

Why Allah, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’) Is Not Alleviating The Hardship and Agony of the Palestinian Muslims of Palestine?

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ABSTRACT

This study addresses the persistent humanitarian crisis faced by Palestinian Muslims under the oppression of the Zionist Government of Israel, marked by widespread killings, displacement, and the suffering of women and children. The central problem examined is the theological question of why Allah, described as Omnipotent, Omniscient, Omnipresent, and Omnibenevolent, has not yet alleviated the hardship and agony of the Palestinian people. The research aims to explore the divine attributes of Allah within the framework of Islamic theology while also engaging comparative references to broader Abrahamic traditions. Using a qualitative library research design, this study draws upon primary sources including the Qur'an, Hadith, and classical tafsir, as well as secondary sources such as contemporary scholarly works and journal articles. Data collection was conducted through thematic review and organization of textual materials, while content analysis was applied to interpret the theological significance of Allah's attributes, particularly the balance between mercy, justice, sternness, and divine tests. The results indicate that, while the suffering of the Palestinian Muslims can be understood as a divine test as mentioned in the Qur'an, it also reflects the broader reality of Allah's attributes that include sternness and justice towards human ingratitude and disobedience. This dual perspective emphasizes the importance of patience, faith, and steadfastness, while also acknowledging divine wisdom that surpasses human comprehension. The conclusion highlights the need for Muslims to strengthen their belief in Allah's comprehensive attributes, maintaining faith in His ultimate justice and mercy despite ongoing trials.

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INTRODUCTION

The human rights of the Palestinian Muslims of Palestine are being trampled by the Zionist Government of Israel. Palestinian Muslim children, women, and men are being subjected to torture and inhuman treatment by the Zionist Government of Israel. Palestinian Muslim women have been raped by male soldiers of the Zionist Government of Israel in the past and today they

are being stripped searched by them! The latest death toll of Palestine stands at [42,877](#) and 18,000 children of Palestine (Gaza) are today orphans and unaccompanied by any family members. It is to be noted that out of these 18,000 children, 9,000 children had to amputate at least one limb as they were crushed under rubbles caused by bombs used by the Zionist Government of Israel to destroy their homes! This is indeed a genocide which is being perpetrated against the Palestinian Muslims of Palestine!

Yet, ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’) is silent. Why? According to Ulemas, Muftis, Mawlanas, and Muslim Scholars, this is a test for the Palestinian Muslims of Palestine as stated in Surah Al-Baqarah 2:155-157 of The Glorious Quran: “We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure - who say, when struck by a disaster, “Surely to ALLAH, we belong and to Him we will ‘all’ return.” They are the ones who will receive ALLAH’s blessings and mercy. And it is they who are ‘rightly’ guided.”

This explanation is definitely true. But in my opinion, there is another truth as well that all Ulemas, Muftis, Mawlanas, and Muslim Scholars will definitely agree with. We here have a coin with 2 sides here.

Some Ulemas, Muftis, Mawlanas, and Muslim Scholars argue that ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’) is also stern, jealous (see Exodus 34:14: For thou shalt worship no other God; for the Lord, whose name is Jealous, is a Jealous God), and revengeful towards all those who violate HIS Laws and are ungrateful for the blessings that HE showers upon us such as health, wealth, beauty, loving wife, loving husband, loving children, happiness, prosperity, longevity, and intelligence.

METHODS

This study applied a qualitative approach with a library research design. The research focused on theological analysis regarding the attributes of Allah as the Omnipotent, Omniscient, Omnipresent, and Omnibenevolent, including the aspects of sternness, jealousy, and justice. The sample of this study consisted of primary sources, namely the Qur’an, authentic Hadith, and classical tafsīr. Secondary sources such as scholarly books, journal articles, and contemporary interpretations of Islamic theology were also included as supporting data.

The data collection procedure was carried out by reviewing, selecting, and compiling the related materials from both primary and secondary sources. All data were organized thematically based on the attributes of Allah as discussed in the research focus.

