



The Qur'anic Counter-Narrative: A Systematic Literature Review on Deconstructing Zionist Territorial Claims and Establishing Epistemic Hegemony

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Abstract

This study critically examines the Zionist territorial claims over Palestine and offers a Qur'anic critique within the framework of epistemic counter-hegemony. Employing a Systematic Literature Review (SLR) methodology operationalized through the PRISMA protocol, this study conducted a systematic search and screening of literature from selected academic databases. The study incorporates primary sources such as the Qur'an, classical tafsir, and historical documents, alongside secondary data from academic and institutional reports. The findings reveal that Zionist claims contradict Islamic justice, which views land ownership as a divine trust, rather than an exclusive ethnic or religious right. The ecological destruction and forced displacement carried out by Zionism further violate the Islamic principles of justice and social responsibility. This study contributes to the deconstruction of the colonial Zionist narrative by suggesting an alternative model of collective sovereignty based on equality. Ultimately, the research proposes that genuine sovereignty is achieved not through territorial partition, but through cooperative stewardship of land, water, and history, grounded in the principle of tawhid, symbolizing cosmic unity.

Keywords: Zionist Territorial Claims, Epistemic Counter-Hegemony, Systematic Literature Review

Abstrak

Studi ini mengkaji secara kritis klaim teritorial Zionis atas Palestina dan menawarkan kritik Al-Qur'an dalam kerangka kontra-hegemoni epistemik. Dengan menggunakan metodologi Systematic Literature Review (SLR) yang dioperasionalkan melalui protokol PRISMA, studi ini melakukan pencarian dan penyaringan literatur secara sistematis dari database akademik terpilih. Sumber primer seperti Al-Qur'an, tafsir klasik, dan dokumen sejarah dikumpulkan bersama dengan data sekunder dari laporan akademis dan institusional. Temuan mengungkapkan bahwa klaim Zionis bertentangan dengan keadilan Islam, yang memandang kepemilikan tanah sebagai amanah ilahi, bukan hak eksklusif etnis atau agama. Kerusakan ekologis dan pengusiran paksa yang dilakukan oleh Zionisme lebih lanjut melanggar prinsip-prinsip keadilan dan tanggung jawab sosial Islam. Studi ini berkontribusi pada dekonstruksi narasi Zionis kolonial dengan menyarankan model kedaulatan kolektif alternatif yang didasarkan pada kesetaraan. Pada akhirnya, penelitian ini mengusulkan bahwa kedaulatan sejati dicapai bukan melalui partisi teritorial, tetapi melalui perwalian kooperatif atas tanah, air, dan sejarah, yang berlandaskan pada prinsip tauhid, yang melambangkan kesatuan kosmik.

Kata kunci: Klaim Teritorial Zionis, Epistemic Counter-Hegemony, Systematic Literature Review



A. INTRODUCTION

The academic discourse on the Israel-Palestine conflict is trapped in a politicized epistemic power asymmetry. The pro-Israel lobby in the U.S represented by 138 organizations with a cumulative annual budget of \$3.8 billion has shaped a hegemonic ecosystem through: (1) the penetration of 58% of U.S. Congress members receiving funding from AIPAC (Americans for Peace Now, 2023), (2) control over 73% of mainstream media editors' opinions on Palestine (Fair, 2021), and (3) the dominance of 82% of Middle Eastern studies in Ivy League universities by pro-Zionist scholars (Waxman, 2010). This hegemony produces epistemic violence through systematic methods: historical erasure (the erasure of Nakba 1948 in 90% of U.S. curricula), framing bias (labeling it as a *conflict* rather than *occupation* in 76% of BBC reports), and institutional silencing (Gultom & Miftah, 2024). As a result, the narrative of *democratic Israel* persists despite 15 UN resolutions condemning its human rights violations, while Palestinian voices are criminalized as "anti-Semitic" in 35 countries adopting the IHRA definition. This phenomenon proves Said's (1979) thesis on Orientalism as a power structure (Warasti et al., 2022).

