

GOG AND MAGOG ACCORDING TO SEMITIC RELIGION (COMPARATIVE ANALYSIS IN THREE SEMITIC RELIGIOUS SCRIPTURES)

Asep Awaludin

Universitas Darussalam Gontor
asep@unida.gontor.ac.id

Andrie Setiawan Raflic

Universitas Darussalam Gontor
andriesetiawanraflic@gmail.com

Abstract

The story of Gog and Magog in history is mysterious. Its different mentions in endless history make it interesting to discuss. In this paper, the author attempts to explain the story of Gog and Magog according to the Semitic Religions, which includes Islam, Judaism and Christianity. It is aimed that this paper can provide an insight about Gog and Magog in providing more data about the similarities and differences based on Semitic religions. In this research process, the writer used a literature study using a comparative-analytic and historical research design in examining the contents of the holy books of the three Semitic religions, and the researcher used a type of library research to collect data through existing primary and secondary data sources. As for the results of this study, the authors found that Gog and Magog in the Semitic religions have similarities and differences. From their similarities, each of these three religions analogizes Gog and Magog as creatures who like to cause destruction and chaos on earth. And on the other side, the author finds differences in their story and history, one of which, in the Qur'an mentions them as Ya'juj and Ma'juj, while in the Bible and Torah they call them by Gog and Magog.

Keywords: *Ya'juj and Ma'juj, Gog and Magog, Semitic Religions, Holy Scriptures*

Abstrak

Cerita tentang Ya'juj dan Ma'juj dalam sejarah sangat misterius. Penyebutannya yang berbeda-beda dalam sejarah yang tak terbatas membuatnya menarik untuk dibahas. Dalam makalah ini, penulis ingin menjelaskan kisah Gog dan Magog menurut Agama Semit, yang melibatkan Islam, Yahudi, dan Kristen. Darinya makalah ini bertujuan agar dapat memberikan analisis baru terkait persamaan dan perbedaan konsep Ya'juj dan Ma'juj dalam tiga agama Semit. Dalam proses penelitian ini, penulis menggunakan studi literatur dengan desain penelitian komparatif-analitik dan historis dalam mengkaji isi kitab suci dari tiga agama Semit tersebut, dan peneliti menggunakan jenis penelitian perpustakaan untuk mengumpulkan data melalui sumber data primer dan sekunder yang ada. Adapun hasil dari penelitian ini, penulis menemukan bahwa Gog dan Magog dalam agama Semit memiliki kesamaan dan perbedaan. Dari kesamaan tersebut, masing-masing dari tiga agama ini menggambarkan Gog dan Magog sebagai makhluk yang suka menyebabkan kehancuran dan kekacauan di bumi. Di sisi lain, penulis menemukan perbedaan dalam cerita dan sejarah mereka, salah satunya, dalam Al-Qur'an menyebut mereka sebagai Ya'juj dan Ma'juj, sedangkan dalam Alkitab dan Taurat mereka menyebutnya sebagai Gog dan Magog.

Kata Kunci: *Ya'juj dan Ma'juj, Gog dan Magog, Agama-agama Semitik, Kitab Suci*

PENDAHULUAN

The history of Gog and Magog gave rise to various polemics, because the lack of knowledge, literature and studies related to them in the past. This reason makes historians compete to unravel the mysteries of Gog and Magog deeply and accurately. (RI, 2004, pp. 303–305) Secular-Atheistic groups claim that Gog and Magog are just a fictitious story made up by society. They did not even believe that Gog and Magog are existed. The whole consideration proceeds from their own understanding and belief, which is irreligious and does not believe in the existence of God. The idea resulted that everything comes from religion, is all made up by the delusional people. Everything that cannot be seen and reasoned, means that it is unscientific or cannot be proven to be true. The most underlying reason for these statements is because they use *socio-historical* methods or commonly called *hermeneutics*. (Bade, 2021, p. 4)

In Islamic history it is recorded in the Qur'an that *Ya'juj and Ma'juj* were creatures that Dhulqornain found in wandering around the earth with his army. The nature of *Ya'juj and Ma'juj* was described as cruel beings, destroyers whatever they found on earth. The Qur'an brings together discussions that provide a clearer understanding and their stories are interrelated and inseparable. Islam also believes in Gog and Magog as predictions in the future as a sign of the coming of the last day.

