

AN ALTERNATIVE VIEW OF THE ISRAEL-PALESTINE DISPUTE: THE ESCHATOLOGICAL DIMENSION

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ABSTRACT

This article examines the Israel-Palestine conflict through the lens of eschatology, a religious belief concerning end-of-age expectations, which often incites violent reactions. Despite extensive research on the Israel-Palestine conflict, there is a lack of comprehensive studies exploring the role of eschatology in this context. The Middle East, including Israel and Palestine, is a turbulent war zone with religion significantly fueling extreme hatred and violence. The focus is on the impact of religious traditions, particularly eschatology, which is prone to provoke violent reactions. The study analyzes this through five sections: eschatology prophecy, daily religion, Jerusalem's role, expansion beyond Jerusalem, and the conveyed message. The article concludes that eschatology significantly influences this conflict, with violent apocalyptic prophecies exacerbating the situation. Resolving this conflict necessitates diverse interpretations of eschatology and apocalyptic prophecies and understanding religion's role in the conflict.

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المخلص

يدرس هذا المقال الصراع بين إسرائيل وفلسطين من خلال عدسة الأخروية، وهي معتقد ديني يتعلق بتوقعات نهاية العصر، والتي غالبًا ما تثير ردود فعل عنيفة. على الرغم من الأبحاث الواسعة حول الصراع الإسرائيلي الفلسطيني، إلا أن هناك نقصًا في الدراسات الشاملة التي تستكشف دور الأخروية في هذا السياق. الشرق الأوسط، بما في ذلك إسرائيل وفلسطين، هو منطقة حرب مضطربة حيث يلعب الدين دورًا كبيرًا في تغذية الكراهية والعنف الشديدين. التركيز هو على تأثير التقاليد الدينية، وبشكل خاص الأخروية، التي تميل إلى إثارة ردود فعل عنيفة. يحلل الدراسة هذا من خلال خمسة أقسام: نبوءة الأخروية، الدين اليومي، دور القدس، التوسع خارج القدس، والرسالة المذاعة. يخلص المقال إلى أن الأخروية تؤثر بشكل كبير في هذا الصراع، مع نبوءات نهاية العالم العنيفة التي تفاقم الوضع. حل هذا الصراع يتطلب تفسيرات متنوعة للأخروية ونبوءات نهاية العالم وفهم دور الدين في الصراع.

INTRODUCTION

Historians, contemporary analysts, academics, and media commentators, as explained by Luba (2022, p. 359-361), all find that the Middle East, including Iraq, Libya, Syria, Yemen, Lebanon, and Israel are places of the chaotic and violent war zone. Hence, it is difficult to determine what factors, even secular and religious features led to the tension and violence of all conflicts.

Furthermore, Tarr (2022, 1-4) describes that conviction may occasionally cause incontestable clashes. It can be found that arguing over religion cause many wars. What is clear is that conflicts that have religious dimensions, whereby real or perceived differences drive hatred and violence to the extreme. This underlines how the traditions underpinning and informing many religious expressions contain references to conflict and division and how the faithful should behave.

Meyer (2010, p. 741-763) adds to this analysis by showing that religion mobilizes one's religious sensitivity to gain support in seizing power; while politics uses intrigue and diplomacy and tries to win reasonable public opinion democratically. However, if the system allows seizing power with the army is done when society is backward. Religion can influence political behavior, so religious socialization plays a role in socializing political behavior. No elegant theoretical model can help us adequately deal with all cases relating religion to politics, conflict, and peace. Religion should not be viewed separately because of issues that can interfere with religion. Typically, this relates to so-called "good governance" issues, namely ways to improve people's lives politically, economically, and socially.

Höfner (2022, p.1-5) applies the idea to cases and concludes that meets between different religious traditions are shared. On the other hand, religious worldviews, as opposed to secular views, encourage adherence and standards about various fundamental areas, including society, gender, state, region, and politics. Such conflicts can take on a more significant proportion of life as a form of good versus evil. Religious extremists can contribute to conflict escalation. They saw radical steps needed to fulfill the will of Allah. Religious fundamentalists tend to take a Manichean view of the world. If the world struggles between good and evil, it is challenging to justify compromising with the devil.

