

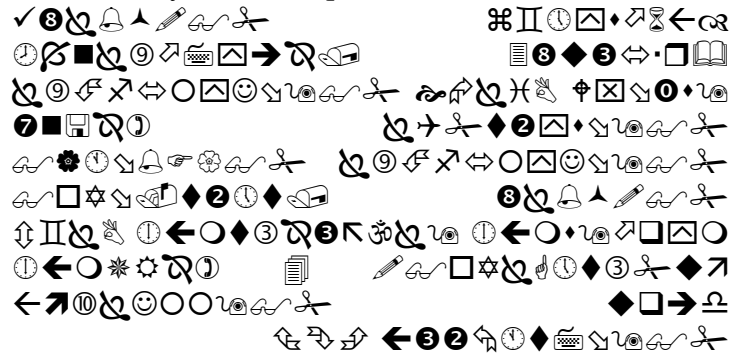
CHAPTER III

AL-AQSHÂ IN THE QUR'ÂN

A. The opinion of the scholars to Sûrah al-Isrâ

Verse 1 (blessing)

It's known that Sûrah al-Isrâ verse 1 speaks of *Isrâ* and *Mi'râj* of Prophet Muhammad, journey started from Mecca to the al-Aqshâ Mosque in Jerusalem or the Arabs say *Baitul Maqdis*.



Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing.

But here, the desired direction of the talks by the researcher did not discuss *Isrâ* and *Mi'râj* of Prophet Muhammad but more specific on the blessing of al-Aqshâ mosque as it is written in the Qur'ân Sûrah al-Isrâ verse 1 إلى المسجد الأقصى الذي باركنا حوله 1 *To al-Aqshâ mosque which we have blessed around it.* Researcher assume the phenomena occurred in the history of Jerusalem from the beginning until now under Israeli occupation is never quiet and free from conflicts of humanity as the researcher described in Chapter II. Therefore, the characteristic of blessing given by Allah against the al-Aqshâ Mosque as if were not happened and applied to the city of Jerusalem where the al-Aqshâ Mosque stands. So that, researcher will convey opinions of the scholars to do with their interpretation of this paragraph and try to give a new meaning of بركة in the semantic approach.

According to Qurais Shihab as he quoted from Ash-Sya'rawi that the Sûrah is related to the end of

Sûrah an-Nahl (Qs.16: 128) which at that time the Prophet under difficult experienced times and therefore the soul of *Rasûlullah* like fortified by stating "Allah is with *Muhsinîn* "This means that God will not abandon him. The reality is difficulties are alternated befall him with the death of his uncle Abu Talib who had been defending the Prophet through his influence and figure, another difficulty is the death of his beloved wife Khadîjah who have always supported and instill calmness to him. The death of these two figures are felt by the Prophet Muhammad, so that their dead period called *al-'Am Huzn* years of grief, then disruption of the league of *musyrikîn* became increasingly so he headed to Ta'if to preach, but there he was on the decline and harassed. At that time he prayed to God then God hears him and prove that God does not abandon him and God is always with him. God comforted him as if to say: "if the earth's inhabitants reject the presence and against the teachings that you tell it not so with the inhabitants

of the sky" from here he was in *Isrâ* and *Mi'râj* by God.¹

A.1. Historical biography of Sûrah al-Isrâ verse 1

Sûrah al-Isrâ verse 1 describes the journey of the Prophet Muhammad from Mecca mosque of al-Haram to Masjid al-Aqshâ in Jerusalem and then to the throne of God and this journey is called *Isrâ Mi'râj* of the Prophet. According to Islamic tradition *Isrâ Mi'râj* of the Prophet occurred in last period of Mecca, it's not long before his *Hijrâh* to Medina which was celebrated on 27 Rajab the seventh month of AH². And the *Hijrâh* of prophet occurred in September 622 AD, in that year and month he was up to Yathrib (Medina)³, I have

¹ M.Qurais Shihab, *Tafsir Al-Misbah: pesan,kesan dan keserasian al-Qur'ân*, (Jakarta: Lentera Hati 2009.) Volume 7 See P. 405

² Annemarie Schimmel, translated by: Rahmani Astuti and Ilyas Hasan *And Muhammad is his messenger, the veneration of the Prophet in Islamic Piety. (Dan Muhammad adalah Utusan Allah, Penghormatan terhadap Nabi SAW dalam Islam.* Chape Hill and London: North Carolina Press, 1985 See P. 220

³ *Ibid.*, see P. 27

found no absolute agreement concerning with when the *Isrâ Mi'râj* or Ascension of the Prophet, there are also scholars who argue that the Ascension of the Prophet Muhammad occurred in the fifth year from *Bi'tsah* there is also the opinion at the twelfth of *Bi'tsah* there is also a saying in less than three years of the prophet migrated to Medina⁴. Meanwhile, according to information from Shaykh Muhammad al-Falaki Fasya quoted as saying by KH Moenawar Chalil that the prophet Muhammad first time have the revelation at the beginning of July, 610 AD then by some scholars who have also explained that on Monday 17 Ramadan year – 41st from the birth of the prophet⁵ and it is consistent

⁴ K.H. Moenawar Chalil, *kelengkapan Tarikh Nabi Muhammad*, Jilid 1 Gema Insani, Jakarta 2006, See P. 378

⁵ The birth of prophet according to historical experts and Moslem Scholar are still in controversy, some say prophet was born at Monday 9 Rabiul Awal at first year *fill* (elephant) coincide with 20 april 571 AD (See K.H. Moenawar Chalil , *ibid.*, P. 69) and some say at the year 570 AD (See, Tariq Ramadan, *Muhammad Rasul Zaman Kita*, Serambi Ilmu Semesta, Jakarta, 2007 P. 33) and some say at 22 April 571 AD 22 Rabiul Awal elephant Year (see, Abdul

with the August 6 and 610 AD at the time he was 40 years 6 months 8 days years old.⁶

From above data probably the Ascension of the Prophet if the Prophet was calculated from the time of *Bi'tsah* or appointment of a messenger of God that occurred in 610 AD so it happened in the year 615 AD when the five years since 622 AD *Bi'tsah* or if calculated for twelve years after *Bi'tsah* in the same year the Prophet did *Hijrâh*, or 619 AD when measured three years before *Hijrâh*. Indeed, there is no clear common ground related to year incidence of Ascension of the Prophet. but it should be noted in the same year the king of the Byzantines in 622 Heraclius turned an attack against the Persians who had captured Jerusalem from the hands of them and finally Koshrow II, king of Persia killed. And in that year Jerusalem was under the

Hameed Siddiqun, *The life of Muhammad*, Kazi Publication, Lahore Pakistan, 1975 P. 41) and some say at Juni 569 AD (see, Annemarie Schimmel, *ibid.*, P. 22)

