

# An Analysis of the Quranic Foundations for the Demise of the Zionist Regime

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## ABSTRACT

The destruction of oppression and oppressors, alongside the ultimate victory of the oppressed, constitutes one of the most fundamental teachings of the Holy Quran. Analyzing the Quranic perspective on the collapse of a regime recognized as the prime manifestation of international tyranny in the last century is of paramount importance. This research seeks to investigate the Quranic principles regarding the imminent destruction of the Zionist regime. In terms of objective, the present study is categorized as basic research; regarding the data type, it employs fundamental conceptualization; methodologically, it follows a descriptive-analytical strategy; and in terms of tools, it is a documentary-based study. Reflection on library documents and an exploration of the themes within Quranic verses indicate that, based on Quranic evidence as a religious and metaphysical source, there are several foundational roots: namely, the decisive warning regarding the neutralization of Jewish conspiracies, the curse pronounced by David (a) and Jesus (a), the certain promise of the destruction of oppressors, severe divine retribution following the second instance of great corruption, the swift punishment for the displacement of believers, the chastisement of tyrants at the hands of righteous believers, and the inherent instability of the “Evil Tree” (*Shajarah Khabithah*). Collectively, these elements signify the inevitable destruction of the Zionist regime, representing an irrevocable divine promise that will certainly be fulfilled.

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## Introduction

Since its inception, the Israeli regime has consistently operated under the guise of religious and ethnic slogans, and not a single day has passed without its involvement in atrocities and betrayals against Muslims and other nations. In effect, it functions as a malignant tumor that has embroiled the entire world in perpetual conflict and strife. Evidently, the unchecked tyranny of such a regime signifies a dereliction of duty by Muslims in the struggle against oppression and reflects the incompetence of leaders within Islamic nations. Conversely, opposition to oppression serves as a pivotal tenet of the Holy Quran, emphasized in individual, social, and political dimensions. This concept is presented not merely as a moral imperative but as a divine and social responsibility to combat all forms of injustice and tyranny. From the Quranic perspective, oppression (*ẓulm*) stands in direct opposition to Divine Justice (*‘adl*); hence, any act of tyranny is considered a practical denial of the Divine Will. The Quran’s emphasis on combatting oppression across all spheres—including individual,<sup>1</sup> social,<sup>2</sup> political,<sup>3</sup> military,<sup>4</sup> and economic<sup>5</sup> dimensions—further corroborates this stance.

In the contemporary era, the occupying Israeli regime represents one of the most prominent manifestations of the “oppressor” and “oppression.” Historical evidence confirms that for over half a century, a political entity under the name of Israel was established in the land of

1. ﴿وَأَنْفَقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ (البقرة/١٩٥)

“Spend in the way of Allah, and do not cast yourselves with your own hands into destruction, and be virtuous. Indeed Allah loves the virtuous” (Quran 2:195)

2. ﴿وَيْلٌ لِّلْمُطَفِّفِينَ﴾ (المطففين/١)

“Woe to the defrauders who use short measures” (Quran 83:1)

3. ﴿وَإِذْ نَادَى رَبُّكَ مُوسَىٰ أَنْ ائْتِ الْقَوْمَ الظَّالِمِينَ﴾ (الشعراء/١٠١)

“When your Lord called out to Moses: [saying.] Go to the wrongdoing people” (Quran 26:10)

4. ﴿أَذِنَ لِّلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾ (الحج/٣٩)

“Those who are fought against are permitted [to fight] because they have been wronged, and Allah is indeed able to help them” (Quran22:39)

5. ﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ...﴾ (البقرة/٢٧٥)

“Those who exact usury will not stand but like one deranged by the Devil’s touch...” (Quran 2:275)

Palestine, effectively exerting dominion over a region sacred to Muslims, Christians, and Jews alike. Throughout its occupation, it has committed inhumane atrocities against Muslims that exceed all bounds. Its “black record” of ignominy includes the forced expulsion of indigenous inhabitants, the systematic repurposing of various areas, illegal settlement expansion on religious or agricultural sites, the assassination of local Muslim intellectuals, and their systematic exile and imprisonment.

Consequently, a fundamental question arises for humanity at large, and particularly for Muslims: Does a monumental religious source such as the Holy Quran address the confrontation with such multifaceted oppression—encompassing forced exile, mass killings, hypocritical maneuvers, double standards, the usurpation of homes and lands, and the blockade and sanctioning of specific regions—or does it remain silent, acquiescing to such injustice? Furthermore, if the Quran provides teachings in this regard, upon what foundations and theoretical underpinnings are they established? The present study adopts a futurological (prospective) approach to address these questions, aiming to demonstrate that from both historical and religious perspectives, an oppressive regime such as the usurping Israeli entity lacks sustainability and is destined for eventual collapse.

## Literature Review

Numerous works have been authored by researchers concerning the Israeli regime and the occupation of Jerusalem (*Al-Quds*) by Zionists. Notable examples include:

Aḥmad Zaydābādī (2003), in his book *Religion and State in Israel*, [in Persian] investigates the unique, complex, and often ambiguous relationship between religion and the state in Israel. Through a historical analysis of the evolution of the Jewish people, the author theorizes the conflict between religion and state within the Hebrew nation and proposes a hypothesis regarding its future.

Majīd Šafātāj (2008), in his work, *The Story of Palestine and Israel*, [in Persian] explores the history and roots of this conflict. The book is structured into three sections, examining historical developments, the

factors contributing to the formation of the crisis, and the consequences of the confrontation between Palestine and Israel, alongside other scholarly literature in this field.