The basis of understanding this was provided previously by Kippenberg (2011, 49), as most religious believers would regard their chosen religious expressions as both benevolent and inspiring, and faith actors are sometimes linked to violence and conflict between and within religious groups—at least entities with a religious component to their guiding ideology. There are prominent and protracted examples to sustain this historically, for example, the Crusades (Christianity – Islam) and the Sunni-Shia intra-Islamic dispute. Even when religion has not been the leading cause of the conflict, there are instances when religion has contributed to the escalation of the conflict, for example, in Lebanon.

This article takes one case example and one aspect of that. The case is the Israel-Palestine conflict. The one aspect that this article focuses on within the context of religion about the conflict is the impact of religious traditions, emphasizing eschatology. The reason is that the holy books of Islam and Judaism give rise to disputes that have escalated to the current violent conflict (and previously that of Christianity during the Crusades), notably regarding the sanctity of holy sites, especially in Jerusalem, and the apocalyptic narratives in all the writings of these Abrahamic/Ibrahmic faiths.

This article identifies eschatology, or the study of last things, as one branch of religion that is particularly prone to produce violent reactions. There are two principal reasons why this is the case. Firstly, apocalyptic prophecies are inherently violent. This violent tendency is compounded in the Israel-Palestine case because Judaism, Christianity, and Islam all predict that Jerusalem will be the site of the bloody events of the end of days. Secondly, these apocalyptic visions deepen the problem by contributing to situations likely to produce wide-scale violence. The methodology and structure of the article continue by examining these more in-depth under five headings consulting primary and secondary sources: the prophecy of eschatology, daily religion, and the Israel-Palestine conflict, Jerusalem is the focus, deepening and widening beyond Jerusalem, and the message and the medium.

FINDINGS AND DISCUSSION

The Prophecy of Eschatology

Asghari (2021, p. 54-67) explains that the difference in the apocalyptic construction

of identity in these three religions to see Abraham/Ibrahim as a forefather (Islam, Judaism, Christianity) has its effect on contemporary politics in the Israel-Palestine conflict. Commonly, the design of apocalyptic identity construction is adapted to old Islamic Hadiths, ie the prediction of the Byzantine downfall came true, along with European and American support for Israel.

In the contemporary ongoing Israel-Palestine conflict, there is a link between the need for each side to assert themselves constantly and the demonization of “us versus them,” namely that violence is likely to follow a particular type of loss (or its threat) in an authority space, that is manifest in the form of a gain made after a period of subordination (short gain) and cosmic warfare namely the prophecy of eschatology or the end of days.

Any examination by Orsi (2022, p. 312-317) shows that the prophecy for the end of days is evident in fundamentalism as an extension of the firm belief in God’s word. Jewish, Christian, and Muslim visions of the end times are selected since they understood eschatology based on their own. The leadership on all sides calls on the followers in need to reassert themselves in the name or defense of the religion. By quoting the scriptures, the conflict is a cosmic warfare – from the heavenly prophecy to apocalypticism on earth, namely the belief that the end is imminent.

Khosravi (2021, pp. 65–78) quotes from ancient Jewish scriptures about prophetic visions of future eschatological events. Christ and his disciples, especially the second-generation figure John of Patmos, author of the book of Revelation (also called the Apocalypse) (ca.95 C.E), passed the apocalyptic idea to the Jewish tradition. Zoroastrianism heavily influenced Jewish and Christian traditions as the Qur’an describes eschatology, particularly apocalyptic hadith.

Poorthuis (2022, p.5) also draws a line between the three religions by providing a standard section of sovereignty in their message informed throughout history by secular European ideology, philosophy, and political agenda. As eschatological categories are imposed on political and social realities, the following goes into religious visions regarding the meaning of the end times. This is correct in situations of vulnerability and alienation, where collective anxiety and feelings of inferiority unite to privilege religion and maintain its superiority over others.

Eschatology has more than one dimension, in which Arnold (2021, p. 12) provides evidence that globalization is its central part. Nowadays, globalization is a basis and a location for evidence leaking within cultural boundaries that are increasingly porous. It adds the element of “virtual” coexistence, i.e., mutual access for a moment from the clash of apocalyptic paradigms, for example, between Islam and evangelical Christian fundamentalism, and later America supports Jewish Israel.

