

## CHAPTER I

### INTRODUCTION

#### A. Background

Masjid al-Aqshâ <sup>1</sup> is one of the holy mosques of Muslim community. The mosque where became the place of step of prophet Muhammad SAW when committed *mi'râj* to “God’s palace”. There are three mosques which are sanctified by Muslim,

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<sup>1</sup> **al-Masjid al-Aqshâ** (Arab: المسجد الأقصى), literally has meaning : the remote mosque. Its one of a building which is becoming part of holy complex building in an old city Jerusalem (the east Jerusalem) which is out standing with name *al-harâm asy-syarîf* (the name for muslim) and *Har Ha-Bayit*/temple mount (name for Jews and Christian). In Islamic literature (Al Qur’ân) explained that prophet Muhammad SAW is lifted to *Sidrâtul Muntahâ* from this location at 621 AD, therefore, this place is really very important for muslim. Previously Masjid al-Aqshâ is called as Baitul Maqdis, and it became the first *Qiblah* (direction of praying) before moving to the Ka’bah in Masjidil Haram. Masjid al-Aqshâ which is standing right now was built permanently by Khalî fah Abdul Malik bin Marwan from khalî fah Umayyah (Dynasty Bani Umayyah) at 66 H

they are; masjid al-Harâm, Masjid al-Nabawî and Masjid al-Aqshâ.<sup>2</sup>

Talking about Masjid al-Aqshâ will always deal with Jerusalem, the city where Al-Aqshâ exist. This city symbolizes the spiritual values for the visitor to get closer with God. Jerusalem is really unique city and full of sacred values. Because, all of Abrahamic religions (Jews, Christian, Islam) purify this city.

Islam purifies the city because in this place al-Aqshâ is standing and becoming the first *qiblah* (direction of praying) for muslim in very early period. The Jews also believes as their holy city (the promising city of God for them) besides that, they believe that the western wall where Jews called it as the whirling wall is the door to meet their God, to touch the whirling wall means is touching God, if they couldn't meet the God so they will send the letter for God. There are so many messages of praying in form of letter and inserted in space of wall, that is the letter to God. While

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1400<sup>2</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 تَشُدُّ الرَّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ إِلَى الْمَسْجِدِ الْحَرَامِ وَإِلَى الْمَسْجِدِ الْأَقْصَى وَإِلَى مَسْجِدِي هَذَا (سنن ابن ماجه الجزء 4 صفحة 328)

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for Christian Jerusalem is place where Jesus is buried exactly in church *Makam Kristus* which is built by the queen Helena and even the Christian believes that the resurgence of Jesus for the second time will appear in this city.<sup>3</sup>

Jews, Christian, and Islam claim on the land of Jerusalem. The Jews argue on the claim of Jerusalem based on the phenomenon at the past 11 centuries BD, when the king of Daud conquered this city, for the Christian the holy of this city is gotten from the life of Jesus and his opus. Doctrinal theology of Christian mentions that Jesus will appear in Jerusalem as his resurgence in the earth. For Muslim, Jerusalem become so important because in this city Prophet Muhammad SAW committed *Isrâ* and *m'irâj*.<sup>4</sup>

From short above elaboration, it's really interesting to be analyzed about the conflict in Jerusalem which never ends up to now. The conflict as if were motivated by ideological perspective. Probably it can be called as the conflict among Jews, Christian and Islam to take a way the city which they claim as the sacred city and

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<sup>3</sup> Trias Kuncahyono, *Jerusalem kesucian, konflik, dan pengadilan akhir* Kompas, Jakarta 2009. See p. xxxiii-xxxiv

<sup>4</sup> *Ibid...* ,p. 130



From here the Researcher try to look for the message of God written in the Qur'ân which is explicitly explaining on the bless of al-Aqshâ and around it, but historically it also proved that Jerusalem where al-Aqshâ is standing becoming the place of conflict and made the death of un sin and innocent people. Therefore, the coming up question is, so where the bless of al-Aqshâ like what is told by Qur'ân?