Furthermore, several articles have been written regarding Israel and the reactions of Palestinians and Muslims to its aggressions, such as:

‘Abd al-karīm Pākniyā (2023), in the article “*Shi‘a Scholars’ Defense of Palestine*,” [in Persian] addresses the conspiracies of the Zionist enemy and examines the active role of the Shia clergy in responding to these threats.

Ehsān Farāmarz-Manish, (2023), in the article “*Israel’s Foreign Policy Behavioral Patterns (1948-2022)*,” [in Persian] defines and explains the regime’s performance based on four distinct behavioral patterns.

Amīr Riḍā’ī-Panāh (2017), in his article “*Racism through Emerging Media: A Reflection on the Soft Function of Israelis*,” seeks to analyze the relationship between political ideology and mass media in Israel. He pursues the hypothesis that “Israeli media serve as a fundamental tool for the reproduction of the core of Israeli political ideology, namely Zionist racism.” This study is notably conducted using the theoretical approaches of Teun van Dijk and Norman Fairclough.

As observed, while all these works pertain to Israel and Jerusalem, they do not specifically address the Quranic foundations of the struggle against Israel and the support for Jerusalem. Consequently, it is imperative that the present subject be examined through a scholarly Quranic lens.

## 1. Theoretical Foundations of the Research

### 1.1. A General Overview of Jewish Beliefs, Ethics, and Sharia (Halakha)

#### 1.1.1. The Domain of Beliefs

The most fundamental tenets of Jewish faith revolve around monotheism and the Covenant between God and the People of Israel. Absolute monotheism constitutes the bedrock of Judaism, epitomized by the *Shema* prayer: “Hear, O Israel: The LORD our God, the LORD is one.” Judaism is established upon a unique and special covenant between God and Abraham, and subsequently his descendants (the People of Israel).

The Torah (comprising the Five Books of Moses) is regarded as the Divine Word and the primary guide for life. This is complemented by the Oral Torah (the interpretative tradition later codified in the Talmud), which serves as a necessary supplement to the Written Torah.

The Messiah (*Mashiach*): many Jews believe in the future arrival of a spiritual and political leader (the Messiah) who will usher in an era of global peace, justice, and spiritual restoration. This salvation is perceived as a universal and earthly redemption. Furthermore, many branches of Judaism hold a belief in the resurrection of the dead during the Messianic Age or life after death (Cohn-Sherbok, 2003, pp. 517-519).

The concept of the “Chosen People” signifies a heightened level of moral and religious responsibility rather than mere privilege. This election obligates the People of Israel to live according to divine ethics and laws, thereby serving as a “light unto the nations” and a model for other peoples to recognize God in the world (see Exodus 19:5).

### 1.1.2. The Domain of Ethics

Jewish ethics is deeply rooted in the commandments of the Torah and values interpreted by the Rabbis. The pursuit of social justice is one of the primary mandates: “That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee” (Deuteronomy 16:20). Acts of kindness toward others—particularly the vulnerable, such as the poor, widows, and orphans—constitute the pillars of Jewish morality. Central to this ethical framework is the belief in human agency and free will; an individual possesses the capacity to choose between good and evil. Should one commit a sin, the path of Teshuvah (repentance and return to God) remains perpetually open. This process encompasses sincere regret, confession, and restitution for the wrong committed. Furthermore, human life is regarded as sacred and possesses intrinsic value, encapsulated in the principle that “whoever destroys a single soul, it is as if he had destroyed the whole world; and whoever saves a single soul, it is as if he had saved the whole world.” The concept of Tikkun Olam (Repairing the World) defines the responsibility of every Jew to participate in the betterment of the world and the construction of a more just and peaceful society. Many ethical directives focus on interpersonal relations, including the prohibition of gossip, the defense of privacy, and fidelity in marriage (Maṣīrī 1999, 3:86).

### 1.1.3. The Domain of Rituals and Commandments (Mitzvot)

Judaism is characterized more as an orthopraxic religion (action-oriented) than a purely orthodoxic one (belief-oriented). Adherence to the commandments (Mitzvot) is the primary method of expressing faith (Ashrafi 2005, 75). It is traditionally held that there are 613 Mitzvot in the Torah.

The Shabbat (Sabbath) is the holiest day of the week, observed from Friday sunset to Saturday sunset. It is a day of complete rest, worship, study, and family gathering, during which all forms of creative labor are prohibited.

Dietary laws, known as Kashrut, strictly govern what may be eaten and how it must be prepared. These include the prohibition of consuming pork, shellfish, and blood. Observant Jews engage in prayer three times daily (morning, afternoon, and evening). These prayers are recited in Hebrew and are primarily drawn from the Siddur (prayer book).

#### Major Festivals:

- **Rosh Hashanah:** The Jewish New Year.
- **Yom Kippur:** The Day of Atonement, the holiest day of the year, marked by fasting and prayer.
- **Sukkoth:** The Feast of Tabernacles.
- **Pesach (Passover):** Commemorating the Exodus from Egypt.
- **Shavuot:** Celebrating the receiving of the Torah.

#### Life Cycle Events (*Life Passages*)

Special ceremonies mark significant transitions, including birth (Brit Milah—circumcision for boys), maturity (Bar Mitzvah and Bat Mitzvah), marriage (Ketubah—the marriage contract and Chuppah—the wedding canopy), and specific mourning rites following death (see Exodus 12-16).

## 1.2. Muslim Perspectives on the Jewish People

The perspective of Muslims toward the Jewish people is not a monolithic or uniform view; rather, it is a complex, multi-layered framework shaped by historical, theological, and political contexts. This perspective can be elucidated across the following dimensions:

### 1.2.1. The Quranic and Theological Perspective

At this level, the Islamic viewpoint is a synthesis of recognition, critique, and the establishment of theological boundaries.

