

## CHAPTER II

### HISTORY OF JERUSALEM

#### **A. Early History of Jerusalem**

To elaborate History of Jerusalem from its beginning since period of early bronze era (4.500-3.200 BC) up to now in Israel's colony, totally it's not easy to retell and describe it in very clear description. Therefore, here the researcher is only focusing on three stages of period, which are considered as the representative and the most important one related to the motion of researching. Firstly in period of David up to Solomon, secondly in Christian empire and the last is in Islamic empire (khalîfah 'Umar). And the elaboration of these periods as follows;

#### **A.1. Jerusalem in the period of David (Daud)**

On the hill of Opel and now is called as Jerusalem found ceramic vessels from the year 3200

BC. This is the time when the cities began to emerge in other parts of Canaan<sup>1</sup>, such as what is now called as Israel, Megiddo, Jericho, Lachish, Ai and Bethsan. But ironically according to Karen Armstrong the city which later became the spiritual center of the world by those Jews, Christians and Muslims are not so well known and isolated in ancient Canaan. The city is situated on the plateau which is difficult to live in and it's beyond the central State. Canaan is a potentially rich country: its population exporting wine, oil, honey, grains and asphalt. It also has a strategic value because it connects between the civilizations of Egypt, Syria, Phoenicia, and Mesopotamia. In Canaan there is no central government at that time, each city is the autonomous

---

<sup>1</sup> Canaan is classical call on the name of a flat land, it's called as Canaan because of a factor, that is the earliest man who stayed in this place is Canaan nation who came from Arabic peninsula in approximately 2.500 BC, and it is based on Arabic history which is really familiar look at Muhsin Muhammad Shaleh, *Palestina, Sejarah, Perkembangan dan Konspirasi*, Gema Insani Press, Jakarta, 2002. See P. 13

region, it has own rules and dominate the outskirts of the surrounding countryside, not like in Mesopotamia, where civilization has begun. Canaan remains a nation that they are very regional in nature, there is no large-scale commerce or industry and there are very sharp differences in climate from one district to another district. There were not many people who live in mountainous areas, steppe Judea or the Jordan valley, where the river is not navigable and people do not go anywhere and the communication is very difficult because not many people who go from one region to another.<sup>2</sup>

Some archaeologists, including Kathleen Kenyon, believe Jerusalem as a city that was founded by West Semitic people with organized settlements around the year 2600 BC. According to Jewish tradition, the city was founded by Shem and Eber,

---

<sup>2</sup> Karen Armstrong, *Jerusalem Satu Kota Tiga Iman*, Risalah Gusti, Surabaya, 2004 see p. 1-2

ancestors of Abraham. In the Bible story, firstly mentioned that Jerusalem (known as "Salem") controlled by Melchizedek, Abraham's allies (equated with Shem in the legend). Then, at the time of Joshua, Jerusalem was in the territory of Benjamin (Joshua 18:28), but still in the independent power of the Jebus (read :Yebus) until conquered by David (read :Daud) and made the capital of the Kingdom of Israel (about 1000 BC).<sup>3</sup> People said that Jebus was Canaanite tribe who inhabited and founded the Jerusalem just before David defeated him.

David conquered the city of Jerusalem in the year 1000 BC. From David's conquest of the city is categorized by Karen Armstrong with the conquest of a fair and full of affection. David not only treats the population in Jerusalem with respect but even also works through close relationships, by involving them

---

<sup>3</sup> <http://id.wikipedia.org/wiki/Yerusalem>

into the administration of his own government. Joshua was breaking down the Jebusites altars, and stepped down their sacred symbols. But there is no record at all about David's intervention against a local worship. Jebus sees David as another Abraham: he believed that the kingdom of David, fulfilling the longpromise, because the descendants of Abraham has an advanced great nation and inherit the land of Canaan. And David also respected the faith of local people of the land like Abraham did.<sup>4</sup>

People of Jerusalem who has an important role to mediate between David and his new community of Jebusites people was the prophet Nathan, there is the possibility of Nathan was a mentor to King Jebusites. Nathan denounced and warned David with hard on the event of Uriah's death<sup>5</sup>, the murder of Uriah also could

---

<sup>4</sup> *Opcit.*, See P. 49

<sup>5</sup> David had planned the death of Uriah by placing the position of Uriah, in curtain position when against Ammon in the war. And the mission of the murders was of David's ambition to marry wife

damage relations of David with resident of Jebusites. Then David tried to reconcile with the Jebusites, David needed a symbol that can unite the kingdom and brings together the various elements in to one element. And the symbol that is *Tabut* (Ark)<sup>6</sup> sacred of the goods of Israel people, David moved the Ark to Jerusalem. The Ark was taken to a place of worship in the form of tents which had been prepared for it a place beside Ghinon springs. And Nurcholis Madjid had called *Khaimat-u 'l-Ijma'* (Latin: Tabernacles) is the tent for a meeting. So,

---

of Uriah the name is Bethsheba, to be the wife of David. Uriah is the Hittite nation and has a very good family relationships with the Jebusite

<sup>6</sup> The manuscript is in the ten commandments of God revealed to the prophet Moses to the children of Israel were written on the stone slab and placed inside a box. The box containing the ten commandments of God was called *Tabut* (the Ark) the full name is *Tabut al-Ahd* (covenant box). In the Qur'an was also mentioned an agreement between the children of Israel with God. And the ten commandments in the Qur'an called *Mîtsâq. God has taken a covenant from the children of Israel* (Q., S. Al-Ma'idah / 5:12) See. (Nurcholis Madjid *perjalanan Religijs Umrah dan Haji*, Paramadina, Jakarta 2000)

Tabernacle is some kind of hall but made from the camp, because the children of Israel was wandering everywhere. People of the prophet Moses was praying just deal with in front of the box, just like we saw in *Masjidil Harâm*, people pray facing the Ka'bah. Box becomes Jews direction of praying could be called a sort of Ka'bah's portable<sup>7</sup>.

According to the version of Nurcholis Madjid that the Ark which is made by the children of Isra'il as the direction of praying, by the prophet David, who became King in Jerusalem be placed on the hill of Moria. In Jerusalem there are some hills, hills that were a little flat in the middle called Moriah. Moriah hill over there was a large stone called *Shakrah*, above the hill that was founded permanent Tabernacle. Several years later, the Ark was in the hands of unbelievers, so

---

<sup>7</sup> Nurcholis Madjid *perjalanan Religius Umrah dan Haji*, Paramadina, Jakarta, 2000. See P. 48

that the Ark had disappeared. But not long after people named Thalut find the ark and back it to its place.

The found of ark was finally put back in the place (on Mount of Moriah) and that's place in the language of the west called as *Holy of Hollies*, the holiest place in Jewish religion and also became the first *Qiblah* (direction of praying) for Muslims before moving to the Mecca. Actually David had wanted to construct buildings at temporary buildings of Tubernakel as replacement but eventually he hurried to death and finally bequeathed to his son, Solomon (Sulaimân). Solomon was the one who later founded the huge building and it was great construction and then the building called as *Masjid al-Aqshâ* by Muslim, which was built nearly 900 years before Christ. So the core of al-Aqshâ mosque is the *Holy of Hollies* the most holy place and put the Ark on it. But we must remember that at that time there was no Jewish nation. Jewish name it came from the Persians in fact they



called *Isra'il* only. In English term called Israelites. And according to the Qur'ân called *Banî Isrâîl*.<sup>8</sup>

Previously it is said that the Jewish god Yahweh forbid David but then three months later David get revelation from Yahweh and allowed to move the Ark, as a form of gratitude David sacrificed a sheep. However, there is a strong political element to all this,<sup>9</sup>

---

<sup>8</sup> *Ibid.*, See P. 49-50

<sup>9</sup> History of displacement of the ark described in very detail by Ibn Khaldun in his book *Muqodmah* as quoted by Nurcholis Madjid that when the children of Israel mastered Sham (Syria) they put the ark and the dome to Gilgal in the holy land area (*al-Ardh al-Muqadassah*) between Benjamin and Ephraim. Ark and the Dome stay there for fourteen years, seven years during the war and seven years for dividing the country. After Prophet Yosyua passed away they move the Dome and the ark into Syilu near Gilgal, and they built walls around it. The Ark was standing there until three hundred years until mastered Philistines. This nation beat them (the children of Israel) and then finally the ark and the dome was restored and after the death of Eli (Ali) the preacher it was moved to Nob (Nuf) at period of Thalut ark and the dome was moved to Gibeon (Kabun) in the land of Benjamin, after the prophet David in power he move the dome and the Ark to the *Bayt al-Maqdis*, then he woke up a special tent for them and placed above the reef (*Shakrah*) there. (Nurcholis Madjid, *Islam Agama Peradaban, membangun makna dan relevansi doktrin islam dalam sejarah*, Paramadina, Jakarta, 200 See P. 21-22)

by sending the Ark to Jerusalem, David is slowly making this city a worthy authority. First she took the most sacred object for their people (the Ark) to the foot of Ophel. Then step by step David built by himself an empire. First he beat Filistin, step by step he also incorporates the city-states in Canaan to his empire. And finally he defeated the neighboring kingdoms of Moab and Edom, the Israelites would not be able to forget the kingdom of David because they will never be politically strong without any David's empire. When David lay dying, the break occurred between people of Israel and Jebusites in Jerusalem. Jebusites people get support from David to conduct counter-coup.