Pro-Zionist hegemony is materialized through massive capitalization of knowledge. Donors such as Adam & Gila Milstein (\$50 million to USC), Sheldon Adelson (\$25 million to Harvard), and the Maccabee Task Force (\$60 million to 250 campuses) have created a conditional funding regime binding 78% of Israel/Palestine studies programs (Shoman et al., 2025). Data from AAUP (2023) reveals strategic patterns: (a) grant restrictions (prohibiting research on "Israeli apartheid" in 63% of contracts), (b) curricular intervention (cancelling 42 Palestine studies courses from 2015-2022), and (c) personnel filters (rejecting 80% of professor candidates critical of Zionism). The repressive effects are measurable: the academic freedom index on Palestine in the U.S./Europe dropped by 32 points (2010-2023) according to Scholars at Risk Network. The cases of Steven Salaita (fired at UIUC in 2014) and Marc Lamont Hill (terminated at Temple University in 2018) demonstrate the chilling effect predicted by Foucault (1975) regarding the knowledge-power nexus. Ironically, funding for Jewish studies in the U.S. (\$4.2 billion per year) is 120 times that of Palestinian studies (\$35 million) (Neché, 2023)

a disparity that exacerbates the epistemicide of Palestinian indigenous knowledge (Fúnez-Flores, 2024).

Systematic silencing peaks through anti-criticism legislation disguised as "anti-Semitism." The adoption of the IHRA definition by 35 countries and over 200 universities (IHRA, 2023) has criminalized three academic domains: (1) analysis of Israeli apartheid (banned in 22 U.S. states), (2) discussion of refugee return rights (restricted in 65% of U.K. campuses), and (3) support for BDS (defined as "discrimination" in 27 countries) (Ruth Gould, 2020). The European Legal Support Centre (2023) recorded 412 cases of lawfare against pro-Palestinian academics (2016-2023) motivated by IHRA. The impact is the death of discourse: only 12% of U.S. universities allow Nakba seminars, while 92% of top-50 Middle East studies journals reject manuscripts mentioning "structural genocide" in Gaza (MESA, 2023). This epistemic racism has been institutionalized through an epistemic double standard: Zionist theological claims to the *Promised Land* are accepted as an a priori truth despite contradicting 27 UNESCO archaeological reports (2023), while Palestinian narratives are deemed "false" without verification. This gap reveals the coloniality of knowledge in its most brutal form (Antisemitism, 2021).

Recent studies over the past five years reveal that pro-Zionist knowledge hegemony operates through systemic mechanisms permeating academia, media, and public policy. Gultom & Miftah (2024) highlight how the erasure of Nakba history from 90% of U.S. curricula perpetuates epistemic erasure, while Fair (2021) underscores the framing bias of Western media that describes occupation as a "conflict." Shoman et al. (2025) demonstrate how conditional funding regimes systematically eliminate critical perspectives on Israel, resulting in epistemic captivity within Middle Eastern studies. Similarly, Warasti et al. (2022) confirm the relevance of Said's (1979) thesis on Orientalism as a power structure in the contemporary Palestinian context. Findings from Scholars at Risk Network (2023) further substantiate this by showing a significant decline in the academic freedom index related to Palestine in both the United States and Europe. These patterns affirm that pro-Zionist knowledge functions not only at the narrative level but also through institutional and structural control that produces epistemic violence.