In the meantime, the Book of Jubilees (minor books of genesis), dating from around the same time, mentions Gog or Magog three times. *First*, Magog is referred to as Noah's grandson, just like chapter 10 of Genesis. *Second*, Gog is referred to as a land directly adjacent to the customary land of Japheth. *Third*, part of Japheth's customary land was given to Magog. (Sverre, 2001, p. 153) *The Liber Antiquitatum Biblicarum*, a literary work from the first century AD that re-narrates the biblical accounts from Adam to Saul, details the names of the seven sons of Magog and details the number of Magog descendants reaching "thousands". (Sverre, 2001) The Samaritan Torah and the Septuagint sometimes give rise to Gog's name in place of other names listed in the Hebrew Bible, or replace Gog's name in the Hebrew Bible with the name Magog. This fact hints that the name Gog and the name Magog can replace each other. (Lust & Toorn, 1999, pp. 536–537)

In the Bible, the terms Gog and Magog are referred to as Gog and Magog. In Revelation 20:8 of New Testament, it is mentioned that Gog and Magog will lead Satan's army against God's people in the final battle. They will go to deceive many nations and gather to be their allies and resist God. (Niansari & Tinu, 2021, p. 60) In the Book of Revelation it is also

explained that Gog and Magog are symbols of the enemies of the kingdom of God, and in it also explain the prophecy of Gog and Magog delivered by the Apostle John, and how relevant Gog and Magog are today. (Niansari & Tinu, 2021)

METODE PENELITIAN

This research is comparative in accordance with the object of research in this discussion, content analysis, and historical. The nature of this research is qualitative with emphasizing on the power of source analysis and data contained by relying on theories and concepts that are interpreted by sources of writings leading to reviews. Qualitative research specifically aims to uncover actual problems experienced and collect information or data to be compiled, elaborated and then analysed. (Amargono, 2000, p. 8).

Thus, various literature in the form of books, Journals, especially Holy books of the three religions are analyzed in related to Gog and Magog. This is what called as content analysis data. (Subagyo, 1991, p. 109) With comparative research system, it can make it easier for researchers to research and understand the origin and comparison of the fact of Gog and Magog according to Semitic religion.

HASIL DAN PEMBAHASAN

1. Gog and Magog in the annals of history

Ya'jūj and Ma'jūj are non-Arabic names. Another opinion says that both are Arabic, whether using hamzah or not. (Thawilah & Wahab, 2008, p. 271) Most *qiraat* scholars do not use hamzah, while 'Ashim reads with hamzah. They differ on the roots of these two names. Some argue that the words come from the word '*ajjatin naru ajjijan*,' meaning overflow from the heat of fire. **David Cook, Studies in Late Antiquity and Early Islam 21: Studies in Muslim Apocalyptic, (The Darwin Press, Inc. Princeton, New Jersey 2002). 184 n.244..** Like Hebrew, and originally Greek, *Gog* and *Magog*, this form of the word has been mentioned in *At-Tarjamah As-Sab'innyah lit Torah* and has been popularized in all European languages. They were said as two great people of Adam (AS). who came from the descendants of Jafith son of Noah. Historians say that there were three sons of Noah, Sam, Ham, and Jafith. Sam was the father of the Arabs, Persians, and Romans. Ham was the father of the Abyssines, Negroes, and Nadomes, while Jafith was the father of the Turks, Slavs, and Magog. Ibn Abdul Barr mentions ijma' Ulama that they (Ya'jūj and Ma'jūj) were sons of Jafith ibn Noah. Imam

Nawawi said, "this opinion is according to the majority of Ulama." **Studies in Late Antiquity and Early Islam 21: Studies in Muslim..., 272.**

Ya'juj and Magog in Arabic (يأجوج ومأجوج) in Hebrew (Ya'jūj wa-Ma'jūj; Hebrew: יגוג ומגוג) and in English (Gog and Magog) is the name of a nation that will emerge in the last days, which has the power to destroy and destroy life on earth. The story of this people is found in Judaism, the Christian book of Genesis and the Muslim holy book of the Qur'an. **Abu An'im, Menilik Kisah Dzulqornain Dan Ya'juj-Ma'juj (Jawa Barat: Mukjizat, 2014), 26.**

2. Semitic religions

Historically, the Semitic Religions consisted of Judaism, Nahrani and Islam. Semitic religions are religions that originated from Semitic peoples. Genealogically, these Semitic religions are described in the Bible or the Gospels that Noah had a son named or called Shem or Sham. And this descendant of the Levant is known as the Semitic people. Therefore, Semitic religions are those that originated from Jews, Arabs, Assyrians and Phoenicians. Semitic religions are those practiced by Jews, Nashranis and Islam. All of these religions are predictive religions that believe in leaders sent by God through the intercession of prophets. (Nuriz, 2022, p. 116)

3. Semitic Religious Scriptures

1) The Holy Qur'an

The Qur'an is linguistically taken from the Arabic *qora'a - yaqrou - qiroatan - qur'anan* which means something that is read. This meaning has the meaning of exhortation to Muslims to read the Qur'an. The Qur'an is also the mashdar form of *al-qiroah* which means to gather and gather. It is said so because it seems as if the Qur'an collects several letters, words, and sentences in an orderly manner so that they are neatly arranged and correctly. (Anshori, 2013, p. 17) Therefore the Qur'an must be read correctly according to the makhraj and the nature of its letters, also understood, practiced in everyday life with the aim of what people experience to bring the Qur'an to life either textually, orally or culturally.