⁶ *Ibid...*, See P. 170

absolute control of the Byzantines who had legalized Christianity as the official religion of the kingdom. Therefore, it must be possibility that no one Muslim there when the prophet commit *Isrâ* from Mecca mosque of al-Harâm to al-Aqshâ mosque in Jerusalem. Because according to historical records that Islam started to go to Jerusalem during the period of Khalîfah ‘Umar namely in February 638 AD⁷

About the clear reasons of historical background of Sûrah al-Isrâ verse 1 resercher have not found the exact reason, but as Quraish Shihab said after the death of his uncle Abu Talib who had been defending the Prophet through this influence and figure, and the death of his beloved wife Khadîjah who has always been supportive and instill calmness to him, making the Prophet suffered the mental shock. The death of these two figures are felt by the Prophet Muhammad, so that

⁷ For detail discussion about the period of Caliph Omar and the dominance of Bizantin in Jerusalem please refer to the previous writing at chapter II.

their death time called as *al-Am Huzn* years of grief, then disruption of the league of *Musyrik* became increasingly so he headed to Ta'if to preach, but there he was on the rejected and harassed. At that time he prayed to God then God hears him and prove that God does not abandon him and God is always with him. God comforted him as if to say: "if the earth's inhabitants reject the presence and against the teachings that you tell it not so with the inhabitants of the sky" from here he was in *Isrâ* and *Mi'râj* by God.⁸ Even Hanafi Muallawi believes that the events of *Isrâ* *Mi'râj* besides as a working visit also an entertaining visit or journey, god entertained Muhammad that his message was getting loud opposition from His people moreover, added with the death of his closest man who had always provided support, encouragement and

⁸ M.Qurais Shihab, *Tafsir Al-Misbah: pesan,kesan dan keserasian al-Qur'ân*, (Jakarta: Lentera Hati 2009.) Volume 7 See P. 405

protection. They are his uncle Abu Talib and his beloved wife Siti Khadîjah⁹.

A.2. The meaning of Al-Aqshâ Mosque

The word of المسجد الأقصى in Sûrah al-Isrâ Verse 1 most commentators identify as a mosque located in Palestine. Although, according to Karen Armstrong's no word in the Qur'ân that mentions specifically the relationship between al-Aqshâ Mosque and Palestine.

The word of المسجد literally means place of prostration while الأقصى means the farthest the direction meaning of the word is furthest from the minds and views partners to speak of Baitul Maqdis in Palestine. There is also an understanding of the word المسجد الأقصى in the sense that the farthest mosque in this case the seven heavens and this opinion by Qurais Shihab not be

⁹ Hanafi Muhallawi, *Tempat-Tempat Bersejarah dalam Kehidupan Rasulullah*, (Jakarta : Gema Insani 2006) See P. 19-20

understood by the partners to talk at that time¹⁰. While in Tafsîr Munîr, Wahbah Zuhaili explained that named by Al-Aqshâ is because of the distance of people who lived in Hijaz to see the mosque¹¹. And in Fathul al-Bayân said it's because the meaning of the farthest place away from dirty and disgusting things¹². And Al-Mawardi in its interpretation of An-Nuqât Wal-Uyyûn said that Masjid al-Aqshâ is the mosque of Sulaiman bin Daud *alaihimâ salâm* at Baitul Maqdis.¹³

Who is the first man builds Masjid al-Aqshâ? The scholars and the historical experts are still in controversy. The Jews and most of people assumed that, the prophet Sulaimân is the first man who built al-Aqshâ. And the first intention to build is coming from

¹⁰ M.Qurais Shihab, *Ibid.*, See P. 410

¹¹ Dr. Wahbah Zuhaili, *Tafsîr Munîr, Fil 'Aqîdah wa syari'ah wal manhaj*. Darul Fikrî , Bairut - Lebanon juz 15 see p. 10.

¹² Fathul al-Bayân fîmaqâshidil qur'ân, Juz al-sâbi' See P. 349

¹³ Abi Hasan Ali bin Muhammad bin Habib al-Mawardi al Basry, *An-Nuqât Wal-Uyyûn*, Dârul Kitab ilmîyyah , Bairut-Lebanon juz 3. See p. 226.

his father prophet Daud. And this is strengthened by the old testament, II book of Samuel 7-12-14, and stated that “ *son from prophet Daud will build house on behalf of God and will firm the palace*”

But, Sami bin Abdullah stated, prophet Sulaimân is not the first man who built but he built it become bigger and luxury, he excerpted the idea of Ibnu Taymiyah who is said that al-Aqshâ had been exist since the era of Ibrâhim but Sulaimân who built it become bigger and luxury”¹⁴ while Hanafi Muhallawi stated that al-Aqshâ was built on the earth surface by prophet of Ya’kub and renewed by prophet Dâud and perfected by prophet Sulaimân.¹⁵

While hadist issued by bukhârî and muslim mentioned that, the distance of a building construction between masjidil harâm and masjid al-Aqshâ is forty

¹⁴ Sami bin Abdullah bin Ahmad al-maah luts, *Atlas sejarah nabi dan Rasul*, Kysia Media, Jakarta 2007. See.P 156

¹⁵ Hanafi Muhallawi, *tempat-tempat bersejarah dalam kehidupan Rasullulah*. Gema Insani, Jakarta 2006 See.p. 53

years.¹⁶ this hadist is indicating Allah SWT had delivered toward prophet information of a building construction of masjid al-Aqshâ, and it's probably hidden by Jews. In the old testament, the event XII 6-7 mentioned that, prophet Ibrahim established *medzbah*¹⁷ in the area of cana'an people namely Palestine, and in this place finally called as the mosque. And at that place Prophet Sulaiman command to rebuild the place of praying like the message and mandate of his father. If such, so the first who built is prophet Ibrâhîm. And this kind of view is according to Qurais Shihab's opinion¹⁸

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808 - حَدَّثَنِي أَبُو كَامِلٍ الْجَدْرِيُّ حَدَّثَنَا عَبْدُ الْوَاحِدِ حَدَّثَنَا الْأَعْمَشُ قَالَ ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا حَدَّثَنَا أَبُو مَعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ النَّيْمِيِّ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ مَسْجِدٍ وَضِعَ فِي الْأَرْضِ أَوَّلُ قَالَ الْمَسْجِدُ الْحَرَامُ قُلْتُ ثُمَّ أَيٌّ قَالَ الْمَسْجِدُ الْأَقْصَى قُلْتُ كَمْ بَيْنَهُمَا قَالَ أَرْبَعُونَ سَنَةً وَأَيْنَمَا أَدْرَكَتْكَ الصَّلَاةُ فَصَلِّ فَهُوَ مَسْجِدٌ وَفِي حَدِيثِ أَبِي كَامِلٍ ثُمَّ حِينَمَا أَدْرَكَتْكَ الصَّلَاةُ فَصَلِّ فَإِنَّهُ مَسْجِدٌ (صحيح مسلم الجز 3 الصفحة 105)

¹⁷ *Medzbah* or *Mazdhbah* is the place of slaughtering religious offering or in other word the place to dedicate for God.