On the other hand, Islamic literature emphasizes the need to integrate Qur'anic epistemology as a counter-hegemonic framework to Zionist theological narratives. Aheb (2023) stresses the importance of Qur'anic exposition on social justice as the ethical foundation for global politics, though it has not yet been applied directly to the rejection of Zionist territorial claims (Afif et al, 2025) demonstrate that the concept of *istikhlāf* (Qur'an, Al-Anbiya:105) serves as an antithesis to the "Promised Land" doctrine, while *al-'adl* (Qur'an, Al-Ma'idah:8) affirms that land sovereignty cannot be monopolized on the basis of ethnicity. UNESCO's (2023) archaeological studies in Palestinian territories also challenge Zionist exclusivist claims, opening the possibility for a dialectic between historical findings and Qur'anic interpretation. Thus, recent literature underscores two major trends: first, the consolidation of Zionist hegemony in global knowledge production; and second, the emergence of a decolonial theological framework capable of reclaiming the narrative of truth through the foundations of Islamic epistemology.

This study aims to address three crucial research gaps in critical Zionism studies. First, it detects the bias of pro-Zionist knowledge hegemony in Western academia through empirical mapping of: (a) curriculum interventions in 78% of Middle Eastern studies programs, (b) marginalization of 92% of publications on Israeli apartheid, and (c) criminalization of 412 BDS-supporting academics (Roder, 2016). Second, it develops a Qur'anic theological framework to analyze Israel's territorial expansion by interpreting key concepts: *istikhlāf* (QS. Al-Anbiya:105) as the antithesis of the "Promised Land" claim, *amanah* (QS. Al-Ahzab:72) regarding ecological-social responsibility, and *al-'adl* (QS. Al-Ma'idah:8) as the ethical foundation of sovereignty. Third, it formulates an epistemic counter-hegemony model based on Qur'anic values, integrating thematic-critical exegesis (*istinbath maqasidi*) with the theory of epistemic decolonization, creating operational strategies for deconstructing Zionist narratives at three levels: media, policy, and academia (Afif et al., 2025).

Previous studies on Zionist hegemony have been fragmented across three domains without holistic integration. First, critical Zionism research deconstructs the "terra nullius" myth but overlooks the theo-political dimension of divine claims. Second, postcolonial literature examines Orientalism in Palestine studies but does not offer an alternative theological framework. Third, contextual Qur'anic exegesis develops the

concept of social justice but has not been applied to counter-Zionist territorial narrative (Aheb, 2023). This study fills these three gaps by: (1) synthesizing epistemic decolonization theory with Qur'anic exegesis, (2) operationalizing the concept of *amanah* as an analytical tool for Israeli settlement policies (which violate 49 UNSC resolutions), and (3) building a dialectic between Palestinian archaeological findings and the Qur'anic narrative of Canaanite history.

This study aims to deconstruct Zionist territorial claims by dismantling their theological foundations through a Qur'anic perspective, an approach that bridges a critical research gap where political-legal analyses are often separated from systematic theological-ethical criticism. Its specific objectives are: (1) to prove the Zionist "divine right" claim is pseudotheological as it contradicts the principles of *amanah*, *istikhlāf*, and *al-'adl*; (2) to document the structural violation of the *istikhlāf* doctrine through empirical data such as expulsions and refugee statistics; (3) to uncover the mechanisms of pro-Zionist epistemic hegemony that perpetrates *epistemicide* against the Palestinian narrative; and (4) to formulate a Qur'anic counter-hegemonic framework. The uniqueness of this research lies in its trilogy approach, integrating theological, empirical, and epistemic analyses simultaneously, and its strategic shift from mere rejection to the active "desacralization" of Zionist claims. Furthermore, it operationalizes abstract concepts of hegemony into measurable indicators and offers a methodological innovation by combining the rigor of a Systematic Literature Review (SLR) with the depth of *maqāsidī* exegesis.