- **People of the Book (*Ahl al-Kitāb*):** From a Quranic standpoint, Jews (alongside Christians) are recognized as the “People of the Book.” This designation acknowledges them as followers of a divinely revealed religion possessing a scripture (the Torah) that was originally sent by God. This status grants them a specific juridical and protected status within Islamic society (*Dhimma*), under which they could maintain their religious life while paying a tax (*Jizyah*).
- **Shared Theological Grounds:** The Quran narrates numerous accounts of the Israelite prophets—such as Abraham, Moses, Joseph, and Solomon (peace be upon them)—venerating them as righteous messengers. Belief in the original Torah and the prophets of Israel is an integral part of Islamic faith.
- **Quranic Critiques:** The Quran also presents rigorous critiques of certain segments of the Jewish community during the time of the Prophet Muhammad (s). Key criticisms include:
- **Scriptural Distortion (*Tahrīf*):** Accusations of altering or concealing the truths within the Torah (Quran 4:46).
- **Breaking Covenants:** Charges of violating the sacred covenants made with God (Quran 2:27).
- **Disobedience:** Narratives concerning the repeated rebellion of the Children of Israel against Moses (Quran 7:148).
- **Hostility:** Condemnation of the enmity shown by certain Jewish tribes in Medina toward the Islamic mission (Quran 5:82).

**Diversity of Quranic Addresses:** It is noteworthy that the Quran’s address to the Jewish people is nuanced. Different terms target different contexts:

- Verses addressing the “Children of Israel” (*Banī Isrā’īl*) often adopt a didactic and hortatory tone, reminding them of God’s blessings and calling them to righteousness (Quran 2:40, 47, 83).
- Verses addressing “the Jews” typically carry a stronger tone of critique and reprimand, often relating to direct and occasionally hostile sociopolitical interactions in Medina (Quran 2:246; 5:70).

### 1.2.2. The Historical Perspective

Throughout history, the relationship between Muslims and Jews has experienced significant ebbs and flows (Farsā'ī 2009, 34).

- **Eras of Relative Coexistence:** Generally, Jews under Islamic rule enjoyed a degree of security and autonomy that often surpassed that of Jewish communities in medieval Christian Europe. They flourished in trade and scholarship, playing a pivotal role during the “Islamic Golden Age” in Al-Andalus (Spain) from the 10th to the 12th centuries, particularly in the translation of texts and the transmission of knowledge (see Lewis 2014, 35; Cohen 1994, 64).
- **Periods of Tension and Stringency:** This coexistence does not imply a total absence of discrimination or hardship. During specific eras and under certain dynasties (such as the Almohads in North Africa and Andalusia or other zealous rulers), the conditions for non-Muslim minorities became considerably more arduous and restrictive (see Lewis 2014, 123).

### 1.3. Israel and the Children of Israel in the Quran

“Israel” is the honorific title of the Prophet Jacob (a). His descendants are referred to as the Children of Israel (*Banū Isrā'īl*)—a designation that later became associated with the Jewish people. Etymologically, the word is of Hebrew origin, composed of “*Isr*” meaning “servant” or “power,” and “*El*” meaning “God” (see Old Testament, Genesis 32:28; Ṭabarānī 1991, 1:278).

In the Quran, the term appears predominantly in the compound forms “*Banī Isrā'īl*” or “*Banū Isrā'īl*.” However, in two verses, it occurs independently and denotes the person of Jacob himself:

1. “*All food was lawful to the Children of Israel except what Israel had forbidden himself...*”<sup>6</sup> (Quran 3:93).
2. “*They are the ones whom Allah has blessed from among the prophets of Adam’s progeny, and from] the progeny of [those We carried with Noah, and from among the progeny of Abraham and Israel...*”<sup>7</sup> (Quran 19:58).

Thus, “*Banī Isrā'īl*” in Quranic discourse refers to the enduring lineage of Jacob and his descendants.

<sup>6</sup>. ﴿كُلُّ الطَّعَامِ كَانَ حِلالًا لِّتَنبِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ...﴾ (آل عمران/ ٩٣)

<sup>7</sup>. ﴿أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِن ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ...﴾ (مريم/ ٥٨)

### 1.4. Muslim Perspectives on the Zionist Regime

The term “Zion” refers to a hill in Jerusalem and, by extension, came to signify Jewish nationalism. The Zionist movement, founded by Theodor Herzl, emerged formally in 1904. In 1948, following the withdrawal of British forces from historic Palestine, the State of Israel—established by Zionist leadership—received formal recognition from the international community (see Laqueur 1972, 67; Mashhadi & Rezaei Isfahani 2025, pp. 11-12). In contemporary usage, “Israel” designates the political entity established by the Zionist movement after the occupation of Palestinian territories, with sustained support from Western powers. From the perspective of the Muslim world, this entity represents a colonial occupation of Islamic lands, most notably *Masjid al-Aqṣā*, the first *qiblah* of Muslims, and a grave injustice inflicted upon the Palestinian people, the majority of whom are Muslim.

Modern scholarship acknowledges that this regime’s foreign policy operates through a distinctive combination of religious identity, ethnic nationalism, and security-centered realpolitik (see Farāmarz-Manish 2023, pp. 269-291). Moreover, since October 7 of last year, the regime’s military operations in Gaza have resulted in the killing of nearly 60,000 civilians—including women, children, and the elderly—according to independent and humanitarian reports, intensifying global condemnation and reinforcing Muslim perceptions of the regime as an illegitimate and oppressive occupying power.

