

The qur'anic semantic of Al-Jannah

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Abstract: This research aims to examine the concept of *al-Jannah* in the Qur'an, which is commonly interpreted as "heaven". Previous interpretations tend to emphasize *al-Jannah* as a place of physical pleasures, such as gardens, rivers of milk and honey, fine dwellings, etc. This perspective potentially limits the depth and universality of its meaning in the Qur'anic worldview. Therefore, this research aims to re-examine the concept of *al-Jannah* using a qualitative approach based on Toshihiko Izutsu's semantic framework. It has been improved such on the feedback. The basic meaning of the word *al-jannah* is closed. Meanwhile, the relational meaning of *al-jannah* in the Qur'an is a garden or paradise. By analyzing both the basic and relational meanings of the term, the study explores how *al-Jannah* is presented not only as an eschatological reward but also as a reflection of moral consequence tied to human behavior in this world. The findings imply that *al-Jannah* serves as a comprehensive moral-spiritual ideal, encouraging believers to align their actions with spiritual values and avoid those associated with *al-Nar* (hell). Therefore, *al-Jannah* should be understood not merely as a future paradise but as a symbol of ethical living grounded in Qur'anic teachings.

Keywords: *al-Jannah*, *al-Qur'an*, Semantic

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Introduction

In the Qur'an, *al-Jannah* is commonly used to refer to heaven. The Qur'an describes *al-Jannah* as a place filled with various pleasures and happiness, as stated in Surah al-Kahf, verse 31. A similar description is also conveyed in the Prophetic hadith as narrated by Ibn Majjah, No. 4323. Both in the Qur'an and hadith, heaven is often described as a place filled with various pleasures in the form of flowing rivers, shady trees and various fruits (QS. al-Baqarah: 25), rivers filled with milk, wine, and pure honey (QS. Muhammad: 15). In addition, heaven is also described as having soft and thick mattresses, beautiful cots (QS. al-Waqi'ah: 34), and various other pleasures.

The description of pleasure and happiness conveyed by the Qur'an was highly appealing and stirred the desires of the Arab community at that time (Mansyur, 2018). This is understandable given their geographical and social context. The Arab society, particularly the nomadic Bedouins, lived in harsh desert conditions where access to comfort, shade, and luxury was extremely limited (Mazarib, 2022). They rarely experienced the kinds of pleasures described in the Qur'an. Moreover, their lives were often marked by insecurity, as Bedouin tribes frequently engaged in inter-tribal wars and lived under constant threat of conflict and displacement (Istadiyantha, 2019). That's why the image of *al-Jannah*, with its flowing rivers, green gardens, and lasting peace, promised not only physical comfort but also deep spiritual and symbolic meaning. It implies that *al-Jannah* is a place of abundance and security, values that are highly desired in a world filled with hardship and uncertainty.

However, what is the reality of *al-Jannah* (heaven)? Is heaven exactly as described by the Qur'an and Prophetic Hadith, with gardens, rivers, and etc? If heaven is understood only as a place of physical pleasure, the wider and deeper messages of the Qur'an may be missed. Heaven is not just a place of comfort but also a reminder that good actions, sincerity, and faith are rewarded. In other words, the concept of *al-Jannah* includes values such as justice, spiritual awareness, and the purpose of life (Daud, 2018). Therefore, the concept of *al-Jannah* should be examined more deeply, not only as a future place of reward but also as a symbol of moral values that shape human behavior in the world.

In the Qur'an, positions *al-Jannah* as one of the main religious terms in Islam. Within linguistics, the branch of science that focuses on studying the meaning of words like this is semantics. Semantics is an analytical study of key terms in a language that aims to reveal the conceptual understanding of the language-speaking community. Semantics functions as a means of communication and thinking and reflects how humans interpret the world around them (Setiawan, 2005). In summary, semantics is the analysis of meaning, including the study of signs and symbols that contain meaning and changes and developments in meaning over time (Benton, 1956).

This research uses the keyword *al-Jannah* as an object of linguistic study with the analytical framework of Qur'anic semantics. This research utilizes the semantic analysis of Toshihiko Izutsu, an expert in the linguistic study of the Qur'an. According to Izutsu, the semantics of the Qur'an aims to reveal the Qur'anic worldview of the keywords used by the Qur'an through meaning analysis (Izutsu, 1997).

