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An Eschatological Study of Jerusalem in Biblical and Quranic Literature

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ABSTRACT

This study is about Jerusalem in the Bible and Al Quran based on eschatological paradigm (theology/philosophy), which uses two approaches: sociology (geographical and anthropological history analysis) and interpretation (hermeneutical analysis and bil ma'tsur interpretation). Jerusalem is the name of the Holy City of the Abrahamic Religions. This region has been controlled by a number of empires with different geographical boundaries and names over a long period of time. For the Jews, Jerusalem is claimed as the Promised Land. Through a search of several versions of the Bible, a number of commentaries and the main sources (Muslim priests and intellectuals), this study shows eschatologically that Jerusalem in the Bible is not a particular regional name (to a certain extent) but the contextualization of God's Kingdom (saved, renewed earth, harmonious and peaceful). The contextualization of God's Kingdom has something in common with the concept of the promised earth (khilafah) in the Qur'an, as the contextualization of dar as salam, the nickname for countries (dayyar) conquered and claimed to be harmonious and peaceful. In other scenarios of the future, the Kingdom of God and the Caliphate (the promised earth) probably include locations around the Al-Aqsa Mosque that we recognize today.

Introduction

Research on Jerusalem is carried out by scientists and researchers in various parts of the world from the backgrounds of Judaism, Christianity, and

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Islam with various approaches and analyzes. However, the State Islamic University (UIN) in Indonesia has never conducted a research that specifically describes Jerusalem in terms of eschatological aspects (theology/philosophy) associated with the comparison of religions by comparing the Bible and the Qur'an. In addition to the international level, studies associated with Jerusalem are also widely conducted at the local level.

In North Sumatra, Indonesia, Irwansyah (2017)¹ conducted a dissertation research in a number of areas, including Tarutung, Sibolga, Barus, and Balige. It was shown that the early Christian areas visited by Ludwig Ingwer Nommensen and other Christian missionary figures generally gave the names *Cintadamai* and *Sukadamai* to the villages or locations they entered. The study also found that, usually, villages or places named *Sukadamai*, *Cintadamai*, and other names involving the term/word *damai* (peace) are Christian villages. Another finding of the study is the discovery of a village inhabited by the Christian Batak community for the first time where the term *damai* (peace) was used as a name. The use of the names *Sukadamai* and *Cintadamai* indicate the naming of these villages small Jerusalem, although they did not immediately use the name Jerusalem. Although the naming interpretation uses the hermeneutic approach, what distinguishes this study from others is that it discusses the name Jerusalem based on the eschatological review of the Bible and the Qur'an.

Eschatological in this study is interpreted as the science of the end times. The term comprises two Greek words: *eschatos*, which means last, and *-logi*, which means knowledge. It is a part of theology and philosophy that deals with events in the future of world history or the final fate of all humanity, which is usually referred to as apocalypse (end of time). In many traditional religions, this concept is taught as a true event in the future that is prophesied in scripture or folklore. In a broader sense, *eschatological* can include related concepts, such as the Messianic Era or the Messiah, the end of time, and the last days (Safaruddin, 2013).

Hoekema (2004) divides the theme of eschatology into two main parts, namely eschatology that has been established and forthcoming eschatology. With regards to eschatology that has been established, Anthony gives six sub-themes: the nature of the Old Testament eschatology, the essence of eschatology in the New Testament, the meaning of history, God's Kingdom, Holy Spirit and eschatology, and the tension associated with what has not happened. However, regarding the other part of eschatology, Hoekema (2004) presents the sub-themes as follows: physical death, Bible concept of immortality of the soul, intermediate state, hope of the second coming, signs of the times, special signs, the nature of the second coming, some of the main views on the millennial kingdom (millennialism), a criticism of dispensational premillennialism, the millennial kingdom according

to Revelation, bodily resurrection, final judgment, eternal punishment, and the new earth. In addition, Anthony also added an appendix to the concept of modern eschatology. So, eschatology in this study is not used in the sense of Islam or Christian eschatology in the broadest sense. Eschatology in this study has limitations, namely the end-time section relating to Jerusalem, both in the Bible and the Qur'an, as well as the interpretation of the two scriptures, including being interpreted according to other supporting sources, such as other books and research results.

Jerusalem is studied in an eschatological perspective because it is closely related to the object of dynamic theological study, especially when linked to comparative religious sciences. The contributions of modern thought and study of Jerusalem in terms of the perfection of eschatology according to the comparative theological approach of religion, in this case the sources of Islamic and Christian teachings (al-Qur'an and Bible), are still very minimal. For the writer, Jerusalem is a dynamic object of study. Eschatological studies are also dynamic studies. The rigidity of incorporating eschatology only in a narrow area of theology is a reduction of one of the speculative scientific legacies (Safaruddin, 2013).

The Bible referred to in this study is a Bible consisting of the Old Testament and the New Testament, not using the terms of the gospel. This is to avoid misinterpretation, especially for Muslims who believe that the gospel is available again.²

To *find* the location and boundary of "Jerusalem of the future," this study uses historical geographical analysis. The boundaries of Jerusalem from a very long time in the past are important for interpretations of Jerusalem in the Bible and the Qur'an.