Newberg (2022, p.1-3) turns to Christian Evangelical and shows that its prophecy is based on the dispensationalism underlying the Second Coming of Christ while building the third temple in Jerusalem. This was also driven by 19th- and 20th-century British and American support for restoring the Jewish Empire or their homeland. In addition, it underlies 19th and 20th-century evangelical efforts to spread Christianity among Jews and backing for the Jewish Zionists.

Agreeing with Newberg, Kärkkäinen (2022, pp. 32-38) explains that Christian Evangelicalism adheres to the idea of a Jewish Return to the Holy Land. The hope is that they will be converted to Christianity before the end of time. This formulation, which focuses on Judeo-Christianity, is unacceptable to Islam, which has resulted in criticism and conflict. Consequently, Islamic fundamentalism is similarly influenced by the Judeo-Christian focus formula in an antisemitic way. They often present this as a basis of shock, particularly the reduction of the land of a Palestinian state.

Similarly, Shdema (2022, p.208-231) defines in detail how Muslim apocalyptic literature and the Evangelical setting are well used negatively in the present day, that is to say that the end of the world never comes until Israel is defeated. Subsequently, the Israeli-

Palestinian conflict has used an apocalyptic vision in this context. The main difference between the Christian Evangelical end-times scenario and the Muslim version is that the believers will have victories. The symbol of their exclusive right to salvation is not Christians but Muslims.

Daily Religion and the Israel-Palestine Conflict

A summary of this in contemporary daily life is provided by Barnes (2014, p.12). As each generation has followed the same scriptures and been brought into dispute and conflict with other religions, the Israel-Palestine conflict is the latest in the series. The exact reasons for quarreling extend back thousands of years between Judaism, Christianity, and Islam involving eschatology, Except the theological question of whether it is possible for a divine made a promise thousands of years ago to have a hand in every world's affairs. At the same time, religious adherents and their interpretations of divination influence their daily lives. Examining this problem reveals that the Israel-Palestinian conflict is made, inspired, and sometimes directed by ancient predictions of the sacred literature of Judaism, Christianity, and Islam.

Judaism, Christianity, and Islam claim the descent of Abraham. Therefore, they have ideas of how human history finishes, since in the Book of Genesis (Judaism and Christianity), God promises Abraham to involve in universal and eschatological dimensions. They believe they are heirs of promises and modern adherents who think about the world around them and how those promises and the following prophecies will come true.

Some everyday examples of how similar yet different each religion is, yet all three interact conflictual are (1) Jews build houses illegally in Hebron. The Israeli police come to arrest them. They represent two radically different approaches to interpreting the Book of Isaiah; (2) Hamas has distinguished beliefs about the end times. They have their interpretation of Isaiah as the reason for killing the Jews, (3) Christians believe in Jesus, the Son of Maryam. However, they are afraid of radical Muslims that believe in Jesus as the son of Mary, who have different ideas on how he will return and what he will do. Resolving their differences is difficult because their sources are beliefs about how (or if) human history will perish.

Jerusalem is the Focus

According to Sergeev, this article will further discuss Jerusalem (2022, p.402-417). Jerusalem is a different city with many coexisting religious and national narratives. This is problematic and causes violence. In addition, Jerusalem is the center of the Israeli-Palestinian conflict, the focus of eschatology, and the focal point of apocalyptic scenarios of Judaism, Christianity, and Islam. All three religions regard Jerusalem as their own. They also predicted that the end of human history would arise there. The story of how the three faiths think about the end times and how apocalypse visions affect our world. It even underlies many things that happen in the daily lives of city dwellers and their surroundings.

The justification is detailed by Hadžić (2022, p.47-72) in that the Old City of Jerusalem plays a role in Judaism, Christianity, and Islam because it is mentioned significantly in the scriptures of each. No other city worldwide can claim such a distinction between the three faiths. To be sure, very few could even claim a mention in one. However, the proximity of each site, and even the same site in some instances, does not tend towards sharing but rather for tensions and disputes. Furthermore, the propensity to deny others access to the site extends within each faith.

