

From Conflict to Peace: *Fuqaha* Political Exegesis on Israel's War Crimes in Palestine

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Abstract

The aims of this research are to analyse the contributions of Indonesian netizens' comments regarding Israel's war crimes in Palestine and to examine the contributions of *fuqaha*'s political exegesis towards peace politics in addressing these crimes. The study provides insights into Indonesian netizens' views and the role of *fuqaha* in promoting sustainable peace. Using an in-depth qualitative method and textual analysis, the research focuses on *fuqaha* interpretations of Israel's war crimes, the two-state solution, Palestinian independence, and the role of Islamic law in peace and reconciliation. Participants include *fuqaha* experts, Islamic studies and international law academics, and Indonesian netizens selected for their expertise. Data collection involves analysing war crimes documents, two-state resolution texts, and public forum comments. Thematic coding identifies patterns in the data. Findings show Indonesian netizens' strong opinions on social media, calling for accountability for figures like Netanyahu and urging ICC action. *Fuqaha*, like Al-Shafi'i, Al-Shaukani, and Al-Zuhaili, emphasise peace and justice, condemning Israel's violations of international law. They advocate for integrating Islamic principles into political and social approaches to achieve lasting peace.

Keywords: Palestine; Israel war crimes; *fuqaha*; political exegesis

Introduction

The prolonged Israel-Palestine conflict has profoundly impacted the Middle East and the global community. This conflict has seen numerous war crimes by Israel against Palestine, including the illegal transfer of Israeli civilians to occupied Palestinian territories, violating Article 8(2)(b)(viii) of the Rome Statute.¹ Military operations like Operation Cast Lead, Operation Pillar of Cloud, Operation Protective Edge, and Operation Guardian of the Walls have destroyed vital facilities and killed thousands of civilians, breaching international humanitarian law.² Acts of collective punishment, deportation, and annexation of occupied territories further confirm Israel's systematic violations of war laws.³ Israeli forces often act with impunity, committing extrajudicial executions and unlawful killings, especially targeting children. Despite international condemnation, these human rights violations continue without adequate accountability. The conflict raises questions about legitimacy and justice in war, with the occupation of Palestinian territories by Israel remaining highly controversial, involving international law, politics, and history. Since the late 19th century, the Zionist movement's land purchases in Palestine, leading to the 1948 declaration of Israel and the Nakba, have been reinforced by Western support, especially from the U.S., exacerbating the conflict.⁴

This study investigates and analyses the role of *fuqaha* in interpreting and responding to Israel's war crimes against Palestine from the perspective of Islamic peace politics. It examines various aspects of the conflict, including Israeli war crimes, complications of the "two-state" resolution, and Palestinian independence under international law. Additionally, the research focuses on *fuqaha* views on law and peace politics in conflict resolution and political peace

¹ Atris Syari'ah, Nafa Nabilah, and Rizki Wijayanti, "Kekejaman Israel Terhadap Rakyat Palestina: Telaah Berita-Berita CNN Indonesia Tahun 2019-2021," *Dinamika Sosial: Jurnal Pendidikan Ilmu Pengetahuan Sosial* 1, no. 1 (2022), <https://doi.org/10.18860/dsjpips.v1i1.1039>.

² Michael G. Kearney, "On the Situation in Palestine and the War Crime of Transfer of Civilians into Occupied Territory," *Criminal Law Forum* 28, no. 1 (2017), <https://doi.org/10.1007/s10609-016-9300-9>.

³ Ghislain Poissonnier and Eric David, "Israeli Settlements in the West Bank, a War Crime?," *Revue Des Droits de l'homme*, no. 17 (2020), <https://doi.org/10.4000/revdh.7613>; A Bag et al., "The Slow-Motion Genocide-Decoding Israel's Oppression On Palestine Through International Human Rights Perspective," *Turkish Journal of Physiotherapy and ...*, n.d.

⁴ J L Gelvin, *The Israel-Palestine Conflict: One Hundred Years of War* (books.google.com, 2014), https://books.google.com/books?hl=en&lr=&id=jLdEAgAAQBAJ&oi=fnd&pg=PR8&dq=genocide+palastine&ots=XzR60X0hVB&sig=-0_H2aI0GgC9XwBSEs5UUyusJas.

reconciliation. The research questions include: (1) What are the comments and contributions of Indonesian netizens regarding Israel's war crimes? (2) How does *fuqaha* exegesis contribute to peace politics? The research provides insights into Islamic legal approaches to war crimes and identifies unexplored peace strategies. It aims to enhance interreligious and intercultural dialogue and support global peace initiatives by incorporating Islamic spiritual and ethical perspectives.⁵

Previous research has examined the situation in Palestine and Israeli war crimes. Kearney (2017) addresses the illegal transfer of Israeli civilians into occupied Palestinian territories and advocates using the ICC to end these violations.⁶ Salahi (2009) provides a firsthand account of Israeli attacks on Palestinian civilians and infrastructure. Balachandran and Sethi (2015) discuss the legal debates on war crimes during the Israel-Gaza crisis and their implications in international courts.⁷ Esmacili (2024) explores potential ICC hearings to condemn Israel's actions as war crimes in the 2023 conflict. Divine (2019) analyses how language influences public perception of war crimes in the conflict. While these studies offer valuable insights, they do not extensively explore the Fuqaha perspective on Israeli war crimes or how Islamic political principles can achieve peace. The research aims to fill this gap by examining the contributions of Fuqaha to peace politics related to Israeli war crimes in Palestine, the perspectives of Indonesian netizens on these war crimes, and how these perspectives can be implemented in peace efforts. This study integrates international legal studies with Fuqaha's contributions to peace politics to address the conflict and war crimes committed by Israel against Palestine.⁸

To address the identified research problems, this study employs an in-depth qualitative method with textual analysis.⁹ It examines fuqaha's

⁵ S Bachri, "Ratio Decidendi of Religious Court Judges on Rejection of Applications for Interfaith Marriage Prevention," *Istinbath: Jurnal Hukum*, 2021, <https://e-journal.metrouniv.ac.id/index.php/istinbath/article/view/3018>.

⁶ Kearney, "On the Situation in Palestine and the War Crime of Transfer of Civilians into Occupied Territory."

⁷ D R Divine, "Word Crimes: Reclaiming the Language of the Israeli-Palestinian Conflict," *Israel Studies*, 2019, <https://doi.org/10.2979/israelstudies.24.2.01>.