So why should this study also use the anthropological analysis of the Israelites? In this aspect, both the Bible and the Qur'an, when viewed anthropologically, mostly contain the history of the Jewish people. In Islam, among the 25 Prophets who must be believed in, 16 of them (starting from Prophet Ishaq, Ya'qub and so on, except the Prophet Muhammad) came from the Jews (descendants of Ya'qub).

The comparison between the names of the Prophet Moses and the Prophet Muhammad mentioned in the Qur'an indicates that Prophet Moses was written 131 times, while the Prophet Muhammad was written 4 times. Also, in the Qur'an, the words of the children of Israel were referred to as many as 41 times, whereas even though the Qur'an is in Arabic, the children of Ismail (Arabs) were not explicitly mentioned in the Qur'anic text, except the word *A'râab*, which refers to the tribes of the interior (Bedouin Arabs) (QS. 7: 98).

According to Morris (2006), the approach to religious studies in relation to anthropology can be carried out in eight approaches, namely

intellectualist approach, emotionalist approach, structuralist approach, interpretative approach (semantic, symbolic, semiotic, or hermeneutic), cognitive approach, phenomenological approach, and sociological approach. In this study, two of these approaches are used, namely the interpretive and sociological approach.

Morris (2006) stated that the sociological approach is the approach adopted by most anthropologists and sociologists over the past half century. Anthropology, despite its diversity, still has a unified purpose and vision. It is a part of the human sciences that emphasizes and assesses cultural differences and criticism; it also emphasizes the human aspect in order to enlarge the sensitivity aspect of community morality. As a scientific discipline, anthropology is a comparative social science that combines natural sciences and humanities.

Why does this study use hermeneutic interpretation? It is because this study is related to Jerusalem as the name of a city that has many names in its history (Aelia, Ursalimum, and others). The name Jerusalem is also related to other names (holy sites, temples, etc.) that are always associated with the name of the city. The name Jerusalem is also associated with the names of events and locations found in the Scriptures of the Bible and the Qur'an (temple, crucifixion, Masjid al-Aqsa, isra 'mi'raj, and so on).

Review of literature

Jerusalem: etymology, interpretation, and meaning

Sprecher (2013) states that the phrase “Yom Yerushalayim” was first mentioned in Psalm 137 verse 7, 3,000 years before the 6-d war. Tosfot in Tractate Taanit 16 stated that the name Yerushalayim is a combination of two expressions. One was uttered by Avraham at the Akeda (Bereshis 22), “Har Hashem Yeirah,” which means “the mountain where G-d will be seen.” Also, the city was called “Shalem” (peace) by Malkitzedek (Bereshis 14).

Thus, the city of Yerushalayim combines the two names given by these great people, Avraham and Malkitzedek—Yeirah and Shalem. Tosfot also explains that the reason why a *Yud* is not put between the *Lamed* and the *Mem* in the word Yerushalayim is that the focus is on the name Shalem, which means peace and has no *Yud*. The name Yerushalayim appears 667 times in Nach, but the word Yerushalayim spelled with a *Yud Mem* at the end only appears three times in the Nach. A question now arises: Why do we pronounce the word Yerushalayim with a *Yud* when in the vast majority of times it is written without the final *Yud*? The *patach Yud Mem* ending in Hebrew makes the word dual, for example, *oznam* (ears), *raglaim* (feet), *yadaim* (hands). The Talmud explains that there are two Jerusalems;

the heavenly Jerusalem is situated directly above the earthly one. Just as the heavenly Jerusalem is God's eternal capital, so is the earthly Jerusalem Israel's eternal capital, despite the objections of the U.S. State Department and UNESCO. Samuel II, Ch. 5 stated that Jerusalem is Israel's D.C., which stands for David's capital, three thousand years before Washington D.C. became the capital of the U.S.A. Jerusalem will remain Israel's eternal, undivided D.C. despite the objections of our so-called "peace partners" and the United Nations (Sprecher, n.d.).

The meaning of Jerusalem as a city and the determination and change of its geographical boundaries also occur in sociological history. With a geographically central location, Jerusalem is at the heart of education, religion, and culture. Who is right about Jerusalem? This is an area of moral uncertainty. There is no moral principle that can assess the relative feasibility of the two claims (Israel-Palestine). The Jews believe that the Promised Land was given to Abraham's descendants through Isaac.³

In the old covenant, the boundaries of the land promised by God in the book of Numbers 34: 1–12 is as follows: South: Starting from the wilderness of Zin along Edom, i.e. from the end of the Dead Sea to the east, turn south toward Akrabim Road and continue to Zin until Kadesh-Barnea in the south. Then turn northwest to Hazar-Adar and continue to Azmon. Next turn into a valley on the Egyptian border and end in the Mediterranean Sea. West: Mediterranean. North: Start in the Mediterranean Sea to Mount Hor, then to Jalan Hamat, to Zedad, and to Zifron and end at Hazar-Enan. East: From Hazar-Enan to Sefam, go down to Ribla to the east of Ain; then continue to the hills on the east coast of the Sea of Galilee, then south along the Jordan River to the Dead Sea (Nurizzah, 2012).

Lubis (2004) reviewed Jerusalem, especially relating to A. Powell's words in the Dead Sea Scrolls, which were about torture and pursuit of the church (Isaiah, Pen.) in Jerusalem, so that they spread in all directions, such as to Damascus. These events are told in the New Testament in the Acts of the Apostles 7: 54–60 and 8: 1–3, and Galatians 1: 13–14.

