

CHAPTER V

CONCLUSION

A. Conclusion

From previous chapter the researcher pointed out about the concept of *barakah* in Sûrah al-Isrâ verse 1 and the contextualization of meaning of *barakah* compared to the historical phenomenon occurred in Jerusalem with a semantic approach, the elaboration can be concluded as follows:

A.1. Researcher use the semantic approach to dissect the meaning of *barakah* in Sûrah al-Isrâ verse 1, the first step is to find the basic meaning of the word *barakah* that is virtue or kindness because the meaning is often attached to the meaning of blessings at the verses of al- Qur'ân such al-Imran (3): 96, al-An'am (6): 92, al-Araf (7): 96 and others and the second step is to find the relational meaning the word *barakah* and the meaning is pleasure, happiness, additional and growth. In terms of something can be said blessed (*barakah*) when something is able to foster happiness and enjoyment, and of course

such blessing can be felt when there is active participation from human to get it. This kind of understanding as interpretation of the verses of the Qur'ân in Sûrah al-Isrâ (17): 83, Hud (11): 107, Ibrahim (14): 8 The third step is to find the interconnection of the word *barakah* which involves the following words النعمة, النماء, الخير, والسعادة, الزيادة From understanding the words which is called as a member of words from the main word *barakah* بركة can be understood the concept of blessings in Sûrah al-Isrâ Verse 1 is a blessing brings power to get the spaciousness of life (النعمة), therefore many of the interpreters who interpret the blessing of the verse is the number of plants and definitely the benefits can be taken to the survival of local communities and as the value-added (الزيادة) in the form of good deeds that have a mode of divine and social dimensions (الخير) because pious charity in the doctrines of Islam was promised to be rewarded by Allah and pious charity itself has a positive impact on social life such as, sympathize the poor, orphans, charity, etc., with the spaciousness of life and care for others (pious charity) will certainly bring comfort and prosperity of life (السعادة) for those who carry it out.

A.2. above concept of blessing when it's compared with historical facts of al-Aqshâ, as if blessing is meant by the Qur'ân is not proven, and researcher had understanding the blessing is a blessing in the sense referred to the transfer of the sanctity of the mosque of al-harâm when Prophet Muhammad committed Ascension *Isrâ Mi`raj* so it's exist the divine relationships built by the two cities via the symbol Ascension of the Prophet, because Judaism, Christianity and Islam are Abrahamic religions, which had historical roots that are very close. As if God wanted to show these three religions are intrinsically relative. Islam was born in Mecca, Jews and Christians in Jerusalem and therefore the transfer of sanctity through *Isrâ Mi`raj* from al-harâm mosque to al-Aqshâ 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-Aqshâ mosque, and the process trail the previous prophets who ever 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 of the Prophet. And also as a form of appreciation and

homage to the previous Prophets who formerly spread the religion of Allah. Moreover, according to researcher after doing historical analysis there is a possibility that al-Aqshâ mosque in physical shape as we see now did not exist at the time the prophet did Ascension *Isrâ Mi'raj* because of Jerusalem at that time still under the control of Byzantine which had legalized Christianity as the official religion of the kingdom. And according to historical records Islam started to go to Jerusalem during the period of Umar namely in February 638 AD, and even before arrival of Umar al-Aqshâ Mosque is still a city trash and just in the period al-Walid ibn Abdul Malik built the mosque al- Aqsa permanently. The mosque was until now known by Muslims as the Al-Aqshâ Mosque was built on seven to eight century AD. So the naming of al-Aqshâ mosque at that time in the context of the Sûrah al-Isrâ verse 1 is simply a symbolic representation of the Abrahamic religions (Jews and Christians) and the prophets who ever existed in Jerusalem. And procession of *Isrâ Mi'raj* is one of the mechanisms of transferring the sanctity of al-harâm mosque to al-Aqshâ Mosque in order to give meaning to the relationship among three religions.

And probably the conflict occurred along this time in Jerusalem is blessing in disguise for Abrahamic religions means, it's one of proof that they purify and claim on this city. Therefore it would strengthen their sense of religiosity based on each theological perspective, without exist of conflict around Jerusalem, perhaps the unity of religion whether Islam, Christen or Jews would not such strong.

B. Critic and Suggestion

B.1. Critic

What the researcher elaborated about the meaning of *barakah* in Sûrah al-Isrâ verse 1 by using a semantic approach, its really very far from perfection in terms of language, systematical writing, analysis, etc. Therefore critic from readers is very expected by researcher to repair and refine this research.

B.2. Suggestion

The research of the researcher do with the meaning of *barakah* in Sûrah al-Isrâ verse 1 by using a semantic approach, its restricted to the research question from the

topic of research, therefore, research on the topic of Jerusalem is still very possible to be developed more to enrich the Islamic intellectual heritage moreover toward study of Tafsir and Hadith, even more the city of Jerusalem became a holy city for Judaism, Christianity and Islam.

C. Closing

Praise be to Allah for his mercies and blessings finally researcher can finish this thesis. And this thesis is still many weaknesses either in language, systematical writing or analysis. Therefore hopefully the critics and suggestions from readers make this thesis better. Amen