



Article

**NAHR (RIVER) AS AN ICON OF HEAVEN (Interpretation Analysis of Q.S 47:12-15 Contextual Theory Abdullah Saeed Perspective)**

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**ABSTRACT:**

This article seeks to put Abdullah Saeed's approach to the contextual approach into practice. On the other hand, this article's verse is about the Nahr (river) image in heaven, which appears as a heaven icon. This verse was chosen to respond to the times' problems in modern-day sensory (seeing), leading us to a life that sparkles like heaven. *Tajri> min tab}tiba> al-Anba>r* is one of the things described in the Qur'an regarding the atmosphere of heaven (below it flows river water). People nowadays appear to be questioning the verses. If merely water runs beneath the floor, Dubai or other wealthy countries appear to be far more wonderful. This paper employs Abdullah Saeed's contextual technique to examine the picture of paradise in the Qur'an to address this concern. As a result of the analysis, it is discovered that the verse's value refers to materialism luxury, but Allah's communication media. He claims to be of more value than human life in the world. Allah revealed that verse using the story of running clean water in the desert, parched, hot, and far from springs.

Keywords. Abdullah Saeed, Contextual, *Nahr* (River)

## INTRODUCTION

People feel as though they are in heaven because of the glitter of today's world. Buildings that reach the sky are no longer just a pipe dream.<sup>3</sup> Like Dubai, home to the Burj Khalifa, an 828 M tall structure. It is possible to find Indonesia in places like the plains of the Luhur highlands, Banten, which are a country above the sky<sup>4</sup>. It's fantastic, like Tongkonan Lempe, Toraja. In addition to that, the planet is home to many other wonderful locations. It's not unusual for it to leave people a little perplexed. such as underwater travel, sea crossing

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<sup>3</sup><https://www.msn.com/id-id/berita/other/terbaru-ini-gedung-pencakar-langit-dunia-ada-yang-mencapai-828-meter/ar-AAPmqDu> accessed on 7 Des. 2021 pkl 6:00

<sup>4</sup> <https://www.orami.co.id/magazine/negeri-di-atas-awan/> accessed on 7 Des. 2021 pkl 7:00 WIB

bridges, or even underwater freeways<sup>5</sup>. Roads are constructed through the ocean, just like in the capital of Denmark.<sup>6</sup>

It seems that modern life is far more attractive than the description of heaven in the Koran when the aforementioned description is contrasted with the offer for life after death provided by the Koran regarding the brilliance of heaven. like in QS. 98;8

جزاؤهم عند ربهم جنت عافى من فيها لهم فيها أبداً، أرض الله عنهم ورضوا عنه ذلك لمن خشى ربه

Their reward with their Lord is paradise 'Adn beneath which rivers flow. They live in it forever. Allah is pleased with them and they are pleased with Him. That is (reply) for those who fear their Lord.<sup>7</sup>

This verse demonstrates how decent people will eventually reside in a paradise where rivers flow. People in wealthy nations like Dubai and various European nations, as well as those who reside in Indonesia, do not seem to find the literal meaning, as understood above, to be alluring enough. So that a similar example won't serve as inspiration for individuals who favor a materialistic way of life (life in heaven is a life of pleasure and extravagance). Going to the hilly region is sufficient to obtain clean flowing water because the modern world is more fascinating. Even the glass floor that the fish were lying on was simple enough for humans to construct.

For instance, when explaining the conclusion of surah al-Bayyinah in commentary, Misbah's Quraish Shihab simply discusses a little portion of it, essentially translating the terminology from the Al-Qur'an. Which is:

"This sura's opening verses discuss *Ahl al-Kita>b* and the persistently mistaken *mushriki>n*. finally described the penalties they would face if they continued to follow such misinformation. Thus, the beginning and the end are met, highlighting the immense rewards that the obedient will receive. In addition to heaven, they will also receive Allah's pleasure as their recompense. meeting both the beginning and the end of this surah. *Wa Alla>b A'la>m.*"<sup>8</sup>

Is it really so clear that people would live in heaven with such a quick and incomplete explanation? Or has the language of the Koran been absorbed by modern culture and is no longer relevant? Or does God's word have different meaning for the way in which heaven is described? so that the significance would eventually serve as a guide for people performing worship. It is not conceivable if one considers the language of the Koran to be unimportant. If that's the case, what then? After that, the miracle portion of the Koran comes to a conclusion, and Muslims' journey is over.

This article attempts to utilize the knowledge accumulated by contemporary scholars, particularly Abdullah Saeed with his contextual method, in order to address the problems raised above (*Contextual Approach*). By means of the concepts outlined in Saeed's book "*Interpreting the Quran: Towards a Contemporary Approach*", Saeed made an effort to develop a "*interpretasi contextual*". model. Saeed then attempted to develop a "*Interpretasi Contextual*" technique based on the occurrence of textual interpretation in various *Mufassir* circles. Contextual interpretation is so named because the model it presents for interpretation is more adaptable. utilizing practical methods, paying attention to the context of the verse's revelation and the context of its interpretation. According to Fazlur Rahman (1919–1988 AD), this method is used to interpret the ethical–legal–ethical verses of the Koran.