This study will not touch the area of administrative city boundary questions; as stated by Jerome M. Segal (1999), there is more confusion and many people wonder, "What is Jerusalem?" Is Jerusalem meant—as far as the Palestinians experienced throughout the course of the history of modern Israel—to be an area which from the previous day to the next day was defined by the Israeli administrative authority as part of Jerusalem? This study looks at the changes in Jerusalem's city limits as an analytical tool, not a perfection or approach, so this study remains focused on eschatological perspectives with interpretive Biblical and Quranic approaches.

Table 1. The most popular name of Jerusalem on the Bible.

The name of Jerusalem	The name on the Bible	Bible source
Adonay Yireh	Tuhan terlihat	(Kej. 22:14)
Ariel	Lion of God	(Is. 29: 1)
Betulah	Virgin	(Lam 1:16)
Drushah	Sought After	(Is. 62:12)
Gai Hizayon	Valley of Vision	(Is. 22: 1)
Gilah	Joy	(Is. 65:18)
Ir Ha' Elohim	City of God	(Ps 87: 2)
Ir Ha' Emet	City of Truth	(Zak. 8: 3)
Yebus	Yebus	(Judges: 19:10)
Kir	City	(Yeh. 13:14)
Kiryah Aliza	Joyful City	(Is 22: 2)
Kiryat Hannah David	City David Camped	(Is 29: 1)
Kiryah Ne'emanah	Faithful City	(Is 1:25)
Klilat Yoffi	Paragon of Beauty	(Lam 2:15)
Moriah	Moriah	(Gen 22: 2)
Neveh Zedek	Righteous Dwelling	(Jer 31:22)
Oholivah	Kemahku ada di dalam Dia	(Yeh. 23: 4)
Shalem	Peace (Whole)	(Kejadian 14:18)
Tzur Hamishor	Rock of the Plain	(Yer 21:13)

Source: *Agencia Yudaica*. See <https://www.agenciayudaica.com.br>.

Jerusalem in the Bible and the Qur'an

According to *Agencia Yudaica*, Jerusalem has been called 70 names in the Bible and post-Biblical literature (Table 1). Other names of Jerusalem in the Bible include Salem, Moriah, Jebus, Zion, Ariel, City of David, Adonai-jireh (The Lord sees), Neveh Tzedek (Oasis of Justice, Jeremiah 31:22), Ir Ha-Kodesh (City of the Holy Place), Ir Ha-Kedoshah (The Holy City), and The City of the Great King (Psalm 48: 2 and Matthew 5:35) (Sprecher, 2017).

Jebus is Jerusalem. Also called the Zion Fort (Metsudat Zion), this city was renamed by David as the City of David. In ancient times, another name, Zion (Segal 2007), initially referred to a different part of the city, but it was later used to signify the city as a whole and to represent the Land of Israel in the Bible (Jerome, n.d.). Tradition states that Jerusalem's oldest settlement was the City of David (David). *Zion* originally referred to parts of the city, but later signified the city as a whole and a metaphor for the Biblical Land of Israel.

In the Qur'an, the name Jerusalem is not found. There is only one verse in the Qur'an that refers to the city now known as Jerusalem, namely QS. 17: 1. In the verse, the *lafazh* (text) of the Al Aqsa mosque, according to most scholars, is interpreted as a mosque located in Palestine.

Hamka (Haji Abdul Malik Karim Amrullah) (1981) states that this verse confirms what God has indeed revealed. In the verse, it is also mentioned that the Al-Aqsa Mosque is a place that has been blessed because that was where the prophets and apostles since Moses (AS) until David and Solomon delivered the revelations of God. That was where the Prophet Muhammad was first taken and then met with their spirits before he was brought to the throne, raised to heaven.

Shihab (2005) stated as follows:

“We carry out our decree against Banû Isrâ’îl, since we have noted in *al-Lawh al-Mahfûzh* that they will damage *Bayt al-Maqdis* twice. Each was marked by the spread of tyranny, the abandonment of *Tawrat* laws, the killing of the prophets and mutual assistance in crime. Allah will expand your power, which makes you more arrogant and unjust. So when the punishment for the first of the two evils comes, we shall make our servants have domineering power over you because of the damage you do. Then they walked to explore the villages, without leaving even an inch, to kill you. Indeed, the threat of God in the form of punishment must be carried out. Then after your path is correct and you get instructions, build strength and leave damage, we return the victory to you over those who have been sent to you. We give you property and children. And we make your number bigger than before.”