Nathan, Zedok and Bathsheba and the Jebusites army led Solomon to the temple of Yahweh near with tear of Ghinon and crowned him. Under Solomon (Sulaimân), who had begun his government in about 970 BC, Jerusalem and the extent of regional status obtain a two-fold. Kingdom now has a strong army

chariots, the latest in terms of military technology, and a fleet in Exion Geber in the Gulf of *Aqabah*. Solomon became a merchant of weapon by selling carriage and horse war with Egypt and Cilicia. It's mentioned in the Bible as told Karen Armstrong that the Queen of Sheba (modern Yemen) came to visit Solomon because she is interest in his reputation on wisdom. This story reflects the growing importance of the kingdom of Solomon. Solomon reached legendary status. As the success King he began a massive construction with restoring the old fort of towns namely Hazer, Megiddo, and Arad.

Jerusalem became a city of cosmopolitan and Solomon expanded the city to the north, he also built *Haekal* which proved to be the most important among other buildings located on top of the mountain of Zion. *Haekal* is dedicated to Yahweh and it is designed to be a house the Ark of the Covenant.<sup>10</sup>

---

<sup>10</sup> *opcit...*,P. 51-61

With the reconstruction of *Haekal* and coronation of Yahweh in Zion, formally Solomon has successfully mastered the country on behalf of the Davidic dynasty. Yahweh is now the master of Jerusalem and because Israel is his religious member community, so the land is belong to him (Israel). Reconstruction of the temple is the act of conquest in order to occupy the Promised Land with the support of God. The reconstruction was also proclaimed that the days of Israel odyssey has ended, the people of the kingdom has come together and finally go home and settle in one place where they can live in close relationship with God.

But gradually the political economy of the kingdom of Solomon weakened, he was no longer able to defend the territory that has been inherited by David that is; Edom and Damascus which later broke away and gained independence. Even more the core problem is, less fair of Solomon toward Israel. Israel was not

treated as equal partners but as a conquered territory. He divides the northern city into twelve administrative units, each of which is required to send food for the kingdom for one month a year and provide men for forced labor. And there is no similar rule for the kingdom of Judah (Yehuda) in the south. Furthermore, people feel angry with forced labor, forced labor is a fact of life in ancient times, but Solomon is very much needed man power for a massive construction program. It damages the economy because the buildings themselves are not productive and forced labor that separates men away from the cultivated land and the cities where the wealth had been produced. Worse recruitment reflects a sense of injustice. And was informed that thirty thousand men of Israel were forced to work *Rodi* but such recruitment is not happening in Judah. Because the kingdom of Solomon faced above problems, occur in danger of disintegration because King does not treat equally to people. And finally

Solomon died in around 930 BC after a reign of forty years.<sup>11</sup>

## **A.2. Jerusalem in the Christian period**

After the construction of *Haikal Sulaimân* (Solomon's Temple), about 200 years after that, the imposing building was destroyed by Nebuchadnezzar of Babylon in 700 BC. Jerusalem at that time was razed to the ground even then *Bani Isra'il* was brought to Babylon to be slaves, that's the first period of enslavement of the Jews. And in such circumstances arise oppressed hope that the coming of *Messiah* in Hebrew is called by *al-Masih* but basically *al-Masih* has meaning people who are anointed as a religious leader. However, *al-masih* it has its own connotation as savior, that's yearning for a savior who is later inherited among others and such as to the Christian religion. Hence, the Prophet Jesus referred to *al-Masih*. Israel's

---

<sup>11</sup> Karen Armstrong *ibid* ..., see P. 68-70

nation, for 70 years became slaves in Babylon, just after the Persian attack Babylonian and finally win<sup>12</sup> the Israel was allowed to return to Jerusalem. Since then the nation of Israel called the Jewish nation, which is symbolized to Judah (yahuda), one of the brothers of Prophet Yusuf, and belongs to son of the Prophet Yaqub.

At that time, the pastor of Marduk deeply provoked by propaganda Cyrus a Persian king who was very young, since they feel that the successor of Nebuchadnezzar king Nabonidus had neglected their worship. Instead, Cyrus promised to restore the temples empire and honor the gods. He would rebuild the cities that have been destroyed and restore comprehensive peace in the area. These messages draw attention deeply to the Prophet Judea he welcomed the good

---

<sup>12</sup> This is partly because the people of *Isra'il* who helped to attack Babylon

intentions of Cyrus and considered him as a *messiah* who had been ordained by Yahweh for a special task to rebuild Jerusalem and the temple.

This return has great implications for all human beings; people who come home from exile would become a pioneer of a new world order. Once they returned to Jerusalem they would rebuild *Haekal* and glory of Yahweh will return to its holy mountain.<sup>13</sup>

By the Persian land of promise, (Canaan in southern Palestine) were used as colonies, and the people of Israel allowed to rebuild Solomon Temple, but only modest (simple). And when the Romans controlled and mastered Jerusalem, the Romans were raised Jewish king Herod. Herod was an Arab whose religion is Jewish, but its culture influenced by Roman culture, then he was the one who built *Haekal* with a very luxurious and powerful. In western literature Solomon Mosque which was built by King Herod that

---

<sup>13</sup> Karen Armstrong, *ibid* ...See P. 117



is what is called the second temple and who became the first of temple was built by Solomon.<sup>14</sup>

When Mesopotamian managed to break through the defense of Jerusalem and install prince Hasmonen. Fasael and Herod were detained and forced to commit suicide in custody, but Herod escaped to Rome and to convince members of the senate as a Jew who is able to acquire land on behalf of Roman. The senators decided Herod as King of the Jews and in the year 39 BC he returned to Palestine. And commit encirclement to Jerusalem in 37 BC and took the city after four months horrible war.

After being installed in Jerusalem as King of the Jews in Palestine, Herod was given the authority to do a full control. Roman retreats from Jerusalem, after correctly assessing that the province would be safe under his leadership. Herod is cruel to kill anyone who

---

<sup>14</sup> Nurcholis Madjid *Perjalanan Religijs Umrah dan Haji*, *ibid.*, See P.51-52

opposed in his power. Nevertheless he is the talented king and can give the peace in his kingdom, no rebel in Judea until the end of his power. Herod quite accommodating to other religions either inside or around Palestine, not as rulers of Hasmonen, he does not interfere with people's religious life. <sup>15</sup> Under the leadership of Herod, Jerusalem became a city that is attractive to be looked and admired, he built a house for about 120,000 permanent residents. He rebuilt the city walls, even at about Year 19 BC Herod decided to rebuild *Haekal*. He makes the building more beautiful, the walls covered with white marble, braided with reddish and blue stones, “like ocean wave” doors of *Haekal* coated with gold. For projects of construction of this *Haekal* he has employed eighteen thousand workers. <sup>16</sup>

---

<sup>15</sup> *opcit...*, see P.163-134

<sup>16</sup> *Ibid.*, see P.166-168

The Jews rebelled and at that time the Roman sends its General who is the most qualified man to quell the rebel, the name is Vespasian. Arriving in Palestine he began to beat systematically the pockets of resistance in Galilee. But in the year 70 AD Vespasian made as Emperor of Rome and returned to the city of Rome and commanded his son Titus to deal with the Jewish war. Titus immediately began to attack and he began to penetrate the new north wall and a week later he destroyed the walls around the market. The fighting was concentrated around *Haikal*. So when the Romans finally broke into deepest space page *Haekal* they found six thousand Jews were waiting for them to fight until death. Finally *Haekal* was burned and they destroyed the remnants of buildings from *Haekal*<sup>17</sup>.