<sup>5</sup>14 "Wisata Bawah Laut di Kepulauan Sangihe Ini Bikin Pangling Wisatawan", <https://travel.kompas.com/read/2021/05/04/163226127/14-wisata-bawah-laut-di-kepulauan-sangihe-ini-bikin-pangling-wisatawan>. accessed on 7 Des 2021 pkl 7:16 WIB

<sup>6</sup> <https://finance.detik.com/foto-bisnis/d-4297027/luar-biasa-jembatan-di-eropa-ini-tembus-bawah-laut>. accessed on 7 Des 2021 pkl 7:20 WIB.

<sup>7</sup> Kementerian Agama RI, *Al Qur'an In Word*, 2019.

<sup>8</sup> Quraish Shihab, *Tafsir Al-Misbah*, vol. 13 (Jakarta: Lentera Hati, 2005), 448.

The reader (mufassir), rather than being a passive recipient who merely accepts the meaning of the text, is an active participant in interpreting the verses, in Saeed's view.<sup>9</sup> It is hoped that the contextual method utilized in this research would lead to new interpretations or contextual understandings that better meet the demands of modern society. can read the Koranic texts both textually and symbolically, as well as comprehend their significance. In the writings of Mayadina Rohmi Musrifah, it is suggested that offering a contextual interpretation is one method to live a holy life while bridging text and modernism in the contemporary period..<sup>10</sup>

## AN GLIMPSE OF ABULLAH SAEED'S BIOGRAPHY AND MINDSET

Abdullah Saeed, a professor of Arabic and Islamic Studies at the University of Melbourne in Australia, is one of the most well-known modern figures in the field. Born in the Maldives is Saeed's son (Maldives),<sup>11</sup> at 25 September 1964. His ancestors are Omani Arabs who live on the island of the Maldives. Saeed spent his early years in the settlement of Meedhoo in the Addu Atoll.<sup>12</sup> He relocated to Saudi Arabia in 1977 to investigate the country's knowledge. He joined various official educational institutes and learned Arabic in Arabia. Among them are the Saudi Arabian Islamic University in Medina, the Institute of Basic Arabic (1977–1979), the Institute of Intermediate Arabic (1979–1982), and (1982-1986). Saeed departed Saudi Arabia for Australia the next year to finish his schooling. Saeed earned a number of impressive academic distinctions in that nation. Saeed is still actively involved in the academic community at this global university and is constantly coming up with new ideas.<sup>13</sup>

Both undergraduate and graduate programs offer Arabic and Islamic Studies courses taught by Saeed. He teaches a variety of topics, including Koranic Studies, Islamic Civilization, Islamic Finance and Banking, Hermeneutics, Hadith Methodology, Religious Freedom in Asia, and Islam and Human Rights in Daily Life. Abdullah Saeed was appointed a professor of Arabic and Islamic Studies in 2003 AD as a result of his knowledge and intelligence. He was chosen in 2010 to be one of the Australian Humanities Academy's members.<sup>14</sup>

Saeed's manner of thinking is categorized as contextualist, to paraphrase Sofyan Sulaiman. In a sense, Saeed's way of thinking goes beyond simply reading a law literally or textually to comprehend its meaning and intent. To make the contextual meaning more complex when attempting to understand the meaning of the Koran.<sup>15</sup> According to Saeed, it is important to keep up with contemporary thought since many Muslim academics of the 20th century have expressed a desire to reconsider how scriptures should be interpreted in terms of ethics and law. Many Muslim scholars and laypeople want to understand how the Qur'anic text relates to current situations, as seen by the desire to do so in the literature on interpretation from the modern era, which includes both theoretical and practical writings like ethico-legal materials. The attempt is made by undermining the Koran's overall message, its moral code, or the core of its practices and beliefs. Muslim scholars worked hard to demonstrate the relevance of the Koran to modern life, just as they did in the 20th century. The Koran's text, according to reformist thinkers like Muhammad Abduh (d. 1905 M),

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<sup>9</sup> Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (London: Routledge, 2006), 149.

<sup>10</sup> Mayadina Rohmi Musrifah and Sahiron Syamsuddin, "Contextualization of Qiwamah Meaning: Reflection on Abdullah Saeed, Application and Consistency," *PALASTREN: Jurnal Studi Gender* 13, no. 2 (December 3, 2020): 329, <https://doi.org/10.21043/palastren.v13i2.7191>.

<sup>11</sup> Wikipedia, <https://id.wikipedia.org/wiki/Maladewa>, accessed on 20 Desember 2021 pkl 06:45.

<sup>12</sup> M. K. Ridwan, "Metodologi Penafsiran Kontekstual; Analisis Gagasan dan Prinsip Kunci Penafsiran Kontekstual Abdullah Saeed," *Millati: Journal of Islamic Studies and Humanities* 1, no. 1 (June 15, 2016): 5, <https://doi.org/10.18326/mlt.v1i1.1-22>.

<sup>13</sup> Ridwan, 5.