The Qur'an according to the term is the word of Allah SWT delivered by Angel Gabriel with direct redaction from Allah SWT to Prophet Muhammad SAW, and which is accepted by Muslims from generation to generation without any change. (Anshori, 2013) While according to the scholars of the Ushul Fiqh of the Qur'an in terms is kalam Allah which contains miracles (something extraordinary that weakens the opponent), revealed to the conclusion of the Prophets and Apostles (i.e. Prophet Muhammad SAW), through the Angel

Gabriel, written on the mushaf, narrated to us mutawatir, reading it is considered worship, starting from surah Al-Fatihah and ending with surah An-Nas.(Al-Subhani, 1970, p. 10)

The Qur'an has many names, all of which indicate the height of its role and authority. In other words, the Qur'an is the most glorious book of the kind. Among the names of the Qur'an are: *Al-Furqan*, *At-Tanzil*, *Adz-Dzikir*, *Al-Kitab*. In addition, the Qur'an also has some noble qualities such as; *Nur*, *Hudan*, *Rahmah*, *Shifa*, *Mau'izah*, *Aziz*, *Mubarak*, *Basyir*, *Nadzir* and many more.(Anshori, 2013)

2) The Holy Bible

Accordingly known also as the Injil, it is the holy book of Christianity that was revealed to Isa (as). The gospel means *tidings* or *glad tidings*; linguistically, the words gospel come from the Greek *Evangelh*.(Hakim, 2004, p. 96) Christians now name the Gospel the New Testament *or* New Testament. The original gospel of God's word to the prophet Jesus, spoken by Jesus in the original Hebrew, no longer exists.(Hakim, 2004)

The meaning of the Gospel (new testament) by Christians today is a collection of 4 Gospels written by 4 famous Gospel writers and their appendices written by early Nashrani religious publishers such as: Paul, Peter, Yohanna, Ya'kub and the dream story of Yohanna. The 4 Gospels are:

1. The Gospel of Matthew written by Matthew in 65 C.E.
2. The Gospel of Mark written by Mark in 61 C.E.
3. The Gospel of Luke written by Luke in 95 C.E.
4. The Gospel of Yahya written by John in 100 AD.

The contents of the four Gospels are not God's words to the prophet Isa Al-Masih, but only the fabrications of ordinary people who tell the birth of the prophet Jesus (AS), his life, teaching and suffering. Apart from the four Gospels mentioned above, there are several other Gospels, the contents of which present the history of Christ's life and teachings. However, these other gospels have been discontinued since the second century (180 CE) by Christian churches. Only the above four Gospels are recognized today.(Hakim, 2004)

3) Scripture of Torah

The word Torah comes from the Hebrew *tora* which means *law, teaching and instruction*. It was later translated in the Old Testament by the Greek word *nomos* (e.g. Matthew 5:7, Luke 16:17, Acts 7:53, 1 Corinthians 9:8). The Torah is the most important part of the Jewish canon. Its prestige and holiness far exceed that of the Prophets or other books. In English the five books are called *Pentateuch*, a word of Greek origin.(Lasor & Bush, 2014, p. 93) The five

books of the Torah were not written separately so that each book stands alone and intact, each book being part of a broader whole. It can be said that the Torah is a great essay consisting of five parts or volumes. (Lasor & Bush, 2014) The main content of the Torah is the *Amr* of the ten or the *Ten Commandments*. They can be read in the Old Testament, Deuteronomy chapters 20:1-17. (Hakim, 2004)

As explained above that the Torah contains five books called *Sifru* and the word jama' is *Asfar*. The five books are: *Genesis, Exodus, Leviticus and Leviticus, Numbers, Deuteronomy*. As for the contents of the book of Genesis, among them: *First*, narrate the events of heaven and earth. *Second*, Adam's story reaches the prophet Joseph (pbuh). The book of Exodus contains the history of Israel while still in Egypt and out of the land of Egypt to the Sinai desert. The book of Leviticus contains several shari'a of Israelite religious law. Likewise, Numbers and Deuteronomy are sources of law for the Israelites and historical sources. In addition to the Torah consisting of five books, there are another 34 letters (34 *Asfar*) that serve as handouts for Jews or Israel. In addition to the Torah and its appendices to the 34 epistles, the Jews have another book that they have sanctified, the *Talmud*. (Hakim, 2004)