⁸ A M Anshor and M N Muttaqin, "Kebijakan Pemerintah Indonesia Dalam Pencegahan Penyebaran Corona Virus Disease 2019 (Covid-19) Perspektif Maqashid Syari'ah," *Al-Istinbath: Jurnal Hukum Islam* 5, no. 2 (2020): 159–76, <https://doi.org/10.29240/jhi.v5i2.1946>.

⁹ "Maqasid Al-Syari'ah Dalam Penegakkan Hukum Lalu Lintas Di Indonesia," *Al-Istinbath: Jurnal Hukum Islam* 6, no. 1 (2021): 69–84, <https://doi.org/10.29240/jhi.v6i1.2470>.

interpretations of Israel's war crimes, the two-state solution,¹⁰ Palestinian independence, and Islamic law's role in reconciliation and peace. The design includes multi-location case studies and international political influences. Participants are selected based on expertise in Islamic law, Middle Eastern politics, and conflict resolution, including fuqaha experts, Islamic studies academics, and Indonesian netizens.¹¹ Data collection involves analysing documents, social media, and news related to the Israel-Palestine conflict, using thematic coding to explore and document fuqaha views. This study aims to test Islamic justice theory in modern conflict, fill gaps in Islamic peace politics, and find new ways to support conflict resolution and sustainable peace between Israel and Palestine.¹²

Discussion

Israel's War Crimes against Palestine

Palestine's history is a rich blend of culture, religion, and politics, spanning from ancient times to modern-day Israel, the West Bank, and the Gaza Strip.¹³ Originally home to the Philistines and Jews, it embraced Islam in 638 AD. Ottoman rule lasted until 1917, followed by British control. The 20th century saw Jewish immigration, tension, and Israel's establishment in 1948, leading to ongoing conflicts and the Oslo peace process.¹⁴ Israel's annexation of

¹⁰ A Basid, "Kaidah Kualifikasi Intelektual Mufassir," *Al Yasini: Jurnal Keislaman, Sosial, Hukum Dan ...*, 2018, <http://ejournal.kopertais4.or.id/tapalkuda/index.php/alyasini/article/view/3503>.

¹¹ V Pathak, B Jena, and S Kalra, "Qualitative Research," *Perspectives in Clinical Research*, 2013, https://search.proquest.com/openview/69b6c78d849cd34fb324e69c998d26d8/1?pq-origsite=gscholar&cbl=2035655&casa_token=uZ-7DsffrloAAAAA:EWLcCZ62hhg9eR79gLiXjBOtst4LMJRUf9MITpSRLh3jeiT6fy7ZBWOEtgz.66xQ7ArBo9iuauQ; J Smith and F Dunworth, "Qualitative Methodology," *Handbook of Developmental Psychology*, 2003, <https://www.torrossa.com/gs/resourceProxy?an=5019594&publisher=FZ7200#page=632>.

¹² C Ratner, "Subjectivity and Objectivity in Qualitative Methodology," ... *Qualitative Sozialforschung/Forum: Qualitative ...*, 2002, <http://www.qualitative-research.net/index.php/fqs/article/view/829>; D Skinner, *Qualitative Methodology: An Introduction* (repository.hsrc.ac.za, 2007), <https://repository.hsrc.ac.za/handle/20.500.11910/5474>.

¹³ Kitty Warnock, "The History of Palestine," 1990, 1–18, https://doi.org/10.1007/978-1-349-20817-3_1; E L Rogan and A Shlaim, *The War for Palestine: Rewriting the History of 1948* (books.google.com, 2001), https://books.google.com/books?hl=en&lr=&id=oi8cmbTa6qMC&oi=fnd&pg=PR7&dq=genocide+palestine&ots=pDBeK5IDzj&sig=493LSTIF5tt-23uWox_p2sa3t5I.

¹⁴ Gabriel Polley, "Palestine and Palestinians: The Bride: An Illustrated History of Palestine, 1850–1948, by Roger Hardy (Book Review)," *The Middle East Journal* 76, no. 4 (2023), <https://doi.org/10.3751/76.4.303>; Charles K Rowley and Jennis Taylor, "The Israel and

Palestinian territories began with the 1967 Six-Day War, capturing the West Bank, Gaza Strip, Golan Heights, and the Sinai Peninsula.¹⁵ Israel employed "de facto" and "de jure" strategies, focusing on settlements in strategic areas under the Alon Plan. Settlements expanded for security and ideological reasons, despite international law deeming them illegal. The 2018 Basic Law declared Jerusalem Israel's capital. The Oslo Accords failed to stop settlement expansion. Annexation efforts, supported by allies like the US, Britain, and France, persist, impacting Palestinians and the Middle East's political landscape.¹⁶

The Israel-Palestine conflict has caused immense suffering for Palestinian civilians from 1948 to 2024.¹⁷ Over 66,789 Palestinians have been killed in various conflicts, including the First and Second Intifadas, Operation Cast Lead, and Operation Pillar of Defense. More than 81,420 Palestinians have been injured, and over 700,000 have been displaced since 1948. Recently, over 85% of Gaza's 2.3 million residents have been displaced due to military operations. Gaza's situation worsens with Israeli restrictions limiting access to basic services and humanitarian aid. Israel's human rights violations, including collective punishment and forced deportations, breach international law and have been condemned by international organizations, though Israel largely avoids accountability.¹⁸

Israel has committed numerous war crimes against Palestine, particularly in Gaza and the West Bank. These include violations of the Fourth Geneva Convention, such as targeting civilians and infrastructure during operations like Cast Lead, Pillar of Cloud, Protective Edge, and Guardian of the Walls. The ICC is investigating these actions, focusing on illegal civilian transfers. Despite Israel's non-cooperation, the international community, including Amnesty International, demands accountability. Israel's persistent international law

Palestine Land Settlement Problem: An Analytical History, 4000 B.C.E.–1948 C.E.," *Public Choice* 128, no. 1 (2006): 41–75, <https://doi.org/10.1007/S11127-006-9044-X>.

¹⁵ Ahron Bregman, *Cursed Victory: A History Of Israel And The Occupied Territories*, 2014; Elaine C Hagopian, "A Half Century of Occupation: Israel, Palestine, and the World's Most Intractable Conflict by Gershon Shafir (Review)," *Middle East Journal* 71, no. 4 (2017): 670–71.

¹⁶ S Lendman, "Israel's Slow-Motion Genocide in Occupied Palestine," *The Plight of the Palestinians: A Long History of ...*, 2010, https://doi.org/10.1057/9780230107922_2.

¹⁷ U Ü Üngör, "Screaming, Silence, and Mass Violence in Israel/Palestine," *Journal of Genocide Research*, 2024, <https://doi.org/10.1080/14623528.2024.2309709>.