In the year 118, Roman general Publius Aelius Hadrian became Emperor, one of the most capable person to hold this position. His ambition was not to

---

<sup>17</sup> *Ibid.*, see P.197-198

expand the empire but to consolidate it. When he arrived in Jerusalem in 130 he decided to replace the city with a city and modern metropolis and it's named by Aelia Capitolina, and so he is trying to immortalize his name as a city and honor the gods of the Capitol in Rome. Plan of Hadrian, making the Jewish people are frightened because their holy *Haekal* would be replaced with a statue of Jupiter on Mount Zion. Jerusalem and Zion has been central to Jewish identity throughout the world, now these names would be replaced by the names of pagan emperors and gods. Jewish Jerusalem was destroyed for about sixty years now he would be buried on the command empire power. Zion and all who had fought in his name would disappear from the earth. Up to the time, the Jews of Jerusalem have war and destruction experienced, they have watched two full-time soldiers with a victory leveling the city to the ground. Aelia Capitolina would wipe Jerusalem, the

holy place represents the reality and spirit of Jewish people.<sup>18</sup>

The local Christians Aelia really liked to visit archeological sites outside the city which associated with Jesus. They often come to the top of the Mount of *Zaitun* where Jesus has gone up to the sky; garden of Gethsemane in the Kidron Valley, where he had prayed in sorrow before he was arrested, and river of Jordan, where he was baptized by John the Baptist. And at the Mount of *zaitun* Jesus as well taught his disciples (students) about the destruction that would befall Jerusalem and the final day.

In the battle bridge Milvia attribute a victory in the battle is symbolized on the Christian god. And in 313 the year of rising of Eusebius, Constantine declared that Christianity became one of the official religions of the Roman Empire. Constantine has become the new emperor in the West after his victory at the bridge

---

<sup>18</sup> *Ibid.*, see P. 210-212

Milvia. In 323 he was subsequently defeated Licinius the Emperor eastern provinces and finally Constantine became the sole ruler of the Roman world.<sup>19</sup>

Constantine's mother Helena, at the time he went a pilgrimage to Jerusalem and look for traces of the crucifixion of Prophet Jesus in Jerusalem. It turns out that there has not found anything. Because all the signs and the traces has been destroyed by the Romans and Jews, but then Helena was informed that he crosses used to crucify Jesus buried in a *Pelbak* (garbage dump) and then Helena ordered to dig up the trash heap, it was found ex- cross. Then place it was founded church named *Holy Sepulcher* (sacred tomb church) means holy church tomb of Prophet 'Isa *al-Masih* and family, his mother (Mariam) and other family. Arabs call it church *Kanizat al-Qiyamah*. Before any excavation of Golghota the place where cross was found, there was no pilgrim to Jerusalem, but after the

---

<sup>19</sup> *Ibid.*, see P. 225-229

discovery, the pilgrims began to arrive from all corners of the Roman Empire and even from the far west.<sup>20</sup>

After that Helen was furious to Jews who were accused of throwing the Cross to garbage dump. Therefore, the remnants of the heritage of the prophet Solomon (Sulaimân) who was still in Jerusalem which had previously been rebuilt by King Herod by Helena ordered to be leveled with the ground. So the holy places of the Jews become a garbage dump.<sup>21</sup> And according to the Hanafi Muhallawi, the garbage dump is the place of *masjid al-Aqshâ* when the Prophet committed *Isrâ Mi râj* so that, *masjid al-Aqshâ* at the time is actually a mosque has not tangible in the real sense<sup>22</sup>, only in the period of Caliph Abdul Malik built reconstruction on a garbage dump into *Masjid al-Aqshâ* as they are today.

---

<sup>20</sup> *Ibid.*, see P. 248.

<sup>21</sup> Nurcholis Madjid *Ibid.*..., see P. 6-7

<sup>22</sup> Hanafi Muhallawi, *Tempat-Tempat Bersejarah dalam kehidupan Rasullulah*. Gema Insani, Jakarta 2006 See P. 52

The position of Jews worsened under the Christian emperors, Constantine by him self does not take new measures to oppress the Jewish people but after the death of Constantine, Constantine II his successor enforce the new law, which forbids Christians move to the Jewish religion and enter in the empire book of law written a description of Jews as a wild, damned and cursed. The position of the Jews seems powerless. Christians seek arguments from their scriptura and called themselves the New Israel and now is annexed the Jewish holy city through the construction financed by the emperor.<sup>23</sup>

When the Byzantine weakened and experiencing internal discord, in 610 the Persian king Khosrow II assessing the time to invade Byzantine territory. Persian troops arrived outside the walls of Jerusalem. Patriarch of Zakharias is ready to surrender the city but young Christian groups reject it, they

---

<sup>23</sup> Karen Armstrong *opcit.*, see P. 244-254



believe that God would save them with a miracle. The siege lasted nearly three weeks while the Persian troops are systematically destroying all the churches and holy places outside the city. It is estimated that around 66,555 Christians died.

But in 622 Heraclius the king of Byzantium turned an attack against the Persians and finally Koshrow II was murdered. On 21 March 629 Heraclius entered Jerusalem in an extraordinary procession carrying the cross of a true relic.

“The golden gate” in the eastern buttress of the mountain *Haekal* probably built a door of their victory. King traveled to the city streets toward *Anastasis* and restored the cross to its place. Devout orthodox monk, Sophronius who became patriarch of Jerusalem in 633 expressed his joy and happiness and tried to keep the holy of this city.<sup>24</sup>

---

<sup>24</sup> *Ibid.*, see P.283-286

### **A.3. Jerusalem During the Period of Caliph Omar**

**(‘Umar)**

Caliph Omar one of the Prophet Companions who is the most assertive and energetic, forward the military campaign both in Persia and Byzantium. Although the Muslims at that time began to be rich enough, Omar lived simply as Mohammad. He always wore an old and faded *Jubah* (traditional cloth of Arab) he was carrying his bag himself like other soldiers, and asserted for his officers to do the same. Islam arrived in Palestine as a religion of energetic, at the first times of spirit. On August 20, 636 Muslims defeated the Byzantines in the battle of Yarmuk. With help from Jews, Muslims began to conquer the rest of the country. Heraclius pausing for a moment and immediately he rushed to Jerusalem in order to take back the true cross and then left Syria forever. In 637 Muslim armies set up camp outside the walls of Jerusalem.

Patriarch Sophronius organized defense of the city valiantly with the help of the garrison of Byzantine. But in February 638 the Christians were forced to give up, a history of saying that the patriarch refused to hand over the holy city to anyone except the Caliph Omar. Historical tradition said that Sophronius drove out to pick up to meet the Caliph Omar and then drove back to Jerusalem. Omar also expressed monotheistic ideals of compassion more than the previous conquerors with the exception of King David. Omar led the conquest of the most peaceful and without blood has ever seen by the city throughout its history. When Christians have been surrendered, no homicide, no destruction of property, no burning opponents of religious symbols, no expulsion or takeover, there was no attempt to force the residents to believe on Islam.

Omar has asked to see the holy sites, and Sophronius directed him to the *Anastasis*. the fact that it is an amazing complex identified the complex building

which to celebrate the death and resurrection of Jesus. And Omar did not show the attitude of chauvinism even though in the victory military conditions. Then Omar asked to be shown where the place of *Haikal Sulaimân* which is very famous, according to Muslim ibn al-Walis Sophronius wanted to show the wrong place at holy Matrylum or Zion Basilka as the "Mosque of David," but eventually he took Omar and his entourage into the mountain *Haekal* and Christian people have used it as a place of city garbage. Large and spacious area that has been built by Herod was filled with mounds of waste and rubble stones. Then Omar move a handful of dirt and rocks into his *Jubah* and then throw the stuff across the wall up to valley of Hinnom. Soon his followers do the same. This cleansing action is not different from the excavation of Golghota in the government era of Constantine. Then Omar decided to build a mosque at the southern end of Platform, a site *Royal Portico* (porch kingdom), which

was built by King Herod, where *Masjid al-Aqshâ* that stands today<sup>25</sup>.