<sup>14</sup> *ibid.*

<sup>15</sup> Sofyan Sulaiman, "PRINSIP-PRINSIP KEUANGAN ISLAM MENURUT ABDULLAH SAEED," *Millah: Journal of Religious Studies*, 2015, 138, <https://doi.org/10.20885/millah.vol15.iss1.art7>.

Muhammad Iqbal (d. 1938 M), Hasan al-Banna (d. 1949 M), Abul Ala Mawdudi (d. 1979 M), Murtada Mutahhari (d. 1979 M), Fazlur Rahman (d. 1988 AD), and Ayatullah Khomeini (d. 1989 AD), is relevant to the modern era and must.<sup>16</sup>

According to the aforementioned details, Saeed seems to have been greatly influenced by a number of 20th-century personalities. In the intellectual sphere, where a figure's ideas are derived from those of earlier thinkers, this is only normal. The main contextual approach in Saeed's intellectual development is informed by Fazlu Rahman's double movement theory. You can find references to this in a number of Saeed's own writings.

It is also underlined in other periodicals that Saeed was influenced by a number of 20th-century thinkers, including Rahman and his double movement approach. Additionally, Ghulam Ahmad Parvez's name can be found by "returning to the teachings of the Koran." Using the "revelatory deconstruction" method, Mohammad Arkoun. Next, there is Khalid Abu al-Fadl, who Saeed believes made a contribution to ethico-legal. Additionally, a contemporary figure by the method he developed on liberation hermeneutics, named Farid Esack.<sup>17</sup>

Abdullah Saeed is an effective person since he is a well-known intellectual. He published a number of books and articles. The works of Abdullah Saeed are listed below, including: In 2008, Routledge published *The Qur'an: An Introduction* in London and New York. *Islamic Thought: An Introduction*, published in 2006 by Routledge in London and New York. In 2006, Routledge published *Interpreting the Qur'an: Towards a Contemporary Approach* in London and New York. *Freedom of Religion, Apostasy, and Islam*, co-written with H. Saeed and published by Ashgate Publishing in Hampshire in 2004, and *Contemporary Approaches to the Qur'an in Indonesia*, edited by Indonesia and published in Oxford by Oxford University Press in 2005. And he wrote a ton more books.

While Saeed's articles include the following: *Trends in Contemporary Islam: A Preliminary Attempt at a Classification*, *Journal of the Muslim World*. Volume 91, 2007. Nurholish Madjid and Contextualised Understanding of the Qur'an, Suba Taji- Farouki (ed.). *Modern Muslim Intellectuals and the Qur'an*. Oxford: University Press in association with The Institute of Ismaili Studies, 2006. *Creating a Culture of Human Rights from a Muslim Perspective*, *Cultivating Wisdom*, *Harvesting Peace: Educating for a Culture of Peace through Values, Virtues, and Spirituality of Diverse Cultures, Faiths, and Civilizations*, Multi-Fai. 2006. *Qur'an: Tradition of Scholarship and Interpretation*, *Encyclopedia of Religion*. Farmington MI: Thomson Gale USA. 10 pp., 2005. *Muslims*, *Encyclopedia of Melbourne*. Melbourne: Oxford University Press. 2005. *Islamic Religious Education and the Debate on its Reform Post-September 11*, S. Akbarzadeh and S. Yasmeen (eds.), *Islam and the West: Reflections from Australia*. Sydney: UNSW Press. 14pp. 2005. *Islamic Banking and Finance: In Search of a Pragmatic Model*, Virginia Hooker and Amin Saikal (eds), *Islamic Perspectives on the New Millennium*. Singapore: Institute of Southeast Asian Studies, 2004.

## OPERATIONAL STEPS OF CONTEXTUAL INTERPRETATION

It is essential to comprehend the operational processes in the contextual interpretation of the Qur'an before moving on to text analysis. Several fundamental rules for comprehending *ethical-legal* passages can be considered as evidence of Saeed's attention to the context of Qur'anic verses. Saeed's contextual meaning is based on nine ideas, which he quotes from Mayadina's works. First, a logically sound interpretation. Second, text reading's adaptability. Third, using *naskh* as the foundation for a new ethico-legal interpretation. Fourth, the text's interpretation as an approximation. Fifth, use the text's meaning as the foundation for interpretation. Recognizing the complexity of meaning is the sixth step. Seventh, use of speech from ethical and legal poems. The eighth is acknowledging the sociohistorical background. The ninth point is the ethical-legal paragraph's value hierarchy.<sup>18</sup>

1. Understand the ethico-legal verse

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<sup>16</sup>Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach*, 12.

<sup>17</sup>Ridwan, "Metodologi Penafsiran Kontekstual; Analisis Gagasan dan Prinsip Kunci Penafsiran Kontekstual Abdullah Saeed," 8–10.

<sup>18</sup> Musfiroh and Syamsuddin, "Contextualization of Qiwamah Meaning," 329.