Masjid al-Aqshâ, has meaning: "the remote mosque" its one of building which is becoming part of the holly a building complex in old a city Jerusalem (the east Jerusalem) and its famous with the name *al-Harâm As-Syarîf* for the muslim and *Har Ha-Bayit* (Temple Mount) for Jews and Christian. Most of interpreters had a similar idea to give meaning Masjid al-Aqshâ in the Sûrah al-Isrâ verse 1 with the remote mosque. At-Thobari gives the meaning Masjid al-Aqshâ as the mosque in baitul maqdis and other said that, the meaning is the remote mosque because the far distance of mosque to be visited.<sup>5</sup> In *Tafsîr Munîr*, Wabah Zuhaili explained, it's named by Al-Aqshâ because of far distance in

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<sup>5</sup>Abu Ja'far Muhammad bin Jarîr at-Thobarî, *Tafsîr At-Thobarî al-Musamâ jâmi'ul Bayân Fîtâ'wîlil Qur'ân*. Al-majlid atsânî. See P. 6

looking at the mosque to whom stayed on Hijaz.<sup>6</sup> And in *Fathul al-Bayân* said that, meaning from the remote is because of far from the dirty and disgusted things.<sup>7</sup> Al-Mawardi in his book tafsir *An-Nuqât Wal-Uyûn* said that Masjid Al-Aqshâ is the mosque of Sulaiman bin Daud *alaihimâ salâm* in Baitul Maqdis.<sup>8</sup> even in Tafsir Misbah like what is excerpted by Quraish Shihab, there is a scholar who said that meaning from the remote mosque here is the seventh sky. Although such kind of consideration is not so strong enough and even Quraish Shihab by him self is refusing it.<sup>9</sup>

While according to Ibnu Taymiyah like what is excerpted by Trias Kunchayono Masjid al-Aqshâ is the name refers to whole territory of praying place which is built by king of sulaiman (solomon), other source *the free encyclopedia* stated that, previously term of Masjid al-Aqshâ was used to mention whole territory of *al-Harâm al-Qudsî al-Sharîf* include dome of the rock

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<sup>6</sup> Dr. Wahbah Zuhaili, *Tafsîr Munîr, Fîl 'Aqîdah wa syarîah wal manhâj*. Darul Fikri, Bairut - Lebanon Juz 15 See p. 10.

<sup>7</sup> Fathul al-Bayân fîmaqâshidil Qur'ân, Juz al-sâbi' See P. 349

<sup>8</sup> Abi Hasan Ali bin Muhammad bin Habib al-Mawardi al Basry, *An-Nuqât Wal-Uyûn Tafsîr Al-Mawardi*, Darul Kitab ilmiyyah, Bairut-Lebanon juz 3. See p. 226.

<sup>9</sup> M.Qurais Shihab, *Tafsir Al-Misbah: pesan,kesan dan keserasian al-Qur'an*, Lentera Hati, Jakarta 2009. Volume 7 See p. 15

which is built by Abdul Malik bin Marwan. But now the term of Masjid al-Aqshâ is used to mention the glory mosque located in south *al-Harâm al-Qudsî al-Sharîf* /Temple Mount<sup>10</sup>. So the sum up is no absolute agreement among scholars and historical experts about meaning and even the space include in al-Aqshâ.

The bloody conflict was happened along this time and it is totally different from the name of this city. In the Jewish language Jerusalem is *Yerushlayim* means “peaceful city” in Arabic language is out standing with the term “*Madînah al-Quds*” the holy city, the name of Jerusalem is contrast with its very beautiful name’s meaning. Since had been known in old text as a city state the Kana’an nation in bronze era almost 4.000 years ago never met the peace. The arbiter one by one take over Jerusalem since from king of Daud, Sulaiman, then fall down to Babylon, Macedonia, Egypt, Seleucid, Greek, Jews Hasmonean, Rome, Byzantine, Persia, Khalîfah Muslim, Crusaders, mamluk, Utsmani (turkey), UK, Yordanian and now in the hand of Israel<sup>11</sup>.

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<sup>10</sup> Trias Kuncahyono...,*opcit* see p. 217

<sup>11</sup> *Ibid...*, see p. 88-89

Jerusalem in my own opinion is a city which provokes toward humanity conflict along history. And what I said is, based on historical data that I told above. Therefore, here as Researcher I want to analyze what is the real intention of Blessing al-Aqshâ in Surrah al-Isrâ verse 1, and what is actually meant by Al-Qur'ân with Masjid al-Aqshâ in that's verse, whether Masjid Al-Aqshâ which is standing in Jerusalem that's claimed by Jews as the ex building of Solomon temple or it's only symbol means al-Aqshâ is not in real form, or what ?