Key terms in the Qur'an carry various important messages, including moral, cultural, and civilizational values. These messages are expressed through selected vocabulary that plays a central role in the Qur'anic discourse. Each key term reflects a broader, organized concept that forms part of the Qur'an's worldview, known as *weltanschauung* or Qur'anic worldview (Izutsu, 1997). The primary focus of the semantic study of the Qur'an is to reveal the worldview through the analysis of the key terms of the Qur'an. Therefore, the linguistic approach through semantic analysis becomes very relevant and important in understanding the deep meaning of the Qur'anic vocabulary.

The application of the Qur'anic semantic method has been carried out by many Muslim scholars, as evidenced by many scientific works. These works mostly focus on the application of semantic analysis to various key terms in the Qur'an. Some of these works are Analisis Semantik atas Kata "Thayyibah" dalam al-Qur'an (Sandimula, 2022); The Qur'anic Semantic Landscape Of Ṣalāh: Evolution And Interpretation (Andi, 2024); Melacak Makna Nusyuz Dalam Al-Qur'an: Analisis Semantik Toshihiko Izutsu (Husna & Sholehah, 2021); Analisis Semantik terhadap Konsep Al-Falah di dalam Al-Qur'an (Rifaldi, 2022); Konsep Dalal Dalam Al-Qur'an; Analisis Semantik(Saddad, 2022); Analisis Semantik Kata Shirath dalam Al-Qur'an dan Relevansinya Dalam Kehidupan Sosial (T. T. & dkk Gunarti, 2024). These works illustrate that the study of the Qur'an by applying semantic analysis has become a significant trend among Muslim scholars. Semantics is important because it helps the mufassir understand the Qur'anic worldview regarding a key concept at the linguistic level.

The study of the concept of *al-Jannah* in the Qur'an through semantic analysis is important and relevant, especially considering its strong presence in the Qur'anic text and its central role in shaping Islamic eschatological thought. The term *al-Jannah* is mentioned 146 times in the Qur'an, which shows that this concept is not minor but strongly emphasized. Its repetition reflects the Qur'an's serious attention to *al-Jannah* as a key part of its moral and spiritual guidance. For Muslims, *al-Jannah* is a religious goal that motivates faith and righteous behavior. It is also a major topic in religious discussions and beliefs about the afterlife (Ikhwan Haikal et al., 2023). Therefore, it is important to uncover the concept and description of *al-Jannah* according to the Qur'an.

Method

This research uses a qualitative approach in the form of library research, where data is collected and analyzed from various written sources relevant to the topic. In the context of library research, the main focus is on texts, which are studied through reading, interpreting, and analyzing them (Abdurrahman, 2024). The sources used in this study are categorized into primary and secondary sources. The primary source is the Qur'an, particularly the verses that contain the word *al-Jannah* as the main object of analysis. Meanwhile, the secondary sources include books of tafsir, Arabic dictionaries, linguistic references, and scholarly journal articles related to the topic, or Izutsu's theoretical framework. The research process is carried out in several stages. First, the relevant data is collected from the primary source and then supported by secondary literature. Second, the data is organized and grouped thematically according to the context and usage of the term *al-Jannah* in different verses. Third, the data is analyzed using a semantic approach, particularly the method developed by Toshihiko Izutsu.

In that regard, Izutsu's semantic theory focuses on understanding the Qur'anic worldview (*weltanschauung*) by analyzing the meaning of key terms. According to Izutsu (1997) semantics is not just about defining words, but about uncovering the underlying conceptual world reflected through the language of the Qur'an. Two central components in this theory are emphasized: basic meaning and relational meaning. The basic meaning refers to the literal and original meaning of a word in its linguistic context, while the relational meaning explores how a word gains its significance through its relationship with other key terms in the Qur'anic semantic field. For example, a term may carry moral, spiritual, or cosmological significance when contrasted or associated with other Qur'anic vocabulary (T. T. Gunarti & Ahmadi, 2023). In the context of the Qur'an, semantics seeks to understand certain concepts objectively to allow the text to speak for itself (Andi, 2024).