Hamka (Haji Abdul Malik Karim Amrullah) (1981) in *Tafir al-Azhar* explained that in the first verse, “For the sake of figs, for olives” (verse 1), there are various interpretations. According to Mujahid and Hasan, the two fruits were taken as God’s oath to be considered. Oaths are sworn on figs because they are a famous fruit to eat, and the olive fruit is important because oil can be taken from it. According to the words of Qatadah, Tin is the name of a hill in Damascus and Olives is also the name of a hill in Baitul-Maqdis, a sign that the two countries are important to note. Also, according to one narrative, which was received from Ibn Abbas, “Tin is a mosque that was founded by Noah on Mount al-Judi, and Zaitun is Baitul-Maqdis.” Many interpreters tend to say that the features of the two fruits cause them to be used in taking oath. Tin fruit is soft and tender and is similar to the serikaya fruit that grows in our country and grows in great abundance in Sumbawa Island. The olive is famous for its oil. However, there are other interpretations based on the fact that the tin and olive fruits grow in abundance in Palestine. Also, near Jerusalem is a hill called Bukit Olive, because there is indeed a lot of olive trees growing there. According to a belief, the Prophet Jesus went to heaven from the hill. The name Thurisinina, also called Thursdays, is called Sinai and is also called Thur. We know it today as the Sinai Peninsula.

In Arabic, Jerusalem is most often called *القدس* (al Quds) or *al Bayt al Maqdis*, which means “Holy,” “Holy Place,” or “Holy One.” Such a view was also expressed by Arabs before Islam (Madjid, 2002).

Another name from Yerisalem is Aelia Capitolina, abbreviated as Aelia. When Jerusalem was conquered by the Islamic army, the name Aelia was very attached. Then the agreement made for the inhabitants of that city was called “Aelia Documents/Charter” (*Mitsaq Ailiya*). The history of the name Aelia is quite interesting. When Jerusalem was destroyed by Emperor

Titus of Rome in AD 70, he resented the Jews and decided to erase all Jewish remains of the city. Then, on top of the Aqsa Mosque, which he had torn down, he built a building to worship the god Aelia, complete with the Roman idol (Madjid, 2002). It was called the “Aelia Charter” because Jerusalem at that time among the Arabs was also known as the city of Aelia, as a remnant of the efforts of the Roman paganists to turn the holy city into an idol worship center of Goddess Aelia; they also called Jerusalem Aeliacapitolina. In the Aelia document text, the first paragraph reads as follows: “This is the Book of documents written by Umar Ibn al-Khattab to the people in Jerusalem, Jerusalem Bayt al Maqdis.” A similar opening was given by Eutyichins: “This is the Book of a document from Umar Ibn al-khattab to the people of Aelia” (Karim, 2018).

Karim (2018) stated that, “... during the *al Quds* Crusade it was known as the city of Dhimmis, because Jews and Christians were so crowded and successful there. So of course there was a strong Jewish presence in Aelia.”

Meeting Jerusalem in Hermeneutics

In this section, the names of Jerusalem found in the Bible according to the mentioning frequency will be associated with other terms in the Qur’an, hadith, or Arabic and other languages.

The name Jerusalem (*Yerushalayim*) can be interpreted hermeneutically from three words, *yeru-shala-ayim*. In a large Arabic dictionary (*mu’jam*), *yeru* in the Arabic tongue is called *Iyiru* and has the root word r-a-y, which has various meanings, seeing, looking far ahead (vision), paying attention and giving opinions. Furthermore, *shala* comes from the word *shala* with the root word s-l-y, which means relationship, prayer and can also be interpreted as praise. The end *-aim* or *-ayim* in the Hebrew tongue experiences sound changes in Arabic into something different. This can be seen from the order of the Hebrew and Arabic alphabets. *In ain* in Arabic means eye. In the history of image letters, the letter *in ain* is described as an eye image. The suffix *‘ayim* in *Yerushalayim* can be interpreted as a letter *in ain* and also as an eye symbol, which is similar to the eye symbol used in traditional Jewish movements, illuminati and freemasonry. According to Amroeni, beside meaning the eye in Arabic idioms, *in ain* can also mean angel, spring and well (water source); *‘ain* is interpreted as a spring referring to the Word of God, SWT verse 2: 60: “And remember when Moses prayed (to Allah) for water for his people (the people of Israel), then We commanded Moses: ‘Punch your staff on the rock.’ Then it emanated from the stone twelve springs (itsnata ‘asyarata’ aina). Indeed every tribe (*unas*) knows their respective places of drinking (*masyrab*) ...”

Scholars have interpreted this verse to be associated with the 12 tribes of the Jewish people. As explained by Sprecher (2013) and Tosfot's argument in Taanit 16, the name *Yerushalayim* is a combination of two words and there is a *Yud* between the *Lamed* and *mem* in the word *Yerushalayim*. With regards to matching words in Arabic and symbolic languages, the equivalent of the *Patach-Yud-Mem* suffix in Hebrew is called *mustanna* in Arabic, consisting of *fathah* (line up) or (letter *ya'* lined up with *sukun*) plus a letter *nun* to produce a double word (*mutasnna*). So, *oznayim* (two ears) in Arabic becomes *udznani* or *udznayn*; *raglayim* (two feet) in Arabic is translated as *rijlani* or *rijlayn*; *yadayim* (two hands) in Arabic becomes *yadani* or *yadayin*.

Thus, according to the hermeneutic interpretive (analytical) approach, the name Jerusalem can also be interpreted by the names of Jerusalem mentioned in the Bible and the name that appears in the anthropological history of the Jews (the children of Israel), because Hebrew and Arabic are very close languages.

First: *Yerushalayim* is interpreted as the direction of prayer (the divine religious qibla before the coming of Islam) from the lafazh *iyiru shala 'ainain* (direction of prayer). In relation to the origin of the word Jerusalem (*Yerushalayim*), it can also be interpreted as an idiom, namely *ru'yi as salam*, which means the vision of peace or the dream of peace.