Analisis Diskusi

1. Gog and Magog in Semitic Religions based on their respective scriptures

The history of the people of Gog and Magog is a world unto itself. The theme of Gog and Magog plays a role in the third eschatological tradition of Abrahamic religion (Semitic religion). In this chapter or discussion, consider the key stages in the evolution of written testimony of this motive and its pre-modern afterlife. A detailed analysis of the three sacred texts in particular will illustrate the intertwined character of Magog and Magog motifs in them: the tradition of Alexander the Great and the eschatological traditions of Judaism, Christianity and Islam.¹ The story of Gog and Magog in the (Semitik) book is written as a history. Because in history these creatures are able to destroy the earth and its contents, they are not only believed as history but also as predictions in the future (future). (Sasongko & Alexander, 2009, p. 1)

a) Ya'juj and Magog based on the holy book of the Qur'an

The story of Gog and Magog is mentioned twice in the Qur'an. *First* in QS. Al-Kahf verses 92-98 which contains the story of Dhulqornain in his wanderings to find Ya'jūj and

¹ This Article Confines Itself To This Thematic Subject Matter. For A Full Study Of Gog And Magog I Refer To Bøe, Gog And Magog, As Well As To Van Donzel And Schmidt, Gog And Magog.

Ma'jūj. *Second*, in QS. Al-Anbiya' verses 96-97 which contain future predictions. (Taufik, 2007, pp. 3–4)

In the Qur'an tells that Ya'jūj and Ma'jūj are descendants of the Prophet Adam (AS), the same as us (humans) but they have differences. Ya'jūj and Ma'jūj will be revealed by Allah SWT as people who have an evil nature or character, greedy, inflammatory, cruel and cunning. (Saputro, 2019, p. 58) In a Hadith narrated by Imam Bukhari it is explained that Ya'jūj and Ma'jūj are the prospective inhabitants of the country that Allah has appointed, their number is very large and they (Ya'jūj and Ma'jūj) are predicated a people who will appear at the last day. (Asqalani, n.d., p. 382)

The appearance of Ya'jūj and Ma'jūj on earth is to play a role in creating chaos and damage with the destiny that has been set by Allah SWT, as one of the harbingers of the coming of the Apocalypse. If the study of the teachings of Islam is conducted in depth, there would be known well that one of the great signs of the end of the *kaubra* is the appearance of the Ya'jūj and Ma'jūj. The hadiths that tell of the existence of Ya'jūj and Ma'jūj are not only *mutawatir*, but have been confirmed in the Qur'an surah Al-Anbiya' verses 96-100. (Saputro, 2019)

The story of Gog and Magog in Islam and the Qur'an is juxtaposed with the story of Dhulqornain, as explained in verses 92-98 of QS Al-Kahf. In Tafsir Ibn Kathir it is explained that, Allah Almighty said while telling about *Dhulqornain*. Then he took another path. In other words, he walked his way in the eastern hemisphere of the earth until he came before the two hills, namely two mountains, between which there was a hole, from which out came Gog and Magog to the land of Turkey. Then there they do damage, damaging crops and offspring. (Suyuthi, 2012, pp. 297–298)

The location of Ya'jūj and Ma'jūj in Surah Al-Kahf is said to be behind a large and thick wall built by Dhulqornain, of iron and hot lead located between two great mountains to prevent their ferocity and destruction on this earth. This wall prevents them from going out so as not to damage the earth on a large scale until the time appointed by Allah Almighty. (Thawilah & Wahab, 2008)

The release of Gog and Magog from their hiding places is one of the signs of the approaching Day of Judgment. When they ruled the world, no one could stop them, including the Muslims who at that time lived with the prophet Jesus (AS). To destroy Gog and Magog Allah Almighty sent a kind of caterpillar to attack their necks, thus causing them to perish. Their bodies were scattered and the stench was strong. To clean it all, Allah Almighty then

sent a kind of bird similar to a camel's hump that would transport and carry the carcasses of Ya'juj and Magog, and send rain to clean them.(Jasir, 2020, pp. 27–28)

b) Gog and Magog based on the Holy Bible of the Bible

In the Bible, the terms Gog and Magog are referred to as Gog and Magog. In Revelation 20:8 (Injil) it is mentioned that Gog and Magog will lead Satan's army against God's people in the final battle. They will go to deceive many nations and gather to be their allies and resist God.(Niansari & Tinu, 2021)

In the Book of Revelation it is also explained that Gog and Magog are symbols of the enemies of the kingdom of God, and in it also explain the prophecy of Gog and Magog delivered by the Apostle John, and how relevant Gog and Magog are today.(Niansari & Tinu, 2021) Revelation 20:8-9 tells us that at that time, the gospel of the kingdom will be preached as a testimony to all nations. Little horns will be slain from heavenly places by the words of messengers sent as arrows from bows in the hands of the white horseman. However, the real destruction of the little horn, from the perspective of the world, will occur at the hands of Gog and Magog's forces.(Falk & Baker, 2014, p. 64) In the last days, the king of the north will come with a large army. And the troops referred to here are the troops of Gog and Magog.(Falk & Baker, 2014)

At the end of time, it was recorded that the king of the South would clash with small horns. And the king of the North shall attack the little horns with chariots and horsemen and with many ships, as it is written in the book of Daniel, "*But in the last days the king of the south shall fight with him (Gog), and the king of the north shall storm him with chariots and horsemen and with many ships; and he shall enter into the lands, and inundate and encompass them all like a flood.*".(Daniel Chapter 11:40, n.d., p. 2369)

He will come from the far north with a great and mighty army. At that time, the king of the north will rise to become the ruling leader in the second phase of the seventh world empire. The prophet Ezekiel declared this king of the north to be 'Gog, the great king of the land of Meshech and Tubal. The last verse in Daniel chapter eleven says that he (Gog) *will build a great tent, "He will build his great tent between the sea and the holy mountain, but then he will meet his end and no one will help him."*(Daniel Chapter 11:40, n.d.)

