The Bless of al-Aqshâ in the Qur’ân
Based on Semantic Analysis to Sûrah al-Isrâ verse 1

MINI-THESIS
Submitted to Faculty of Ushuluddin
To Fulfill a Requirement to Gain Undergraduate Degree
In Islamic Theology (Tafsîr - Hadîst)

By:
Abdul Fatah
(074211015)

SPECIAL PROGRAM OF USHULUDDIN FACULTY
STATE INSTITUTE OF ISLAMIC STUDIES
(IAIN) WALISONGO SEMARANG
2011
ADVISOR APPROVAL

Dear Sir,

Dean of Faculty of Ushuluddin
State Institute of Islamic Studies
(IAIN) Walisongo Semarang

Assalamu’alaikum Wr. Wb.

After correcting it to whatever extent necessary, we state that this final project belongs to a student as below:

Name : Abdul Fatah
NIM : 714211015
Department : Tafsir Hadits (TH)/ Qur’ân and Hadîts studies
Title : The bless of al-Aqshâ in the Qur’ân based on semantic analysis to Sûrah al-Isrâ Verse 1

is ready to be submitted in joining in the last examination.

Wa’alaikumussalam Wr. Wb.

May 30, 2011
Academic Advisor I Academic Advisor II

H.Imam Taufik, M.Ag Moh.Masrur, M.Ag
NIP. 19721230199603 1 002 NIP.197208092003 1 003
RATIFICATION

This paper was examined by two experts and passed on June 20, 2011. Therefore, this paper is accepted as one of requirements for fulfilling Undergraduate Degree of Islamic Theology.

Chairman of Meeting

Hazrin Muhammad, M.Ag
NIP.197203151997051002

Academic Advisor I

H. Imam Yufik, M.Ag
NIP.197203301996031002

Academic Advisor II

Moh. Masrur, M.Ag
NIP.1972080920031003

Examiner I

H. Sukendar, M.A
NIP.197408091998031004

Examiner II

Dr. H. Yusuf Suryono, M.A
NIP.195301311981031005

Secretary of Meeting

Dr. H. In'amuzahidin, M.Ag
NIP.197710202003121002
A THESIS STATEMENT

I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer’s opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, June, 20, 2011
The Researcher,

Abdul Fatah
NIM. 074211015
MOTTO

“İnna ma’a al-‘usri yusrâ”
----- Q.S al-Inshirâh (94): 6 -----
DEDICATION

The mini-thesis is dedicated to:

My dear parents; Sutrisno, AK, S.Ag and Lilik Nurkhayati, love and respect are always for you. Thank you for the hard efforts in making my education success.

❖

My beloved sister and brother Alfiyatur Rohmaniyyah and Ahmad Habibullah
Keep on your study and reach your dream.

❖

My special girl, Endang Sriani, thanks for supporting my life and always being in when I am nothing.

❖

HMI Walisongo Semarang and komisariat Iqbal.
Being with you is full of life adventure.

❖

My classmates, The Super Genuine of FUPK, Afu, Dzaka, Ebel, Faishol, Yansah, Mbh Agus, Mbh Khotib, Rizal, Shofa, Durroh, Fatimah, Hanik, Himah, Nafis, Lia, Nana,. We have made a new civilization guys.

❖

A big family of FUPK, it is an honor to be part of you.

❖

All of my friends thanks for lovely friendship.
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## TRANSLITERATION

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ABSTRACT

The bless of al-Aqshâ is the bless of al-Aqshâ mosque in Jerusalem which blessing is becoming it’s characteristic, as it’s written in the Qur’ân in Sûrah al-Isrâ Verse 1. The researcher try to figure out what is said by text (Qur’ân) and what is occurred in history of Jerusalem. Because Jerusalem (the place where al-Aqshâ is standing) from ancient period up to now in Israelis colony is never free from humanity conflict. Whereas in very clearly al-Qur’ân stated that it was blessed around it, the meaning of word bless (بركة) according to some Arabic dictionaries is close to happiness, enjoyment, comfort, and so on. And totally it is highly contradict with the phenomenon occurred in Jerusalem along this time. Therefore, researcher want to compare both text and history by semantic approach and can dig the new understanding toward the text. And the research is going to focus on analyzing word بركة called as the main key word with the member of words that is ادة، وادة، ا، اء، اء from those words researcher try to find out each words interconnection from al-Qur’ân. So in the end the researcher can find the comprehensive understanding toward the meaning of blessing (بركة) in Sûrah al-Isrâ Verse 1 compare to phenomenon history in Jerusalem especially al-Aqshâ.

And the result from this research by using semantic approach is the concept of blessing in Sûrah al-Isrâ verse 1 is a blessing contained power to have spaciousness of life to do curtain activities to cover the daily activities need. So that, many interpreters comment on the verse by saying many of plants, fruits, numerous crop and fertile ground. But it doesn’t mean breaking the causality law which is established by god, because above blessing would be occurred when it’s found the active participation from human as the actor to get it.

To compare between the text and history occurred in Jerusalem, the researcher try to contextualize the meaning of Barakah and the result is researcher have understanding the blessing is a blessing in the sense referred to the transfer of the sanctity of the mosque of al-Haram when Prophet Muhammad committed Ascension Isrâ Mi’raj so there is a relationship was built by two cities through the symbol of Ascension of the Prophet, because of Judaism, Christianity and Islam are Abrahamic religions, Therefore the transfer of sanctity through ascension Isrâ Mi’raj from al-Haram mosque to al-Aqsa mosque is the transfer of sanctity in the form of a tangible blessing for the security of the Prophet Muhammad's journey to visit al-Aqsa mosque, and the process trail the previous prophets that who existed in Jerusalem. So the meaning of blessing in Sûrah al-Isrâ verse 1 it's more personal to the prophet Muhammad when carrying out a procession of Ascension Isrâ Mi’raj. And also as a form of appreciation and homage to the previous Prophets who formerly spread the religion of Allah.