

The Holy Land in the Qur'an: A Qur'an-Centred Study of Sacred Land, Covenant, Prophetic Inheritance, and the Rejection of Unconditional Zionist Claims to Palestine

By Mohamad Mostafa Nassar

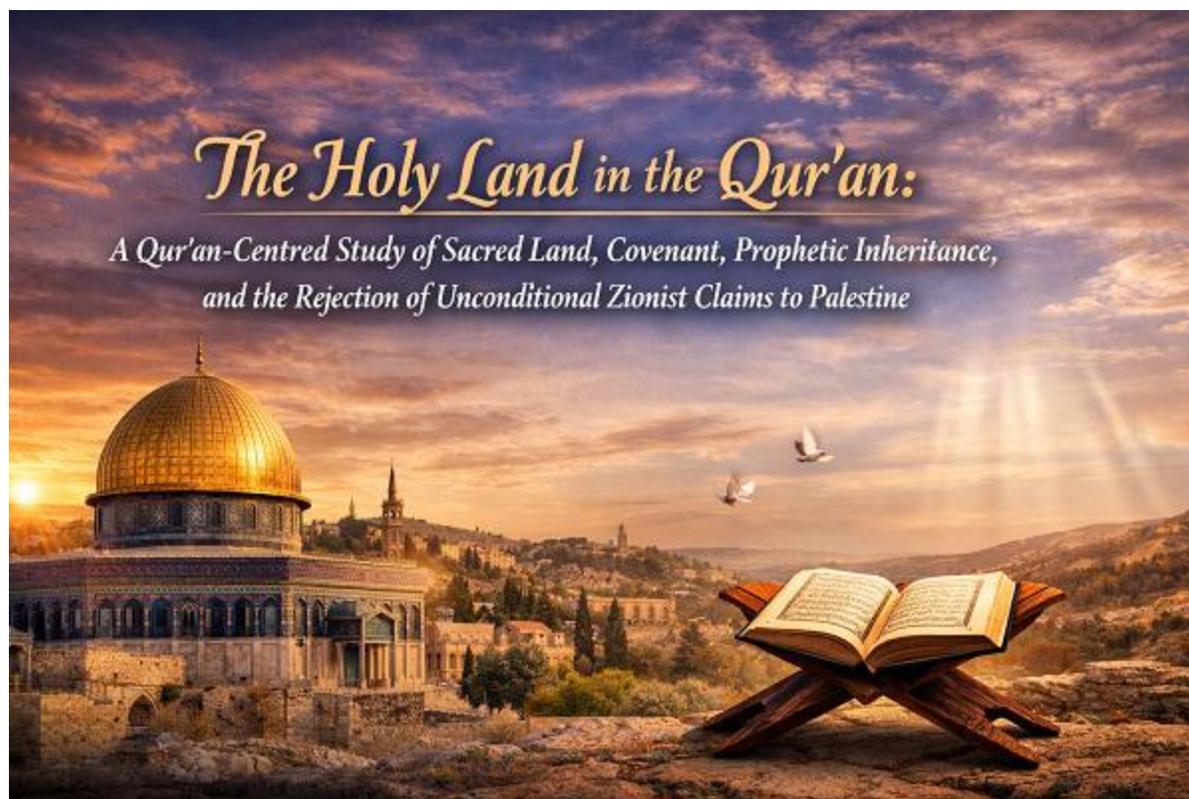
X @NassarMohamadMR

Website: www.Islamcompass.ocm

Abstract

This article argues that the Qur'an does not recognise an unconditional, perpetual, race-based title to Palestine for any ethnic group. Rather, it presents a consistent theological principle: the earth belongs to Allah, and He grants inheritance, succession, and honour in the land to His righteous servants. While the Qur'an records that Bani Israil were commanded in the time of Prophet Musa to enter the Holy Land, that command was conditional upon faith, obedience, and moral uprightness, not an everlasting deed detached from covenantal fidelity.

The Qur'an further identifies the truest heirs of Prophet Ibrahim as those who follow his religion of submission to Allah, culminating in the Prophet Muhammad and the believers with him. Authentic hadith reinforce this by teaching that the prophets share one religion, that Prophet Muhammad is the nearest of people to Isa, and that the scholars and believing community inherit the prophetic legacy through revelation and truth rather than bloodline alone. On an Islamic reading, therefore, the sacred status of Jerusalem and Palestine does not validate modern Zionist claims of permanent ethnic ownership. It instead confirms that sacred land belongs, by divine principle, to the righteous servants of Allah.



Introduction

Modern Zionism is a nationalist movement that emerged in nineteenth century Europe and sought the creation and support of a Jewish national state in Palestine (Encyclopaedia Britannica, n.d.). That modern political claim is not identical to the Qur'anic account of prophecy, covenant, or sacred geography. An Islamic assessment must therefore begin not with modern ideology, but with revelation itself. From the Qur'anic perspective, the central question is not

which ethnicity can trace ancestry to earlier prophets, but which community truly follows the religion of those prophets and fulfils the conditions of Allah's covenant.

The Qur'an repeatedly dismantles the notion that lineage alone secures divine favour. It affirms that Allah gave Bani Israil many blessings and historical responsibilities, yet it also censures them when they broke covenant, distorted revelation, rejected prophets, and acted unjustly. The resulting principle is decisive: divine promise is never detached from faith and righteousness. In that sense, the Islamic case concerning Palestine is not racial, nationalist, or genealogical. It is moral, theological, and covenantal.

The Foundational Rule: The Earth Belongs to Allah, Not to Any Race

The clearest Qur'anic principle appears in Surah al-A'raf: "Indeed, the earth belongs to Allah. He causes whom He wills of His servants to inherit it, and the final outcome is for the righteous" (Qur'an 7:128). This verse is foundational because it removes land from the category of permanent ethnic entitlement and places it under divine sovereignty. Ownership is Allah's. Human possession is contingent, granted, and morally conditioned. Ma'arif al-Qur'an explains that this means all lands belong to Allah and He grants them to whom He wills from among His servants.

This principle is reinforced in Surah al-Anbiya: "We have already written in the Zabur, after the Reminder, that the land shall be inherited by My righteous servants" (Qur'an 21:105). Ibn Kathir explicitly links this verse with (Qur'an 7:128) and explains that Allah decreed inheritance for His righteous servants, those blessed in this world and the next. Even where exegetes discuss whether "the land" here refers ultimately to the earth in general or to Paradise in its fullest sense, the controlling principle remains unchanged: inheritance belongs to the righteous, not to wrongdoers by ancestry alone (Ibn Kathir, n.d.).

The same moral rule appears again in Surah al-Qasas: "That home of the Hereafter We assign to those who seek neither tyranny nor corruption on the earth. The ultimate outcome belongs to the righteous" (Qur'an 28:83). In Qur'anic reasoning, then, any claim joined to arrogance, domination, corruption, or oppression stands under judgement, not approval. Sacred geography cannot be used to sanctify injustice.

Qur'an 5:21 and the Command to Enter the Holy Land

A common argument is built on Prophet Musa's statement: "O my people, enter the Holy Land which Allah has prescribed for you" (Qur'an 5:21). There is no need to deny the verse. The verse is true, but the Zionist reading of it is defective. The passage does not establish an unconditional, perpetual, transhistorical title deed for every later claimant who invokes Jewish descent. Rather, it records a divine command to a specific community at a specific historical moment under a prophet, tied to obedience.

The immediate context proves the point. When Bani Israil recoiled in fear and refused to obey Prophet Musa, they were punished and prevented from entering the land for forty years. In other words, the same Qur'anic passage that mentions the Holy Land also demonstrates that access to it was conditional and could be withheld when covenantal obedience collapsed. If the grant had been absolute and ethnically guaranteed, their rebellion would not have suspended their entry. The text itself refutes the idea of an inviolable hereditary title.

It follows that (Qur'an 5:21) cannot be isolated from the broader Qur'anic theology of covenant. A command to a community under Prophet Musa does not become an eternal legal warrant for any later nationalist movement, particularly one not governed by the Qur'an's own conditions of tawhid, justice, and obedience to Allah.

Prophet Ibrahim, Covenant, and the Collapse of Lineage Based Absolutism

The Qur'an directly addresses the relationship between prophetic lineage and covenant in Surah al-Baqarah. When Allah made Prophet Ibrahim an imam for mankind, Prophet Ibrahim asked concerning his descendants. Allah replied: "My covenant does not extend to the wrongdoers" (Qur'an 2:124). Ibn Kathir comments that unjust members of Prophet Ibrahim's offspring do not benefit from this promise, even though they descend from Allah's intimate friend. This verse destroys any attempt to treat descent from Prophet Ibrahim as a blank cheque. The covenant is morally filtered. Wrongdoing nullifies entitlement.

This is one of the most decisive verses in the entire discussion. It means that even if a people can prove ancestral connection to Prophet Ibrahim, that does not establish an unconditional right to divine leadership, sacred inheritance, or covenantal privilege. The Qur'anic standard is not blood, but fidelity to Allah.

Who Are the True Heirs of Prophet Ibrahim?

The Qur'an answers this question explicitly: "Indeed, the people with the best claim to Prophet Ibrahim are those who followed him, and this Prophet, and those who believe" (Qur'an 3:68). Ibn Kathir explains that the nearest people to Prophet Ibrahim are those who followed him in his own time, then this Prophet Muhammad, and the believers with him. The verse therefore transfers the centre of Abrahamic legitimacy from ethnic boasting to faithful imitation of Prophet Ibrahim's religion of submission.

This has immense theological consequence. If the truest people of Prophet Ibrahim are Prophet Muhammad and the believers, then the final community that most authentically inherits the Abrahamic path is the Muslim Ummah. The Qur'an does not deny that earlier communities had real connections to earlier prophets. It does, however, insist that the final and sound criterion of nearness is obedient faith. On that basis, Muslims are the true heirs of Prophet Ibrahim and, by extension, the true inheritors of the prophetic mission in its final form.

Succession in the Land Is Promised to Believers, not to an Ethnic Nationalism

Surah al-Nur states: "Allah has promised those of you who believe and do righteous deeds that He will surely grant them succession in the land" (Qur'an 24:55). The promise is addressed to the believing community and is tied to clear conditions: faith, righteous action, and pure worship without shirk. Ibn Kathir reads this verse as a promise to the Ummah of Prophet Muhammad that Allah would establish them in the land as He established those before them, while making their religion firm and replacing fear with security.

This verse is especially important because it shows that land succession in the Qur'an is not locked into one ethnicity or one ancient episode. Rather, it is a recurring divine sunnah that applies to believing communities who fulfil the

covenant. That logic is wholly at odds with the modern Zionist argument that descent alone creates a permanent, superior, and exclusive right to Palestine.

Authentic Hadith on the Heirs of the Prophets

The Sunnah confirms the Qur'anic argument. In Sahih al-Bukhari, the Prophet said: "Both in this world and in the Hereafter, I am the nearest of all people to Jesus, the son of Mary. The prophets are paternal brothers; their religion is one" (Sunan Abi Dawud 4324, Ṣaḥīḥ Muslim 2365). This hadith is decisive in showing continuity of prophetic religion. The prophets differ in law and historical setting, but they share one foundational religion of tawhid and submission to Allah. Prophet Muhammad is therefore not outside the Abrahamic and prophetic line. He is its final confirmer and nearest representative.

Another authentic report states: "The scholars are the heirs of the Prophets" (al-Tirmidhi, Hadith 2682; Abu Dawud, Hadith 3641). The hadith explains that prophets do not leave dinars or dirhams, but rather knowledge, and whoever takes that knowledge has taken an abundant share. Prophetic inheritance, therefore, is fundamentally inheritance of truth, revelation, and guidance, not automatic transmission of territory by bloodline.

Likewise, the hadith of the descent of Isa states: "How will you be when the son of Mary descends amongst you and your imam is among you" (al-Bukhari, Hadith 3449). In Sahih Muslim, the report adds that Isa will refuse to lead and will say that some of this Ummah are leaders over others, "an honour from Allah for this Ummah." The theological implication is striking: when Isa returns, he does not return as the head of a separate dispensation over against Islam. He returns within the Ummah of Prophet Muhammad. That is a profound proof that the final valid continuation of prophetic religion is Islam.

Jerusalem and Palestine in the Islamic View

From the Islamic perspective, Jerusalem is unquestionably sacred. Palestine is blessed land. Yet its sanctity does not function as a theological licence for nationalist exclusion, covenantal exceptionalism, or racial title. The Qur'an's teaching is more demanding. Sacred land magnifies accountability. Whoever invokes prophecy while violating justice,

covenant, and righteousness cannot convert sanctity into immunity. The same scripture that honours prophets and sacred places also warns repeatedly against corruption, tyranny, and rebellion.

Accordingly, an Islamic argument about Palestine is not built on the crude inverse claim that Muslims own land merely because they are Muslims. Rather, it is built on the revealed principle that Allah grants inheritance and succession to the righteous, and that the final community standing in continuity with Prophet Ibrahim, Prophet Musa, Dawud, Isa, and all the prophets is the Ummah of Prophet Muhammad. That is a claim of creed and covenant, not race.

Conclusion

The Qur'an does not support an unconditional Zionist claim to Jerusalem or Palestine. It teaches, **first**, that the earth belongs to Allah. Second, it teaches that inheritance in the land is granted to His righteous servants. **Third**, it shows that Bani Israil were once commanded to enter the Holy Land, but that this grant was historically conditional and suspended by disobedience. **Fourth**, it states plainly that Allah's covenant does not extend to wrongdoers, even among the descendants of Prophet Ibrahim. **Fifth**, it identifies the people with the best claim to Prophet Ibrahim as those who followed him, this Prophet, and the believers. **Sixth**, authentic hadith (Ṣaḥīḥ Muslim 2365) confirm that the prophets share one religion, that Prophet Muhammad is nearest to Isa, and that the inheritors of the prophets are those who carry their revealed knowledge and truth.

For that reason, the Islamic case is clear. Jerusalem and Palestine are not validated in revelation as the permanent possession of an ethnic nationalism. They belong, by divine principle, to Allah, and Allah grants sacred inheritance, honour, and succession to the people of faith, righteousness, and obedience. In the final revelation, that community is the Ummah of Prophet Muhammad.

References

Abu Dawud. (n.d.). *Sunan Abi Dawud 3641: Knowledge (Kitab al-'Ilm)*. Sunnah.com. <https://sunnah.com/abudawud:3641>

Al-Bukhari. (n.d.). *Sahih al-Bukhari 3443: Prophets*. Sunnah.com. <https://sunnah.com/bukhari:3443>

Al-Bukhari. (n.d.). *Sahih al-Bukhari 3449: Prophets*. Sunnah.com. <https://sunnah.com/bukhari:3449>

Al-Tirmidhi. (n.d.). *Jami' at-Tirmidhi 2682: Chapters on Knowledge*. Sunnah.com. <https://sunnah.com/tirmidhi:2682>

Encyclopaedia Britannica. (n.d.). *Zionism*. Britannica. <https://www.britannica.com/topic/Zionism>

Ibn Kathir. (n.d.). *Tafsir on Qur'an 2:124*. Quran.com. <https://quran.com/al-baqarah/124/tafsirs>

Ibn Kathir. (n.d.). *Tafsir on Qur'an 3:68*. Quran.com. <https://quran.com/fr/ali-imran/68/tafsirs>

Ibn Kathir. (n.d.). *Tafsir on Qur'an 21:105*. Quran.com. <https://quran.com/al-anbya/105/tafsirs>

Ibn Kathir. (n.d.). *Tafsir on Qur'an 24:55*. Quran.com. <https://quran.com/ali-imran/55/tafsirs>

Muslim. (n.d.). *Sahih Muslim 155d and 156: The Book of Faith*. Sunnah.com. <https://sunnah.com/muslim/1/296-301> ;
<https://sunnah.com/muslim:156>

Qur'an 2:124. (n.d.). Quran.com. <https://quran.com/en/al-baqarah/124>

Qur'an 3:68. (n.d.). Quran.com. <https://quran.com/3:68>

Qur'an 5:21. (n.d.). Quran.com. <https://quran.com/5:21/tafsirs/en-tafsir-maarif-ul-quran>

Qur'an 7:128. (n.d.). Quran.com. <https://quran.com/7:128/tafsirs/en-tafsir-maarif-ul-quran>

Qur'an 21:105. (n.d.). Quran.com. <https://quran.com/21:105/tafsirs/en-tafsir-maarif-ul-quran>

Qur'an 24:55. (n.d.). Quran.com. <https://quran.com/en/an-nur/55/tafsirs>

Qur'an 28:83. (n.d.). Quran.com. <https://quran.com/al-qasas/83>

If you want, I can now turn this into a polished IslamCompass publication version with stronger opening hooks, SEO title, meta description, and section styling for web posting.

Part I

Abstract

This study argues that the Qur'an does not recognise an unconditional, perpetual, race-based title to Palestine for any ethnic community. Instead, it establishes a consistent theological rule: the earth belongs to Allah, and He grants inheritance, succession, honour, and establishment in the land to His righteous servants. Although the Qur'an records that Children of Israel "Prophet Jacob" (Bani Isra'il) were once commanded in the time of Prophet Musa to enter the Holy Land, that grant was covenantal and conditional, not an eternal deed detached from obedience, justice, and faith. The Qur'an repeatedly denies that mere descent from Prophet Ibrahim or affiliation with a previous religious community guarantees divine favour. It states that Allah's covenant does not include wrongdoers, rejects claims of exclusive chosenness, censures repeated covenant-breaking among earlier communities, and identifies the nearest people to Prophet Ibrahim as those who truly follow him, namely Prophet Muhammad and the believers.

Authentic Prophetic hadith reinforce this framework by presenting the prophets as one brotherhood in religion and by defining prophetic inheritance primarily as inheritance of revelation, guidance, and truth rather than bloodline, race, or nationalist entitlement. On an Islamic reading, therefore, the sacredness of Jerusalem and Palestine does not validate modern Zionist claims of permanent ethnic ownership. Rather, the Qur'an places sacred land under divine sovereignty and reserves rightful inheritance, in principle, for the righteous servants of Allah. The cited tafsir traditions, especially those preserved in Ibn Kathir and Ma'arif al-Qur'an, consistently support this reading.

Introduction

Modern Zionism must be analytically distinguished from the Qur'anic discourse. Britannica defines Zionism as a Jewish nationalist movement aimed at the creation and support of a Jewish national state in Palestine. That description already shows that the modern claim is political and national in form, whereas the Qur'an speaks in the categories of revelation, covenant, prophecy, obedience, corruption, and righteousness. A Muslim study of Palestine must therefore begin from the Qur'an, not from modern nationalist assumptions read backward into scripture.

The earlier article established the backbone of the case: Allah owns the earth; He grants it to whom He wills; the land is inherited by His righteous servants; the Holy Land was prescribed to Children of Israel “Prophet Jacob” (Bani Isra’il) at one stage under Prophet Musa; Allah’s covenant does not include wrongdoers; the closest people to Prophet Ibrahim are those who follow him, this Prophet, and the believers; and succession in the land is promised to those who believe and do righteous deeds. That backbone remains sound and will be preserved here. What follows expands the argument by addressing the wider Qur'anic field, including the themes of covenant, chosenness, corruption, punishment, Abrahamic legitimacy, and Prophetic inheritance.

The central thesis of this study is straightforward:

The Qur'an does not teach that Palestine belongs eternally and unconditionally to a people by ethnicity. It teaches that the earth belongs to Allah and that sacred inheritance is tied to faith, obedience, justice, and righteousness. That principle applies to all communities without exception.

Methodological Note

This study is Qur'an-centred. The primary evidence is drawn from the Qur'an itself, then supported by authentic hadith and recognised tafsir. The tafsir material relied on here comes chiefly from the widely circulated Ibn Kathir and Ma'arif al-Qur'an entries available through Quran.com. These sources consistently present the relevant verses as covenantal and moral rather than racial in logic.

Theme One: The Earth Belongs to Allah, Not to Any Race or Nation by Inherent Right

The starting point is Surah al-A'raf:

“Indeed, the earth belongs to Allah. He causes whom He wills of His servants to inherit it, and the final outcome is for the righteous” (Qur'an 7:128).

This verse is foundational because it removes land from the category of permanent ethnic possession and places it under divine ownership. The verse does not say the earth belongs inherently to a race, tribe, or lineage. It says the earth belongs to Allah. Human possession is derivative, conditional, and subordinate to divine will. Ma'arif al-Qur'an presents the verse as a statement of Allah's total sovereignty over the elements and over worldly dominion, while Ibn Kathir links the principle to the wider rule that the blessed end belongs to people of piety "taqwa".

This principle is reinforced in Surah al-Anbiya:

"We have already written in the Zabur, after the Reminder, that the land shall be inherited by My righteous servants" (Qur'an 21:105).

Ibn Kathir explicitly comments that this refers to Allah's decree for His righteous servants, who will inherit the earth in this world and the next, and he links it directly back to (Qur'an 7:128). That exegetical move is significant. It shows that the controlling criterion is not ethnic genealogy but righteousness. Even where exegetes discuss whether the fullest reference extends to general earthly inheritance, eschatological vindication, or both, the moral criterion remains unchanged: inheritance is for Allah's righteous servants.

The same moral architecture appears in Surah al-Qasas:

"That home of the Hereafter We assign to those who seek neither exaltation in the land nor corruption. The final outcome belongs to the righteous" (Qur'an 28:83).

This verse is devastating to any theology of sanctified domination. The Qur'an does not praise those who seek supremacy, arrogance, oppression, or corruption in the land. It praises those who avoid these very things. So, any claim to sacred land that is wedded to aggression, pride, exclusion, corruption, or tyranny stands under Qur'anic condemnation, not endorsement. The Qur'anic standard is ethical and theological before it is territorial.

Theme Two: The Holy Land Was Prescribed to Children of Israel “Prophet Jacob” (Bani Isra’il) at One Stage, but Not as an Unconditional Eternal Ethnic Title

A key verse in this discussion is Prophet Musa’s statement:

“O my people, enter the Holy Land which Allah has prescribed for you” (Qur'an 5:21).

This verse must be affirmed exactly as it stands. The problem is not the verse. The problem is the misuse of the verse. The Qur'an records a real command and a real grant at a real historical moment. But the passage does not establish an everlasting, unconditional title deed for all later claimants who invoke descent from Children of Israel “Prophet Jacob” (Bani Isra’il). Rather, it speaks to a particular community under a prophet in a covenantal setting. The surrounding verses make this plain. When that community recoiled, disobeyed, and refused to enter, they were punished and barred from the land for forty years. The same Qur'anic passage that mentions the grant also demonstrates that access to the land could be suspended because of rebellion. That alone disproves the idea of an automatic, permanent, inviolable ethnic entitlement.

Ma'arif al-Qur'an discusses the identity of the Holy Land and preserves narrations about its blessed status, but the same tafsir context also underscores that Prophet Musa was urging obedience and that disobedience produced immediate loss. Ibn Kathir likewise frames the passage in terms of Allah’s favour upon them if they remained upright, while also narrating their refusal and the resulting punishment. The logic is covenantal, not racial.

This point is strengthened by Surah al-Ma'idah 5:12–13:

“Allah made a covenant with the Children of Israel ...”

“But for breaking their covenant We condemned them and hardened their hearts. They distorted the words of the Scripture and neglected a portion of what they had been commanded to uphold” (Qur'an 5:12–13).

The sequence matters. First there is covenant. Then there are conditions. Then there is breach. Then there is punishment. The Qur'an itself teaches that even divinely favoured communities are not beyond judgement. When the covenant is broken, privilege is not preserved intact as though history and conduct no longer matter.

Theme Three: The Qur'an Rejects Lineage as an Automatic Guarantee of Covenant

The most decisive verse here is (Qur'an 2:124). After Prophet Ibrahim fulfilled the divine tests, Allah said:

“I am making you an imam for the people.” He said, “And of my descendants?” Allah said, “My covenant does not include the wrongdoers” (Qur'an 2:124).

This verse cuts directly through all racial absolutism. Prophet Ibrahim asked about his descendants, and Allah's answer established the principle that covenantal status does not pass unconditionally through bloodline. Wrongdoing excludes a person from covenantal privilege, even if he descends from Prophet Ibrahim himself. Ibn Kathir's discussion on this verse frames Prophet Ibrahim's station as a reward for his steadfast tawhid and obedience and makes clear that the unjust among his descendants do not inherit that covenant. Ma'arif al-Qur'an likewise presents the verse as a rejection of inherited privilege for wrongdoers.

This principle is fatal to any claim that ancestry alone secures land rights by divine decree. Even if a lineage claim were historically established, the Qur'an would still ask the decisive question: are they faithful or are they wrongdoers? If they are wrongdoers, Allah has already declared that His covenant does not include them.

Theme Four: The Truest Heirs of Prophet Ibrahim Are the People of Faith, Culminating in Prophet Muhammad and the Believers

The Qur'an does not leave the matter vague. It states:

“Prophet Ibrahim was neither a Jew nor a Christian, but he was upright, a Muslim, and he was not among the polytheists” (Qur'an 3:67).

“Indeed, the people with the best claim to Prophet Ibrahim are those who followed him, and this Prophet, and those who believe” (Qur'an 3:68).

These two verses must be read together. First, the Qur'an strips Prophet Ibrahim away from later sectarian or communal monopolisation. He was not “Jewish” or “Christian” in the later historical sense. He was hanif and Muslim, wholly submitted to Allah. Then the Qur'an identifies who truly stands nearest to him: those who followed him, this Prophet, and those who believe. Ibn Kathir states that the worthiest people of Prophet Ibrahim are those who followed him on his religion, then Prophet Muhammad and the believers among his companions and those after them. Ma'arif al-Qur'an makes the same point directly.

This is one of the strongest Qur'anic proofs in the whole discussion. The centre of Abrahamic legitimacy is moved from ethnic boasting to faithful imitation. The true heirs of Prophet Ibrahim are therefore not whoever merely invokes him, but those who actually continue his religion of tawhid and submission. In the final revelation, that places Prophet Muhammad and the believing Ummah at the centre of Abrahamic continuity.

Theme Five: The Qur'an Explicitly Rejects Claims of Exclusive Chosenness and Familial Privilege

Another major Qur'anic theme that must be included is the rejection of communal exceptionalism. Surah al-Ma'idah records the claim:

“The Jews and the Christians say, ‘We are the children of Allah and His beloved ones.’ Say, ‘Why then does He punish you for your sins? No, you are only human beings among those He has created’” (Qur'an 5:18).

This verse is direct and devastating. A claim of divine specialness is immediately tested by accountability. If a community were beyond ordinary judgement by virtue of identity alone, punishment for sin would be unintelligible. Ibn Kathir comments that such claims were false and that they had distorted the meaning of earlier scriptural language. The verse ends by reasserting Allah's unrestricted sovereignty over forgiveness, punishment, and the dominion of the heavens and the earth.

The same anti-exceptionalist logic appears in Surah al-Jumu'ah:

“Say, O Jews, if you claim that you are Allah’s chosen people out of all humanity, then wish for death, if you are truthful” (Qur'an 62:6).

Ibn Kathir explains that this verse challenges a false self-assurance based on chosenness. It is not enough to make claims. Truth is tested. The Qur'an repeatedly dismantles theological arrogance and inherited self-certainty. What counts is truth, submission, and obedience, not a slogan of election.

Theme Six: Repeated Covenant-Breaking, Corruption, and Punishment Matter to the Question of Land

Surah al-Isra (Qur'an 17:4–8) is indispensable in this discussion. Allah says that He decreed for Children of Israel “Prophet Jacob” (Bani Isra’il) in the Scripture that they would cause corruption in the land twice and rise to a great height. The passage then describes punishment, reversal, renewed favour, and renewed threat if they return to corruption. Ibn Kathir’s tafsir presents the passage as a forewarning of repeated earthly corruption and repeated worldly punishment. The wording of (Qur'an 17:8), “If you return, We will return,” is especially important because it shows that divine dealing with communities remains morally responsive. Corruption invites judgement. It does not create sanctified immunity.

This is not a marginal theme. It belongs at the centre of any serious Islamic study of sacred land. The Qur'an’s portrait is morally dynamic: favour can be granted, squandered, withdrawn, restored, and withdrawn again. The text does not support an untouchable covenant severed from conduct.

Theme Seven: Succession in the Land Belongs to the Believers Who Worship Allah Alone

Surah al-Nur states:

“Allah has promised those of you who believe and do righteous deeds that He will surely grant them succession in the land, as He granted it to those before them; and He will surely establish for them their religion which He has chosen

for them; and He will replace their fear with security, provided they worship Me and associate nothing with Me” (Qur'an 24:55).

This verse is among the clearest proofs that Qur'anic succession in the land is not ethnically frozen in one ancient people or one historical moment. It is a divine sunnah applying to those who believe, do righteous deeds, and maintain pure worship. Ibn Kathir treats this as a promise to the Ummah of Prophet Muhammad that Allah would establish them in the earth, empower their religion, and replace fear with security. The condition is explicit: they must worship Allah alone without shirk. Succession is therefore a moral-theological grant, not a racial title.

This directly harmonises with (Qur'an 7:128) and (Qur'an 21:105). The Qur'an is internally coherent on this subject. Allah owns the land. He grants inheritance to His righteous servants. He promises succession to believers who do righteous deeds. Any theory of exclusive ethnic title that ignores these controlling principles is not reading the Qur'an on its own terms.

Theme Eight: Authentic Hadith Confirm That the True Prophetic Inheritance Is Religious, Not Racial

The Sunnah confirms the Qur'anic architecture. In Sahih al-Bukhari, the Prophet said:

“Both in this world and in the Hereafter, I am the nearest of all people to Jesus, the son of Mary. The prophets are paternal brothers; their religion is one.” (Sunan Abi Dawud 4324, Ṣaḥīḥ Muslim 2365).

This hadith is central. It teaches continuity, not rupture, between Prophet Muhammad and the earlier prophets. It also shows that nearness to the prophetic legacy is defined by truthful continuation of the religion, not by later sectarian claims. Prophet Muhammad is not outside the line of Prophet Ibrahim, Prophet Musa, Dawud, and Isa. He is the final confirmer of their religion.

Another hadith states:

“The scholars are the heirs of the Prophets.” (al-Tirmidhi, Hadith 2682; Abu Dawud, Hadith 3641).

This hadith is often cited in discussions of knowledge, but it is also highly relevant here. The Prophets do not leave behind dinars and dirhams as their real legacy. Their true inheritance is knowledge, guidance, revelation, and truth. That Prophetic principle stands sharply against attempts to reduce Prophetic inheritance to ethnicity, race, or nationalist possession.

Likewise, in Sahih al-Bukhari, the Prophet said:

“How will you be when the son of Mary descends among you and your imam is among you.” Sahih Muslim 155d

This report is theologically weighty. When Isa returns, he returns within the Ummah of Prophet Muhammad, not as the head of a separate salvific order standing outside Islam. This confirms that the final preserved continuity of Prophetic religion is found in Islam. That matters directly to the question of who truly inherits the path of the prophets.

Preliminary Conclusion to Part I

The Qur'anic case, even before further expansion, is already powerful and coherent.

First, the earth belongs to Allah, not inherently to any race. **Second**, the land is inherited by Allah’s righteous servants. **Third**, Children of Israel “Prophet Jacob” (Bani Isra’il) were once addressed concerning the Holy Land, but that grant was historical and covenantal, not an eternal ethnic deed. **Fourth**, Allah explicitly declares that His covenant does not include wrongdoers, even among the descendants of Prophet Ibrahim. **Fifth**, the truest people of Prophet Ibrahim are those who follow him in faith, culminating in Prophet Muhammad and the believers. **Sixth**, the Qur'an rejects claims of exclusive chosenness and exposes repeated covenant-breaking and corruption. **Seventh**, Allah promises succession in the land to those who believe and do righteous deeds. **Eighth**, authentic hadith confirm that the Prophets are one brotherhood in religion and that their true inheritance is revelation and guidance.

On that basis, the Qur'an does not support an unconditional Zionist claim to Jerusalem or Palestine. It supports a very different principle: **sacred land remains under Allah's sovereignty, and rightful inheritance belongs, in principle, to His righteous servants.**

References

Al-Bukhari. (n.d.). *Sabih al-Bukhari 3443*. Sunnah.com.

Al-Bukhari. (n.d.). *Sabih al-Bukhari 3449*. Sunnah.com.

Al-Tirmidhi. (n.d.). *Jami at-Tirmidhi 2682*. Sunnah.com.

Encyclopaedia Britannica. (2026). *Zionism*. Britannica.

Ibn Kathir. (n.d.). *Tafsir on Qur'an 2:124*. Quran.com.

Ibn Kathir. (n.d.). *Tafsir on Qur'an 3:67-68*. Quran.com.

Ibn Kathir. (n.d.). *Tafsir on Qur'an 5:21*. Quran.com.

Ibn Kathir. (n.d.). *Tafsir on Qur'an 17:4-8*. Quran.com.

Ibn Kathir. (n.d.). *Tafsir on Qur'an 21:105*. Quran.com.

Ibn Kathir. (n.d.). *Tafsir on Qur'an 24:55*. Quran.com.

Maarif al-Quran. (n.d.). *Tafsir on Qur'an 5:12-13, 5:18, 7:128, 17:4-8, 24:55*. Quran.com.

The Qur'an. (n.d.). Verses 2:124, 3:67-68, 5:12-13, 5:18, 5:21, 7:128, 17:4-8, 21:105, 24:55, 28:83, 62:6-8. Quran.com.

Part II

Introduction to Part II

Part I established the basic architecture of the Qur'anic case. It showed that the earth belongs to Allah, that inheritance in the land is granted to His righteous servants, that Children of Israel "Prophet Jacob" (Bani Isra'il) were once commanded to enter the Holy Land under Prophet Musa, that Allah's covenant does not include wrongdoers, that the people with the strongest claim to Prophet Ibrahim are those who follow him in truth, and that succession in the land

is promised to believers who combine faith with righteous action. The purpose of this second part is to complete several major angles that must be addressed if the study is to be genuinely comprehensive.

These include the Qur'an's treatment of Children of Israel "Prophet Jacob" (Bani Isra'il) as a historically favoured community, its repeated rejection of lineage-based or sectarian monopoly claims, its sustained emphasis on covenant-breaking and divine punishment, and its distinction between the blessedness of a land and any claim of unconditional, perpetual political ownership. These themes are not peripheral. They are central to the way the Qur'an speaks about sacred history, communal status, and moral legitimacy.

A serious Islamic treatment must therefore avoid two opposite errors. The first error is to deny what the Qur'an itself affirms, namely that Children of Israel "Prophet Jacob" (Bani Isra'il) were given real favours, prophets, scripture, and at one stage a divine command connected to the Holy Land. The second error is to convert those real favours into a doctrine the Qur'an itself does not teach, namely that ethnic descent creates an everlasting and unconditional title to Palestine irrespective of belief, obedience, justice, and righteousness. The Qur'an recognises historical favour, but it also conditions honour on covenantal fidelity and repeatedly strips away inherited pretensions when they are severed from truthful submission.

Theme Nine: The Qur'an Affirms That Children of Israel "Prophet Jacob" (Bani Isra'il) Were Historically Favoured, but That Favour Was Never Unconditional

Any academically careful article must begin here. The Qur'an openly states that Children of Israel "Prophet Jacob" (Bani Isra'il) were favoured in significant ways. In Surah al-Baqarah Allah says, "O Children of Israel, remember My favour which I bestowed upon you, and that I preferred you over the worlds" in (Qur'an 2:47) and again in (Qur'an 2:122). Ma'arif al-Qur'an explains that these verses call the Israelites to remember divine blessings received by their forefathers so that gratitude would lead them to obedience, and it notes that the repetition at (Qur'an 2:122) closes a long section describing their conduct and functions as a summary statement after detailed examples. That is important. The favour is real, but the surrounding context is moral exhortation and critique, not a declaration of everlasting immunity.

This theme is reinforced in Surah al-Jathiyah: “We certainly gave the Children of Israel the Scripture, judgement, and prophethood, and provided them with good things, and favoured them above the worlds” in (Qur'an 45:16). Even though the search result surfaced the surrounding Ma'arif discussion through the group covering (Qur'an 45:14–18), the passage clearly treats the revelation of earlier law, divine favour, and the later distinction between previous dispensations and the shari'ah given finally to Prophet Muhammad in (Qur'an 45:18). Ma'arif al-Qur'an emphasises in this section that earlier communities were given divine law and that the final Prophet was placed upon a distinct shari'ah to be followed now. That means Qur'anic acknowledgement of Israelite favour does not leave the earlier dispensation standing as the final and controlling covenant for humanity after the coming of Prophet Muhammad.

This distinction is essential. The Qur'an does not erase Israelite history. It does not deny their prophets, their scripture, or their former honour. But it refuses to let historical favour become a perpetual theological blank cheque. Favoured status in the Qur'an functions as responsibility, not immunity. The more a community is blessed with revelation and divine trust, the more serious its accountability becomes. This is exactly why the same Qur'an that recalls Israelite favour also devotes long passages to their breaches, distortions, rebellions, and punishments. A careful reading therefore yields a balanced rule: recognition of real earlier favour is part of Islamic honesty, yet that favour cannot be transformed into an unconditional title to sacred land after covenantal violation and after the arrival of the final revelation.