This research applies Izutsu's semantic analysis to the word *al-Jannah* in the Qur'an by examining its basic and relational meanings. The basic meaning refers to its original sense in language use, while the relational meaning is explored through its connection with other Qur'anic terms, such as *al-Nar* (hell). This approach helps trace how the concept of *al-Jannah* evolves and how it is ultimately understood and presented in the Qur'anic worldview.

Results and Discussion

Basic Meaning of Al-Jannah

In Izutsu's semantic approach, each key term in the Qur'an has not only a literal meaning but also reflects a wider concept called *weltanschauung*, or the Qur'anic worldview. To understand this worldview, the first step is to examine the basic meaning of the word. The basic meaning is inherently attached to a word and remains consistent and unchanged despite being used in various contexts. This meaning is also known as lexical meaning, which is the literal meaning of a word without being influenced by the context of a sentence or a particular situation (Izutsu, 1997). Dictionaries are one of the most representative and reliable sources for accurately tracing the basic meaning of a word.

The word *al-Jannah* is derived from the masdar *janna*, which is composed of jim and nun phonemes, which etymologically means "to cover" or "to conceal" (Asfahani, 2005; Mishri, 1996). The word *Janna* develops meaning based on the context in which it is used. For example, the word *fetus* refers to a baby in the womb, so-called because its existence is hidden from view in the mother's stomach. People who are mentally disturbed or insane are called *majnun* because their minds are covered by something. Subtle beings such as *jinn* are called so because the five human senses cannot capture their form. Meanwhile, a lush garden full of plants that cover the view is called *al-Jannah*. In a religious context, *al-Jannah* is interpreted as heaven because its essence is hidden and cannot be reached by human senses or reason (Shihab, 2007).

Ibn Faris mentioned that al-Jannah has two meanings. First, al-Jannah is the place where Muslims will return to in the afterlife. Second, al-Jannah means garden, which is interpreted as such because the trees and branches cover the garden (Zakariya, n.d.). In Mu'jam li Gharib al-Qur'an, Al-Asfahani states that al-Jannah is any garden overgrown with trees that cover the ground. Ibn Abbas said that al-jannat, with plural pronunciation, indicates the existence of levels of heaven, namely Firdaus, 'Adn, Na'im, Dar al-Khuldi, Ma'wa, Dar al-Salam, 'Illiyin (Asfahani, 2005). Meanwhile, according to Quraish Shihab, when al-Jannah is used in the plural (jannat), it shows that heaven is diverse and multileveled; each human being gets according to Allah's grace and based on deeds (Shihab, 2008b).

Based on the explanation above, it can be concluded that the basic meaning of *al-Jannah* is "covered." When al-Jannah is interpreted as a garden, the closed meaning refers to the condition of the garden, which is dense and filled with vegetation so that it covers the inside. Similarly, in the context of heaven, the closed meaning indicates that heaven cannot be seen by the eyes, not heard by the ears, and not reached by the human mind, as described by the Qur'an and the Qudsi hadith.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ

"No soul knows what joy is kept hidden in store for them as a reward for what they have done" (Haleem, 2005).

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللَّهُ أُعِدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ

The Prophet said: "Allah says: 'I have prepared for My righteous servant a reward that has never been seen by the eye, heard by the ear and never crossed the mind of man.'" (CD Mawtsu'ah al-Hadits al-Syarif)

When analyzed through the lens of Qur'anic semantics, this basic meaning contributes to the Qur'an's worldview, particularly its emphasis on the unseen (*al-ghayb*) and the promise of a hidden reward in the afterlife. This aligns with Izutsu's idea that Qur'anic key terms carry not only lexical meanings but also contain an ethical and spiritual ideas. Therefore, even at the level of its basic meaning, the word al-Jannah helps convey the Qur'an's view of life and faith, encouraging people to live according to its values.

Relational Meaning of Al-Jannah

Once the basic meaning of the word al-Jannah is established, the next step is to identify the relational meaning of the word. Relational meaning refers to an additional or new meaning that appears depending on the context in which the word is used. To reveal this relational meaning, syntagmatic and paradigmatic analysis is conducted (Izutsu, 1997).