¹⁸ B Bashir and R Busbridge, "The Politics of Decolonisation and Bi-Nationalism in Israel/Palestine," *Political Studies*, 2019, <https://doi.org/10.1177/0032321718767029>.

violations highlight the need for justice for Palestinians.¹⁹ Extremist Israeli groups' human rights violations against Palestinian civilians include violence like beatings and extrajudicial killings, violating the right to life (ICCPR Article 6). Home demolitions without notice breach ICCPR Article 17, and forced displacement contravenes the Fourth Geneva Convention's Article 49. Collective punishment, restricting essentials, violates Article 33. These violations have severe implications, including casualties from military operations like 2014's Operation Protective Edge, which killed 2,220 Palestinians, and ongoing Gaza attacks. The blockade restricts essential services, exacerbating civilian suffering and questioning the efficacy of collective punishment policies. Systematic violations amount to grievous war crimes, perpetuating fear, deprivation, and lack of self-determination for Palestinians.²⁰

"Two states" resolution between Israel and Palestine

The Palestine-Israel conflict, rooted in a complex historical, social, political, and religious background, began before Israel's 1948 declaration. The region, part of the Levant under Ottoman rule, was placed under British Mandate after World War I. Tensions rose as Muslim leaders issued fatwas against selling land to European Jews, who were immigrating and buying land. Sultan Abdul Hamid II tried to control Jewish immigration, while British policies, especially after the 1917 Balfour Declaration, supported it, worsening the conflict.²¹ The main obstacles to peace between Palestine and Israel include Israeli settlement expansion in the West Bank, complicating a viable Palestinian state. Continued violence, internal political divisions, and the contentious status of Jerusalem undermine trust. The right of return for Palestinian refugees and

¹⁹ S M Culverwell, *Israel and Palestine-An Analysis of the 2014 Israel-Gaza War from a Genocidal Perspective* (commons.lib.jmu.edu, 2017), <https://commons.lib.jmu.edu/honors201019/367/>; Bashir and Busbridge, "The Politics of Decolonisation and Bi-Nationalism in Israel/Palestine"; R Busbridge, "Israel-Palestine and the Settler Colonial 'Turn': From Interpretation to Decolonization," *Theory, Culture & Society*, 2018, <https://doi.org/10.1177/0263276416688544>.

²⁰ M Levine and E Cheyfitz, "Israel, Palestine, and the Language of Genocide," *Tikkun*, 2017, <https://read.dukeupress.edu/tikkun/article-abstract/32/2/50/129727>; E Zureik, *Israel's Colonial Project in Palestine: Brutal Pursuit* (books.google.com, 2015), <https://books.google.com/books?hl=en&lr=&id=vsf4CgAAQBAJ&oi=fnd&pg=PP1&dq=genocide+palestine&ots=-RYOmLt30w&sig=Apte5TgE1d7iOhs3geSYPVvmF5M>.

²¹ L David, "Holocaust and Genocide Memorialisation Policies in the Western Balkans and Israel/Palestine," *Peacebuilding*, 2017, <https://doi.org/10.1080/21647259.2016.1265045>.

international actors' influence further exacerbate tensions and impede cooperation.²²

The two-state solution to the Israel-Palestine conflict remains challenging due to numerous factors. While it has broad support from international actors like the UN, EU, and US, public backing has declined since its peak in the 2000s.²³ Key issues such as borders, security, Jerusalem, and refugees are contentious, with little compromise. Israel's annexation policies and weak Palestinian institutions have created a 'one-state reality,' complicating the solution.²⁴ Israel's military dominance reinforces this status quo, reducing Palestinian trust in negotiations. Internal Palestinian divisions further exacerbate the stalemate. Despite international consensus, efforts are hindered by geopolitical constraints and perceived biases. Deep-seated psychological dynamics also play a role, requiring transformative mediation. Thus, although theoretically viable, the two-state solution faces substantial obstacles needing innovative diplomacy and ideological shifts.²⁵

The 'two-state' resolution between Israel and Palestine, envisioning an independent Palestinian state alongside Israel, has international backing from the UN, EU, and US but remains controversial. Israeli expansionism and weak Palestinian institutions have created a de facto 'one-state reality,' challenging its feasibility.²⁶ Public support peaked in the 1990s and early 2000s but has since declined. Palestinian leaders have shown limited genuine support, often prioritizing anti-Israel sentiment and internal conflicts. Israel's right-leaning political climate resists relinquishing control over areas like Jerusalem and the

²² Y Hakak, "Battling against Interfaith Relations in Israel: Religion, Therapy, and Social Services," *Journal of Marital and Family Therapy*, 2016, <https://doi.org/10.1111/jmft.12123>; Bashir and Busbridge, "The Politics of Decolonisation and Bi-Nationalism in Israel/Palestine"; Zureik, *Israel's Colonial Project in Palestine: Brutal Pursuit*.

²³ M Amir, "Revisiting Politicide: State Annihilation in Israel/Palestine," *Territory, Politics, Governance*, 2017, <https://doi.org/10.1080/21622671.2016.1231630>; Lendman, "Israel's Slow-Motion Genocide in Occupied Palestine."

²⁴ Üngör, "Screaming, Silence, and Mass Violence in Israel/Palestine"; F Azaiza, "Patterns of Breastfeeding among Rural Moslem Women in Israel: A Descriptive Account," *Israel Journal of Medical Sciences* 31, no. 7 (1995): 411–17.

²⁵ N Shalhoub-Kevorkian, "The Biopolitics of Israeli Settler Colonialism: Palestinian Bedouin Children Theorise the Present," *Journal of Holy Land and Palestine ...*, 2016, <https://doi.org/10.3366/hlps.2016.0127>.

²⁶ J R Vollhardt, "The Role of Victim Beliefs in the Israeli–Palestinian Conflict: Risk or Potential for Peace?," *Peace and Conflict: Journal of Peace Psychology*, 2009, <https://doi.org/10.1080/10781910802544373>; Hakak, "Battling against Interfaith Relations in Israel: Religion, Therapy, and Social Services."