Other passages, both Old and New Testaments, also refer to Gog and Magog, namely the passages in Ezekiel (38–39) and in Revelation. In Ezekiel can be found a prophecy addressed to Gog and the other tribes:(Weiser, 2020, p. 391)

"And the word of Jehovah came to me, saying the son of man, turn your face toward Gog from the land of Magog, chief leader of Mesbech and Tubal, and prophesy against him. And say: 'Thus saith Jehovah God: Look! I am against you, Gog, the chief leader of Mesbach and Tubal, and I will turn you over, and I will put hooks on your cheeks, and I will take you out and all your horses and horsemen are fully armed, all of them, a large crowd, holding shields, and small shields, and holding swords all. Persia, Kush, and Put were with them, all of them, with small shields and cocoons. Gomer and all his troops, Beth Togarmah, a remote area in the north, and with all his troops and many men with them.'"(Sverre, 2001)

After further prophetic descriptions of Gog's army and advances, the book of Ezekiel goes on with predictions, especially of the number of Gog's horsemen and their coming from the North against the Israelites,(Weiser, 2020) *"Prophesy, therefore, son of man, and ye shall say unto Gog, 'Thus saith Jehovah God: 'Do ye not realize in the day when my people Israel dwell in safety, and ye shall come from your place, from the remote regions of the north, ye and many with you, all horsemen, great crowds and great armies, and ye shall go forth against my people Israel like a cloud covering the ground; it will come to pass in the last days, and I will take you against my land, so that the nations may know me, when I show myself holy through you before their eyes, O Gog'"(Sverre, 2001)*

According to the Book of Ezekiel, Gog will be destroyed by God (Yahweh) Himself on the mountains of Israel. The destruction would be so severe that it would take seven months to bury all the bodies. Gog's horde will be buried in Israel, the valley of Hamon which is the valley inhabited by nomads whom God sent to deter Gog's army from its cruelty. This is consistent with what is mentioned in the following book of Ezekiel: *"And then in that day I will give Gog a tomb there in Israel, the Valley of the Wanderers, in the northeast, and it will hinder the travelers and Gog and all his hordes they will be buried there, and they will call it the Valley of Hamon Gog (the people of God)"(Sverre, 2001)*

c) Gog and Magog based on the holy book At-Torah

The explanation of 'Gog' in Jewish tradition and the Torah scriptures is almost inseparable from *Messianic* expectations. Although Ezekiel himself does not refer to the coming messiah, the text still refers to the divine deliverance of the Jewish people from danger and threat. This deliverance, as prophesied, could only take place after the Jews were brought back to their land. It will be seen that this element, called '*gathering of outcasts*', plays a key role in the approach of the text by Meir Kahane.(Sneller, 2015, p. 134)

Josephus, a Jewish historian, notes one assumption that the land of Magog was related to the Scythian tribes located in northeastern Europe and Central Asia.(Josephus, 2006, p. 123) Classical Greek and Roman writers described the Scythians as barbarians from the north,

savage and warlike, possessing large cavalry armies, well-armed, and adept at bows. Although the title Scythith may have originally come from Ascenaz, another descendant of Japheth, this is as stated in Genesis 10:2-3.(Niansari & Tinu, 2021)

Encyclopaedia Britannica states that in all classical literature, Scythian generally refers to all areas north and northeast of the Black Sea, while Scythians refer to all barbarians from those regions. In other historical records, the term "Scythians" includes nomadic tribes north of the Caucasus (the region between the Black and Caspian Seas), similar to modern usage for the term Tartar. The New Schaff-Herzog Encyclopedia writes: "*Among the ancients, the name of the Scythians was a flexible designation, and so was the Hebrew name Magog.*"(Gilmore, 1969, p. 14)

Flavius Josephus states that Gog and Magog are descendants of Magog son of Japheth son of Noah, a figure mentioned in Chapter 10 of Genesis. In the hands of the literati of the Early Church, Gog and Magog became end-time peoples who in the Middle Ages were interpreted as Vikings, Huns, Khazars, Mongols, Turans and Eurasian nomadic tribes, as well as the ten lost tribes of Israel.(Purba, 2021)

The reconstruction of the origin of the Gog and Magog motifs begins with the first occurrence in the vast written tradition (Written Torah). It's significant that early manifestations of the names Gog and Magog (with variations) can be found in sacred texts, i.e. in some books of the Bible.