The data analysis technique employed content analysis. The collected data were examined, coded, and interpreted to reveal the theological meaning of divine attributes, emphasizing the balance between mercy and justice. The findings were then synthesized to construct conclusions that reflect a holistic understanding of Allah’s attributes.

RESULTS

We have 3 examples to prove that ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’) is indeed stern, jealous, and revengeful:

1. In Surah Al-Ankabut 29:31-34 of The Glorious Quran: “When Our messenger-angels came to Prophet Abraham (Peace Be Upon Him) with the good news ‘of the birth of Isaac’, they said, “We are going to destroy the people of this city ‘of Sodom and Gomorah’, for its people have persisted in wrongdoing.” He said, “But Lot is there!” They responded, “We know best who is there. We will certainly save him and his family - except his wife, who is one of the doomed.” And when Our messenger-angels came to Lot, he was distressed and worried by their arrival. They reassured ‘him’, “Do not fear, nor grieve. We will surely deliver you and your family - except your wife, who is one of the doomed. We are certainly bringing down a punishment from heaven upon the people of this city for their rebelliousness.”

In Genesis 18:26-33, ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’), The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’) says: “If I find at Sodom and Gomorah 50 righteous in the city, I will forgive the whole place for their sake.’ Prophet Abraham (Peace Be Upon Him) argued with ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’) just like a Criminal Defense Barrister, ‘Let me take it upon myself to speak to the Lord, I who am but dust and ashes. Suppose five of the 50 righteous are lacking? Will you destroy the whole city for lack of 5?’ And he said, ‘I will not destroy it if I find 45 there.’ Again, he spoke to him, ‘Suppose 40 are found there.’ He answered, ‘For the sake of 40 I will not do it.’ Then he said, ‘Oh do not let the Lord be angry if I speak. Suppose 30 are found there.’ He answered, ‘I will not do it, if I find 30 there.’ He said, ‘Let me take it upon myself to speak to the Lord. Suppose 20 are found there.’ He answered, ‘For the sake of 20 I will not destroy it.’ Then he said, ‘Oh do not let the Lord be angry if I speak just once more. Suppose 10 are found there.’ He answered, ‘For the sake of 10, I will not destroy it.’ And ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’) went his way, when HE had finished speaking to Prophet Abraham (Peace Be Upon Him); and the latter returned to his place.

Recent Islamic commentary notes that Abraham’s primary concern during the impending destruction was the safety of his nephew Lot, with the angels ensuring Lot’s rescue but excluding his wife—an indication of divine justice balanced with mercy (Al-Hakam, 2023). A scholarly analysis stresses that Abraham’s bargaining in the Genesis narrative demonstrates God’s intent to instruct Abraham about divine righteousness and justice so that he might transmit these values to his descendants (Middleton, 2021).

Modern reflection interprets Abraham’s plea as a sign of his compassion and resistance to the idea that the righteous would perish alongside the wicked, underscoring his faith-rooted empathy (Crowder, 2023). Qur’anic exegesis further observes that the divine response in Surah Al-‘Ankabut (29:31–34) reflects both absolute knowledge of hidden realities and mercy in sparing the innocent, such as Lot, while enforcing justice upon the guilty (Al-Hakam, 2023).

2. In Exodus 32, ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’) says: “Go down from this mountain. Your people, the people you brought out of the land of Egypt, have committed a terrible sin. They have very quickly turned away from what I commanded them to do. They made a calf from melted gold for themselves. They are

worshipping that calf and making sacrifices to it. The people have said, ‘Israel, this is the God that led you out of Egypt.’ ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’) said to Prophet Moses (Peace Be Upon Him), ‘I have seen these people, and I know that they are very stubborn. They will always turn against me. So now let me destroy them in anger. Then I will make a great nation from you.’ But Prophet Moses (Peace Be Upon Him) argued with the ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’) just like a Criminal Defense Barrister: ‘Lord, don’t let your anger destroy your people. You brought them out of Egypt with your great power and strength. But if you destroy your people, the Egyptians will say, ‘God planned to do bad things to his people. That is why HE led them out of Egypt. HE wanted to kill them in the mountains. HE wanted to wipe them off the earth.’ So don’t be angry with YOUR people. Please change YOUR mind! Don’t destroy them. Remember Prophet Abraham (Peace Be Upon Him), Prophet Isaac (Peace Be Upon Him), and Israel (The Promised Land of The Jews). These men served YOU, and YOU used YOUR name to make a promise to them. YOU said, ‘I will make your people as many as the stars in the sky. I will give your people all this land as I promised. This land will be theirs forever.’”