¹⁸ Qurais Shihab,..*opcit* p. 15-16

Meanwhile, according to Ibn Taymiyya as quoted by the Trias Kuncahyono that the reference to al-Masjid al-Aqshâ is the name directed to all areas of buildings of worship which are ever built by King of Solomon, other sources as quoted by Wikipedia the free encyclopedia states that originally the term al-Masjid al-Aqshâ used to refer to the entire region of *al-Harâm al-Quds al-Sharîf* which involve dome of the rock that built by Abdul Malik bin Marwan, but now term Masjid al-Aqshâ used to describe the Grand Mosque which is located in the south of *al-Harâm al-Quds al-Sharîf*¹⁹.

Apart from differences and controversies of scholars in the meaning of naming al-Aqshâ mosque there are some scholars as quoted by Quraish Shihab that according to Thahir Ibn Asyur who said the naming of the Masjid al-Aqshâ which means farthest mosque it shows the impression which is also exist

¹⁹ Trias Kuncahyono, *Jerusalem kesucian, konflik, dan pengadilan akhir* Kompas, Jakarta 2009. See p.217

great mosque in Medina that is *Masjid Nabawî* although at the time the getting down of this Sûrah had not been built. Naming the farthest mosque is a sign that there will be a great mosque and it's far from Masjid al-Haram but not as far as al-Aqshâ Mosque namely *Masjid Nabawî*.²⁰

A.3. Meaning of Blessing (بركة)

Keyword (بركنا) *Barokna* derived from the word (بركة) blessing, which means that a lot of virtues. The existing of blessing around al-Aqshâ Mosque as what is written in Sûrah al-Isrâ Verse 1 is a blessing because the coming of the prophets there, as well as comfort and numerous crop and fertile ground²¹. According to the al-Mawardi in its interpretation of An-Nuqât Wal-Uyyûn testified that lafadz الذي باركنا حوله there are two opinions the first, blessing because of the

²⁰ Quraish Shihab, *opcit.*, See P. 411

²¹ *Ibid.*, See 412

plants and rivers flowing and a second opinion because of the prophets and pious people *Sâleh* therefore around al-Aqshâ Mosque used as sacred²². And in *Tafsîr Munîr* the sentence was interpreted had two blessings are blessings of religion and the world, religious blessing because at the Baitul Maqdis is a place of revelation and praying of the prophets. While blessing the world as it is surrounded by rivers, vegetation, and fruits and become the keep of sustainability of life²³.

Keyword (بركة) in some Arabic dictionaries have the following meanings, such as Lisanul Arab (برك) (البركة النماء والزيادة)²⁴ and according to Al-Muhit والسعادة, البركة, محرقة النماء والزيادة and the dictionary AL-

²² Abi Hasan Ali bin Muhammad bin Habib al-Mawardi al Basry, *Opcit.*, See p. 226.

²³ Dr. Wahbah Zuhaili, *opcit.*, See P. 13-14.

²⁴ Lisânul a'râb, Juz 10 see P. 395

Munawir ²⁵الزيادة, النماء و السعادة, النعمة and Al-Munjid means ²⁶السعادة و الزيادة

According to some definitions given by some above dictionaries can be concluded that the word blessing (بركة) has an added meaning, happiness, growth and enjoyment. Of course, the meanings are very different from a glance over the facts and historical phenomenon that occurred in Jerusalem where al-Aqshâ Mosque is located. This is consistent with the analysis of researchers as it has been written in the previous chapter.

A.4. *Munâsabatul Ayah Sûrah al-Isrâ* verse 1

The verses related to the Sûrah al-Isrâ verse 1 which discuss the concept of blessing is as follows,

²⁵ A.W Munawir, *Kamus Al-munawir arab-Indonesia terlengkap* (Sûrah baya: pustaka progresif. 2002) see p. 78.

²⁶al-Munjid fî lughoh wâl a'lâm, al- maqtabah Asyarîf, Bairut libanon 1989, See P. 35

derivation of بركة blessed words contained in the Qur'ân there are nine words:

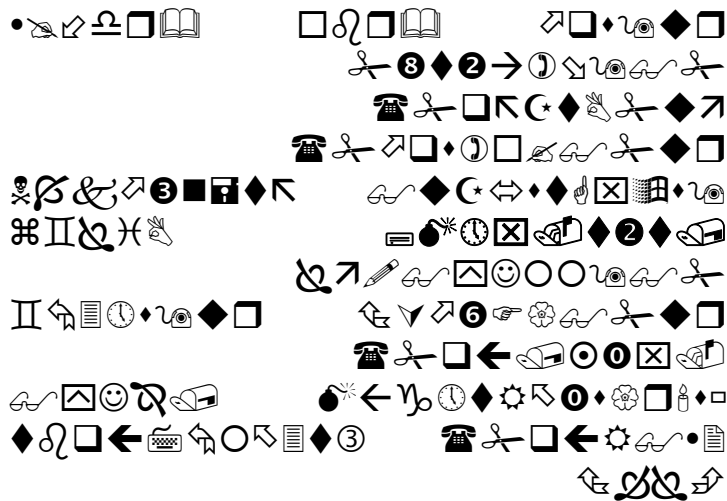
1. برك contained in sûrah Fushilat (41):10,
2. باركنا contained in sûrah al-A'raf (8):138, al-Isrâ (18): 1, al-Anbiya (21):71 and 81, Sabba (34):18, as-Shofat (37):113,
3. بورك contained in sûrah an-Naml (27):28,
4. تبارك in sûrah al-Araf (8): 54, al-Mukminun (23): 14 , al-Furqan (25): 1, 10 and 61, Ghofir (40):64, al-Zuhruf (43):85, al-Rohman (55) :78, al-Mulk (67) :1,
5. بركات contained in sûrah al-Araf (7):96, Sûrah hud (11):48,
6. بركاته contained in sûrah hud (11):73,
7. مبارك contained in sûrah al-An'am (6) :92 and 155 , al-Anbiya (21): 50, Shot (38) :29,
8. مباركا contained in sûrah al-Imron (3): 96, Maryam (19) :31, al-Mukminun (23):29, khof (50):9,

9. مباركة contained in sûrah al-Nur (24):35 and 61, al-Qisos(28):30 and al-Dukhon (44):3²⁷.

The above verses are the verses that have the word بركة along with it's derivation contained in the Qur'ân , certainly researcher will not investigate all above the words, but a few verses that are considered representative for more in depth understanding of the meaning of blessing so that there is a process associated comparison of verses to look for common ground within the meaning *Barakah* Sûrah al-Isrâ verse 1, which is more relevant and not contrary to the facts and historical phenomenon happened in Jerusalem.

²⁷ Muhammad Fuadi Abdul Baqi, *al-Mu'jam al Mufaharas li al fadil Qur'ân al-Karim*, Darul Hadist 1996. See P. 144-145

In Sûrah al-A'raf verse 96 mentioned



If had the people of the country believe and fear Allah, surely We shall bestow on them the **blessings** of heaven and earth, but they belied (the verses of Us), the Then We seized them because of his actions.

