal desire for a peaceful resolution and stability, showing aspirations for the conflict to end in a way that does not draw more countries into it. These comments reflect the richness of public opinion on this complex issue, demonstrating the importance of dialogue and profound understanding in responding to dynamic international situations.

How Peace Verses *Rahmatan lil 'Alamin* Contribute to Genocide Resolution in Palestine

Surah Al-Hujurat, the 49th chapter of the Qur'an, falls under the category of Madani surahs and comprises 18 verses. Known as "Al-Hujurat," this chapter is celebrated for its profound significance and magnificence, discussing the essence of the Islamic faith, fundamental laws, and aspects of humanity. The verses within this surah offer a broad perspective for Muslims, encouraging deep reflection and essential concepts for spiritual and intellectual well-being. In its 18 verses, Surah Al-Hujurat presents crucial lessons to consider and implement. Specifically, it teaches how to form an ideal society—a respected, noble, clean, and healthy world governed by a series of principles and guidelines derived from the teachings of Allah SWT¹⁴. This surah emphasises the importance of maintaining peace, conducting fair social organisation, adhering to correct principles of education and development, and guiding the community towards applying law and justice.

From beginning to end, Surah Al-Hujurat invites Muslims to reflect on and implement a perfect social order built on the values of justice, peace, and purity taught by Islam. This world is established on foundations and principles provided by Allah SWT, ensuring the continuity and sustainability of a harmonious life.¹⁵ Although comprising only 18 verses, this surah offers an essential and profound view of living according to Islamic teachings and maintaining the well-being of the soul and mind for all of humanity.

¹⁴ H M al-Baghawī, "Tafsīr Al-Baghawī: Ma'ālim al-Tanzīl" (Beirut: Dār Ibn Ḥazm, 2003); A F al-Baghawī, *Mishkat Al-Masabih* (Translated by James Robson ..., 1960).

¹⁵ A A Al-Jasas, *Ahkam-Ul-Quran* (Abdul Qayyum, Trans.) Islamabad ..., 1999).

وَأَنَّ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ فَاصْلِحُوا بَيْنَهُمَا ۖ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى
فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ ۗ فَإِنْ فَاءَتْ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ
وَأَقْسِطُوا ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۙ

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَاصْلِحُوا بَيْنَ أَخْوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۙ ۱۰

Verse nine of Surah Al-Hujurat revealed a dispute between two men from the Anshar tribe over a matter of rights. One of them, proudly boasting of his large family, insisted on claiming his rights from the other by any means, including violence. Meanwhile, his opponent suggested bringing the case before Prophet Muhammad SAW, but this proposal was rejected. As a result, the quarrel continued, with both parties pushing and striking each other with hands and sandals, although it did not escalate to a more severe battle involving weapons¹⁶. Verse ten of Surah Al-Hujurat recounts an event attended by Prophet Muhammad SAW. It describes an urging for the Prophet to meet 'Abdullah bin Ubay. On the way to meet him, the Prophet moved along with the Muslims through barren land, riding a donkey. During the meeting, 'Abdullah bin Ubay expressed his discomfort with the smell of the Prophet's donkey, which triggered a reaction from someone from the Anshar tribe who defended the honour of the Messenger by highlighting the superiority of the Prophet's donkey over 'Abdullah bin Ubay. This caused anger and quarrels between the two groups, with them throwing date palm fronds, hands, and sandals at each other. This incident then inspired the revelation of verse ten of Surah Al-Hujurat.

Both verses teach the importance of resolving disputes through dialogue and fair mediation and respecting the status and honour of others, including in the face of provocation or insults. These stories emphasise the values of peace, justice, and patience in Islam and underline the importance of maintaining good relationships between individuals and groups within the community. Surah Al-Hujurat verses 9-10 in the Qur'an offer essential peace principles, including justice, avoidance of oppression, and equal rights among

¹⁶ Abū Muḥammad 'Abdi ibn 'Abd al-Raḥmān ibn al-Faḍl ibn Bahrām ibn 'Abd al-Ṣamad al-Dārimiy, *Al-Musnad al-Jāmi' al-Ma'rūf Bi Sunan al-Dārimiy*, ed. Ḥusain Salīm Asad al-Dārāniy, vol. 1-4 (Dār al-Mugnī, 2000); Abū Bakr Muḥammad Ibn Ishāq Ibn Khuzaimah, *Ṣaḥīḥ Ibn Khuzaimah*, ed. Muḥammad Muṣṭafā al-A'ẓamiy, vol. 1-4 (Maktab al-Islāmiy, n.d.).

all humans¹⁷. Quraish Shihab emphasises that justice is the key to creating peace; the absence of justice can lead to disharmony and conflict. Allah SWT teaches the importance of acting justly towards everyone, regardless of religious or ethnic differences. Islam firmly prohibits all forms of injustice and oppression, teaching its followers to maintain bonds of brotherhood to prevent conflict and promote peace. Wahbah Zuhaili suggests building brotherhood to reduce potential conflicts, asserting that all individuals are brothers, and actions that harm this relationship should be avoided. Islam also does not recognise discrimination based on social status, ethnicity, language, culture, or skin colour; everyone has equal rights and responsibilities. One's status in Islam is determined by their level of piety, not outward attributes. These verses remind us that piety towards Allah can prevent negative behaviours, encourage equality, reduce conflict, hatred, and hostility, and lead a harmonious and peaceful life. Thus, the principles taught in this surah provide valuable guidance in building peace and equality among humanity.