A. Syntagmatic Analysis

Al-Jannah and its various derivatives appear in 146 words, spread over 142 verses in 65 surahs. In singular form, the word al-jannah is mentioned in the Qur'an 66 times. In dual form, it is mentioned 7 times. The plural form is mentioned 68 times. Using the pronoun anta mentioned 2 times, using the pronoun huwa mentioned 1 time, using the pronoun ana mentioned 1 time, and using the pronoun hum mentioned 1 time. (Baqi, 1992). These verses narrate the concept of al-Jannah in two meanings with various contexts. The following explanation illustrates the meaning of al-Jannah by looking at and understanding the context of the verse.

In the Qur'an, the word al-Jannah refers to the meaning of a place, as found in QS. Al-Baqarah verse 35, where the word al-Jannah is used to refer to the place where Adam and Eve lived before they were on earth. In the 36th verse, it is mentioned that Satan tempted the two so

that they violated Allah's prohibition by eating the fruit of the khuldi tree. As a result of this offense, Allah expelled Adam and Eve from al-Jannah and ordered them to descend to earth. Based on this narration, it can be concluded that al-jannah refers to paradise. This opinion is in line with the view of the majority of mufassir who interpret al-Jannah in verse as paradise (Bustamar & M Dalil, 2020; Kementerian Agama RI, 2010)

In QS. al-'Ankabut verse 58, the word al-Jannah is associated with the reward for those who believe and do good deeds while in the world. Al-Jannah is described as a final place filled with a variety of pleasures and happiness that is a reward for those who have faith and for the good deeds done during life. Al-Jannah can only be obtained after people who believe and do righteous deeds pass through the death phase, namely in the afterlife. Affirmation of the permanence of al-Jannah is also found in QS. Al-Baqarah verse 82 states that Ashabu al-Jannah (dwellers of heaven) will stay forever in al-Jannah. This shows that al-Jannah is eternal and everlasting (Khalidun).

The term al-jannah in the Qur'an is explicitly contrasted with al-Nar. Al-Jannah and al-Nar are two contradictory things. In QS. al-Waqi'ah verses 10-40, Al-Jannah is described as a place full of pleasure and happiness while in QS. al-Maidah verse 72, al-Nar is described as a place filled with torment and suffering. If al-Jannah is for the believers and the pious, then al-Nar is for the disbelievers and those who disobey Allah's commands.

Another context of Al-Jannah is related to the Isra' wa al-Mi'raj event of Prophet Muhammad, as mentioned in QS. an-Najm verses 13-15. At that time, the Prophet saw Jibril in his true form with his own eyes at Sidratu al-muntaha, a place that is the limit of the angels' knowledge. And there, Prophet Muhammad also saw al-Jannah (Maraghi, 1989). In this verse, Al-Jannah has a relationship with Sidratu al-muntaha (Kementerian Agama RI, 2010; Shihab, 2010). According to al-Raghib al-Asfahani, sidra, in verse above, is where Prophet Muhammad was chosen to receive God's great gifts and pleasures. Sidrah, suffixed with al-muntaha, shows that the place cannot be reached by human knowledge, which is where al-Jannah is located (Kementerian Agama RI, 2010).

The meaning of al-Jannah as a garden becomes clearer when seen as other keywords in the Qur'an. For example, in QS. al-Syu'ara' verses 133-134 tell how Prophet Hud reminded his people of the various favors given to them by Allah. Among these favors are livestock that can be utilized, fertile and beautiful gardens filled with useful plants, and water that flows through their land through the irrigation system they built with Allah's help (Kementerian Agama RI, 2010).

Al-Jannah is also interpreted as a garden when the Qur'anic verses speak in contexts related to agricultural elements. These elements include water as a source of life, plants, fruits, and grains. In QS. al-An'am, verse 99 explains the importance of rainwater sent down by Allah, which then causes the growth of various kinds of plants with various shapes, types, and flavors. The plants produce fruits and grains. The fruits produced are arranged in rows, such as bananas, corn, or others. In addition, the overgrown gardens are diverse, such as dates that produce amazingly delicious fruit, grapes, olives, and pomegranates that have similarities and differences in nature, shape, and taste (Amrullah, 1984).