Qurais Shihab interpreted this paragraph with the conclusion that when a resident in a country had faith in their Apostles and when apostles come to them and they are fearing to god (*Taqwa*) namely carry out the commandments of God and stay away from its ban absolutely God through the creatures bestow the

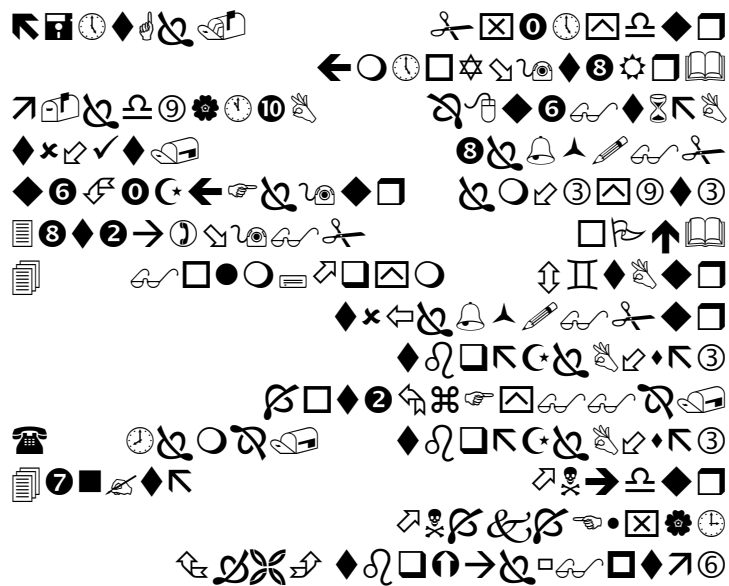
blessing that is any type of much virtues from the heavens and the earth that generate either external or internal prosperity. But they rejected the apostles and the verses of us (Allah) so we tortured them because the iniquity which they constantly do in line with their bad moral²⁸.

More specifically with the word (بركات) which is the plural word from (بركة) namely, blessed the various spiritual and physical virtues. (بركة) *barakah* means something steady also means that virtue is abundant and diverse and sustainable. The pool was named *Birkah* in Arabic, because the water is collected in settling ponds were firmly therein and not scattered everywhere²⁹

The next verse which contained the word *Barakah* is in Sûrah al-An'am verse 9

²⁸ Quraish Shihab, *Tafsir Misbah...*, *opcit.*, Print. 2008 See P. 181

²⁹ *Ibid.*, See P. 185



And this (Qur'ân) is a book which We have sent down blessed; Scriptures justify the (reduced) before and for you to give warning to the (population), Umm Al-Qura (Mecca) and those outside the neighborhood. those who believe in the afterlife would believe in him (Al Quran) and they always maintain their praying.

This verse speaks of justification from the Qur'ân against books revealed before like Taurat law

to Moses and the Gospel to Jesus. In relation to the above verses namely lafazh مبارك that the origin of the word is بركة Quraish Shihab give meaning something that is steady and abundant virtue also means, diverse and sustainable. The existence of a blessing on something means that there is something good that came with it, such a blessing in time. When this happens it will be much good that can be done at that time and usually can not accommodate as many good activities. Blessing of food, the sufficient of a little food to satiate the crowd which is usually not enough to do it. From these two examples can be seen that the blessing is found many varieties according to the functions of something that was blessed. Blessing on the food for example, is a glut in its function, delivery of health, dismiss the disease, encourage positive activities and so on. This can be achieved not automatically, but because of the grace of Allah SWT. The gift is not meant to cancel the causal role of law

established by God but by bestowing to anyone who will be given the blessing for the ability to use and exploit these laws efficiently and as much as possible so that the meant blessing could be present. In this case the blessing of food for example, God bestow ability to man –to be awarded the blessing of food– there are various reasons that the condition of his body in line with the condition of available food, the food conditions were suitable, so he does not expire, nor that had been prepared lost or stolen and others. Once again blessing does not mean divine intervention in the form of canceling the causes that are needed for the production of something. Those, what Quraish Shihab adopted from *Tafsîr* Tabataba'i.

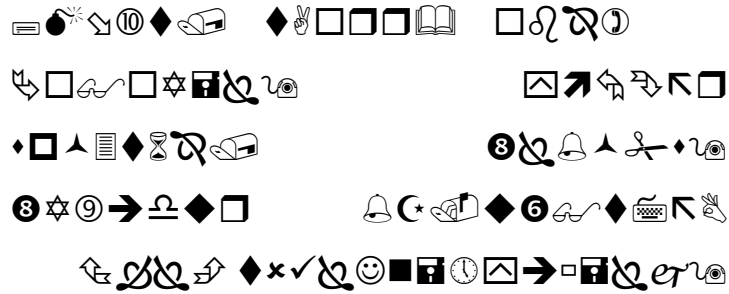
Al-Quran is a book filled with full of blessings, because God Almighty who sent it down, the source of all virtues (god). Who received the Holy Prophet, which reflects the life of all virtues. The blessing of this book also found in it's contain despite sentence is very

limited, a blessing in reading because it's so easy to read and even memorized by anyone who does not understand its meaning, a blessing in the meanings they contain, because al-Qur' an is a source that is not dry, which is not cracked by the heat nor rotted by the rain. So no matter how it is interpreted must be always a new meaning that has not been revealed previously.

Once again for above blessing will appear with the human efforts to adapt to the causes that can lead to its form for blessing it. As an example the protection of al-Qur' an from error and loss. This will not happen without human involvement. It seems that is one reason why God uses the plural when stating "*we are actually lowering the Koran and we are the top keepers.*" (QS.al-Hijr (15): 9) the word "we" showed the involvement others save God when lowered, as the

angel Gabriel. While in the maintenance of the Qur'ân Muslims are required to take an active role³⁰.

The next Sûrah al-Imrân verse 96



Indeed house originally built for the (place of worship) man, is the House that at Bakkah (Mecca) blessed and a guidance for all mankind.

This verse speaks about the confirmation of the Quran that Mecca is the first a place of worship built on earth. And also in order to deny the Jewish people who criticize the Muslims to Mecca oriented as direction of praying *Qiblah* and speculated that the Baitul Maqdis their direction of praying is greater than Mecca.

³⁰ *Ibid.*, print. 2005 See P. 193-195

Related to lafadz مباركا *mubâarakân*, this word is taken away from meaningful a word that is steady, continuous and not moving. From the same root of word born the word بركة that means blessing in many virtues. On this basis, if you say that something is blessing that means it contains a steady and continuous virtue, have no end. Mecca and *Bakkah* continuously produce virtue. This word can include worldly and here after virtue, but some scholars who restricted on the material only and understand lafadz هدى للعالمين *hudâ lil 'âl-alamîn*, in the sense of here after virtue and that is immaterial³¹.