West Bank. High population density and mixed communities complicate territorial division, leading some scholars to suggest alternatives like a bi-national state or federation. Despite the international consensus, the EU and others struggle to enforce the solution, balancing egalitarian support and avoiding anti-Semitism accusations. While widely supported, the two-state solution faces significant barriers, prompting alternative coexistence models.²⁷

The main obstacles to a two-state solution between Israel and Palestine include tangible issues like the right of return for Palestinian refugees, Israeli settlement expansion, security concerns, and border delineation, as well as psychological barriers such as internal divisions, conflicting attitudes, and lack of trust. Israel's uncompromising negotiation stance and Palestinian leadership's prioritization of anti-Jewish sentiment and violence exacerbate the stalemate. Israel's construction of the Separation Wall complicates a viable Palestinian state. US support for the two-state solution is waning, with some advocating for a one-state solution due to the impracticality of current proposals and ongoing Israeli occupation. Historical failures, such as the Peel Plan and the Oslo Accords, highlight continuing challenges, including the assassination of key supporters. Maintaining a Jewish state within a liberal democracy poses significant ideological challenges. Given these barriers, the two-state solution remains controversial and elusive, with some scholars suggesting alternative solutions.²⁸

The security implications of a two-state solution are multifaceted, impacting both traditional and human security. Key issues include border security, territorial integrity, and sovereignty, with the Separation Wall in the West Bank complicating border demarcation and territorial continuity.²⁹ The ongoing conflict and security dilemmas between Israel and Palestine exacerbate tensions and hinder negotiations. Human security issues like food security, livelihood security, and economic stability are also crucial. Regional and global perceptions of Israel's strategic importance further influence security discourse.

²⁷ Bregman, *Cursed Victory: A History Of Israel And The Occupied Territories*.

²⁸ Poissonnier and David, "Israeli Settlements in the West Bank, a War Crime?"; S Botticelli, "The Politics of Identification: Resistance to the Israeli Occupation of Palestine," *First Do No Harm: The Paradoxical Encounters of Psychoanalysis, Warmaking, and Resistance*, 2011, 327–47, <https://doi.org/10.4324/9780203885192-26>.

²⁹ Victor Kattan, "Israeli Settlements, U.S. Foreign Policy, and International Law," *Insight Turkey* 22, no. 1 (2020), <https://doi.org/10.25253/99.2020221.04>; M Ben Natan, "Women's Intention to Exclusively Breast Feed: The Israeli Perspective," *Midwifery* 34 (2016): 173–77, <https://doi.org/10.1016/j.midw.2015.11.013>.

Legal and constitutional struggles over security competencies, seen in the European context, mirror challenges in Israel-Palestine. Addressing both traditional and human security issues is vital for a viable two-state solution.³⁰ Using black-box testing techniques like Equivalence Class Partitioning (ECP) to design test cases for security-specific authentication, access control, and availability can enhance software security. Deploying systems to detect hidden threats, such as air sampling for chemical, biological, radiological, nuclear, and high-explosive threats, adds another security layer without invasive inspections. Integrating these technological, strategic, and policy measures can secure a two-state scenario against various threats.³¹

Fuqaha and the Source of the Political Law of Peace in Islam

Fuqaha, such as Al-Shafi'i³², Al-Syaukani³³, and Al-Zuhaili³⁴, explains that the sources of peace law in Islam are based on the teachings of the Qur'an and Hadith, which emphasise the importance of maintaining harmony and avoiding destruction. In the Qur'an, as the source of Islamic law, الصَّالِح (righteousness) is contrasted with الفساد (corruption) in many instances, highlighting that good actions are opposed to bad ones. Allah says in QS. At-Taubah: 102, "They mix a good deed with an evil one," and in QS. Al-A'raf: 56, "And do not cause corruption on the earth after its reformation." Peace (الصُّلْح) specifically means eliminating hostility among people, as mentioned in QS. An-Nisa: 128, "They reconcile in a good way, and reconciliation is better," and in QS. Al-Hujurat: 10, "So reconcile between your brothers." Allah also rectifies humans in various ways, whether by creating them in a state of goodness, removing corruption after it occurs, or decreeing righteousness for them, as stated in QS.

³⁰ A Bag et al., "The Slow-Motion Genocide-Decoding Israel's Oppression On Palestine Through International Human Rights Perspective," Turkish Journal of Physiotherapy and ..., n.d.; S Botticelli, "The Politics of Identification: Resistance to the Israeli Occupation of Palestine," First Do No Harm: The Paradoxical Encounters of Psychoanalysis, Warmaking, and Resistance, 2011, 327-47, <https://doi.org/10.4324/9780203885192-26>.

³¹ Only an international consensus but also a leinsd Ethnicity in Israel," Ethnic and Racial Studies, 2023, <https://doi.org/10.1080/01419870.2023.2192302>. Eytan Gilboa, "The Palestinian Campaign against Israel at the United Nations Human Rights Council," Israel Affairs 27, no. 1 (2021), <https://doi.org/10.1080/13537121.2021.1864849>; N Shalhoub-Kevorkian, "The Biopolitics of Israeli Settler

³² M I Al-Syafi'i and M ibn Idrīs, "Musnad Al-Syafi'i," Beirut: Dar al-Kutub al-Ilmiyyah, 1951.y

yah, 1951. Aguni, l-Thabari," *Jami'al-Bayân'an Ta'nîl Âyi al-Qurân, Li*

³⁴ W Al-Zuhayli, "Al-Fiqh al-Maliki'l-Muyassar Abkam al-Ushab" (Damascus: Dar al-Kalam al-Tayyib, 2000).y

Muhammad: 2, "And He improves their condition," and QS. Al-Ahzab: 71, "Allah will correct your deeds." In Islam, these acts of repairing and reconciling are recommended and considered highly noble and rewarding, illustrating the significance of peace and righteousness in the Muslim way of life. The Fuqaha contribute to peace in Palestine by teaching the importance of harmony and avoiding corruption based on the Qur'an and Hadith. They prioritize goodness over corruption (as stated in Surah At-Taubah: 102 and Surah Al-A'raf: 56) and define peace as the elimination of hostility (mentioned in Surah An-Nisa: 128 and Surah Al-Hujurat: 10). Their teachings encourage reconciliation and improvement, highlighting the significance of peace and righteousness. These teachings support peace efforts in Palestine and inspire concrete actions to address conflict.