Second: *Yerushalayim* is interpreted as *As-salam 'ainayn*, two springs of peace or two springs of justice (*Oasis of Justice*, Jeremiah 31:22). In relation to the end of QS. 95 *at-Thien* verses 1, 2, and 8 or *raiyyat as salamat*, which means peaceful leadership, *Yerushalayim* can also be interpreted as *As-Salam 'ainayn* in terms of idioms: two centers of power, which happened with Prophet Sulaiman AS and the story of Dzul Qarnain. In this context, the eye is interpreted as a tool that has the function of paying attention, controlling, and monitoring. This understanding is in accordance with the hadith of the Prophet SAW, which states that the sign of the Day of Judgment is the appearance of the Antichrist, and in other hadiths, QS. 18 (*al Kahfi*) has a connection with the *fitnah* of the *Dajjal*. In the Surah al-Kahf, the story is told of a King who was given the title *Dhul Qarnain* (meaning two horns) and ruled the eastern and western parts of the earth.

Third: *Yerushalayim* is interpreted as *Qaryat us salamah* or *Da-irah as-salamah* (QS 10 Yunus verse 25), which means home, family, village (*qaryah/Kiriyah*), settlement, city, country that is safe and peaceful; if associated with Kir Aliza/Joyful City (Is 22: 2), Kiryat Hannah David/City David Camped (Is 29: 1), it can be interpreted as *qaryah dawud mannah* (the village of Prophet Dawood (AS) installed ideals) or *qaryah dawud hannasah* (the village of Prophet Dawud performed *tahannus/sought* God's truth in

silence); Kiryah Ne'emanah/*Faithful City* (Is 1:25) can be interpreted as *qaryah naimah* (a village full of pleasure) because people who are given *hidayah* (guidance) and faith by Allah are stated in the Qur'an as those who are given favor (*an'amta alaihim*, QS. 1 verse 7).

Fourth: *Yerushalayim* is interpreted as the temple, *betulah* (Lam 1:16), the house of the most giver of peace, the house of the almighty (*Bait as Salaam*), the holy city (*Ir Ha-Kedoshah*) or *da-irah quddusah* (house sanctified (*baytul muqaddas*), holy house (*bait al maqdis*), and the Most Holy house (*Bait al Quddus*).

Fifth: *Yerushalayim* is interpreted in relation to the Earth, land, and peaceful land as heaven and new Jerusalem. The Earth that is replaced or renewed is associated with lafazh *dar as-salam* (Surah 10 Yunus verse 25).

Sixth: *Yerushalayim* is interpreted as *klilat yoffi* (paragon of beauty, besides being interpreted as a model of beauty) (Lam 2:15). *Klilat* can be interpreted in a wrong way as *khalalat* (war leader) or *khilalat* (rampant, free to roam). Indonesia language has a close word *jelalat*, meaning wild, as in the sense of QS. 17. Children of Israel, verse 6. *Yoffi* can be interpreted as *yu'affi*, which means forgiving, or *yuwaffi*, which means to recite or stop; it can also be interpreted as perfecting and closing. Thus, *klilat yoffi* can be interpreted as a commander who stops perfect arrogance or freedom.

Seventh: *Yerushalayim* is interpreted as Zion. Zion can be interpreted as *zaytun*, which means olive trees, olives, olive oil; it can also be interpreted as olive hills, as some commentators interpret QS. 95 **at-Thien** verse 1 as Syrian and Palestinian land.

Discussion

Jerusalem according to the eschatology of the Bible and Qur'an

Jerusalem according to the eschatology of Bible. The Secretary General of the Communion of Churches throughout Indonesia (Persekutuan Gereja-Gereja Indonesia [PGI]) in the North Sumatra Region, Rev. Hotma Hutasoit, has a different view regarding Jerusalem in relation to eschatology. Jerusalem is a picture of a kingdom. In the view of PGI, this world is Jerusalem. The PGI organization expresses a different opinion from other Church Organizations about Jerusalem and also uses a different version of the Gospel. PGI does not really direct the ummah to go to Jerusalem. Nevertheless, there were indeed some priests who directed the ummah (pilgrimage, pen.) to Jerusalem. PGI understands the gospel globally, but does not understand it locally.

Eschatology starts from Jesus ascension to heaven and His coming again. It will happen; Jesus will be master. At the end of the age, everything will

be changed from mortal to eternal. God will rule over us in His Kingdom, and there will be eternal life. There will be no death and lamentation. Life will be full of joy; that's the future of life. Eschatologically speaking, Parusia means "He who comes" and apocalypse means "He who states." He is present, so it is not we who find out, but He who reveals those secrets.

The main understanding of the church organization in Indonesia is that Jerusalem is the world. Eschatologically, Yerusalem in the Bible is often associated with the Kingdom of God. Jerusalem is described as a kingdom. In the view of PGI, this world is Jerusalem. PGI does not want to be carried away with the aspect of Jerusalem in Israel. PGI invites people to support heavenly citizens, not invite them to enter heaven. PGI encourages people to show themselves and manifest themselves as citizens of heaven because God will come. What needs to be asked of you when God comes? What is your life like to meet God? This world is broken because of human sin, and it will be repaired by God. God will change this world from mortal to eternal. PGI does not agree with Jerusalem as the capital of Israel. Let religion and belief still be considered as a holy place, still maintained (guarded, Pen.).