By using semantic analyze, the Researcher try to find new message contained in Al-Qur'ân related to al-Aqshâ particularly in Sûrah al-Isrâ verse 1. To meet between what is said by text and what is occurred in history. In the end, Researcher want to have a new understanding toward this Sûrah and create the contextual understanding with the phenomenon along history occurred in Jerusalem.



## **B. Research Question**

From above elaboration about early history of Jerusalem and comparing to Sûrah al-Isrâ verse 1 focusing on the bless of al-Aqshâ, the coming significant questions are;

1. What is concept of *barakah* in Sûrah al-Isrâ verse 1?
2. What is contextualization meaning of *barakah* against historical fact in Jerusalem ?

## **C. Purpose of research**

The purpose of this research on Sûrah al-Isrâ verse 1 is to uncover meaning of blessing (بركة) with the empirical fact history of *al-Aqshâ* and particularly answering on research questions, therefore the goals are;

1. To uncover the concept of *barakah* (بركة) which is becoming characteristic of Masjid al-Aqshâ in the Sûrah al-Isrâ verse 1
2. To contextualize the meaning of *barakah* with current situation occurs in Jerusalem.

#### **D. The significant of research**

The significant of this research is to solve the problems on research question. The goal of research is to know the message contained in Sûrah al-Isrâ verse 1 comparing to historical fact in midst of Jerusalem society particularly around al-Aqshâ by semantic approach.

The usefulness of this research is;

1. To enrich researcher's intellectuality particularly on issue of Jerusalem
2. To get a new understanding toward meaning of message contained in Sûrah al-Isrâ verse 1 comparing to history of Jerusalem and especially al-Aqshâ
3. The result of this research really will be useful as the intellectual contribution for Islamic studies especially for Tafsîr and Hadîst.

#### **E. Prior Research**

The previous research concerning with Jerusalem is the book written by

Karen Amstrong translated by A.Asnawi and Koes Adiwidjajanto, *Jerusalem Satu Kota Tiga Iman*, Risalah Gusti Surabaya.2004, in this book author told the early history of Jerusalem and explain three religions perspective based on their theological doctrine in looking at Jerusalem, even in this book Researcher gave special chapter for discussing *Baitul Maqdis*<sup>12</sup> and *al-Quds*.<sup>13</sup> But the book is focusing on historical journey of Jerusalem from period to period. Indeed, the book is really comprehensive to reveal Jerusalem's history from early beginning starting from Daud era up to Israel.

And next is, Trias Kuncahyono, *Jerusalem kesucian, Konflik, Dan Pengadilan Akhir*.Kompas Media Nusantara, Jakarta 2009. In this book the author told his experience journey as journalist to Jerusalem, he explained in short explanation about early history in Jerusalem, he also tried to write Jerusalem objectively based on theological perspective of three religions, Jews, Christian,

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<sup>12</sup> Karen Armstrong *Jerusalem Satu Kota Tiga Iman*, Risalah Gusti. Surabaya 2004, See p. 289

<sup>13</sup> *Ibid.*, see p. 327

and Islam. In the last chapter author wrote the resolutions of United Nations concerning with Jerusalem.<sup>14</sup>

The next is thesis of Achmad Luthfi under title “Pemikiran Karen Armstrong Tentang Yerusalem” in this thesis the researcher elaborated the opinion of Karen Armstrong related to Jerusalem and included her own view for three religions against Jerusalem.<sup>15</sup>

The next is thesis of Kerwanto (64211025) under title “the change of *Qiblah* (semiotic study). In this thesis the Researcher is focusing on the problem of changing *qiblah* from baytul maqdis in Jerusalem to Mecca by semiotic approach, and Researcher elaborated a little elaboration related to Jerusalem especially al-Masjid al-Aqshâ, in the list of thesis content found a special chapter discussed history of Jerusalem that is “the history of *qiblah* between Jerusalem and Mecca.”<sup>16</sup> Those prior researches are

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<sup>14</sup> Trias Kuncahyono, *opcit.*, see p. 293

<sup>15</sup> Achmad Luthfi, Thesis under title, *Pemikiran Karen Armstrong Tentang Yerusalem*, Aqidah filsafat, UIN Sunan Kalijaga Yogyakarta. See P. 56-128

<sup>16</sup> Kerwanto, thesis under title *the change of Qiblah (semiotic Study)* Ushuludin Faculty IAIN Walisongo Semarang 2010 .see p. 64

really different from the Researcher's research, because the topic is concentrated on the bless of al-Aqshâ like what is told by al-Qur'ân, and those researches would be part of reference to do this research.