Theme Ten: The Qur'an Rejects Sectarian and Lineage-Based Monopoly Claims to Salvation and Divine Nearness

A further angle that must be treated in detail is the Qur'an's sustained polemic against claims of exclusive chosenness. In (Qur'an 2:111) the Qur'an reports that Jews and Christians said no one would enter Paradise unless he belonged to their community, then dismisses the claim as mere wishful thinking and demands proof. Ibn Kathir explains that Allah exposed this arrogance and linked it to other false claims, including the boast that they were Allah's beloved children. The logic is highly relevant to Zionist theological readings of land. If the Qur'an rejects communal monopoly claims

regarding salvation itself, then it certainly does not invite readers to convert lineage or communal label into an automatic guarantee of sacred territorial right.

The Qur'an immediately supplies the corrective principle in (Qur'an 2:112): whoever submits his face to Allah while doing good will have his reward with his Lord. In other words, the criterion is submission and *ihsan*, not inherited communal identity. This moral logic runs throughout the Qur'an and is one of the strongest counters to every claim that bloodline alone confers enduring divine privilege. Even where specific communities are discussed, the Qur'anic standard remains obedience, sincerity, and righteous action. Identity claims without those realities are repeatedly treated as delusion.

The same point appears in (Qur'an 2:135). The Qur'an reports the demand, "Be Jews or Christians and you will be guided," then replies, "Rather, the religion of Prophet Ibrahim, upright, and he was not of the polytheists." Ma'arif al-Qur'an explains that the earlier verses define the religion of Prophet Ibrahim and that Muslims are instructed to affirm faith in what was sent down to Prophet Ibrahim, Isma'il, Ishaq, Ya'qub, the Tribes, Prophet Musa, Isa, and all the prophets, without making sectarian distinctions. This is a direct strike against later communal monopolisation of Prophet Ibrahim. Guidance is not reduced to joining a later ethnoreligious camp. Guidance is to stand upon the religion "millah" of Prophet Ibrahim in pure submission to Allah.

Then 2:140 tightens the argument further by rebuking the claim that Prophet Ibrahim, Isma'il, Ishaq, Ya'qub, and the Tribes were Jews or Christians. Ibn Kathir states plainly that Allah rejects their claim and that Allah has already informed humanity that these prophets were not Jews or Christians, as confirmed elsewhere by (Qur'an 3:67–68). This is critically important. It means later communal identity cannot be projected backward onto the patriarchs in order to create a retrospective title of exclusive inheritance. The Qur'an does not allow the past to be colonised in that way. Prophet Ibrahim and the patriarchs are reclaimed by revelation as men of pure submission to Allah.

This anti-sectarian logic reaches a sharp expression in (Qur'an 5:18), where Jews and Christians say, "We are the children of Allah and His beloved ones." The Qur'an answers, "Why then does He punish you for your sins? Rather, you are human beings among those He has created." In the tafsir tradition preserved on Quran.com, Ibn Kathir treats

this as a clear refutation of false communal boasting. The verse destroys the notion that inherited status can cancel ordinary divine judgement. If punishment for sin remains possible, then chosenness is not unconditional. For the present study that means an even stronger point follows: if communal identity cannot guarantee immunity from punishment, it cannot be used as a perpetual legal-theological warrant for absolute ownership of blessed land.

The same rhetoric appears again in (Qur'an 62:6), where the Jews are challenged: if they truly claim to be Allah's chosen people to the exclusion of others, let them wish for death if they are truthful. Ibn Kathir's abridged tafsir on Quran.com explains that this challenge exposes false self-assurance. The Qur'an repeatedly breaks the spell of inherited communal exceptionalism. It does not let identity claims stand untested. It demands truthfulness, obedience, sincerity, and readiness to meet Allah. A reader who takes these verses seriously cannot then build a doctrine of unconditional territorial chosenness out of the very scripture that dismantles communal self-exaltation.

Theme Eleven: The Qur'an's Portrait of Covenant Is Moral and Conditional, Not Ethnically Automatic

The covenant theme is one of the most decisive in the whole subject. The earlier part already drew on (Qur'an 2:124), where Allah tells Prophet Ibrahim that His covenant does not include the wrongdoers. That principle now needs to be set alongside the passages describing the covenant with Children of Israel "Prophet Jacob" (Bani Isra'il). In (Qur'an 5:12) the Qur'an says that Allah made a covenant with the Children of Israel. Yet in (Qur'an 5:13) the Qur'an immediately states that because they broke their covenant, Allah condemned them, hardened their hearts, and they distorted words from their proper places and neglected part of what they had been reminded of. This sequence is critical. Covenant in the Qur'an is never a free-standing badge of biological entitlement. It is a binding relation of obligation. When it is betrayed, judgement follows.

The same theme is stated with even greater severity in (Qur'an 4:155). The passage attributes curse and estrangement from guidance to their breaking of promises, disbelief in Allah's signs, unjust killing of prophets, and further rebellion. The Ibn Kathir material available through Quran.com summarises the section as "The Crimes of the Jews" and explicitly says that these sins caused them to be cursed and removed far from right guidance. Whether one adopts every detail of a polemical title or not, the exegetical point is plain: the Qur'an explains that covenantal failure has

consequences. A people do not retain covenantal honour in the same way once they violate the very terms on which it was granted.

This is exactly why Qur'anic favour must never be read in isolation from Qur'anic accountability. Modern polemic often extracts isolated references to favour or divine command while bracketing out the surrounding verses on breach, distortion, and punishment. But the Qur'an itself refuses such fragmentation. It tells the whole story. It reminds Children of Israel “Prophet Jacob” (Bani Isra’il) of favour, yes, but it also recounts refusals, distortions, transgressions, broken pledges, arrogance, and punishment. Any theology of Palestine that quotes one side while concealing the other is not faithfully following the Qur'an’s own method.

Theme Twelve: Repeated Corruption and Divine Punishment Are Central to the Qur'anic Picture

One of the most important passages for this entire question is (Qur'an 17:4–8). Allah says that He decreed for the Children of Israel in the Scripture that they would cause corruption in the land twice and would rise to a great height. The passage then describes the sending of servants of mighty force against them, the reversal of circumstances, the restoration of strength and numbers, and then the warning that if they returned to corruption, Allah would return to punishment. Ma'arif al-Qur'an on Quran.com reads this as a warning tied to repeated corruption and repeated chastisement. The final line, “If you return, We will return,” is especially important because it shows that divine dealing remains morally responsive and historically active. Corruption never becomes holiness merely because the actor invokes sacred ancestry.

The significance for the land question is profound. If a community’s relationship to the land includes the possibility of divine removal, humiliation, punishment, and renewed chastisement on account of corruption, then the Qur'an plainly does not teach an untouchable and unconditional deed of possession. Instead, it teaches the opposite: access, security, and honour in the land remain morally conditioned. The Qur'anic paradigm is not absolute title but accountable tenure under divine sovereignty.

A related verse is (Qur'an 7:167), where Allah declares that He would surely send against them, until the Day of Resurrection, those who would afflict them with terrible punishment. The result surfaced through Tazkirul Qur'an on Quran.com, which frames the verse as demonstrating that when a great reward is given for bearing revelation, the punishment for failure in that task is correspondingly grave. Even where one treats that as a supplementary rather than primary tafsir voice, it remains consistent with the broader Qur'anic pattern already established in stronger sources: revelation raises accountability. It does not create everlasting immunity.

Then (Qur'an 5:78) adds another severe layer: “The disbelievers among the Children of Israel were cursed by the tongue of Dawud and Isa son of Mary; that was because they disobeyed and transgressed.” Ibn Kathir’s abridged commentary on Quran.com presents this as a clear statement of curse on account of disobedience and violation. This verse is especially telling for theological claims to the holy land because it comes through two revered Israelite prophets themselves, Dawud and Isa. In other words, the Qur'an does not present the prophetic legacy as underwriting unconditional communal self-vindication. It presents prophets as witnesses against disobedience and transgression even within their own historical communities.

Theme Thirteen: Blessed Land Does Not Mean Unconditional Political Ownership

A major confusion in popular polemic is the failure to distinguish between a land being blessed and a people being granted an unconditional, perpetual title to it. The Qur'an does call the region blessed. In (Qur'an 17:1) Allah describes al-Masjid al-Aqsa as the mosque “whose surroundings We have blessed.” Ma'arif al-Qur'an on Quran.com presents this as part of the Isra' narrative and explicitly preserves the verse’s wording about blessed surroundings. Likewise, in (Qur'an 21:71) Allah says that He rescued Prophet Ibrahim and Prophet Lut to the land “which We blessed for all people.” The Ma'arif and Ibn Kathir-related material on Quran.com links this to the land of al-Sham, the sacred and blessed region.

But this blessing language does not by itself settle the question of exclusive political inheritance. A land may be blessed in revelation without being granted as an unconditional possession to one ethnicity forever. In fact, the opposite is what the Qur'an repeatedly shows. The land is blessed because Allah blessed it. It is sacred because Allah sanctified it.

Yet human relationship to it remains governed by covenant, obedience, righteousness, and justice. The blessedness of the land increases the seriousness of accountability; it does not erase that accountability.

This distinction matters tremendously. A Zionist reading often tries to move from “the land is holy” or “the land was promised at one stage” to “therefore a perpetual and exclusive ethno-national title exists today regardless of conduct.” The Qur'an does not make that move. It distinguishes sacred geography from unconditional communal possession. That is why the same Qur'an can call the land holy or blessed, recall earlier Israelite relations to it, and yet still insist that the land belongs to Allah and that its inheritance is for His righteous servants. There is no contradiction. Sacredness belongs to the land by divine blessing. Rightful tenure belongs to the righteous by divine rule.

Theme Fourteen: Islam Reclaims the Entire Prophetic Line Rather Than Surrendering It to Sectarian Nationalism

Part I already showed that (Qur'an 3:67–68) places Prophet Ibrahim outside later sectarian labels and identifies the nearest people to him as those who truly follow him, this Prophet, and the believers. That argument is strengthened by the broader Abrahamic sequence in (Qur'an 2:135–136). Ma'arif al-Qur'an explains that Muslims are commanded to say they believe in what was sent down to all the prophets, from Prophet Ibrahim through Prophet Musa and Isa, without making divisive distinctions between them, and that Muslims now follow the Islamic laws “shari'ah” of the final Prophet because that is the valid dispensation after previous laws were superseded. This is not merely a doctrinal aside. It directly bears on the land question. Islam does not concede the prophets of Palestine, Jerusalem, or Children of Israel “Prophet Jacob” (Bani Isra'il) to later ethnoreligious exclusivism. It claims them all within a single line of tawhid culminating in Prophet Muhammad.

This same line is reaffirmed in the hadith already cited in Part I: the prophets are paternal brothers and their religion is one. That hadith matters here because it prevents historical fragmentation. Dawud, Sulayman, Prophet Musa, Zakariyya, Yahya, and Isa are not alien to Islam. Their legacy is not outsourced to later communal claims that reject Prophet Muhammad. Rather, their true inheritance is preserved in the final revelation that confirms them all. That is why the Qur'an can criticise the distortion or concealment of aspects of earlier revelation while simultaneously

demanding belief in the prophets themselves. The result is a comprehensive prophetic continuity that undercuts attempts to monopolise sacred history for nationalist ends.

Theme Fifteen: The Final Criterion Is Moral and Theological, Not Ethnic

When the scattered themes are brought together, the Qur'an's final criterion is unmistakable. Historical favour existed, but it was coupled to obligation. Covenant existed, but it excluded wrongdoers. Sacred land existed, but it remained under divine sovereignty. Blessing existed, but it did not erase accountability. Prophetic lineage existed, but it did not validate later sectarian monopolies. Divine nearness existed, but it was measured by submission, truthfulness, and righteousness.

This is why the Qur'an repeatedly shifts the reader away from inherited self-congratulation and toward moral response. The underlying norm is the same in (Qur'an 2:112), (Qur'an 2:124), (Qur'an 3:67–68), (Qur'an 5:13), (Qur'an 7:128), (Qur'an 17:4–8), (Qur'an 21:105), (Qur'an 24:55), and (Qur'an 28:83). Allah owns the land. He grants honour to whom He wills. He withholds covenant from wrongdoers. He exposes false boasting. He judges corruption. He blesses lands and peoples, but He also removes blessings when they are betrayed. And He identifies the heirs of Prophet Ibrahim not by genealogy alone but by faithful continuation of his religion.

Accordingly, the central conclusion grows stronger, not weaker, when the full Qur'anic field is considered. The issue is not whether Children of Israel “Prophet Jacob” (Bani Isra’il) ever had favour. They did. The issue is not whether the Holy Land was ever prescribed to them in a specific historical setting. It was. The real issue is whether the Qur'an turns those truths into a perpetual, unconditional, race-based Zionist title that overrides righteousness, justice, covenant, the final revelation, and Allah's ongoing moral judgement. It plainly does not.

Conclusion to Part II

Part II has filled several major gaps necessary for a genuinely comprehensive Qur'an-centred study. It has shown, **first**, that the Qur'an openly affirms the historical favour granted to Children of Israel “Prophet Jacob” (Bani Isra’il), but treats that favour as responsibility rather than everlasting immunity. **Second**, it has shown that the Qur'an repeatedly

rejects sectarian monopoly claims, whether about Paradise, chosenness, or exclusive ownership of Abrahamic legitimacy. **Third**, it has shown that Qur'anic covenant is moral and conditional, not ethnically automatic.

Fourth, it has shown that repeated corruption, distortion, transgression, and punishment form an essential part of the scriptural portrait and cannot be erased from the discussion. **Fifth**, it has shown that the blessedness of Jerusalem and its surrounding land is not the same thing as a perpetual, unconditional political title for a later nationalist project.

Sixth, it has shown that Islam reclaims the full prophetic line and anchors legitimacy in submission to Allah, not in communal slogans or inherited self-certainty.

The cumulative force of these themes is now substantial. The Qur'an does not deny sacred history, but it subjects it to divine ethics. It does not deny earlier favour, but it refuses to absolutise it. It does not deny the blessedness of the land, but it keeps the land under Allah's sovereignty. It does not deny ancestral connection, but it denies that ancestry alone secures covenantal entitlement. The Qur'an's consistent rule remains what Part I already established: the earth belongs to Allah, and its inheritance belongs in principle to His righteous servants.

References

Al-Bukhari. (n.d.). *Sahih al-Bukhari 3443*. Sunnah.com.

Encyclopaedia Britannica. (n.d.). *Zionism*. Britannica.

Ibn Kathir. (n.d.). *Tafsir on Qur'an 2:111*. Quran.com.

Ibn Kathir. (n.d.). *Tafsir on Qur'an 2:139–141*. Quran.com.

Ibn Kathir. (n.d.). *Tafsir on Qur'an 4:155–159*. Quran.com.

Ibn Kathir. (n.d.). *Tafsir on Qur'an 5:78–81*. Quran.com.

Ibn Kathir. (n.d.). *Tafsir on Qur'an 62:6*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:47–48*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:111–113*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:122–123*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:135–136*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 5:12–13*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 17:1–3*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 17:4–8*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 21:71*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 45:14–18*. Quran.com.

Tazkirul Qur'an. (n.d.). *Tafsir on Qur'an 7:167*. Quran.com.

The Qur'an. (n.d.). Verses 2:47, 2:111–112, 2:122, 2:124, 2:135–136, 2:140, 3:67–68, 4:155, 5:12–13, 5:18, 5:78, 7:128, 7:167, 17:1, 17:4–8, 21:71, 21:105, 24:55, 28:83, 45:16–18, 62:6. Quran.com.

Part III

Introduction to Part III

Part I established the controlling principles of divine ownership, righteous inheritance, covenantal conditionality, and the Islamic claim to Abrahamic continuity. Part II then widened the field by addressing Israelite favour, the rejection of sectarian monopoly claims, the moral nature of covenant, the significance of corruption and punishment, and the crucial distinction between a land being blessed and a people possessing an unconditional title to it. This third part continues that work by developing several remaining angles that are necessary if the study is to be genuinely comprehensive. These include the Qur'anic treatment of sacred geography beyond the single verse of (Qur'an 5:21), the wider “blessed land” passages, the Qur'an's universal rejection of wishful thinking and lineage-based prestige, the principle that custodianship of sacred space belongs only to the righteous, and the way the final Ummah is explicitly linked to Prophet Ibrahim and named “Muslims” in both earlier revelation and the Qur'an itself.

These themes matter because polemical arguments often rely on compression and selective quotation. A single verse is detached from its textual ecology, a historical moment is universalised without proof, sacredness is confused with ownership, and lineage is treated as though it automatically generated covenantal validity. The Qur'an repeatedly refuses

this mode of reading. It places sacred history within a moral universe governed by monotheism “tawhid”, piety “taqwa”, accountability, and divine judgement. It also frames the final believing community not as an afterthought but as the authentic inheritor of the Abrahamic and prophetic mission. Part III therefore strengthens the argument by showing that the Qur'anic map of sacred land is inseparable from the Qur'anic map of righteousness, custodianship, and prophetic succession.

Theme Sixteen: The Qur'an Speaks of Blessed Land in Multiple Places, but Blessing Never Functions as an Unconditional Ethnic Deed

A comprehensive study must note that the Qur'an does not mention blessed land only once. In (Qur'an 21:71) Allah says that He rescued Prophet Ibrahim and Prophet Lut to “the land which We blessed for all the worlds.” In (Qur'an 21:81) Allah says that the wind was subjected to Sulayman so that it travelled by his command to “the land which We blessed.” In (Qur'an 34:18) Allah speaks of “the towns in which We had placed Our blessings,” and Ma'arif al-Qur'an explains that this likely refers to the region of Syria, a zone repeatedly associated in the Qur'an with divine blessing. These verses show that the broader region of al-Sham, which includes Palestine, is presented in revelation as a land of blessing, prophetic history, and divine favour.

Yet none of these verses says that blessing itself equals a perpetual political title held unconditionally by one ethnic collective. The opposite is closer to the Qur'anic logic. The land is blessed because Allah blessed it. Its sanctity is bestowed, not self-generated. That sanctity attracts prophetic presence, revelation, and history, but it does not abolish the moral conditions under which human beings may dwell there with honour. The Qur'an consistently speaks of blessed places while simultaneously insisting that divine favour is lost through corruption, polytheism “shirk”, arrogance, and disobedience. To move from “this land is blessed” to “therefore one race possesses it absolutely forever” is not an inference supplied by the Qur'an. It is an imported assumption.

This distinction becomes even clearer when the “blessed land” passages are placed beside (Qur'an 7:128) and (Qur'an 21:105), already treated in earlier parts. Those verses make righteous inheritance the controlling rule. So, the Qur'anic picture is not difficult to reconstruct: a land may be blessed, sacred, and prophetically significant, while rightful tenure

within it remains conditional upon divine criteria. Sacredness and ownership are therefore related but not identical categories. Sacredness describes the land's status before Allah. Rightful inheritance describes the kind of people to whom Allah grants honour in it.

Theme Seventeen: Jerusalem and Its Region Occupy a Prophetic and Sacred Position in the Qur'an, but That Position Is Theological Before It Is Political

The verse of al-Isra, (Qur'an 17:1), is central here. Allah says that He took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, “whose surroundings We have blessed.” This verse grounds Jerusalem and its surrounding region within the highest level of sacred history. It is linked to the miraculous Night Journey, to prophetic symbolism, and to a divinely affirmed blessing. Ma'arif al-Qur'an on Quran.com preserves this direct wording and treats the verse within the sacred narrative of Isra'.

But the theological importance of Jerusalem in the Qur'an should not be turned into a nationalist proof-text detached from the Qur'an's other principles. Jerusalem is sacred because Allah sanctified it. It is honoured because Allah connected it to prophecy and revelation. Yet the Qur'an nowhere teaches that sacred centrality annuls the moral law that governs human access to divine favour. In fact, the same Surah al-Isra that opens with the blessed surroundings of al-Aqsa later speaks about corruption in the land and divine punishment of Children of Israel “Prophet Jacob” (Bani Isra'il) in (Qur'an 17:4–8). This structural proximity is significant. The Qur'an itself places sanctity and accountability side by side. The land is blessed, but corruption in that land still invites judgement. Sacred proximity is therefore not a shield against divine scrutiny.

That observation has major implications for the present study. It means that a Qur'anic doctrine of Jerusalem cannot be reduced to possession. Jerusalem is first a locus of divine signs, prophecy, worship, and accountability. It is part of a sacred map stretching from Makkah to al-Aqsa and through the history of Prophet Ibrahim, Prophet Musa, Dawud, Sulayman, Zakariyya, Yahya, and Isa. Islam therefore does not stand outside Jerusalem's sacred history. It claims and confirms that history. Yet precisely because it treats Jerusalem as sacred, it also insists that no one may invoke sanctity to excuse oppression, corruption, or moral rebellion.

Theme Eighteen: The Qur'an Rejects Wishful Thinking as a Basis for Divine Favour, Whether the Claimant Is Muslim or from the People of the Book

One of the most decisive passages for dismantling race-based or communal entitlement is (Qur'an 4:123–124). The Qur'an states: “It will not be in accordance with your desires, nor those of the People of the Book. Whoever does evil will be recompensed for it,” and then adds that whoever does righteous deeds while believing will enter Paradise. The Qur'an therefore rejects the entire logic of entitlement by wish, slogan, or formal affiliation. Ma'arif al-Qur'an explicitly says that this verse reminds even Muslims not to indulge in tall claims or wishful thinking and that success does not come merely from formal attachment to a prophet and a book. Ibn Kathir likewise states that religion is not accepted through hopes and claims, but through what resides in the heart and is proven true by deeds.

This passage is extraordinarily relevant to the question of Palestine. It does not merely rebuke one community. It sets a universal rule. Divine grace is not assigned on the basis of communal wishes. It is not granted because people speak as though they are entitled. It is not monopolised by inherited slogans. The Qur'an levels the field and brings all communities beneath the same law of truth and action. That makes it impossible to sustain a serious Qur'anic argument that land-rights before Allah can be secured by inherited communal claim alone. If salvation itself is not by wishful thinking, then sacred territorial legitimacy certainly is not.

This principle also corrects a possible Muslim misuse of the discussion. The Qur'an does not teach that Muslims inherit divine favour by label alone either. The same verse warns Muslims not to indulge in empty confidence. That nuance actually strengthens the present argument, because it shows that the Qur'an's standard is not a simple inversion of ethnic nationalism. The case is not “one ethnicity has lost title; therefore, another ethnicity automatically holds it.” Rather, the Qur'anic case is that Allah's judgement is not governed by desires, slogans, or group vanity. It is governed by belief, obedience, and righteousness.

Theme Nineteen: Human Nobility in the Qur'an Is Measured by Taqwa, Not by Descent, Tribe, or Ethnicity

A central universal verse in this discussion is (Qur'an 49:13): “O humanity, We created you from a male and a female and made you peoples and tribes so that you may know one another. Surely the most noble of you in the sight of Allah is the most righteous among you.” Both the Ma'arif and Ibn Kathir entries on Quran.com preserve the decisive wording that nobility before Allah is by piety “taqwa”. The verse is universal in address and principle. Human difference into peoples and tribes is acknowledged as part of creation, but it is denied any role as the final criterion of honour before Allah.

This verse belongs in the present study because it destroys the metaphysical basis of race-centred land theology. If the most noble people before Allah are not those of a particular tribe or ethnicity but those most characterised by piety “taqwa”, then no argument that treats descent as a self-sufficient mark of superiority can stand comfortably within Qur'anic theology. The Qur'an does not abolish peoplehood, lineage, or historical identity, but it does relativise them beneath the higher order of piety and obedience. That is exactly why earlier parts of this study could show that covenant excludes wrongdoers and that the land is inherited by the righteous. (Qur'an 49:13) expresses the same moral grammar in universal form.

This verse also clarifies why the Qur'an repeatedly criticises collective boasting. Ethnic or tribal prestige can become a veil over truth. The Qur'an cuts through that veil by returning honour to piety “taqwa”. In the context of Palestine, that means neither historical memory nor bloodline can function as an independent theological title apart from righteousness. The most that genealogy can do in Qur'anic discourse is establish historical connection. It cannot establish enduring moral legitimacy on its own. That legitimacy belongs to piety “taqwa” and obedience.

Theme Twenty: Custodianship of Sacred Space Belongs Only to the Righteous, Not to Those Who Merely Claim It

Another crucial verse is (Qur'an 8:34), where Allah says of the pagans who hindered people from al-Masjid al-Haram while claiming guardianship over it: “None has the right to guardianship except those mindful of Allah.” Ma'arif al-

Qur'an explains that the unbelievers wrongly assumed that because they were custodians they could exclude whomever they wished, whereas a mosque is the House of Allah and no unbeliever can become its rightful custodian. Ibn Kathir adds that the rightful guardians are Prophet Muhammad and his Companions, and more generally those characterised by piety “taqwa”.

Although this verse addresses al-Masjid al-Haram, its principle is much broader and highly relevant to the present study. It demonstrates that in the Qur'an even the custodianship of the holiest sanctuary is not validated by self-assertion, inherited role, or physical control alone. Guardianship belongs, in principle, to the people of piety “taqwa”. If that is the Qur'anic rule for the Sacred Mosque itself, then it strongly supports the wider thesis that sacred places are not legitimised by ethnic possession but by righteousness and covenantal truth. It would be methodologically inconsistent to say that the Qur'an makes piety “taqwa” the condition for legitimate guardianship over the Ka'bah while supposedly making ethnicity the basis of unconditional legitimacy elsewhere.

This verse is particularly valuable because it provides a conceptual bridge between sacred geography and moral qualification. Sacred space is not just holy in itself; it also demands worthy custodianship. The worthiness criterion is not bloodline but piety “taqwa”. Once that principle is seen clearly, it becomes much harder to sustain readings of Palestine or Jerusalem that rely on ancestry while marginalising the Qur'an's own repeated insistence on righteousness, obedience, and fear of Allah.

Theme Twenty-One: The Final Ummah Is Explicitly Linked to Prophet Ibrahim and Named “Muslims” in Earlier Scripture and in the Qur'an

One of the strongest remaining verses is (Qur'an 22:78). Allah commands striving in His cause, says that He has chosen this community and placed no hardship in religion, calls Prophet Ibrahim “your father,” and then says, “He named you Muslims before and in this [revelation], so that the Messenger may be a witness over you and you may be witnesses over humanity.” Ma'arif al-Qur'an explains that the phrase “your father Prophet Ibrahim” links the Muslim community to Prophet Ibrahim spiritually and historically, and Ibn Kathir's tafsir on Quran.com states that Allah named this community Muslims in the previous books and in the Qur'an.

This verse is extremely important for the land discussion because it shows that the Muslim Ummah is not an alien latecomer standing outside the Abrahamic story. It is deliberately positioned by the Qur'an as the community of Prophet Ibrahim's path and as the witnessing community over humanity. That has two consequences. First, it means that Islam does not surrender the prophets, sacred history, or blessed geography of Palestine to later exclusivist claims. Second, it means the final Ummah has a revelationally grounded role in bearing witness to the truth of all previous prophets and to the moral order governing the earth. The final community is therefore not merely one more claimant among competing ethnoreligious groups. It is the community that revelation itself places within the Abrahamic line as its final public witness.

This also deepens the meaning of (Qur'an 3:67–68) and (Qur'an 2:135–136) discussed earlier. Those verses already established that Prophet Ibrahim was neither Jew nor Christian in the later sectarian sense and that the nearest people to him are those who followed him, this Prophet, and the believers. (Qur'an 22:78) now adds that Allah Himself named this community Muslim previously and in the Qur'an, directly tying its identity to the Abrahamic mission. Therefore, when Muslims say they are the true heirs of Prophet Ibrahim and the prophets, that is not a rhetorical appropriation. It is a Qur'anic claim. And because the argument is Qur'anic, it has direct bearing on the question of sacred land and sacred history.

Theme Twenty-Two: The Oath of Surah al-Tin Further Integrates Jerusalem, Sinai, and Makkah into One Prophetic Geography

The opening of Surah al-Tin has long been read by exegetes as alluding to a sacred geography of revelation. The Quran.com tafsir entry notes the exegetical view that “the fig and the olive” refer to Jerusalem, where Isa was sent, while “Mount Sinai” refers to the place of Prophet Musa, and “this secure city” refers to Makkah. Ma'arif al-Qur'an emphasises the abundant blessings of these objects and places, while Ibn Kathir's entry, as surfaced in the search results, presents the interpretation linking the fig and olive to Jerusalem.

Even if one notes that not all exegetes insist on the same exact referential detail, the broader point remains highly relevant: the Qur'an repeatedly groups the great centres of prophecy into one symbolic map. Jerusalem, Sinai, and

Makkah belong to a single continuum of revelation. That continuity is a serious obstacle to nationalist readings that seek to isolate Jerusalem from the final revelation or to reserve its meaning exclusively for a later sectarian identity. In Qur'anic theology, Jerusalem is not detached from Makkah. The prophets of Palestine are not detached from Prophet Ibrahim. Isa is not detached from Prophet Muhammad. Sacred geography is integrated into one divine story culminating in Islam.

This does not mean that every oath automatically determines a legal theory of land possession. Rather, it means that the Qur'an's own symbolic world places Jerusalem within a transhistorical chain of divine guidance that culminates in the final message. That symbolic integration matters because it undercuts any attempt to monopolise Jerusalem by treating Islam as external to its story. Islam is not external to Jerusalem. The Qur'an presents it as the final interpretive horizon of Jerusalem's meaning.

Theme Twenty-Three: When the Remaining Angles Are Integrated, the Qur'an's Position Becomes Internally Consistent and Difficult to Distort

At this stage the remaining angles identified earlier have largely been addressed. The broader “blessed land” verses show that Palestine and its surrounding region are sacred and prophetically significant, but they do not convert blessing into unconditional ethnic title. The verse of al-Isra ties Jerusalem to the Night Journey and confirms its blessed surroundings, yet the same surah places sanctity alongside warnings of corruption and punishment. The verses on wishful thinking in (Qur'an 4:123–124) disallow salvation or favour by communal desire.

The universal principle of (Qur'an 49:13) makes piety “taqwa” rather than ethnicity the criterion of honour. The rule of (Qur'an 8:34) makes rightful guardianship of sacred space a function of piety “taqwa”, not of bare self-assertion. And (Qur'an 22:78) makes the Muslim Ummah explicitly Abrahamic and names it Muslim in both previous scripture and the Qur'an. These points, taken together with Parts I and II, produce a highly coherent Qur'anic theory. The earth belongs to Allah.

Blessed land remains under Allah’s sovereignty. Historical favour does not erase accountability. Covenant excludes wrongdoers. False claims of chosenness are rejected. Nobility is by piety “taqwa”. Guardianship belongs to the righteous. The final Ummah stands in Abrahamic continuity. The land is inherited by Allah’s righteous servants. And succession in the land is promised to those who believe and do righteous deeds. The resulting conclusion is not pieced together by forcing unrelated verses. It emerges from a repeated and mutually reinforcing moral grammar spread across the Qur'an.

Conclusion to Part III

Part III has completed several of the most important remaining Qur'anic angles. It has shown that the Qur'an’s references to blessed land are broader than a single verse and that they consistently point to the sacredness of Palestine and al-Sham without ever granting a perpetual, unconditional ethno-national deed. It has shown that Jerusalem occupies an honoured place in the Qur'an’s sacred history while remaining subject, like all sacred trust, to the moral law of divine judgement.

It has shown that divine grace is not awarded by wishes, slogans, or inherited self-regard, whether among Muslims or among the People of the Book. It has shown that human nobility before Allah is by piety “taqwa”, not by ethnicity. It has shown that rightful guardianship of sacred space belongs only to those who are mindful of Allah. And it has shown that the final Ummah is explicitly linked to Prophet Ibrahim and named Muslim by Allah Himself in previous scripture and in the Qur'an.

The study is now in a much stronger position. The major Qur'anic angles identified earlier have been substantially addressed across the first three parts. What remains for the next part is to consolidate the hadith dimension more fully, revisit the most important tafsir threads in a more synthesised manner, answer foreseeable objections, and prepare the material for fusion into one long master article in formal APA 7 style.

References

Al-Bukhari. (n.d.). *Sahib al-Bukhari 3443*. Sunnah.com.

Encyclopaedia Britannica. (n.d.). *Zionism*. Britannica.

Ibn Kathir. (n.d.). *Tafsir on Qur'an 4:123–124*. Quran.com.

Ibn Kathir. (n.d.). *Tafsir on Qur'an 8:34*. Quran.com.

Ibn Kathir. (n.d.). *Tafsir on Qur'an 21:81*. Quran.com.

Ibn Kathir. (n.d.). *Tafsir on Qur'an 22:78*. Quran.com.

Ibn Kathir. (n.d.). *Tafsir on Qur'an 49:13*. Quran.com.

Ibn Kathir. (n.d.). *Tafsir on Qur'an 95:1–3*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 4:123*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 8:34*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 17:1*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 21:71*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 21:81*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 22:78*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 34:18*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 49:13*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 95:1–3*. Quran.com.

The Qur'an. (n.d.). Verses 4:123–124, 8:34, 17:1, 21:71, 21:81, 22:78, 34:18, 49:13, 95:1–3. Quran.com.

Part IV

Introduction to Part IV

The earlier parts established the main Qur'anic framework. Part I demonstrated that the earth belongs to Allah, that inheritance belongs to His righteous servants, that the Holy Land was prescribed to Children of Israel “Prophet Jacob” (Bani Isra’il) in a particular covenantal setting, that Allah’s covenant does not include wrongdoers, and that the nearest people to Prophet Ibrahim are those who follow him in truth, namely this Prophet and the believers. Part II showed that Israelite favour was real but never unconditional, that the Qur'an rejects claims of exclusive chosenness, and that covenant in revelation is always moral rather than ethnically automatic.

Part III widened the sacred geography by addressing the broader “blessed land” passages, the significance of Jerusalem and al-Masjid al-Aqsa, the rejection of wishful thinking, the rule that nobility is by piety “taqwa”, the principle that guardianship of sacred space belongs to the righteous, and the Qur'anic presentation of the final Ummah as explicitly Abrahamic. This fourth part now concentrates on three tasks. First, it brings the hadith evidence into a tighter synthesis so that the Prophetic Sunnah is not merely cited in passing but shown to support the same moral architecture already established from the Qur'an. Second, it revisits the major tafsir strands surrounding the most disputed verses, especially (Qur'an 5:21), so that the exegetical question is treated directly.

Third, it addresses the principal counter-readings that are usually advanced in support of an unconditional Zionist claim from the Qur'an and shows why those readings fail when measured against the Qur'an’s own internal logic and the authoritative tafsir tradition.

The result is not merely a repetition of earlier claims. It is an effort to show that the Qur'anic and Prophetic materials are mutually reinforcing. When the relevant verses, hadiths, and tafsir statements are brought together, they converge upon a coherent conclusion: the Qur'an does not recognise a perpetual, unconditional, race-based title to Palestine. It affirms sacred history, but it places sacred history under covenant, righteousness, obedience, and divine judgement.

Theme Twenty-Four: The Sunnah Confirms That Prophetic Inheritance Is Religious, Not Racial

One of the most decisive hadiths in this subject is the statement of the Prophet Muhammad: “Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary, (Ṣaḥīḥ Muslim 2365). The prophets are paternal brothers; their mothers are different, but their religion is one.” This is preserved in Ṣaḥīḥ al-Bukhari 3443. The wording is theologically dense. It affirms, first, that Prophet Muhammad is the nearest of humanity to Isa. Second, it affirms that the prophets form one brotherhood in religion. Third, it distinguishes between the unity of religion and differences in legal particulars by using the metaphor of paternal brothers with different mothers. The doctrinal implication is unavoidable: true continuity with the earlier prophets lies in faithfulness to their religion of tawhid, not in ethnic descent detached from submission to Allah.

This hadith matters directly to the question of Palestine because the prophets most often invoked in theological claims over the Holy Land, such as Prophet Ibrahim, Prophet Musa, Dawud, Sulayman, Zakariyya, Yahya, and Isa, are not surrendered by Islam to a later ethnoreligious nationalism. The Prophet explicitly places himself nearest to Isa and places all prophets within one religious continuum. The Muslim Ummah therefore does not stand outside the history of the Holy Land. It stands in confirmed continuity with its prophetic history. The continuity, however, is religious and moral. It is continuity in tawhid, guidance, obedience, and revelation, not continuity secured automatically by bloodline alone.

A second major hadith is the report, “Indeed the scholars are the heirs of the Prophets, (al-Tirmidhi, Hadith 2682; Abu Dawud, Hadith 3641). And the Prophets do not leave behind dinar or dirham.” This is found in Jami at-Tirmidhi 2682. The wording explicitly defines prophetic inheritance as inheritance of knowledge. This is one of the most important Prophetic correctives to all genealogical absolutism. The Prophet did not teach that the decisive legacy of the prophets was territory, race, or earthly patrimony. He taught that their decisive legacy was revealed knowledge and guidance. Whoever inherits that knowledge inherits the prophets in the most meaningful sense.

When this hadith is read alongside (Qur'an 3:68), which identifies the nearest people to Prophet Ibrahim as those who followed him, this Prophet, and the believers, the resulting conclusion becomes stronger. Prophetic inheritance in Islam is not possession of ancestral memory as such. It is possession of truthful continuation. The heirs of Prophet Ibrahim are those upon his religion. The heirs of the prophets are those who inherit their knowledge and submission. This is why Islamic theology is able to affirm the prophets of the Holy Land while denying that their legacy can be monopolised by a later race-based political claim.