The new Jerusalem is the Kingdom of God that came to this world. The place of Jerusalem is this world. It is not Jerusalem in Israel. With a new heaven and a new earth, everything in this world is made new. So, not in Jerusalem, Israel.

The New Jerusalem will come, and the kingdom can be anywhere; it can be in Indonesia. The kingdom of God has proceeded. We must assume that tomorrow God will come, and now we must prepare. It does not mean that you cannot design something. We may design, but do not neglect the coming of the Lord. We must not be busy playing God, but we must be busy preparing. In that Kingdom, God will put us where we should be, depending on the charity we perform.

The Evangelical and Pentecostal churches have a different understanding of Jerusalem according to eschatology. According to the Evangelical and Pentecostal churches, God's Kingdom will come in Jerusalem. The Pentecostal understanding is more accurate, even believing that the earth is only in Jerusalem.

The process of God's Kingdom has begun. In the book of Revelation, much is told about the signs of the Lord's coming, but we cannot calculate it, and indeed there is no formula for that. Everything that happens on this earth is part of the signs. According to Martin Luther's teaching, suppose God is coming tomorrow, do not forget to plant apples today. That means we must always be ready. The signs have arrived. Therefore, what should we do? We must prepare ourselves to face that coming. When God comes, we must be ready, even though we do not know when. We cannot

guess. Among the signs of the end times are resurrection, judgment, a thousand year kingdom; then it will happen in human life when they will be organized until the time comes when God manifests His Kingdom.

In prayer, it is said, "Thy kingdom come." So the kingdom of God comes to earth. The earth encompasses all, even all planets. Jerusalem is only a small part. The man God wants is revealed in this world; God is our King.

Eschatology in the Bible is also associated with the millennial kingdom. According to Rev. Hotma Hutasoit, the millennial kingdom is a time leading to the Kingdom of God, toward the coming of God. The thousand years is understood not as a count but an identity. All that time, there will be a battle of strength. In the thousand year kingdom, there will be war, but that is understood not as a religious war. In the millennial kingdom, there will be a fight between truth and unrighteousness. His understanding is that it could be a war of thoughts, between those who fight for the truth and those who maintain unrighteousness.

The Bible states as follows: "There will be no more people who only live for a few days or parents who don't reach old age (Yes. 65:20)." "Wolves and sheep will eat grass together; lions will eat straw like oxen, and snakes will live from dust. No one will do evil or something foul in that thousand-year kingdom (Yes. 65:25)." "They will serve the Lord their God and David their king, whom I will raise up for them (Yer. 30: 9)."

Eschatology in the Bible is also associated with the Coming of the Messiah or the Second Coming of Christ. In the Bible, the following are stated: "He came in the air" (I Tes. 4:16, 7). "He descended to earth" (Zak. 14:4). "He will pick up His saints" (I Tes. 4:16, 17). "He came with His saints" (Yud 14). "His coming in the blink of an eye (I Kr. 15:52) is like a thief" (Wah. 16:15). "Every eye will see Him" (Wah. 1: 7).

Gunawan (2010) states that messianism is a great contribution given by Judaism to all world civilizations. The messianic concept opens up great hopes for humans, so that they can build up optimism in facing the future. The Savior will realize the Kingdom of God in the world. History, in essence, is the continuous emergence of everything that is radically new to human life. It is ignited continuously by the messianic promise of the end of time, someday.

According to Hans Kohn, messianism is a fundamental belief in religion about the coming of a redeemer that will end the present order, both for large and small groups, and enthrone a new, fair, and happy institution. Meanwhile, the Russian philosopher Nicolai Berdyayev stated that messianism is hope, not just the presence of the redeemer or Queen of Justice but also a meaningful concept or thought that can affect human actions in his day (Gunawan, 2010).

Messianism refers to a long-awaited savior that will change the present order, replacing it with a universal order of harmony and happiness.

Messianic ideas are rooted in cultures that developed around the Mediterranean. In its development, the messianic concept believed by civilizations in the Mediterranean region was transformed into the contexts of Jews, Christians, and Islam. There are divine values that characterize the messianic concept in these three religions rooted in Abraham. Although in the end, the concepts have differences between one another. It does not end in these three major religions; it turns out that messianism has a place in the schools of thought of the modern world, with new meanings (Gunawan, 2010).

Jerusalem according to the eschatology of the Qur'an. The verses of the Qur'an relating to Jerusalem with respect to eschatology are interpreted according to the sources of the hadith of the Prophet SAW. Methodologically, this interpretation is classified as *bil ma'sur* interpretation. In exegesis, interpretation techniques, such as this are known as interpretations of *tafsir kitab bi as-sunnah*, including interpretations supported by words of friends and salaf scholars.

In many hadiths that attain the title of *shahih*, Jerusalem at the end of time is closely related to several themes that are part of the signs of the end. These themes are the construction of *Bait al Maqdis*, the emergence of Imam Mahdi, the exit of the Dajjal, and the conquest of Jerusalem.