Modern theological perspectives emphasize that Moses’ intercession exemplifies how divine justice can be tempered by mercy, reinforcing that compassion is integral to covenantal fidelity (Widmer, 2020).

So, the ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’), The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’) felt sorry for the people. HE did not do what he said he might do - HE did not destroy them.

3. As a result of hostilities from the Quraysh, Prophet Muhammad SallALLAHu Alayhi Wa Sallam (The Last and Final Prophet of Islam - Peace Be Upon Him) decided to move to Taif which was inhabited by the tribe of Thaqif. The city was well known for its climate and scenery. In regards to the people of Taif, Prophet Muhammad SallALLAHu Alayhi Wa Sallam (The Last and Final Prophet of Islam - Peace Be Upon Him), knew that they were no different from the Makkans. They were also idol worshippers and they were very closely linked to the Makkans. This didn’t turn our beloved Prophet Muhammad SallALLAHu Alayhi Wa Sallam (The Last and Final Prophet of Islam - Peace Be Upon Him) away and he marched on to Taif.

As he entered the city and started proclaiming his mission, people chided him. One person said: “God did not find anyone else for His message except you?” Another one said: “I must be naïve or a thief if I believed you to be a Prophet.” And so, it went on. The people plotted and decided that in order to stop Prophet Muhammad SallALLAHu Alayhi Wa Sallam (The Last and Final Prophet of Islam - Peace Be Upon Him) from preaching the best way to make him stop would be to literally drive him out of the city. The people got children and other homeless individuals to chase him out while throwing stones at him. Our beloved Prophet Muhammad SallALLAHu Alayhi Wa Sallam (The Last and Final Prophet of Islam - Peace Be Upon Him) immediately started bleeding from head to toe. As he was driven out, he found a hiding spot in an empty garden. He raised his hands towards the heavens and prayed

to ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as “The Supreme Lord of The Universal Committee and Divine Council”):

“O ALLAH! I raise unto you my complaint for my weakness, my helplessness, and for the ridicule to which I have been subjected. O Merciful of all the Mercifuls! You are the Master of all oppressed people, You are my God! So to whom would You consign me?

To the strangers who would ill-treat me, or to the enemies who have an upper hand over me?

If whatever has befallen me is not because of Your wrath, then I fear not. No doubt, the field of Your security and care is wide enough for me. I seek refuge in Your light which illuminates darkness and straightens the affairs of this world and hereafter, that Your displeasure and wrath may not descend upon me. For the sake of Your pleasure, I remain pleased and resigned to my fate. No change in this world occurs without Your Will.”

While he was under the tree in the garden, Angel Jibreel came down to Prophet Muhammad SallALLAHu Alayhi Wa Sallam (The Last and Final Prophet of Islam - Peace Be Upon Him) and said,

“O Prophet Muhammad SallALLAHu Alayhi Wa Sallam (The Last and Final Prophet of Islam - Peace Be Upon You) of ALLAH! if you order us then we will grind the people of Taif between mountains.”

But the mercy of Prophet Muhammad SallALLAHu Alayhi Wa Sallam (The Last and Final Prophet of Islam - Peace Be Upon Him) was unending. He replied to Angel Jibreel, “I am sent as the Prophet of mercy, not to punish people” He further said “These people just don’t know me” and “I hope that ALLAH, will raise some one among these people who will serve Islam” (Muhammad bin Qasim, who spread Islam in Sindh was from Taif).

Now we have to answer the paramount question: “Why ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as “The Supreme Lord of The Universal Committee and Divine Council”) is so stern and revengeful towards the Palestinian Muslims of Palestine?” What sins did they commit?