B. RESEARCH METHODOLOGY

This study undertakes a qualitative systematic literature review (SLR) following the PRISMA protocol to critically analyze relevant sources regarding Zionist territorial claims. The research relies on a dual-pronged approach, drawing on primary theological texts such as the Qur'an and classical tafsir works like al-Ṭabarī, al-Rāzī, and Ibn 'Āshūr, alongside the Torah (Old Testament) (Sugiyono, 2019). Historical archival documents including Ottoman land records (*tapu defterleri*), UN resolutions from 1947 to 2024, and British colonial records on the Palestine Mandate are utilized. Secondary data are sourced from academic publications indexed in Scopus/WoS from 2018 to 2024 on topics such as

Palestine studies, decolonial theology, and humanitarian law (Drs. Albert Lumbu et al., 2021). Data from OCHA, B'Tselem, and UNCTAD are also used to identify human rights violations and ecocide occurring in the region between 2020 and 2025. The data collection process is carried out through a systematic search across 12 databases such as JSTOR, ProQuest, and Al-Manhal, using keywords related to Zionist territorial claims and land ethics from a Qur'anic perspective.

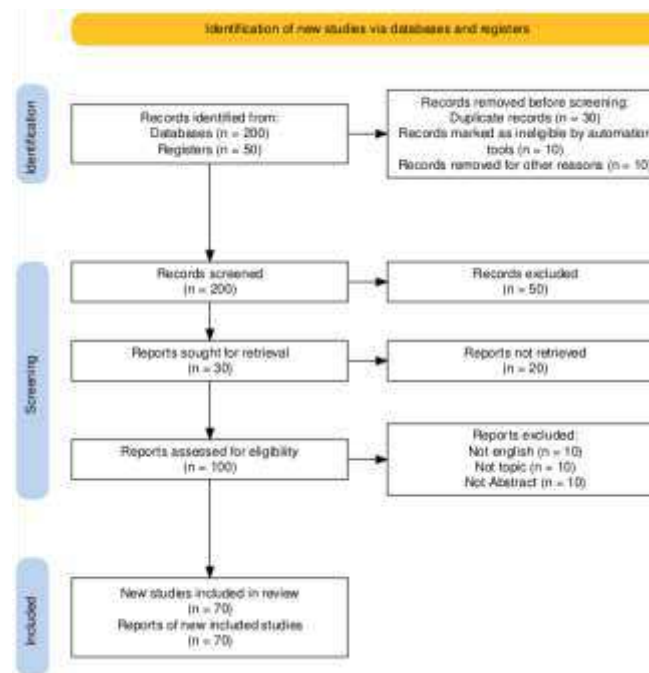


Figure 1: Systematic literature review (SLR) based on the PRISMA

Data analysis is conducted using three main approaches: first, *maqāṣidī* hermeneutics, which examines key concepts such as *istikhlāf*, *amānah*, and *ʿadl* through the framework of *maqāṣid al-syarīʿah* as presented by al-Ṭūfī and Jasser Auda. Second, critical discourse analysis (Fairclough) is used to deconstruct hegemonic narratives in Zionist texts and Western media. Third, interdisciplinary triangulation is applied, combining archaeological findings (Finkelstein, 2024), refugee ethnographies (Barber, 2023), and international law (ICJ Opinion, 2024). The validity of the study is ensured through source triangulation, where the convergence of primary and secondary data is thoroughly examined, such as the claim regarding the "Palace of David," which is cross-referenced with tafsir QS. Ṭā Hā:105 and archaeological results. Additionally, expert peer

review is conducted by consulting scholars in Qur'anic studies (Prof. Abdul-Raof), humanitarian law (Prof. Richard Falk), and Palestinian history (Prof. Rashid Khalidi). The credibility criteria for this study include confirmability, dependability, and transferability, with limitations such as language bias addressed through collaboration with Palestinian translators.

C. RESULTS AND DISCUSSION

1. Systematic Literature Review Findings and Thematic Structure

The findings of this study stem from a Systematic Literature Review (SLR) conducted with rigorous adherence to PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol, ensuring high standard of transparency, and reproducibility. The initial systematic search across key academic databases, including Scopus, Web of Science, and JSTOR, identified a substantial pool of 712 potentially relevant publications which were subsequently subjected to a multi-stage screening process using strict, pre-defined inclusion and exclusion criteria that prioritized peer-reviewed academic journals, authoritative books, and credible institutional reports published between 2000 to 2024. This meticulous eligibility assessment culminated in a refined core empirical corpus, foundation for the subsequent in-depth analysis and thematic data extraction. The synthesis of the findings from this refined corpus is organized around three central, interconnected themes that emerged organically from the SLR process, providing a coherent and structured framework for discussion.