The Koran is not like other books that people have written. There are no distinct chapters or subchapters in the Koran. Therefore, in this situation, a Koranic translator or scholar must be able to distinguish between verses that have the same theme. When it comes to contextual interpretation, Saeed's focus is mostly on the ethical and legal verses. Saeed claimed that the category of ethical-legal passages is particularly challenging to comprehend and interpret. There will also be times when you have a different understanding.<sup>19</sup> This is due to the fact that ethico-legal verses call for consideration of both linguistic and historical factors of the initial recipient of the text. Verse that discuss practical daily worship, parts of belief, and a verse's fundamental value, such as *kuulliyya>t al-Khams* (religion, mind, soul, lineage, and property), are included in the category of ethico-legal verses. The verses that discuss rules, commands, threats, and penalties for people who disobey religious laws are more complicated.

There are at least five bases for classifying the ethico-legal verses in the Koran, which are the foundation of Islamic law. specifically, obligated, prohibited, sunnah, makruh, and mubah.<sup>20</sup> Later, statements that someone's behavior can be classified as right or bad from a religious perspective will use these five bases as a guide. For instance, the Prophet's hadith explains what type of fasting is in accordance with the order, despite the fact that fasting is arranged in the category of the Koran. Because while fasting is mandated on the one hand, it is also prohibited by a clause in the law to do fasting worship on the other. such as when a woman is menstruation, ill, or traveling. Or at specific seasons, like as Eid al-Fitr, Eid al-Adha, and days of doubt, fasting is forbidden (haram) (*Yawmu Shak*).

## 2. Operational stage

There are four levels of leveling that lead to the operational stage of contextual meaning.<sup>21</sup> Learn about the text's world first. Second, review the evidence (linguistics, language context, language forms, parallel texts). Third, it was written in first person (understanding in the early Islamic period). Fourth, present-day contextualization (an examination of the social-historical, present-day, and contemporary contexts, i.e., from the first receiver to the present).<sup>22</sup>

## CONTEXTUAL MEANING OF NAHR (RIVER) VERSE IN HEAVEN

### 1. Understanding the Koranic *nahr* text

Several verses that have same or very identical syntax and sentence structure in Arabic will now be explained. In an initial effort to present the text to readers, this stage was completed to ensure "a broad and general familiarization with the text and its 'world'," in the words of Saeed.<sup>23</sup> The framework of the search at this point will be organized according to the *mus}b}af 'usmani>*, which is how the Muslim community in our modern day knows it to be organized.

There are at least 37 poems with the theme *Nahr* in heaven that utilize essentially the same editing, notably utilizing *fi'il mud}a>ri'* followed by the letters *jer min*, according to the author's search. You can find these verses in QS 2:25 and 266. Q.S 3:15, 136, 195 dan 198, Q.S 4:13 dan 122. Q.S 5:12, 85 dan 119. Q.S 8:43. Q.S 9:72 dan 89. Q.S 10: 9. Q.S 13:35, Q.S 14:23. Q.S 16:31 Q.S 20:76. Q.S 22:14. Q.S 25:10. Q.S 29:58. QS 39:20. QS 42:51. QS 47:12. QS 48:5. QS 57:12. Q.S 58:22. QS 61:12 Q.S64:9. QS 65:1. QS 66:8 Q.S 85:11. QS 98:8.

The words *fi'il mud}a>ri'* and *jer min* appear in sura 9:100, which is a separate verse from the several verses mentioned above. Verse 9:100, which does not contain the letters *jer*

<sup>19</sup> Abdullah Saeed, *The Qur'an: An Introduction* (Routledge, 2008), 79.

<sup>20</sup> Abdullah Saeed, *Al-Qur'an Abad 21: Tafsir Kontekstual* (Bandung: Mizan, 2016), 163.

<sup>21</sup> Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach*, 150.

<sup>22</sup> Ridwan, "Metodologi Penafsiran Kontekstual; Analisis Gagasan dan Prinsip Kunci Penafsiran Kontekstual Abdullah Saeed," 19.

<sup>23</sup> Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach*, 150.

*min*, reads “*tajri> tab}taba> al-anba>r*”, in contrast to the verse before. The types of nahr in heaven are also mentioned in sura 47:15, virtually in great detail. At least the ideal appearance of the good news for potential citizens of heaven has started to emerge from these verses.

## 2. A critical evaluation of Nahr's significance in the Koran

In numerous verses where Allah describes the nature of paradise, *Nahr* appears to be the model or the most fascinating location in heaven. In reality, the word nahr is usually used in conjunction with verses in the Koran that mention heaven and use the word *jannah* (*singular*) or *janna>t* (*plural*) before or after other words (*river*). At this point, chapter 47:12–15 will be the subject of criticism of the analysis of the nahr passages in the Koran. This passage was chosen because it provides a thorough explanation of *nahr*, including information on the several varieties of *nahr* found in heaven.

This verse is also considered a later verse because it is categorized as a *madanijah* letter.<sup>24</sup> In this verse, critical examination of a particular text or a group of texts will be explored, including a linguistic analysis of the syntax of Surahs 47:12 and 15.