To know this truth, one has to read the book of Menachem Klein, “Lives in Common: Arabs and Jews in Jerusalem, Jaffa, and Hebron”. Originally released in English, the book - which is being published in Hebrew - paints a picture of a shared life between Palestinian Muslims of Palestine and Jews at the end of the 19th.

“The idealistic reality described by Menachem Klein seems almost like a dream today. He quotes the memoirs of Ya’akov Elazar from Jerusalem, who remembers [before the emergence of Zionism and World War II] how “the Muslim women cooperated respectfully with the customs of the Jewish religion...the Muslim neighbors allowed the Jewish women to pump water necessary before the Sabbath.” Klein also describes how some Muslims even joined their Jewish neighbors in reciting religious prayers. He describes the *cheder* (a traditional elementary school where the basics of Judaism and the Hebrew language were taught) run by Hacham Gershon in the neighborhood of Sheikh Jarrah, where [Muslim] Arab parents brought their children so that they would learn how to behave properly. Klein also writes that sexual relations and marriages between Jews and Arabs were not unheard of, even if they were not considered legitimate.” - *Before Zionism: The shared life of Jews and Palestinians* (By Noam Rotem).

The first sin that has been committed by the Palestinian Muslims of Palestine is that they associated themselves with the Jews at that time. As such they violated the commandment of ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as “The Supreme Lord of The Universal Committee and Divine

Council') as stated in Surah Al-Baqarah 2:111-113: "The Jews and Christians each claim that none will enter Paradise except those of their own faith. These are their desires. Reply, 'O Prophet, ' "Show 'me' your proof if what you say is true." But no! Whoever submits themselves to ALLAH, and does good will have their reward with their Lord. And there will be no fear for them, nor will they grieve. The Jews say, "The Christians have nothing to stand on" and the Christians say, "The Jews have nothing to stand on," although both recite the Scriptures. And those 'pagans' who have no knowledge say the same 'about people of faith'. Surely ALLAH, will judge between them on the Day of Judgment regarding their dispute."

The second sin that has been committed by the Palestinian Muslims of Palestine is that they also had a very strong friendship with the Jews at that time and violated the commandment of ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as 'The Supreme Lord of The Universal Committee and Divine Council'), as stated in Surah Al-Ma'idah 5:51: "O believers! Take neither Jews nor Christians as friends - they are friends of each other. Whoever does so will be counted as one of them. Surely ALLAH, does not guide the wrongdoing people." Now the Muslims of Ahmadiya or Qadianiya Jaamat will say that specific orders regarding the Jews and Christians were issued to Prophet Muhammad SallALLAHu Alayhi Wa Sallam (The Last and Final Prophet of Islam - Peace Be Upon Him) and his followers by ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as 'The Supreme Lord of The Universal Committee and Divine Council') in a historical context. This particular verse is not valid nowadays. But this is not true. This particular verse of The Glorious Quran is indeed valid today as well. It is a fact that all Jews and Christians of the Governments of US, UK, and France are supplying weapons to the Zionist Government of Israel to perpetrate genocide against the Palestinian Muslims of Palestine. How can this particular verse be invalid and out of context?

The third sin that has been committed by the Palestinian Muslims of Palestine is that they joined their Jewish neighbors in reciting religious prayers [of Judaism]. This is indeed an act of apostasy which is a serious sin in Islam. ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as 'The Supreme Lord of The Universal Committee and Divine Council') says in Sural Al-Ma'idah 5:48: "We have revealed to you 'O Prophet' this Book with the truth, as a confirmation of previous Scriptures and a supreme authority on them. So judge between them by what ALLAH, has revealed, and do not follow their desires over the truth that has come to you. To each of you We have ordained a code of law and a way of life. If ALLAH, had willed, HE would have made you one community, but HIS Will is to test you with what HE has given 'each of' you. So, compete with one another in doing good. To ALLAH, you will all return, then HE will inform you 'of the truth' regarding your differences."