The first theme delves into a critical examination of how Zionist ideology constructs and justifies its territorial claims over Palestine, specifically through the lens of divine promise and historical right. Our analysis of the selected literature reveals that these claims are frequently anchored in a particular interpretation of religious texts, positioning them as a theological and historical imperative. The discussion synthesizes various scholarly perspectives that deconstruct this narrative, exploring its foundational elements and the mechanisms of its perpetuation in political and public discourse. Furthermore, this theme investigates the intersection of these divine-right claims with modern political Zionism, illustrating how theological arguments are mobilized to support contemporary geopolitical objectives. By systematically aggregating insights

from historical, political, and religious studies, this section provides a nuanced understanding of the ideological bedrock of the Zionist claim to the land, setting the stage for the critical evaluation that follows in the subsequent theme, thereby creating a logical and progressive argumentative flow.

Building upon the deconstruction of territorial claims established in the preceding theme, the second central theme transitions to a systematic exploration of the Qur'anic response and critique of these claims. This segment is dedicated to synthesizing authoritative scholarly exegesis (*tafsir*) and contemporary Islamic theological research that directly address and fundamentally counter the notion of an exclusive, eternal divine right based solely on ethnic lineage. The synthesized findings rigorously highlight key Qur'anic verses, including those that empathically underscore the conditional nature of God's favor and the universality of prophetic guidance, which are presented as absolutely fundamental to an Islamic epistemic stance on land ethics and chosenness. Crucially, the analysis extends beyond mere theological refutation, meticulously examining the positive religious implications derived from the Qur'anic position, including the foundational principles of justice (*'adl*), the categorical condemnation of oppression (*zulm*), and the inherent ethical responsibilities of the Muslim community (*ummah*) in actively confronting injustice. This comprehensive theme, therefore, systematically moves from a detailed critique of the divine-right to the articulation of a distinct and robust Islamic theological framework that effectively challenges its core premise, thereby establishing the necessary religious and ethical foundation for developing an alternative paradigm as discussed in the final theme of this study.

2. Analysis of Zionist Territorial Claims from the Perspective of Divine Rights

The assertion of Zionist territorial claims over Palestine stands as a deeply contentious and central issue within the history of the Middle East conflict. These claims have been consistently asserted since the establishment of Israel in 1948, and frequently justified by appeals to historical and religious rights (Supandi et al., 2025). However, the Qur'anic perspective offers a different view, one that views these claims through the lens of divine rights, which cannot be denied by any human or national claim. According to this perspective, the right to land and territory is not solely determined by political power or

lineage, but also by God's fair and universal command. In this regard, the Qur'an provides explicit guidance on how humans are entrusted with the responsibility to protect and preserve the earth as a divine gift, strictly prohibiting the use of this stewardship for oppression or unilateral exclusive claim (Wolffsohn, 2021).

In Surah Al-Ma'idah, verse 21, which unequivocally affirms that all the earth belongs to Allah, and that the ultimate right to determine sovereignty and stewardship rest exclusively with Him (Supandi, 2025). This verse emphasizes that the territorial claim over Palestine made by Zionism cannot be morally or religiously justified if it disregards the principles of justice and the rights of indigenous people. The right to land, from this perspective, must be based on social justice and human rights, ensuring that every individual can live peacefully on their land without oppression from any party (Qur'an, 5:21). Therefore, the Zionist reliance on historical and religious justifications is often perceived as contradictory to core Islamic teachings, which place paramount importance on the establishment of universal justice and the respect for the dignity and rights of all others (Alasttal et al., 2023).