In the Book of Genesis (Book of Genesis) it is mentioned about the genealogy of Magog who is descended from Japheth son of Noah (pbuh), "*These are the descendants of Sam, Ham and Japheth, sons of Noah. After the air bah sons were born to them. Japheth's descendants were Gomer, Magog, Madai, Javan, Tubal, Meshek, and Tiras. Children of Gomer: Ashkenaz, Rifat, and Togarmah. And the sons of Javan: Elisha, Tarshish, Kittim and Dodanim.*"(Genesis Chapter 10:1-4, n.d., p. 24)

The names in the above list are the ancestors and ancestors of the tribes, All the nations of the coast were scattered through their lands, each according to his own language by their own families, within their nations.(Weiser, 2020) As described in the Book of Genesis, "*Out of these were scattered the nations of the coastal regions. These are the descendants of Japheth, each in his land, with his own language, according to their people and nations.*"(Genesis Chapter 10:1-4, n.d.)

Gog first appears in the Old Testament, in 1 Chronicles 5:4 "*Joul's seed was Shemaiah her son; this man's son is Gog, this man's son is Shimei;*" in the Old Testament, the word is used for the name of an Israelite who came from the tribe of Reuben, the son of *Shemajah*. Magog first appears in Genesis 10:3 "*Japheth's descendants were Gomer, Magog, Madai, Javan, Tubal, Meshek and*

Tiras." And 1 Chronicles 1:5 says, "*Japheth's descendants were Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras.*" Magog is the name of a descendant of Japheth, son of Noah (pbuh).

According to one explanation, Gog and his allies were a combination of Noah's nations detailed in Genesis 10 with the trading partners of Tyre detailed in Ezekiel 27, plus Persia, and positioned as enemies of Israel in the last days, using the words of Isaiah 66:19, another prophetic text in the Bible about the end times.(Tooman, 2001)

Around the 12th century, the ten lost tribes of Israel began to be identified with Gog and Magog.(Gow, 1995, pp. 23–24) The first person to do so was probably Peter Comestor, in his *Historica Scholastica* (circa 1169–1173).(Boyle, 1979, p. 124) Peter Comestor was indeed far more influential than any other figure before him, although a similar idea had been made by Christianus of Stavelot, who suggested that the Khazars, whom he later identified with Gog and Magog, were among the seven Hungarian tribes and had converted to Judaism.(Westrem, 1998, p. 65).

Tabel 1. The comparison of Gog and Magog Concept in Semitic religions

Torah	Books		Comparison
	Gospel	Qur'an	
In Genesis, chapter X, Gog and Magog are the peoples of the end times that were interpreted in the Middle Ages as Vikings, Huns, Khazars, Mongols, Turanian peoples, and Irassian nomadic tribes, in addition to the ten lost tribes. Israel.	It is also mentioned in the book of Daniel chapter 11:40 that Gog will appear at the end of time. Gog, who looks like a king coming from the north, will wage a very strong war with a king from the south.	The Qur'an makes it clear that Gog and Magog are a nation or people who will appear at the end of time, as described in the pastor of the prophet's verse 97. He also explains that this is the real promise. God Almighty really will happen.	Agreement
Similarly, the Torah and the Old Testament are similar to Gog and Magog as a nation that spreads corruption on earth. And they like to spread panic and fear and kill the people around them.	In the Book of Revelation chapter 20:8 it is mentioned that Gog and Magog will lead Satan's army against God's people in the final battle, as their goal here is to gather nations to fight God and fight and destroy other nations.	The Qur'an then explains that Gog and Magog are a group or tribe that likes to corrupt the land, and they have no pity. Everything they go through will be damaged and destroyed by their evil nature.	
The Torah also mentions that Magog is a	Similarly, in the Bible in the Book of Ezekiel,	The Qur'an mentions that Gog and Magog	