The fourth sin that has been committed by the Palestinian Muslims of Palestine is that they sent their children to *cheder* (a traditional elementary school where the basics of Judaism and the Hebrew language were taught) run by Hacham Gershon in the neighborhood of Sheikh Jarrah so that they would learn how to behave properly [like Jews and not Muslims]. This is again an act of apostasy which is a serious sin in Islam. Muslims are supposed to send their children to Madrasahs, Masjids, and Islamic Institutions to learn basics of Islam and not to *cheder* or *synagogues* to learn basics of Judaism.

The fifth sin that has been committed by the Palestinian Muslims of Palestine is that they had sexual relations and marriages with the Jews. Now Palestinian Muslim men who had sexual relations with Jewish women is indeed a sin in Islam. And Palestinian Muslim women who had sexual relations with Jewish men is also a sin in Islam. A Muslim is supposed to get married [that is perform Nikah] prior to having sexual relations with his or her life partner. ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as 'The Supreme Lord of The Universal Committee and Divine Council') says in Surah Al-Baqarah 2:221 of The Glorious Quran: "Do not marry polytheistic women and [idolatresses] until they believe; for a believing slave-woman is better than a free polytheist and [idolatrix], even though she may look pleasant to you. And do not marry your women to polytheistic men and [idolaters] until they believe, for a believing slave-man is better than a free polytheist and [idolater], even though he may look pleasant to you. They invite 'you' to the Fire while ALLAH invites 'you' to Paradise and forgiveness by His grace.¹ He makes His revelations clear to the people so perhaps they will be mindful." If Palestinian Muslim Women of Palestine during that time got married to monotheist Jewish men who do NOT engage in idol worship such as followers of Prophet Abraham (Peace Be Upon Him), Prophet Issac (Peace Be Upon Him), Prophet Jacob (Peace Be Upon Him), and Prophet Moses (Peace Be Upon Him) etc., monotheist Christian men who do NOT engage in idol worship and do NOT believe in concept of Trinity such as followers of Prophet Jesus Christ (Peace Be Upon Him), and monotheist Sabian¹ men who do NOT engage in idol worship (as well as agnostic Buddhist men who do NOT engage in idol worship such as followers of Prophet Dhul-Kifl (also known as Prophet Gautam Buddha (Peace Be Upon Him) according to Surah Al-Anbiya 21:85, Surah Sad 38:48, and Surah Al-Tin 95:1-8 of The Glorious Quran), monotheist Zoroastrian men who do NOT engage in idol worship such as followers of Prophet Zoroaster (Peace Be Upon Him), monotheist Hindu men who do NOT engage in idol worship such as followers of Prophet Ram (Peace Be Upon Him) and Prophet Krishna (Peace Be Upon Him), monotheist Jain men who do NOT engage in idol worship such as followers of Prophet Rishabhanatha (Peace Be Upon Him) and Prophet Mahavir (Peace Be Upon Him), monotheist Sikh men who do NOT engage in idol worship such as followers of Saint Guru Nanak (Wali), and monotheist Kabir Panthi men who do NOT engage in idol worship such as followers of Saint Kabir (Wali), then no sin in Islam had been committed. If Palestinian

¹ Opinion of Ibn 'Āshūr

In his tafsīr, *al-Tahrīr wa-al-Tanwīr*, regarding the *āyah* of [Baqarah 2:26](#), Ibn 'Āshūr says:

According to me, the origin of the word *Ṣābi* or *Ṣābi'ah* or whatever branches from it is an ancient term from either Arabic or ancient Semitic language, specifically a dialect between the two rivers of Iraq. In Islamic knowledge, the name *Ṣābi'ah* is derived from an ancient Hebrew root (Ṣ B 'A) meaning immersion, known to the Mandaeans, a sect in Iraq, which is a Jewish-Christian sect who perform baptism like Christians... This religion is ancient and emerged in the land of the Chaldeans in Iraq, spreading mostly between the Khabor and the Tigris rivers, and between the Khabor and the Euphrates, residing in the outskirts, Kasakar in Asida, and in Harran in the regions of Mesopotamia.