## 2. Research Methodology

This study is classified as applied research, employing a qualitative descriptive-analytical methodology with a foresight (futures studies) approach. Foresight is an integrative discipline comprising two distinct components: descriptive and prescriptive (normative).

- The Descriptive Dimension: This aspect involves speculating on future developments by relying on the most reliable and substantiated data and information.
- The Prescriptive (Normative) Dimension: This method focuses on a future state that ought to occur. Prescriptive methods assist researchers in identifying their preferred values and priorities,

allowing for a clearer conceptualization of the “ideal future” (see Rahbar & Naşr İşfahānī 2024, pp. 253-283).

### Data Collection and Framework

The data collection process is based on library research, utilizing primary documents, books, reputable academic journals, and relevant specialized websites. Digital resources and databases provided by the Noor Computerized Research Center and other academic portals were extensively accessed. Furthermore, the study utilizes a descriptive research framework and textual content analysis. This includes referring metaphorical (*mutashābih*) verses to definitive (*muḥkam*) verses; reconciling general (*‘āmm*), absolute (*muṭlaq*), and vague verses with specific (*khāṣṣ*), conditional (*muqayyad*), and explicit (*mubayyin*) ones; and accounting for the *siyāq* and *sabāq* (immediate and preceding textual context) of the verses. The research is conducted through systematic data extraction and archival note-taking.

## 3. Research Findings

Israel, Zionism, and the Quranic foundations of their downfall:

### 3.1. God’s Promise to Extinguish the Conspiracies of the Jews

During the era of the Prophet Muḥammad (s), the Jewish tribes—who regarded themselves as the sole possessors of divine religion and as a superior nation in both creation and morality—could not tolerate the emergence of Islam and the growing number of its adherents. Consequently, they mobilized all their power to resist and oppose the new faith. In this confrontation, Jewish tribes such as Banū Qurayzah, Banū Qīnqā‘, and Banū Naḍīr sought to extinguish Islam entirely. However, the divine will ordained that every force opposing truth be weakened and destroyed.

The deviations that occurred within Judaism and its conflict with the universal human aspiration for perfection and salvation accelerated the decline of Jewish influence in their struggle against Islam. This historical pattern, reflected in the Quran, provides the theological and linguistic underpinning for interpreting the fate of the modern Zionist

entity. As the Quran states in *Sūrat al-Mā'idah*: "...Every time they ignite the flames of war, Allah puts them out. They seek to cause corruption on the earth, and Allah does not like the agents of corruption"<sup>8</sup> (*Quran* 5:64). From this verse, it can be inferred that the conspiracies of *Banī Isrā'īl* against truth are destined to failure, for God's promise to extinguish the fires of their hostility is absolute and irreversible (see Makārim Shīrāzī 1995, 4:452).

From a linguistic and rhetorical perspective, the verse demonstrates a compact yet eloquent causal-conditional structure: whenever an act (igniting the flames of war) occurs, a divinely willed counteraction (extinguishing it) immediately follows. The verse then describes a concurrent state—"They seek to cause corruption on the earth"—and concludes with a universal moral verdict, completing its theological message and ethical reasoning.

In this exegetical framework, the contemporary Zionist regime—which stands in open hostility toward the Islamic Republic of Iran—represents the continuation of the same historical opposition once manifested by early Jewish tribes against Islam. Consequently, just as those groups were ultimately overcome by divine will, the present entity will likewise face inevitable collapse through God's supreme power, suffering its downfall in this very world (see Karīmī & Ārāmī 2021, pp. 113-145).

### 3.2. The Curse upon the Israelites through the Tongues of David and Jesus

The oppressive and rebellious segment of the Jewish people refers to those recalcitrant individuals who, according to *Sūrat al-Mā'idah*, were cursed through the tongues of Prophet David and Jesus, son of Mary: "*The faithless among the Children of Israel were cursed on the tongue of David and Jesus son of Mary. That, because they would disobey and they used to commit transgression*"<sup>9</sup> (*Quran* 5:78). The verse explicitly attributes this divine rejection to their persistent state of sin and

<sup>8</sup>. ﴿... كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ﴾ (المائدة/٦٤)

<sup>9</sup>. ﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ﴾

(المائدة/٧٨)

transgression. As noted in *al-Mizān*, the curse is an ontological consequence of their willful deviation from divine boundaries (Tabāṭabā'ī 1996, 6:78).

It is evident from the universal nature of this noble verse that in any era, should any group among the Children of Israel adopt a transgressive and predatory path, they will inevitably fall under the curse and spiritual abhorrence of these two great Prophets. Divine retribution is not confined to the Day of Judgment; rather, it encompasses both this world and the hereafter. Furthermore, this punishment is not merely a future event but is an active reality within the temporal flow of existence. Consequently, in the contemporary context, even if the Israeli regime claims religious legitimacy through its self-identification with Judaism, its acts of systemic oppression and transgression render it subject to the same prophetic curse. By divine decree and the immutable Sunnah (Divine Law) of retribution against the wicked, they are counted among the accursed. Therefore, they are currently undergoing punishment by the mighty hand of God—manifested through the historical process—even if they remain oblivious to the imminence of their own destruction.

### 3.3. The Divine Promise of the Certain Destruction of Oppressors

During the era of the Great Messenger of Islam (s), certain individuals utilized their rhetoric and poetry to lampoon and ridicule the religion of Islam, the person of the Prophet (s), and the community of believers. In response, God the Almighty, in *Sūrat al-Shu'arā'*, after granting the oppressed and the marginalized (*al-muṣṭaḍ'afūn*) the right to retaliate, issues a profound warning to the tyrants: “*Barring those who have faith and do righteous deeds and remember Allah greatly, and aid each other after they have been wronged. And the wrongdoers will soon know to what goal they will return*”<sup>10</sup> (*Quran 26:227*). Exegesis of this verse highlights a critical linguistic distinction: the term *munqalab* (translated as “return” or “overturning”) differs significantly from the word *marji'*.