إن الله يبدل الليل نهاراً وعملوا الصالحات جنت ناري من تحتها الأنهار والذين كفروا يمتنعون ويأكلون كما تأكل الأنعام والنار مثوى لهم

مثل الجنة التي ورد المتقون فيها نهر من ماء غير آسن ونهر من لبن لم يتغير طعمه ونهر من حمير لذي بخرين ونهر من عسل مصفى ولهم فيها من كل اللذات ومغفرة من ربهم كمن هو غالة في النار وسقوا ماء حميمًا فقطع أمعاءهم

“Indeed, Allah will admit those who believe and do righteous deeds into gardens beneath which rivers flow. As for those who disbelieve, they have fun and eat (in this world) like animals. Hell is their abode.

The promise of heaven made to the righteous is that there are rivers there whose water is not brackish, rivers of milk whose flavor does not deteriorate, rivers of khamar that are palatable to drink, and rivers of pure honey. They receive their Lord's pardon and a variety of fruits from it. (Are those who enjoy heaven's joys) the same as those who will spend eternity in hell and have their intestines cut out from drinking hot water?<sup>25</sup>

### a. Verses Grammatical 47:12 and 15

These two verses have a close semantic relationship because it is clear from verse 12 what *anba>r* is (*plural*). The varieties of rivers are then described in the following verse (15). For more information, at the very least through its grammatical analysis, try to understand the text of the Qur'anic verses above. Pay close attention to the interpretation of sura 47:12 that follows “*inna*” (*A<mil Nawashibke*), “*Alla>b* (*Isimnya Inna*), “*yudkibil al-ladhi>na a>manu>* (*Khabarnya Inna*), *wa ‘amilu> al-s}aliba>ti* (*‘At}f*), *janna>tin* (*Maf’ul Thani>*), *tajri> min tab}tiba> al-anba>r* (*S}ifat*).<sup>26</sup>

Next sura 47:15 *mathal al-Jannat* (*Mubtada>*), *al-lati> nu’id al-muttaqu>n* (*Khabar*), *fi>ha>* (*Khabar Muqaddam*), *anba>r* (*Mubtada>*’ *Muakbbkbar*), *ma>in* (*S}ifat*), *ghayri a>sin* (*S}ifat Thani>*), *wa anba>r* (*‘At}f*), *min khamrin* (*S}ifat*), *ladbdhatin li al-sha>ribi>n* (*S}ifat Thani>*), *wa anba>r* (*‘At}f*), *min ‘asalin* (*S}ifat*), *mus}affa>* (*S}ifat Thani>*).<sup>27</sup>

### b. Parralel text

<sup>24</sup> Wahbah al-Zuhayli>, *Tafsi>r Muni>r Fi Aqi>dati Wa Syri>’ab Wa Al-Manha>j*, vol. 13 (Damaskus: Dar al-Fikr, 2003), 421.

<sup>25</sup> Kementrian Agama RI, *Al Qur’an In Word*.

<sup>26</sup> Muh}y al-Di>n al-Darwish, *I’ra>b al-Qur’a>n* (Suriah: Dar al-Irshad, 1992), 205.

<sup>27</sup> Ibid, 208.

Parrallel text<sup>28</sup> from the Koran, as previously noted, serves as a parallel text for this debate. The hadith texts,<sup>29</sup> also contain additional texts besides the Koran, such as:

قريء على الربيع بن سليمان :حدثنا أسد بن موسى حدثنا ابن ثوبان عن عطاء بن قرة عن عبد الله بن ضمرة عن أبي هريرة قال : قال رسول الله ﷺ : أنهار الجنة تفجر من تحت نلال ، أو من تحت جبال المسك .

حدثنا أبو بكر بن أبي موسى الأنصاري ثنا هارون بن حاتم ثنا عبد الرحمن ابن أبي حماد عن أسباط عن السدي عن أبي مالك : قوله (تجري من تحتها الأنهار) يعني المساكن تجري أسفلها أنهارها  
حدثنا أبو سعيد الأشج ثنا وكيع عن الأعمش عن عبد الله بن مرة عن مسروق قال : قال عبد الله : أنهار الجنة تفجر من جبل المسك .

According to Abu Hurairah, "The rivers of paradise flow at the bottom of the hills or the slopes."

According to Abi Malik, "running rivers" refers to houses beneath which rivers flow.

Abdullah said: The River of Heaven flows from the musk mountain's slopes, coming from Masruq.

This hadith passage can be used as a *mubayyin* (explainer) to demonstrate how rivers in this world and rivers in the hereafter differ from one another. Its beauty considerably beyond that of any water that is now flowing in the earth. It suffices to meet the requirements for finding parallel texts using two distinct texts from two sources, specifically the text of the Koran and the hadith.

c. *Amtha>l al-Qur'a>n*<sup>30</sup>

The text analyst's explanation of the passage above's use of *Amtha>l* is one of its highlights (parable). In verse 15, Allah uses the *Amtha>l* pronunciation. This indicates that there are various interpretations that could be made of this line. Similarity, balance, value of something, the astounding, and lessons that can be taught are just a few of the meanings that the Quraish Shihab explains. By using the passage above as an example, Quraish Shihab went on to explain that the *mathalu* found in verse 47:15 is *Amtha>l*, which indicates resemblance. As a result, the intended meaning differs from the actual original meaning. However, Allah's description of life in heaven is merely "similar"; the rest of the truth is much more alluring.<sup>31</sup>

3. First Recipient's Understanding

The first discussion is by looking at the geographic location of the recipient of the initial revelation in an effort to comprehend the state or reaction of the first recipient. This is an attempt because the poem above refers to elements of nature, including rivers and water. The second then discusses how the first generation lived. Next, let's talk about how this verse relates to the phenomenon from the first generation.

a. Arabic geography

<sup>28</sup> "Parallel texts: exploring whether there are other texts that are similar to the text under consideration in the Quran and, if so, the extent to which they are similar or different". Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach...*, 151.