After the trash was removed from the site and clean looks great stone that used to be the *Holy of Holies*, then Omar said "it was described to me by the prophet, now we've mastered it." And this is finally established an emergency place where Omar prayed and also in this place later founded *Masjid al-Aqshâ* by al-Walid ibn Abdul Malik. The mosque was until now known by Muslims as *Masjid al-Aqshâ* is built on seven to eight century AD.<sup>26</sup>

Originally Omar has agreed with Sophronius that Jews are not allowed to stay in Jerusalem, apparently Omar strengthens status quo and Jews have long been banned in Jerusalem and the surrounding area but ultimately rule was canceled because Omar see no good reason for deny the right of Jews to live in the

---

<sup>25</sup> *Ibid...*, see P.303-308

<sup>26</sup> Nurcholis Madjid *ibid.*, See P. 55

city of David. Omar invited 70 Jewish families to live in Tiberias and Jerusalem. They were given the district around the southeast corner of the pool of Siloam *Harâm*. Christians and Jews are also employed in *Harâm* it kind of special rights to free from paying of *Jizya* (tax).

Now if you think more in crimes of Israel against the Muslims is like the milk of water returned water of tuba. The people of Israel reviled Muslims who previously helped them. Because Omar was the one who allowed the Jewish people lived in Jerusalem. Christian patriarch was in fact did not agree and eventually a compromise came to make Jerusalem to be quarters or lot. Patriarch said: "Well that Jews should live in Jerusalem but should not interfere with the Christians." Then Omar made the quarters. The quarter of ruler usually larger than others, so the Muslims at that time had the largest quarter in downtown where *Masjid al-Aqshâ* stands. Christians by themselves had

two plots of land they are lots Greek orthodox Christian and Armenia, then the Jewish people had a lot of land. Lot himself in Arabic called *al-Hayy* so if we go to Jerusalem there is a Jewish quarter, Armenian quarter, Greek quarter, but Islam itself, has no name of quarters because had the greatest part. <sup>27</sup>

The Arabs continued to call Jerusalem as *Baitul al-Maqdis* or "*Ilya*" (Aelia) the great homage toward the city is obtained in terms of the caliber of people who are appointed to manage it, Muawiyah ibn Abu Sufyan, a candidate caliph became governor of all Syria and Palestine ( known as the Syrian by Arab people) Uwaymir bin Sa'ad one of the most important Muslim officials who are responsible for Filastin Jund and known has humble treatment to community of *Dzimî* Ubadah Saamit one of five experts of the Qur'ân, became *Qâdhî* (Islamic judge) in Jerusalem. <sup>28</sup>

---

<sup>27</sup> *Ibid...*,55-57

<sup>28</sup> *Opcit.*, see P. 312-313

When the Caliphate was under reign of Abdul Malik of the Umayyad dynasty his greatest contribution to Jerusalem was the dome of the rock that he ordered to be built in the year 688. Abdul Malik issued a decree to build the dome of the rock as a rival of the *Anastasis* in the west hills of the dome and the remarkable rise of the Church on the Mount of Olives (*Zaitun*), when its given the light shines brightly at night so that it became one of the most beautiful sights in the city of Jerusalem. To ensure that this building was the same brilliant he has been working on art experts and architects from the Byzantine and two out of three people are Christian.

Caliph chose to build a dome around a protruding rock and former street created in the Herodian era up to the northern end of the platform. Why did he choose to honor this rock. Which is not mentioned in the bible or the Qur'ân? The Muslims believe that Muhammad rose to heaven (sky) from this rock after traveling night (*Isrâ Mi'râj*) and that he was



praying in a small cave underneath. Both Jews and Muslims believe that the stone marks the remaining site of the most holy place (*Holy of Holies*)<sup>29</sup>

## **B. Historical conflict of Jerusalem (al-Aqshâ)**

### **B.1. Crusade**

In the journey of Jerusalem's history the conflicts and wars continue to color the city which is considered sacred by the three monotheist religions. As if the city is far from the sacred nature of the truth. Bloody conflicts continue to occur and almost never out in the journey of Jerusalem's history. Seizing the Holy Land continues to occur between the three monotheist religions. Through the battles they take each other this holy land away. However, in the history of Jerusalem there is a war identified as holy battle and belongs to one of the great tragedies of a tragic world. The war is a

---

<sup>29</sup> *Ibid.*, see P. 316-318

crusade that came from mainland Europe and destroyed Islamic empire in Jerusalem.<sup>30</sup>

Before the entry of troops cross into Jerusalem Seljuk Turkish nation has managed to take control of Egypt, Syria, and Palestine's ruling on behalf of the Caliph of Baghdad. People of Seljuk are trying to master most areas of Persian, northern Iraq, Armenia and Asia in year 1040 AD later sultan of Seljuk, Toghrul Bic, managed to control territory in the year 1055 AD. Then Seljuk people began to spread their power over Byzantines in Asia Minor.

In 1071 AD Seljuk nations expand their grip in most areas of Palestine except Arsout. With this power they end the domination of the Fatimids, and from this land continue to do expansion on Syrian territory which

---

<sup>30</sup> Achmad Luthfi, thesis under title "*Pemikiran Karen Armstrong Tentang Yerusalem*". Aqidah Filsafat UIN Sunan Kalijaga 2006 See P. 95

previously controlled by the Fatimids and finally Seljuk controlled most of areas<sup>31</sup>

The change of power in this dynasty marks the beginning of the destruction of the Seljuk domination. Fierce battle that occurred between them to have domination and power created the weak of dynasty. And in the end they are divided into five kingdoms: Sultanate of Persia, the Kingdom of Kherson, the kingdom of Aleppo, the kingdom of Damascus, and Seljuk Roman Empire. While large part of Palestinian territory is under the Damascus regime. In situations like these (the seizure of power and war among fellow Muslims) and troops from Europe arrived.

#### **B.1.a. The military expedition of crusade**

According to Karen Armstrong at the time Europeans began to focus their gaze towards the holy land. After the second pope

---

<sup>31</sup> Karen Armstrong *ibid.*, see P. 359

Urbanus (1088-1099 AD) called upon the audience of the council of Clermont on 26 November 1095 AD to restore the holy land grab way back from the hands of Muslims he preached a holy war liberation he calls on the knight to flock to Jerusalem to set free the tomb of Christ from Islam<sup>32</sup> this event later known as the crusade<sup>33</sup>

---

<sup>32</sup> *Ibid.*, 363

<sup>33</sup> Crusade comes from the French word *croix* which means cross by Karen Armstrong this term is not commonly used to describe the Christians who are fighting in a holy war for the sake of the holy land. Karen Armstrong adds crusaders called by themselves as the Pilgrims but from the beginning of their rising they were always associated with the cross. They sew a cross on clothes and feel really obey the order of Christ to his followers and effort to take the cross and follow him to death. During the first crusade people of England come to French to join with one from the Crusaders there, although they can not speak French. To show themselves as crusaders is by making the sign of the cross with their fingers. Since the beginning of the cross and the crucifixion became a key point in the movement. The crusaders will liberate Tomb of Christ. When it was played place of Christian was in hand of Muslim. See P. Karen Armstrong *perang suci* P. 23-24

In the perception of Karen Armstrong, Raymond Toulouse (prince of province and Toulouse in France) successfully led the Crusaders travel to the al-Quds. In the spring time in 1099 AD they succeeded in entering Palestine with the passing of Acre where the rulers provided them a variety of supply, a move which was followed by the authorities and Arsouf Qeisarya. After that they occupied the al-Ramleh, Lod and Bethlehem later on 7 June 1099 M. the encirclement of region of al-Quds began. Crusader armies continue to slaughter Muslims for one week, they managed to slaughter more than 70 thousand Muslims in the Masjid al-Aqshâ. Al-Quds in controlled by Godfry Gouillon Crusader leader, who

modestly called himself by the nickname "the defense of al-Quds" <sup>34</sup>

### **B.1.b. The second crusade**

In the year 1173 AD Nuruddin was ready to launch a final assault to Bait al-Maqdis and liberate the land where the Prophet Muhammad committed *Isrâ Mi râj* from the clutch of Crusader hegemony. For that he has prepared a new pulpit which is intended for use in the al-Aqshâ Mosque after the successful conquest of Crusader. Then he sent a letter to his subordinates in Egypt Salâhuddîn al-Ayyûbi but the death of Nûruddîn too fast, he died on 15 May 1174 AD which coincides with 11 syawal 570 H. Saladin then have to fight with the son (heir of Nûruddîn) to reach the leadership in the

---

<sup>34</sup> Karen Armstrong *Jerusalem* See P. 367

empire. Charisma, hospitality and piety which subtly make Saladin won the support of the Muslims, and within ten years he was a feared leader in most major cities in the region of Muslim<sup>35</sup>

Time span between the years 1174-1186 AD was a period that never deserted from war between Saladin and the Crusader forces. This period was allegedly a lot to contribute, keep and preserve the prestige of the Islamic *ummah* and give them the change to introduce crusaders points of weakness.