Allah tells the character of a nation that is descended from Israel (Prophet Ya'qub). Scholars agreed that the Jews were thrown away, driven away, oppressed, and would return. In the Qur'an, it is necessary to distinguish between Israel, the children of Israel and the Jews. In QS. 17, the children of Israel are Jews. At the end of the age, Islam will reenter al Quds. In the hadith mentioned, there will not be a doomsday until Jews and Muslims fight.

In the Qur'an, it is mentioned that the people who are most hostile toward Muslims are polytheists, and the strongest love for Muslims is expressed by Christianity. So, if understood clearly, there are many Jewish misinterpretations and generalizations, whether as a religion, as a nation, or as a movement or perspective that fits the context of the verse. In the context of QS. 17. 4–6, for interpreted examples, Jews who are punished by God are the nation, not Jews as a religion.

The condemnation of *Bani Israel* at the end of time is associated with many hadith collections regarding the return of Prophet Jesus to the world, because he did not die. He was only appointed by God to heaven. Toward the end of the day, Prophet Isa (as) will come down, kill the pig, break the cross and kill the Antichrist. So it should be understood that at the end of time, there is the possibility that Christians and Muslims will unite against the Jews. Many interpret Jesus in the end of time as textual meaning (*lafzhi*). There are those who interpret the descent of Prophet Isa and the

departure of the Dajjal as a figurative meaning. Prophet Isa and the Dajjal are understood as contextual notions.

Irwansyah (2017)⁴ says that the name of Yerusalem and the name of *darus-salam* has the same meaning that is because surviving village (settlement). He adds Jerusalem as a Savior. Theologically, the doctrine that a place, land, village regarded as saved by God not only in the Islamic world, some schools in the Jewish religion that are known to be extreme also still develop the belief that the Jewish Messiah will descend in Jerusalem to reconcile. Some even believe that the Messiah would not appear in Jerusalem if the area was peaceful. For this reason, chaos must continue to be created in the Jerusalem area. The concept of the Promised Land is also believed to be related to the term Jerusalem. According to Jalalayn (Allah called on *darussalam*) means to call on the way of salvation, which is heaven.⁵ Quraish Shihab interpreted, Allah called His servants with faith and pious deeds to heaven, a safe and peaceful place.⁶

Ibnu Katsir gives an interpretation, with the following explanation: (“Allah called [man] to Darussalam [heaven] ...”) when Allah has mentioned the world and the speed of disappearance, Allah offered heaven and invited him, Allah gave him the name *daar us salaam* (residence which is full of safety). That is, surviving obstacles, deficiencies, and disaster.⁷

So, the interpretation of the verse that mentions the word *dar us-salam* according to the scholars of interpretation is very diverse. Term of *dar* in the Qur’an is interpreted as a way of salvation, a safe and peaceful place, namely heaven.

The use of the name *dar us-salam* is also widely used as a name for pesantren and names for Muslim countries, including the last name for the names of Aceh and Malay sultanates, including Nanggroe Aceh Darussalam in Sumatera, Sultanate of Brunei Darussalam and the Kingdom of Tanjung Pura Darussalam in Ketapang, West Kalimantan.

Jerusalem in the Qur’anic eschatology is interpreted from the word of God QS. 24 (An-Nur): 55 which is then associated with QS. 17: 4–6); then interpreted in a language, hermeneutic, and the method of interpretation of *bil ma’tsur*, namely the interpretation of the hadiths which *maqbul* (mutawatir, shahih, and hasan) and the opinions of previous scholars (salaf).

According to eschatological review, Jerusalem is one part of God’s earth that is promised to those who believe and do good deeds. This view is an interpretation of the word of Allah QS. 24 (An-Nur): 55 is associated with QS. 17: 4–6 as the promised earth: “God has promised those who believe and do good deeds among you, that He will truly make them power over the earth, just as He made people before them in power.”

Imam ath Tabari said, “Indeed, Allah will inherit the land of the polytheists from the Arab and non-Arab circles to those who believe and do good

deeds. Indeed, Allah will make them (people of faith and charity pious) as the ruler and regulator.⁸

Thus, the relation of Jerusalem to the earth promised by God as interpreted from QS. 24 (An-Nur): 55 also has relation to QS. 17: 4–6, especially in the sense of *al Ardh* (meaning earth, can be interpreted as land) and *khilalad diyar*, a term related to military invasion. The word *khilal* has the same root word as *khalil* which means warlord. In addition, the notion of *khilal* can also be interpreted as full control as a form of shock therapy to the arrogance of the Children of Israel as explained in the previous paragraph. Obviously, *khilalad diyar* was carried out by the servants of Allah as an effort to compensate for the magnitude of the pride of the children of Israel as well as a form of God's retribution for the damage they did on earth. This interpretation is supported by the hadiths relating to the end of time.

Impact of the eschatological understanding of Jerusalem

In this section, the eschatological understanding of how Jerusalem affects religious and socio-political aspects will be explained. Although the discipline of eschatology is related to a dynamic philosophical theology, in Islam, eschatology is associated with part of faith, especially with regard to faith in the last day, *qadha* and *qadar*. In this aspect of faith, understanding eschatology has a profound impact on a Muslim's vision of the future, and this greatly influences his view of today's reality, even his attitudes and behavior in the field of religion and social politics.