<sup>10</sup>. «إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ» (الشعراء/ ٢٢٧)

While *marji* ' implies returning to a prior state, *munqalab* signifies a transformation into a state diametrically opposed to the former. In this context, it denotes that those who once possessed life, power, and prestige will be overturned into a state of death, weakness, and total annihilation (see Qurṭubī 1985, 13:152; Zuḥaylī 1991, 19:247).

Furthermore, some exegetes argue that the prefix *sa-* in the word *saya'lamu* ("they will soon know"), unlike the particle *sawfa*, predominantly denotes temporal proximity and immediacy. This suggests that the promised retribution is not limited to the afterlife but is an imminent worldly punishment—a claim supported by the overall context of the verse (Maydānī 1982, 8:733). Moreover, given the semantic breadth of the term *al-dhālimūn* (the oppressors), this warning is not restricted to the deviant poets of the past but encompasses all tyrants and oppressors across history (Ṣādiqī Tihṙānī 1986, 22:128; Ṣiddīq Ḥasan Khān 1999, 5:111).

According to Quranic teachings, systemic oppression yields no outcome other than destruction. Divine wisdom, which is rooted in absolute justice, necessitates that no crime remains unpunished. The execution of justice demands that the perpetrator face the consequences of their actions, whether in this world or the next. This is reinforced by *Sūrat al-Naml*: "And the word [of judgement] shall fall upon them for their wrongdoing, and they will not speak"<sup>11</sup> (*Quran 27:85*). Exegetes interpret the phrase, "And the word [of judgement] shall fall upon them" (*waqa'a al-qawl*), in two ways: either it means that God will cease to guide the oppressors due to their persistent tyranny, leaving them without excuse, or it signifies the absolute certainty and inevitability of their torment (Ṭabāṭabā'ī 1996, 15:398). Under both interpretations, those who engage in plunder and oppression are granted no escape from divine retribution in this world, nor will they be permitted to speak in self-defense in the hereafter.

Although this divine punishment may be delayed—as suggested in *Sūrat Ibrāhīm*: "Do not suppose that Allah is oblivious to what the wrongdoers are doing. He is only granting them respite until the day

<sup>11</sup>. «وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْتِقُونَ» (النمل/ ٨٥)

when the eyes will be glazed. Scrambling with their heads upturned, there will be a fixed gaze in their eyes and their hearts will be vacant”<sup>12</sup> (Quran 14:42-43), where God defers them until a Day when eyes will stare [in horror]—such a delay is intended only to intensify the ultimate consequence. The fundamental philosophy behind the sending of Messengers and the revelation of Divine Books is the eradication of oppression and injustice from the earth (Mughniyah 2003, 4:455). As explicitly stated in *Sūrat al-Furqān*: “...and whoever of you does wrong, We shall make him taste a terrible punishment”<sup>13</sup> (Quran 25:19). This “great punishment” is absolute and encompasses both worldly and otherworldly dimensions (Ṭabāṭabā’ī 1996, 15:192). Regarding the certainty of this retribution, Imam ‘Alī (a) states: “If God grants a respite to the oppressor, He will never let him escape His seizure. He is watching for him at the crossing of his path, and at the place where the bone sticks in the throat and the breath is choked”<sup>14</sup> (*Nahj al-Balāghah*, Sermon 96).

### 3.4. Severe Divine Retribution and the Manifestation of the “Second Corruption”

In the opening verses of *Sūrat al-Isrā’*, God the Almighty alludes to two major episodes of “corruption” (*fasād*) perpetrated by the Children of Israel, each followed by a promise of severe divine retribution: “So when the first occasion of the two] prophecies [came, We aroused against you Our servants possessing great might, and they ransacked] your [habitations, and the promise was bound to be fulfilled ... So when the occasion for the other] prophecy [comes, they will make your faces wretched, and enter the Temple just as they entered it the first time, and utterly destroy whatever they come upon”<sup>15</sup> (Quran 17:5&7). Among exegetes, there is extensive debate regarding the historical

<sup>12</sup> «وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخَّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ\* مُهْطِعِينَ مُقْنِعِي رُؤُسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْبِدَتْهُمْ هَوَاءً» (ابراهيم/ ٤٢-٤٣)

<sup>13</sup> «... وَمَنْ يُظْلَمِ مِنْكُمْ نُذِقْهُ عَذَابًا كَبِيرًا» (الفرقان/ ١٩)

<sup>14</sup> «وَلَيْنِ أَمَهَلِ [اللَّهُ] الظَّالِمَ فَلَنْ يَمُوتَ أَخَذَهُ وَهُوَ لَهُ بِالْمِرْصَادِ عَلَى مَجَازِ طَرِيقِهِ وَبِمَوْضِعِ الشَّجَا مِنْ مَسَاغِ رِيقِهِ».

<sup>15</sup> «فَإِذَا جَاءَ وَعَدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَى بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا... فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا» (الإسراء/ ٧)

identification of these two periods of corruption. One prominent view, supported by various narrations, dates these events to the pre-Islamic era. According to this perspective, the first corruption was suppressed by Nebuchadnezzar (*Bukht al-Naṣr*), the King of Babylon, while the second was punished by the Roman Emperor Vespasian (often referred to in Islamic texts as *Espianos*), leading to the destruction of the Temple (Ṭabarī 1999, 15:24; Ṭabāṭabā'ī 1996, 13:40).