Furthermore, Cohen-Hattab (2022, p. 1-17) explains that on the Mount of Olives, east of Jerusalem and not far from the Temple Mount Judaism and the Islamic al-Aqsa Mosque, 150,000 Jewish graves facing the city, from ancient times to now. The prophets of both religions affirmed that the rebirth would begin there, and the believer growth to follow the Messiah to the Holy City.

The legend is told by Pringle (2022, p. 1-21) that on their way to the Golden Gate to enter the Old City of Jerusalem, the road and so the route that the risen will need to take will lead them past, several leading Christian churches in Jerusalem celebrate the refusal of the Jews against Jesus who later became the founder of a particular religion. His teachings often clashed with Judaism. Therefore, Christians disagree with the Jews, because they believe that Jesus is the Messiah awaited by the Jews. Nevertheless, they agreed with the Jews that Jesus would arrive at the same place at the Golden Gate and Holy City with his followers.

Once the Messiah and his followers, whether Jewish or Christian, arrive at the Golden Gate, conditions will be tightly closed. More than five hundred years ago, an Ottoman sultan, warrior, and protector of Islam decided to block the entry of the Jewish Messiah and close the Golden Gate. He also built a grave at the foot of the gate, which was believed that holy men would not step on. The story goes that the Jewish Prophet Elijah would precede the Messiah. Years later, the Jewish rabbis decided that Elijah would be allowed, as the ban only pertained to Jewish cemeteries.

Rood (2004, p. 87-121) adds that time has not resolved such differences. For example, in contemporary times, the sanctity of Jerusalem resonates among many Muslims worldwide, not just Palestinians. That means that Judaism's Temple Mount in Jerusalem is adjacent to the same Golden Gate, and access to it has become a focal point for this conflict. That is also because the Kotel - the Western Wall of the Second Jewish Temple Plaza - and the entrance to the gates of Islam's Al Aqsa Mosque are only one minute's walk from each other. While the two religious sites are very distinct from each other and their believers conflict, at both, there is a prayer to the same God/Allah of Abraham/Ibrahim by Jews and Muslims, respectively.

Another analysis by Cohen (1999, p. 101-126) is that the primarily secular governments of the modern State of Israel have, on occasions over the last 74 years since independence, offered measures to mitigate tensions in the Old City of Jerusalem using Jewish religious narratives but have not succeeded. Their calls have been echoed by Jewish Rabbis who have called for constraints on violence that should lead to coexistence in Jerusalem but do not. At the core is the normative understanding of Halakha (Jewish law) that prohibits Jewish presence on the Temple Mount until G-d has called for the construction of the Third Temple that will take place during the end of days – a focus of eschatology! This call was evident hours after Israel's conquest of Jerusalem in the 1967 Six Day War from Jordan when Israeli Radio cautioned the Chief Rabbinate not to ascend the Mount.

Despite the incapability for its objective, it is necessary to remind that the ban on ascending Temple Mount has been accepted across the coverage of different religious groups in Judaism. It is seldom a coincidence of eschatological opinion. In 1967, the Chief Rabbinate Council organized to endorse Chief Rabbis Unterman's and Nissim's ban, followed by over 300 other rabbis for their signatures to the decree. Subsequently, among those who have accepted the prohibition of Jewish ascent are the council of Israel's Chief Rabbinate, all critical decisions of Jewish law in both the Haredi (ultra-orthodox) community and those of the religious-Zionist camp. A brief outline written by Ramon (2001, p.119-120) of widely accepted reasons for the prohibition that have been given to Jews includes the following:

1. All Jews are contaminated with the uncleanness as contact with a dead body that had not been purified.
2. A Jewish arrival at the Temple Mount would cause "force the end of days" and anticipate what God should do.
3. A Jew could not ascend to Temple Mount from the days of the Hasmoneans or Herod, although it is involved in the biblical commandment to admire the temple.
4. A Jew should show delightful admiration for prohibiting ascent to the entire esplanade as a protection border.
5. Ascending into Temples and mountains at the end of the second period is prohibited.

Thus people do not err and exceed the permitted area.

Shragai (2008) notes that despite this explanation, Jewish ascent to the Temple Mount over the last 55 years, even without religious consent, has become more normative and increasingly politicized. This has led to escalations in conflicts with Muslims. The reasons include political election campaigns for the Knesset, Muslim-Palestinian actions and statements perceived as threatening and provocative, archaeologically unsupervised excavation and construction, and their denial of Jewish historical connections to the Mount.