#### F. Theoretical Frame Work

In this theoretical frame work the researcher concentrate on the meaning of *barakah* or blessing in english term. The blessing in terminology means *Jalbul Khair* something which can pull the good things and Qurais Shihab gives the meaning as much of good deeds. While in Lisanul Arab is<sup>17</sup> البركة النماء والزيادة and according to dictionary Al-Muhit is البركة، محرّكة النماء والزيادة، والسعادة and such meaning it's also occured toward dictionary Al-Munawir namely;

النعمة، السعادة، النماء و الزيادة<sup>18</sup> and according to Al-Munjit the meaning is السعادة و الزيادة<sup>19</sup>

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<sup>17</sup> Lisânul a'râb, Juz 10 see P. 395

<sup>18</sup> A.W Munawir, *Kamus Al-munawir Arab-Indonesia terlengkap* Pustaka progresif. 2002, Surabaya. See p. 78.

Therefore, it can be concluded that, generally the word of *barakah* from the terminology comes to the meaning of adding good deed, enjoyment or happiness. But the coming up problem is the promised blessing of al-Aqshâ which is given by Qur'ân is highly different from the real phenomenon occurred in Jerusalem and specially al-Aqshâ.

Concerning with the word بركة in the Sûrah al-Isrâ verse 1, the bless of al-Aqshâ is involving the bless of sending down of prophets there, the comfort and the production of it's fertile earth, even At-Thobari more explicity explained that, its bless is for the soceity particulaly in live living include staple food, farming, trees or fruits.<sup>20</sup> So, the prosperity for life of soceity around al-Aqshâ economically and politically is guaranteed by God. Definitely the starvation, the less of food and in disorder because of wealth wouldn't be occurred and so do the safe,

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<sup>19</sup> al-Munjid fî lughoh wâl a'lâm, al- maqtabah Asyarîf, Bairut libanon 1989, See P. 35

<sup>20</sup> Abu Ja'far Muhammad bin Jarîr at-Thobarî, *Tafsîr At-Thobarî al-Musamâ jâmi'ul Bayân Fîtâ'wîlil Qur'ân*. Al-majlid atsânî. See P. 17

peace and comfort life by the sending of prophets there to guide the society to get happy life either in the world or here after. Like what is explained in exegesis of *Fathul al-Bayân* that the bless of al-Aqshâ include the happy of world and here after<sup>21</sup> even Wabah Zuhaili state that, the bless here is the bless involve in religion and worldly matters, in religion because it's the place of prophets. In worldly matters because it had abundance fruits, trees, rivers.<sup>22</sup>

But the irony and the problem is, based on empirical fact starts from early history of al-Aqshâ reconstruction in Jerusalem up to now under colony of Israel, Jerusalem always in conflict humanity which swallows many victims of civil society. One by one the states, nations, and even empires take each other this city, starting from Assiria, Egypt, Babylon, Greek, Rome, Byzantium, Persia, Arab, the crusade, Mameluk, Turkey, UK (united kingdom) up to Yordania, and now in Israel

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<sup>21</sup> Fathul bayân fî maqâshidil qur'ân See P. 249-250

<sup>22</sup> Dr.Wabah Zuhaili,..*opcit.*.. see p13-14

colony<sup>23</sup>. Although Qurais Shihab said that the bless of al-Aqshâ in that's Sûrah is deleted because of word structure is using *fî'il madzî* برك but the problem is, when the bless of al-Aqshâ happened? Because based on above data of history, from early beginning of Jerusalem up to now never free from conflict even many un sin people there passed a away. So from short above elaboration, researcher will focus on the meaning of *barakah* in Sûrah al-Isrâ verse 1 which is becoming main characteristic Masjid al-Aqshâ. By semantic approach researcher try to find the message contained in the Sûrah compared to the current situation occurs in Jerusalem the city where al-Aqshâ is exist.