A third highly relevant hadith is Sahih al-Bukhari 3449: “How will you be when the son of Mary descends amongst you and your imam is among you.” This hadith is brief in wording but immense in implication. Isa, one of the central prophets associated with Jerusalem and the Holy Land, returns not to inaugurate a religious order over against Islam, but within the Ummah of Prophet Muhammad, whose imam is already “from among you.” The implication, elaborated in parallel narrations, is that the final valid continuity of prophetic religion lies within Islam. If Isa himself, upon returning, is associated with the Muslim community and not with a rival salvific community, then the Muslim claim to final prophetic inheritance is not rhetorical. It is embedded in the Sunnah.

These hadiths, when treated together, accomplish something vital for the present study. They prevent the discussion from being reduced to a narrow territorial argument. The deeper question is always: who truly inherits the prophets? The Sunnah’s answer is consistent with the Qur'an’s answer. The true inheritor is the one who continues their religion and knowledge, not the one who merely claims them while contradicting their message. That point lies at the heart of every serious Islamic response to attempts to build a permanent Zionist title from sacred history.

Theme Twenty-Five: The Sunnah Also Shows That Earlier Israelite Political Order Was Historical and Did Not Continue as a Permanent Model After Prophet Muhammad

Another hadith that deserves inclusion is the report, “The Israelites used to be ruled and guided by prophets: whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be caliphs.” (Riyad as-Salihin 655). This wording appears in the Sunnah.com search result for the Arabic phrase “كانت بنو إسرائيل تسوسهم“

الأنبیاء”. The theological significance of this report is considerable. It acknowledges the earlier historical mode of Israelite governance under successive prophets, but it also marks a decisive transition: after Prophet Muhammad there is no further prophet. The prophetic chain closes. Governance in the Ummah now falls under a different final order.

This hadith does not speak directly about Palestine, but it does speak directly about the continuity of divine guidance and communal authority. It makes clear that the earlier prophetic-political structure of Children of Israel “Prophet Jacob” (Bani Isra’il) belonged to a particular historical dispensation. After the final Messenger, that arrangement is not the governing pattern. The final public order belongs to the Ummah of Prophet Muhammad, under the final revelation, not under an indefinitely prolonged earlier dispensation. This supports the broader Qur’anic point already made in previous parts: the final revelation does not leave earlier communal arrangements standing as self-validating, unconditional titles over against the message of Prophet Muhammad.

In academic terms, this matters because many polemical readings of land proceed as though a biblical-historical order may simply be projected forward unchanged into all later periods, regardless of the arrival of the Qur’an and the final Prophet. The hadith above interrupts that move. It reminds the reader that prophecy itself governed Children of Israel “Prophet Jacob” (Bani Isra’il) in a distinct way, and that this order ended with the closure of prophecy after Prophet Muhammad. Once that is recognised, it becomes much harder to argue that earlier Israelite political-religious arrangements establish an eternal and unconditional right that survives unchanged after the final revelation.

Theme Twenty-Six: The Tafsir of Qur’an 5:21 Supports a Historical-Covenantal Reading, Not an Eternal Racial Deed

Because (Qur’an 5:21) is one of the most frequently invoked verses in this subject, it requires careful exegetical handling. The verse records Prophet Musa saying, “O my people, enter the Holy Land which Allah has prescribed for you.” A superficial reading may isolate the line “prescribed for you” and then assume it proves a perpetual grant to all descendants forever. However, the tafsir material available through Quran.com does not support such an interpretation. The Ma’arif al-Qur’an entry situates the verse in its narrative setting and immediately places it within the

sequence in which Prophet Musa commands entry, the people hesitate and refuse, and Allah punishes them by barring them from the land for forty years.

That narrative sequence is itself exegetically determinative. If the grant were unconditional in the absolute sense often claimed, then the refusal of the people would not suspend their entry. Yet the Qur'an says that their access was in fact delayed and denied on account of their disobedience. The story therefore demonstrates, within its own internal logic, that relation to the land is covenantal and morally conditioned. The phrase “prescribed for you” must be read as a command and grant within a covenantal moment, not as a metaphysical deed beyond all future moral evaluation.

The broader Quran.com tafsir page for (Qur'an 5:21), which includes Ibn Kathir material, also preserves contextual details about the courage of those who urged obedience and the shame of the response of those who said, “So go, you and your Lord, and fight; we are sitting right here.” The very fact that later Islamic preaching used this contrast to praise the Companions at Badr, who refused to imitate that Israelite response, is telling. The point of the passage in Islamic reading is not to establish an eternal ethnic land deed. It is to teach obedience, courage, trust in Allah, and the consequences of rebellion.

It follows that using (Qur'an 5:21) as though it were a timeless nationalist proof-text requires tearing the verse away from the tafsir tradition and from its own immediate continuation in the Qur'an. The authoritative exegetical pattern reads the verse historically, covenantally, and morally. It does not flatten the verse into a perpetual political slogan. This is one of the strongest reasons why a Qur'an-centred academic study cannot accept the common Zionist appeal to this verse as decisive. The very context that gives the verse meaning also prevents that misuse.

Theme Twenty-Seven: A Stronger Reading of Qur'an 5:21 Emerges Only When It Is Interpreted Together with Qur'an 2:124, 3:68, 7:128, 21:105, and 24:55

Part of the difficulty in this subject arises from atomistic reading. A single verse is isolated and treated as though it alone defines the whole theological field. But Qur'anic interpretation is not sound when a contested verse is detached from the rest of revelation. When (Qur'an 5:21) is read together with (Qur'an 2:124), the first corrective emerges

immediately: Allah's covenant does not include wrongdoers. Even if a covenantal relation to sacred land existed, it could not be unconditional once wrongdoing is introduced. When (Qur'an 5:21) is read with (Qur'an 3:68), a second corrective emerges: the nearest people to Prophet Ibrahim are those who truly follow him, this Prophet, and the believers. When (Qur'an 5:21) is read with (Qur'an 7:128) and (Qur'an 21:105), the controlling principle becomes explicit: the earth belongs to Allah and its inheritance is for His righteous servants. And when (Qur'an 5:21) is read with (Qur'an 24:55), it becomes clear that succession in the land is promised to believers who combine iman, righteous deeds, and pure worship.

This canonical reading strategy is academically important because it prevents overstatement. It allows the interpreter to affirm everything the Qur'an actually affirms without importing more than the Qur'an says. The verse (Qur'an 5:21) can therefore be stated accurately as follows: Allah at one stage prescribed the Holy Land for the people addressed by Prophet Musa, but the same Qur'an insists that covenant is conditional, wrongdoing excludes divine promise, Abrahamic nearness is by following revelation, and inheritance of the land in principle belongs to the righteous. Once these textual controls are kept in view, the claim of an unconditional, perpetual, race-based title can no longer be sustained from the Qur'an.

Theme Twenty-Eight: The Most Common Zionist Counter-Readings Fail on Textual, Exegetical, and Theological Grounds

A common argument claims that because Allah once prescribed the land for Children of Israel "Prophet Jacob" (Bani Isra'il), later Jewish possession must remain divinely valid in perpetuity. This argument fails textually because the immediate Qur'anic context shows that disobedience suspended access. It fails exegetically because the tafsir tradition on Quran.com treats the passage as a narrative of command and refusal, not as an eternal deed. And it fails theologically because other Qur'anic verses explicitly deny covenant to wrongdoers and make righteousness the criterion of inheritance.

A second argument claims that Israelite favour in verses such as (Qur'an 2:47), (Qur'an 2:122), and (Qur'an 45:16) proves lasting superiority or a permanent title to sacred land. This fails because the same Qur'an that recalls favour also

recounts covenant-breaking, distortion, corruption, and punishment. Historical favour in the Qur'an is never identical with unconditional immunity. It is a trust that increases accountability. Moreover, the Qur'an rejects claims of exclusive chosenness and divine belovedness in passages such as (Qur'an 5:18) and (Qur'an 62:6). The logic of inherited superiority is therefore explicitly challenged by revelation itself.

A third argument tries to convert sacredness into ownership, reasoning that because Jerusalem and its surroundings are blessed, they must belong to a specific community forever. This also fails. The Qur'an unquestionably describes the region as blessed, but it never equates blessing with unconditional ethnic possession. On the contrary, blessed lands are still governed by the law of righteousness, covenant, and accountability. The holiness of the place intensifies moral seriousness; it does not erase it.

A fourth argument claims that Muslims cannot claim continuity with the prophets of the Holy Land because those prophets are supposedly external to Islam. This argument is directly contradicted by both Qur'an and hadith. The Qur'an says the nearest people to Prophet Ibrahim are those who follow him, this Prophet, and the believers, while the Sunnah records that Prophet Muhammad is the nearest of people to Isa and that the prophets are one brotherhood in religion. The hadith of Isa's descent among the Muslim community confirms the same continuity. Thus, Islam does not stand outside Jerusalem's prophetic history. It stands as the final confirmation of that history.

Theme Twenty-Nine: The Hadith-Tafsir Synthesis Produces One Consistent Rule

At this point, the hadith evidence and the tafsir evidence converge. The hadiths (Ṣaḥīḥ Muslim 2365) say the prophets are one in religion, that Prophet Muhammad is nearest to Isa, that the scholars inherit the prophets through knowledge, and that Isa returns within the Muslim Ummah. The tafsir on (Qur'an 5:21) says the Holy Land command must be understood in its historical narrative of obedience and refusal. The wider Qur'anic pattern, already discussed at length in previous parts, says the earth belongs to Allah, the land is inherited by His righteous servants, covenant excludes wrongdoers, and succession belongs to believers who do righteous deeds.

This synthesis is especially important for academic clarity because it shows that the Islamic argument is not stitched together from unrelated proof-texts. The materials actually reinforce one another. The Qur'an provides the governing rules. The hadith clarifies the nature of prophetic inheritance and the position of the final Ummah. The tafsir protects the interpreter from decontextualising disputed verses. Once the evidence is assembled in this manner, the claim that the Qur'an validates an unconditional Zionist title to Palestine appears not merely weak but methodologically unsound.

Conclusion to Part IV

Part IV has completed the concentrated hadith and tafsir synthesis that was still needed after the first three parts. It has shown that authentic Prophetic reports define the inheritance of the prophets in religious rather than racial terms, that Prophet Muhammad's nearness to Isa and the unity of prophetic religion place Islam squarely within the heart of the Holy Land's sacred history, that Isa's descent within the Muslim Ummah confirms the finality and centrality of Islam, and that the earlier Israelite order belonged to a historical prophetic dispensation that does not remain the controlling covenant after Prophet Muhammad. It has also shown that the tafsir tradition on (Qur'an 5:21) reads the verse historically and covenantally, not as an eternal unconditional deed, and that the most common Zionist counter-readings fail because they ignore context, ignore other Qur'anic controls, and ignore the moral conditionality that revelation repeatedly imposes.

The study has now addressed the major angles originally identified: divine ownership of the earth, righteous inheritance, the conditional relation of Children of Israel "Prophet Jacob" (Bani Isra'il) to the Holy Land, covenant and wrongdoing, Abrahamic continuity, rejection of sectarian monopoly claims, corruption and punishment, blessed land versus ownership, the moral criterion of taqwa, custodianship of sacred space, the final Ummah's Abrahamic identity, prophetic inheritance in the Sunnah, and the exegetical handling of the most disputed verses.

References

Al-Bukhari. (n.d.). *Sahih al-Bukhari 3443*. Sunnah.com.

Al-Bukhari. (n.d.). *Sahih al-Bukhari 3449*. Sunnah.com.

Al-Tirmidhi. (n.d.). *Jami at-Tirmidhi* 2682. Sunnah.com.

Quran.com. (n.d.). *Tafsir Surah Al-Ma'idah - 21 (Ma'arif al-Qur'an)*.

Quran.com. (n.d.). *Tafsir Surah Al-Ma'idah - 21 (tafsirs page including Ibn Kathir material)*.

Sunnah.com. (n.d.). *Search result for: “كانت بنو إسرائيل تسوسهم”*.

Sunnah.com. (n.d.). *Search result for: descent of Isa and “your imam is among you”*.

Part V

Introduction to Part V

The previous four parts have now laid down the major textual, theological, and exegetical foundations required for a comprehensive Islamic study of Palestine, Jerusalem, and the Holy Land. Part I established the central rule that the earth belongs to Allah and that its inheritance belongs, in principle, to His righteous servants. It also showed that Children of Israel “Prophet Jacob” (Bani Isra’il) were once addressed concerning the Holy Land in a specific historical and covenantal setting, that Allah’s covenant does not include wrongdoers, and that the nearest people to Prophet Ibrahim are those who truly follow him, namely this Prophet and the believers.

Part II widened the field by addressing Israelite favour, covenant-breaking, the rejection of claims to exclusive chosenness, and the significance of corruption, punishment, and moral failure in the Qur'anic picture. Part III then addressed the broader blessed-land passages, the place of al-Masjid al-Aqsa and Jerusalem in sacred geography, the rejection of wishful thinking, the criterion of taqwa over ethnicity, the principle that guardianship of sacred space belongs only to the righteous, and the Qur'an’s explicit designation of the final Ummah as Abrahamic and Muslim. Part IV tightened the Prophetic and exegetical layer, showing that the Sunnah defines prophetic inheritance in religious

rather than racial terms and that the leading tafsir traditions do not read (Qur'an 5:21) as an unconditional eternal deed. (quran.com)

This fifth part now performs the integrative task. It gathers the dispersed arguments into a single sustained conclusion, restates the strongest Qur'anic principles in systematic order, clarifies what the study has and has not claimed, and shows why the cumulative force of the evidence leaves no basis for an unconditional Zionist theological title derived from the Qur'an. This is important, because the strength of the case is not found merely in isolated proof-texts. It is found in the internal coherence of the Qur'an's own worldview. When the relevant verses, hadiths, and tafsir comments are read together, a clear theological order emerges. That order is governed by divine sovereignty, covenantal moralism, prophetic continuity, and the rule that righteousness rather than ethnicity determines honour before Allah. (quran.com)

Theme Thirty: The Qur'an's Position Must Be Reconstructed as a Whole, not as a Collection of Isolated Fragments

One of the greatest methodological errors in modern polemical writing on this subject is the tendency to isolate a single verse and then treat that verse as though it alone determines the entire Qur'anic position. This is especially visible in the appeal to (Qur'an 5:21), where Prophet Musa tells his people to enter the Holy Land which Allah had prescribed for them. That verse is real, and it must never be denied or softened beyond what the text says. Yet the Qur'an does not permit the interpreter to stop there. The same surah records the refusal of the people, their cowardice, their rebellion, and the resulting punishment that prevented them from entering the land for forty years.

The same Qur'an also says that Allah's covenant does not include wrongdoers, that the earth belongs to Allah, that the land is inherited by His righteous servants, that the nearest people to Prophet Ibrahim are those who follow him in truth, and that succession in the land is promised to those who believe and do righteous deeds. The Qur'anic position is therefore not contained in one verse abstracted from the rest. It is contained in the interrelation of all these verses. (quran.com)

This method of reconstruction is not arbitrary. It reflects the Qur'an's own style. The Qur'an often distributes a doctrine across multiple surahs and contexts. Covenant is explained in one place, chosenness is corrected in another, the fate of corrupt peoples is described elsewhere, and the identity of the true heirs of Prophet Ibrahim is stated in yet another passage. To read the Qur'an soundly is therefore to let these passages illuminate one another. Once this is done, the claim that the Qur'an grants an unconditional, perpetual, race-based title to Palestine becomes unsustainable. Such a claim depends on silencing or marginalising the very verses that the Qur'an itself places at the centre of the issue. (quran.com)

Theme Thirty-One: The First Governing Principle Is Divine Ownership

The most basic rule in the entire discussion is that the earth belongs to Allah. (Qur'an 7:128) does not merely offer spiritual consolation. It establishes a doctrine of sovereignty. The earth is Allah's, and He causes whom He wills among His servants to inherit it, while the final outcome belongs to the righteous. (Qur'an 21:105) then reinforces this by stating that Allah had already written that the land would be inherited by His righteous servants. These verses are not secondary. They are foundational. They transfer the question of land away from racial entitlement and into the sphere of divine ownership and moral distribution. (quran.com)

The implications are far-reaching. If the earth belongs to Allah, then no human group possesses it inherently. If the earth is granted by Allah, then possession is contingent and accountable. If inheritance belongs to the righteous servants of Allah, then righteousness becomes the decisive criterion by which any theological claim to land must be tested. A race-based argument that detaches land from righteousness and attaches it permanently to ancestry is therefore already in tension with the Qur'an's first governing principle. The Qur'an does not begin with race. It begins with Allah. It does not begin with ancestry. It begins with sovereignty. (quran.com)

Theme Thirty-Two: The Second Governing Principle Is That Covenant Does Not Protect Wrongdoing

The second governing principle is stated in one of the strongest verses in the whole subject, (Qur'an 2:124). When Prophet Ibrahim asked whether the divine covenant would extend to his descendants, Allah answered: "My covenant

does not include the wrongdoers.” That reply is decisive because it prevents every attempt to convert descent from Prophet Ibrahim into an automatic guarantee of privilege. Even in the noblest prophetic line, wrongdoing excludes a person from covenantal entitlement. (quran.com)

This principle has direct consequences for arguments about Palestine. Even if one grants, as the Qur'an itself does, that Children of Israel “Prophet Jacob” (Bani Isra'il) had a covenantal relation to the Holy Land in a particular historical period, that relation cannot be unconditional if wrongdoing nullifies covenantal privilege. The matter is not settled by proving ancestry. The matter is settled by the Qur'an's own rule that wrongdoing cuts a person or a community off from covenantal entitlement. This explains why the Qur'an repeatedly joins historical favour with warnings, command with rebuke, and blessing with accountability. Divine covenant is not a racial deed. It is a moral trust. (quran.com)

Theme Thirty-Three: The Third Governing Principle Is That Historical Favour Does Not Mean Permanent Immunity

The Qur'an plainly recalls the favours granted to Children of Israel “Prophet Jacob” (Bani Isra'il). In 2:47 and 2:122 they are reminded that Allah had favoured them over the worlds, and in 45:16 they are said to have been given scripture, judgement, prophethood, and good provision. The study has already shown that these verses must be affirmed honestly. But the same Qur'an then shows that these favours did not create permanent immunity from judgement. The covenant was broken. Revelation was distorted. Prophets were opposed. Corruption occurred in the land. Punishment followed. Claims of exclusive chosenness were rejected. (quran.com)

This pattern is deeply significant. It means that the Qur'an itself does not reason from historical favour to permanent title. It reasons from historical favour to intensified accountability. A people blessed with prophets and scripture are judged more severely, not less seriously, when they betray that trust. Therefore, even if one begins from the strongest acknowledgement of Israelite favour, one cannot honestly end with an unconditional Zionist doctrine. The Qur'an does not allow that movement. It insists on the opposite movement: the greater the favour, the greater the responsibility, and the more severe the judgement when the covenant is broken. (quran.com)

Theme Thirty-Four: The Fourth Governing Principle Is That True Abrahamic Inheritance Is by Faith and Submission

The study has repeatedly returned to (Qur'an 3:67–68) because these verses are among the most decisive in the entire issue. Prophet Ibrahim was neither Jew nor Christian in the later communal sense; he was upright, wholly submitted to Allah, and not among the polytheists. Then Allah states that the nearest people to Prophet Ibrahim are those who followed him, this Prophet, and those who believe. This is the Qur'an's own answer to the question of who truly inherits the Abrahamic path. The answer is not whoever merely claims Prophet Ibrahim or traces physical descent to him. The answer is whoever actually follows his religion of tawhid and submission. In the final revelation, that includes Prophet Muhammad and the believers. (quran.com)

This point transforms the land discussion. Once true Abrahamic inheritance is defined by faith rather than ethnicity, the entire basis of race-centred sacred entitlement is destabilised. The prophets of the Holy Land remain fully claimed within Islam. Their mission is not surrendered to later communal monopolies. The Qur'an re-situates them within the line of submission culminating in Prophet Muhammad. This is why the Muslim claim to prophetic inheritance is not sentimental or political. It is textual. The Qur'an itself identifies the believers with Prophet Muhammad as the nearest to Prophet Ibrahim. (quran.com)

Theme Thirty-Five: The Fifth Governing Principle Is That Sacredness of Land Does Not Equal Unconditional Ownership

The region of Palestine and Jerusalem is undeniably sacred in the Qur'an. The land to which Prophet Ibrahim and Lut were rescued is described as blessed for all peoples in (Qur'an 21:71). The surroundings of al-Masjid al-Aqsa are described as blessed in (Qur'an 17:1). Other passages associate the wider region of al-Sham with blessing, sacred history, and prophetic movement. None of this should be minimised. But sacredness is not the same as unconditional

ownership. A land may be blessed, holy, and prophetically central while still remaining under Allah's sovereignty and under the law of moral accountability. (quran.com)

This distinction is essential because many polemical arguments silently move from sanctity to title without proving the transition. The Qur'an never makes that transition in the absolute form claimed. Instead, it places sanctity next to judgement. The same surah that begins with the blessed surroundings of al-Aqsa later speaks of corruption in the land and divine punishment. The same Qur'an that records the Holy Land command also records the loss of entry through disobedience. Sacredness therefore increases accountability rather than suspending it. The land is holy because Allah made it holy. But human honour within it remains conditional upon covenantal and moral truth. (quran.com)

Theme Thirty-Six: The Sixth Governing Principle Is That Taqwa, Not Ethnicity, Determines Nobility and Rightful Guardianship

(Qur'an 49:13) states in universal form that the most noble of people before Allah are those with the most piety "taqwa". This verse is not about Palestine specifically, yet it is directly relevant because it states the rule by which human superiority is measured in the Qur'an. Peoples and tribes are acknowledged, but they are not made the basis of ultimate worth. Nobility is by righteousness. (quran.com)

The same moral logic appears in (Qur'an 8:34), where the Qur'an teaches that rightful guardianship over sacred space belongs only to the people of taqwa. Although the verse addresses al-Masjid al-Haram, the principle is clearly wider: sacred custodianship is not validated by claim, lineage, or physical control alone. It belongs, in truth, to those who fear Allah. This principle is devastating to any attempt to ground sacred territorial legitimacy in ethnicity. If even guardianship over the Sacred Mosque is tied to taqwa rather than inherited self-assertion, then there is no basis for claiming that sacred land elsewhere is validated by ancestry alone. (quran.com)

Theme Thirty-Seven: The Seventh Governing Principle Is That the Final Ummah Is the Public Heir of the Prophetic Mission

(Qur'an 22:78) brings together several themes of enormous importance. It calls the believers to strive in Allah's cause, identifies Prophet Ibrahim as their father, and says that Allah named them "Muslims" before and in this revelation so that the Messenger might be a witness over them and they might be witnesses over humanity. This places the final Ummah within an explicit Abrahamic lineage of mission and testimony. The believers are not strangers to the earlier prophets. They are their final public witnesses. (quran.com)

The Sunnah reinforces this. The Prophet said that he is the nearest of people to Isa and that the prophets are one brotherhood in religion. He also said that the scholars are the heirs of the prophets (al-Tirmidhi, Hadith 2682; Abu Dawud, Hadith 3641), defining prophetic inheritance in terms of knowledge and guidance rather than worldly wealth. And the hadith about Isa's descent shows him returning within the Muslim Ummah, not outside it. Taken together, these texts show that the final Ummah carries the public responsibility of confirming, preserving, and witnessing to the prophetic tradition. That includes the prophetic legacy attached to the Holy Land. (sunnah.com)

This is decisive for the present study because it means Islam does not merely comment from the outside on Palestine or Jerusalem. It speaks from within the same line of revelation. The prophets of Palestine belong fully to the Muslim sacred history. Their religion, in its essence, is Islam. Their legacy, in its truth, culminates in the final revelation. Therefore, the Muslim claim to be the true inheritors of the prophets is not a rhetorical appropriation. It is the Qur'an's own portrayal of the final Ummah. (quran.com)

Theme Thirty-Eight: What the Study Has Established, and What It Has Not Claimed

For clarity, it is useful to state precisely what this study has established.

It has established that the Qur'an does not recognise an unconditional, perpetual, race-based title to Palestine. It has established that the Qur'an places the whole earth under Allah's ownership and ties inheritance in the land to righteousness. It has established that Children of Israel "Prophet Jacob" (Bani Isra'il) were historically favoured, but

that this favour was linked to covenant and accountability rather than everlasting immunity. It has established that wrongdoing excludes a claimant from divine covenant, even where descent from Prophet Ibrahim exists. It has established that the nearest people to Prophet Ibrahim are those who truly follow him, this Prophet, and the believers. It has established that the Qur'an rejects claims of exclusive chosenness, communal boasting, and wishful thinking. It has established that sacredness of land is not identical with unconditional political ownership. It has established that nobility and rightful custodianship are determined by taqwa, not ethnicity. And it has established that the final Ummah is explicitly Abrahamic and bears the prophetic mission publicly. (quran.com)

At the same time, the study has not claimed something simplistic or careless, such as the proposition that any people who call themselves Muslim automatically inherit sacred land regardless of conduct. The Qur'an does not permit that claim either. The same revelation that rebukes the People of the Book for wishful thinking also warns Muslims against empty claims. The criterion remains righteousness, belief, justice, obedience, and purity of worship. This nuance does not weaken the argument. It strengthens it. It shows that the Islamic case is principled rather than tribal. The rejection of unconditional Zionist title is not replaced by a crude mirror-image nationalism. It is replaced by the Qur'an's own moral theology of land, covenant, and prophecy. (quran.com)

Theme Thirty-Nine: Why the Cumulative Case Matters More Than Any Single Verse

The final force of the argument lies in accumulation. One could, in theory, dispute a single verse by redefining it, abstracting it from context, or reading it selectively. But it becomes far harder to sustain a distorted reading when all the relevant strands are considered together. The land belongs to Allah. Inheritance belongs to the righteous. Covenant excludes wrongdoers. Historical favour does not abolish accountability. Claims of chosenness are rejected. Corruption in the land invites punishment. Abrahamic inheritance is by following revelation. Sacredness does not equal unconditional ownership. Taqwa determines nobility and guardianship. The final Ummah is Abrahamic and prophetic in mission. The prophets are one brotherhood in religion. Their heirs inherit knowledge, not merely worldly patrimony. Isa returns within the Muslim Ummah. The tafsir tradition reads (Qur'an 5:21) historically and morally rather than as a timeless ethno-national deed. (quran.com)

When so many lines converge, the case is no longer dependent upon rhetorical flourish. It becomes a matter of exegetical integrity. The person who insists on an unconditional Zionist reading must explain why the Qur'an repeatedly subordinates land to righteousness, covenant to obedience, privilege to accountability, and lineage to faith. The burden of proof shifts decisively. It is not the Muslim reading that strains against the text. It is the race-based reading that must selectively mute the text in order to survive. (quran.com)

General Conclusion

The Qur'an's position on the Holy Land is morally rigorous, theologically coherent, and resistant to nationalist simplification. It does not deny that Children of Israel "Prophet Jacob" (Bani Isra'il) were granted historical favour. It does not deny that Prophet Musa commanded his people to enter the Holy Land. It does not deny that Jerusalem and its surrounding region are blessed. But neither does it transform these truths into an unconditional, everlasting racial deed. Instead, it keeps all sacred history under the sovereignty of Allah and under the rule of righteousness, faith, obedience, justice, and covenantal fidelity.

The decisive principles may therefore be summarised as follows. The earth belongs to Allah. He grants it to whom He wills among His servants. Its inheritance is for His righteous servants. Covenant does not include wrongdoers. Historical favour does not guarantee permanent immunity. Sacredness does not equal unconditional ownership. Nobility is by taqwa, not ethnicity. Guardianship of sacred space belongs to the righteous. The true heirs of Prophet Ibrahim are those who follow him in truth, culminating in Prophet Muhammad and the believers. The prophets are one in religion, and their heirs inherit revelation and guidance rather than race-based entitlement. The final Ummah is explicitly Abrahamic and bears witness over humanity. On that basis, the Qur'an does not support an unconditional Zionist claim to Palestine or Jerusalem. It supports a very different doctrine: the sacred land remains under Allah's sovereignty, and rightful inheritance in principle belongs to His righteous servants. (quran.com)

References

Al-Bukhari. (n.d.). *Sahih al-Bukhari 3443*. Sunnah.com. (sunnah.com)

- Al-Bukhari. (n.d.). *Sahih al-Bukhari 3449*. Sunnah.com. (sunnah.com)
- Al-Tirmidhi. (n.d.). *Jami at-Tirmidhi 2682*. Sunnah.com. (sunnah.com)
- Ibn Kathir. (n.d.). *Tafsir on Qur'an 3:68*. Quran.com. (quran.com)
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:47*. Quran.com. (quran.com)
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:124*. Quran.com. (quran.com)
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 4:123*. Quran.com. (quran.com)
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 5:21*. Quran.com. (quran.com)
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 7:128*. Quran.com. (quran.com)
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 8:34*. Quran.com. (quran.com)
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 17:1*. Quran.com. (quran.com)
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 17:4*. Quran.com. (quran.com)
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 21:105*. Quran.com. (quran.com)
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 22:78*. Quran.com. (quran.com)
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 24:55*. Quran.com. (quran.com)
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 49:13*. Quran.com. (quran.com)

Part VI

Introduction to Part VI

By this stage of the study, the major textual building blocks have already been assembled. The Qur'an has been shown to affirm Allah's absolute ownership of the earth, to make righteous inheritance a recurring rule, to connect the Holy Land to a specific command given through Prophet Musa, to deny covenantal standing to wrongdoers, to reject ethnic and sectarian monopoly claims, to rebuke corruption in the land, to define Abrahamic nearness in terms of following revelation, and to present the final Ummah as the public heir of the prophetic mission (Qur'an 2:124); (Qur'an 3:67-68); (Qur'an 5:21); (Qur'an 7:128); (Qur'an 17:4-8); (Qur'an 21:105); (Qur'an 22:78); (Qur'an 24:55); (Qur'an 49:13).

Authoritative tafsir material on Quran.com, especially Ma'arif al-Qur'an and Ibn Kathir, consistently reads these passages in moral and covenantal terms rather than as a doctrine of unconditional racial entitlement. Authentic hadith further confirm that the prophets are one brotherhood in religion, that Prophet Muhammad is nearest of people to Isa (Ṣaḥīḥ Muslim 2365), that the scholars inherit the prophets through knowledge, and that the earlier Israelite prophetic-political order belonged to a prior dispensation rather than a continuing post-Prophet Muhammad a covenantal framework (Jami` at-Tirmidhi 2682).

What still remains is a more formal hermeneutical consolidation. A reader may ask not merely which verses exist, but how the Qur'an itself teaches those verses to be read together. That question is crucial, because many polemical distortions arise not from the absence of textual evidence but from mishandling the relationship between different categories of text. A historical command is treated as a timeless ethnic deed. A blessed place is confused with an unconditional political title. A report of former favour is elevated above the Qur'an's universal standards of taqwa, justice, and obedience. A communal claim is detached from the Qur'an's repeated insistence that salvation and honour are not attained by wishes or inherited slogans. Part VI therefore focuses on interpretive control: how the Qur'an orders its own evidence, how universal principles govern historical passages, and why this method leaves no stable

room for an unconditional Zionist theological reading of Palestine or Jerusalem (Qur'an 2:111-112); (Qur'an 4:123-124); (Qur'an 5:18); (Qur'an 8:34); (Qur'an 49:13); (Qur'an 62:6).

Theme Forty: The Qur'an Requires That Historical Narratives Be Read Under Universal Moral Principles

A central interpretive rule emerges from the Qur'an itself: not every statement functions at the same level. Some verses narrate a specific historical event. Others set out universal principles that govern multiple times, peoples, and circumstances. This distinction is indispensable. Qur'an 5:21 reports Prophet Musa's command to his people to enter the Holy Land that Allah had prescribed for them. That is a real historical command. But Qur'an (Qur'an 7:128), (Qur'an 21:105), (Qur'an 24:55), and (Qur'an 49:13) articulate wider rules: the earth belongs to Allah, the land is inherited by His righteous servants, succession is promised to believers who do righteous deeds, and nobility before Allah is by taqwa. The broader principles therefore regulate the reading of the historical command; the historical command cannot legitimately be used to cancel the universal principles (Qur'an 5:21); (Qur'an 7:128); (Qur'an 21:105); (Qur'an 24:55); (Qur'an 49:13).

This is not an artificial method imposed from outside. It is how the Qur'an itself speaks. The same scripture that recounts sacred history also repeatedly draws moral laws from it. Israelite favour is remembered, but immediately followed by warning and rebuke. Covenant is mentioned, but then linked to breach and punishment. Holy land is referenced, but then access to it is suspended due to rebellion. Sacred geography is praised, yet corruption in the land is condemned. The text itself therefore resists simplistic extraction. A serious Qur'anic reading must distinguish between descriptive historical assignment and enduring evaluative rule. Once that distinction is observed, the move from "Allah prescribed the Holy Land for that community at that moment" to "therefore there exists an eternal unconditional deed for a later ethno-national claim" becomes hermeneutically indefensible (Qur'an 2:47); (Qur'an 5:12-13); (Qur'an 5:21-26); (Qur'an 17:1); (Qur'an 17:4-8).

Theme Forty-One: The Qur'an Distinguishes Between Blessing, Assignment, Custodianship, and Inheritance

Another major interpretive clarification concerns four categories that are often conflated: blessing, assignment, custodianship, and inheritance. These categories overlap, but they are not identical. The Qur'an describes the surroundings of al-Masjid al-Aqsa as blessed and describes the land to which Prophet Ibrahim and Lut were rescued as blessed for the worlds (Qur'an 17:1); (Qur'an 21:71). It also records that the Holy Land was prescribed for Children of Israel "Prophet Jacob" (Bani Isra'il) in the time of Prophet Musa (Qur'an 5:21). Elsewhere it teaches that rightful guardianship over sacred space belongs only to the people of taqwa (Qur'an 8:34), and more generally that the earth is inherited by Allah's righteous servants (Qur'an 21:105) and that succession in the land is promised to believers who do righteous deeds (Qur'an 24:55). These are related claims, but they are not reducible to one another.

This distinction matters because a large share of the confusion surrounding Palestine comes from silently collapsing these categories into a single proposition. A place may be blessed without belonging unconditionally to one people forever. A land may be assigned to a community in a historical covenant without that assignment surviving all future moral failure unchanged. Custodianship over sacred space may be claimed by some, yet the Qur'an invalidates that claim if taqwa is absent. Inheritance in the land may be promised, but the promise is attached to righteousness and sound worship. Once these categories are separated properly, the race-based absolutist reading loses its intuitive force. The Qur'an's own categories do not support it. Sacredness belongs to the place by Allah's blessing. Historical assignment belongs to a covenantal episode. Legitimate custodianship belongs to the righteous. Enduring inheritance in principle belongs to Allah's righteous servants (Qur'an 5:21); (Qur'an 8:34); (Qur'an 17:1); (Qur'an 21:71); (Qur'an 21:105); (Qur'an 24:55).

Theme Forty-Two: A Specific Grant Cannot Override the Qur'an's Repeated Denial of Unconditional Privilege

The Qur'an does not merely hint that privilege is conditional. It says so directly and repeatedly. In (Qur'an 2:124) Allah tells Prophet Ibrahim that His covenant does not include the wrongdoers. In (Qur'an 2:111-112), communal claims to

Paradise are dismissed as wishful thinking, and the actual criterion is submission to Allah together with righteousness. In (Qur'an 4:123-124), both Muslims and the People of the Book are told that divine reward is not according to their wishes, but according to belief and righteous action. In (Qur'an 5:18) the claim, “We are the children of Allah and His beloved ones,” is refuted by the reminder that punishment for sin proves no community has unconditional immunity. In 62:6, claims of exclusive divine friendship are exposed by a challenge to those who make them. These verses build a cumulative doctrine: no inherited communal status grants a secure, unqualified title before Allah apart from truth and obedience.

This cumulative doctrine has decisive relevance for the land question. A single historical grant cannot be interpreted in a way that flatly contradicts the Qur'an's repeated denial of unconditional privilege. If one insists that (Qur'an 5:21) establishes perpetual title regardless of wrongdoing, one has effectively nullified 2:124. If one argues that descent and communal identity are enough, one has ignored (Qur'an 2:111-112) and (Qur'an 4:123-124). If one treats Israelite identity as perpetual proof of divine favour, one has bypassed (Qur'an 5:18) and (Qur'an 62:6). Thus, the problem with the unconditional Zionist reading is not merely that it is unconvincing. It is that it requires the interpreter to mute the Qur'an's own controlling warnings against inherited self-certainty (Qur'an 2:124); (Qur'an 2:111-112); (Qur'an 4:123-124); (Qur'an 5:18); (Qur'an 62:6).

Theme Forty-Three: The Qur'an Reads Sacred History Through the Categories of Trial, Obedience, Fall, and Renewal

A further hermeneutical feature of the Qur'an is that it narrates sacred history not as a straight line of permanent worldly triumph but as a cycle of trial, obedience, disobedience, punishment, repentance, and possible restoration. This pattern is very clear in the account of Children of Israel “Prophet Jacob” (Bani Isra'il). They are reminded of favours, commanded to uphold covenant, rebuked for distortion and breach, warned of corruption, punished for rebellion, and at points granted renewed opportunity. (Qur'an 17:4-8) is especially important because it sets out a pattern of corruption in the land, punishment, renewed strength, and renewed warning: if they return to corruption, Allah returns to punishment. This is a profoundly anti-absolutist way of narrating communal history.