A.5. Types of *Barakah*

Based on the analysis of research by looking at the verses of the al-Qur'ân which the word uses بركة along with it's derivation in accordance with what the researcher had conveyed in the previous chapter. So,

³¹ *Ibid.*, Print 2009 See P. 193-194

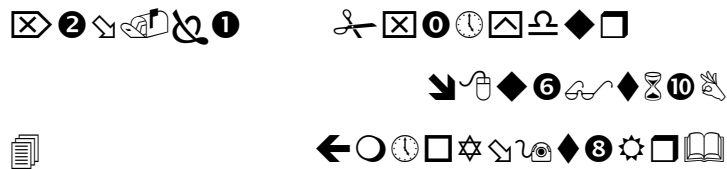
researcher classifies the type of Blessings into four types.

1. Blessings by al-Qur'ân
2. Blessing through a Particular Place
3. Blessings through Certain Times

From the above character and type, researcher will set out each of these types based on the verses in the Koran as follows.

A.5.1. Blessing by al-Qur'ân

Blessing of the Qur'ân is certainly no doubt as it is written in al-Qur'an that the Qur'ân is a book that has the blessing, of course for anyone who seeks to obtain blessings from the Koran as in Sûrah al-Anbiya verse 50





And this Qur'ân is a book (warning) which has the blessings that have We sent down. So why do ye deny?

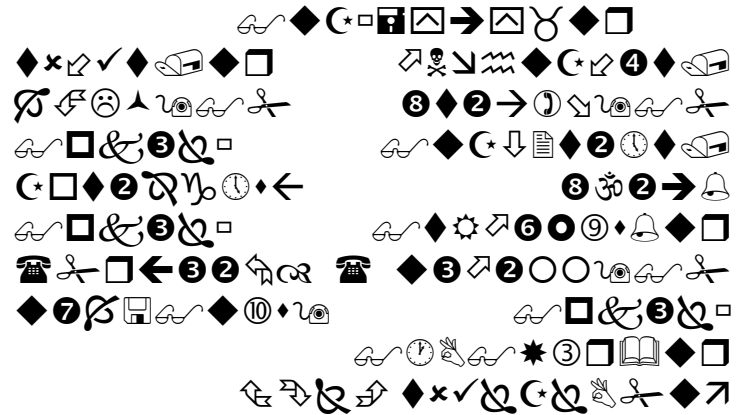
In this verse affirms that the Qur'ân is a book of remembrance filled with the blessing that is full of virtues. We (God) has been lowered to all mankind, as we lowered the Torah to Prophet Moses to the children of Israel, then, do you the idolaters of Mecca in particular against the truth of Al-Qur'ân and become it's denier, whereas you're the most proper for it to welcome. Doesn't the demand is so close to you and not the language is so fascinating.

Word مبارك *mubâarak* is derived from the word بركة *barakah* which means that a lot of virtues. Indeed, al-Qur'ân *al-karîm* contains a lot of virtues and privileges. Not only on its redaction such a fascinating,

even more its contents. Besides, it also became proof of the truth that makes silence its opponents.³²

A.5.2. Blessing through a Particular Place

Blessing through a particular place, as for the verse in the Qur'ân is Sûrah Saba, verse 18



And we made between them and between the countries that we blessed in it, some adjacent land, and we set among countries that (the distances) of travel. You walk in the cities at night and by day with safety.

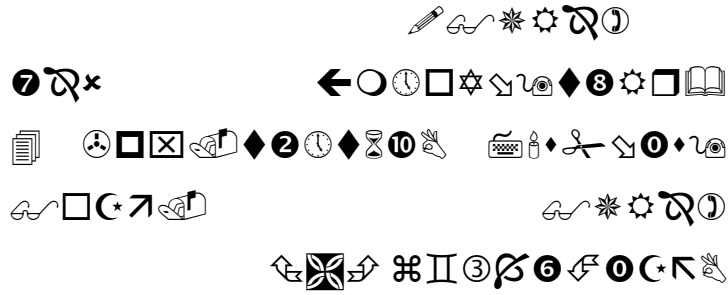
³² M.Quraish Shihab *Tafsir al-Misbah pesan, kesan dan keserasian al-Qur'ân* , Jakarta : Lentera Hati, 2004 Vol. 8 See P. 465-466

Above paragraph mentions the grace given by God of fertility and the success of their agriculture. And we (Allah) has inspired them to build country such a way that we have made among them in Yemen where they live and between city-nation that we blessed Syrian city, namely Palestine, Lebanon and Syria - we make both some states which seemed close and we assign to them that is among cities and travel distances are close so they could stopped easily anytime, without worrying about the lonely and obstacles and dangers to anyone who was there pronounced the sentence: pleas walk you in it namely the cities at night and by day with secure from human disturbance and animals as well as heat shock or cold³³.

A.5.3. Blessing Trough Curtain Times

Blessing over a certain time that blessed by God, in this case in the Qur'ân described in Sûrah ad-Dukhan paragraph 3

³³ *Ibid* .., Vol 11, See P. 366-367



Verily, We have it down on a blessed night and
It is We who give a warning.

Words ليلة مباركة *lailah mubarakah* understood by many scholars in the sense is night of *Lailatul qodar* during Ramadan. This is because the Qur'ân explicitly states that the Qur'ân down during Ramadan, and in QS. Al-Qadar (97): 1 the night named by glorious night *Lailatul Qodar*. There is also an understanding *Lailat mubarakah* here meant in the sense of night *nishf Syaban* (15 Sha'ban) ³⁴

B. Interconnection of blessed word (بركة)

³⁴ *Ibid...*, Vol.13 See P. 5

Interconnection of blessed (*Barakah*) words in this semantic analysis involves the words as follows, *الزيادة, والسعادة, النعمة, النماء, الخير* those vocabularies are parts of the main vocabulary which is in term of by Toshihiko Izutsu called as key term in this case is *lafadz* بركة and above vocabularies are as member of the vocabularies of key vocabulary, so that the goal of semantic analysis of the al-Qur'ân against *lafadz* بركة is by involving members of the vocabulary to find a whole concept about بركة in the al-Qur'ân more specifically in Sûrah al-Isra verse 1. The selection of the above vocabularies (*الزيادة, والسعادة, النعمة, النماء*) as part of the main vocabulary because those vocabularies are the vocabularies that appear when commit the definition of *lafadz* بركة in some Arabic dictionaries like what researcher explained in previous chapter, while (*الخير*) is the conclusion of the results interpretation from some scholars about the word of بركة which is often interpreted by much of virtues, while the virtue or

goodness in Arabic called as الخير, researchers will elaborate above vocabularies in accordance with *Mu'jam al-Qur'ân* .