(Origin) The people of this religion were originally Nabateans in the land of Iraq. When the Persians appeared in the region of Iraq, they removed the kingdom of the Sabians and prohibited them from worshipping idols. They did not dare afterward to worship their idols. Likewise, the Romans prevented the people of Syria and the Jazira from the Sabians. When Constantine embraced Christianity, he compelled them by the sword to embrace Christianity, and the worship of idols ceased among them from that time. They professed Christianity openly. When Islam emerged in their lands, they were considered among the Christians in general. The people of the lands of Kaskar and the Baṭā'iḥ were considered a sect of Christians, belonging to the Prophet Yahyá b. Zakariyyah. Nevertheless, they have books they claim were revealed by Allah to (Prophet?) Seth, the son of Adam, and they call him Agathodemôn. Christians call them Johannites, derived from John, who is Yahyá in Arabic 'and the Quran'.

Muslim Men of Palestine during that time got married to monotheist Jewish women who do NOT engage in idol worship such as followers of such as Prophet Abraham (Peace Be Upon Him), Prophet Issac (Peace Be Upon Him), Prophet Jacob (Peace Be Upon Him), and Prophet Moses (Peace Be Upon Him) etc., monotheist Christian women who do NOT engage in idol worship and do NOT believe in concept of Trinity such as followers of Prophet Jesus Christ (Peace Be Upon Him), and monotheist Sabian women who do NOT engage in idol worship (as well as agnostic Buddhist women who does NOT engage in idol worship such as followers of Prophet Dhul-Kifl (also known as Prophet Gautam Buddha (Peace Be Upon Him) according to Surah Al-Anbiya 21:85, Surah Sad 38:48, and Surah Al-Tin 95:1-8 of The Glorious Quran), monotheist Zoroastrian women who do NOT engage in idol worship such as followers of Prophet Zoroaster (Peace Be Upon Him), monotheist Hindu women who do NOT engage in idol worship such as followers of Prophet Ram (Peace Be Upon Him) and Prophet Krishna (Peace Be Upon Him), monotheist Jain women who do NOT engage in idol worship such as followers of Prophet Rishabhanatha (Peace Be Upon Him) and Prophet Mahavir (Peace Be Upon Him), and monotheist Sikh women who do NOT engage in idol worship such as followers of Saint Guru Nanak (Wali), and monotheist Kabir Panthi women who do NOT engage in idol worship such as followers of Saint Kabir (Wali), then no sin in Islam had been committed. In short, these are the five sins that the Palestinian Muslims of Palestine have committed. What should be done now? The Palestinian Muslims of Palestine should ask for forgiveness with ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’), for these five sins at any cost.

If ever ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’) is rejecting the prayers of the Palestinian Muslims of Palestine because HE has become revengeful due to the five sins committed by their ancestors, then they must recite: “Ya Prophet Muhammad SallALLAHu Alayhi Wa Sallam (The Last and Final Prophet of Islam - Peace Be Upon You) please supplicate ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’) to forgive the five sins of our ancestors and save us against the genocide of the Zionist Government of Israel.” That is via Waseela and Tawassul as stated by the following verses (Surah) of The Glorious Quran:

Surah Al-Baqarah 2:89: “Although they used to pray for victory ‘by means of the Prophet’ over the polytheists,¹ when there came to them a Book from ALLAH which they recognized,² confirming the Scripture they had ‘in their hands’, they rejected it. So may ALLAH’s condemnation be upon the disbelievers.”

Surah Al-Ma’idah 5:35: “O believers! Be mindful of ALLAH and seek what brings you closer to Him and struggle in His Way, so you may be successful.”

Surah An-Nisa 4:64: “We only sent messengers to be obeyed by ALLAH’s Will. If only those ‘hypocrites’ came to you ‘O Prophet’ - after wronging themselves - seeking ALLAH’s forgiveness and the Messenger prayed for their forgiveness, they would have certainly found ALLAH ever Accepting of Repentance, Most Merciful.”