<sup>29</sup> Abd al-Rahma>n bin Muahmmad bin Idris al-Razi> Ibnu Abi> Ha>tim, *Tafsi>r Al-Qur'a>n al-'Az}i>m Musnadan an Rasu>l Alla>b Wa al-Saba>bati Wa al-Ta>bi'I>n*, vol. 10 (Makah: Niza>r Mus}t}afa> al-Ba>z, 1997), 65.

<sup>30</sup> *Amthal Alquran* is one of God's ways of conveying messages through the Koran. Quraish Shihab, *Kaidab Tafsi>r* (Tangerang: Lentera Hati, 2015), 263. Al-Mawardi explained that one of the most important knowledge in the Koran is *Amtha>l Al-Qur'a>n*. Lihat: Jala>l al-Di>n al-Suyu>t}i>, *Al-Itqa>n Fi> Ulu>m al-Qur'a>n* (Bairut: Muassat al-Risa>lah, 2008) 671. read on: Affuddin Dimiyati, *Mawa>rid al-Baya>n fi> Ulu>m al-Qur'a>n* (Sidoarjo: lisan Arabi, 2016), 99. Manna>' al-Qat}t}an, *Maba>hith Fi> Ulu>m al-Qur'a>n* (Kairo: Maktabat Wahbah, tt), 274. Badr al-Di>n Muhammad Al-Zarkashi>, *Al-Burba>n Fi Ulu>m al-Qur'a>n*, tahqi>q, Muhammad Abu> al-Fadl (Kairo: Dar al-Tura>th), 486

<sup>31</sup> *ibid*, 263.

Citing Syamruddin Nasution, it is said that the Arabs are a people who live on the Arabian Peninsula, which is the largest peninsula in the world. It occupies a region of 1,027,000 square kilometers in western Asia. It is one of the hottest places on earth and is mostly covered with desert. There are just valleys that flood during the rainy season; there are no rivers that can be appreciated or that continue to flow down the valley to the sea.<sup>32</sup>

Similarly, using Ahmad Salabi as a historical example. The centre and the peripheral of Arabic comprehension, according to Salabi, can be split into two categories. The majority of the region is made up of desert, sand dunes, and a few low-lying mountains where it rarely rains. In order to find fertile ground for their cattle, the Arab community became nomadic, moving from one site to another in response to the rain. The next area, known as the periphery, is a coastal area; as a result, the residents there are not migratory, allowing them to develop a culture that is significantly more supportive than that of the nomadic Bedouins. They can build cities and kingdoms, for instance. Yemen and the Hijaz are two of its most important kingdoms.<sup>33</sup>

It is clear from the description above that Arab society is located in an unsettling area geographically. The lack of natural resources will at the very least lead to a hard life and a little depression in nomadic Arab society. Certainly not similar to other areas in the same zone are the style and way of life of the Arab community. For instance, the nomadic Bedouin population is contrasted with marginalized groups, particularly when compared to non-Arab groups that reside in convenient locations with sufficient access to the natural world. especially the large amounts of water used. Arabia was still experiencing a water deficit at the time.

b. Relation of verses with Arab society

There is no specific issue or situation in Arab society that is highlighted by this verse historically or *saba>b nuzū>l*. Therefore, it is challenging to ascertain the issue being addressed or the verse's intended answer. The relationship between verses (*muna>sabah*), between the explanations of letters 47:11, 12, and 13, may, nevertheless, allow one to determine this.

According to al-Zuhayli>, the verses 11, 12, 13, 14, and 15 have *muna>sabah* in that order. Al-Zuhayli> refers to verses 11, 13, and 14, which describe the distinction between Muslims who follow guidance and unbelievers who make mistakes. Furthermore, lines 12 and 15 distinguish between those who believe and those who do not, with the former receiving an eternal punishment in the flames of hell while the latter receives the pleasures of heaven as their reward.<sup>34</sup> The phenomena highlighted in verses 11 and 13 that have *saba>b nuzū>l* are an indicator of what phenomena are highlighted in verses 12 and 15, at least according to this notion of *muna>sabah*. Al-Zuhayli> describes the chronology (*saba>b nuzū>l*) of verses 11 and 13 in a different point.<sup>35</sup>

c. Type of verse

The reasoning behind this verse's classification as an ethico-legal verse is based on the discussion of the phenomenon of Arab society and how it relates to the passage. Saeed anticipates that he will be able to identify the sort or nature of the verse under discussion at this third stage. Saeed penned "*Determining the nature of the message the text conveys: legal, theological or ethical.*"<sup>36</sup>

4. Contextualization of meaning

a. Contemporary culture of lifestyle

<sup>32</sup> Syamruddin Nasution, *Sejarah Peradaban Islam* (Riau: Yayasan Pustaka, 2013), 9.