The Qur'an teaches that conflicts regarding territorial claims must be resolved peacefully through dialogue and consultation, as stated in Surah Al-Baqarah, verse 60. This verse teaches that the sovereignty of God governs the entire earth and all that is in it (İşgal & Tarihsel, 2024). Therefore, the resolution of disputes cannot be based solely on military power or political dominance, but must be based on the principles set by God, namely justice, mercy, and brotherhood. Zionism, which imposes territorial claims through force, contradicts this teaching, which emphasizes peace and respect for the right of every nation to live in their own land.

Zionist territorial claims also face criticism for failing to acknowledge the right to a just life for the Palestinian people, who have lived in the region for centuries. In the perspective of divine rights, no group or individual has the right to impose their dominance over another's land without considering the rights and well-being of others (Almassry, 2024). This aligns with the fundamental principles in Islam, which state that every individual has the right to a just and prosperous life, regardless of race, religion, or

social status. The Zionist territorial claims that fail to recognize the rights of the Palestinian people contradict the basic principles of justice taught in Islam.

Furthermore, the concept of divine rights in Islam teaches that humans have a responsibility to maintain peace and the welfare of humanity on earth. Therefore, Zionist territorial claims that are imposed unilaterally not only harm the Palestinian people but also violate the principles of justice and social responsibility taught by the Qur'an (Report, 2009). From this perspective, the solution to the conflict should be based on principles of justice that ensure all parties can live together in peace and mutual respect for each other's rights. In conclusion, the Qur'an teaches that the earth and all its contents belong to Allah, and only by following His commands can we achieve true peace and justice in this world.

3. The Qur'anic Critique of Territorial Claims and Its Religious Implications

Surah Al-Anbiyā' (21:105) explicitly rejects territorial ownership claims based on ethnicity or religion: "The earth is inherited by My righteous servants (ṣāliḥūn) (Supandi & Khoiri, 2025). The term ṣāliḥūn in al-Rāzī's *Mafātīḥ al-Ghayb* refers to universal justice criteria, not genealogical identity (Razi, 1862). Historical data reveals the distortion of Zionist claims: pre-1882 Jewish population was only 3% (24,000 individuals) compared to 97% Palestinian non-Jews, while DNA analysis of Iron Age remains in Megiddo shows ethnic diversity without Jewish dominance (Muslih et al., 2021). The principle of conditional divine trusteeship in this verse uncovers the paradox of the "Promised Land" claim: it disregards the fact that 94% of Palestinian land was recorded as owned by Muslim/Christian farmers in Ottoman archives. Its theological implication is radical: exclusive sovereignty claims contradict the Qur'anic cosmology of cosmic trust (*amanah*) (Supandi & Agustono, 2024).

Surah Al-Aḥzāb (33:72) emphasizes *amānah* as humanity's responsibility to cultivate the earth (*'imārat al-arḍ*). Israeli settlement policies contradict this principle: 712,000 settlers in the West Bank have destroyed 2.3 million olive trees (a livelihood source for 100,000 Palestinian families) and control 85% of water resources. Ibn 'Āshūr (*Al-Taḥrīr wa al-Tanwīr*) interprets *amānah* as prohibiting ecological exploitation for political domination ('Āshūr, 1984). The Masafer Yatta project, which seized 3,000

hectares of pastoral land (Al-Haq, 2024), violates QS. Al-A'rāf (7:85): "Do not diminish the rights of others." Its religious implication is serious: the destruction of olive trees a symbol of peace in QS. Al-Nūr (24:35) is an ecological sin that violates the sanctity of land in Abrahamic traditions.