B. Paradigmatic Analysis

Paradigmatic analysis is an approach that compares a word with other words, either similar in meaning (synonyms) or opposite (antonyms). Through this analysis, a word's position in the spectrum of meaning can also be identified, whether the word has a broader or narrower scope of meaning. In this context, we will discuss other words with similar meanings to al-Jannah (Izutsu, 1997). For example, the word *libas* (clothing) has a similar meaning to the word *siyab*. However, *libas* has a broader meaning, namely that *libas* refers to physical and spiritual clothing, whereas *siyab* only refers to physical clothing. The word *rahmah*, which lexically means compassion. This word in the Qur'an often contrasts with the word *azlab*, which lexically means punishment, a

painful torment. If Rahmah is God's gift of goodness to His servants who do good and obey Him, then azab is God's gift of evil to those who rebel and cause destruction on earth.

In the Qur'an, the word *dar* can generally be divided into two categories, relating to the world's life and the life of the hereafter. However, the primary focus of the Qur'anic discussion is more often on the afterlife, both in the form of rewards in the form of heaven and punishment in the form of hell (Shihab, 2007). At the same time, *al-Salam* is only mentioned explicitly in the Qur'an twice, namely in Surah *al-An'am* verse 127 and Yunus verse 25. When the words *dar* and *al-salam* become a phrase, they mean *al-Jannah*, which means heaven. This is because the afterlife place that provides its inhabitants safety, tranquility, and peace is *al-Jannah* (heaven).

Al-Jannah is expressed with the phrase *dar al-salam* because entering *al-Jannah* has freed a person from all forms of calamity and unpleasant things, especially avoiding the punishment of hell. However, when the Qur'an uses the phrase *dar al-salam*, the meaning that the Qur'an wants tends to be specific, namely "special rewards" for consistent people (*istiqamah*) on the straight path, namely those who hold fast to Islam (QS. *al-An'am*: 125-126). In contrast, when the Qur'an uses *al-Jannah*, the intended meaning is broader, namely describing the characteristics of heaven globally as a reward for believers who do good deeds (QS. *al-Mu'min*: 40).

In the Qur'an, the word *al-Jannah* is often expressed with words such as *Jannah al-Firdaus*, *jannat al-na'im*, *jannat 'adn*, *jannat al-ma'wa*, and *Jannah al-khuldi*. When the word *al-Jannah* is associated with these words, the Qur'an provides specific details that distinguish the characteristics of each. For example, *Jannah al-Firdaus* is described as a paradise inhabited by *mu'min* who are solemn in prayer, avoid vain deeds and useless words, actively pay *zakat*, maintain self-respect, maintain trust and keep promises, and maintain good prayers (QS. *Kahfi*: 107-108). Meanwhile, *jannat 'adn* is reserved for those who are patient in achieving Allah's pleasure, establish prayer, spend part of their sustenance (*shadaqah*), reject evil with good, enjoin good and prevent evil, obey Allah and His Messenger (QS. *Hud*: 16), and strive with wealth and soul (QS. *al-Shaff*: 12).

The word with the opposite meaning (antonym) of *al-jannah*, which the Qur'an often uses, is *al-nar*. According to al-Asfahani, the term *al-nar* refers to a sense of heat, whether it is emotional heat, the physical heat of fire, or the heat of the atmosphere when war rages. The Qur'an uses *al-nar* in two contexts, namely fire and hell (QS. *Hud*: 98). In the context of world fire, *al-nar* appears in the story of Prophet Ibrahim who was thrown into the fire (QS. *al-Anbiya'*: 69), while in the context of the afterlife, *al-nar* refers to the punishment of hell as mentioned in Surah *al-Baqarah* verse 174 (Shihab, 2010).