## **G. The Method of Research**

### **1. Type and approach**

This research is included in the category of data-based research or literature in the library so that this

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<sup>23</sup> Trias Kuncahyono, *Jarusalem* opcit., see.p. 286



research is *library research*.<sup>24</sup> That is collecting and analyzing data taken from literatures; book, journal, bulletin, article, and the like. Researcher examined various kinds of literature that have relevance with *barakah* in Sûrah al-Isrâ verse 1 as well as historical fact occurred in Jerusalem and especially in al-Aqshâ. While the research approach in this case is semantic approach, by this approach researcher try reveal the above research question.(For further discussion related to semantic in the next page in analysis)

## 2. Data

This research is qualitative<sup>25</sup> which is purely based on bibliographical research. In this research, the sources of data are written texts relating to the topic. There are two

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<sup>24</sup> Lexy J. Meleony, *Metodologi Penelitian Kualitatif*, Remaja Rosda Karya, Bandung 1993, see p. 2.

<sup>25</sup> This research is descriptive, it means the collected data are from word by word and it stresses on the meaning of the topic concerned on Sûrah al-Isrâ verse 1. The application of this method can be done by formulating the problem, collecting data, analyzing data and formulating the conclusion. See Sudarwan Danim, *Menjadi Peneliti Kualitatif*, Pustaka Setia, Bandung 2002. See P. 51

kinds of main resources of researcher references, namely the primary and secondary source of data<sup>26</sup>. Primary source of data is data which is becoming main reference to do research, the primary source in this research is Qur'ân in Sûrah al-Isrâ verse 1. While the secondary source of data is the relevance data which is in line with the theme of research as well as the supporting data, they are; Trias Kuncahyono, *Jerusalem Kesucian, Konflik, Dan Pengadilan Akhir*. Kompas Media Nusantara, Jakarta 2009. Karen Amstrong translated by A.Asnawi and Koes Adiwidjajanto, *Jerusalem Satu Kota Tiga Iman*, Risalah Gusti Surabaya.2004, Karen Amstrong, *Perang Suci dari Perang Salib Hingga Perang Teluk*, Serambi Ilmu Semesta, Jakarta, 2003. Carole Hillenbrand. *Perang Salib Sudut Pandang Islam*, Jakarta, Serambi Ilmu Semesta, 2005. Nurcholis Madjid, *Perjalanan Religijs Umrah dan Haji*, Paramadina, Jakarta, 2000, Nurcholis Madjid, *Islam Agama Peradaban, Membangun Makna dan Relevansi*

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<sup>26</sup> Moh. Ali, *Penelitian Kependidikan, Prosedur dan Strategi*, Angkasa, Bandung 1987. See p. 42.

*Doktrin Islam Dalam Sejarah*, Paramadina, Jakarta 2000. And any types of information or literatures that have relevance with *Barakah* in Sûrah al-Isrâ verse 1 as well as history of al-Aqshâ in Jerusalem.

### 3. Analysis

To analyze the data the researcher employs the method of content analysis<sup>27</sup> and semantic as approach to uncover meaning of *barakah* in Sûrah al-Isrâ verse 1.

Semantics<sup>28</sup> is a branch of linguistics that address aspects of language meaning that includes a description of the meaning of words and meanings of sentences.<sup>29</sup> More specifically related to the semantics of the Qur'ân

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<sup>27</sup>Content analysis is to analyze toward the meaning and content based on certain text comprehensively. In this research researcher is going to analyze the meaning *barakah* and describe it clearly based on text of Qur'an specially in Sûrah al-Isrâ verse 1. See Tim Penyusun Pedoman Penulisan Skripsi Fakultas ushuluddin IAIN Walisongo Semarang, *Pedoman Penulisan Skripsi*, Badan Penerbit Fakultas Ushuluddin IAIN Walisongo, Semarang 2011 P. 38

<sup>28</sup> Semantic word comes from the Greek language *sema*, which means sign or symbol While the etymological sense is the science related to the phenomenon of meaning, in a broader sense of the word is so broad that almost anything that might be considered to have an object of semantic meaning.