Another interpretation links these events to the post-Islamic era. For instance, Sayyid Quṭb suggests that the first corruption occurred during the advent of Islam, resulting in the expulsion of Jewish tribes from the Arabian Peninsula by the Prophet (s), while the second refers to the rise of Nazi Germany under Hitler. However, this view is critiqued on the grounds that neither of these historical events involved the specific destruction or re-entry of Masjid al-Aqṣā, as stipulated in the verse (Sayyid Quṭb 1992, 4:2213).

A third interpretation, which aligns with contemporary geopolitical shifts, posits that these two events relate to the post-World War II era: the rise of Zionism and the establishment of the State of Israel in the heart of the Islamic world. According to this view:

- The “First Corruption” refers to the initial rise and expansion of the Zionist movement. The first retribution occurred when Islamic nations, recognizing the conspiracy, united to temporarily reclaim Jerusalem and parts of Palestine, severing Zionist control over Masjid al-Aqṣā.
- The “Second Corruption” refers to the subsequent occupation supported by global imperialist powers, leading to the full seizure of Jerusalem and Masjid al-Aqṣā. Consequently, Muslims are currently awaiting the “Second Victory”—a divine promise where they shall once again liberate the Mosque from occupation (Makārim Shīrāzī 1995, 12:30).

It should be noted that a hadith from Imam Ṣādiq (a)<sup>16</sup> offers an esoteric (*bāṭin*) interpretation, suggesting the verses address the Muslim

<sup>16</sup>. قال أبو عبد الله عليه السلام في قوله تعالى: ﴿وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ﴾، قال: «قتل علي بن أبي طالب عليه السلام و طعن الحسن عليه السلام و لتعلُنَّ علواً كبيراً» - قال - قتل الحسين عليه

community rather than the Israelites. In this hadith, the first corruption refers to the Umayyad rule, and the second promise relates to the reappearance of Imam Mahdi (a) and the *raj'ah* (return) of the righteous, who will enter the Sacred Mosque just as the Prophet (s) did ('Ayyāshī 2001, 2:281; Qummī 1984, 2:14). However, since the esoteric meanings in these narrations do not align with the literal context (*dhāhir*) of the preceding verses—which explicitly address the Children of Israel—they are difficult to accept as the primary exegesis. Therefore, the author maintains that the interpretation found in *Tafsīr-i Nimūnih* is the most plausible. This view is not only consistent with the literal text of the Holy Quran but also demonstrates a stronger correspondence with historical records and contemporary developments in the region.

### 3.5. The Swift Divine Retribution for the Expulsion of Believers

Faith and its adherents occupy a position of exceptional sanctity and honor in the sight of God Almighty. Thus, the destruction or destabilization of faith is something that God never permits. A striking example of this principle is found in *Sūrat al-Isrā'*: “*They were about to hound you out of the land, to expel you from it, but then they would not have stayed after you but a little \* A precedent of those We have sent from among Our apostles before you, and you will not find any change in Our precedent*”<sup>17</sup> (*Quran 17:76-77*). These verses declare that whenever the divine caller to faith—the Prophet himself—is threatened with expulsion from his homeland, God swiftly annihilates the perpetrators. According to the immediately following verse, this destruction represents a divine law that admitted neither change nor exception (Ṭabāṭabā'ī 1996, 13:174). The exegetical implication is clear: the decisive criterion for divine obliteration is opposition to the

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السَّلَامُ فَإِذَا جَاءَ وَعَدُ أُولَاهُمَا فَإِذَا جَاءَ نَصْرُ دِمِ الْحَسَنِ عَلَيْهِ السَّلَامُ بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ قَوْمٌ يَبْعَثُهُمُ اللَّهُ قَبْلَ خُرُوجِ الْقَائِمِ عَلَيْهِ السَّلَامُ، فَلَا يَدْعُونَ وَتَرَا لَأَلَّ مُحَمَّدًا إِلَّا قَتَلَهُ وَكَانَ وَعْدًا مَفْعُولًا خُرُوجِ الْقَائِمِ عَلَيْهِ السَّلَامُ».

<sup>17</sup>. «وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِلَافَكَ إِلَّا قَلِيلًا \* سُنَّةٌ مِّنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا» (الإسراء/ ٧٦-٧٧)

divine mission and efforts to weaken or displace the Messenger. Expelling the Prophet is itself an act of rebellion; consequently, any power that plots such expulsion becomes inevitably doomed. In extension, the Zionist regime, by persistently striving—through violence, occupation, and ideological warfare—to suppress the prophetic message and expel its followers, has thus positioned itself within this unchanging pattern of divine retribution; its destruction, therefore, is a theologically inevitable outcome.

The same divine principle is reiterated in *Sūrat Ibrāhīm*: “*But the faithless said to their apostles, ‘Surely we will expel you from our land, or you should revert to our creed.’ Thereat their Lord revealed to them: ‘We will surely destroy the wrongdoers’*”<sup>18</sup> (*Quran 14:13*). The wording of this verse—particularly the emphatic particles *la-*, the plural majestic pronoun *-nā*, and the double emphasis of *nun al-thaqīlah* in *lanuhlikanna*—intensifies the certainty of divine vengeance. The verb *fa-awhā* (“*so He revealed*”) functions as *fa-qāla* (so He said), implying an immediate and declarative command of divine justice (see Fakhr Rāzī 1999, 19:77; Zamakhsharī 1987, 2:544).