Books			Comparison
Torah	Gospel	Qur'an	
<p>descendant of Japheth, as written in Genesis chapter 10: verse 2, "The descendants of Japheth are Gomer, Magog, Madai, Joan, Tubal, Meshek, and Terrace." Also mentioned in Genesis chapter 18-19 and Chronicles 1:5</p>	<p>Gog is also a descendant of Japheth, making it clear that Gog is the chief leader of Mashek and Tubal. It is also known that Tubal and Mashek are descendants of Japheth.</p>	<p>are descendants of Japheth, the grandson of Noah, peace be upon him. This is as it says in Surah As-Saffat 37: 77, "And we made his descendants the righteous."</p>	
<p>The Old Testament Torah (Ezekiel 38:2-6) states that the army of Gog and the Gentiles in their ranks came from the north. Gomer and all his armies and the house of Togerma and the hinterland in the north and all his armies and many with them.</p>	<p>As it says in Daniel chapter 40:11 that Gog will come from the East, "At the end of time the king of the south will fight with him (Gog), and the king of the north will attack him. with chariots and cavalry."</p>	<p>In Ibn Kathir's commentary on Imam al-Shuyūti, it is explained in Surat al-Kahf verses 92-93 Part 16 that Gog and Magog live between two mountains (the two dams means two dams) or behind the mountain. The mountain is interpreted as being at the northern end of the Turkestan border.</p>	
<p>In the Torah in the Old Testament (Ezekiel chapter 38:15) it is made clear that Gog and Magog have very strong armies and are a very large group. Their descendants' number in the thousands and even more on this earth.</p>	<p>The Gospel (Revelation 20) makes it clear that Gog and Magog are a very many nations or tribe, "and he will lead the nations astray in the four corners of the earth, that is, Gog and Magog, and gather them together for war, and their number is equal to the abundance of sand in the sea."</p>	<p>The number of Gog and Magog is very many, as explained in the commentary of Ibn Kathir in Surat Al-Kahf: 92-96 and Hajj: In the hadith of Imam al-Bukhari to Imam al-Suyūti that the ratio of the number between Gog Magog and man is 999 to 1.</p>	
<p>In the Torah (Ezekiel's Old Testament chapter 38) the names Gog and Magog are mentioned as personal names, while Magog is mentioned as the name of the country of origin. Gog's name is</p>	<p>It is stated in the Book of Daniel in chapter 11:40 that Gog is a king who will lead the war against the king of the South. He also explained that they would attack with</p>	<p>The story of Gog and Magog appears in the Qur'an as primitive and is always accompanied or accompanied by the story of King Dhul-Qarnayn and</p>	Difference

	Books			Comparison
	Torah	Gospel	Qur'an	
	often identified by the names of a number of historical figures, especially Gage, King of Lydia who lived in the early seventh century BC.	vehicles, cavalry and ships.	cannot be separated, as described in Surat al-Kahf verses 92-98.	
	In the Book of Genesis chapter ten it is explained about Magog, but the name Gog is not mentioned. In the Torah, the story of Gog and Magog is not always contiguous in one search. However, they have a different search.	While in the Bible the name Gog and Magog are not always mentioned together, in the sense that they both have different discussions, each verse is concerned only with Gog (Ezekiel 39), and another verse is specific to Magog (Ezekiel 39).	Gog and Magog in Islam and the Qur'an are inseparable names in history, because they are related to each other and arise from a single sentence and refer to the nature of both.	
	In the Torah of the Samaritans and Septuagint's, the name Gog is sometimes used as a substitute for other names included in the Hebrew books, and the name Gog was replaced in the Hebrew books with the name Magog. This means that the names Gog and Magog are interchangeable.	In the Gospel of Gog and Magog, called Gog and Magog, in the Book of Revelation chapter 19:11, it is mentioned that after a thousand years, Satan will release and gather the nations from the four corners of the earth, namely Gog and Magog.	In Islam, Gog and Magog appear as Gog and Magog which appear in two surahs in the Qur'an, namely the Cave and the Prophets. According to the Qur'an, Gog and Magog were conquered by Dhul-Qarnayn.	
	A Jewish rabbi explained that Gog and Magog arose from an evil force that had not yet been overcome in the struggle against Gog and Magog who dwelt in human hearts.	The Bible makes it clear that Gog and Magog appeared before the thousand-year kingdom (Ezekiel 38:2-3) or after the thousand-year kingdom (Revelation 20:7-8).	It is mentioned in Surat Al-Kahf and the Prophets that Gog and Magog will appear after the descent of the Dajjal and the Prophet Jesus (peace be upon him).	

KESIMPULAN

The essence of Gog and Magog in these three religions, is basically a nation that will appear in the last days, where this nation or group acts as a creature that will bring disaster and also acts as a group that will destroy everything on earth and its contents.

Based on the similarities and differences related to Gog and Magog in these religions, it can be seen that each of the three scriptures equally discusses Gog and Magog who predict as a group or nation that makes mischief on this earth. Each of the explanations of these three scriptures has its own peculiarities. In the Qur'an, Ya'jūj and Ma'jūj are described as a people who like to make mischief on earth, and their stories are always juxtaposed with the story of *Dhulqornain*. While in the Gospels of Gog and Magog referred to as Gog and Magog, it is explained in it that Gog is the leader of a nation who comes from the land of Magog. Each of these books has a different discussion of Gog and Magog as well as in the Torah. In some parts of the scriptures, it does not always mention their stories simultaneously, but has different discussions about the stories. Each of these three scriptures, however, analogizes Gog and Magog as a mischief nation, and a descendant of Japheth who will appear in the last days.