The religious decrees issued by scholars regarding the sale of land to Jews before the British mandate were significant edicts aimed at preventing the transfer of land ownership to Jewish individuals, seen as a measure to protect Palestinian territory from Zionist expansion. This historical context sets the stage for understanding contemporary fatwas, such as those issued by Yusuf Al-Qardawi and the Indonesian Ulama Council (MUI). Yusuf Al-Qardawi, a prominent Egyptian scholar, has been vocal about Arab and Muslim stances towards Israel, advocating boycotts of pro-Israel brands as a form of resistance against Israel's policies and actions in Palestine. His fatwas highlight the cultural, historical, and religious dimensions of the conflict, urging Muslims to avoid products that support Israel's military and armament activities. Similarly, the MUI issued fatwa number 83 in 2023, calling for the avoidance of transactions and use of products affiliated with Israel, reflecting broader Islamic solidarity with the Palestinian cause. This fatwa has garnered significant public support, although it has also faced some opposition, indicating divided public opinion on this issue.³⁵

Peace of Islamic politics in resolving conflicts

The future of peace in Palestine remains uncertain due to internal Palestinian divisions and ongoing Israeli settlement expansion. Continuous conflict and political turmoil, compounded by failed bilateral and international interventions, make a sovereign Palestinian state seem utopian without

³⁵ Dito Alif Pratama, "Revisiting The Thought Of Yusuf Al-Qaradawi On The Boycott Of Pro-Israel Brands," *Mizanuna: Jurnal Hukum Ekonomi Syariah* 1, no. 2 (2023), <https://doi.org/10.59166/mizanuna.v1i2.135>.

significant changes. These changes include unifying Hamas and Fatah, Israel's recognition of Palestinian authority, and radical geopolitical shifts. Internal disputes within the Palestinian Authority, especially violent confrontations in Gaza, further destabilize the region and undermine unified representation crucial for peace negotiations. The Oslo Process is at a stalemate, and the U.S. peace process role is often criticized for bias towards Israeli interests. The Separation Wall physically and symbolically divides communities, complicating the prospects for separation and leading to long-term socio-economic and psychological consequences. Territorial challenges, high population density, and refugee returns necessitate a national settlement system for economic growth and urban development, hindered by ongoing conflict. Israel's settlement expansion diminishes peace prospects, making the future of Israeli-Palestinian relations increasingly complex and bleak. To achieve peace in Palestine, several technical steps are necessary. Intensive and sustained negotiations with international mediation should establish a clear framework. Enforcing international law through UN resolutions and oversight by international organizations is crucial. Immediate freezing and dismantling of illegal settlements are required. International investment and lifting the Gaza blockade should support Palestine's economic and infrastructural development. Strengthening Palestinian institutions through government reforms and security training is essential. Additionally, a fair solution for Palestinian refugees, enhanced regional cooperation with Arab countries, and programmes promoting trust and peace education should be implemented. These steps aim to create lasting peace.³⁶

Al-Mawardy argues that peace among people is a significant act encouraged by Islam, which prioritizes compassion, unity, and harmony. In QS. An-Nisa: 114, Allah states, "There is no good in most of their secret talks except for those who order charity, or what is right, or conciliation among people." Imam Thabari interprets "conciliation among people" as rectifying relations between conflicting parties according to Allah's laws. Prophet Muhammad taught that reconciling relations is highly meritorious, stating, "Reconciling relationships is better than prayer, fasting, and charity," and warned that corruption of relationships "shaves the religion." Echoing fuqaha, Ibn Hazm asserts that Islamic brotherhood is achieved through peace, referencing QS. Al-Hujurat: 10, "Indeed, believers are brothers, so reconcile your brothers."

³⁶ Leila Farsakh, "Understanding 50 Years of Israeli Occupation of Palestinian Land," *Review of the Middle East Studies* 52, no. 2 (2018): 369–77, <https://doi.org/10.1017/RMS.2018.89>.

In a hadith narrated by Bukhari and Muslim, the Prophet said, "Every joint of a person must perform charity each day: administering justice between two is charity." Peace encompasses relationships within tribes, relatives, neighbors, couples, employers, employees, and between parents and children. Allah says in QS. An-Nisa: 128, "If a woman fears cruelty or desertion from her husband, there is no sin on them if they make terms of peace, for peace is better".³⁷

Prophet Muhammad exemplified reconciliation among Muslims. In a Bukhari narration, when residents of Quba fought and threw stones, the Prophet said, "Let us go to reconcile them." Aisha described the Prophet hearing two disputants at his door, one pleading for kindness and the other refusing.³⁸ The Prophet asked, "Where is the one who swears not to do good?" The man replied, "Here, O Messenger of Allah," and the Prophet instructed him to "Be kind to him." In another narration by Bukhari and Muslim,³⁹ Ka'b ibn Malik demanded debt repayment from Ibn Abi Hadrad in the mosque. The Prophet asked Ka'b to reduce the debt by half, and Ka'b agreed. Ibn Qayyim stated, "Valid reconciliation among Muslims satisfies Allah and the involved parties, based on knowledge and justice, which is higher than fasting and night prayer." Islamic law permits lying to reconcile conflicting parties, as narrated by Bukhari and Muslim, where Umm Kulthum heard the Prophet say, "He is not a liar who reconciles among people, conveying good or saying good things." Muslim added that the Prophet allowed lying in three cases: in war, reconciling people, and between a husband and wife. Khattabi explained that exaggeration or stretching the truth is permissible to prevent harm and achieve greater good. Benefits of peace include replacing enmity with friendship, fostering forgiveness, earning rewards and elevated status, making community life more productive, and bringing happiness and peace of mind.⁴⁰

³⁷., 2000).M Al-Syaukani, "Fathul Qadir," Beirut: Dar Ibnu Kathir. Juz, 19Âyil-Musnad al-Şaĥiĥ al-Mukhtaş

³⁸ Bukhâriy; Abū Muĥammad 'Abdi ibn 'Abd al-Raĥmân ibn al-Faĥl ibn Bahrâm ibn 'Abd al-Şamad al- Dârimiy, Al-Musnad al-Jâmi' al-Ma'rûf Bi Sunan al-Dârimiy, ed. Ĥusain Salîm Asad al-Dârâniy, vol. 1-4 (Dâr al-Mugnî, 2000), <https://shamela.ws/book/21795.F>

³⁹Abū 'Abdillâh Muĥammad ibn Ismâ'îl ibn Ibrâhîm ibn al-Mugîrah al-Ju'fiy al-Bukhâriy, Al-Jâmi' al-Musnad al-Şaĥiĥ al-Mukhtaşar Mîn Umûr Rasûl Allâh Şallâ Allâh 'alaih Wasallam Wa Sunanih Wa Ayyâmih, ed. Muşţafâ Daib al- Bagâ, 5th ed., vol. 1-7 (Dâr Ibn Kaşîr PP - Damaskus, 1993), <https://shamela.ws/book/735.D>

⁴⁰ Adl ibn Bahrâm ibn 'Abd al-Şamad al- Dârimiy, Al-Mtaşs, "Musnad Al-Syafi'i."Muslim Ibn al-Ĥajjâj, Al-Musnad al-Şaĥiĥ al-Mukhtaşar Bî Naql al-'Adl 'an al-'Adl Ilâ Rasûl Allâh Şallâ Allâh 'alaih Wasallam, ed. Muĥammad Fu'âd 'Abd al-Bâqî, vol.