Although the immediate addressees of these verses are the Prophets themselves, exegetes and Quranic scholars maintain that their faithful followers share in the same ruling (*ḥukm*) because the rationale (*manāt al-ḥukm*) applies equally to them—namely, faith in God and the Hereafter. Therefore, believers, too, fall under divine protection, and those who threaten, persecute, or seek to expel them shall face God’s retribution (Mudarrisī 1998, 5:391). In modern application, the faithful residents of Palestine—steadfast believers in God, the Resurrection, and Islam—are being systematically expelled from their homeland and slain by the Zionist regime. According to the immutable Sunnah of God, such oppression cannot endure unpunished; the divine law of history dictates that the expellers of His faithful servants will inevitably meet the same fate as the destroyers of former messengers.

<sup>18</sup> «وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ» (ابراهيم/١٣)

### 3.6. The Requirements of Divine Wisdom and Justice

Divine providence dictates that God does not remain silent toward those who oppress others. Retribution is an absolute certainty—whether manifested in this world or reserved for the hereafter—as a crime without consequence would contradict the fundamental attributes of Wisdom and Justice that define the Divine Essence. This principle is explicitly articulated in *Sūrat al-Tawbah*: “Say, Do you await anything to befall us except one of the two excellences? But we await that Allah shall visit on you a punishment, from Him, or by our hands. So wait! We too are waiting along with you”<sup>19</sup> (*Quran 9:52*). This verse establishes that the suppression of enemies occurs through two primary modes: direct divine intervention or the agency of the faithful. Thus, divine punishment is not always a supernatural phenomenon; it may manifest through the hands of believers, contingent upon their unity and collective resolve (Khamenei 2020, 353).

In *Sūrat al-Ra’d*, God issues a stern warning to disbelievers regarding their homes and strongholds: “...Have not the faithful yet realised that had Allah wished He would have guided mankind all together? The faithless will continue to be visited by catastrophes because of their doings or they will land near their habitations until Allah’s promise comes to pass. Indeed Allah does not break His promise”<sup>20</sup> (*Quran 13:31*). The word “catastrophes” (*qāri’ah*) signifies that disbelievers are never truly unchecked by God. Instead, they are destined to face the consequences of their actions within the temporal world. Exegetes suggest that the “promise of Allah” mentioned here encompasses not only the ultimate judgment of the hereafter but also historical triumphs like the Conquest of Mecca (see Tūsī, n.d., 6:255; Ṭabarsī 1993, 6:451). Historical precedents, such as the punishment of disbelievers through the battles of Badr, Uḥud, and Khandaq, reinforce this Quranic worldview. It can be inferred from these scriptural

<sup>19</sup>. «قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلاَّ إِحْدَى الْحُسَيْنَيْنِ وَ نَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ بَأْيَدِنَا فَنَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ» (التوبة/ ٥٢)

<sup>20</sup>. «...أَفَلَمْ يَنبَأِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعاً وَ لَآ يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيباً مِنْ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ» (الرعد/ ٣١)

foundations that those who stand in opposition to monotheism through tyranny and disbelief will inevitably face retribution. Within the context of contemporary struggles, this suggests that the ultimate punishment for systemic oppression will be realized through the hands of worthy and steadfast believers.

### 3.7. The Instability of the “Bad Tree” (*Shajarah Khabīthah*)

The term *khubth* (impurity/foulness) serves as the lexical antonym of *tayyib* (purity/goodness), signifying baseness, vileness, and repulsiveness, whether manifested in a tangible or intangible sense (see Rāghib Iṣfahānī 1992, 272; Ibn Manẓūr 1994, 2:142; Qarashī 1992, 3:218). Within the Quranic worldview, any entity that lacks ontological stability (*thubūt*) and permanence (*istiqrār*) is inherently destined for annihilation.

The concept of Monotheism (*Tawhīd*), as described in *Sūrat Ibrāhīm*: “Have you not regarded how Allah has drawn a parable? A good word is like a good tree: its roots are steady and its branches are in the sky”<sup>21</sup> (*Quran 14:24*), is likened to a “good tree” (*shajarah tayyibah*) whose roots are firm and whose branches reach into the heavens. Because *Tawhīd* is divinely deposited within the human nature (*fiṭrah*), it possesses an inherent stability that allows it to flourish, withstand tribulations, and yield beneficial fruits for humanity. Conversely, polytheism, the “word of disbelief,” and any discourse rooted in oppression are manifestations of the “bad tree” (*shajarah khabīthah*) (Tha‘ālibī 1997, 3:380).

Disbelief (*kufr*) and polytheism (*shirk*) lack an authentic root; they are merely “accidental” (*‘arīdī*) to the human condition and cannot achieve true stability in either the individual’s existence or in human history. Consequently, they offer nothing but harm and loss. This mode of existence is described in *Sūrat Ibrāhīm*: “And the parable of a bad word is that of a bad tree: uprooted from the ground, it has no stability”<sup>22</sup> (*Quran 14:26*). Such an entity is devoid of deep roots,

<sup>21</sup> «أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ» (ابراهيم/ ٢٤)

<sup>22</sup> «وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ» (ابراهيم/ ٢٦)

growing only superficially upon the earth's crust. In this context, the Zionist regime is identified as a primary manifestation of this "evil word" and "falsehood" (*bāṭil*). As the Quran states in *Sūrat al-Isrā'*: "And say, 'The truth has come, and falsehood has vanished. Indeed falsehood is bound to vanish'"<sup>23</sup> (*Quran 17:81*).