The theological consequence is immense. The Qur'an does not narrate sacred history in a way that permits any community to transform a past favour into a timeless worldly entitlement immune from moral review. Rather, it presents favour as trial, not as metaphysical possession. Success and loss are both morally intelligible. Communities rise and fall under divine judgement. If this is how the Qur'an tells the story of one of its most scripturally prominent peoples, then it becomes methodologically implausible to read the same story as proof of an everlasting race-based deed. The Qur'an's own pattern is covenantal rise and fall, not inherited permanence (Qur'an 2:47); (Qur'an 5:12-13); (Qur'an 5:21-26); (Qur'an 17:4-8).

Theme Forty-Four: The Qur'an's Abrahamic Argument Replaces Ethnic Monopoly with Doctrinal Continuity

One of the strongest recurring themes in the study has been the Qur'an's handling of Prophet Ibrahim. That theme now deserves a more explicit hermeneutical conclusion. The Qur'an does not allow later communities to capture Prophet Ibrahim by sectarian retrospective labeling. It explicitly says that Prophet Ibrahim was neither Jew nor Christian in the later communal sense, but upright and fully submitted to Allah, and then states that the nearest people to him are those who followed him, this Prophet, and those who believe (Qur'an 3:67-68). The broader Abrahamic passages in (Qur'an 2:135-140) move in the same direction, rejecting retrospective claims that the patriarchs belonged to later sectarian identities and insisting instead on continuity through submission to Allah.

This has direct interpretive significance for the land issue. If Abrahamic inheritance is doctrinal rather than ethnically monopolistic, then sacred geography associated with Prophet Ibrahim and the prophets cannot be theologically monopolised by a later racial-national project that brackets out the final revelation. The Qur'an itself relocates legitimacy from bloodline alone to faithful continuation of the Abrahamic religion. This is why the Muslim claim is not merely that Muslims came later and therefore displace others. It is that the Qur'an itself defines authentic Abrahamic nearness as following Prophet Ibrahim in tawhid and identifies the final believing community as standing in that very line (Qur'an 3:67-68); (Qur'an 22:78).

Theme Forty-Five: The Sunnah Clarifies That Prophetic Succession Is Through Religion and Knowledge, Not Through Ethnic Possession

The hadith corpus greatly strengthens this interpretive structure. The Prophet's statement that he is the nearest of people to Isa and that the prophets are paternal brothers whose religion is one places all prophetic history within one line of faith rather than competing racial inheritances (al-Bukhari, n.d.; Muslim, n.d.). The hadith that "the scholars are the heirs of the prophets", defines Prophetic legacy in terms of knowledge rather than dinars, dirhams, or worldly estate (al-Tirmidhi, Hadith 2682; Abu Dawud, Hadith 3641). And the hadith that Children of Israel "Prophet Jacob" (Bani Isra'il) were governed by prophets, with one succeeding another until the closure of prophecy, makes clear that their historical dispensation was real but also historically bounded; after Prophet Muhammad, there is no prophet, but rather the final public order of the Muslim Ummah (Sahih al-Bukhari 4416).

These reports do not function as detached devotional statements. They directly reinforce the Qur'an's treatment of prophetic continuity. The Holy Land's prophets belong to one religion. Prophet Muhammad stands nearest to Isa. The heirs of the prophets are those who inherit their guidance. The earlier prophetic governing order of Children of Israel "Prophet Jacob" (Bani Isra'il) does not continue indefinitely after the closure of prophecy. Together, these reports make it much more difficult to reduce Palestine's theological significance to a question of ethnically inherited territorial title. The Prophetic lens is theological first, historical second, and nationalist last. It speaks of religion, truth, knowledge, and succession through revelation, not through race-based permanence.

Theme Forty-Six: The Islamic Position Is Not a Reverse Ethnic Nationalism

At this point an important clarification is necessary for academic precision. The argument developed across these parts does **not** amount to a simple counter-claim that "Muslims own the land by ethnicity because others do not." Such a formula would merely mirror the very logic the study has rejected. The Qur'an does not validate Muslims by label alone either. In (Qur'an 4:123-124), even Muslims are told that reward is not according to their desires. In (Qur'an 8:34), rightful guardianship belongs only to the people of taqwa. In (Qur'an 24:55), succession in the land is promised to

those who believe, do righteous deeds, and worship Allah without **شرك**. In (Qur'an 49:13), nobility is by taqwa, not communal designation.

The Islamic position, therefore, is more exacting than ethnic nationalism. It is that Allah owns the land; He grants honour in it according to righteousness, covenantal fidelity, belief, justice, and obedience; and the final community that truly inherits the prophetic mission is the Ummah of Prophet Muhammad because it preserves and confirms the religion of the prophets. This is not a race claim. It is a covenantal and doctrinal claim. It is precisely because it is not ethnic triumphalism that it remains textually stronger. The Qur'an's categories are moral and theological, and the Islamic position remains strongest when it stays within those categories.

Theme Forty-Seven: The Most Stable Conclusion Is That the Qur'an Invalidates Any Unconditional Zionist Title, Even While Recognising Earlier Israelite History

When all the evidence is ordered properly, the conclusion becomes increasingly stable. The Qur'an recognises earlier Israelite favour. It recognises the historical command to enter the Holy Land. It recognises the sacredness and blessing of Jerusalem and its wider region. But it places all of those truths under larger rules: Allah owns the earth, covenant excludes wrongdoers, communal wishes do not guarantee divine favour, corruption in the land invites punishment, taqwa defines nobility, righteous believers are promised succession, rightful guardianship belongs to the righteous, and the nearest people to Prophet Ibrahim are those who truly follow him, this Prophet, and the believers.

That means the most theologically defensible Islamic conclusion is not difficult to state. The Qur'an does **not** erase earlier sacred history, but neither does it permit that history to be converted into an unconditional, perpetual, race-based title to Palestine. Rather, it subjects all sacred history to divine sovereignty and moral law. That is why the Qur'an can affirm a past command to Children of Israel "Prophet Jacob" (Bani Isra'il), while also affirming that the land is inherited by the righteous servants of Allah and that the final, authentic continuation of Abrahamic religion lies with Prophet Muhammad and the believers. The unconditional Zionist reading fails because it tries to freeze one historical strand while ignoring the Qur'an's repeated universal correctives.

Conclusion to Part VI

Part VI has completed the remaining hermeneutical and objection-handling work needed to stabilise the study academically. It has shown that the Qur'an requires historical passages to be read under universal moral principles, that blessing, assignment, guardianship, and inheritance must not be conflated, that no specific grant can override the Qur'an's repeated denial of unconditional inherited privilege, that sacred history itself is narrated through trial, obedience, fall, and possible restoration, that the Abrahamic argument relocates legitimacy from ethnic monopoly to doctrinal continuity, that the Sunnah defines prophetic succession in religious rather than racial terms, and that the Islamic position is not a reverse ethnic nationalism but a covenantal theology of land under Allah's sovereignty.

With this part, the study has now addressed the major angles originally identified and has also added the interpretive controls needed to keep those angles coherent. The next genuinely useful step is no longer to keep adding isolated themes, but to begin the integration process: merging Parts I through VI into one unified, polished, publication-ready master article with consolidated APA 7 references, repeated material streamlined, transitions made seamless, and the tone adjusted for Islam Compass publication.

References

- Abu Dawud. (n.d.). *Sunan Abi Dawud 3641*. Sunnah.com.
- Al-Bukhari. (n.d.). *Sahih al-Bukhari 3443*. Sunnah.com.
- Al-Bukhari. (n.d.). *Sahih al-Bukhari 3455*. Sunnah.com.
- Al-Tirmidhi. (n.d.). *Jami at-Tirmidhi 2682*. Sunnah.com.
- Ibn Kathir. (n.d.). *Tafsir on Qur'an 3:67-68*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:111-113*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:94-95*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 4:123-124*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 8:34*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 17:4-8*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 22:78*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 62:6*. Quran.com.

Muslim. (n.d.). *Sahih Muslim 2365c*. Sunnah.com.

The Qur'an. (n.d.). Verses 2:111-112, 2:124, 3:67-68, 4:123-124, 5:18, 5:21, 7:128, 8:34, 17:1, 17:4-8, 21:71, 21:105, 22:78, 24:55, 49:13, 62:6. Quran.com.

Part VII

Introduction to Part VII

The earlier parts of this study established the main Qur'anic architecture and then reinforced it through hadith, tafsir, and hermeneutical analysis. The remaining work in this part is to address several pressure points that frequently reappear in polemical discussions even after the broader argument has been set out. These include the meaning of divine “favour” or “preference” granted to Children of Israel “Prophet Jacob” (Bani Isra’il), the misuse of that preference as though it implied permanent ontological superiority, the relationship between chosenness language and covenantal accountability, and the Qur'an’s own treatment of oppression, corruption, and arrogance in the land.

These questions matter because many modern readings do not deny the Qur'an’s wider ethical principles outright. Instead, they try to contain them by appealing to an allegedly deeper category of divine election that supposedly overrides later moral failure. The present part shows that the Qur'an does not permit that move. Its language of favour

is historical and covenantal, not metaphysically unconditional, and its language of judgement repeatedly reasserts that corruption, tyranny, and betrayal destroy claims to divine standing rather than securing them (Qur'an 2:47); (Qur'an 2:122); (Qur'an 5:12-13); (Qur'an 5:18); (Qur'an 17:4-8); (Qur'an 28:83); (Qur'an 49:13). (quran.com)

This part also develops a further implication of the argument already advanced. A serious Qur'anic theology of land is inseparable from a Qur'anic theology of moral rule. The question is not simply who once dwelt in a place, who was once addressed there, or whose prophets passed through it. The deeper question is: how does Allah describe the kind of people who are worthy of inheritance, guardianship, succession, and a good end? When the Qur'an is allowed to answer that question in its own terms, the result is consistent and unmistakable. The people of rightful inheritance are the righteous; the people of lasting honour are the people of taqwa; the people who lose divine standing are those who betray covenant, spread corruption, seek exaltation in the land, distort revelation, and turn sacred history into a justification for moral rebellion (Qur'an 2:124); (Qur'an 7:128); (Qur'an 8:34); (Qur'an 17:4-8); (Qur'an 21:105); (Qur'an 24:55); (Qur'an 28:83). (quran.com)

Theme Forty-Eight: Divine Preference in the Qur'an Is Real, but It Is Historical, Functional, and Conditional

One of the most common arguments in this discussion begins with the Qur'anic verses in which Children of Israel “Prophet Jacob” (Bani Isra'il) are reminded that Allah favoured them over the worlds. This appears in (Qur'an 2:47) and (Qur'an 2:122), and a related formulation appears in (Qur'an 45:16), where they are said to have received scripture, judgement, prophethood, and provision. The first thing that must be said is that these verses are genuine and should never be obscured. The Qur'an itself affirms that Children of Israel “Prophet Jacob” (Bani Isra'il) were recipients of extraordinary divine blessings, including revelation and a succession of prophets. Ma'arif al-Qur'an explains that these reminders were meant to call them back to gratitude and obedience by recalling Allah's immense favour upon their forefathers. The favour, then, is not denied. It is embedded in the Qur'anic story itself (Qur'an 2:47); (Qur'an 2:122); (Qur'an 45:16). (quran.com)

But the decisive issue is not whether preference existed. The issue is what kind of preference it was. The Qur'an does not present this preference as an eternal metaphysical entitlement that nullifies subsequent wrongdoing. It presents it as a form of divine bestowal in history tied to responsibility, gratitude, and covenant. This is evident from the fact that the very passages recalling favour are surrounded by rebuke, warnings, and accounts of breach. The same surah that reminds them of favour also recounts broken pledges, distortion of scripture, refusal to believe, and the killing or opposition of prophets. If the Qur'an intended these verses to establish unconditional permanent superiority, it would not repeatedly undercut that reading with immediate moral indictment. The literary and theological setting makes the opposite point: divine preference intensifies accountability (Qur'an 2:40-61); (Qur'an 2:83-86); (Qur'an 2:122-123). (quran.com)

This is one of the most important interpretive controls in the whole discussion. Favour in the Qur'an is often a trust before it is a comfort. Prophethood, revelation, sacred history, and divine gifts do not place a community beyond judgement. They place it under heavier obligation. This means that "We favoured you" cannot be treated as though it automatically means "Therefore your title remains valid regardless of faith, obedience, justice, and corruption." The Qur'an simply does not reason in that way. Rather, it teaches that gifts from Allah become proofs against those who betray them. Favour becomes a basis for stronger judgement when it is answered with rebellion (Qur'an 5:12-13); (Qur'an 7:167); (Qur'an 17:4-8). (quran.com)

Theme Forty-Nine: The Qur'an Rejects the Transformation of Preference into Permanent Ethnic Superiority

A closely related error is to take verses of preference and convert them into a doctrine of permanent ethnic superiority. The Qur'an itself blocks that move in several ways. First, it states universally that the most noble before Allah are the most righteous, not the bearers of a particular ethnicity, lineage, or tribal identity (Qur'an 49:13). Ma'arif al-Qur'an and Ibn Kathir both preserve this decisive emphasis on taqwa as the true criterion of nobility. That verse alone is sufficient to show that no collective preference in history can be turned into an absolute standard of human worth for all times. (quran.com)

Second, the Qur'an repeatedly dismantles exclusive claims to divine favour. In (Qur'an 5:18), the claim “We are the children of Allah and His beloved ones” is answered by the reminder that punishment for sins disproves the claim to exceptional immunity. In (Qur'an 62:6), claims of exclusive divine friendship are tested and exposed. In (Qur'an 2:111-112) and (Qur'an 4:123-124), salvation itself is severed from communal vanity and tied instead to submission, belief, and righteous action. These verses are not marginal. Together they form a sustained anti-exceptionalist discourse. They do not deny that Allah may choose, favour, or elevate communities in particular historical roles. They deny that such favour can be absolutised into a permanent state of invulnerable superiority regardless of conduct (Qur'an 2:111-112); (Qur'an 4:123-124); (Qur'an 5:18); (Qur'an 62:6). (quran.com)

Third, the Qur'an directly relativises lineage by attaching covenantal standing to righteousness rather than descent. The answer to Prophet Ibrahim in (Qur'an 2:124), “My covenant does not include the wrongdoers,” is perhaps the sharpest formulation of this rule. It means that the nobility of ancestry cannot rescue a wrongdoer from exclusion. If a descendant of Prophet Ibrahim can be excluded from covenant due to wrongdoing, then no later ethnicity can invoke ancestral connection as an unqualified shield against divine judgement. The verse does not merely weaken ethnic absolutism. It fundamentally overturns it (Qur'an 2:124). (quran.com)

Theme Fifty: Qur'anic Chosenness Is a Burden of Witness, not a Licence for Exaltation in the Land

Another remaining angle concerns the meaning of selection or chosenness in revelation. The Qur'an certainly speaks of Allah choosing prophets, giving some communities historical distinction, and assigning certain peoples specific responsibilities. Yet the Qur'an never treats chosenness as a licence for self-exaltation. In fact, one of the clearest moral laws relevant to the land is found in (Qur'an 28:83): “That home of the Hereafter We assign to those who seek neither exaltation in the land nor corruption. The final outcome belongs to the righteous.” Ma'arif al-Qur'an's discussion emphasises that the blessed end belongs to those who do not pursue arrogance or corruption “fasad” in the earth. (quran.com)

This verse is extraordinarily important because it sets out the exact opposite of the nationalist-theological logic often invoked in defence of unconditional land claims. The Qur'an does not praise those who say, in effect, “We are chosen,

therefore we may rise in the land and claim superiority there.” It explicitly warns against seeking uluww, elevation, superiority, or proud domination in the land. Sacred history, then, is not meant to feed territorial arrogance. It is meant to deepen humility, obedience, and justice. A community that weaponises chosenness language in order to justify domination is not reflecting the Qur'an's doctrine of election. It is contradicting the Qur'an's moral purpose (Qur'an 28:83). (quran.com)

This point also sheds new light on why the Qur'an couples sacred land with warnings of corruption. The sacredness of a land heightens the ugliness of corruption within it. If the land is blessed, then arrogance and corruption “fasad” there are even more morally shocking. It is therefore profoundly misleading to appeal to sacredness as though it reduces accountability. In Qur'anic terms, sacredness increases the seriousness of transgression. That is why the Qur'an can praise the blessed region of al-Aqsa and al-Sham while also narrating corruption, punishment, and the collapse of privilege among those who rebelled there (Qur'an 17:1); (Qur'an 17:4-8); (Qur'an 21:71); (Qur'an 28:83). (quran.com)

Theme Fifty-One: Corruption in the Land Is a Central Qur'anic Category, Not a Peripheral Polemical Addition

The category of fasad fi al-ard, corruption in the land, is one of the strongest moral lenses through which the Qur'an asks to be read. In the present subject, this matters because the issue is often framed in narrow terms of title and succession while neglecting the Qur'an's recurring insistence that corruption itself disqualifies and invites judgement. Surah al-Isra (Qur'an 17:4-8) is the most obvious example in relation to Children of Israel “Prophet Jacob” (Bani Isra'il). Allah says that He decreed in the Scripture that they would cause corruption in the land twice and rise to a great height, then describes punishment, renewed favour, and renewed threat. Ma'arif al-Qur'an's treatment on Quran.com presents this as a sequence of corruption and divine retribution. (quran.com)

The theological weight of this passage is difficult to exaggerate. It means the Qur'an itself interprets a community's relation to the land through the categories of corruption and accountability. The story is not merely one of ancestral attachment. It is one of moral testing and repeated judgement. This is exactly the opposite of a doctrine of untouchable hereditary possession. If Allah Himself says that corruption in the land provokes removal, humiliation, or punishment,

then no later reader can honestly infer that ethnicity guarantees stable divine approval regardless of conduct. The Qur'an's own category of corruption "fasad" becomes a standing critique of such reasoning (Qur'an 17:4-8).

(quran.com)

This theme is reinforced by 5:78, which states that disbelievers among the Children of Israel were cursed by the tongue of Dawud and Isa because they disobeyed and transgressed. Ibn Kathir's commentary on Quran.com highlights that the curse came as a result of rebellion and overstepping bounds. The significance here is remarkable. Two of the prophets most associated with that sacred history stand in the Qur'an not as guarantors of unconditional communal vindication, but as witnesses against transgression within their own historical setting. Sacred ancestry and prophetic nearness do not shield a people from judgement when corruption "fasad" فساد and disobedience take root (Qur'an 5:78). (quran.com)

Theme Fifty-Two: The Qur'an Opposes Exclusionary Claims to Sacred Space When Taqwa Is Absent

The discussion of sacred land can easily become too abstract unless it is connected to the Qur'an's treatment of actual sacred spaces. One of the strongest verses in this respect is (Qur'an 8:34). Speaking of those who hinder others from al-Masjid al-Haram while claiming special standing in relation to it, the Qur'an says that they are not its rightful guardians and that none are its rightful guardians except the people of taqwa. Ma'arif al-Qur'an explains that unbelievers wrongly imagined that their custodial association with the sanctuary gave them authority over access to it, whereas the true principle is that Allah's House belongs in its moral sense to the righteous. Ibn Kathir makes the same basic point and relates the verse to Prophet Muhammad and the believers as the true people of the sanctuary (Qur'an 8:34).

(quran.com)

The wider relevance is obvious. The Qur'an refuses to let sacred association function as a self-authenticating claim where taqwa is missing. Control, heritage, or inherited connection does not by itself create legitimacy. If this is true of the Sacred Mosque itself, then by analogy the same moral logic applies to the broader subject of holy land. Any theology of Jerusalem or Palestine that rests on inherited specialness while neglecting the Qur'an's criterion of

righteousness is running against the grain of revelation. The Qur'an consistently refuses to separate sacred access from moral worthiness (Qur'an 8:34); (Qur'an 49:13). (quran.com)

This also protects the Islamic argument from becoming merely territorial. The real question is not just who once stood nearest to a holy site in history, but who stands nearest to Allah through truth and taqwa. The Qur'an's answer is clear: the people of taqwa are the rightful custodians. That rule is fatal to every attempt to absolutise sacred association apart from righteous conduct. It also explains why the Qur'an can both honour sacred geography and strip away the false claims of those who invoke it without submission (Qur'an 8:34). (quran.com)

Theme Fifty-Three: The Final Ummah Inherits Witness, Not Merely Memory

Earlier parts showed that (Qur'an 22:78) explicitly identifies Prophet Ibrahim as the father of the Muslim Ummah in a spiritual and mission-bearing sense, and says that Allah named this community Muslim before and in the Qur'an so that the Messenger might be a witness over them and they might be witnesses over humanity. This verse deserves one further emphasis. The final Ummah inherits not merely recollection of prophetic history, but witness to its meaning. Ma'arif al-Qur'an explains this verse in connection with the honour and burden placed upon the believing community. Ibn Kathir likewise notes that this naming links the Ummah to earlier revelation and to the public task of testimony (Qur'an 22:78). (quran.com)

This matters because the debate over Palestine is often reduced to historical memory. Who was there first, who ruled when, and who can claim ancestry from whom. The Qur'an does not ignore history, but it refuses to stop there. It turns history into testimony. The final Ummah is made witness over humanity precisely because it receives the final revelation that confirms, corrects, and culminates earlier prophetic history. That means the Muslim relation to the prophets of Palestine and Jerusalem is not secondary or derivative. It is revelationally central. Muslims bear witness to the truth of Prophet Ibrahim, Prophet Musa, Dawud, Sulayman, Zakariyya, Yahya, and Isa as part of their own faith. In that sense, the Qur'an relocates the question of inheritance from mere ancestral recollection to truthful continuation and witness (Qur'an 2:136); (Qur'an 3:68); (Qur'an 22:78). (quran.com)

This witness-bearing role also explains why the Muslim argument is not a sectarian annexation of someone else's sacred history. Rather, Islam presents itself as the final unveiling of the true continuity of all prophetic history. The prophets of the Holy Land are not external to Islam; Islam is the final framework that affirms them all without distortion. That is why the issue cannot be settled merely by appealing to communal memory or ancestral narrative. The deciding criterion is revelational truth, and that truth, according to the Qur'an, culminates in the final Ummah's witness (Qur'an 22:78).

(quran.com)

Theme Fifty-Four: A Qur'anic Theology of Land Is Ultimately a Theology of Moral Belonging

At the deepest level, the Qur'an's teaching on land is not primarily cartographic. It is moral and theological. This is why so many of the key verses circle back to righteousness, obedience, taqwa, gratitude, justice, and the rejection of arrogance. The land belongs to Allah. He causes whom He wills of His servants to inherit it, and the good end is for the righteous (Qur'an 7:128). He has written that the land is inherited by His righteous servants (Qur'an 21:105). He promises succession to those who believe and do righteous deeds (Qur'an 24:55). He withholds covenant from wrongdoers (Qur'an 2:124). He defines nobility by taqwa (Qur'an 49:13). He invalidates claims to guardianship when taqwa is absent (Qur'an 8:34). He condemns seeking exaltation and corruption in the land (Qur'an 28:83). (quran.com)

This collection of principles yields a more profound conclusion than any narrow political formula. In Qur'anic theology, people do not simply belong to land because of blood. Rather, they belong rightly only insofar as they stand rightly before Allah. Their moral relation to Allah shapes their legitimate relation to sacred geography. This is why the Qur'an repeatedly undercuts inherited claims when they are detached from truth. The decisive question is not merely, "Who can name their ancestors?" It is, "Who stands with the prophets in faith, obedience, justice, and tawhid?" Once that question is asked, the race-based absolutist reading begins to collapse under the weight of the Qur'an's own categories (Qur'an 3:68); (Qur'an 7:128); (Qur'an 21:105); (Qur'an 24:55). (quran.com)

Conclusion to Part VII

Part VII has addressed the remaining pressure points surrounding favour, preference, chosenness, corruption, and sacred legitimacy. It has shown that the Qur'an's recognition of divine preference granted to Children of Israel "Prophet Jacob" (Bani Isra'il) is historical and covenantal rather than metaphysically unconditional; that such preference cannot be transformed into permanent ethnic superiority because the Qur'an makes taqwa the criterion of nobility and repeatedly dismantles claims of exclusive divine favour; that chosenness in revelation is a burden of witness rather than a licence for arrogance or domination in the land; that corruption in the land is one of the Qur'an's central disqualifying categories; that sacred access and guardianship are invalid when taqwa is absent; that the final Ummah inherits witness to prophetic truth rather than mere ancestral memory; and that the Qur'an's deepest theology of land is, in reality, a theology of moral belonging under Allah's sovereignty (Qur'an 2:47; 2:122; 2:124; 5:18; 7:128; 8:34; 17:4-8; 21:105; 22:78; 24:55; 28:83; 49:13). (quran.com)

At this stage, the study has not merely addressed the original angles identified. It has substantially over-addressed them by building a full moral, theological, exegetical, and hermeneutical framework around them. The most useful next step is still integration rather than further fragmentation, but if continued in separate parts, the next part should take the form of a fully developed response section that lists and answers, one by one, the strongest likely objections to the study's conclusions in a formal academic style. (quran.com)

References

- Al-Bukhari. (n.d.). *Sahih al-Bukhari 3443*. Sunnah.com. (sunnah.com)
- Ibn Kathir. (n.d.). *Tafsir on Qur'an 3:68*. Quran.com. (quran.com)
- Ibn Kathir. (n.d.). *Tafsir on Qur'an 5:78*. Quran.com. (quran.com)
- Ibn Kathir. (n.d.). *Tafsir on Qur'an 49:13*. Quran.com. (quran.com)
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:47*. Quran.com. (quran.com)

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:122*. Quran.com. (quran.com)

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:124*. Quran.com. (quran.com)

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:135*. Quran.com. (quran.com)

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 5:12-13*. Quran.com. (quran.com)

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 5:18*. Quran.com. (quran.com)

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 7:128*. Quran.com. (quran.com)

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 8:34*. Quran.com. (quran.com)

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 17:1*. Quran.com. (quran.com)

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 17:4-8*. Quran.com. (quran.com)

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 21:105*. Quran.com. (quran.com)

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 22:78*. Quran.com. (quran.com)

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 24:55*. Quran.com. (quran.com)

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 28:83*. Quran.com. (quran.com)

The Qur'an. (n.d.). Verses 2:47, 2:122, 2:124, 3:68, 5:12-13, 5:18, 5:78, 7:128, 8:34, 17:1, 17:4-8, 21:105, 22:78, 24:55, 28:83, 49:13. Quran.com. (quran.com)

Part VIII

Introduction to Part VIII

The preceding parts have already addressed the major textual and theological foundations of the subject. They have shown that the Qur'an places the earth under Allah's sovereignty, ties rightful inheritance in the land to righteousness, denies covenantal standing to wrongdoers, rejects communal boasting and wishful thinking, presents the final Ummah as the true heir of Abrahamic witness, and confirms through hadith that prophetic inheritance is religious rather than racial (Qur'an 2:124); (Qur'an 3:67-68); (Qur'an 4:123-124); (Qur'an 7:128); (Qur'an 21:105); (Qur'an 22:78); (Qur'an 24:55); (Qur'an 49:13); (Jami` at-Tirmidhi 2682). The remaining task in this part is to confront, in a more direct academic format, the strongest predictable objections that are usually raised in support of an unconditional Zionist theological claim from the Qur'an.

These objections tend to cluster around a limited number of verses and assumptions. Most commonly, the argument appeals to (Qur'an 5:21), to the language of divine favour upon Children of Israel "Prophet Jacob" (Bani Isra'il), to the later verse in 17:104 telling them to dwell in the land, and to the blessedness of Jerusalem and its surrounding region. Less careful versions then turn these points into a sweeping conclusion that the Qur'an grants a permanent, unconditional, race-based title to Palestine. The purpose of this part is to show that this conclusion does not survive close scrutiny.

What follows is not mere repetition of earlier material. Rather, it is a structured objection-and-response treatment designed to make explicit where the unconditional Zionist reading overreaches, what the Qur'an actually says, and how authoritative tafsir controls the interpretation. In each case, the same broader pattern reappears: a historically real favour or command is detached from its moral and covenantal context, then expanded into a doctrine the Qur'an itself never states. Once the relevant verses are read alongside their immediate context and alongside the Qur'an's governing principles, the overstatement becomes clear.

Objection One: Qur'an 5:21 Says the Holy Land Was Prescribed for Children of Israel “Prophet Jacob” (Bani Isra’il), Therefore Their Title Is Permanent

This is the most common objection and the one most often treated as decisive. The verse states, “O my people, enter the Holy Land which Allah has prescribed for you” (Qur'an 5:21). At the level of wording, the verse certainly affirms a real divine prescription connected to Children of Israel “Prophet Jacob” (Bani Isra’il) in the time of Prophet Musa. A sound Islamic argument must acknowledge that plainly and without evasion. The problem lies not in affirming the verse, but in inflating it. The unconditional Zionist reading assumes that “prescribed for you” means a perpetual, unconditional, transhistorical racial deed, valid regardless of obedience, disbelief, corruption, or the arrival of the final revelation. Yet that conclusion is not stated in the verse, nor is it supported by its context.

The Ma'arif al-Qur'an treatment on Quran.com situates the verse inside the narrative of command, refusal, and punishment. The same passage continues until (Qur'an 5:26), where Allah bars them from the land for forty years because of their rebellion. That immediate context is exegetically decisive. If the verse established an unconditional title immune from covenantal failure, their access would not have been suspended on account of disobedience. The narrative itself proves that the grant was historically real but morally conditioned.

The objection also fails when (Qur'an 5:21) is read canonically rather than atomistically. (Qur'an 2:124) states that Allah’s covenant does not include wrongdoers. Qur'an 7:128 teaches that the earth belongs to Allah and that the final outcome is for the righteous. (Qur'an 21:105) states that the land is inherited by Allah’s righteous servants. (Qur'an 24:55) promises succession in the land to those who believe and do righteous deeds. These verses are not marginal. They are governing principles. Therefore, even if (Qur'an 5:21) records a real prescription to a historical community, it cannot be interpreted in a way that cancels the Qur'an’s repeated insistence that covenantal privilege is lost through wrongdoing and that enduring inheritance belongs to the righteous. The historical command remains true, but the absolutist conclusion drawn from it does not.

Objection Two: Qur'an 17:104 Says “Dwell in the Land,” So the Qur'an Reaffirms a Lasting Divine Grant

Another objection appeals to (Qur'an 17:104): “And We said after him to the Children of Israel, ‘Reside in the land; then, when the promise of the Hereafter comes, We will bring you together in a mixed gathering.’” At first glance, some readers treat this as a broad restatement of permanent divine title. Yet the verse is weaker for that purpose than is often assumed. The wording, as preserved on Quran.com’s Ma’arif al-Qur’an page, states that they were told to reside in the land after Pharaoh.

But the verse does not say that this residence is eternal, unconditional, or insulated from later judgement. More importantly, it comes in the same surah that had already declared in 17:4 that Children of Israel “Prophet Jacob” (Bani Isra’il) would cause corruption in the land twice and become greatly arrogant, followed by punishment and humiliation. In other words, the immediate literary context of (Qur'an 17:104) is not one of untouchable entitlement, but of warning, corruption, and divine retribution.

The phrase “reside in the land” is therefore best read descriptively and historically, not metaphysically. It speaks of dwelling, not of an unconditional covenant immune from moral collapse. The verse does not repeal (Qur'an 17:4-8), (Qur'an 2:124), (Qur'an 7:128), or (Qur'an 21:105). Nor does it say that future claims grounded in ethnicity will stand regardless of righteousness. On the contrary, the surah itself surrounds the dwelling language with warnings of corruption and judgement. Thus, using (Qur'an 17:104) as proof of a permanent unconditional title requires ignoring the very verses next to it. The Qur'an does not teach that residence equals perpetual divine approval. It teaches that dwelling in the land is itself subject to Allah’s moral rule.

Objection Three: Divine Preference in Qur'an 2:47, 2:122, and 45:16 Proves Permanent Superiority and Therefore Lasting Land Entitlement

This objection begins with a true premise but draws an invalid conclusion. It is true that the Qur'an says Allah favoured Children of Israel “Prophet Jacob” (Bani Isra’il) over the worlds and gave them scripture, judgement, prophethood, and provision. The Ma’arif al-Qur’an discussions on Quran.com treat these verses as reminders of immense divine

blessing meant to call them back to gratitude and obedience. The verses therefore do recognise genuine honour in sacred history. But none of them states that this historical favour becomes an unconditional, perpetual, race-based title to land. In fact, the surrounding Qur'anic material moves the other way. The more favour they received, the more serious their covenantal accountability became. Favour in the Qur'an functions as trust and proof, not as immunity.

This matters because the Qur'an repeatedly dismantles inherited exceptionalism. In 5:18, the claim “We are the children of Allah and His beloved ones” is explicitly refuted by the fact that punishment for sins still applies. In (Qur'an 2:111-112) and (Qur'an 4:123-124), salvation and divine reward are detached from communal wishes and attached instead to submission and righteous action. In (Qur'an 49:13), nobility before Allah is said to rest on piety “taqwa”, not ethnicity. Thus, even if one begins from the strongest acknowledgement of former Israelite favour, the Qur'an will not allow that favour to be transformed into an ongoing doctrine of permanent ethnic superiority. The objection fails because it confuses historical distinction with everlasting unconditional entitlement.

Objection Four: The Blessedness of Jerusalem and al-Sham Necessarily Implies Exclusive Political Ownership

The Qur'an unquestionably affirms the blessedness of Jerusalem and its wider region. The surroundings of al-Masjid al-Aqsa are described as blessed in (Qur'an 17:1), and the land to which Prophet Ibrahim and Lut were rescued is described as blessed in (Qur'an 21:71). Earlier parts of this study already established that these verses must be affirmed strongly. Yet this objection fails because it smuggles in an unstated premise: that blessing automatically generates exclusive and unconditional ownership for one people forever. The Qur'an never says this. A land may be blessed because Allah sanctified it, but that says nothing by itself about permanent ethno-national possession. Rather, the Qur'an places sacred geography under the same moral law as all other divine trusts. Corruption in the land still invites punishment. Wrongdoing still excludes from covenant. Rightful inheritance still belongs to Allah's righteous servants.

Indeed, the Qur'an's actual pattern is the opposite of what this objection assumes. The same surah that opens with the blessed surroundings of al-Aqsa later narrates corruption and punishment in the land. Sacredness and accountability are placed side by side. The land is holy, but holiness does not cancel judgement. Thus, the blessedness of Jerusalem

strengthens the seriousness of moral responsibility rather than providing a theological shield for domination, corruption, or inherited absolutism. The objection fails because it converts a description of sanctity into a doctrine of untouchable title without textual warrant.

Objection Five: Because Children of Israel “Prophet Jacob” (Bani Isra’il) Had Prophets and Sacred History in the Land, They Remain the Sole True Heirs of Its Prophetic Legacy

This objection is directly contradicted by both Qur'an and Sunnah. The Qur'an states in (Qur'an 3:67-68) that Prophet Ibrahim was neither Jew nor Christian in the later sectarian sense, but upright and submitted to Allah, and that the nearest people to him are those who followed him, this Prophet, and the believers. That means Abrahamic legitimacy is not defined by later communal label or descent alone. It is defined by following Prophet Ibrahim in tawhid and submission. The hadith in Sahih al-Bukhari 3443 reinforces this with striking clarity: Prophet Muhammad says he is the nearest of all people to Isa, and that the prophets are paternal brothers whose religion is one. This is decisive for the question of prophetic inheritance. The prophets of Palestine and Jerusalem are not external to Islam. Their truest continuity lies within the final revelation, not outside it.

The hadith that “the scholars are the heirs of the prophets” (al-Tirmidhi, Hadith 2682; Abu Dawud, Hadith 3641), strengthens the same point. Prophetic inheritance is defined in Islam as inheritance of knowledge and guidance, not of mere bloodline or race. Likewise, the hadith of Isa’s descent among the Muslim Ummah indicates that even Isa returns within the final believing community, not outside it. Therefore, the claim that only one ethnic group can inherit the prophetic legacy of the Holy Land is not just weak. It is contradicted by the Qur'an’s own definition of nearness to Prophet Ibrahim and by the Sunnah’s own doctrine of prophetic unity. The objection collapses because it mistakes ancestry for truthful continuation.

Objection Six: Even If Wrongdoing Matters, It Does Not Cancel the Underlying Ethnic Right

This objection usually appears as a fallback position. Once the stronger unconditional claim is weakened, the argument shifts to saying that wrongdoing may bring punishment, but it does not fundamentally remove the underlying right

grounded in ancestry. Yet this too is difficult to reconcile with the Qur'an. (Qur'an 2:124) does not say that wrongdoing merely interrupts enjoyment while leaving covenantal privilege fundamentally intact. It says, "My covenant does not include the wrongdoers." The wording is exclusionary. It does not describe a simple pause in entitlement; it states that wrongdoing is disqualifying with respect to covenant. Likewise, the narratives of refusal, punishment, and humiliation in (Qur'an 5:21-26) and (Qur'an 17:4-8) are not written as though ethnic right remains untouched beneath the surface. They are written as moral reversals under divine judgement.

The same is true of the Qur'an's broader land theology. In (Qur'an 7:128), Allah's ownership of the earth and His granting of it to whom He wills means no human claim is self-subsisting. In (Qur'an 21:105), inheritance is ascribed to Allah's righteous servants. In (Qur'an 28:83), the good end is explicitly denied to those who seek exaltation and corruption in the land. Taken together, these verses do not leave room for a hidden, indestructible racial title operating independently of righteousness. The objection fails because it reintroduces unconditional ethnic privilege through the back door after the Qur'an has already excluded it through the front door.