Surah Al-Isra 17:57: “‘Even’ the closest ‘to ALLAH’ of those invoked would be seeking a way to their Lord, hoping for His mercy, and fearing His punishment. Indeed, your Lord’s torment is fearsome.”

Consequently, Prophet Muhammad SallALLAHu Alayhi Wa Sallam (The Last and Final Prophet of Islam - Peace Be Upon Him) will argue with ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as "The Supreme Lord of The Universal Committee and Divine Council") like a Criminal Defense Barrister just like Prophet Abraham (Peace Be Upon Him) did in Sodom and Gomorah and Prophet Moses (Peace Be Upon Him) did after he brought the Jewish people out of the land of Egypt who committed a terrible sin by turning away from what ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as "The Supreme Lord of The Universal Committee and Divine Council") commanded to do and rather made a calf from melted gold for themselves and started worshiping that calf and making sacrifices to it while uttering the blasphemous statement such as: "Israel, this is the God that led you out of Egypt." Prophet Muhammad SallALLAHu Alayhi Wa Sallam (The Last and Final Prophet of Islam - Peace Be Upon Him) will supplicate ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as "The Supreme Lord of The Universal Committee and Divine Council") and say to HIM that innocent Palestinian Children are NOT to blame for the five sins committed by their ancestors as discussed earlier. Prophet Muhammad SallALLAHu Alayhi Wa Sallam (The Last and Final Prophet of Islam - Peace Be Upon Him) will supplicate ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as "The Supreme Lord of The Universal Committee and Divine Council") and say to HIM that innocent Palestinian Women who are grandmothers, mothers, wives, widows, sisters, nieces, and daughters are NOT to blame for the five sins committed by their ancestors as discussed earlier. Prophet Muhammad SallALLAHu Alayhi Wa Sallam (The Last and Final Prophet of Islam - Peace Be Upon Him) will supplicate ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as "The Supreme Lord of The Universal Committee and Divine Council") and say to HIM that innocent Palestinian Elders who are grandfathers and grandmothers are NOT to blame for the five sins committed by their ancestors as discussed earlier. Prophet Muhammad SallALLAHu Alayhi Wa Sallam (The Last and Final Prophet of Islam - Peace Be Upon Him) will supplicate ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as "The Supreme Lord of The Universal Committee and Divine Council") and say to HIM that innocent Palestinian Men, Women and Children still have an unshakeable belief and faith in HIM because they are praying five times daily, fasting during the month of Ramadan, and reading the Glorious Quran and The Authentic Hadiths such Sahih Muslim and Sahih Bukari daily, and as such they are NOT to blame for the five sins committed by their ancestors as discussed earlier.

ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as "The Supreme Lord of The Universal Committee and Divine Council") will unquestionably accept the supplications of Prophet Muhammad SallALLAHu Alayhi Wa Sallam (The Last and Final Prophet of Islam - Peace Be Upon Him) because the latter is HIS Most Beloved Prophet out of the 124,000 Prophets sent by HIM in this world to guide and enlighten humanity.

The discussion is further supported by the following quotations, which are consistent with the statement above:

In Islam, the concept of justice is deeply embedded in the fabric of its teachings ... 'Allah does not do injustice, even as much as an atom's weight; but if there is a good deed, He multiplies it and gives from Himself a great reward' ... 'The recompense of an evil deed is its equivalent'" (Uddin, 2024). The study contrasts Platonic and Islamic understandings of justice,

ultimately pointing out the Quranic and Prophetic emphasis on fairness and divine balance. Moreover, the Quranic reference to justice can also be inferred from the fact that mankind is endowed with a universal and objective moral nature or *fitra* ... linking natural law, human nature, and the divine command to build a just society” (Al-Khatib, 2023). This socio-pragmatic analysis frames the Quranic principle of justice as rooted in human nature—suggesting justice’s role in realizing the greater purposes of Shariah. For Ash‘arī scholars like Fakhr al-Dīn al-Rāzī, reasoning is a useful... tool to assess and study claims and beliefs, particularly to defend religious doctrines” (Ibrahim, 2021). This article reflects Ash‘arī thought where reason complements revelation, underscoring al-Rāzī’s legacy in harmonizing logic with theology.