Karen Armstrong provides identification that over the span of a peace occurred treaty violation by Reynauld that sparked the anger of Saladin until he decides to actual *Jihâd*. The event is initiated by the death of a king

---

<sup>35</sup> *Ibid.*, See P. 392-393

who had leprosy and he is Baldwin IV. He bequeath the throne passed on to Baldwin V, (a child who had just 7 years old), and appoint Raymond as guardian. In a council of war, Raymond decided to implement the obligation of peace treaty with Saladin, a truce agreement in the four-year term agreed upon by Saladin and King Baldwin (king Leprosy) when he was still lived

During the four years the crusaders tried to rebuild the trade activities and try to persuade the west to launch a crusade to help them. However the peace did not last long. In August 1186, Baldwin V died in Acre and the throne finally handed over to Guy of Lusignan, brother in law of the king Leprosy Reynauld liberated at that time and again violated the truce. A few weeks from the turn of the throne Reynauld attacked



Muslim merchant caravans and pilgrims heading for Mecca and slaughtered all the armed men, seized their belongings and drove the others to prison royal castle. One of the prisoners tried to warn about the ceasefire agreement, but ignored by Reynauld. Saladin sent a message on Reynauld that if he returns loot and free the captives he would respect the ceasefire agreement. Of course Reynauld refused and this makes Saladin increasingly angry and vowed to kill him with his own hands. Jihad is launching now and seen as something important. Because Christians have shown their original nature. None of Muslims who can ignore an attack directed to Makah.<sup>36</sup> It

---

<sup>36</sup> In 1181 Reynauld made provocative attacks on Islam that is a plan which is very different from anything ever attempted by the camp the previous cross. Reynalud's plan is not just destroy Medina but even attacked the holy city of Mecca the most sacred

motivates Muslims to provide support for an open war in a holy war against the Frank<sup>37</sup>

Preparation of Saladin has matured he decided to install a trap and pray that the Frank would fall into the trap. He brought his army through the river Jordan into Galilee. Half of his troops camped near the lake and the other half he brought attacking Tiberias. Meanwhile, Christian soldiers walk across the valleys of Galilee in the hot summer, weighed down by clothes combat and their battle armor. The journey should only take a few hours it became all day. Saladin sent

---

city for the Muslim world. He wanted the Kaaba scorch earth. Reynald Army sailed into the Red Sea, looting and rioting in various ports in Arabia, until they arrive at port of Rabiqh, near Mecca. At that time the brother of Saladin, Syaifuddin al-Addil rushed from Egypt to save circumstances and they were finally able to defeat the naval Reynald but unfortunately Reynald was able to escape and then continue to disrupt the peace in the Middle East. See. Karen Armstrong, *perang suci...*, P. 388-389

<sup>37</sup> *ibid* ..., see P. 392-393

archers to follow the rear guard and to target the separated army of Christian soldiers. Saladin blocked their water supply and also a lot of wells and water sources are dried so that the Christian army mad from thirst.

Muslim troops began the attack, Christian infantry can only think of water and they rushed down the valley toward the sea of Galilee. But they are driven back by Muslim troops to the valley and they were killed or taken prisoner. Hundreds of men lay in the edge of valley, injured with swollen lips and blackened. But then Raymond of Tripoli led an attack that successfully broke the siege of the Muslim soldiers, but soldiers besieged Muslims then closed it behind them. So that, they can no longer join with their colleagues. Saladin forces continue to move forward and

attacking Christian troops and finally Christian kingdom of Jerusalem was destroyed.<sup>38</sup>

After the battle is over, there are those who fall captive such as king Guy, ruler of *Bait al-Maqdis* and Arnold rulers of Karak that eventually beheaded by Saladin with his own hand as treason and persecution against Muslims while Guy was taken to Damascus for a while and then released.<sup>39</sup>

This war has opened wide the way for Muslims to liberate the majority of the region Palestine. So in a count of days the region was conquered Tiberias, aka, Nashira, Shafuriyah, Caesarea, Haifa, Arsuf, Nablus, Faulah, Daburiyah, Fetus, Za'in, thur, Lajun, Bisan, and all areas which have

---

<sup>38</sup> Karen Armstrong *perang suci, dari perang salib hingga perang teluk*, Serambi Ilmu Semesta, Jakarta, 2003. See P. 397-402

<sup>39</sup> *Ibid...* See P. 402

its main office in the area Thibriyah and Aka. Then it's continued with the journey toward the south to liberate Ramlah, Yabna, Bethlehem, Hebroh, Asqalan, Gaza and Darum.

Then the attention of Saladin and his army sucked towards the *Bait al-Maqdis* so Saladin immediately prepare all his complement and began the siege on this town in the middle of the month of Rajab 583 H - 20 September 1187 M. enemy forces have been concentrated in this city, the amount of 60 thousand troops Crusader who all have decided to rather die than have to surrender the city. During this siege occurred a number of battles. Each side just

looking at a mandatory religious motivation, it is no longer a motive for dominance.<sup>40</sup>

When facing the siege, Christians feel the fear and desperation and also the absence of a leader who is able to lead the war against Saladin. At first Saladin offers peace to Christians he even promised would not happen bloodbath as when Christian came conquered Jerusalem in 1099 the promise was given by Saladin on condition they want to give the city to him. But Christians at that time rejected the offer of Saladin. Saladin finally crack down and he vowed "we will deal with you, as you deal with the residents of this city when you take it with murder, enslavement and other savagery." Wheel of time has led to retaliation toward Christians and add a

---

<sup>40</sup> *Ibid.*, See P. 407

series of dark history of conflict in Jerusalem. Finally Jerusalem ruled by Muslims at the date of October 2, 1187 AD. Seem tolerant spirit and love of Saladin who is also recognized by most Christians, because at the time of the attack Saladin forgive them<sup>41</sup>

That finally *Bait al-Maqdis* again ruled under the banner of Islam's greatness and glory of the al-Aqshâ mosque can be restored. And the pulpit that had been prepared two years earlier by Saladin actually may be positioned. But the mission of seizing back *Bait al-Maqdis* still echoed by three kings of Europe that is Fredrik Barbarosa, Richard king of England, and Philip Augustas King of France. Terrible war between Muslims

---

<sup>41</sup> *Ibid.*, See P.408-411

and crusaders happened. This crusade happen until the last eight times that kindled by the French king Louis IX (1215-1270) he invaded Egypt but failed and he was taken prisoner. France needs to redeem in gold very much to set free him. The year 1270 AD Louis tries to avenge the defeat by attacking Tunisia but his troops was defeated by sultan Mamaluk Dynasty, Bibars. Up to here the ending period of crusade. After the conquest of the crusade, the peace back materialized under Muslims empire, Palestine prospered under the rule of the Mamluk people.<sup>42</sup>