Objection Seven: The Muslim Reading Is Merely a Counter-Nationalism in Religious Language

This objection claims that the Islamic critique of Zionist theology is simply a mirror-image nationalism. Yet the Qur'anic evidence already reviewed makes that accusation difficult to sustain. The Qur'an does not say Muslims inherit divine favour by label alone. It explicitly rebukes wishful thinking among all communities, including Muslims, in (Qur'an 4:123-124). It ties succession in the land to belief and righteous deeds in (Qur'an 24:55). It makes taqwa the criterion of nobility in (Qur'an 49:13). It says that rightful guardianship of sacred space belongs only to the righteous in (Qur'an 8:34). Thus, the Islamic reading is not "our ethnicity instead of yours." It is "Allah's sovereignty instead of your race; covenantal righteousness instead of inherited entitlement."

This is precisely why the Islamic position is stronger. It is not based on reversing tribal preference. It is based on refusing tribal preference as the decisive theological category. The claim is that Allah owns the land, that He grants honour under conditions He Himself states, and that the final revelation identifies the true heirs of Prophet Ibrahim and the prophets as those who continue their religion faithfully. That is a doctrinal and covenantal claim, not an ethnic

one. The objection therefore fails because it misdescribes the Islamic framework. The Islamic critique is not a substitute race claim. It is a rejection of race-based absolutism altogether.

The Cumulative Result of the Objection Analysis

Once the strongest objections are set out plainly and answered from the text, the overall picture becomes more stable. (Qur'an 5:21) records a real historical prescription but not an unconditional eternal deed. (Qur'an 17:104) speaks of dwelling in the land but not of irrevocable race-based title. The verses of favour acknowledge real blessing but do not grant permanent immunity. The blessedness of Jerusalem confirms sanctity, not exclusive ownership. The prophetic legacy of the Holy Land belongs in truth to those who continue the prophets' religion, which the Qur'an and Sunnah identify with Prophet Muhammad and the believers. Wrongdoing does not merely inconvenience covenantal standing; it excludes the wrongdoer from it. And the Islamic response is covenantal and theological, not a mirror-image nationalism.

In that sense, the objection analysis does not merely defend the earlier thesis. It sharpens it. The Qur'an's own worldview is resistant to ethnic absolutism because it keeps returning to the same basic principles: Allah owns the earth, He grants it as He wills, covenant excludes wrongdoers, taqwa defines nobility, corruption invites punishment, and the final valid continuity of prophetic religion lies with the final revelation. Any reading that ignores these principles may cite a verse, but it cannot honestly claim to have captured the Qur'an's position as a whole.

Conclusion to Part VIII

Part VIII has addressed the main objections that are ordinarily used to defend an unconditional Zionist theological claim from the Qur'an. It has shown that the most commonly cited verses do not bear the weight placed upon them, that the authoritative tafsir context prevents their inflation into eternal race-based deeds, that the Qur'an's repeated moral and covenantal controls override absolutist conclusions, and that the Sunnah confirms a model of prophetic inheritance grounded in religion, knowledge, and truthful continuation rather than ethnicity. At this point, the study has addressed not only the original textual themes but also the strongest predictable counter-readings. The remaining

genuinely useful step is to consolidate all parts into a single, seamless master study with unified structure and a cleaned, non-duplicative APA 7 reference apparatus.

References

Al-Bukhari. (n.d.). *Sahih al-Bukhari 3443*. Sunnah.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 5:20*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 5:26*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 17:4*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 17:104*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 28:83*. Quran.com.

The Qur'an. (n.d.). Verses 2:124, 3:67-68, 4:123-124, 5:20-26, 7:128, 8:34, 17:4-8, 17:104, 21:105, 24:55, 28:83, 49:13. Quran.com.

Part IX

Introduction to Part IX

The earlier parts have already established the main textual, theological, exegetical, and hermeneutical framework of the study. What remains in this part is to address one of the last major angles that still requires explicit treatment in a long-form academic study: the difference between **scriptural sacred history** and **modern political ideology**, and the methodological error involved when a modern nationalist project is read back into Qur'anic revelation as though the two were identical. Britannica describes Zionism as a Jewish nationalist movement aimed at the creation and support of a Jewish national state in Palestine, with modern Zionism taking shape in eastern and central Europe in the late

nineteenth century. That description matters because it immediately clarifies that the modern ideology is historically specific, political in form, and modern in articulation, whereas the Qur'an speaks in the categories of revelation, covenant, righteousness, corruption, prophecy, and divine judgement. A careful Islamic study must therefore distinguish between the Qur'an's account of sacred history and the modern political uses to which that history is often put.

This distinction does not trivialise history. On the contrary, it protects revelation from misuse. The Qur'an does affirm real historical relations between Children of Israel "Prophet Jacob" (Bani Isra'il), prophets, and the Holy Land. It also affirms the blessedness of Jerusalem and its surroundings, the former favour bestowed upon Children of Israel "Prophet Jacob" (Bani Isra'il), and the seriousness of their covenantal role. But none of that automatically validates a later political ideology simply because the ideology draws upon fragments of ancient memory.

The Qur'an does not authorise such a leap without subjecting it to its own universal principles: Allah owns the earth, covenant excludes wrongdoers, inheritance belongs to the righteous, corruption in the land invites punishment, and the nearest people to Prophet Ibrahim are those who truly follow him in faith. Therefore, one of the final interpretive safeguards required in this study is to show why scriptural history cannot be collapsed into modern nationalist entitlement.

Theme Fifty-Five: The Qur'an Recognises Historical Communities, but It Does Not Endorse Modern Nationalisms as Such

A crucial distinction must be maintained between a people named in revelation and a modern nationalist movement constructed in modern history. The Qur'an names Children of Israel "Prophet Jacob" (Bani Isra'il) repeatedly, recounts their prophets, recalls divine favours upon them, and narrates both their obedience and their failures. Yet from this it does not follow that every later political movement claiming continuity with them is thereby authorised by revelation. The Qur'an's speech about historical communities is theological and moral before it is political. It asks whether communities obey Allah, uphold covenant, avoid corruption, and remain within the bounds of revelation. Modern Zionism, by contrast, is described in modern reference works as a nationalist movement seeking a Jewish national state

in Palestine. Even at the level of category, then, the two are not identical. A revealed account of sacred history is not the same thing as a nineteenth- and twentieth-century nationalist ideology, even where the latter invokes the former.

This distinction matters because much of the confusion in polemical reading arises from category collapse. A modern ideology is treated as though it were simply the continuation of a Qur'anic community without remainder, and a Qur'anic narrative is treated as though it were already a modern political manifesto. But the Qur'an does not speak in the grammar of nationalism. It speaks in the grammar of covenant, obedience, taqwa, injustice, corruption, gratitude, punishment, and divine favour. Therefore, when the Qur'an mentions Children of Israel “Prophet Jacob” (Bani Isra'il), the proper question is not merely whether a later movement can invoke their name. The proper question is whether that movement stands under the same divine criteria that the Qur'an itself imposes upon all communities. Once that question is asked, the discussion immediately returns to righteousness and moral legitimacy rather than ethnicity and political memory alone.

Theme Fifty-Six: The Qur'an Does Not Permit Ancient Memory to Override Present Moral Evaluation

One of the most persistent interpretive mistakes in the land question is to assume that ancient sacred memory can override present moral and theological judgement. The Qur'an repeatedly opposes this way of thinking. It reminds communities of earlier favour, but then immediately subjects them to present accountability. It recounts covenant, but also covenant-breaking. It records command, but also rebellion. It mentions former dwelling in the land, but also corruption and punishment. This means that sacred memory in the Qur'an is never autonomous. It is always re-read through present obedience or disobedience. For that reason, a historical memory of connection to the land cannot serve in the Qur'an as a self-sufficient title detached from ongoing moral evaluation.

This has direct bearing on modern political claims. A movement may appeal to ancient memory, but the Qur'an will still ask whether righteousness, justice, obedience, and covenantal truth are present. That is exactly why the Qur'an can recount earlier divine favour upon Children of Israel “Prophet Jacob” (Bani Isra'il) and, in the same revealed corpus, expose later corruption, distortion, rebellion, and false boasting. The memory is real, but it does not silence judgement. The same applies to every community, including Muslims. The Qur'an's rule is that divine approval is not granted by

wishes, slogans, or inherited narrative alone, but by truth and righteous action. Thus, a modern ideology cannot secure Qur'anic legitimacy simply by clothing itself in scriptural memory.

Theme Fifty-Seven: Former Preference Does Not Equal Permanent Title

Part VII already established that divine favour upon Children of Israel “Prophet Jacob” (Bani Isra’il) was real but historical, functional, and conditional. That theme now bears a further methodological implication. Even if a community is granted extraordinary favour in one period, that does not convert the favour into an irrevocable metaphysical title in all future times. The Qur'an’s own treatment of Children of Israel “Prophet Jacob” (Bani Isra’il) proves this. In (Qur'an 45:16), the Qur'an states that Allah gave them scripture, judgement, prophethood, and good provision, and favoured them above others. Yet the same Quran.com tafsir tradition also frames this kind of elevation as responsibility connected to carrying divine revelation, not as an unqualified guarantee of permanent superiority. The Tazkirul Qur'an entry attached to the same passage explicitly notes that to make a people bearers of the Book is to place them in a position of responsibility for guidance, which is a trust rather than a shield against judgement.

Once this is recognised, an important conclusion follows. Even if one fully acknowledges the former elevation of Children of Israel “Prophet Jacob” (Bani Isra’il) in certain historical contexts, one still cannot jump from that acknowledgement to a doctrine of enduring ethno-political entitlement. The Qur'an never teaches that bearing revelation in one period exempts a community from later moral collapse, nor that earlier distinction survives all future conditions unchanged. Instead, it treats privilege as burden, election as responsibility, and nearness as something that may be lost through rebellion. Therefore, any modern argument that treats ancient favour as a perpetual title independent of righteousness is not simply overreading. It is inverting the Qur'an’s own logic of responsibility.

Theme Fifty-Eight: The Qur'an’s Challenge to Claims of Exclusive Divine Friendship Blocks Ethno-Theological Absolutism

Another major angle that remains highly relevant to modern extrapolations is the Qur'an’s treatment of claims of exclusive divine friendship. In (Qur'an 62:6), the Jews are challenged: if they claim to be Allah’s chosen people or His

allies to the exclusion of other people, let them wish for death if they are truthful. The Ma'arif al-Qur'an entry on Quran.com preserves this direct challenge. The force of the verse is not merely polemical. It establishes a theological rule: communal claims of unique divine favour must be tested, not presumed. They are not accepted at face value simply because a community says them.

This rule is devastating to every attempt to construct an unconditional race-based land theology. If even claims of exclusive divine friendship are not accepted without proof, then claims of exclusive divine territorial title certainly cannot be accepted merely by inherited slogan. The Qur'an does not teach that a community may declare itself uniquely beloved and then derive from that declaration a permanent worldly right. It turns the claim back upon the claimants and demands sincerity, truthfulness, and readiness to meet Allah. Therefore, when modern ideologies appeal to a notion of chosenness or divine preference in a way that immunises themselves from moral review, they collide with the Qur'an's own anti-exceptionalist test.

Theme Fifty-Nine: The Qur'an's Sacred Geography Unites Jerusalem, Sinai, and Makkah Rather Than Isolating Jerusalem for Ethnic Monopoly

Another remaining angle concerns the symbolic geography of revelation. In Surah al-Tin, the Qur'an swears by the fig and the olive, Mount Sinai, and the secure city. The Ma'arif al-Qur'an entry on Quran.com explains that the surah takes an oath by four objects, including Sinai and Makkah, and notes the abundant blessings attached to these locations and symbols. Earlier parts already noted the exegetical tendency, found in tafsir literature, to associate the fig and olive with the region of Jerusalem, even where commentators differ on the exact detail. What matters here is that the Qur'an symbolically links these major sites of revelation into one sacred map.

This integrated sacred geography matters because it prevents the isolation of Jerusalem from the wider continuum of revelation culminating in Islam. Jerusalem is not presented as an independent nationalist token belonging only to one later communal memory. It is set within a divine sequence that includes Sinai and Makkah, prophets before Prophet Muhammad and the final Messenger himself. The effect is theological unification, not ethnic monopolisation. Islam therefore approaches Jerusalem not as an outsider trespassing upon someone else's sacred narrative, but as the final

revelation that gathers, confirms, and interprets the entire sacred geography of prophecy. That is precisely why a Qur'anic reading of Jerusalem cannot be reduced to ethnic nationalism. The city and its surrounding land belong within the whole map of revelation, and that map culminates in the final message.

Theme Sixty: The Universal Mission of the Final Prophet Further Undercuts Exclusivist Territorial Theologies

The final revelation does not present Prophet Muhammad as a local or ethnically limited messenger. The Ma'arif al-Qur'an entry on (Qur'an 62:3) explains that the Messenger sent among the unlettered people is also sent to “others of them who have not yet joined them,” which the tafsir interprets as all those who will enter Islam until the Last Hour. This confirms that the final message is universal in scope rather than confined to one ethnicity or historical tribe.

This universality matters for the land question because it means the final revelation cannot be subordinated to an exclusivist ethnic territorial theology. If the Prophet is sent universally, and if the final Ummah is constituted as a witnessing community over humanity, then the framework of legitimacy is likewise universal and moral, not tribal and exclusionary. That does not erase sacred history or the particularity of places. It does mean that no later political theology can claim immunity from the final revelation by retreating into ancestry or ethnic exception. The universal message of Prophet Muhammad re-reads all earlier sacred history and places it under the final criteria of tawhid, righteousness, justice, and truthful witness.

Theme Sixty-One: What the Qur'an Authorises Is Righteous Inheritance, Not Mythic Entitlement

After all the previous parts and the present methodological clarifications, the Qur'an's position can now be stated with greater precision. The Qur'an authorises recognition of sacred places, recognition of real prophetic history, recognition of former divine favour, and recognition of specific historical commands given to specific communities. But it does **not** authorise the conversion of these truths into mythic entitlement, that is, into an unconditional and transhistorical racial title insulated from moral law. Rather, it repeatedly re-anchors inheritance in righteousness. The land is inherited by Allah's righteous servants. The earth belongs to Allah. The best outcome is for the righteous. Succession in the land

is promised to those who believe and do righteous deeds. Guardianship of sacred space belongs to the people of taqwa. These are the Qur'an's own terms.

This distinction between righteous inheritance and mythic entitlement may be one of the most useful formulations in the whole study. Mythic entitlement operates by ancestry, nostalgia, and self-vindicating narrative. Qur'anic inheritance operates by Allah's sovereignty, covenantal accountability, belief, righteous action, and the rejection of corruption. The former seeks to exempt itself from judgement by appealing to ancient memory. The latter insists that every memory remains answerable to present truth. Therefore, when the Qur'an is read as a whole, it does not support the absolutist territorial claim advanced in Zionist theological argument. It supports a conditional and moral doctrine of land under divine rule.

Conclusion to Part IX

Part IX has addressed one of the last remaining major angles in a study of this kind: the distinction between scriptural sacred history and modern nationalist ideology. It has shown that the Qur'an names historical communities and recounts real sacred history, but does not thereby license later nationalist projects simply because they invoke that history. It has shown that ancient memory in the Qur'an never overrides present moral evaluation, that former divine preference cannot be converted into permanent title, that claims of exclusive divine friendship are tested and often dismantled, that the Qur'an's sacred geography unites Jerusalem, Sinai, and Makkah rather than isolating Jerusalem for ethnic monopoly, that the final Prophet's mission is universal rather than tribal, and that the Qur'an authorises righteous inheritance rather than mythic entitlement. These clarifications deepen rather than alter the central thesis of the study: the Qur'an does not support an unconditional Zionist theological claim to Palestine or Jerusalem. It places sacred land under Allah's sovereignty and reserves legitimate inheritance, in principle, for His righteous servants.

References

Encyclopaedia Britannica. (n.d.). *Zionism*. Britannica.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 45:16*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 62:3*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 62:6*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 95:1-3*. Quran.com.

Tazkirul Qur'an. (n.d.). *Tafsir on Qur'an 45:16-20*. Quran.com.

The Qur'an. (n.d.). Verses 45:16, 62:3, 62:6, 95:1-3. Quran.com.

Part X

Introduction to Part X

By this point, the study has already established the central Qur'anic rules, answered the strongest commonly cited objections, and distinguished sacred scriptural history from modern nationalist ideology. The remaining task in this part is to address another major interpretive angle that matters greatly in an academic treatment of the subject: the relationship between **the finality of Islam, the status of previous religious dispensations, and the continuing validity of claims grounded in earlier covenants after the coming of the final revelation**. This issue is decisive because many attempts to construct a lasting Zionist theological right from the Qur'an quietly assume that an earlier dispensation can continue to function as a self-standing title even after the Qur'an has announced the final and universally binding religion. Yet the Qur'an itself does not leave that matter open. It repeatedly teaches that the religion of all prophets was one in its core, that Prophet Muhammad was placed upon a definitive shari'ah, that a religion other than Islam is not accepted after the final revelation, and that the Muslim Ummah stands in the line of Prophet Ibrahim as the witnessing community over humanity. These themes do not erase sacred history, but they do decisively reshape how that history may be invoked after the coming of Prophet Muhammad.

This means that one of the last major questions in the whole discussion is not simply whether Children of Israel “Prophet Jacob” (Bani Isra’il) once had a covenantal relation to the Holy Land. That has already been acknowledged. The deeper question is whether an earlier covenantal arrangement can be invoked **against** the final revelation, or as though it remained normatively self-sufficient after the Qur'an’s declaration that Islam is the religion accepted by Allah and that the Prophet has been placed upon the final shari’ah. Once this question is asked directly, the argument becomes still sharper. The Qur'an does not merely reject race-based absolutism at the level of moral theology. It also refuses to let earlier dispensations stand as independent normative frameworks after the coming of Prophet Muhammad. That fact has direct consequences for any attempt to derive a lasting territorial entitlement from a pre-Islamic covenantal moment while bracketing the final revelation that now governs humanity.

Theme Sixty-Two: The Qur'an Presents the Religion of All Prophets as One in Essence

A major premise for the present part is the Qur'an’s insistence that the religion of the prophets is one in its essential truth. The Ma’arif al-Qur’an entry on (Qur’an 3:19) explains that the religion “din” of all the prophets was one and the same in its core beliefs: belief in Allah, the Hereafter, divine judgement, reward and punishment, and the truthfulness of the prophets and revelation. The same entry links this to (Qur’an 42:13), where the religion prescribed for the later believers is said to be that which was enjoined upon Nuh and the other prophets. This is crucial because it means the Qur’an does not present Prophet Muhammad as founding a different god, a different moral universe, or an alien civilisation disconnected from earlier prophets. Rather, he confirms and culminates the same line of revelation.

This matters directly for the Palestine question because it means that the real axis of continuity is not ethnicity but religion. The prophets of the Holy Land belong to one line of tawhid. Their true heirs are therefore those who preserve and continue their religion faithfully. That is precisely why the Qur’an can state that the nearest people to Prophet Ibrahim are those who followed him, this Prophet, and the believers. The point is not that history disappears, but that history is subordinated to doctrinal truth. Once the unity of prophetic religion is grasped, attempts to build an autonomous territorial theology out of a prior dispensation begin to lose coherence. The Qur’an’s own model is

continuity through revealed truth, not continuity through bare ethnic succession detached from the final prophetic message.

Theme Sixty-Three: The Qur'an Teaches That the Final Shari'ah Now Governs

The Ma'arif al-Qur'an entry on (Qur'an 45:18) is especially important here. It states that Allah placed Prophet Muhammad upon "a certain way of the Matter," that is, a shari'ah, and it explicitly discusses "the status of previous shari'ahs for Muslims." The commentary explains that while the fundamental articles of faith remain one, the laws and injunctions governing practical life differ across prophetic dispensations, and that Prophet Muhammad was placed upon the final authoritative path to be followed. In other words, the Qur'an itself teaches both continuity and culmination: continuity in the essence of religion, but culmination in the final revealed law and public dispensation given to Prophet Muhammad.

This has major implications for claims about land. If Prophet Muhammad stands upon the final shari'ah, then earlier covenantal arrangements cannot simply be invoked as though they remain independently normative in disregard of the final revelation. That does not mean earlier scripture is denied. It means earlier scripture is now interpreted, confirmed, and governed by the final revelation. The same logic applies to the Holy Land. One cannot, from within an Islamic framework, treat a prior covenantal moment as though it survives untouched and self-validating outside the Qur'an's larger rule that the earth belongs to Allah, that covenant excludes wrongdoers, that inheritance belongs to the righteous, and that the final public religion is Islam. The coming of the final revelation changes the interpretive position of everything that came before.

Theme Sixty-Four: After the Final Revelation, Islam Alone Is Accepted as the Binding Religion

The Ma'arif al-Qur'an entry on Qur'an 3:85 states plainly that Islam, in its essential sense of submission to Allah through the religion He sent, is the only religion accepted after the coming of the final message. The commentary explains that while the essential religion of all prophets is one, after the final revelation no competing dispensation may be accepted against it. Likewise, the Ma'arif entry on (Qur'an 2:131-132) explicitly links the religion of Prophet Ibrahim

with the Qur'anic declarations that the only religion before Allah is Islam and that whoever seeks a religion other than Islam, it will never be accepted from him. These tafsir statements are highly relevant because they clarify that earlier revelation is not treated by the Qur'an as an independently sufficient path after Prophet Muhammad.

This does not erase sacred history. Rather, it means sacred history must now be read through the final revelation. Therefore, any attempt to defend a continuing territorial claim by appealing to a prior covenantal dispensation while rejecting the final revelation collapses from an Islamic standpoint. The Qur'an does not permit someone to say, in effect, "Yes, Allah sent prophets and revelation, but we will appeal only to the earlier phase of covenant and ignore the final form in which Allah has declared His religion for humanity." Once Islam is acknowledged as the final accepted religion, every earlier claim must be tested by Islam's own governing rules. And those rules, as this study has shown repeatedly, do not endorse an unconditional race-based title to Palestine.

Theme Sixty-Five: The Final Ummah Is Not Merely Another Community; It Is the Chosen Witnessing Community

(Qur'an 22:78) now takes on even greater significance. The Ma'arif al-Qur'an entry explains that Allah has chosen this Ummah, linked it to Prophet Ibrahim as its father in religion, and named it Muslim previously and in the Qur'an so that the Messenger may be a witness over it and it may be a witness over humanity. The commentary also describes this Ummah as the chosen Ummah of Allah. This does not mean a crude ethnic preference. Rather, it means the final Ummah bears a public revelational office: it testifies to the truth of all prophets and carries the final criterion by which earlier religious claims are now judged.

This is decisive in the present discussion. The Holy Land's prophets are not the possession of a later ethno-national project that can invoke them against the final revelation. Their legacy is now borne publicly by the Ummah that Allah Himself named Muslim before and in the Qur'an. That is why the Muslim claim to prophetic inheritance is not a mere after-the-fact appropriation. It is grounded in the Qur'an's own assignment of witness. The final Ummah stands in the Abrahamic line as the confirming and witnessing community. Therefore, when it interprets the Holy Land through the

criteria of tawhid, covenant, righteousness, and divine sovereignty, it is not speaking from outside sacred history. It is speaking from within the position revelation itself assigns to it.

Theme Sixty-Six: An Earlier Covenant Cannot Be Used Against the Final Revelation

At this point, a major principle can be stated clearly. In an Islamic framework, an earlier covenant cannot be invoked **against** the final revelation or as though it remained normatively independent after the final revelation has come. The Qur'an does not authorise that. If all prophets share one essential religion, if Prophet Muhammad has been placed on the final shari'ah, if Islam alone is now accepted as the binding religion, and if the final Ummah has been made the witnessing community, then all earlier covenantal moments must now be interpreted under the final revealed order.

This principle has great force in relation to Palestine. Even if one fully grants that Children of Israel “Prophet Jacob” (Bani Isra'il) once had a divinely commanded relation to the Holy Land, that relation must still be read under the Qur'an's final criteria. One cannot freeze the earlier moment and exempt it from the later revelation. Nor can one say that ancestry plus ancient memory suffice after the Qur'an has already declared that the accepted religion is Islam and that divine covenant excludes wrongdoers. In that sense, the failure of the unconditional Zionist reading is not only moral and exegetical. It is also a failure to account for the Qur'an's doctrine of finality. The reading tries to preserve an earlier claim without allowing the final revelation to govern it. That is not an Islamic method.

Theme Sixty-Seven: The Finality of Islam Deepens the Earlier Conclusion Rather Than Replacing It

It is important to note that the argument of this part does not replace the earlier parts. It deepens them. The earlier chapters already showed that even on the level of general Qur'anic land theology, the unconditional claim fails because the earth belongs to Allah, inheritance belongs to the righteous, wrongdoing excludes from covenant, and corruption in the land invites punishment. Part X now adds a further layer: even if someone attempted to bracket those general principles and focus only on earlier covenantal history, the doctrine of final revelation would still prevent that earlier history from functioning as a self-standing title after Prophet Muhammad.

This means the case against an unconditional Zionist theological claim is now doubly strong. It fails first because it contradicts the Qur'an's repeated moral and covenantal rules. It fails second because it disregards the Qur'an's doctrine that the final accepted religion is Islam and that Prophet Muhammad was placed upon the final shari'ah. When both levels are held together, the result is quite firm: the Qur'an does not grant a permanent ethno-theological deed to Palestine. Instead, it integrates sacred history into the final revealed order in which the land remains Allah's, the righteous are its rightful inheritors in principle, and the Muslim Ummah bears witness to the truth of all previous prophets.

Theme Sixty-Eight: Why This Matters for Academic Precision

Academic discussions of religion and land often become confused when they blur three distinct questions: what happened in sacred history, what theological principle governs that history, and what normative authority remains after later revelation. The present study has tried to keep these levels separate. Sacred history includes real moments of Israelite favour and command. Theological principle includes divine ownership, righteous inheritance, conditional covenant, anti-corruption, and the rejection of inherited boasting. Normative authority, after the coming of Prophet Muhammad, belongs to the final revelation that confirms and governs what came before. By keeping these levels distinct, one can avoid both denial and inflation: denial of earlier sacred history on the one hand, and inflation of that history into an unconditional modern political title on the other.

This framework is especially valuable because it preserves honesty. It does not need to deny (Qur'an 5:21) or former Israelite favour. It simply refuses to wrench those truths out of their revealed setting. It also avoids the opposite mistake of imagining that modern nationalism can be read straight back into the Qur'an. Instead, it allows the Qur'an's own categories to govern the question. And once those categories govern the question, the conclusion remains the same: there is no stable basis in the Qur'an for an unconditional Zionist theological claim to Palestine.

Conclusion to Part X

Part X has addressed one of the last major doctrinal angles still requiring explicit treatment: the relationship between earlier covenantal history and the finality of Islam. It has shown that the Qur'an presents the religion of all prophets as one in essence, that Prophet Muhammad has been placed upon the final shari'ah, that a religion other than Islam is not accepted after the final revelation, and that the final Ummah is the chosen witnessing community linked directly to Prophet Ibrahim. On that basis, an earlier covenant cannot be invoked as a normatively independent title against the final revelation. Any appeal to past sacred history must now pass through the Qur'an's final criteria, and those criteria do not validate an unconditional, perpetual, race-based Zionist claim to Jerusalem or Palestine. Instead, they reaffirm what the earlier parts have already shown: the land belongs to Allah, and rightful inheritance belongs, in principle, to His righteous servants.

References

- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:131-132*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 3:19*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 3:85*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 22:78*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 45:18-20*. Quran.com.
- The Qur'an. (n.d.). Verses 2:131-132, 3:19, 3:85, 22:78, 45:18-20. Quran.com.
- Tazkirul Qur'an. (n.d.). *Tafsir on Qur'an 45:16-20*. Quran.com.

Part XI

Introduction to Part XI

The previous parts have already established the central architecture of the argument from multiple angles: the earth belongs to Allah, inheritance belongs in principle to His righteous servants, covenant excludes wrongdoers, sacred land remains under divine sovereignty, the prophets are one in religion, the final Ummah stands in Abrahamic continuity, and no historical favour can be converted into an unconditional racial title immune from moral judgement. What remains in this part is to provide a final academic consolidation of the study by drawing together the **Qur'anic doctrine of sacred history**, the **Qur'anic doctrine of final revelation**, and the **Qur'anic doctrine of moral inheritance** into one sustained synthesis.

This matters because the strength of the case no longer rests on one or two verses. It now rests on the internal coherence of the Qur'an's worldview as a whole. Once that worldview is grasped, the claim that the Qur'an supports an unconditional Zionist theological title to Palestine becomes increasingly difficult to maintain without fragmenting the text and muting its controlling principles. This part therefore serves as a capstone rather than as an entirely new branch of the study. It will not simply repeat earlier observations. Rather, it will reassemble them into a more formal and integrated conclusion, showing how the Qur'an's treatment of land, prophecy, covenant, chosen communities, sacred geography, and final revelation all converge on a single outcome. That outcome is not anti-history and not anti-scripture.

It does not deny that Children of Israel “Prophet Jacob” (Bani Isra'il) were once favoured, that prophets were sent among them, or that the Holy Land was prescribed for them in a specific historical setting. Instead, it insists that all of those truths must now be read through the Qur'an's own universal principles: Allah's ownership, righteous inheritance, the exclusion of wrongdoers from covenant, the finality of the shari'ah of Prophet Muhammad, and the role of the Muslim Ummah as the witnessing community over humanity.

Theme Sixty-Nine: The Qur'an's View of Land Is Never Detached from Its View of Allah

One of the most important achievements of the entire study has been to show that the Qur'an never begins the land question with ethnicity, ancestry, or nationalist memory. It begins with Allah. (Qur'an 7:128) states that the earth belongs to Allah and that He grants it to whom He wills among His servants, while the good end belongs to the righteous. This is not merely devotional language. It is the foundational ontological claim that governs all subsequent discussion. The land is not originally anyone's by blood. It is Allah's by lordship. Human relations to land are therefore contingent, delegated, accountable, and morally conditioned. Any theory of Palestine that begins with racial permanence rather than with divine ownership has already stepped outside the Qur'an's method.

This first principle also explains why the Qur'an repeatedly refuses to let sacred history harden into inherited self-certainty. If Allah owns the earth, then no community possesses it inherently. If He grants it to whom He wills, then no community can turn past occupancy into an untouchable metaphysical title. If the final outcome belongs to the righteous, then righteousness rather than descent becomes the decisive criterion. The whole land question is thus relocated from ethnology to theology. That is why the study has insisted from the beginning that the central Qur'anic dispute is not over who can tell the oldest story, but over who stands rightly before Allah.

Theme Seventy: The Qur'an's View of Inheritance Is Moral Before It Is Historical

(Qur'an 21:105) is one of the most important verses in the whole study because it condenses the issue into a single line: "My righteous servants shall inherit the land." The precise tafsir discussion preserved on Quran.com notes a classical debate over whether "land" here refers ultimately to Paradise, but the passage still remains crucial for the study because the operative principle is unchanged: inheritance in the Qur'anic worldview is attached to righteousness, not to ethnic absolutism. Even where exegetes discuss eschatological dimensions, the verse continues to express a broader Qur'anic moral law, one reinforced by (Qur'an 7:128), (Qur'an 24:55), and (Qur'an 28:83).

This matters because many polemical readings operate as though inheritance were fundamentally genealogical and only secondarily moral. The Qur'an reverses that order. In its worldview, inheritance before Allah is first moral and

covenantal, then historical. Historical relation to a land is not denied, but it is always subordinated to righteousness. That is why communities may receive favour and yet lose standing, may be given command and yet be barred from fulfilment, may dwell in sacred geography and yet be judged for corruption within it. Once inheritance is understood in this Qur'anic sense, the idea of an unconditional hereditary title begins to look not merely unpersuasive, but conceptually alien to the text itself.

Theme Seventy-One: The Qur'an's View of Covenant Is One of Accountability, Not Permanent Immunity

The entire study has repeatedly returned to the covenantal rule of (Qur'an 2:124) because it is one of the most decisive statements in revelation for this subject: Allah tells Prophet Ibrahim that His covenant does not include the wrongdoers. This statement is devastating to every attempt to transform lineage into unconditional privilege. It shows that even within the Abrahamic line, wrongdoing is disqualifying. The covenant is not an inherited shield; it is a trust from which one may be excluded by moral failure. That principle does not sit at the margins of the study. It is one of its pillars. It means that even if one grants the fullest historical force to earlier covenantal relations with the Holy Land, those relations remain answerable to righteousness.

This is precisely why the Qur'an's account of Children of Israel "Prophet Jacob" (Bani Isra'il) is never a simple story of permanent election. It is a story of favour, test, covenant, breach, warning, punishment, possible renewal, and renewed judgement. The covenant does not abolish accountability. It intensifies it. A people entrusted with revelation, prophets, and sacred history are judged more severely, not less, when they violate that trust. Therefore, any reading of the Holy Land that moves from covenant to permanent immunity has inverted the Qur'an's own logic. The Qur'an moves from covenant to accountability, not from covenant to exemption.

Theme Seventy-Two: The Qur'an's View of Chosen Communities Is Vocational, Not Racially Absolute

The study has already shown that the Qur'an recognises real historical favour bestowed upon Children of Israel "Prophet Jacob" (Bani Isra'il). Yet the Qur'an's own pattern makes clear that such favour is vocational and trust-laden rather than metaphysically absolute. The Ma'arif al-Qur'an material on (Qur'an 45:18) emphasises that earlier

dispensations had their own practical laws, while the final shari'ah now governs. The related discussions on earlier favour, together with the wider Qur'anic anti-exceptionalist passages, show that historical preference cannot be read as eternal racial superiority. Rather, being favoured means being burdened with a heavier duty of witness and obedience.

This is why the Qur'an dismantles claims such as "We are the children of Allah and His beloved ones," and why it challenges claims of exclusive divine friendship. Chosen status in revelation is never permission for self-exaltation. It is a call to gratitude, humility, and faithful witness. Once chosenness is turned into domination, entitlement, or racial metaphysics, it ceases to function as the Qur'an uses it. The Holy Land discussion must therefore be governed by the Qur'an's vocational understanding of chosen communities, not by a later ideological reading that treats chosenness as untouchable possession.

Theme Seventy-Three: The Qur'an's View of Sacred Geography Is Integrative, Not Exclusivist

Jerusalem and its wider region unquestionably occupy a sacred place in the Qur'an. Earlier parts demonstrated that the land of al-Sham is repeatedly described as blessed, that the surroundings of al-Masjid al-Aqsa are blessed, and that the sacred geography of revelation symbolically links Jerusalem, Sinai, and Makkah. This means the Qur'an does not marginalise Jerusalem. It honours it profoundly. Yet the honour given to Jerusalem in the Qur'an is integrative rather than exclusivist. It situates Jerusalem within the larger prophetic map of revelation, culminating in the final message. The city is not presented as an isolated ethnic token, but as part of one continuous sacred history.

That integrated sacred geography matters because it blocks monopoly claims. If Jerusalem belongs within the wider map of revelation that includes Prophet Ibrahim, Prophet Musa, Isa, Sinai, Makkah, and the final Prophet, then it cannot be sealed off inside one later ethnoreligious narrative as though Islam were external to it. The Qur'an does the opposite. It gathers sacred geography into one divine story and places the Muslim Ummah within that story as its witnessing community. Thus, the sacredness of Jerusalem strengthens the Muslim claim of prophetic continuity, but it does not strengthen an unconditional racial title. Sacredness in the Qur'an always remains under Allah's sovereignty and moral law.

Theme Seventy-Four: The Qur'an's View of Final Revelation Governs All Earlier Claims

Part X showed that this angle is one of the most decisive remaining safeguards in the argument. The Ma'arif al-Qur'an entries on (Qur'an 3:19), (Qur'an 3:85), and (Qur'an 45:18) all point in the same direction: the religion of the prophets is one in essence, but Prophet Muhammad has been placed upon the final shari'ah, and after the final revelation no religion other than Islam is accepted. This means that earlier covenantal moments cannot be invoked as though they remain independently normative against or apart from the final revelation. Sacred history remains real, but it must now be read through the Qur'an's final public criterion.

This has major consequences for the Holy Land question. Even if one granted the strongest possible reading of earlier Israelite relation to the land, that relation would still have to be interpreted under the final revelation. One cannot freeze a pre-Islamic covenantal moment and exempt it from the finality of Islam. Once that is understood, the logic of the unconditional Zionist claim weakens still further. It is no longer only a moral overstatement. It becomes a doctrinal impossibility within the Qur'an's own account of final revelation. The final shari'ah now governs, and under that shari'ah the land remains Allah's and its rightful inheritance belongs to the righteous.

Theme Seventy-Five: The Qur'an's View of the Final Ummah Is That of Witness, Not Tribal Competition

One of the most powerful concluding strands in the whole study is (Qur'an 22:78). The Ma'arif al-Qur'an discussion on Quran.com describes the Ummah of Prophet Muhammad as Allah's chosen Ummah and highlights that Allah named this community Muslim before and in the Qur'an. The point is not ethnic superiority. It is revelational office. The final Ummah has been chosen to bear witness over humanity and to stand in Abrahamic continuity. This is profoundly important for the Holy Land discussion because it means the Muslim claim is not that of an outsider encroaching upon someone else's sacred history. It is the claim of the community revelation itself places within the final public line of prophetic witness.