B.1. Derivation of الزيادة

Vocabulary of الزيادة and it's derivation in al-Qur'ân called 34 times as for the data as follows:

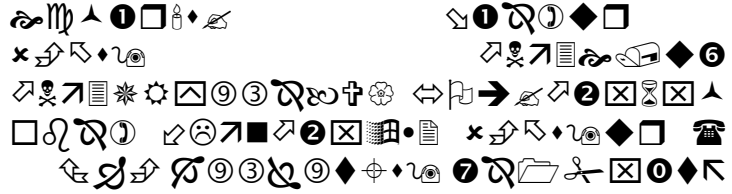
1. زيادة said in sûrah At-Taubah (9): 37, Yunus (10): 26,
2. زادته is in sûrah At-Taubah (9): 124,
3. زدتهم is in sûrah al-Anfal (8): 2, At-Tauba (9): 124, At-Taubah (9): 125,
4. زادكم is in sûrah al-Araf (7): 69,
5. زاده is in sûrah al-Baqarah (2): 247,
6. زادهم exist in al-Baqarah (2): 10, al-Imran (3): 172, al-Furqan (25): 60, al-Ahzab (33): 22, Fatir (35): 42, Muhammad (47) : 18,
7. زادوكم at-Tauba (9): 47,
8. زادوهم Hud (11): 101, al-Jin (72): 6,

9. زدناهم in sûrah An-Nahl (16): 88, Al-Isra (17): 97, al-Kahf (18): 13,
10. ازید is in aûrah al-Mudatsir (74): 15,
11. لأزیدنکم is in Sûrah Ibrahim (14): 7
12. تزد in sûrah Nuh (71): 24.28,
13. تزیدوننی in Sûrah Hud (11): 63,
14. نزد in sûrah As-Sûrah (42): 20, 23,
15. سنزید in Sûrah Al-Baqarah (2): 58, al-A'raf (7): 161,
16. نزیدکم an-naba (78): 30,
17. یزدکم in sûrah Hud (11): 52,
18. یزده Noah (71): 21,
19. یزدهم Noah (71): 6,
20. یزید in sûrah al-Isrâ (17): 82, Maryam (19): 76, Faatir (35): 1.39,
21. لیزیدن in sûrah al-Maidah (5): 64.68,
22. یزیدهم an-Nissa (4): 172, al-Isra (17): 41,
23. یزیدهم al-Isra (17): 60.109, an-Nur (24): 38, Fâtir (35): 30,

- as-Shura (42): 26.
24. يزيدون as-Shâfat (37): 148,
25. زد al-Muzamil (73): 4,
26. زدنى Taha (20): 114,
27. فزده Sad (38): 61,
28. ازدادوا al-Imran (3): 90, an-Nissa (4): 173, al-Kahf (18): 25,
29. تزدداد ar-Ra'ad (13): 8,
30. نزداد Yusuf (12): 65,
31. يزدداد al-Mudatsir (74): 31,
32. ليزدادوا in sûrah al-Imran (3): 178, al-Fath (48): 4,
33. مزيد in the sûrah Qaf (50): 30.35,
34. زيد in sûrah al-Ahzab (33): 37³⁵
- Interpretation of لأزيدنكم in Sûrah Ibrahim (14): 7, said it was one of the derivation of

³⁵ Muhammad fuad Abdul Baqi, *al-mujam al-mufahras li alfadil Qur'ân il Karim*, Dar El-hadist, 2001, See P. 410-411

words of الزيادة As for it's interpretation as follows;



(Remember also), when your Lord proclaimed: "Behold, if ye are grateful, surely We will add (favours) unto you, and if you deny (My favour), My So-Lo is a painful doom."

The prophet Moses said to his people and remember god is good to you all when God keeps and various virtues declared unto you, that I (Allah) swears by my power I would be grateful if you added blessings to you because of my enjoyment blessings is very abundant. Therefore, the hope that much of me with grateful and if you *kufur*, that is to deny that I have favours to you by not using it as I want then I will reduce it even threatened with punishment. Indeed my torture

with reduced or loss of pleasure that disastrous fall on you and you feel very painful.

While there are scholars who said that this was not continued statement of the prophet Moses, but this is a direct revelation from God as one of His favor. It is the favor of knowing the essence of this Sûrah is to generate optimism and push for enterprising charity in order to obtain more enjoyable. *Syukûr* or Gratitude means to open and reveal. And it's opponent is *kufûr* that is shut down and hide.

And keep in mind that the harder one works and the more friends he was with the environment the more that can be enjoyed thus, gratitude add delicious. On the other hand in the universe including the earth there are so many hidden delights of Allah. it should be grateful in the meaning of being dig and appeared. Hide it or in other words *kufûr* is able to invite shortage that

gave birth to poverty, disease, hunger, anxiety and fear.

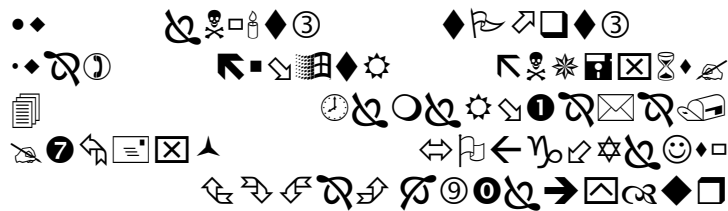
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B.2. Derivation of السعادة

Vocabulary of السعادة and it's derivation in the al-Qur'ân there are only two verses and word of السعادة it self does not exist in the Qur'ân that exist is it's derivation namely, 1. سعد وا contained in Sûrah Hud (11): 107, 2. سعيد contained in Sûrah Hud (11): 105.

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The interpretation of سعيد in Sûrah Hud (11): 105 is as follows;



³⁶ M.Quraish Shihab, *Tafsir al-Misbah pesan, kesan dan keserasian al-Qur'ân*, Lentera hati :Jakarta, 2009 Vol.6, see p. 329-331

³⁷ *Opcit.*, SeeP. 430

At the time come that day, no one speaks except by His permission; And among them there are evil and some are happy.

Judgment Day had not come but when this day came the day of the arrival of Resurrection, no one any soul either who is devoted or rebellious may speak but with his permission, and among them who are evil and happy. God's Word *فمنهم شقي و سعيد* among them there are evil and some are happy. *شقي* is someone who is wallow in misery and ugliness of the accident and that is really uncomfortable for him³⁸, and the opposite is *سعيد*. So you can understand that *سعيد* are things that bring safety, prosperity and made comfortable.

B.3. Derivation of النعمة

Vocabulary of النعمة and it's derivation there are 17 in al-Qur'ân . The *lafadz* vocabulary as follows:

³⁸M.Quraish Shihab *Ibid.*, print. 2004 Vol.6. See P. 337

1. **نعمة** the word is contained in Sûrah al-Baqarah (2): 211, 231, Al-Imran (3): 103,171,174, al-Maidah (5): 11.20, al-Anfal (8): 53, Abraham (6) : 6,28,34, An-Nahl (16): 18,53,71.72,83,114, as-Syu'ara (26): 22, al-Ankabut (29): 67, Lukman (31): 31, Al -Ahzab (33): 9, Faatir (35): 3, as-Shoofat (37): 57, al-Zumar (39): 8.49, Az-Zuhruf (43): 13, al-Hujarat (49) : 8, at-Thuur (52): 29, al-Qamar (54): 35, al-Pen (68): 2, 49, Al-Lail (92): 19, Ad-Duha (91): 11.