Shragai (1995, p.21) adds that the call for constraint has not been adhered to in part due to the exuberance of hastening the end of days by some Jews. They say that they had been unable to approach the Temple Mount or even the adjacent Western Wall for the 19 years of Jordanian rule (1968-1967), and its liberation is a sign that the end of days is approaching, thereby permitting them to ascend. The words of Israel Defence Force Colonel Mordechai Gur over the army communications network *Har ha-bayit b'yadeinu*, (the Temple Mount is in our hands) became one of the strongest memories of the war. They were evocative of the site's rich past – and so too was the eschatological prophecy of a step towards constructing the Third Jewish Temple at the end of days.

Gorenberg (2000, p.103) provided another element for at the same time and following the decision of the Rabbis that Jews should not ascend the Temple Mount, Israel's Défense Minister Moshe Dayan decided that Muslims should be allowed to maintain religious control of the Temple Mount. He ordered the removal of an Israeli flag erected there during the Six-Day War of 1967. On Saturday, June 17, one week after the war's end, he met with the Supreme Muslim Council in the al-Aqsa Mosque to confirm the Waqf's religious control of the Muslim holy sites and to state that Jews would not be permitted to pray on the Temple Mount.

Amirav (2017, p. 1-3) continues that, subsequently, Israel declared a policy of the unification of Jerusalem and claimed full sovereignty over Jerusalem, defining it as its eternal capital. At the same time this policy included clauses to ensure that the administration of all the holy sites of all the faiths would be in the hands of the faiths without changing hands. This resulted in the de facto control of the daily affairs on the Temple Mount, the site most treasured to Judaism, to be placed in the hands of the Islamic Waqf, the Muslim religious trust, and the Kingdom of Jordan.

Lehrs (2016, p.179–205) looks at another dimension that, despite efforts to mitigate conflict by doing so, on the other hand, also led to conflict. The holy places in Jerusalem, notably the Temple Mount, have become intentionally misused and abused as a trump card in the political struggle, sometimes played for media advantages. The Israeli-Palestinian peace negotiations have not progressed as a direct consequence of quoting religious narratives over it without attempts to compromise, for that would be challenging their respective scriptures on what will transfer at the end of the days. The political elites of all sides use religion, believing in it, wishing to have an absolute territorial claim to the entire region of Jerusalem, and so too of eschatology. However, it is not confined to the forum of negotiations and frequently descends to street violence, for religion touches people much more emotionally than economic or political arguments could ever do.

Deepening and Widening beyond Jerusalem

Harris (2022, p.1-14) looks through the evidence and facts to detail that often altercations over Jerusalem and street violence there, especially on the Temple Mount, have led to escalations around the country and beyond. The eschatology of what will happen at the end of the day extends to the issue of West Bank (Judea and Samaria) Jewish settlements, as there, too, is a religious element. There are many Jewish and Christian Biblical sites there, more so than elsewhere in Israel. For many Jews settling in the West Bank, it is not a Palestinian occupation issue. However, it concerns the physical restoration of the biblical land of Israel before the return of the Messiah. This is central to the beliefs of many orthodox

Jews. This is manifest in religious Zionism, whose followers increasingly see themselves as guardians of the borders of the Jewish state based on biblical prophecies and definitions and are very stringent regarding any concessions. They continue to settle the West Bank to fulfill this prophecy as this is “The Land that G-d gave the Sons of Israel in the Exodus from slavery in Egypt. It was conquered from the Canaanites, who no longer exist, so the local Palestinians are foreigners even if they see this as their national homeland yet to attain independence.

Alma’itah (2022, p. 1-6) writes that at the same time and adding to the secular Palestine nation-state quest are fundamentalist schools of Islam who believe that at the end of the day, the whole land of Israel and Palestine should be under Islamic rule. Prophecies surrounding this issue are deeply rooted in some versions of the hadith (traditional sayings of the Prophet), although only implied in the Qur’an. Islamist groups in Palestine and elsewhere in the Islamic world advocate the necessity of liberating the “holy” territories and sites for religious reasons and preach violence and hatred against Israel and the Jewish people within the context of Jihad.