This witness-bearing role explains why Muslims may speak about Prophet Ibrahim, Prophet Musa, Dawud, Sulayman, Zakariyya, Yahya, and Isa not as foreign figures but as prophets whose truth is part of Islam's own creed. It also

explains why the Qur'an identifies the nearest people to Prophet Ibrahim as those who followed him, this Prophet, and the believers. The final Ummah is not merely remembering the prophets. It is witnessing to the truth of their religion in its completed form. Consequently, the Holy Land's prophetic legacy cannot be reserved against Islam. Islam is the final revelational home in which that legacy is affirmed, purified, and continued.

Theme Seventy-Six: The Strongest Final Formulation of the Thesis

At this point, the study's central thesis can be expressed in a more exact and mature form than at the beginning. The Qur'an does not deny that Children of Israel "Prophet Jacob" (Bani Isra'il) were historically favoured. It does not deny that the Holy Land was prescribed for them in a specific historical setting. It does not deny the blessedness of Jerusalem and its surrounding region. But it also does not convert any of these truths into an unconditional, perpetual, race-based title to Palestine. Instead, it places all sacred history under Allah's ownership, subjects all covenantal claims to righteousness and obedience, excludes wrongdoers from covenant, condemns corruption and self-exaltation in the land, defines nobility by taqwa rather than ethnicity, locates true Abrahamic nearness in faithful submission, and interprets earlier sacred history through the final revelation brought by Prophet Muhammad.

This formulation is stronger than a merely polemical negation because it does not simply say, "The Zionist claim is wrong." It says why it is wrong within the Qur'an's own worldview. It is wrong because it mistakes historical favour for permanent immunity. It is wrong because it treats ethnicity as decisive where the Qur'an makes righteousness decisive. It is wrong because it absolutises a historical command while ignoring its moral context. It is wrong because it attempts to preserve an earlier covenantal moment against the final revelation. And it is wrong because it reduces sacred geography to nationalist possession when the Qur'an treats sacred geography as a domain of worship, accountability, and witness under Allah's sovereignty.

General Conclusion to the Multi-Part Study

Across these parts, the study has now addressed the issue from nearly every major Qur'anic and doctrinal angle identified at the outset. It has examined divine ownership, righteous inheritance, covenantal exclusion of wrongdoers,

Israelite favour and its limits, rejection of exclusive chosenness, corruption in the land, blessed geography, guardianship of sacred space, Abrahamic continuity, prophetic inheritance in the Sunnah, the distinction between sacred history and modern ideology, the finality of Islam, and the role of the final Ummah as witness. The cumulative force of this evidence is considerable. It shows that the Qur'an's vision of land is covenantal, moral, and theological, not racial and unconditional.

The final conclusion may therefore be stated plainly. From the standpoint of the Qur'an, Jerusalem and Palestine are unquestionably sacred and blessed. Children of Israel "Prophet Jacob" (Bani Isra'il) undeniably occupy an important place in their sacred history. But the Qur'an does not grant an unconditional Zionist theological title to the land. The land belongs to Allah. Its legitimate inheritance belongs, in principle, to His righteous servants. Covenant does not include wrongdoers. Nobility belongs to the people of taqwa. The nearest people to Prophet Ibrahim are those who follow him in truth, culminating in Prophet Muhammad and the believers. And all earlier sacred history is now read through the final revelation, which identifies Islam as the accepted religion and the final Ummah as the witnessing community. On that basis, the Qur'an's teaching is not one of permanent racial entitlement, but of divine sovereignty, moral accountability, and righteous inheritance.

References

Encyclopaedia Britannica. (n.d.). *Zionism*. Britannica.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 7:128*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 21:105*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 22:78*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 45:18-20*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Related discussion on the naming of the Ummah as Muslims*. Quran.com.

Tazkirul Qur'an. (n.d.). *Tafsir on Qur'an 45:16-20*. Quran.com.

The Qur'an. (n.d.). Verses 7:128, 21:105, 22:78, and 45:18-20. Quran.com.

Part XII

Introduction to Part XII

The earlier parts established the major Qur'anic doctrines that govern the question of Palestine and Jerusalem: Allah's ownership of the earth, righteous inheritance, the conditional nature of covenant, the rejection of inherited communal boasting, the sacredness of the land without unconditional ethnic title, the finality of Islam, and the witnessing role of the final Ummah. One important angle still deserves fuller treatment in a study of this scope: the Qur'an's **ethic of justice in judgement and conflict**, and the way this ethic prevents sacred history from being used as a moral shield for wrongdoing. This matters because theological claims to land are often discussed as if title alone settles legitimacy. The Qur'an refuses that reduction. It repeatedly demands justice, truthful witness, restraint, and refusal of transgression even in contexts of hostility and dispute. Those principles do not replace the earlier parts of the study. They complete them. They show that, in the Qur'an, land can never be detached from moral conduct, and sacred claims can never excuse injustice.

This part therefore asks a slightly different but necessary question: even after one has discussed covenant, inheritance, chosenness, and sacred geography, what kind of conduct does the Qur'an require from anyone who speaks in Allah's name about land, conflict, and religious claims? The answer is severe and morally demanding. The Qur'an commands believers to stand firmly for justice, to judge fairly, not to let hatred provoke injustice, and not to transgress even in fighting. Those commands are not peripheral. They are among the interpretive controls that prevent a religious argument from collapsing into sacralised partisanship. In that sense, Part XII strengthens the study by showing that the Qur'an not only denies an unconditional Zionist title in principle, but also opposes the broader moral logic by which sacred claims are used to legitimate injustice and overreach.

Theme Seventy-Seven: The Qur'an Commands Justice Even Against Oneself and One's Own Side

One of the most important verses for the ethics of this subject is (Qur'an 4:135): "O believers, stand firm for justice as witnesses for Allah, even if it be against yourselves, your parents, or close relatives." The verse, as preserved on Quran.com, does not merely recommend fairness in the abstract. It requires justice even when it runs against self-interest, kinship, or group loyalty. That makes it directly relevant to any religious discussion of land and historical right. A community cannot claim fidelity to the Qur'an while structuring its argument around tribal preference, inherited sentiment, or selective moral accounting. The verse strips away that possibility at the root. Justice must be upheld even when it cuts against one's own camp.

This verse is especially important because it clarifies that the Qur'an's moral standard is not suspended by belonging. A people may be close, honoured, or historically significant, but none of those facts allows injustice in testimony or judgement. For the present study, that means sacred history cannot be handled as a licence to excuse wrongdoing by one's preferred community. If a claim about Palestine is to be Qur'anically sound, it must survive the test of justice even where that justice runs against inherited sympathies or established narratives. This does not make the land question disappear. It means the question must be approached with a moral discipline deeper than tribal solidarity.

Theme Seventy-Eight: The Qur'an Forbids Injustice Even Toward a Hated People

Another key verse is (Qur'an 5:8): "Do not let the hatred of a people lead you to injustice. Be just; that is nearer to righteousness." The Ma'arif al-Qur'an entry on Quran.com preserves this wording plainly and places justice at the centre of righteous conduct even in contexts of tension and enmity. This verse is one of the strongest safeguards in the Qur'an against the sacralisation of hostility. It teaches that hatred itself cannot become a legal or moral argument. If a people are opposed, disliked, or even hostile, believers are still forbidden from abandoning justice.

That principle is profoundly relevant here. The study has argued at length that the Qur'an does not validate an unconditional Zionist theological title to Palestine. Yet the Qur'an also forbids Muslims from responding to false claims with falsehood, or to injustice with their own injustice. In academic terms, this matters because it protects the

study from degeneration into mere counter-polemics. The Islamic refutation of an unconditional Zionist claim must itself remain just, accurate, and disciplined. It cannot exaggerate, fabricate, or generalise unlawfully. In the Qur'an's own ethic, the falsity of one claim does not authorise moral distortion in reply. The command is still: be just; that is nearer to piety "taqwa".

Theme Seventy-Nine: The Qur'an Commands Fair Judgement Across Communities

(Qur'an 42:15) adds another critical dimension. The Prophet is commanded to say: "I believe in every Scripture Allah has revealed, and I am commanded to judge fairly among you." The Quran.com tafsir page preserves the command to judge fairly and places it in a context that includes affirmation of all divine revelation and refusal to follow partisan desires. This is highly significant for the present study because it joins two things often pulled apart: recognition of earlier revelation and commitment to fair judgement between communities. The Qur'an does not say, "Because previous communities existed, judgement is unnecessary," nor does it say, "Because you disagree with them, fairness no longer matters." It commands just judgement while affirming the reality of earlier scripture and while placing all parties before Allah.

This verse also refines the study's treatment of sacred history. Islam neither erases earlier prophetic communities nor surrenders moral judgement in their favour. Rather, it confirms previous revelation in principle while insisting that judgement must now be fair, principled, and governed by the final revelation. That is exactly the balance required in a Qur'an-centred treatment of Palestine. One must acknowledge what the Qur'an acknowledges, deny what the Qur'an denies, and judge according to the standards the Qur'an itself lays down. This is why the study has insisted throughout that historical favour, prophetic presence, and sacred geography do not settle the issue by themselves. They must all be read through fair judgement under Allah's law.

Theme Eighty: Even in Fighting, the Qur'an Forbids Transgression

A further essential text is (Qur'an 2:190): "Fight in the way of Allah those who fight you, but do not transgress. Indeed, Allah does not love the transgressors." The Ibn Kathir and Ma'arif al-Qur'an materials surfaced through Quran.com

both emphasise that this verse prohibits تجاوز or transgression and restricts fighting so that it does not become lawless aggression. The Ma'arif entry specifically notes that non-combatants such as women, children, the elderly, monks, and others not participating in fighting are not to be targeted. This demonstrates that even where conflict is permitted, the Qur'an still insists on moral limits.

For the purposes of the present study, the importance of this verse is not merely legal. It is hermeneutical. It shows that the Qur'an never allows sacred claims, communal identity, or perceived right to dissolve the distinction between legitimate defence and transgression. That matters because territorial theologies can easily become totalising: once a land is imagined as divinely guaranteed, almost any act may be rationalised in its name. The Qur'an opposes that pattern. It preserves moral limits even in war. Therefore, any religious claim over land that is used to justify indiscriminate aggression, permanent domination, or unbounded violence is already in tension with the Qur'an's own ethics of conflict.

Theme Eighty-One: The Qur'an's Justice Ethic Prevents Sacred History from Becoming Moral Immunity

When (Qur'an 4:135), (Qur'an 5:8), (Qur'an 42:15), and (Qur'an 2:190) are read together, a very strong pattern emerges. The Qur'an commands justice against oneself, justice even toward the hated other, fairness in judgement across communities, and restraint even in conflict. These commands are not secondary to the land question. They are the moral frame within which any land claim must be evaluated. A people cannot invoke prophecy, sacredness, or ancestral narrative as a shield against the demands of justice. Sacred history does not create moral immunity. In fact, in the Qur'an it increases responsibility. The more a matter is tied to Allah, revelation, and sacred trust, the less room there is for false witness, partiality, and transgression.

This helps explain why the Qur'an's treatment of Palestine never stops with "who was once there." Instead, it repeatedly returns to righteousness, covenant, justice, taqwa, corruption, and obedience. A merely ancestral approach asks, "Whose memory is oldest?" A Qur'anic approach asks, "Who stands justly before Allah, who avoids corruption, who upholds covenant, who refuses transgression, and who bears truthful witness?" The justice ethic therefore

strengthens the entire case built in previous parts. The Qur'an not only rejects unconditional title by ethnicity; it rejects the deeper moral structure by which ethnic or sacred claims seek exemption from justice.

Theme Eighty-Two: The Study's Earlier Conclusions Are Strengthened by the Qur'an's Justice Framework

The implications for the earlier parts are substantial. If the earth belongs to Allah and inheritance belongs to the righteous, then justice is one of the clearest tests of rightful inheritance. If covenant excludes wrongdoers, then injustice is a sign of covenantal failure, not entitlement. If the nearest people to Prophet Ibrahim are those who follow him, this Prophet, and the believers, then their claim must appear not merely in rhetoric but in moral conduct. If the final Ummah is a witnessing community, then its witness must be truthful, disciplined, and just. In this way, the justice verses do not introduce a new subject. They deepen the meaning of everything already argued.

This also guards the study from misuse. A person might read earlier parts and conclude that because the Qur'an denies an unconditional Zionist title, any opposite excess is therefore acceptable. Part XII makes clear that this is not a Qur'anic conclusion. The Qur'an does not replace one absolutism with another. It imposes justice on all sides. It requires fairness in testimony, restraint in conflict, and refusal of hatred-driven injustice. This strengthens, rather than weakens, the Islamic position because it shows that the refutation of unconditional Zionist claims is not merely oppositional. It is principled, textually governed, and morally self-restrained.

Theme Eighty-Three: The Most Precise Final Moral Formulation

After the addition of this justice layer, the study's overall thesis can be stated even more precisely. The Qur'an does not support an unconditional, perpetual, race-based title to Palestine or Jerusalem. It places the land under Allah's sovereignty, ties inheritance to righteousness, excludes wrongdoers from covenant, rejects claims of inherited exceptionalism, confirms the finality of Islam, and identifies the final Ummah as the witnessing heir of the prophetic mission. Part XII now adds that the Qur'an also commands justice even against oneself, justice toward enemies, fair judgement between communities, and restraint against transgression in conflict. Therefore, any theology of land that

seeks to use sacred history to excuse injustice, domination, or lawless excess stands in double contradiction to the Qur'an: it contradicts both the Qur'an's doctrine of inheritance and its doctrine of justice.

This final moral formulation is especially valuable for academic writing because it captures the breadth of the Qur'anic challenge. The Qur'an is not only saying, "Your historical reading is wrong." It is also saying, "Your moral use of sacred history is wrong if it abandons justice." A truly Qur'anic treatment of Palestine must therefore combine doctrinal precision with ethical discipline. It must reject false unconditional titles, and it must do so justly. It must affirm sacred history, and it must refuse to weaponise sacred history against the Qur'an's own moral law. That is perhaps the strongest closing refinement the study can add.

Conclusion to Part XII

Part XII has strengthened the study by adding the Qur'an's justice ethic to the already established doctrines of sacred land, covenant, inheritance, and final revelation. It has shown that believers are commanded to stand firmly for justice even against themselves, not to let hatred of a people lead them into injustice, to judge fairly among communities, and not to transgress even in fighting. These principles prevent sacred history from being turned into moral immunity and ensure that any Qur'an-centred discussion of Palestine remains governed by righteousness rather than partisanship. With this addition, the study has now addressed the major angles originally identified and has also reinforced them through the Qur'an's broader ethic of justice.

References

Ibn Kathir. (n.d.). *Tafsir on Qur'an 2:190*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 4:135*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 5:8*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 42:15*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:190*. Quran.com.

The Qur'an. (n.d.). Verses 2:190, 4:135, 5:8, and 42:15. Quran.com.

Part XIII

Introduction to Part XIII

The previous parts have already established the major doctrinal, exegetical, and ethical foundations of the study. One important angle still deserves dedicated treatment in order to close the remaining gaps in a genuinely comprehensive Qur'an-centred analysis: the Qur'an's own **language of inheritance, succession, replacement, and transfer of possession**. This matters because the land question is often argued as though inheritance in scripture were fundamentally genealogical and static, when in fact the Qur'an repeatedly uses the language of inheritance in a dynamic and moral way. It speaks of oppressed people inheriting blessed land, of a tyrannical civilisation being stripped of its power and others inheriting what it once possessed, and of believers being made successors after trial and patience.

These passages are especially important because they show, from within the Qur'an's own vocabulary, that inheritance is not a metaphysical racial constant. It is a divine act of transfer governed by judgement, patience, righteousness, and the downfall of arrogance. (quran.com). In other words, Part XIII asks a more precise semantic and thematic question: when the Qur'an speaks of people "inheriting" land, what kind of inheritance is it describing? Is it speaking of an indestructible ethnic title carried unchanged through all moral and historical circumstances?

Or is it speaking of a divinely controlled, conditional transfer of authority and possession, granted to some and removed from others according to Allah's wisdom and moral law? The answer matters enormously for the present study because a number of important verses, some not treated in full detail earlier, strongly reinforce the second reading. They show that the Qur'an's doctrine of land is not one of unconditional blood-based perpetuity, but one of divinely governed replacement, vindication of the oppressed, and morally conditioned succession. (quran.com)

Theme Eighty-Four: The Qur'anic Vocabulary of Inheritance Is Dynamic, Not Static

A major problem in popular theological argument is the assumption that “inheritance” necessarily means permanent possession by descent. The Qur'an's own usage does not support such reduction. In several contexts, inheritance language refers to a transfer brought about by divine judgement rather than simple family continuity. (Qur'an 7:137) states that Allah caused “the people who were oppressed” to inherit the eastern and western parts of the land which He had blessed.

The Ma'arif al-Qur'an entry on Quran.com explains that the verse speaks of the ignominious end of Pharaoh's people and the success of the Israelites, and it draws attention to the wording: the verse does not merely say the weak inherited, but that those who had been treated as weak were made inheritors. This is significant because the inheritance is presented as a reversal of oppression under divine judgement. It is neither automatic nor purely genealogical. It is a morally charged transfer. (quran.com)

This dynamic sense of inheritance is essential for the present study. It shows that in the Qur'an, land may pass from the arrogant to the oppressed, from tyrants to sufferers, from corrupters to those vindicated by Allah. Inheritance is therefore not fundamentally a racial essence. It is a divine act of replacement. This fits perfectly with the wider Qur'anic rules already discussed in earlier parts: the earth belongs to Allah, He grants it to whom He wills, the righteous are its rightful inheritors in principle, and wrongdoing excludes from covenant. Once the Qur'an's own semantic field is taken seriously, the notion of an unconditional and immutable ethnic title becomes even harder to sustain. (quran.com)

Theme Eighty-Five: Qur'an 7:137 Directly Connects Inheritance with Oppression, Patience, and Divine Fulfilment

(Qur'an 7:137) deserves extended attention because it is one of the strongest verses in the entire discussion. The verse states that Allah made the people who had been oppressed inherit the eastern and western parts of the blessed land, and that the good word of the Lord was fulfilled for the Children of Israel because of what they had endured patiently. The Quran.com tafsir page for the verse preserves both the inheritance wording and the note that the fulfilment

occurred because of their patience. The same page also notes the destruction of what Pharaoh and his people had built and established. (quran.com)

Several implications follow. First, the inheritance is not described as a timeless racial constant; it is described as a divine vindication of an oppressed people. Second, the fulfilment is tied explicitly to sabr, patience, not merely to descent. Third, the verse is paired with the destruction of Pharaoh's constructions and achievements, making the point that worldly structures of arrogance do not secure permanence before Allah. Fourth, the land is still described as blessed, which means sacred geography remains real, but its earthly possession is shown to move according to divine judgement. This one verse therefore reinforces multiple themes of the study at once: sacredness of the land, conditionality of possession, moral reversal after oppression, and Allah's sovereign transfer of inheritance. (quran.com)

This also helps close an important interpretive gap. Earlier parts demonstrated that the Qur'an does not support an unconditional Zionist claim because it ties land to righteousness rather than race. (Qur'an 7:137) strengthens that argument by showing positively how inheritance happens in the Qur'an: Allah removes power from the arrogant and gives succession to those who were oppressed, patient, and vindicated. In other words, the Qur'an does not merely deny one kind of title. It supplies a different theology of possession altogether. (quran.com)

Theme Eighty-Six: Qur'an 28:5-6 Shows That Divine Policy Favours the Oppressed, Not Permanent Tyrannical Holders of Power

Another major text is (Qur'an 28:5-6): Allah says that He intended to favour those who had been weakened in the land, make them leaders, make them inheritors, establish them in the land, and show Pharaoh, Haman, and their hosts what they had feared. The Ma'arif al-Qur'an entry on Quran.com explains that Pharaoh's plot was made ineffective by divine decree and that those oppressed in the land were to be raised, made leaders, and made inheritors. (quran.com)

This passage is vital because it states the principle in highly general form. Allah's will is not aligned with the permanence of arrogant domination. Rather, part of His manifest sunnah in history is to favour those crushed under oppression, to elevate them, and to make them inheritors after weakness. That principle cannot be confined to a single

historical case without losing its Qur'anic force. It is one of the clearest scriptural rejections of any worldview in which power, force, and inherited domination are treated as signs of permanent divine right. The verse teaches the reverse: the oppressor may appear secure, but Allah's intention may be to overturn that order and grant leadership and inheritance to the oppressed. (quran.com)

This has obvious relevance to the wider land question. If the Qur'an's own historical theology includes the overthrow of entrenched arrogant power and the inheritance of the oppressed, then any argument that treats existing domination or inherited narrative as self-validating is already at odds with revelation. The moral centre of the Qur'an's language here is not ethnicity. It is oppression and vindication, arrogance and overthrow, tyranny and divine reversal. That makes the passage one of the strongest counters to racial absolutism and one of the strongest confirmations that Qur'anic inheritance is morally conditioned and historically transferable. (quran.com)

Theme Eighty-Seven: Qur'an 26:57-59 Shows That Inheritance Can Follow the Judgement of Oppressors

A closely related passage appears in (Qur'an 26:57-59). In the exodus narrative, Allah says that He expelled Pharaoh's people from gardens, springs, treasures, and honourable dwellings, and then says: "Thus it was, and We caused the Children of Israel to inherit them." The Ibn Kathir material surfaced on Quran.com explains the broader context of Prophet Musa's departure from Egypt after Pharaoh's stubbornness, and external tafsir summaries on the verse state clearly that the Children of Israel inherited these possessions after Pharaoh and his people were drowned. (quran.com)

This verse is especially helpful because it removes any residual ambiguity about the Qur'an's use of inheritance language. Here inheritance is not familial succession at all. It is the transfer of what belonged to an arrogant oppressor after divine punishment fell upon him. Gardens, springs, treasures, and dwellings pass to others because Allah judged one people and elevated another. This confirms again that the Qur'an's notion of inheritance is not a static doctrine of racial permanence. It is a morally and historically dynamic doctrine of transfer under divine decree. (quran.com)

When read together with (Qur'an 7:137) and (Qur'an 28:5-6), the pattern becomes unmistakable. The Qur'an repeatedly uses inheritance language to describe the humiliation of tyrants and the raising of the oppressed. That makes it

extremely difficult to support any theology in which existing or inherited power is presumed to remain valid regardless of justice, oppression, or rebellion. The deeper Qur'anic pattern is replacement, not entrenchment; vindication of the wronged, not sanctification of domination. (quran.com)

Theme Eighty-Eight: Qur'an 33:27 Shows That Allah Causes Believers to Inherit the Land, Homes, and Wealth of Their Opponents

Another important text in the inheritance field is (Qur'an 33:27): “And He caused you to inherit their land, their homes, their wealth, and a land you had not yet trodden.” The Quran.com tafsir page preserves the verse and its inheritance language clearly. Although the historical context is distinct from the Palestine question, the theological significance is highly relevant. The verse shows again that the Qur'an uses the language of inheritance for divinely decreed transfer after conflict and judgement. It is not using inheritance as a synonym for immutable racial possession. (quran.com)

This matters because it adds one more layer to the Qur'anic semantics of land. The believer's inheritance of land, dwellings, and wealth in this verse is plainly contingent, historical, and brought about by Allah's intervention. It is not portrayed as an eternal ethnological law. Rather, it is one instance within a larger Qur'anic pattern in which Allah gives, removes, transfers, and establishes according to His will. Therefore, a consistent reading of the Qur'an's inheritance language points away from the absolutist reading and toward a divine politics of moral transfer, accountability, and replacement. (quran.com)

Theme Eighty-Nine: The Qur'an's Inheritance Passages Confirm That Possession Is Reversible Under Divine Judgement

When the inheritance passages are viewed as a set, a strong common denominator appears. (Qur'an 7:137) speaks of the oppressed inheriting the blessed land after patience. (Qur'an 28:5-6) speaks of the oppressed being made leaders and inheritors. (Qur'an 26:57-59) speaks of Pharaoh's possessions passing to the Children of Israel. (Qur'an 33:27) speaks of believers inheriting land, homes, and wealth from their opponents. In every case, possession is shown to be reversible under divine judgement. The Qur'an therefore presents worldly control of land as something that may be lost

and gained according to Allah's will. This is profoundly incompatible with the claim that the Qur'an endorses an unconditional, irreversible, race-based title to a land irrespective of righteousness and justice. (quran.com)

This also allows one of the study's earlier claims to be stated more strongly. The Qur'an does not merely say that the land belongs to Allah and that the righteous inherit it. It also repeatedly illustrates that principle in history by showing how power passes from one people to another under divine decree. That means the Qur'an's theology of land is not abstract. It is narratively embodied. It tells stories in which arrogance is toppled, oppression is reversed, and the weak are raised to inherit. Those stories make the unconditional Zionist reading still less plausible, because they reveal a divine habitus of reversal rather than entrenchment. (quran.com)

Theme Ninety: Sacred Land Is Not Exempt from the Qur'anic Pattern of Replacement

A possible attempt to evade the force of these inheritance texts would be to argue that they describe general transfer and replacement, but that the Holy Land remains an exception because of its special scriptural status. Yet the earlier parts of the study have already shown that the Holy Land itself is narrated within the same moral logic. In (Qur'an 5:21-26), access to the Holy Land is suspended because of disobedience. In (Qur'an 17:4-8), corruption in the land leads to punishment and humiliation. In (Qur'an 7:137), the blessed land is inherited by those once oppressed because of their patience and the downfall of Pharaoh's order. This means the Holy Land is not outside the Qur'an's doctrine of replacement. It is one of its clearest theatres. (quran.com)

That observation is highly significant. It means the very land most often invoked in support of an unconditional title is, in the Qur'an itself, one of the places where conditionality, moral failure, punishment, and divinely decreed transfer are most vividly displayed. The sacredness of the land does not suspend the law of replacement. It intensifies the accountability with which replacement occurs. Thus, there is no basis for claiming that Palestine or Jerusalem are exempt from the wider Qur'anic rule that Allah transfers possession and vindicates the oppressed while judging the arrogant. (quran.com)

Theme Ninety-One: The Final Integrated Implication of the Inheritance Verses

With the inheritance passages now added in full, the central thesis of the entire study becomes even more secure. The Qur'an's doctrine of land is not built upon ethnic permanence. It is built upon Allah's ownership, moral accountability, patience under oppression, the downfall of tyranny, righteous succession, and the repeated transfer of possession according to divine judgement. The oppressed may become inheritors. The arrogant may lose what they built. Communities may be raised and replaced. Blessed land may be inherited by those vindicated after suffering. All of this belongs to the Qur'an's own theological grammar. (quran.com)

This means that the unconditional Zionist claim is not only contradicted by the Qur'an's explicit moral principles and by its doctrine of final revelation. It is also contradicted by the Qur'an's concrete narratives of inheritance and replacement. Those narratives show exactly how Allah deals with land in history: He grants, removes, transfers, vindicates, and humbles. The result is a theology of possession that is dynamic, moral, and sovereignly controlled by Allah. It is not a theology of indestructible race-based entitlement. (quran.com)

Conclusion to Part XIII

Part XIII has addressed one of the last remaining substantial angles by examining the Qur'an's own language of inheritance, succession, and transfer. It has shown that the Qur'an repeatedly depicts land and worldly possession as transferable under divine judgement, that the oppressed may become inheritors, that tyrants may be stripped of their possessions, that believers may inherit land after conflict and divine decree, and that even the blessed Holy Land itself is narrated within this pattern of conditionality and replacement. These passages do not merely supplement the earlier argument. They deepen it by showing from the Qur'an's own semantics that inheritance is moral and dynamic rather than static and racial. With this part, the study has closed another major angle and moved significantly closer to a final fully integrated form without repetition. (quran.com)

References

Ibn Kathir. (n.d.). *Tafsir on Qur'an 26:59*. Quran.com. (quran.com)

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 7:137*. Quran.com. (quran.com)

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 17:4-8*. Quran.com. (quran.com)

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 28:5-6*. Quran.com. (quran.com)

Quran.com. (n.d.). *Tafsirs for Qur'an 7:137*. (quran.com)

Quran.com. (n.d.). *Tafsirs for Qur'an 33:27*. (quran.com)

The Qur'an. (n.d.). Verses 7:137, 17:4-8, 26:57-59, 28:5-6, and 33:27. Quran.com. (quran.com)

Part XIV

Introduction to Part XIV

One of the last major Qur'anic angles that still required explicit treatment is the **change of qiblah** and its theological significance for sacred geography, Abrahamic continuity, and the transfer of public religious leadership after the final revelation. This theme matters because Jerusalem, Bayt al-Maqdis, and the Ka'bah are not treated in the Qur'an as random directions of prayer. They belong to the Qur'an's larger account of revelation, obedience, and sacred history. The Ma'arif al-Qur'an discussion on (Qur'an 2:143) explains that the Prophet initially prayed toward Bayt al-Maqdis for roughly sixteen or seventeen months after the Hijrah, before Allah restored the Ka'bah as the qiblah. The same discussion also notes that the Ka'bah was dearer to the Prophet because it was the qiblah of Prophet Ibrahim and Isma'il. This already shows that the issue is not hostility to Jerusalem, but the reordering of sacred orientation under the final revelation.

This part is crucial for the present study because an unconditional Zionist reading often assumes that the sacred standing of Jerusalem or Bayt al-Maqdis, especially in earlier revelation, necessarily implies a continuing and self-validating religious centrality that can underwrite political entitlement. The Qur'an's account of the qiblah change

undermines that assumption. It shows that sacred orientation itself is governed by divine command, that no sacred direction is an idol to be worshipped in itself, and that the final public ordering of sacred geography now belongs to the revelation given to Prophet Muhammad. The Ma'arif al-Qur'an entry on (Qur'an 2:142) is especially explicit on this point: the purpose of the qiblah change included showing that a qiblah is not an idol to be worshipped but a practical expression of obedience that may be changed by Allah whenever He wills.

Theme Ninety-Two: The Change of Qiblah Demonstrates That Sacred Direction Is Governed by Revelation, Not by Inherent Territorial Absolutism

The Qur'anic discussion of the qiblah begins with the objection of “the foolish” who ask why the Muslims were turned away from their former direction. The Ma'arif al-Qur'an commentary on (Qur'an 2:142) explains that the very rationale of changing the qiblah was to show visibly that a qiblah is not itself an object of devotion, but rather a sign of obedience to Allah's command. This point is highly significant for the present study. If the sacred direction of prayer can be changed by divine command, then sacred geography cannot be treated as though it possessed independent, untouchable theological force outside Allah's present command. A place may be sacred, but its role in the life of the believing community is determined by revelation, not by sentimental absolutism.

This has direct implications for the Holy Land question. Jerusalem retains sanctity in Islam, and Bayt al-Maqdis remains part of the blessed sacred map of revelation. Yet the qiblah change teaches that sacrality does not equal autonomous centrality, and centrality does not equal permanent political entitlement. The Qur'an's own method is to subordinate sacred geography to obedience. That means even where a place is holy, its theological meaning must be read under Allah's command rather than converted into a free-standing doctrine of possession. The qiblah change therefore supports the wider thesis of this study: the Qur'an refuses to let sacred history or sacred place turn into unconditional human title.

Theme Ninety-Three: The Qiblah Change Marks a Public Re-Centring Around the Abrahamic House

The Ma'arif al-Qur'an discussion on (Qur'an 2:143) states that after the Hijrah Allah appointed Bayt al-Maqdis as the qiblah for a period, then restored the Baytullah, the Ka'bah, as the qiblah. It further explains that the Ka'bah was especially beloved to the Prophet because it was the qiblah of his forefathers Prophet Ibrahim and Prophet Isma'il. This observation is profoundly important. The return to the Ka'bah is not a break with Abrahamic religion. It is a public re-centring around the Abrahamic house under the final revelation. In other words, the sacred geography of Islam is not constructed against Prophet Ibrahim. It is explicitly grounded in him.

This strengthens earlier parts of the study, especially the argument from (Qur'an 3:67-68) and (Qur'an 22:78), because it shows the same principle enacted ritually. The nearest people to Prophet Ibrahim are those who truly follow him, this Prophet, and the believers, and the Muslim Ummah is named Muslim in continuity with Prophet Ibrahim; correspondingly, the final qiblah is restored to the house associated with Prophet Ibrahim and Isma'il. Thus, the transfer is not away from prophetic continuity but toward its clearest Abrahamic centre under the final revelation. This directly weakens any argument that seeks to isolate Jerusalem from the final revelation or treat earlier sacred orientation as proof of a lasting independent theological order apart from Prophet Muhammad.

Theme Ninety-Four: The Qiblah Change Was Also a Test of Obedience and Differentiation

Qur'an 2:143 itself explains that Allah appointed the earlier qiblah in order to distinguish those who follow the Messenger from those who turn back. The Ma'arif al-Qur'an entry highlighted in the search results makes this explicit: when Bayt al-Maqdis was appointed earlier as the qiblah, it was intended to show who was willing to obey the Prophet and who was not. This means that the qiblah question is not merely spatial. It is a moral and communal test. Sacred direction becomes a means of exposing whether one's loyalty is to Allah's Messenger and divine command or to inherited expectation and polemical resistance.

This is highly relevant to the present study because it shows that sacred geography in the Qur'an functions pedagogically. The issue is not only where one faces, but whether one obeys. Therefore, any reading of Jerusalem, Bayt

al-Maqdis, or the Holy Land that bypasses obedience to the final revelation has already missed the deeper Qur'anic point. The qiblah episode teaches that the true dividing line is not between one holy place and another in the abstract, but between those who submit to Allah's command as revealed to Prophet Muhammad and those who refuse. This further supports the study's central claim that the final criterion is revelational fidelity, not inherited territorial sentiment.

Theme Ninety-Five: The People of the Scripture Knew the Change Was True, Which Places the Matter Within Revealed Continuity, Not Innovation

The Ibn Kathir material surfaced for (Qur'an 2:144) is especially telling. It states that the People of the Scripture knew that the change of qiblah was the truth from their Lord. This is significant for two reasons. First, it means the qiblah change is not presented in the Qur'an as a whimsical break from prior revelation. It belongs to a truth already knowable within the scriptural horizon. Second, it means opposition to the change is framed not as a principled defence of sacred continuity, but as resistance to a truth already recognised.

For the present study, this matters because it closes another possible escape route for the unconditional Zionist reading. One might argue that the restored centrality of the Ka'bah somehow invalidates the Holy Land or negates prior sacred associations. The Qur'anic and tafsir evidence does not say that. Rather, it indicates that the change itself was known to be true from Allah. The issue is therefore not sacred continuity versus rupture. It is continuity under the final revelation versus resistance to it. This again reinforces the broader thesis that earlier sacred history cannot be invoked against the final revelation, because the final revelation itself authoritatively reorders sacred orientation.

Theme Ninety-Six: The Qiblah Change Helps Explain Why Jerusalem's Sanctity Does Not Generate Unconditional Political Title

One of the most important implications of the qiblah passage is that it sharply distinguishes **sanctity** from **normative centrality** and both from **political entitlement**. Bayt al-Maqdis was a real qiblah for a period, and Jerusalem remained blessed in the Qur'anic sacred map. Yet Allah later restored the Ka'bah as the final qiblah of the Ummah. This proves

that a place may be deeply sacred without retaining every prior function in the public life of the final Ummah. It also proves that sanctity itself does not operate as a permanent and self-interpreting title. Sacred places are interpreted and ordered through divine revelation.

This point is especially useful because it closes an argument that often remains implicit: if Jerusalem was once a qiblah, then perhaps its sacred status entails a continuing, overriding claim in all respects. The Qur'an's own handling of the qiblah question disproves that. A place may be honoured, blessed, and woven into sacred history, yet its role is still defined by Allah's command. Therefore, no one can move from "Jerusalem is sacred" or even "Bayt al-Maqdis once functioned as qiblah" to "therefore a later political theology of unconditional possession follows." The Qur'an does not permit that inference.

Theme Ninety-Seven: The Qiblah Passages Support the Transfer of Public Religious Leadership to the Final Ummah

The qiblah passage is also tied to the famous declaration that Allah made the Muslims a "middle community" so that they might be witnesses over humanity and the Messenger a witness over them. The Ma'arif al-Qur'an entry on (Qur'an 2:143) is directly attached to this context, and its discussion of the qiblah change as a test of obedience shows that the reorientation of the community is linked to its public identity. This is not merely a liturgical adjustment. It is part of the formation of the final Ummah as the central witnessing community under the last revelation.

That matters because the present study has argued throughout that the Muslim Ummah is not an outsider to the prophetic legacy of the Holy Land. The qiblah change makes this visible in ritual and communal terms. The Ummah passes through Bayt al-Maqdis, is tested by obedience there, and is then publicly centred on the Ka'bah of Prophet Ibrahim under the command of Allah. The final community thereby inherits the prophetic map while also receiving its definitive ordering. This strengthens the claim that the final Ummah bears not only memory of sacred history but also the authoritative revelational witness by which sacred history is now to be understood.

Theme Ninety-Eight: The Qiblah Theme Closes One of the Last Remaining Gaps in the Study

With the qiblah issue treated directly, one of the last major unaddressed angles is now substantially closed. The earlier parts dealt with land, covenant, chosenness, justice, oppression, final revelation, and inheritance. The qiblah passages now add an important missing dimension: the reordering of sacred geography itself under the final revelation. This helps complete the study because it shows that even the most sensitive and symbolically charged aspects of holy place in Islam are governed by obedience to Allah rather than by territorial absolutism or inherited self-assertion.

The cumulative effect is strong. The Qur'an does not erase Jerusalem, but neither does it permit Jerusalem's sanctity to become an argument for unconditional title. It honours Bayt al-Maqdis, yet it restores the Ka'bah as the final qiblah. It tests the community by earlier orientation, then forms it publicly around Abrahamic centrality under the last revelation. Thus, the qiblah theme supports the study's central conclusion from yet another angle: sacred place is real, but its meaning is revealed, moral, and command-governed, not racially self-justifying.