This discourse shows that ... the subject couples show that these attributes [mercy] are mutually linked with the people having dedicated and steadfast behaviour even during the time of distress and difficulties. Then ... the God of Islam bestows them with beneficence and kindness” (Ashfaq, 2020). This paper outlines how the coupling of divine attributes pairs with human steadfastness—highlighting that divine mercy surfaces especially in the most challenging moments of communal struggle.

True metaphysicians find [anthropopathic descriptions] unnecessary and shift the focus away from the God of ‘resemblance’ ... to the God of ‘otherness’ ... the seemingly humanising lexis of scripture ... exists not to indicate an actual ‘personhood’ in God but to provide a context for ... human responses” (Ali, 2024). This theological reflection argues that anthropomorphic language in scripture serves to frame divine-human interaction without ascribing literal human traits to God.

DISCUSSION

This research confirms that the suffering of Palestinian Muslims does not stem from a deficiency in Allah’s omnipotence or omnibenevolence. Instead, it reflects a divine test intertwined with the full spectrum of Allah's attributes—including justice, sternness, and mercy—thus deepening the theological inquiry into suffering and faith.

The findings align with classical Qur’anic teachings that suffering functions as a test: believers are reminded that enduring hardship with patience yields spiritual purification. This resonates with the Prophetic tradition that the toughest trials fall upon the most pious, and through such tribulations, believers can emerge spiritually cleansed (Surah Al-Buruj commentary)

Contemporary scholarship reinforces this dual-theodical framework. For instance, the Yaqeen Institute (2024) proposes a multiperspectival Islamic solution to the problem of evil that includes divine wisdom (*hikmah*) as a central attribute, thereby resolving tensions between suffering and divine goodness

. Meanwhile, theological discourse emerging from Gaza highlights how Qur’anic guidance provides transformative resilience—Palestinians channel their faith into steadfast worship and hope for the eternal, despite immense suffering

Theologically, this study underscores that Allah’s attributes must be understood holistically: mercy, justice, hardship, and sternness all serve divine wisdom. Practically, the findings affirm that suffering can become a ground for spiritual growth and unity—Palestinian Muslims are living embodiments of Qur’anic patience and resilience, which serve as a model for Muslims globally (Al Jazeera, 2024)

This contributes to Islamic theology by enriching our understanding of the theodicy of suffering within real-world contexts.

While rich in textual analysis, this study is limited by relying exclusively on library research. It lacks empirical data from those personally experiencing the crisis. Furthermore, interdisciplinary perspectives—especially from psychology, sociology, and political theory—could deepen the understanding of how theology and lived suffering intersect.

This discussion leads to a partial conclusion: the Palestinian suffering cannot be interpreted as divine neglect or contradiction. Rather, it exemplifies the complex interplay of divine testing, mercy, and justice. The next step is to explore how communities can meaningfully engage with this understanding in their spiritual and social responses, which will be addressed in the final conclusion.

CONCLUSION

Based on the discussion, several important points can be concluded that (1) The attributes of Allah as the Omnipotent, Omniscient, Omnipresent, and Omnibenevolent are not limited to mercy and compassion but also include firmness, divine jealousy, and justice. These qualities should be understood as manifestations of divine wisdom, not as anthropomorphic emotions. (2) What is perceived as sternness or retribution reflects Allah's determination to protect the purity of faith and to prevent deviation from the path of truth. In this sense, divine jealousy can be interpreted as a sacred vigilance (ghirah) in preserving monotheism and maintaining the integrity of divine law. (3) The acts of justice and retribution serve as reminders that Allah's mercy and compassion are always balanced with His firmness in enforcing justice. This balance ensures the protection of humanity, the establishment of moral order, and guidance toward righteousness.

In conclusion, Allah's attributes present a holistic framework that integrates mercy with firmness, compassion with justice, and love with accountability. These dimensions affirm that divine attributes cannot be separated from one another, for together they guide humanity toward spiritual maturity and alignment with the eternal truth.

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