<sup>29</sup> Mamluatul Hasanah, M.Pd, *Menyingkap Tabir Kalimat Sahadah Prespektif Semantic Tindak Tutur*, Uin Malang Press, Malang 2008. See P. 1

Toshihiko Izutsu defines as analytical review of key terms of a language with a view that ultimately come to the conceptual understanding *weltanschauung*<sup>30</sup> or world view that people who use language, not only as a means of talking and thinking but more importantly as conception and interpretation of the world that surrounded him. This semantic analysis will form the ontology being and existence on a concrete level, as reflected in the verses of the Qur'ân. The goal is to create a dynamic type of ontology life of the Quran with the analytical and methodological review of basic concepts, namely concepts that appear to play a decisive role in the formation of the Qur'ânic vision of the universe.<sup>31</sup>

In understanding the text of the Qur'ân there are key terms that need to be reviewed in order to find

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<sup>30</sup> Weltanschauung is complexity of vocabulary as the amount of semantic field then it will be visible as the wide and complex conceptual frame work from the dual relationship among the words, and it has associative relation. And a conceptual system which is organized and symbolized by people's vocabulary

<sup>31</sup>Toshihiko Izutsu, *Relasi Tuhan dan Manusia, pendekatan semantik terhadap Al-Qur'an*, Tiara Wacana, Yogyakarta 1997. See P.3

understanding comprehensively. Therefore, in understanding the meaning of terms in the Qur'ân in semantic glasses must be viewed from two-way of analysis, they are; the basic meaning and relational meaning.

Basic meaning is a word that has been attached to the word itself, which always carried wherever it is placed while a relational is connotative given and added to the existing meaning by putting the word in a special position in the specialized field, is in relation which differs from all other important words in the system.<sup>32</sup> Semantic analysis of the relational to the meaning of the word requires a careful and thorough investigation of the general situation of those days where it was used. In simple language, relational meaning is evolution meaning from the basic meaning. Semantic analysis according to Toshihiko is not a simple analysis of the structural form of the word and study the original meaning inherent in the form of that word or etymological analysis. And according to him the etymology only show us to achieve the basic meaning.

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<sup>32</sup> *ibid...*, See P.3

The next step is to understand the vocabulary and *weltanschauung*. Toshihiko defines that word in the form of language is a system of dense tissue. The main pattern of the system is determined by a number of specific important words, but it should be noted that not all the words in a vocabulary as valuable as the basic conception of the ontological structure formation based on the vocabulary. And the words that play an important role in determining the preparation of the basic conceptual structure of the worldview of Qur'ân by Toshihiko called as the "Key terms" and now the key terms itself is a common pattern vocabulary that represents the words that become members. And the words were in his position have a dual relationship and diverse between one and other. They are interconnected in a very complicated and with a variety of directions.

Concerning with the analysis of *barakah* in Sûrah Al-Isrâ verse 1 with semantic approach, the researcher will describe the basic meaning of *barakah* and then look for the meaning of relational. After that, the word *barakah* that

became a key word in the semantic analysis in combination with the words that become members such as, *الزيادة*, *والسعادة*, *النعمة*, *النماء*, *الخير*. Then, look for the point coordinates of each (interconnection of word or its derivation) and conclude the meaning of *barakah* in Sûrah al-Isrâ verse 1 and try to contextualize these meanings to contemporary context or historical facts that occurred in Jerusalem.

#### **H. Writing Order**

To get description of the research comprehensively, and to be able to get relation between one chapter and others, it needs very much to be explained in a systematical writing which is arranged as below:

**The first chapter** is the introduction describing the background, the research question. Beside that, there are also the purpose and the significance which wants to reach. Supported by the prior research to give information about the previous works (books) which are discussing and researching the similar issue. Here, the methodology of

research is as a guide to arrange the right research. The first chapter will be ended with table of contents (design of thesis) to help readers in understanding the image of this research.

**The second chapter** is explaining the early history of Jerusalem and empires at the times starting from Daud period up to Israel right now and researcher also elaborates the conflict happened in it.

**The third chapter** is elaborating the opinion of scholars and historical experts about Masjid al-Alqsha particularly the meaning of *barakah* in Sûrah al-Isrâ verse 1 involving interconnection of word *barakah*

**The Fourth chapter** is doing analysis on Sûrah al-Isrâ verse 1 by semantic approach and answering the research question by comparing what is said by text and what is happened in the history.

**The fifth chapter** is the closing. In this chapter, the Researcher will present final result from the explanations of the previous chapters which have been elaborated in the research