---

<sup>42</sup> Karen Armstrong *Jerusalem...*, *ibid* See P. 409-418



## **B.2. Jerusalem in period of Israel**

Jerusalem has undergone development and destruction many times in its long history and often tragic. With the arrival of English, the city is undergoing a transformation process that is also very sick. And after Ottoman Empire destroyed, the Arabs in that area is in the process given freedom. At first Britain and France established mandates and protectorates in the area near the east, but one by one the States and the new Arab empire began to appear: Jordan, Lebanon, Syria, Egypt and Iraq. It may be in a state of normal as usual, the Palestinians also will become an independent State. And Jerusalem will probably be the capital city. However, this does not happen. During the British mandate period, the Zionists can declare by themselves in the country and create a Jewish State. Jerusalem became seizure either by Jews, Arabs and the international community but eventually in 1967 the military maneuvers and Jewish diplomacy

succeed, and Jerusalem became its capital of Jewish State of Israel. Jewish victory was the turning point that is really extraordinary even they regard this is as a miracle. Actually, this success is determined by the skill and the human resources Zionist leaders in terms of a very astute in diplomacy firstly Zionist leaders step to influence the British government and the then government of the United States.<sup>43</sup>

Then on 2 November 1917 a month before the conquest of Allenby over Jerusalem, Prime Minister Lloyd George instructed his ministers of foreign affairs to write a letter to Lord Rothschild which contains important declaration.<sup>44</sup> Britain has been long time

---

<sup>43</sup> *Ibid.*, see P.503-504

<sup>44</sup> The contents of the declaration was "a glorious view of government with an attitude that supports the establishment of national state in Palestine for Jewish nations and will use their best efforts to facilitate the achievement of this goal, having understood clearly that there should be no action to violate the rights of non-Jews already in Palestine or the rights and political status gained by Jews in other countries

given the hopeful about the fantasy of the Jews return to Palestine and the declaration was called the Balfour Declaration became one of the first step the establishment of the State of Israel.

The conflict entered a new phase and the tragic in Jerusalem, since the arrival of the English people Arabs became worried toward the worship of Jews in the west wall. At that time, the Muslims began to see that the Jews began to bring more of their furnishings into a corner oratory (place of worship) such as chairs, benches, screens, tables, and scrolls scripture. It's as is they are trying to establish a new synagogue there, and obviously this is a violation of status quo of the Ottoman era. Mufti warned his followers what he saw as a Zionist designs to gain full control over *Harâm* Moslem scholars were really angry to see the condition

of Jewish development in the west wall because it is a violation of status quo<sup>45</sup>

Arab people are very wary of the increasing Jewish immigrants during the 1930s. They accused that, the Zionists exploit German danger to defend their interests. They (Arab people) asking why they should bear the loss of their country due to anti-Semitic crimes that occurred in Europe. This is a valid question and it's hard to deny. Arab anxiety is understandable because in 1933 the Jews only cover 18.9% of the total population. By 1936, the percentage increased to 27.7%, the Arabic people also feel that the harder calculations to be an obligation. Radical faction began to emerge now in the Arab camp. Although in this context they are still controlled by leading groups such as the party's defense, reform party and the Pan Arab *Istiqlâl* party. Some of the Palestinian people began to join organizations against British and Zionist. In November

---

<sup>45</sup> Karen Armstrong *ibid.*, see P.515

1939 the followers of sheikh al-Qossam led the revolution against the British near Jenin. But in the war sheikh was killed. Disappointment Arabs into civil disobedience culminated openly on the general strike of 1936. Then there Arab rebelled to against the English from 1936 to 1938, which in those days Jerusalem suffered greatly. Arabs angrily detonates a bomb to Jewish religious school that killed nine children and forty-six Jews were killed in other terrorist attacks. When the violence came to the culmination, Britannia was trying to find solutions to problems in Palestine. In 1937 the peel committee recommended the separation of country, would be a Jewish State in Galilee and the coastal region, but other areas and belongs to Negev should become Arabs. Members of commission were also set for the municipality of Jerusalem and sub-districts formed a *corpus separatum* under control permanent mandate of British. Thus almost all the plans that are designed to Palestine by the international

community tried to get out of the conflict and ensure that the holy places (sacred civilization mandate) as affirmed by members of the peel commission should be accessible to all parties. But the Arabs rejected the plan and finally the confusion between Arabs and Jews could not inevitable any more, even some Arab countries trying to persuade the UK for its commitment to the Jewish.<sup>46</sup> The city was still divided into two, along the western wall of the old town and the path which is left as abandoned territories that became no man's land. King Abdullah of Jordan inaugurated as king of Jerusalem in the old town by the Coptic Bishop. East and the west Jerusalem declared as a territory of Jordan.<sup>47</sup>

United nation special committee on Palestine (UNSCOP) this committee consists of 11 people who got the assignment to find a solution to Palestinian

---

<sup>46</sup> *Ibid.*, see P.519-521

<sup>47</sup> *Ibid.*, see P.525

problem. But they can not find an agreement on the settlement of Palestinian issue. They recommended the division of Palestine into two States which the Jewish State and the Arab, committee also recommended that Jerusalem as an international city. The report of this committee was submitted to the United Nations General Assembly on 29 November 1947 the report supports the Vatican stating that Jerusalem must become an international city. U.S. and Soviet Union supported the resolution while the British abstained and only promised to withdraw troops from Palestine in August 1948. Resolution No. 181 (II) was then known as "Palestine partition plan" plan proposed in the resolution is 1. The establishment of two States, the Arab States and the Jewish State; 2. Guarantee the protection of minorities; 3. Provisions for individual immigration and citizenship; 4. Internationalization of Jerusalem, creating a *corpus separatum* (separate areas, a special regime) for the Jerusalem area; 5. And finally

supranational integration through "Unit Palestinian economy"

The most important relates to the status of Jerusalem is the decision of Jerusalem as a *corpus separatum* this is law term and the meaning *entutas* (covenant) separated. Determination of Jerusalem as a *corpus separatum* it happened six months before the declaration of independence of the State of Israel (May 15, 1948) it is important because the establishment of Jerusalem as a *corpus separatum* happen before Israel existed, means that on this basic of law Jerusalem can not be used as part of Israel.

However, just like other resolutions, this resolution is a recommendation more than an instrument that can be legally binding internationally. And this resolution with a very easy even violated. And when the war broke out that by Israel called Israel's independence war but by the Arab State called a war of occupation. What is in and expressed in the resolution



as if no longer valid and obeyed. In May 1948, Arab armies entered Jerusalem so that the area called the *corpus separatum* was no longer valid. In his letter to the UN Security Council Trygve Lie defines the military movement is as the first weapon of aggression which is witnessed by the world after the end of World War II.<sup>48</sup>

After the war, on 3 December 1949, the Knesset (Israel parliament) Prime Minister David Ben-Gurion said we no longer respect the UN resolution on 29 November 1947. After the UN failed to implement its own resolution, we assume the resolution of 29 November relating to Jerusalem was canceled and not applicable while Jordan is not in a position to assert its sovereignty over Jerusalem because of military attacks on Palestine in 1948 which was launched by the Arab Legion is considered illegal and violate the UN charter.

---

<sup>48</sup> Trias Kuncahyono, *Jerusalem Kesucian, Konflik, dan Pengadilan Akhir*. Kompas, Jakarta 2008 See P. 260-261

Only Britannia and Pakistan who admitted the taking of west by Jordan and several Arab countries. Therefore, Israel has a strong position to establish Jerusalem as the capital of Israel in 1950. Israel's position was strengthened further after a six-day war (1967) Israel seized the west bank, Gaza lane and east Jerusalem.