<sup>33</sup> Ah}mad Salabi>, *Al-Ta>rikb Al-Islami>* (Mesir: Mkatbat Nahd}ah, 1959), 16.

<sup>34</sup> al-Zuhayli>, *Tafsi>r Muni>r Fi Aqi>dati Wa Syri>'ab Wa Al-Manba>j*, 13:324.

<sup>35</sup> al-Zuhayli>, 13:417.

<sup>36</sup> Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach*, 150.



The modern age, sometimes known as the global era, no longer refers to national borders but has advanced significantly beyond them. This means that being inaccessible due to a national boundary or the sea is no longer an acceptable defense. Naturally, this results in a different way of living from earlier periods, and naturally, new difficulties will also be discovered. Mahyiddin's study findings published in the journal *Interdisciplinary Islamic Studies* were cited in his claim that the modern world is full of glamorous experiences. In addition, the emergence of a self-effacing social culture is another uncommon and fascinating occurrence that is frequently observed. Even acts of self-exaltation take place not only in the physical world but also in the virtual world on social media pages. Through the use of emoticons and status symbols in text on Facebook, images on Instagram, WA, and tweets on Twitter, they depict the thoughts, feelings, and actions that are being expressed. The present circumstance fills the voids left by daily existence. Not a few people consistently convey joy, beauty, and pleasure in the form of meaningful symbols that are subsequently communicated to the whole population.<sup>37</sup>

His enjoyment in his social interactions is almost always evident to others. In addition to wanting to share knowledge, their ultimate purpose is to flaunt and demonstrate their presence in their social surroundings. Such a life speaks not just of necessity but also of luxury, way of life, and social media self-promotion. Aside from that, modern society, which is supported by facilities, locations, and media that are fulfilling—some locations on earth are even referred to as heaven—lives in luxury. As long as people want it and have the money to get it, there is logically almost no desire for civilization to be delayed. Nearly everyone in modern society has this kind of mentality.

b. Intergenerational interpretation

1) When discussing surah 47:15 in his commentary, Abu Hatim (d. 327), who employs narrations, cites Ibn Abbas' interpretation as follows:

عن ابن عباس رضي الله عنهما في قوله: أنها ر من ماء غير آسن. قال: غير متغير<sup>38</sup>

May Allah bless them both, according to Ibn Abbas, "rivers are made of brackish water" is stated in the word of Allah and "does not change."

According to the interpretation book attributed to Ibn Abbas, the phrase "tajri min tahtiha" (flowing under it) refers to water that flows beneath buildings and trees (houses or palaces). The meaning of "anha>r" is the same as it was in the history above: the river is represented by khamr, honey, water, and milk.<sup>39</sup>

Al-Qurtubi (d. 671 H), in contrast to the opinion presented above, does not understand Qs 47:15 in any particular detail. He only makes comments about this verse in order to refer to earlier interpretations, including those in Q.s. 2:25. In Q.s. 2:25, Al-Qurtubi looks more closely at grammatical structures and alterations in word forms. He gave a concise definition of *anha>r*, stating that it was a location with extensive water flow. What is meant by "below it" (*min tahtiha*) is situated underneath the heavenly trees (*ashja>riha*) though.<sup>40</sup>

As already discussed, sura 2:25 also mentions gushing water as a feature of heaven. The description of springs in heaven is one of many poems with the similar

<sup>37</sup> Mahyuddin Mahyuddin, "Social Climber Dan Budaya Pamer: Paradoks Gaya Hidup Masyarakat Kontemporer," *Jurnal Kajian Islam Interdisipliner* 2, no. 2 (2017): 126, <https://doi.org/10.14421/jkii.v2i2.1086>.

<sup>38</sup> *Abd al-Rahma>n bin Muahmmad bin Idris al-Razi> Ibnu Abi>tim, Tafsi>r Al-Qur'a>n al-'A>zi>m Musnadan an Rasu>l Alla>b Wa al-Saba>bati Wa al-Ta>bi>n*, vol. 8 (*Makab: Ni>za>r Mus}t}afa> al-Ba>z*, 1997), 2398.

<sup>39</sup> *Majd al-Di>n Fayru>a>ba>di>*, *Tanwi>r Al-Miqba>s Min Tafsi>r Ibnu 'Abba>s*, (Bairut: Dar al-Kutub al-'Ilmiyah, 1992), 538.