The evidence classifying the Zionist regime as a manifestation of the "bad tree" lies in its profound lack of historical legitimacy. Established through the forced usurpation of Palestinian lands and property, its existence is maintained by a dark legacy of massacres, plunder, and persistent violence. Lacking any genuine foundation (*thubūt*), it is destined for eventual disintegration and collapse. The regime's characteristic traits—manifested today in its actions in Gaza and Lebanon—include systemic genocide, infanticide, the mockery of religious and ethical values, and a complete disregard for international law (see Fahīmī & Pīrānī 2024, pp. 207-228).

### 3.8. The Implication of the Divine Sunnah

One of the immutable Divine Laws (*Sunan Ilāhiyyah*) governing the created order is that anyone who devises a scheme to mislead, harm, or corrupt another person will ultimately be ensnared by the very plot he engineered. This law neither changes nor transfers from one group to another; thus, any individual or collective that formulates an evil design against others will inevitably face the return of that same design upon themselves through the turning of time and circumstances. The Quran establishes this principle in *Sūrat Fāṭir*: "acting arrogantly in the land and devising evil schemes; and evil schemes beset only their authors. So do they await anything except the precedent of the ancients? Yet you will never find any change in Allah's precedent, and you will never find any revision in Allah's precedent"<sup>24</sup> (*Quran 35:43*). This verse articulates a universal rule: whoever commits oppression—such as killing or injuring a person's family, expelling them from their home,

<sup>23</sup> «وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا» (الإسراء/ ٨١)

<sup>24</sup> «اسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرُ السُّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السُّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأُولَىٰ فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا» (فاطر/ ٤٣)

or violating their property and honor—will inevitably witness a reversal in which those same acts return upon themselves or their progeny. According to exegetes, this retribution does not transform into good, nor is it diverted to another people; rather, it remains attached to the perpetrator and is realized in accordance with Divine Wisdom (see Ṭabāṭabā'ī 1996, 17:57; Ṣiddīq Ḥasan Khān, 1999, 5:489).

A parallel meaning appears in *Sūrat Yūnus*: “*But when He delivers them, behold, they commit violations on the earth unduly! O mankind! Your violations are only to your own detriment.] These are [the wares of the life of this world; then to Us will be your return, whereat We will inform you concerning what you used to do*”<sup>25</sup> (*Quran 10:23*). This verse explicitly affirms that oppression ultimately rebounds upon the oppressor. The motive behind wrongdoing is typically the desire for increased worldly gain and exploitation of others’ labor. Yet the wrongdoer fails to realize that such behavior distances him from God’s mercy and constitutes a trampling of human dignity, freedom, and virtue. Worse still, such actions bring one closer to severe divine punishment—whether in this world or in the hereafter (Sayyid Quṭb 1992, 3:1775). The Prophet Muḥammad (s) likewise affirmed this moral law: “The quickest good to bring its reward is kindness and maintaining family bonds, and the quickest evil to bring its punishment is injustice and severing family ties”<sup>26</sup> (Ibn Mājah 1997, Bāb al-Baghy, ḥadīth 4212). In another narration the Prophet (s) stated: “Three traits are such that whoever possesses them, their consequences return upon him: injustice, deceitful plotting, and breaking covenants ... If a mountain were to oppress another mountain, the oppressor among them would be crushed”<sup>27</sup> (Maḥzarī 1991, 5:19).

<sup>25</sup> «فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَنْعُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ بِأَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ» (يونس/ ٢٣)

<sup>26</sup> «أَسْرَعُ الْخَيْرِ تَوَابًا الْبِرُّ وَصِلَةُ الرَّحِمِ وَأَسْرَعُ الشَّرِّ عُقُوبَةُ الْبَغْيِ وَقَطِيعَةُ الرَّحِمِ».

<sup>27</sup> «ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهِيَ رَاجِعَةٌ عَلَى صَاحِبِهَا الْبَغْيُ وَالْمَكْرُ وَالنَّكَثُ... لَوْ بَغَى جَبَلٌ عَلَى جَبَلٍ لَدَكَ الْبَاغِي مِنْهُمَا».

Verse 10 of *Sūrat al-Fath* reinforces this moral causality: “...*So whosoever breaks his oath, breaks it only to his own detriment...*”<sup>28</sup> (*Quran 48:10*). This verse explains that the violator of a covenant should not imagine that by breaking an agreement he has defeated the other party; rather, he has inflicted injury upon his own soul, corrupting his inner character and infecting his heart with moral vice (Zamakhsharī 1987, 4:335).

## Conclusion

In light of the foregoing discussion, it is evident that—based on a religious-historical analysis rooted in Islamic sources, especially the Noble Quran—it can be argued that the long-term survival of entities founded upon oppression and injustice, such as the mass killing of the people of Gaza and the blatant attacks on the Islamic Republic of Iran, Lebanon, and Syria, is neither possible nor plausible. Quranic verses containing themes such as the definitive extinguishment of Jewish conspiracies, the curses pronounced by David and Jesus (peace be upon them), warnings regarding corruption, the destiny of past oppressive nations (such as those referenced in the stories of ‘Ād and Thamūd), and the divine promise of the eradication of injustice, collectively form a doctrinal framework upon which many theologians and exegetes have maintained that the persistence and legitimacy of an oppressive state is not only undesirable but, from a historical perspective, inevitably destined for demise.

Drawing on this reading, it may be anticipated that the current political structure governing occupied Palestine—which has perpetrated the horrific massacre of over 60,000 innocent people in Gaza and waged a twelve-day war against the Islamic Republic of Iran in the midst of negotiations with the United States—will face severe challenges in the future, rendering its continued existence impossible.

<sup>28</sup> «...فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ...» (الفتح/١٠)

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