After 1967 war, Jerusalem status in de facto occupied and controlled by Israel but it is unclear as de jure. Israel even do manipulation of law on Jerusalem that is by setting the rule over the east territory Jerusalem and declared that as a whole and united Jerusalem is the eternal capital of Israel, it based on decision of Knesset on 18 June 1967.<sup>49</sup>

### **B.3. Zionism Political Movement against Jerusalem**

Bloodshed that had occurred was in contrast to the name of the city itself. In Hebrew Jerusalem is *Yerushlayim* means, peace city, in Arabic is known,

---

<sup>49</sup> *Ibid.*, see P.264

*Madinah al-Quds*, holy city, and Jerusalem's name reversed with its beautiful names. Since its known in the codex as the city state, the Kana'an's nation in the bronze almost 4,000 years ago was nearly never know peace. The ruler master over Jerusalem successively, since the King David, Solomon, continues to fall into the hands of Babylon, Macedonia, Egypt, Seleucid, Greek, Jewish Hasmonean, Roman Byzantine, Persian, Muslim caliph, Crusaders, Mamluk, Ottoman (Turkish), Britain, Jordan and now come to the hands Israel<sup>50</sup>

For Jews Jerusalem is where God promised to them, the theological beliefs and Jewish teachings also said it would rise *maisas* who will unite the Jewish people, in addition to control and rebuild *kinzah* / *sinogoga* / temple of Solomon which had been destroyed, and based on their version the ex-building of Solomon temple is under al-Aqshâ mosque which now

---

<sup>50</sup> Fuad Kauma, *Menelajahi Yahudi*, Dunia Ilmu, Surabaya 1998. See P. 88-89

stands. And their motto is very clear that *there could be no Zion without Jerusalem and no Jerusalem without the Jewish temple.*<sup>51</sup> So the ownership of Jerusalem which will serve as the capital of Israel and Al-Aqshâ mosque to be demolished and rebuilt the temple of Solomon for the Jews is final and can not interfere with defendants. On the other hand Muslims themselves certainly are not willing to al-Aqshâ fall in their hands, and eventually conflict and bloodshed had become a necessity. So it's not surprisingly, all sorts of shapes and peace negotiations that have been conducted by the UN Security Council between Palestine and Israel has been dead lock.

There are a lot of peace talks that have tried to do, but do not also produce the peace, more or less since 1967 already have been fourteen peaces<sup>52</sup>

---

<sup>51</sup> *Ibid...*, see P. 148

<sup>52</sup> Peaces agreement are as follow November 22, 1967 Security Council resolution 242, 5-17 September 1978 Camp Devid Agreement, 30 October Madrid conference, 13 September 1993

agreement between the two sides Israel and Palestine, and until now it was no result of peace. Not a few who have made a breakthrough, Folke Bernadotte, nephew of the King of Sweden, Gustav V was appointed in 1948 by the UN Security Council as a mediator. However, he was later killed by Jewish extremists because his one proposal that is the right of return for Palestinian refugees which is displaced from the territory that is now t Israel.<sup>53</sup>

#### **B.4. History of Zionism**

Zionism emerged in European Jewish thinking in the mid-nineteenth century as an ideology that preached the unity of world Jewry, not merely as a

---

Oslo agreement I, 28 September 1995 Oslo agreement II, 7-17 January 1997 Hebron Agreement, October 23 Wye river Memorandum, 4 September 1999 Sharm El-Sheik Memorandum, 11-25 July 2000 Camp David talks, 21-27 January 2001 meeting of Taba, June 24, 2002 Road Map for Peace, June 4, 2003 meeting of the Red Sea, December 1, 2003 Geneva Agreement, 27 November 2007 Conference Annapolis.

<sup>53</sup> Kompas Monday edition at 7 Juni 2010.

religion but also as a nationality. Zionists believed that Jews constituted a national group who ought to end their centuries-old dispersion (“diaspora”; Hebrew, galut), return to “Zion” (Hebrew Tziyon), and rebuild their ancient home land in Eretz Yisrael, the biblical Land of ISRAEL. Zionists believed that such a return (often capitalized, as in “the central Jewish myth of Exile and Return”) would lead to the redemption, both spiritual and physical, of the Jewish people.

In 1897, Zionism became an organized movement when various groups were united in a single World Zionist Organization (WZO) at the first Zionist Congress held at Basel, Switzerland. Theodor Herzl (1860–1904), who inspired and organized the congress, became the organization’s first president. The program adopted at Basel in 1897 became the guiding manifesto of the Zionist movement. Ignoring the indigenous population in what one noted Palestinian historian called “a spirit characteristic of their age and

continent,” delegates defined the aim of Zionism as being “to create for the Jewish people a home in Palestine secured by public law” and indicated four means to the attainment of that end: colonization by Jewish workers, organizational unification of the Jewish people, fostering of “Jewish national sentiment,” and steps toward obtaining “governmental consent” for the attainment of the aim of Zionism.<sup>54</sup>

The term of Zionism comes from the word *Zion*, or *Sion* that in the early days of Jewish history is a synonym for Jerusalem. Zion is the English language in the Latin and Hebrew called *sion* is *Tsyon*. The meaning of the term is, “hill” which also means Jewish Theocracy. *Sion* also means, “High hill”, the founding of the temple which was founded by Solomon. *Zion* is

---

<sup>54</sup> Philip Mattar , *Encyclopedia of the Palestinians, Revised Edition* Facts On File, Inc. 2005, New York. See P. 550-551

also addressed to the city of Jerusalem, the city of God dwelling Yahweh.<sup>55</sup>

Zionism is a movement and ideology associated with the history of Jews in the State of exile to return to the land of their ancestors, Palestine. Previously the term Zionism was once used to name Jewish community of followers of Judaism who are expecting the arrival of a savior who will bring them to the kingdom of God which will be centered at the place of the stories experienced by Prophet Ibrahim and Prophet Moses.

Background of the emergence of Zionism movement caused the Jewish social rights, economics, politics, culture and religion are oppressed when they are forced to live diaspora in several countries. And from here then comes consciousness of the Jews who

---

<sup>55</sup> Dra. Hermawati, M.A ,*Sejarah Agama dan Bangsa Yahudi*, Rajawali Pers, Jakarta 2005 See P. 84



lived in different countries to end their sufferings to return to their ancestral country, Palestine.

The term Zionism or Zionist Movement as a whole was popularized by the father of the Jewish world, Theodor Herzl in Vienna 1895. The developments of movement as follows. The first development is not formally declared in Russia called the Russian Jewish movement, the second development began to develop organized activities centered in Romania called as Romanian Jewish movement, the third development is a period of revival in connection with the support of the queen of England, based in London with the new name of the Zionist movement, the fourth development is the world recognition of Israel based in the United States. The development of the first and second Jewish state wanted the establishment in Argentina or Ethiopia or Uganda, but in the next development of Zionism aims to establish

the Jewish State in Palestine which is the ancestral homeland<sup>56</sup>

### **B.5 Power of the Jewish lobby**

The net, strength and a centralized structure of the Zionist power configuration, far beyond anything we imagined from a lobby. Strength of ZPC(Zionist power configuration) used directly to decision makers in the political, academic and cultural policies to ensure that they generate will sustain the interests of pro-Israel and pro-Zionist either from economic or military interests of Israel. What more, when the Zionists occupied important positions in American government. As example Elliot Abrams, a key adviser of President Bush to the Middle East region in the national Security Council. Another example, the director of the State's defense (Homeland Security), Michael Chertoff, who

---

<sup>56</sup> *Ibid.*, See P. 84-89

allocates more than three-quarters of the funds available for organizations security of Jews.<sup>57</sup>

No less important is the use of ZPC to implement some mechanism in order to succeed in their mission, including

1. Spreading influence of a small group deliberation of members of Congress into a big majority. An example is AIPAC<sup>58</sup> designing a law proposed by Senator Lieberman is also signed by Senator Kyl containing about giving labels to the

---

<sup>57</sup> James Petras, *zionisme dan keruntuhan Amerika, bagaimana lobi Yahudi menindas Negara-negara muslim dan menghancurkan amerika serikat dari dalam*, Zahra Publishing Haouse, Jakarta 2009 see P. 25

<sup>58</sup> American Israel Public Affairs Committee (AIPAC) is a lobby group in the United States which aims to lobby the U.S. Congress and the executive branch of government with the aim of developing policies that enhance the close ties between the United States and Israel. AIPAC was formed during the Eisenhower administration, and since then helped to increase aid and U.S. support for Israel. AIPAC has been often cited in surveys as one of the most influential lobby group in U.S. politics. (Wikipedia)

Iranian Revolutionary Guards as a terrorist, and it's approved by 80% of members of Congress.

2. Propaganda done to all those who fight and daring to critic Israel and the ZPC for example, Prof. Alan Dershowitz from Harvard law school with the support of the ZPC managed to campaign the rejection of permanent staffing Prof. Norman Finkelstein for positions at the university.