Conclusion to Part XIV

Part XIV has addressed one of the last major Qur'anic angles still requiring dedicated treatment by examining the change of qiblah and its implications for sacred geography, Abrahamic continuity, public religious leadership, and obedience to the final revelation. It has shown that the qiblah change proves sacred direction is governed by divine command rather than inherent territorial absolutism, that the Ka'bah was restored as the Abrahamic centre of the final Ummah, that the earlier qiblah functioned as a test of obedience, that the People of the Scripture were described as knowing the truth of the change, and that Jerusalem's sanctity does not entail unconditional political title. With this part, the study has closed another significant angle and moved closer to a final integrated form without duplication.

References

Ibn Kathir. (n.d.). *Tafsir on Qur'an 2:144*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:142*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:143*. Quran.com.

Quran.com. (n.d.). *Tafsirs for Qur'an 2:143*.

The Qur'an. (n.d.). Verses 2:142-144. Quran.com.

Part XV

Introduction to Part XV

One of the last substantial angles still requiring explicit treatment is the Qur'an's presentation of itself as the **confirming and governing criterion** over earlier scripture, together with its repeated condemnation of knowingly concealing, mixing, or distorting truth. This angle is indispensable for the present study because many theological claims about the Holy Land depend, directly or indirectly, on treating earlier scriptural or communal claims as though they remained self-authenticating after the coming of the Qur'an. Yet the Qur'an does not leave that matter open. It presents itself as confirming previous revelation and as a supreme authority over it, and it repeatedly rebukes those among the People of the Book who knew certain truths, especially concerning prophetic continuity and sacred orientation, yet concealed them knowingly. That has direct implications for any attempt to build an enduring territorial theology from earlier covenantal materials while bypassing the Qur'an's final judgement over them.

This part therefore addresses a question deeper than simple verse collection: how does the Qur'an authorise Muslims to evaluate inherited religious claims once the final revelation has arrived? The answer, stated in (Qur'an 5:48) and elaborated in recognised tafsir, is that the Qur'an confirms what remains true from previous scriptures and acts as a custodian, criterion, and authoritative overseer in relation to them. This means earlier claims about land, covenant, sacred centrality, or divine favour cannot be treated as normatively self-sufficient once the Qur'an has come. They must now be weighed under the Qur'an's own categories: truth versus concealment, righteousness versus wrongdoing, divine sovereignty versus ethnic absolutism, and final revelation versus partial or distorted recollection.

Theme Ninety-Nine: The Qur'an Declares Itself the Confirming and Governing Criterion Over Earlier Scripture

(Qur'an 5:48) is one of the most important verses for the entire study. It states that Allah revealed the Qur'an in truth, confirming what came before it of the Scripture and standing over it as a supreme authority, then commands the Prophet to judge between them by what Allah has revealed and not to follow desires away from the truth. The Ma'arif al-Qur'an entry on Quran.com explicitly says that the Qur'an confirms the Torah and Injil and is their custodian as well. The additional tafsir material surfaced in search results explains the word *mubaymin* as carrying the sense of witness, trustworthy overseer, and dominant criterion over previous scriptures. This means the Qur'an does not merely repeat earlier revelation; it judges, preserves, clarifies, and governs how earlier claims are now to be understood.

This is decisive for the Holy Land question. It means that even if earlier scriptural history contains real divine grants, commands, or sanctities, those can no longer be appealed to as if they stood independently of the Qur'an. The Qur'an's own role is to confirm what remains true and to authoritatively regulate how earlier claims are now read. Therefore, any argument that constructs an enduring ethno-theological title from pre-Qur'anic covenantal material while ignoring the Qur'an's repeated conditions of righteousness, obedience, and final revealed judgement is methodologically invalid from the outset. The final revelation is not an optional appendix. It is the criterion.

Theme One Hundred: The Command to Judge by What Allah Revealed Prevents Appeals to Earlier Claims Against the Qur'an

The second half of (Qur'an 5:48) is just as important as the opening declaration. After announcing the Qur'an as confirming and governing criterion, the verse commands the Prophet to judge between people by what Allah revealed and not to follow their desires away from the truth that came to him. This instruction closes an important door. It means earlier communal claims cannot be allowed to dictate judgement once the final revelation has clarified the matter. The norm now is not inherited communal desire, collective memory, or a self-interpreting reading of older tradition. The norm is what Allah has now revealed in the Qur'an.

This bears directly on the land question because many absolutists claim effectively ask the Muslim reader to suspend the Qur'an's final judgement and instead let an earlier historical moment govern the whole issue. (Qur'an 5:48) forbids precisely that move. The Prophet is told to judge by the final revelation rather than by the desires or inherited claims of the disputants. When that instruction is applied to the Holy Land discussion, the result is clear: one may acknowledge earlier sacred history, but one must finally judge it through the Qur'an's own criteria of righteousness, covenantal fidelity, and divine sovereignty. That judgement, as the previous parts have shown, does not support an unconditional race-based title.

Theme One Hundred One: The Qur'an States That Some Among the People of the Book Knew the Truth of the Final Prophet and Concealed It

Another crucial Qur'anic angle appears in (Qur'an 2:146): "Those to whom We gave the Scripture recognize him as they recognize their own children, yet a group of them hide the truth knowingly." The Ma'arif al-Qur'an entry on Quran.com explains that, just as earlier verses had shown that the People of the Book knew inwardly that Baytullah had been divinely instituted as the qiblah of the Muslims, these verses show that their conduct toward the Prophet was likewise dishonest and malicious. The Ibn Kathir material surfaced in search results also states that they hid the truth from the people about the Prophet even while they knew it. This is one of the most significant pieces of evidence in the entire study because it directly links the question of sacred orientation, prophetic recognition, and deliberate concealment.

This matters greatly for the Holy Land issue because it means the Qur'an does not assume that all inherited scriptural or communal claims are being transmitted transparently or innocently. On the contrary, it explicitly warns that some among the People of the Book knew the truth of Prophet Muhammad and of the qiblah issue, yet concealed it knowingly. Therefore, a Muslim approach to earlier land-claims cannot proceed naïvely, as though all inherited assertions arrive untouched by concealment or distortion. The Qur'an itself has already instructed the reader to be alert to the difference between genuine revelation and knowingly hidden truth. That is another reason why the final criterion belongs to the Qur'an, not to inherited communal polemic.

Theme One Hundred Two: Concealment of Truth Is Condemned as a Covenantal Betrayal, not a Minor Error

(Qur'an 3:187) deepens the matter further. The verse recalls that Allah took a covenant from those who had been given the Scripture that they must make it clear to the people and not conceal it, but they threw it behind their backs and exchanged it for a small price. The Ma'arif al-Qur'an material surfaced in search results explains, with reference to a report from Ibn Abbas in Sahih al-Bukhari, that some among the Jews concealed the truth of something found in the Torah and gave an answer contrary to what was written there. This means concealment is not presented as a marginal interpretive slip. It is a covenantal betrayal tied to worldly motive.

This is highly relevant to the present study because it closes one more avenue of overconfidence in inherited claims. If the Qur'an says that there were those who were bound by covenant to make truth clear yet instead concealed it, then any modern theological argument resting heavily on inherited communal claims must first pass through the Qur'an's own warning that concealment happened knowingly. The issue is not whether all earlier revelation is false. The Qur'an does not say that. The issue is that the final revelation warns that truth was at times hidden, mixed, or traded away. That warning prevents a Muslim writer from treating pre-Qur'anic land-claims as unfiltered, normatively autonomous evidence.

Theme One Hundred Three: The Qur'an Rebukes Mixing Truth with Falsehood, Which Is Exactly the Risk in Absolutist Land Theology

(Qur'an 3:71) addresses the People of the Book with a sharp rebuke: "Why do you mix the truth with falsehood and hide the truth while you know?" The Ma'arif al-Qur'an entry on Quran.com preserves that language clearly, and the additional tafsir result explains that this included hiding what was in their books regarding the description of Prophet Muhammad. The significance of this verse for the present study is not confined to prophetic recognition. It also establishes a broader hermeneutical warning: a claim can contain a true element and still become false overall by being mixed with concealment, distortion, or overstatement.

This applies directly to many absolutist claims about the Holy Land. There may indeed be a true historical element, such as the former favour of Children of Israel “Prophet Jacob” (Bani Isra’il), the command of Prophet Musa, or the blessedness of the land. But when those truths are detached from the Qur'an’s conditions, moral warnings, and final criterion, they become mixed with falsehood. A half-truth then functions as an instrument of total distortion. (Qur'an 3:71) therefore helps explain the method of the study as a whole: it has not denied the true fragments. It has insisted that they must not be mixed with falsehood by being inflated into an unconditional doctrine the Qur'an itself does not teach.

Theme One Hundred Four: The Qur'an’s Role as Criterion Means Earlier Land-Claims Must Be Re-read Through the Final Revelation’s Moral Conditions

When (Qur'an 5:48) is read together with (Qur'an 2:146), (Qur'an 3:71), and (Qur'an 3:187), a very strong pattern emerges. The Qur'an is the confirming and governing criterion. Some among the People of the Book knew truths concerning the Prophet and qiblah yet concealed them. Others mixed truth with falsehood. Some broke their covenant to make revelation clear. The cumulative effect is profound. Earlier revelations are not dismissed wholesale, but they are no longer approached as though they were being transmitted in every claim with complete transparency and without polemical distortion. The Muslim reader is therefore commanded, implicitly and explicitly, to return disputed matters to the Qur'an as final judge.

This has direct consequences for the question of Palestine. It means earlier historical grants and sacred associations may be acknowledged, but they must now be interpreted through the Qur'an’s own ruling categories: Allah owns the earth, covenant excludes wrongdoers, the righteous inherit, corruption invites punishment, and the final revelation is the governing criterion over earlier scripture. Once this is done, the absolutist Zionist conclusion no longer survives. What remains true is preserved. What becomes false through concealment, inflation, or selective reading is corrected by the Qur'an.

Theme One Hundred Five: The Qur'an's Critique of Concealment Also Explains Why Final Religious Leadership Cannot Rest on Withheld Truth

Another implication of these verses is institutional and communal. If some among the People of the Book knew the truth of Prophet Muhammad, knew aspects of the qiblah issue, and yet hid the truth, then the Qur'an is also explaining why public religious leadership had to pass to the final Ummah. Earlier parts of the study treated the change of qiblah and the role of the Ummah as witnesses. The concealment verses add a further reason for that transfer: leadership over sacred truth cannot remain securely lodged with those who knowingly obscure revelation. The final witnessing community is therefore not merely another community among others. It is the community to whom the final criterion has been given and who are charged to bear truthful witness over humanity.

This reinforces the study's wider argument that the Muslim Ummah is not external to the sacred history of Palestine and Jerusalem. It is the community through whom the final clarification of that sacred history is now made public. Its authority in the matter does not come from ethnic competition. It comes from the Qur'an's role as criterion and from the Ummah's duty to witness truthfully without concealment. That is why the Holy Land's meaning can no longer be left to inherited communal claims alone. Revelation has decisively intervened.

Theme One Hundred Six: This Final Criterion Angle Closes One of the Last Remaining Major Gaps

With this part, one of the last major substantive angles is now substantially closed. Earlier chapters dealt with land, covenant, inheritance, final revelation, qiblah, justice, sacred geography, and prophetic continuity. Part XV now adds the final criterion function of the Qur'an and the Qur'anic exposure of concealment and mixed truth. This is crucial because without it, a reader might still imagine that previous scriptural or communal claims can simply be carried forward on their own authority. The Qur'an denies that possibility. It confirms earlier truth, but only under its own final governance.

That means the study's overall conclusion is now even firmer. The Qur'an does not merely offer a few verses that complicate an unconditional Zionist claim. It offers an entire epistemic and hermeneutical framework that prevents

such a claim from standing. Earlier sacred history is real, but it is now judged by the Qur'an. Some of its truths are confirmed, but concealment and distortion are exposed. And once the Qur'an's criterion is applied, what remains is not a doctrine of permanent race-based title, but a doctrine of divine sovereignty, moral inheritance, righteous succession, and final revealed judgement.

Conclusion to Part XV

Part XV has addressed one of the final substantial angles by examining the Qur'an as confirming and governing criterion over earlier scripture and by treating the Qur'an's repeated condemnation of concealment, mixing truth with falsehood, and betrayal of the duty to make revelation clear. It has shown that earlier claims cannot be treated as normatively independent after the Qur'an, that some among the People of the Book knowingly concealed truths connected to the Prophet and sacred orientation, and that the final Ummah's witness is tied to the Qur'an's role as criterion. This closes another major gap and leaves the remaining work primarily as final integration rather than the addition of another large doctrinal theme.

References

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:146-147*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 3:71*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 3:187*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 5:48*. Quran.com.

Quran.com. (n.d.). *Tafsirs for Qur'an 2:146*.

Quran.com. (n.d.). *Tafsirs for Qur'an 3:71*.

QuranX. (n.d.). *Tafsirs for Qur'an 5:48*.

The Qur'an. (n.d.). Verses 2:146, 3:71, 3:187, and 5:48. Quran.com.

Part XVI

Introduction to Part XVI

One of the last major Qur'anic angles still requiring dedicated treatment is the Qur'an's doctrine of **political authority, kingship, and rule in the land**. This matters because many absolutist land-claims quietly assume that rule, leadership, or sacred authority flows naturally through ancestry, inherited status, or communal self-assertion. Yet the Qur'an repeatedly presents a very different model. It shows leadership being granted by Allah to whom He wills, not to those who merely think themselves "more deserving." It presents kingship as tied to divine choice, knowledge, physical and moral capability, wisdom, and just judgement. It also explicitly warns rulers not to follow desire, because desire corrupts judgement and leads away from Allah's path. When this leadership doctrine is brought into the present study, it closes another important gap: not only does the Qur'an reject an unconditional race-based title to land, it also rejects the assumption that political or sacred rule in the land belongs by lineage alone.

This is especially important for the Holy Land discussion because the rhetoric of sacred right often moves quickly from ancestry to authority. A people's historical connection is treated as though it automatically conferred rightful rule. The Qur'an does not reason that way. In the narratives of Talut and Dawud, and in the direct address to Dawud as a ruler, authority is granted and measured by divine selection, knowledge, patience, courage, and just judgement, not by the claims of those who imagine themselves entitled. This means that a Qur'anic theory of rule in sacred land must be moral, revelational, and God-centred. It cannot be genealogical in the crude sense claimed by absolutist racial theologies.

Theme One Hundred Seven: The Qur'an Explicitly Rejects the Assumption That Kingship Belongs to Those Who Merely Claim It

(Qur'an 2:247) is one of the clearest texts in the entire Qur'an on the question of political legitimacy. When their prophet told them that Allah had appointed Talut as king, they objected: “How can he be our king when some of us are more deserving of kingship than he, and he has not been given abundant wealth?” The reply is decisive: “Allah has chosen him over you and increased him abundantly in knowledge and stature. Allah gives His kingship to whom He wills.” The Ma'arif al-Qur'an entry on Quran.com preserves this logic clearly, and the Ibn Kathir material on Quran.com likewise presents the verse as a direct rebuttal to those who imagined that kingship belonged to them by prior status or social expectation.

This verse is of major importance for the present study because it strikes at the root of lineage-based political entitlement. The people's objection rested on two assumptions that are highly relevant to modern polemics: first, that some groups are “more deserving” of rule by inherited standing; second, that worldly markers such as wealth should validate authority. The Qur'an rejects both. It relocates legitimacy in Allah's choice and identifies the marks of valid rule not as inherited entitlement but as divinely granted knowledge and capacity. This makes the verse deeply damaging to all arguments that move from ancestry or communal prestige to automatic sovereignty over land. If Allah Himself answers such reasoning by saying “Allah gives kingship to whom He wills,” then no race-based or class-based claim can stand as self-justifying before revelation.

Theme One Hundred Eight: Divine Choice, Not Genealogical Self-Assertion, Determines Legitimate Rule

The force of (Qur'an 2:247) becomes even greater when placed in the wider context of the study. Earlier parts established that the earth belongs to Allah and that He causes whom He wills to inherit it. The kingship verse now shows the same pattern at the level of political leadership. Kingship itself is Allah's to give. That means the assumption “we are more entitled to rule” is not merely sociologically weak. It is theologically disordered. The Qur'an teaches that authority over the people is a grant, not an inheritance of pride. This aligns directly with the wider thesis that no

community possesses an unconditional, autonomous, race-based title to rule a sacred land. Rule, like land, remains under Allah's sovereignty.

This also means that appeals to ancient communal memory cannot establish political legitimacy on their own. The very people who said "we are more deserving of kingship" were answered by revelation with a divine correction. The Qur'an thereby teaches a permanent lesson: perceived hereditary worthiness does not equal actual divine appointment. If that is true in the case of Talut, then it directly undermines later attempts to construct a racial theory of sacred authority in Palestine from the mere premise of ancient connection. The logic of the Qur'an remains the same: leadership belongs to whom Allah chooses, and His choice is not reducible to lineage, wealth, or group vanity.

Theme One Hundred Nine: The Qur'an Links Legitimate Rule to Knowledge, Capacity, and Moral Fitness

The reply given about Talut does not stop at the declaration of divine choice. It specifies two qualities: Allah increased him in knowledge and in stature. That is not incidental wording. It indicates that legitimate political authority in the Qur'an is associated with competence and capability under divine appointment. The verse therefore not only denies lineage absolutism; it positively identifies better criteria for leadership. Knowledge matters. Capacity matters. These are moral and functional qualities, not ethnic inheritances. The Ma'arif al-Qur'an and Ibn Kathir materials both preserve this stress on knowledge and stature as reasons for Talut's legitimacy.

For the wider argument of this study, this is highly relevant. If rule in the land is associated with divinely granted knowledge and capability, then a theology that makes ancestry the decisive criterion is already failing the Qur'an's test. Sacred land is not to be governed by the loudest claimant to memory, but by those who satisfy Allah's conditions for legitimate authority. This helps close another interpretive door. Even if a people could establish some historical relationship to a land, they would still need to meet the Qur'an's criteria for rightful leadership. Mere descent does not do that work.

Theme One Hundred Ten: Dawud's Kingship and Wisdom Show That Rule Is a Gift of Allah, not a Racial Possession

(Qur'an 2:251) adds a second decisive layer. After the defeat of Jalut, the Qur'an states that Dawud killed Jalut and that Allah gave Dawud kingship and wisdom and taught him what He willed. The same verse then says that were it not for Allah's repelling some people by means of others, corruption would dominate the earth. The Quran.com tafsir page preserves this wording, and the Ma'arif material attached to the verse keeps the connection between Dawud's kingship and the prevention of widespread corruption.

This verse matters for at least three reasons. First, it again makes kingship a divine gift rather than a self-grounded right. Dawud receives kingship and wisdom from Allah. Second, it links rule to hikmah, wisdom, which reinforces the idea that legitimate authority is morally and intellectually qualified. Third, it explicitly ties the functioning of such divinely ordered struggle to the prevention of corruption in the earth. This is immensely important for the Holy Land question because it means rule is not valued as a tribal possession in itself. It is valued as part of Allah's ordering of the world against corruption "fasad". That directly harmonises with earlier parts of the study, which showed that corruption in the land is one of the Qur'an's great disqualifying categories. Rule is justified only when it stands under Allah's moral purposes, not when it is turned into a banner of inherited self-entitlement.

Theme One Hundred Eleven: The Qur'an's Political Theology Is Anti-Corruption, Not Tribal

The closing phrase of (Qur'an 2:251) is especially significant: without Allah's repelling some people by others, the earth would become corrupt. This means political order in the Qur'an is not simply about which group wins. It is about whether fasad spreads unchecked. The verse therefore connects legitimate power to the restraint of corruption, not to the glorification of communal domination. In academic terms, this is a vital point, because it shows that Qur'anic political theology is moral before it is ethnic. Power has value insofar as it prevents corruption and serves Allah's order; it has no independent sanctity as the possession of a chosen race. This strengthens the study considerably. Earlier parts argued that the Qur'an condemns corruption in the land and denies covenantal standing to wrongdoers. (Qur'an 2:251) now shows that even the existence of divinely sanctioned rule is tied to the prevention of corruption. So, if a theology

of land or rule is used to entrench corruption, domination, or injustice, it is no longer aligned with the Qur'an's purpose for power. It may cite sacred history, but it has already lost the Qur'an's moral grammar.

Theme One Hundred Twelve: Dawud Is Commanded to Judge with Truth, Which Makes Justice a Condition of Authority

Qur'an 38:26 provides perhaps the clearest single statement in the Qur'an on the ethics of rule: "O David, We have made you an authority in the land, so judge between people with truth and do not follow desire, lest it lead you astray from the way of Allah." The Ma'arif al-Qur'an page on Quran.com stresses that only a ruler or judge who fears Allah and remains concerned with the Hereafter can truly establish justice, and it emphasises the danger of following desire in matters of rule. The broader tafsir page also preserves the command that Dawud, as khalifah or authority in the land, must judge with truth and avoid desire.

This verse is indispensable for the present study because it ties authority in the land directly to truth and justice. Allah does not merely say, "We made you ruler." He immediately says, "so judge between people with truth." Nor does He stop there; He warns against desire, because desire corrupts judgement. This destroys every attempt to imagine that sacred or inherited authority can stand without moral obligation. In the Qur'an, authority in the land is valid only insofar as it submits to truth and resists caprice. That means any theory of rule over sacred land that is driven by collective desire, ambition, resentment, or supremacist self-regard is already under the verse's warning. Legitimate rule is not merely possession of territory. It is truthful judgement under Allah.

Theme One Hundred Thirteen: The Warning Against Desire Is a Direct Rebuttal to Racial or Nationalist Absolutism

The warning in (Qur'an 38:26) against following desire has a deeper significance for this study. The whole problem of unconditional ethno-theological land claims is, in one sense, a problem of desire dressed up as revelation. A group desires permanent supremacy, reads its own historical memory as destiny, and then treats that desire as though it were divine judgement. But the Qur'an explicitly warns rulers against desire because desire leads them astray from Allah's

path. The Ma'arif al-Qur'an commentary makes clear that fear of Allah and concern for the Day of Reckoning are the real foundation of truth and justice in rule.

That warning has obvious relevance to the question of Palestine. It means that even where a people claim scriptural connection to a land, that claim must still be purified of desire, arrogance, and partisan craving. Otherwise, it becomes precisely the kind of corrupted judgement the Qur'an condemns. This helps explain why the study has repeatedly insisted that the final criterion is righteousness, justice, and obedience, not ancestral self-assertion. (Qur'an 38:26) confirms this at the level of governance itself: when desire governs, truth is abandoned.

Theme One Hundred Fourteen: Qur'an 4:54 Shows That Prophethood, Wisdom, and Kingship Belonged to the Family of Prophet Ibrahim, but This Still Does Not Support Ethnic Absolutism

A final important verse in this cluster is (Qur'an 4:54): “We have given the family of Abraham the Book and wisdom, and We gave them a great kingdom.” The Ma'arif al-Qur'an entry explains that prophets from the descendants of Prophet Ibrahim had ruled kingdoms before, and the Ibn Kathir tafsir page states that the family of Prophet Ibrahim was given scripture, wisdom, and great kingship. At first glance, someone might try to use this verse to support a broad doctrine of inherited political right. But such a reading fails for two reasons. First, the verse is descriptive of what Allah bestowed historically upon the family of Prophet Ibrahim. Second, the wider Qur'an has already made clear that covenant does not include wrongdoers and that political legitimacy is determined by Allah's choice, truth, knowledge, and justice, not merely by descent.

In other words, (Qur'an 4:54) actually harmonises with the study rather than disrupting it. It confirms that revelation, wisdom, and kingship were indeed bestowed upon Abrahamic descendants, but it does not say that all descendants therefore possess a permanent and unconditional right to rule sacred land regardless of faith or conduct. Earlier parts already showed that the nearest people to Prophet Ibrahim are those who follow him, this Prophet, and the believers. This verse now adds that Allah historically placed book, wisdom, and kingdom within the Abrahamic line. Taken together, the result is not ethnic absolutism but revelational continuity under divine choice. Political and sacred

authority belong to the Abrahamic line insofar as Allah grants them, but after the final revelation that line is doctrinally centred in Prophet Muhammad and the believing Ummah, not in ancestry alone.

Theme One Hundred Fifteen: This Leadership Angle Closes Another Major Gap in the Study

With the Talut, Dawud, and Abrahamic kingship texts now addressed, one more major thematic gap is substantially closed. Earlier parts had already shown that land belongs to Allah, that inheritance is morally conditioned, that oppression may be reversed by divine decree, that sacred geography is governed by revelation, and that the Qur'an is the final criterion over earlier claims. Part XVI now adds the political dimension: even rule in the land is granted by Allah to whom He wills, based on divine choice, knowledge, capacity, wisdom, and just judgement, while desire, arrogance, and self-asserted entitlement are explicitly rebuked.

This makes the overall study stronger and more complete. An unconditional Zionist claim is not only contradicted by the Qur'an's doctrines of covenant, inheritance, and final revelation. It is also contradicted by the Qur'an's doctrine of rulership itself. The Qur'an simply does not teach that authority over sacred land belongs automatically to those who claim lineage or regard themselves as more deserving. It teaches that Allah grants kingship to whom He wills, that just judgement is required, and that desire corrupts authority. That closes another important angle without repetition.

Conclusion to Part XVI

Part XVI has addressed one of the last major Qur'anic angles still requiring explicit treatment by examining kingship, leadership, and rule in the land. It has shown that the Qur'an rejects self-asserted hereditary entitlement to rule, grounds legitimate authority in divine choice, knowledge, wisdom, and truthful judgement, and warns rulers not to follow desire lest they depart from Allah's path. It has also shown that even where scripture, wisdom, and kingdom were historically bestowed upon the family of Prophet Ibrahim, this does not create an unconditional race-based title, because the wider Qur'an subjects all leadership to righteousness, justice, and final revelation. With this part, the study has closed another significant angle and moved still closer to a fully integrated, non-duplicative conclusion.

References

- Ibn Kathir. (n.d.). *Tafsir on Qur'an 2:247*. Quran.com.
- Ibn Kathir. (n.d.). *Tafsir on Qur'an 4:54*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:247*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:249-251*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 4:54-55*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 38:26*. Quran.com.
- The Qur'an. (n.d.). Verses 2:247, 2:251, 4:54, and 38:26. Quran.com.

Part XVII

Final Integrated Synthesis

The purpose of this final part is to gather the now-completed strands of the study into one integrated, non-duplicative conclusion. Across the earlier parts, the relevant Qur'anic material was examined under distinct but interlocking themes: divine ownership of the earth, righteous inheritance, the conditional character of covenant, the historical favour granted to Children of Israel “Prophet Jacob” (Bani Isra’il), the rejection of inherited exceptionalism, the blessedness of Jerusalem and its surrounding region, the Abrahamic basis of true inheritance, the finality of Islam, the change of qiblah, the Qur'an’s function as criterion over earlier scripture, the justice-ethic governing conflict and judgement, the semantics of inheritance and replacement, and the Qur'anic account of kingship and rule in the land. Once these themes are brought together, the resulting picture is highly coherent. The Qur'an does not support an unconditional, perpetual, race-based title to Palestine or Jerusalem. It presents a very different theology: the land belongs to Allah, and its legitimate inheritance, honour, custodianship, and rule are governed by righteousness, truth, obedience, justice, and divine revelation.

The first governing principle is ontological and theological: the earth belongs to Allah. (Qur'an 7:128) states this in the clearest terms, and the same verse adds that Allah grants it to whom He wills among His servants and that the good outcome belongs to the righteous. This means that land is not owned inherently by race, tribe, or bloodline. Human possession is derivative, conditional, and morally answerable to Allah. (Qur'an 21:105) reinforces the point by stating that Allah decreed that the land would be inherited by His righteous servants. Whatever secondary debates may exist among exegetes about the fullest range of “the land” in that verse, the controlling principle remains the same: righteous servanthood, not mere ancestry, is the criterion of valid inheritance before Allah.

The second governing principle is covenantal. (Qur'an 2:124) records Prophet Ibrahim asking about his descendants after Allah granted him leadership, and Allah answers: “My covenant does not include the wrongdoers.” This is one of the decisive texts in the entire study because it prevents descent from Prophet Ibrahim from becoming an unconditional theological title. Even in the noblest prophetic lineage, wrongdoing excludes from covenantal privilege. Therefore, any argument that tries to construct permanent entitlement from Abrahamic ancestry alone runs directly against the verse’s plain logic. The Qur'an does not say that descent secures covenant. It says wrongdoing negates it.

The third governing principle is Abrahamic continuity through faith, not sectarian or ethnic monopoly. (Qur'an 3:68) states that the nearest people to Prophet Ibrahim are those who followed him, this Prophet, and the believers. The Ma'arif al-Qur'an entry on Quran.com explains this directly, identifying Prophet Muhammad and the believers as the nearest to Prophet Ibrahim in the final revelation. That means the truest heirs of Prophet Ibrahim are not those who merely invoke him or trace lineage to him while rejecting the final revelation. They are those who follow his religion of submission to Allah. This principle decisively relocates legitimacy from ethnic self-assertion to revealed continuity.

The fourth principle concerns the Holy Land itself. The Qur'an does affirm that Prophet Musa told his people to enter the Holy Land which Allah had prescribed for them. That historical command is real and cannot be denied. Yet the passage itself immediately proves that the grant was not unconditional in the way absolutist readings require, because the same narrative recounts fear, refusal, and punishment, with entry into the land withheld for forty years on account

of rebellion. The very context of the verse therefore blocks the inference that it establishes an untouchable, transhistorical racial deed. It records a genuine covenantal moment, but one that is morally conditioned from the start.

The fifth principle is that historical favour does not equal permanent immunity. The Qur'an undeniably says that Children of Israel "Prophet Jacob" (Bani Isra'il) were favoured in significant ways, receiving scripture, judgement, prophethood, and provision. Yet the Qur'an never lets those favours stand alone. They are accompanied by warnings, rebukes, accounts of covenant-breaking, distortion, and punishment. Therefore, divine preference in the Qur'an is vocational and historical, not metaphysically unconditional. It increases responsibility; it does not abolish judgement. That is why the same revelation that recalls Israelite favour also rejects claims such as "We are the children of Allah and His beloved ones" and challenges claims of exclusive chosenness. The logic is consistent: favour is real, but it is not a permanent racial shield.

The sixth principle is that blessedness of land is not the same as unconditional ownership. The Qur'an describes the surroundings of al-Masjid al-Aqsa as blessed and describes the land to which Prophet Ibrahim and Lut were rescued as blessed. These descriptions establish the sanctity of Jerusalem, Palestine, and the wider region of al-Sham within the sacred history of revelation. But they do not state that a blessed land becomes the unconditional possession of one people forever. The Qur'an instead places blessed land under the same moral law as all other divine trusts: corruption in the land invites punishment, wrongdoing excludes from covenant, and inheritance belongs to the righteous. Sacredness therefore heightens accountability rather than cancelling it.

The seventh principle is that the Qur'an's semantics of inheritance are dynamic, not static. Its narratives repeatedly portray land, homes, and power being transferred by Allah from arrogant oppressors to others, especially to those who had been weakened and oppressed. The language of inheritance is therefore not limited to family continuity or biological succession. It includes divinely decreed replacement, vindication of the oppressed, and the downfall of tyrannical orders. This is immensely important because it shows that even at the level of vocabulary, the Qur'an does not treat possession as an indestructible racial essence. It treats it as something Allah gives, removes, transfers, and reassigns according to His wisdom and justice.

The eighth principle concerns rule and political authority. In the story of Talut, those around him objected that others were “more deserving” of kingship and that he lacked wealth, but revelation answered that Allah had chosen him, increased him in knowledge and stature, and gives kingship to whom He wills. In the case of Dawud, Allah is said to have given him kingship and wisdom. Elsewhere, Dawud is directly commanded to judge between people with truth and not to follow desire. This cluster of verses is devastating to all attempts to make lineage, inherited prestige, or communal self-regard the basis of rule in sacred land. The Qur'an teaches that authority belongs to Allah, who grants it on the basis of His choice and binds it to truth, knowledge, and justice.

The ninth principle concerns the final revelation. The Qur'an teaches that the religion of all prophets is one in essence, but that Prophet Muhammad was placed upon the final shari'ah and that no religion other than Islam is accepted after the final revelation. This has decisive implications for the Holy Land question. Earlier sacred history is not erased, but it is no longer normatively self-sufficient. It must now be read under the Qur'an's final judgement. That means earlier covenantal moments cannot be invoked against or apart from the final revelation. They remain real, but they are no longer self-interpreting. They are governed by Islam's final revealed criteria.

The tenth principle is that the Qur'an presents itself as the confirming and governing criterion over earlier scripture. Qur'an 5:48 explicitly states that the Qur'an confirms earlier scripture and stands over it as authoritative overseer, then commands the Prophet to judge by what Allah has revealed and not by the desires of the disputants. This is one of the strongest epistemic principles in the whole study. It means previous scriptural or communal claims, including claims touching land and sacred history, cannot be treated as normatively independent after the Qur'an. They must now pass through the Qur'an's criterion. That criterion preserves what is true, corrects what is distorted, and exposes what has been concealed.

The eleventh principle is that some among the People of the Book knew truths concerning Prophet Muhammad and sacred orientation and yet concealed them. The Qur'an speaks of those who recognized the Prophet as they recognized their own children, yet hid the truth knowingly. It also condemns mixing truth with falsehood and concealing revelation when under covenant to make it clear. These verses matter because they prevent naïve dependence on

inherited communal claims as though all prior materials arrived into the present without concealment, distortion, or selective emphasis. The Muslim reader is therefore instructed to return disputed matters to the Qur'an as the final, clarifying criterion.

The twelfth principle is embodied in the qiblah change. The Qur'an's discussion of turning from Bayt al-Maqdis to the Ka'bah proves that sacred direction itself is governed by Allah's command and that no sacred orientation has autonomous force apart from revelation. The earlier qiblah functioned as a test of obedience, and the final re-centring around the Ka'bah restored the Abrahamic house of Prophet Ibrahim and Isma'il as the visible centre of the final Ummah. This does not negate Jerusalem's sanctity. It does prove that sanctity does not generate unconditional theological centrality or political title on its own. Sacred geography is real, but its meaning and function are ordered by the final revelation.

The thirteenth principle is the Qur'an's justice-ethic. Believers are commanded to stand firmly for justice even against themselves, not to let hatred of a people lead them to injustice, to judge fairly among communities, and not to transgress even in fighting. This is a crucial safeguard because it shows that sacred history can never be used as a shield for false witness, aggression, or moral partiality. The Qur'an's rejection of an unconditional Zionist theological title is therefore not merely a matter of historical interpretation. It is also a matter of justice. Any use of sacred claim to excuse injustice is already in violation of the Qur'an's governing ethic.

The fourteenth principle is the position of the final Ummah. The Qur'an says that Allah named this community Muslim before and, in the Qur'an, and made it a witnessing community over humanity. This means the final Ummah is not merely one communal claimant among others. It is the community to whom the final criterion has been entrusted and through whom the truth of previous prophetic history is publicly witnessed. This is why Muslims claim the prophets of Palestine, Jerusalem, and the wider Abrahamic line not as outsiders trespassing on another people's story, but as the final faithful continuators of that prophetic religion.

Once all these principles are placed side by side, the conclusion becomes difficult to escape. The Qur'an does not deny that Children of Israel "Prophet Jacob" (Bani Isra'il) were historically favoured. It does not deny that Prophet Musa

commanded them to enter the Holy Land. It does not deny the blessedness of Jerusalem and Palestine. It does not deny that kingship and prophecy were bestowed within the Abrahamic line. But it also does not convert any of those truths into a permanent, unconditional, race-based title. Instead, it repeatedly subjects them to a larger revealed order: Allah owns the earth, covenant excludes wrongdoers, inheritance belongs to the righteous, rule belongs to whom Allah chooses, justice is mandatory, corruption invites punishment, sacred geography is ordered by revelation, earlier claims are judged by the Qur'an, and the final faithful heirs of Prophet Ibrahim are Prophet Muhammad and the believers.

That means the strongest academically responsible formulation of the thesis is now this: **from the standpoint of the Qur'an, Palestine and Jerusalem are sacred, blessed, and central to prophetic history, but they are not granted as an unconditional ethno-theological possession to any people by ancestry alone. Their ultimate ownership remains Allah's, and legitimate inheritance, custodianship, and rule are tied to righteousness, justice, obedience, and the final revelation.**

At this stage, the remaining work is no longer substantive in the same way. The major identified angles have now been addressed in substance. What remains is editorial integration: merging the parts into one seamless article, removing overlap, unifying the reference list, and polishing the flow for publication.

References

- Encyclopaedia Britannica. (n.d.). *Zionism*. Britannica.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:124*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 3:68*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 7:128*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 21:105*. Quran.com.
- The Qur'an. (n.d.). Verses 2:124, 3:68, 7:128, and 21:105. Quran.com.