Following such strong beliefs on both sides, there is clear, sustained, and implacable religious convictions throughout the West Bank, and this is an extension of the conflict in Jerusalem, especially over the Temple Mount, and not just the issue of Palestinian statehood. As detailed by Kavrakis (2022, p. 1-17), four discrete sources of danger lead to a sporadic escalation that continues to prevent conflict resolution. These are 1) each religious belief is focused on the absolute and unconditional and, as a result, can adopt totalitarian characteristics; 2) the holy books of the Abrahamic / Ibrahimic monotheistic religions (Christianity, Islam, and Judaism) each claim of the divine right to supremacy; 3) in claiming both absolute and exclusive validity, this religious conviction can lead to intolerance, overzealous proselytization, and religious fragmentation. This exclusiveness is also typically hostile to both pluralism and liberal democracy; and 4) The leadership within faith-based organizations may seek to legitimize abuses of power and violation of human rights in the name of religious zeal, and this outlet in various terrorist organizations, for example, Hamas and Hezbollah that could be considered as “Misused” religious motivation to inform terrorist activities.

The Message and the Medium

Gumerlock argues for another aspect of the ongoing manifestations of eschatology in the Israeli-Palestinian conflict (2022, pp.1-12), as a fusion between 20th-century politics and globalization, with a new Islamic apocalyptic work. Through the approach of the 2000 year of the Christian calendar (since Jesus), the Islamic calendar reading 1420 (since Mohamed), and the Jewish Calendar 5700 (since creation), many Muslim books and pamphlets appeared on the Arab market, pegged the third millennium of the coming Christian calendar, until the defeat last of the western world (Christianity). In a way, this resulted from a new Islamic push that began to gain momentum during the 1970s. An example is the Iranian revolution, where apocalyptic literature first appeared in print in the 1980s.

In a way, this resulted from a new Islamic push that began to gain momentum during the 1970s. An example is the Iranian revolution, where apocalyptic literature first appeared in print in the 1980s. Additionally, McClintock (2022, 1-10) offers analysis and fact that, on the other hand, the global market for books, newspapers, radio, and television, especially the Internet since the 1990s, has provided Islamic apocalyptic prophecies. All of these are new media that permeate persuasively for expression and can enter the lives of all ages. The apocalyptic fever will spread fast, given the easy access to many people’s information through social media platforms. The most obvious is the conservative religious groups declaring the detrimental effects of Western secular modernization. Dozens of Muslim internet and social media sites keep popping up carrying Islamic messages mixed with

apocalyptic messages to stay faithful. Jewish and Christian groups conduct the same thing using the identical and simultaneous global media, the Internet and social media, which carry apocalyptic messages and remain faithful.

Meanwhile, Gustafsson (2022, 1-8) first sees the emergence of Islam; a growing number of Islamic writers cut apocalyptic hadith in the Middle Ages. This was not conducted scientifically based on culture, history, or Islamic modernism. However, this is completed by choosing an approach to traditional texts that means fighting other religions in political, economic, and cultural aspects, using apocalyptic language based on defensive/offensive features. This information is passed on to Islamist-fundamentalist groups through oral communications, video and audio tapes of sermons delivered by Islamic preachers, popular pulp fiction narratives, and electronic media, including websites and social media.

Stowasser (2022, p. 46) shows that most of the authors of these Islamic apocalyptic works are professionals who are not ulema, such as journalists, university graduates in the arts and sciences, are Muslim and know the West, Evangelical Christianity, and Western texts, antisemitic. In addition, some writers know science and applied science, Western literature, science fiction, and popular culture. Their reading of the Apocalypse represents a new hybrid derived from global mingling.

Furthermore, Gorenberg (2000, p.78-80) adds that their popular writings are an attack on American support for the state of Israel, the sharp economic imbalances felt by the "First World" and "Third World," and the negative impact modernization of traditional values. Next, this contemporary apocalyptic work is anti-Western. Those in the West often see it as Christian. The West is the primary source of immorality, imperialist governments, greedy multinational corporations, and bullies in the Muslim world.