Reconciliation of Peace Politics in Conflict

Al-Syafi⁴¹ stresses that peace politics in Islam is essential, as it forms a fundamental part of faith. Islam prioritizes eliminating hatred and fostering unity. QS. An-Nisa: 114 emphasize the value of conciliation. Prophet Muhammad taught that reconciling relationships surpasses prayer, fasting, and charity, underscoring its significance. Islamic law permits lying to reconcile disputes, highlighting peace's importance for community stability. The peace resolution impacts Palestine and Israel positively by enhancing stability and economy but faces resistance from extremists and potential conflicts. Al-Nawawi⁴² advocates for combining religious principles, socio-psychological processes, and practical strategies for reconciliation, as seen in the *Wasatiah* Movement and *Sulha* practices. Integrating Islamic jurisprudence in justice systems fosters long-term peace.⁴³

Reconciliation of peace in conflicts is a highly commended virtue in Islam. Allah says, "Fear Allah and amend that which is between you and obey Allah and His Messenger if you are believers." (QS. Al-Anfal: 1)⁴⁴ In another verse, "There is no good in much of their private conversation, except for those who enjoin charity or that which is right or conciliation among people. And whoever does that seeking the pleasure of Allah, then we will give him a great reward." (QS. An-Nisa: 114). Prophet Muhammad stated that mending relations between people is more virtuous than prayer, fasting, and charity. In a hadith from Abu Darda', the Prophet asked, "Shall I tell you something better than fasting, prayer, and charity?" The companions agreed. He said, "Reconciling relationships, for the corruption of relationships, is something that shaves."

⁴¹ S Al-Bujairami and U M al-Syafi'i, "Hasyiyah Al-Bujairami 'ala al-Khatib," Beirut-Lubnan: Dar al-Fikr, 1995; M I Al-Syafi'i and M ibn Idrīs, "Musnad Al-Syafi'i," Beirut: Dar al-Kutub al-Ilmiyyah, 1951./

⁴² view/4279.Y Al-Nawawi, Al-Nawawi Forty Hadiths and Commentary (books.google.com, 2019), https://books.google.com/books?hl=en&lr=&id=GSXHDwAAQBAJ&oi=fnd&pg=PR3&dq=%22al+nawawi%22&ots=T72N4Wr_gW&sig=as7s0uyX7Bvcqok4vht2n

⁴³ F A Boyle, *Palestine, Palestinians and International Law* (books.google.com, 2010), <https://books.google.com/books?hl=en&lr=&id=URcq-uLuCQUC&oi=fnd&pg=PT9&dq=genocide+palestine&ots=QyQNqWXSPh&sig=eKzwtlnlAyKpMMypZyo-WTgqI4>; Avraham Sela, "Israel and the Palestinians," 2018, https://doi.org/10.1093/OXFORDHB/9780190675585.013.27_UPDATE_001.

⁴⁴ A H Al-Ghazali, "Kimia'al-Sa 'adah," *Jakarta: Zaman* (academia.edu, 2001), <https://www.academia.edu/download/56893912/Kimia-Ruhani-untuk-Kebahagiaan-Abadi.pdf>.

(Narrated by Abu Dawud and Tirmidzi)⁴⁵. Islamic law even allows lying for this noble purpose—to mend fractured relationships between disputing parties. In a narration from Umm Kulthum, the Prophet said, "He is not a liar who reconciles among people by conveying good or saying good things." (Narrated by Bukhari). Furthermore, severing ties among fellow Muslims is prohibited, as commanded by Allah in the Quran, "And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient." (QS. Al-Anfal: 46). The Prophet also said, "It is not lawful for a Muslim to cut off relations with his brother for more than three days." (Narrated by Bukhari and Muslim)⁴⁶. Therefore, for both classical and contemporary jurists, maintaining and mending relations among fellow Muslims or people is a vital task and earns significant rewards in the sight of Allah

Transcription and Comments of the Indonesian People on the Atrocities of Israel's War on Palestine: <https://www.youtube.com/watch?v=0StlnUjyRpw>

Amid the growing resonance of international law, a video uploaded by KompasTV.com regarding the International Criminal Court (ICC) ordering the arrest of the Israeli Prime Minister has garnered widespread attention. The video, which has been viewed over 4 million times and commented on by nearly 1.9 million netizens, discusses the ICC's controversial actions against Benjamin Netanyahu and senior Hamas officials over allegations of war crimes and crimes against humanity. The comments from netizens show a range of reactions, from support to sharp criticism, reflecting the global polarisation of opinion regarding the prolonged conflict in the Gaza Strip.⁴⁷ Transcript:⁴⁸

The International Criminal Court (ICC) has issued arrest warrants for Israeli Prime Minister Benjamin Netanyahu and senior Hamas officials. Israel and the United States have rejected the request. The arrest warrants also include Israeli

⁴⁵ Abū 'Īsā Muḥammad ibn 'Īsā ibn Saurah ibn Mūsā al-Ḍaḥḥak al-Tirmiḏīy, *Al-Jāmi' al-Kabīr (Sunan al-Tirmiḏīy)*, ed. Basysyār 'Awad Ma'rūf, vol. 1–6 (Dār al-Garb al-Islāmiy PP - Beirut, 1996), <https://shamela.ws/book/7895>; Sulaimān ibn al-Asy'aṣ ibn Ishāq ibn Basyīr ibn Syidād ibn 'Amru al-Azdīy al-Sijistāniy Abū Dāwud, *Sunan Abī Dāwud*, ed. Syu'aib al-Arna'ūt and Muḥammad Kāmil Qurah Balaliy, vol. 1–7 (Dār al-Risālah al-'Ālamīyah, 2009), <https://shamela.ws/book/117359>.

⁴⁶ W M Al-Zuhaili, "Al-Fiqh al-Maliki al-Muyassar," *Beirut: Dar al-Kalim al-Thayyib*, 2005.

⁴⁷ Kompas TV Sukabumi, "Kejahatan Kemanusiaan, ICC Perintahkan Tangkap PM Israel" (Indonesia: <https://www.youtube.com/watch?v=0StlnUjyRpw>, May 27, 2024), <https://www.youtube.com/watch?v=0StlnUjyRpw>.

⁴⁸ Kompas TV Sukabumi.