2. **نعمة** (*na'matin*) contained in Sûrah ad-Dukhan (44): 27, al-Muzamil (73): 110.

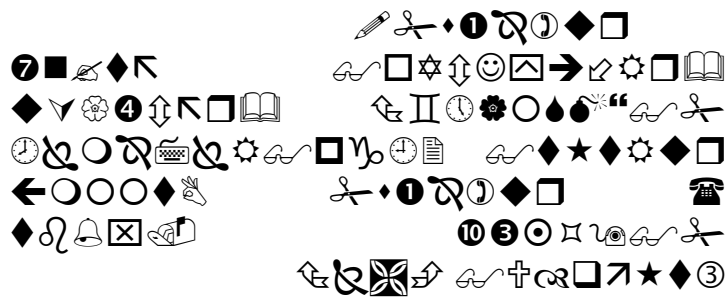
3. **نعمه** in Sûrah al-Fajr (89): 15,

4. **انعم** contained in Sûrah an-Nis'a (4): 69, 72, al-Maidah (5): 23, Maryam (19): 58, al-Ahzab (33): 37,

5. انعمت in Sûrah al-Faatihah (1): 7, al-Baqarah (2): 122, an-Naml (27): 19, al-Qisas (28): 17, al-Ahzab (33): 15,
6. انعمنا in Sûrah al-Isra (17): 83, Fushilat (41): 51, az-Zuhruf (43): 59,
7. انعمها in Sûrah al-Anfal (8): 53,
8. ناعمة in Sûrah al-Ghosi'ah (88): 8.
9. نعمتك in Sûrah an-Naml (27): 19, al-Ahkaf (46): 15,
10. نعمته in Sûrah al-Imran (3): 103, al-Maidah (5): 6, Joseph (12): 6, an-Nahl (16): 81, al-Fath (48): 2,
11. نعمتى in Sûrah al-Baqarah (2): 47,122,150, al-Maidah (5): 3.110,
12. نعماء in Sûrah Hud (11): 10,
13. نعمه in Sûrah Luqman (31): 20
14. انعم (*an'umi*) in Sûrah an-Nahl (16): 112,
15. لأنعمه in Sûrah an-Nahl (16): 121,

16. النعيم in Sûrah al-Maidah (5): 65, at-Tauba (9): 21, Yunus (10): 9, al-Haj (22): 56, as-Syu'ara (26): 85, Lukman (31): 8, As-Shoofaat (37): 42, at-thur (52): 17, al-Waqi'ah (56): 12.89, al-Qalam (68): 34, al-Mu'araj (70): 38, al-Infitar (82): 13, al-Muthafifin (83): 22.24, at-Takatsur (102): 8,
17. نعيما contained in Sûrah al-Insan (76): 2³⁹

The interpretation of انعمنا word contained in Sûrah al-Isrâ (17): 83 as follow



³⁹ Muhammad fuad Abdul Baqi *Ibid.*, see P.800-802

And when we give pleasure to men he would turn away, and turn one's back with an arrogant attitude, and if He cares He will be overwritten despair.

According to M. Quraish Shihab in his interpretation book *al-Misbah* explains that this verse explains the basic character of the Polytheist *musyrîk*, by saying if we (Allah) give pleasure to mankind as physical strength, wealth and spaciousness of life she turn away from the remembrance of Allah the giver of delicious, they turned away and stood back with an arrogant attitude and if they are overwritten distress such as illness or poverty surely she falls into despair, lost hope of the God blessed.⁴⁰ So the word النعمة according to the above interpretation of the verse is something which has the potential towards pleasure or happiness such as that exemplified in the above

⁴⁰ M.Quraish Shihab, *Tafsir al-Misbah pesan, kesan dan keserasian al-Qur'ân*, Lentera hati :Jakarta, 2005. Vol.7 See P. 531

interpretation, namely physical strength, wealth and spaciousness of livi

B.4. Derivation of النماء

Word of النماء it's not found in *Mu'jam al-Qur'ân* , but in the Hadith is found there are two Hadiths that contain the word النماء namely in Musnad Ahmad حسن الخلق النماء in chapter 3 no. 52. and Nasai والعمل بما فيه نماؤه in chapter of *Iman* faith no. 45.⁴¹

The hadist of النماء as follows

حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ أَخْبَرَنَا مَعْمَرٌ عَنْ عُثْمَانَ بْنِ زُفَرَ عَنْ بَعْضِ بَنِي رَافِعِ بْنِ مَكِيثٍ عَنْ رَافِعِ بْنِ مَكِيثٍ وَكَانَ مِمَّنْ شَهِدَ الْحَدِيثِيَّةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حُسْنُ الْخُلُقِ نَمَاءٌ وَسُوءُ الْخُلُقِ سُؤْمٌ وَالْبِرُّ زِيَادَةٌ فِي الْعُمُرِ وَالصَّدَقَةُ تَمْنَعُ مِثَّةَ السَّوْءِ (مسند احمد)

⁴¹ A.J. Wensich, J.P.Mensing, *union academique inten stationale concor dance et indices dela tradition musulmane*, laiden, E.J. Brilc, 1943. Chapter 7 see P. 04.

Prophet muhammad said that the best morals are growing / grew, and morals are bad is a disgrace, and good deeds will extend the useful and to have charity sodaqoh will prevent the death of poor

From the above hadith can be understood that the word *نماء* in hadith indicates a continuity of a good *ahklâk* even in the editorial of hadîst is asserted that good moral and attitude will add age of a person, with the understanding that goodness will be rewarded with kindness as well.

B.5. Derivation of خَيْر

The word of *خير* there are 3 vocabularies along it's derivation, while the vocabularies are as follows:

1. *خير* words contained in Sûrah al-Baqarah (2): 45, 61, 103, 105, 106, 110, 174, 197, 215, 216, 220, 221, 263, 271, 272, 273, 280, Al-Imran (3): 15, 26, 30, 45, 104, 110, 115, 150, 157, 178, 198, An-Nissa (4): 25, 59, 77, 114, 127, 128, Al-Maidah (5) : 114, al-An'am (6):