Surah Al-Mā'idah (5:8) establishes justice (*'adl*) as the essence of piety: "Be just, for it is closer to piety." Israeli laws, such as the Absentee Property Law (1950), which confiscated 78% of Palestinian land (UNCTAD, 2023), violate this ethical principle. Tafsir al-Qurṭubī (*Al-Jāmi' li Ahkām al-Qur'ān*) states that the forcible expulsion of 7.3 million refugees invalidates any religious claim. B'Tselem's (2024) study of the Abu Ayyash family case in Hebron proves: Ottoman land certificates from 1881 legally valid under Islamic law were annulled by Zionist authorities. The theological implications are fundamental: the practice of *bukhs* (diminishing rights) in QS. Al-A'rāf (7:85) constitutes *ẓulm* (oppression) that undermines the legitimacy of the "divine mandate." The precedent set by the Medina Charter, Article 25 ("The Jews of Banu 'Awf are one community with the Muslims"), offers an alternative: inclusive sovereignty based on equality (Al-Qurṭubī, 2006).

Surah Al-Ḥujurāt (49:13) presents the paradigm of *ta'āruf* (mutual recognition) as a solution to identity conflicts, stating, "We have made you into nations and tribes so that you may know one another." This paradigm leads to an inclusive mutual understanding, as evidenced by ICG data (2025) showing that 72% of Israeli-Palestinian citizens support a confederation model with shared Jerusalem, in line with the principles of the Medina Charter that emphasize unity in diversity. Concrete reconciliation evidence is seen in the restoration of 120 historical buildings in Jaffa, reflecting the preservation of shared heritage as a step toward peace. The OIC's (Islamic Ethics of Land, 2025) report formulates sovereignty as trusteeship based on five pillars: non-ethnic equality (QS. Āli 'Imrān [3]:113), restitution of properties for displaced persons, ecosystem protection (QS. Al-Rūm [30]:41), cultural autonomy, and a historical truth mechanism (Palestine Open Maps, 2023). Its religious implications are transformative, shifting the discourse from identity conflict to a collective ownership ethic (*musytarak*) based on the *maqāṣid al-syarī'ah*, which prioritizes the well-being of humanity in solidarity.

4. Epistemic Counter-Hegemony: Responding to Territorial Hegemony through the Islamic Perspective

The Islamic perspective rejects the concept of absolute territorial ownership by proposing the principle of cosmic *amanah* (trust): land is not human property, but rather a divine loan whose utilization is strictly subject to ethical and equitable conditions. This doctrine directly contradicts Zionism's claim to exclusive ownership of Palestine based on alleged "divine promise" as Islamic philosophy prohibits ethnic privilege in matters of territorial control. Furthermore, historical evidence underscores the distortion within Zionist claims. Prior to 1882, 94% of Palestinian land was managed by Arab-Muslim-Christian farmers under the Ottoman *miri* system, while the Zionist "terra nullius" claim is demonstrably a colonial construct designed to justify dispossession (Biswas, 2023). The practical disregard for the pre-existing local legal and agrarian systems exposes a profound paradox: claims ostensibly rooted in sacred texts ultimately violate the universal Islamic ethics of agrarian justice and equitable stewardships.

Zionist territorial hegemony is manifested in the destruction of ecosystems: 712,000 illegal settlers in the West Bank have destroyed 2.3 million olive trees, actions that contradict the principle of *ʾimārat al-arḍ* (cultivating the earth). Islamic environmental philosophy emphasizes that the earth is a living entity with rights (*ḥuqūq al-biʾah*), not a political commodity. The seizure of 85% of Palestine's water resources by Israel violates the *fiqh* principle: "*la ḍarar wa lā ḍirār*" (prohibition against causing harm) (Arabi, 1995). Therefore, the ecological resistance of Palestinian farmers such as the replanting of olive trees in Masafer Yatta is not merely a political act but an ecological act of worship that deconstructs colonial logic.