Defense Minister YF Galant and three Hamas leaders: Yahya Sinwar, Muhammad Da, and Ismail Haneh. They are deemed responsible for war crimes and crimes against humanity in Gaza and Israel. These accusations include using starvation against civilians as a method of warfare, deliberately attacking civilian populations, and committing genocide and murder. The Palestinian community in Gaza has welcomed this move, hoping the international community will take action.

Israeli Prime Minister Benjamin Netanyahu rejected the arrest warrant, which was supported by his ally, the United States. U.S. President Joe Biden stated that it is unfair to equate Israel with Hamas and dismissed accusations of genocide against Israel. He claimed that Israel was trying to protect civilians. Although Israel is not a member of the ICC, the threat of arrest could complicate travel for Israeli leaders abroad. Pak Hikmahanto Juana, an international law expert, explained that the ICC only has the authority to issue arrest warrants but does not have its police force to execute these orders. Therefore, bringing Netanyahu to the ICC court in The Hague would be challenging without cooperation from Israel. Most likely, Israeli police will not arrest Netanyahu but rather protect him. Additionally, if Netanyahu travels to friendly countries of Israel, they are unlikely to hand him over to the ICC. Hence, the arrest warrant is considered ineffective.

Prof. Hikmah also highlighted that it might be easier to arrest Hamas officials compared to Netanyahu. Israel is not a member of the ICC, making the arrest warrant against Netanyahu challenging to enforce. Conversely, Hamas leaders not in their own country might be easier to capture. Palestine ratified the ICC Statute in 2015. Thus, the ICC considers Palestine a state with jurisdiction over its territory. The significant impact of the ICC's request to resolve the conflict in Gaza is minimal. This arrest warrant is more symbolic and lacks actual effectiveness. Israel and the United States view their actions as legitimate self-defence and reject allegations of genocide. The United States is not an ICC member, so rejecting the arrest warrant further weakens its effectiveness. Prof. Hikmah concluded that the arrest warrant is merely legal acrobatics without a clear resolution. Despite Palestine being recognised by UNESCO and several international organisations, the arrest warrant has no significant impact on resolving the conflict in Gaza. Israel and the United States have reacted to this arrest warrant by asserting that their actions are legitimate self-defence. Thank you for joining us on Sapa Indonesia Malam, Prof. Hikmah. Stay healthy.

Comments of the Indonesian people on the crimes of the Israeli War⁴⁹

No	Commentator	Commentary
1	@Martinusmodo-sl6sv 5 hours ago	Why didn't the government give the order to arrest Hamas. The government already knows that the one who started this war is Hamas!
2	@ubayrangkasbitung1107 One day ago	Catch the devil must disappear on this earth.
3	@SyafRudin-of3hc Two days ago	Don't make the veto as immunity from international law; Europeans have fooled us for 600 years; let's rise up in this world to continue to be fooled
4	@lizamahfaradis1517 3 days ago	Dear leaders of the nations. We still have God, who is always there for all of us. So, ask Allah SWT to stop Israel. Don't ask for this from the UN or humans. Instead, demons will reject it. But it would be better to ask Allah SWT to stop the demons. Know that demons always fear their god. He will not reject the call and request of his Lord to stop.
5	@normadiah6031 3 days ago	Why arrest Hamas, Hamas is a Palestinian Gaza fighter whom the net animal must arrest
6	@hikmahfatonah1987 4 days ago	On October 7. Hamas has not been proven to kill Israelis. But the Israeli military indiscriminately kills its own citizens
7	@elvinrosadi4769 4 days ago	The ICC should also issue an arrest warrant for Joe Biden because Joe Biden is also part of the Genocide in Gaza.
8	@ineine5721 6 days ago	Hopefully, they will be arrested and tortured as soon as possible..... until they suffer and continue to be imprisoned for life, especially

⁴⁹ Kompas TV Sukabumi.

9	@lockgardruit242 6 days ago	Satannyaho and gallons of water.... retribution is more cruel than deeds, Whoever started him is to blame and must bear the consequences
10	@bahridin6509 7 days ago	Catch it, Israeli lizards are just a lot of Bacot; why is the ICC INTERNATIONAL REGULATION useless in the eyes of the WORLD anymore? Many countries style smart but stupid. The rules in REGULATE. FOOL TIME.....
11	@user-jv9lu4gg9w 7 days ago	The ICC is unfair and late, just pretending to arrest the original Netayaho; the ICC only wants to arrest the leader of Hamas, the pro-Israel ICC is Hamas defending itself ICC
12	@muhammadludin8849 7 days ago	Netanyahu must be arrested, including his supporters
13	@RatiSari-sp6yu 7 days ago	Indonesia continues to help Palestine.

The comments section below the KompasTV.com YouTube video on the ICC's arrest warrant for the Israeli Prime Minister showcases diverse, emotional, and sometimes controversial views on the Israel-Palestine conflict. Some, like @Martinusmodo-sl6sv, blame Hamas, while others, like @normadiah6031, see Hamas as freedom fighters and demand Netanyahu's arrest. Comments also show disappointment with international institutions like the ICC and the UN, with @lockgardruit242 and @bahridin6509 criticising their effectiveness and bias. Spiritual perspectives, like @lizamahfaradis1517's call for prayers, link the conflict to moral and spiritual battles. These comments reflect complex public perceptions, strong emotions, and varied political views.⁵⁰

The contributions of Indonesian netizens to peace in Palestine reflect a wide range of perspectives and actions. Many express strong opinions through social media, highlighting their desire for justice and resolution. For instance, some netizens call for the arrest of key figures they believe are responsible for

⁵⁰ Kompas TV Sukabumi.

the conflict, such as Netanyahu, reflecting a push for accountability. Others urge global institutions like the ICC to take decisive actions against perceived injustices. Additionally, there is a recurring theme of advocating for religious and moral support, with calls to seek divine intervention for peace. Collectively, these actions show a robust engagement from Indonesian netizens in advocating for Palestinian rights and seeking peaceful solutions.