Al-Nar is described as a place of torment and suffering (Q.S. *Muhammad*: 15) reserved for the disbelievers and polytheists (Q.S. *al-Ma'idah*: 72) and those who commit sins (QS. *al-Baqarah*: 81) in the hereafter (QS. *Hud*: 16). If *al-Nar* is a place of torment and suffering, *al-Jannah* is a place filled with various pleasures and happiness. Another keyword that can unify the previously described keywords is the word *akhirat*. Therefore, the afterlife becomes the word focused in this semantic field. The keywords in the semantic field of the afterlife can be classified into two main groups. First, concepts related to the reward of pleasure in the hereafter, namely *al-jannah*. Second, the concept related to the reward in the form of torment in the afterlife, namely *al-nar*.

C. Synchronic and Diachronic of *al-Jannah*

Synchronic and diachronic generally refer to ways of analyzing the history of a vocabulary. The synchronic aspect is the unchanging aspect of a concept or word, in the sense that the word system is static. Meanwhile, diachronically, according to the etymological meaning, it is a view of language that in principle, it emphasizes the element of time. Thus, the diachronic vocabulary is a collection of words that each grow and change freely in their unique way. Some words in the diachronic group may cease to grow in the

sense that their use by society ceases over a specific period, while other words may continue to be used over a long period, while new words may make their debut at a specific time and begin their history during that period (Izutsu, 1997).

This approach discusses how the community understands the meaning of a word in a specific period. This is because vocabulary is not only a series of letters or words but also reflects the worldview, culture, and social assumptions of those who use it (Qudsy, 2007). In historical semantic analysis, Izutsu divides the period of vocabulary use into three phases: Pre-Qur'anic (before the Qur'an was revealed), Qur'anic (when the Qur'an was revealed), and post-Qur'anic (afterward) (Izutsu, 1997).

To understand the worldview of the Qur'an, a significant first step is to trace how the community understood a vocabulary before the Qur'an was revealed. Historical analysis of vocabulary in the pre-Qur'anic phase can help explore and understand the meaning that developed during the revelation of the Qur'an. Pre-Islamic Arabic poetry is a representative medium for tracing pre-Qur'anic society's worldview towards a vocabulary. The initial view of the community before the Qur'an was revealed (pre-Qur'anic) towards the word al-Jannah can be traced through an analysis of classical Arabic verses that reflect the understanding and use of the word in the period before the revelation of the Qur'an.

كَأَنَّ عَيْنِي فِي غَرْبِي مُقْتَلَةٌ . . . من النواضح تَسْقِي جَنَّةً سَحْقًا

"It is as if the eyes of the she-camel are shedding tears at the place of slaughter. As a form of defense (to get pleasure) like he drinks water in a garden overgrown with tall date palms." (Asfahani, 2005; Nahwi, 1999)

Al-Jannah, in the poem, is interpreted as a "garden" in which date palms grow and there is drinkable water. This aligns with the explanation of the linguistic expert Ibn Manzur in the book *Lisan al-'Arab* that al-Jannah is understood by the Arabs only in date gardens and vineyards. If a garden does not grow dates and grapes but grows other trees, it is not called al-Jannah but is called *hadiqah* (Mishri, 1996).

Thus, in pre-Islamic times, the word al-Jannah was understood in a limited way as a garden planted with date palms and grapes. The pre-Islamic Arab society was generally known as a nomadic society. However, some of them, especially those living in fertile areas and oases, such as Yemen, Thaif, and around the Hijaz Valley (including Medina and Mecca), were already familiar with and practiced agriculture. Arabic societies engaged in agriculture typically managed orchards, particularly date palm, grape, and other fruit orchards, and cultivated staple foods such as wheat and barley. (Kurniawati et al., n.d.) (Wisnu Fachrudin Sumarno et al., 2025) This shows that in the pre-Qur'anic context, al-jannah was a term closely related to agriculture.

The poet 'Antarah, in his *Diwan*, wrote a verse describing his love for 'Ablah:

نَعِيمٌ وَصَلِكَ جَنَّاتٍ مُزَخْرَفَةٌ . . . وَنَارٌ هَجْرِكَ لَا تُبْقِي وَلَا تَذَرُ

"Happiness with you is a beautifully adorned paradise, while separation from you is an all-burning hell, which leaves nothing" (Tabrizi, 1992).