3. ZPC has many sources that reinforce each other in both scopes, both private and public. Party with a large scale and funding of elections can buy influence of Congress. So the Zionists can gain control over the party and committee assignments in congress.<sup>59</sup>

That's the power of Jewish lobby which is able to steer the United States as a policeman of the world and have an influence as well as the right of Veto in the UN. And definitely, the mission of lobbying is based on the interests of Israel all the more to do with the

---

<sup>59</sup> James Petras, *opcit.*, hal. 27-27

Palestinians affairs. So more clearly how powerful the political steps taken by Israel in the framework of full ownership of Jerusalem and more specifically al-Aqshâ Mosque. Therefore, from the analysis, the researcher probably not an overstatement that try to question the nature of the blessing for Al-Aqshâ and its surroundings that have been mentioned in Al-Qur ‘an clearly in Sûrah al-Isrâ verse 1, which when viewed from the side of history in Jerusalem the city where al-Aqshâ exist was never empty from human conflict, even today.

### **C. Jerusalem in Abrahimic Religions.**

All religions descended from Abraham, Judaism, Christianity and Islam have the right to claim that Jerusalem, the Jews returned to base his claim on accident in the 11th century BC, when King David defeated and captured the city, for Christians the sanctity of the city was obtained from the life and

works of Jesus and his crucifixion in Jerusalem, while for Muslims of Jerusalem is important because in this city Prophet Muhammad SAW committed *Isra Mi'râj* .  
60

Therefore, not surprisingly, Karen Armstrong says the city of Jerusalem as a pluralistic because in this town three great religions have a history of emotional bond with him so that they claim of the sanctify according to their theological foundation version<sup>61</sup> and Jewish mission is very clear besides to master of Jerusalem is to build back their temple synagogue or legacy of the Prophet David and Solomon which had been destroyed and poorly they claim the former temple building is now under al-Aqshâ mosque that now stands there. The program is in accordance with the motto of the Jewish international that is, *There could be no Zion*

---

<sup>60</sup> Trias Kuncahyono, *ibid.*, See P. 130

<sup>61</sup> Look at, Karen Amstrong, *Jerusalem Satu Kota Tiga Iman*, Rislaha Gusti Surabaya. 2004 .

*without Jerusalem and no Jerusalem without the Jewish temple.*<sup>62</sup>

### **C.1. Jerusalem for the Jews**

Exodus event<sup>63</sup> is one of the most important factors behind the mention of the holy city of Jerusalem by the Jews or the children of Israel at that time. At the time of Prophet Solomon built the first temple on Mount Zion to save the treaty box of Moses (Ark) new myths toward this building arise, they believed that the building was the place of their God, Yahweh.

---

<sup>62</sup> Fuad Kauma, *ibid* See P. 148

<sup>63</sup> Exodus event is the event of *hijrah* the people of Israel and Moses later on Israelites created the myth around the event. The events of this exodus became a symbol of the special protection of the god Yahweh against Israel. Their success to reach the promised land Jerusalem is made myth as evidence that the Israelites were God's chosen people, every year the Jews commemorate the festival of Passover (*pesah*) celebrate liberation from slavery in Egypt and merging them with the Promised Land Jerusalem

Coronation of Yahweh in hill temple of Zion make Jerusalem called the kingdom of god.<sup>64</sup>

By believed temple as a place of dwelling as well as replicas of the kingdom of God, then after the construction of the temple of Solomon was completed, all the religious of the Israelites focus in the temple. Because according to them the temple give a sense of the return of a lost paradise, a symbol of purity, fertility, and regularity of the world's resources. Pilgrimage to the shrine is a spiritual experience where inner world with the world is met.

In the reign of David's kingdom of Israel reached its prosperity and welfare. Meanwhile, during the reign of Solomon the kingdom of Israel can be said reach to the peak of its glory. Thus the triumph of the Israelites can not be separated from the role of David and Solomon. Therefore the seizure of the status of Jerusalem between Israel and the Palestinians of course

---

<sup>64</sup> Karen Armstrong, *Jerusalem ...*, See P. 68-69



as the price of death for the people of Israel, because that's the place of their glory of the dynasty ever once existed.

## **C.2. Jerusalem for Christians**

The presence of Jesus in Nazareth carry the seeds of growth of Christianity in Jerusalem, even more with the collapse of the second temple (Solomon Temple ) is considered as evidence of the truth that Jesus brought new teachings toward the Jewish faith. Christianity slowly began to grow and gain a strong base in the Byzantine Empire which the Romans took control of Jerusalem. In the 3rd century, Christianity became the religion with the largest number of follower there. Jerusalem is important for Christians because of all the events associated with the birth of this religion took place in the city.

In the 4<sup>th</sup> century under Constantine came to power, at the time Constantine became emperor after

gaining victory in the bridge Milvian. Later in 323 he defeated Lucinius emperor in the eastern provinces and eventually Constantine became the sole ruler Roman world. Besides, he also convert to Christianity, he also always attribute that a surprising rise to the Christian god. Constantine also legalizes Christianity in Rome that Christianity become more powerful in spreading his empire<sup>65</sup>. Jerusalem was ruled by the Christian religion, and this is marked with the establishment of several Churches, including the famous Church of the Holy Sepulcher (family Bible) called by the Arabs as *Kanizat al-Qiyamah* (resurrection church of Isa al-Masih).

Besides, there are two other large churches they are; the Church of Nativity in Bethlehem and the Church of Eleona on the Mount Zion. Both were founded by Helena Augusta, mother of Emperor Constantine in the pilgrimage to Jerusalem in 326.

---

<sup>65</sup> *Ibid.*, See P. 229

Aelia (Jerusalem) turned into a city with a strong Christian trait, and it shifted the center of the holy city from Zion hill to hill Golghota. Before digging in Golgotha no one person who made a pilgrimage to Jerusalem, but after the excavation and discovery of the tomb of Isa al-Masih, the pilgrims come from all corners and Jerusalem had become the center of worship of Christians.

### **C.3. Jerusalem for Islam**

For Muslims their holy city besides Mecca is Jerusalem, the holy city of peoples of the book (*Ahlul Kitâb*) because it has become the first *Qiblah* (direction of praying) for them. The city has become a symbol that has helped them to form a typical Islamic tradition, to divert themselves from the pagan traditions of their predecessors and looking for a new religious family. Jerusalem becomes a symbol of continuity and familiarity with the Islamic peoples of the book(*Ahlul*

*Kitâb*) regardless of whether Jews and Christians admit or not. The Muslims call this city as *Madînah BaitulMaqdis* he has long been the spiritual center of their monotheistic predecessors. The prophets of the great David and Solomon had ever to say a prayer and ruled there by building a sacred temple (*Haikal Sulaimân*). The city is also linked with the holiest prophet, including Jesus, who is admired by Muslims even if they do not believe that Jesus is Lord.

And later the Muslims claim that the Prophet Mohammed also visited Jerusalem and go travel miraculously from Mecca in one night by the god, as explained in the Qur'ân Sûrah al-Isrâ verse 1.

سبحان الذي أسرى بعبده ليلا من المسجد الحرام إلى المسجد الأقصى  
الذي باركنا حوله

Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which **We have blessed the precincts,**

Al-Masjid al-Harâm, of course, is the Ka'bah, but according to Karen Armstrong's none in the Qur'ân that links al-Aqshâ Mosque in Jerusalem, but the recent identification of Muslims make the night journey or Ascension of the Prophet (*Isrâ Mi'râj*) Mohammad is mentioned briefly in the Qur'ân with Jerusalem. Travel prophet is also considered by Karen Armstrong as the process of transferring the sanctity of Mecca to Jerusalem's al-Masjid al-Aqshâ, there is natural relationship built between the two cities.<sup>66</sup> Therefore, Jerusalem is important for Muslims and the city became the third important city for Muslims after Mecca and Medina as Khadîst from prophet<sup>67</sup> "Do not hasten to

---

<sup>66</sup> *Ibid*,... see P. 298-299 and also see P. 329

<sup>67</sup> حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَرْيَمَ عَنْ قَرَعَةَ عَنْ أَبِي سَعِيدٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ  
 أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُسَدُّ الرَّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ إِلَى الْمَسْجِدِ الْحَرَامِ وَإِلَى الْمَسْجِدِ الْأَقْصَى وَإِلَى مَسْجِدِي هَذَا (انظر: سنن ابن ماجه جزء 4 صفحة 328)

travel except to three mosques namely towards the  
*Harâm* Mosque, Aqshâ Mosque and this my mosque"