The Politics of Peace is the Contribution of the Fuqaha to Israel's War Crimes on Palestine

Islamic jurists like Al-Shafī'i⁵¹, Al-Shaukani⁵², and Al-Zuhaili⁵³ have asserted that the foundation of peace in Islam is distinctly clear and firm, based on the teachings of the Quran and Hadith, which emphasise the importance of harmony and the avoidance of corruption. The Quran frequently contrasts righteousness (الصَّالِحَاتُ) with corruption (الْفَسَادُ), highlighting that good actions must replace bad ones. For instance, QS. At-Taubah: 102 mentions that good and bad deeds should not be mixed, and QS. Al-A'raf: 56 cautions against causing corruption on Earth after establishing it. Peace (الصُّلْحُ) in Islam specifically means eliminating enmity among people, as mentioned in QS. An-Nisa: 128, where Allah states that making peace in a good manner is better, and in QS. Al-Hujurat: 10, Muslims are commanded to reconcile their differences. Allah improves humanity in various ways, whether through creating them in a good state, removing corruption after it occurs, or bestowing righteousness, as noted in QS. Muhammad: 2 and QS. Al-Ahzab: 71.

In Islamic politics, reconciliation and improvement are highly recommended and greatly rewarding. Prophet Muhammad taught that reconciling human relationships is one of the highest forms of charity, even better than prayer, fasting, and charity. Islamic law permits lying to mend fractured relations between disputing parties. Cutting off relationships among Muslims is forbidden, as commanded by Allah in the Quran and the teachings of the Prophet. Addressing conflicts and promoting peace are integral parts of Islamic teachings, emphasising the importance of peace and righteousness in

⁵¹ Al-Bujairami and al-Syafi'i, "Hasyiyah Al-Bujairami 'ala al-Khatib."

⁵² M A Al-Syaukani, "Al-Badr al-Tali'Bi Mahasin Min Ba'd al-Qarn al-Sabi'" (Jilid II, 2012).

⁵³ Al-Zuhaili, "Al-Fiqh al-Maliki'l-Muyassar Ahkam al-Ushrah"; T Al-Habib, "Al-Fiqh al-Maliki Wa Adillatuh," *Beirut: Dar Ibn Hazm. Ibn Qudamah. (1997). Almuqni ...*, 2007.

the lives of Muslims. Peace and reconciliation are highly valued in Islam and serve as the main guide in resolving conflicts.⁵⁴

The views of jurists on Israel's war crimes against Palestine emphasise the importance of peace and justice in Muslim life. They condemn Israel's actions that breach international law and highlight the need for responsibility and accountability to achieve justice for the Palestinian people⁵⁵. By integrating Islamic principles into political and social approaches, enduring and sustainable peace can be achieved. Jurists' perspectives on Israel's war crimes against Palestine offer a deep analysis of the violations of human rights and international law committed by Israel. They condemn actions that breach the Fourth Geneva Convention, such as targeting civilians and civilian infrastructure, including schools, hospitals, and UN aid centres, during military operations like Operation Cast Lead and Operation Protective Edge. They classify these actions as crimes of apartheid, crimes against humanity, and war crimes, which various international bodies have reported. The jurists support the efforts of the International Criminal Court (ICC) to investigate these crimes⁵⁶, despite Israel's non-cooperation and claims of self-defence. Preliminary investigations by the ICC have found sufficient grounds to proceed with investigations into these charges, highlighting the importance of international accountability and justice for the Palestinian people. Jurists view Israel's war crimes against Palestine as severe violations of Islamic principles of justice, harmony, and the protection of human life. According to data, Israel has engaged in deliberate targeting of civilian infrastructure and the killing of civilians, explicitly violating the Geneva Conventions and recognised as war crimes by international entities. Using sources of Islamic law, jurists regard these actions not only as breaches of international law but as deeply reprehensible acts under Sharia law. In Islam, human life is highly valued, and there is no justification for targeting non-combatants, particularly women and children, who are often victims in military operations.

⁵⁴ M J Maghniyah, "Al-Fiqh'ala al-Madhahib al-Khamsah: Al-Ja'fari-al-Hanafi-al-Maliki-al-Shafi'i-al-Hanbali" (Dar al-Tiyar al-Jadid, 2008).

⁵⁵ M Kemp, "The Psychoanalytic Encounter with Settler Colonialism in Palestine/Israel," *International Journal of Applied Psychoanalytic* ..., 2020, <https://doi.org/10.1002/aps.1651>.

⁵⁶ Agung Tri Wicaksono, Achmad Arbi' Nur Badrotin Jabbar, and AH. Fajruddin Fatwa, "Problematika ICC Dalam Menjatuhkan Sanksi Kepada Israel Dalam Perspektif Hukum Internasional."

The contributions of jurists like Al-Shafi'i and Al-Zuhaily emphasise that in Islam, the primary purpose of social life is to maintain righteousness and prevent corruption, which stands in contrast to Israel's actions in Palestine. In this context, war crimes not only cause physical damage but also disrupt social and moral harmony. Actions such as forced displacement and illegal settlements carried out by Israel reflect a strategy aimed at eradicating Palestinian presence, directly contradicting Islamic teachings on human rights and justice⁵⁷. Peace and justice are fundamental pillars in resolving conflicts, and any actions that destroy or impede this process are unjustifiable in Sharia law. Further, jurists' assessment of the international response to this conflict underscores an urgent need for swift and comprehensive justice. The crimes committed against the Palestinian people require not just judicial actions but substantive measures to restore violated rights. The enforcement of international law, often hindered by politics and diplomacy, is expected to adhere to the principles of universal justice as outlined in Islamic law, which does not discriminate based on religion, ethnicity, or nationality in

Conclusion

The contributions of Indonesian netizens to peace in Palestine reflect various perspectives and actions. Many express strong opinions through social media, highlighting their desire for justice and resolution. For example, some netizens call for the arrest of figures they deem responsible for the conflict, such as Netanyahu, reflecting a push for accountability. Others urge global institutions like the ICC to take decisive action against perceived injustices. Overall, these actions demonstrate the strong involvement of Indonesian netizens in advocating for the rights of Palestinians and seeking peaceful solutions. The contributions of *Fuqaha*, such as Al-Shafi'i, Al-Shaukani, and Al-Zuhaily, emphasis the importance of peace and justice in human life. They condemn Israel's actions that violate international law and highlight the need for responsibility and decolonization to achieve justice for the Palestinian people. By integrating Islamic principles into political and social approaches, lasting and sustainable peace can be achieved. The scholars consider Israel's war crimes against Palestine as a serious violation of Islamic principles of justice, harmony, and the protection of human life. According to data, Israel has targeted civilian infrastructure and killed civilians, explicitly violating the Geneva Conventions

⁵⁷ Wahbah Al Zuahili, "Al Fiqh al Syafii al Muyassar, Terj," *Muhammad Afifi Dan Abdul Hafiz*, Jakarta: *Al Mahira*, 2012.

and recognised as war crimes by the international community. Using Islamic legal sources, the scholars argue that these actions are violations of international law and highly condemnable according to Islamic Sharia law.

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