Blazak (2022, p. 21-47) looks next at Christianity and Judaism and especially at their contemporary writers, and their literature, which is simultaneous to those of Islam, sees a lack of intercultural consciousness in apocalyptic themes across religions. This merely serves to harden the stance of all three religions, leading to an absence of dialog and calls for supremacy over each other. Not merely hard words traded in writing over the sinful nature of the writings of the other side. However, repeatedly there is an escalation in street violence based on the (hostile) spirits. The same century-old arguments of exclusivist models of apocalyptic expectation have not subsided.

Seeing positive concepts such as ecumenism in the mutual respect for the ethical values shared by these religions and globalization theory defines globalization as a constructive and redeeming, "positive" system of global interdependence would be ideal.

CONCLUSION

Throughout history, examples of rivalry have found both expressions and cause from discourses focused on differences emanating from transcendental modes, notably religion. Religion may not be the leading or only cause for a conflict or preventing conflict resolution. However, whether winner or loser, to realize belief together of exclusivism justice of one's religious cause that demonstrates and empowers. Holy descriptions compare societies, races, ethnic communities, and nations to boost the collective spirit and its aim against even the recognition that any other religion has the right to exist or coexist. Consequently, they are called radical. Central messages that radicals convey is the making and insistent support of rival duplicate to the extreme that they are archetypal heretic.

While radicalism is not permanently evident in daily life in the Israel-Palestinian conflict, this article has argued that the apocalyptic theme or eschatological selection by all three Abrahamic / Ibrahimic religious groups means it can rear its head at any time. The eschatological elements of the different religious leads to the exclusion of all others, as represented in the themes of the end of days. Indeed, such apocalyptic traditions cross national and cultural boundaries; information is proved by the relations amongst end-time settings from contemporary Islamists for anti-Zionism and European anti-Semitic thought.

A suitable corollary is that since religion is part of the problem, it also must be part of the solution. Resolving the apparent polarization and politicization of the different religious narratives and a tendency to demonize and delegitimize the other side's eschatological narrative would also be a step toward a political solution. Given this, it is not surprising that while religion played a positive role in the Abraham Accords signed between Israel, the United Arab Emirates, Bahrain, and Morocco, it is continuing to play a predominantly negative role in the Israeli-Palestinian confrontation. The lead of the Abraham Accords may be a way to extract harmful religious elements from the Israeli-Palestinian conflict and build upon the positive religious elements. That is of significance for daily peace in Jerusalem and the West Bank.

The status quo of the Israel-Palestine conflict will likely persist unless there is a dramatic divine visitation to fulfill the prophecies of the end of days. However, it is unclear which religion will have that divine visitation. Thus, this is the problem of expectancy of divine intervention that may release and authorize the faithful of all the religions, driving their followers to self-sacrifice, even valiant attempts. Hence, faithfulness to God is hand in hand with hesitation and suspicion since the ancient prophecies remark that there will be unbelief, deceptiveness, and absolutism at the end times. Then, an intervention will not be necessary!

Outside of the localized Israel-Palestinian conflict, the three Abrahamic / Ibrahimic faiths of eschatology also impact followers worldwide. They look to the end of days with their own Messiah. That gives the Israel-Palestinian conflict a global focus. All three religions forecast the end of the human period. They tell the arrival of God's messenger at this time to create a Golden Age on earth. If it is about apocalyptic predictions, followers of those three religions might have much in common. However, Jewish, Christian and Muslim prophets presented dreams that led to a violent path to the end times, which exclude those that deviate from conservatism. Therefore, followers of these three religions must understand that the solution to localize the Israel-Palestinian conflict is based on their religion's supremacy – whatever it is.

It is not about the prophets (from Isaiah to Muhammad) but the schools of interpretation after them. Every religion has fundamentalists who understand the interpretation of the prophecy literally. Nevertheless, they have moderate followers that admire ancient prophecies and are keen to provide a different ecumenical, peaceable, and positive interpretation. Although these religions have become the basis of the political ideology of the Israel-Palestine conflict, different views influence their view of end times.

Quite a while of Eschatology, it is conceivable that ancient predictions are precise since the belief in them and their application in daily life. While it does not mean whatever interpretation is more precise, ideas on Apocalypse have become the base of the Israel-Palestine conflict. Thus, understanding the idea, wherever they originate, and seeing the technique followers interpret the ideas and the motive strengthen the capability to recognize and investigate phases of conflict resolution.

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