In the poem 'Antarah states that being with his beloved is like being in heaven, while being separated from her is like being in hell. Paradise is characterized by something beautiful, while hell is characterized by misery. This poem makes it clear that in pre-Islamic times, the term al-Jannah was not only understood literally as a garden filled with date palms and grapes but also as heaven. Even more complexly, al-Jannah was dichotomously compared with al-nar, suggesting

that eschatological concepts such as heaven and hell were already known. Suppose the authenticity of this shari can be proven. In that case, it will indicate the strong influence of other religious worldviews, especially the Jewish and Christian traditions that interacted with pre-Islamic Arab society (Izutsu, 1997).

During the Qur'anic period, the word al-Jannah entered the Qur'anic semantic system while retaining the basic meaning of 'enclosed.' Meanwhile, its relational meaning develops according to the context, including as a garden overgrown with date palms and grapes and as heaven. At this stage, al-Jannah acquires a more specific dimension of meaning by gaining a distinctive Islamic religious meaning closely related to the concept of eschatology, which refers to life after death. Thus, al-jannah became a central term in the doctrine of the reward of the afterlife. Al-Jannah is a place full of pleasure and happiness as a reward for faith and human good deeds.

In the Qur'anic worldview, al-Jannah is not solely tied to the afterlife but is also closely related to human life (Daud, 2018). That is, human behavior and actions in the world determine their fate in the afterlife. The Qur'an describes that in the afterlife, humans will harvest the results of what they planted during their lives in the world instead of starting something new. Therefore, the concept of al-Jannah in the Qur'an must be understood in terms of moral awareness. Humans must consciously choose a way of life and behavior that leads to al-Jannah and avoid all actions that can lead to hell (al-nar) (Jannati & Hamandia, 2021).

Here, we witness the phenomenon of a new reuse of the concept of al-Jannah, which is very different from the basic view of its users. As explained earlier, al-Jannah was already known to its users, the Arabs of the jahiliyyah. However, at that time, al-Jannah was only placed in the peripheral conceptual system; even though this vocabulary was not in the key terms, this concept only occupied a marginal position in the community's thinking system. In contrast, the Qur'an gives a central place to the concept of al-Jannah, making it a significant key term. Al-jannah is placed in a different place than before. The concept of al-jannah portrays a clear idea of goodness, righteousness, and pleasure (Izutsu, 1997).

Reusing the word al-Jannah in the Qur'an emphasizes that the Qur'an did not descend in space and time, but the Qur'an responded to the situation and conditions at that time. For the Arab community, pre-Islamic Al-Jannah was understood as a date and grape garden, which became one of the leading agricultural crops on the Arabian Peninsula. Dates were a highly valued fruit in demand, even known to be widely recognized worldwide. Along with camel meat, dates are a staple food for Bedouin communities. Having a source of water and dates (al-aswadayn) is the dream of every Bedouin and is considered the pinnacle of enjoyment of life for them (Hitti, 2005). This fact shows that in that context, the highest material and worldly pleasure is to have dates and water sources. However, the Qur'an then interprets this word to indicate the meaning of a place in the afterlife full of eternal pleasure, namely heaven.

From the above explanation, it can be seen that the way religion expresses doctrine through language is strongly influenced by the socio-cultural context of the recipient of revelation (Sibawaihi, 2004). The description of the pleasures of heaven, such as flowing rivers, thick and soft beds, and beautiful cots, represents the ideal life according to the Arab community, who geographically live in a dry and barren desert. Therefore, the description of heaven in the Qur'an should not be limited to the forms explicitly described by Qur'anic verses and Prophetic traditions. If heaven is only understood literally as the Qur'an describes, then heaven will only be relevant to some groups. Given that the message of the Qur'an is intended for all humankind, the pleasure of heaven must be interpreted in terms of its substance, namely as a place of incomparable happiness.