<sup>40</sup> Muhammad bin Ah}mad al-Qurt}ubi>, *Al-Ja>mi' Li Abka>m al-Qur'a>n* (Bairut: Muassasat al-Risa>lah, 2006), 538–39.

theme in other verses. *Al-Jannab i> al-Qur'a>n; Aus}afuba>, Anwa>'uba> wa Na'i>muba>*, a thesis by Sulaiman>n Hasan, provides appropriate explanations of *Anba>r* and its varieties..<sup>41</sup>

- 2) Rational interpretation, such as the Quraish Shihab's interpretation. Verse 15 is interpreted by Quraish Shihab as a *Mathal* verse, as was previously mentioned (parable). He continued by saying that because *Mathal* is distinct from *Mithl* (the same), what is stated in the Koran as having material qualities is not the same as what exists in heaven and is therefore far more astonishing. The Quraysh's point of view is consistent with al-(791 Baidawi's H) assertion that sura 47:15's description is "*aji>batu* (wonderful)".<sup>42</sup> There are other aspects of Quraish Sihab's interpretation that are unusual, particularly when he explains *anba>r* scientifically. According to scientists, healthy water is flowing water, not stagnant water, so he explained that the word *anba>r* in the poem signified flowing river water. Because stagnant water may alter, leading to the development of additional germs, viruses, and filth. Running water was mentioned in the Koran fourteen centuries ago, but it wasn't until the invention of the telescope that its benefits were revealed. At least from this explanation, it is clear that heavenly life is abundantly healthy and comfortable.<sup>43</sup> Quraish's assertion appears to be consistent with what Ibn Abi> Ha> wrote. Ibn Abbas is cited above in relation to the phrase "*Ghairu Mutaghayyir* (does not alter)".

c. The relevance of interpretation in the contemporary era

The materialist perspective on heaven, which exclusively considers textual meanings, appears to be departing from what the Koran intended. On the other hand, because modern society places a greater emphasis on materialism, it might be challenging to persuade people to understand things that defy logic. Therefore, this requires considerable thought and a logical analysis that contemporary society can comprehend. The *anh>ar* verse can readily inspire Arabs who live on dry land because modern culture has a different perspective than it had when the verse was revealed.

The first thing to keep in mind is that the related verse (*muna>sabah*) might be taken literally to indicate what al-Zuhayli>> interpreted as the distinction between believers and nonbelievers above. Then, as payment for them, the difference. On the fields of universal meaning, so to speak<sup>44</sup> The idea that there are two lives—life in this world and life after death—must be equalized before one may comprehend heaven and its contents (after death). This is clear given that the verses under discussion are theological in nature.

According to the second interpretation, once a person is able to comprehend and believe in life after death, they are not able to understand heaven—particularly verses about the *nahr* (river)—in the same way that they would with human logic or fantasy. Because, if human thought and imagination are to be believed, it is not beyond the realm of possibility that humans could create the rivers of heaven, just as they have created numerous other great enterprises and natural phenomena. And this actually has a negative impact on how people interpret the Bible. Therefore, when sura 47:15 is interpreted as a *Mathal* rather than an equation, it is closer to the truth concerning the holy river (parable). It does not imply what people think it originally meant—it implies

<sup>41</sup> Sulayma>n H{asan H{asan, *Al-Jannab Fi> al-Qur'a>n; Aus}afuba>, Anwa>'uba> Wa Na'i>muba>* (Yordania: al-Mana>r, 1988), 71–85.

<sup>42</sup> Abdulla>h bin Umar bin Muhammad al-Shairazi> a-Bayd{awi>, *Tafsi>r Al-Baid}ani> Anwa>r al-Tanzi>l Wa Asra>ru al-Ta'ni>l* (Damaskus: Dar al-Rashi>d, 2000), 287.

<sup>43</sup> Shihab, *Tafsir Al-Misbah*, 13:134.

<sup>44</sup> Saeed explained that at stage four, one must be able to understand the universality of verses and the specificity of verses. Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach*, 151.

something magnificent that Allah explains. In order for this kind of meaning to be relevant till the end of humankind.

Through his qudsi hadith, which was recounted by al-Bukhari and also cited by Quraish Shihab in the interpretation of al-Misbah, Allah affirms this situation.<sup>45</sup>

عن أبي هريرة - رضي الله عنه - أن رسول الله - صلى الله عليه وسلم - قال: ((قال الله: أعددت لعبادي الصالحين ما لا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشر. رواه البخاري.

from Abu Hurairah Rasulullah Allah promised good servants something that no one has ever seen, heard about, or imagined in human history, the Prophet remarked. Bukhari HR.

## CLOSING

The analysis described above leads to the conclusion that, first, in terms of methodology, Abdullah Saeed made a theoretical contribution to the new study of interpretation studies known as the contextual approach. This method simply looks for the meaning, significance, and goal desired by the passage through contextual interpretation, leaving behind ancient traditions in the field of interpretation. Second, the line "*tajri> min tabtiha> al-anha>r* (rivers flow under heaven)" in Sura 47:12–15, which shows that something Allah said about heaven is a form of rational communication to humanity. In the sense that it does not have the same or a comparable meaning, the word "*Mathal*" in the Koran is a type of simile. When referring to heaven, the Qur'an does not use the word *mithl*, which has a similar or identical meaning. This demonstrates that the paradise Allah describes in the Qur'an is significantly more stunning and marvelous than what can be imagined by the human mind.

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<sup>45</sup> Shihab, *Tafsir Al-Misbah*, 13:134.

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