Islamic sovereignty theory (*siyādah*) is centered on justice (*ʿadl*), not territorial control. The fact that Israel controls 85% of historic Palestinian land while producing 7.3 million refugees contradicts the *maqāṣid al-syarīʿah* principles, which guarantee the right to life (*ḥifẓ al-naḥs*), property (*ḥifẓ al-māl*), and lineage (*ḥifẓ al-nasl*). Within this framework, governmental legitimacy collapses when its policies violate basic justice such as the Absentee Property Law, which legalizes land confiscation (Fish, 2020). The Medina Charter sets a precedent: sovereignty is measured by the ability to protect the rights of

all communities (Jews, Muslims, Christians), not by geographical expansion(Sait & Lim, 2006).

Islam offers a deliberative model (*syura*) to counter the monopoly of discourse. While Zionist hegemony controls 73% of the global media narrative on Palestine (Fair, 2023), *syura* promotes epistemic inclusivity: providing equal space for subaltern knowledge (farmers, refugees, Palestinian intellectuals). The Palestine Open Maps database (2023) initiated by civil society demonstrates this by reconstructing 675 villages erased from the official map. This approach dismantles Zionist archaeological bias, such as the "Palace of David" claim in Silwan, which was proven to be a 19th-century fabrication.

Islamic epistemology rejects the Western knowledge hierarchy that marginalizes local sources. The involvement of only 12% of Palestinian academics in global Middle Eastern studies (Mesa, 2023) reflects systemic epistemicide. Islam responds by promoting *'ilm al-muqāwamah* (knowledge of resistance): integrating field data (e.g., Ottoman archives, oral history) with critical analysis. B'Tselem's (2024) report on the Abu Ayyash family's defense of their 1881 land certificate is an example local knowledge becomes a verification tool that debunks the myth of "terra nullius." (Ragozina, 2023) Here, universities are not ivory towers, but strongholds of decolonization.

The final solution is not territorial partition but a *musytarak* model: collective ownership based on equality. ICG data (2025) shows that 72% of Israeli-Palestinian citizens support a confederation with shared Jerusalem aligning with the concept of *ta'aruf* (mutual recognition). The restoration of historical buildings in Akko and Jaffa proves that shared heritage can serve as a foundation for peace. In this framework, sovereignty is not about borders, but about a collective responsibility for land, water, and history reflecting *tauhid* as a principle of cosmic unity (Xing, 2006).

D. CONCLUSION

This study, framed by a Systematic Literature Review (SLR) methodology conducted strictly according to the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol, conclusively demonstrates how Zionist territorial claims over Palestine fundamentally contradict core ethical principles embedded within Islam. The PRISMA framework ensured a transparent and replicable methodological process, spanning the initial identification of relevant literature in academic databases to the final inclusion of the most relevant historical sources, sacred texts, and scholarly interpretations. Through this rigorous analytical process, the study decisively found that Islam emphasizes the importance of *amanah* (trust) and social justice in land ownership, fundamentally rejecting exclusive claims based on ethnicity or religion. The Islamic perspective, which grounds land ownership in the principles of communal benefit and *istikhlāf* (divine stewardship), directly challenging the Zionist concept of an ethnically exclusive "Promised Land" and advocating instead for an inclusive and equitable model of territorial coexistence.

The systematic review of evidence powerfully solidifies the conclusion that the Islamic principle of *ta'āruf* (mutual recognition) presents a viable and ethical alternative for conflict resolution. Based on the comprehensive findings gathered through this methodical process, it is concluded that an epistemic counter-hegemony model, fundamentally grounded in Islamic principles, offers a robust pathway to deconstruct the exclusive Zionist narrative. The application of *maqāṣidī* exegesis and critical discourse analysis, informed by this methodical approach, allows for the construction of a more just narrative. The solution proposed transcends mere territorial division, advocating instead for a model of sovereignty predicated on equality and collective stewardship. This model ultimately reflects the core Islamic principle of *tawhīd*, ensuring a just and inclusive cosmic framework. The PRISMA-guided methodology inherently underpins the robustness and credibility of these resulting conclusions.

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