DAFTAR PUSTAKA

- Al-Subhani, M. A. (1970). *Al-Tibyan Fi Ulum Qur'an*. Dar Al-Irsyad.
- Amargono, S. (2000). *Metodologi Penelitian*. Asdi Mahasatya.
- An'im, A. (2014). *Menilik Kisah Dzūlqornain Dan Ya'juj-Ma'juj*.
- Anshori. (2013). *Ulumul Quran*. Rajawali Press.
- Asqalani, I. H. (n.d.). *Fathul Bari'*.
- Bade, Z. A. (2021). Hermeneutics and Sociology of Religion: Concepts and Methods. *Researchgate.Net*, April. https://www.researchgate.net/profile/Zakarie-Abdi-Bade/publication/346447175_Hermeneutics_and_Sociology_of_Religion_Concepts_and_Methods/links/606dacef4585159de5019ed7/Hermeneutics-and-Sociology-of-Religion-Concepts-and-Methods.pdf
- Boyle, J. A. (1979). Alexander and the Mongols. *The Journal of the Royal Asiatic Society of Great Britain and Ireland*.
- Daniel Chapter 11:40*. (n.d.). Old Testament.
- Falk, D., & Baker, D. (2014). *Perkenalan Kepada Nubuat Al-Kita*.
- Genesis Chapter 10:1-4*. (n.d.). Old Testament Torah.
- Gilmore, G. W. (1969). *The New Schaff-Herzog Encyclopedia of Religious Knowledge: Embracing Biblical, Historical, Doctrinal, and Practical Theology and Biblical, Theological, and Ecclesiastical Biography from the Earliest Times to the Present Day*.
- Gow, A. C. (1995). *The Red Jews: Antisemitism in an Apocalyptic Age 1200–1600*.
- Hakim, A. (2004). *Perbandingan Agama Majusi, Shabiiah, Yahudi, Kristen, Hindu, Buddha Dan Sikh*.
- Jasir, F. (2020). *Hadist-hadist Mu'tabarab Tentang Yajuj Dan Majuj: Studi Tentang Hadist Yang Disyarah Berdasarkan Israiliyyat*. Universitas Negeri Islam, Sumatra Utara Medan.
- Josephus, F. (2006). *Jewish Antiquities*. Wordsworth Editions Limited.
- Lasor, W. S. H., & Bush, F. W. D. A. (2014). *Pengantar Perjanjian Lama 1 (Taurat Dan Sejarah)* (W. Tan (Ed.)). Gunung Mulia.
- Lust, J., & Toorn, V. der. (1999). *Dictionary of deities and demons in the Bible*. Brill.
- Niansari, R. M., & Tinu, A. (2021). Gog Dan Magog Sebagai Simbol Musuh-Musuh Kerajaan Allah. *Jurnal Teologi Dan Pendidikan Kristen*, 2(1).
- Nuriz, M. A. F. (2022). *Ilmu Perbandingan Agama, Corak Pendekatan Ilmuwan Muslim Abad Klasik*

Sampai Konteporer.

- Purba, R. R. (2021). *Ya'juj Dan Ma'juj (Gog Dan Magog) Dalam Al-Qur'an Dan Bible*.
- RI, D. A. (2004). *Al-Qur'an dan Terjemahannya*. CV. Penerbit Jumanatul 'Al-Art.
- Saputro, L. A. (2019). *Fitnah Dajjal & Ya'juj-Ma'juj: Mengungkap Misteri Kemunculan Dajjal dan Ya'juj-Ma'juj*. Solusi Distribusi Buku CV.
- Sasongko, W., & Alexander, M. (2009). *Jejak Yajuj Dan Majuj dalam Inskripsi Yabudi*. PT. Mizan Publika.
- Sneller, R. (2015). The Apocalyptic War Against Gog Of Magog. Martin Buber Versus Meir Kahane. *Journal Retos Internacionales. Revista de Relaciones Internacionales de Tecnológico de Monterrey Campus Querétaro*.
- Subagyo, P. J. (1991). *Metodologi Penelitian Teori dan Praktek*. Bhineka.
- Suyuthi, I. J. A. (2012). *Tafsir Ibn Kathir Juz 16. QS. Al-Kahf: 92-96*.
- Sverre, B. (2001). *Gog and Magog: Ezekiel 38–39 As Pre-Text For Revelation 19,17–21 And 20 : 7–10*.
- Taufik. (2007). *Dzulqornain Dalam Al-Qur'an*. UIN Sunan Kalijaga.
- Thawilah, A., & Wahab, A. (2008). *Mengungkap Berita Besar Dalam Kitab Suci. Tiga Serangkai*.
- Tooman, W. A. (2001). *Gog of Magog: Reuse Of Scripture and Compositional Technique In Ezekiel 38-39*.
- Weiser, V. (2020). *Vincent Eltschinger and Johann Heiss, Cultures Of Eschatology*. Walter De Gruyter GmbH.
- Westrem, S. D. T. (1998). *Against Gog and Magog. Text and Territory: Geographical Imagination in the European Middle Ages*.