Nurwahidin (2009) argues that faith in Judgment Day and faith in *qadha* and *qadar* are the key and the basis for someone to build the framework of Islamic teachings. This faith is also an eschatological aspect that will accompany human life as a creature who believes and believes in what he believes.

The city of Jerusalem, a holy religious city, cannot be compared to any city in the world in terms of sociology and history. However, the issue of peace everywhere is always connected with the level and quality of understanding as well as understanding the problem of inter-religious harmony. Understanding will influence attitudes and actions, including eschatological understanding.

Lubis (2004) divides inter-religious harmony into several levels: There is harmony that is pseudo or thin, and does not reflect sincerity and spirituality; there are those who cannot get along because of wrong recognition, wrong stereotype, and one against another; some are not harmonious because of the clash of interests, do not want to be mutually tolerant, want to win themselves and intervene with other parties; also, there is the static and passive harmony that just does not interfere with each other, want to get along well but just a little. In addition, the role of a country is very important. The state not only protects and safeguards religious freedom but also provides

assistance to religious believers to advance their respective religions and establish forums for interreligious discussion. Thus, understanding eschatology can have a positive and negative impact on the realization of peace.

Conclusion

Hermeneutically, the understanding of Yerusalem involves three keywords, namely: (1) *Iyarah (yahreh)*, which means looking far ahead (vision); (2) *Salam* (Salem), which means peace; and (3) *-ayim ('ainayn)*, which means two eyes and can be interpreted as two springs, two sources of strength, and two centers of power. This interpretation is closest to sociology and is related to the fact that in the past, Prophet Sulaiman (AS) once conquered Babylon (Iraq); at that time, the Prophet controlled the land of Saba' and Kana'an simultaneously. This interpretation is also very related to the hadith, which stipulates that the signs of the end of the age are the emergence of the Antichrist and the salvation of the *fitnah* of the Antichrist, which is closely related to QS. 18 Al Kahf, in which is the story of Dzul Qarnain (meaning two horns), i.e., the leader who conquered East and West with the permission of Allah.

Whereas according to *bil ma'sur* interpretation, Jerusalem can also be given three interpretations:

First: Jerusalem as the earth (land) that God promised as *khilafah* (Surah 24 *an-Nur* verse 55), as Jerusalem was also interpreted as the Promised Land as stated in the Bible (Deuteronomy, 1: 8, Genesis, 13:15 and Deuteronomy, 20: 16–17).

Second: Sociologically, Jerusalem was once named Aelia, and the name Aelia was also prophesied by the Prophet Muhammad (hadith) to be conquered by Muslims at the end of time.

Third: Jerusalem can also be interpreted as *darul Islam* (contextualization of *dar as-salam*, QS. 10 Jonah verse 25), which may include the region of modern Jerusalem as we know today.

According to the Bible, there are several boundary interpretations of Jerusalem: (1) Around the temple in a very small radius. (2) Land of Kan'an, interpreted from the text "the earth will be broken" or "the land will be destroyed" in the Psalms, in the sense of inheritance according to "the promise in the covenant of God." (Psalm 37: 9, 11, 22, and 29). (3) Palestine (Deuteronomy 28:11 and 34: 4); there is an indication that the Palestinian land will be given to the children of Israel. In the context of pre-modern history, the Palestinian territories include Israel, Syria, Lebanon, Jordan, and Egypt. (4) The Earth as a whole, according to the contextualization of Jerusalem as a peaceful house, settlement, and village as well as mainstream Christian understanding in Indonesia.

According to the Qur'an, there are several Jerusalem boundary interpretations: (1) Around Baitul Maqdis within a very small radius (referring to the word *haulahu* in QS. 17 *Bani Israel* verse 1). (2) Syrian-Palestinian-Egyptian region, including Syrian agrarian areas and Palestinian area overgrown with Thien plants and Olives (or covering the Olives) and Mount Sinai or Sinai highlands (refer to QS. 95 *at-Thien* verses 1–2). (3) The Earth as a whole, according to the contextualization of the “inherited earth,” “made *khalifah* on earth,” and “dar as salam” as peaceful houses, settlements and villages (QS. 24 *an-Nur*: 55), associated with the word *dayyar* in QS. 17 *Bani Israel* verses 4–6).

Notes

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2. Academy for Learning Islam, *Quranic Appreciation, Winter Term Jan-Mar 2018) The Story of Nabi Isa (a) The Holy Books Verse for the session And when I taught you the Book and the wisdom and the Taurat and the Injeel (Sura Maidah, verse 110)* with sources: Tafsir Namune, Ayt. Nasir Makarim Shirazi Shaykh Rizwan Arastu, God's Emissaries. [<https://www.academyofislam.com/qa-winter-2018/>].
3. Jerome M. Segal, *Negotiating... Op.cit.* p.17.
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7. Ibnu Katsir, *Lubaabut Tafsir Min Ibni Katsir, Mu-assasah Daar al-Hilal Kairo*, Cet.I, 1414 H/1994, (*Pentahqiq/ Peneliti*: DR. Abdullah bin Muhammad bin Abdurrahman bin Ishaq al-Sheikh, *alihbahasa*: M. Abdul Ghafur EM dan Abdurrahim Muth'i), *Tafsir Ibnu Katsir* vol. 5, Bogor: Pustaka Imam Syafi'i, 2003. pp. 124–135.
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