Part XVIII

Introduction to Part XVIII

One of the last major Qur'anic angles still requiring direct treatment is the Qur'an's doctrine that the **final Ummah inherits the Book** and is raised as the **best community for humankind**. This angle is especially important because the original question was not only about land, but also about whether Muslims are the true inheritors of the prophets. Earlier parts established Abrahamic continuity, the finality of Islam, the role of the Ummah as witness, the qiblah shift, and the Qur'an's authority over earlier scripture. What remains here is to make explicit another decisive Qur'anic move: the final community is not merely a later religious group among many; it is the community to which Allah grants inheritance of the revealed Book and public responsibility for humanity. Once that is established, the argument becomes more complete. The issue is no longer only whether earlier land-claims were conditional. It also becomes clear who, according to the Qur'an, carries the final public inheritance of prophetic truth after the coming of Prophet Muhammad. (quran.com)

This matters directly for the Holy Land question because territorial theology in scripture cannot be separated from scriptural custodianship. If one community is described in the Qur'an as having inherited the Book and been raised for humankind with a moral mission, then that community cannot be treated as an outsider to prophetic history. Rather, it becomes the final bearer of the prophetic legacy by which all previous claims, including claims about sacred geography, are to be judged. The present part therefore focuses on two verses of exceptional relevance: (Qur'an 35:32), which speaks of Allah causing a chosen community to inherit the Book, and (Qur'an 3:110), which describes the Ummah of Prophet Muhammad as the best community brought forth for humanity. Together, these verses add a final layer to the study's central claim that Muslims are the true inheritors of the prophets in the only sense that finally matters in the Qur'an: inheritance of revelation, guidance, public witness, and the duty to uphold Allah's truth on earth. (quran.com)

Theme One Hundred Sixteen: Qur'an 35:32 States That Allah Caused a Chosen Community to Inherit the Book

(Qur'an 35:32) states: “Then We caused to inherit the Book those We have chosen from among Our servants.” The Ma'arif al-Qur'an entry on Quran.com explains that Allah has made a particular people inheritor of His Book, people who are chosen and honoured from among His servants, and it explicitly notes the connection to the hadith that the scholars inherit the prophets. This is one of the most important verses for the subject of prophetic inheritance because it uses the language of *inheritance* not for land alone, but for revelation itself. The Qur'an is therefore teaching that the final and decisive inheritance is the inheritance of the Book. (quran.com)

This is a major doctrinal point. Earlier parts already showed that the Sunnah defines the scholars as heirs of the prophets and that the prophets do not leave dinars and dirhams as their true legacy, but knowledge. (Qur'an 35:32) now provides the Qur'anic ground for that idea: Allah Himself causes a chosen community to inherit the Book. That means the central inheritance of the prophetic line is not race, not tribe, not territorial memory as such, and not mere biological descent. It is the revealed Book and the duty of carrying it. Once this Qur'anic principle is established, any attempt to define the true heirs of the prophets in ethnic or national terms becomes fundamentally unstable. The final inherited reality is revelation. (quran.com)

Theme One Hundred Seventeen: The Inheritance of the Book Is a Stronger and More Decisive Inheritance Than Genealogical Claim

The significance of (Qur'an 35:32) becomes even clearer when placed against the broader argument of this study. Earlier parts showed that the Qur'an denies unconditional covenant to wrongdoers, that sacred land is inherited by the righteous, and that rule belongs to whom Allah chooses. (Qur'an 35:32) now shows that the Book itself is inherited by Allah's chosen servants. In other words, the deepest and most decisive inheritance in the Qur'anic worldview is revelational rather than biological. This is not to say that genealogy is meaningless in sacred history. It is to say that genealogy is not the final criterion. The community that inherits the Book stands as the true bearer of prophetic continuity. (quran.com)

This has direct implications for the Palestine question. If the final and most authoritative inheritance is the inheritance of revelation, then the community that bears the final Book is the community that stands in the strongest position to interpret sacred geography and sacred history. That means the Muslim Ummah is not merely responding to other people's claims. It is the very community the Qur'an describes as inheriting the Book. Therefore, when it judges the Holy Land according to the rules of divine ownership, righteous inheritance, covenantal conditionality, and final revelation, it does so as the Book's inheriting community. That is a powerful answer to the question of who truly inherits the prophets. (quran.com)

Theme One Hundred Eighteen: The Qur'an's Inheritance-of-the-Book Doctrine Confirms That the Final Ummah Is Not Outside Earlier Revelation but Carries It Forward

Another important feature of (Qur'an 35:32) is that it prevents the final Ummah from being imagined as a community cut off from earlier prophetic history. The verse does not describe the believers as inventing a new book in isolation. It describes Allah causing a chosen community to inherit the Book. This language of inheritance implies continuity, trust, transmission, and responsibility. The final Ummah is therefore not severed from the line of Nuh, Prophet Ibrahim, Prophet Musa, Dawud, Sulayman, Zakariyya, Yahya, and Isa. It stands after them as the community entrusted with the culminating Book and with the burden of carrying forward the truth of all prophetic revelation. (quran.com)

That matters because a central problem in many Zionist theological claims is the assumption that Muslims stand outside the deep scriptural history of Palestine and Jerusalem. The Qur'an repeatedly denies that assumption, and (Qur'an 35:32) is among the strongest denials. The final Ummah inherits the Book. That means it inherits the prophetic trust, the memory of revelation, the interpretive responsibility, and the duty to live by divine guidance. In that sense, it is not simply one historical claimant among many. It is the chosen inheriting community of the final revelation. (quran.com)

Theme One Hundred Nineteen: Qur'an 35:32 Also Shows That Inheritance Does Not Mean Sinlessness, but It Does Mean Chosen Responsibility

The same verse is careful and nuanced. It says that among those who inherit the Book are those who wrong themselves, those who are moderate, and those who are foremost in good deeds by Allah's permission. This is theologically important because it means the inheriting community is not described as a race of automatically perfect people. Rather, it is a chosen community with varying moral states, all still standing under Allah's judgement and mercy. This subtlety actually strengthens the present study. It shows that Qur'anic chosenness and inheritance are never simplistic racial absolutes. They are vocational, responsibility-laden, and morally graded. (quran.com)

This matters because it keeps the Islamic argument principled. The study has repeatedly rejected ethnic absolutism, and (Qur'an 35:32) confirms why that rejection is correct. Even the final inheriting community is not portrayed as entitled by biology alone or exempt from moral scrutiny. It is chosen to inherit the Book, yet its members vary in righteousness. Thus, the true inheritance remains revelational and covenantal rather than racial. This verse therefore fits perfectly with the wider Qur'anic pattern already traced throughout the study: Allah grants honour and trust, but He still judges communities morally. (quran.com)

Theme One Hundred Twenty: Qur'an 3:110 Declares the Final Ummah the Best Community for Humanity

The second major text in this part is (Qur'an 3:110): "You are the best community brought forth for humankind: you enjoin what is right, forbid what is wrong, and believe in Allah." The Ma'arif al-Qur'an entry on Quran.com explains that this portion deals with the major reason why the Ummah of Prophet Muhammad has been called the best of human communities, linking this excellence to its moderation and to its public moral function. The broader Quran.com tafsir page including Ibn Kathir material states that the Ummah of Prophet Muhammad is the most righteous and beneficial nation for humankind because it enjoins right, forbids wrong, and believes in Allah. (quran.com)

This verse is highly relevant to the overall study because it does not merely honour the final Ummah in private spiritual terms. It describes it in public, civilisational, and moral terms. The final Ummah is raised *for humankind*, not for itself

alone. Its excellence lies not in tribal superiority, but in belief and the active moral task of commanding right and forbidding wrong. That means the Qur'an's doctrine of the "best community" is not ethnic chauvinism. It is moral vocation. The final Ummah is best because it serves humanity through truth, justice, and obedience to Allah. This is another decisive answer to the question of who truly inherits the prophets: the inheritors are those who carry forward the prophetic mission of guidance for humanity. (quran.com)

Theme One Hundred Twenty-One: The "Best Community" Verse Links Public Moral Leadership, Not Bloodline, to Religious Excellence

(Qur'an 3:110) is particularly powerful because it shows how the Qur'an defines communal excellence. The verse does not say the final Ummah is best because of lineage, blood, language, or geography. It says the Ummah is best because it believes in Allah and fulfills the prophetic function of moral leadership: enjoining what is right and forbidding what is wrong. That is deeply significant for the Holy Land question because it confirms again that religious excellence in the Qur'an is not ethnological. It is ethical and theological. (quran.com)

This has direct consequences for debates over sacred land. If the best community is defined by moral witness rather than ancestry, then communal legitimacy in sacred history cannot be grounded simply in descent either. The same Qur'an that raised the final Ummah for humanity also tied noble standing to taqwa, command of justice, and inheritance of the Book. Thus, the "best community" doctrine strengthens the larger argument that final legitimacy in the Qur'an is attached to faith, righteousness, and revelational trust, not to an unconditional ethnic title. (quran.com)

Theme One Hundred Twenty-Two: Qur'an 2:143, Qur'an 3:110, and Qur'an 35:32 Form a Powerful Triad About the Final Ummah

Taken together, three verses now form a particularly powerful cluster. (Qur'an 2:143) describes the Ummah as a middle, upright community made to witness over humanity. (Qur'an 3:110) describes it as the best community brought forth for humankind. (Qur'an 35:32) describes Allah causing a chosen community to inherit the Book. The combined meaning is striking. The final Ummah is upright in moral balance, best in public mission, and inheriting in relation to

revelation. That is an extraordinarily strong Qur'anic answer to the issue of prophetic succession. The final Ummah is not one more claimant among competing communities. It is the community publicly constituted by Allah as inheritor of the Book and witness over humankind. ([quran.com](#); [quran.com](#); [quran.com](#))

This triad also helps complete the study's treatment of the original request. The user did not ask only whether Zionist claims fail. The user also asked for evidence that Muslims are the true inheritors of the prophets. These three verses, when read together with (Qur'an 3:68) and (Qur'an 22:78) and with the hadith about the prophets being one brotherhood and the scholars being the heirs of the prophets, provide one of the strongest possible Qur'an-centred formulations of that answer. The true inheritors are those who inherit the Book, are raised for humanity, bear witness over the nations, and continue the Abrahamic religion under the final revelation. That description fits the Ummah of Prophet Muhammad. ([quran.com](#))

Theme One Hundred Twenty-Three: This Final Ummah Doctrine Further Weakens Any Attempt to Isolate the Holy Land from the Final Revelation

A final implication now becomes unavoidable. If the Ummah of Prophet Muhammad inherits the Book, is the best community for humankind, and is made witness over humanity, then the Holy Land cannot be theologically sealed off from this community's revelational role. The sacred history of Palestine and Jerusalem is not left behind in an earlier dispensation as though Islam arrived too late to interpret it. On the contrary, the final inheriting and witnessing community is given the authority and duty to interpret all earlier sacred history under the Qur'an's final criterion. That means Palestine's meaning in revelation is now inseparable from the Qur'an's judgement and from the community entrusted with its Book. ([quran.com](#))

This reinforces the study's broader conclusion that an unconditional Zionist theological title cannot survive the final revelation. The issue is not only that race-based title fails on the Qur'an's moral principles. It is also that the final Ummah has been given the Book and raised for humankind. Therefore, the final public interpretation of prophetic inheritance and sacred land belongs within Islam, not outside it. Sacred geography is now read through the inheriting community of the Book, not through a communal memory detached from the Qur'an. ([quran.com](#))

Theme One Hundred Twenty-Four: This Closes Another Remaining Major Angle

With (Qur'an 35:32) and (Qur'an 3:110) now treated directly, another major remaining angle is substantially closed. Earlier parts established Abrahamic continuity, final revelation, qiblah, sacred geography, justice, leadership, covenant, and inheritance of land. Part XVIII now adds the explicit Qur'anic doctrine that the final Ummah inherits the Book and is raised as the best community for humankind. That fills an important gap because it answers, in a focused and direct Qur'anic way, the question of who truly inherits the prophets after Prophet Muhammad. (quran.com)

This means the study is now even closer to full substantive completion. What remains is not another major doctrinal theme of the same order, but final audit and integration: testing whether any significant Qur'anic angle originally raised has truly been left untreated, and then merging the material into one seamless final article. (quran.com)

Conclusion to Part XVIII

Part XVIII has addressed one of the final major Qur'anic angles by examining the doctrines that the final Ummah inherits the Book and is raised as the best community for humankind. It has shown that the deepest prophetic inheritance in the Qur'an is inheritance of revelation, not ethnicity; that the final Ummah is entrusted with the Book as a chosen community; that its excellence lies in belief and public moral witness, not bloodline; and that this doctrine further confirms the Muslim Ummah as the true inheritor of prophetic truth and therefore the final authoritative community for interpreting sacred history, including the Holy Land. This closes another significant angle without repeating earlier sections. (quran.com)

References

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:143*. Quran.com. (quran.com)

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 3:110*. Quran.com. (quran.com)

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 35:32*. Quran.com. (quran.com)

Quran.com. (n.d.). *Tafsirs for Qur'an 3:110*. (quran.com)

The Qur'an. (n.d.). Verses 2:143, 3:110, and 35:32. Quran.com. (quran.com)

Part XIX

Introduction to Part XIX

One of the last major Qur'anic angles still worth treating independently is the doctrine of **khilafah, succession, replacement, and testing in the earth**. This matters because the language of succession is often misread as though it established a stable hereditary claim, when the Qur'an repeatedly presents succession as a **test**, a **temporary trust**, and something Allah may **withdraw and replace** if people turn away. Several verses are especially important here: (Qur'an 6:165), which states that Allah made human beings successors on the earth and raised some above others in rank as a test; (Qur'an 10:14), which says later peoples were made successors after earlier destroyed nations in order to see how they would act; and (Qur'an 47:38), which warns that if a people turn away, Allah will replace them with another people who will not be like them. Ma'arif al-Qur'an and Ibn Kathir both read these passages in a way that makes succession conditional, accountable, and reversible.

This angle is crucial for the Holy Land discussion because it closes off a common hidden premise: that once a people have been granted a place, leadership, or status in the earth, that status somehow becomes self-sustaining. The Qur'an repeatedly denies this. It says succession itself is part of Allah's testing of communities, and it warns that communities may be removed and replaced. That means the very grammar of "succession in the land" in the Qur'an is anti-absolutist. It does not support unconditional ethnic permanence. It supports contingent vicegerency under divine judgement.

Theme One Hundred Twenty-Five: Qur'an 6:165 Defines Human Succession on Earth as a Test, Not an Unconditional Honour

(Qur'an 6:165) states: “He is the One Who has placed you as successors on earth and elevated some of you in rank over others, so He may test you with what He has given you.” The Ma'arif al-Qur'an entry on Quran.com preserves the verse's wording in precisely this moral direction, and Ibn Kathir's tafsir page explains that Allah made people generations replacing one another on the earth, generation after generation and offspring after forefathers. The key point in both is that succession is inseparable from trial.

This is highly significant for the present study. If Allah makes people successors and raises some above others **in order to test them**, then succession cannot be read as a metaphysical certificate of enduring righteousness. It is not pure honour. It is trust under examination. A people may receive standing, opportunity, or control in the earth, but that very grant becomes the setting in which their obedience, justice, and gratitude are judged. This directly undermines the logic of unconditional territorial entitlement. The Qur'an's own wording places succession under moral scrutiny from the outset.

This verse also harmonises perfectly with earlier parts of the study. The earth belongs to Allah. The righteous inherit. Wrongdoers are excluded from covenant. Communities may be favoured yet later judged. (Qur'an 6:165) now adds that being placed in the earth as successors is itself a trial. So even where a community once possessed land or authority, that possession does not stand as self-justifying proof of ongoing divine approval. It remains a trust to be evaluated by Allah.

Theme One Hundred Twenty-Six: Qur'an 10:14 Shows That Later Peoples Succeed Earlier Ones Solely to Be Tested

(Qur'an 10:14) states: “Then We made you successors in the earth after them so that We may see how you will act.” The Ma'arif al-Qur'an entry on Quran.com explains that after the destruction of earlier peoples, later peoples were made vicegerents on the earth, but this vicegerency was not given so they could enjoy themselves without restraint. It

was given so their deeds could be observed and judged. A related tafsir result makes the same point even more sharply: making people successors is solely for the purpose of putting them to the test and is not meant to confer honour in itself.

This verse is one of the clearest statements in the Qur'an that succession after another people is **not** itself proof of permanent divine endorsement. The destruction of previous communities and the rise of later communities create a moral sequence of testing. That means later possession of land or status can never be read as though it guarantees final legitimacy. The Qur'an's point is precisely the opposite: when one people replace another, they are being watched to see how they act. This is devastating to any theology that treats succession as the end of moral inquiry. In the Qur'an, succession begins a new moral inquiry.

This also deepens the study's treatment of the Holy Land. Even if one were to point to a particular community having been made successors after another, the Qur'an would still say: that succession occurred so Allah could see how they act. Therefore, the debate cannot end with the fact of succession. The decisive question remains conduct: justice or corruption, gratitude or arrogance, obedience or rebellion. The verse again pulls the issue away from bloodline and toward moral accountability.

Theme One Hundred Twenty-Seven: Qur'an 47:38 Explicitly Warns That Allah Replaces Those Who Turn Away

(Qur'an 47:38) states: "If you turn away, He will replace you with another people, then they will not be like you." The Ma'arif al-Qur'an result explains that Allah is completely free of need and that if people turn away, He can replace them with others. Ibn Kathir's tafsir, as surfaced in the search results, states the warning with even greater clarity: if people turn away from obeying Allah and adhering to His laws, He will replace them with others who will listen and obey.

This is one of the most direct anti-absolutist verses in the Qur'an. It means that no community may imagine itself indispensable, unremovable, or permanently secured by its past. Allah can replace a people with another people. That replacement is not merely demographic. It is moral and covenantal. Those who turn away lose standing; others arise

who are more obedient. This speaks powerfully to the Holy Land question because it destroys the premise that earlier favour, earlier possession, or earlier covenantal relation can guarantee permanence independent of obedience. The Qur'an plainly says otherwise: turning away can lead to replacement.

This verse also complements the earlier inheritance texts. In previous parts, the Qur'an's narratives showed the oppressed inheriting the land, tyrants losing what they built, and believers inheriting homes and land after divine judgement. Qur'an 47:38 now states the principle in concise, general form: if a people turn away, Allah will replace them. The dynamics of inheritance, succession, and replacement in the Qur'an all therefore move in the same direction. None of them support an indestructible racial title.

Theme One Hundred Twenty-Eight: The Qur'an's Doctrine of Succession Is Reversible and Therefore Incompatible with Permanent Ethnic Entitlement

When (Qur'an 6:165), (Qur'an 10:14), and (Qur'an 47:38) are read together, a highly consistent doctrine emerges. People are made successors in the earth as a test. Later peoples succeed earlier ones so their deeds may be judged. If they turn away, Allah can replace them with others. Succession in the Qur'an is therefore **reversible**. It is not an eternal possession locked to ancestry. It is a divine trust subject to continuation, loss, and transfer.

This point is extremely important because it closes another subtle loophole in absolutist land-theology. One might concede that righteousness matters and yet still imagine that the basic right remains always attached to a people beneath the surface. The Qur'an's succession-verses deny that hidden permanence. They say that vicegerency is a test and that replacement is possible. Therefore, even the structure of political and territorial standing in the Qur'an is conditional. The text does not allow a secret permanent entitlement to survive underneath open moral failure.

Theme One Hundred Twenty-Nine: This Succession Framework Also Applies to Muslims Themselves, Which Strengthens the Argument

An important nuance must be stressed. These verses do not merely criticise others. They also warn Muslims and humanity generally. Qur'an 47:38 addresses the believing community and warns that if they turn away, Allah will replace

them. That is significant because it confirms once again that the Qur'an's framework is not a crude tribal inversion. It does not say one ethnicity has a permanent right while another does not. It says that all communities stand under Allah's testing, and all can be replaced if they turn away.

This strengthens the study rather than weakening it. The Islamic case is not that one communal label automatically inherits divine favour instead of another. The Islamic case is that Allah owns the earth, tests His servants with authority and succession, grants inheritance to the righteous, and replaces those who turn away. That is a principled doctrine, not a tribal claim. It means the refutation of unconditional Zionist theology does not depend on replacing one race-centred entitlement with another. It depends on the Qur'an's own universal moral law.

Theme One Hundred Thirty: The Final Audit Result of the Succession Verses

With these succession passages now brought in explicitly, another remaining meaningful Qur'anic angle is substantially closed. Earlier parts had already covered divine ownership, righteous inheritance, covenant, chosenness, qiblah, final revelation, justice, criterion over earlier scripture, inheritance of the Book, kingship, and replacement in specific narratives. Part XIX now adds the general doctrine that succession on the earth is a test and is reversible, and that Allah may replace one people with another if they turn away.

This is highly relevant to the Holy Land question because it confirms, in still another register, that the Qur'an cannot be read as supporting an unconditional race-based entitlement to Palestine or Jerusalem. The grammar of succession itself in the Qur'an rules that out. Succession is testing, not metaphysical permanence. Replacement is possible, not excluded. Therefore, the absolutist claim fails not only on the basis of covenant, righteousness, and final revelation, but also on the basis of the Qur'an's doctrine of vicegerency and succession in the earth.

Conclusion to Part XIX

Part XIX has addressed one of the last remaining meaningful Qur'anic angles by examining succession, vicegerency, and replacement in the earth. It has shown that the Qur'an presents succession as a test, not a permanent honour; that later peoples are made successors after earlier peoples so their deeds may be judged; and that Allah explicitly warns He

can replace those who turn away with others more obedient than them. This closes another important angle and further confirms that the Qur'an's theology of land and authority is conditional, moral, and governed by divine sovereignty rather than by unconditional ethnic entitlement.

References

Ibn Kathir. (n.d.). *Tafsir on Qur'an 6:165*. Quran.com.

Ibn Kathir. (n.d.). *Tafsir on Qur'an 47:38*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 6:165*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 10:14*. Quran.com.

Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 47:38*. Quran.com.

Tazkirul Qur'an. (n.d.). *Tafsir on Qur'an 10:14*. Quran.com.

The Qur'an. (n.d.). Verses 6:165, 10:14, and 47:38. Quran.com.

Part XX

Introduction

This part is deliberately narrow. It addresses only the verse-clusters that remained underdeveloped from the user-defined list earlier in the conversation: (Qur'an 2:63-64), (Qur'an 2:83-86), (Qur'an 5:70-71), (Qur'an 62:7-8), (Qur'an 3:102), (Qur'an 9:13), (Qur'an 9:71), (Qur'an 33:35), and (Qur'an 6:74-90). The purpose is not to restate the whole study, but to close the specific gaps that still remained in the Qur'anic field as previously mapped. These verses do not all speak directly about Palestine as geography. Their importance lies elsewhere: they complete the Qur'an's theology of covenant, communal legitimacy, Abrahamic inheritance, righteous identity, and the moral character of the community

that may claim continuity with the prophets. Once these passages are brought in, the earlier thesis becomes more complete: the Qur'an does not validate inherited sacred entitlement by ethnicity alone; it validates obedience, tawhid, truthfulness, covenantal fidelity, and righteousness.

1. Qur'an 2:63-64: The Covenant at Sinai Was Accepted Under Compulsion of Judgement, Then Broken Again

(Qur'an 2:63-64) records the episode in which the covenant was taken from Children of Israel “Prophet Jacob” (Bani Isra'il), Mount Tur was raised over them, and they were ordered to hold firmly to what had been given to them and remember what was in it, so that they might become people of taqwa. The Ma'arif al-Qur'an entry explains that the Israelites had already acknowledged Prophet Musa, accepted the Torah as divine, and then recoiled from its demands; the raising of the mountain functioned as a threat of punishment against rebellion, not as forced conversion into a religion they had not already professed. The same passage then states that, even after this solemn event, they turned away, and that only Allah's grace and mercy prevented their utter ruin. This matters because it demonstrates that covenant in the Qur'an is not merely conferred; it is morally enforceable, and it may be followed by renewed breach. In relation to the land question, the theological implication is clear: a people may stand within sacred covenantal history and still repeatedly violate the very trust on which any claim to privilege would depend.

This verse-cluster therefore strengthens the broader anti-absolutist argument in a distinct way. Earlier parts showed that the Qur'an denies covenant to wrongdoers in principle. (Qur'an 2:63-64) now shows, at the level of narrative, that even after an overwhelming manifestation of divine seriousness, covenantal fidelity was still not sustained. That means sacred encounter, Sinai memory, and formal belonging did not produce automatic covenantal permanence. The Qur'an's own presentation is sobering: even a community standing before revelation in a moment of terror and submission may later turn away. This undermines every attempt to treat historical covenantal proximity as a lasting guarantee independent of obedience.

2. Qur'an 2:83-86: Social-Ethical Breach Shows That Covenant Failure Was Not Only Doctrinal but Moral and Civil

(Qur'an 2:83) lays out a major covenant given to Children of Israel “Prophet Jacob” (Bani Isra’il): worship none but Allah, show excellence to parents and relatives, care for orphans and the needy, speak kindly to people, establish prayer, and give alms. The verse then says that they turned away, except for a few, and did so while being indifferent. This is extremely important because it shows that covenant in the Qur'an is not only about ritual or abstract theology. It is also social, ethical, and civil. Treatment of the vulnerable, the discipline of speech, prayer, almsgiving, and loyalty to divine commands are all part of covenantal standing.

The immediately following passage, (Qur'an 2:84-86), continues this moral exposure by condemning bloodshed, expulsion, factional solidarity in wrongdoing, and selective obedience to scripture. Even without reproducing the full textual sequence here, the thematic significance is clear: covenantal breach in the Qur'an includes internal violence, injustice toward one’s own people, and taking from revelation what suits one while neglecting the rest. This matters directly to the study because it deepens the meaning of conditionality. The idea of an unconditional inherited right collapses not only because of theological disbelief, but because of moral failure within the community itself. The Qur'an is exposing a people who invoked scripture while violating its ethical heart. A land-claim grounded in scripture cannot survive that kind of selective covenantal collapse.

3. Qur'an 5:70-71: Repeated Rejection of Prophets and the Illusion of Being Untouchable

(Qur'an 5:70) states that Allah took a covenant from Children of Israel “Prophet Jacob” (Bani Isra’il) and sent messengers to them, but whenever a messenger came with what their souls did not desire, some they denied and others they killed. This verse is one of the strongest summaries in the Qur'an of repeated prophetic rejection within sacred history. It matters because it removes any attempt to romanticise communal relation to prophecy. The people in question were not outsiders to prophetic religion; they were addressed by multiple messengers. Yet the Qur'an says desire governed their response: whatever did not suit them was denied or met with violence. That places the problem at the level of will and appetite, not mere misunderstanding.

(Qur'an 5:71) continues by describing a further distortion: they thought there would be no trial or consequence, so they became blind and deaf; then Allah turned to them, yet many again became blind and deaf. This is a crucial addition because it names the interior error beneath covenantal rebellion: false security. They imagined themselves beyond serious consequence. For the larger argument, that is highly significant. An unconditional Zionist theological claim depends on precisely this kind of false security: the assumption that sacred history, chosen status, or ancestry create a protected zone beyond ordinary moral judgement. (Qur'an 5:70-71) explicitly breaks that illusion. Even repeated prophetic address did not shield a community from becoming blind and deaf when it treated itself as safe from trial.

4. Qur'an 62:7-8: They Will Never Wish for Death Because of What Their Hands Have Sent Ahead

Earlier parts treated (Qur'an 62:6), where the Jews are challenged that if they claim special friendship with Allah, they should wish for death if they are truthful. The remaining verses, (Qur'an 62:7-8), complete the argument. (Qur'an 62:7) says they will never wish for it because of what their hands have sent ahead, and Allah knows the wrongdoers. (Qur'an 62:8) then states that the death from which they flee will surely meet them, and they will be returned to the Knower of the unseen and seen, who will inform them of what they used to do. These verses are indispensable because they transform the issue from mere polemical challenge into moral diagnosis. The problem is not only that the claim of chosenness is false. It is that conscience itself exposes the falsity: they fear meeting Allah because of their deeds.

For the Holy Land discussion, this matters because it reveals the Qur'an's deeper logic about inherited exceptionalism. A community truly secure with Allah would not recoil from the meeting with Him. False communal claims are unmasked by the very moral weight of what "their hands have sent ahead." In other words, the Qur'an subjects collective self-understanding to eschatological truth. Claims of divine specialness cannot survive the reality of wrongdoing. Thus, (Qur'an 62:7-8) strengthens the study's broader conclusion that sacralised identity, when detached from righteousness, becomes self-indicting rather than self-validating.

5. Qur'an 3:102: The Real Standard Is Taqwa and Dying as Muslims

(Qur'an 3:102) commands the believers to fear Allah as He deserves to be feared and not to die except as Muslims, that is, in full submission. Although this verse does not mention Palestine directly, it belongs in the study because it states with unusual force the criterion of valid belonging before Allah: taqwa joined to persevering submission until death. The verse's wording is absolute in its orientation. It does not direct the reader toward ancestry, historical memory, or communal sentiment. It directs the reader toward fear of Allah and enduring Islam.

This strengthens the anti-ethnic reading in a particularly pure way. If the standard is to fear Allah as He should be feared and to die only in submission, then the decisive Qur'anic measure of nearness to Allah is not inherited identity but persevering taqwa. Earlier parts used (Qur'an 49:13) and related verses to make this point from the angle of nobility. (Qur'an 3:102) completes it from the angle of existential belonging. The true community before Allah is the one that remains Muslim in life and death, not the one that relies on historical prestige while failing the moral test of submission.

6. Qur'an 9:13: True Believers Confront Oath-Breaking and Aggression Rather Than Cloaking Betrayal in Sacred Legitimacy

(Qur'an 9:13) asks why believers should not fight those who broke their oaths, plotted to expel the Messenger, and initiated hostility first. This verse matters in the present context because it defines the legitimacy of struggle not by tribal entitlement but by objective moral and covenantal factors: oath-breaking, aggression, expulsion, and initiating attack. In other words, the Qur'an grounds resistance in violated covenant and aggression, not in inherited supremacy.

This is relevant to the Holy Land discussion because it shows how the Qur'an handles conflict over space, covenant, and religious existence. It does not sacralise whichever side claims older memory. It examines who kept faith, who broke oaths, who aggressed first, and who sought expulsion of the Messenger. So even where force becomes morally licit, it is tied to truth, covenant, and justice rather than to racial entitlement. This reinforces the broader thesis that

land, authority, and struggle in the Qur'an remain morally structured. They are not blank cheques for groups claiming sacred history.

7. Qur'an 9:71: The Believing Community Is Defined by Mutual Guardianship, Moral Command, and Obedience

(Qur'an 9:71) states that believing men and believing women are allies or guardians of one another; they command what is right, forbid what is wrong, establish prayer, give alms, and obey Allah and His Messenger. This verse is especially important because it gives a concise Qur'anic sociology of the true believing community. It is not defined by race or territory first. It is defined by mutual loyal guardianship under faith, by public moral responsibility, and by obedience to Allah and His Messenger.

In relation to the study, this verse completes an important missing layer. When the question is asked, “Who are the true heirs of the prophets?” the Qur'an's answer is not merely, “those connected to older sacred events,” but those who embody prophetic community in practice: solidarity in faith, enjoining right, forbidding wrong, worship, charity, and obedience. (Qur'an 9:71) therefore helps define the final Ummah not simply as a confessional label, but as an active moral body. This matters because it shows again that the Qur'an's criterion for communal legitimacy is covenantal practice, not ethnic continuity.

8. Qur'an 33:35: Reward and Nearness Are Based on Comprehensive Virtue, Not Ethnicity

(Qur'an 33:35) lists believing men and women, devout men and women, truthful men and women, patient men and women, humble men and women, charitable men and women, fasting men and women, chaste men and women, and those who remember Allah much, then states that Allah has prepared for them forgiveness and a great reward. This verse is crucial because it is one of the most comprehensive Qur'anic catalogues of spiritually meaningful qualities, and none of them is ethnicity. The verse maps divine acceptance through virtue, devotion, truthfulness, patience, humility, charity, chastity, and remembrance.

This is highly relevant to the land question even though it does not mention it explicitly. The whole point of the study has been that sacred legitimacy before Allah cannot be grounded in race alone. (Qur'an 33:35) provides one of the strongest positive proofs of what divine regard actually attaches to. It attaches to moral and spiritual qualities distributed across believing men and women, not to descent as such. The verse therefore supports the broader argument from a fresh angle: the Qur'an's language of honour, forgiveness, and reward is virtue-centred, not blood-centred. A community claiming divine favour while neglecting the very qualities the Qur'an magnifies stands on unstable ground.

9. Qur'an 6:74-90: Prophet Ibrahim's Break with Idolatrous Ancestry and Prophet Muhammad's Command to Follow the Guidance of the Earlier Prophets

The long section in (Qur'an 6:74-90) is one of the most important remaining passages because it completes the Abrahamic dimension of the study in a distinctive way. (Qur'an 6:74) opens with Prophet Ibrahim confronting his father Azar and rejecting idols, declaring that he sees him and his people in manifest error. This is vital because it shows that the Qur'an presents Prophet Ibrahim not as a guardian of inherited ancestral religion, but as a breaker of false inherited religion. His defining quality is not loyalty to ancestry for its own sake, but loyalty to tawhid against ancestral error.

The rest of the passage moves through Prophet Ibrahim's search, argument, and submission, then names a line of prophets whom Allah guided. Finally, (Qur'an 6:90) declares of those prophets: "Those are the ones whom Allah has guided, so by their guidance follow." This command to Prophet Muhammad is decisive. It means the final Prophet is commanded to follow the guidance of the earlier prophets, not as a separate outsider but as their culminating continuer. Thus, (Qur'an 6:74-90) is one of the strongest Qur'anic texts against all attempts to monopolise Prophet Ibrahim genealogically while missing his essential function as the champion of pure tawhid. It also powerfully supports the Muslim claim to true prophetic inheritance, because Prophet Muhammad is explicitly commanded to follow the guidance of those earlier prophets. This passage is particularly valuable because it closes an angle that neither (Qur'an 3:67-68) nor (Qur'an 22:78) alone fully exhausts. Those verses established Abrahamic continuity and the Muslim

Ummah's link to Prophet Ibrahim. (Qur'an 6:74-90) now shows the inner character of that continuity: it is continuity in breaking with idolatrous ancestry, standing for tawhid, and walking in the guidance of the whole prophetic chain. This makes the study's central conclusion still stronger. The true heirs of Prophet Ibrahim are not those who merely invoke ancestral status. They are those who, like Prophet Ibrahim and like Prophet Muhammad, stand upon pure submission to Allah and follow the guidance of the prophets in truth.

Final result for the previously uncovered list

With this part, the specific remaining clusters from earlier list have now been addressed:

- 2:63-64
- 2:83-86
- 5:70-71
- 62:7-8
- 3:102
- 9:13
- 9:71
- 33:35
- 6:74-90

Taken together with the earlier parts, these additions complete the **previously admitted gaps in that specific verse-list**. They reinforce the same overall conclusion from new angles: covenant can be broken after solemn acceptance, social ethics are part of covenantal legitimacy, prophetic rejection destroys communal standing, false chosenness collapses under eschatological truth, taqwa and Islam are the real standard, believers are defined by moral guardianship

and obedience, divine reward rests on virtue rather than ethnicity, and Prophet Ibrahim's legacy belongs to tawhid rather than ancestral nostalgia.

References

- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:63*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 2:83*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 3:102*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 5:70*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 6:74*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 6:90*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 9:13*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 9:71*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 33:35*. Quran.com.
- Ma'arif al-Qur'an. (n.d.). *Tafsir on Qur'an 62:7*. Quran.com.
- The Qur'an. (n.d.). Verses 62:8, 3:102, and 9:13. Quran.com.

Allah Knows Best

By Mohamad Mostafa Nassar

X @NassarMohamadMR

Website: www.Islamcompass.ocm

References:

[The Holy Land in the Qur'an A Qur'an-Centred Study of Sacred Land, Covenant, Prophetic Inheritance, and the Rejection of Unconditional Zionist Claims to Palestine](#)

[What does the Glorious Holy Quran say about Israel? Clarification of the contexts in which the word 'Israel' is mentioned 43 times in the Holy Quran.](#)

[The Promised Land for the Jews, as mentioned in Genesis 15:18-21 in the Bible and Torah, has been fulfilled Palestine Was Never Jewish or Zionist Land: 45 Irrefutable, Non-Islamic Refutations That Dismantle Every Zionist Claim to the Land of Palestine](#)

[The Chosen People of Satan: Exposing the Lies and Crimes of the Zionists under the Guise of 'Divine Promise'](#)

[What does the Glorious Holy Quran say about Israel? Clarification of the contexts in which the word 'Israel' is mentioned 43 times in the Holy Quran.](#)

[Fulfilling the Quranic Prophecy: Understanding the Jewish Defensive Warfare from Fortified Villages and Behind Walls Quran \(59:14\)](#)

[The Complex Legacy of Israel: Unpacking History, Identity, and Ownership](#)

[The Bible claims that the Jews are GOD's "Chosen People". Yet, neither Moses nor Jesus nor several other Prophets liked the Jews!](#)

[Biblical and Torah Promised land for Jews as per Genesis 15:18-21 had been fulfilled.](#)

[The Lost Torah](#)

[The Noble Qur'an says, "Ask the people of the Book." What and why?](#)

[Ask the People of the Book \(Jews and Christians\) – Qur'an 10:94 ?](#)

[The Torah, Gospel and Zaboor=Psalms are truly the words of Allah](#)

[Does The Prophet Permitting Us To Narrate From The Jews Mean That He Held Their Torah To Be Authoritative?](#)

[Did Prophet Muhammed Kiss the Torah](#)

[The Prophets from the Perspective of the Corrupted Torah](#)