17, 32, 57, Al-A'raf (7): 12, 26, 85, 78, 89, 155, 169, 188, Al-Anfal (8): 19, 30, at-Tauba (9): 3, 41, 61, 109, Jonah (10): 11, 58, 107, 109, Hud (11): 84, 86, Joseph (12): 39, 57, 59, 64, 70, 109, An-Nahl (16): 30, 76, 95, 126, Al-Isra (17): 11, 35, Al-Kahf (18): 44, 46, 95, Maryam (19): 73, 76, Taha (20): 73, 131, Al-Anbiya (21): 35, 89, al-Haj (22): 11, 30, 36, 58, 77, Al-Mukminun (23): 29, 72, 109, 118, An-Nur (24): 11, 27, 60, Al-Furqan (25): 15, 24, An-Naml (27): 36, 59, 89, Al-Qishas (28): 24, 26, 60, 80, 84, Al-Ankabut (29): 16, Ar-rum (30): 38, Al-Ahzab (33): 19, Sa'ba (34): 39, As- Shoofaat (37): 62, Shot (38): 32, 76, Fushilat (41): 40, 49, Ash-Syuura (42): 36, Az-Zuhruf (43): 32, 52, 58, Ad-Dukhan (44): 37, Qof (50): 25, al-Qamar (45): 43, al-Mujadalah (58): 12, As-Shof (61): 11, al-Jumu'ah (62): 9 , 11, al-Pen (68): 12, al-Mua'raj (70): 21, al-Muzamil (73): 20, al-A'la

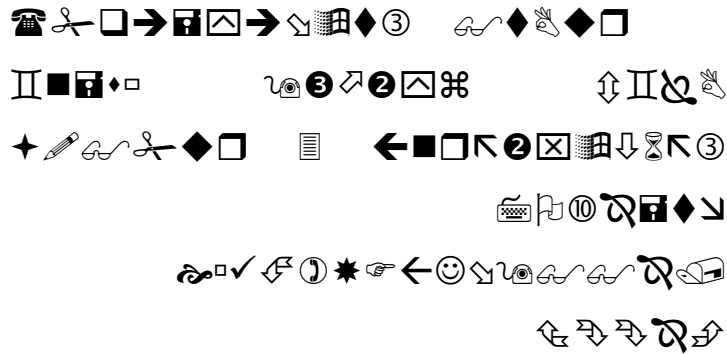
(78): 17, Ad-dukha (93): 4, Al-Qadar (97): 3, al-Bayinah (98): 7, Al-Adiyaat (100): 8,

2. خيرا contained in Sûrah al-Baqarah (2): 158, 180, 184, 269, al-Imran (3): 110, 180, An-Nisa (4): 19, 46, 66, 149, 180, 181, al -An 'am (6): 158, al-Anfal (8): 23, 80, at-Tauba (9): 74, Hud (11): 31, an-Nahl (16): 30, al-Kahf (18): 36, 40, 81, An-Nur (24): 12, 33, al-Furqan (25): 10, al-Ahzab (33): 25, Al-Ahkaf (46): 11, Mohamed (48): 21, Al-Hujarat (49): 5, 11, At-Taghabun (64): 16, At-Tahriim (66): 5, Al-Pen (68): 32, Al-Mu'araj (41) : 41, al-Muzamil (73): 20, al-Zalzalah (99): 7, Shot (38): 47, 48,

3. الخيرات contained in Sûrah al-Baqarah (2): 148, al-Imran (3): 114, al-Maidah (5): 48, at-Tauba (9): 88, al-Anbiya (21): 90, al -

Mukminun (23): 56, 61, Fatir (35): 32, ar-Rahman (55): 70.⁴²

Interpretation of word خير in Sûrah Al-Imran (3): 115



And whatever good they do, then occasionally they are not prevented (receive reward) them, and Allah knows those who fear Allah.

Each group that applies the straight and practice the noble values, whatever they are doing pious deeds like

⁴² *Ibid.*, See P. 306-309

charity, helping others and ect. If they do it without any fear toward god or faith so they only get worldly reward, and if they do it with faith and fear with god so they get both worldly and here after reward. And they are the faith people and Allah all knows the faith people. ⁴³

C. The concept of *Barakah* in al-Qurân

(بركة) *Barakah* when it's looked at its meaning have the following meanings, happiness, pleasure, growth, and add. As many Arabic dictionaries give the definition of word blessings *barakah*.⁴⁴ Word (بركة) *barakah* often have meaning much of virtues either spiritual or physical virtues. (بركة) *barakah* means something that is steady also means that virtue is abundant and diverse and sustainable. The pool was named *Birkah* in Arabic, because the water is collected

⁴³ *Ibid.*, Print.2000 Vol 1 See P. 181-182

⁴⁴ Please look at the previous chapter to more detail about the meaning of Blessing *Barakah*

in settling ponds were firmly therein and not scattered everywhere, as explained by the Quraish Shihab in Tafsir Al-Misbah⁴⁵ so that something can be said had a blessing when it can produce added virtue, happiness and pleasure. But blessings can not be understood as a divine dimension in the sense to cancel the causality law and lose the active participation of the people to get it. Without any effort *Ikhtiyâr* blessings will not come by itself. There is a process and the steps that must be passed to get it is not instant and taken for granted directly from God. Quraish Shihab illustrates that blessing means any function held by an object or goods which are blessed, such as the blessing on the food, is a satisfied in its function, delivery of health, dismiss the disease, encourage positive activities and so on. This can't be achieved automatically, but because of the grace of Allah SWT. The gift is not meant to cancel the

⁴⁵ See M.Qurais Shihab, *Tafsir Al-Misbah: pesan,kesan dan keserasian al-Qur'ân* ,(Jakarta: Lentera Hati 2009.) more specific in his interpretation toward Sûrah Al-Araf:96

role of the causality law which has been established by God but by favoring to anyone who will be given the blessing for the ability to use and exploit the laws as efficient as possible and as much as possible so that the meant blessing could be present.⁴⁶ So that it can be concluded that something was said to be blessed if it contains a steady and continuous virtues and have no end. Because virtue is a blessing that contain settled firmly and will not change as permanent and not scattered everywhere.

And the word بركة according Thabatobâi in Tafsir Mizan explained that the word بركة had meaning stayed of divine virtues in a something, the word of God in the Qur'ân (لِفَتْحِنَا عَلَيْهِمْ بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ) called it had blessing because of its permanent goodness and virtue in it that is either in heaven or earth in the form of rain and fertility of the soil that can produce a variety of plants.

⁴⁶ *Ibid.*, See P. 193-194

It is said that, blessing is the divine virtues that come from the all directions that can not be visible and can not be calculated mathematically or all those things in the form of advantages that are not predictable. And this excess as narrated, that the given alms of wealth will not occur shortages (although mathematically less) as it turns spoken by the people who lost, it is said that between me and you there is a balance, then mentioned again that the purpose of this god blessed is devoted to the good stuff.

Barakah in essence is a virtue that persist in something, such as blessings in the offspring (descent) is the number of generations and always pray for him, and blessing the food is to satisfy(full) the people and blessings of time is the extent of time to perform positive and good activities.⁴⁷

⁴⁷ Muhamad Husain Thabathaba'I, *Al-Mizan Fi Tafsiri al-Qur'ân*, Juz. 7 Bairut, Lebanon. See P. 290-291

So, can be understood that the blessings are things that have the potential to have a virtue, pleasure, happiness and the advantages it will always grow at a steady and settled if the people is able to maximize its effort in accordance with the causality law *Sunatullah* set by God to reach the bless.