Surah Al-Hujurat verses 9-10 offer fundamental principles of peace and brotherhood, providing guidance that can be applied in resolving the genocidal conflict in Palestine. These verses emphasise the importance of reconciliation and justice in handling group disputes. By stating that if two groups of believers fight, then make peace between them, these verses teach that peace should always be the primary goal, and justice must be upheld for all involved parties. Furthermore, these verses remind humanity of the importance of maintaining the bonds of brotherhood, reinforcing the values of solidarity and empathy among humans. In the context of the genocidal conflict in Palestine, these principles offer moral and ethical guidelines calling for the international community and all involved parties to pursue peace through dialogue, reconciliation, and just actions. Prioritising brotherhood and togetherness in the face of division¹⁸, Surah Al-Hujurat verses 9-10 offer a

¹⁷ Abū 'Abdillāh Muḥammad ibn Ismā'il ibn Ibrāhīm ibn al-Mugīrah al-Ju'fiy al-Bukhārīy, *Al-Jāmi' al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh 'alaih Wasallam Wa Sunanih Wa Ayyāmih*, ed. Muḥammad Zuhair ibn Nāṣir al-Nāṣir, vol. 1-9 (Dār Ṭauq al-Najāt, 1422); Ibn Khuzaimah, *Ṣaḥīḥ Ibn Khuzaimah*; Sulaimān ibn al-Asy'aṣ ibn Ishāq ibn Basyir ibn Syidād ibn 'Amru al-Azdiy al-Sijistāniy Abū Dāwud, *Sunan Abī Dāwud*, ed. Muḥammad Muḥyī al-Dīn 'Abd al-Ḥamīd, vol. 1-4 (al-Maktabah al-'Aṣriyyah PP - Beirut, n.d.).

¹⁸ Abū 'Īsā Muḥammad ibn 'Īsā ibn Saurah ibn Mūsā al-Ḍaḥḥak al-Tirmiziy, *Al-Jāmi' al-Kabīr (Sunan al-Tirmiziy)*, ed. Basysyār 'Awad Ma'rūf, vol. 1-6 (Dār al-Garb al-Islāmiy PP - Beirut, 1996); Abū 'Īsā Muḥammad ibn 'Īsā ibn Saurah ibn Mūsā al-Ḍaḥḥak

spiritual and ethical framework for building understanding and lasting peace, recognising the importance of justice, equality, and respect for human rights as foundational elements in resolving conflict.

Conclusion

Islam, as a religion that conveys a message of universal peace, plays a crucial role in addressing the protracted conflict in Palestine. Drawing on the *Rahmatan Lil 'Alamin* principle, meaning mercy to all creation, Islamic teachings are meant to guide its followers and bring justice, peace, and harmony among all nations and tribes. The Quranic interpretation used in this article aids in understanding how the verses of the Qur'an can be interpreted to address contemporary political and social issues, such as the conflict in Palestine. Through an analysis of Surah Al-Hujurat, the article underscores the importance of a deep understanding of justice, equality, and respect for human rights as foundations for resolving disputes and preventing genocide. The article also highlights the urgent need for inter-community and international dialogue in achieving peaceful solutions, as well as the critical role of Muslim leaders in advocating and implementing the principles of *Rahmatan Lil 'Alamin*. By promoting an inclusive and peace-oriented interpretation, Islam can catalyse reconciliation and healing in conflict-ridden areas like Palestine, offering valuable lessons in addressing broader global conflicts.

Acknowledgment

We express our sincere gratitude for the extraordinary support provided to us, the Department of Arabic Literature, through the Faculty of Literature's decentralised funding for the fiscal year 2024. This support has laid a strong foundation for the smooth progress of our research titled "Message Peace Islam *Rahmatan Lil 'Alamin* in Addressing Conflict and Genocide in Palestine (A Study of Political Exegesis)." This research is our endeavour to explore the potential of the Islamic message of peace, inspired by the concept of *Rahmatan Lil 'Alamin*, in resolving the ongoing conflict and genocide in Palestine. The financial support from the Faculty of Literature, Universitas Negeri Malang, has enabled us to conduct this research

al- Tirmiziy, *Al-Jāmi' al-Kabīr Wahuwa Sunan al-Tirmiziy*, ed. Aḥmad Muḥammad Syākīr, Muḥammad Fu'ād 'Abd al-Baqī, and Ibrāhīm 'Uṭwah 'Auḍ, vol. 1-5 (Muṣṭafā al-Bābī al-Ḥalabiy PP - Mesir, 1975).

effectively, from data collection to in-depth analysis. We are grateful for the trust and support extended to us. We hope this research results can provide tangible benefits to society, especially those directly affected by the conflict in Palestine.

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