In short, it contains all forms of pleasure, beauty, satisfaction, tranquility, and honor glory. However, the nature of the pleasures of Paradise is incomprehensible to human beings because it

transcends the limits of reason and has never been seen by the eye, heard by the ear, or even crossed the human heart. This is confirmed by Allah in His words and reinforced through the Qudsi hadith.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّنْ قُرَّةِ أَعْيُنٍ جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ

“No soul knows what joy is kept hidden in store for them as a reward for what they have done”(Haleem, 2005)

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللَّهُ أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ

The Prophet said: "Allah says: 'I have prepared for My righteous servant a reward that has never been seen by the eye, heard by the ear and never crossed the mind of man.'" (CD Mawtsu'ah al-Hadits al-Syarif)

In this phase, the Qur'anic vocabulary is utilized in various Islamic systems of thought, such as theology, philosophy, and Sufism. Each school of Islamic thought develops its conceptual understanding of al-Jannah, which is strongly influenced by the concept of al-Jannah as described in the Qur'an.

In the realm of philosophy, Ibn Sina argues that in the afterlife, a person must account for all sins by getting punishment in the form of hell and getting rewards for those who do good deeds in the form of heaven, and both are eternal (Mujahidin, 2021; Widyastini, 2008).

Ibn Sina emphasized that the characteristics and properties of heaven and its pleasures described by the Qur'an are only illustrative and imaginative. The description aims to stimulate ordinary people and encourage them to do good in order to get it. He added that the pleasure of heaven is spiritual, not physical. This is in line with his view that on the day of resurrection, only the spirit will be resurrected, not the body. Meanwhile, according to Imam Ghazali, the pleasures of heaven are spiritual and physical. He emphasized that physical resurrection is possible by returning the soul to its body, so nothing can prevent it from combining the two (Zulfikarullah, 2017). He also added that there is no impossibility for the intellect to understand the pleasure of heaven in the sense of material and spiritual. Ghazali's opinion is in line with the opinion of most Islamic scholars (Shihab, 2008; Widyastini, 2008).

In the realm of theology (kalam), there are debates about the concept of al-Jannah, especially regarding the creation of heaven. There are two main opinions regarding the creation of heaven. The first view states that heaven has not yet been created and will only be created on the Day of Judgment. The Qadariyah and Jabariyah theological groups hold this view. Meanwhile, the second view believes that heaven has already been created, and this view is shared by Ahl al-Sunnah (Atha, 1995; Zulfikarullah, 2017).

In the field of tafsir, Quraish Shihab, when interpreting the verses about al-Jannah, states that heaven is a reward for believers who prove their faith sincerely through good deeds. This reward is a consequence of their good deeds while living in the world (Shihab, 2008). According to Quraish Shihab, the pleasures of heaven include a combination of physical and spiritual pleasures, as Imam Ghazali's view (Shihab, 2008). However, Quraish Shihab by referring to QS. Hud verse 108 emphasizes the existence of exceptions to the verse as a form of Allah's absolute power. Although Allah has decreed that those who obey will be eternally in Paradise and that decree will not change. However, if Allah will change, it is entirely within His power. No one can bind or force the will of Allah (Shihab, 2008).

Conlusion

The previous description has provided meaningful insight into the semantics of the word al-jannah. At the syntactic level, the basic meaning of the word al-jannah always carries a closed meaning wherever it is placed. Meanwhile, the relational meaning of al-jannah in the Qur'an is garden or paradise. The closed meaning of the word al-jannah, which means garden, is that it is overgrown with plants that cover the garden. Meanwhile, the closed meaning of the word al-jannah, which means paradise is a paradise that is closed to the senses; it is never seen by the eye, heard by the ear, or comprehended by the human mind. In the pre-Qur'anic period, al-Jannah was well known as an agricultural vocabulary, and it was understood as a garden filled with date palms and vines. During this period, al-Jannah was also understood as heaven, which reflects the strong influence of other religious views, predominantly Jewish and Christian traditions. In the Qur'anic period, al-Jannah acquired paradise, a significant religious meaning. Al-Jannah is described as a place full of pleasure and happiness in the afterlife as a reward for believers and righteous people for their deeds. The concept of al-Jannah in the Qur'anic worldview is not solely related to the afterlife but has a direct relationship with human life. Human actions in the world will have an impact on the afterlife. Therefore, the concept of al-Jannah must be understood in the context of moral awareness, where humans are encouraged to choose behaviors aligned with al-Jannah's values and avoid behaviors that correlate with al-Nar.

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